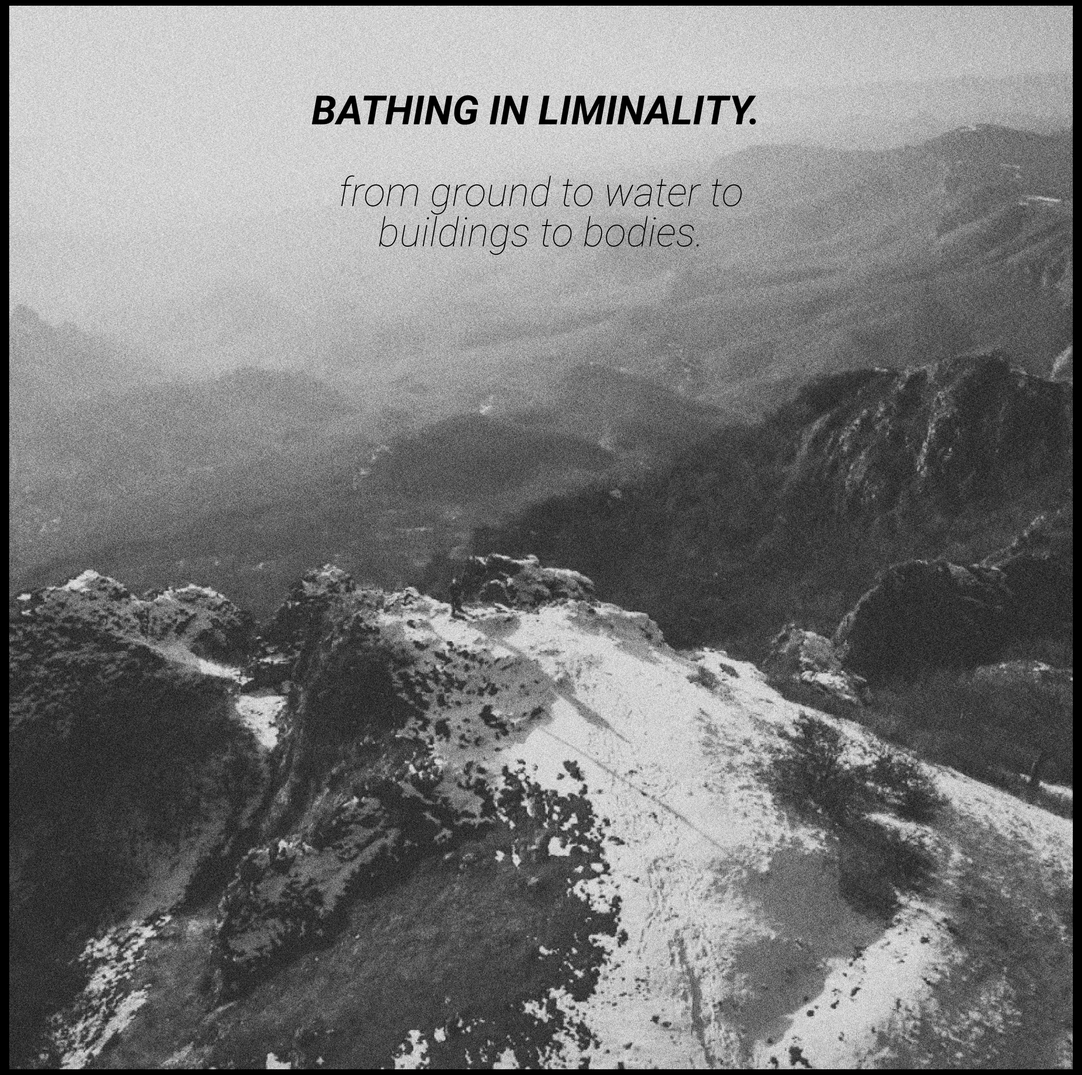


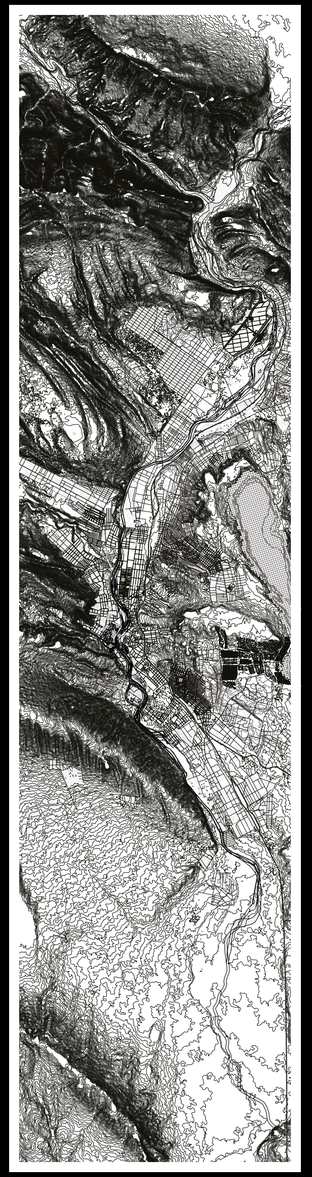
Lesser Caucasus, Achara-Trialeti mountain system

RESEARCH.

THEORETICAL POSITION ***URBAN ANALYSIS*** ***MODI OPERANDI***

SITE ***PRINCIPLE*** ***DRAWINGS & VISUALISATION***

DESIGN.



1:10000 Power Regimes and Bordering Practices Map

POWER REGIMES AND PRACTICES OF BORDERING

A POST HUMANIST EXPLORATION OF TBILISI'S URBAN FABRIC UNDER SHIFTING REGIMES

Betül Aniker
Luna van Arendonk
Ted van Duin
Rocco Piantelli
Daria Pietruczynik
Isa Schlesinger

INTRODUCTION

Georgia is a country in the Western Caucasus. The Caucasus Mountains, the Caspian and the Black Sea are all topographical barriers to the country's extremities and have historically both protected and isolated Georgia.[1] While the mountains offer natural defence and the Kura River is used for hydropower production, the terrain also complicates urban development and has caused numerous natural disasters.[2] Because of Georgia's geopolitical position, multiple empires have conquered the country many times, from the Persians and Mongols to the Arab Caliphate and the Soviet Union.[3] All of these regimes left prominent marks on the country. Tbilisi, the economic and political heart of Georgia, has endured cycles of demolition, transformation and reconstruction. Power regimes and their corresponding bordering practices are deeply etched into the urban planning, architecture and societal rhythms of Tbilisi.



Figure 01. Empires that ruled over Georgia

The scale and speed of technological, socio-political and environmental advancements over the past century have transformed the

As a graphical reference, we used the 1999 book X-Urbanism by Mario Gandelsonas, an American Architect and Theorist, who is known to read cities through the use of grids.[3]



Figure 05. Image from book X-Urbanism

Practices of Bordering

The concept of bordering practices reveals itself through the layered mapping of Tbilisi's urban fabric. The map will visualise how different empires have used natural landscapes and infrastructures to create and maintain borders and serves as a narrative, illustrating how political power has continuously shaped the city's spatial limits. The Belt and Road Initiative reconfigures Georgia's geopolitical Georgia, situated at the crossroads between Europe and Asia, plays a critical role in the New Silk Road. However, Georgia's future is uncertain once again, the upcoming October 26th parliamentary elections in Georgia with the Foreign Agents Bill as the main focus could significantly alter Georgia's importance on the trade route between East and West.[4] The EU has opposed the bill, which requires foreign-funded organisations to register as 'foreign agents' and might deter foreign investment,

Practices of Bordering

We define Bordering Practices not only as spatial practice but also as social and ideological mechanisms that define inclusion and exclusion. Similarly, borders can also foster connection between two different parts. The Belt and Road Initiative brings a new wave of bordering practices that are less about physical demarcation and more about infrastructural connectivity and economic corridors. Borders, in this context, are not just physical walls or demarcations but also social constructs shaped by political, economic and cultural ideologies. Tbilisi, as a city with a long history of occupation and transition between regimes, offers a rich terrain to investigate these practices; please see Chapter 4, Findings for more in-depth information on this topic. By adopting this broader understanding of borders, the study reveals how both natural landscapes (mountains, rivers) and man-made infrastructures (roads, railways) play key roles in defining how territories are controlled, accessed or resisted.

THEORETICAL FRAMEWORK

By creating a map with the title Power Regimes and the Practices of Bordering, we aim to examine the relationships between political regimes and the spatial practices that produce borders. Alongside the cartographic work, we tasked ourselves with creating a theoretical framework to understand the specific topics of our exploration better.

Post-Antropocentrism

In this research, post-anthropocentrism or post-humanism provides a critical lens through which we analyse the (built) environment of Tbilisi, focusing on the dissolution of the human-centred approach to power and urban planning. Rooted in concepts developed by thinkers such as Rosi Braidotti and Bruno Latour, post-humanism rejects anthropocentrism and emphasises the interconnectedness of human and non-human actors in shaping space and society.[4 5] In line with post-humanist thought, landscapes are understood as dynamic entities shaped by the interplay of processes. The notion of the 'even-changing landscape' in this research includes both environmental and infrastructural elements, recognising the city as a living organism where human and non-human forces are always in negotiation and co-constitute with one another.

In the context of Tbilisi, a post-anthropocentric perspective allows us to understand the city as a product of not only human decisions but also of non-human forces like the Kura River, the mountains, winds and natural disasters. Empires that ruled the region utilised the natural elements in different ways; like establishing borders and reshaping their practices of control to fit the landscape but also as entities to be manipulated.

Power Regimes

'Power regimes' often refer to how political entities—empires, states and their ideologies—impose control over territories and populations. The term 'ideology' was first used by Antoine Destutt de Tracy during the French Revolution to refer to the science of ideas, but its meaning evolved over time.[6] Karl Marx redefined ideology as a system of beliefs that justifies and perpetuates the ruling class's power, often masking social inequalities. In urban spaces, these ideologies are not merely abstract concepts; they materialise in the city's architecture, infrastructure and borders.[7] Ideologies are spatial organisers, embedded in the very fabric of the city. For instance, in Soviet-era Tbilisi, the ideology of collectivism and equality was expressed through standardised housing blocks and communal public spaces, reflecting the regime's effort to promote social unity and reduce visible distinctions between different classes. While holding the potential of displaying various expressions of ideologies, from democratic to autocratic, we should expand on our understanding of 'power regimes', since it is generally agreed that a 'regime' is a mode of rule and/or management of an ideology.[8] We embarked on a journey exploring the optics of various theorists on the topic of power.

To Foucault—one of the most prolific thinkers in theorising the idea of power, power is intrinsically related to and exercised through control. In the 1975 book Discipline and Punish, he argues that in modern days, power is embedded in social structures through disciplinary mechanisms, not only in prisons (as exemplified in his theories on the Panopticon) but in other institutions as well.[9] Schools, corporations, hospitals—all operate under systems of control through varying levels of surveillance and oppression.

Moreover, to Foucault, power is intrinsically intertwined with space—its organisation and management. His concept of quadrillage (gridding of space) theorises how authorities divide and regulate space to ensure control.[10] Originating from practices in urban planning and military strategy, quadrillage involves segmenting areas into grids, allowing for surveillance, regulation and equally dividing people. The grid—whether in the layout of streets, the design of institutions or the partitioning of social groups—becomes a tool of governance, ensuring that power can be exercised in a more subtle, effective and pervasive manner.

Foucault's view on power is largely shared by Slavoj Žižek, a contemporary Slovenian philosopher, who argues that power

operates not only through visible, direct acts of violence but also through ideological systems that shape how individuals perceive reality.[11] It modulates unconscious ideologies, making forms of domination invisible by embedding them in how people understand the world and themselves. American philosophist, Judith Butler, emphasises in her book Gender Trouble from 1990 how power shapes not only society but the formation of individual identity.[12] In her book The Psychic Life of Power from 1997, Butler expands further on this theory, adding that individuals are not merely constrained by power but are also produced by it, as power operates at a psychic level, internalising norms that forge the self.[13] In this way, it becomes imperceptible. The process of internalisation makes individuals both subjects of power and agents who further perpetuate it. This reveals the dual role of power, on one hand disciplining and the other constituting identities.

In contrast to classical theorists who often perceive power primarily as a mechanism of control and domination, Hannah Arendt, an influential German-American historian and philosopher, offers a more nuanced understanding that emphasises the collective dimensions of power. She relates the one-dimensional understanding of power disseminated by thinkers before to violence. For Arendt, power is not simply an attribute of states or institutions. Instead, she conceptualises power as a product of collective action in the public sphere, highlighting the importance of human interaction and dialogue. According to her, true power arises when individuals come together to act, sharing a common purpose and fostering a sense of community.[14] This perspective reframes power as a form of public freedom—a space where individuals can collectively assert their agency and influence the world around them.[15] In this sense, power is deeply related to the active participation and resistance of individuals, rather than merely a force imposed by authority. Although many thinkers relate the idea of 'power' to (systemic) violence, our understanding of the word transcends the mere force of domination. In the context of our exploration, power is not a singular phenomenon. Its expression shifts according to the discussed context. Our concept of power departs from the anthropocentric narrative of humans as the only agent capable of asserting power over another. It recognises non-human actors who can co-produce heterogeneous power dynamics and counter-movements of resistance. Political entities and citizens, as well as the environment and technology, co-produce heterogeneous power dynamics in the context of Tbilisi.

Following the non-anthropocentric understanding of power, we claim that prehistoric topography was the first power regime of the area. While not always the most dominant, the environment's regime is the longest-standing actor in Tbilisi's power struggles.

or how we represented them as brackets, are settlements of the urban sprawl in the 90s following the topography, which can be seen as a more organic and uncontrolled development than the imposed masterplans (grids).[17] Moments of resistance, when people take the power into their own hands and oppose the ruling empire, are mapped and represented as points—buildings, streets, squares or actions that became sites of protest or defiance against these regimes.

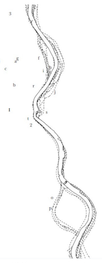


Figure 04. Close up river and countermovement locations

METHODOLOGY

The production of our map consisted of several key steps. We started by reading academic papers on Tbilisi's urban history that provided us with a general understanding of the city. The information was then synthesised into a timeline, highlighting the key moments when regimes shifted and how these changes impacted the urban planning of Tbilisi. Simultaneously we collected historical maps—sourced from archives, Facebook groups and books—from different periods. Translating the maps' legends revealed a variety of socioeconomic or political interests and intentions of the authors. One example of this is the French map of 1782 which introduced references to ethnic groups within the city and marked places with an economic nature such as shopping streets and bazaars, and can therefore be classified as a socio-economic map aimed to position Tbilisi as a trading city for European merchants.

The collection of city plans that we used to produce our map ranges from the first French portrait of Tbilisi in 1671 published in Jean Chardin's 1811 Voyages Du Chevalier Chardin en Perse, through developments under the Russian Empire and Soviet master plans, to recent images displaying strong capitalistic inclinations.[18] We transformed and abstracted the data into one 'similar language' and finally overlaid these maps to visualise the difference in spatial organisation. Georeferencing and overlaying the maps facilitated the overall understanding of the urban development of the city in time, while the timeline helped to link each transformation back to its political actor. In this chapter, we will explain how we studied the concepts explained in the previous chapter.

Post-Antropocentrism

The maps aim to visualise the entanglement of human and non-human elements in the construction of Tbilisi's landscape. Adapting the non-anthropocentric approach, we treated the landscape and the built environment in a homogenous fashion to prevent showing the landscape as a mere background. The reading of the map coded in three different scales reveals information sequentially. The first scale, observing the map from afar, showcases the original power regime—the environment. The mountains are prominent and the map is oriented according to the flow of the Kura River. The meandering changes of the river are mapped, together with the wind conditions (used for the advantage of man-made planning). The goal of the map is not only to show how power regimes used natural features to impose control but also to acknowledge how nature has resisted or subverted these efforts.

Power Regimes

To map power we decided to abstract all 3 actors—landscape, planning paradigms of regimes and counter-movements—by using the following drawing techniques: the grid, line, square and point. The grids are used to show the urban layout imposed by different rulers, by reducing the planning paradigms to abstract grids, we bring them to the same level, allowing for a comparison. For each planning paradigm, a different grid with different line thicknesses is used to be able to separate the periods. Throughout our investigations, we studied realised and unrealised plans since both carry information vital to understanding the ambitions and ideologies of the various power regimes. The axes in the urban layout, which were, for example, used for organising parades and manifesting power, are highlighted as thick lines. The squares,

FINDINGS

Post-Anthropocentrism

Throughout the centuries, human-environment interactions had various expressions. Our mapping brings forward how different regimes acted on Tbilisi's landscape and how the landscape impacted them in return. The first settlement of Tbilisi was the fortress of Narikala, based on Tbilisi's advantageous topography to oversee and control the surrounding territory. This and the later expansion of Tbilisi in the valley between the two mountains as a strategic opportunity for defence can be seen as a symbiotic relationship between humans and the environment. During and after the Middle Ages, the city grew out of the fortifications in the valley, sprawling towards other plateaus. In these times, the river was used as the main form of infrastructure. Whereas, later regimes, like the Russian Empire, overruled the original environmental condition. Enforcing their ideologies through technology, mountain slopes were flattened, interventions in hydrologic networks emerged and a new lake, functioning as an agricultural reservoir, was built. However, it should be pointed out that these adjustments to the landscape are strongly related to the new emerging technological advancement.

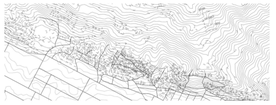


Figure 06. Close up map 90's urban sprawl

Furthermore, our map also clearly highlights how Soviet and Capitalist ideologies make different use of the landscape. During the Soviet era, urban planning prioritised equality and communal living, resulting in long, horizontal axes (without relation to the context and shrinkage of the urban forest) that levelled out at the foot of the mountains, reflecting a society without a distinct upper class. In contrast, the emergence of capitalist ideals caused individual housing to move increasingly higher up the mountainside, to the point where Tbilisi's famous TV tower couldn't be viewed without a residential building disrupting the skyline. In our map, we display precisely these moments of tension between ideology, in the form of planning paradigms, and topography—each wanting to dominate and rule the other. This dualism between landscape and urban development takes a different form in each power regime; from following the topographical lines in the historical centre and the expansion of the city during Tsarist Russia to the Soviet period using rigid grids that were being broken by the mountains at the edges of those developments and the post-independence period climbing up the mountainsides.

Power Regimes

Our research reveals that Tbilisi is an urban palimpsest, where layers of power regimes have shaped its built environment and left behind traces; from imperial citadels to Soviet boulevards. Overlaying maps from different eras uncovers the shifts in urban planning that correspond to the ideologies of each ruling empire. During both the Russian Empire's and the Soviet era's rule, a plan planning was employed as a strategy of control. Under the Russian Empire, Tbilisi's organic, chaotic growth was reshaped to a layout that asserted imperial authority. In the Soviet period, this spatial discipline became even more pronounced, with mass housing blocks, monumental squares and state-run institutions serving as tools for homogenisation. However, where there is power there is also resistance.

Tbilisi's old centre, with its narrow, winding streets, resisted the imposition of control through order. These organically developed areas, difficult to regulate, became spaces where counter-narratives and resistance to both Russian and Soviet domination thrived.

Practices of Bordering

Albeit the fact that Tbilisi experienced devastating invasions, the new ruling powers always made use of the old, existing foundation. Because of this the ancient urban fabric is still present and extensions of new neighbourhoods are made following a chronological order. This makes it rather easy to trace and date the different urbanistic models applied to the city. How newly added neighbourhoods connected to the existing structure, how the grids meet, is mostly by adapting the

outline of the existing and implementing the new fabric onto this, like a "collage", as Nartali Tatunashvili and Ani Chorgolashvili called it, in the before mentioned video call with us.

Tbilisi's bordering practices were not merely physical but often social and linguistic. For instance, certain neighbourhoods were defined not by walls but by the social classes and nationalities that clustered together, creating invisible borders. The language barrier, as seen during the colonisation by Germans, is a prime example of such an intangible border. Nevertheless, in another video call, this time organised by the Borders & Territories studio of TU Delft, Tbilisian architects Iosseb Andrazashvili and Vano Kanelashvili pointed out to us that the urban sprawl of the 90s, before going up the mountainsides as mentioned earlier in this chapter, also penetrated the existing urban fabric. Because "[people] were filling the voids rather than climbing up the mountains," existing borders between neighbourhoods became more obscure, a form of dismantling established borders.

If borders internally were established between different classes of citizens within the city, external borders were constructed by militarised regions with neighbouring states, making Georgia function as a buffer zone. In 1860, under Russian rule, an infrastructural development occurred, marked most notably by the introduction of the railway. Running across the city, parallel to the river, the train tracks became the city's artifical spine. These new forms of bordering and spatial governance, tied to neoliberal economic policies and global infrastructure projects like China's Belt and Road Initiative, continue to shape the city's landscape and implement a form of economic and political control.

Yet, these borders are constantly crossed and redefined through migration, trade and conflict, reminding us that bordering practices, though imposed, are never fully fixed.[19]



Figure 07. Close up how different grids meet the topography

CONCLUSION

Through our findings, it becomes clear that the interplay between power and space is a dynamic, ongoing process, with past regimes leaving enduring residues that have become part of the city's (urban) fabric. This notion resonates with Bergson's idea of the "persistence of the past," highlighting how historical influences continuously shape the present landscape.[20] The city's evolving structures, from the Persian Empire's fortifications to Soviet-era residential blocks, reflect not only the visible control exerted by various regimes but also the ideological imprints left on its citizens. In today's globalised, post-Soviet Georgia, the concept of borders has undergone a profound metamorphosis, reflecting new dimensions of power. The city's boundaries are no longer solely defined by physical geography but by the fluid flows of capital and information that traverse them. This shift encapsulates a broader narrative of how power reconfigures itself, illustrating the complex interplay between urban space and the myriad forces that shape contemporary life in Tbilisi. The 'Power Regimes and Bordering Practices' Map raises important questions about the future of Tbilisi and other cities along the New Silk Roads. As global systems of power become more interconnected, how will cities navigate the competing demands of different regimes? How will the built environment adapt to new forms of control, whether digital, economic or environmental?

While this research provides an overview of Tbilisi's power regimes and bordering practices, it is limited by time constraints and the existence and availability of historical maps before 1671. Future research could delve deeper into other periods or engage more directly with residents' perspectives on how these borders affect their daily lives. Through our study, we came across three principles that are the base of every map. A map is an action, representing the human instinct to give an order to what we know.[21] A map is a selection, it conveys a message and selects elements significant to its author. A map is a subjective interpretation, with the potential for manipulation. Therefore, we should acknowledge the subjective view that we have as European students while examining Tbilisi's historical maps.[22] When using abstraction as a tool, one should be aware of its reductionist qualities resulting in the loss of diverse representation. We however still decided on the method of abstraction to compare different periods of planning paradigms by bringing them on the same level. To solve the problem of losing information, we decided to integrate the so-called 'zoom plans' for every planning paradigm that we represent in our map. These zoom plans show in more detail the urban fabric, corresponding to the line thickness of the planning paradigm they belong to (six in total). The grid serves as a 'rule', representing the planning of each power regime, an example of what 'escapes the rule' are informal settlements.

The research is now translated into a 2D map, by going on-site and doing field research for two weeks we hope to fill this flatness with the voices of the city's residents. For example, Betul Aniker will investigate sites like the club Bassiani and how people use movement as resistance, whereas Isa Schlesinger will trace decay. New input will be documented via photography, film, drawings, interviews, mappings and more. The collective research is also used as a starting point for individual theory essays. Daria Pietruczynik, for example, will connect Tbilisi's ever-changing past to the topic of loss and Luna van Arendonk will try to understand the city's liminal state between a Soviet past and European aspirations by examining the loss of sulphur healing traditions.

ENDNOTES

1 Nana Bolashvili and Vazha Neidze, The Physical Geography of Georgia, Geography of the Physical Environment, 2022, https://doi.org/10.1007/978-3-030-90753-2.

2 Ibid.

3 Ronald Grigor Suny, The Making of the Georgian Nation, Second Edition (Indiana University Press, 1994).

4 Peter Frankopan, The New Silk Roads: The New Asia and the Remaking of the World Order. (London: Vintage, 2020).

5 Ibid.

6 Cory Welt, "Georgia's Parliament Passes 'Transparency of Foreign Influence' Law," Congressional Research Service (CRS INSIGHT, May 28, 2024), https://crsreports.congress.gov/product/pdf/IN/IN12368#:~:text=The%20legislation%20requires%20nongovernmental%20organizations,and%20expressions%20of%20concern%20by.

7 Ibid.

8 Rosi Braidotti, The Posthuman (John Wiley & Sons, 2013).

9 Bruno Latour, Reassembling the Social: An Introduction to Actor-Network-Theory (New York: Oxford University Press, 2005).

10 Antoine Destutt de Tracy, Éléments d'idéologie (1801).

11 Karl Marx and Friedrich Engels, The German Ideology (Progress Publishers, 1968).

12 Alexander Diener and Joshua Hagen, Borders: A Very Short Introduction (Oxford University Press, 2012).

13 Michel Foucault, Discipline And Punish: The Birth of the Prison (Vintage, 1979).

14 Michel Foucault, The Birth of Biopolitics: Lectures at the Collège de France (New York: Picador, 1978-1979).

15 Slavoj Žižek, The Sublime Object of Ideology. (London: Verso, 1989).

16 Judith Butler, Gender Trouble: Feminism and the Subversion of Identity (Routledge Kegan & Paul, 1990).

17 Judith Butler, The Psychic Life Of Power: Theories in Subjection (Stanford University Press, 1997).

18 Hannah Arendt, On Violence (New York: Harcourt Brace Jovanovich, 1970).

19 Hannah Arendt, The Human Condition (University of Chicago Press, 2019).

20 John Chardin, Voyages Du Chevalier Chardin en Perse, Et Autres Lieux de L'Orient, Enrichis D'un Grand Nombre de Belles Figures en Taille-douce, Représentant Les Antiquités Et Les Choses Remarquables Du Pays, 1811.

21 Mariam Tsitsagi e a., "Tbilisi through time", Georgian Geographical Journal, 7 march 2022, https://doi.org/10.52340/ggj.2022.758.

22 Mario Gandelsonas, X-Urbanism: Architecture and the American City (Princeton Architectural Press, 1999).

23 Gloria Anzaldúa, Borderlands (San Francisco: Aunt Lute Books, 1987).

24 Étienne Balibar, We, the People of Europe? Reflections on Transnational Citizenship (Princeton University Press, 2009).

25 Henri Bergson, Matter and Memory, trans. Nancy Margaret Paul and W. Scott Palmer (New York: Zone Books, 1990).

26 Alessandro Baricco, "La mappa della metropolitana di Londra," in Sulla verità (Rome: Mantova Lectures, 2017).

27 Balibar, We, The People Of Europe?: Reflections on Transnational Citizenship.

BIBLIOGRAPHY

Anzaldúa, G. (1987). Borderlands. Aunt Lute Books.

Arendt, H. (1970). On Violence. Harcourt.

Arendt, H. (2019). The Human Condition. University of Chicago Press (Original work published 1958).

Balibar, É. (2009). We, the People of Europe? Reflections on Transnational Citizenship. Princeton University Press (Original work published 2001).

Baricco, A. (2017). "La mappa della metropolitana di Londra." In Sulla verità. Mantova Lectures.

Bergson, H. (1990). Matter and Memory (N. M. Paul & W. S. Palmer, Trans.). Zone Books (Original work published 1896).

Braidotti, R. (2013). The Posthuman. John Wiley & Sons.

Butler, J. (2003). The Psychic Life of Power: Theories in Subjection. Stanford University Press.

Butler, J. (1990). Gender Trouble. Routledge.

Chardin, J. (1811). Voyages du chevalier Chardin en Perse, et autres lieux de l'Orient, enrichis d'un grand nombre de belles figures en taille-douce, représentant les antiquités et les choses remarquables du pays.

Destutt de Tracy, A. (1801). Éléments d'idéologie.

Diener, A. C., & Hagen, J. (2012). Borders: A Very Short Introduction. Oxford University Press.

Foucault, M. (2008). The Birth of Biopolitics: Lectures at the Collège de France (1978–1979) (G. Burchell, Trans.). Picador (Original work published 1979).

Foucault, M. (1995). Discipline and Punish: The Birth of the Prison (A. Sheridan, Trans.). Vintage (Original work published 1975).

Frankopan, P. (2020). The New Silk Roads: The New Asia and the Remaking of the World Order. Vintage.

Gandelsonas, M. (1999). X-Urbanism: Architecture and the American City. Princeton Architectural Press.

