

**PROXIMITY OF BODY & MIND**  
**Urban Gym as a Heterotopic Domain**

by  
Hyung Suk Lee  
B.S., Architecture  
Hanyang University, KOREA, 1996

Submitted to the Department of Architecture in Partial Fulfillment of the  
Requirements for the Degree of Master of Architecture at the

Massachusetts Institute of Technology  
February 2002

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Signature of Author.....

Department of Architecture  
January 24, 2002

Certified by.....

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Mark Jarzombek  
Associate Professor of History and Architecture  
Thesis Supervisor

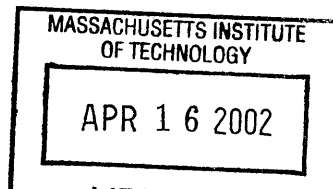
Certified by.....

(Handwritten marks)

Paul Lukez  
Assistant Professor of Architecture  
Thesis Supervisor

Accepted by.....

Andrew Scott  
Chair, Committee on Graduate Students  
Associate Professor of Architecture



ROTCH

## 2 PROXIMITY OF BODY & MIND

*Thesis Reader:*

Edith Ackermann

Visiting Faculty  
Professor of Developmental Psychology  
University of Aix-Marseille I

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### **ABSTRACT**

In the present urban space, where an individual is exposed to the conditions of heterogeneity and anonymity, a conventional Bodybuilding Gym opens up certain issues of emplacement of un/under-spoken men's body and its close(t)ed placement in the society.

While the rituals of entering and exiting the gym and 'building' the muscularity raise questions of men's reflected societal states in North America, the changing social appreciation of the 'new' body images, and emerging holistic approach of wellness of body-mind have become the thresholds to rethink the previously hyper-masculine gym space and to reinvent a way to accommodate these new conditions.

I have explored the design of a contemporary gym as a subterranean-heterotopic- site rooted in the current urban context to reflect its various and changing socio-spatial identities of each user. The design focus is to recognize the updated characteristics of the user spaces when the gym is introduced with the new programs of Totality of Body-Mind, or, a further embodied Mind Zone coming into the body activity program concepts, to create new physical and psychological inter-relationships, or Proximity of Heterotopic Stages, to the individual users.

#### *Thesis Supervisors:*

**Mark Jarzombek**  
Title: Associate Professor of History and Architecture

**Paul Lukez**  
Title: Assistant Professor of Architecture

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Fig 0.1 The Strongest Boy in New York:  
Harry Luft 1926  
*anonymous*

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## 1. INTRODUCTION

### *Stereotypes*

The world that I am familiar with is validated within the spaces that I perceive, that I have experienced, and that I have learned of. The advent of the new to a society requires judgment of acceptance or rejection, but, in either case, subjectivity, or preferences in the individual conventions, or often with the values of the community or the country, gets involved with this judging process, and, it often interferes with rigid understanding and results in stereotypes.<sup>1</sup>

<sup>1</sup> Stereotypes: (a person or thing that represents) a fixed set of ideas that is generally held about the characteristics of a particular type of person or thing, which are (wrongly) believed to be shared by all the people and things of that type ...Cambridge Dictionary <http://dictionary.cambridge.org/>

<sup>2</sup> Gender Roles: In her book, "Sexuality," Carol A. Cassell, Director of Institute of Sexuality Education and Equity, describes, that the terms masculinity and femininity usually refer to a combination of physical traits and that we tend consciously or unconsciously to judge the masculinity or femininity of people by how closely they correspond to our expectations for each gender. She also describes that these gender role expectations are often formed by oversimplified male or female stereotypes within cultural guidelines where individuals learn rules governing gender roles from a variety of sources including family and church, peer groups, schools, and the mass media...Carol A. Cassell, "Sexuality," World Book Online Americas Edition

### *Marginal Self*

I have been newly planted in the western world lately. First, as a displaced urban nomadic self, my existence is *anonymous* as my perception of familiar convention is taken away; my identity is not associated with this new society in such a short period of time. Through a learning process of new challenging stereotypes and cultural and societal differences, personal insecurity from the uncertainty come into mind as a matter of being adjusted into this new convention. And this consciousness of being marginal in the transitional period allows me to look into visible differences in a contemporary society of United States.

### *American Machismo*

The issues related to the size of male body in the western world raise an instant question of stereotypical hyperbole of defining male identity. The social expectation of gender role<sup>2</sup> of *Masculinity*, in the size of the musculature, shows that the high value of the men's identity is within the corporeal domain. It appears that American male has resolved to *Machismo*, or hyper-masculinity, by being big, to determine his sense of self. This oversimplified notion of American masculinity was questioned<sup>3</sup> from the beginning of my thesis, and the idea of a space, which could narrate the shift of a marginal self toward the center of a social range, became the focus of the design process.



### *Bodybuilding Gym*

I chose a conventional Bodybuilding<sup>4</sup> Gym as a start of the design research to have a retrospective view of how bodybuilding once engaged in a formation of limited models of masculinity with exaggeration and gender convention, at the same time, I looked for a way to accommodate the broadened new aspects of the totality of body-mind into this conventional masculine body space of the gym.<sup>5</sup>

### *Space, a shifting path*

From the process of understanding these different values of a foreign society, the space I know is no longer a place of memory, destination, safety, familiarity, or, closeness, but, is a path of learning experience through time overcoming psychological distances. This shift from the sense of marginal self toward a social being contributed to my initial focus on how a new social space could narrate itself and how the existing social spaces could attune this new space within their conventions.



Fig 1.1

<sup>3</sup> 'Male sexual identity is entirely a political and ethical construction in order to exist...but, because that personal and social identity is constructed, we can refuse it, we can act against it-we can change.'... Stoltenberg John: Refusing to be a Man: Essay on Sex and Justice, Breienbush Books Inc.: Portland, Oregon, 1989, p4

<sup>4</sup> Bodybuilding, or weight training, is a sport and form of recreation in which people develop their muscles by lifting weights. By repeating exercises with progressively heavier weights, bodybuilders increase the size of their muscles...Wellbridge Fitness <http://www.wellbridgecenter.com/>

<sup>5</sup> By analyzing bodybuilding, however different typical men are from the bodybuilders, because men feel compelled to strive for or dismiss muscles in compulsory manner, issues of the body can be analyzed as it is located at the margin of a society the body belongs to.

Fig 2.1  
Natural beauty at the  
turn of 20th century



<sup>6</sup> by Elizabeth Grosz, quoted in Longhurst, Robyn; *Bodies, exploring fluid boundaries*, 2001, p12

<sup>7</sup> Sculpture, Microsoft Encarta Encyclopedia 2000

<sup>8</sup> The Classical Period comes between 400-323 BC distinguishing it from the early Archaic (675-480 BC) or later Hellenistic periods (323-31 BC)... Hurwit, Jeffrey M.: *Greek Art and Architecture*, Microsoft Encarta Encyclopedia 2000, 1993-1999

<sup>9</sup> Classical Male Nude, as a 'value judgment' could simply refer to art, which is predominantly concerned with a certain idea of what is 'beautiful' in the natural world or in art... "Culture & Theory," Robert Gordon University, 2001  
<http://www2.rgu.ac.uk/subj/eds/staff/mmc/art/seminar2/1.htm>

## 2. BODY: BODY IMAGES: BODY BUILDING

### 2.1 Body

The perspective above shows that the body is the representation of a social self as well as a subjective individuality. However, the contemporary society has taught its members to favor a certain type of body images beyond biological differences, which are related to its changing socio-cultural values of the virtue.

*(The body is) a concrete, material, animate organization of flesh, organs, nerves, muscles, and skeletal structure which are given a unity, cohesiveness, and organization only through their psychical and social inscription as the surface and raw materials of an integrated and cohesive totality. The body becomes a human body, a body which coincides with the 'shape' and space of a psyche, a body whose epidermal surface bounds a psychical unity, a body which thereby defines the limits of experience and subjectivity, in psychoanalytic terms through the intervention of the (m)other, and ultimately, the other or symbolic order (language and rule-governed social order) [emphasis in original]<sup>6</sup>*

### 2.2. Body Images: from the ancient Greek Period to the present

From the ancient Greek and Roman Sculptures, we could start to decipher the changing (male) body images to understand today's Western appreciation of *Ideal Bodies*. There have been many times in the history of Western art and culture when it was imitations of the ancient Greeks<sup>7</sup>; the original intentions of the past, however, have been transformed to the general subject of Aesthetics, which has later influenced Americans over the general favoritism or craze for the Greek styles of male musculature rather in a subterranean way of obsession since the turn of 20<sup>th</sup> Century.

First, in ancient Greek Periods, the sculptures of the human body depicted aesthetic ideals with greater importance of religions -*apotheosis*- than expression of individuality. Often gods, heroes of legends, or athletes were erected in the divine form of a male nude to demonstrate ideals of Beauty; from the Classical period<sup>8</sup>, the male nude was locked into the tradition of high culture as a symbol of high Art.<sup>9</sup>

After the conquests of Alexander the Great from 334 to 323 BC, the Greek Styles have encompassed most parts of the Europe as known as *Hellenistic Style*, which could be readily understood regardless of nationality or ethnicity of the people and the style became realistically emotional and omnipresent.

After the Greek Revivals during the Roman Emporium and Renaissance periods, the recurring feature of Western art and architecture has been the rise of movements that imitate the images, artistic character, and architectural forms of ancient Greece to establish their own good taste and authority. Hence, it is perceived that the Western world, today, is still largely founded upon the achievements of the ancient Greeks.

*Archaic Sculpture (675-480 BC): Absence of Inner Character*

The Archaic figure lacks an inner character or self-consciousness preventing the viewer from perceiving a thinking or feeling being beneath the surface. (Fig 2.2)

*Early Classical Sculpture (480-450 BC): Exploration of the inner character and the emotions*

Discobolus (“Discus-Thrower,” 460-450? BC) by Myron (Fig 2.6)

The statue’s composition depends on the repetition of circles and semicircles: the discus, the head of the athlete, and the semicircle of his arms. This repetition of movement as pattern creates a rhythm that became a leading aesthetic principle of Greek art.

*High Classical Sculpture (450-400 BC): Idealization of the human form*

The Doryphorus (Spear-bearer, BC 440, see Fig 2.4) by Polyclitus of Argos represents a highly idealized conception of the male figure. A harmonious balance is achieved as straight limbs balance bent ones, and tensed muscles counter relaxed ones. Its sharply defined muscles do not mimic those of a real man; rather, they are intended to be better than their counterparts in the human body. Polyclitus sought to represent the perfect male nude, an ideal to which real men can only aspire.

*Late Classical Sculpture (400-323 BC):*

Aphrodite of Cnidus (340? BC, see Fig 2.5) by Praxiteles: First Female Nudity

Through gentle curves and relaxed poses, Praxiteles introduced gracefulness and sensuality in his works.

*Hellenistic Sculpture (323-31 BC): Emotionalism*

Hellenistic sculptors increasingly and realistically depicted figures that expressed a specific emotional or physical state, such as old age, anxiety, sleep, fatigue, drunkenness, or even deformity.

Now, the two characteristics of contemporary male body images appear to be influenced directly from the aesthetical appreciation of the ancient Greeks.

First, it is a cultural tendency of identifying oneself as perfection of the Greek ideal body images: Aspiration of the ideal body of the ancient Greek times has come into today’s reality. In ancient Classical and Hellenistic styles, a sculpture of a male body was a mediation of Balance, Movement, Harmony in three-dimensional space; it was explored more lately as lifelike detailed forms with realistic emotional expressions.

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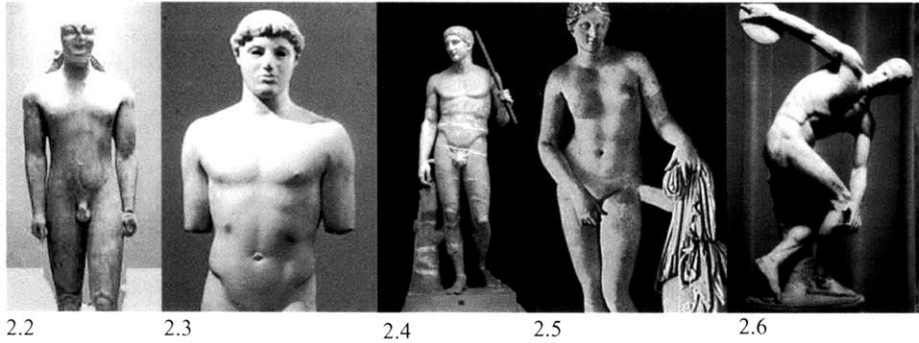


Fig 2.2 Kouros  
(Frontal boy figure, absence of Inner character)

Fig 2.3 Kritios  
(Early Classical 480-475 BC)

Fig 2.4 Doryphorus : Ideal Body”  
(Contrapposto: Weight Shift)

Fig 2.5 Aphrodite of Cnidus:  
Sensuality as Humane expression

Fig 2.6 Discobolos : Rhythmos  
(Symmetry, Harmony)



Fig 2.7 1908 Chicago Tribune  
YMCA as “Muscular Christianity”

Secondly, it is appreciation of displaying one's own idealized body in public; it must be the erotic energy that he expects for the same kind of appreciation of a perfected body a Greek athlete might have deserved.

The male nude of the Greek athletes, *Gymnos*,<sup>10</sup> was only possible as the Greek world was a patriarchal society and none of female was allowed to participate any public events. Without female's presence, unclothed display of male body gained its dignity, or abstract beauty, without shame.<sup>11</sup> Also, the general practice of everyday nakedness brought the *erotic energy*<sup>12</sup> to allow these opportunities of seeing the most beautiful forms uncovered and in most lively movement, beautified by emulation, in the most varied positions and groupings.

### 2.3 History of Bodybuilding in America

How the size of the body has become interpreted as the social emblems of masculinity is assisted by the view of the *separation* of body and mind.

As Industrial age evolved, with the Mediaeval Christianity's view over the body as a source of corruption, the *body of Labor* became purely instrumental in material productions; further development of Taylorism of Manufacturing age in early 20<sup>th</sup> Century separated the body from the manual labor. But there was also a major health concern for specialized sedentary works from little functioning of body mechanism for long hours; Christianity raised the issues of protecting migrants from demoralizing forces of the city.

Soon, YMCA was introduced to encourage the physical health - the domain of body- to meet its religious purpose of Christianity. The Emergence of YMCA was a response to a massive population shift to the cities affecting not only the cities' physical environment and spatial dimension but also their social structure. The middle-class reformers feared the moral debasement of the migrants and wanted to safeguard them and to preserve the established urban order by launching YMCA as agent of Christian morality and traditional values.<sup>13</sup> This was the first time when the *body of Leisure* achieved its justification of the virtue in the contemporary Christian Western world.

Since Industrialism, men had lost justification of the masculinity with which they defined their muscular traits as functional.<sup>14</sup> But, this approval of leisure opened the new chance of regaining masculinity by having the big size of its muscularity, this time, without functioning. This was the birth of *Body Building*.

The origin of the Bodybuilding perceived as masculinity is rooted in the theatrical and circus acts of '*Strong Man*' era in 1870s combining *Ideal Muscularity* and *Erotic Posture* projecting the new definitions of size, symmetry, shape as new way of perceiving masculinity.

However, Bodybuilding remained long as a subculture because projecting masculinity in size could not simply compete with the real sports: it was only *Deviance*, a self-perceived security.

<sup>10</sup> *Gymnos*: naked, unclothed, epicenter of erotic energy: Male Nude as a perfection, displaying dignity and brilliance, appreciation of light-shade development...Gymnasium, Microsoft Encarta Encyclopedia 2000

<sup>11</sup> *Oriental Influence*: the Hebraic traditions of the ancient near east - which considered the genitals, after to Fall, to be necessarily associated with a sense of shame and guilt... Licht, Hans (German classicist), *Sexual Life in Ancient Greece*, early 1900s quoted in "Nudity in Ancient Greece": <http://www.best.com/~cgd/home/naturism/nudity6.htm>

<sup>12</sup> *The Erotic*: Maybe we are searching for erotic ways of living, which express the joy, depth, richness and responsibility of being human. The erotic is the source and substance of wisdom but Western culture does not understand the erotic- that it can exist in spiritual and political activity and activism, that I can be dead or alive during sex, that it is present in prosaic and as well as ecstatic moments. The erotic is expansive, but it has become shrunken due to misunderstanding of it and accommodations to dullness.

<sup>13</sup> *Muscular Christianity*: Originally founded in London, 1844 and introduced in Boston and New York, 1852...Mjagkij, Nina and Spratt, Margaret, *Men and Women Adrift: The YMCA and the YWCA in the city*, p13

<sup>14</sup> i.e., men, the (functional) laborer especially in the situations of war, manual work, world discovery, gender-specific tasks

Fig 2.8 The Source by Ingres

Fig 2.9 Miss Swim, 1905

Fig 2.10 Transformation of a 'Pencil Neck, Besbonnet

Fig 2.11 'Combat,': Greco-Roman Body Image Revival, 1918

Fig 2.12 Charles Atlas: Mail order Body Building Lessons, 1920s-1960s

Fig 2.13 Mr. America & Foundation of IFBB, 1939 -

Fig.2.14 Success of "Pumping Iron," 1977

Fig 2.15 Entering of Female Bodybuilders after mid 1970s (Question of Interiority)

*(next page)*

Fig 2.16 Consumerism, Fat is Sin ; never too thin, 1980s-

Fig 2.17 Muscle Dysporphia; never too big, 1990s-

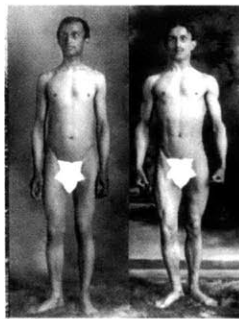
Fig 2.18 Commercial Promotions: Delusive Media Images



2.8



2.9



2.10



2.11



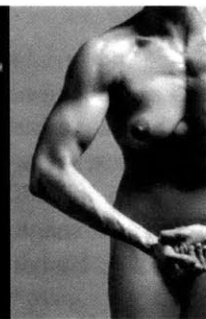
2.12



2.13



2.14



2.15

It was only when the movies, “*Rocky*,” in 1976 and “*Pumping Iron*,” in 1977 achieved the recognition from the public projecting its subculture images allowing people to access to its underground masculine space. Also, there is a tendency of consumerism to convince people of imposing more of their exterior look to reinvent self-identity. The media and consumerism-driven images of ‘better’ look, health and lifestyles start men to view their bodies as instruments in an effort to asset masculine ideals.<sup>15</sup>

In the 1980s, it was distinctively the period of the demographical contribution of aging wealthy Baby Boomers to dialogues on *Fitness*. Commercial health facilities started to adopt milder version of Fitness training Recreational programs to attract these new user group.

The breakthrough for the participation of the female user group was after Aerobics video distributions and commercial success by Jane Fonda and Richard Simmons. Also, positive images of strong women, i.e., Sarah Hamilton in “*Terminator 2*,” in 1991 helped female users to join the workout floor.

