

First-Person Science of Consciousness

Methodological Issues and Fields of Application

11.05. - 13.05.2023

Witten/Herdecke University



Organizers:

Prof. Ulrich Weger, PhD

Prof. Dr. Christian Tewes

Prof. Dr. Johannes Wagemann

Prof. Terje Sparby

Dr. Anna-Lena Lumma

Dr. Brentyn Ramm

Dear Conference Participants,

A very warm welcome to this year's *First-Person Science of Consciousness* conference! It is already our third such forum – and after the virtual event in 2021 we are particularly excited to meet up again in person. We hope you had a good journey here to Witten – especially those coming from further afield (such as Australia, Brazil and the USA). We are pleased to bring this conference schedule to your attention – with an overview over the 5 keynote lectures, 15 regular talks, and the poster presentations taking place during these two and a half days. We are very excited about the range of contributions – this time with a methodological focus – and look forward to a promising program. You will also find short biographical sketches at the end of this brochure.

Following supper, today (Thursday) evening is an open space for private arrangement – we have included a list of events, restaurants and snack-bars in and around Witten for your convenience. We are in the midst of the Ruhr Valley: an industrial landscape that also has green spots – you only need to know where they are. On pages 40-42 we have included a small map of the area around the University so that you can find quiet outdoor places for walking in between talks and engage in other, alternative approaches to a first-person science of consciousness...

On Friday evening at 7:30 there will be a spring concert by Helge Antoni – a celebrated professional pianist. He has selected pieces that suit our conference theme and you are most warmly invited to join us.

We are delighted to have you here! We look forward to getting to know you and your work and hope you will have a pleasant time in Witten. If you have any questions, please do not hesitate to contact any one of the organizers or the student supporters.

With best wishes – on behalf of the conference team:

Organizers:

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

Support Team:

Indira Degner, David Fuss, Johanna Hertzberg & Jacqueline Mechsner

Acknowledgement:

We are grateful for financial support for this conference from the Software AG Stiftung and the Anthroposophical Society in Germany.

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Background

The first-person perspective has had a checkered fate in the development of modern psychology, philosophy, and cognitive science. While introspection was a widely used but neither fully established nor unchallenged method at the beginning of the 20th century, it was soon supplanted by behaviorism and analytic philosophy in favor of more "objective" approaches. One reason for the decline was the challenge to make introspective methods and results accessible for intersubjective review and confirmation. But even conventional methods indirectly draw upon introspection, both in empirical and theoretical contexts. It hence apparently cannot be fully eliminated in the study of human consciousness. However, in the last two decades the scope of introspective research was broadened by linking it with rigorous methods of intersubjective validation. More recently, there have been attempts to re-integrate the first-person perspective into the mind sciences. For that reason, the exploration of the phenomenal experiences of the subject now seems a more natural fit in the (psychological) toolbox; as a matter of fact, a whole spectrum of methods explicitly prioritizing the first-person perspective has emerged that have already proven their worth in a range of studies.

Against this background it seems legitimate to ask which directions the outlined development might take; what strengthens and differentiates the first-person perspective even further? And what potential may first-person approaches have for science and society-related issues in more general terms. As with many developments in science, an increasing diversity and even competition has arisen in the realm of first-person methods and their validation, which is sometimes challenging. To give an example, it is still an important research question as to how the temporal gap between first-person experiences and their (e.g., verbal) expression might be bridged. Is it legitimate to evocate (memorize or re-enact) former experiences or should, if possible, the process of verbalizing subjective experiences occur simultaneously? Moreover, a classification is required that documents the possibilities and limitations of the various sub-approaches. Also, from the outside perspective of mainstream research, an overview and classification of existing first-person methods would be desirable, so that they can be better incorporated into the standard repertoire of the consciousness sciences.

Systematization may begin, for example, with an examination of the extent to which first-person methods can contribute to ideographic or nomothetic research approaches. Should they aim primarily at exhaustively fine-grained representations of individual lived experience, or should they also serve to discover and substantiate universal structures and general laws? This leads to the question whether and how first-person methods can best be integrated into mixed methods approaches, for example into data collection for triangulation, data analysis, and theory building. To what extent can first-person approaches be combined with established qualitative and quantitative approaches? And finally: Can we expect a realignment of the mind sciences and perhaps even an impact on science policy and other dimensions of social development from a stronger inclusion of first-person methods? One example concerns the exploration of free will. It has been argued by proponents of free will that its foundation and development depend on introspective access to one's own mental states in concept formation, critical reflection, deliberation, and decision-making activities. One can ask then how a methodologically assisted access to such mental actions and their exploration might affect the course of social processes and science policy in its ethical foundation and critical justification itself.

Timetable

Thursday, May 11th

14:00	Audimax	Welcome by the organizers & introduction to the conference theme	
		Prof. Ulrich Weger, PhD & Prof. Dr. Johannes Wagemann	
14:45	Audimax	Keynote 1	
		<i>The contribution of Interpretative Phenomenological Analysis to the further development of the first-person perspective</i>	
		Prof. Dr. Virginia Eatough	
16:00		Talk 1, E.109	Talk 2, E.110
		<i>Worldviews variability is regulated by meditation expertise: a qualitative inquiry on metaphysical beliefs</i>	<i>The explication interview: a tool for an empirical micro-phenomenology? The example of a prayer experiences study</i>
		Dr. Stefano Poletti	M.Sc. Chloé Mathys
16:45	Foyer	Coffee Break	
17:15		Talk 3, E.109	Talk 4, E.110
		<i>Between invariant intentional structures and statistical hypothesis testing. Methodological notes on a new integrative introspective-empirical research design.</i>	<i>Can we quantify the lived experience of time phenomenologically?</i>
		Prof. Dr. Johannes Wagemann	Prof. Dr. Marcin Moskalewicz
18:00	Foyer	Dinner	

Friday, May 12th

09:00	Audimax	Keynote 2 <i>Uniting Phenomenology and Neuroscience in the Study of Adept Meditators</i>		
Prof. Dr. Matthew D. Sacchet & Prof. Dr. Terje Sparby				
10:15		Talk 5, E.109 <i>Mathematical Spaces for Conscious Experience</i> Dr. Johannes Kleiner	Talk 6, E.110 <i>Objectivity in Introspective Science: A philosophical analysis with an example from contemplative practice</i> M.Sc. Gunnar Gjermundsen	Talk 7, Audimax <i>How far ideographic accesses might be able to support Individual management of complex autoimmune diseases – Presentation and discussion of different measurements</i> Dr. Bettina Berger
11:00	Foyer	Coffee Break		
11:30	Audimax	Keynote 3 <i>Stories, and storytelling from a first-person perspective – is there any other way? But how about storytelling practices?</i> Prof. Dr. Michael Bamberg		
12:45		Talk 8, E.109 <i>Dimensions of fluidity of thinking</i> Prof. Ulrich Weger, PhD	Talk 9, E.110 <i>First-person constraints on explanations in neuroscience. A migraine aura study</i> Dr. Marek Pokropski & Dr. Piotr Suffczyński	
13:30	Foyer	Lunch		
14:30	Foyer	Poster Session		
15:30	Audimax	Keynote 4 <i>Conducting and expanding phenomenological interviews</i> Prof. Dr. Simon Høffding & Dr. Kristian Moltke Martiny		
16:30	Foyer	Coffee Break		
17:00		Talk 10, E.109 <i>Thoughts and Tasks</i> Dr. Alexander Nicolai Wendt	Talk 11, E.110 <i>The Dangers of Dissecting Phenomenology</i> M.Sc. Jacopo Pallagrosi & M.Sc. Bruno Cortesi	
18:00	Foyer	Dinner		
19:30	Foyer	Concert <i>Fusions</i> Helge Antoni		