Latour, B. (2005). Reassembling the Social: An Introduction to Actor-Network-Theory. Oxford University Press.

Marx, K., & Engels, F. (1968). The German Ideology. Progress Publishers (Original work published 1846).

Suny, R. G. (1994). The Making of the Georgian Nation (2nd ed.). Indiana University Press.

Tsitsagi, M., Kharebava, N., Nikolaishvili, D., Kupatadze, I., & Gadrani, L. (2022). "Tbilisi through time." Georgian Geographical Journal, 7 March. https://doi.org/10.52340/ggj.2022.758.

Welt, C. (2024). "Georgia's Parliament Passes 'Transparency of Foreign Influence' Law." Congressional Research Service. CRS INSIGHT, May 28. https://crsreports.congress.gov/product/pdf/IN/IN12368#:~:text=The%20legislation%20requires%20nongovernmental%20

Research Plan, Power Regimes and Bordering Practices

HOW DO GEOPOLITICAL LIMINALITY AND OSCILLATION BETWEEN IDEOLOGICAL PARADIGMS INFLUENCE THE BUILT ENVIRONMENT?

HOW DO GEOPOLITICAL LIMINALITY AND OSCILLATION BETWEEN IDEOLOGICAL PARADIGMS INFLUENCE THE BUILT ENVIRONMENT?

/ˈlɪMƏN(ə)L/
LI·MIN·AL
ADJECTIVE

LATIN *LIMIN-*: ‘THRESHOLD’
LATIN *LIMEN*: ‘BOUNDARY’, ‘LIMIT’

LATIN *LĪMINĀLIS*: ASSOCIATED WITH OR SITUATED AT A THRESHOLD, BOUNDARY OR LIMIT.

van Gennep, Arnold. *Rites of Passage*, 1909

Turner, Victor. *The Ritual Process*, 1969

Benjamin, Walter. *The Arcades Project*, 1927

A STATE OF LIMINALITY AND A LIMINAL STATE.

A THEORETICAL ESSAY ON GEORGIA'S POLITICAL-GEOGRAPHICAL LIMINALITY 'IN-BETWEEN' CONFLICTING POWERS AND THE EFFECT OF TRAUMA ON THE BUILT ENVIRONMENT.

Luna Ghislaine van Arendonk

A LIMINAL STATE

The day of Georgia's parliamentary elections, October 26, 2024, I arrived in the capital, Tbilisi. The city did not hide its political tension—not one building in the centre escaped graffiti displaying slogans and symbols of resistance against the Russian-occupied territories in Georgia, Abkhazia and South Ossetia, solidarity with Ukraine in its war with Russia and the hope of European integration. These visible marks of struggle capture Georgia's tense position between two divergent geopolitical powers—Russia to the north and the European Union (EU) to the west. Georgia's political-geographical liminality entails a tension between the desire for integration into Western frameworks and the historical and political ties to Eastern, particularly Russian, influences. Georgia exists in a constant state of negotiation, straddling Western ideals and Eastern realities. While the European Union represents a vision of economic opportunity and democratic ideals in a capitalistic society, Russia symbolises historical allegiance and strives towards a more equal socialist way of society.

The EU dictates how others at and beyond her borders should behave; *if you want to become a part of the empire, you need to meet its standards. A characteristic of empires is that they tend to "move away from the centre", but only "if not confronted by another power", which would, in this case, be Russia.*[1] The EU has built a buffer zone around its empire, concluding into a ring of countries that are "neither actually within the EU, nor really outside the Union" and might never gain a more "EU-status" or enjoy a secure European Identity.[2] Countries like Georgia or Turkey function as buffer zones is kept alive, perhaps encouraged, by EU policy.[3]

After a few days in Tbilisi, I witnessed the first post-election demonstration on the 28th of October, where EU flags were waving in the air as much as—if not outruling—Georgian flags. Whereas in Tbilisi the size and attention of the protests shrunk because people seemed to get tired of fighting for a lost cause, Western European mainstream media gave the struggle in Georgia some attention. But, the attention and help from the EU came too late and was too little according to Georgians with whom I got in contact. The EU can be seen as an empire with a clear centre-periphery order with a gradation of power and influence and it therefore takes a while before a scream of help from the EU's periphery reaches Brussels (think of the time Greece almost went bankrupt partly because the lack of monetary policy flexibility of the eurozone).[4]

Despite accusations of robed election votes, it looks like the pro-Russian party, Georgian Dream, will rule the country for the coming four-year term. Georgia's 'Foreign Agent Law', together with an upcoming Russian-orientated government will jeopardise Georgia's candidate status for EU membership.[5] As Georgia continues to navigate its position on Russia's and EU's periphery, its struggle serves as a poignant reminder of the complexities of integration, the weight of historical ties and the resilience of a nation caught between competing worlds. It is not merely about transition but rather a condition of perpetual negotiation—politically, culturally and spatially.

This socio-political landscape of Georgia provides a setting scene for exploring the concept of political-geographical liminality. The concept of liminality provides a lens for understanding the broader challenges Georgia faces as a nation caught in between these competing spheres of influence. The following essay argues that a country's political status influences the construction of its identity. In the case of Tbilisi, this liminal state and the search for its own narrative impacts Georgia's built environment, particularly its post-Soviet heritage.

1. Rumelili, "Liminality and Perpetuation of Conflicts: Turkish-Greek Relations in the Context of Community-Building by the EU," p. 223

2. Zielonka, *Europe as Empire, p. 1.*

3. Rumelili, "Liminality and Perpetuation of Conflicts: Turkish-Greek Relations in the Context of Community-Building by the EU."

4. Münkler, Empires: The Logic of World Domination from Ancient Rome to the United States.

5. Gavin and Parulava, "Georgia's EU Dream in Tatters as 'Foreign Agent' Bill Becomes Law."



Bathhouse 8



Sanatorium Medea

A STATE OF LIMINALITY

This essay examines political-geographical liminality as a theoretical concept and its influence on the built environment. I will argue that liminality is strongly context-dependent and dynamic, *highlighting* how border regions often oscillate between ideological paradigms. The main research question of this essay will be: 'How do liminality and oscillation between ideological paradigms influence the built environment?' The essay will show that the effect of liminality takes form in a constant reshaping of a country's narrative. To fit the imagined identity, the built environment can become subject to alteration, as architecture and urban design can serve as physical manifestations of political agendas, cultural ideologies and historical memory. Shifts in geopolitical power and identity aspirations frequently leave their mark on cities, reshaping landscapes to align with dominant narratives and rejecting elements that contradict them. By exploring the connection between the large geopolitical scale and the smaller urban scale, the essay underscores how global and regional dynamics are inscribed into the local environment.

The concept of liminality, stemming from anthropological studies of rites of passage by Arnold van Gennep and later reinterpreted by Victor Turner captures the essence of 'in-betweenness' and will be explained more in-depth in the first chapter, *Defining Liminality*. The concept is characterised by ambiguity and has been interpreted in multiple ways, in the realm of political-geographical liminality, there is more consensus about what the concept entails and will, therefore, define the rest of this essay. The concept of liminality is very much spatially-bound and therefore chapter two, *On the Periphery*, will be about marginal spaces. Political-geographical liminality not only describes an in-between state but also underscores the tension between forces that shape identity, autonomy and spatial development, in chapter three, *Trauma and the Built Environment*, the attention will be drawn to the effect of liminality of a city's built environment.

Defining Liminality

'Liminality' first appeared in the anthropological work *Les Rites de Passage* dating from 1909 by Dutch-German-French ethnographer Arnold van Gennep, depriving of the Latin words limen and limes meaning threshold, boundary and frontier. Van Gennep describes 'liminality' as a temporal phase within a structured and ritual process. The person undergoing the transition is first excluded from his social grouping—commonly in a truly territorial manner—only to be incorporated again into the next social grouping (and their territory) after successfully having 'transformed'.[6] During this phase of transformation, a person is 'liminal'. Liminal entities are not only "neither here nor there", but they are also "neither this nor that" and at the same time both, "they are betwixt and between the positions assigned and arrayed by law, custom, convention and ceremonial".[7] Because of the translation to English of van Gennep's work and the new interpretation of liminality by Richard Turner in *The Ritual Process* of 1969, the concept of liminality got worldwide attention.

Thus, in anthropology, liminality refers to a state of 'in-betweenness' that is related to sacredness, which is appointed to people by others in the course of ritual, socialisation and identity building. The original meaning of liminality from *rites of passage* is not very useful anymore since our societies have simply grown too complex. In different literature sources, people started to adopt, reform and use the concept of liminality freely to fit their case—it has been applied to describe nearly any situation of transition, uncertainty or marginality—resulting in mass confusion concerning the concept. If 'liminality' is applied too broadly it risks becoming a vague catch-all term and loses its importance.[8] This phenomenon is often referred to as 'conceptual stretching' in academic discourse. This variability of use suggests that liminality is a complex and ambiguous concept that needs to be assigned with caution in certain situations. Research on the usefulness of the concept tried to make order in the chaos and divided the concept into *cultural-geographical liminality* and *political-geographical liminality*. Both forms of liminality have spatially bound characteristics and are thus context-dependent, explaining the addition of '-geographical'. Cultural-geographical liminality is about the transition of one thing to another, which is irreversible and concerns a personal experience of a state of in-betweenness that is related to the course of life. Examples of this are immigrants leaving their country, a pilgrim going on a transformative journey or even a tourist. Also, people in the hospital undergoing cancer treatment can be categorised here. Political-geographical liminality, on the other hand, is about political inequality concerning a group of people struggling for recognition within power structures and is a rather static or semi-permanent condition marked by continual negotiation. Think of the situation of Cyprus, divided by a UN buffer zone, reflecting a prolonged state of political tension and unresolved sovereignty. Whereas cultural-geographical liminality is still very broad and may refer to every facet of life, political-geographical liminality is a more coherent group.

6. Van Gennep, *The Rites of Passage, p. 192.*

7. Turner, *The Ritual Process: Structure and Anti-Structure, p. 95, 98-99.*

8. Szakolczai, *Permanent Liminality and Modernity: Analysing the Sacrificial Carnival through Novels.*

In the next chapter, I will focus on the form of political-geographical liminality as a state of 'in-betweenness' of regions located at the edge or intersection of major geopolitical influences. This larger geopolitical scale eventually has an effect on the sociocultural group involved in the struggle for recognition and will come forward later in this essay.

On the Periphery

In the book *Shifting Border, Ayelet* Shachar, jurist and professor at the University of Toronto, explores how borders are no longer confined to fixed geographical lines on a map. Instead, they are dynamic and mobile, extending beyond traditional land borders to regulate access, rights, movement and belonging in an increasingly globalised and interconnected world.[9] Etienne Bilabar, a French philosopher, calls borders "instruments of inclusion and exclusion" and demonstrates how borders shift in response to fluctuating economic, political and cultural forces, creating spaces that are not wholly part of any state or ideology.[10] The concept thus becomes less about transition and more about the inherent instability and fluidity of border regions, where identity and politics remain unfixed. "[…] A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition".[11]

Examples of regions grappling with liminality are places caught between power regimes (sometimes functioning as buffer zones), peripherical places (interior and exterior from the borderline) and places with unique legal or governance frameworks. Rather than a passive transitional phase, this form of liminality is characterised by active processes of self-definition and adaptation to external pressures. More than just economic insecurity, it reflects the systemic marginalisation of those that exist outside dominant frameworks, yet remain profoundly affected by them.[12]

Shields, a Canadian sociologist and cultural theorist, argues that these "places on the margin" are not simply excluded or forgotten but are actively constructed through narratives, practices and ideologies that define them as "other".[13] Marginal spaces are socially constructed, reflecting the hierarchies and exclusions imposed by dominant ideologies. These spaces are not naturally marginal but are made so by systemic exclusions (or semi-inclusion), whether through racial, economic or political means. Understanding marginal spaces as socially constructed emphasises the potential to dismantle these hierarchies, reimagine their societal roles and integrate their voices and contributions into broader narratives. They can become sites of resistance and creativity, where alternative identities and practices challenge the dominant ideologies that created them.

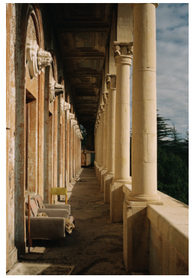
9. Shachar, *The Shifting Border: Legal Cartographies of Migration and Mobility: Ayelet Shachar in Dialogue.*

10. Balibar, *We, The People Of Europe?: Reflections on Transnational Citizenship.*

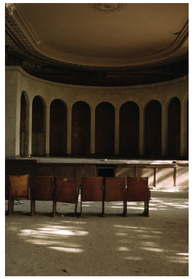
11. Anzaldúa, *Borderlands.*

12. Pieris, *Architecture on the Borderline: Boundary Politics and Built Space.*

13. Shields, "Places on the Margin: Alternative Geographies of Modernity."



Sanatorium Tbilisi



Sanatorium Metallurgist

Trauma and the Built Environment

Places on the periphery or in between major geopolitical influences often have to deal with trauma caused by historical events. According to Andreas Huyssen, one of the most interesting cultural phenomena of this time is how "memory and temporality have invaded spaces that seemed among the most stable and fixed: cities, monuments, architecture and sculpture".[14]

The German writer W.G. Sebald writes about memory and trauma in relation to historical events that have left marks on landscapes and human lives. In *The Rings of Saturn*, Sebald explores the English landscape, presenting it as a site where the scars of history are physically embedded in the environment. The book suggests that landscapes, far from being neutral spaces, are repositories of collective memory, shaped by the traumas and conflicts that have occurred within them. The landscape becomes a palimpsest, layered with memories (of suffering) and cultural erasure. In *Austerlitz*, Sebald delves even more explicitly into the trauma of historical events, particularly the Holocaust, through the experiences of his protagonist, Jacques Austerlitz. Austerlitz's quest to reconstruct his lost identity is a reflection of the broader struggles of those who have experienced trauma, in this case, the forced migration of Jews during World War II. Austerlitz's fragmented memories mirror the larger process of societal forgetting and the impossibility of fully reconciling with a past.

Sebald's portrayal of memory and trauma highlights how history is not simply an abstract series of events but is physically and emotionally embedded in spaces, objects and people. Memory becomes a tool for understanding how individuals and societies negotiate their relationship with the past, with the built environment acting as a tangible archive of that trauma. The built environment, as a reflection of geopolitical forces, becomes a powerful medium for reshaping identity and articulating contemporary aspirations. The disappearance of certain architectural styles or typologies is not merely an act of removal but an active process of redefinition.[15] The erasure contributes to societal forgetting and lack of tangible resemblance to the past. In the process of reshaping the future, everything that does not want to be remembered is not

14. Huyssen, *Present Pasts: Urban Palimpsests and the Politics of Memory*, p. 1.

15. Virilio, *The Aesthetics of Disappearance.*

talked about, cared for or even erased from the city's street image. An example of this is Soviet structures in Tbilisi that are just lying around like concrete junk, slowly decaying or being demolished and not part of *Tbilisi's Heritage Register*. Soviet heritage is not seen as Georgian heritage.

The neglect of Soviet heritage signifies a deliberate act of cultural and political distancing—a way to forget the past and orientate towards new affiliations and ideals. The buildings are physically present yet ideologically distant from the current socio-political ethos. The residents with whom I got in contact, preferably don't talk about these Soviet places and try to look forward and focus on creating their narrative. But is healing from trauma through forgetting or reinterpreting history selectively the right way forward?

Is healing achieved by severing ties with the past, or is it better served by reinterpreting, integrating or even confronting the darker aspects of history? This part of the essay shouldn't be read as an ode to preservation and conservation but rather as a manifest arguing for not erasing nor hiding history—to keep telling the story and learn from the good and the bad. Erasure goes further than losing mere structures; it is about losing ways of living and the architecture that used to serve this, that are part of history. The built environment serves not only as a backdrop for history but as an active participant in shaping and preserving the memories of that history.

Conclusion

The essay navigates the concept of political-geographical liminality, exploring its anthropological roots and evolution into a lens for understanding marginal spaces shaped by geopolitical forces. Political-geographical liminality underscores the fluidity and instability inherent in border regions and the ways in which external pressures, historical legacies and local agencies converge to shape identity and space. As demonstrated, this liminality is not only a product of geographical placement but also a manifestation of ideological oscillation and its profound impact on the built environment. The choices societies[16] make regarding their architectural and cultural heritage—whether to preserve, reinterpret or erase—are emblematic of their struggles to define identity amidst transition.

I, however, believe that excessive change to the physical history can be dangerous and eventually won't help with reshaping one's own identity. Such actions may lead to a sense of disconnection, where societies lose not just physical structures but also hold the ways of living and thinking, that those structures once supported. Architecture is a vital witness of history, but without spaces of remembrance, one cannot heal or learn from the past. What is lost and deleted from history is difficult, if not impossible, to recover. By addressing trauma through meaningful reinterpretation rather than erasure, societies can craft a more inclusive narrative for the future. In contrast, a society that embraces both continuity and evolution allows for a layered understanding of identity.

16. I use the word 'societies' here deliberately since alterations to the existing built environment in Tbilisi don't just come from higher up, this desire is integrated within all layers of the society.

Bibliography

Anzaldúa, Gloria. *Borderlands*, 2021.

Balibar, Étienne. *We, The People Of Europe?: Reflections on Transnational Citizenship*. Princeton University Press, 2009.

Benjamin, Walter. *The Arcades Project*. Harvard University Press, 1999.

Gavin, Gabriel, and Dato Parulava. "Georgia's EU Dream in Tatters as 'Foreign Agent' Bill Becomes Law." *POLITICO*, May 28, 2024. https://www.politico.eu/article/georgia-foreign-agent-bill-becomes-law-international-outcry-european-union/.

Grdinić, Marina. *Border Thinking: Disassembling Histories of Racialized Violence*, 2018.

Harmanşah, Ömür. "ISIS, Heritage, and the Spectacles of Destruction in the Global Media." *Near Eastern Archaeology* 78, no. 3 (September 1, 2015): 170–77. https://doi.org/10.5615/neareastarch.78.3.0170.

Huyssen, Andreas. *Present Pasts: Urban Palimpsests and the Politics of Memory*, 2003.

Kalantidou, Eleni, and Tony Fry. *Design in the Borderlands*. Routledge, 2014.

Lefebvre, Henri. *The Production of Space*. Wiley-Blackwell, 1992.

Münkler, Herfried. *Empires: The Logic of World Domination from Ancient Rome to the United States*. Polity, 2007.

Pieris, Anoma. *Architecture on the Borderline: Boundary Politics and Built Space*. Routledge, 2019.

Rumelili, Bahar. "Liminality and Perpetuation of Conflicts: Turkish-Greek Relations in the Context of Community-Building by the EU." *European Journal of International Relations* 9, no. 2 (June 1, 2003): 213–48. https://doi.org/10.1177/1354066103009002003.

Shachar, Ayelet. *The Shifting Border: Legal Cartographies of Migration and Mobility: Ayelet Shachar in Dialogue*. Manchester University Press, 2020.

Shields, Rob. "Places on the Margin: Alternative Geographies of Modernity." *Choice Reviews Online* 28, no. 10 (June 1, 1991): 28–5779. https://doi.org/10.5860/choice.28-5779.

Tsitsagi, Mariam, Nino Khabrelava, Dali Nikolashvili, Ia Kupatadze, and Lela Gadrani. "Tbilisi through time." *GEORGIAN GEOGRAPHICAL JOURNAL*, March 7, 2022. https://doi.org/10.52340/ggj.2022.258.

Turner, Victor. *The Ritual Process: Structure and Anti-Structure*. Routledge & Kegan Paul, 1969. https://doi.org/10.2307/3031914.

Van Gennep, Arnold. *The Rites of Passage*, 1960. http://c.ni.ac.gn/nci/BB287727P1.

Virilio, Paul. *The Aesthetics of Disappearance*. Semiotext(e), 1991.

Zielonka, Jan. *Europe as Empire*. Oxford University Press eBooks, 2006. https://doi.org/10.1093/019929221X.001.0001.



Sanatorium Tbilisi



Sanatorium Metallurgist



Bathhouse 8



Sanatorium Metallurgist



Sanatorium Tbilisi



Sanatorium Metallurgist



Sanatorium Tbilisi



Sanatorium Metallurgist



Sanatorium Medea



Sanatorium Savane Hotel



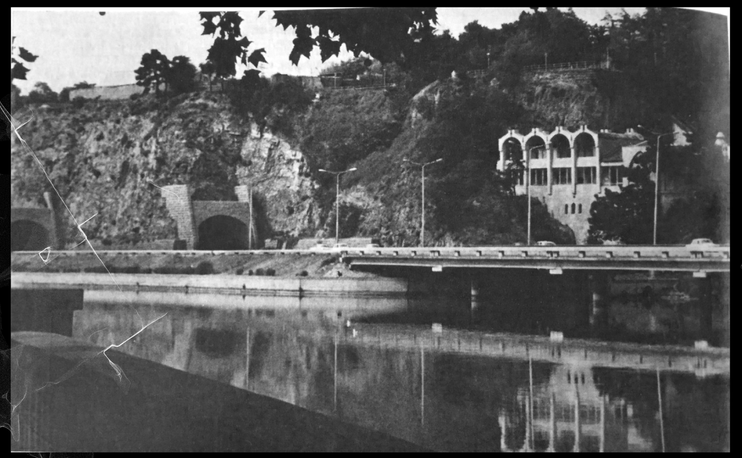
Sanatorium Metallurgist



Sanatorium Metallurgist

BUT, CAN A SOCIETY TRULY HEAL FROM COLLECTIVE TRAUMA BY ERASURING THE PAST OR RESHAPING HISTORY TO FIT THE PRESENT?

გოგილოს აბანო, სწორედ ზემოთაღნიშნული მახასიათებლების გამო (განსაკუთრებული მდებარეობა, ბუნებრივი გრილი წყალი), ყოველთვის წარმოადგენდა ინტერესის სფეროს. მასზე საბედისწერო ჩარევა 1970-იან წლებში განხრციელდა, როდესაც კლდეში გაიჭრა საავტომობილო გვირაბი და ესტაკადა.



გოგილოს აბანო და სანაპიროს გვირაბი. 1980-იანი წლები.

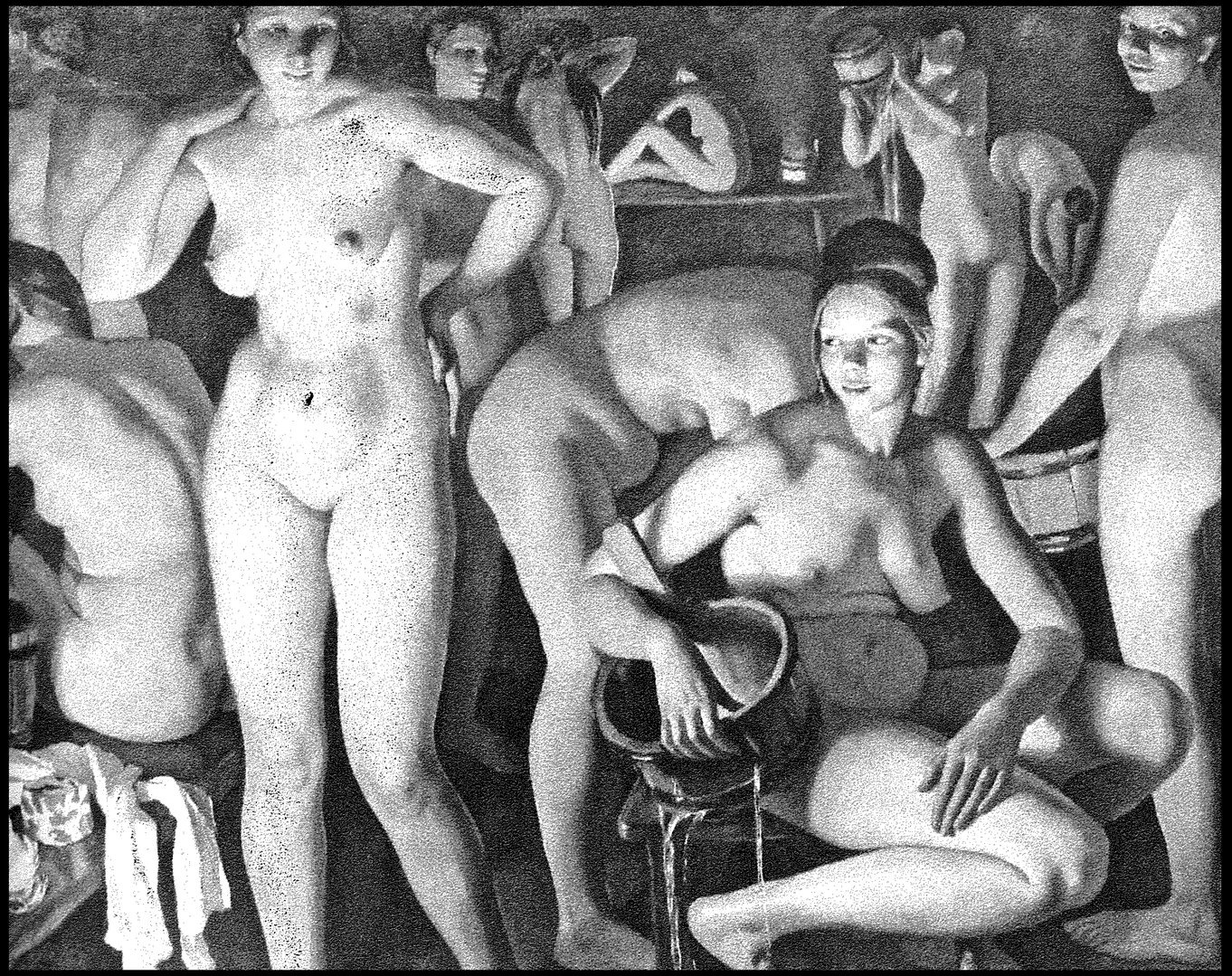
სწორედ ამ პერიოდში მოხდა გოგილოს აბანოს რეკონსტრუქციაც (არქ. შ. ყაველაშვილი, რ. კიკნაძე, გ. აბულაძე) ადნიშნული სამუშაოების ფარგლებში ფაქტიურად ძირებულად მოხდა მისი შეცვლა. კლდის ფერდობი ერთიან ბეტონის საფარველში მოექცა. შენობის საერთო მხატვრული სახე, სტილისტურად კონსტრუქტივისტული ელემენტების გამოყენების მცდელობაა. საკმაოდ მასიური და მოცულობითი შენობის ფასადი, მონოტონური თაღოვანი წყობით აქცენტირდება, რომლითაც ერთგვარად ეხმიანება მიმდებარედ არსებულ გვირაბის თემას. აბანოს შიდა ეზო, ერთიან ტერასას უჭირავს, რომელზეც ამოზრდილია მცირე ზომის მოზაიკით მოჭიქული გუმბათები. საბოლოო ჯამში



The Men's Section of the Baths on Dostoevsky Street, Vladimir Sokolaev, Leningrad, 1982.

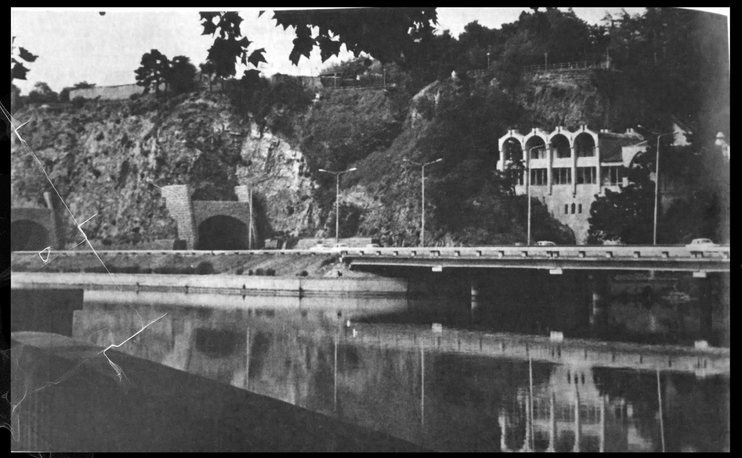


The Vorontsovskaia banya, Sasha Rudensky, Moscow, 2001.



The Banya, Zinaida Serebriakova, 1913.

გოგილოს აბანო, სწორედ ზემოთაღნიშნული მახასიათებლების გამო (განსაკუთრებული მდებარეობა, ბუნებრივი გრილი წყალი), ყოველთვის წარმოადგენდა ინტერესის სფეროს. მასზე საბედისწერო ჩარევა 1970-იან წლებში განხრციელდა, როდესაც კლდეში გაიჭრა საავტომობილო გვირაბი და ესტაკადა.