Entering 1990s, however, psychiatric disorder<sup>16</sup> of body images have become an issue raising questions of negative role of celebrity on body images and its ideals; the pursuit of ‘better’ body images started to curve. Lately, the alternative approaches of the health and wellness programs start flourishing: i.e., Pilates, Yoga, Tai chi, Core Strength Training, and Nutricise

#### 2.4 Body in a Space: space as a social extension of a body

The general perception of body in a space requires certain *sociability with extended sensitivity* concerning body’s surface and its relation to the space surrounding the body. The size and form of this surrounding space of safety and the tolerance of outer intrusion of the space - as if it is a direct violation to the body - are individually, sexually, racially, and culturally varied.<sup>17</sup>



2.16

2.17

2.18

<sup>15</sup> ‘The body has become almost the exclusive area of the commodity-fitness world of leisure.’ Klein, Alan M., *Little Big Men: Bodybuilding Subculture and Gender Construction*, p6

<sup>16</sup> There is a reported example of how media images of the ideal body can lead some people astray. ‘*Muscle dysmorphia*’ is an obsessive preoccupation with their muscularity. They are likely to show mood, anxiety and eating disorders; they even avoid activities and people because they perceive themselves to have body defects... *American Journal of Psychiatry*, August 2000

<sup>17</sup> Grosz, Elizabeth, *Volatile Bodies, toward a corporeal Feminism*, p79

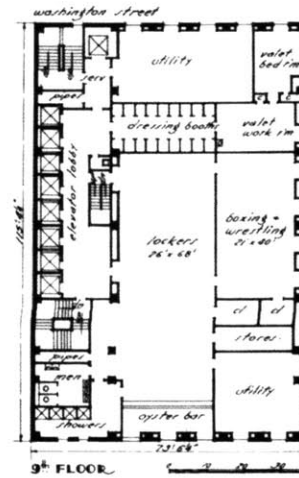
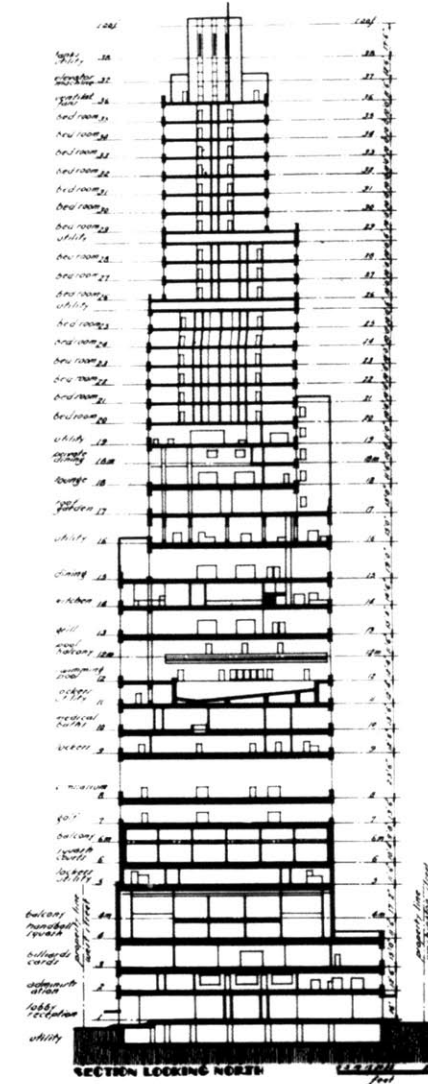


Fig 2.19  
9th Plan of North Floor

**The Downtown Athletic Club**  
9th floor Locker Room:  
The center platform for social  
incubator

Fig 2.20  
Section Drawing



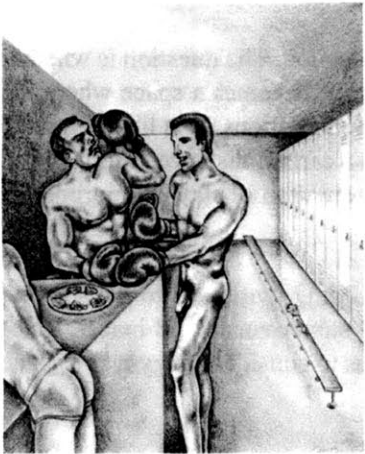


### 2.5 Bodybuilding Gym: a Deviant place

#### *Inaccessibility*

In the body building gym, however, the quest for the size makes the gym an exclusively ‘*masculine*’ space and inaccessible. Particularly, in the fitness floors, the individual user tends not to engage himself in any normal social interaction by isolating himself whether it is due to the user’s preoccupation of building himself toward the perfection or due to his unresolved insecurity<sup>18</sup> in his nature.

In the story of the ‘Downtown Athletic Club in Manhattan,’ Rem Koolhaas depicts the segregated idealized synthetic life of two kinds of “Metropolitanites;” the first are literally self-made who used the full potential of the apparatus of Modernity to reach unique levels of perfection; whereas the second are simply the remainder of the traditional human race (sterile males).



**The Down town Athletic Club:** from ‘Delirious New York,’  
: 9th floor Locker Room: center platform for social incubator: sterility, bachelorhood of the self-made new beings

*We in New York celebrate the black mass of Materialism.  
We are concrete.  
We have a body.  
We have sex.  
We are male to the core.  
We divinize matter, energy, motion, change.*  
: Benjamin de Casseres, Mirrors of New York

Fig 2.21  
Metropolitanites at the Oyster bar

Marcia Ian tells clearly about what she witnesses in a gym space as an intruder (female bodybuilder).<sup>19</sup>

*The bodybuilder labors to erect a building on the site that was his body...He treats his own flesh as if it were material he can redesign, reconfigure, and reshape from the ground up, as if to liberate his own inner building. The gym is a space designed to eliminate space and interiority; ‘Interiority’ is the inner precincts of body and mind as well as the physical space of a room or building.*

<sup>18</sup> Quest for size make them lesser men as projection of machismo is the deviance of their own internal insecurity, timidity

<sup>19</sup> Ian, Marcia, ‘When is a body Not a body? When it’s a building’: *STUD, Architecture of Masculinity*, p188

*Self-objectification: Inner distance*

The body in the gym becomes a mind-absent exterior, or surface, and the limbs are disengaged invisibly so that each part can be separately worked referred to its own reflection in the mirror.

*Subjective time*

The time becomes subjective by the user. Instead of continuous physical time, the repetition of their weight lifting and intervals, and the physical endurance each user decides the duration of each session. Only the occupying time of one facility is projected to other users as a tensile matter of time or reserved intrusion they should negotiate.<sup>20</sup>

*Location(site) vs. Spaces(relations)*

The workout floor of a bodybuilding gym loses the meaning of sociable interaction. The question is whether the nature of the gym lies in a physical location, as existing site, or whether it becomes a space where the time and destination are intertwined allowing the users perceptive of common relations. It is likely that the gym is a site (destination) where individual's bodily spaces are scattered in a certain distance. Yet, it is still improbable to call it a space as there is little user interaction because one's duration of stay and purpose of the use of the gym are not the same as or known to other users.<sup>21</sup>

In general, there seemingly is no way to connect the conventional bodybuilding gym back to the society; bodybuilding is an exaggerated resonance from its society but its physical-subterreanean and inaccessible-location and the little sociability between the users internally doesn't allow us to consider the gym as a space we are familiar with.

<sup>20</sup> Waiting or jumping in

<sup>21</sup> That is why a bodybuilding gym could be called as a negative subculture (deviance) of masculinity in post Greco-Roman America as it is placed but no one can describe what it clearly is but that isolates oneself instantly.

## 2.6 Heterotopias

The following article, excerpted from Michel Foucault's article, "Of Other Spaces<sup>22</sup> [*de l'espaces autres*]" in 1967<sup>23</sup> gives a hint to find its link of a gym back to its society.

*We live inside a set of relations that delineates sites which are irreducible to one another and absolutely not superimposable on one another... One could describe, via cluster of relations that allows them to be defined, the sites of temporary relaxation- cafes, cinemas, beaches. Likewise one could describe, via its network of relations, the closed or semi-closed sites of rest- the house, the bedroom, the bed, et cetera.*

*But among all these sites, I am interested in certain ones that have the curious property of being in relation with all the other sites, but in such a way as to suspect, neutralize, or invert the set of relationships that they happen to designate, mirror, or reflect. These spaces, as it were which are linked with all the others, which however contradict all the other sites, are of two main types.*

*First, Utopias are sites with no real place. They are sites that have a general relation of direct or inverted analogy with the real space of society. They present society itself in a perfected form, or else society turned upside down, but in any case, these utopias are fundamentally unreal spaces.*

*There are also, probably in every culture, in every civilization, real places-places that do exist and that are formed in the very founding of society-which are something like counter-sites, a kind of effectively enacted utopia in which the real sites, all the other real sites that can be found within the culture, are simultaneously represented, contested, and inverted. Places of this kind are outside of all places, even though it may be possible to indicate their location in reality. Because these places are absolutely different from all the sites that they reflect and speak about, I shall call them by contrast to utopias, heterotopias. I believe that between utopias and these quite other sites, these heterotopias, there might be a sort of mixed, joint experience, which would be the mirror. The mirror is, after all, a utopia, since it is a placeless place.*

<sup>22</sup> Space: Foucault describes that the present is the epoch of space, of simultaneity, of juxtaposition, of the near and far, of the side-by-side, of the dispersed.

<sup>23</sup> The author's focus is mainly on the relations of the 'External space,' which I paraphrase as Present Society or culture.



Fig 2.22 Heterotopias of the 19th Century industrialism : Leisure-oriented

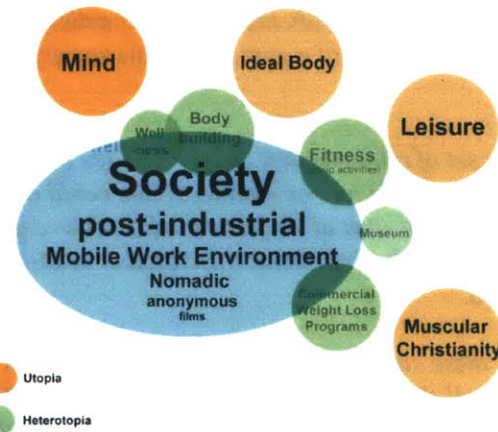


Fig 2.23 Heterotopias of the Contemporary Society : Body Images and Fitness

(Fig 2.22) According to Foucault, the society could be understood by the functions that the heterotopias took to respond to the Society's changing Utopia [Ideals]. During the Industrialism, Leisure-oriented heterotopic spaces are sprung out.

(Fig 2.23) Whereas, since the post-industrial period, the society is required to accommodate more specific needs than before to cope with the diverse and complex present time.



Heterotopias of Compensation of Japan : Leisure  
 Fig 2.24 Tokyo Joypolis Game Park(left)  
 Fig 2.25 Couple's Hotel, K-Club (right)

Foucault already predicted what the contemporary society would have become 34 years ago. He foresaw the complexity of the modern society and suggested an *individualistic* capacity of understanding for diverse and ever-changing social elements toward an *inclusive or total society*.

To invent analytic frames of heterotopic emplacement, he tried to bring attention to *other spaces*, or *counter-site* in his term, *marginal subculture, or deviation* that would contrast with the conditions of heterogeneous majority of the society to inform our society. By predefining the unreal site of *Utopia*, he implied that the society has created a certain type of means to reflect desires or fears of its social members, which are reflected in our site as compensating catharsis.

Foucault Stresses some physical characteristics of the Heterotopias:

*First, the heterotopia is capable of juxtaposing in a single real place several spaces.*

*Secondly, the heterotopia is most often linked to the slices in symmetrical time, heterochronies.*

*Thirdly, the heterotopias always presuppose a system of opening and closing that both isolates them and makes them penetrable, not like a public place.*

I could clarify and hypothesize my design approach to (male) bodies in constantly updated (*synchronous*) counter-space(s) of a **“heterotopic urban gym”** and its proximity of each space to the heterogeneous society.

### 3. ISSUES OF THE GYM

#### 3.1 Gym Typology: Recognizing incorporated Social Interfaces

1. Forum Bath<sup>24</sup>, Pompeii: The origin of a gym facility is dated back in the Greek time. The use of the gymnasia and bath was programmatic. The gymnasium, if for physical training only, soon became in classical Athens a space or building to educate the young. Thanks to the adjacency of the baths to the gymnasia, the open area of the colonnade in the bath became useful for a physical training later. The modern time health facilities features these combined training (body building, stretching) and cleansing functions in a close distance from the city.

The plan of Forum bath has the similar layout of other larger version of gymnasia. Colonnade is where the social interaction was possible before or after the users proceeded to the open outdoor area for training or cooling down. The columns become an element for the transition of this mediating zone.

2. YMCA, schematic Diagram<sup>25</sup>: This diagram of YMCA is to guide how minimal administration/management could supervise the different activity spaces by being inserted in the center of the building. Also, from the close proximity of social activity room and the boy's rooms, it is clear that YMCA is community-oriented.<sup>26</sup>

3. Broadgate Club West, London<sup>27</sup>: Clear glass partitioning of each space transfers the strong characters of rooms. The main focus is male and female changing areas that are incorporated with the therapy rooms. The managerial area is inserted between Changing area and Workout floor for the efficient supervision. The general loop circulations are very clear and efficient in general.

4. Fitness center, Barcelona<sup>28</sup>: The interesting setting of this bunker style gym shows clear user procession and positive social interfaces. The direct entering to the changing area in the lower level and ascending to the workout levels situate users to surround the water and natural light from above in the center. The transparent glass partitions give users the sense of connectedness yet the circulations are all separated.

From these examples of existing Gym facilities, I recognized the need of incorporating social links of programs. While conventional health facilities lack mediating space or sociable elements, these four examples above show how a gym should function to create a enjoyable experience to users using Colonnade, Social activity room, Reconfigured Plan, Concentric sharing of light and water. The examples of Broadgate Club West and Barcelona Fitness Center show that reinvented water and the partitioning in a proper location would animate a situation where people start to interact.

<sup>24</sup> 'By the Roman period, *gymnasia* and *baths* were as magnificent as palaces, ornamented with rare marbles and fountains; in many cases, they became veritable galleries of art'... Gymnasium, Palaestra and Bath <http://rubens.anu.edu.au/htdocs/bycountry/turkey/turkeybook/civic4.html>

<sup>25</sup> Economy of administration: Association buildings were organized around a central observation post to offer the greatest degree of supervision with the least possible amount of manpower...Association Building: Supervision and Circulation, Part 1 YMCA of the USA Archive, 1913

<sup>26</sup> Juventus, Youth movement by Augustus in Roman Period could be the precedent of YMCA

<sup>27</sup> Designed by Allford Hall and Monaghan Morris

<sup>28</sup> Designed by Carlos Ferranter Lambarri: El Croquis 81/82, 1993-1996

- Entering
- Body Zone
- Management
- Pool: Water
- Changing Rm
- Social Interaction

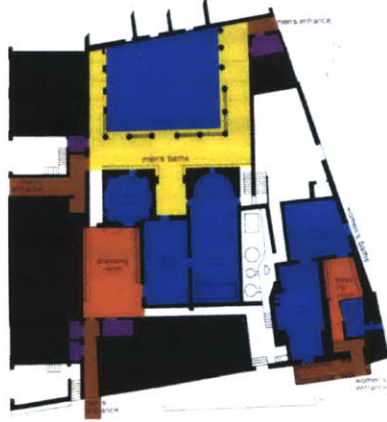


Fig.3.1 Forum Bath, Pompei

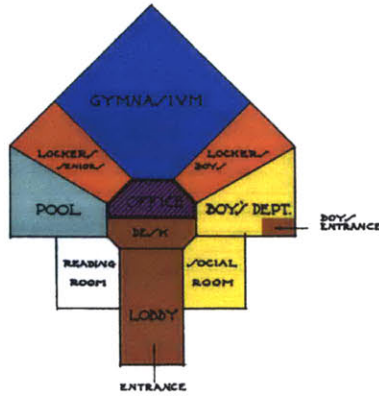


Fig 3.2 Schematic Diagram of YMCA



Fig 3.5  
Workout area  
at the upper floor,  
Barcelona

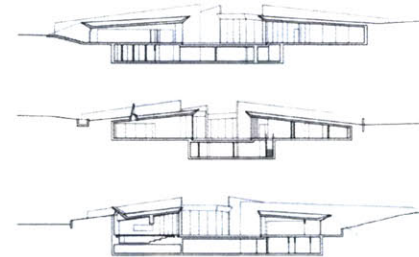


Fig 3.6  
Sections of Fitness Center,  
Barcelona

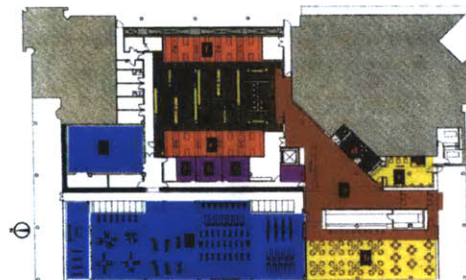


Fig 3.3 Plan of Broadgate Club West, London

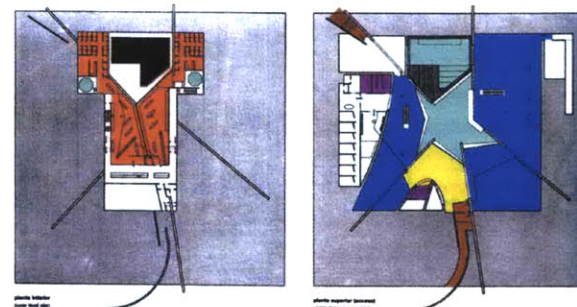


Fig 3.4 Plans of Fitness Center, Barcelona  
(Lower and Upper levels)

