Exploring Embodied Interaction to Support Self-Transcendence in the Art Installation Magic Tea

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Magic Tea is an interactive art installation that is designed to transform the everyday activity of making and drinking tea such that it supports self-transcendent experiences: temporary, positive mental states in which self-consciousness is decreased and feelings of connection with others or the environment are increased. This is achieved by a novel multimodal strategy consisting of ritual design and interactive technology. This paper presents the conceptual design of the art installation *Magic Tea* and the results of a quasi-experiment (n = 24) that was conducted to explore its efficacy. The results of this experiment suggested that *Magic Tea* caused its users to experience flow and mindfulness, but did not lead to nondual awareness — three varieties of self-transcendent experience. Furthermore, perceiving one's physiology as part of the installation correlated positively with nondual awareness. Herewith, the present study contributes preliminary evidence about how an interactive art installation can be designed to transform the everyday activity of preparing and drinking tea such that it invites self-transcendent experiences.

Keywords: Augmented Embodiment, Interactive Installation, Self-Transcendence, Ritual.

1. Introduction

A self-transcendent experience (STE) is a temporary positive mental state in which self-consciousness is decreased and feelings of connection with others or the environment are increased (Yaden et al. 2017). STEs can be placed in a spectrum ranging from less intense (e.g., mindfulness) to intense (e.g., nondual awareness) (Yaden et al. 2017). STEs are extraordinary experiences which are meaningful and can even be transformational (Duerden et al. 2018). They contrast with the way we usually perceive ourselves, as separate from the world around us (Hanley et al. 2018; Lynch and Troy 2021). Numerous studies have shown positive correlations between self-transcendent states and traits with indicators of subjective well-being (Reed and Haugan 2021; Zappala 2007). However, the value of STEs goes beyond individual benefits. STEs enable a person to integrate subject-object dichotomies within themselves, but also with others and life circumstances, and find new meaning in them (Wong 2016). This new potential is then returned to the world and shared in the service of others (Vieten 2009). Given these potentially positive individual and societal effects, it seems beneficial to experience these types of experiences more often and make them part of our everyday lives.

Generally, however, STEs are not part of everyday life. Half of our waking hours are filled with ordinary experiences and habitual behaviour (Duerden et al. 2018). The occurrence of STEs is mostly limited to special circumstances such as through the use of psychedelic drugs (Barrett and Griffiths 2018), intense meditation (Wahbeh et al. 2018) or as a result of a personal crisis (Reed and Haugan 2021). Because STEs are rare but beneficial, a long and rich path of development can be traced throughout history of methods and tools specifically created to invite STEs and to utilize their effects on well-being and personal growth. We say invite because STEs are spontaneous experiences that can only be invited rather than elicited (Gaggioli 2016). Thus, methods and tools work by creating the right conditions for STEs to occur (Cosimano 2014). Yet, existing methods and tools have their limitations.

Traditionally, self-transcendence has been pursued through various mind-body practices, such as meditation (Wahbeh et al. 2018). However, starting and maintaining a meditation practice may seem unattractive due to a combination of social circumstances and personal characteristics (Sharma et al. 2021). Its uptake may remain limited to specific socio-demographic groups (Burke et al. 2017). Moreover, tools such as hallucinogenic drugs (e.g., Psilocybin) can evoke STEs (Barrett and Griffiths 2018), but successful use depends on the right mindset and setting (social and physical environment) (Cosimano 2014; Gukasyan and Nayak 2021), which, when suboptimal, may hamper their effects. Recent developments also point to Virtual Reality technology as a tool for inviting STEs (Quesnel and Riecke

2017). However, to enter the virtual world a user must typically cease everyday activities and use special devices which may constitute a threshold for use.

The current paths for evoking and studying STEs thus have limitations and may lack accessibility for larger social groups. We, therefore, propose another approach. We see opportunities for embedding STE into routine, everyday activities, namely through a multimodal strategy in which we combine ritual design with tangible embodied interaction. This strategy has been applied to develop an interactive art installation titled *Magic Tea*. This interactive installation is designed to invite three varieties of STE (nondual awareness, flow, and mindfulness) during the everyday act of making and drinking tea in ritual form. Entrainment and augmented embodiment are the interaction strategies used.