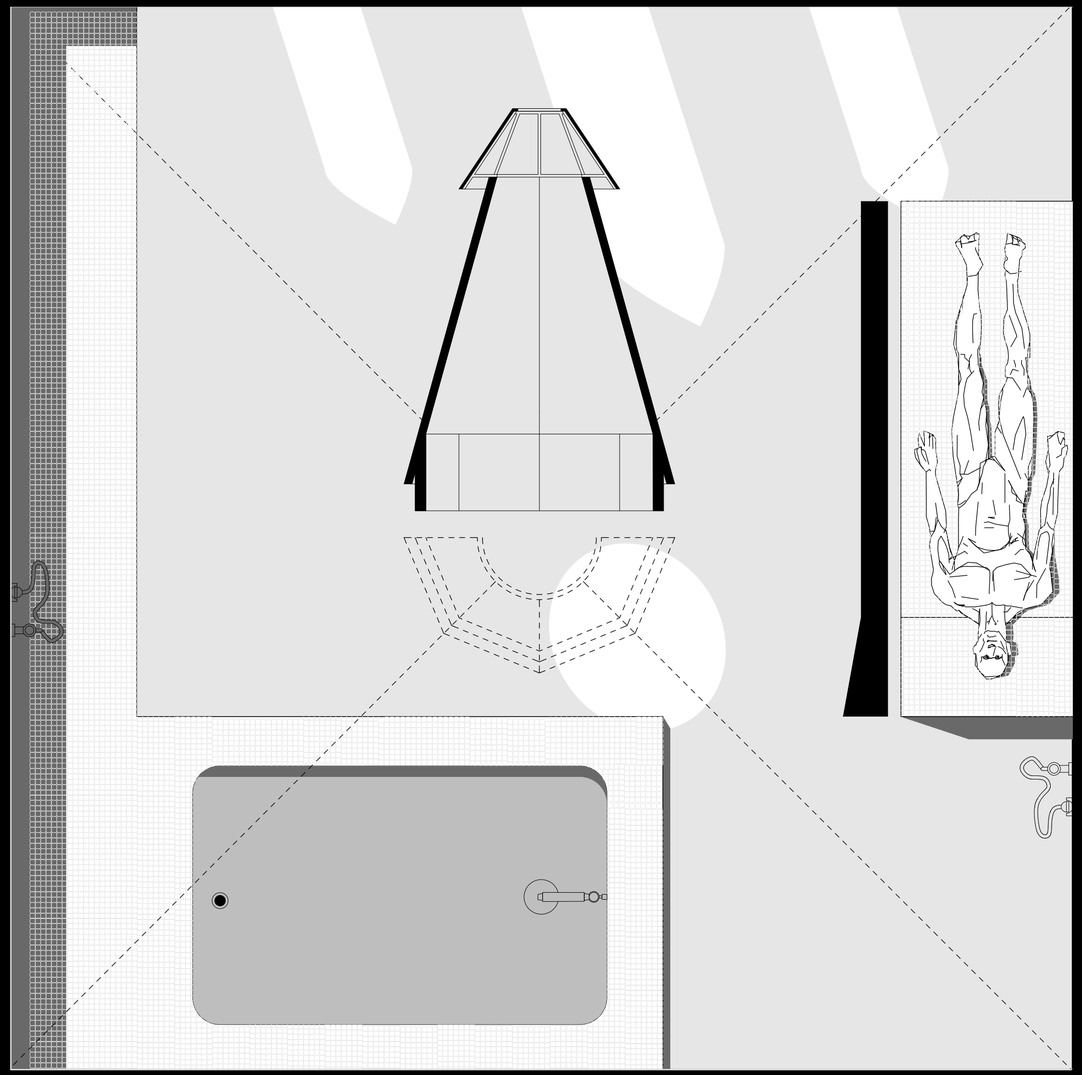


გოგილოს აბანო და სანაპიროს გვირაბი. 1980-იანი წლები.

სწორედ ამ პერიოდში მოხდა გოგილოს აბანოს რეკონსტრუქციაც (არქ. შ. ყაველაშვილი, რ. კიკნაძე, გ. აბულაძე) ადნიშნული სამუშაოების ფარგლებში ფაქტიურად ძირებულად მოხდა მისი შეცვლა. კლდის ფერდობი ერთიან ბეტონის საფარველში მოექცა. შენობის საერთო მხატვრული სახე, სტილისტურად კონსტრუქტივისტული ელემენტების გამოყენების მცდელობაა. საკმაოდ მასიური და მოცულობითი შენობის ფასადი, მონოტონური თაღოვანი წყობით აქცენტირდება, რომლითაც ერთგვარად ეხმიანება მიმდებარედ არსებულ გვირაბის თემას. აბანოს შიდა ეზო, ერთიან ტერასას უჭირავს, რომელზეც ამოზრდილია მცირე ზომის მოზაიკით მოჭიქული გუმბათები. საბოლოო ჯამში

GOGILO ABANO

X 13,5

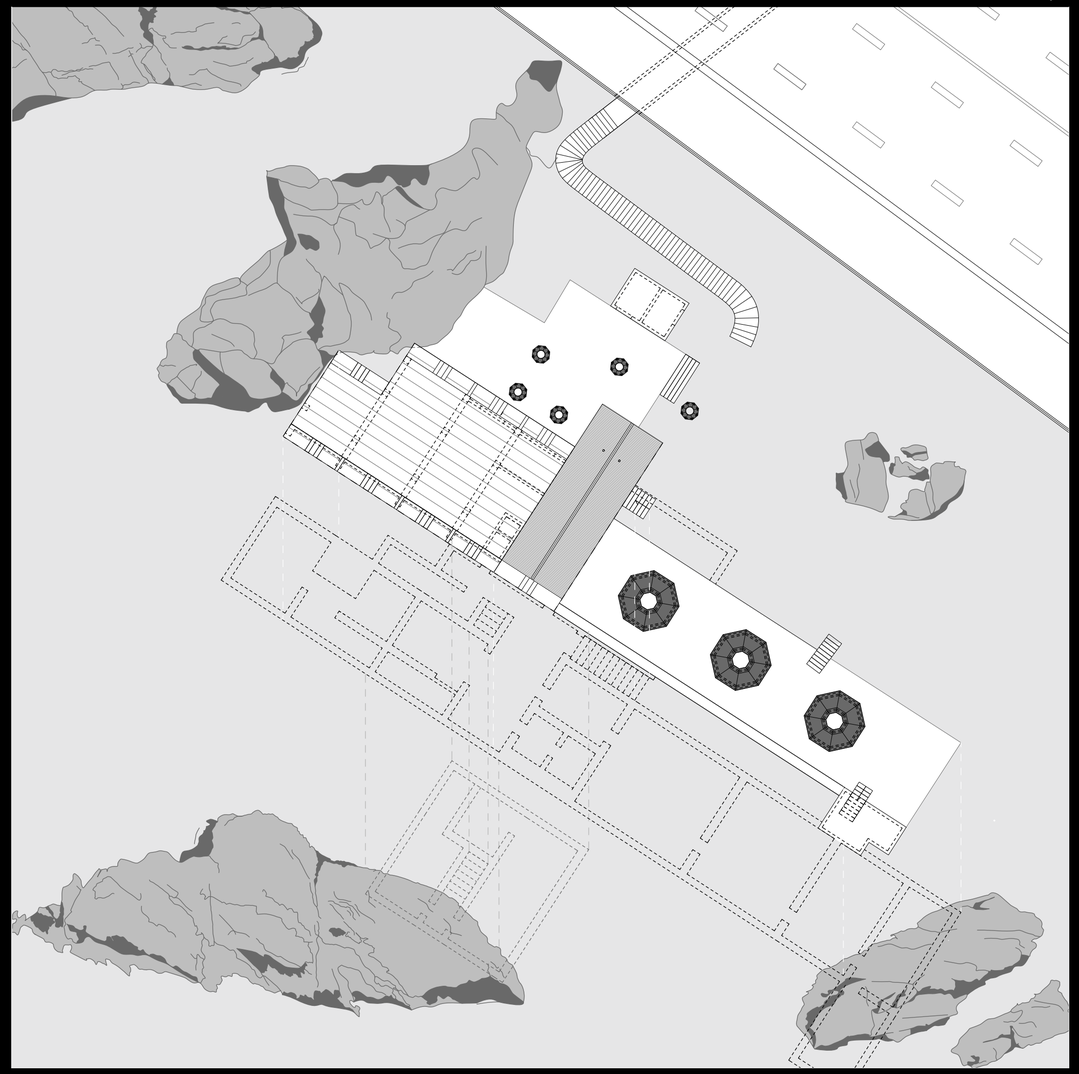


Sulphur water

Alkaline
Sulfate-Chloride-Carbonate
Hydrogen Sulfide

LEFT BANK MTKVARI, AVLABARI

X 17,5



Gogilo Abano *გიგოლოს აბანოსი*

Located on a rock massif between Ketevan Tzamuli Avenue and the Kura River and consists out of several buildings.

1980 reconstruction by architect Kavlashvili, R. Kiknadze, G. Abuladze.

Floor: porous stone tiles (heated)
Wall: Georgian bricks and plaster

TBILISI

X 12,5



I. Lisi-Saburtalo thermal water deposit

Heating purpose
60° - 70°C (deeper in ground)

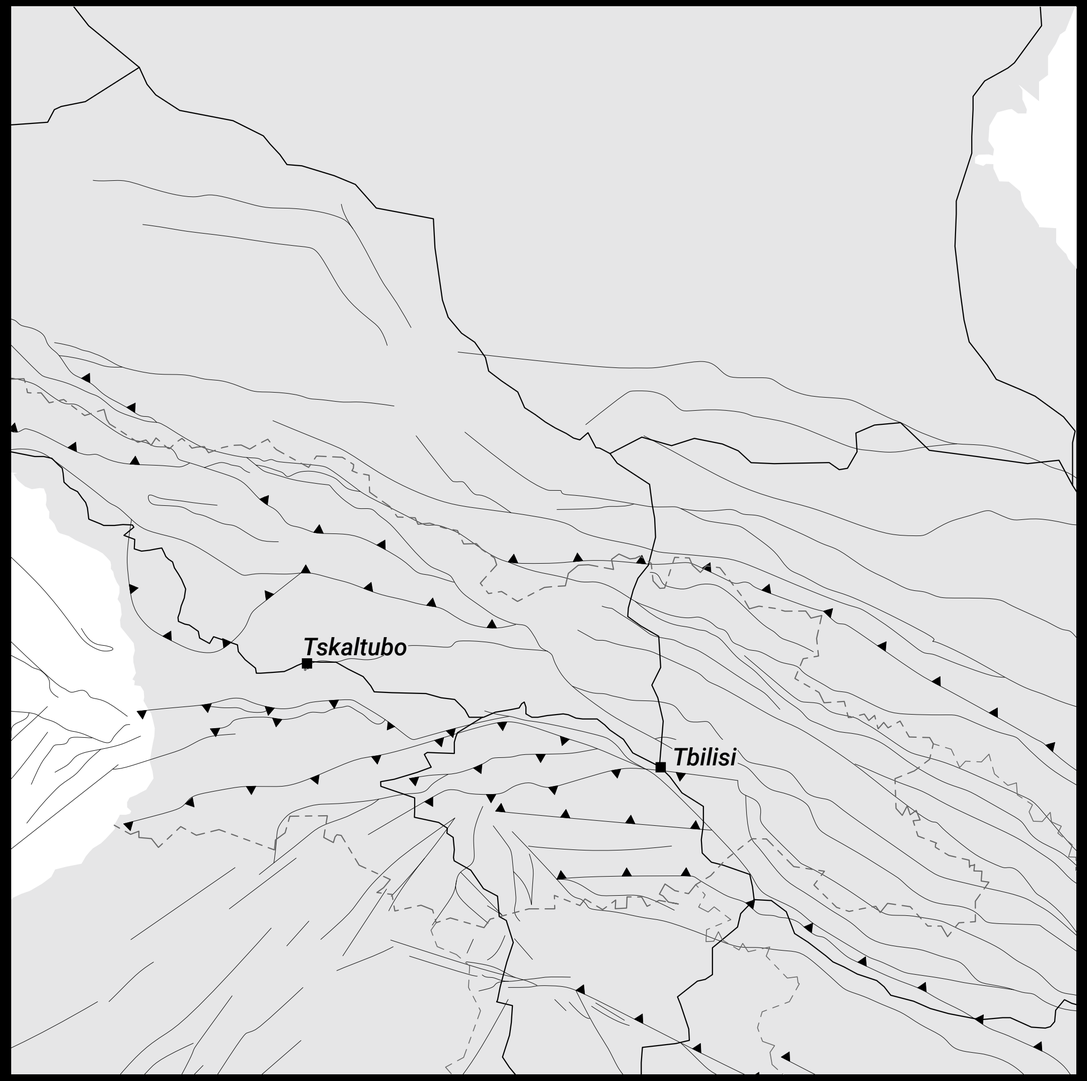
II. Central thermal water deposit

Healing purpose (H_2S)
Hydrogen-sulfide mineralisation 0,4 - 1,0 g/l
40° - 50°C

III. Samgori-Sartichala-Teleti oilfield

Hot spring *Surface water* *Fault line* *Main Soviet road network*

CAUCASUS REGION, GEORGIA



Tbilisi *თბილისი*
Meaning: warm watersource/location

+- 65 bathhouses

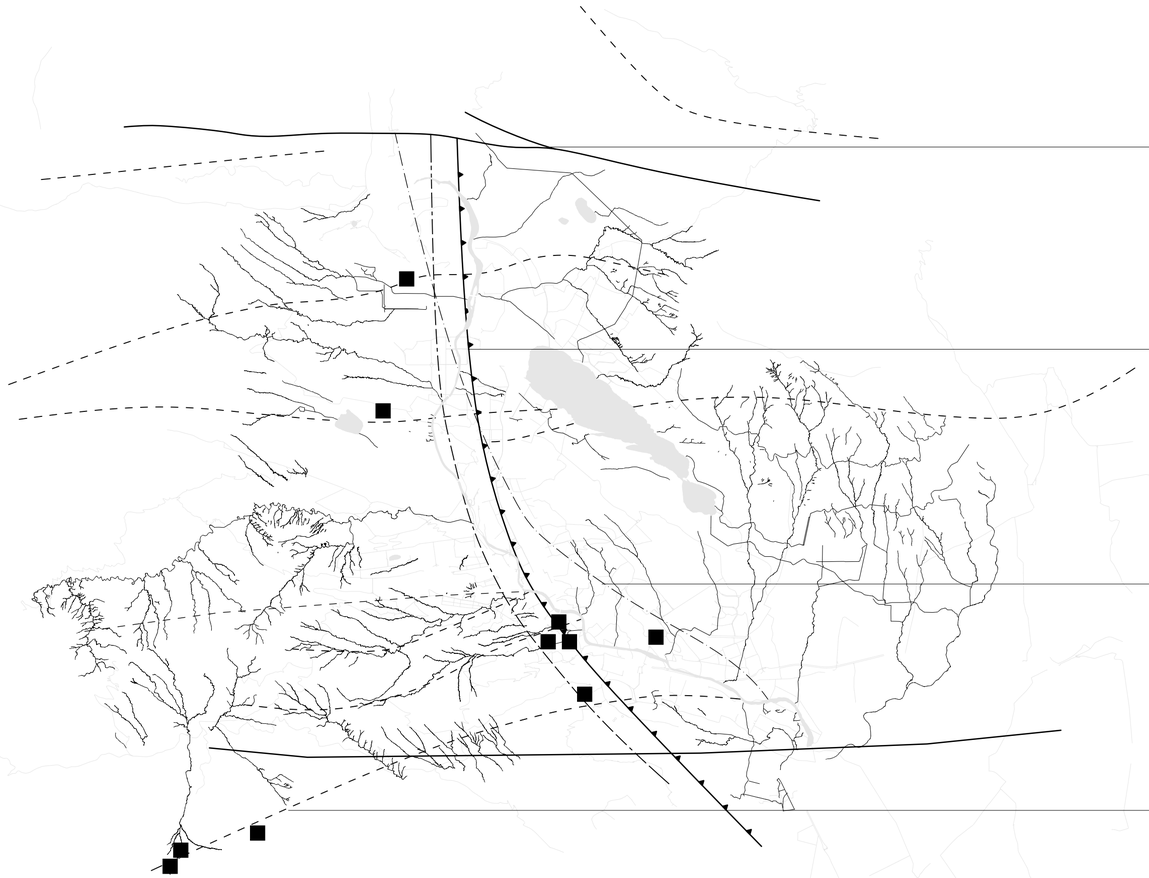
Tskaltubo *წყალტუბო*
Meaning: water area

22 sanatoria
9 bathhouses
5,000 visitors daily
125.000 Soviet health toerists anually

Fault line

Main Soviet road network

Country borderline



Fault line *noun*
Pronunciation: /ˈfɔːlt ˌlaɪn/

A break or crack in the Earth's surface caused by tectonic forces, along which there has been movement.

Deep fault *noun*
/diːp ˈfɔːlt/

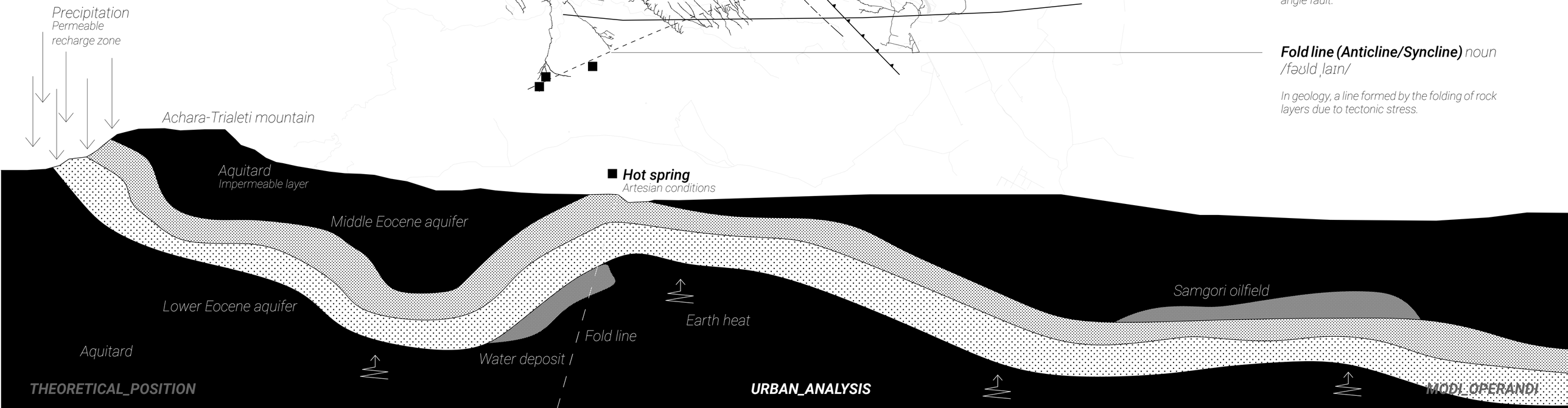
A fault that is located deep into the Earth's crust, often associated with significant geological events such as earthquakes or volcanic activity.

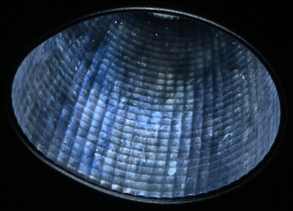
Thrust *noun*
/θrʌst/

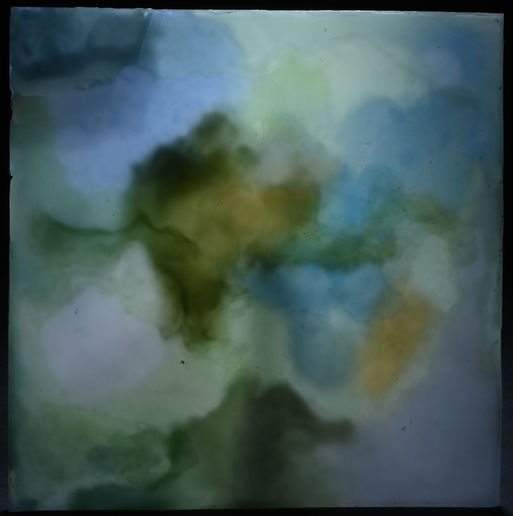
A geological fault in which rock layers are displaced over one another due to compressional forces, often forming a low-angle fault.

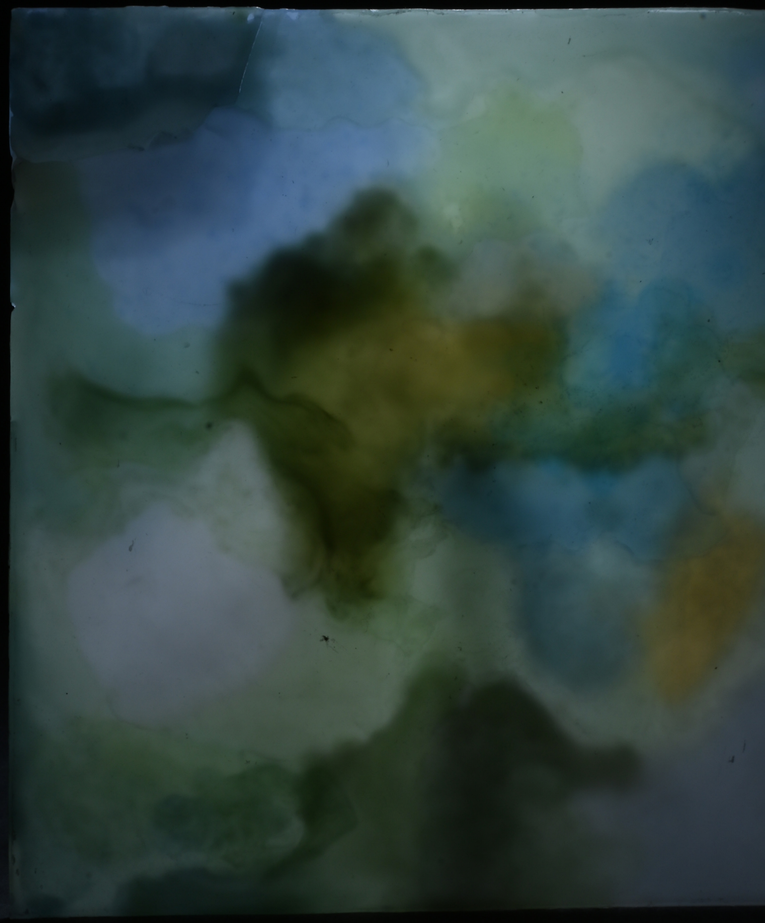
Fold line (Anticline/Syncline) *noun*
/fəʊld ˌlaɪn/

In geology, a line formed by the folding of rock layers due to tectonic stress.