24 PROXIMITY OF BODY & MIND

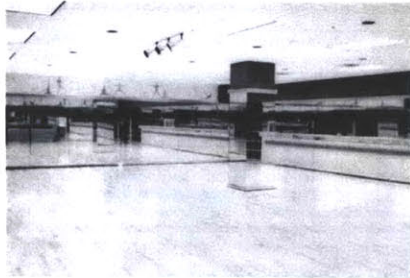


Fig 3.7 Typical Group Activity Studio

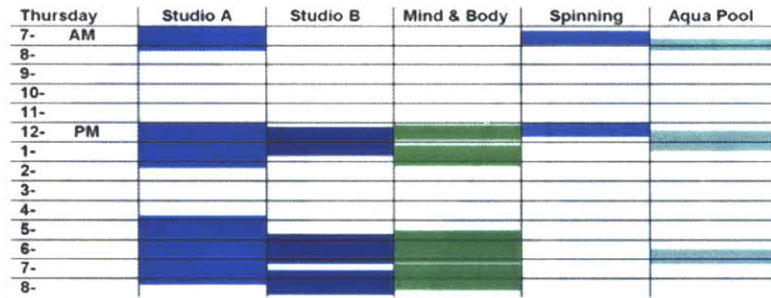


Fig 3.8 Example of Daily Use of Group Studios - Thursday

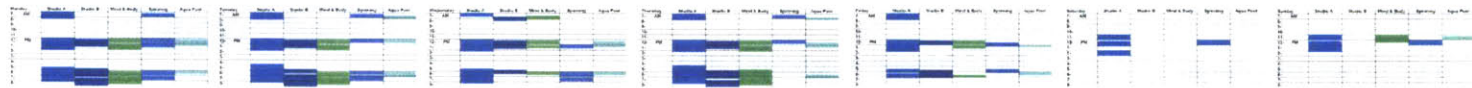


Fig 3.9 Weekly Group Studio Operations

Fig. 3.10 Cannons Fitness Center Group Studio Programs, Fall 2001

Day	Time	Class	Level	Location
Sun	07:00-07:45	Aerobics	All	Studio A
Sun	07:15-08:00	Spinning	All	Spinning Studio
Sun	07:45-08:15	Total Hips & Thighs	All	Studio A
Sun	12:00-12:45	Body Conditioning	All	Studio A
Sun	12:00-12:45	Spinning	All	Spinning Studio
Sun	12:10-12:55	Yoga	All	Mind & Body Studio
Sun	12:15-13:00	Aqua Aerobics	All	Aqua Pool
Sun	12:15-13:00	Circuits	All	Studio B
Sun	12:45-13:30	Aerobics	All	Studio A
Sun	12:55-13:40	Spinning	All	Spinning Studio
Sun	13:00-13:45	Circuits	All	Studio B
Sun	13:00-13:45	Aqua Power	All	Aqua Pool
Sun	13:10-13:40	Total Hips & Thighs	All	Mind & Body Studio
Sun	13:30-14:15	One	All	Studio A
Sun	13:40-14:10	Total Abdominals	All	Mind & Body Studio
Sun	14:45-17:30	Body Pump	All	Studio A
Sun	17:30-18:15	Step	All	Studio A
Sun	17:45-18:30	Cardio KickBox	All	Studio B
Sun	18:00-18:45	Aqua Circuit	All	Aqua Pool
Sun	18:00-19:00	Spinning	All	Spinning Studio
Sun	18:10-18:40	Total Abdominals	All	Mind & Body Studio
Sun	18:15-19:15	Aerobics	All	Studio B
Sun	18:30-19:15	Reebok Core Stability	All	Studio B
Sun	18:40-19:10	Total Hips & Thighs	All	Mind & Body Studio
Sun	19:10-19:55	Spinning	All	Spinning Studio
Sun	19:15-20:45	Tai Chi	All	Mind & Body Studio
Sun	19:15-20:15	Body Pump	All	Studio A
Sun	19:30-21:00	Karate	All	Studio B
Mon	07:00-07:45	Step	All	Studio A
Mon	07:35-08:00	Spinning	All	Spinning Studio
Mon	07:50-08:15	Aqua Aerobics	All	Aqua Pool
Mon	07:45-08:15	Total Abdominals	All	Studio A
Mon	12:00-12:45	Step	All	Studio A
Mon	12:00-12:45	Spinning	All	Spinning Studio
Mon	12:10-12:55	Yoga	All	Mind & Body Studio
Mon	12:15-13:00	Aqua Circuit	All	Aqua Pool
Mon	12:15-13:00	Aerobics	All	Studio B
Mon	12:45-13:30	Body Conditioning	All	Studio A
Mon	13:00-13:45	Circuits	All	Studio B
Mon	13:10-13:40	Total Abdominals	All	Mind & Body Studio
Mon	13:30-14:15	Body Pump	All	Studio A
Mon	13:40-14:10	Total Hips & Thighs	All	Mind & Body Studio
Mon	14:45-17:30	Body Pump	All	Studio A
Mon	17:30-18:15	Dynamic Flex	All	Mind & Body Studio
Mon	17:45-18:30	Low Impact Aerobics	All	Studio A
Mon	17:45-18:30	Circuits	All	Studio B
Mon	18:00-18:45	Spinning	All	Spinning Studio
Mon	18:00-18:45	Aqua Cardio	All	Aqua Pool
Mon	18:10-18:40	Total Hips & Thighs	All	Mind & Body Studio
Mon	18:15-19:15	Aerobics	All	Studio B
Mon	18:30-19:15	Reebok Core Stability	All	Studio B
Mon	18:40-19:10	Total Abdominals	All	Mind & Body Studio
Mon	19:10-19:55	Spinning	All	Spinning Studio
Mon	19:15-19:30	Body Conditioning	All	Studio B
Mon	19:30-19:55	Spinning	All	Spinning Studio
Mon	19:15-20:45	Yoga	All	Mind & Body Studio
Mon	19:15-20:15	Body Pump	All	Studio A
Mon	19:30-21:00	Karate	All	Studio B
Tue	07:00-07:45	Step	All	Studio A
Tue	07:45-08:15	Total Abdominals	All	Studio A
Tue	12:00-12:45	Circuits	All	Studio A
Tue	12:10-12:55	Adhanga Yoga	All	Mind & Body Studio
Tue	12:15-13:00	Reebok Core Stability	All	Studio B
Tue	12:20-13:15	Spinning	All	Spinning Studio
Tue	12:45-13:30	Aerobics	All	Studio A
Tue	13:00-13:30	Aqua Cardio	All	Aqua Pool
Tue	13:10-13:40	Total Hips & Thighs	All	Mind & Body Studio
Tue	13:30-14:15	Body Pump	All	Studio A
Tue	13:30-14:15	Body Pump	All	Studio A
Tue	17:30-18:15	Spinning	All	Spinning Studio
Tue	17:30-18:15	Spinning	All	Spinning Studio
Tue	17:45-18:30	Cardio KickBox	All	Studio A
Tue	18:15-19:15	Body Pump	All	Mind & Body Studio
Tue	18:30-19:15	Dance Combat Circuit	All	Studio B
Tue	18:40-19:10	Total Abdominals	All	Mind & Body Studio
Tue	19:10-19:55	Spinning	All	Spinning Studio
Tue	19:15-19:30	Aqua Aerobics	All	Aqua Pool
Tue	19:30-19:55	Spinning	All	Spinning Studio
Tue	19:15-20:45	Yoga	All	Mind & Body Studio
Tue	19:15-20:15	Body Pump	All	Studio A
Tue	19:30-21:00	Karate	All	Studio B
Wed	07:00-07:45	Aerobics	All	Studio A
Wed	07:30-08:15	Yoga	All	Mind & Body Studio
Wed	07:45-08:30	Body Conditioning	All	Studio B
Wed	12:00-12:45	Spinning	All	Spinning Studio
Wed	12:00-12:45	Body Pump	All	Studio A
Wed	12:10-12:55	Yoga	All	Mind & Body Studio
Wed	12:15-13:00	Circuits	All	Studio B
Wed	12:15-13:00	Aqua Aerobics	All	Aqua Pool
Wed	12:45-13:30	Body Conditioning	All	Studio A
Wed	12:55-13:40	Spinning	All	Spinning Studio
Wed	13:00-13:45	Reebok Core Stability	All	Studio B
Wed	13:00-13:45	Aqua Cardio	All	Aqua Pool
Wed	13:10-13:40	Total Hips & Thighs	All	Mind & Body Studio
Wed	13:30-14:15	Step	All	Mind & Body Studio
Wed	13:40-14:10	Total Abdominals	All	Mind & Body Studio
Wed	17:30-18:15	Aerobics	All	Studio A
Wed	17:45-18:30	Body Conditioning	All	Studio B
Wed	18:00-18:45	Improve your Stepping	All	Mind & Body Studio
Wed	18:00-18:45	Aqua Power	All	Aqua Pool
Wed	18:10-19:00	Spinning	All	Spinning Studio
Wed	18:15-19:15	Body Pump	All	Studio A
Wed	19:10-19:55	Spinning	All	Spinning Studio
Wed	19:15-20:15	Step	All	Studio A
Thu	07:00-07:45	Body Pump	All	Studio A
Thu	07:15-08:00	Spinning	All	Spinning Studio
Thu	07:30-08:15	Aqua Aerobics	All	Aqua Pool
Thu	07:45-08:15	Total Abdominals	All	Studio A
Thu	12:00-12:45	Spinning	All	Spinning Studio
Thu	12:00-12:45	Body Pump	All	Studio A
Thu	12:10-12:55	Yoga	All	Mind & Body Studio
Thu	12:15-13:00	Reebok Core Stability	All	Studio B
Thu	12:30-13:00	Aqua Cardio	All	Aqua Pool
Thu	12:45-13:30	Step	All	Studio A
Thu	13:00-13:45	Body Conditioning	All	Studio B
Thu	13:00-13:40	Aqua Power	All	Aqua Pool
Thu	13:10-13:40	Total Abdominals	All	Mind & Body Studio
Thu	13:30-14:15	Cardio KickBox	All	Studio A
Thu	13:40-14:10	Total Hips & Thighs	All	Mind & Body Studio
Thu	17:30-18:15	Spinning	All	Spinning Studio
Thu	17:30-18:15	Spinning	All	Spinning Studio
Thu	17:45-18:30	Body Pump	All	Studio A
Thu	17:45-18:30	Dynamic Flex	All	Mind & Body Studio
Thu	18:00-18:45	Step	All	Studio A
Thu	18:00-18:45	Body Conditioning	All	Studio B
Thu	18:10-18:40	Total Abdominals	All	Mind & Body Studio
Thu	18:15-19:15	Circuits	All	Studio A
Thu	18:30-19:15	Spinning	All	Spinning Studio
Thu	18:30-19:15	Reebok Core Stability	All	Studio B
Thu	18:30-19:15	Aqua Aerobics	All	Aqua Pool
Thu	18:40-19:10	Total Hips & Thighs	All	Mind & Body Studio
Thu	19:15-20:45	Yoga	All	Mind & Body Studio
Thu	19:15-20:15	Body Pump	All	Studio A
Thu	19:30-21:00	Karate	All	Studio B
Fri	07:00-07:45	Step	All	Studio A
Fri	07:45-08:15	Total Abdominals	All	Studio A
Fri	12:00-12:45	Circuits	All	Studio A
Fri	12:10-12:55	Adhanga Yoga	All	Mind & Body Studio
Fri	12:15-13:00	Reebok Core Stability	All	Studio B
Fri	12:20-13:15	Spinning	All	Spinning Studio
Fri	12:45-13:30	Aerobics	All	Studio A
Fri	13:00-13:30	Aqua Cardio	All	Aqua Pool
Fri	13:10-13:40	Total Hips & Thighs	All	Mind & Body Studio
Fri	13:30-14:15	Body Pump	All	Studio A
Fri	13:30-14:15	Body Pump	All	Studio A
Fri	17:30-18:15	Spinning	All	Spinning Studio
Fri	17:30-18:15	Spinning	All	Spinning Studio
Fri	17:45-18:30	Cardio KickBox	All	Studio A
Fri	18:15-19:15	Body Pump	All	Mind & Body Studio
Fri	18:30-19:15	Dance Combat Circuit	All	Studio B
Fri	18:40-19:10	Total Abdominals	All	Mind & Body Studio
Fri	19:10-19:55	Spinning	All	Spinning Studio
Fri	19:15-19:30	Aqua Aerobics	All	Aqua Pool
Fri	19:30-19:55	Spinning	All	Spinning Studio
Fri	19:15-20:45	Yoga	All	Mind & Body Studio
Fri	19:15-20:15	Body Pump	All	Studio A
Fri	19:30-21:00	Karate	All	Studio B
Sat	07:00-07:45	Step	All	Studio A
Sat	07:45-08:15	Total Abdominals	All	Studio A
Sat	12:00-12:45	Circuits	All	Studio A
Sat	12:10-12:55	Adhanga Yoga	All	Mind & Body Studio
Sat	12:15-13:00	Reebok Core Stability	All	Studio B
Sat	12:20-13:15	Spinning	All	Spinning Studio
Sat	12:45-13:30	Aerobics	All	Studio A
Sat	13:00-13:30	Aqua Cardio	All	Aqua Pool
Sat	13:10-13:40	Total Hips & Thighs	All	Mind & Body Studio
Sat	13:30-14:15	Body Pump	All	Studio A
Sat	13:30-14:15	Body Pump	All	Studio A
Sat	17:30-18:15	Spinning	All	Spinning Studio
Sat	17:30-18:15	Spinning	All	Spinning Studio
Sat	17:45-18:30	Cardio KickBox	All	Studio A
Sat	18:15-19:15	Body Pump	All	Mind & Body Studio
Sat	18:30-19:15	Dance Combat Circuit	All	Studio B
Sat	18:40-19:10	Total Abdominals	All	Mind & Body Studio
Sat	19:10-19:55	Spinning	All	Spinning Studio
Sat	19:15-19:30	Aqua Aerobics	All	Aqua Pool
Sat	19:30-19:55	Spinning	All	Spinning Studio
Sat	19:15-20:45	Yoga	All	Mind & Body Studio
Sat	19:15-20:15	Body Pump	All	Studio A
Sat	19:30-21:00	Karate	All	Studio B



### 3.2 Case Study 1: Group activity programs and the studios: Cannons Fitness Centers, London

In Cannons, the flourishing group activity programs are being run in 5 different areas; Studio A and B are conventional group cardiovascular activities with Sounding facility in an enclosed large spaces.

Another exclusive group cardiovascular room is Spinning Rooms for concentrated bicycle exercises. The pool is an optional feature in a typical urban gym and included in Cannons, but its frequency of use is relatively lower than other activities; this proves the current trend of the group exercise is still focused on various forms of group cardiovascular programs on wooden floors.

Finally, the late addition of a mind-body studio hosts tranquil and non-strenuous exercises for a relatively short duration of 20 minutes or less, half of that of the other cardiovascular exercises. Yet, current craze of other group cardiovascular activities often utilize this mind-body studio during the non-peak hours.

#### *Group Studio Programs*

**Studio A:** Aerobics: Low Impact Aerobics: Total Hips & Thighs: Total Abdominals: Body Conditioning: Steps: Body Pump: Circuits: Cardio Kickbox

**Studio B:** Circuits: Cardio Kickbox: Reebok Core Stability: Karate: Aerobics: Body Conditioning: Dance Combat Circuits

**Mind & Body:** Yoga: Tai-chi: Dynamic Flex: Total Hips & Thighs: Total Abdominals

**Spinning:** Spinning

**Aqua Pool:** Aqua Aerobics: Aqua Circuit: Aqua Cardio: Aqua Power

Analysis from the schedule of the groups studio programs, Fall 2001

1. Increasing numbers of group studio activities due to the current popularity [managerial creativity]
2. Synchronous Occupancy during peak-time [capacity of the membership]
3. Easily saturated or underused enclosed studios [control of space efficiency]
4. Group cardiovascular/wellness exercisers [sociability]

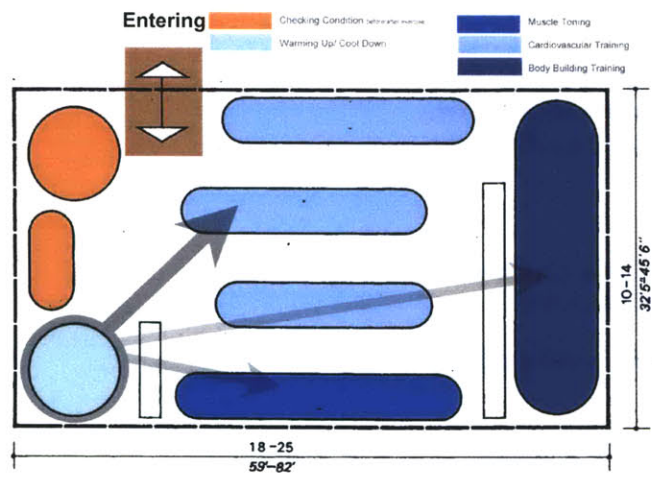


Fig 3.11 General Processions in a Typical Work Out Floor

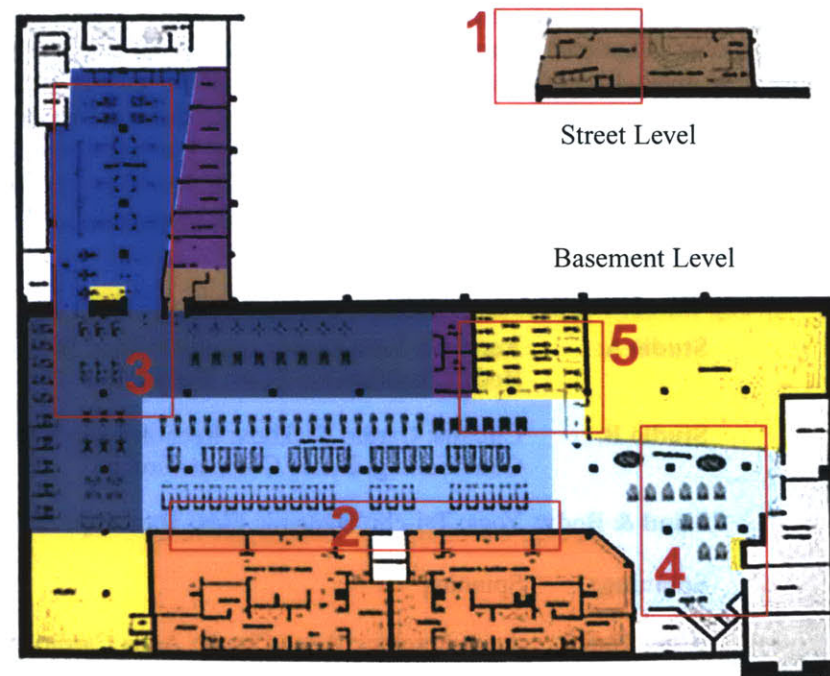


Fig 3.12 Problems of an Urban Gym: Boston Sport Club, Cambridge, MA

### 3.3 Case Study 2. Typical Size and Layout of an Urban Gym - BSC, Cambridge, MA

Boston Sports Clubs (BSC) is part of a large North American Fitness Corp. Health Centers of East Coastal cities. The company's targeting age group and member types are young professionals and university students at the age of 20 to 45. As its convenient access in the cities, with a relatively small and medium size, the main program is focused on the individualized workouts with peak-time-concentrated group studio programs. Its aggressive promotions often create the overcrowded situations around peak hours of 5-8pm weekdays.

Analysis from the floor layout plan (see Fig 3.12)

1. Lack of Signage (External), poor reception area
2. Inefficient long path
3. Confliction of User Circulations(paths + free-weight zone)
4. Remote and underused warming up/cooling area
5. Inefficient Space Use (sopradic occupancy of group spinning studio)

By looking at the trends of the workout programs, I found that the various user compositions and the emergent managerial controls have become the major contributions to thriving contemporary health facilities. Practically, any commercial gym in an urban setting has a challenge of *limited space*. It should set up its targeted market area and constant supervision and update of its programs.

The following chapter shows how new trends of user groups allow the deviant masculine space of previous body building gym to enter the mainstream subculture of the society.

Fig 3.13 Typical Workout floor



### 3.4 Evolving Trends: 1980s and afterward:

Fitness Booms: Obsession of FAT<sup>29</sup> : Wellness

The trends of health/fitness industry have become specialized into four categories: Community: Commercial: Corporate: Clinical.

The main focus of the commercial facilities of urban gyms shows the changes of workout programs. But fitness booms in the 1980s and the managerial controls/public relations helped significantly to turn the standard level of health facilities to that of the mainstream culture. This also allowed the major changes of user compositions and variety in programs.

In 1985, when National Institute of Health<sup>30</sup> announced that obesity causes problems like cardiac disease, People started to rush to the gym to get in shape again. All of sudden, fat has become a health threat as well as a moral attack as it was before in Victorian period. Thanks to magazines and fashion trends featured in the public media, the public perception of the lean body (for women) and the muscularity (for men) now means a 'better' lifestyle.

With the pitch of "*Corporate Health*,<sup>31</sup>" in the 1980s, big companies started investing their money to expand health care programs as they found that fitness-wellness programs increase level of stress-resistance of their employees for the efficiency of the manpower and reducing the actual cost of the medical insurances.

In 1990s, the new concept of Wellness programs was introduced in the gym programs. It was a response to the request for stress management and the little strenuous physical exercises in contrast to the injury prone weight lifting. Its concept is against the general connotation of elite exercisers on the gym floors who are often described as young and beautiful, or even muscular and intimidating; Wellness invites women and men exercisers of today come in all ages, colors, shapes and sizes. And, for less than a decade in the past, with the little use of any facilities and by nature of its inclusive approach in a group activity program, this holistic perspective has attracted new users of women and silver age group.

<sup>29</sup> Christian Moral Criticism of imperfection is date back to the Victorian period. The abundance of foods and labor-saving life patterns of post WWII was followed by a first million seller, "Diet Revolution" written by Dr. Atkins in 1972.... Stearns, Peter N., *Fat History: Bodies and Beauty in the Modern West*: New York University Press, 1997

<sup>30</sup> "Being 20% above desirable weight constitutes an established health hazard," National institute of Health, February, 1985: 55% Percent of Adults (20 years of age and over) are Overweight: (1989-94)

<sup>31</sup> "We trim corporate fat"- New England the 'At Work' Program in 1982...Stearns, Peter N

### 3.5 Wellness Epidemic<sup>32</sup> in 1990s: Holistic approach of Body-Mind-Spirit (Stressor-deviance)

Christopher Lasch already predicted the important aspects of 'Interiority' in 1978.

*"The contemporary climate is therapeutic, not religious. People today hunger not for personal salvation but for the feeling, the momentary illusion of personal well-being, health, and psychic security (due to suburbanization, secularization, and changing members' demographics)." <sup>33</sup>*

Interiority can be described as relationship with others (sociability), perception, self-centeredness, body-mind totality. For the context of Interiority, I refer personal insecurity to one's 'Anonymity' in the heterogeneous world. The more people feel polarized, the more they feel anonymous.

The definition of Wellness is *the best in us as a unique individual*. It is the all-encompassing concept for the people who have made a conscious decision to reclaim responsibility for their total health and well-being.

Practices of Wellness are about a conscious commitment to growth and improvement in all areas. Through the exercise, the body's strength, energy, flexibility, and natural healing power bring a relaxed and peaceful state where mind, body, and spirit are united. The outer appearance of the pose is of little importance. i.e. Yoga, Pilates, Tai-chi

Characteristics: Stress-free, Mental acuity, Positive Self-esteem/Self Concept, Resourcefulness, Self-Reliance, Energy, Relaxation, Positive Attitude, Suppleness, Injury-free, Synergy, Breathing freely, Strength, Disease-free, Soaring Spirit, Pain-free, Intelligence

Emotional Fitness: The diversity of skills needed to accomplish true health and total fitness in these modern times are, in many ways, similar to those needed to achieve physical fitness. Strength, flexibility, endurance, body awareness, reaction time and above all, *Balance*. <sup>34</sup>

As seen above, the characteristics of wellness are coming from totally opposite of those of Bodybuilding and other Fitness programs.

Bodybuilding and Fitness are approaches from the views that one's own body can be reconstructed by hypnotic self-representation or that the health issues can be dealt directly working on the exterior. On the contrary, Wellness is the approach of seeking the calm and heightened inner state. The real sense of fitness is realized when the total Balanced Body and Mind is fulfilled.

<sup>32</sup> Johnson, Mary J. Ph.D., Welcome to Wellness: Wellbridge News, September 2001

<sup>33</sup> Lasch, Christopher, The Culture of Narcissism

<sup>34</sup> from the Interview with Lockwood, Patricia, Executive Editor, American Yoga Association, September 2001.