In what follows, the rationale behind the design of *Magic Tea* is developed in more detail, and the method and results of a quasi-experiment (n = 24) are reported. This experiment was conducted to test whether and what STEs occur when engaging with the Magic Tea installation, and how augmented embodiment contributes to this. The paper concludes with a discussion of the results and future research opportunities.

2. *Magic Tea*: Inviting Self-Transcendent Experiences

Magic Tea is an interactive installation that is designed to invite nondual awareness, flow and mindfulness during the everyday activity of making and drinking tea (Fig. 1).

Figure 1: *Magic Tea* installation. The labels indicate the main parts.
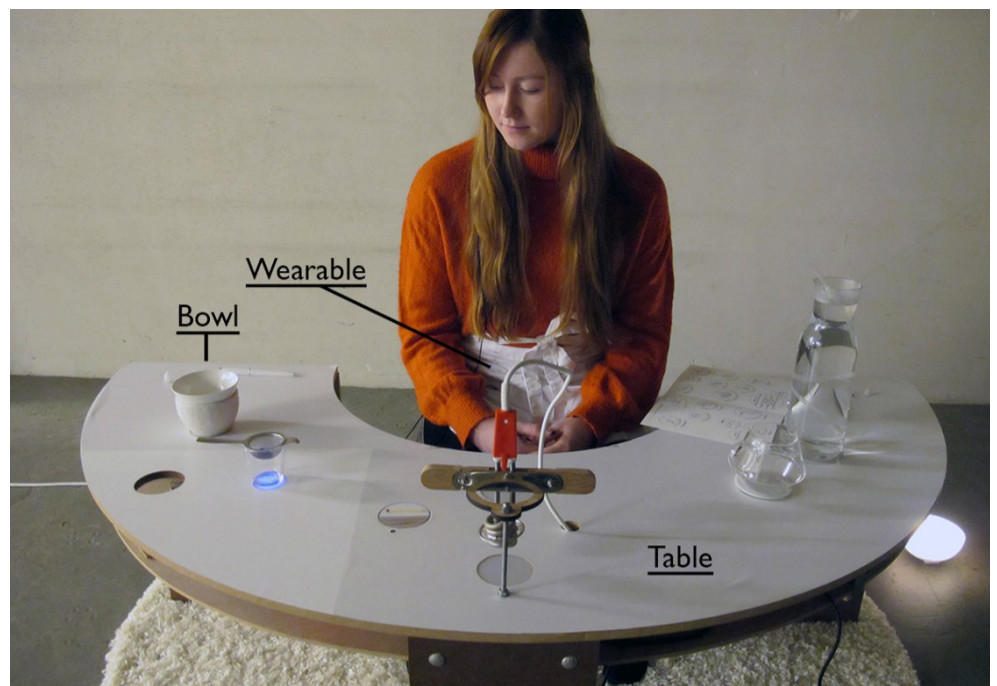
2.1. The *Magic Tea* Installation

From a technical perspective, the installation consists of three main parts: 1) a wearable device that detects pulse and breath phase, 2) a table that contains various sensors and visual and auditory actuators, and 3) a bowl that provides visual, audible, and tactile stimuli. All the parts contain a microcontroller (Arduino Fio)[1] and LiPo battery. They are wirelessly connected through XBee 3 modules with a PCB antenna (Digi) and use a custom protocol for data transfer. Custom Arduino code determines the responses of actuators to the sensor input, based on the user's and system's state.

The wearable is worn throughout the experience and used to detect the user's breath phase (breathing in or out) and heartbeat. The wearable consists of a textile apron and a non-medical heart-rate sensor (Grove). The heartbeats are measured optically via a clip attached to the user's earlobe. The respiration phase is calculated from the raw heart rate data by a custom script. Both biometric data streams are then translated into various behaviours of the objects on the table during different steps of the activity. These are described in more detail below. Integrated into the table are the following sensors: a 500-gram mini load cell (TAL221) and amplifier (HX711), a flame sensor (RobotDyn), a wind sensor (Modern Device), one hall sensor and two analogue temperature sensors. These sensors detect both the steps taken by the user and the system state. Sensor data is sent via a local XBee network. The table houses the following actuators: a travel immersion heater, seven multi-coloured LEDs, one LED ring (all Neopixels), two electronic candles and an MP3 player (SparkFun Qwiic MP3 Trigger) attached to a speaker. The bowl consists of two stacked bowls. The top bowl holds the tea, and the bottom bowl the electronics. They consist of two LEDs, one small vibration motor and an MP3 player (DFPlayer mini) with a mini 1-watt speaker. Additionally, a paper manual was provided with *Magic Tea* to help the user to reflect on their experiences before and after use and to explain the interaction with the *Magic Tea* installation.