Saturday, May 13th

09:00	Audimax	Keynote 5 <i>About what it can be like to experience art</i> Dr. Katrin Heimann	
10:15		Talk 12, E.109 <i>Verifying Contemplative Experiences with First-Person Experiments: Investigating Pure Awareness Experiences with Phenomenological Interviews</i> Dr. Brentyn Ramm	Talk 13, E.110 <i>Is science sterile and what does it know of "real life"? On the situational analysis ("Situationsanalyse") of the experimental laboratory and the psychotherapeutic practice</i> M.A. M.Sc. Hannes Wendler
11:00	Foyer	Coffee Break	
11:30		Talk 14, E.109 <i>Measuring the self-transforming mind: a questionnaire-based, intensive longitudinal investigation of subjective experience during a meditation retreat</i> Dr. Oussama Abdoun & Dr. Arnaud Poublan-couzardot	Talk 15, E.110 <i>First-person methods in doing religion: Studies on praxeology and the logic of reflection in courses on "Conscious Dying" (Phowa) in Diamond Way Buddhism</i> Prof. Werner Vogd & Dr. Jonathan Harth
12:15	Audimax	Conclusion	

Abstracts

May 11th, 2023

Keynote 1

14:45, Room: Audimax

The contribution of Interpretative Phenomenological Analysis to the further development of the first-person perspective

Prof. Dr. Virginia Eatough

In this talk, I will consider the contribution that Interpretative Phenomenological Analysis (IPA) makes to the ways in which we understand the first-person perspective. To do this, first, I will describe the origin and development of IPA over the past 30 years situating it within qualitative research methods and other first-person approaches, as well as looking at its application to various fields including the cognitive sciences. Second, I will examine some of its distinctive features such as the ways it thinks about idiography, language, meaning, and hermeneutics. I will suggest that an engagement with these ideas will prove fruitful in furthering the development of first-person science. Third, I will discuss how these concepts underpin the IPA approach and what this looks like in practice drawing on examples from my own research using IPA. Finally, I will briefly touch on recent developments in IPA such as its use in mixed-methods research and longitudinal studies as well as current thinking on what constitutes good IPA work.

Talk 1

16:00, Room: E.109

Worldviews variability is regulated by meditation expertise: a qualitative inquiry on metaphysical beliefs

Dr. Stefano Poletti

Worldviews define the sets of beliefs underlying the way we conceive reality and selfhood. Buddhist contemplative training claims to induce long-lasting changes in worldviews. This claim has not yet been fully tested, even if there is cross-sectional evidence about trait-like neurophysiological and behavioral differences between novice and expert meditators. The purpose of the present qualitative study is to compare the worldviews of a representative sample of European novices and expert meditators. In the context of the Brain and Mindfulness ERC-funded project, we interviewed 32 participants recently trained in secular mindfulness ('novices') and 30 long-term practitioners in Tibetan Buddhism ('experts'). We used an Interpretative-Phenomenological Approach to explore their core beliefs about the nature of reality, existence and ethical behaviors. For each area of inquiry, we used this structural-thematic analysis to identify representative clusters describing the variety of beliefs across our two samples. Evidence proves thematic clusters to depend on expertise, enriching perspectives on metaphysical worldviews, and refining the alleged differences between secular and soteriological meanings of meditation. Participants show differing in worldviews with distinctive structural meanings. Shifts from novices to experts concern free-will, temporality, materialism, determinism, and ecological concern. Our results suggest how high-level beliefs could distinctively contribute regulating mindfulness meditation as compared to Buddhist training, supporting previous findings about the impact of metacognitive beliefs on pre-reflective

experience of meditation. Future studies should take into account the impact of beliefs on the way of integrating meditation, using them to interpret phenomenological, behavioural or neuroscientific outcomes.

Talk 2

16:00, Room: E.110

The explication interview: a tool for empirical micro-phenomenology?

The example of a prayer experiences study

M.Sc. Chloé Mathys

As a PhD student (year 5), I am working on an anthropological phenomenology of prayer practices in Christianity, based on an empirical study mainly made up of explicitation interviews combined with more traditional ethnographic interviews (biographical interviews) and third person observations. Explicitation (or microphenomenological) interview is indeed a first-person data collection technique conceptualized by Pierre Vermersch (French psychologist, introspection theorist, student of Piaget) whose phenomenological use has been theorized from a collaboration with Natalie Depraz (French phenomenologist). Its specificity lies in the focus of the interview on a given moment of the interviewee's experience: generally, an action carried out at a specific time, that the interviewee is conveyed to "relive" during the interview (this is called "evocation" and it can be identified by the interviewer through various signs). Explicitation interview then corresponds to a technique of guidance towards the evocation situation, in order to lead the interlocutor to a verbalization of his or her experience (in both its sensory, emotionally and cognitive dimensions); a verbalization that we want as precise as possible. The interview is thus "micro-phenomenological" because it corresponds to an exploration of the experience of a situated consciousness, as opposed to the phenomenological tradition of generic theorization of consciousness. For this presentation, I would like to propose a critical review of the use of the explicitation interview when combined with more traditional methods, when our research objective is to work on the intelligibility of religious experiences as they are lived by our contemporaries in their daily life.

Talk 3

17:15, Room: E.109

Between invariant intentional structures and statistical hypothesis testing. Methodological

notes on a new integrative

introspective-empirical research design

Prof. Dr. Johannes Wagemann

Traditionally, phenomenology's claim to gain insight into invariant intentional structures of consciousness and experimental psychology's goal of testing quantitative hypotheses about measurable constructs have seemed incompatible. At the same time, however, it is obvious that a phenomenally differentiated, structurally comprehensive, and scientifically grounded understanding of consciousness requires the inclusion of both research disciplines. Inspired by this situation, mediating approaches have emerged in recent decades that attempt to connect the two sides in various ways (e.g., neurophenomenology or other mixed-method approaches). While most often different types of data (qualitative and quantitative) are captured separately before being related, I will present a new approach in which first-person data are first collected and analyzed qualitatively and then quantified and subjected to statistical tests.

With the Task-based Introspective Inquiry, emphasis is also put on different forms of mental activity or mental action to discover and validate consciousness-immanent structures on equal footing with laws and correlations based on external behavior. This research procedure is outlined and illustrated with a recent study on mental agency and embodiment in social cognition.

Talk 4

17:15, Room: E.110

Can we quantify the lived experience of time phenomenologically?

Prof. Dr. Marcin Moskalewicz

Cognitive science has traditionally used several experimental paradigms to objectify temporal experience. Despite their high scientific validity, the results of these studies have very low phenomenological value. They all suffer from what Erwin Straus once called the “original sin” of psychology – a reduction to perception. On the other hand, the resurgence of qualitative methods in phenomenology has led to a number of progressive attempts to explore the lived (in the phenomenological sense of implicit) experience of time empirically. Despite their rather high phenomenological value (which is still debatable), the results of such hybrid phenomenological methods have a low scientific validity within the natural-scientific hierarchy of evidence (mostly due to the samples size, ergo representativeness as well as limited quantifiability). In this talk, I will present a possible way out of the apparent value/validity sacrifice, namely front-loaded phenomenological surveys that attempt to objectify abnormal temporal experience without committing the original sin. This approach combines hetero- and qualitative phenomenology and uses ordinal scales in order to “measure” the severity of abnormal temporal experience (indexed by, e.g. frequency and intensity). It also proposes to apply quota-sampling techniques to secure representativeness and enable testing of any correlations between the severity of abnormal lived experience of time and clinical symptoms. Such quantified phenomenology may then both enlighten more philosophical-phenomenological insights empirically and serve clinical psychiatry.