### 3.6 General Health Facility Requirements<sup>35</sup>

#### Fitness Floor

- Pre-activity Screening
- Warm-up, Conditioning, and cooling stages
- Cardiovascular, muscular strength, and flexibility exercises
- Floor coverings
  - Cardiovascular area: antistatic carpet
  - Resistant Training: Antistatic carpet or rubber-based resilient floor
  - Stretching: Non-absorbent mat or antistatic carpet
- A path of an entry or egression minimum 3 foot wide

#### Group Exercise Studio

- Room size (1,200sf <, coping with the peak hour use)
- Floor Material Definition (injury prevention)
  - Shock Absorption
  - Foot Impact
  - Dissipation of Sliding Stress
  - Resiliency
  - Impact Independency
- Lighting (Natural/Artificial - Moods variations)
- Ventilation, Climate Control (extreme of Body Heat x 3)
- Sound System, Furnishing
- Consideration of Multiplied Utilization

#### Administrative Functions

Promotion:  
Advertising, Marketing, Public Relations, Membership Drives, and Attractive Images for the Programs

Programs:  
Fitness, Exercise classes, Nutrition Testing, Prescription, Seminars, Workshops

Management:  
Supervision, Budgeting, Office operation, Insurance, Payroll, Scheduling, Maintenance

<sup>35</sup> Health/Fitness Facility Standards and Guidelines: American College of Sport Medicine

### 3.7 Identifying User Groups: the Present

#### “Image is Everything”

##### *Body Builders*

There are still a number of people who spend their leisure time dedicated to the perfection of their body ideals. For them, the gym is not a temporary escape any more but is a major lifestyle. These are the ones who see and dream of the ideal body through the mirrors and who are often adrift, still rejecting interiority.<sup>36</sup>

*“Each set should be your entire world; an enclosed, walled, isolated sanctum. Nothing else should exist in this world besides you and the set at hand.”<sup>37</sup> ...Individual Sanctum*

##### *Mesomorph*

Transformed from Endomorph, Mesomorph is the ones who try to identify their self-made images with the public expectations. These men are the imperfect bodies who perceive the bulky size of their muscles as the standard shape of a (good) man.

*“We expect narcissism in our leaders and dream-idols; these beauty-elites have changed our psyches, adding anxieties and frustrations, altering our expectations of all public persons.”<sup>38</sup>*

#### **Social Crossover:** Physical Fitness: Cardiovascular Exercises, Anti-Fat

As the name already implies, it is impossible to define each individual type as these users opt to work out differently by their day or personal preferences. That is I attempted to locate the distinctive characteristics of the cardiovascular activities and the new programs.

##### *Peer Groups*

Introduced with the aging Baby boomers, these exercisers are concerned with their physical health levels. It is not appropriate to divide this group into gender-specific categories but it can be labeled by the peer experience groups such as Calisthenics,<sup>39</sup> Studio Cycling or Aquarobics. In a group, each user’s motivation is encouraged and he/she experiences social participation.

##### *Individuals*

Individual cardiovascular exercisers are located/confined by the facility they use. Without distraction, these users become voyeuristic as their eyes are freed when the body is not. i.e., Step machine

<sup>36</sup> The mirror functions as a heterotopia in this respect: it makes this place that I occupy at the moment when I look at myself in the glass at once absolutely real connected with all the space that surrounds it, and absolutely unreal, since in order to be perceived it has to pass through this virtual point which is over there...Foucault, Michel, “Of Other Spaces [de l’espaces autres],” 1967

<sup>37</sup> excerpted from The Sanctum,,: From ‘Muscle & Fitness,’ October, 2001, p62

<sup>38</sup> Derbyshire, John, Culture Watch, National Review, Nov. 20, 2000

<sup>39</sup> i.e., dance, step, cardio boxing

**Body-conscious Users**

Fig 3.14 Free-Weight

Fig 3.15 Muscle Toning

Fig. 3.16 (Group) Cardiovascular

Fig 3.17 Group Spinning

Fig 3.18 Core Strength



3.14



3.15



3.16



3.18



3.19



3.20



3.21



3.22

**Mind-conscious Users**

Fig 3.19 Pilates

Fig 3.20 Tai-Chi

Fig 3.21 Yoga

Fig 3.22 Meditation



*Core Strength*

Instead of isolated muscle development of free-weight training, core strength training offers corrected postural imbalances, prevention of injury and development of efficient functional movements of daily activities outside the gym. On the workout floors, this training can be found near warming up/cooling area before proceeding to the work out floor or in the studio as group training.

*Nutricise*<sup>40</sup>

It is a weight loss program combined with nutrition, exercise, and behavioral modification with personalized one-on-one guidance. It targets directly the weight loss. It is safe and efficient method; however, it is also too costly to be popularized.

**Wellness:** Holistic approach of Body-Mind (fitness), Mental health, Stress treatment

The exercises are part of process to focus on tranquil inner awareness. This manual exercise provides the similar formats to that of typical physical fitness; however, the whole processes of the exercise externally are to reach Interiority. This total approach of body and mind is such a contrast to bodybuilding as it engages with self-love and a relationship with his outer surroundings.

*Pilates*

It is a fusion of western and eastern philosophies, which teaches about breathing with movement, body mechanics, balance, co-ordination, positioning of the body, spatial awareness, strength and flexibility.<sup>41</sup> (Key Words: lightweight, modern material, accessibility, adjustability, and gravity resistance)

*Yoga*

Built on three main structures: exercise, breathing, and meditation, the yoga practice is to reach the inner tranquility of the mind using the exercise and increase of the breathing. (Key Words: concentrating, mastering)

*Tai-chi*

Based on the concepts of Qi, or internal energy, and the theory of Yin and Yang, Tai chi can be approached as a fighting technique, a healing art, a health and fitness exercise, a relaxation technique or as a spiritual meditation. It addresses physical fitness of muscular strength, endurance, flexibility, breathing as well as relaxation and mental fitness.<sup>42</sup>

<sup>40</sup> The Nutricise, <http://www.efit.com/weightloss/philosophy.html>

<sup>41</sup> Pilates Assoc., UK  
<http://www.pilates.co.uk/>

<sup>42</sup> Chaline, Eric, Tai Chi, for Body, Mind & Spirit

## 4. DESIGN PROCESS

### 4.1 Urban Gym as a Heterotopic Domain

The exercise programs in urban gyms have been further evolved into diverse and complex stages; these reflect the present '*heterogeneous*' and '*anonymous*<sup>43</sup>' urban environments. From the mid 19<sup>th</sup> Century post greco-roman hyper-masculinity, the recent addition of 'Wellness' has become a prominent challenge to the individualistic & masculine corporeal space of the Gym. The challenge of wellness could be described as an intrusion as, for the bodybuilders, their conventional gym space has always been considered *as (social) extension of the body* of their own.

Foucault's Heterotopic Emplacement can generate the next predictable heterotopic situations to narrate this deviant body spaces opposite to wellness and its new relation in the corporeal site.

#### *Gym: Heterotopic Emplacement*

With accessibility and temporality of its use, an urban gym enters a heterotopic stage in response to the society we live in; it is a time-space experience which has a process of 'entering' to seek an 'ideals,' based on the *socially and culturally expected* image of body, and, later, 'exiting' to return to his everyday.

Now, the conventional user's interests of body images and other health issues including the immaterial domain of Mind need to be reflected in the gym programs. The urban gym, from now on, exists as a contemporary counter-site of our society and functions as a leisurely heterotopic space after necessary adjustments and updates.

However, it is still too early to find the validity or permanence of wellness in the gym programs. And it is questionable whether the space programs of the previous bodybuilding gym and its revised successors are to accommodate its contrasting nature of Space Occupancy and Interiority that wellness brings in.

<sup>43</sup> marginal self

#### 4.2 Body vs. Mind: Philosophical Dichotomy in Western History

The next examination was necessary to hypothesize the situation of the new space program entering the gym in the heterotopic context. If wellness is the new, its existential validity should be verified. It is, because, unlike those bodily spaces of fitness, the substances which wellness is characterized as are mostly *intangible*<sup>44</sup> in the corporeal world.

If it becomes the new space, the heterotopic gym spaces will need the attunement of *co-relations* as well as *positive external experiences* as the urban gym must be leisurely spaces, *heterotopia of compensation*. Referring to Foucault's definition, the conventional urban gym could become a heterotopia; the multiple occupancy and programs of the changing user groups in a different time of a day, of a season, or of years describe the ever-changing relations and experiences of each group (space) in the presence.

In the western philosophical talks, there seems to be always a debate about the two states of the world. One is the talk about the material state and the other is the immaterial or intangible state that we discern. To find the location of Wellness in relation to the physical or material world, I had to refer to Cartesian Dualism of body-mind problem to clarify its stance in western philosophy.

Though the direct talk of the mind had begun originally from 17<sup>th</sup> Century, I briefly looked from the ancient time to have the sense of the shift of focuses on the immaterial state. The diagrams are paired presupposing Cartesian Dualism to give boundaries of the location. Each diagram is divided into three stages to reflect Foucault's heterotopic links of Heterogeneous world; the *-Reflected/ Represented-* real site, and Ideal/Metaphysical domain.

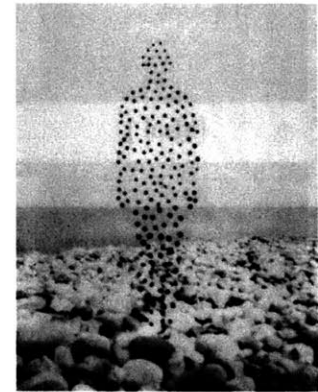


Fig 4.1 Invisible mind ; where does it stand in the corporeal world?

<sup>44</sup> These substances are illustrated as interiority, mind, spirit, emotions, perceptions, subjectivity, self-love, and etc.

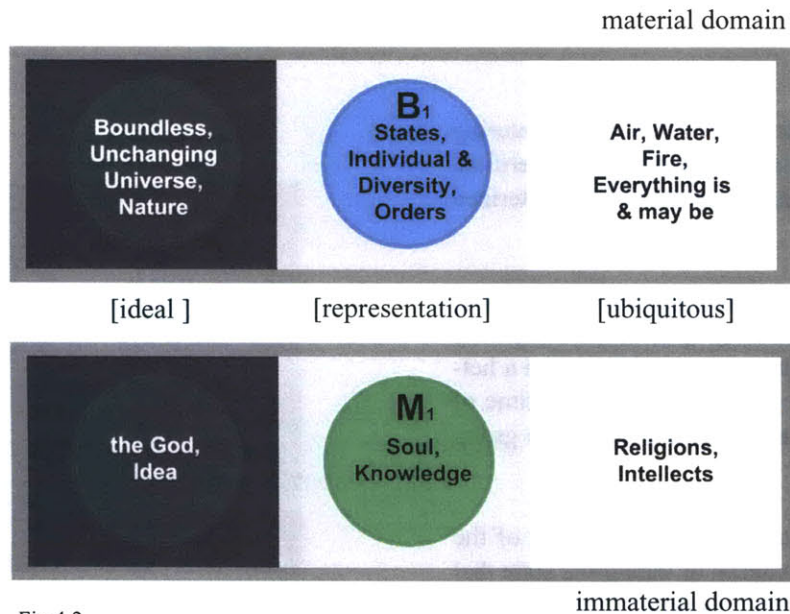


Fig 4.2

### Greek Hellenic-Roman Periods

Throughout the ancient Greek period, there was a speculation mostly about the natural phenomena of the physical world. Entering Hellenic and Roman time, the topics were moved to ethics and religions. At these periods, Universe, individual, Soul were discussed.

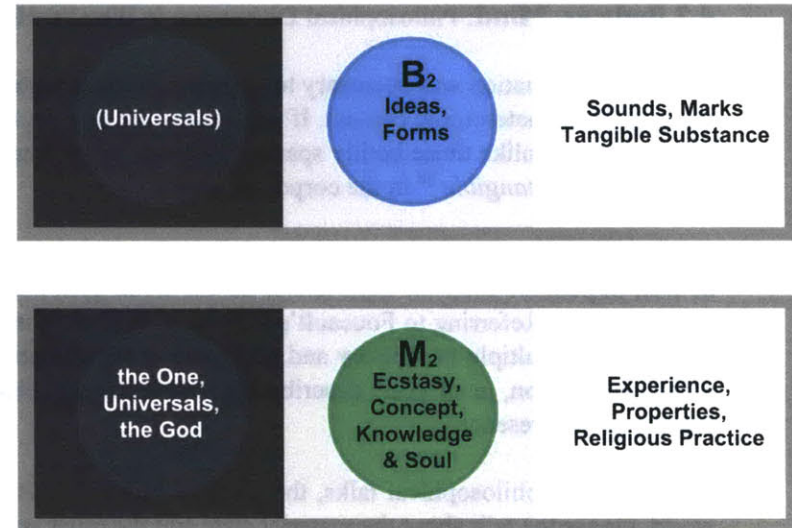


Fig 4.3

### Mediaeval Christianity

Entering Mediaeval Christianity, Focus was shifted to the problems of salvation in another and better (hierarchically higher) world. Also, the concept, and properties came as characteristics of mind.

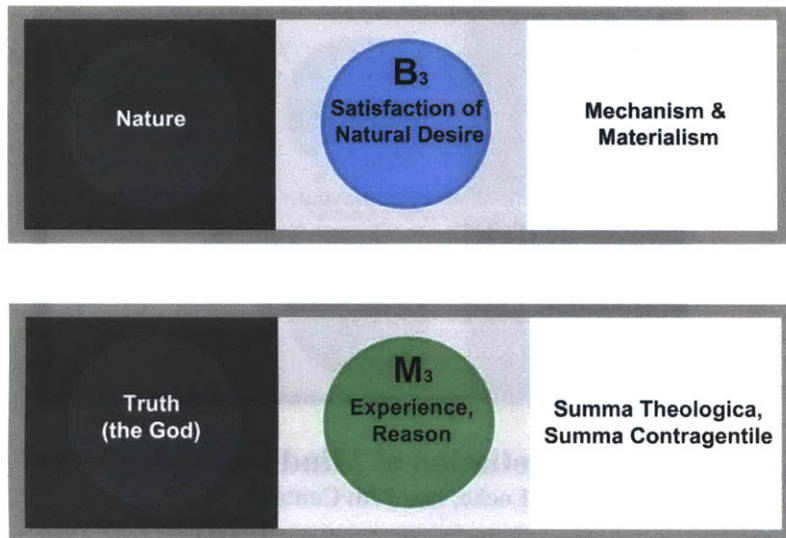


Fig 4.4

### Belief in Humanity

During 15th - 16th Centuries, views of the world changed dramatically with new ideas; some viewed the world as a mechanism, moved by a physical law; experience and reason became the sole standards of truth and the worldview was introduced with mechanical laws. At this period, the reflection of divinity was cleared and human thought was coming into the center.

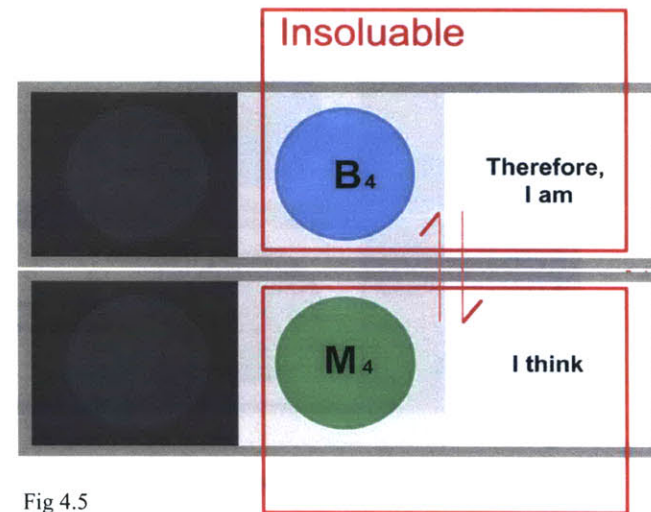


Fig 4.5

### Entering the Debate of Body-Mind Relation

Under the Christian doctrine of Immortality, Descartes maintained that mind and body are two distinct substances; Bodies exist by being extended in space, while minds exist by being conscious. He saw intention belongs to mind to interact to body; sense of body organs affects the mind. His Dualism opened a debate of answering the body-mind relation.

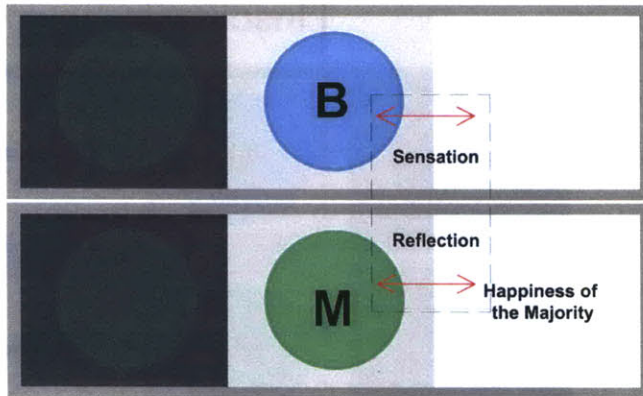


Fig 4.7

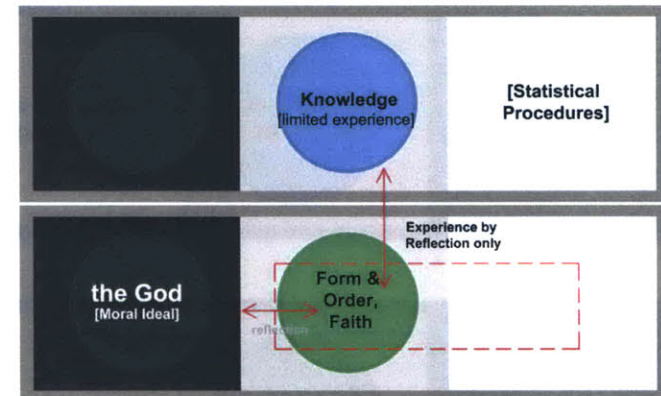
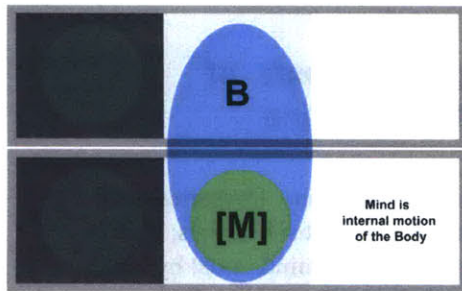


Fig 4.8

### Focus on Mind through Experience

John Locke, late 17th Century

Fig 4.6



### Confidence of Mechanics :

Thomas Hobb, 17th Century

Hobbes's answer to body-mind problem was reducing mind to the internal motions of the body: all phenomena and science are explained as mechanics.

Locke attempted to reduce all ideas to simple elements of Experience: sensation providing the material for knowledge of the external world, and reflection the material for knowledge of the mind. He answered Experience as independent mechanical nature.

### Negotiation of Mind and Experience

John Locke, late 17th Century

Kant, with his religious view, separated the soul, cosmos, God as unknowable metaphysical state; they are beyond the phenomenal world of experience. The mind is the reflection of the unknowable to create form and order on all experiences.

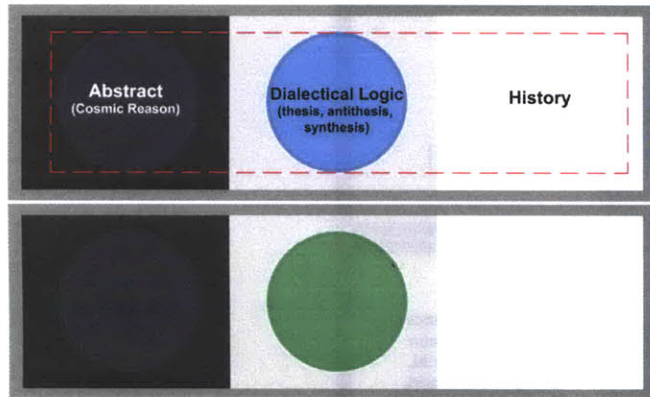


Fig 4.9

**Faith in Reason:  
Common Sense**  
Hegel, 19th Century

(Fig 4.9) Hegel maintained that History is a fulfillment of the absolute spirit as all that's real is rational, and all that's rational is real.

**Dynamic Views:** 19th Century

(Fig 4.10) Influenced by John M'Taggart, Martin Heidegger and Karl Jasper bloomed Existential Philosophy in Germany in late 19th Century. They focused on human being's intense emotional experience whose values are stemmed from God or Transcendence.

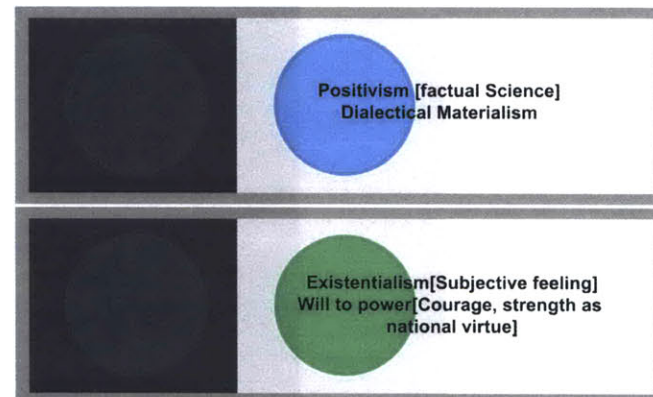


Fig 4.10

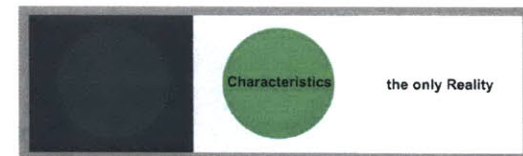


Fig 4.11

**Idealism:** John M'Taggart, late 19th Century

John M'Taggart argued that space and time are unreal because their conceptions are self-contradictory; the only reality is mind.