2.2. Inviting Self-Transcendent Experiences

Previous informal and exploratory studies with *Magic Tea* suggested that participants experienced aspects of both intense and less intense STEs. We, therefore, explore three related constructs which vary in intensity that could arguably be evoked while interacting with *Magic Tea*. Nondual awareness (NDA) is an uncommon and intense STE (Hanley et al. 2018; Kitson, Stepanova, et al. 2020). Tibetan meditation master Gyamtso defines it as "…experiences in which the self and world are merged into a unified whole or the boundaries of the self dissolve into an empty vacuity" (Hanley et al. 2018). NDA is

1. Product names in brackets.

closely related to two other, less intense self-transcendent states, i.e. flow and mindfulness. Flow emerges during a task when there is a perceived optimal balance of effort and challenge (Hanley at al. 2018, Lynch and Troy 2021). With the right amount of challenge, one may become absorbed in the activity and the sense of self is said to fade away resulting in a state of self-transcendence (Yaden et al. 2017). Mindfulness, on the other hand, is generally described as a state of open, non-judgmental awareness of the present moment (Yaden et al. 2017). But mindfulness has also been shown to promote perceived body boundary dissolution and feelings of unity and self-loss, which are phenomenological features of STEs (Hanley et al. 2020). A core mechanism of mindfulness is decentring in which identification with one's thoughts and emotions is reduced, this may subsequently result in states of nondual awareness (Hanley et al. 2018, Yaden et al. 2017). The following sections describe how the strategies of ritual design and tangible embodied interaction are used to invite NDA, flow and mindfulness during the everyday activity of making and drinking tea.

2.3. Designing the *Magic Tea* Ritual

Our everyday lives consist of many recurring experiences and activities which we execute on autopilot. Such activities typically are neither meaningful nor memorable (Rossman and Duerden 2019). In everyday rituals, however, the process of performing the activity is, in itself, important. They also add aesthetic quality to banal and everyday routines. Thus, they add value and engagement to our everyday activities (Lévy 2018). Rituals can also be used to obtain the right physical and mental state to perform our activities (Kitson, Stepanova, et al. 2020). Intense rituals may enhance consciousness, and change our ability to perceive the world around us (Newberg and Waldman 2016).

A well-known example of a ritual which involves an everyday activity is the traditional Japanese tea ceremony. Its goal is to elicit a state of non-duality by freeing oneself from the subject-object dichotomy (Suzuki 1973). The ceremony is led by a recognised tea master and takes place in a tea room with prescribed layout and objects (Okakura 2012). All these elements work together to stimulate the senses and create a mindset conducive to STE-like experiences (Suzuki 1973). The *Magic Tea* ritual and installation were inspired by this ceremony in, for example, its sensory richness. *Magic Tea,* however, is not an enhancement of an existing ritual. Rather, it shares the goal of the Japanese tea ceremony but is different from these traditional methods in that it does not require a tea master or natural elements (which are replaced by interactive technology).

Thus, rituals can contribute to the right mindset and setting for inviting STEs. In designing rituals for everyday activities one must

Figure 2: Steps of the *Magic Tea* ritual (from top left to bottom right) a) writing expectation b) preparing 1) tapping 2) boiling water 3) rinsing tea 4) steeping 5) drinking tea 6) clearing away the remains c) writing reflection.

consider choices about functionality, emotion, aesthetics and ethics (Lévy 2015). According to Lévy (2018), the aesthetic properties of an activity are interdependent and rely on its structure, appearance and interaction. Manipulating these properties can transform a recurring activity into an everyday ritual. We have manipulated the structural properties of making and drinking tea to create the *Magic Tea* ritual by dividing the activity into six distinct steps, namely 1) tapping, 2) boiling water, 3) rinsing tea, 4) steeping, 5) drinking tea, and 6) clearing away the remains. The anticipation before an experience (steps a and b in Figure 2) and reflecting on it afterwards (step c in Figure 2) has been shown to increase its impact (Newberg and Waldman 2016). Therefore we have made these steps part of the ritual. Fig. 2 provides an overview of the designed tea ritual.