May 12th, 2023

Keynote 2

09:00, Room: Audimax

Uniting Phenomenology and Neuroscience in the Study of Adept Meditators

Prof. Dr. Matthew D. Sacchet & Prof. Dr. Terje Sparby

Advanced meditators sometimes claim that they have access to deep states of absorption and insight, that they go through specific stages of contemplative development, and that they can experience the kind of awakening described in classic texts from Buddhist and other traditions. The Adept Phenomenology and Neurophenomenology studies investigate these aspects of contemplative practice in-depth, using first-person methods and human neuroimaging (fMRI) and electrophysiology (MEG, EEG). The phenomenological part of the project investigates the general experiential structures of meditative states, stages, and awakening. For example, different descriptions of absorption states (jhanas) exist in traditional literature, contemporary meditation handbooks, and participant reports. To what extent do these

descriptions overlap? What are typical individual differences in the experience of these states? The neurophenomenological study contributes further to this understanding by investigating the neuroscience of these states, stages, and awakenings. By mutually informing each other, these approaches create both a comprehensive and nuanced account of the experiences of advanced meditators.

Talk 5

10:15, Room: E.109

Mathematical Spaces for Conscious Experience

Dr. Johannes Kleiner

Mathematical spaces that represent conscious experiences, originally introduced in psychophysics, have now started to surface as an important empirical and conceptual tool in virtually all disciplines engaged in the scientific study of consciousness. Prominent examples include quality spaces (spaces of qualities of conscious experiences, also known as phenomenal spaces), multidimensional analyses of conscious states (as utilized for example in discussions of disorders of consciousness and animal consciousness), applications of topological tools to conscious experiences (most notably in neuroscience), and spaces of states of consciousness (used in frameworks such as that of Integrated Information Theory). While differences abound, specifically in terminology, intended application, conceptual underpinning and mathematical framing, when viewed from a formal axiomatic perspective, the applications all follow one grand scheme. The goal of this talk is to lay out this scheme, and to discuss how it may furnish a unification of the various approaches, both in theory and in experimental practice.

Talk 6

10:15, Room: E.110

Objectivity in Introspective Science:

A philosophical analysis with an example from contemplative practice

M.Sc. Gunnar Gjermundsen

Introspective science is confronted by a methodological problem: as soon as you direct your attention toward some phenomenon or feature of conscious experience, this operation of consciousness tends to influence the phenomenon, in subtle or not so subtle ways. This seems to be a repeatable phenomenological fact, and whole schools of psychotherapy, e.g. Gestalt therapy, are based on it. In a sense, the uncertainty principle that confronts subatomic physics shows up in a strong version in introspection due to the inseparability of the observer and thing observed. In this paper, I will detail how this problem is worked with in one of the most sophisticated contemporary approaches to the introspective investigation of experience, namely the Diamond Approach, a contemplative wisdom school, which uses meditation and psychoanalytic knowledge to explore experience. The premise of this method is the fact that sustained introspective engagement actually transforms the inner experiential territory, through such processes as disidentification. The results from this practice suggest that we can never fully escape the methodological dilemma, but that we can become progressively more objective with respect to our own experience through training. This occurs both through penetrating unconscious self-images that obscure the clarity of awareness, as well as through the development of attentional skills using meditation. Interestingly, what emerges is that

objectivity itself can be experienced as having its own distinct phenomenological signature, internal to the experience: a sense of clarity, distinctness, precision and luminosity.

Talk 7

10:15, Room: Audimax

**How far ideographic accesses might be able to support individual management of complex autoimmune diseases –
Presentation and discussion of different measurements**

Dr. Bettina Berger

Type 1 Diabetes as an autoimmune disease is complex, causing more and more economic and individual burden. Medical management is focused on the examination of nomothetic aspects using differentiated daily measurements (blood sugar, insulin-units, carbohydrates). Technical support is somehow helpful including online based applications, but otherwise dominating the daily life of patients more and more. Usually ideographic forms of access are – if used to begin with – limited to adopting nomothetic therapeutic concepts to different cultural backgrounds and ages. Psycho-neuro-immunological findings indicate that autoimmune diseases can be triggered by acute or chronic stressful situations. The individual stress pattern can be relevant to patients but is usually not investigated. So, daily diabetes management is often significantly associated with negative emotions. Diabetes is one of the four chronic diseases with the highest rate of depression. First person investigations show that emotional dysregulation patterns can be identified and transformed. The question arises as to how far patients might be able to acquire introspection skills to develop an individual ideographic access. We will investigate how far this ideographic access can help patients with type 1 diabetes improve emotional regulation capacities. Different methods, for example standardized validated measurements of introspection (MAJA), subjective visual analog scale of the individual window of tolerance (WoT), phenomenological descriptions, individual biographic accesses, physiological biomarkers (Neopterin) and the Synergetic Navigation System (SNS) will be presented and discussed. Finally, it should be discussed whether how much these ideographic accesses might be able to complement or modify the understanding of autoimmune diseases.

Keynote 3

11:30, Room: Audimax

**Stories, and storytelling from a first-person perspective –
is there any other way? But how about storytelling practices?**

Prof. Dr. Michael Bamberg

In our recent critique of the use of self-reflective narratives as more or less transparent windows into narrators' sense of self and identity, we attempted to shift the analytic needle to a reflective (and critical) integration of the cultural and interactive processes within which narratives (and identities) take place. With my presentation, I will revisit our initial trouble with what we had termed 'big-story research,' and expand our critique to the deeper-seated (cultural and historical) phenomenon that is woven into the study of the modern person, i.e., the construct of internality and its allies (identity, subjectivity, consciousness, the self, etc.). However, a mere critique of the Eurocentrism of interiority and its allies would fall short of recognizing how over the last twenty years the turn to narrative practices was able to inspect and illuminate the processes-character of self and identity formation within its socio-historical,

cultural, and situated interactive practices.

Talk 8

12:45, Room: E.109

Dimensions of fluidity of thinking

Prof. Ulrich Weger, PhD

Thinking is a universal ingredient of scientific discourse; but it is also its blind spot because we typically do not reflect on its involvement in the research process. This can lead to one-sided, expectation-driven and even stereotypical hypothesis building. In the current research project, three strategies are proposed to move away from this rigid to a more fluid type of thinking.

Talk 9

12:45, Room: E.110

First-person constraints on explanations in neuroscience.

A migraine aura study

Dr. Marek Pokropski & Dr. Piotr Suffczyński

In recent two decades, a shift from cognitive science to cognitive neuroscience took place. The development of brain studies changed the way we think about mental phenomena and their explanation. In particular, the dynamic-mechanistic (DM) model of explanation became more popular in cognitive neuroscience. Also, the neomechanistic explanatory framework proposes the way of integrating research from multiple fields by adding constraints on explanatory models. In this paper, we consider whether first-person insights can constrain third-person DM explanations of mental phenomena. Our answer is positive and our argumentation is based on a case study of brain disorder which is a migraine with visual aura. In this paper, first, we introduce the DM model of explanation in cognitive neuroscience as well as the idea of explanatory integration. Second, we consider the concept of explanatory constraint and argue that first-person insights may constrain DM explanations. As an example, we discuss research on one of the most common brain disorders which is a migraine with aura. As we argue, in case of migraine, first-person investigations not only gave us a better understanding of the target phenomenon but also provided constraints on explanatory mechanistic models.