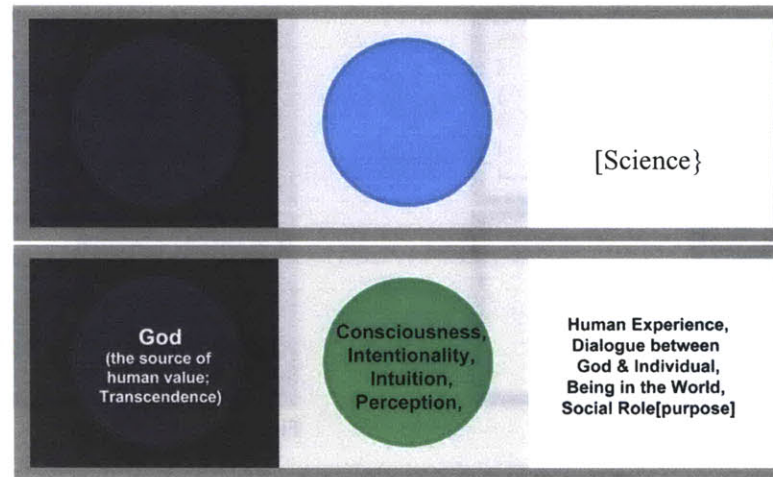


Fig 4.12

### Focus on Emotional Being

since 20th Century -

From the diagrams, the Mind had been explained as Soul or knowledge, Religious experience, and Reason. But, after Cartesean Dualism separated mind from body, the focus was shifted to the interactions between the body and the mind.

Today's Mind debate is still in the shadowy reflection of Christian ideals. Mind, in the present western world, is explained of an individual's inner characters of sensation, perception, thought, belief, desire, intention, memory, emotion, imagination, and purposeful action<sup>45</sup> within one's individual bodily experiences of his social and cultural values and recognition.

This individualistic approach of linking Body-Mind process is emphasized in Wellness programs; the expression of '*Reconnection*<sup>46</sup>' of Body-Mind could be addressed in the spatial configuration of Wellness in the following design of heterotopic Gym.

<sup>45</sup> Perry, John, Philosophy of Mind, Microsoft Encarta Encyclopedia 2000,1993-1999

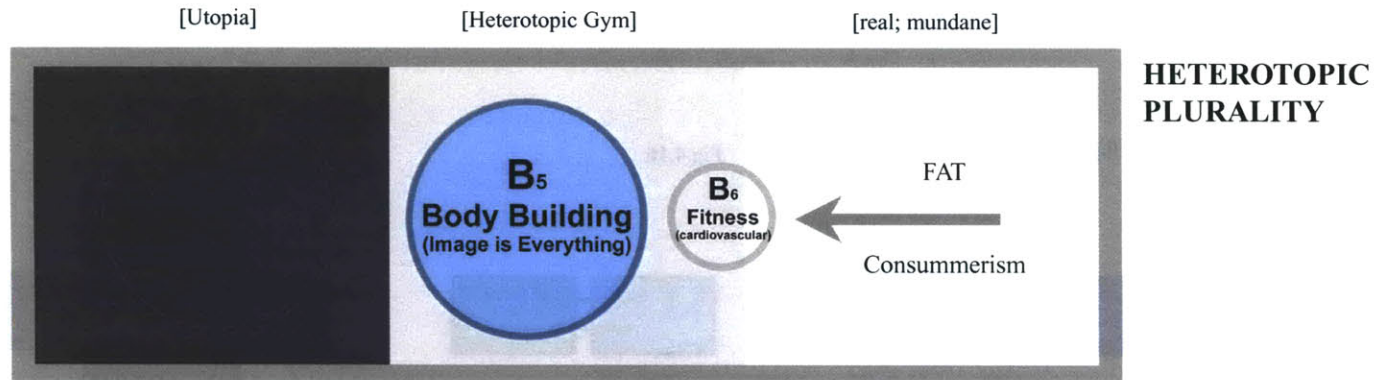
<sup>46</sup> *Refiguring bodies:*

"(new) understanding of embodied subjectivity, of psychical corporeality (refusing reductionism, dualism; polarization as the body is a cultural product)"...Grosz, Elizabeth, *Volatile Bodies*, toward a corporeal Feminism, p22



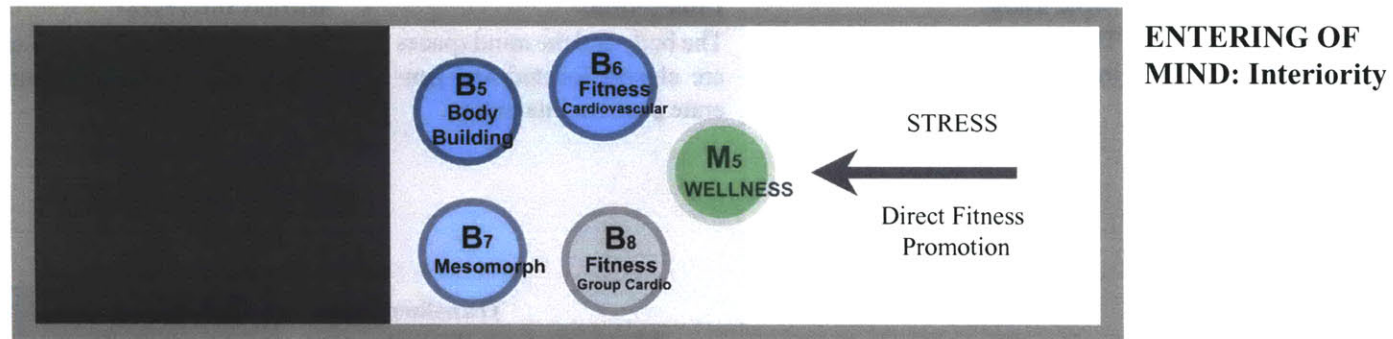
### 4.3 Mind Entering Heterotopic Gym

The next diagrams show how a bodybuilding space has been pluralized to resonate the periods of the society and to accommodate the new body programs.



**HETEROTOPIC PLURALITY**

Fig 4.13



**ENTERING OF MIND: Interiority**

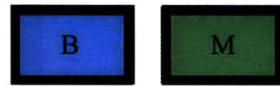
Fig 4.14

Entering of Mind program to the gym raises a question, “Where is Mind placed in the gym?” The body spaces are required to have co-relation with this foreign nature.

#### 4.4 Hypotheses: Proximity of Body-Mind

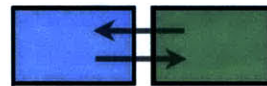
In the heterotopic gym spaces, hypothetical patterns of the tension/relation<sup>47</sup> of the mind-body spaces can be postulated. These could lead to create heterotopic spaces: toward Gym Sociability.

Fig 4.15



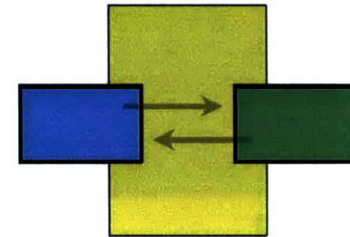
**Separation:**  
The body and the mind are insoluble spaces.

Fig 4.16



**Interaction:**  
The body and the mind spaces are closely located and generate positive interaction.

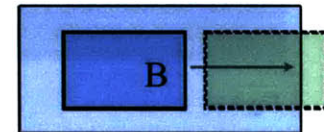
Fig 4.17



**Mutual Interface:**  
The body and the mind can only be put to a third domain.

Fig 4.18

**Transformation:**  
After some time, the body-mind relation changes (heterochrony).



<sup>47</sup> *Maai*: Informing and driving their inhabitants' habits; Self - Others relationships evolve as the result of an on-going process of adjusting boundaries, of setting and blurring boundaries to optimize exchanges, a delicate balance...Masciotra, D., Ackermann, E., and Roth W. M., "Maai": The art of distancing in Karate-Do. Mutual attunement in close encounters

#### 4.5 Proxemic Mapping of an Urban Gym and its transformations

Transformation of original plan of Boston Sports Club, Cambridge, MA (from 3.3 Case Study 2)  
 Importance of the general workout processions on the workout floor (see Fig 3.11)  
 Temporal Transformation of Group Studio to individual cardiovascular or Wellness activities

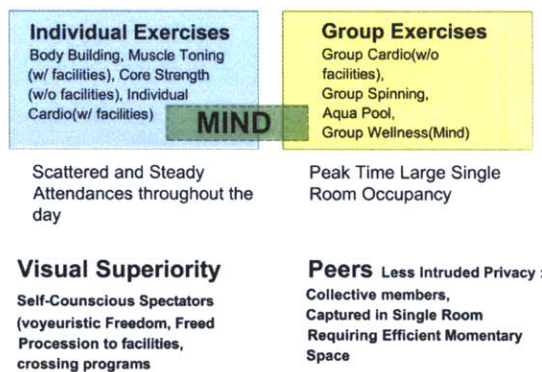
I attempted to re-configure a subterranean urban gym from its original problematic layout to the direction so that it could accommodate the mind spaces. Also, I tried to look for the beneficial relations between activity spaces by relocating, sharing, emphasizing, or multiplying the existing spaces in the new heterotopic zones of the Mundane, Body, Mind, and Service areas.

The newly inserted Mind Space in Body Zone will amplify this contrasting individual-group interaction by revealing each group's endeavoring motions and sedentary positions out of their inner focus on balances in a Passive Space where the Visual reflection/representation of Corporeal Self loses its predominance to other perceptions and efforts to find Inner Self.

#### Different Space Occupancy Patterns

Capturing Interesting User Interactions

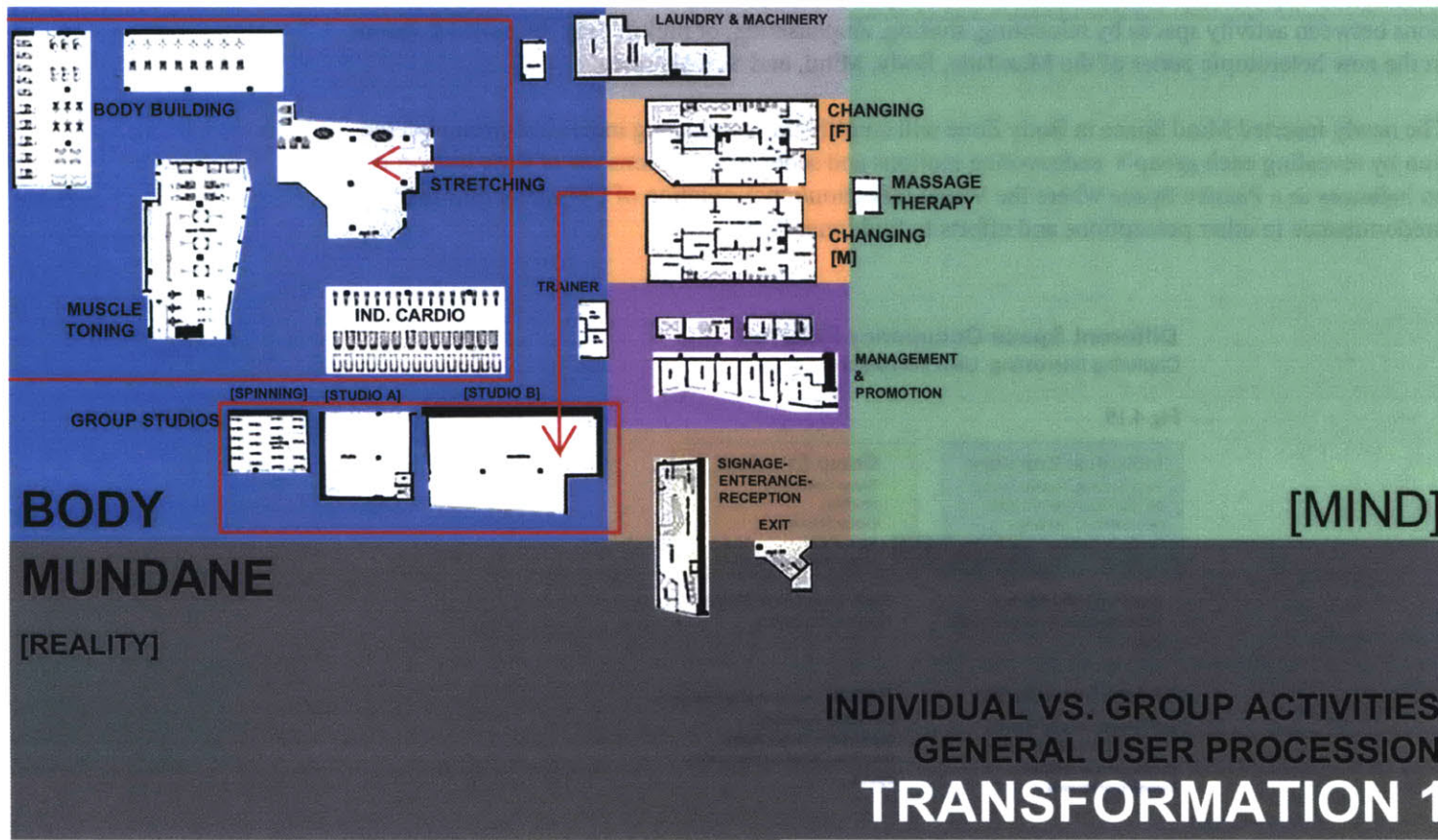
Fig 4.19



**Transformation 1**

This stage shows the general user processions from Reception through the service field; the mind field is not recognized yet. It also shows the distance or closeness of activity spaces in each field of the heterotopic domains; Individual user spaces and Group spaces are placed separately because the group studio spaces are sporadically occupied during the peak time only and imply a potential to be transformed or shared during off-peak time.

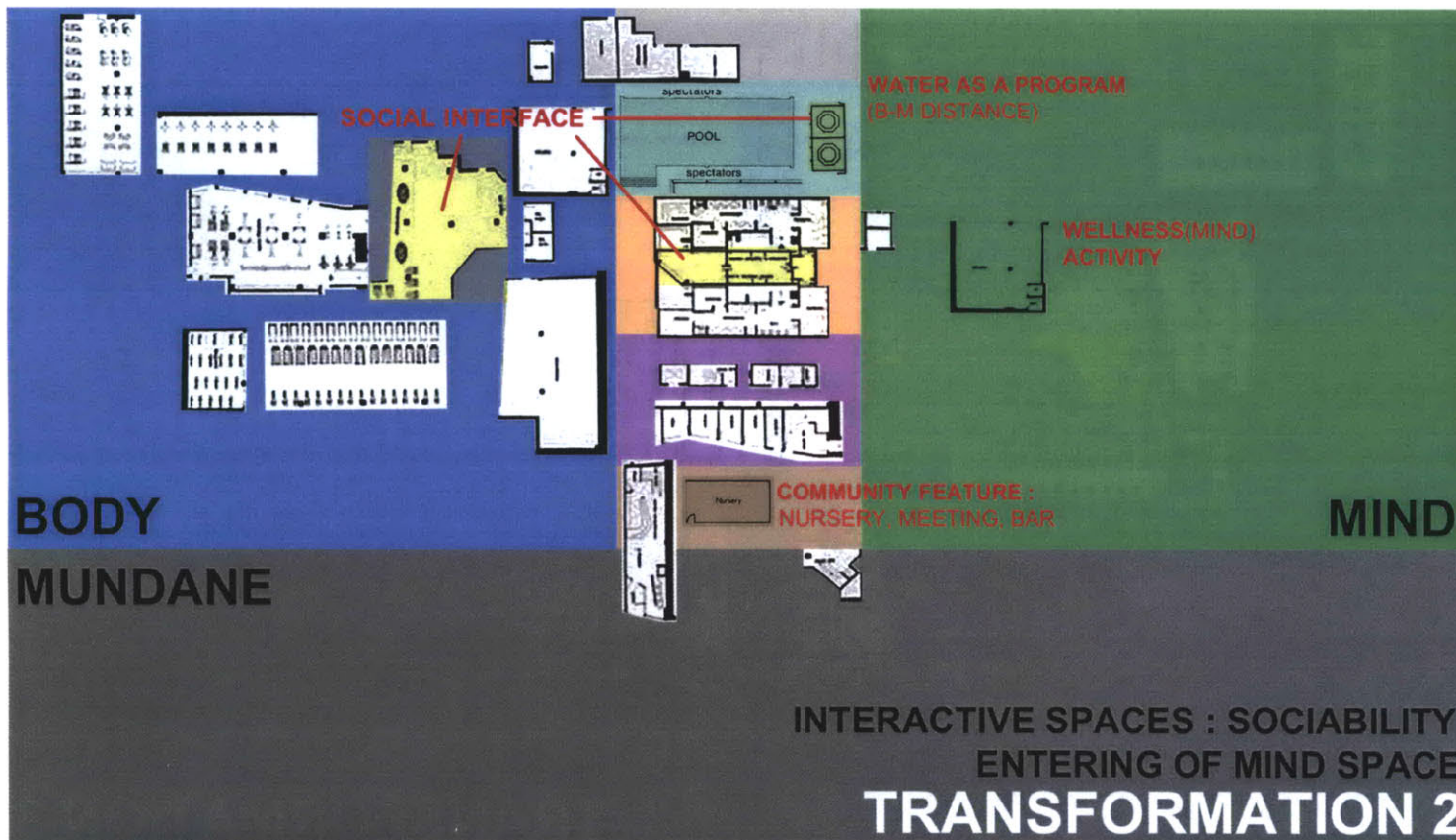
Fig 4.19



**Transformation 2**

At this stage, the mind field is recognized; a transformable group studio A is substituted for Wellness activities. Social Interactions can be found, first, in changing areas, in the stretching area for preventing any possible injury of muscle and joint by following activities of warming up/cooling, and, in the Water features to distance the body and mind field perceptively. The community of nursery, member meeting area, and a bar could be placed on the border of the mundane and the entrance.

Fig 4.20



**Transformation 3**

The water becomes an indicator to allow non-users to detect the gym from the mundane domain; it is also a third domain functioning for perceptive body-mind distancing; a program of aquarobics; social water as drinking fountains. A mind group studio can be inserted to the body field to maximize its interaction when in the operation. Transformable Group Cardiovascular studio is also placed in the mind field to accommodate possible expansion of the mind activity, or vice versa, in the near future. By placing the managerial space on the border of the mundane and heterotopic boundary, both the supervision and promotion can be efficient. This also allows the camouflage of the opening to the heterotopic gym spaces.