To transform an ordinary activity into one that might invite self-transcendent experiences the following properties have been introduced or enhanced: 1) a sense of novelty to set the experience apart from the ordinary (Duerden et al. 2018), 2) a certain amount of challenge conducive to flow experiences (Rheinberg and Engeser 2018), 3) an increase of engagement through embodiment, which supports a state of mindfulness (Van Rheden and Hengeveld 2016), and 4) an increase of richness in interaction which increases engagement, which is conducive to flow and mindfulness states (Van Rheden and Hengeveld 2016; Rozendaal 2007).

The appearance of the installation is inspired by the design approaches of Slow Design (Strauss and Fuad-luke 2008) and Wholeness (Seamon 2007). Both approaches may promote attention to and intimacy with the objects and the activity. However, an in-depth explanation is beyond the scope of this paper.

2.4. Utilizing Tangible Embodied Interaction

The reason for using tangible embodied interaction was twofold: 1) evoke a conducive attentive and calm mindset and 2) elicit nondual awareness. To reach the first objective the strategy of entrainment was applied. Entrainment refers to a situation where two or more oscillators in the same field adjust to a common rhythm (e.g., when tapping one's foot to the rhythm of a tune) (Pirhonen and Tuuri 2011). Entrainment has been used to regulate and decrease respiration rate (Pirhonen and Tuuri 2011), which in turn is associated with self-transcendent states (Wahbeh et al. 2018). Slowed breathing may promote calm and relaxation (Van Diest et al. 2014), which supports STEs such as mindfulness. Entrainment was used during the writing and preparation steps. Accompanying the writing process natural sounds of wind fading in and out were played over the speaker. During the preparation sound of waves fade in and out and users slowly move their heads to follow the pulsating lights positioned below the objects. Slow movement facilitates relaxation (Newberg

and Waldman 2016). The light and sound stimuli pulse at a frequency of 0.1 Hz. The aim is to covertly influence respiration rate and stimulate paced breathing at six breaths per minute which has been shown to be the ideal pace for promoting relaxation (Zaccaro et al. 2018).

To reach our second objective, nondual awareness, we apply augmented embodiment. This refers to the ability of technology to augment bodily self-consciousness by altering or extending its boundaries (Gaggioli 2016; Riva 2016). Altered embodiment refers to the mapping of one sensory channel to a different one (sensory substitution) (Riva 2016). In the *Magic Tea* installation pulse data can be seen and felt in the tea bowl. At every step during the tea-making process lights below the objects reflect the rhythm of the users' breathing phase. When the user inhales the light brightens, on exhale the light dims. Extended embodiment refers to the feeling of being embodied in a virtual, external world (Waterworth and Waterworth 2014). The body is used to control an artefact in the proximal space. A successfully mediated action leads to the incorporation of the object and through the object the body is extended (Riva and Mantovani 2012). During the *Magic Tea* ritual, the pulse and breath phases of the participants are represented in real-world objects through light, vibration and sound respectively. However, this extension isn't a functional one. The external reality reflects intimate and often subconscious processes of the participant and metaphorically extends their body into space. Through this manipulation, we aim to eliminate the subject-object dichotomy, a hallmark of nonduality (Lynch and Troy 2021). View Fig. 3 for an overview of the interactive system.

Figure 3: The *Magic Tea* ritual. A systematic overview of the tangible embodied interactive mechanisms; system inputs and outputs; engagement with the system and the intended mindsets.
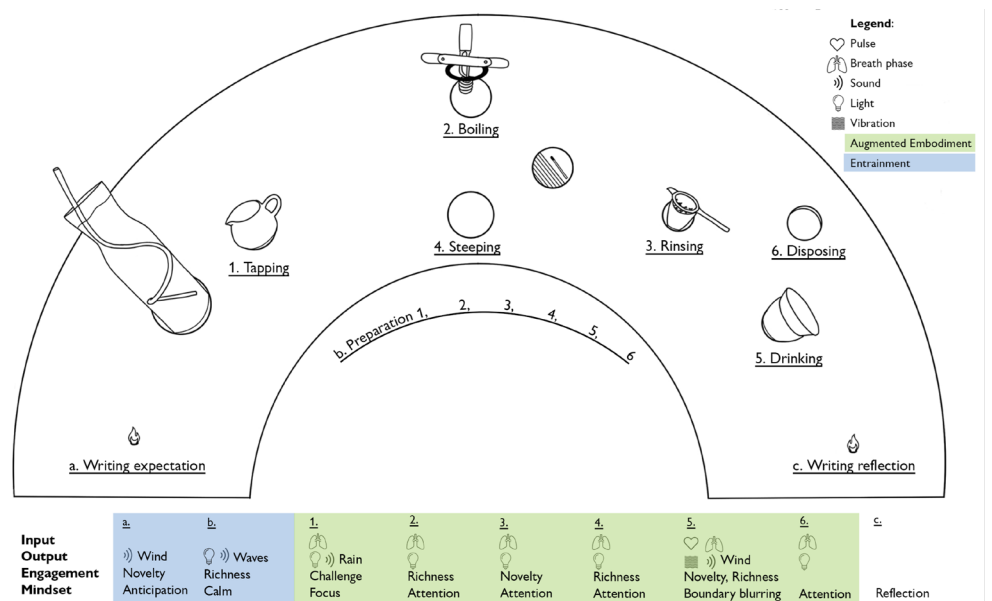
Whether and how the design decisions described enable *Magic Tea* to invite STEs, is, of course, an open problem — and something that will be explored by answering the following two research questions:

RQ1: Which STEs can be experienced during the everyday activity of preparing and drinking tea during the *Magic Tea* ritual?

RQ2: How does augmented embodiment relate to experiencing the STE nondual awareness?

3. Method

To explore the research questions a quasi-experiment was conducted.

3.1. Participants

Twenty-four people participated in the experiment (M_{age} = 34, $Range_{age}$ = {18, 55}, 13 females, 11 males, 0 other). They were recruited by convenience sampling. Data from two participants were excluded from the analysis due to technical difficulties during the experiment. To gain insights into relevant personal traits participants were asked for details about their mindfulness practice (50% maintained a practice), and nondual awareness experience, which was moderately frequent (*M* = 2.98, *SD* = .69). Participants also reported having taken part in previous experiments with an earlier version of *Magic Tea*, or whether they were familiar with *Magic Tea* through lectures or conversations (32% in total).

3.2. Measures

To assess whether *Magic Tea* invited the STEs nondual awareness, flow and mindfulness the following scales self-report scales were administered. The Nondual Awareness Dimensional Assessment (NADA) scale was used to assess nondual awareness on the dimensions of self-transcendence and bliss (Hanley et al. 2018). Following Lynch & Troy (2021) the more comprehensive scale used to measure trait (NADA-T) was modified to measure state nondual awareness (e.g., "During the *Magic Tea* ritual I felt myself to be absorbed as one with all things"). 13 statements of this modified NADA-T measure were rated on a 5 point Likert scale (1 = Completely disagree, 5 = Completely agree). Reliability was excellent at α = .91. The 13 items of the Flow Short Scale (FSS) measure the two factors of flow experiences namely fluency of performance and absorption by the activity and the perceived importance or outcome importance (Engeser and Rheinberg 2008; Rheinberg, Vollmeyer, and Engeser 2003). The items are rated on a 7-point Likert scale (1 = Completely untrue, 7 = Completely true). Reliability was high, α = .90. The State Mindfulness Scale (SMS) was developed for measuring mindfulness during a specific period and context (Tanay and Bernstein 2013). The scale measures a complex of 1.) bodily sensations (e.g., "I clearly physically felt what was going on in my body") and 2.) mental events (e.g., "I found some of my experiences interesting") and their quality (Ruimi

et al. 2019). The 21 items are measured on a five-point Likert scale (1 = not at all, 5 = very well). Reliability for SMS was acceptable at α = .78.

For augmented embodiment (AE) to work, participants have to recognize their biometric data in the representations in the external objects. This may, in turn, be experienced as extensions or alterations of their body and contribute to a state of NDA. To capture the degree to which the augmented embodiments were recognized the participants rated the following statements on a 4-point scale (1 = completely disagree, 4 = completely agree): In the light patterns beneath the objects I recognized my breathing pattern; In the pulsating of vibration and light in the cup I recognized my heartbeat; In the rhythm of the sound from the cup I recognized my breathing. Reliability was good, α = .81. Therefore, the items were averaged for use in further analyses.

To provide insight into the sample characteristics participants were asked to report demographic information (age, gender), current mindfulness practice (yes or no), and previous nondual awareness experience with the trait version of the Nondual Awareness Dimensional Assessment scale, α = .89. Previous knowledge of and experience with *Magic Tea* was also assessed. Additional qualitative data was collected for exploratory purposes. This data is not discussed in the present paper.

