

# MEDIATION OF THE LIMINAL

# AUTONOMOUS SENSORY.

# AUTONOMOUS SENSORY.

*artemis han*

*ads tvoo*

*royal college of arts*

*research book*

# MEDIATION OF THE LIMINAL



CONTENTS

2

CONTENTS

2

CONTENTS

CONTENTS

3

RESEARCH QUESTIONS

4

CONTAINMENT OF THE INDIVIDUAL

6

SITES OF "ALTERNATIVE" MENTAL HEALING

20

ITERATIONS + DEVELOPMENT

36

THE ARCHIVE

60

BIBLIOGRAPHY

62

3

CONTENTS

CONTENTS

2

2

CONTENTS

CONTENTS

3

3

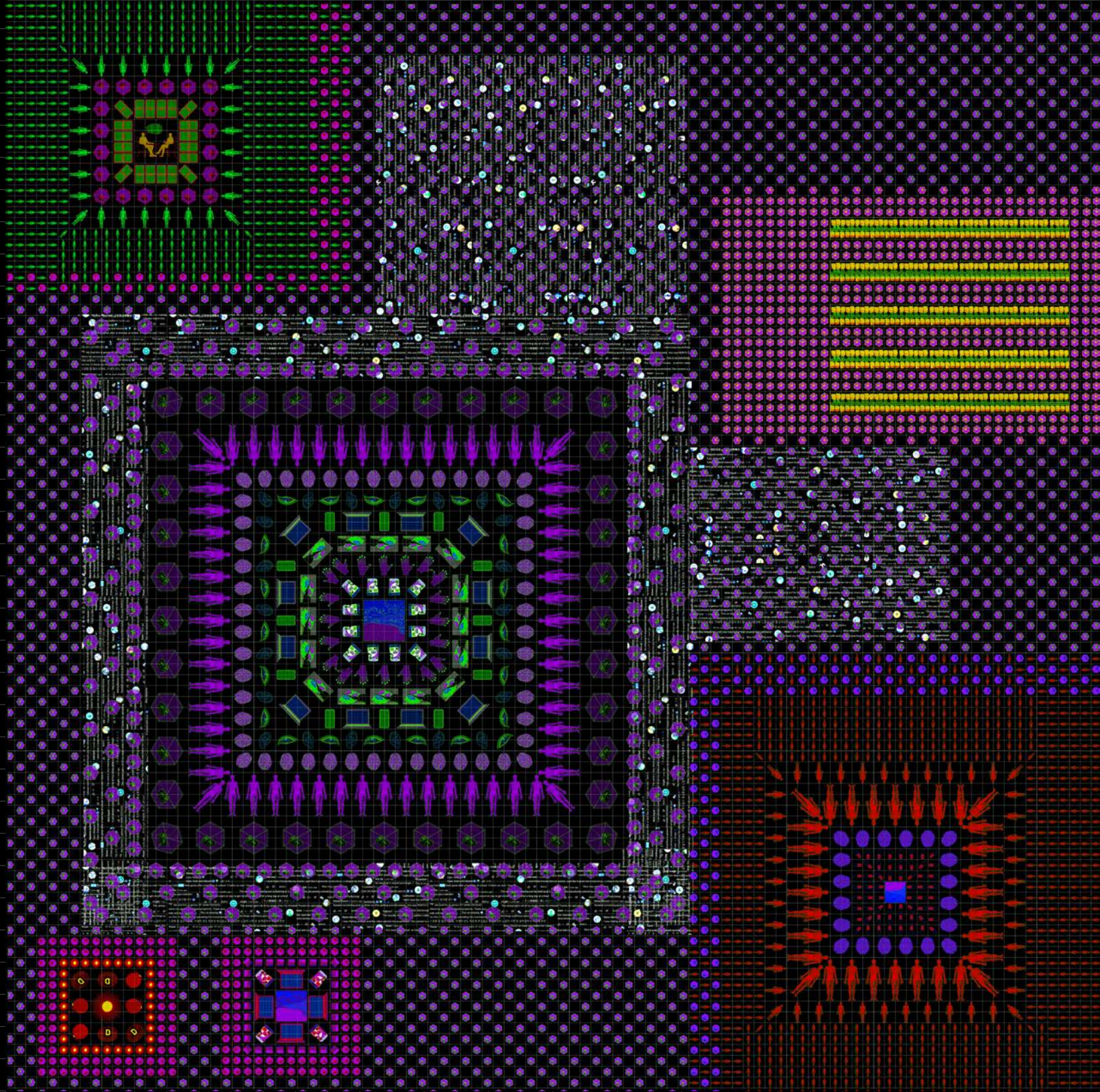
CONTENTS

Would acknowledging the possibilities of becoming through liminal space help overcome constrictive binaries of being?

Is it possible to utilize ASMR as a means of facilitating mediative engagement?

Would the liminal help us gain a deeper comprehension of the complexity of mental health?

^ cosmogram displaying the sets of containship placed on the individual resulting in collective isolation ^



^ cosmogram displaying the sets of containship placed on the individual resulting in collective isolation ^

^ cosmogram displaying the sets of containship placed on the individual resulting in collective isolation ^

CONTAINMENT OF THE INDIVIDUAL

7

## CONTAINMENT OF THE INDIVIDUAL

Convoluted by the subjective nature of the illnesses and the unclarity of their origins, depression, and anxiety are often oversimplified and centered on the individual. This focus is not only caused by the everchanging beliefs and debate of its causes, but also by the neoliberal idea of the individual and its production of individualistic solutions. Alongside the current bootstrap culture, solutions provided are delivered in forms that put the onus on individuals who already feel alone to solve issues on their own.

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CONTAINMENT OF THE INDIVIDUAL

CONTAINMENT OF THE INDIVIDUAL

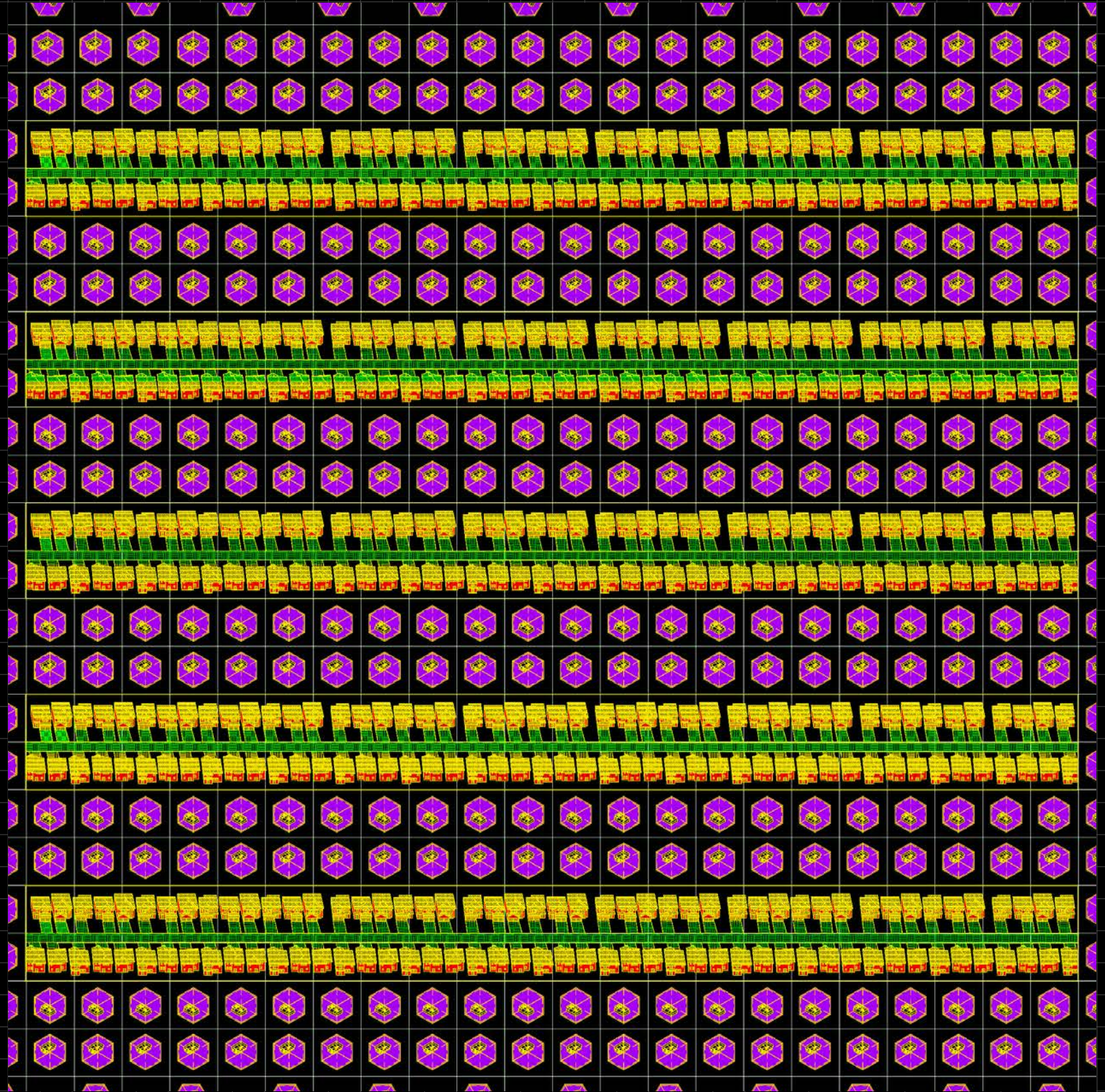
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CONTAINMENT OF THE INDIVIDUAL

Suburbia, with its promise of open space, and higher quality of life sells the dream of individualized housing that supposedly creates a sense of community. It seeks to bring its residents closer to nature and away from the dense metropolitan when in actuality, the vehicle-centered community and its sprawl promote a place for the collective to dwell together, separately.

^ drawing depicting the isolation of individuals caused suburbia's widening sprawl ^



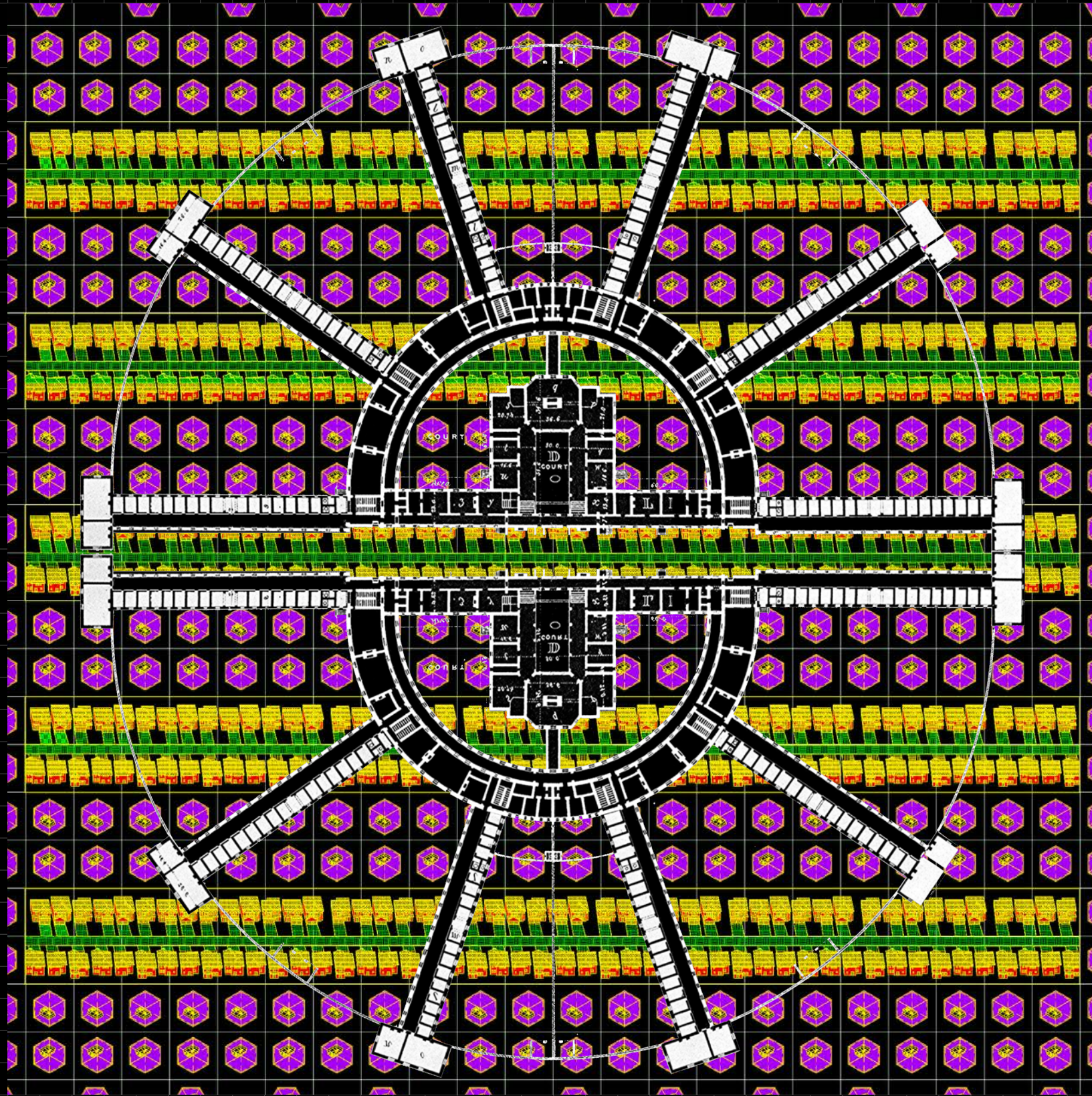
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^ drawing parallels of the asylum to the suburbia in its shift away from the urban city ^

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CONTAINMENT OF THE INDIVIDUAL

With an intent similar to the suburb, the mental asylum, which became prominent in the 19th century, sought to place individuals with mental illnesses in a natural environment away from the chaos of the city. Believing environments shaped behaviors, it used its architecture as part of the cure. By bringing patients away and moving them into large infrastructures, patients could be free from their social environment. These structures were built for easy surveillance, containment, and often reflect prison designs in their respective eras with individual bedrooms replacing prison cells.<sup>1</sup> Similarly, sanatoriums in the 1900s, which not only focused on physical healthcare but also mental healthcare, were built in rural areas disconnected from cities. Seen through its recurrent architectural language in projects such as the Sonnenblick sanatorium in Marburg and Aix-Les Bains, the buildings endeavored to bring nature to their inhabitants. Deep sun balconies mimicked beaches, which in some cases, connected to artificial beaches within the interior. In the latter, a twenty-five-meter floating and revolving solarium consistently adjusted itself to face the sun for its patients.<sup>2</sup>

CONTAINMENT OF THE INDIVIDUAL

<sup>1</sup> Stephen Verderber, *Innovations in Hospital Architecture* (New York: Routledge, 2010), p. 25.  
<sup>2</sup> Beatriz Colomina, *X-Ray Architecture* (Zürich: Lars Müller publishers, 2019), pp. 74–78.

