

**First-Person Science of Consciousness**  
**Methodological Issues and Fields of Application**  
**06.05. - 08.05.2021**  
**Witten/Herdecke University & Alanus University**



**Organizers:**

Prof. Ulrich Weger, PhD  
Prof. Dr. Christian Tewes  
Prof. Dr. Johannes Wagemann  
PD Dr. Terje Sparby  
Dr. Anna-Lena Lumma

## **First-Person Science of Consciousness**

Dear Conference Participants,

A very warm welcome to this year's *First-Person Science of Consciousness* conference! Two years have passed since we have met up in Witten and we would have very much liked to welcome you – along with all newcomers – again in physical presence, but because this is currently not allowed until at least the end of May, sadly we have to turn to the digital alternative. Nonetheless, we are pleased to bring this conference schedule to your attention – with an overview over the 6 keynote lectures, the 15 talks, and the poster presentations taking place during these two and a half days. This time we also have a student forum where people early in their career can share their views and experiences with first-person research, hopefully benefitting from the more established experts while at the same time also allowing all of us fresh looks into this young and emerging discipline. We are very excited about the range of contributions and look forward to a promising program. You will also find short biographical sketches at the end of this brochure.

On Thursday and Friday evenings we will have a contribution on applied first-person science: Dr. David Hornemann von Laer, with his wonderful interactive presentations and lectures will introduce us to facets of first-person experience in the perception of art and we hope you will find this an engaging complement to the talks.

We are delighted to have you with us! We look forward to getting to know you and your work. If you have any questions, please do not hesitate to contact any one of the organizers or the members of the support-team.

With best wishes – on behalf of the conference team:

### **Organizers:**

Prof. Dr. Ulrich Weger, Prof. Dr. Christian Tewes, Prof. Dr. Johannes Wagemann, PD Dr. Terje Sparby and Dr. Anna-Lena Lumma

### **Support-Team**

Florian Danner (Company Videoevent) and Fabienne Rehorst

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## Background

With the recent re-appearance of *consciousness* as a field of research in the cognitive sciences, different methods of first-person enquiry have been developed. In the field of “micro-phenomenology”, for example, various techniques are now available to invoke first-person experiences and to analyze their structural content. The same is true with regard to the “descriptive experience sampling method”, the psychotherapeutic method of “focusing”, or the “protocol analysis” approach – to name only a few. Each of these methods explores subjects’ lived experiences. This does not mean, however, that there are no controversies concerning the structure and justification of the respective methods. A number of important issues remain unresolved. For instance, should a first-person science seek to inquire into pre-reflective or “pristine experiences” of mental processes? Are reflexivity and the application of concepts essential ingredients of first-person descriptions? How do we assess the process of retrospection, i.e. the temporal gap between a former experience and its re-evocation? Finally, in what way do first-person methods have to adapt to specific disciplines as diverse as psychology, psychotherapy, mathematics, or pedagogy?

## Timetable

Thursday, May 6<sup>th</sup>

<u>Time</u>	<u>Zoom-Room*</u>	<u>Talk</u>		
14:00 – 14:30	Main Session	<b>Welcome by the organizers &amp; introduction to the conference theme</b> Prof. Dr. Ulrich Weger		
14:30 – 15:15	Room 1	<b>Keynote 1</b> <i>The Not-Yet-Conscious. Protential consciousness and the unfolding of the new</i> Prof. Dr. Dr. Thomas Fuchs		
15:15 – 16:00		<table border="0"> <tr> <td><b>Talk 1, Room 1</b> <i>Unconscious phenomenality and the role of first-person perspective</i> Dr. Michal Polák</td> <td><b>Talk 2, Room 2</b> <i>A micro-phenomenological study of processes and mechanisms of insight meditation</i> Dr. Willeke Rietdijk</td> </tr> </table>	<b>Talk 1, Room 1</b> <i>Unconscious phenomenality and the role of first-person perspective</i> Dr. Michal Polák	<b>Talk 2, Room 2</b> <i>A micro-phenomenological study of processes and mechanisms of insight meditation</i> Dr. Willeke Rietdijk
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16:00 – 16:15	Cafeteria A-E	<b>Coffee Break</b>		
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17:00 – 17:15	Cafeteria A-E	<b>Coffee Break</b>		
17:15 – 18:00	Room 1	<b>Keynote 2</b> <i>On the predictive and motivating roles of metacognitive experiences</i> Prof. Dr. Joëlle Proust		
18:00 – 19:00	Cafeteria A-E	<b>Dinner Break</b>		
19:00 – 20:00	Main Session	<b>Interactive Contribution</b> Dr. David Hornemann von Laer		

\*Links to the respective zoom-rooms will be confirmed in the beginning of May.

## Friday, May 7<sup>th</sup>

<u>Time</u>	<u>Zoom-Room</u>	<u>Talk</u>
09:00 – 09:45	Room 1	<b>Keynote 3</b> <i>Categorical phenomenal concepts: A transcendental approach to Cognitive Phenomenology</i> Prof. Dr. Christian Tewes
09:45 – 10:30		<b>Talk 5, Room 1</b> <i>Teaching first-person methodology in environmental and sustainability education - The pedagogy of self-inquiry-based learning</i> Dr. Pascal Frank
		<b>Talk 6, Room 2</b> <i>Siblings divided. Experimental and phenomenological psychology</i> Dr. Alexander Nicolai Wendt
10:30 – 11:00	Cafeteria A-E	<b>Coffee Break</b>
11:00 – 11:45	Room 1	<b>Keynote 4</b> <i>What do first-person accounts of consciousness add to medicine?</i> Dr. Prisca Bauer
11:45 – 12:30		<b>Talk 7, Room 1</b> <i>Towards the structure of mental action by means of experimental first-person research</i> Prof. Dr. Johannes Wagemann
12:30 – 13:30	Cafeteria A-E	<b>Lunch Break</b>
13:30 – 14:30	Room 1 – Room 4	<b>Poster Session</b> (for further details see pages 20 – 23)
14:30 – 15:15	Room 1	<b>Keynote 5</b> <i>The idea of a phenomenological psychology: history and prospectus</i> Prof. Dr. James Morley
15:15 – 16:00		<b>Talk 8, Room 1</b> <i>Researching causal relationships from the first-person perspective</i> PD Dr. Terje Sparby
		<b>Talk 9, Room 2</b> <i>The dual use of avowals and its methodological relevance for empirical research</i> Dr. des Felix Bräuer & Nadja-Mira Yolcu
16:00 – 16:30	Cafeteria A-E	<b>Coffee Break</b>
16:30 – 17:15		<b>Talk 10, Room 1</b> <i>Body experience in somatic movement practices</i> Stefan Schneider
		<b>Talk 11, Room 2</b> <i>Meaningful encounters in medicine</i> Judith Sieber, Dr. Rosa Michaelis & Prof. Dr. med. Friedrich Edelhäuser
17:15 – 18:00	Room 1	<b>Student's Section</b> (for further details see pages 24-25) Prof. Dr. Ulrich Weger & PD Dr. Terje Sparby
18:00 – 19:00	Cafeteria A-E	<b>Dinner Break</b>
19:00 – 20:00	Main Session	<b>Interactive Contribution</b> Dr. David Hornemann von Laer

**Saturday, May 8<sup>th</sup>**

<b>Time</b>	<b>Zoom-Room</b>	<b>Talk</b>
<b>09:45 – 10:30</b>		<b>Talk 12, Room 1</b> <i>Micro-phenomenologically informed neuroimaging</i> Dr. Chris Allen
		<b>Talk 13, Room 2</b> <i>Towards dynamical modelling of first-person experience in neurophenomenology</i> Dr. Marek Pokropski
<b>10:30 – 11:00</b>	<b>Cafeteria A-E</b>	<b>Coffee Break</b>
<b>11:00 – 11:45</b>		<b>Talk 14, Room 1</b> <i>Enactive processes in minimal selfhood – A neurophenomenological examination of meditation-based self-boundary dissolution</i> Dr. Fynn-Mathis Trautwein & Ohad Nave
		<b>Talk 15, Room 2</b> <i>First-Person reports: Prospects for improvement</i> Dr. Anna Giustina
<b>11:45 – 12:30</b>	<b>Room 1</b>	<b>Keynote 6</b> <i>An inclusive paradigm for the study of consciousness</i> Prof. Dr. Max Velmans
<b>12:30 – 13:00</b>	<b>Room 1</b>	<b>Conclusion &amp; Feedback</b>

## Abstracts

May 6<sup>th</sup>, 2021

### Keynote 1

14:30 – 15:15, Room 1

#### **The Not-Yet-Conscious. Potential consciousness and the unfolding of the new**

Prof Dr. Dr. Thomas Fuchs

Our temporal experience is primarily directed towards the future, in drive and desire, intention and planning, expectation and hope. But we also carry readiness, expectations, hunches and possibilities into the future without being conscious of them: the *not-yet-conscious*. This not-yet-conscious enters into a complex interaction with what we encounter and notice in experience, an interaction from which the phenomena of the new and the creative result. A phenomenology of the not-yet-conscious is therefore of crucial importance for the understanding of creative, but also therapeutic processes. Here, the not-yet-conscious is not directly anticipated or targeted, but rather encounters the subject in such a way that it is, as it were, surprised by itself.

The lecture examines this at first sight paradoxical temporal structure of the not-yet-conscious starting out from the *protention*, in which the not-yet-conscious is fundamentally to be located. I first present the general structure of protention as a horizon of possibility and probability that is narrowed by focused attention in different degrees. Then I analyze some selected phenomena of the not-yet-conscious, especially improvised speech and the articulation of qualitative bodily sensing.

