

## HOW TO LIVE THERE? [PRELIMINARY QUESTIONS]

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### 1. Introduction

The relation and the interaction between ‘*natural space-psychological space-vital space*’ is essential for modern man’s sentimental stability, since space is becoming the intercurrent of time and the vehicle of experience, a part of everyone’s identity. The real meaning of space, where we had lived or we had passed by, consists a ‘*soulless kingdom*’ (Kalligas, 1988) for our lifetime.

The symbolic and the metaphoric meaning of space, together with the relevant representation, constitute a crucial existential factor, because ‘*the traces of the spatial time*’ survive even when its inhabitants have abandoned them, or they have altered their use (Stavridis, 1990).

The personal events define the atmosphere of a differentiated space, and they delineate its psychological impact (Bachelard, 1972:15).

### 2. View from inside

In general, ‘*closed social constructions*’, like prisons and correctional institutions (Alexiadis, 1997), create special conditions of living and surviving (discipline, repression etc.) (Courakis, 2009) and every prisoner is obliged to find a new way of life among people with different values and aims (Panousis, 1989:27).

Are interpersonal positive contacts, as well as negative distances, necessary in order to protect the inmate’s proper identity and his own space of ‘freedom’? (Papadolampakis, 1983:20-22).

### 3. Framework

The architectural structure of the prison depends on the correctional policy and the ideology approach, if for instance they permit the preservation of ‘self-image’ and the expectation of the rehabilitation (Fairweathes, McConville 2000:83).

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The total institution, like a fortress, constitute a form of a dehumanised ‘social engineering’ ideal and it design an artificial space, far away of a ‘normal environmental place to live’ (Reebs, 1988:45).

Does the visibility torture in a Panopticon system or does the mixed overcrowding cells resemble more to a ‘zoo’ ?

Consequently, do they deprive the inmates of practicing the right to personal dignity in the name of security? (Stavridis, 1990:51).

#### **4.Overpopulation**

The crisis of the notion, the usefulness of prison (Dimopoulos, 1998) and the transformation of the penal population (immigrants, organized crime bosses etc.) leads either in revolts or in more deprivations of rights.

Is that a confirmation of the prison’s ‘vicious circle’? (Foucault, 1976).

#### **5.Utopia**

Hotel-prisons, ultra-modern prisons, prisons-schools, kiosks etc. are some exemples of a new generation of architectural design and functional management models (Fairweather, Conville, Prison architecture).

Between home/family/society and prison life there is a gap. However, I am wondering: the correctional policy should find some alternative measures for improving the inmate’s everyday life and offering a second chance to each of them? (Hall, 1966:72).

#### **6.Conclusion**

Perfect prisons do not exist anywhere. Despite this fact the ‘*imprisoned space*’ remains an issue that anticriminal and correctional philosophy had to approach with more humanitarian spirit and closer to the nowadays beliefs of dignity and rights for every citizen (free or prisoner) (Panousis, 2002).

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