CONTAINMENT OF THE INDIVIDUAL

12

The decline of asylum structures came in part from lack of maintenance, and overcrowding, but more importantly, with the change in the practice and view of psychiatry. With the rise of neurology, the focus shifted to the individual's physical body. With the introduction of anti-depressants such as Prozac and Zoloft, the responsibility and cause of mental illness are now transferred back to the individual.

MEDICATION

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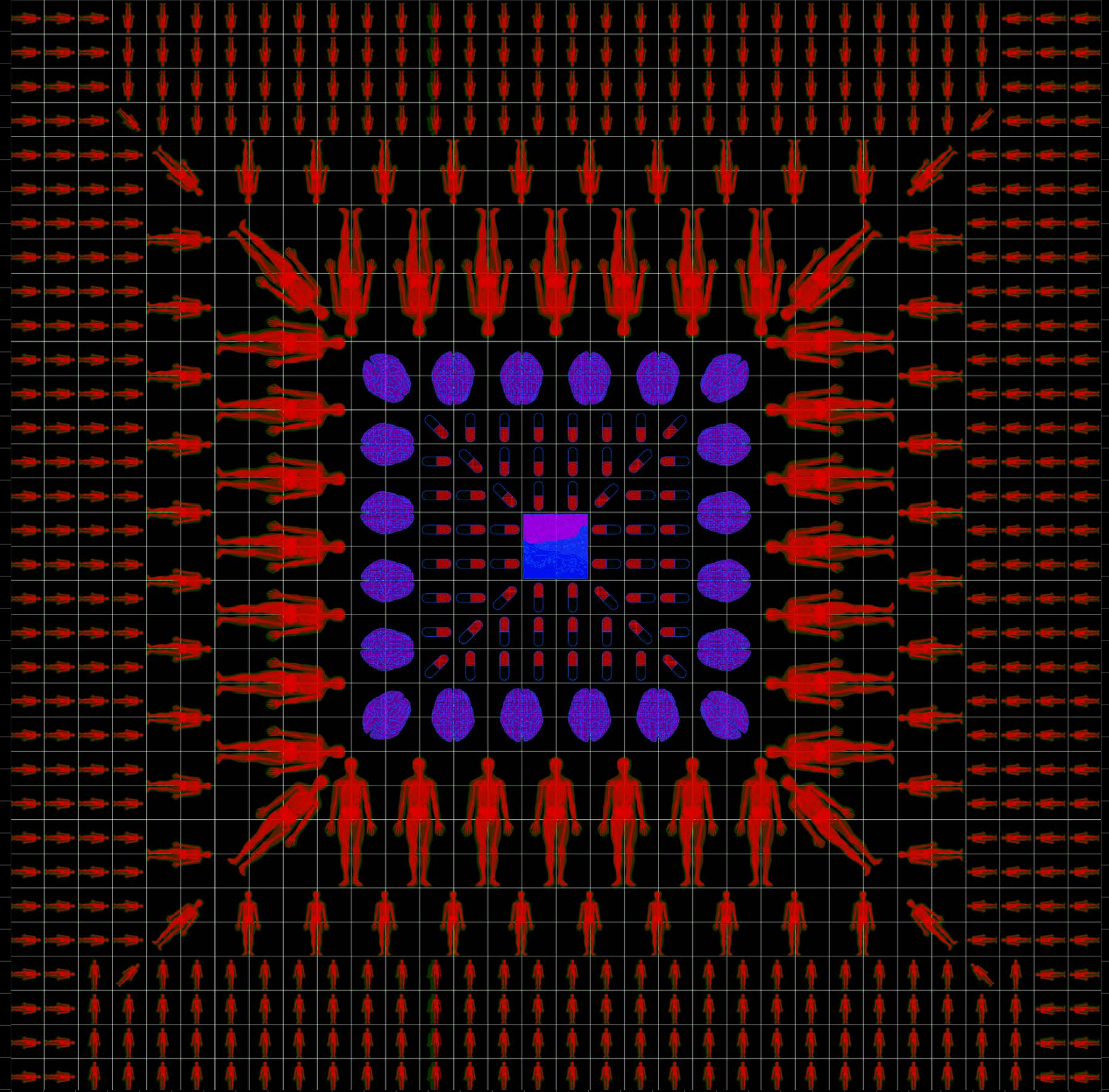
MEDICATION

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CONTAINMENT OF THE INDIVIDUAL

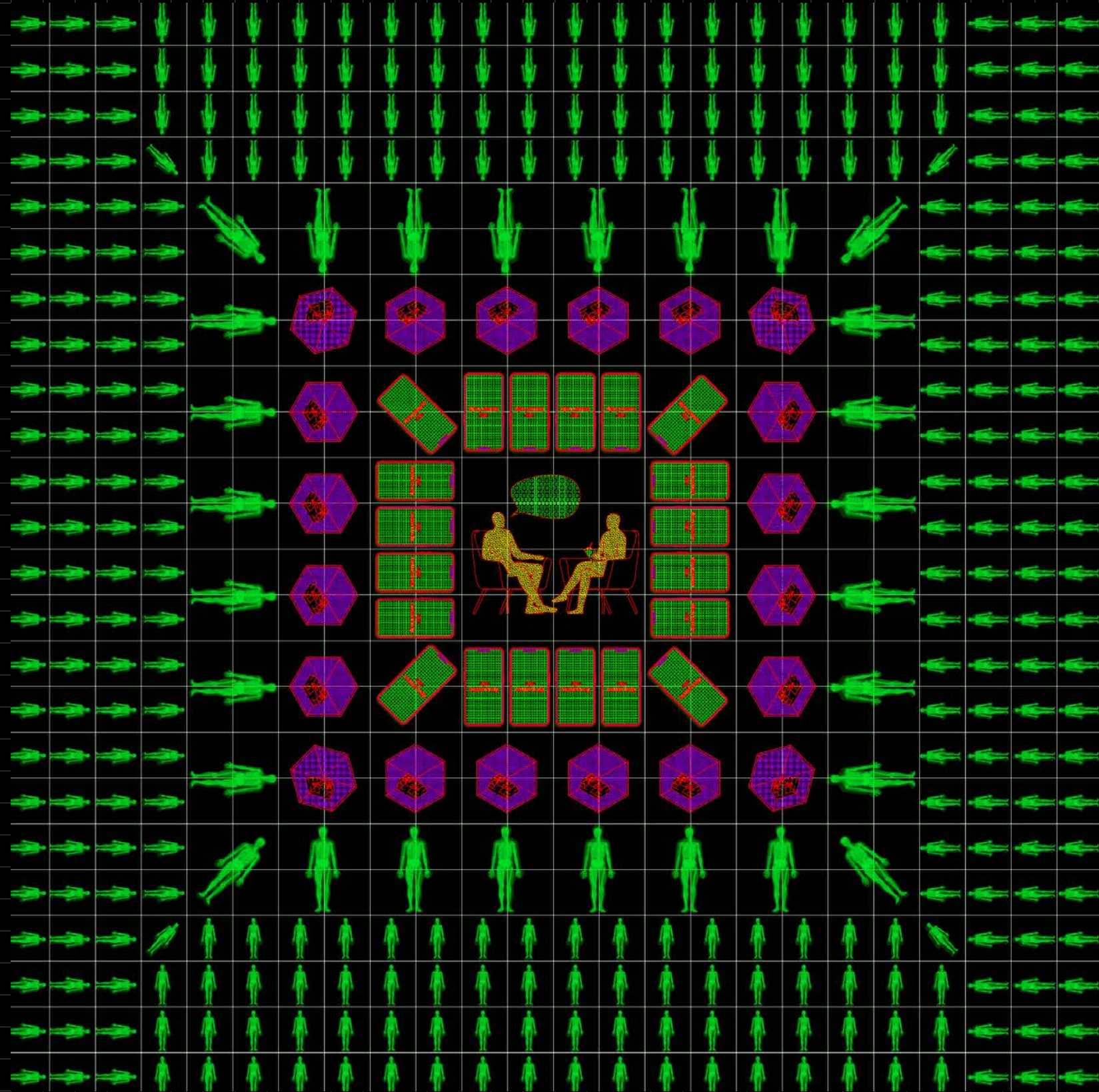
^ drawing indicating the shift of blame from the environment to the individual through medication ^



^ drawing indicating the shift of blame from the environment to the individual through medication ^

^ drawing indicating the shift of blame from the environment to the individual through medication ^

^ drawing depicting the various forms of one-on-one therapy contributing to the isolation of the individual ^



^ drawing depicting the various forms of one-on-one therapy contributing to the isolation of the individual ^

^ drawing depicting the various forms of one-on-one therapy contributing to the isolation of the individual ^

### CONTAINMENT OF THE INDIVIDUAL

15

Along with medication, one-on-one talking therapy such as cognitive behavioral therapy and interpersonal therapy is used today as a primary method of healing that targets the individual's mindset. However, not only does this methodology reinforce the illness as an individualized problem, but is also highly inaccessible due to either the high demand from understaffed public services or the expensive nature of private practices. This lack of accessibility in place for therapy creates the demand for more convenience through technological advancements such as therapy apps on the phone. Marketed as a cheap, convenient alternative, these tools further isolate and contain the individual to their domestic environment.

15

### CONTAINMENT OF THE INDIVIDUAL

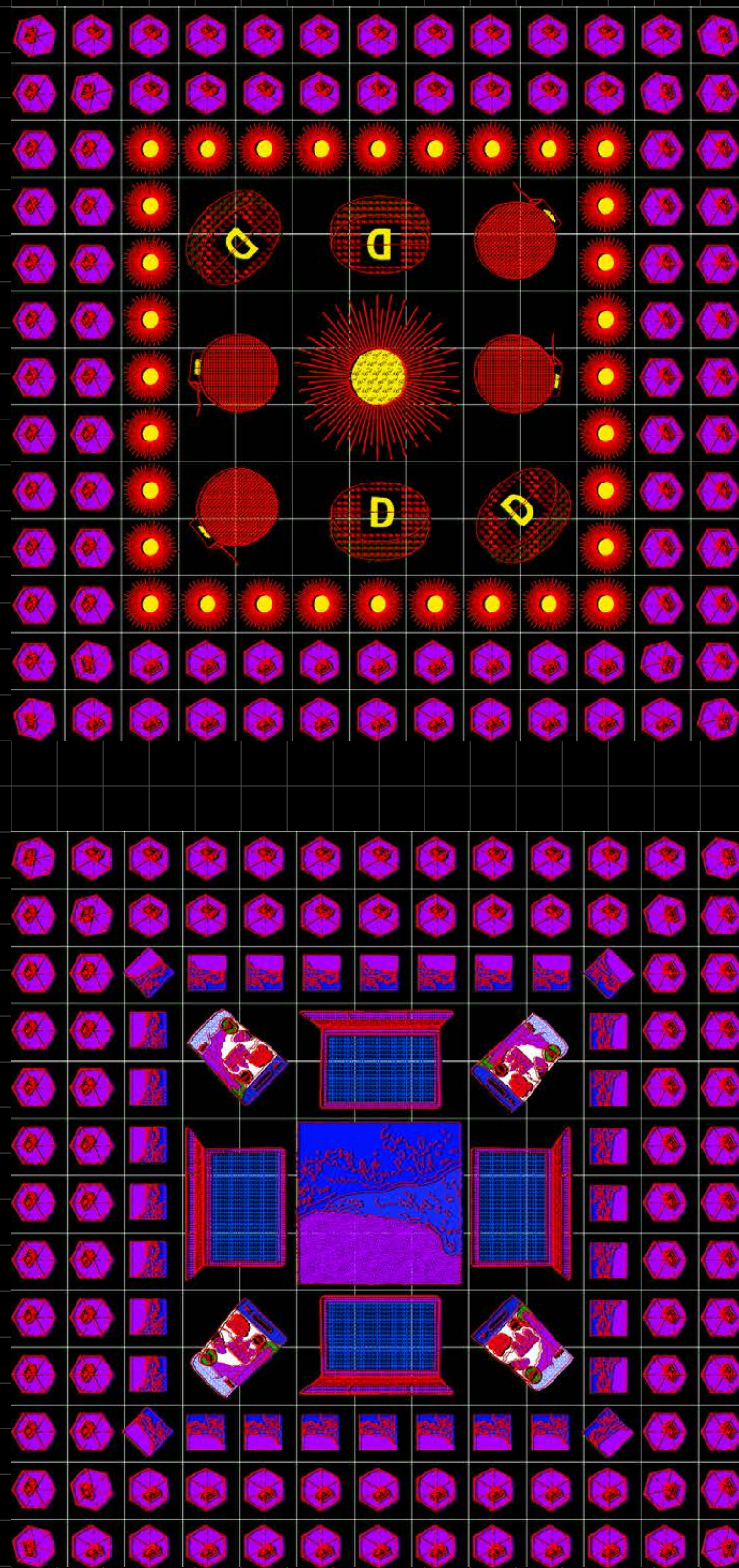
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Continuing this containment, instead of bringing the individual to nature, nature is now sold and packaged to the individual. Sunlight, crucial in regulating mood balances can now be supplemented through vitamin D pills and happy UV lights. Within one's bedroom, the beach can also now be packaged through ambient beach videos and playable kinetic sand.