### Talk 1

15:15 – 16:00, Room 1

#### **Unconscious phenomenality and the role of first-person perspective**

Dr. Michal Polák

Recently a dual hypothesis on phenomenality has been presented. This model proposes to separate consciousness from phenomenality, and as one of the consequences of this partition, presents the thesis that phenomenality may be unconscious. Somewhat similar ideas can be found in Rosenthal, Coleman and Prinz. One of the most common objections raised against this undoubtedly radical position is rooted in that a first-person perspective cannot be used to test the hypothesis of unconscious phenomenality. It is true that the first-person perspective allows us to determine only conscious phenomenal states. However, it does not follow from the fact that I always experience phenomenal states from a first-person perspective that they cannot also exist as unconscious. So the question arises: should we abandon the concept of unconscious phenomenality without further inquiry, or rather try to test this hypothesis against empirical cases, however indirect this testing may be? I argue for the latter and claim that an integrative approach is needed to test the dual hypothesis. This includes both data from a third-person perspective (results of psychophysical experiments, behavioural reactions, measurements of neural processes at different levels of neural detail) and first-person perspective records. In a few empirical examples, I will try to show that the possibility of unconscious phenomenality should be taken seriously. And I will try to suggest that the unconscious phenomenal content should be derived from its conscious form acquired through a first-person perspective.



## **Talk 2**

**15:15 – 16:00, Room 2**

### **A micro-phenomenological study of processes and mechanisms of insight meditation**

Dr. Willeke Rietdijk

Mindfulness is becoming widely applied within health care and educational settings, with positive effects shown on wellbeing and attainment. Clinical research of mindfulness however tends to focus on the neurophysiological correlates and the (mental) health outcomes of mindfulness, with experiential aspects during mindfulness practice itself overlooked. Similarly, mechanisms of mindfulness are usually investigated via third-person methods and statistical analyses, and focus on how mindfulness may contribute to wellbeing, whereas experiential (micro-) phenomenological processes unfolding during mindfulness practice receive no attention. Therefore, this study explored, by micro-phenomenologically interviewing adult insight meditators three times, each time directly after their meditation, how mindfulness may unfold phenomenologically at a micro-level. This way it was aimed to acquire detailed and fine-grained pre-reflective information about micro-processes taking place during their meditations, and by aggregating the micro-phenomenological findings of all participants, to identify possible experiential patterns taking place during mindfulness practice. A key shift was identified across the 11 meditations investigated, which seems to offer a richly detailed phenomenological equivalent of neuroscientists' and some stress experts' suggestion that mindfulness interrupts unhelpful cognitive schemata related to conditioned responses to fearful emotions. This finding may be of joint spiritual and psychotherapeutic significance, fields which are sometimes perceived to have fundamentally conflicting purposes. It also has relevance for learning processes and education and has ethical importance. This presentation will focus on the main findings of the study and their significance.

## **Talk 3**

**16:15 – 17:00, Room 1**

### **What delivers the therapeutic access to the first-person-perspective**

Dr. Albrecht K. Kaiser

Therapeutic, perceptual experiences that arise within touch or the *actio palpationis* present themselves in the bodily experience of intercorporeity, i.e., in the touching experience between osteopath and patient. I understand this space between as the space of this practice toward the world, as the space for my lived body, existential experience. It is necessary to define this between as a space of articulation of mutual relations. There, the perceiving osteopath questions the corporeity of the other. In this practice of touching, phenomena of inner and intermediate corporeity are revealed, which present themselves as sensual experiences to the touching person. They are an elementary prerequisite for constituting a field of action of haptic healing because through touch changes take place in the elementary relations between touching and touched. In this way, the relation of self-perceived-perception is constituted into a vital lived intercorporeity which allows the tracing of perception in the corporeal self. In this talk, I am concerned with the sense of touch which underlies this lived practice (the subjects' lived experience) within intercorporeity. I am also interested in the effect of touch on the subjects' own corporeal experience. To this end, I have collected testimonies of clinically active osteopaths, for the first-person science of consciousness can be explained through practice.

**Talk 4**  
**16:15 – 17:00, Room 2**  
**Identifying phenomenological parameters of change in psychotherapy**  
Tobias Konermann

Psychotherapy research is moving away from comparing schools and methods, towards cross-disciplinary mechanisms of change and the significance of the therapeutic relationship. Since the therapeutic relationship largely depends on implicit processes, it is surprising that its phenomenological architecture has not been examined thoroughly until now. Similarly, the impact of mechanisms of change on positive treatment outcome is likely to be mediated by subjective states of the client. It can be assumed that mechanisms of change unfold their effectiveness through the more tacit dimension of the client's phenomenology, rather than through their application alone. In accordance, research data suggests that entering an experiential/phenomenological state of consciousness can increase the likelihood of self-organization and change, whereas fixation in an evaluative/narrative state might inhibit this process. This seems to be especially relevant in the context of early and developmental trauma. Therefore, conventional approaches of third-person science, such as observer-ratings of in-session mechanisms of change or self-report questionnaires that try to predict treatment outcome, may still fall short of doing so.

How can we capture the phenomenological transference of shifts in reorganization and integration in clients? And how can first-person science contribute to process-outcome research to gain more understandings of effectiveness from the inside? I will outline candidates for parameters of change, propose potential applications for phenomenological research and discuss the utility of micro-phenomenology for improving the therapist's ability to include the implicit dimension of the therapeutic alliance.

**Keynote 2**  
**17:15 – 18:00, Room 1**  
**On the predictive and motivating roles of metacognitive experiences**  
Prof. Dr. Joëlle Proust

Our subjective experiences of thinking are generated when we try to learn, to perceptually discriminate, to remember, to solve problems, etc. Based on experimental work on metacognition, it has been claimed that conscious *noetic feelings* (such as the feeling of knowing, of being right, of understanding) have the function of evaluating the feasibility and correctness of an ongoing cognitive action in order to guide cognitive decision-making. Another type of subjective experience entertained while acting mentally, *cognitive goal indexing*, might have the function of keeping executive attention focused on the present task until it is completed. These two forms of cognitive phenomenology will be compared and discussed as to the specific role that consciousness might have in cognitive decision-making in each case. It will be defended that consciousness is associated with key elements in the semantic structure of predictive affordance sensings.

**Interactive Contribution**  
**19:00 – 20:00, Main Session**  
**Between senses and thoughts: first-person aspects in viewing art**  
Dr. David Hornemann von Laer

What happens when I look at a piece of artwork? What processes are involved in seeing? What are obstacles to making sense of art? In the two sessions we will approach these questions and explore seeing in practice by looking at different pieces of artwork.



May 7<sup>th</sup>, 2021

**Keynote 3**

**09:00 – 09:45, Room 1**

**Categorial phenomenal concepts: A transcendental approach to cognitive phenomenology**

Prof. Dr. Christian Tewes

In contrast to other research fields, Cognitive Phenomenology is mainly concerned with the question of whether phenomenal mental experiences exist which are not reducible to the sensory realm. Proponents of Cognitive Phenomenology refer, for instance, to such experiences as suddenly understanding a passage of text, a mathematical proof or the punchline of a joke to argue for the existence of non-sensory mental content. This and similar approaches have given rise to a number of counterarguments. Opponents often try to explain away any constitutive effect of concepts on phenomenal experience, indeed explain away experiential-based access to such entities altogether. In the first part of my talk, I argue that these counterarguments do not get off the ground, for logical and phenomenological reasons. Purely sensory features or subpersonal processes are not the right sort of entities to explain our cognitive understanding and insights, which on the contrary are based on our use of concepts and propositions at the personal level. In order to show this, a transcendental and phenomenological approach to categorial thinking is presented to justify my claim. I close my talk with an outlook on how a further understanding of categorial thinking could profit from a micro-phenomenological exploration of the categorial conceptual realm.

**Talk 5**

**09:45 – 10:30, Room 1**

**Teaching first-person methodology in environmental and sustainability education - The pedagogy of self-inquiry-based learning**

Dr. Pascal Frank

First-person sciences are receiving growing attention in academia. As is the case for most research methods, their application requires a particular kind of training. To date, however, systematic pedagogical approaches in which learners gain hands-on experience with introspective methods have yet to be developed. Resulting from the absence of such a pedagogy, future researchers' theoretical and practical understanding of first-person research will remain limited, which in turn restrains this kind of inquiry from a broader scholarly acceptance.

In this talk, we suggest self-inquiry-based learning as a pedagogy systematically training students in the conduct of introspective research. Self-inquiry-based learning has been defined as an inquiry-based learning approach in which the object of inquiry are the individual students themselves. It foresees a four-step process in which learners (1) engage in a specific action, (2) document their subjective experience of performing this action and (3) use scientific analytical methods to develop an intersubjective understanding of this subjective experience. Throughout this process, students receive introspective training in forms of mindfulness meditation and micro-phenomenological interviews.

We present three case studies in which self-inquiry-based learning was put into practice within the framework of Education for Sustainable Consumption. We describe our experiences with two university seminars (Leuphana University of Lüneburg, Germany; University of Copenhagen, Denmark) and one school intervention. Overall, we argue that self-inquiry-based learning cannot only train individuals in conducting first-person research, but is also a promising pedagogy for stimulating personal sustainability competencies.

**Talk 6**  
**09:45 – 10:30, Room 2**  
**Siblings divided. Experimental and phenomenological psychology**  
Dr. Alexander Nicolai Wendt

The late 19th century marks the origin of phenomenology on the one hand and experimental psychology on the other. Both find their source in philosophy and both contribute to the understanding of domains like consciousness, experience, behaviour, or the essence of man. Yet, throughout the last century, their currents of thinking have steadily drifted apart. This talk endeavours to investigate the source of the division between experimental and phenomenological psychology in its first part. The early decades saw a fruitful exchange that can be depicted, for example, by Wundt's review of Husserl's logical investigations or Geiger's participation in the congress for experimental psychology. Still, division, though unforeseen, could not be stopped. The second part attempts to describe the scale of this division. Nowadays, the mutual recognition has descended into a misrepresentation: Phenomenologists are often perceived as unscientific intuitionists whereas psychologists are mistreated as reductionists. A common ground seems to be out of reach. Yet, the last part of the talk makes a proposal to reconcile the two. The main thesis is that any attempt of phenomenological psychology that disregards the complex relation between the two disciplines is destined to fail either phenomenology proper or scientific psychology. Therefore, integration must find a new practice of research which outperforms shaky compromises and offers more than either philosophical or scientific patronage.