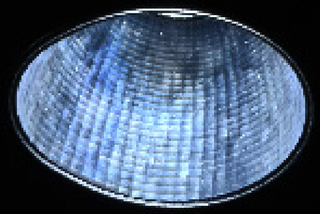


Physical Model, Site





Physical Model, Vorm







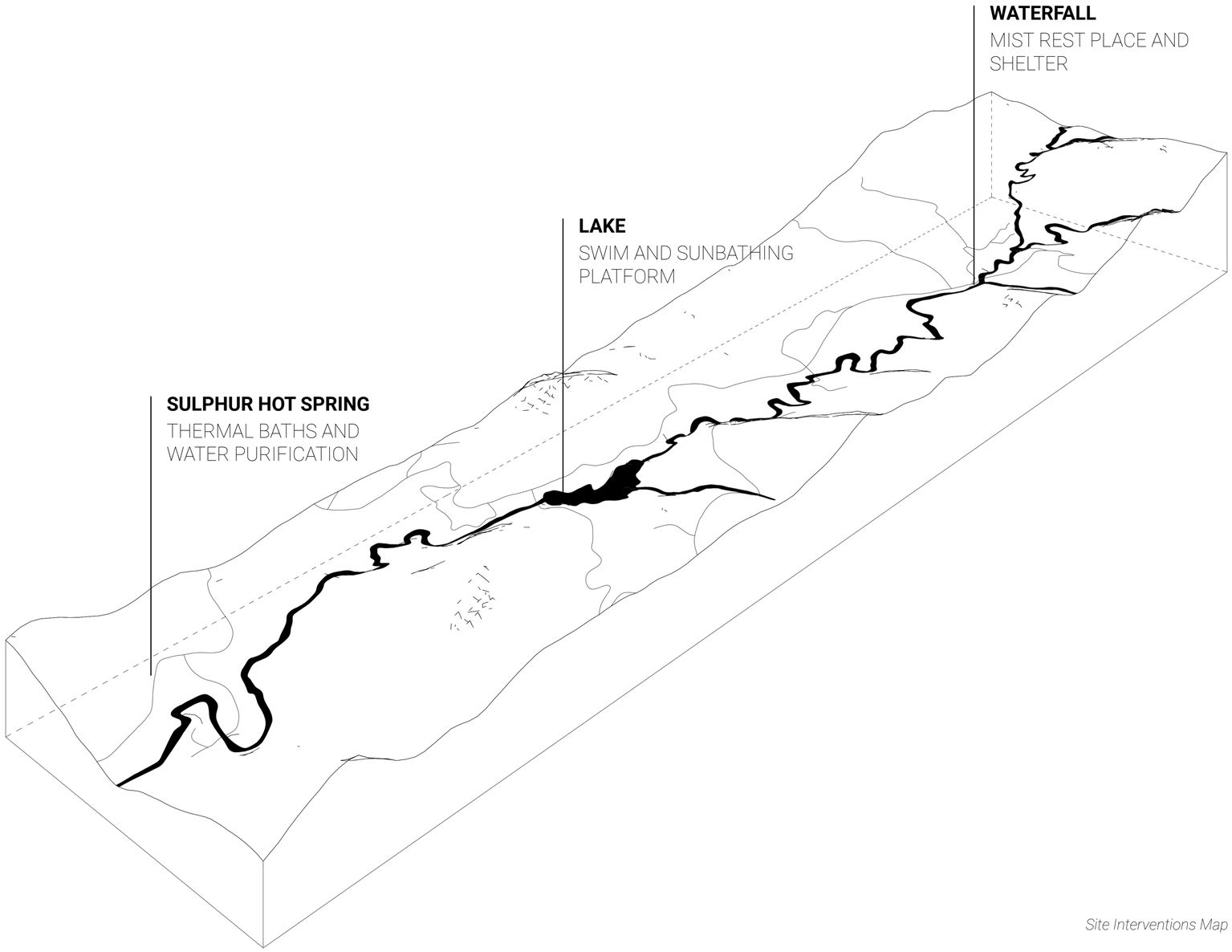
THEORETICAL_POSITION

URBAN_ANALYSIS

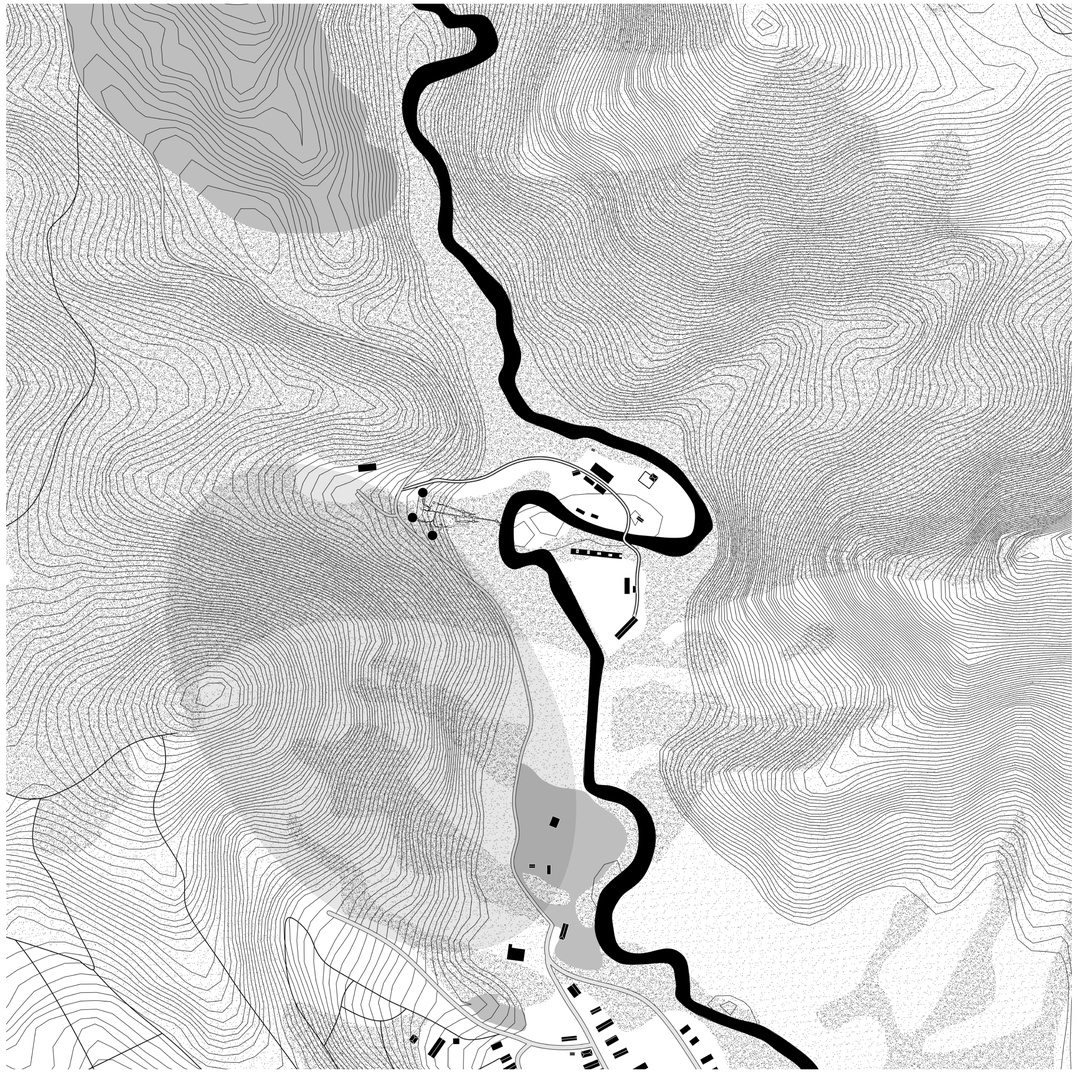
Physical Model, Programme

MODI_OPERANDI

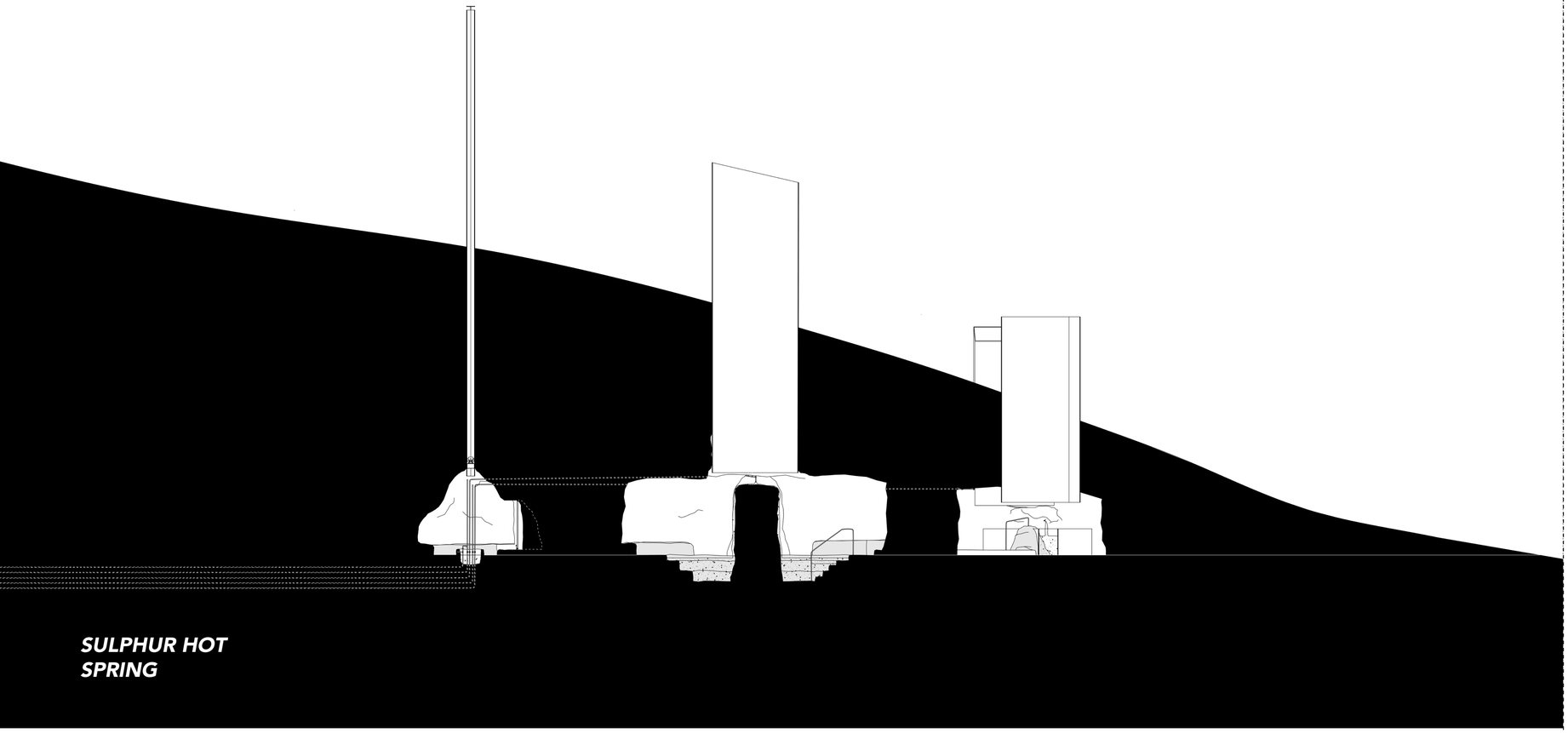
I PROPOSE A BATHHOUSE THAT ALLOWS VISITORS TO CREATE THEIR OWN PATH/SEQUANCE AND FOSTER A CONNECTION BETWEEN BODY AND PLACE.

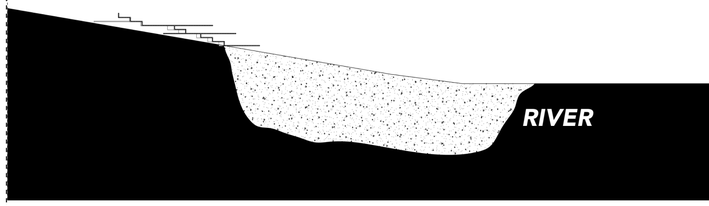


Site Interventions Map



1:5000 Site Plan





STEAM ROOM

-9 METER UNDERGROUND
40–50°C
100% HUMIDITY
STEAM CHIMNEY,
DIMMED LIGHTING

HEAT GENERATED BY RUN-
NING HOT COPPER PIPES
IN WATER

HOT BATH

-6 METER UNDERGROUND
40–42°C
CENTRAL SKYLIGHT

HOT SULPHUR WATER
RUNS OVER SANDSTONE
PILLAR IN LOWERED BATH

WARM BATH

-3 METER UNDERGROUND
36–38°C
OPEN CEILING

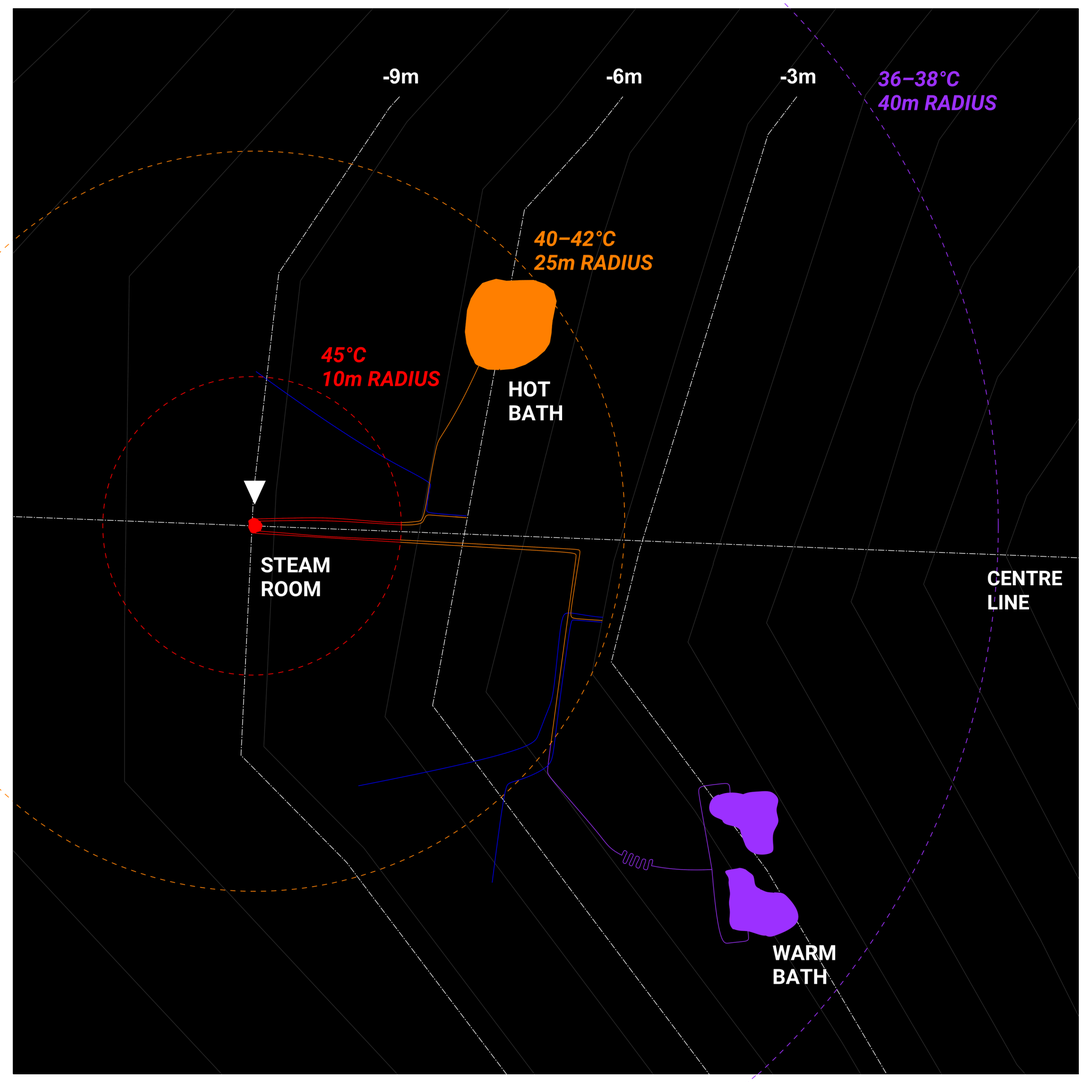
WATER FALLS FROM
STONE INTO COPPER
BATHTUBS

COLD PLUNGE

ABOVE GROUND
5-10°C
SWIM AND SUNBATHING
PLATFORMS

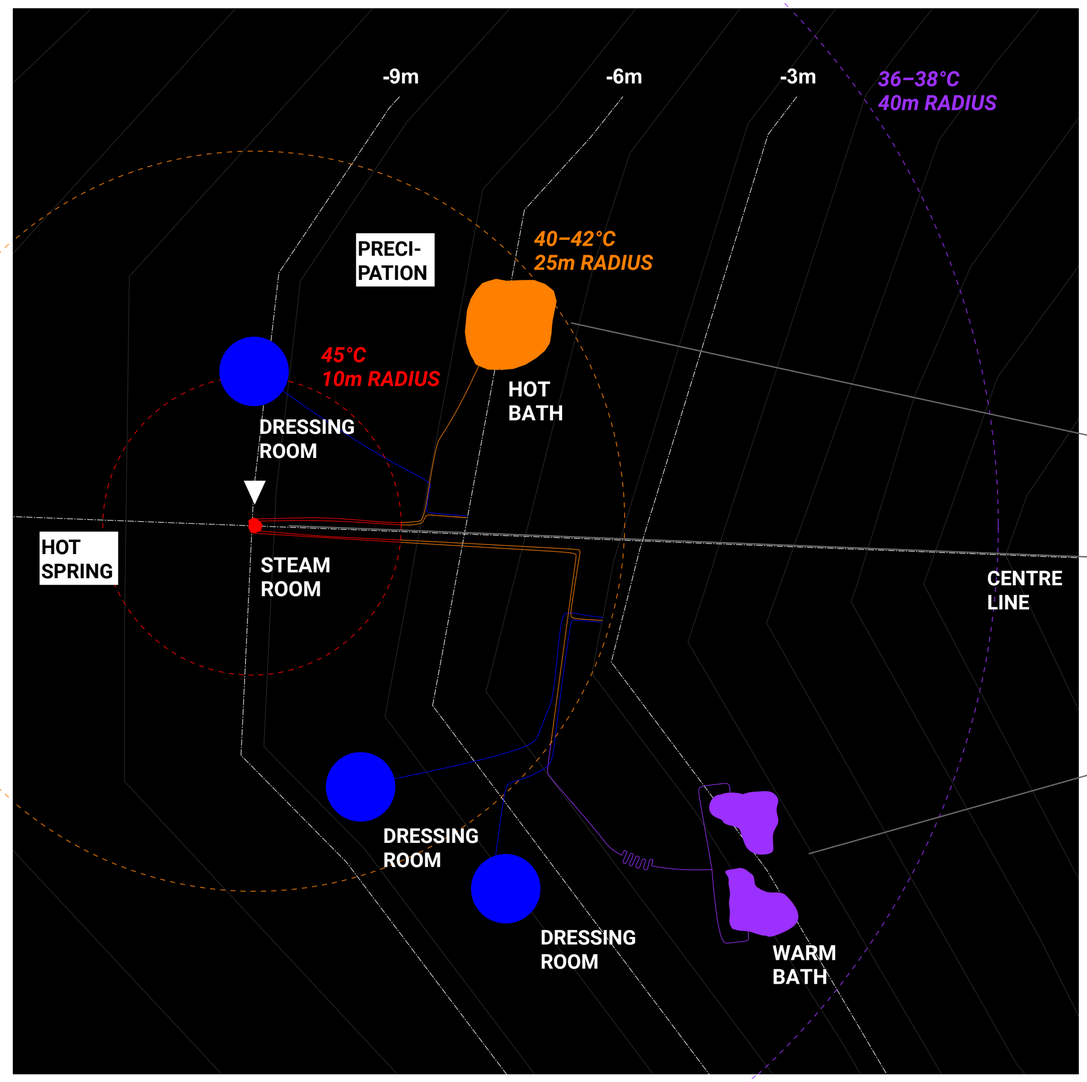
SPRING (MAR–MAY)
WATERLEVEL RISING DUE
TO SNOWMELT

COPPER PIPE LENGTH AND HEAT RELEASE



Heat map diagramme

COPPER PIPE LENGTH AND HEAT RELEASE



HOT SULPHUR WATER

COLD RAINWATER

GREY WATER

Heat map diagramme



Build Up Diagramme

1. PREPARING SITE

MOVING THIN LAYER OF SOIL TO SIDE,
WHERE NEEDED



Build Up Diagramme

2. PLACING BEAMS

STEEL I-PROFILE BEAMS AS
FOUNDATION FOR STAIRS



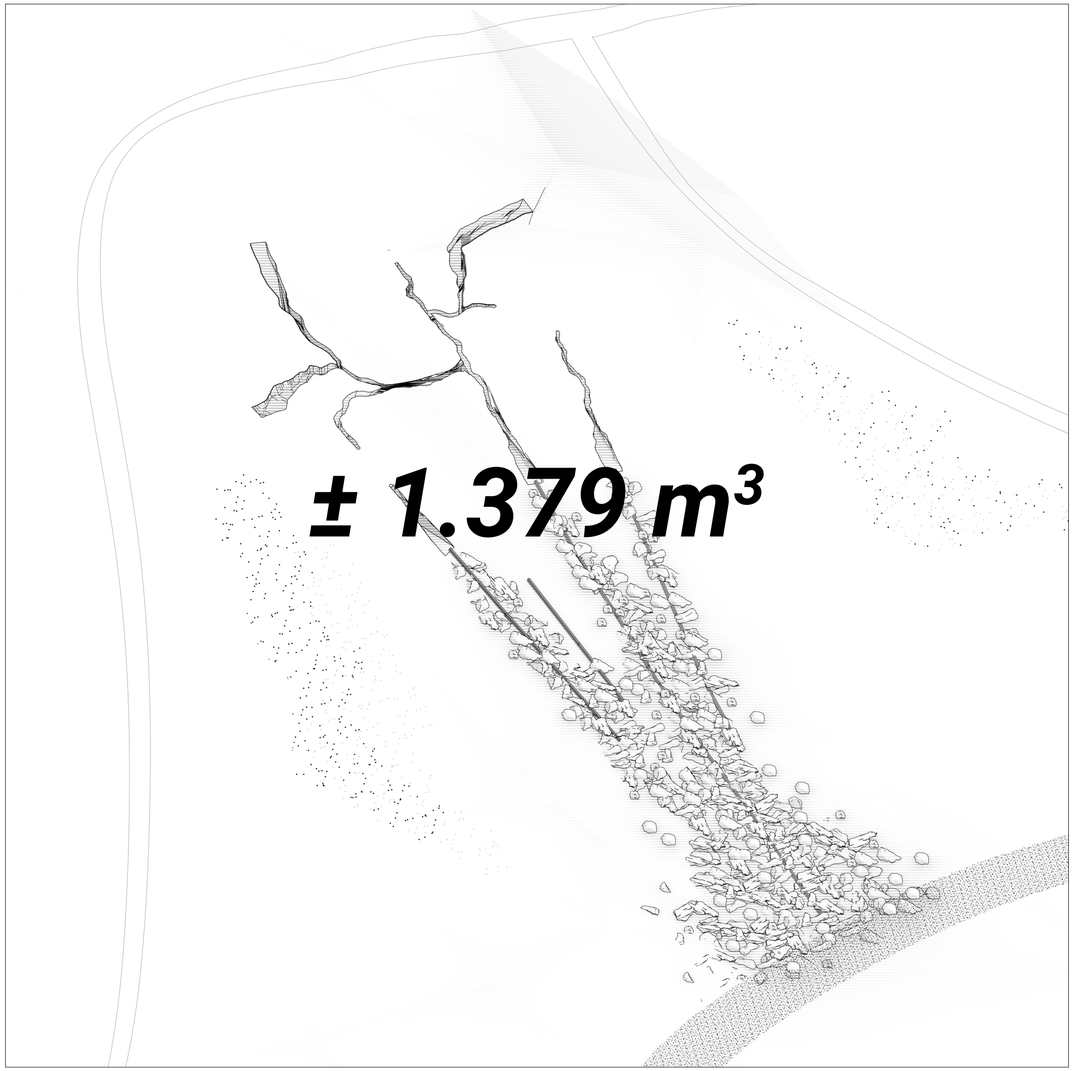
Build Up Diagramme

3. EXCAVATING STONE

CREATING CAVES AND THROWING THE SANDSTONE RESIDUES OUT, DOWNHILL (LABOUR INTENSIVE STEP, SEMI-MECHANICAL)

HALLWAYS: PNEUMATIC OR ELECTRIC ROCK HAMMERS (APPLY ROCK BOLTS IN 2X2m GRID AFTERWARDS)
BATHROOMS: PLUG & FEATHER MEHTOD AND CHISELS

SAND AND POLISH THE FLOORING WHERE THE WATER RUNS DOWN AND ADD STONE HARDENER AND PENE-TRATING SEALER



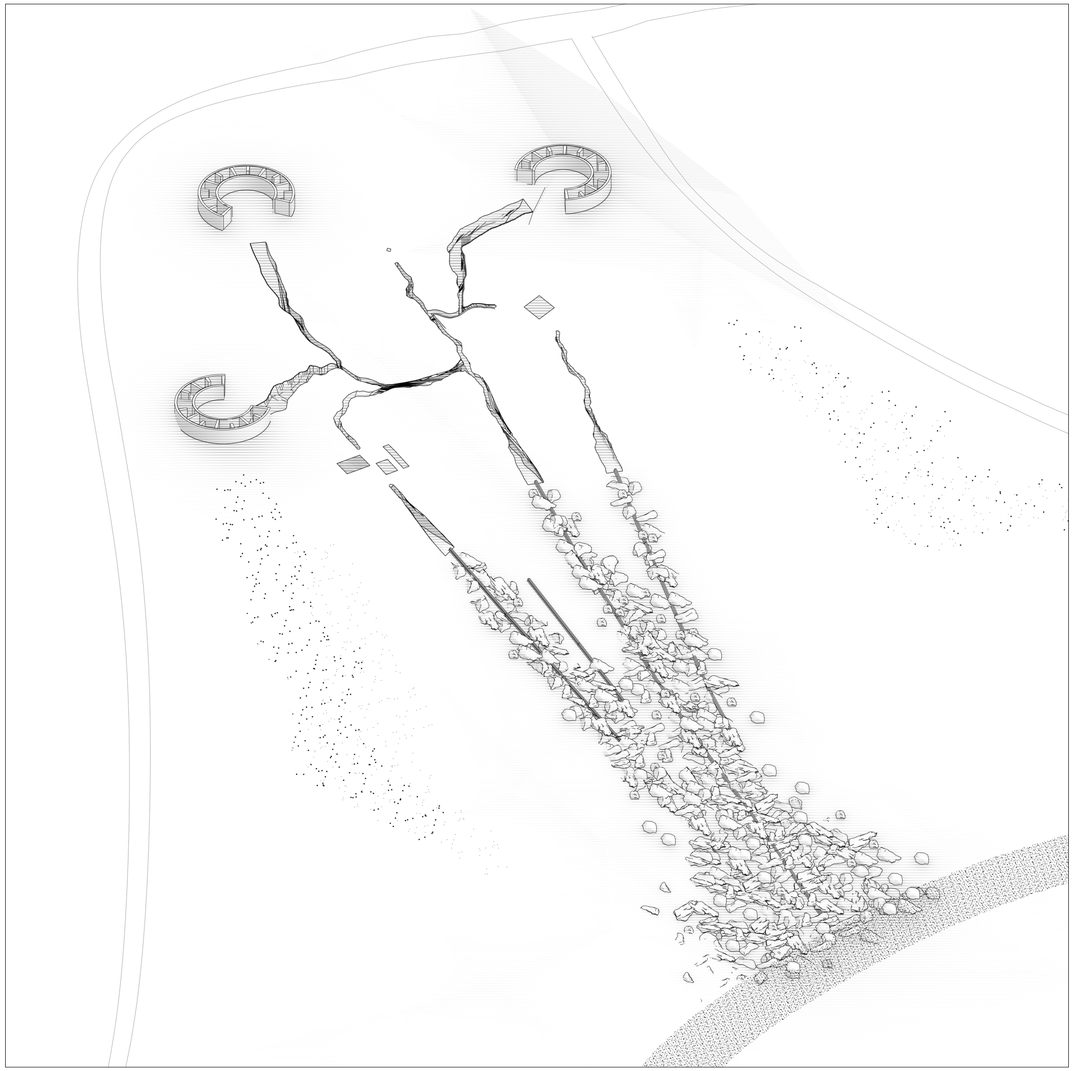
Build Up Diagramme

3. EXCAVATING STONE

CREATING CAVES AND THROWING THE SANDSTONE RESIDUES OUT, DOWNHILL (LABOUR INTENSIVE STEP, SEMI-MECHANICAL)

HALLWAYS: PNEUMATIC OR ELECTRIC ROCK HAMMERS (APPLY ROCK BOLTS IN 2X2m GRID AFTERWARDS)
BATHROOMS: PLUG & FEATHER MEHTOD AND CHISELS

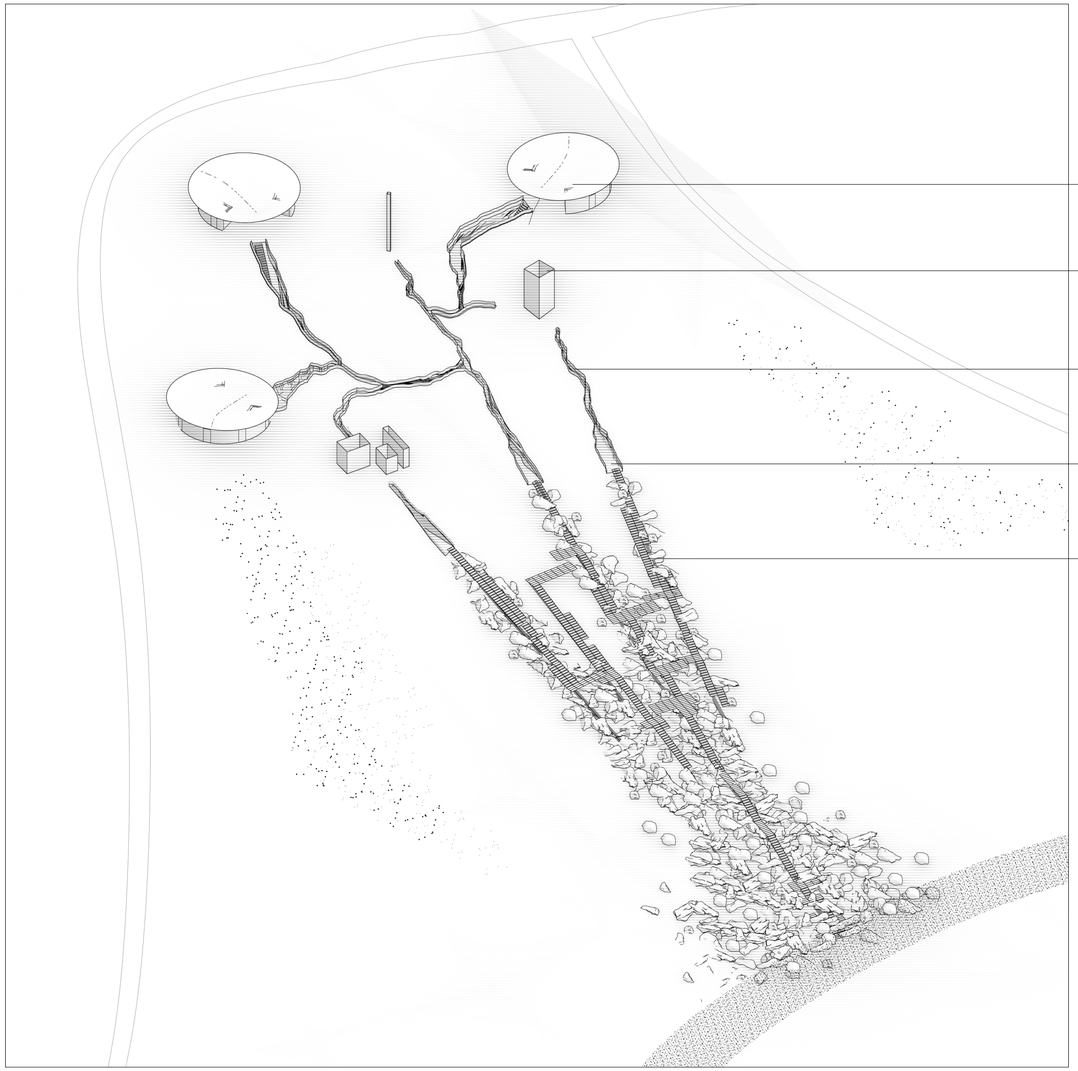
SAND AND POLISH THE FLOORING WHERE THE WATER RUNS DOWN AND ADD STONE HARDENER AND PENE-TRATING SEALER