^ drawings displaying methods of packaging nature into the home ^



^ drawings displaying methods of packaging nature into the home ^

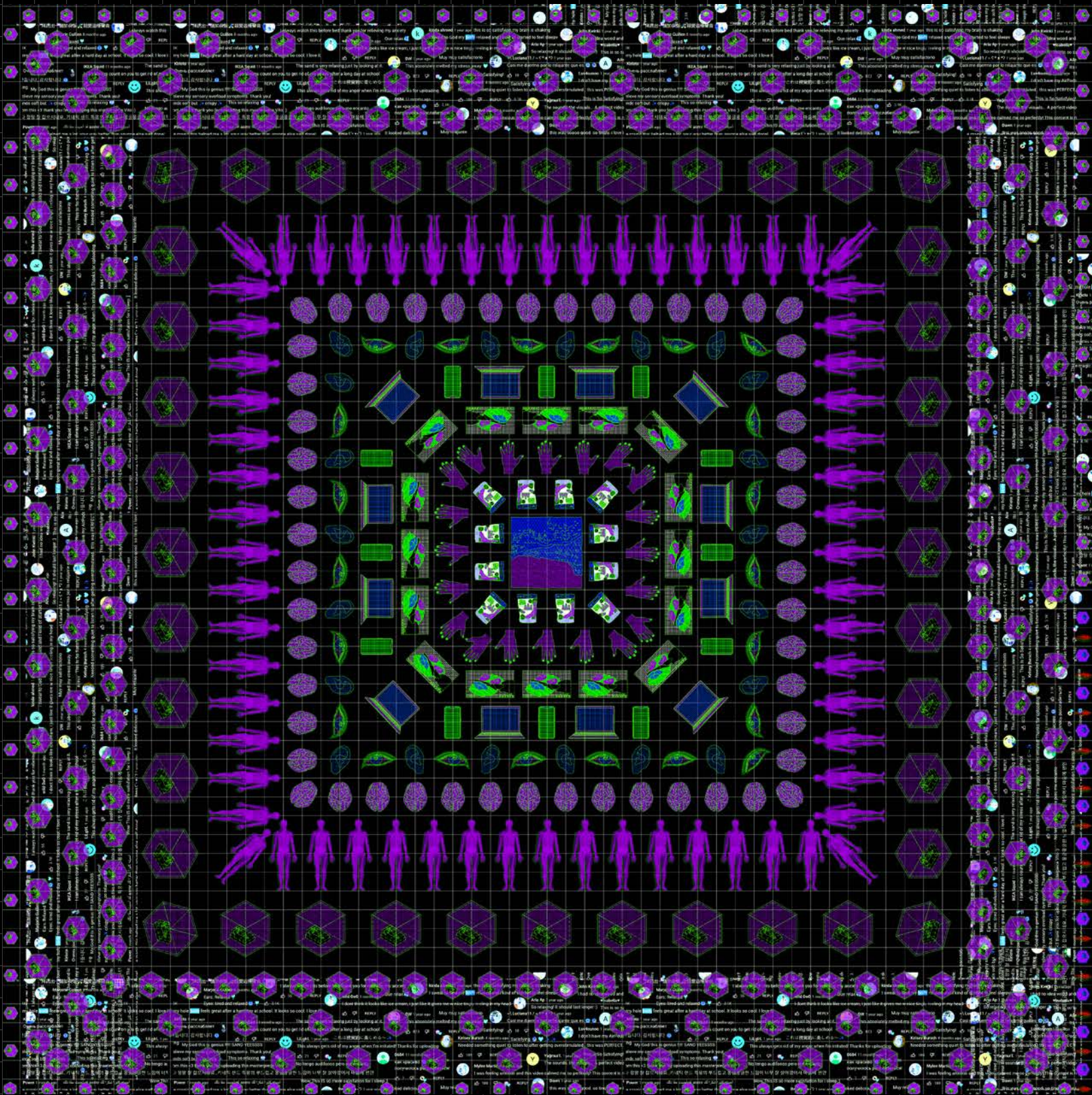
^ drawings displaying methods of packaging nature into the home ^

^ drawings displaying methods of packaging nature into the home ^

Autonomous Sensory Meridian Response is a relatively new phenomenon better known as ASMR. In this under-explored response, focus and isolation of audio-visuals through careful curation and mediation are used to stimulate feelings of pleasantness felt in the body and mind. Conceived through an online forum titled, 'weird sensation feels good' in 2007, the ASMR community proliferated through the social media platform, Youtube. Developing research suggests ASMR activates both the brain's reward and social behavior regions, thus creating a sense of connectedness, bonding, and emotional satisfaction.<sup>1</sup> As a result, distributed on social platforms, a new online community formed around this phenomenon and has been increasingly used as a self-prescribed form of mental healing. Although it provides healing and a sense of community, this digital space also contributes to further isolation with consumption happening within the individual's homes.

Without having to step outside of their domestic environment one can now access nature, remedy their mental health, and have their senses stimulated. The emergence of the ASMR community is a symptom and reflection of the collective isolation that resulted from neoliberal solutions packaged for the individual. The nature of ASMR points to the loss of haptic and embodied connections. It highlights the lack of community, care, and social dimension of mental health infrastructures.

<sup>1</sup> Bryson C. Lochte and others, 'An fMRI Investigation of the Neural Correlates Underlying the Autonomous Sensory Meridian-Response (ASMR)', *BioImpacts*, 8.4 (2018), 295–304



^ drawing depicts the process of ASMR making, creating both isolation and community ^

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CONTAINMENT OF THE INDIVIDUAL

CONTAINMENT OF THE INDIVIDUAL

^ drawing depicts the process of ASMR making, creating both isolation and community ^

SITES OF "ALTERNATIVE"  
MENTAL HEALING

THE SOCIAL

la borde clinic

mutual aid

THE BODY

bottom-up treatment

stereotypies

THE SOCIAL BODY

Ndeup ritual

qi gong

ASMR

Initiated by Jean Oury and Felix Guattari in 1953, La Borde clinic, which still runs today, is one of the first to operate on the humanistic psychiatric care model of institutional psychotherapy conceived in France.<sup>1</sup> Grown out of the distaste of asylums and their treatment towards their patients, institutional psychotherapy sought to decentralize traditional hospital networks and organizations. The model ran on a couple of essential anti-bureaucratic policies and guides as a means to promote a more humanistic approach to psychiatric care. For instance, open-door policies in institutional psychotherapy encourage free movement that enables the forging of social links not only amongst patients but also with members of staff. The policy supports the model's non-hierarchical organization and the transversality of social roles within. With no implementation of uniforms, and the equal distribution of both financial and administrative roles amongst patients and caregivers, the model promotes a community born out of mutual care and support.<sup>2</sup> As Oury describes, institutional psychotherapy "is perhaps best defined as the attempt to fight, every day, against that which can turn the collective whole towards a concentrationist or segregationist structure".

To facilitate the policies that define the nature of the psychiatric model, Oury bought a château as opposed to a hospital, prison, or school which were common typologies that hosted psychiatric care during the period. The various interlinking spaces of gathering within the architecture encourage the clinic's frequent group activities, meetings, and events. As inhabitants of La Borde can wander freely between the exterior grounds and the interior of the castle, it allows for the occurrence of social intimacies and activities such as the summer play all members put on and partake in annually in natural unconfined spaces of the exterior.<sup>3</sup>

1 Kim Doan, David de Freitas, and Thomas Gargot, 'Institutional Psychotherapy', p. 2.  
 2 Doan, de Freitas, and Gargot, pp. 3-4.  
 3 La Moindre des Choses, dir. by Philibert Nicolas, 1996.

^ film stills from 'La Moindre des Choses' showing La Borde's interior and exterior ^



clinic grounds also include areas for sport activities



connections of interior and exterior



interior gives no sense of institutionalization with operable windows and open door policies



shared bedrooms



la borde château



summer play rehearsals



activities taking place in both the foreground and background displays the versatility of the clinic grounds



different activities happening simultaneously in one space



adjoining rooms create interlinking spaces that host both single and multiple events

^ film stills from 'La Moindre des Choses' showing La Borde's interior and exterior ^

Similar to ASMR in filling the gap in health infrastructures, mutual aid, and solidarity clinics have historically provided health care and supplies to those who fall short of and lack thereof formal infrastructures. Born out of the absence of care and systemic social isolation, mutual aid focuses its principles on understanding why there is a lack of what is needed, expanding solidarity, building movements, and solving issues through the collective.<sup>1</sup> Run in a non-hierarchical, non-bureaucratic manner, it facilitates new models of mutual care, accessibility, and collectivity in the face of crisis. To remedy the issues of care, one must also look outside their intimate circle of relationships to the collective environment they inhabit.<sup>2</sup>

The re-emergence of the radical therapy concept within feminist activism has been prominent in its aim at providing mental healthcare for the marginalized. Radical therapy, a concept developed in the late 1960s with similar concepts to institutional psychotherapy, aimed to “democratize and de-professionalize therapeutic tools as a means for social empowerment and political changes”.<sup>3</sup> Methods of implementing this change included non-hierarchical group healing. Questioning diagnosis processes and the dynamic between patients and therapists, feminist therapy approaches look to radical therapy’s focus on group work and the building of social networks and relationships to empower the individual.<sup>4</sup>

1 Dean Spade, *Mutual Aid: Building Solidarity during This Crisis (and the Next)* (London ; New York: Verso, 2020).  
 2 *The Care Manifesto: The Politics of Interdependence*, ed. by The Care Collective and others (London ; New York: Verso Books, 2020).  
 3 'Feminist Health Care Research Group: A Special Issue in Power - Experience - Kunstinstituut Melly' <<https://www.kunststituutmelly.nl/en/experience/1323-feminist-health-care-research-group-a-special-issue-in-power>>  
 4 Rebecca Toporek and others, *Handbook for Social Justice in Counseling Psychology: Leadership, Vision, and Action* (2455 Teller Road, Thousand Oaks California 91320 United States: SAGE Publications, Inc., 2006), pp. 240-41



West Philly Bunny Hop's mutual aid initiative during the pandemic in local parks



SprengelHaus shop in Berlin as a space for radical therapy



Occupy Sandy, a mutual aid group set up in a church after the storm left many newyorkers without supplies

Spaces of mutual aid and new forms of radical therapy come in various forms due to their self-organized nature. The common thread of similarity in the physical space for these organizations is the easily accessible publicness and localness of its point of gathering. To facilitate the act of social care, the spaces themselves need to be in some way co-owned by everyone and belong to the collective. In addition, the spaces of care extend beyond the physical into the digital through the sharing of resources and support online.<sup>5</sup> Carried out in feminist groups such as the Feminist Health Care Research Group based in Berlin, the group hosts feminist radical therapy groups in local neighborhood shops, venues, and spaces whilst openly sharing communal tools and research in relation to healthcare.<sup>6</sup>

5 The Care Collective and others.  
 6 'Feminist Health Care Group' <<https://www.feministische-recherchegruppe.org/resources.html>>

The importance of the body in relation to mental health links highly with the often overlooked senses, interoception, and proprioception. Proprioception sense refers to the awareness of one's body in relation to itself and space. Interoception, on the other hand, refers to the perception of sensations from inside the body such as the heartbeat and breathing. Both are integral to the regulation of emotions through their connections with autonomic nervous system activities.<sup>1</sup> Physical sensations help physically and emotionally establish a relationship with the self and the surroundings to the self. By monitoring within and around the body, the brain, and its consciousness play a crucial role in maintaining inner physical and emotional equilibrium to keep the body safe.<sup>2</sup> Furthermore, depression often includes emotional and physical symptoms such as anhedonia, the reduced ability to feel pleasure, lethargy, social withdrawal, and movement. Compared to healthy levels, there is a decreased activation in brain regions involving interoception and emotional control within depressed individuals.<sup>3</sup> With feelings of isolation and aloneness prevalent, the sense of disconnectedness can be alleviated through the awareness of one's own body and its sensations, thus regaining one's lost presence.

Bottom-up treatment studied predominately through Post Traumatic Stress Disorder, informs the interconnectedness of the mind and body. Instead of talking therapy, bottom-up treatment approaches healing through bodily sensations. In formal settings, treatments are practiced through play, sand, and EMDR therapy. Other informal methods of bodily healing include bilateral stimulation, progressive muscle relaxation, peripheral relaxation technique, guided visualization, rhythmic movement, focused breathing, and body scans. All methods use sensory as a focus and guide to become attuned to one's own bodily sensations and its interoception and proprioception senses.

1 Cynthia J. Price and Carole Hooven, 'Interoceptive Awareness Skills for Emotion Regulation: Theory and Approach of Mindful Awareness in Body-Oriented Therapy (MABT)', *Frontiers in Psychology*, 9 (2018), 798  
 2 Bessel A. Van der Kolk, *The Body Keeps the Score: Mind, Brain and Body in the Transformation of Trauma* (London: Penguin Books, 2015), pp. 93-94.  
 3 Laura A. Harrison and others, 'The Importance of Sensory Processing in Mental Health: A Proposed Addition to the Research Domain Criteria (RDoC) and Suggestions for RDoC 2.0', *Frontiers in Psychology*, 10 (2019), 103

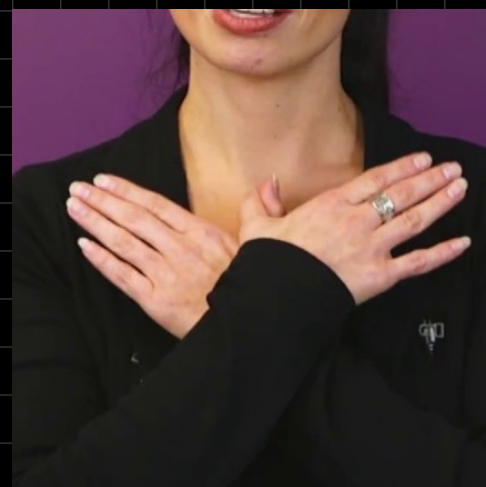
SITES OF "ALTERNATIVE" HEALING

SITES OF "ALTERNATIVE" HEALING

^ different bottom-up techniques for healing ^



EMDR therapy



bilateral techniques



sand therapy

^ different bottom-up techniques for healing ^

^ different bottom-up techniques for healing ^

^ different bottom-up techniques for healing ^

Another form of bodily healing is through the repetitive movement acted out by people with autism spectrum disorders, called stereotypy or informally, stimming. Unlike tics, stimming is a form of self-stimulation as a means to protect against overwhelming environments and/or negative emotions.<sup>1</sup> The action is often focused on one repetitive movement such as clapping, rocking, headbanging, or the repetition of noises. The sensory provided by the stimulation acts to calm and soothe the distressed individual. As stimming can become unsafe, colorful fidget toys are usually used to prevent self-harming stimming behaviors. In recent years, visual stimming in the form of colorful sensory videos on YouTube has grown in popularity within the community as a safe non-physical alternative. In parallel, ASMR, a sensory stimulant for its viewers, is repeatedly sought out as a daily ritual one partakes in, to soothe and calm the mind before sleep. Coincidentally, colorful toys used for stimming such as putty and slime are often subjects used in ASMR videos.

<sup>1</sup> Allison B. Cunningham and Laura Schreibman, 'Stereotypy in Autism: The Importance of Function', *Research in Autism Spectrum Disorders*, 2.3 (2008), 469-79

^ physical and digital methods of stimming ^



physical stimming toys



digital stimming visual

^ physical and digital methods of stimming ^

^ physical and digital methods of stimming ^

^ physical and digital methods of stimming ^

The Ndeup ritual in Senegal - Ndeup, meaning to return - is a communal ceremony specifically for mental illness.<sup>1</sup> Done for either an individual or group, mental illness is not blamed on the individual but rather seen as an external entity the communal group can overcome together. Having performed the ritual himself, Solomon describes the experience as an enabler “to think about depression as a thing external to, and separate from” himself.<sup>2</sup>

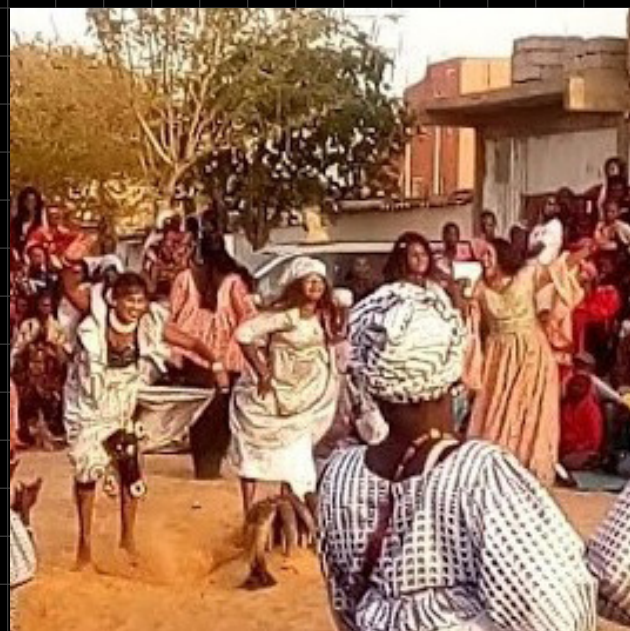
The animist tradition of the Lebu people takes place in the penthie, the village square, where the core life of the community thrives with the exchange of goods, services, and knowledge. The public square, which hosts other rituals, allows for the invitation of the community and persons non-associated with the suffering to join the communal ceremony. As part of the ritual, the subject(s) take part in a sequence of intimate physical acts with materials of the earth such as dry leaves, animals, and members of the community. With the accompaniment of drums, dancers, and the cheering of onlookers, the Ndeup ritual forges social bonds whilst providing a sense of comfort in physical movement, sound, procedure, and intimate community within the suffering individual.<sup>3 4</sup>

<sup>1</sup> *The Return: The N'Duep Healing Ceremony*, dir. by Abbey Leslye, 2015.