Fig 4.21

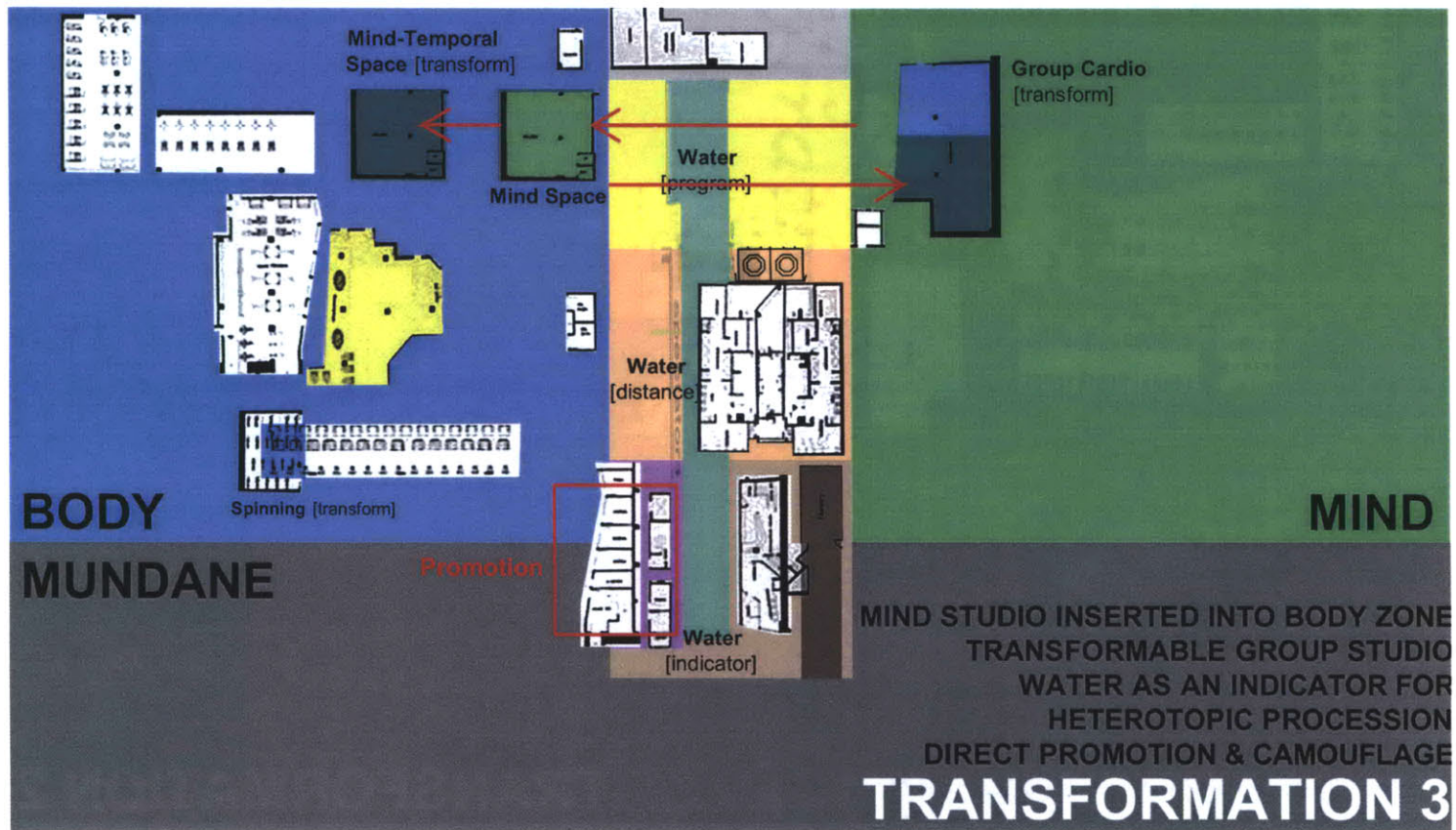




Fig 4.22  
Yoga Practitioner



Fig 5.1 View from Cambridge Street to Charles River Plaza (site)



## 5. SITE INTRODUCTION: Charles River Plaza, Boston, MA, 2001

The site is located along Cambridge Street toward the Government District from Longfellow Bridge. Situated on the border of West End and Beacon Hill, the site is currently used as two-story underground parking lot and, separately, an uncovered mezzanine level parking lot above.

The scene from Cambridge Street shows dramatic scale changes toward the Government Center and barren streetscape to the other. Although, across the street, the beautiful Beacon Hill Preservation District is stretched over the steep North Slope, the general impression of the site area is strong separation from the dissonant streetscape.



Fig 5.1  
Site Introduction

### 5.1 Urban Renewal : Unrealized Utopia <sup>48</sup>

Boston’s West End is the most well-documented neighborhood destroyed by “urban renewal” between 1958 and 1960.<sup>49</sup> This redevelopment project displaced 63% of African-American and Hispanic residents from the site and erased Italian Community of this area, which was known as Ethnic cleansing of the West End. Charles River Park, the replaced new high-rise residential buildings, are called a Gruen Cell, the only built Corbusian Urban Sanitization project in Boston. This cell was intended to be filled with happy people on their feet. All the traffic, public and private, would circulate on arterial roads around and between the cells. However, the new vertical community was little functioning, as there was no chance of interactions among the new residents.

Fig 5.5 physical isolation of Beacon Hill



<sup>48</sup> Campbell, Robert, “Charles River Park at 35: It May Be a Nice Place to Live, But You Wouldn’t Want to Visit”: The Boston Globe, May 26, 1995

<sup>49</sup> Gans, Herbert, *The Urban Villagers, 1962* quoted in *Urban Renewal in Boston* <http://www.yale.edu/socdept/slc/urban/urbanframe.html>



5.2



5.3



Fig 5.2, 5.3 West End before and after the urban renewal-during 1958-1960 (far left, Middle )

Fig 5.4 fabric of erased WE Neighborhood

### 5.2 Beacon Hill Preservation District: Nostalgic Ideals

The historic district of Beacon Hill is often called an *American Hometown*, as it is the nostalgic setting of the American Ideal. The North Slope from Cambridge Street was a part of West End before demolition but added to original Beacon Hill of the South Slope. Since the gentrification of 1970s, this area has been favored by the upper class Bostonians. Abutting the State House and the Government District next to its location, the presence of prestigious Beacon Hill community on Cambridge Street border gives a sense of isolation. (See fig 5.5)

### 5.3 Site on shifting boundaries

At present, the streetscapes describe one side with vertical village with little interaction and the other side well-preserved 3-4 story tenement houses with little changes for almost 4 decades. Cambridge Street is filled with patched parking lots after the West End Renewal. This has disconnected local communities of both sides.



Fig 5.6 view from Holiday Inn hotel overlooking the mezzanine level parking lot.



Fig 5.7 Collage drawing for initial design concept: Connection



Fig 5.8 Site on the shifting boundaries by time: day-night, past-future

The remedy for the current problems are to overcome this extreme transition of the scales and evoke a locality- a presence of community features-which is currently invisible. The local MGH migrants cannot be related to enliven the city dynamics as they move away every 2-3 years. It is also required to generate the street life along the Cambridge axis.

The city is to be shared, but on the border of the nostalgic Beacon Hill and failed Utopian ideal of Pedestrian district, the marginal condition of the site induce a proposal of a connection to one another. But, with the local residents and Migrants of MGH, and day workers from the Government District, what kind of social link can be set up to represent the social connection?

I imagined the heterotopic urban gym as a device to overcome this physical and psychological separation and to animate a positive streetscape.

Fig 5.9 Physical blockage of local access by sprawled parking lots



## 6. DESIGN DEVELOPMENT: Body-Mind Distancing

### 6.1 Models of Hypothetical Proximities

These models were made after the hypotheses of Separation, Interaction, and third Interface and the Proxemic mapping of the heterotopic urban gym were set up.

Separation: Different Access to each Exercise Program due to the different nature of Space Occupancy Time, Frequency, and Floor Materiality, and Sociability of the Users

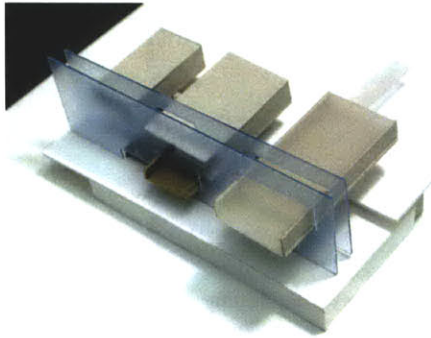


Fig 6.1 Separated accesses : ascending/descending

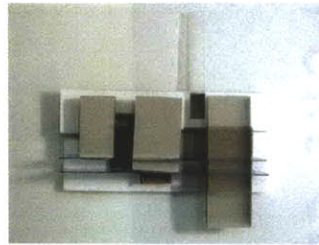


Fig 6.2 Direct Social Contact

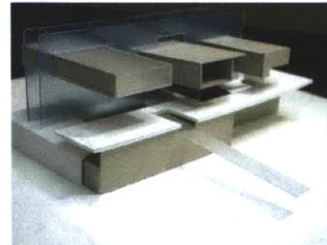


Fig 6.3 Space Definition by Levels

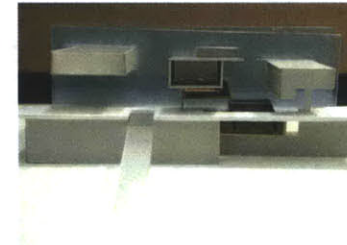


Fig 6.4 Animated Locality

### Separation

The body and the mind are insoluble spaces

I supposed a situation where the mind space is separately operated from the body space. The nature of the wellness program would require few facilities but different floor materiality. Also, the enclosure of the space is more appropriate for the nature of their practice. This will allow the mind spaces to hover above the gym. By having their own separate entering, the mind users ascend, and the body users go down to the subterranean level.

The programs no longer have any chance to interact directly. Leveled with the 4-5 story street façades from Beacon Hill side, floating individual mind spaces will provide a direct opening to the upper mezzanine level and to Cambridge Street. The body space will become a transparent filter allowing the body space users to display their exterior.

The level of each mind space will determine the use of the body space below. In this way, The separately operable Body-Mind spaces become engaged with each others in being put in the same site.

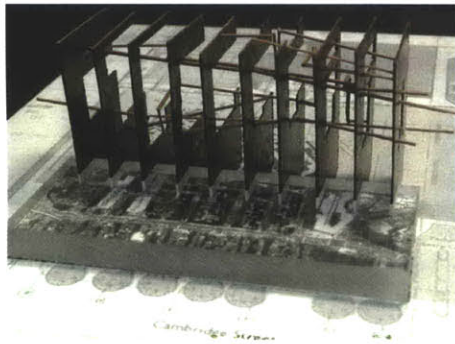


Fig 6.5 Rhythms and Visual Pockets of Time Path

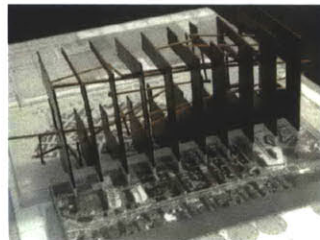


Fig 6.6 Double Reading : Separate inner procession

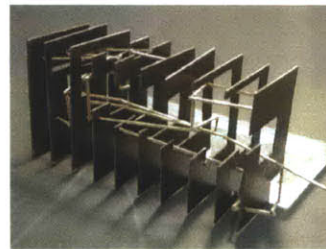


Fig 6.7 Upward:Downward



Fig 6.8 Interlocked Body-Mind Spaces

## Interaction

The body and the mind spaces are closely located and generate positive interaction.

In this model, the façade conditions of the presence of Time in the site is the main focus. First, the height of the fragmented façade structures will provide the historical relevance to Beacon Hill District fabrication; From Cambridge Street, reading of localized rhythms of the facade leads to further recognition of visual pockets to West End.

Inner user processions in the gym are independent of the front facade direction of S-N. Body-mind users proceed from the opposite entering: The mind users proceeds toward upward direction: the body users downwards. Shared path will allow them to peek each other's programs and to interlock Body-Mind programs in E-W.

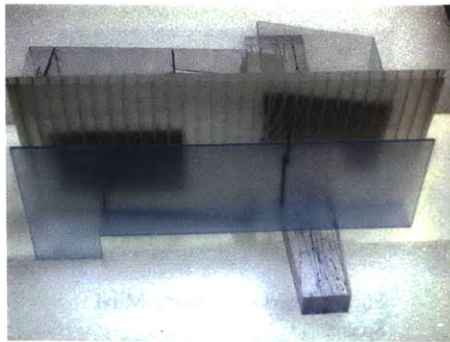


Fig 6.9 Water for a Heterotopic procession from Mundanity

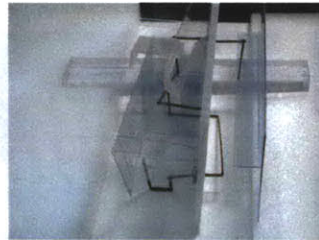


Fig 6.10 Hiddel Program ; Heterotopic Wall



Fig 6.11 Insertion of Mind zone into Body space

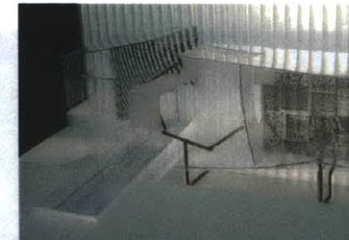


Fig 6.12 Body: Mind relation: Distancing, sharing, transforming

### Mutual Interface:

The body and the mind can only be put to a third domain.

The idea is from the Proxemic mapping where Water becomes the medium to let the users stretch out beyond their own space to generate indirect interactions on the third domains. The mediation of Water, Light, Street level Screen are probable to make each user identify his location so that he is sharing the same place or same mediums consciously with the other program users.

The interactions between the public street and the body programs, and, between Body and Mind spaces behind the second filter, a heterotopic wall, show the occupying patterns with difficult site conditions such as level differences.



Fig 6.13

Landing to the gym level(+ 3m) :

Water as a multi-functional domain  
as a Group exercise Program,  
as a signage, as a drinking fountain,  
or Perceptive boundary

## 6.2 General Layout of Programs

From the three models above, I have selected the hypothesis 3, Mutual Interface, as a possible design approach. My general sense of heterotopic spaces conducted that though characteristics of spaces (contents of programs or interaction of users) might be changed, the site, the building itself being as a destination itself, remains in the real world within the basic notion of Heterotopic emplacement. The mediums like the screen and water seem to match this purpose to pursue this choice to best narrate the heterotopic gym in Charles River Plaza site.

With the updated programs derived from the Proxemic Mapping of BSC, Cambridge, I tried to find the convincing ways to occupy the real site with minimal total ground area coverage. As the building is to be set up on the existing parking lot, preserving its circulation with minimal loss of parking capacity became such an issue.

*Space Program: [ ] - Newly added functions,*

### **Exercises**

*(f) fixed facility on the floor*

#### *Individual*

Free Weightlifting (f)

Muscle Toning (f)

Cardiovascular (f)

Instructed Core Strength (individuals stretching areas)

#### *Group*

Cardiovascular (no fixture with storage)

Spinning (f)

**[Water]** Aquarobics, Signage, drinking

**[Wellness: Mind Studio]** Temporal or exclusive spaces

### **Non-Exercise** (user accessible)

*Services*

Reception

Changing Rooms (male-female)

[Nursery, Member Meeting, Bar] (Community features)

*Managerial*

Management

Testing room, Supervision

Laundry & Machine, Storage

*Public*

Viewing Gallery

Retails



There was a possibility to accommodate the programs by users' concerns either for the body or for their wellbeing, the mind; the gym will need to define their new relations with the new users who practice different kind of a workout.

Non-exercise programs like promotion and management cannot be directly related to any user in the gym and they are separated from the main gym floor. Hence, the whole program was divided into two categories; first, Public to Private, then Body and Mind. This study model reflects my intentions with site considerations such as existing parking lots on the site and vital streetscape to be introduced.

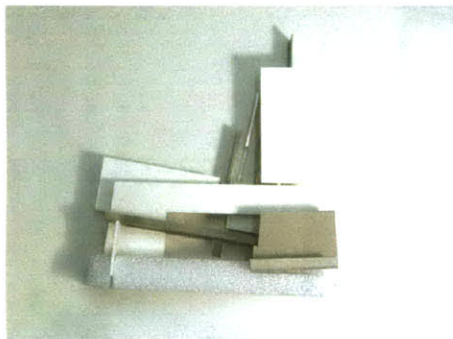


Fig 6.14 L shape : enclosing semi-public mezzanine parking space

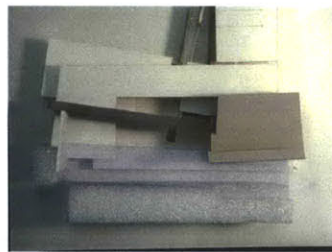


Fig 6.15 camouflage: Urban wall (retail space) and hidden/emerging heterotopic wall

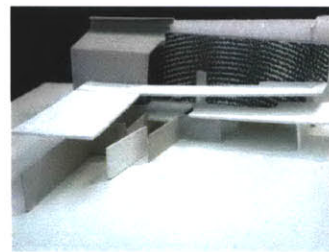


Fig 6.16 dynamic interface of gym users & mezzanine visitors

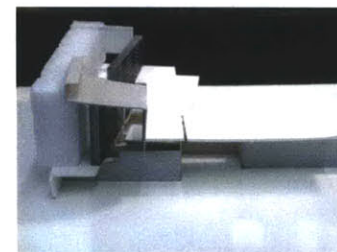


Fig 6.17 viewing/access behind the retail space(camouflage)

### *General Layout of the programs*

1. Body-Mind Exercise Spaces Behind the Heterotopic Screen
2. Managerial and Auxiliary Service Spaces at Semi-Public Area (Shared Retail Space, Elevated Entering level)
3. L-shape to capture Interface of Anti-bodies (Upper Parking Level) & Activity Users (Social Nature of Group Studios, Cardiovascular)
4. Water to link the Local Communities to the Program



Fig 7.1 marginal emplacement:  
the heterotopic gym as a connector  
of communities

*(right)*

1. semi-public retail facade and non-exercise management (camouflage, +9m)
2. floating path (+6m): newly gained platform for general accessibility
3. local-scale heterotopic wall (+6m)
4. hidden opening/exiting (+3m)
5. Water for Signage (street, +3.8~+4.5m)
6. Water for gathering (mezzanine, +6m)
7. Water for a group exercise program (+3m)

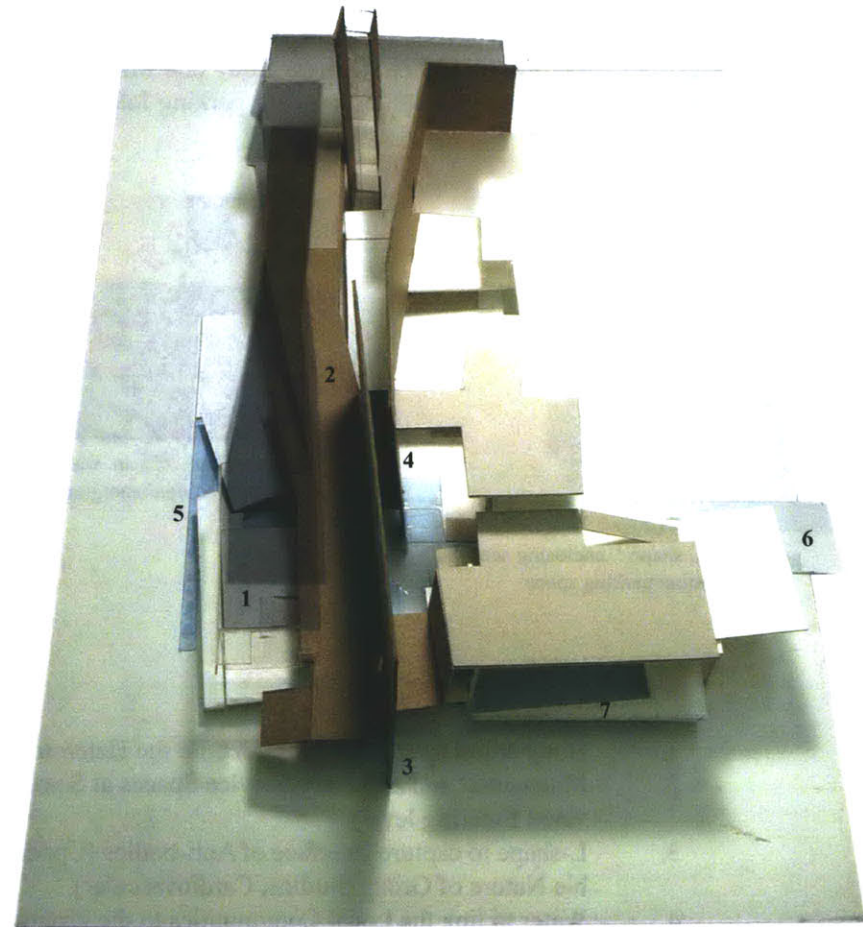


Fig 7.2 boundaries settings for heterotopic procession

## 7. HETEROTOPIC PROCESSION AND ITS DESIGN ELEMENTS

The presence of the gym in Charles River Plaza has several significant meanings.

First, the urban gym is understood as a site to accommodate the changing diversity of user-programs as a resonance to the evolving aspects of contemporary American masculinity and fitness craze. Situated along the political and social margins of downtown Boston area, diversity contributes a chance to generate a good social relation between users while they temporarily claim their own stay.

Secondly, for the dwellers around the site, this gym could be the connector of the two divided communities: from its present physical blockage to physically and psychologically accessible public facility. The new insertion of its physicality should not create another barricade along Cambridge Street axis. Also, access to the current Surface and Underground Parking Lot should be preserved after the change.

Thirdly, with the nature of extensive running hours of programs, the gym will change the general perception of the site to the passers-by from a current sense of flowing passage to a destination while people recognize its sporadic and interesting hints of its presence.

Finally, running of the updated programs internally should identify the gym sociability; the relations/tensions of being together in the same moment and the same place; Heterotopia. In the situation of Body and Mind programs, the contrasting characteristics of two different user groups, the challenge would enhance dynamism to each user's Heterotopic procession.

### **Heterotopic Wall vs. Animation of locality; semi-public frontage**

In the actual design, There needs to set up an element, which could narrate the heterotopic procession. How would a subterranean Gym (place) become represented? To answer this initial question, the scales of the adjacent buildings were observed.