Keynote 4

15:30, Room: Audimax

Conducting and expanding phenomenological interviews

Prof. Dr. Simon Høffding & Dr. Kristian Moltke Martiny

There are many contenders for good methods to investigate others' experience, such as phenomenological psychology, interpretative phenomenological analysis or the hermeneutic phenomenological method. Recently, protagonists of these methods have engaged in harsh arguments over which one is "truly" phenomenological. Above all, these methods apply specific steps to putatively ensure phenomenological compatibility and authority. In contrast, we have recently argued that such steps risks leading to "hyper-philosophizing", that it is more fruitful to use phenomenology as an overall framework, and that each method ultimately should be evaluated on its impact on and contribution to science and society. In the

first half of this talk, we outline what we mean by “using phenomenology as an overall framework”. This includes investigating particular phenomena or case studies, such a disability, mental illness, expertise or improvisation, as enriched by classical and recent discussions in phenomenology and 4E cognition largely construed. In the second half of the talk, we expand these investigations and describe the ensuing impact. Pertaining to science, the phenomenological work has grounded large-scale interdisciplinary research initiatives in concert halls and theatres. Pertaining to society, the investigations have led to new rehabilitation strategies and new open, citizen science communication platforms.

Talk 10

17:00, Room: E.109

Thoughts and Tasks

Dr. Alexander Nicolai Wendt

About a century ago, the so-called Würzburg school investigated processes of higher cognition by means of systematic experimental self-observation. Over the course of a few decades, the school was able to maintain a vivid discourse that has been described as the most influential current in psychology by its contemporaries. Thanks to continuous reflection on methodology, the tradition has been able to anticipate several issues of contemporary first-person science of consciousness. In this talk, I wish to provide an outline of the Würzburg school's scientific programme, results, and heritage, before discussing its relevance for current methodological controversies. For this purpose, I will highlight the notions of thought and task. The concepts provide the philosophical framework that epistemologically justified introspective research. The latter is the keyword for the experimental work of the tradition, having a lasting influence on psychology of problem-solving even until today.

Talk 11

17:00, Room: E.110

The Dangers of Dissecting Phenomenology

M.Sc. Jacopo Pallagrosi & M.Sc. Bruno Cortesi

The claim that the qualitative character of our mental states may be hard to put into words has been voiced by several authors in the philosophical literature on consciousness (see Chalmers, 1996; Kind, 2020; Giustina, 2022; Nida-Rümelin, 2012; Faulkner, 2021). Our paper is concerned with the way analytic philosophy of mind can characterize phenomenal properties –or qualia. In our view, the conceptual analysis of the phenomenal character of a range of experiences might result in accounts that are not descriptively adequate, in that they oftentimes end up unsatisfactory and unduly clinical, resulting in a taxonomical bloat and/or in an over-intellectualized characterization, while simultaneously failing to perspicuously delineate the contours of the conscious state under consideration. According to a standard interpretation of conceptual analysis, questions regarding the nature of specific items may be answered solely on the basis of one’s grasp of the relevant concepts (Horvath 2022). This, we contend, does not apply to a wide range of phenomenally conscious states. While questions like “what is melancholy?” may be answered solely on the basis of one’s grasp of the relevant phenomenal concepts, there are reasons to believe that at least some of our basic phenomenal concepts are acquired via a peculiar kind of knowledge, namely *sui generis* introspective knowledge by acquaintance (see Russell, 1910; 1912; Giustina, 2022; Duncan, 2020), as we

will argue. After having addressed some potential objections against our account, we will provide a list of three philosophical stances that could be adopted to increase descriptive adequacy.

Concert
19:30, Room: Foyer
Fusions
Helge Antoni

Composers have always been inspired by foreign sounds and cultures. This program, which spans 400 years of piano music, includes works by Scarlatti, Mozart, Satie, Bartók and Feuchtwanger. A fascinating musical journey!

May 13th, 2023

Keynote 5
09:00, Room: Audimax
About what it can be like to experience art
Dr. Katrin Heimann

Art experience has been a particularly hard topic to approach within the framework of cognitive sciences with the gap between (neuro-)physiological responses and concepts (of the aesthetic) seeming even wider than with regard to other questions. In my talk, I will present at least two ways of using micro-phenomenology in this realm: a) I will present a study using MP to illuminate the responses of a behavioral lab study about aesthetic judgement of musical stimuli. This case will also serve as a demonstration how Micro-Phenomenology can be used as a tool for piloting and experimental design in multi-method-setups. b) I will present at least one intervention in the museum context during which Micro-Phenomenology was used as a tool for research and documentation as well as dissemination of art installation. My descriptions of the collected data will convey what type of experiences participants reported about and what can be learned about art in this way. Furthermore, data from follow up interviews with all involved stakeholders (artist, museum education team, teachers and participants) will allow to discuss in what way micro-phenomenological interviews became part of the art experience, why it has therefore become important to collaborate with artists and institutions on the design and what the different stakeholders took from the final interactions – portraying MP as a tool of empowerment in museum and school context. Finally, I would like to discuss the resulting political nature of a micro-phenomenological intervention and what this means for its role within (cognitive) sciences.

Talk 12

10:15, Room: E.109

Verifying Contemplative Experiences with First-Person Experiments: Investigating Pure Awareness Experiences with Phenomenological Interviews

Dr. Brentyn Ramm

In contemplative traditions one's 'true nature' is commonly reported to be void-like and silent – a 'pure awareness'. However, such experiences are usually limited to highly experienced meditators in advanced meditative states. Criticisms of these reports include that such experiences are merely cultural artefacts and that there are no agreed upon characteristics to such 'awakening' experiences. We introduce the approach of using first-person experiments as a means of reliably eliciting and investigating such experiences (in both meditators and non-meditators) outside of a religious or spiritual context. As part of a phenomenological interview about their first-person perspective, 20 participants were asked to engage in visual and bodily awareness exercises developed by Douglas Harding. The aim was to empirically verify the effectiveness of this approach in eliciting experiences of emptiness and pure awareness experiences. In support of the hypothesis, 12 out of 20 participants reported an experience of emptiness or void when they attended to where they are looking from. Additionally, 15 participants reported the sense of lacking personal characteristics and 5 participants explicitly described themselves as a pure awareness/observer. We conclude that such first-person approaches have the methodological potential to verify some contemplative experiences, while avoiding the criticism that such experiences are merely cultural constructions. These findings also potentially have significant implications for our understanding of the general structure of consciousness and the nature of the self, as well as suggesting new therapeutic methods for everyday life.

Talk 13

10:15, Room: E.110

Is science sterile and what does it know of "real life"? On the situational analysis ("Situationsanalyse") of the experimental laboratory and the psychotherapeutic practice

M.A. M.Sc. Hannes Wendler

Psychology is structured along the lines of paradigmatic situations such as the laboratory, the field, the psychotherapeutic practice, the diagnostician's office, and the armchair. The present investigation compares the situations of the laboratory and the psychotherapeutic practice. Expanding on the phenomenological-psychological method of situational analysis, its primary focus lies on the constitutional conditions of mental events and normative demands. The point of departure is a controversy between Kurt Lewin and Ludwig Binswanger, which highlights the opposition between laboratory and psychotherapeutic practice: Only the laboratory was to realize conditions under which mental events can be isolated and, thus, exactly investigated through experiments. However, this is said to come at the price of a situational sterility, which ultimately fails to do justice to the test subjects as subjects. In contrast, one could encounter a deeper stratum of mental life in the psychotherapeutic practice, namely when patient and psychotherapist enter a "communion of destiny" ("Schicksalsgemeinschaft"). Nevertheless, this proximity to real life is said to correspond to diminished scientific rigor. Following a historical reconstruction of the development of the situations of the laboratory and the

psychotherapeutic practice in psychology, their situational analysis can contribute to overcoming their dichotomous opposition, especially by stressing the scientific potentials of the psychotherapeutic practice and the ethical potentials of the laboratory. At the same time, this amounts to a phenomenological-psychological contribution to the contemporary debate on internal and external validity.

