

When one enters a hot tub, one is entering a system to be activated.

The hot tub is a product of the "modification" of the Eastern bathing culture into the Western context, where the hot tub is transformed into a semi-open space because of the reluctance to bathe completely naked with others. Opening up the space on the sides and above, allows for a constant exchange of external information with the new logic established within the tub. It is not possible to establish a new logic inside the bathing space that can only be accessed by being "completely naked".

The processes and mental constructions required to enter the space are simplified. The hot tub becomes a spatially contradictory collection because of these properties: it is the smallest public space and the most public-private space. The specificity of the human connection that takes place in a space of this nature is the basis for the functioning of the 'hot tub system'.

Let us strip the hot tub of the narrative attached to consumerism and place it in a public space as a common facility, like a bench. Or as Thomas Hirschhorn's Gramsci Monument appears in the New York community. Although it is not precluded from appearing as a visual spectacle at first, when the sense of strangeness and surprise subsides, it will eventually return to its original function, woven into the existing logic of the area. It is then that the function of the bath as a 'system' really comes into being. The system works in the following way:

1. All those who enter the tub remove their aesthetic and identity symbols and immerse themselves in the same medium. These four people are invisibly placed on the same special and social level, in the same context.
2. The space in the tub is so small that all four people are brought very close to each other. The proximity of their eyes, their bodies and their words, the conflict, and the contact, make it necessary to loosen their defenses and communication is inevitable. The feeling of space and temperature brings these four people's feelings and thoughts into a state of partial intermingling, similar to that of a small drink, which gradually opens up.
3. The "shared space" created by the active or forced communication of the four people is gradually created around the bath. This is where the chemistry created by the four people communicating and linking occurs. This chemistry is not confined to the interior of the hot tub, but the external environment and events gradually seep into the space of the hot tub, pushing the chemistry of information in unpredictable directions.

The hot tub is a system dominated by space and experience with complexity. When four people enter the tub, the system illustrated above is activated. The outcome of this system is as unpredictable as the world itself: the people, the environment, the random events, and it is almost impossible to predict and expect the outcome of a single hot tub event at a micro level. The random events that occur around the hot tub accumulate over time, perhaps a spark of thought with a close friend, an exchange of ideas with someone of higher status than oneself as an equal, or the first step towards an introvert's breakthrough. The tub provides a

definite anchor point, a definite centre, and a definite goal for these random events, giving them a definite area of occurrence, and the tub itself becomes the bearer of these events and the memories that surround it. The hot tub is an artistic structure implanted along the fabric of the social structure, its impact on a region, on a time, is like the ripples of a stone thrown into a pool, like the spread of Deleuze's 'rhizome', differentiated and growing on the scale of time.

At the rally at the end of the Gramsci Monument project, a mother in the crowd said: "Thank you for letting my child pick up a glue gun instead of a real one. What a hot tub can do may be a collection of these small, insignificant influences, but the sum of them is an era.