<sup>2</sup> 'The Longest Night | Andrew Solomon' <<https://andrewsolomon.com/articles/the-longest-night/>>

<sup>3</sup> Berliner Festspiele, 'Mansour Ciss Kanakassy: "Ndeup-Ritual" - Immersion' <[https://www.berlinerfestspiele.de/en/berliner-festspiele/programm/bfs-gesamtprogramm/programmdetail\\_320369.html](https://www.berlinerfestspiele.de/en/berliner-festspiele/programm/bfs-gesamtprogramm/programmdetail_320369.html)>

<sup>4</sup> Andrew Solomon, *The Noonday Demon: An Anatomy of Depression* (London: Vintage, 2002), p. 170.





Qi Gong, a Chinese communal practice refined and developed over a thousand years, involves slow movements with breathing exercises. Switching between dynamic and meditative techniques, the exercise takes the body through gentle movements or static postures focused on the breath. Often recommended to patients with depression and anxiety, the practice is seen as a mood balancer. <sup>1</sup>

The practice of Qi Gong is commonly done in public parks and squares with its fruition amongst friends or the local community. There are no fees nor requirements or equipment needed to join the activity, and although mostly practiced by an older demographic, the exercise itself is not exclusive to this group. It is rare to see a group of fewer than 5 individuals practicing. Proven to improve psychological well-being, Qi Gong not only brings body awareness to the individual but also provides peer learning and social support integral to psychological healing.<sup>2</sup>

<sup>1</sup> 'Qigong and Tai-Chi for Mood Regulation', 5 February 2021 <<https://www.networks.nhs.uk/nhs-networks/tai-chi-chi-kung-for-rehabilitation/news/qigong-and-tai-chi-for-mood-regulation>>

<sup>2</sup> Fang Wang and others, 'The Effects of Qigong on Anxiety, Depression, and Psychological Well-Being: A Systematic Review and Meta-Analysis', *Evidence-Based Complementary and Alternative Medicine*, 2013 (2013), 1-16

^ image of qi gong being practiced in a park ^



^ image of qi gong being practiced in a park ^

^ image of qi gong being practiced in a park ^

^ image of qi gong being practiced in a park ^

ASMR is unique in its undefinable and at times contradictory qualities. On a social scale, ASMR allows persons with mental illnesses to publicly express and share their troubles through private anonymity. Still attached to stigma, this allows for public expression in private safety. On a personal scale, studies have shown that the satisfaction felt through ASMR is achieved by experiences that elicit both positive and negative feelings. Comparably, strong emotional experiences often involve a blending of juxtaposing emotions. Nostalgia, a deep sentimental yearning, for instance, is a meld of both happiness and sadness. ASMR similarly contains components that involuntarily arouse a complex emotional response.<sup>1</sup> Not only stimulating emotions, but ASMR also generates synesthesia in which viewers feel tactility through the exaggeration of audio-visuals. With its ability to trigger a physical response, viewers describe that by watching the videos, it feels as if they are partaking in action and sensing the material themselves. In addition, the capability of ASMR to intrigue, stimulate and capture its viewers is due to the uncanniness it possesses. The medium's use of editing, exaggeration, and isolation presents its content as familiar and at the same time unfamiliar.

Online platforms facilitate virtual public spaces in which individuals can enter and leave, gather and meet without any obligations or requirements. Not confined to the same set of rules, organization, and visibility as the tangible world, the flexible properties of the virtual foster the growth of autonomous, non-hierarchical communities. Hosted in this digital environment, ASMR is successful in mental healing due to the ability of viewers to share and identify with others who feel the same emotional and bodily sensations believed to be unique to the individual. Symptoms of depression and anxiety include feelings of isolation and loneliness. Thus, allowing the individual to connect in a social context without hierarchy or authority dispels individual suffering and blame to create feelings of collective mutual understanding and support.

<sup>1</sup> Giulia Lara Poerio and others, 'More than a Feeling: Autonomous Sensory Meridian Response (ASMR) Is Characterized by Reliable Changes in Affect and Physiology', ed. by Jane Elizabeth Aspell, *PLOS ONE*, 13.6 (2018)

SITES OF "ALTERNATIVE" HEALING

SITES OF "ALTERNATIVE" HEALING

^ various ASMR forms and the comment box as a social space ^



Jon 2 years ago  
i went from depressed, to stress to less watching this video :)

Although ASMR contributes to the containment of the individual, the online community acts as a space between the home, and the other extreme, the psychiatric hospital. It is a relevant communal response that reflects the culture and social dynamic prevalent today.

Autumn Feuille 2 years ago  
I was really stressed one day and I decided to look for satisfying videos and I found you now I watch when I'm stressed from school or thinking I need to be perfect



^ various ASMR forms and the comment box as a social space ^

^ various ASMR forms and the comment box as a social space ^

^ various ASMR forms and the comment box as a social space ^

METHODOLOGY

3

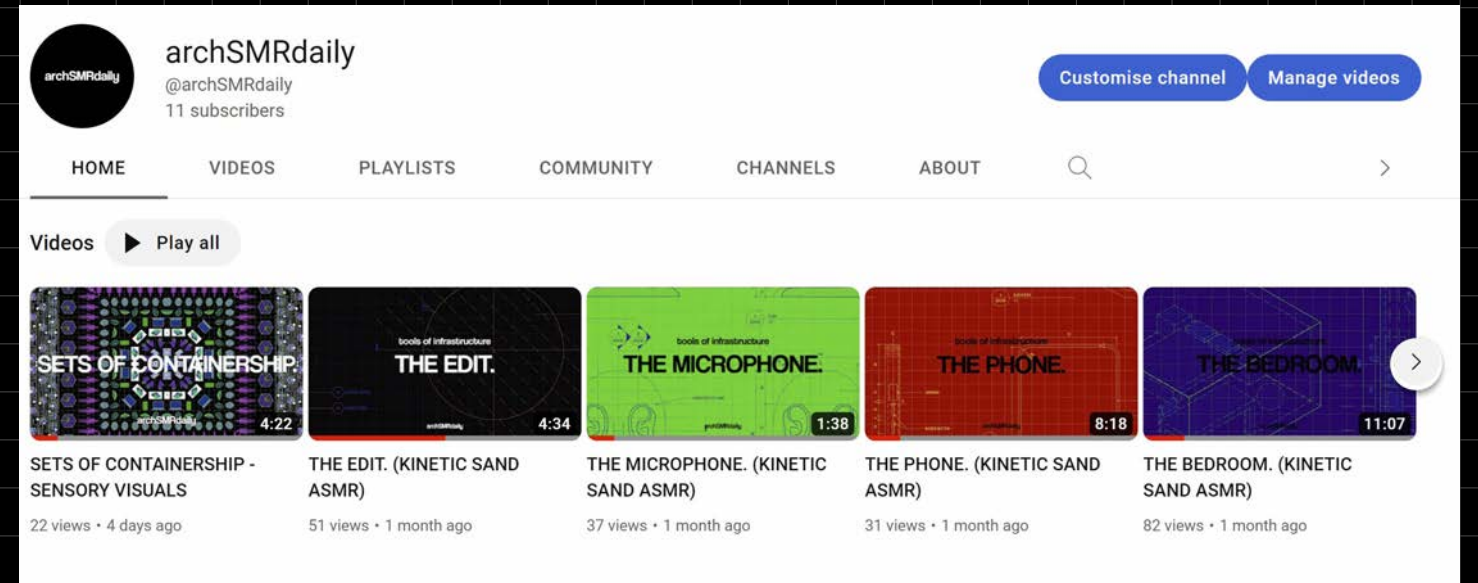
# ITERATIONS + DEVELOPMENT

+

METHODOLOGY

3

YOUTUBE CHANNEL



As aforementioned, digital platforms such as YouTube and Tiktok are important spaces for congregating. By publishing works through the project's YouTube channel, *archSMRdaily*, not only can it produce healing content as a means to give back to the mental health community, but it can also begin to analyze and receive feedback in real-time on the effects of the project on actual members of the ASMR community. Simultaneously, the YouTube channel serves as a platform for both the collection and distribution of developing research on the subject.

Creating a youtube channel brought the project insight into the workings of being a content creator and the also engaging and therapeutic processes of making content instead of experiencing.

Youtube Channel:

<https://www.youtube.com/@archSMRdaily>

Collection and Distribution of research through playlists:

<https://www.youtube.com/@archSMRdaily/playlists>

YOUTUBE CHANNEL

ITERATIONS + DEVELOPMENT

3

ITERATIONS + DEVELOPMENT

3

DEVELOPMENT

DEVELOPMENT



Early models with the use of kinetic sand to experiment with the making of ASMR videos.

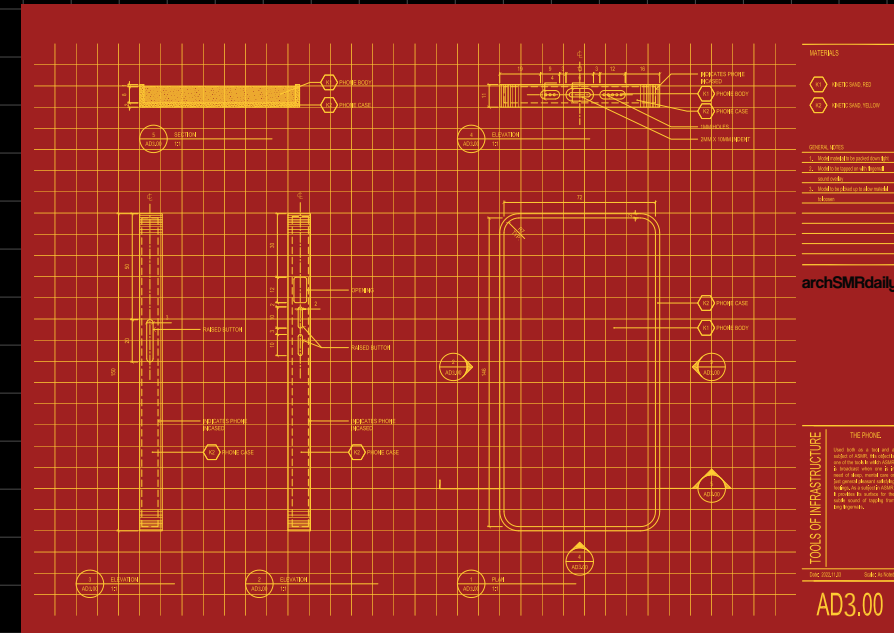
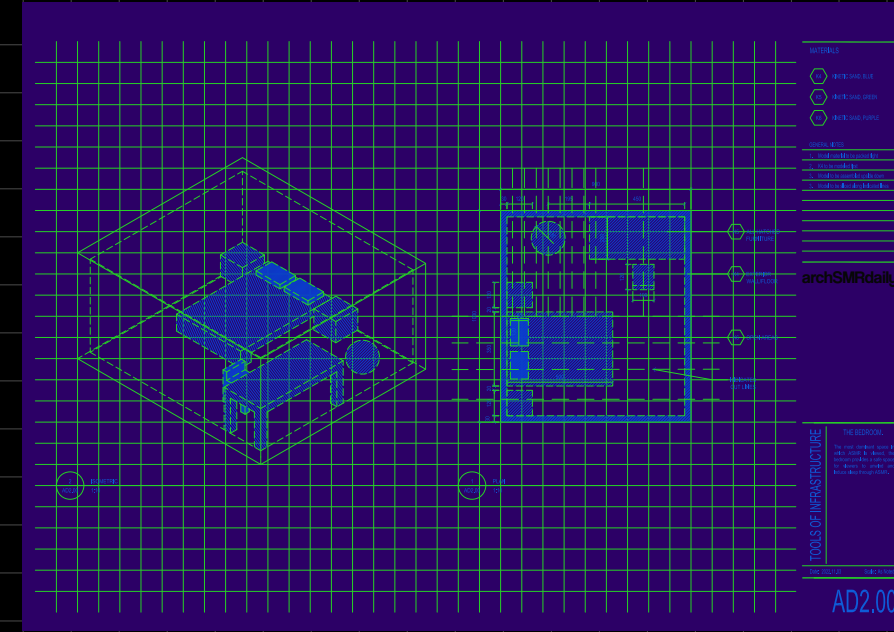
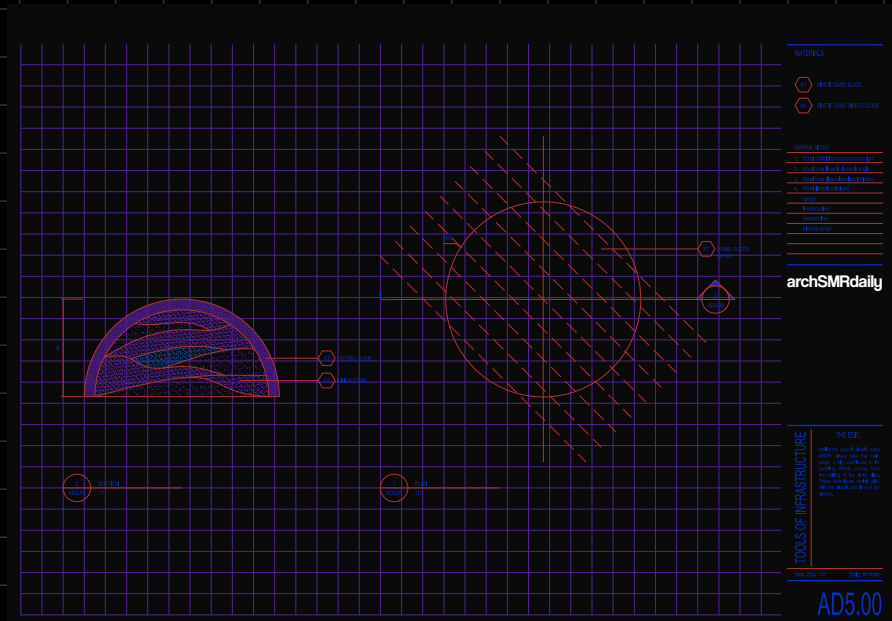
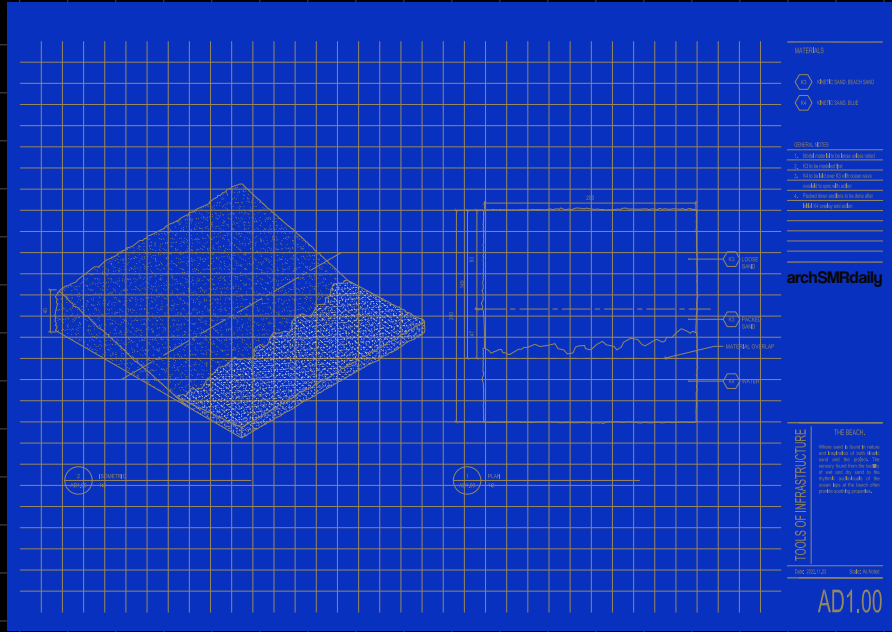
DEVELOPMENT