Talk 14

11:30, Room: E.109

Measuring the self-transforming mind: a questionnaire-based, intensive longitudinal investigation of subjective experience during a meditation retreat

Dr. Oussama Abdoun & Dr. Arnaud Poublan-couzardot

The practice of meditation might be described as the art of turning within and investigating one's subjective experience, in order to shape one's own mental states and habits and transform how one engages with the world. Even a form of practice as basic as breathing awareness may have wide-reaching implications on attention and cognition, affects and behaviors, morality and ethics. Many of these downstream effects of practice are not easily predicted from a mere examination of meditation instructions. They are fundamentally multidimensional, dynamic and subjective, and understanding their emergence, evolution and interplay is a difficult task as they may unfold gradually and non-linearly across multiple timescales, down to the short but dense timespan of a sitting session. We addressed this challenge using a quantitative, longitudinal, intensive approach to the characterization of mental states and phenomenology over the course of a 10-day silent meditation retreat. We present a multifaceted questionnaire designed to measure constructs as diverse and critical to contemplative practices as attentional stability, mental clarity, physical relaxation, bodily feelings, emotional reactivity, affective tones, patterns of spontaneous thoughts and motivational beliefs. We will discuss how this instrument has been developed and illustrate how it is amenable to both ideographic and nomographic research with preliminary results. We will draw attention on how such a questionnaire-based approach interacts with the object of study itself, and how it can be integrated with other qualitative and quantitative methods.

Talk 15

11:30, Room: E.110

**First-person methods in doing religion:
Studies on praxeology and the logic of reflection in courses on
"Conscious Dying" (Phowa) in Diamond Way Buddhism**

Prof. Dr. Werner Vogd & Dr. Jonathan Harth

First-person methods can also be used to explore the relationship between experience, reflection, group setting, and religious concepts. To show and demonstrate these is the subject of the following paper. From a pragmatist viewpoint, as first formulated by John Dewey (1987 [1934]) following William James, religiousness must be understood less as a specific kind of experience than as an "adjustment" towards an epistemic perspective that throws a different light on all experiences. Religiousness thus has to do with a particular relationship between the self and the world which is seen from a holistic perspective. But how can religious attitudes and meaning systems that are unfamiliar and at first sight appear unlikely and doubtful be

established and sustained? Taking the Phowa meditation practiced in Tibetan Buddhism as an example, this study shows how spiritual teachings that initially appear to be strange and esoteric to Western adepts can gain in credibility and meaningfulness through an interweaving of group processes, visualizations, body-oriented exercises, and mental experiences. The analysis is based on empirical data obtained in narrative interviews conducted with learners of Diamond Way Buddhism who have been socialized in the West. Diamond Way Buddhism represents the largest community of Tibetan Buddhists in Germany. The interviews were analyzed using a method called contextual analysis in order to do justice to the interviewees' reflections on their religious relationships to their selves and the world.

Poster Presentations

“I enjoy very much to give myself my own answers!”

The embodied phenomenological dialogue as research and teaching tool in mindfulness-based, non-violent and pro-democratic education

Prof. Dr. Nils Altner & M.Sc. Yelda Balkuv

The quote above was given by a 10-year-old primary school student, who's school participated in the three-year state project “AmSel – Achtsamkeits- und mitgeföhlsbasierte Suchtprävention in Schulen” (mindfulness- and compassion-based preventing addictions in schools). In this contribution to the conference, we will introduce the “embodied phenomenological dialogue” as the first- and second-person qualitative research format we used to evaluate the results of the AmSel-teacher training. Lived experiences of embodied presence, relational warmth, freedom of choice and self-responsibility were identified as main qualities that contributed to the enhancement of “core life skills” like self-awareness, emotional regulation, interpersonal skills and the ability to make healthy decisions both in teachers and students. Implications for a current research project for cultivating engaged participation, non-violent and pro-democratic skills through the teaching of introspective first-person mindfulness and of second-person compassionate relational competences in settings of (higher)education will be shown.

**Subjective efficacy of the compassionate EBH meditation (C-EBH)
during a stressful period of life –**

An introspective study on emotional body healing (EBH)

B.Sc. Lea Gredig, Dr. Anna-Lena Lumma, Prof. Dr. Friedrich Edelhäuser,
Dr. Susanna Lübcke & Priv.-Doz. Dr. Melanie Neumann

Many people suffer from increasing demands in their private and professional lives resulting often in (chronic) stress. Current research shows that the experience of stress can be reduced also through regular meditation. However, the question of the role of compassion in coping with and reducing stress has not been clarified much so far. The present introspective study investigates the subjective efficacy of a daily 15-minute application of a body-oriented compassion meditation (C-EBH) based on emotional body healing (EBH) for a total of N= 50 days during a stressful period of life. Data were collected using written records and transcribed audios, which were analyzed using Interpretative Phenomenological Analysis (IPA). The central findings of this study are that the first author's regular use of the C-EBH reduced her subjectively perceived experience of stress, primarily through conscious breathing, improved body awareness, and increased clarity of thought. Stress scores before starting C-EBH (Mdn=7.00) and six weeks later (Mdn=2.26) differ significantly. Moreover, we could find not only an increase in compassion towards others, but also in self-compassion. In addition, analyzes show more emotional connectedness to self and fellow human beings, as well as more mindfulness at different levels. These first promising results figure out new perspectives regarding the promotion of compassion and personal resources as well as for further development of concepts for stress prevention and reduction. Additional introspective and qualitative studies with larger samples will be needed in the future to verify these exploratory results.

Epiphenomenalism: A Husserlian Version and Solution

M.Sc. Zixuan Liu

Epiphenomenalism is an influential view in current psychology. It denies the causal efficacy of phenomenal consciousness in action. Surprisingly, one can reconstruct an argument for epiphenomenalism in Husserl. To solve this issue in a Husserlian manner, I propose a phenomenological reduction with respect to action. One should overcome epiphenomenalism and our daily belief about action altogether, and this should be done in a way that does justice to both and to the first-personal perspective. To do justice to epiphenomenalism, the phenomenality of experience should be defined as responsible for intelligibility without intervention in what it makes intelligible. Husserl's argument for epiphenomenalism relies on event causation, and my solution replaces it with agent causation. It consists of two steps: to clarify how agent causation is possible, and then argue for the causal efficacy of phenomenality in action. The first step is based on two ideas from Husserl: the unity between the agent and the action is closer than the one between two events or substances, and the will is a possible mode of every event that makes it an action. The agent is immersed "in" the mode of the action it brings about, but it is not yet a substance or a part of the action. The causal efficacy of phenomenality follows from the fact that an action is intelligible as an action only when it is performed under the intelligibility of its reasons. Since phenomenality is responsible for intelligibility, this supports its causal efficacy.

Mindfulness Meets Micro-Phenomenology:

A Course Concept for the Next Generation of Consciousness Researchers

B.Sc. Marlena Napp

This article presents a course concept for students in consciousness studies introducing them to mindfulness methods and micro-phenomenology in theory and practice. Curricula for students in Cognitive Science and related fields like psychology often prioritize the use of quantitative research methods in consciousness studies, while disregarding the direct study of subjective experience through phenomenological methods. This article argues that incorporating mindfulness-based research methods in education can make a valuable contribution to the further development of consciousness studies through their potential to generate new insights and address gaps in current knowledge and by broadening the students' methodological toolkit. The ethical relevance of such a course within consciousness studies is emphasized in relation to Thomas Metzinger's concept of "consciousness ethics", as well as the added benefit of offering students both health and social benefits. A course concept focusing on secular mindfulness methods and their role in studies is developed, aiming to allow students to learn and work on these methods and micro-phenomenological research methods practically. The course concept is based on principles of transformative learning as understood by Michelle Maiese and aims for easy implementation in the day-to-day study and teaching.