Surrounded by the monolithic office and hotel buildings, the porous 21-meter-tall heterotopic wall itself wouldn't appear to be open to the public but only the rhythmical frontage structures of semi-public spaces will react to the existing Beacon Hill's building scales and fabrication. The hidden entrance through the split of the heterotopic wall will lead the program users to their space as a dramatic experience of displacement of reality and start of their individual journey.



Fig 7.3 New Streetscape in Cambridge Street

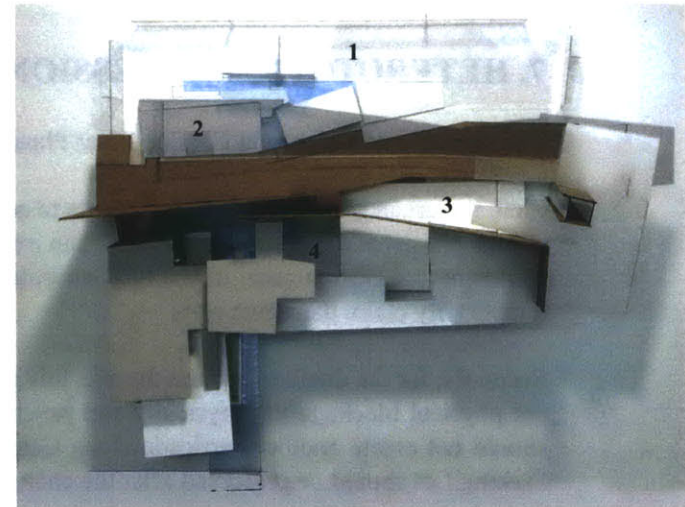


Fig 7.4 Heterotopic wall and incorporated public access

### Heterotopic wall

: to the public

*(top right)*

1. Subterranean Gym areas
2. Semi public camouflage
- 3 shared fenestration and floor in stretching area
- 4 limitation of ground floor(parking)

### Flipside of the heterotopic wall

: to the gym users

*(bottom right)*

1. Lighting or porous interfaces
2. Vertical program division
3. Water for public gathering
4. Double presence of managerial zone

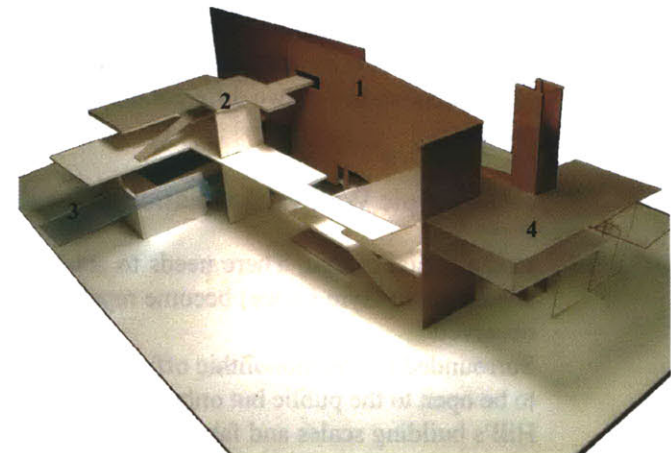


Fig 7.5 Heterotopic wall -Flipside : vertical gym spaces

The new floating path before the heterotopic wall will generate revelation of the internal activities to the pedestrians with the gesture of welcoming; this awning-shaped path will allow approaches of pedestrians to the site. This new street will lead people to management, promotion program and other non-exercise functions such as a shared member lounge, a nursery room, sport-related retail spaces, which can be accessible directly from the public.

### **The Screens: The Flipside and Fenestration**

A conventional subterranean urban gym lacks its opening to the outer space and it often causes claustrophobic experience only sustaining users with mirrors and small TV monitors. In the heterotopic gym, the opening of shared spaces will be located in sociable spaces such as stretching area (preliminary process so far having been forgotten).

Though, visually, the users in heterotopic place will be protected from any visual violation by the public, their perceptive (or psychological) connected state of a user is always open to the other users or to the outer world without intending to be responsive to the changing light.

The flipside of the heterotopic wall is either porous or made of a fiber-optic embedded lighting, or both together to give more subtlety to how the openings should be in the gym. The ethered fiber-optic lighting is especially necessary to the Mind zone users as their preference of no-direct sharp lighting ray while the users exercise in a conventional studio lying and looking up at the ceiling lighting during most of that time.

### **The Water**

As well as the fact that it comes into the body to be consumed, water will be experienced as an attention (signage), guidance or boundary of start and end of programs, and it is a program (aquarobics) itself. Its acoustic or visual presence will link the dynamic activities by recognizing its space as a neutral domain for the drinking water to be shared.

If one cannot socialize with other users directly, the still water [pool] will be the medium to convey their touch, sweat, time(s) or the eroticism of the container, space itself.



Fig 8.1 View of Proposed Heterotopic Gym from Cambridge street in the daytime.

## 8. FINAL DESIGN

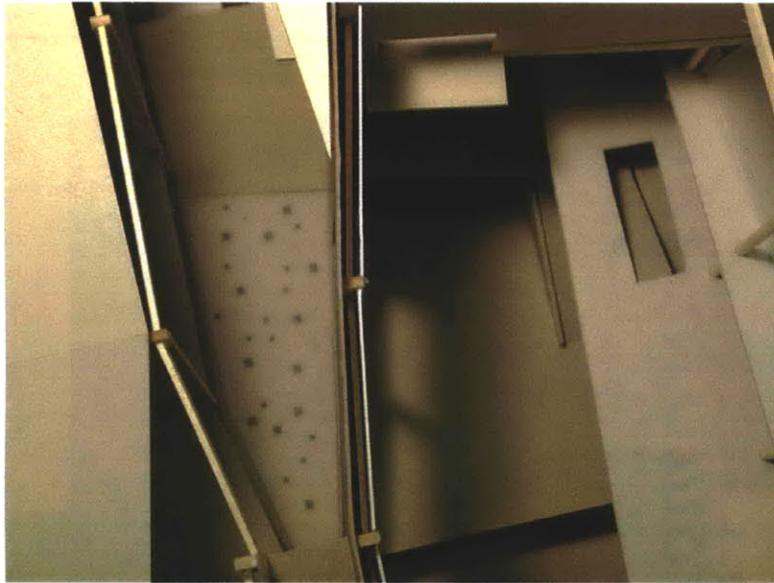


Fig 8.2 accommodating fenestration above the stretching area (social interface) by splitting the heterotopic wall into layers where users proceed to reach their own body training areas.

The final design is to develop external situation of heterotopic conditions of placeness (hidden; destination) in the architectural language. This place is to contain the real and unreal definitions of mirrored experiences.

The indoor spatial quality can depict the relation/ distancing of various user activities. From the analyses before this stage identified the contemporary user groups including the Mind vs the body exercises, and individuals vs. temporal group activities.

Also to justify the real sense of its presence, it has to respond to the surrounding conditions. In Charles River Plaza site, the dramatic changes of the streetscape needs to be resolved.

The level difference from existing parking lot structures gives a challenge about the conventional open plan layout of the workout floor.

Fig 8.3 the night scene from Cambridge Street : the half-opaque (hence splitted) heterotopic wall lets loose of the light to animate its presence during the night. The porous screen wall has a thin fiber-optic lighting box to illuminate the Mind spaces, where the sharp direct lighting is avoided.



Section Diagram S-N

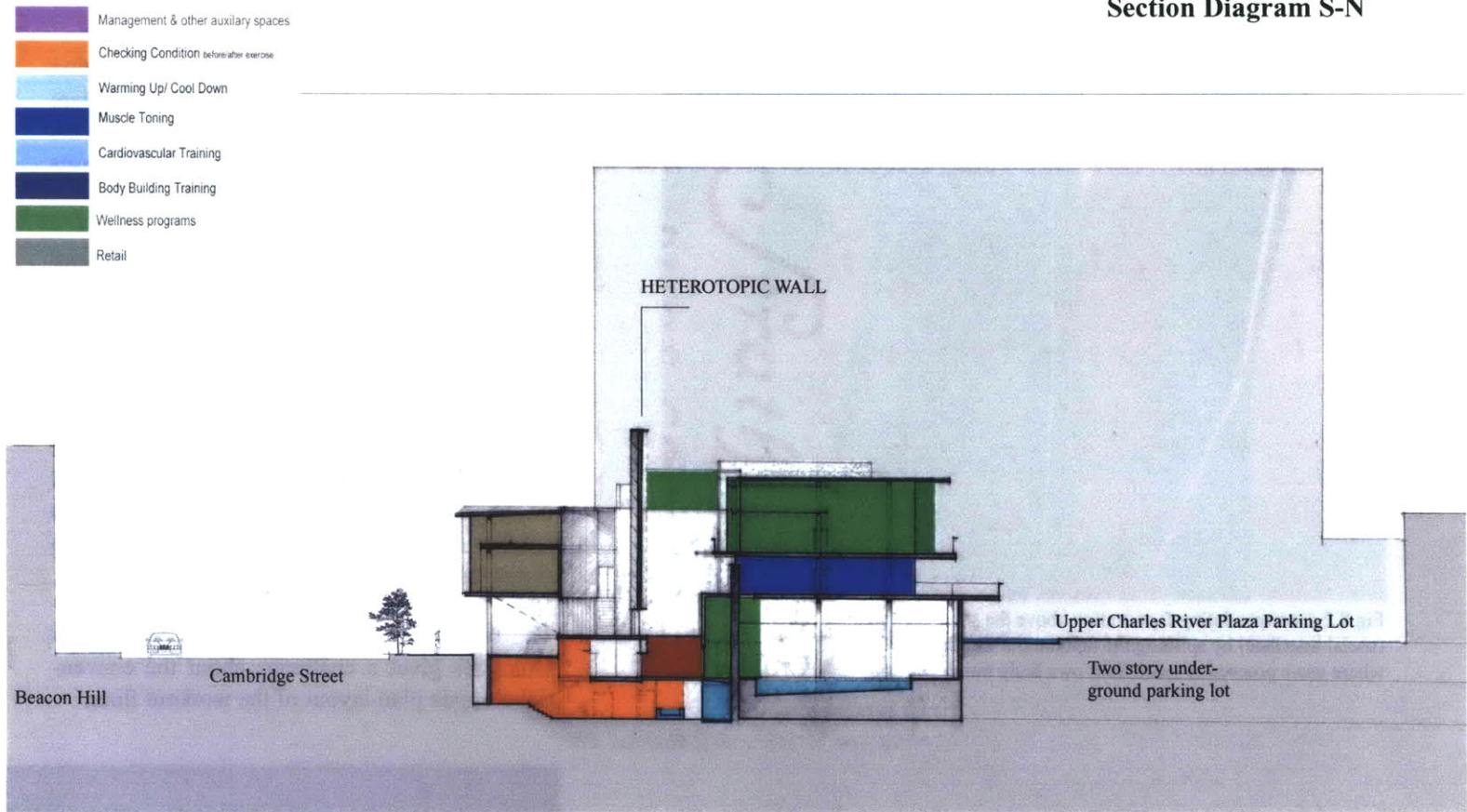


Fig 8.4 S-N Sectional Diagram :  
Procession from Cambridge Street to semi-public retail space above and in front of the exercise spaces: located before the internal boundaries of heterotopic wall and below raised path.



### Section Diagram W-E

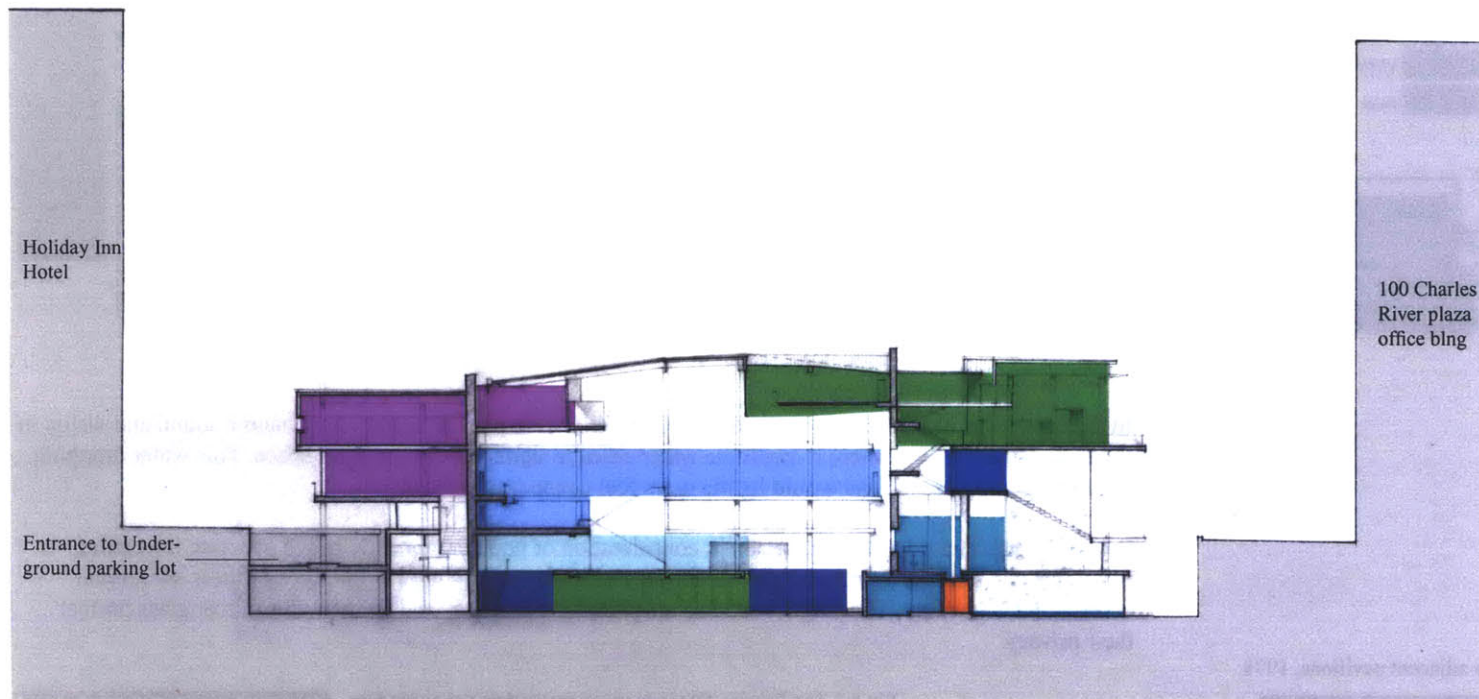
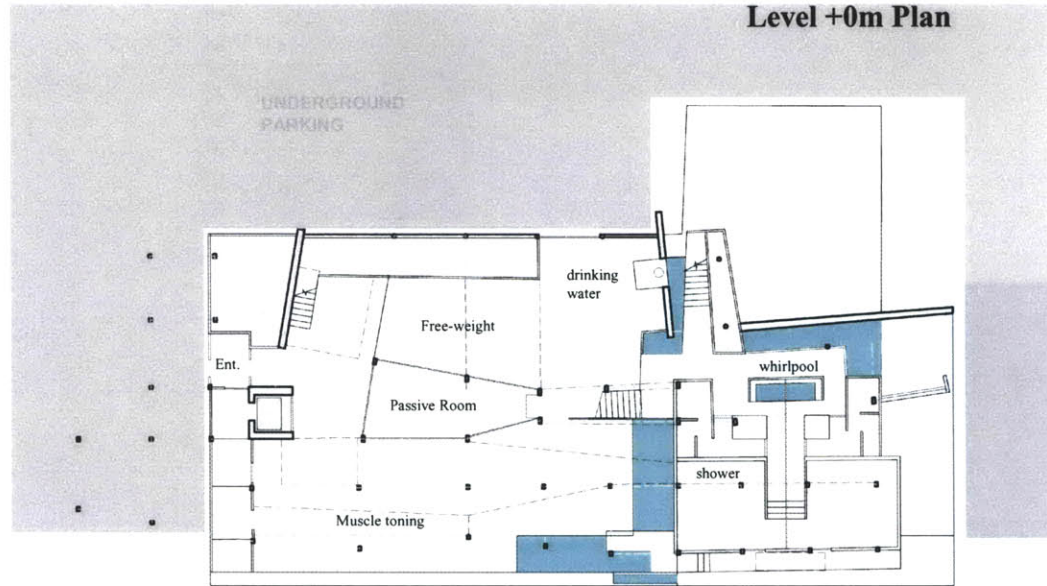
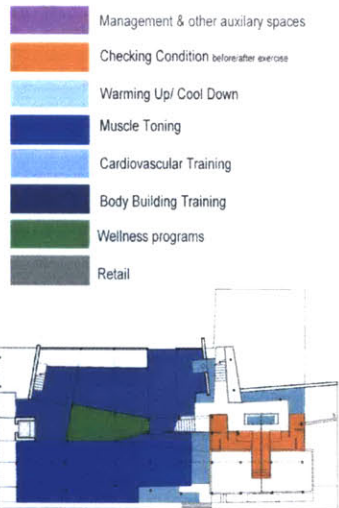


Fig 8.5 W-E Sectional Diagram :  
Distancing of Body - Mind and Managerial supervision : animated Social interfaces, through their body stretching zone, distant presence, water as an approachable domain, and by the movement of individual cardiovascular exercisers



In the level +0m, the water surrounds the paths to the paddle pool or becomes a dynamic sound and vision in the body building zone where it meets the water cascade signage from the outer space. This water dropping sound and the splashed light would let the users feel connected to the street.

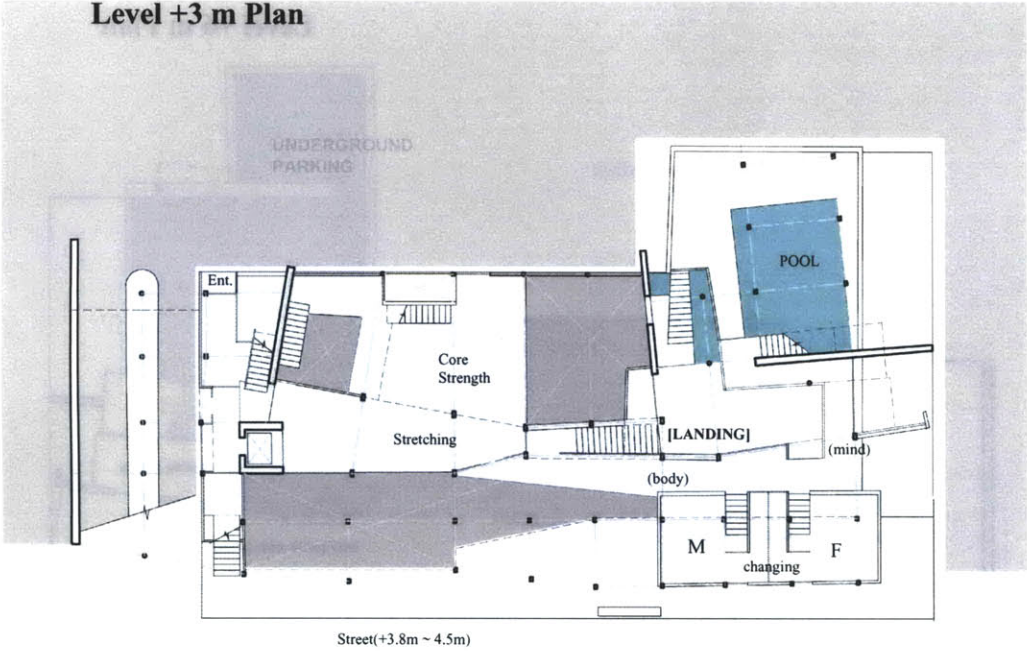
A transformable mind space is inserted in consideration of popular demands and to generate interesting reactions; one who views himself/ the others automatically get captured by the eyes of these surveillant users in the dark space. Their light source is only from outer spaces and the two way mirror glass protect their privacy.

Fig 8.6 two adjacent pavilions, 1978



Fig 8.7 The Passive Space is to accommodate the exceeding numbers of individual or small group of Wellness exercisers. The ambience and tranquility can be achieved by their being located in the center of the body zone but feeling safe as they remain unnoticed. When Two way mirror is inserted, the attunement of their light intensity becomes an issue; on the contrary that is a necessity to the body builders for their display.