Build Up Diagramme

4. CONSTRUCTING WITH SANDSTONE

CUTTING OUT STRAIGHT OPENINGS
FOR CHIMNEYS AND USING
THIS STONE TO BUILT UP THE
DRESSINGROOM WALLS



5. ADDING METAL

COPPER AND STAINLESS STEEL PIPES

COPPER BATHTUBS

STAINLESS STEEL RAINWATER DISKS

STAINLESS STEEL CHIMNEYS

STAINLESS STEEL CAVE SHEET

ZINC HALLWAY PATH

ZINC STAIR STEPS

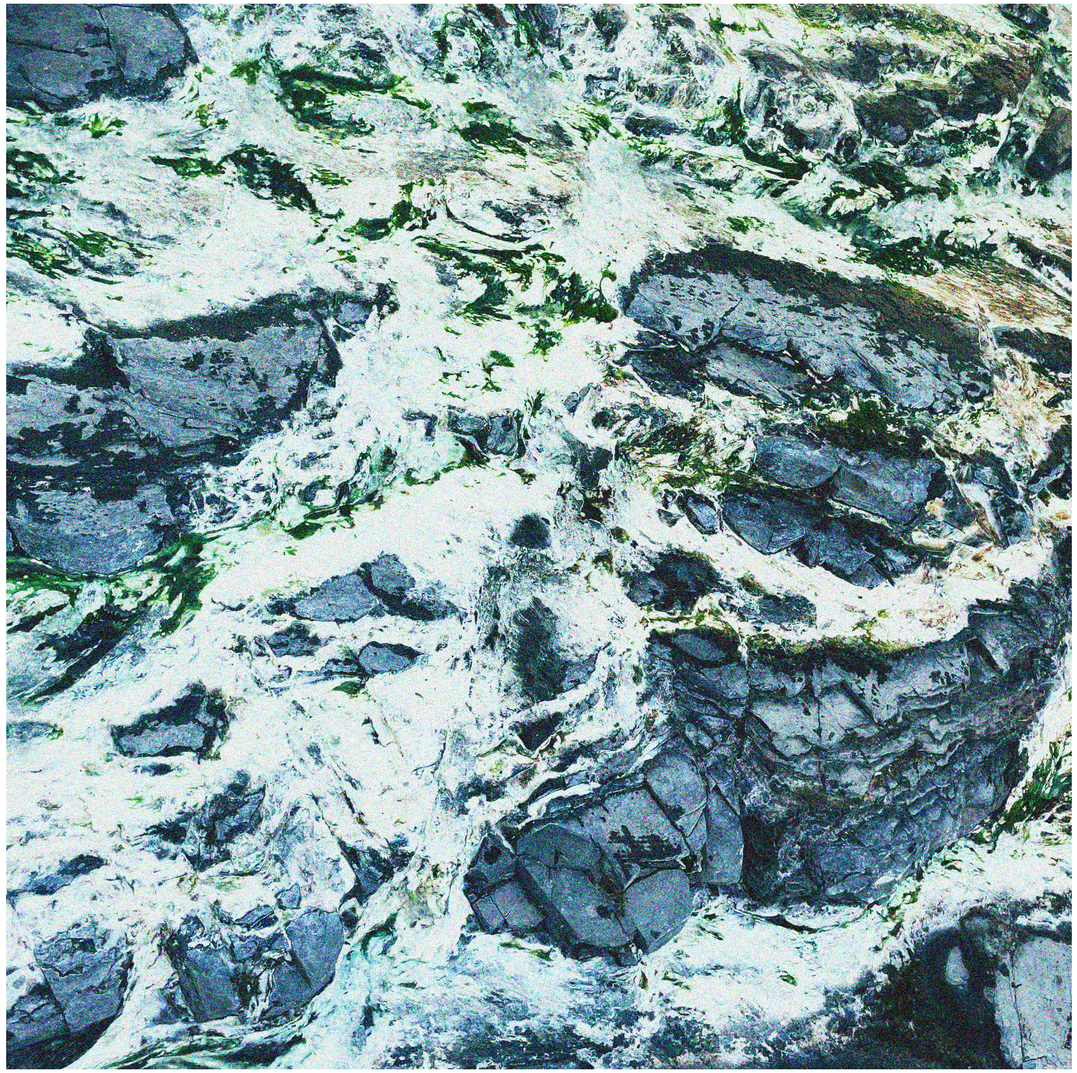
Build Up Diagramme



Build Up Diagramme

6. RUNNING BATHHOUSE

PLACING BACK SOIL, ADDING VEGETATION, LETTING HOT SULPHUR WATER RUN THROUGH COPPER PIPES AND COLLECTING RAINWATER IN STAINLESS STEEL DISKS



Photograph Mineral Sedimentation

ON SITE

NUMBER	MATERIAL	AMOUNT	DIMENSIONS	/	USE	/	ON SITE	/	NOTE
#1.1	**SANDSTONE**								
#1.11					STONES WATER LANDSCAPE PATH		THROWN OUT		
#1.12		± 2000	± 400x300x200		STONES DRESSING ROOM WALLS		CHISELED AND STACKED		

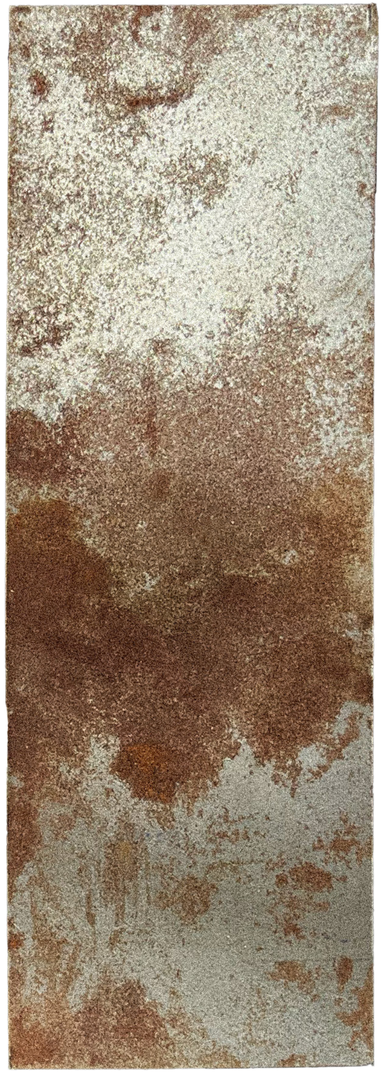
Material Sheet



Stainless Steel



Copper



Titanium Zinc Alloy

ON SITE

NUMBER	MATERIAL	AMOUNT	DIMENSIONS	/	USE	/	ON SITE	/	NOTE
#1.1	**SANDSTONE**								
#1.11					STONES WATER LANDSCAPE PATH		THROWN OUT		*2296000 mm^3 EXCEVATED STONE CAVE*
#1.12		± 2000	± 400x300x200		STONES DRESSING ROOM WALLS		CHISELED AND STACKED		

TO ADD

NUMBER	MATERIAL	AMOUNT	DIMENSION (SINGLE ELEMENT)	THICKNESS	USE	PREFABRICATED	ON SITE	COST ESTIMATION	NOTE
#2.1	**STAINLESS STEEL**								
#2.12		54	3000 - 8000 mm	20 mm	RAINWATER DISK SHEET	BENDED	WELDED AND BALANCED	< 1.134.000 GEL	*1 DISK DIVIDED INTO 16 PIZZA SHAPED POINTS*
#2.13		83	1000 mm	20 mm ø	COLD WATER PIPE	-	BENDED	2.988 GEL	
#2.14		370	1000x1000 mm	20 mm	UPPER CAVE SHEET	BENDED	BOLTED	388.500 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.15		370	1000x2000 mm	2 mm	UPPER CAVE SHEET	-	HAMMERED AND GLUED	133.200 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.16		36	900x2100 mm	2 mm	DRESSING ROOM DOOR SHEET	BENDED	RIVETED	17.280 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.17		1	2000x2000 mm	20 mm	STEAM ROOM CHIMNEY HOLDER	FORMED	BOLTED	3.600 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.18		4	500x9000 mm	20 mm	UPPER STEAM ROOM CHIMNEY SHEET	-	BOLTED	12.000 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.19		4	500x7000 mm	20 mm	LOWER STEAM ROOM CHIMNEY SHEET	-	BOLTED	9.600 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.20		1	3000x3000 mm	20 mm	HOT BATH CHIMNEY HOLDER	FORMED	BOLTED	6.000 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.21		4	1000x6000 mm	20 mm	UPPER HOT BATH CHIMNEY SHEET	-	BOLTED	21.600 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.22		4	1000x4000 mm	20 mm	LOWER HOT BATH CHIMNEY SHEET	-	BOLTED	14.400 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.23		3	4000x4000	20 mm	WARM BATH CHIMNEY HOLDER	FORMED	BOLTED	27.000 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.24		16	1000x3000 mm	20 mm	UPPER WARM ROOM CHIMNEY SHEET	-	BOLTED	57.600 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.25		16	1000x1000 mm	20 mm	LOWER WARM ROOM CHIMNEY SHEET	-	BOLTED	19.200 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.2	**COPPER**								
#2.21		159	1000 mm	20 mm ø	HOT WATER PIPE	-	BENDED	5.724 GEL	
#2.22		2	900x2100 mm	2 mm	STEAM ROOM DOOR SHEET	-	CUT AND RIVETED	960 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.23		24	1000x1000 mm	20 mm	BATH SHEET	-	WELDED	32.400 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.24		6	3000 mm	20 mm ø	BATH HANDLE PIPE	-	BOLTED	480 GEL	
#2.3	**ZINC + TITANIUM ALLOY**								
#2.31		55	4000 mm (10 STEPS)	20 mm	STAIR STEPS	CASTED + COLD BENDED	WELDED AND CUT	148.500 GEL	*HONEYCOMB SANDWITCH STRUCTURE*
#2.32		55	4000 mm (10 STEPS)	21 mm	RAILING	-	WELDED	165.000 GEL	
#2.33		139	1000x1000 SHEETS	2 mm	UNDERGROUND PATH	-	HAMMERED AND RIVETED	50.040 GEL	

Material Sheet

INSTALMENT

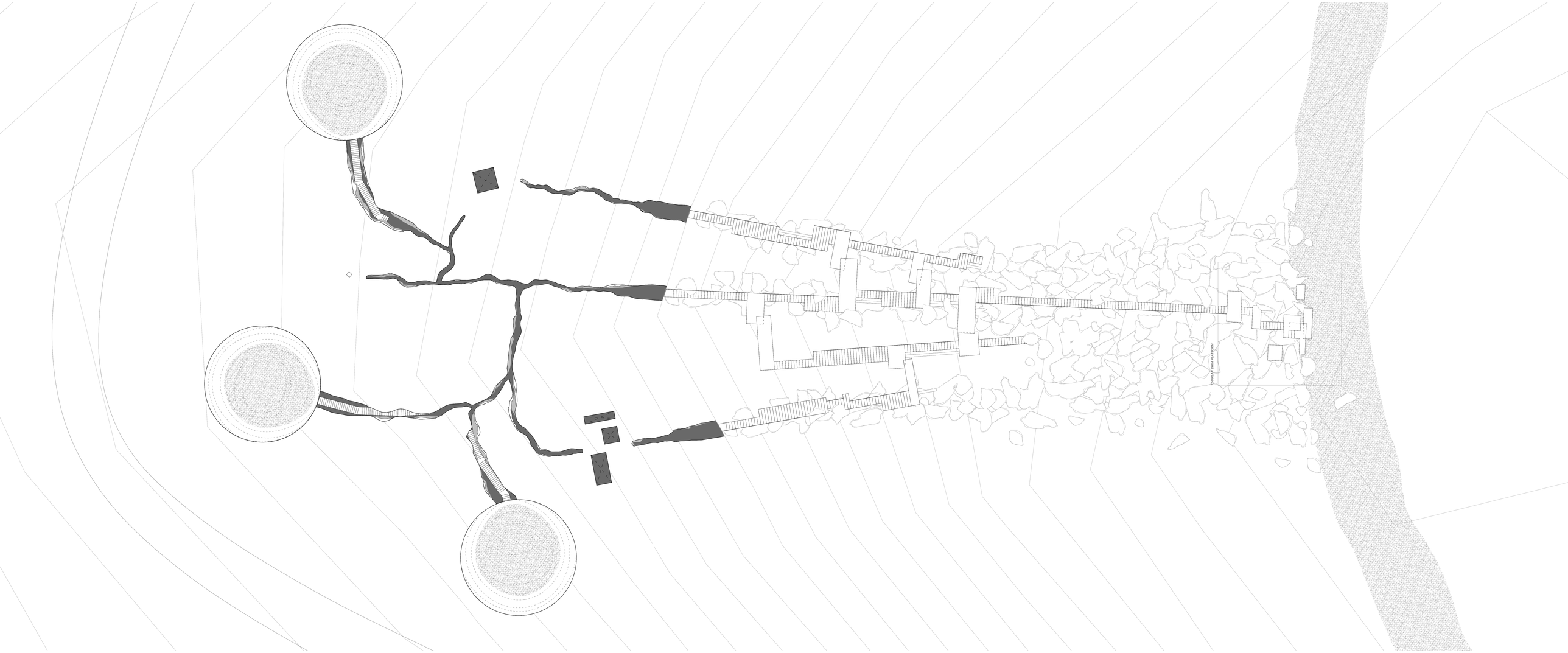
NUMBER	MATERIAL	AMOUNT	DIMENSIONS	THICKNESS	USE	/	/	COST ESTIMATION	NOTE
#3.11	CEMENT GROUT		30.000 mm^3	-	TO FILL PRE DRILLED BOLT HOLE			9 GEL	
#3.12	MORTEL		30.000 mm^4	-	TO EVEN OUT CHIMNEY BED			12 GEL	
#3.13	RESIN	-	4.000 mm^3	-	TO FILL OPENING BATH AND STONE			12 GEL	
#3.14	WOOD	148	1000 mm	40 mm	DOOR FRAME			222 GEL	
#3.15	METAL GLUE	-	-	-	TO CONNECT UPPER CAVE SHEETS			30 GEL	
#3.16	LIME PLASTER	-	-	-	IN BATHROOMS AND SHOWER GROUND			15 GEL	

NUMBER	OBJECTS	AMOUNT	DIMENSIONS	THICKNESS	/	/	ON SITE	COST ESTIMATION	NOTE
#3.21	I-PROFILE BEAM	72	3000 mm	20 mm			BOLTED	19.440 GEL	*UNDER EVERY STAIR*
#3.22	WALL CONNECTION PIPE	242	200 mm	20 mm			BOLTED	3.630 GEL	*EVERY 1000 mm*
#3.23	DOOR LOCK	37	-	20 mm			SCREWED	2.775 GEL	
#3.24	ROCK REINFORCEMENT BOLT	760	1500 mm	-			PREDRILLED	22.800 GEL	*2000x2000 mm GRID*
#3.25	ROCK BOLT	834	300 mm	-			PREDRILLED	12.510 GEL	
#3.26	ROCK BOLT	1186	100 mm	-			PREDRILLED	7.116 GEL	
#3.27	SHOWER HEAD	6	-	20 mm			BOLTED	3.600 GEL	
#3.28	SHAFT VENTILATOR	1	500x600 mm	-			-	1.500 GEL	*ONLY FOR STEAM ROOM CHIMNEY, AT BOTTOM*

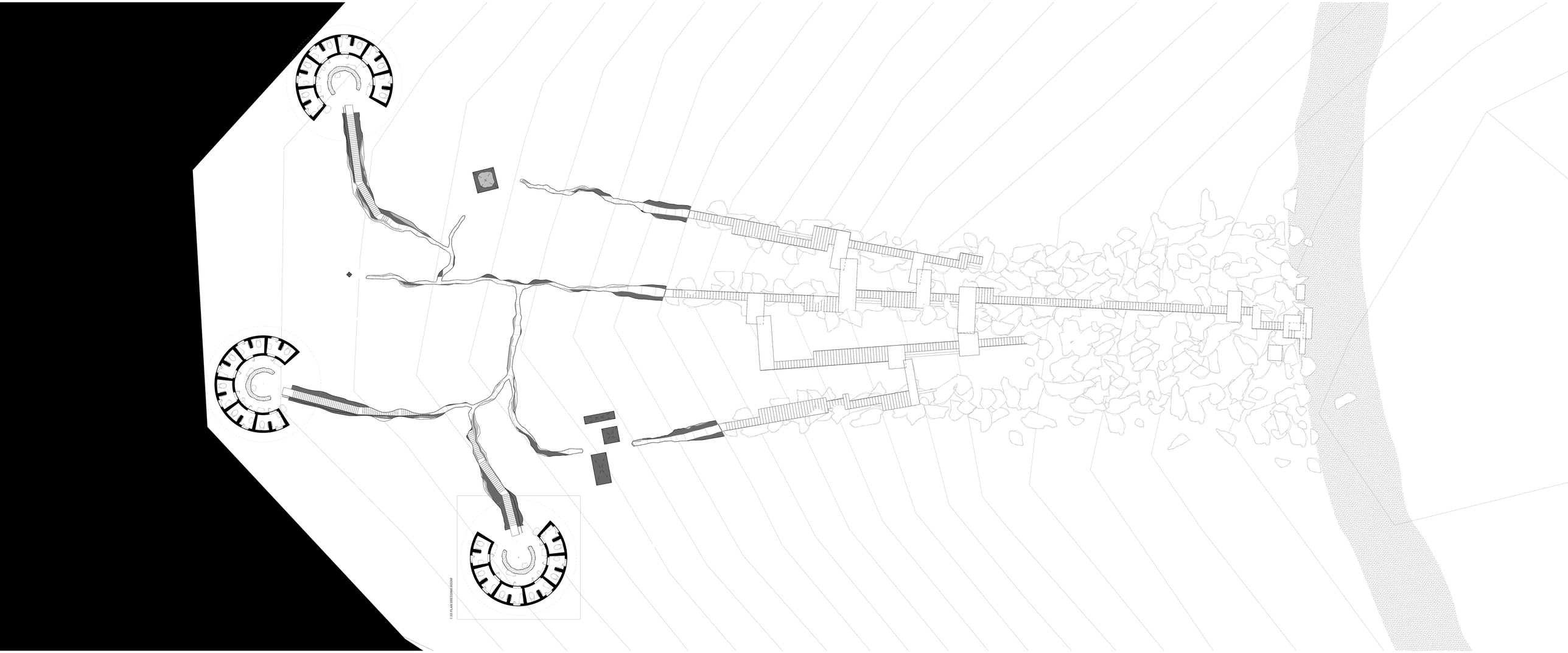
NUMBER	TOOLS	AMOUNT	/	/	USE	/	/	/	NOTE
#3.31	RIVET GUN	TBD			TO CONNECT UNDERGROUND PATH SHEETS				
#3.32	SCAFFOLDING FRAME	TBD			TO HOLD RAINWATER DISK IN PLACE				
#3.33	STONE DRILL	TBD			TO EXCAVATE STONE AND FORM CAVE				
#3.34	STONE SCREW DRIFER	TBD			TO (PRE) DRILL				
#3.35	STEEL HAMMER	TBD			TO FORM SHEETS ON STONE				
#3.36	CHISEL	TBD			TO FORM STONE WALL DRESSINGROOM				
#3.37	POLISHING MACHINE	TBD			TO POLISH SANDSTONE WATER GUTTER				

NUMBER	LABOUR	AMOUNT	/	/	/	/	/	COST ESTIMATION	NOTE
#3.41	SITE MANAGER							150–240 GEL/DAY	
#3.42	FOREMEN							150–240 GEL/DAY	
#3.43	GENERAL CONSTRUCTION WORKER							75–120 GEL/DAY	
#3.44	SKILLED METAL WORKER/WELDER							90-150 GEL/DAY	
#3.45	PLUMBER							105–180 GEL/DAY	
#3.46	FINISHING TEAM							75–120 GEL/DAY	
#3.47	LOGISTICS AND SUPPORT							105–180 GEL/DAY	