**Keynote 4**  
**11:00 – 11:45, Room 1**  
**What do first-person accounts of consciousness add to medicine?**  
Dr. Prisca Bauer

Modern medicine strictly divides body and mind. As a consequence, neurological conditions are reduced to conditions of the brain, yet they have a profound impact on the experience of people affected by them. Phenomenological accounts are not considered in neurology. Here I will show the potential of using a systematic phenomenological approach to improve care in people with epilepsy. Seizures are the main symptom of epilepsy, a condition affecting 1% of the population. Seizures are notoriously unpredictable which is why they severely impact people's lives. It has been hypothesised that people with epilepsy can learn to recognize subjective seizure "warning signs" through systematic interviews. The recognition of these subtle changes in consciousness may help people to increase their safety around seizures, and to regain a sense of control over their unpredictability. I will present preliminary data from (micro)phenomenological interviews with people with epilepsy, and explorative analyses of the neural correlates of these subjective seizure "warning signs". The combination of phenomenological and neural data has the potential to help to improve data-based seizure prediction algorithms and is a clinical implementation of the neurophenomenological paradigm proposed by Francisco Varela. It shows how phenomenological and biological data can be used complementarily, and greatly advance our understanding and management of neurological conditions. But is the field of medicine ready to include first-person accounts in diagnosis and treatment? I will close on a short exploration of why it may (not) be.

### **Talk 7**

**11:45 – 12:30, Room 1**

#### **Towards the structure of mental action by means of experimental first-person research**

Prof. Dr. Johannes Wagemann

Although mainstream research in psychology and philosophy is still reserved against first-person methods, there are promising approaches to render them more valid and reliable. In the context of a transdisciplinary framework, introspectively accessible phenomena and processes can be explored under consideration of recognized empirical quality criteria (e.g., defined task, independent testpersons, non-reactive data collection, systematic data analysis). In my talk, I will explain this methodological scheme and give some examples of introspective-empirical studies covering the psychological and philosophical topics of perception (voluntary perceptual reversal), cognition (directed thought), and intermediate cases (visual counting of moving objects). In sum, these investigations can contribute to refine and strengthen first-person research designs as well as to develop comprehensive theories of human consciousness, in which mental agency plays a significant role. The studies conducted so far provide converging evidence for a holistic, agentive and self-referential conception of human consciousness which also opens new perspectives for an empirically informed philosophy of mind.

### **Keynote 5**

**14:30 – 15:15, Room 1**

#### **The idea of a phenomenological psychology: history and prospectus**

Prof. Dr. James Morley

This presentation will offer a general introduction to the field of phenomenological psychology. We will briefly survey its philosophical origins in 19th and early 20th century and its post-war renewal in American humanistic psychology and its institutionalization at Duquesne University from the 1960's to the 90's. Then, we will historically position phenomenological psychology *vis a vis* the recent appearance of qualitative methodologies within contemporary psychology. The main part of the talk, however, will be about the methodology itself and how the existential disciplinary needs of psychology necessitated a modification of Husserlian philosophical method. While maintaining fidelity to the core epistemological foundations of phenomenology, i.e. the principle of direct intuition, phenomenological psychology proceeds with different goals and concerns. Here, philosophy will be positioned as an *essential* foundational discipline to a human science psychology but not one of disciplinary *sovereignty* over psychology. The role of the *epoche*, the psychological reduction and eidetic variation will be discussed in terms of the unique needs of the social sciences as compared to philosophical phenomenology. Finally, the twin methodological features of description and interpretation will be presented as congruent actions mutual to one another depending on the setting and sequence within the research process. Time permitting, models of concrete methods and research results will be briefly presented.

**Talk 8**  
**15:15 – 16:00, Room 1**  
**Researching causal relationships from the first-person perspective**  
PD Dr. Terje Sparby

While first-person methods have made a few steps in the direction of becoming scientifically recognized, the value of the kind of knowledge it delivers is often regarded as quite limited. One of the main objectives of scientific research is to deliver insight into causal relationships. First-person investigations are often understood as not providing us with causal knowledge, at least not a kind of causal knowledge that has general applicability. As it is sometimes put, phenomenology seeks to describe, but not explain. Here I will explore a radically opposed view. I will propose and critically assess two claims: (1) First-person methods can provide causal knowledge with general applicability. (2) Only first-person knowledge gives us real insight into causal relationships.

**Talk 9**  
**15:15 – 16:00, Room 2**  
**The dual use of avowals and its methodological relevance for empirical research**  
Dr. des. Felix Bräuer & Nadja-Mira Yolcu

We will investigate avowals – present tense self-ascriptions of mental states, such as “I believe that it is raining”, “I am in pain”, and “I wish that the sun was shining”. According to the orthodox analysis, avowals are to be analyzed as descriptions of one’s mental states (see, e.g., Austin (1962), Searle (1975), Rosenthal (1995), Green (2009)). By reference to ordinary discourse and our natural understanding of it, we will argue, however, for a theory of explicit expressives. Avowals are often used as expressions of the mental state named in the avowal: “I believe that it is raining” expresses the belief that it is raining, “I am in pain” the speaker’s pain, and “I wish that the sun was shining” her desire for sunshine (for similar views, compare Wittgenstein (1953), Finkelstein (2003), Bar-On (2004), Freitag (2018), Freitag & Kraus (2020)). We also explore the methodological consequences of the use-ambiguity of avowals for empirical first-person research. –Given that psychology relies heavily on subjects’ self-descriptions, use-ambiguity should be reflected in the design and evaluation of experiments.

**Talk 10**  
**16:30 – 17:15, Room 1**  
**Body experience in somatic movement practices**  
Stefan Schneider

In somatic body work (e.g. Feldenkrais and Alexander technique), many modern dance practices (e.g. Contact improvisation and Gaga dance) and traditional movement arts (e.g. Taijiquan, Qigong and Yoga), practitioners attentively engage with bodily sensations with a major goal being to cultivate (a practice-specific kind of) body awareness. Based on phenomenology and embodied cognitive science, this paper presents a conceptual analysis and descriptive framework of what here shall be called “practicing felt movement”.

The proposed framework is based on the notions of body schema and body image, as clarified by Shaun Gallagher, and as utilized in Isabelle Ginot’s model of somatic practicing (at the example of Feldenkrais). Ginot’s model is extended to distinguish key elements within the extensive and imaginative spectrum of techniques used by different practices. To demonstrate the potential of the framework, it is applied to the Chinese inner martial art of Taijiquan using autoethnography and classic Taijiquan instruction manuals.

The comparison shows that in contrast to Feldenkrais, which uses simple and natural movements and allows a free exploration of movement qualities and anatomical relations, Taijiquan scaffolds practicing in a particularly top-down way. Taijiquan prescribes specific movement qualities that the practitioner, through initiating and monitoring movement, tries to cultivate and thereby, through time, to embody. The results demonstrate that sensing one's body heavily depends on the way a given practice is structured, and that, through the practice, one cultivates a second, "felt nature" within movement.

The case of practicing felt movement is valuable for complementing theories of embodiment, which often strongly focus on the "transparent" body, i.e. a body that does not come to attention during skilled performance or pragmatic action. Furthermore, a descriptive framework is valuable for teachers of movement arts, as it makes their student's first-person experience of their moving body intelligible and thereby allows for clearer and more responsive instruction.

### **Talk 11**

**16:30 – 17:15, Room 2**

#### **Meaningful encounters in medicine**

Judith Sieber, Dr. Rosa Michaelis & Prof Dr. med. Friedrich Edelhäuser

**Background:** Hospital staff encounter many patients per day. Many encounters are forgotten, but some leave a lasting impression.

**Objective:** What makes some encounters more meaningful than others? We hypothesize that meaningful encounters have common features.

**Methods:** We investigate meaningful encounters using the microphenomenological method. Participants were recruited from the Gemeinschaftskrankenhaus Herdecke. We included professionals who had infrequently contact with patients. Participants were asked to recall a specific moment of the encounter that particularly resonated with them. The interviews focused on that moment. Each interview was audio-recorded, transcribed verbatim and analyzed according to the micro-phenomenological method. A debriefing phonecall was done to evaluate the effect of the interviews.

**Results:** 13 participants were included (2 therapists, 5 nurses, 6 physicians), 10 of them were female. Preliminary results show that the most common feature of these encounters is the feeling of connection, felt as a warm and positive sensation in the heart/chest region. Several participants describe a "space" that emerges between them and the patient, and a sensation of selfless pride in being able to help a person. The debriefing revealed that the interviews helped participants to better understand and process the encounter.

**Conclusion/relevance:** This study sheds light on features that may make encounters between healthcare professionals and patients meaningful. Our assumption is that the awareness of meaningful encounters can be trained, which may help to process and facilitate them. Better understanding of such encounters may help to foster professional satisfaction and prevent burn-out in healthcare professionals.

### **Interactive Contribution**

**19:00 – 20:00, Main Session**

#### **Between senses and thoughts: first-person aspects in viewing art**

Dr. David Hornemann von Laer

What happens when I look at a piece of artwork? What processes are involved in seeing? What are obstacles to making sense of art? In the two sessions we will approach these questions and explore seeing in practice by looking at different pieces of artwork.



**May 8<sup>th</sup>, 2021**

**Talk 12**

**09:45 – 10:30, Room 1**

**Micro-phenomenologically informed neuroimaging**

Dr. Chris Allen

I will describe a series of experiments which combine qualitative (micro-phenomenology, MP) and quantitative (neuroimaging – ultra high field functional magnetic resonance imaging and magnetoencephalography) methods to develop a multi-stage pre-registered application of the Neurophenomenological approach. It aims to examine the coupling between experience of a simple sensory-motor task and physiology, and to advance the methodical combination of techniques. Previous neurophenomenological research has tended to focus on narrow or single aspects of experience for tractability. However, both neuroimaging and MP data are far richer than a single aspect. The use of MP offers the opportunity for a comprehensive survey of task-related phenomenology. Brain activity associated with tasks often includes multiple activations in areas which are difficult to reconcile with narrowly conceived task demands, and are often disregarded (e.g. visual cortical activity while performing a motor task). The range phenomena uncovered by MP, together with related dynamics, affords us the opportunity to interpret such activations in relation to experience (e.g. visualization of a movement), which might otherwise be interpreted as noise. While currently a work in progress, this presentation will cover methods, issues encountered, and preliminary findings which indicate that informing neuroimaging analyses with MP, particularly where several phenomena are identified, allows for a range of observations to be related to experience, improving the detection of signals within the imaging data, and further justifying MP and the neurophenomenological strategy.