3.3. Procedure

Participants entered a room where they were informed about the activities they were to undertake during the experiment. Hereafter, the participants signed informed consent and filled out the measures to capture sample characteristics. They then engaged in the *Magic Tea* ritual for around 20 minutes (see section 2.3). The experiment leader was present to monitor the data transmission and safety. Afterwards, they reported on their STEs during the *Magic Tea* ritual by filling in the STE measures in the following order: the modified NADA-T (Nondual Awareness State), FSS (Flow), and SMS (Mindfulness). Then they answered the open questions and reported on AE (Augmented Embodiment). They then filled in the NADA-T (nondual awareness trait), after which they were debriefed.

4. Results

To provide insight into the characteristics of the dataset the descriptive statistics and correlations were calculated. These are presented in Table 1.

Table 1: Descriptive statistics and correlations. Note: Data are means (*M*) and standard deviations (*SD*), bootstrapped Pearson correlation coefficients. * $p < .050$, ** $p < .010$.

	M (SD)	1.	2.	3.	4.
1. Flow	4.65 (1.12)	-	.677**	.073	.344
2. Nondual Awareness State	3.02 (.71)		-	.145	.530*
3. Mindfulness	3.82 (.40)			-	.158
4. Augmented Embodiment	2.68 (.92)				-

To explore which STEs can be experienced during the everyday activity of preparing and drinking tea during the *Magic Tea* ritual (RQ1), one-sample t-tests were calculated with '3' as the test value for Nondual Awareness State (*M* = 3.02, *SD* = .71) and Mindfulness (*M* = 3.82, *SD* = .40), and with '4' as the test value for Flow (*M* = 4.65, *SD* = 1.12). Observed values significantly greater than these reference values would indicate the experience of flow (4 = neither true nor untrue), mindfulness (3 = somewhat) and nondual experience (3 = neither agree nor disagree) during the Magic Tea ritual. Tukey's fences (*k* = 3.0) suggested there were no extreme values. Shapiro-Wilk tests suggested that the data distribution of Nondual Awareness State deviated from normality, $W(22) = .88$, $p = .010$. Furthermore, the sample size was small (*N* = 22). Therefore, all statistical tests were bootstrapped (1000 draws).

The results revealed a significantly greater observed value, compared to the reference value, for Flow (4), $M_{diff} = .65$, $p = .015$, 95% CI[.16, 1.07] and for Mindfulness (3), $M_{diff} = .82$, $p < .001$, 95% CI[.66, .89], but not for Nondual Awareness State, $M_{diff} = -.02$, $p = .874$, 95% CI[-.29, .30]. These findings suggest that interacting with *Magic Tea* tends to elicit a degree of flow and mindfulness in its users, but not nondual experiences (RQ1).
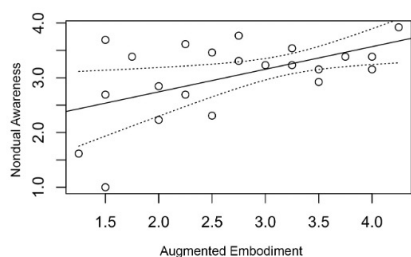

Figure 4: Scatter plot and regression (solid line) and 95% confidence intervals (dotted line) of the effects of Augmented embodiment on nondual awareness as measured by the Nondual Awareness.

To explore how Augmented Embodiment relates to experiencing STEs (RQ2), linear regressions were calculated with Augmented Embodiment (*M* = 2.68, *SD* = .92) as the predictor and Flow, Nondual Awareness State, and Mindfulness individually as the target variables. Visual inspection of the studentized residuals plotted against the standardized predicted values of each regression model suggested no signs of heteroscedasticity. The assumption of linearity was also met. The tests were bootstrapped because of the small sample.

The results showed that Augmented Embodiment did not explain a significant amount of the variance in Flow, $F(1, 20) = 2.69$, $p = .117$, $R^2 = .12$, $R^2_{adjusted} = .08$, nor in Mindfulness, $F(1, 20) = .51$, $p = .483$, $R^2 = .03$, $R^2_{adjusted} = -.02$. However, the results did show that Augmented Embodiment explained a significant amount of the variance in Nondual Awareness State, $F(1, 20) = 7.83$, $p = .011$, $R^2 = .28$, $R^2_{adjusted} = .25$. The bootstrapped coefficients suggested that Augmented Embodiment significantly and positively correlated with Nondual Awareness State,

B = .41, SE = .15, 95% CI[.07, .73], i.e. the lower and higher bounds of the 95% confidence interval did not cross zero (Fig. 4). These findings suggest that the increased perception of augmented embodiment relates to increased nondual awareness (RQ2).