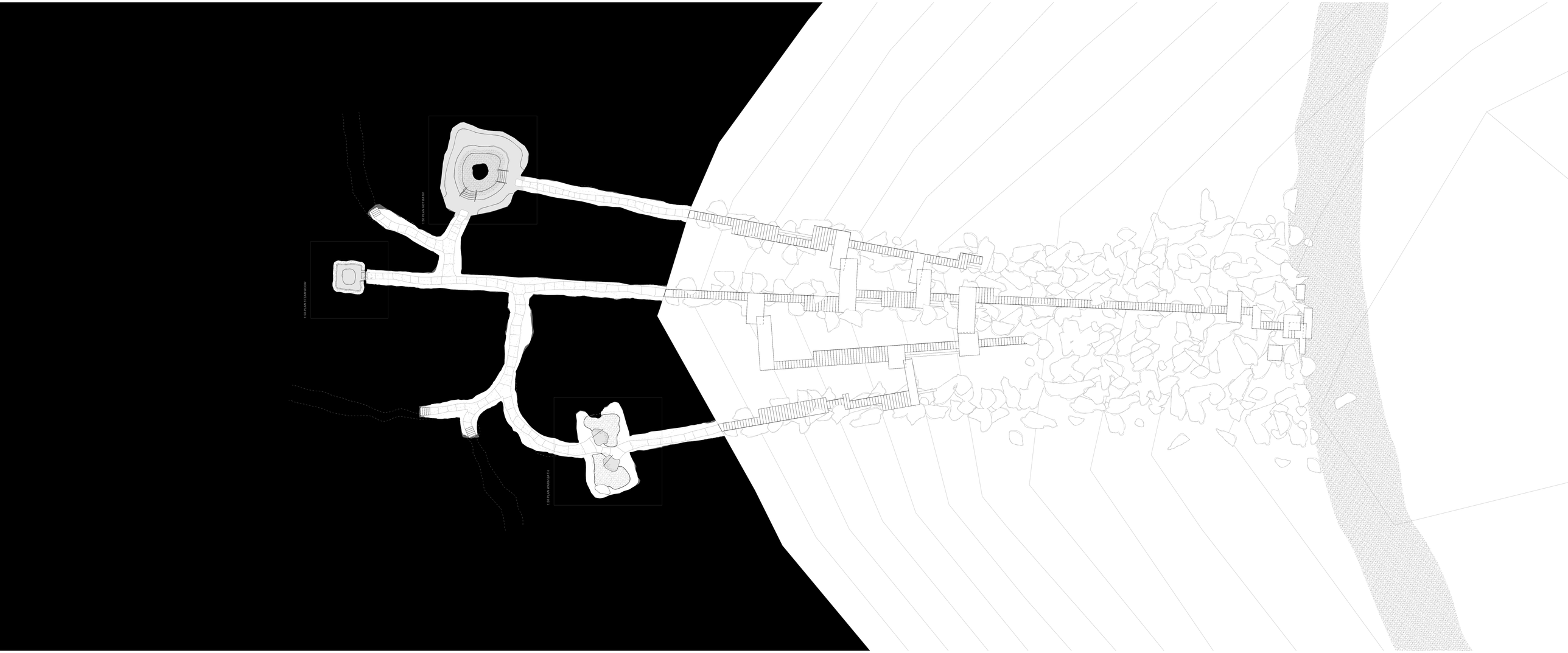
Material Sheet



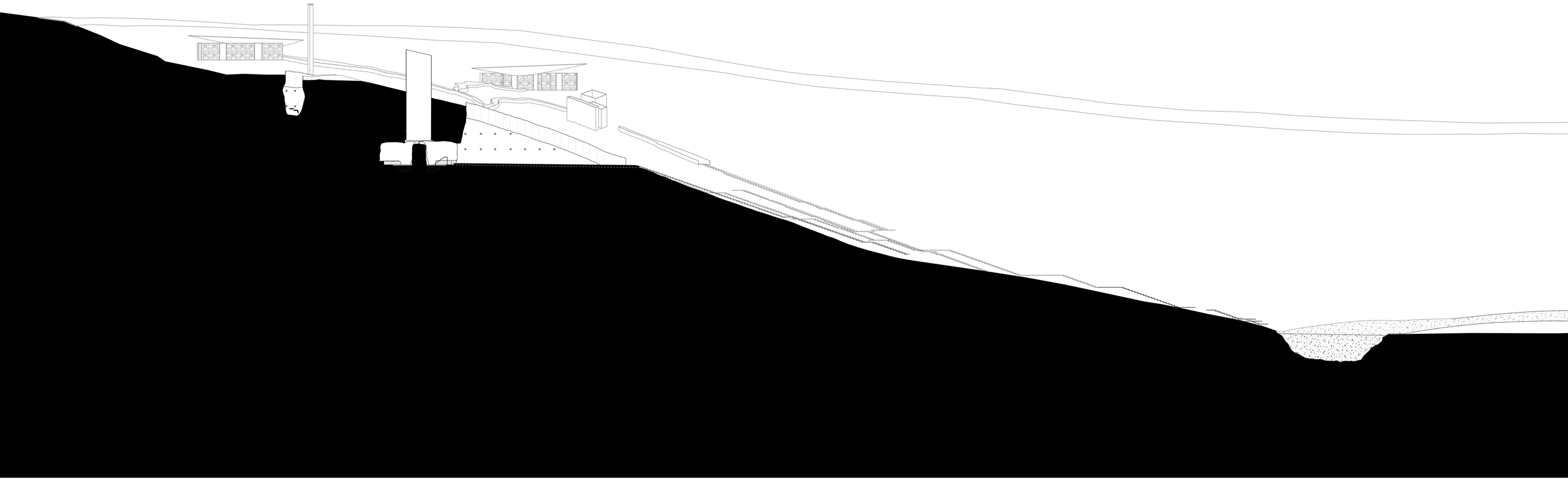
1:200 Plan, 0



1:200 Plan, -1



1:200 Plan, -2



1:200 Section



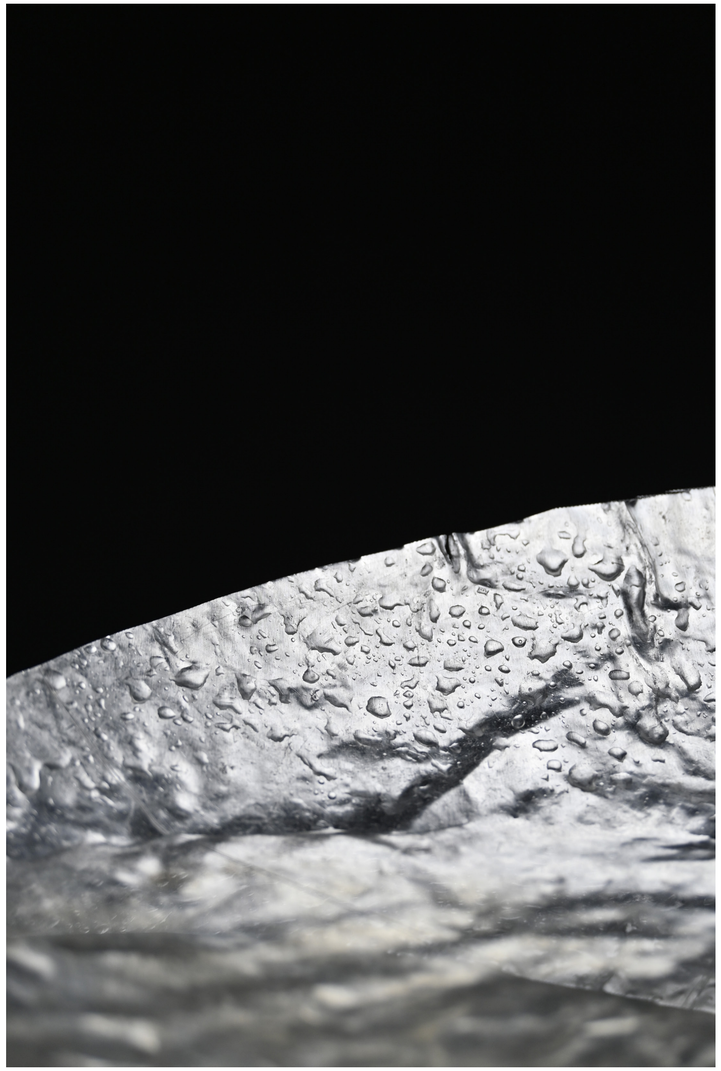
Physical Models



Physical Models

DRESSING ROOM





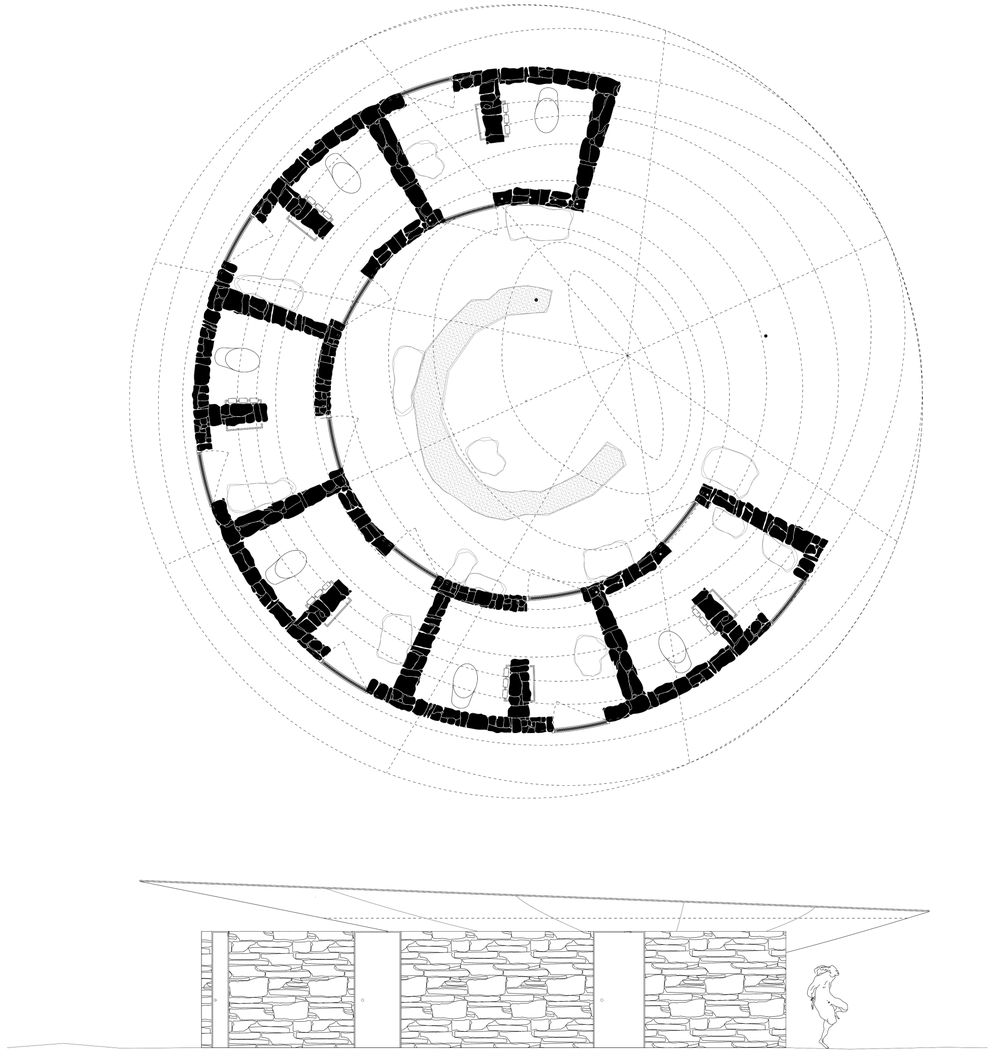
1:33 Physical Model, Dressing Room



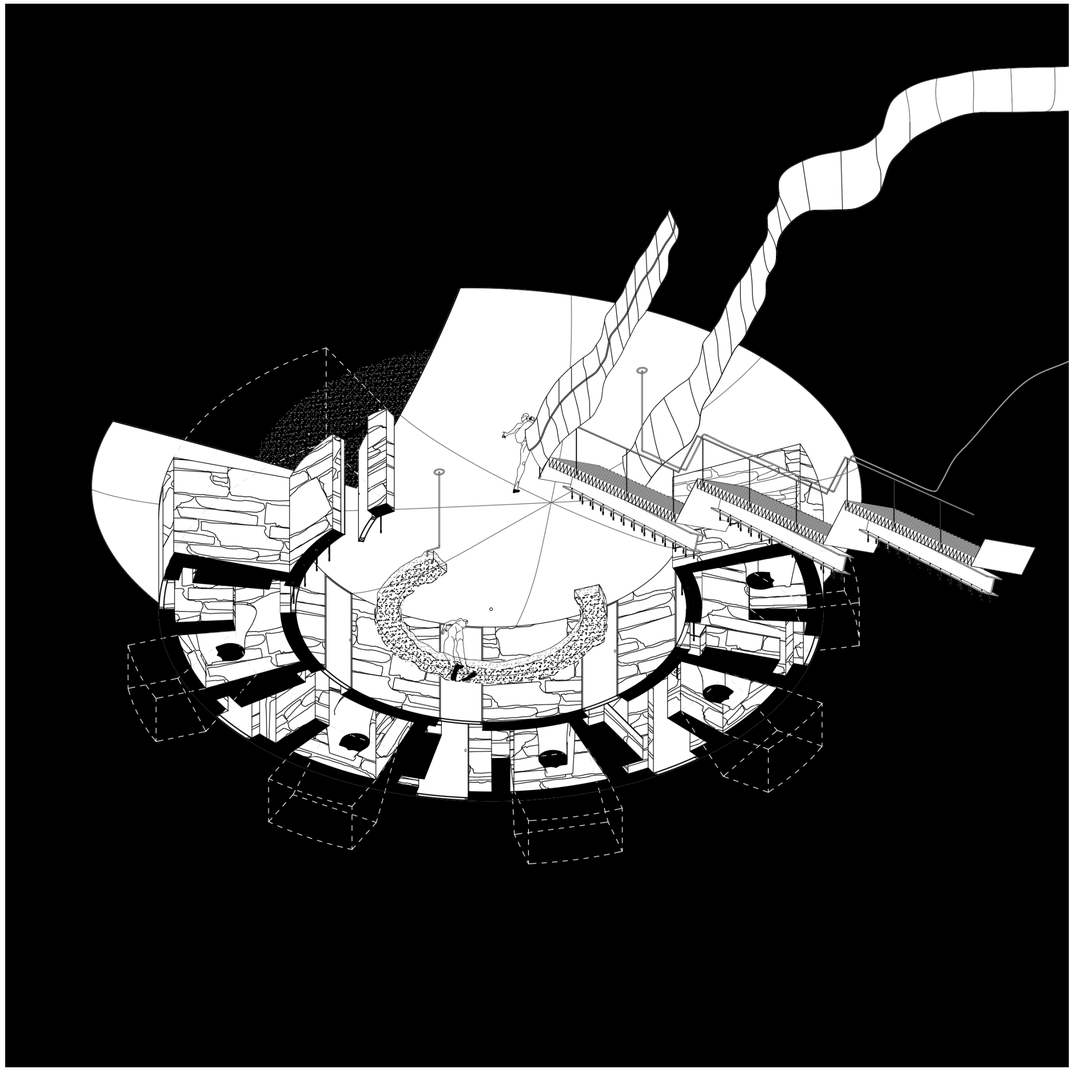




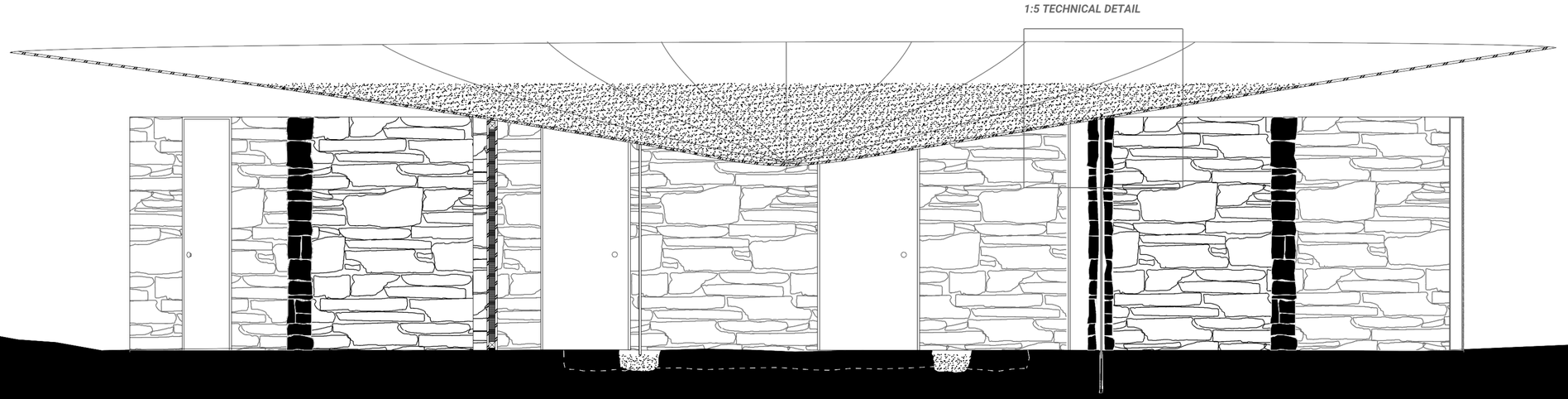
1:33 Physical Model, Rainwater Disk Movement



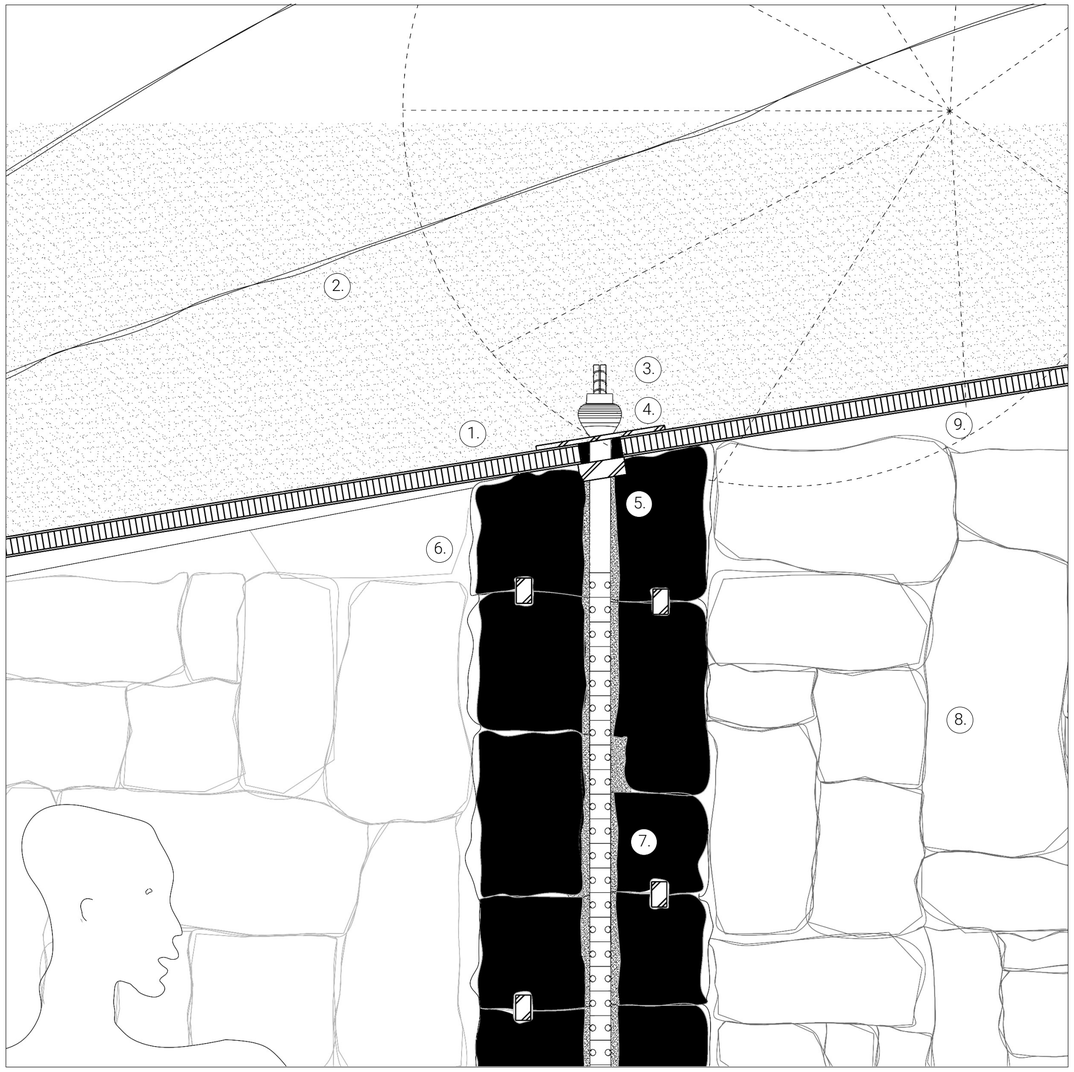
1:50 Plan and Elevation, Dressing Rooms



1:50 Choisy Perspective, Dressing Rooms



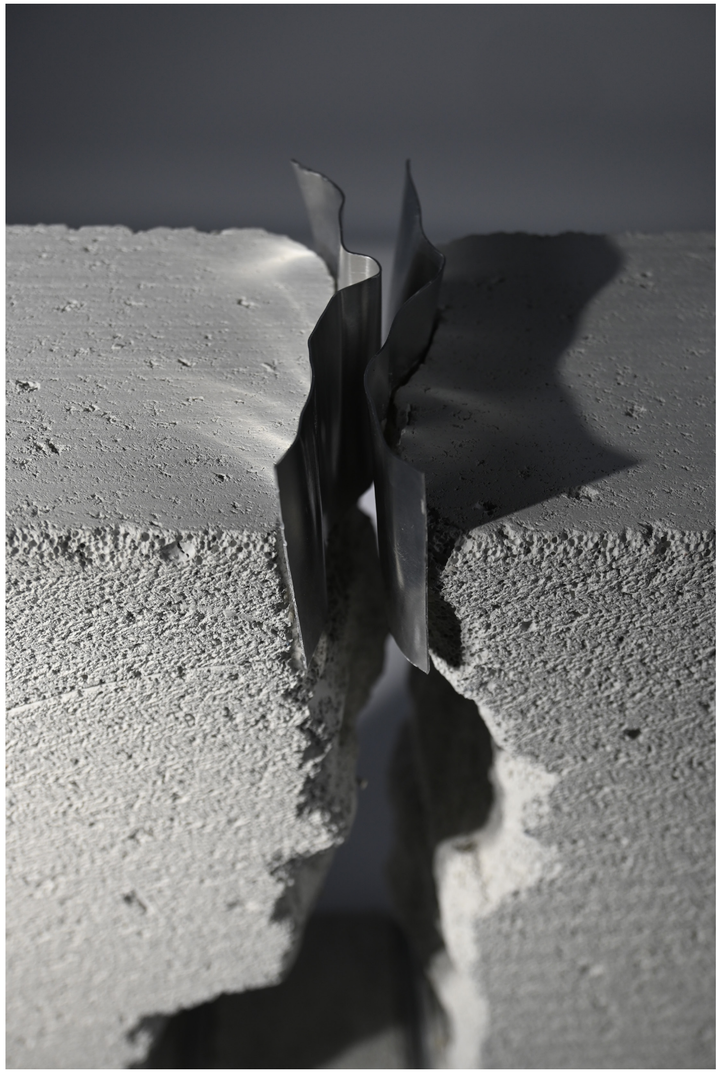
1:50 Section, Dressing Rooms



1:5 Vertical Section Detail, Rainwater Disk

1. 2 mm STAINLESS STEEL SHEET WITH 8 mm CONSTRUCTION STEEL RIB STRUCTURE TO CATCH RAINWATER 2. PRE-FORMED PIZZAPOINT SHAPE PIECES TO BE WELDED ON SITE 3. BOLT GOING THROUGH STONE WALL TO HOLD WEIGHT 4. WATER TIDE RUBBER 5. SHRINK FREE MORTEL TO CATH VIBRATIONS (EARTH QUICK PREVENTION) 6. CYCLOPICAL STONE WALL TOCHING DISK SLIGHTLY, WITH FULL LENGHT STONES TO PREVENT BENDING 7. STEEL CONNECTIONS ELEMENTS TO REINFORCE WALL 8. CROSS WALL TO REINFORCE MAIN WALL 9. DISK LIFTED, TO LET LIGHT IN

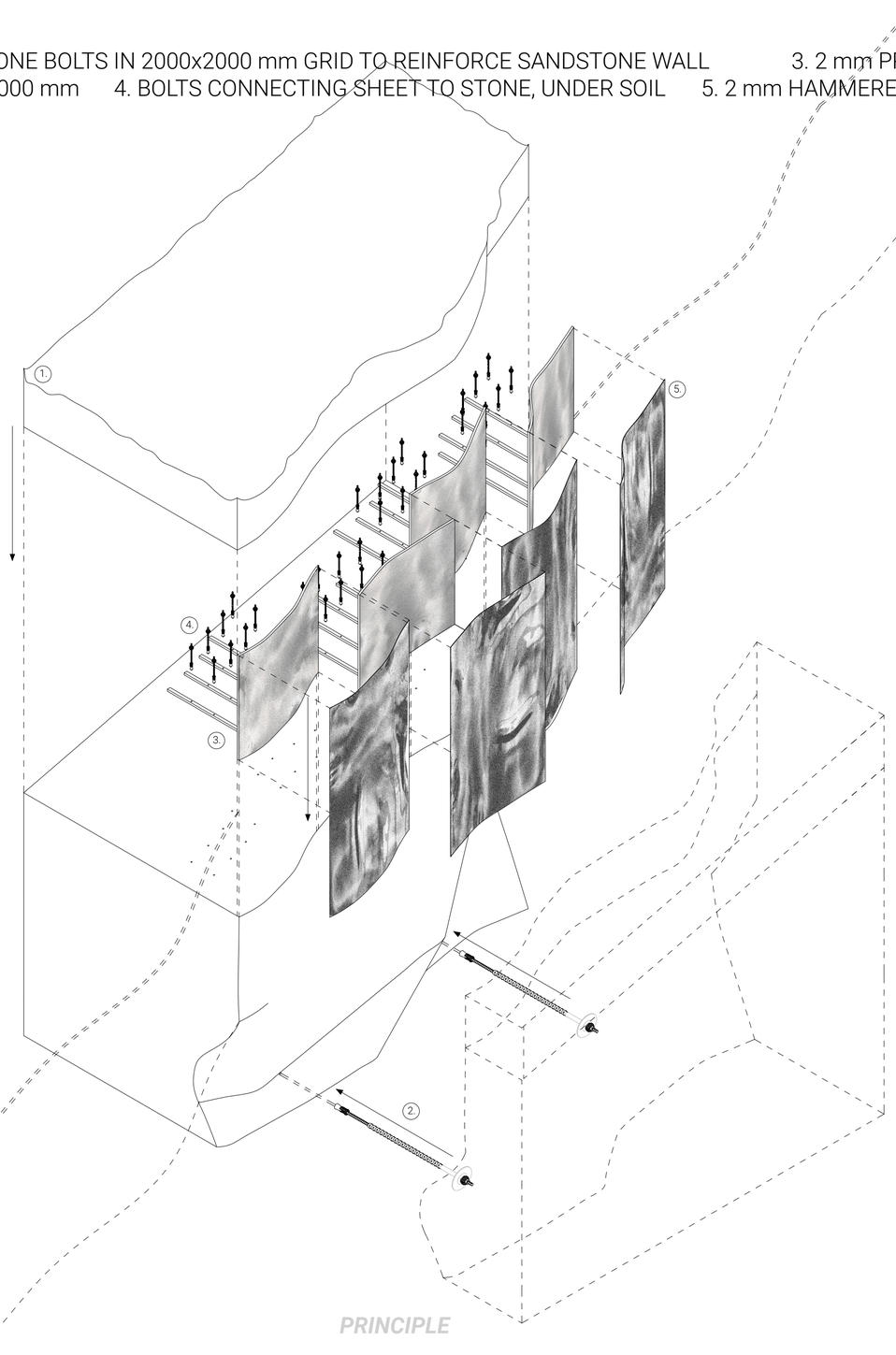
HALLWAY





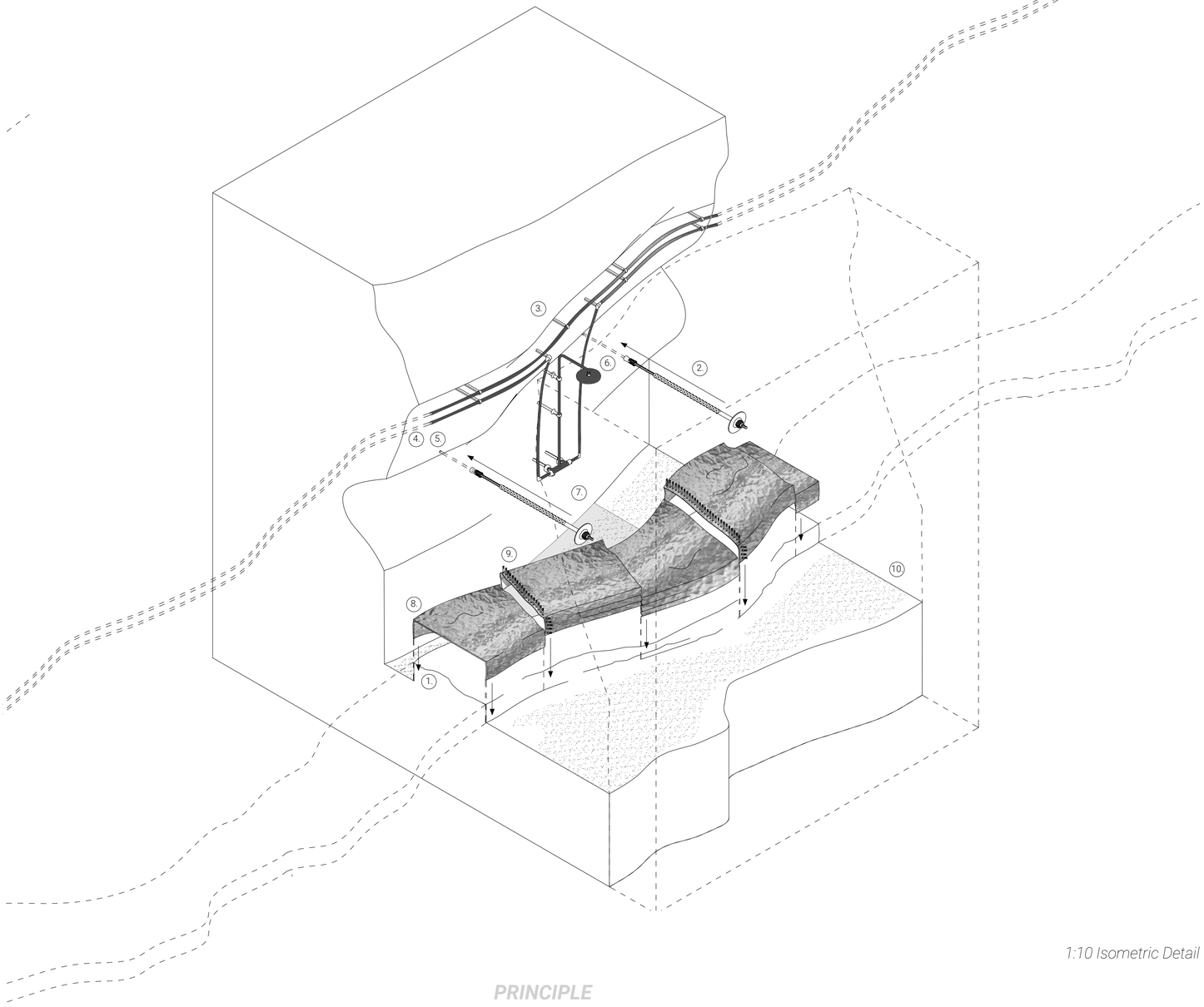
1:20 physical model, hallway section

1. 500 mm SOIL, REMOVED AND PLACED AGAIN 2. 1500 mm STONE BOLTS IN 2000x2000 mm GRID TO REINFORCE SANDSTONE WALL 3. 2 mm PRE-FORMED STAINLESS STEEL SHEET WITH 8 mm CONSTRUCTION STEEL RIB STRUCTURE IN BETWEEN, WITH L-SHAPED ARMS, 1000x1000 mm 4. BOLTS CONNECTING SHEET TO STONE, UNDER SOIL 5. 2 mm HAMMERED STAINLESS STEEL SHEET, 1000x1000 mm, GLUED ON METAL



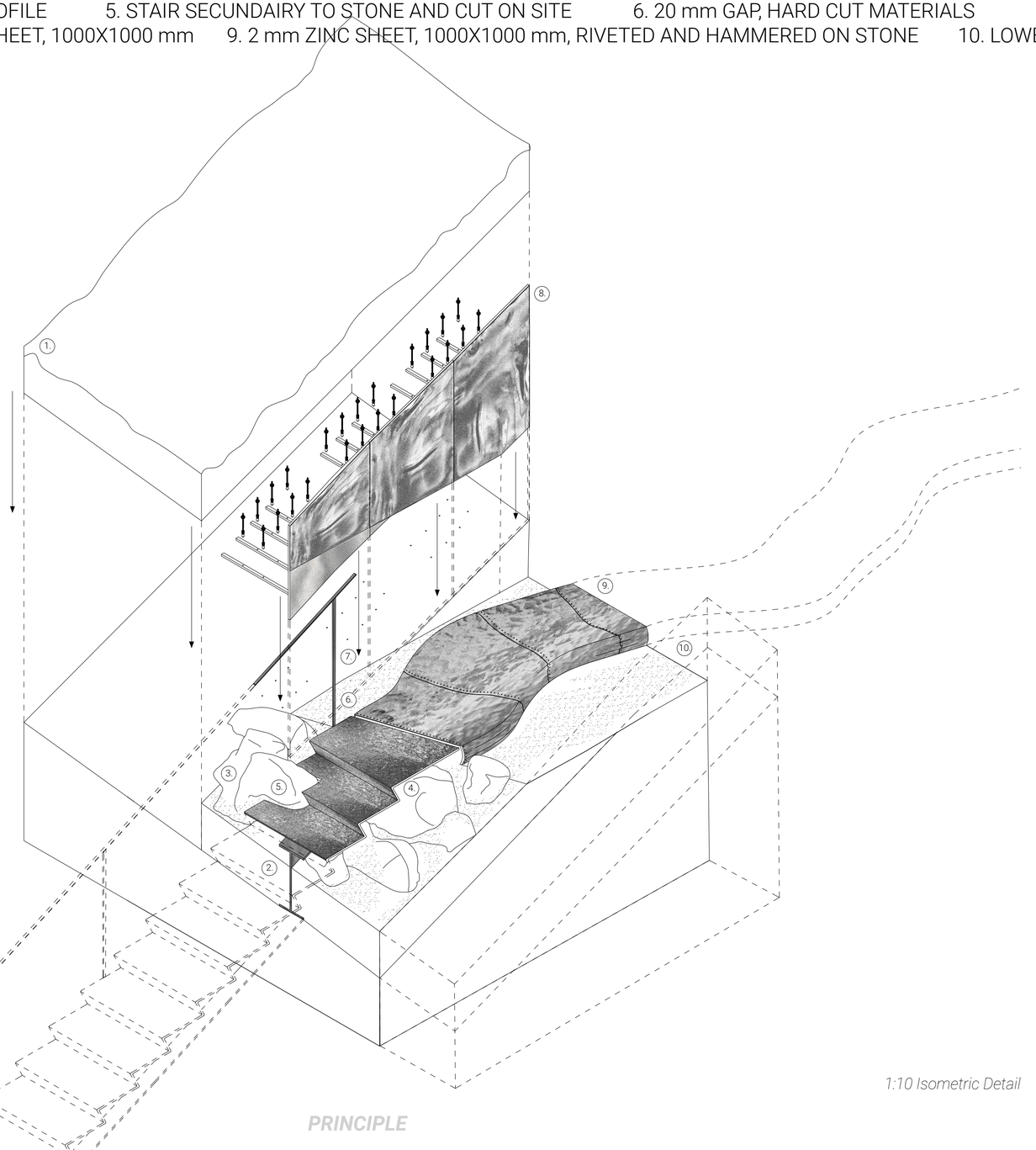
1:10 Isometric Detail

1. 200 mm HIGHRED SANDSTONE PATH TO WALK ON 2. 1500 mm STONE BOLTS IN 2000x2000 mm GRID TO REINFORCE SANDSTONE WALL 3. CONNECTION ELEMENTS TO HOLD PIPES 4. 20 mm BENDED COPPER PIPE WITH SULPHUR HOT WATER 5. 20 mm BENDED STAINLESS STEEL PIPE WITH COLD RAINWATER 6. SHOWER IN HALLWAYS 7. WHITE LIME PLASTER FLOORING AS ANTI SLIP LAYER 8. 2 mm ZINC SHEET, 1000X1000 mm, HAMMERED ON SANDSTONE PATH 9. SHEETS RIVETED TO PREVENT ROLLING UP 10. LOWERED, POLISHED AND SLOPED SIDES TO LET WASTE WATER RUN SMOOTHLY OUTWARD



1:10 Isometric Detail

1. 500 mm SOIL REMOVED AND PLACED AGAIN 2. 500x3000 mm I-PROFILE CONSTRUCTION METAL BEAM, HALF UNDER SOIL AND BOLTED TO STONE 3. EXCAVATED SANDSTONE 4. 20 mm CASTED ZINC STAIRS, COLD BENDED, PRE-FABRICATED PER 10 STEPS, WELDED UNTO I-PROFILE 5. STAIR SECUNDAIRY TO STONE AND CUT ON SITE 6. 20 mm GAP, HARD CUT MATERIALS 7. 2 mm FLAT ZINC STIAR RAILING, WELDED UNDER STEP PLATE 8. 2 mm HAMMERED STAINLESS STEEL SHEET, 1000X1000 mm 9. 2 mm ZINC SHEET, 1000X1000 mm, RIVETED AND HAMMERED ON STONE 10. LOWERED, POLISHED AND SLOPED SIDES TO LET WASTE WATER RUN SMOOTHLY OUTWARD