Individual differences in dream content as indicators of personality – the relationship between explicit and implicit self-esteem and dream content

M.Sc. Luca Naudszus

Personality psychology necessarily relies on first-person reports to assess individual differences in experience and behavior in the form of subjective self-report questionnaires. Because these are influenced by biases and response tendencies, self-esteem, among other traits, is alternatively measured by objective tests that assess it implicitly. However, there is, if anything, only a weak association between explicitly and implicitly measured self-esteem. The present study employed a third method to assess self-esteem, examining relevant content in dream reports. One currently discussed theory of dream content, the Social Simulation Theory (SST), predicts the proportion of social situations in their dreams to be associated to low self-esteem, indicating low subjective social inclusion according to the sociometer theory. We therefore hypothesized self-esteem to be reflected in the amount of social content in dreams. Also, we aimed to explore the relationship between self-esteem relevant dream content and explicitly and implicitly measured self-esteem and expected a stronger association for dream content relevant to social self-esteem than for dream content relevant to other facets, which would be an example of the sociality bias of dreams predicted by SST. Finally, since dream content is formed implicitly, we speculated a closer relationship between the proportion of social situations in dreams and implicit, rather than explicit, measures of self-esteem. To test this, we analyzed 1,359 dream reports from 85 participants and their scores in two implicit test measures and two explicit questionnaires of self-esteem. The results are discussed with respect to both theories of dream content and methodological issues.

Third-Person to First-Person: Understanding Others' Mental States

M.Sc. Aliyar Ozercan

Theory of Mind (ToM) is understanding that others have a mind other than ours. It is the first step of building a third-person view which allows us to compare it with a first-person view. The problem I want to tackle can be found in many psychology papers: 'can X be a predictor of ToM,' or 'do X have false belief understanding?' Most of these questions are raised due to the coarse-grained nature of the Theory of Mind. I plan to fix this problem by offering a fine-grained account of ToM. Thus, in this paper, I would like to (i) argue against the generally accepted idea that Theory of Mind is the ability to understand that others can have false beliefs; (ii) re-analyze the original definition of ToM, by attributing mental (and emotional) states to others; and (iii) present a fine-grained account consisting of sub-ToM systems. These Sub-Theories of Mind are Theory Vita (distinguishing lively agents from non-animate things), Theory of Emotion (understanding that others can have emotions which are different from ours), Theory of Intention (understanding that others can have desires different than ours), Theory of Knowledge (understanding that others have information that we do not), and Theory of Belief. This order fits more to our developmental observations compared to the major accounts proposed by Leslie (1994), Baron-Cohen (1994, 1995), and Wellman & Liu (2004).

Ecology in Neuropsychological Methodology

B.Sc. Josh Joseph Ramminger

Experimentation in neuropsychology depends on naturalistic presuppositions, such as linear causality. They provide the conceptual foundation for empirical instruments and procedures. Yet, looking beyond the presuppositions is the epistemological condition for validating experimentation. While epiphenomenalism and biological naturalism are usually employed as metatheoretical frameworks, enactivism is an alternative framework that has its own methodological implications. These implications concern research design, data acquisition, data analysis and data interpretation. Since enactivism views neural activity as contextual and thus environmentally embedded, the validity of neuropsychological methodology is not solely derived from laboratory settings when viewed from an enactivist standpoint. To apply new methods in neuropsychology effectively, it is necessary to evaluate them. Since there is no consensus on meaning and justification of methodological quality criteria, we advocate for a joint discourse of psychometrics and theoretical psychology to engage with the fundamental questions of neuropsychological ontology, epistemology and measurement.

Philosophical study of Evil from the first-person perspective

Dr. Nataliia Reva

If we observe the history of philosophy, we may find that Evil was “stigmatized” by misorientation on its relation to Divine. The two predominant dimensions of the study of Evil are generally distinguished – theological (metaphysical) and ethical (moral). While, in science prevails the cognitive approach. For some researchers, the following dilemma arises – either we see Evil as a metaphysical (unscientific) phenomenon or as a biological/cognitive (scientific) object of studies. In my opinion, this strict division is incorrect. In my research I try to prove that the concept of Evil can be studied philosophically as a scientific phenomenon. To do so, I propose to introduce a new term in philosophical discussion – an “Embodied Evil” – which emphasizes the connection between the Evil and the Human Agent through the mediation of the Body. At the same time, this term helps avoiding this misleading association of Evil with something supernatural, while still providing a philosophically grounded analysis by using phenomenological approach. Placing Human Body as a “starting point” we can conceptualize the core properties of the bodily experience related with the phenomenon of Evil (our encounter with it) and study the role our Body plays in the perception and understanding of this concept. From such standpoint, Evil becomes a deal of personal experience. I insist that the person who survived a severe earthquake that took lives of her loved-ones and destroyed the house she lived in and the person who was raped would have different vision of Evil according to her first-hand knowledge.

Combining nomothetic and ideographic data analysis approaches in a micro-phenomenological study of insight meditation

Dr. Willeke Rietdijk

The aim of this study was to identify, using the micro-phenomenology interview and data analysis method, common structures in shifts or transitions experienced by insight meditators during their meditation practice. The study consisted of 20 interviews by 11 participants who practiced in either the Goenka Vipassana or the Western Theravada insight meditation traditions. The data analysis initially focused, as is customary with the micro-phenomenology method, on the nomothetic dimension; however, as each meditation and the meditations of each participant showed unique features and inner landscapes or fields of awareness, a more case study type, biographical analysis was also conducted. The value of some interview data not pertaining to lived experience but to explanations and analysis by the participant also became apparent for the understanding of each meditation, as well as of how the person and their views, beliefs, and understandings about their practice featured in the unfolding of their meditations. These ‘enactive dimensions’ were therefore included as part of the case study analyses. A summary of the findings of this study within each of these two data analysis approaches will be presented, as well as a consideration of the value and limitations of each and the tensions between them. Finally, the implications for the first-person study of consciousness will be reflected on.

Endnotes as “gap keepers” in introspective writing

M.Sc. Simon Roos

Due to the temporal gap between the author’s writing experience and its retrospective representation, written metacognitive introspection is impossible. I approach this gap by producing faithful copies of own old diaristic writings with commenting endnotes “answering back in time”. The main body of such text is generated by empty writing, the endnote body by freewriting. Both complementary writing techniques are practiced with split attention. In empty writing the text’s main body, one part attends to the manual process of faithful copying own old texts while the other part is used to perform focusing on the author’s bodily resonance to the faithful copy’s “re-presented then”. With split attention shuttling back and forth, bodily resonance piles up and transforms to an expressive urge to comment to the “re-presented then”, which can be released anytime by inserting an endnote. In modified freewriting, one part of split attention is dedicated to narrative introspection (“dumping”), the other part monitors the drifting away of the endnote’s content from the meditation object (the copied text’s main body). Repeatedly oscillating between faithful copy and endnote fosters the emergence of the internal address of “not yet mature” endnotes: a prelinguistic developmental stage of the “re-presented now”. Discrimination learning between “re-presented then” and “re-presented now” (including its prelinguistic stage) enables diarists to moderate their self-relation and (re-)establish reflexive homeostasis. It can be applied to curb hyperreflexivity in psychotherapy, to teach neurophenomenology and to learn the patience of empty waiting in academic writing.