DEVELOPMENT

DEVELOPMENT

DEVELOPMENT



DEVELOPMENT

40

DEVELOPMENT

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DEVELOPMENT

41

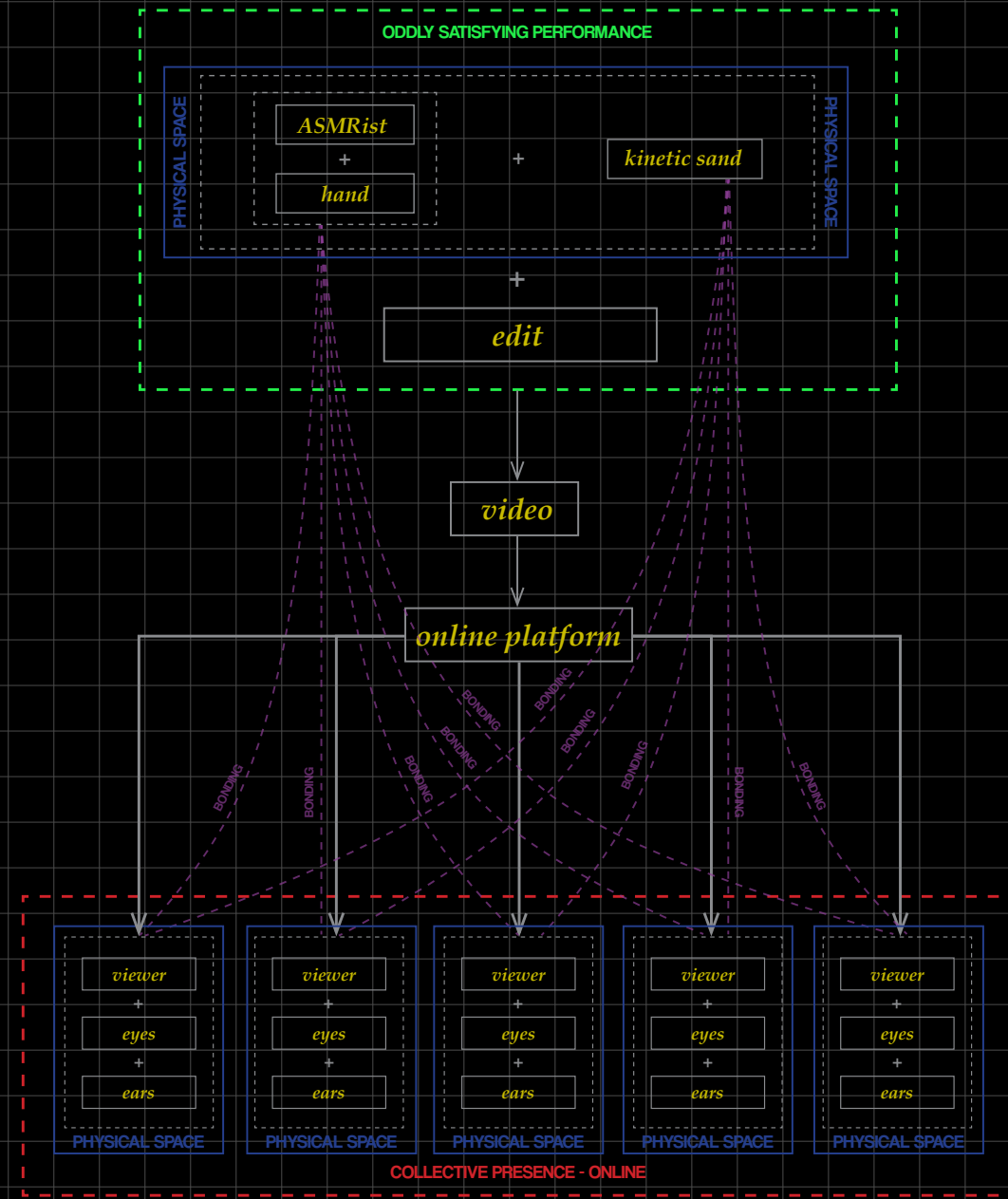
DEVELOPMENT

41

drawings treated as steps and drawings for the making of the ASMR video

DIAGRAM

Φ



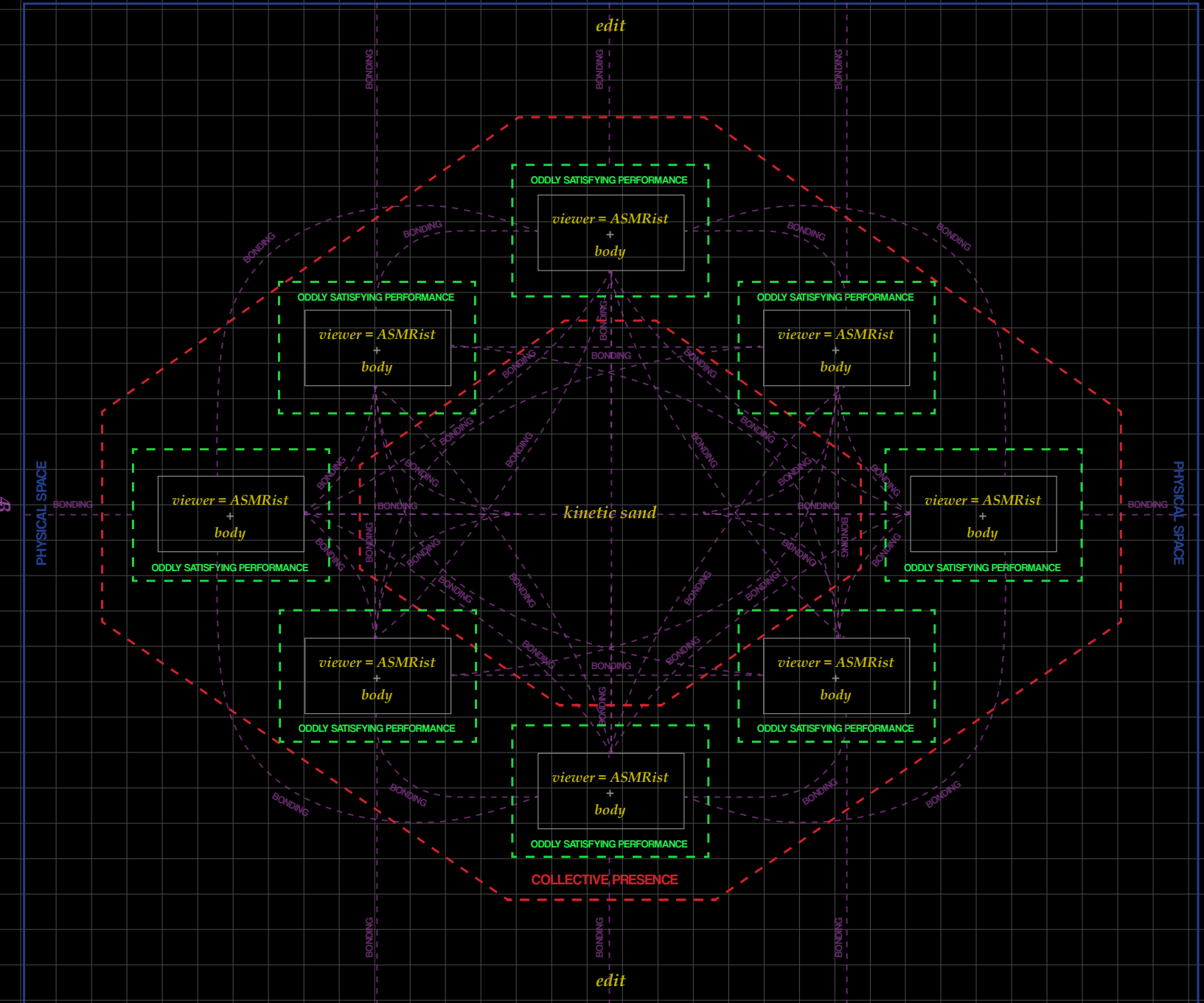
DIAGRAM

Φ

the project initially looked at translating the ASMR network into a physical space of gathering for mental health.

DIAGRAM

Φ



DIAGRAM

Φ

DEVELOPMENT

Φ

DEVELOPMENT

Φ

DEVELOPMENT

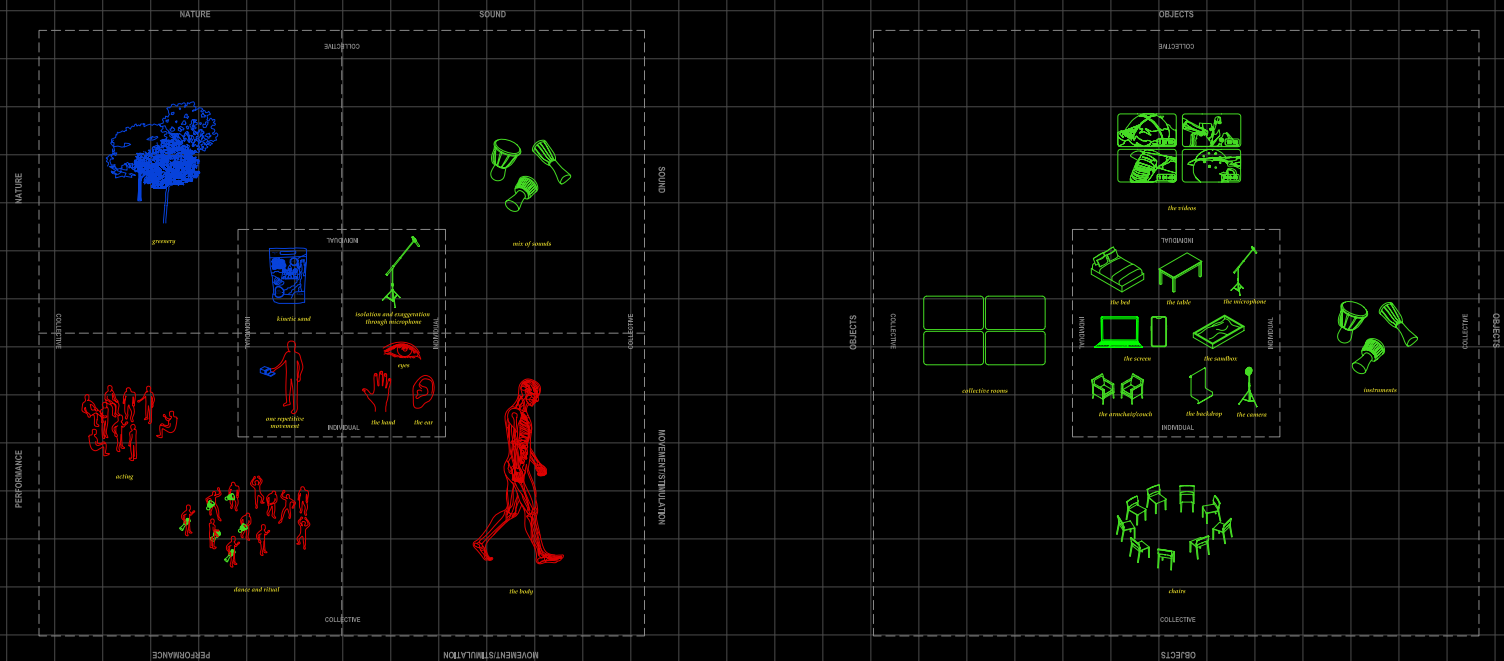
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DEVELOPMENT

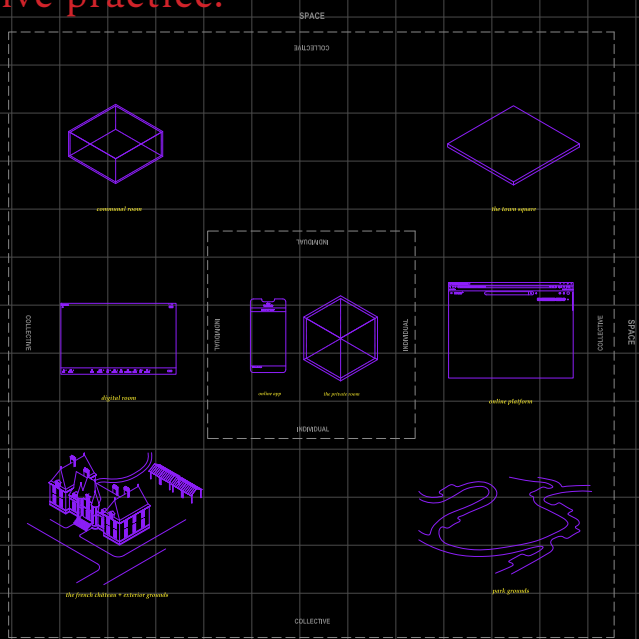
Φ

SPATIAL ANALYSIS

#



the project looked at spaces made or set up specifically for mental health when it still had the initial intention of translating the ASMR network into a physical space. It analyzed spaces that were for individual and collective healing to observe what implications were necessary to transform individual healing into a collective practice.