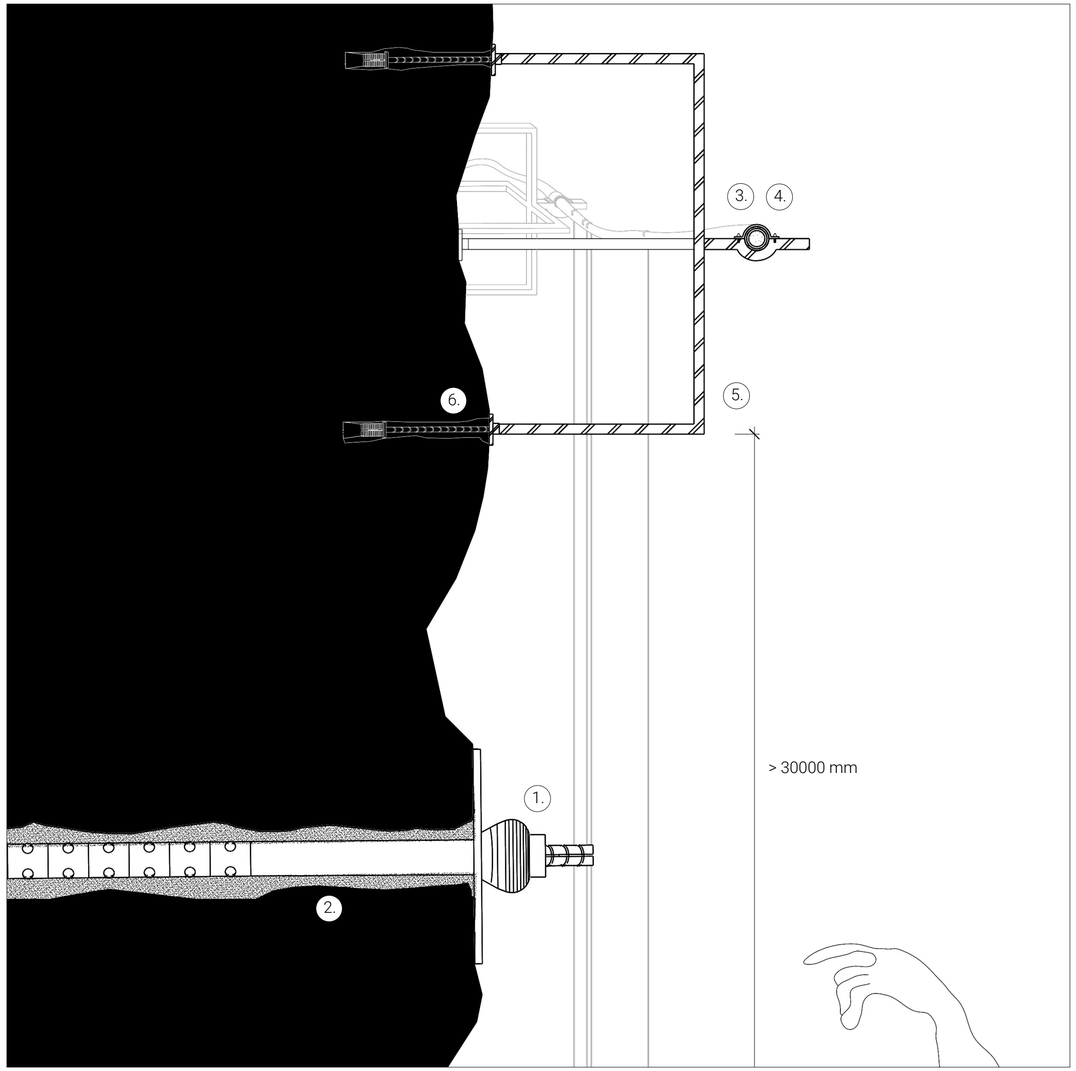


1:10 Isometric Detail



1:5 Vertical Section Detail, Undergroound Path

1. CARVED OUT 200 mm SANDSTONE PATH CONNECT ZINC SHEETS TO EACHOTHER SMOOTHLY OUT OF THE CAVE
2. 2 mm HAMMERED ZINC SHEET ON STONE PATH, 1000X1000 mm
3. RIVITS TO
4. > 200 mm WATER DRAINAGE ON BOTH SIDE PATH, POLLISHED AND SLOPED TO LET WATER RUN



1:5 Vertical Section Detail, Pipe Connection

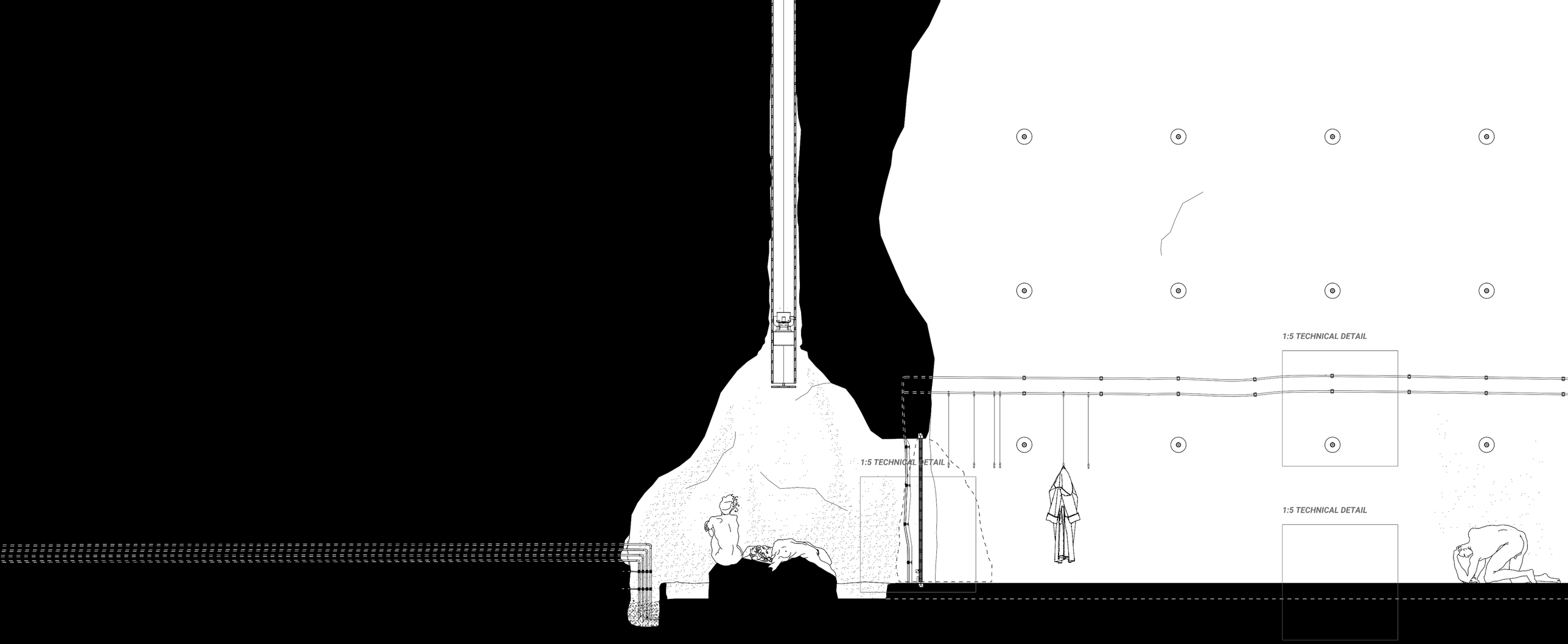
1. 1500 mm ROCK BOLT TO REINFORCE STONE WALL IN A GRID OF 2000X2000 mm 2. PREDRILLED AND FILLED WITH CEMENT GROUT 3. 20 mm COPPER (HOT WATER) OR/AND STAINLESS STEEL (COLD WATER) PIPE AT 3000 mm HEIGHT 4. SPECIAL BOLT HEADS TO PREVENT STEELING 5. METAL FIXING TO WALL, CROSS FORM 6. BOLT, CONNECTION WALL