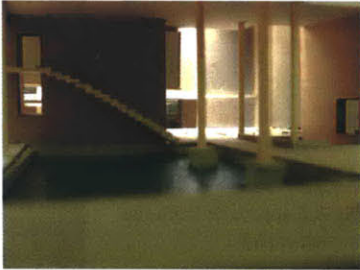
- Management & other auxiliary spaces
- Checking Condition before/after exercise
- Warming Up/ Cool Down
- Muscle Toning
- Cardiovascular Training
- Body Building Training
- Wellness programs
- Retail

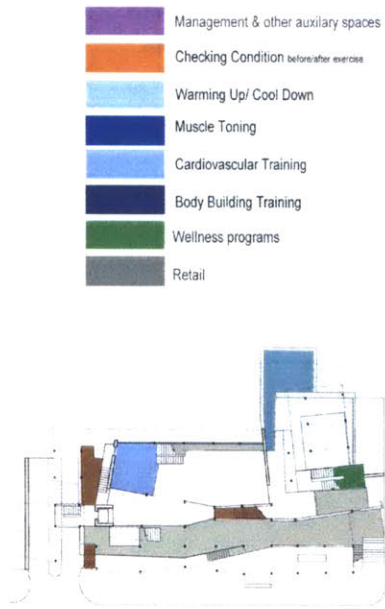


In the level +3m, the arrival of members is above the water where Mind and Body Zones are initially separated after depositing their clothes in the changing room (neutral domain; considered to be extended wet water zone) as the activity they require the strenuous labor and the noisy environment; the Mind users always meditate and breath evenly and they shouldn't get much distracted by the surroundings.

For the Body exercisers, the missing part of Preliminary Warming up process often cause serious injury, so the main path is expanded to allow transitory stay of 5-10 minutes; this area can be merged into core strength area of which floor can be shut off for the temporary use as a group studio of the same purpose.

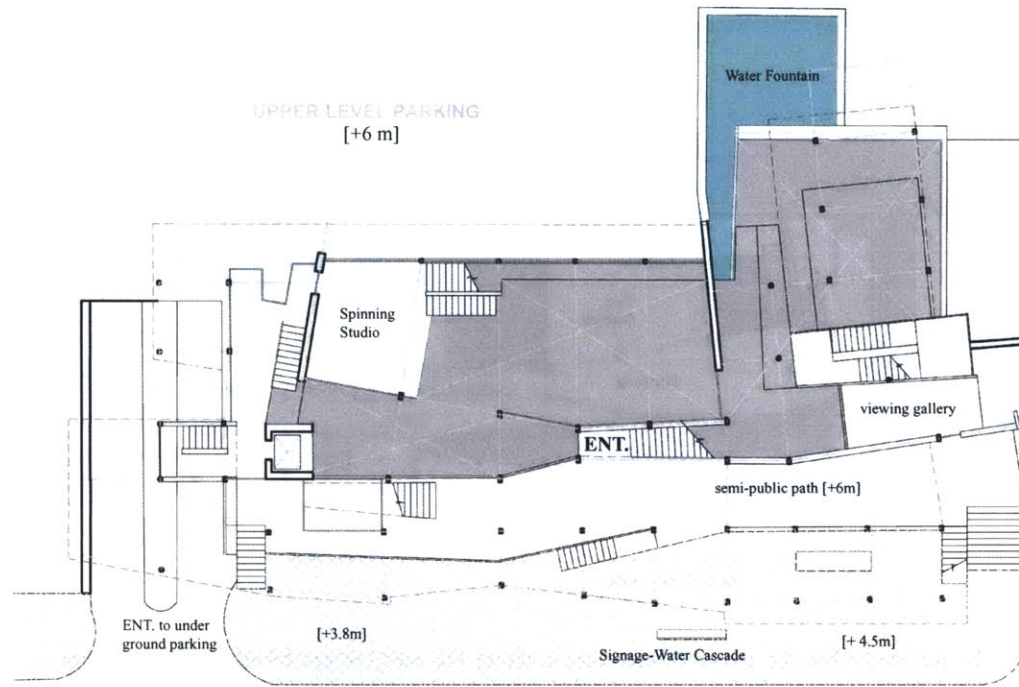
Fig 8.8 Swimming Pool : ascending Mind zone users





- Management & other auxiliary spaces
- Checking Condition before/after exercise
- Warming Up/ Cool Down
- Muscle Toning
- Cardiovascular Training
- Body Building Training
- Wellness programs
- Retail

**Level +6 m Plan**



In the level +6m, the raised semi-public path will give opportunities to provide more pavement area to allow pedestrians at the street level (+3.8m ~ +4.5m) to approach the building and their presence will be captured by the internal body builders and the other exercisers on their way to each space.(see fig 8.9)

The access from the parking area is free to move to the next level. And the viewing gallery on the East end will give a chance to allow people to look through the slits created by heterotopic walls.

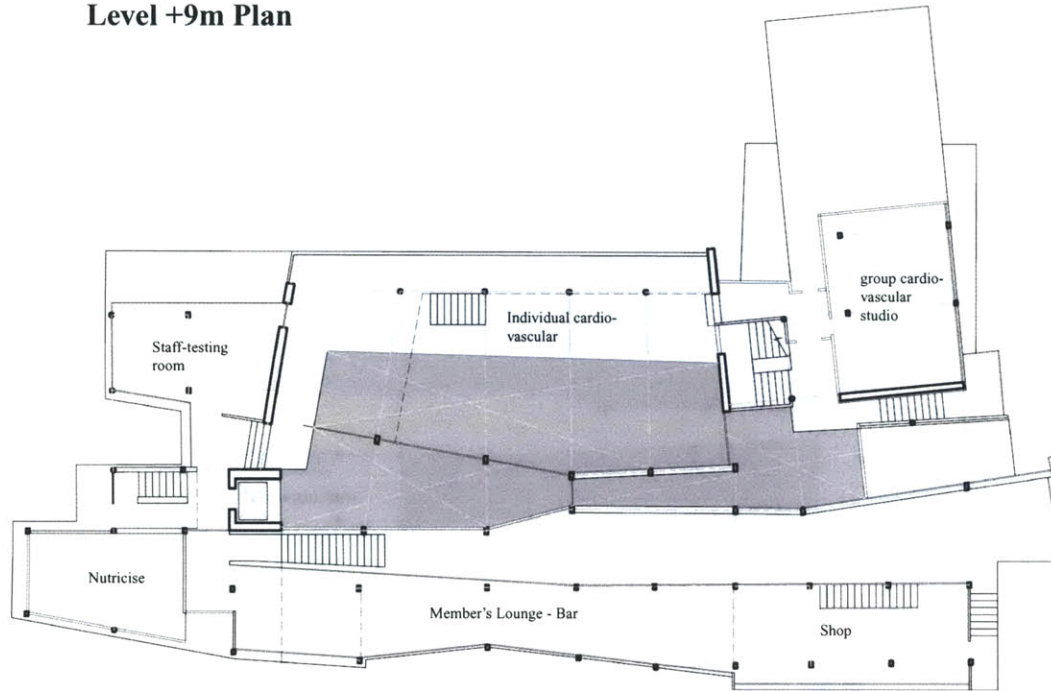


Fig 8.9 approach from the street(below)

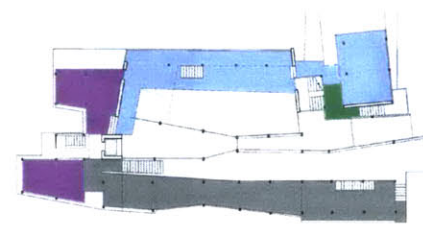


Fig 8.10 on the semin-public path, heading toward the managerial area

## Level +9m Plan



- Management & other auxiliary spaces
- Checking Condition before/after exercise
- Warming Up/ Cool Down
- Muscle Toning
- Cardiovascular Training
- Body Building Training
- Wellness programs
- Retail



In the level +9m, the front retail space forms a continuous strip of a sport-related shop and a bar-member's lounge. This semi-public accessible area is the non-exercise programs operated inclusively or absent in the conventional gym. (see fig 8.11)

Inside the gym space, the cardiovascular programs will be stretched out along the user's main circulation, which allow the users to have a direct contact to the outer space as well as their access to the group studio located in the same level in Mind zone. The location of the group studio already pre-determines any possible transformation in the near future toward Mind-related activity in their own space.

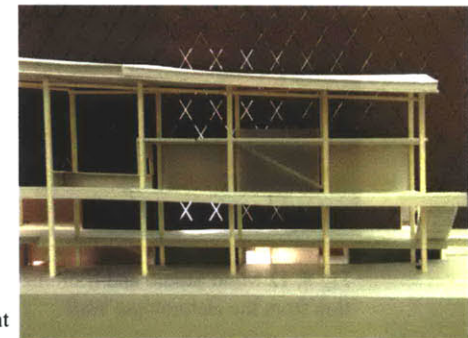
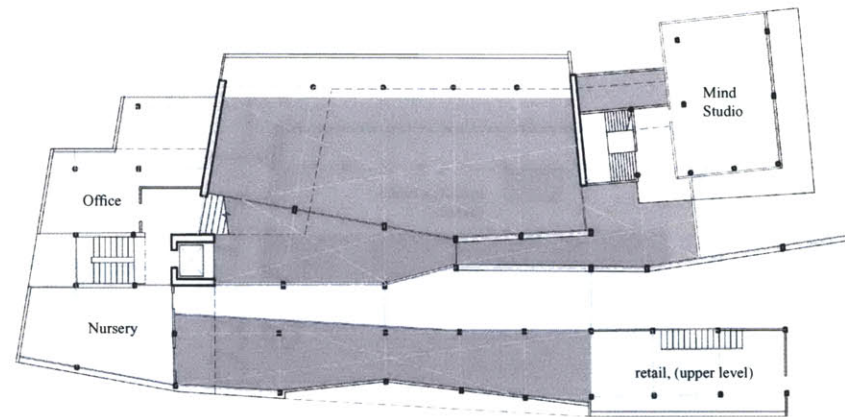
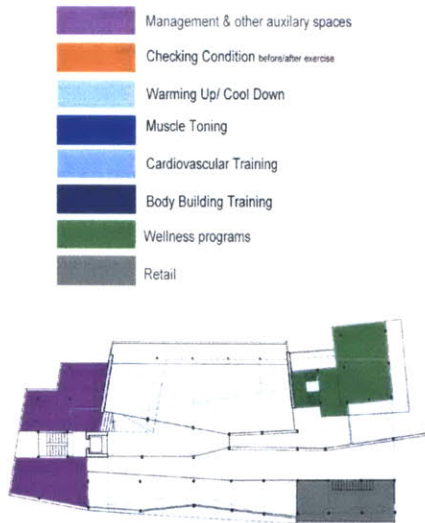


Fig 8.11 Semi-public retail front



In the level +12m, Mind Studio is exclusively used for the Meditation and relevant physical exercises. From +3m changing room, their access to this +12m level is separated from all other body users and can be only met in the group studio level of +9m on its way.

The managerial spaces deal with both the supervision and promotion welcoming direct approaches by new users and the public.

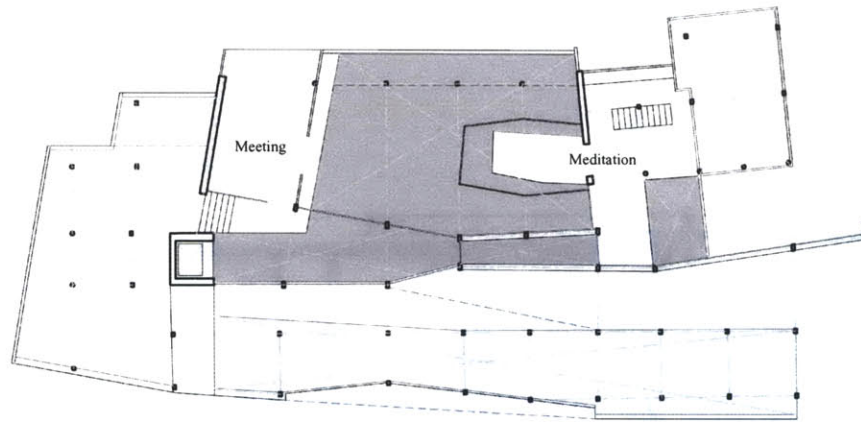


Fig 8. 12 Mind Studio and Illumination from the Heterotopic Wall

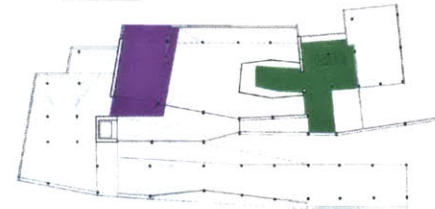


Fig 8.13 H idden ascending from viewing gallery

## Level +15 m Plan



- Management & other auxiliary spaces
- Checking Condition before/after exercise
- Warming Up/ Cool Down
- Muscle Toning
- Cardiovascular Training
- Body Building Training
- Wellness programs
- Retail



This plan shows the possible ‘anonymous yet connected’ condition of the room users; the exclusive meditation space is hovering over the body zones beyond its own. But the air and the noise from down at the ground level are transferred and this is the moment where their perceived senses give information about the others’ presence.

The back of the heterotopic wall that the Body zone users will face is a composition of laminated glass and two-way mirrors which changes from transparent window to Cambridge Street at the level of +9m Cardiovascular exercisers and at night, which becomes mirror during its peak hour in the evening.



Fig 8.14 Heterotopic Screen becoming transparent during the day

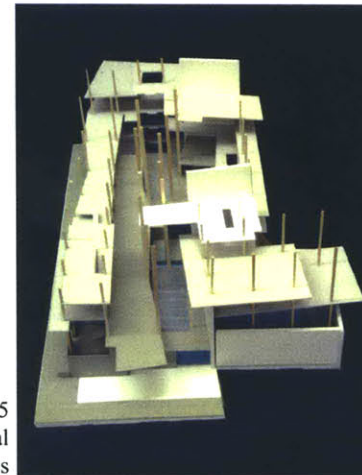


Fig 8.15 Model showing vertical relations of spaces

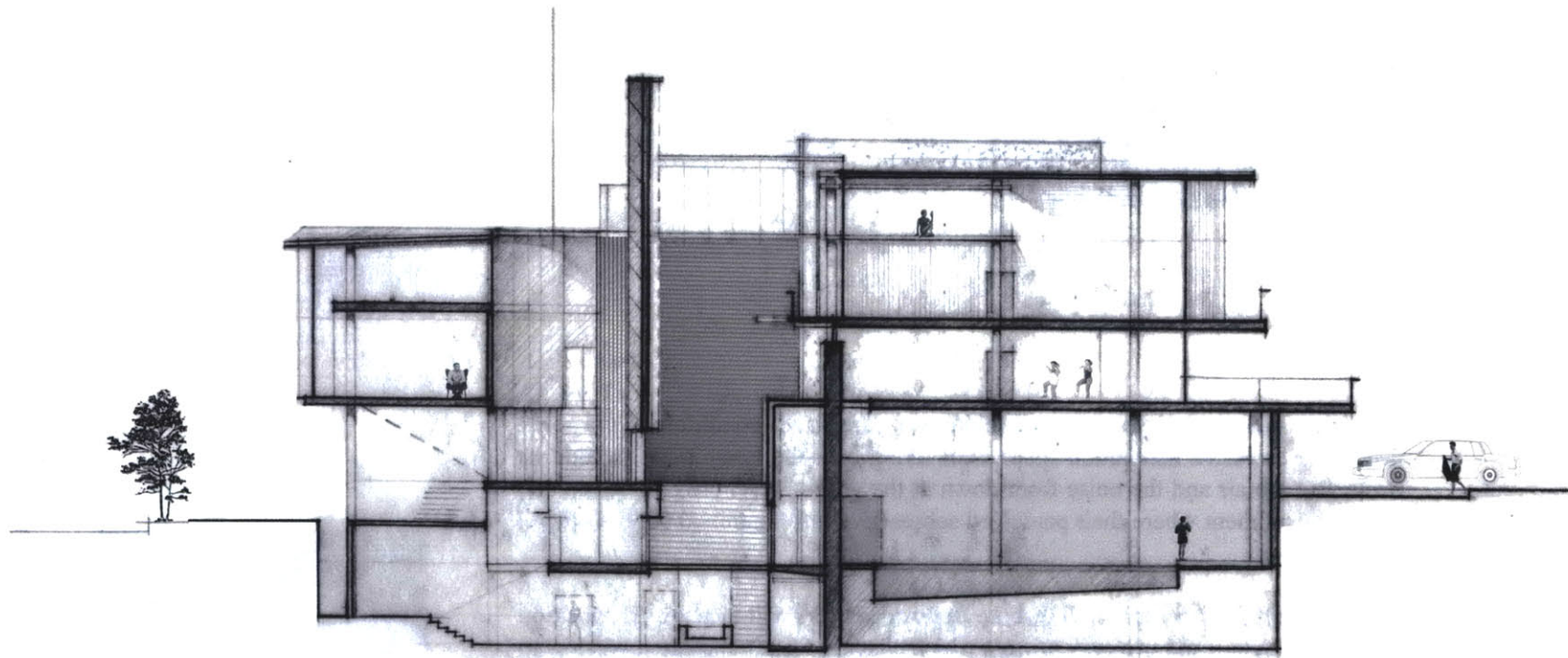


Fig 8.16 East side of the building:  
proximity of the mind studio and  
viewing gallery.





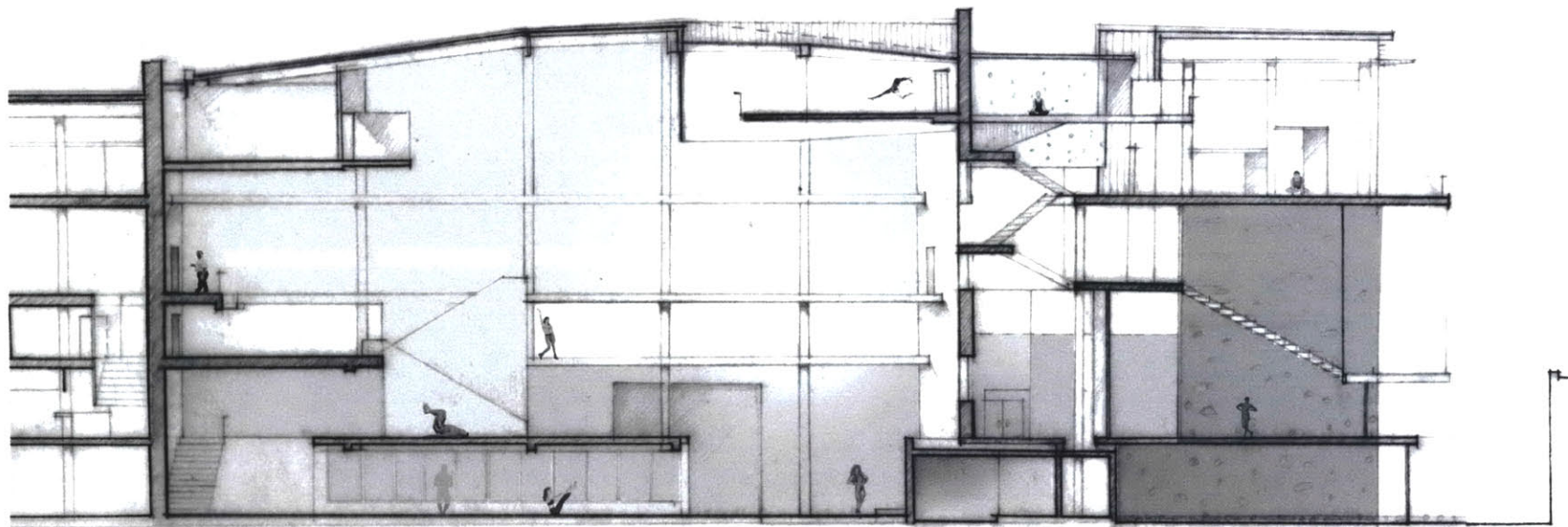


Fig 8.17 Camouflage Retail Front Structure

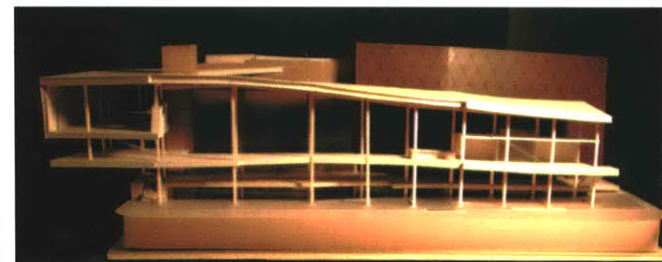






Fig 8.18 view from the upper mezzanine parking lot

### Image Credit

All illustrations and photographs are by the authors unless otherwise noted.

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Fig 0.1 p177, Fig 2.1 p13, Fig 2.9 p273, Fig 2.10 p279, Fig 2.11 p174, Fig 2.13 p281, Fig 2.15 p200, Fig 4.1 p394

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Fig 2.12

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Fig 2.2 - 2.6, 2.8, Fig 4.22

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Fig 2.16 p135

*Men and Women Adrift: The YMCA and the YWCA in the city*: Edited by Nina Mjagkij and Margaret Spratt, 1997

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