**Talk 13**

**09:45 – 10:30, Room 2**

**Towards dynamical modelling of first-person experience in neurophenomenology**

Dr. Marek Pokropski

Neurophenomenology was thought to be a remedy to the hard problem of consciousness. One of the key methodological components of this approach was the application of dynamical systems theory (DST), including the application of formal dynamical models. According to Petitmengin, the dynamical approach allows one to correlate the pheno-dynamical structures of experience with underlying neuro-dynamical processes in the brain. Furthermore, she argues that this correlation takes the form of a homeomorphism, i.e., topological equivalence.

In my paper, I evaluate the application of DST in neurophenomenology. First, I argue that neurophenomenological studies have not yet delivered a genuine dynamical model of experience but merely a dynamical description. Second, I argue that it is unlikely that a strong relation of homeomorphism between the phenomenological and neurobiological level can be established and that we should think about the relation between the two in terms of constraints which phenomenology puts on dynamical models. Third, I discuss neurophenomenological studies of epileptic seizures in which the dynamical structure of the preictal phase is analyzed. I argue that the application of DST in the study of epilepsy is unsatisfying, but it may be improved, taking the form of a formal dynamical model. I discuss an example of such a dynamical model of epilepsy and show how quantified experiential categories can become a part of this model.

#### Talk 14

11:00 – 11:45, Room 1

### Enactive processes in minimal selfhood – A neurophenomenological examination of meditation-based self-boundary dissolution

Dr. Fynn-Mathis Trautwein & Ohad Nave

Ordinary conscious experience is structured by a pre-reflective sense of “I-ness”, often termed “minimal self”, typically characterized by several features including a first-person perspective, a sense of ownership and agency. This talk presents results from a neurophenomenological investigation into meditation-based modulations of minimal selfhood. The project followed-up on a foregoing single-case study describing disruptions of minimal self-experience in deep meditative states, summarized under the term “boundary dissolution”. The aim of the current study was to revisit the phenomenological invariants of these experiences in a larger sample and investigate candidate neural processes derived from the previous reports. Forty-six long-term meditators with a range of experience (mean = 3832; max = 23847, min = 115 hours) participated in the study. After completing a 3-week training exploring meditation-based boundary dissolution, participants were invited to the lab and completed several meditation sessions, switching between states of boundary dissolution and active maintenance. Concurrently, brain activity was monitored using magnetoencephalography, and several neurocognitive paradigms were applied to assess candidate processes. Preliminary neurophysiological analyses replicated earlier observations of frequency-specific modulations. Analysis of first-person reports corroborated and extended phenomenological results of the previous study, yielding (cognitive) agency, self-location, first-person perspective and attention as central dimensions. Crucially, these results emphasize enactive processes of minimal self-experience, suggesting that it arises from subtle cognitive-attentional world-directed activity. While ongoing analyses will link phenomenological reports to specific mechanisms, the present results do already indicate the potential of neurophenomenological research to produce replicable results and to deepen our understanding of the mind.

#### Talk 15

11:00 – 11:45, Room 2

### First-Person reports: Prospects for improvement

Dr. Anna Giustina

Although no-report paradigms have recently gained prominence, first-person reports remain the primary and indispensable tool in the search for the neural correlates of consciousness. However, the introspective basis of first-person reports has been the object of widespread skepticism both in philosophy and psychology. Indeed, naïve introspection may produce unreliable reports. Still, prospects may be promising for *improving* first-person report formation processes. My goal is to provide an analysis of such processes, propose a diagnosis of their potential shortcomings, and thereby suggest a direction for improvement. First-person report formation develops through four stages. First, a state of non-conceptual and non-judgment-like attention to the phenomenology of experience (I call this “primitive introspection”). Second, a “thin” introspective judgment of the form “this is thus”, where “this” picks out the experience and “thus” predicates of it the maximally determinate phenomenal property it instantiates (via what David Chalmers calls “direct phenomenal concept”). Third, a “thick” introspective judgment, where the predicate is constituted by a less determinate but more informative concept (e.g., PAIN), formed through classifying the phenomenology under a coarser-grained phenomenal concept. Fourth, translating the thick judgment in a public verbal report. Introspective shortcomings may emerge in stages three and four—the first two stages are relatively safe. Accordingly, improving the introspective process requires (1) reducing the risk of misclassification by refining introspectors’ classificatory/conceptual abilities and (2) reducing the risk of mistranslation by sophisticating introspectors’ phenomenal vocabulary.

**Keynote 6**  
**11:45 – 12:30, Room 1**  
**An inclusive paradigm for the study of consciousness**  
Prof. Dr. Max Velmans

To understand the ontology of consciousness one has to start with an accurate description of its phenomenology. However, substance dualism and materialist reductionism adopt shared theoretical presuppositions about the phenomenology of consciousness that do not correspond to that phenomenology, which is viewable only from a first-person perspective. Consequently, the age-old dualist vs. reductionist dispute about the ontology of consciousness can never be resolved. Conversely, an accurate description of conscious phenomenology leads to a very different, reflexive understanding of how consciousness relates to the mind/brain and the physical world, with consequences for how to understand public versus private phenomena, and subjectivity, intersubjectivity and objectivity in science. It also allows one to specify the essence of *empirical method* in way that unifies first- and third-person investigative approaches. A full analysis of the consequences also leads to *reflexive monism*, a more inclusive paradigm for the study of consciousness that is as different from classical dualism and materialist reductionism as they are from each other. In this talk, the basic steps required to arrive at this paradigm and a few of its major consequences are described.

## Poster Presentations

### Poster 1 in Room 1

Round 1: 13:30 – 13:45 & Round 2: 13:45 – 14:00

#### **Gurwitsch and radical embodied cognitive science: A case of mutual enlightenment**

Giuseppe Flavio Artese

In this poster presentation, I am going to focus on the concept of affordance and how our understanding of it can be increased by paying more attention to the concrete context in which action possibilities are embedded. Inspired by the work of the phenomenologist Aron Gurwitsch (1962, 1966), I propose that his tripartition of the field of consciousness might represent an important tool for radical embodied cognitive scientists interested in formalizing the role of the material background in relation to the perception of action possibilities. By structuring the perception of the field of experience as always having a Theme, a Thematic Field and a Margin, it might be possible to understand which contexts potentiate, leave unchanged or weaken our intentional perception of affordances. A central concept necessary to understand how inter-thematic relations are structured will be the one of "Material/Functional Relevance". More specifically, among the different subcategories of Material Relevance identifiable in Gurwitsch's work, I am going to focus on the one that Embree (2003) identified as "Practical Relevance". Importantly, I will conclude by arguing that, even if Gurwitsch's methodology indeed represents a powerful tool to investigate how the context influences the saliency of affordances, there are rare cases in which the Margin can nonetheless have an impact on the affordances within the Theme. Acknowledging such exceptions, that are based on empirical evidence, can be seen as an overlap with what Shaun Gallagher (1997) has defined as "mutual enlightenment" between phenomenology and the cognitive sciences.

### Poster 2 in Room 2

Round 1: 13:30 – 13:45 & Round 2: 13:45 – 14:00

#### **First-person experience in a tactile-performative guided research environment**

Dr. Elke Mark

In this poster, I propose to expand access to the richness of our perception through the inclusion of a tactile-kinesthetic element in the first-person perspective. In the preliminary study on "smell", conducted during the *Augmented Attention Lab* in Bratislava in June 2019, the technique of micro-phenomenology (Petitmengin) was applied to an olfactory experience. At the beginning of the interview, the participant was presented with a small brown jar containing a scent essence. This initial situation allowed both the process of picking up and opening the vial to be included in the questioning, requiring alternating force dosage and coordination of both hands. Because the interviewee's main focus is already on the upcoming smell, little attention is paid to the required incidental, automated hand movements in handling the vial. In the ensuing micro-phenomenological conversation about odor perception, these casual, preparatory hand movements are first taken up and, to the astonishment of the subjects, differentiated in detail. This approach to the tactile-kinesthetic components of the background levels becomes understandable only in retrospect as a preparatory and adaptation phase, since the subsequent experience of smelling can be described much more precisely and differentiated by reaching the correspondingly heightened evocation state. Furthermore, the striking gestural hand movements that preceded the process of description could be seen as another result of the artistic research study. This is expressed in the title of the resulting interactive artwork "*The hand thinks faster than the brain*".

**Poster 3 in Room 3**

**Round 1: 13:30 – 13:45 & Round 2: 13:45 – 14:00**

**Temporo-spatial consciousness. Looking for a common denominator between lived experience and neural dynamics**

Dr. Federico Zilio

Among all the interdisciplinary approaches to consciousness, the neurophenomenological one is perhaps the most interesting as it seeks to establish mutual and non-reductive exchanges between the most recent findings in neuroscience and classic and contemporary developments in phenomenology and philosophy of mind. Nevertheless, mental features and cerebral functions still seem separated by an unbridgeable gap characterized by explanatory, methodological, and ontological differences. After a brief critical analysis of the classical approach to the neuronal correlates of consciousness, which understands experience as a sort of qualitative content within the brain, I will propose a different perspective that focuses on the temporal and spatial relationships of brain and consciousness (Spatiotemporal Neuroscience). Indeed, time and space relations can be conceived as the “common currency” of mind and brain, by interpreting consciousness as the temporalization and spatialization of the intentional objects (as held by many phenomenologists), and the intrinsic neural spatiotemporal scales as the way the brain aligns itself to the environment. Thus, if we ground the neurophilosophical and neurophenomenological enterprise on the search for the spatio-temporal processes of consciousness (not just its neural correlates), we may find a way to concretely connect the lived experience with the dynamics of the brain and body towards the environment. Lastly, I will give some empirically driven examples (alterations of consciousness, dreams, and locked-in syndrome) aimed at showing the difference between a cognitive, content-based, neurocentric approach and a spatio-temporal, relation-based, neuro-ecological approach.