BATHROOMS

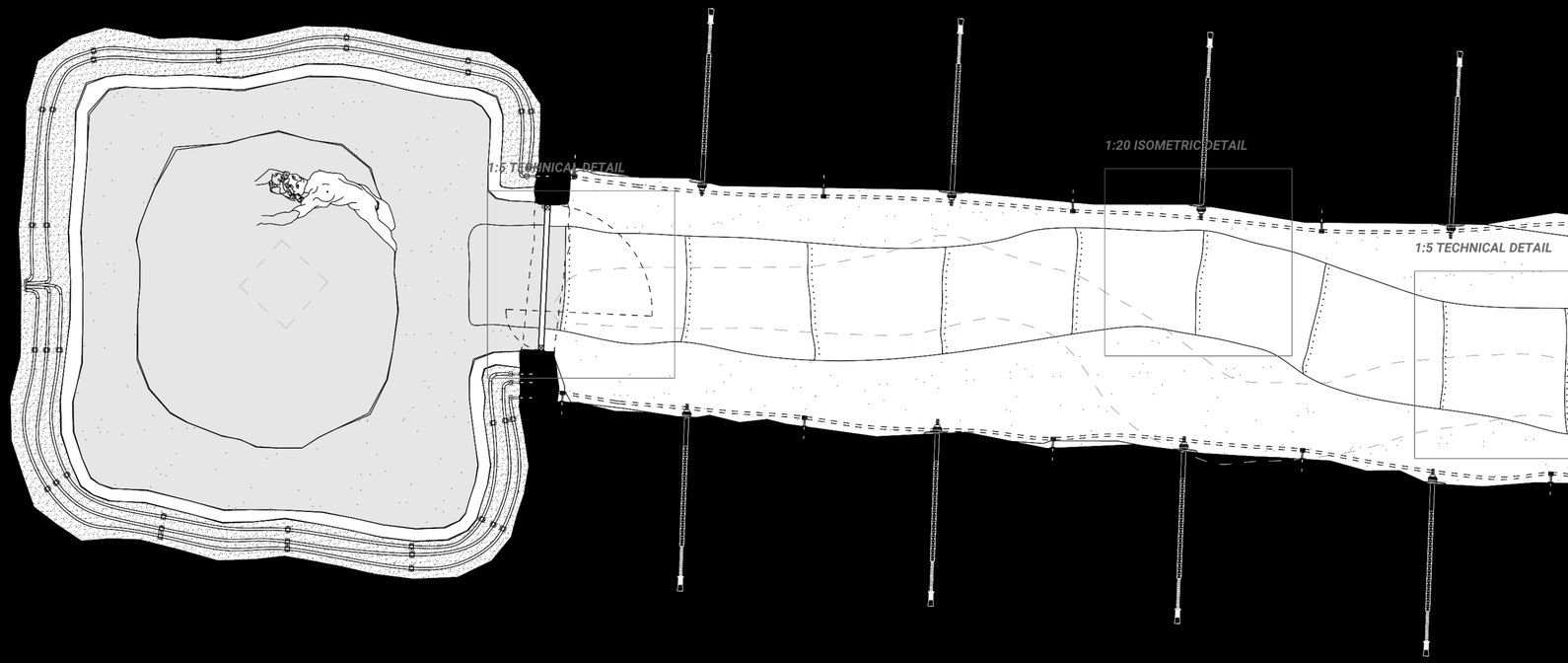




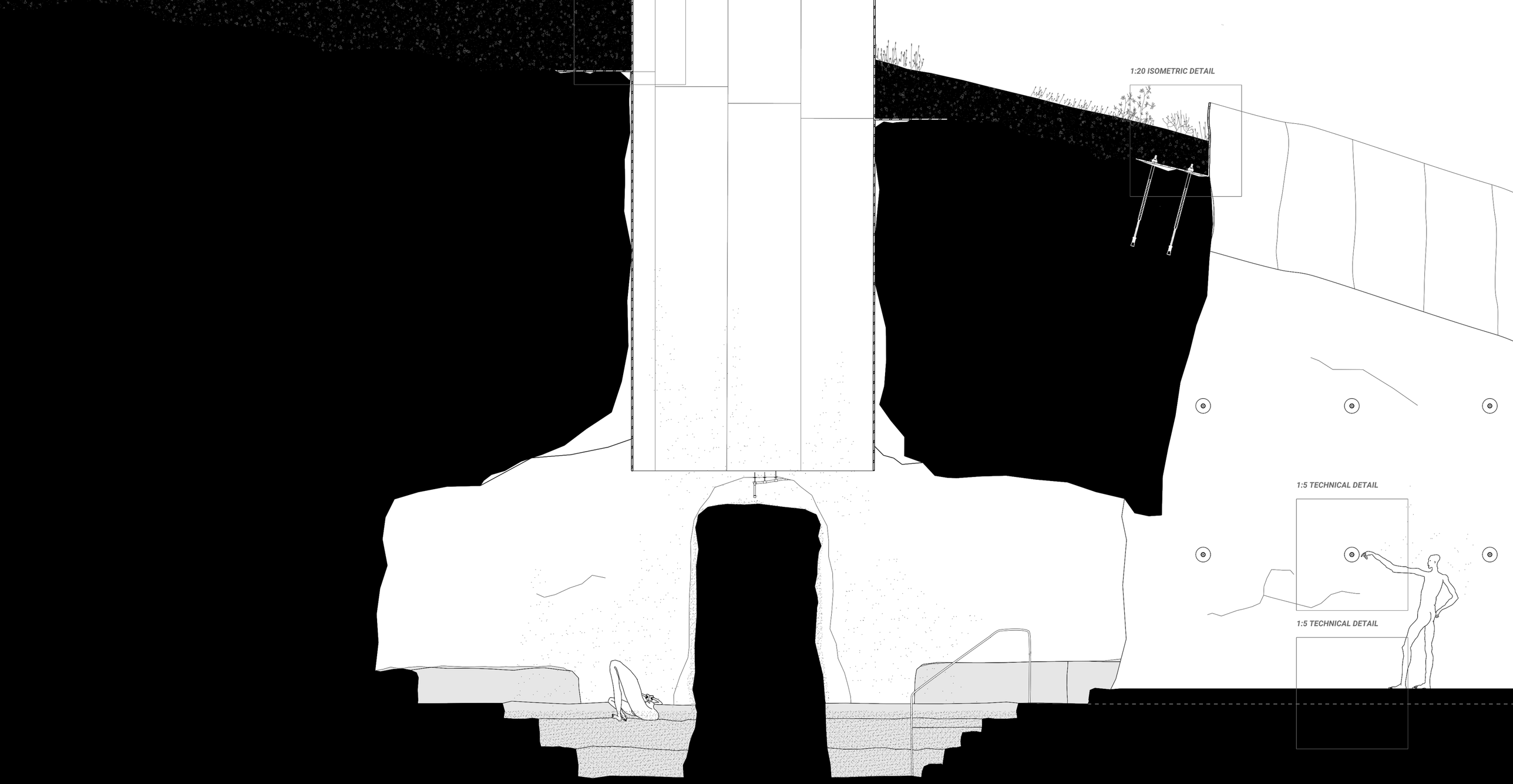
1:33 Physical Model, Steam Room



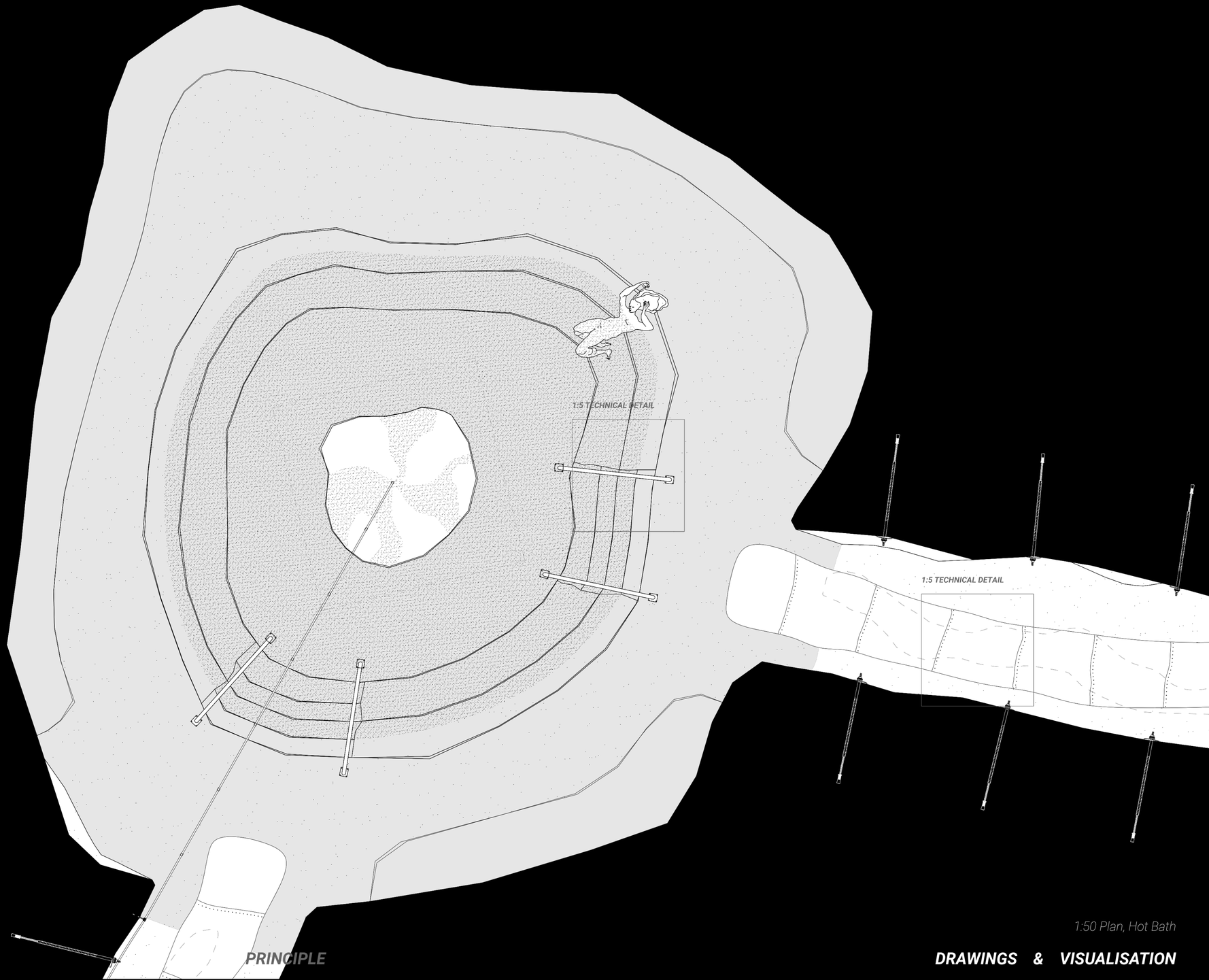
1:50 Section, Steam Room



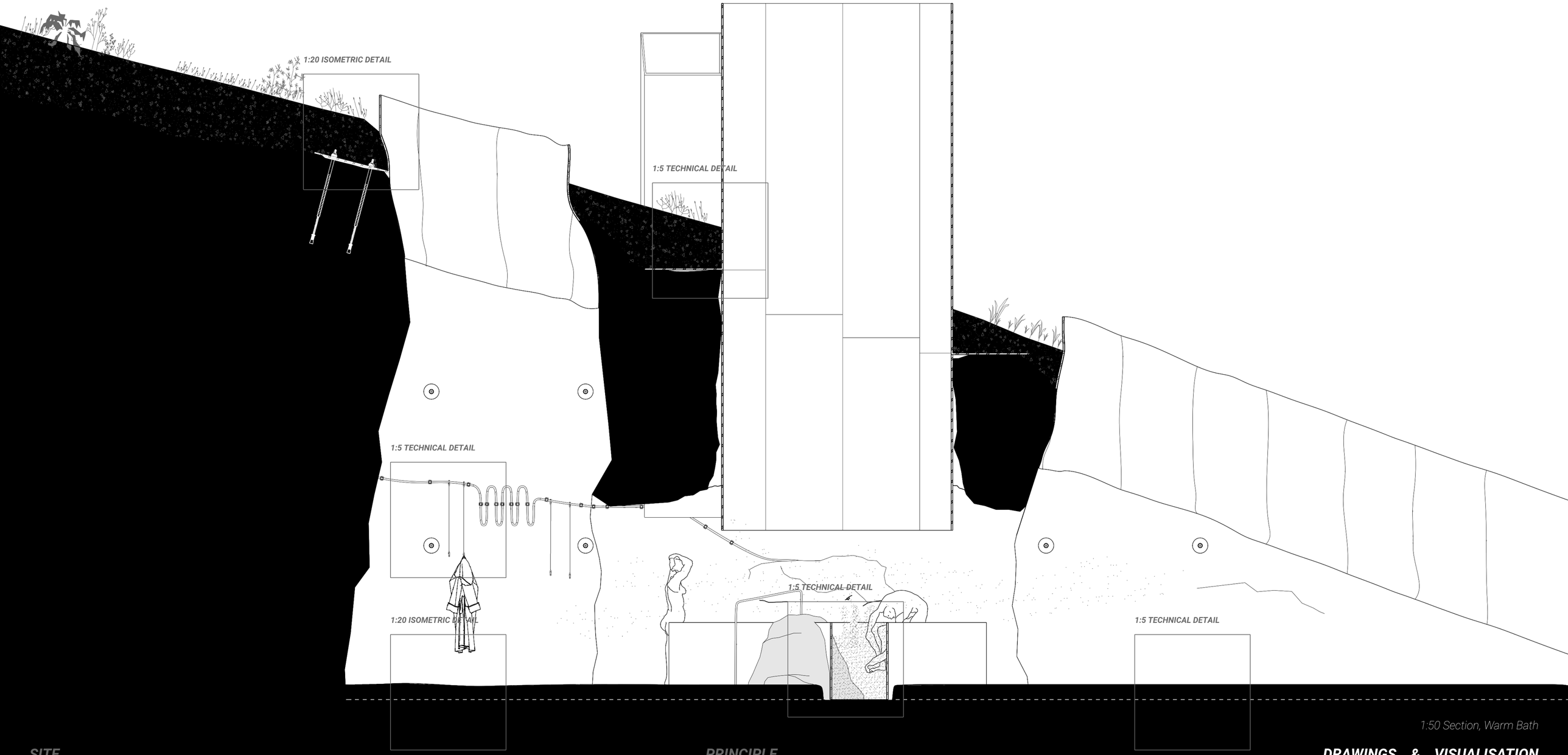
1:50 Plan, Steam Room



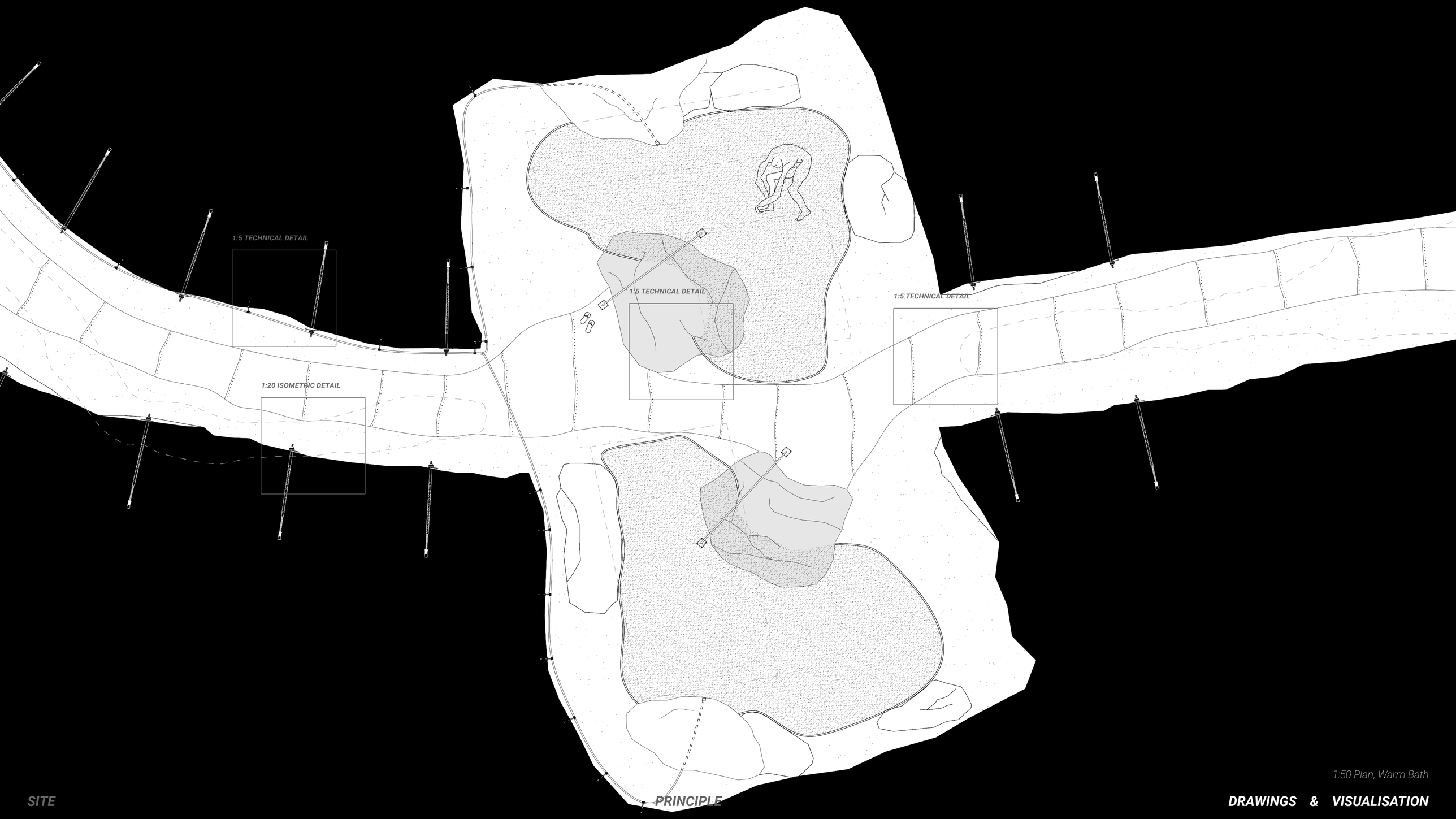
1:50 Section, Hot Bath



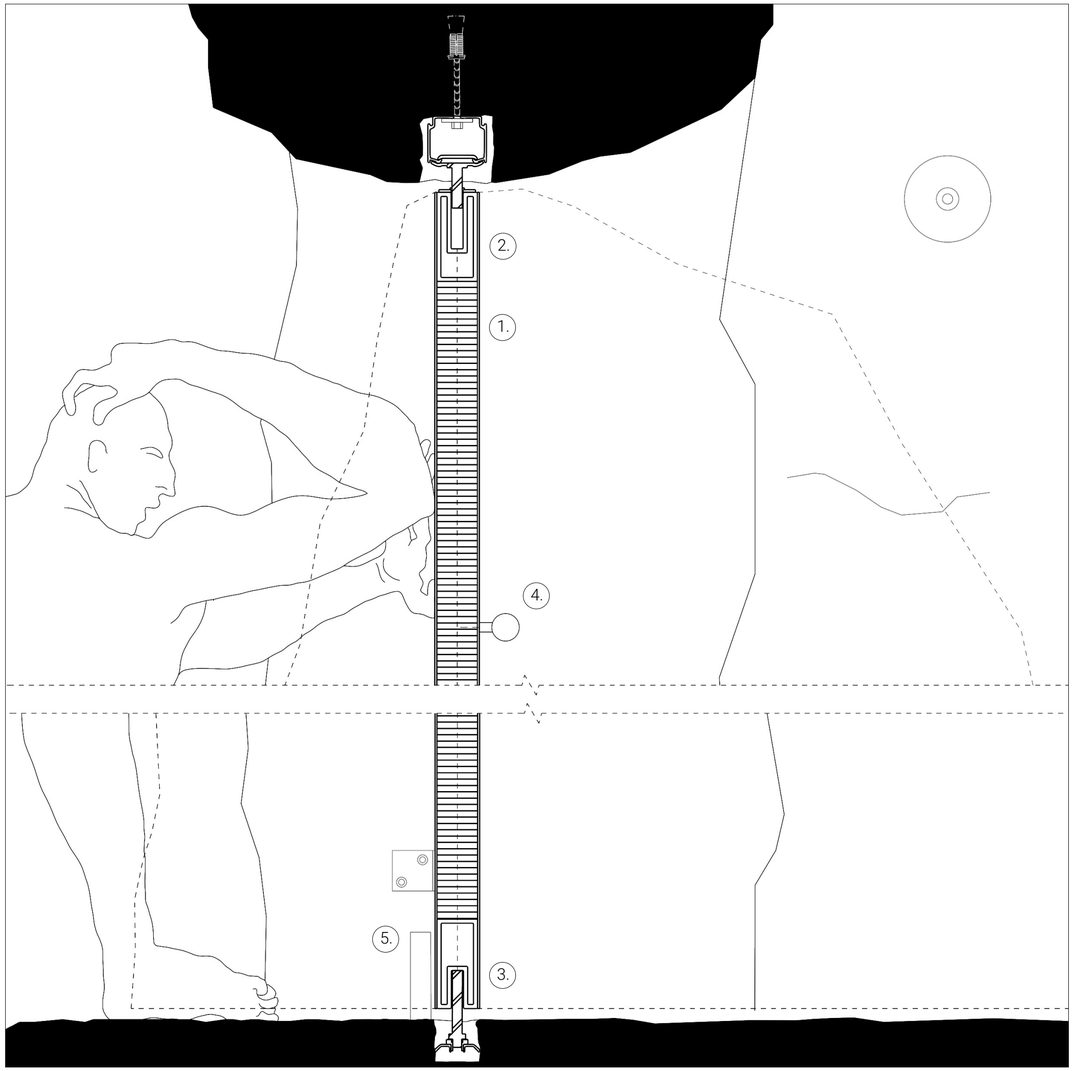
1:50 Plan, Hot Bath



1:50 Section, Warm Bath



1:50 Plan, Warm Bath



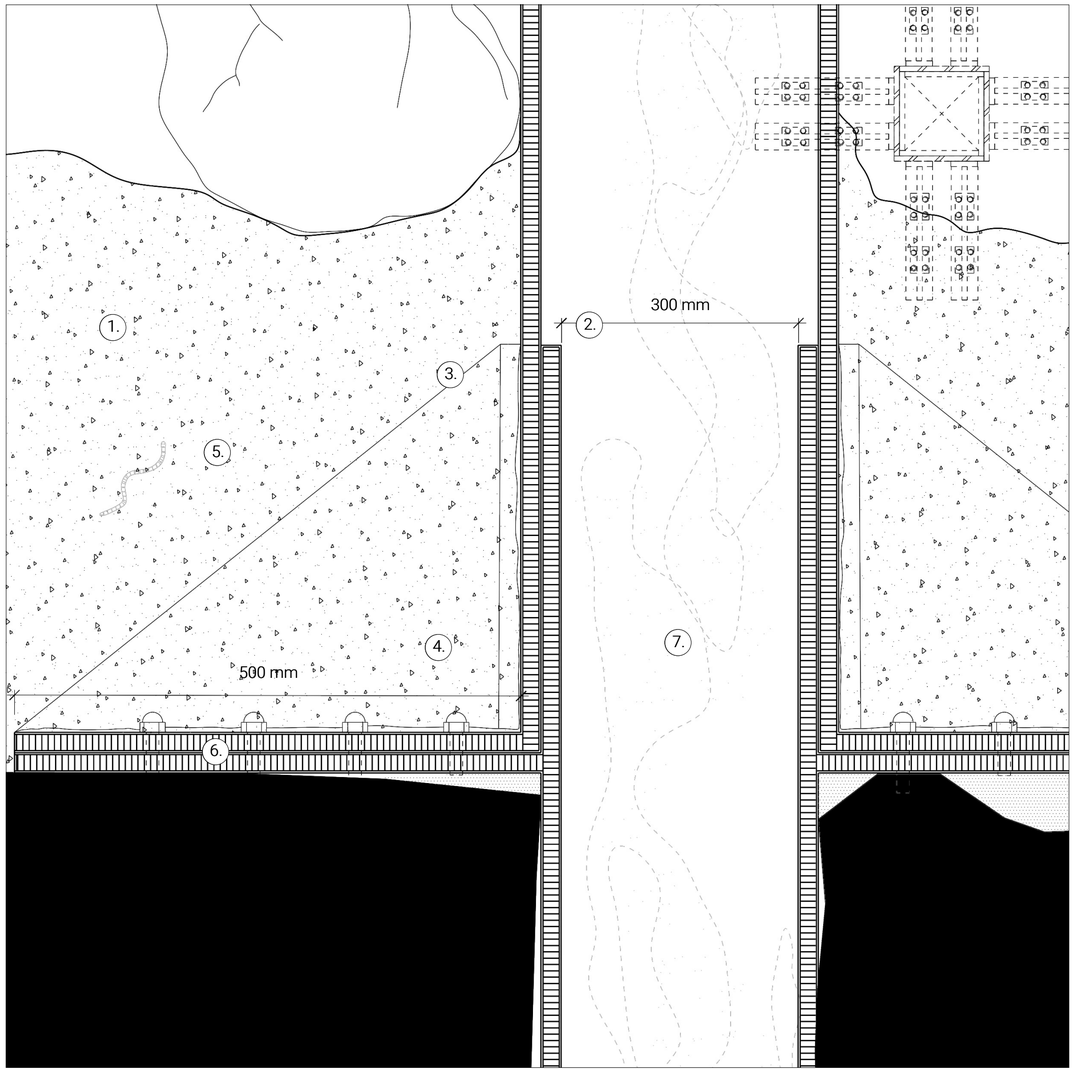
1:5 Vertical Section Detail, Pivot Door

1. 2 mm COPPER DOOR FINISHING SHEET, CONNECTED TO 40 mm INNER CONSTRUCTION STEEL RIB STRUCTURE FRAME 2. UPPER PIVOT DOOR CONNECTION TO STONE WALL 3. LOWER PIVOT DOOR CONNECTION TO STONE PATH, SUNKEN IN PATH AND LEAVING OPENING AT THE BOTTOM SIDES OF DOOR FOR NETURAL VENTILATION INLET AND EXIST WATER OUTLET 4. COPPER DOOR HANDLE 5. DOOR STOP AND LOCK



1:5 Vertical Section Detail, Bathrub

1. 2 mm COPPER SHEET WITH 8 mm CONSTRUCTION STEEL RIB STRUCTURE FOR BATH TUB 2. CARVED OUT STONE TO FIT COPPER SHEET, FILLED WITH RESIN TO MAKE WATER TIDE 3. 1000x1000 mm PRE-FORMED COPPER SHEETS WELDED TOGETHER 4. LIME PLASTER LAYER TO PREVENT SLIPPING WHEN WALKING OVER STONE 5. COPPER RAILING

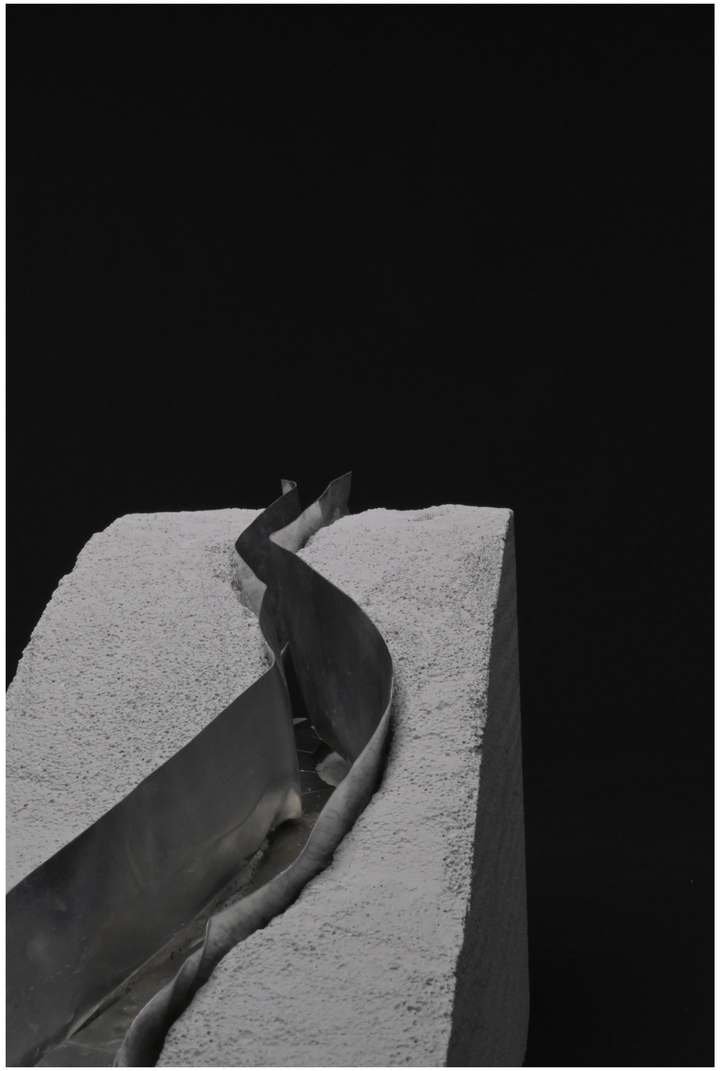


1:5 Vertical Section Detail, Chimney

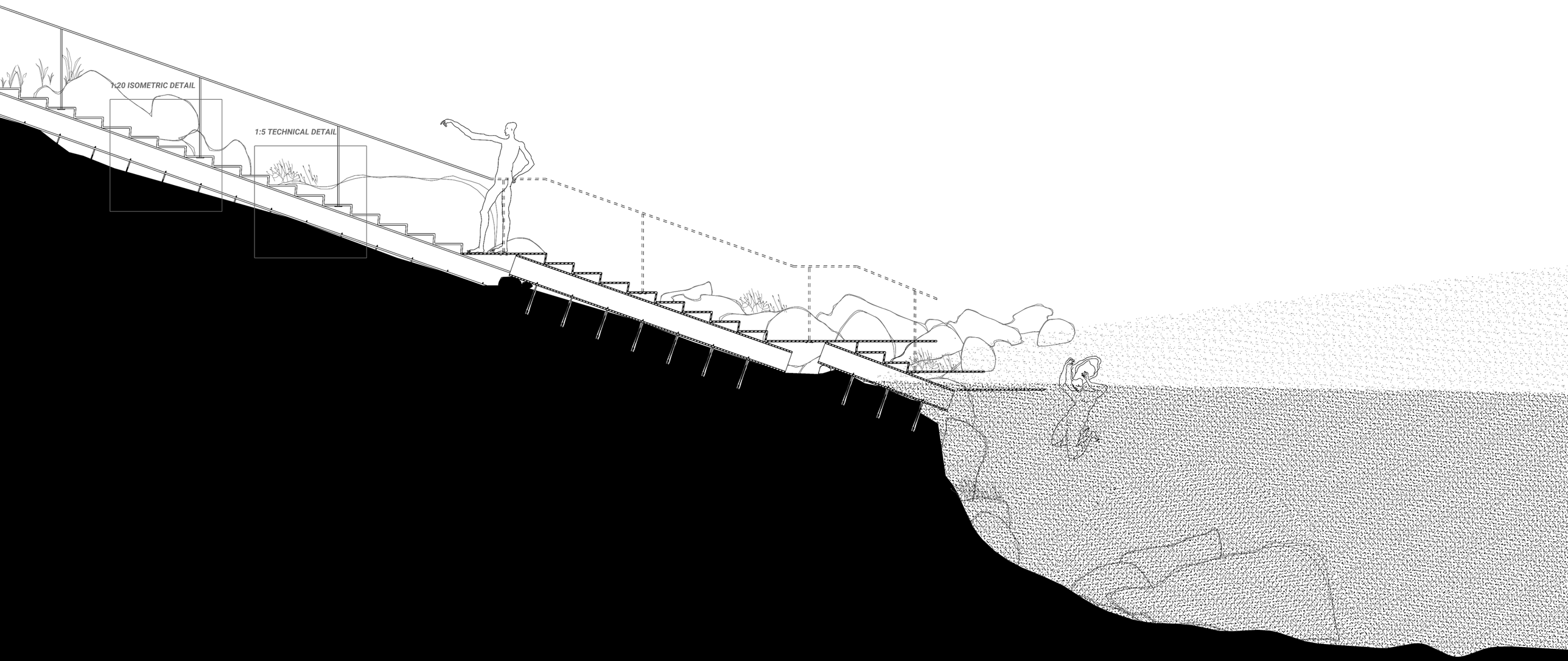
1. SOIL REMOVED AND ADDED AGAIN TO HIDE CONNECTION AND PUT PRESSURE ON CHIMNEY, NOT ABLE TO ENTER OPENING AGAIN
2. 2 mm STAINLESS STEEL SHEETS WITH 8 mm CONSTRUCTION STEEL RIB STRUCTURE 3. SHEETS BOLTED TO L-PROFILE 4. 20 mm CONSTRUCTION STEEL L-PROFILE, PRE-FORMED 5. REINFORCEMENT OF L-PROFILE 6. MORTEL ADDED WHERE NEEDED TO EVEN OUT GROUND
6. SMOOTH CHIMNEY SHAFT TO TRANSPORT STEAM OUTWARDS, WORKS WITH NATURAL PRESSURE DIFFERENCE AND SHAFT VENTILATOR.

OUTSIDE PATH

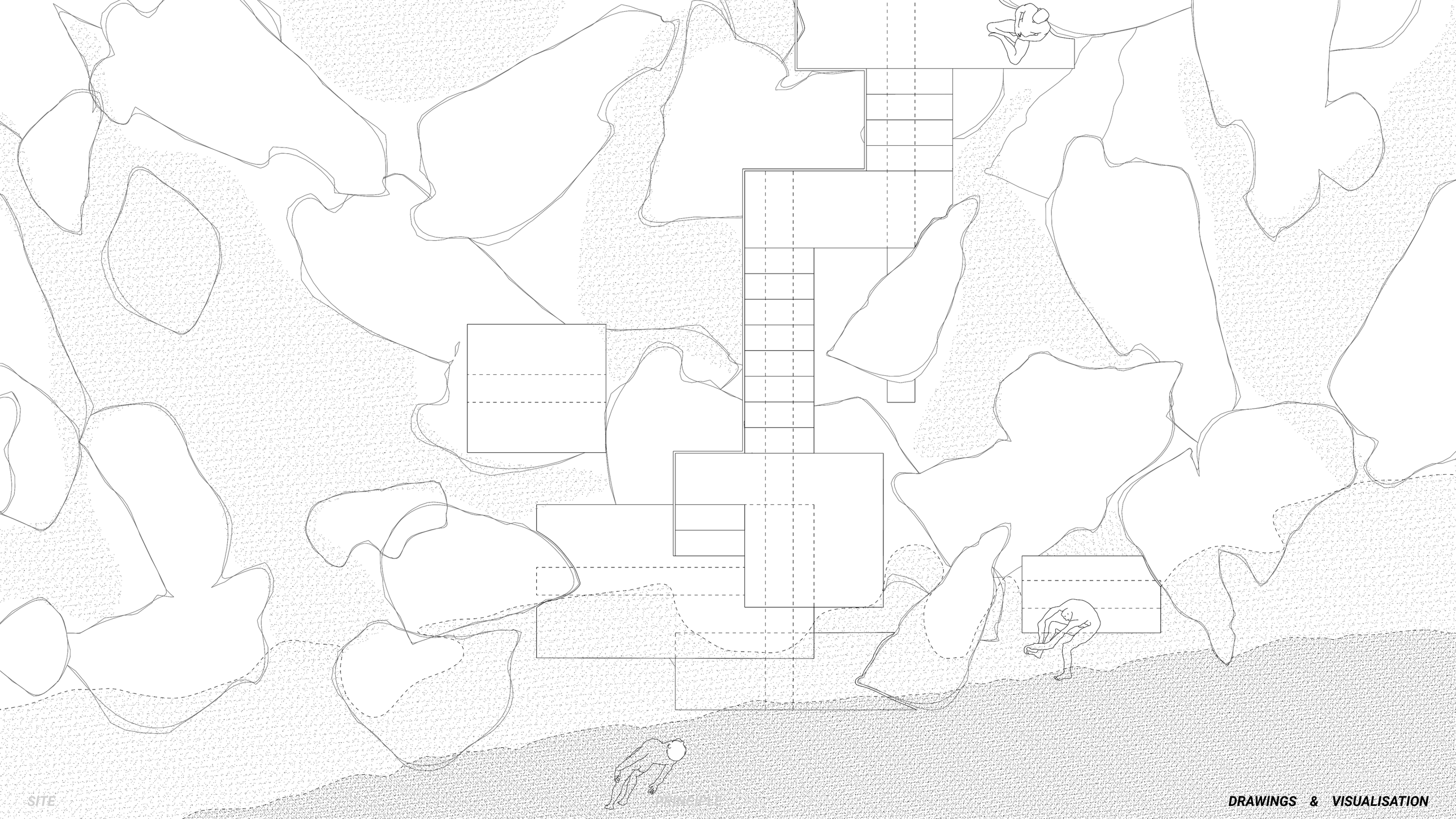


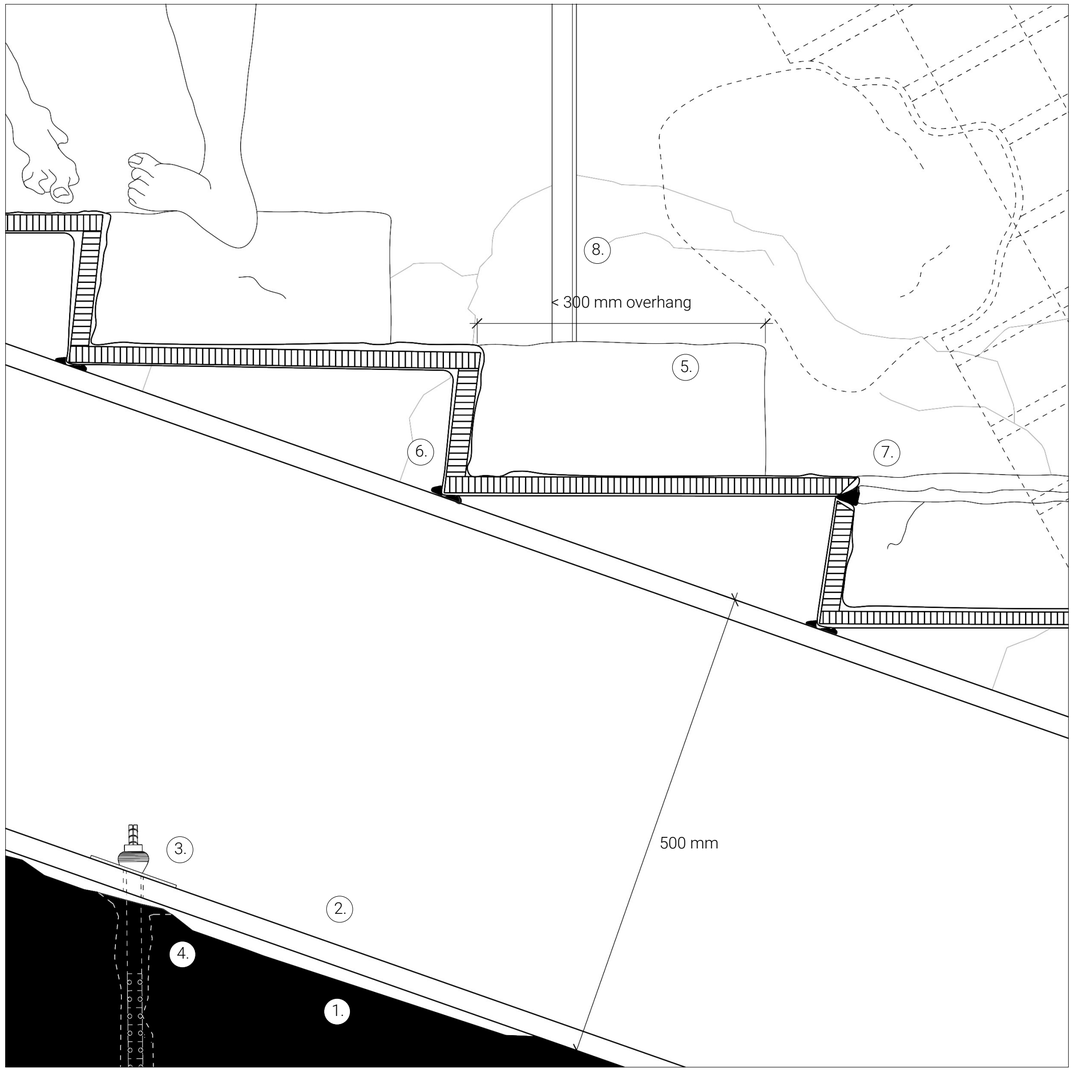


1:33 Physical Model, Exit



1:50 Plan, Warm Bath





1:5 Vertical Section Detail, Stairs

1. SANDSTONE UNDERGROUND, SOIL REMOVED 2. 3000 mm I-PROFILE, FIRST ELEMENT ON SITE 3. 500 mm BOLT TO CONNECT I-PROFILE WITH STONE UNDERGROUND, EVERY 500 mm 4. STONE PREDRILLED AND FILLED WITH CEMENT GROUT 5. 20 mm ZINC+TITANIUM ALLOY PRE-FORMED AND ROUGH CASTED STAIRS, CUT WHEN MEETING EXCEVATED STONE 6. ON SITE WELDED TO I-PROFILE 7. PIECES OF 10 STEPS TRANSPORTED AND WELDED ON SITE 8. ZINC + TITANIUM ALLOY FLAT RAILING, 1000 mm HEIGHT



Render, Entree View



Render, Underground Hallway View



Render, Cave Exit View



Render, Bottom Stairs View Looking Up

Anzaldúa, Gloria. 1987. Borderlands. San Francisco: Aunt Lute Books.

Anzaldúa, Gloria. Borderlands, 2021.

Arendt, Hannah. 1943. "We Refugees." Menorah Journal 31, no. 1 (January): 69–77. https://amroali.com/2017/04/refugees-essay-hannah-arendt/. Accessed September 30, 2024.

Arendt, Hannah. 1951. The Origins of Totalitarianism. New York: Harcourt Brace Jovanovich.

Arendt, Hannah. 1970. On Violence. Orlando: Harcourt.

Arendt, Hannah. 2018. The Human Condition. Chicago: The University of Chicago Press.

Balduk, Jasper. "On Liminality: Conceptualizing 'in Between-nes,'" 2008.

Balibar, Étienne. 2004. We, the People of Europe? Reflections on Transnational Citizenship. Princeton: Princeton University Press.

Balibar, Étienne. We, The People Of Europe?: Reflections on Transnational Citizenship. Princeton University Press, 2009.

Baricco, Alessandro. 2017. "La mappa della metropolitana di Londra." In Sulla verità. Rome: Mantova Lectures.

Benjamin, Walter. The Arcades Project. Cambridge, MA: Harvard University Press, 1999 (originally published posthumously in 1982).

Berman, Marshall. All That Is Solid Melts Into Air: The Experience of Modernity. New York: Simon and Schuster, 1982.

Braidotti, Rosi. 2013. The Posthuman. Cambridge: Polity Press.

Brown, Wendy. 2010. Walled States, Waning Sovereignty. New York: Zone Books.

Butler, Judith. 1990. Gender Trouble. New York: Routledge.

Butler, Judith. 2003. The Psychic Life of Power: Theories in Subjection. Stanford, CA: Stanford University Press.

Chardin, Jean, François Pétis de La Croix, and Louis-Mathieu Langlès. 1811. Voyages du chevalier Chardin en Perse, et autres lieux de l'Orient. Nouvelle éd. Paris: Le Normant, Imprimeur-Libraire.

Fanon, Frantz. 1952. Black Skin, White Masks. London: Penguin Books.

Fanon, Frantz. 1961. The Wretched of the Earth. New York: Grove/Atlantic, Inc.

Foucault, Michel. 1978a. Security, Territory, and Population: Lectures at the Collège de France, 1977–1978. New York: Picador USA.

Foucault, Michel. 1978b. The Birth of Biopolitics: Lectures at the Collège de France, 1978–1979. New York: Picador.

Foucault, Michel. 1979. Discipline and Punish. New York: Vintage.

Foucault, Michel. 1990. The History of Sexuality, Volume I: An Introduction. New York: Vintage Books.

Frankopan, Peter. 2020. The New Silk Roads: The New Asia and the Remaking of the World Order. London: Vintage.

Gandelsonas, Mario. 1999. X-Urbanism: Architecture and the American City. 1st ed. New York: Princeton Architectural Press.

Gavin, Gabriel, and Dato Parulava. "Georgia's EU Dream in Tatters as 'Foreign Agent' Bill Becomes Law." POLITICO, May 28, 2024. https://www.politico.eu/article/georgia-foreign-agent-bill-becomes-law-international-outcry-european-union/.

Gržinić, Marina. Border Thinking: Disassembling Histories of Racialized Violence, 2018.

Haratischwili, Nino. The Eight Life (for Brilka). Translated by Charlotte Collins and Ruth Martin. London: Scribe, 2019.

Harmanşah, Ömür. "ISIS, Heritage, and the Spectacles of Destruction in the Global Media." Near Eastern Archaeology 78, no. 3 (September 1, 2015): 170–77. https://doi.org/10.5615/neareastarch.78.3.0170.

Huyssen, Andreas. Present Pasts: Urban Palimpsests and the Politics of Memory. Stanford, CA: Stanford University Press, 2003.

Jones, Reece, Corey Johnson, and Anssi Paasi. Boundaries, Borders, and Borderlands: Challenges for Regional Integration in Europe and North America. Aldershot: Ashgate Publishing, 2013.

Kalantidou, Eleni, and Tony Fry. Design in the Borderlands. Routledge, 2014.

Koolhaas, Rem. "Junkspace." In Obsolescence, edited by Paolo Scrivano. New York: Zone Books, 2015.

Lefebvre, Henri. The Production of Space. Wiley-Blackwell, 1992.

Mbembe, Achille. 2003. Necropolitics. Translated by S. Corcoran. Durham, NC: Duke University Press.

Musil, Robert. Der Mann ohne Eigenschaften. 2 vols. Reinbek bei Hamburg: Rowohlt Verlag, 1978.

Münkler, Herfried. Empires: The Logic of World Domination from Ancient Rome to the United States. Polity, 2007.

Pieris, Anoma. Architecture on the Borderline: Boundary Politics and Built Space. Routledge, 2019.

Rumelili, Bahar. "Liminality and Perpetuation of Conflicts: Turkish-Greek Relations in the Context of Community-Building by the EU." European Journal of International Relations 9, no. 2 (June 1, 2003): 213–48. https://doi.org/10.1177/1354066103009002003.

Shachar, Ayelet. The Shifting Border: Legal Cartographies of Migration and Mobility: Ayelet Shachar in Dialogue. Manchester University Press, 2020.

Shields, Rob. "Places on the Margin: Alternative Geographies of Modernity." Choice Reviews Online 28, no. 10 (June 1, 1991): 28–5779. https://doi.org/10.5860/choice.28-5779.

Stoppan, Theresa. Grid Effects.

Tsitsagi, Mariam, Nino Kharebava, Dali Nikolaishvili, Ia Kupatadze, and Lela Gadrani. "Tbilisi through time." Georgian Geographical Journal, March 7, 2022. https://doi.org/10.52340/ggj.2022.758.

Turner, Victor. The Ritual Process: Structure and Anti-Structure. New Brunswick: Aldine Transaction Press, 2008.

Van Gennep, Arnold. The Rites of Passage. London: Routledge, 1960.

Verilio, Paul. The Aesthetics of Disappearance. Los Angeles: Semiotext(e), 1991.

Zielonka, Jan. Europe as Empire. Oxford University Press eBooks, 2006. https://doi.org/10.1093/0199292213.001.0001.

Žižek, Slavoj. 1989. The Sublime Object of Ideology. London: Verso.

Žižek, Slavoj. 2008. Violence. New York: Picador.

Žižek, Slavoj. 2016. Against the Double Blackmail: Refugees, Terror and Other Troubles with the Neighbours. London: Penguin Books.

BATHING IN LIMINALITY.

from ground to water to
buildings to bodies.

With many thanks to everybody that made my Thesis project possible:

TUTORING Oscar Rommens (design), Marc Schoonderbeek (research), Pierre Tennen (building technology) EXTRA INPUT Phillip Geerts (research), Rufus van den Ban (building technology), Negar Sanaan Bensi, Salome Katamadze GEORGIAN CONTACT Ubani Tbilisi Cityscape Research Centre, MUA Architecture & Placemaking GROUP WORK Rocco Piantelli, Ted van Duin, Isa Schlesinger, Daria Pietruczynik PROJECT ADVISE Maximilian Loeschke, Jilles Rodenberg, B&T studio 2025 MODEL MAKING AND PRINTING Colinda Leemburg, Mila van Arendonk, wood workshop team TU Delft