#

SPATIAL ANALYSIS

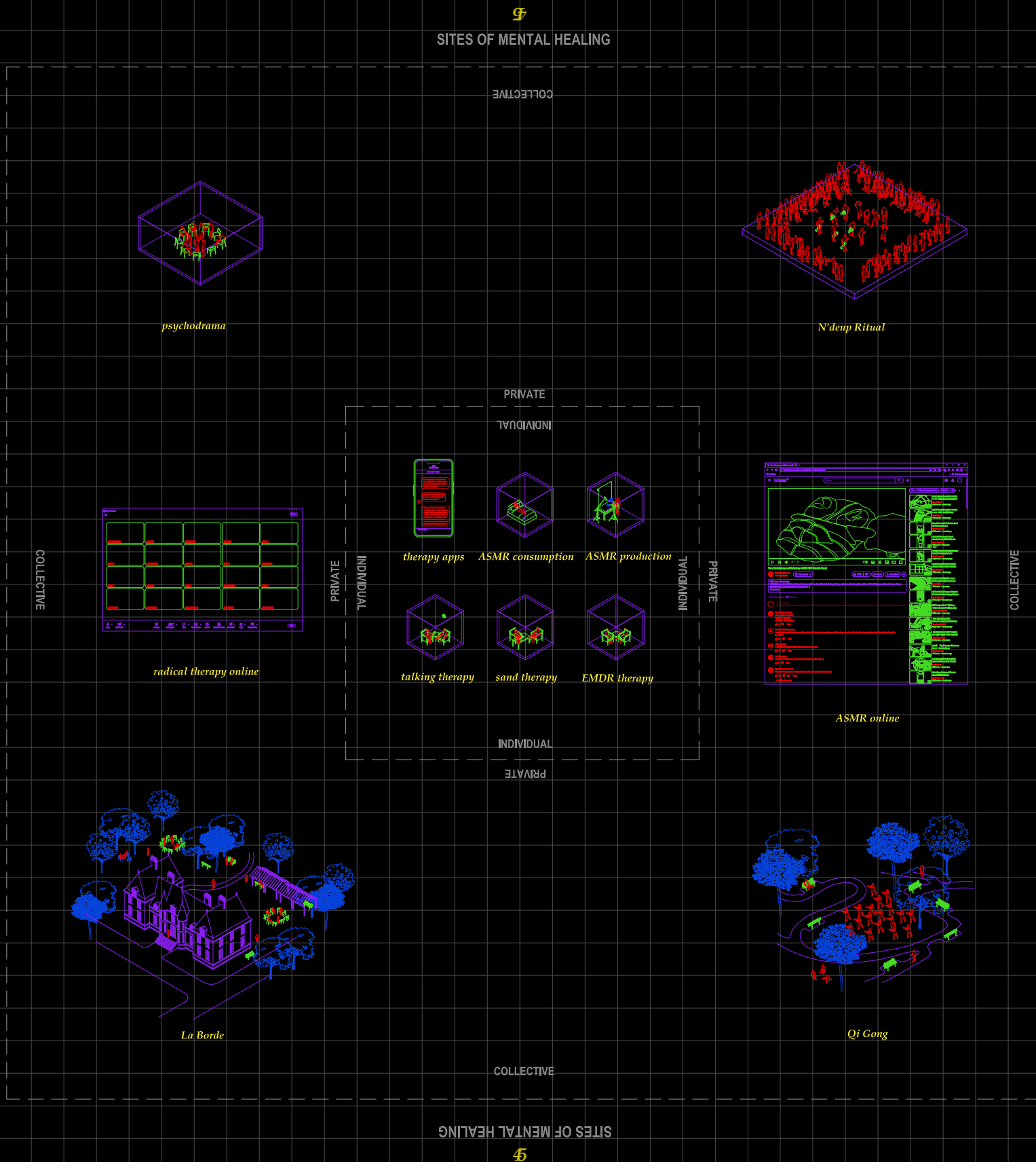
DEVELOPMENT

#

DEVELOPMENT

DEVELOPMENT

SITES OF MENTAL HEALING

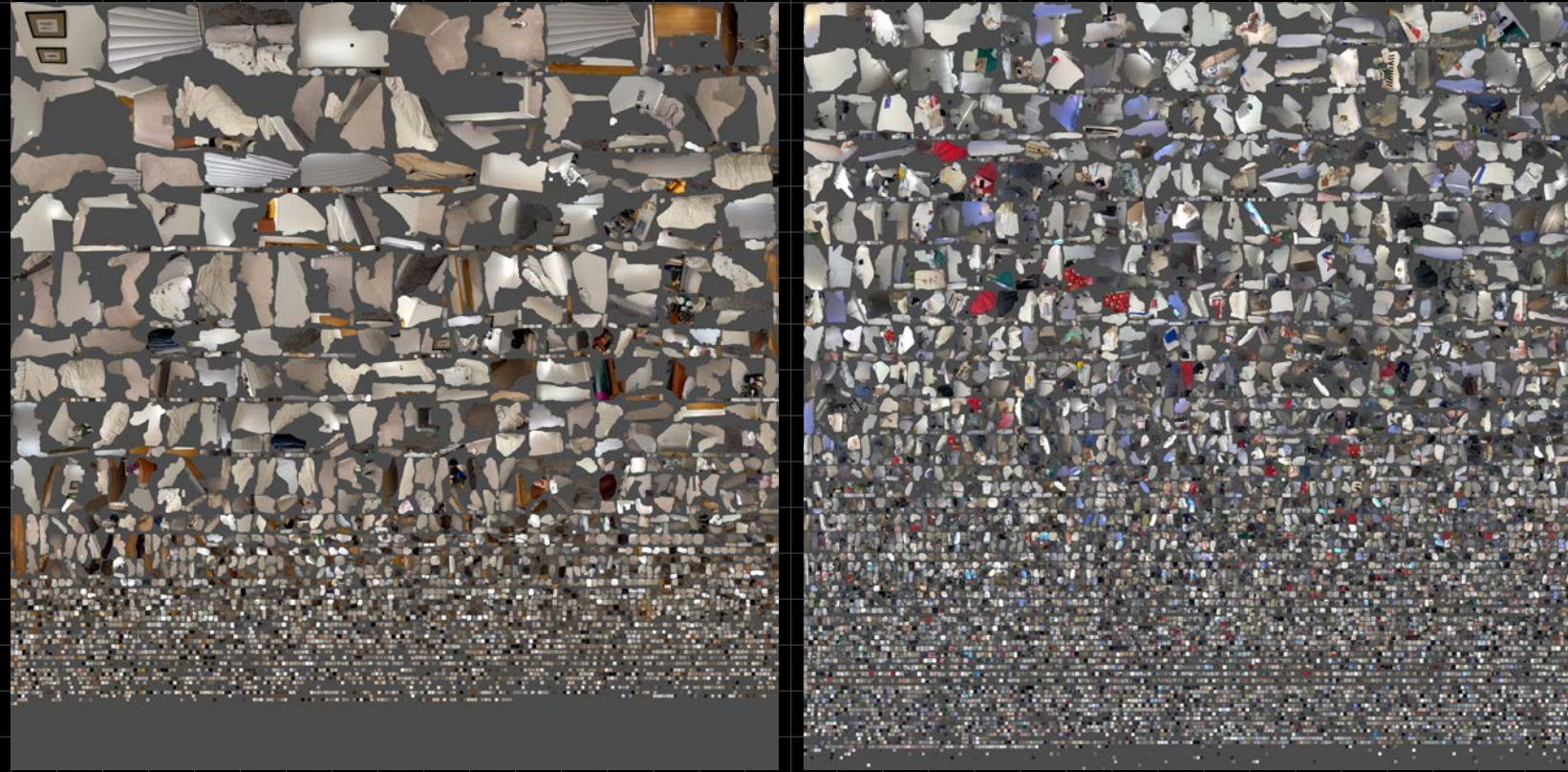


SPATIAL ANALYSIS

DEVELOPMENT

DEVELOPMENT

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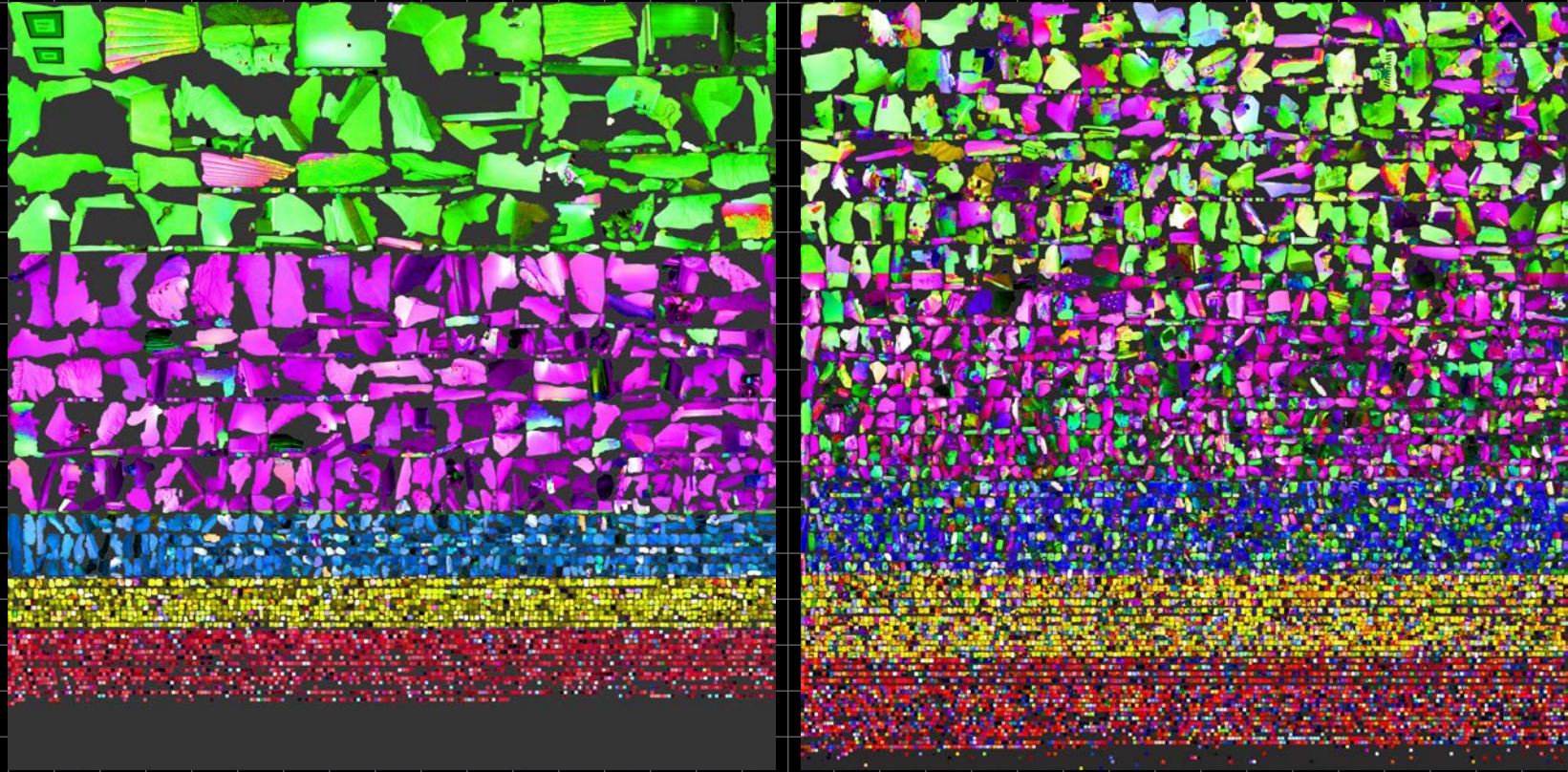
the project took a different trajectory when it started to look at the reverse, turning physical space into the digital. Some initial 3D scans interested me in how space gets translated differently through technology.





PHOTOGRAMMETRY

48



DEVELOPMENT

48

48

looking at how MTL files are organized and tried to make sense of how UV maps were organized.

48

PHOTOGRAMMETRY

PHOTOGRAMMETRY

49



DEVELOPMENT

49



49

PHOTOGRAMMETRY

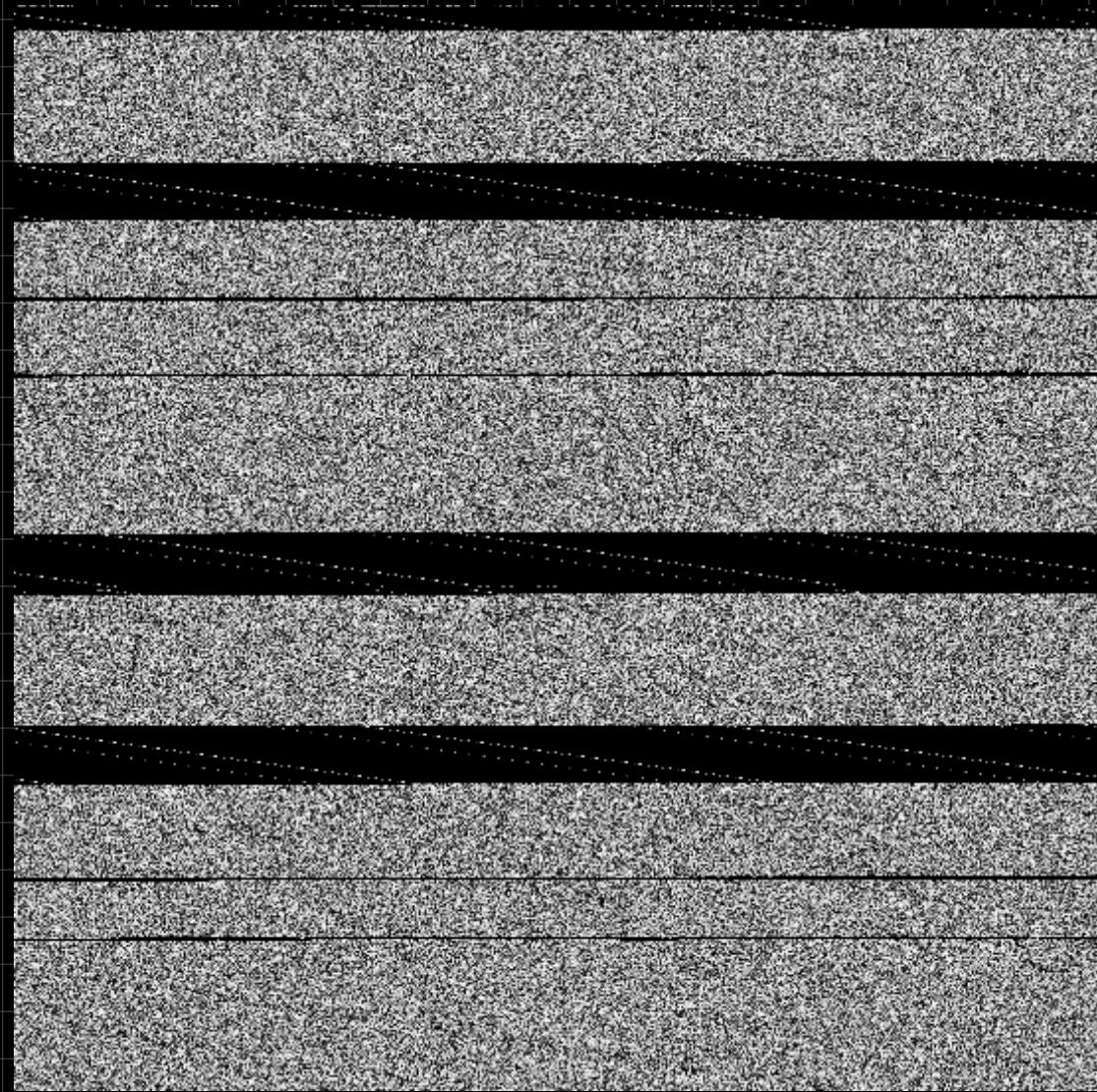
DEVELOPMENT

49

DEVELOPMENT

48

audio to image - audacity - photoshop



started playing with different mediums and programs that were not intended for such purposes - data moshing