5. Discussion

Existing methods and tools for inviting self-transcendent experiences all have their limitations. With the interactive installation *Magic Tea*, we have explored the possibility of inviting STEs during the everyday activity of preparing and drinking tea.

5.1. Summary of the Results

The explorative study had two main objectives. The first was testing the occurrence of three self-transcendent states, nondual awareness, flow and mindfulness, during the *Magic Tea* ritual (RQ1). The results suggested that interacting with *Magic Tea* tends to elicit a degree of flow and mindfulness in its users. However, the participants did not consistently experience a state of nondual awareness.

The second objective was to explore how augmented embodiment relates to the STE nondual awareness (RQ2). The results suggested that perceiving one's own physiology presented as part of the installation significantly and positively correlated with nondual awareness outcomes, but not with mindfulness and flow experience. This indicates that augmented embodiment during an everyday activity relates to states of nondual awareness.

These preliminary findings indicate that ritual in combination with the tangible embodied interaction strategies of entrainment and augmented embodiment possibly provide conditions conducive to self-transcendent states, such as mindfulness and flow while conducting an everyday activity. Augmented embodiment shows initial promise as a mechanism for inviting the more intense self-transcendent state of non-duality. The tangible embodied interaction approach presented in the present study could thus enable novel ways to elicit self-transcendent experiences, alongside the recent developments in VR (Quesnel and Riecke 2017) as well as the traditional tools such as meditation (Wahbeh et al. 2018) and psychedelics (Barrett and Griffiths 2018).

5.2. Limitations

The study, of course, has several limitations that need to be taken into account when interpreting our findings. This includes the usual limitations that come with exploratory studies, quasi-experiments and small sample sizes. In addition, it is important to note that two critical design features have not been explicitly tested in this study:

entrainment and ritual. Exploratory studies with earlier versions of *Magic Tea*, however, indicated positive contributions to STEs of both strategies. This included decreased respiration rate after entrainment (Roberts 2020b) and an increase in relaxation and attention after using Magic Tea without the interactive technologies present (Roberts 2020a). Furthermore, it should be emphasized again that the questionnaire used to measure state nondual awareness during *Magic Tea* was an adaptation from the NADA-T scale, which is designed to measure trait nondual awareness. Previous validation of the NADA-T may therefore not apply to the scale used in the present study. Finally, there is uncertainty about whether self-reports sufficiently capture flow, mindfulness and nondual awareness during *Magic Tea*. Future work should therefore complement self-reports with physiological measures such as skin conductance, heart rate and heart rate variability which can be used to measure, e.g., mindfulness and flow (Kitson, Chirico, et al. 2020). *Magic Tea* is a novel tea ritual and is set apart from other tea traditions. Our findings, therefore, should not be generalized to other tea rituals. Comparison between *Magic Tea* and other tea rituals requires further research.

5.3. Future Work

Results from the flow and mindfulness measures showed that participants experienced a degree of flow and mindfulness and no nondual awareness. One way to possibly intensify the flow experience (and perhaps other STEs) during *Magic Tea* is to reduce the amount of worry participants experience by optimising mindset and setting. This is a proven approach in studies using hallucinogenic drugs (Gukasyan and Nayak 2021). This research could also benefit from a more experimental approach concerning the tangible embodied interaction strategies which we have explored so far. We will explore the effect of augmented embodiment and other interaction strategies on self-transcendence in separate experiments — and will test if a combination of strategies will increase the likelihood and intensity of STEs. In addition, we are aware that quantitative data does not fully capture the richness of subjective experiences such as STEs. Micro-phenomenological research methods are increasingly used in art and technology research, which can provide detailed insight into subtle and individual differences in experience (Prpa et al. 2020). Such methods also offer new directions for future work, such as exploring *Magic Tea* in an everyday context at home or at work. That would also allow further insight into its long-term effectiveness.

5.4. Contribution Statement

The presented study contributes preliminary evidence about how an interactive art installation can be designed to transform the everyday activity of preparing and drinking tea such that it invites self-transcendent experiences.

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