First-Person Parental Awareness During Induction of Infants

M.Sc. Felicia Siemsen & Prof. Dr. Tania Stoltz

The objective of this study is to understand the process of parents' self-knowledge experienced during induction of infants in a collective daycare and preschool environment. The study is based on Rudolf Steiner's pedagogical perspective for observation of human nature in the physical, soul, and spiritual realms. This is a qualitative study using the micro-phenomenological approach. The data collection instruments were micro-phenomenological interview; field diary entries; mothers' notes on experiences shared with their children. First of all, the analysis examined the elements portrayed in a diachronic way, respecting the temporal element. The moments of transition from initial phases to the composition of secondary sub-phases were investigated. The characteristics of the phenomenon evoked were found to have deepened in the synchronic structure. The conclusion reached is that the parental experiences lived in the infant induction process, when shared with teachers, school and their families, favor the mothers' inner journey and their self-knowledge as a creative lived experience.

Biographies

Helge Antoni

Helge Antoni, exclusive Steinway Artist, has been praised by Gramophone Magazine for his »ravishingly beautiful« playing, »beautiful singing tone,« and »most poetic phrasing.« He is a highly sought-after concert pianist, especially for his creative programming and his uniquely personal approach to audiences. Helge's solo and concerto career has taken him from his hometown of Malmö, Sweden, where he studied with Stanislav Knor, to his studies with Peter Feuchtwanger in London, to globally renowned halls around the world, including St Martin-in-the-Fields and Wigmore Hall in London, Salle Gaveau in Paris, Beethovenhalle in Bonn, Germany, Chopin's Birthplace in Żelazowa Wola, Poland, Grieg's House Troidhaugen in Bergen, Norway, The Kennedy Center in Washington D.C., Chicago Orchestra Hall, and Sociedad Filarmonica de Lima in Lima, Peru. Well before the age of virtual online performances, Helge has performed extensively for radio and television in Sweden, Norway, and France. Read more about Helge Antoni on www.helgeantoni.com/



Dr. Oussama Abdoun

Lyon Neuroscience Research Center

Oussama Abdoun is a cognitive neuroscientist with a background in engineering and neurobiology. He has been collaborating with the team of Antoine Lutz in Lyon, France since 2015 on a wide range of topics relevant to meditation practice, from attention and sensory perception to pain reactivity and compassionate responses. His technical expertise lies in advanced quantitative data analysis, which he balances with a keen interest for Buddhist psychological theories and the study of subjective experience. He now shares his time between independent research, statistical teaching and consultancy, as well as retreats and service in a Vipassana meditation center.



Prof. Dr. Nils Altner

Evang. Kliniken Essen-Mitte/University of Duisburg-Essen

Nils Altner teaches at Alice Salomon University Berlin mindful professional self-care and currently collaborates as senior researcher at the Kliniken Essen-Mitte/University Duisburg/Essen with Yelda Balkuv in a state-funded research project on cultivating pro-democratic attitudes and embodied skills through non-violent communication and mindful personal development in settings of (higher) education. He is author of the mindfulness-based method of the "embodied phenomenological dialogue" and uses it in teaching and research.



M.Sc. Yelda Balkuv

Federation of Turkish Parents' Associations in Lower Saxony

Yelda Balkuv combines Nonviolent Communication (NVC) and mindfulness in education. In addition to various educational projects based on NVC, she initiates transcultural youth camps. Currently, she is collaborating with Prof. Dr., phil., Nils Altner, in a government-funded research project on cultivating pro-democracy values and embodied skills through Nonviolent Communication and mindful personality development in (high) educational settings.



Prof. Dr. Michael Bamberg

Clark University, Worcester

Michael Bamberg held teaching positions in sociology at the Free University of Berlin, Germany, in linguistics at the University of York, UK, and in foreign languages at Tongji University in China, before being appointed professor of psychology at Clark University, USA in 1986. His highest degree is a PhD in psychology from the University of California. His scholarly interests are in narrative, identity, and qualitative methodology. For the years 2022-2026, Michael directs the Leir-Luxemburg Program at Clark University, which allows him to spend his springtime and summers in Luxembourg. When engaged in cooking and traveling -his main hobbies -he enjoys a nice glass of wine –red or white.



Dr. Bettina Berger

Witten/Herdecke University

Born in 1967 in east Germany; studies of Theology and Cultural Sciences between 1986 and 1999; development, realization and evaluation of the first program in scientific competencies for medical lay persons between 2002 and 2010; Member of the chair of Medical Theory, Integrative and Anthroposophical Medicine since 2010. Current research: development of different methods to involve patient's perspective in health care research; first person perspective as method to develop programs for patients with autoimmune diseases.



M.Sc. Bruno Cortesi

University School for Advanced Studies IUSS Pavia

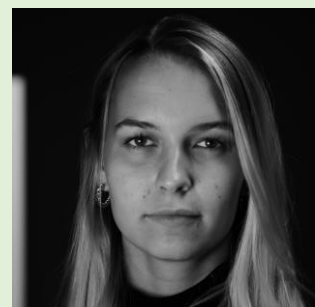
Bruno Cortesi is a PhD Candidate in 'Cognitive Neuroscience and Philosophy of Mind' at the University School of Advanced Studies IUSS Pavia, currently visiting at the University of Fribourg. He obtained a Master of Arts in 'Consciousness and Embodiment' at the University College Dublin and a Master of Arts in Philosophy at the University of Pavia. His interests lie at the intersection between the epistemology and the metaphysics of consciousness. More specifically, his doctoral research deals with the thesis of experiential revelation. Revelation claims that having an experience simpliciter provides cognitive access to its nature or essence. He is also interested in the consequences Revelation might have upon a materialist framework broadly understood about the mind and about reality in general.



Indira Degner

Witten/Herdecke University

Indira Degner is currently in her last semester at the Witten/Herdecke University, Germany. Right now, she is studying for her bachelor's degree, which she will complete in summer. In her Bachelors's degree she's working on a first-person study and is writing about a specific meditation against anxiety (especially anxiety due to examen) and its effects on her subjective well-being.



Prof. Dr. Virginia Eatough

Birkbeck, University of London

Virginia Eatough is Emerita Reader at Birkbeck University of London. Although retired from teaching, she continues to supervise PhD students and remains involved in research. Working from a phenomenological psychology perspective grounded in phenomenological philosophy and hermeneutic theory, the principal focus of her research is how people ascribe meaning to their emotional experiences. Her interest is in furthering understanding of the ways in which people experience and talk about things like emotions, moods and feelings in concrete situations. She draws on a range of phenomenological approaches and has specific expertise with Interpretative Phenomenological Analysis (IPA). Current projects include walking, veganism, feeling-at-home, living with male breast cancer and neurophenomenology.



David Fuss

Witten/Herdecke University

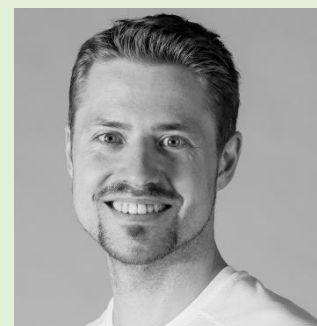
David Alexander Fuss is a psychology student at Witten/Herdecke University in Germany and is currently studying for his bachelor's degree, which he will complete in summer. Right now, he is preparing his bachelor thesis, in which he introspectively investigates the effects of prayer on a physical and spiritual/mental level. His work will also integrate aspects of micro-phenomenology.



M.Sc. Gunnar Gjermundsen

University of Oslo

Gunnar Gjermundsen is a PhD fellow at the Faculty of Theology, University of Oslo, working on the worldview and contemplative practice of the Late Antique Greek church and desert fathers. His professional background is in clinical psychology, psychodynamic therapy and group analysis, as well as teaching yoga and meditation. He has spent many years studying within the classical yoga tradition, Tibetan Buddhism and the Diamond Approach.