image to audio to image- audacity - photoshop



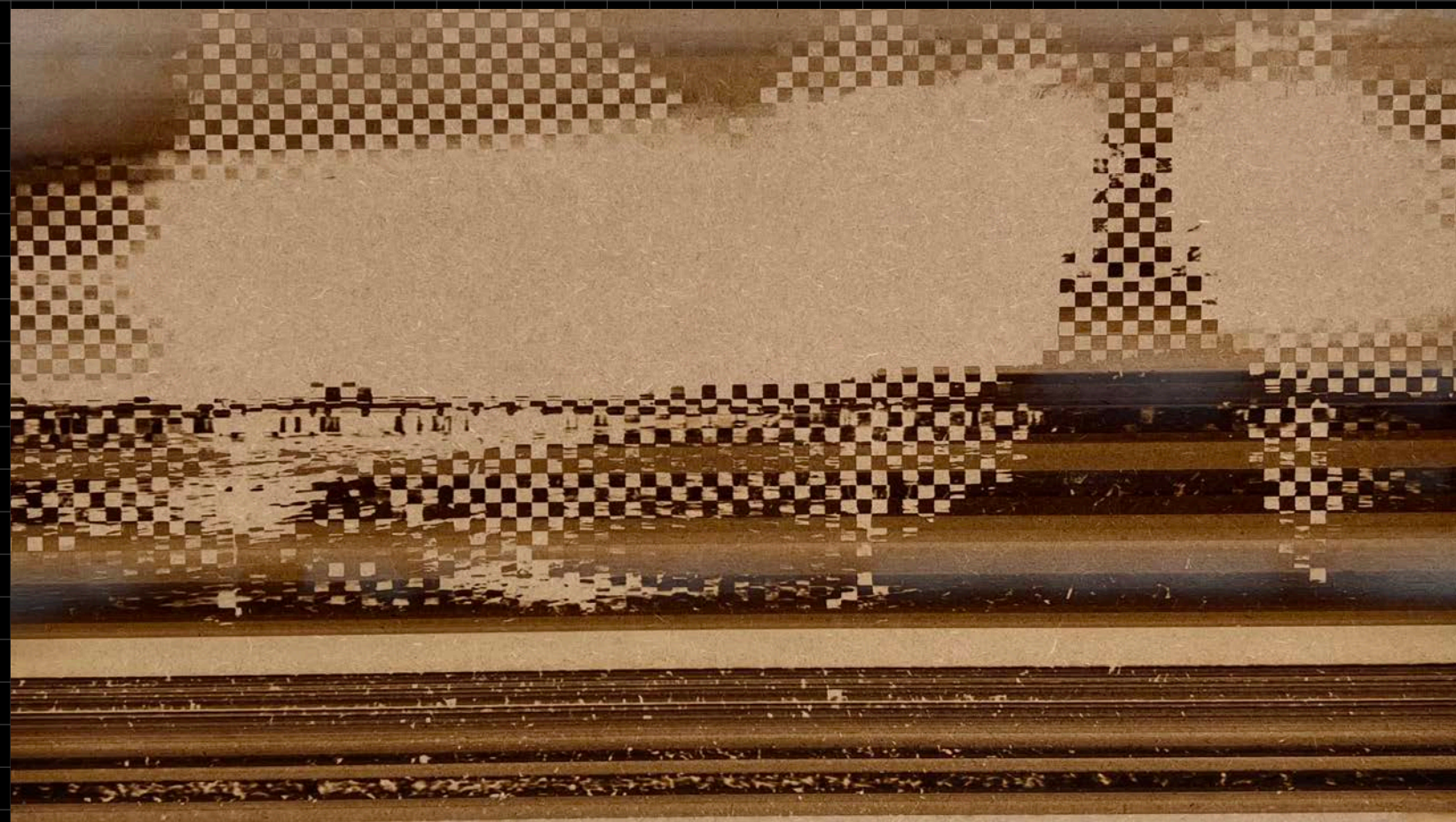
- video animation -



'weaving' - video to image

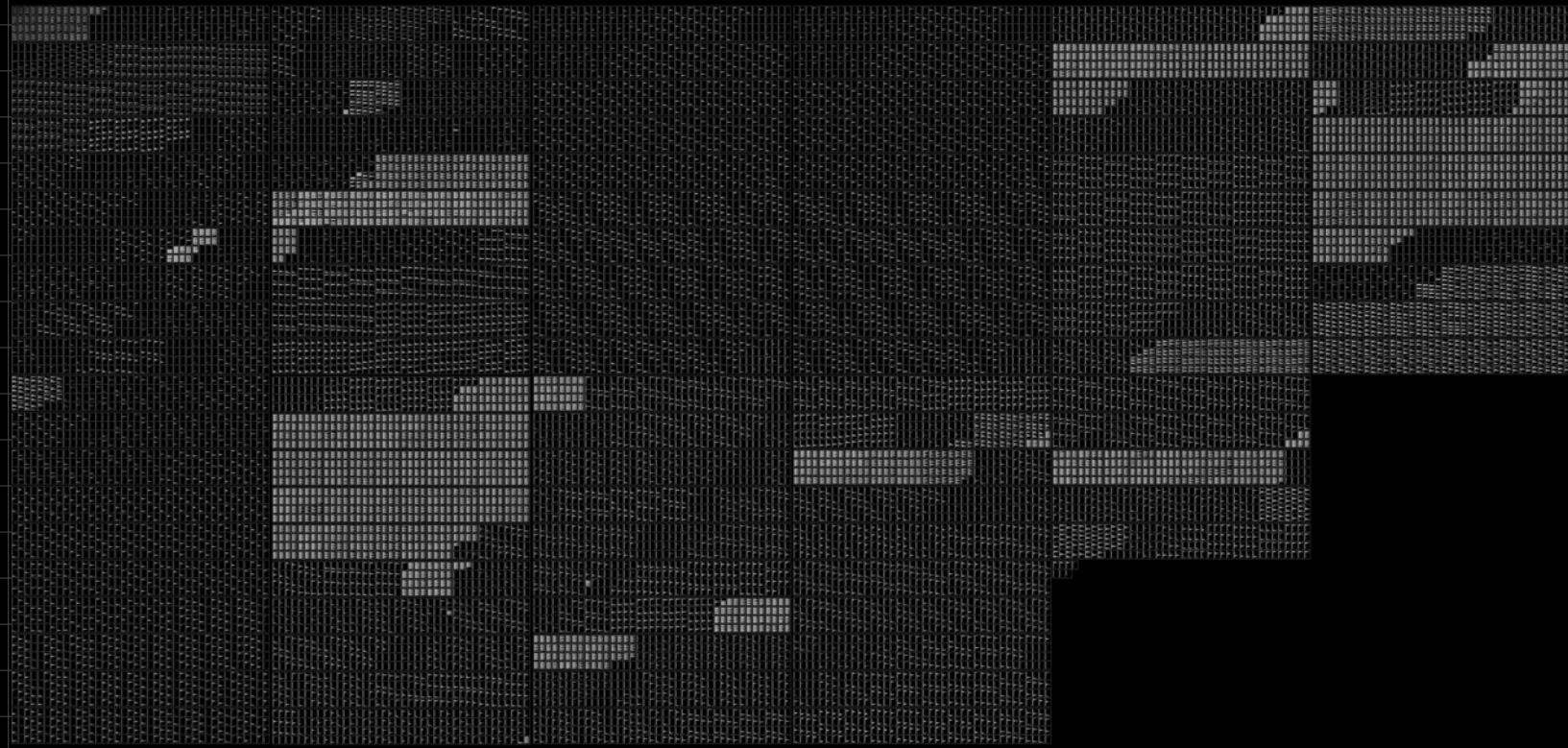
iterations of using the algorithm. the initial algorithm was more based on the type of media as input and output instead of sensory inputs/ouputs. the user would transform one media type from one to another and be able to continous transform it through multiple iterations as shown in the next pages - all start from the same input of the beach

- video animation -



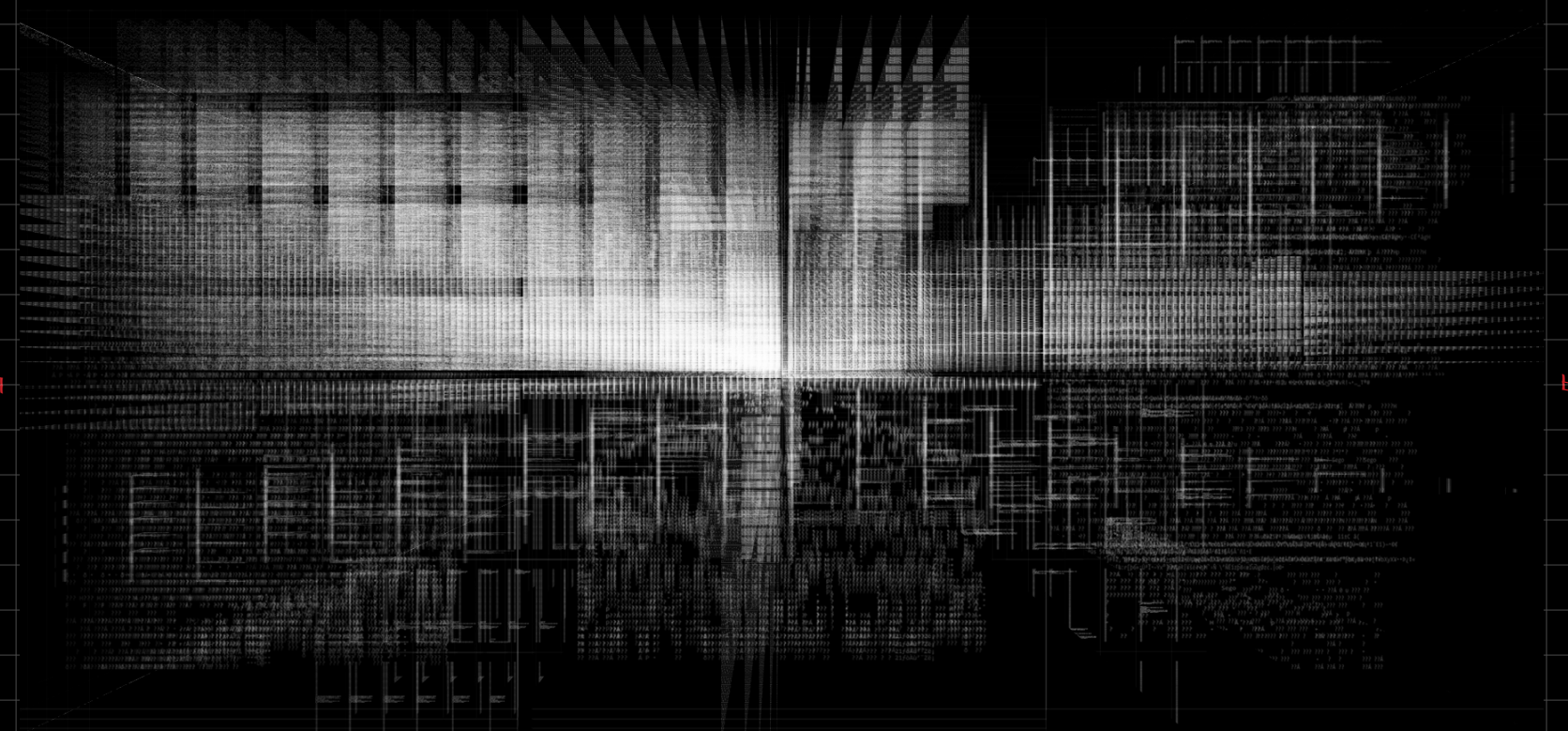
'zooming' - image to physical

- video animation -



'tiling' - video to code to image

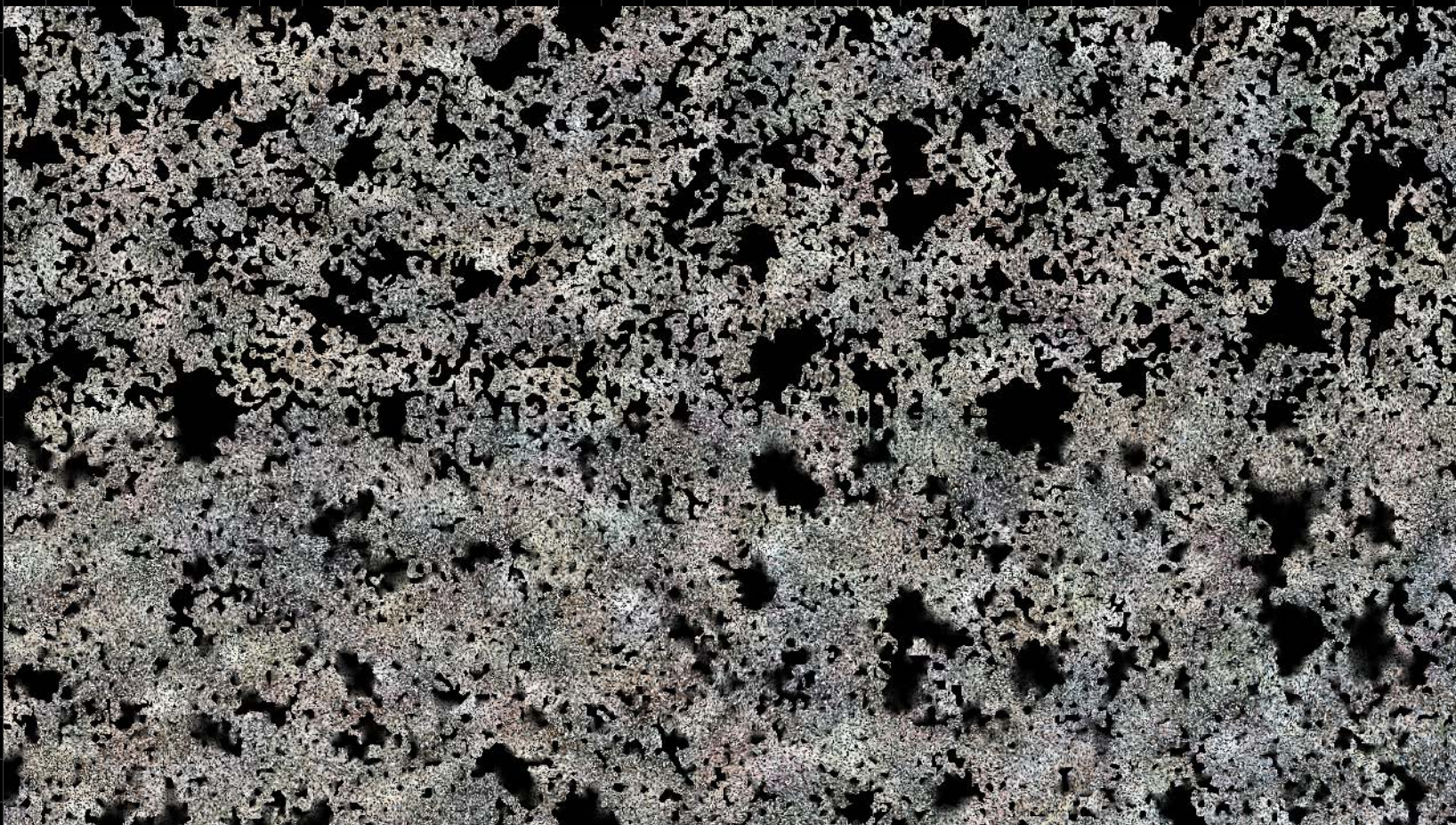
'folding' - video to 3D object



MEDIA PLAY

56

- video animation -



sea foam

other tests of trying to use one sensory input to produce another sensory output without algorithm.