**Poster 4 in Room 4**

**Round 1: 13:30 – 13:45 & Round 2: 13:45 – 14:00**

**First-person constraints on a higher-level ‘neural fingerprint pattern’ - the case of naturalistic stimuli**

Jelena Rosic

Establishing the relationship between patterns of brain activity and mental processes poses the issue of methodologies used to assess and define mental processes typically considered unobservable. Within the principle of decoding mental activity from neuroimaging data, specifying the (cognitive) ontology as a formal description of the concepts and their relationships regarding mental processes is a task faced with theoretical and terminological limitations. Moreover, when it comes to the nature of higher-level mental functions and simultaneous processes the very existence of particular ontology can be questioned. This can be even more problematic when the standard task condition is absent such as in free viewing of film stimuli (naturalistic paradigm). To tackle the issue of identifying and verifying constructs related to brain activity measurements, the present study links findings of a separate neuroimaging (fMRI) study and the micro-phenomenological interview and analysis method regarding the same stimuli. The analysis of the first-person data obtained through the micro-phenomenological method indicates how neuroimaging findings, here related to higher-level knowledge structures, can be interpreted in the light of the structure of subjects’ experience rather than a priori theoretical constructs and also underlies the nature of phenomena related to stimuli.

**Poster 5 in Room 1**

**Round 1: 14:00 – 14:15 & Round 2: 14:15 – 14:30**

**The Idiolectic Dialogue – a methodology for accessing first-person experience**

Dr. Eckard Krüger

In many areas of medical care, first-person experience is prerequisite in providing good medical care. However, first-person experience is often neglected in medical practice that predominantly focusses on objective parameters as determinants for disease. Therefore, eliciting first-person experience requires turning towards the uniqueness of a patient and attempting to engage with the person within the patient. This requires methodology, professional attitude, epistemological and anthropological background as well as practice and cultivation. This poster-talk proposes that the first-person experience is reflected in the individual's use of language –the idiolect –with extraordinary precision. The idiolect is the linguistic map to an individual's subjective experience and lifeworld. Human experience inevitably will be processed by an individual in a linguistic manner by finding words and expressions that help contextualise the experience and emancipate from the impact of the experience in the service of meaning making. Human beings constantly produce narrative and meaning, which is reflected in the use of language, which in turn produces reality by interpreting experience, informing decisions and inaugurating or inhibiting actions. Therefore, a methodology is required that enables practitioners to perceive the content of first-person experience as well as the linguistic map that conveys the content. The idiolectic dialogue offers such methodology, while its practice trains the professional attitude and perception for first-person experience. The philosophical background to a large extent is offered by Hermann Schmitz' philosophy of New Phenomenology. Within this talk the practice of idiolectic dialogue will be demonstrated and its relevance for the first-person experience discussed

**Poster 6 in Room 2**

**Round 1: 14:00 – 14:15 & Round 2: 14:15 – 14:30**

**Self-Perceived digital screen media consumption**

Kurt Mathisen

The literature on overuse of digital screen media is clear in highlighting the detrimental effects measurable in the well-being of children and adults while research on possible positive modifications in one's everyday life via successful implementation of a structured media fasting period have yet to be sufficiently and thoroughly investigated. A qualitative analysis of responses to open-ended questions concerning one's motivations to participate in as well as what sustainable impact becomes apparent as a result of participating in the MedienFasten intervention study was conducted for 197 German participants engaging in 44-or 24-day fasting periods during the Christian Lent and Advent seasons respectively. The Results derived from thematic analysis uncovered 6 interconnected priorities participants perceived as worth preserving in one's valued free time otherwise allocated to digital screen media device engagement. Discussed are in what ways the MedienFasten intervention provide the opportunity for engaged participants to check-in with themselves either by verifying the suitability and functionality of their digital screen media consumption on the basis of maintaining a balanced lifestyle or if need be to consider in what ways one's consumption habit best be modified in the pursuit of fulfilling fundamental priorities that individual holds to a particular valued standard outlined in the qualitative analysis.

**Poster 7 in Room 3**  
**Round 1: 14:00 – 14:15 & Round 2: 14:15 – 14:30**  
**Re-iterative writing as a practice of becoming aware**  
Simon Roos

A review of three third-person approaches towards the process of writing (poetry therapy, expressive writing, diary research) reveals the need for an embodied first-person perspective to grasp the writer's lifeworld. Such is found in the iterative performance of writing entailing a description of *writing practice* "from within". Considered as a practice of becoming aware, writing practice equals the latent basic cycle of epoche and intuition while writing sessions constitute the manifest phases of expression and validation. The seizing of the writing option is considered as a specific form of "diary keeping". Stemming on the history of diary keeping, writing practice's ambivalent working noise of "consciousness pain" is described as *certainty of uncertainty*: to access it, the relationship between *narrative* and *metacognitive introspection* is analysed by comparison.

A second comparison is made to compare ways of dealing with the act of expression: "discourse receiving" versus "hearing the paining". The former manifests in *writing under erasure* and *free writing* as established in Creative Analytical Processes (CAP) and Autoethnography, the latter is my *re-iterative* complement to these: *empty writing* involves copying former writings while "hearing" within. On a phenomenological, media theoretical and historical basis, it imports metacognitive elements into a narratively dominated area: such a hybrid writing practice oscillates between narrative and metacognitive introspection, approximates the per se impossible self-observation and serves for scientific inspiration, education, and personal development. As "habit viewed from within", it may help psychotherapeutical practitioners to describe irritations applying emotion-focusing procedures.

**Poster 8 in Room 4**  
**Round 1: 14:00 – 14:15 & Round 2: 14:15 – 14:30**  
**The transcendence OF nature: Two different types of crossover approach to human experiential life**  
Dr. H. Andrés Sánchez Guerrero

In recent years, the sciences of mind have manifested an interest in phenomenology. This interest has not been restricted to an appropriation of insights articulated by phenomenologists. Rather, the discussion has turned on the issue as to how to best accommodate the phenomenological mode of inquiry within a scientific framework. This has led to the appearance of what I call crossover approaches to human experiential life. In this contribution, I discuss two of these approaches.

The discussion begins with a characterization of Francisco Varela's neurophenomenological research program as an approach that aims at establishing a sort of 'amphibious' attitude of investigation: properly scientific AND genuinely phenomenological. To contrast, I discuss methodologies that seek to 'cut across' from a merely procedural point of view. These methodologies leave the possibility open to ultimately articulate EITHER a scientific OR a phenomenological account. To illustrate the point, I discuss an interpretative framework developed to analyze first-person accounts of depressed adolescents. A comparison of these two kinds of endeavor allows me to thematize different senses of the expression 'the transcendence OF nature'—where the preposition 'of' is highlighted in order to mark the double genitive. Furthermore, it permits me to discuss the extent to which approaches that, from the point of view of their stance of inquiry, understand themselves as 'amphibious' face a sort of dilemma. I articulate the issue in terms of a necessity to decide whether to remain loyal or eventually become unfaithful to an attitude characterizable as transcendental correlationism.

## **Student's Section**

### **The fragility of sense**

Laura Bickel

In the case of 'recurrent depressive disorder' coded F33 in ICD-10, the person episodically loses her sense of being in tune with the action potential of the world. As first-personal reports suggest, the depressed individual withdraws from her environment. That means objects lack attraction, and the subject feels dislodged from mundane actions.

I argue that understanding the depressed person's withdrawal requires the enactive framework developed by Evan Thompson that brings together the neuroscientific and phenomenological perspectives on the body. First, I show that the neuroreductive model cannot sufficiently account for the irregular loss of vital contact. It exclusively focuses on the body as a material object working in objective time. I advocate for the enactive model that integrates the body as the subject of experience and its phenomenological time. It seems intuitive to bring together the enactive approach with phenomenological psychopathology that explains the episodic withdrawal by appealing to the disruption of the temporal structure of consciousness. Second, I demonstrate that the disruption of the temporal structure is not justified conceptually. Instead, I propose integrating Merleau-Ponty's concept of the past as the unconscious into the enactive model. From this perspective, the episodic withdrawal indicates that the sensorimotor mechanisms that actualize the past in bodily movement are impaired. The subject cannot act out the sedimented meaning and fails in responding to the valences of a given situation. I conclude that more interdisciplinary research is needed to comprehensively address the role of the living being's past for depression.

### **Educators self- knowledge development through yoga**

Andreia Cavalcante de Souza & Prof. Dr. Tania Stoltz

This work aims to understand the process of self-knowledge development through yoga in the training of educators. To this end, it presents the following objectives: to carry out an integrative review on the development of self-knowledge from yoga in the training of educators; recognize yoga as a methodology for the development of self-knowledge and identify the perception of educators of the process of developing self-knowledge from yoga. This is a qualitative research with a phenomenological approach. Five experienced yoga practitioners, who also have experience in the field of education, were interviewed via videoconference during the year 2020. The interview and analysis were designed based on the micro-phenomenological method. The results revealed that the process of self-knowledge development was identified by the participants as an ability to perceive and relate to the mental, bodily, and sensitive world dimensions. This includes how to relate to themselves, to others, and to the world, as well as the ability to cultivate this process of self-knowledge, learning, and self-transformation. The development of self-knowledge from yoga proved to be promising in the training of educators, both for its richness and methodological robustness, as well as for the inclusive possibilities that allow composing different interventions. This process proved to be inseparable from the personal process, which encompasses the whole life of the educator, it is not just a technique to be applied in the classroom, but a deep process of knowing and having a teaching-learning relationship with oneself and with the world, from a loving and sensitive quality.