56

MEDIA PLAY

DEVELOPMENT

56

95

DEVELOPMENT

DEVELOPMENT

57

MEDIA PLAY

57

- video animation -



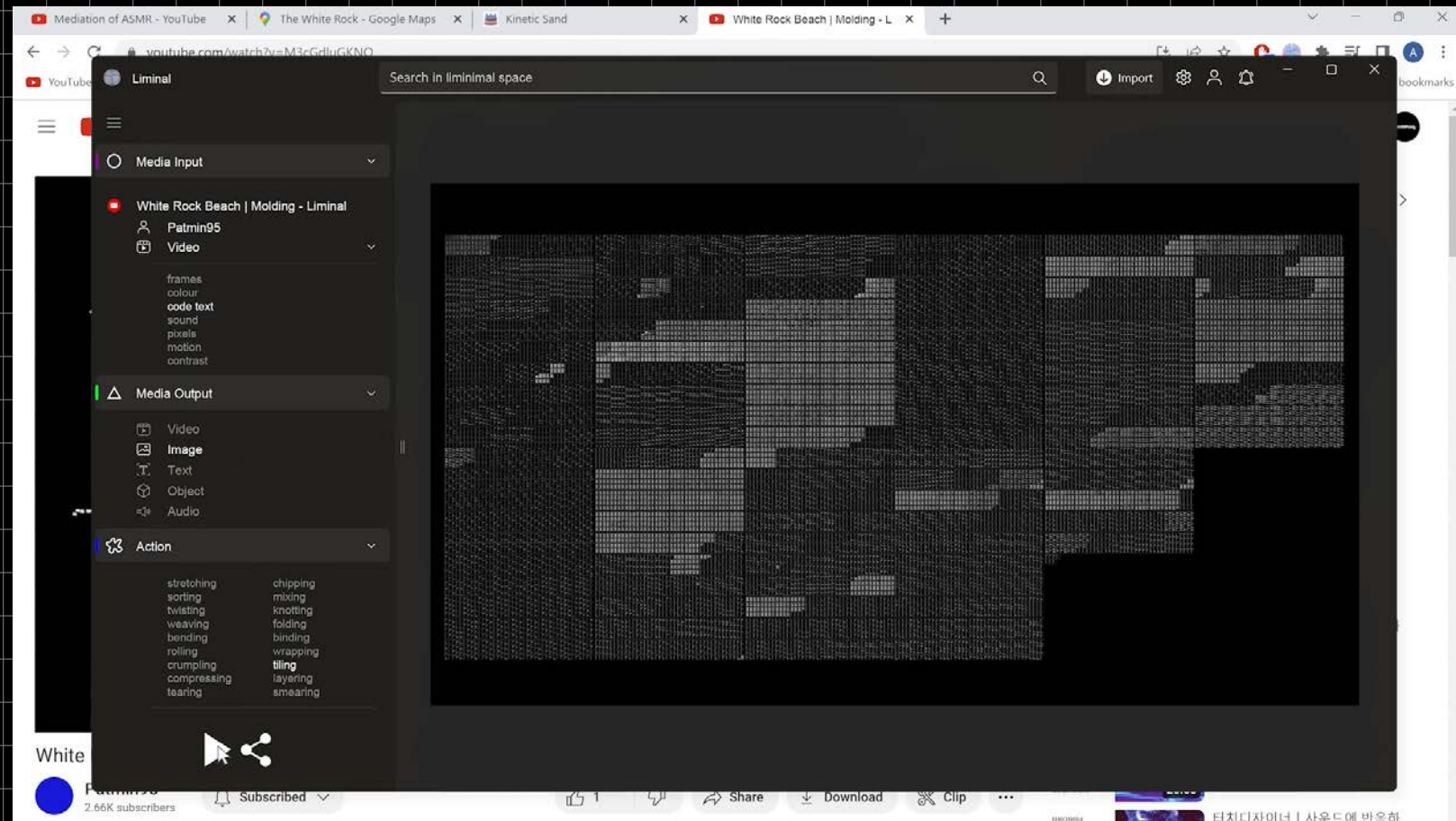
coding test

57

MEDIA PLAY

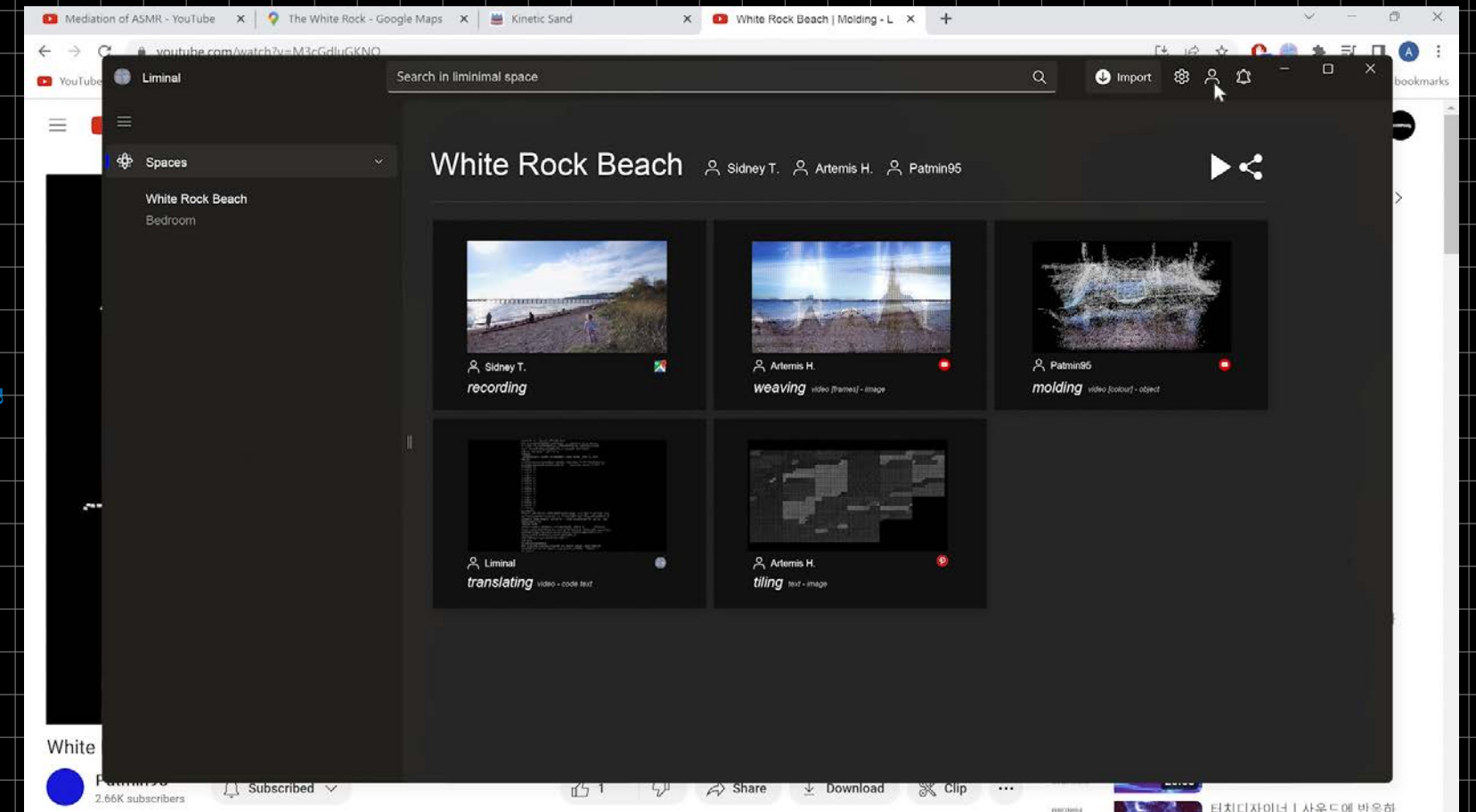
DEVELOPMENT

57



DEVELOPMENT

DEVELOPMENT



DEVELOPMENT

one iteration of proposing an application that allowed users to become the creator by transforming each other's ASMR videos, and finding the process soothing but project was suggested to propose design methodology not app

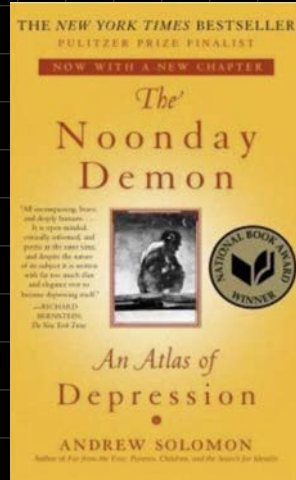


TEXTS

0



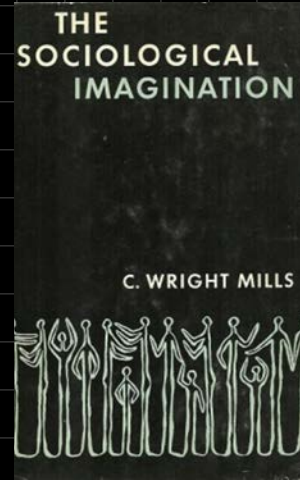
informing the historical spaces of confinement and treatment of healing



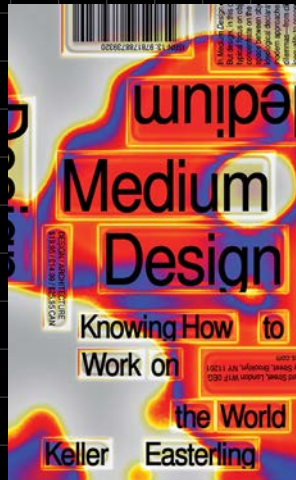
book entailing the history, politics, treatment of depression



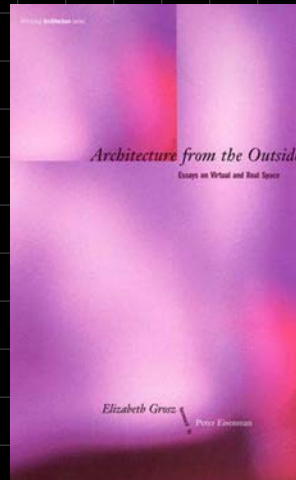
looking at how space and media inform mental illness



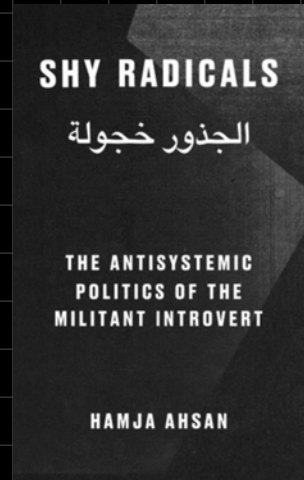
speaks on the importance of private issues in relation to the public



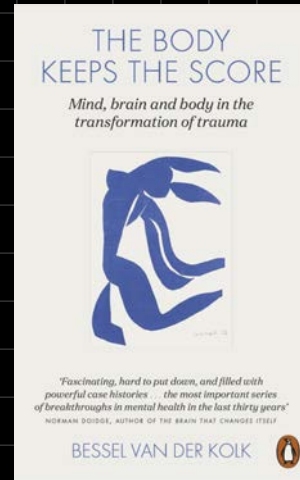
looking at the interplay of existing mediums



looking at the interplay and the in-between in relation to architecture



how two juxtaposing identities merge to form unconventional resilience



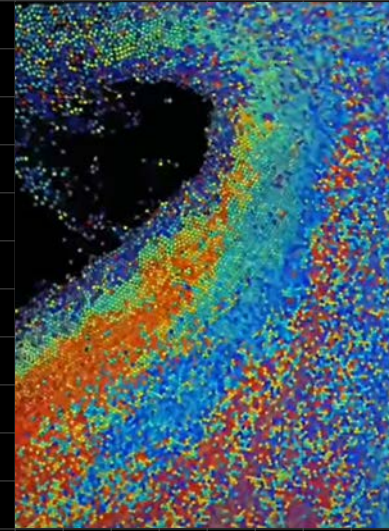
informs how the body can heal the mind

TEXTS

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OTHER MEDIA

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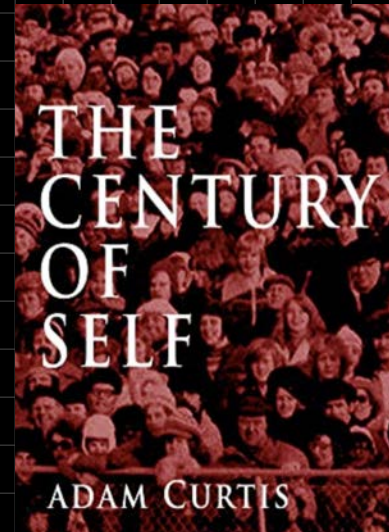
sensory videos on online platforms to inform audio-visual techniques



Topography of Tears, Rose-Lynn Fisher. Looks at the body's physical-emotional-response



animated plasticine models, Ellard Devane, Reference for alternative methods of physical model making



The Century of the Self, Adam Curtis. Film documentary on the neoliberal methods of creating the individual



ASMR media and its achievement in the in-between



The Weather Project, Olafur Eliasson. Although, bringing nature to the interior, its use of space created the gathering of the collective.

OTHER MEDIA

0

TEXTS

0

OTHER MEDIA

0

THE ARCHIVE

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THE ARCHIVE

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THE ARCHIVE

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BIBLIOGRAPHY

62

BIBLIOGRAPHY

62

BIBLIOGRAPHY

BIBLIOGRAPHY

63

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63

BIBLIOGRAPHY

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62

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