## **,Being struck' as the beginning of research**

Anna Lena Hahn

This session explores research that grows out of unsettling and unsettled everyday life experiences. In my PhD in Human Geography I am doing research on different ways of working with the scars left by industrial landscapes. Having grown up in the Ruhr area myself, this inquiry grew out of personal experiences, observations and disquiets. I am approaching my inquiry through attending to those particular moments when I was struck by features of these landscapes that I did not fully understand. I am weaving together accounts of these experiences with those of other practitioners and scholarly conversations to produce a set of reflexive narratives. This way of working is being developed in an international community of inquiry informed by phenomenological hermeneutics. All of us are immersed in different fields of practice, from social housing to education, work with migrants and ecological design. These particular field experiences provide the context in which we persue the glimpses and questions that become the focus for deeper research. In this session, I want to open a discussion of moments of ,being struck' may be a doorway to explore consciousness and a "sense of wonder about the world as we experience it" (Relph, 1985, 3).

## Biographies

**Dr. Chris Allen**  
Cardiff University

Chris Allen is a post-doctoral fellow working at Cardiff University Brain Research Imaging Centre (CUBRIC) and is supported by the Wellcome Trust. He studied physiology and philosophy at the University of Edinburgh before completing a PhD in psychology at Cardiff University. His work combines a range of techniques used to probe questions related to consciousness. He is particularly interested in the temporal dynamics of experience, linking changes in experience to neuronal changes. This involves assessing experience with methods such as micro-phenomenology and psychophysics and relating these observations to neuronal measures with techniques such as magnetoencephalography and brain stimulation.



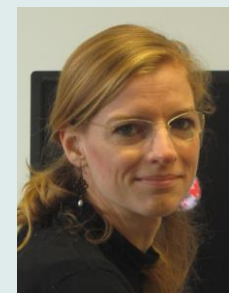
**Giuseppe Flavio Artese**  
University of Kassel

Giuseppe Flavio Artese is a Research Associate and PhD candidate at the Institute of Philosophy of the University of Kassel (Germany). He is also a member of the research group: “Philosophy of Situated Cognition”. His areas of specialization concern on one hand contemporary Enactive and Ecological theories of cognition and on the other their philosophical antecedents such as Phenomenology, American Pragmatism and Gestalt Psychology.



**Dr. Prisca Bauer**  
University of Freiburg

Prisca Bauer has a background in medicine and neuroscience (Utrecht, NL). After a PhD in clinical neurophysiology and epileptology at University College London (UK), she was a postdoctoral fellow at the Lyon Neuroscience Research Centre (France) where she conducted neuroimaging research on meditation and hypnosis and started training in phenomenology and microphenomenology. Since 2019 she is a clinician scientist at the department for psychosomatic medicine and psychotherapy at the University of Freiburg (Germany). Her main research interests are neurophenomenology and the mind-body problem, especially in neurological and psychiatric conditions. She is currently leading a neurophenomenological study on prodromal states of epileptic seizures.



**Laura Bickel**  
Ludwig-Maximilians-University

Laura Bickel is a master’s student in Philosophy at Ludwig-Maximilians-University in Munich, Germany. She participated in the Mind & Life Research Institute in New York 2019 and worked as a visiting student under the supervision of Professor Evan Thompson at the University of British Columbia, Canada. Her research focuses on the phenomenology and metaphysics of time, and the enactive theory of mind. She is interested in bringing phenomenological ideas together with contemporary research in psychiatry and cognitive science. She holds her bachelor’s degree in Philosophy, Politics, and Economics from Witten/Herdecke University.



**Dr. des Felix Bräuer**  
University of Mannheim

Felix Bräuer is assistant professor of philosophy at the University of Mannheim; chair for Theoretical Philosophy / Philosophy of Language (chairholder: Prof. Dr. Wolfgang Freitag). Before joining the University of Mannheim in 2019, he was assistant professor at Saarland University (2018-2019). He works mainly in epistemology, especially social epistemology, as well as in philosophy of language.



**Andreia Cavalcante de Souza**  
Federal University of Paraná (UFPR), Brazil

Ph.D. student in Education at the Federal University of Paraná (UFPR), Brazil, in the line of Cognition, Learning, and Human Development. Master in Education, UFPR. Graduated in Pedagogy. Practitioner, educator, and researcher on the processes of self-knowledge, development, and realization of human beings, and its methodological possibilities in education, science, communication, spirituality, and art. Worked as an early childhood educator at Waldorf school; coordinator and teacher in specialization course on Alternative Pedagogies; and as a facilitator in Peace Culture and Buddhist meditation practice and study groups Yoga teacher in the tradition of Krishnamacharya. Currently works as a pedagogical supervisor and advisor in public schools in Paraná, Brazil.



**Prof. Dr. med. Friedrich Edelhäuser**  
Witten/Herdecke University

Friedrich Edelhäuser, is a specialist in neurology and leads the department for early neurologic rehabilitation at the Gemeinschaftskrankenhaus Herdecke, Germany. Since 2004, he directs the Integrated Curriculum for Anthroposophic Medicine (ICURAM) at Witten/Herdecke University together with Christian Scheffer and Diethard Tauschel. Dr. Edelhäuser has developed a *observation practice*, where first year medical students are trained in clinical observation by sensitizing them to the impact of a comprehensive perception of patients through self-awareness exercises. Research and publications in medical education, empathy, phenomenology of human movement, chronobiology and physiological effects of non-pharmacological therapies and first person research.



**Dr. Pascal Frank**  
Leuphana University of Lüneburg

Pascal Frank is a postdoctoral research fellow at the Faculty of Sustainability at Leuphana University of Lüneburg. He received his PhD at Leuphana University of Lüneburg, Germany, working on “developing affective-motivational competence for sustainable consumption through self-reflexive learning activities”). In his research and teaching, he is particularly interested in personal approaches toward sustainable development. More precisely, he inquires the relevance personal competences for educating future change agents for sustainable development and looks at ways to integrate a systematic cultivation of these competences into current ESD. For this purpose, Pascal Frank draws upon a variety of self-reflexive learning activities and introspective practices and combines them with a training in (mainly qualitative) research methods.



**Prof. Dr. Dr. Thomas Fuchs**  
University of Heidelberg

Thomas Fuchs, MD, PhD, is Karl Jaspers Professor of Philosophy and Psychiatry at Heidelberg University, Germany. His main areas of expertise include phenomenological philosophy and psychopathology as well as embodied and enactive cognitive science, with a particular emphasis on non-representational, interactive concepts of social cognition. He was Coordinator and Principal Investigator of several large national and international grants, among them the European Research Training Network Towards an Embodied Science of Intersubjectivity (TESIS, 2011-2016). He has authored over 300 journal articles, book chapters and several books. He is also co-editor of Psychopathology and editorial board member of 4 scientific journals.



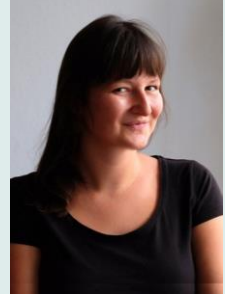
**Dr. Anna Giustina**  
University of Liège

I am an F.R.S.-FNRS postdoctoral fellow at the University of Liège. I did my PhD with Uriah Kriegel at the Institut Jean Nicod (Paris). In 2019-20 I was a postdoctoral fellow at Rice University (Houston, TX). I work mainly in philosophy of mind and epistemology, particularly on consciousness, introspection, self-knowledge, and acquaintance. In my PhD dissertation, I explore the nature and epistemology of what I call *primitive introspection*, a kind of phenomenal-state introspection which is non-classificatory (non-conceptual and non-judgment-like). More recent research of mine focuses on the epistemology and metaphysics of acquaintance. I defend the idea that knowledge by acquaintance is a *sui generis* (non-propositional) kind of knowledge. I am currently developing an acquaintance account of subjective consciousness.



**Anna Lena Hahn**  
Goethe University Freiburg

I am currently conducting a PhD in Human Geography in which I am asking how to transform scarred landscapes into hospitable milieus. After having studied PPE in Witten/Herdecke and Economics for Transition at Schumacher college, I am now affiliated with the Human Geography department at Goethe University Frankfurt. My research project is embedded in an international group of practitioners who engage in first-person inquiries, the research-in-action community. We are all rooted in different fields of practice, mine being landscaping, and come together around our phenomenological approach. In different landscaping projects, I am exploring my research question „on the ground“, bringing together my own experiences with noticings of others and interdisciplinary literature.



**Dr. phil. David Hornemann v. Laer**  
Witten/Herdecke University

David Hornemann v. Laer studied art history and educational science at the University of Stuttgart and University of Hamburg. In his dissertation at Witten/Herdecke University he investigated Michelangelo's sistine ceiling frescoes. He is the editor of the lecture series “KUNST SEHEN” by Prof. Michael Bockemühl and his research interests include empirical humanities, seeing, deepening perception and the interaction between the recipient of art and the artwork itself. Currently, he is a researcher at Witten/Herdecke University and gives seminars and lectures on the science of art, epistemology and spiritual topics.



**Dr. Albrecht Konrad Kaiser**

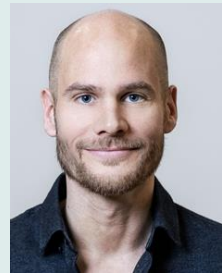
DELOS-Forschungsstelle Berlin-Eichwalde ([delos@t-online.de](mailto:delos@t-online.de))

Albrecht Konrad Kaiser has been working for over 30 years in his osteopathic practice in Bonn. He received his doctorate at the Department of Cultural Reflection in Witten/Herdecke. Previously, he was a fellow at the A.T. Still University of Health Science in Kirksville (USA), where he conducted research on osteopathy in the field of Evidence-Based Medicine. There he earned a M.Sc. in Osteopathic Clinical Research. He is a lecturer in the Osteopathy program at the Fresenius University of Applied Sciences with a focus on "Osteopathic thinking and osteopathic acting" in the context of medical philosophical ideas. His research focus lies in the fields of lived body phenomenology and medical-philosophical anthropology. He is currently working on questions concerning the effectiveness of thinking and perceiving in context to lived body experience of reality at the Delos Research Center in Berlin.



**Tobias Konermann**  
Independent scholar

Tobias Konermann is a clinical psychologist (M.Sc.) and psychotherapist, situated in Heidelberg in private practice. Besides his clinical work, he is a lecturer at SRH University for Applied Sciences in Heidelberg and a docent in different institutes for psychotherapy training (HAP, DGVT). He has specialized in process-oriented psychotherapy and working with developmental trauma, currently assisting training programmes for somatically informed traumatherapy (NARM Brussels, NARM Cologne). His main research interests are in process-outcome studies in psychotherapy as well as phenomenological aspects of therapeutic change.



**Eckard Krüger, MD, M.Sc.,**  
Consultant in Geriatric Medicine, General Practitioner.

Accredited lecturer of the Society for Idolektik and Conversation, Würzburg. Lecturer at University of Coburg and University of Hannover for Idiolektik. Teacher in Mindfulness Based Approaches (Mindfulness Based Stress Reduction, Mindfulness Based Cognitive Therapy). Director and founder of MoRe-Life GmbH (Mobile Geriatric Rehabilitation) and of alt&weise gGmbH (charity for teaching and researching processes of human healing and transformation).



**Dr. Anna-Lena Lumma**  
Witten/Herdecke University

After finishing her studies in Cognitive Science at the University of Osnabrueck, Anna-Lena Lumma completed her PhD by studying the integration of first- and third-person methods in the context of a large-scale longitudinal mental training study at the Max Planck Institute in Human Cognitive and Brain Sciences in Leipzig. At present, she works as a postdoctoral researcher at the Department of Psychology and Psychotherapy at Witten/Herdecke University and is primarily interested in the study of contemplative practices and the advancement of first-person methods to study human experience. She was trained in the micro-phenomenological method by Claire Petitmengin and is currently a trainee in Eugene Gendlin's Focusing and Internal Family Systems.



**Dr. Elke Mark**  
Europa-University Flensburg

Elke Mark (Dr. phil.) is a performative philosopher as well as a practicing artist in the field of Performance Art and procedural textile objects. Her research focuses on sensory knowledge, thinking in movement, artistic research and dialogue concepts. With the development of a tactile-performative research practice, she obtained her doctorate from the University of Flensburg in 2020. As co-initiator of the international PAErsche Performance Art network she is interested in the continuous development of the In process/Open Source group format.

Elke Mark teaches at the Europa-Universität Flensburg and organizes the german-danish BRISE° Performance Art Festival. [www.elkemark.com](http://www.elkemark.com), [www.paersche.org](http://www.paersche.org)



**Kurt Mathisen**  
Witten/Herdecke University

Kurt Mathisen is a psychotherapist in training for children and teenagers in Krefeld, Germany. He most recently earned his Master's degree in clinical psychology from the University of Witten/Herdecke. His most recent research has been centered on the impact digital screen media consumption has on mental health and overall well-being.



**Dr. Rosa Michaelis, MD**  
Witten/Herdecke University

Dr. Rosa Michaelis is an adult neurologist and psychotherapist at the Ruhr-University Bochum and University Witten/Herdecke, Germany. As a clinician-researcher she is interested delivering psychological treatments in acute medical care settings in neurology. She has a particular interest in process-oriented evaluation strategies of psychological treatments for people with seizures. Dr. Michaelis chairs the ILAE Psychology Task Force, and the "Commission for Psychosomatic Epileptology" of the German branch of the ILAE. She is a member of the current epilepsy guideline committee of the German branch of the ILAE and served as an expert advisor on the guideline committee of the British National Institute for Health and Care Excellence (NICE). Dr. Michaelis has just published a German adaptation of the workbook "Taking Control of Your seizures" by Prof. W. Curt LaFrance, Jr. et al.



**Prof. Dr. James Morley**  
Ramapo College of New Jersey

James Morley is a professor of clinical psychology at Ramapo College of New Jersey. He is the editor-in-chief of the *Journal of Phenomenological Psychology* and the current president of the Interdisciplinary Coalition of North American Phenomenologists (ICNAP). Morley's publications and research interests are in the application of phenomenological thought to psychological research methodology and topics such as imagination, mental health, and Asian thought. <https://ramapo.academia.edu/MorleyJames>



**Ohad Nave**

The Hebrew University of Jerusalem

Ohad Nave is a phenomenological researcher, currently studying the lived experience of meditative dissolution of the sense of boundaries. With an academic background in cognitive science, philosophy and phenomenology, he has written his Master's thesis in the Hebrew University as part of a large-scale neurophenomenological study in Aviva Berkovich-Ohana's lab. Involved in contemplative practices including meditation, body movement, Hakomi therapy and psychedelics, Ohad is interested in integrating experiential exploration within the scope of an open-ended scientific, therapeutic and spiritual quest.



**Dr. Marek Pokropski**

University of Warsaw

Marek Pokropski, PhD – assistant professor at the Faculty of Philosophy, University of Warsaw. Main areas of research: phenomenology, philosophy of mind, philosophy of cognitive science; <https://uw.academia.edu/MarekPokropski>



**Dr. Michal Polák**

University of West Bohemia

Michal Polák is interested in philosophy of mind and consciousness. He received his PhD at the University of West Bohemia in Pilsen where he currently works as an assistant professor. He teaches courses on Philosophy of Mind and Contemporary Theories of Consciousness. He has published a book on the essentials of the mind. He has authored and co-authored articles on mind, consciousness, phenomenality, and neural correlates of consciousness. He has organized several conferences and co-edited conference proceedings from them. He is currently co-investigator of the project Dual models of phenomenal consciousness.



**Prof. Dr. Joëlle Proust**

Institut Mines-Télécom, Paris

Joëlle Proust was appointed as a researcher at Centre National de la Recherche Scientifique in 1976 on a project about the history of logical truth, which was awarded a CNRS bronze medal. From 1990 on, she concentrated on innovative ways of naturalizing intentionality through perceptual constraints applied to perception. She went on studying action awareness and mental agency. She analysed metacognition as a crucial functional ingredient in mental action. She explored the philosophical implications of metacognitive evaluations concerning rationality and self-awareness. An interdisciplinary project funded by the ESF (2006-9), studied the evolution of metacognitive awareness. Another interdisciplinary project, funded by the ERC (2011-2016), examined the extent to which cultural diversity shapes cognitive agency and metacognition.



**Fabienne Rehorst**  
Witten/Herdecke University

Fabienne Rehorst is a psychology student at the University of Witten/Herdecke, Germany. She is currently studying for her Bachelor's degree, which she will complete in summer.



**Dr. Willeke Rietdijk**  
VU University Amsterdam

Willeke Rietdijk is a post-doctoral researcher at the Department of Educational Sciences, VU University Amsterdam, The Netherlands. Having originally qualified as a clinical psychologist, her interest in Eastern philosophy led her to work in holistic, contemplative secondary education in England. Following this she worked as an educational researcher at the University of Southampton, conducting qualitative and quantitative educational research for ten years whilst completing a PhD on the micro-phenomenology of mindfulness meditation. She obtained a Mind and Life Europe Varela Award for a follow-up study into this which she is currently completing. Recently she has also been a post-doctoral, qualitative researcher on a large-scale project investigating the role of wonder in education.



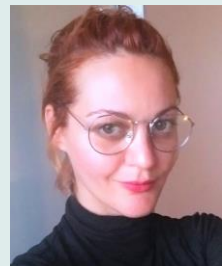
**Simon Roos**  
Independent scholar

Simon Roos studied Psychology at the University of Vienna and the Universidad de Chile. He wrote a theoretical diploma thesis. After professional training as a state-certified behavioral therapist in Germany involving practice in various settings in and around Kassel, he travelled around the world and wrote a blog. Then, he practiced in an ambulant setting in Berlin. The application of emotion-focusing procedures (re-)sparked his theoretical interest and let him, during a sabbatical, "travel within" to study first-person approaches and practice theories as an independent researcher. He holds a teaching assignment at the DHGS Ismaning and will in short work at the ZfP Weinsberg. Contact: [simon.roos@edu.dhgs-hochschule.de](mailto:simon.roos@edu.dhgs-hochschule.de).



**Jelena Rosic**  
Aalto University/Tallinn University

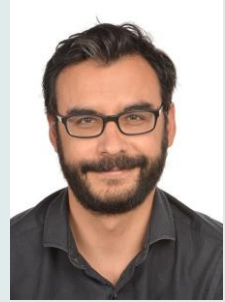
Jelena Rosic is a doctoral candidate working interdisciplinary (art/new media/cog sci), previously a member of NeuroCine lab (Aalto) that studied cinematic and narrative imagination, comprehension and expertise with cognitive neuroscience and neuroimaging methods and more recently an early-stage researcher at Enactive Virtuality Lab (Tallinn) that studies viewer's experience. Building on the neurophenomenological programme for her research, she has trained in micro-phenomenology and is also working towards MSc in Cognitive Science (University of Vienna/Medical University Vienna).





**Dr. H. Andrés Sánchez Guerrero**  
University Hospital Münster

H. Andrés Sánchez Guerrero works as an attending physician (Oberarzt) at the Department of Child and Adolescent Psychiatry, Psychotherapy and Psychosomatic Medicine of the University Hospital Münster (Germany). His clinical work focuses on preschool mental health, cultural psychiatry, and structural disorders in adolescence. His particular research interests include the philosophy of emotion, the philosophy of collective intentionality, and the phenomenologically inspired philosophy of psychiatry. He obtained his MSc and PhD in Cognitive Science from the University of Osnabrück (Germany), after having studied Medicine in Bogotá (Colombia) and Philosophy and Sociology at the University of Basel (Switzerland). He is author of the book *Feeling Together and Caring with One Another: A Contribution to Debate on Collective Affective Intentionality*.



**Stefan Schneider**  
University of Osnabrück

Stefan Schneider holds a diploma in Fine Arts, a Master degree in Cognitive Science, and is a certified teacher of Taijiquan. In his PhD project at the University of Osnabrück, he investigates the relation of bodily movement with proprioceptive and kinaesthetic experience in mindful movement practices such as Taijiquan and the Feldenkrais method of somatic education. His approach integrates psychological research with phenomenology and the first-person practice of somatic body work. In his position as research associate at the University of Vienna he investigates intercorporeal synergies in partner practices such as Contact improvisation, Acroyoga and Taijiquan (with Dr. Michael Kimmel).



**Judith Sieber**  
Witten/Herdecke University

Judith Sieber is a medical student in her last year at the University of Witten/Herdecke, Germany. She started studying medical encounters with micro-phenomenology in 2019 for her medical thesis, under the supervision of Prisca Bauer, Rosa Michaelis and Friedrich Edelhäuser and was trained by Claire Petitmengin.



**PD Dr. Terje Sparby**  
Witten/Herdecke University

Dr. Terje Sparby is a philosopher working at the University of Witten/Herdecke, Department of Psychology, and as a member of the ICURAP (Integrated Curriculum for Anthroposophical Psychology). Previously he has been a visiting scholar at the Humboldt University, the Mind and Life Institute and the Bender Institute of Neuroimaging. His current research focus is phenomenological and first-person methods, in particular in relation to meditation experiences.



**Prof. Dr. Tania Stoltz**

Federal University of Paraná (UFPR), Brazil

Graduated in Pedagogy and Artistic Education, Master in Education, Federal University of Paraná (UFPR), Brazil. Ph.D. in Educational Psychology, Catholic University of São Paulo. Post-doctorate by the Jean Piaget Archives, Switzerland and by Alanus Hochschule, Germany. Worked as coordinator of the scientific cooperation agreement between the UFPR and the Jean Piaget Archives, Switzerland (2003-2008). Member of the Board of Directors of the Jean Piaget Society, USA (2016-2019). Professor and researcher at UFPR since 1996, has experience in the area of Education, with an emphasis on Educational Psychology, acting as a supervisor of dissertations and theses focused on themes around the works of Jean Piaget, Rudolf Steiner, and Lev Vygotsky.



**Prof. Dr. Christian Tewes**

Alanus University Mannheim

Christian Tewes is a professor of Philosophy in the educational context at the Alanus University Mannheim with a special focus on phenomenology and the philosophy of Mind. Before working at the Alanus University, he was as a Principal Investigator of the Heidelberg Marsilius Project "Embodiment as Paradigm for an Evolutionary Cultural Anthropology." He is the author of a book on consciousness (2007) and of a libertarian approach to free will (2017). Furthermore, he coedited the books "Embodiment in Evolution and Culture" (2016) together with Gregor Etzelmüller and "Embodiment, Enaction and Culture" (2017) with Christoph Durt and Thomas Fuchs (2018). Together with Giovanni Stanghellini, he recently coedited an anthology on "Time and Body. Phenomenological and Psychopathological Approaches" (2021).



**Dr. Fynn-Mathis Trautwein**

University of Freiburg

After finishing my psychology studies, I completed a PhD in cognitive neuroscience at the Max Planck Institute for Human Cognitive and Brain Sciences, where I contributed to the ReSource project, a large-scale longitudinal mental training study. Subsequently I conducted my postdoctoral research at the University of Haifa and now at the University Medical Center Freiburg. My research addresses underlying processes and plasticity of the sense of self, attention, social cognition and social affect. Hereby, I am invested in the idea that a synthesis of disciplined first-person and third-person approaches is essential to foster a meaningful understanding of these phenomena.



**Prof. Dr. Max Velmans**

Goldsmiths, University of London

Max Velmans is Emeritus Professor of Psychology, Goldsmiths, University of London, and has been involved in consciousness studies for over 40 years. His main research focus is on integrating work on the philosophy, cognitive psychology and neuropsychology of consciousness. He has over 120 publications on this topic including his major work Understanding Consciousness (2000) (now in its second 2009 edition), the co-edited Blackwell Companion to Consciousness (2007) (now in its second 2017 edition), Towards a Deeper Understanding of Consciousness (2017) and the four-volume collection of major works on consciousness in Consciousness: Critical Concepts in Psychology (2018). He was a co-founder and, from 2004-2006, Chair of the Consciousness and Experiential Psychology Section of the British Psychological Society, and an Indian Council of Philosophical Research National Visiting Professor for 2010-2011.



**Prof. Dr. Johannes Wagemann**  
Alanus University, Campus Mannheim

Johannes Wagemann is Professor of Consciousness Research with focus on Pedagogical Anthropology at Alanus University, Campus Mannheim. After researching digital image processing and working as a Waldorf teacher, he completed his dissertation in 2010 on a transdisciplinary approach to the mind-brain problem at University Witten-Herdecke. Since then, he has been developing a structure-phenomenological approach to a consciousness-immanent theory of consciousness incorporating an empirical first-person methodology. Aiming to a new nexus between philosophy and psychology, he conducted a number of experimental studies on perceptual, cognitive, and social processes in which introspective observation is balanced with empirical aspects such as independent testpersons, non-reactive data acquisition, and a mixed methods data analysis. The results of these studies imply new perspectives on topics such as the human self or mental action.



**Prof. Dr. Ulrich Weger**  
Witten/Herdecke University

Since 2012 Prof. Ulrich Weger is responsible for Social Psychology and the Foundations of Psychology at the Department of Psychology and Psychotherapy at the University of Witten/Herdecke. Over the past years he has contributed to developing the theoretical basis and the methodological foundations of a first-person science of consciousness, the self and other psychological phenomena. Work resulting in published studies so far include projects on various themes such as memory-recall, thinking, attention, awe & wonder, mindwandering, anger, empathy and others. Historical and theoretical work is also being conducted.



**Dr. Alexander Nicolai Wendt**  
Ruprecht-Karls-University of Heidelberg

Alexander Nicolai Wendt has finished his psychological dissertation on the 'phenomenology of problems' in 2019. He teaches psychology at the chair for Experimental Psychology and Cognitive Self-Regulation at the Ruprecht-Karls-University of Heidelberg and prepares a philosophical dissertation on 'concrete psychology and the problem of expression' at the faculty of human sciences of the University of Verona. Research interests are theoretical psychology, history of psychology, phenomenological psychology, and media psychology.



**Dr. Federico Zilio**  
University of Padua

Federico Zilio is a postdoctoral researcher, and he teaches Moral Philosophy at the Department of Philosophy, Sociology, Education and Applied Psychology, University of Padua (Italy). He has been visiting scholar at the Mind, Brain Imaging and Neuroethics Research Unit of The Royal's Institute of Mental Health Research, University of Ottawa (Canada), under the supervision of Prof. Northoff. Since 2013 he is member of the Italian Society of Neuroethics and Philosophy of Neuroscience (SINe). His research interests are focused on the nature of consciousness, the interdisciplinary relationship between phenomenology and neuroscience, the neuroethics of brain-computer interfaces applied to healthy people and patients with altered states of consciousness (e.g., unresponsive wakefulness syndrome, minimally conscious state, locked-in syndrome).



## Inspirations

### Culture, art & music:

- **British Museum London:** <https://britishmuseum.withgoogle.com/>
- **Louvre:** <https://www.louvre.fr/en/visites-en-ligne>
- **Roel Wouters & Luna Maurer "Clickclickclick.click":**  
<https://www.idfa.nl/en/film/a69c5b71-7f17-420a-a274-cada58bef87c/clickclickclick-click>
- **Berliner Philharmoniker:**  
[https://www.digitalconcerthall.com/de/home?a=bph\\_webseite&c=true](https://www.digitalconcerthall.com/de/home?a=bph_webseite&c=true)
- **Metropolitan Opera:** <https://www.metopera.org/>
- **Royal Opera House:** <https://stream.roh.org.uk/>
- **Staatsoper:** <https://www.staatsoper.de/en/staatsopertv.html>

### Films, interviews & documentaries

- **An Ecology of Mind:** <https://www.youtube.com/watch?v=nW3ovmBjQ9I>
- **Crisis of Perception:** <https://www.youtube.com/watch?v=Womauwdyjl8>
- **Critical Neuroscience – Neurophenomenology in Psychiatry by Laurence Kirmayer:**  
<https://www.youtube.com/watch?v=PsubfDIKgUw>
- **Elephants a film by Elsa Oliarj-Inès:** <https://vimeo.com/202005553>
- **Monte Grande:** <https://www.youtube.com/watch?v=pf14LoBH37Q>
- **Shigeo Arikawa "Am I Dreaming of Others, or Are Others Dreaming of Me?":**  
<https://www.idfa.nl/en/film/511c6332-4696-4ec3-a44c-d44bc73e7994/am-i-dreaming-of-others-or-are-others-dreaming-of-me>
- **The Blind Spot: Experience, Science, and the Search for "Truth" by Evan Thompson:**  
<https://www.youtube.com/watch?v=xd7i1tq0YDI>
- **The Matrix that Embeds - A conversation between Humberto Maturana and Heinz Von Förster):** <https://www.youtube.com/watch?v=acx-GiTyONk>

### Relaxing videos & yoga sessions for a short break between the talks

- **Stretches for Neck, Shoulder & Upper Back:** <https://www.youtube.com/watch?v=s-7lyvbIFNI>
- **Yoga at Your Desk:** <https://www.youtube.com/watch?v=tAUf7aajBWE>
- **Progressive Muscle Relaxation:** <https://www.youtube.com/watch?v=86HUcX8ZtAk>



Title Picture: Prof. Dr. Johannes Wagemann

Contact:

PD Dr. Terje Sparby & Dr. Anna-Lena Lumma, Department for Psychology and Psychotherapy, University of Witten/Herdecke, Alfred-Herrhausen Str. 50, 58448 Witten, E-Mail: [Terje.Sparby@uni-wh.de](mailto:Terje.Sparby@uni-wh.de), [Anna-Lena.Lumma@uni-wh.de](mailto:Anna-Lena.Lumma@uni-wh.de)

For further information see:

<https://consciousness.uni-wh.de/>