B.Sc. Lea Gredig

Witten/Herdecke University

My name is Lea Gredig and I was born on 18.10.1999 in Hagen. I have been studying psychology at the University of Witten/Herdecke since October 2019 and graduated with a Bachelor of Science in Psychology in 2022. Afterwards, I started my master's in psychology and I am currently in my 2nd master semester. In my introspective bachelor thesis, I explored the influence of compassion on stress via an emotional-and body-oriented meditation. In addition to my studies, I have been working as a research assistant at the Fern Universität in Hagen since 2019.

**Dr. Jonathan Harth**

Witten/Herdecke University

Dr. phil. Jonathan Harth studied sociology, philosophy and psychology at the Free University of Berlin and the University of Vienna and works as a research assistant at the Chair of Sociology at Witten/Herdecke University. His research interests include the sociology of digitalisation (especially virtual reality and sociality under conditions of machine intelligence) and the sociology of religion (Western Buddhism). From 2020-2022, Harth worked in the research project "Ai.vatar -the virtual intelligent assistant" (IKT.NRW) which was dedicated to the fundamental construction and research of artificially intelligent avatar systems for use in virtual and augmented environments. He is currently also a consultant in the project "Theatre of Augmented Realities".

**Dr. Katrin Heimann**

Aarhus University

Katrin Heimann is trained in philosophy and cognitive neuroscience and currently postdoc at the Interacting Minds Center at Aarhus University as well as the Max Planck Institute for Empirical Aesthetics in Frankfurt, where she uses qualitative methods in an interdisciplinary setup to explore playfulness, creativity, aesthetic experiences and their relation to sustainable development.



Johanna Hertzberg

Witten/Herdecke University

Johanna Hertzberg is a psychology student at Witten/Herdecke University (UW/H), Germany. She is currently in the final year of her master's degree. She was able to explore her interest in first-person research at UW/H in her introspective bachelor thesis.

**Prof. Dr. Simon Høffding**

University of Southern Denmark

Simon Høffding is associate professor at the Department of Sports Science and Clinical Biomechanics at the University of Southern Denmark. He obtained his PhD from the Centre for Subjectivity Research, Copenhagen and has since held positions at the Interactive Minds Centre, Aarhus, the Department of Psychology, Copenhagen and the RITMO Centre for Interdisciplinary Studies in Rhythm, Time and Motion, Oslo. His interests span phenomenology, 4E cognition, musical absorption, expertise studies, shared minds, and improvisation. He works through interdisciplinary methodologies combining phenomenological analyses, ethnographic fieldwork, and physiological experiments. This work is published in *Phenomenology and the Cognitive Sciences*, *Journal of Consciousness Studies*, *Topoi*, *Synthese*, *Mind & Language*, and *Musicae Scientiae* and in his monograph, *A Phenomenology of Musical Absorption*.

**Dr. Johannes Kleiner**

LMU Graduate School of Systemic Neurosciences and the LMU Munich Center for Mathematical Philosophy

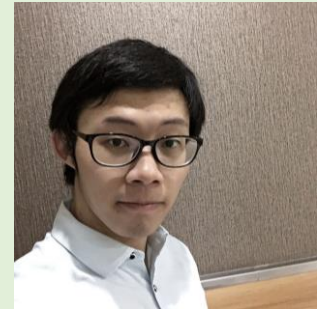
Johannes Kleiner is a physicist and mathematician who works on formal theories of consciousness and mathematical physics. In 2017, he completed a PhD in mathematics at the University of Regensburg, awarded *summa cum laude*, subsequent to which he joined the Institute for Theoretical Physics in Hanover. In 2020, he decided to carry out a second PhD at the LMU Graduate School of Systemic Neurosciences and the LMU Munich Center for Mathematical Philosophy, devoted to what is now called Mathematical Consciousness Science. Johannes has been a visiting scholar at the Department of Computer Science of Oxford University, the Harvard Center of Mathematical Sciences and Applications and since September 2022 is an academic visitor at the Mathematical Institute of Oxford University.



M.Sc. Zixuan Liu

University of Cologne

Zixuan Liu is currently a PhD student at the Husserl-Archive of the University of Cologne. He graduated from Sun-Yat-sen University, China with the master thesis 'A Husserlian Theory of Attention and Its Significance for Contemporary Psychology: An Investigation based on Phenomenology of the Will'. He is now working on his dissertation project 'Husserl's broadened notion of the will and its significance'. Liu has published two articles on neuroscience, biosemiotics and transcendental phenomenology on Biosemiotics and Studia Phaenomenologica. An article on the unique intentionality on bodily awareness is forthcoming on Tsinghua Studies of Western Philosophy. His current research interests are action theories, intentionality and the hard problem of consciousness.



Dr. Anna-Lena Lumma

Witten/Herdecke University

Anna-Lena Lumma received a master's degree in Cognitive Science from the University of Osnabrueck and a PhD focused on neurophenomenology and meditation research (Max Planck Institute for Human Cognitive and Brain Sciences in Leipzig and University of Leipzig). At present, she works as a postdoctoral researcher at Witten/Herdecke University and is primarily interested in the study of contemplative practices and the variety of first-person methods to study human experiences. In addition, she is interested in applying approaches such as Focusing and Internal Family Systems to practically support people in exploring their inner worlds.



Dr. Kristian Moltke Martiny

University of Copenhagen

Kristian Moltke Martiny is Head of Research at the change and knowledge organisation Enact: Lab. He has an interdisciplinary research background with a master's degree in philosophy and anthropology, a Ph.D. in philosophy and neuroscience (Centre for Subjectivity Research, Copenhagen) and a four-year post.doc, where he worked within psychology and sociology. His research is primarily in healthcare, applying phenomenology and cognitive science to work with people with brain damage, physical disability, and mental illness. In addition to his research, he has worked for three years as head of department at a health institute (Elsass Institute, Copenhagen), helped to found four research-based organizations, and has been part of the board of several organizations within the consulting and culture industry.



M.Sc. Chloé Mathys

Ecole normale supérieure de Lyon and Geneva University

Chloé Mathys is a doctoral student in philosophy at the École normale supérieure de Lyon (France) and in theology, sp. in philosophy of religion, at the University of Geneva (Switzerland). She studied philosophy at the University of Strasbourg and at the ENS Lyon. Her research, begun in 2018, and directed by professors Ghislain Waterlot (philosopher) and Samuel Lézé (anthropologist), focuses on experiences of prayer in Christianity. The aim of the project is to write a phenomenological anthropology of Christian prayer, based on a two-year field study, primarily through interviews.



Jacqueline Mechsner

Witten/Herdecke University

My name is Jacqueline Mechsner and I was born on 19.08.1999 in the Black Forest. I have been studying psychology at the Witten/Herdecke University since April 2022. I am currently in my 3rd bachelor semester. As a student assistant I help to organize this year's First-Person Science of Consciousness congress. I am genuinely interested in the phenomenological way of thinking and how this can be applied/is applied to psychology.



Prof. Dr. Marcin Moskalewicz

Heidelberg University

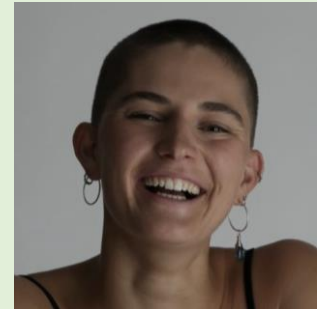
Marcin Moskalewicz, PhD, DSc, specializes in transdisciplinary research at the intersection of philosophy and health sciences, his most recent work concerns lived experience of time in mental disorders and in cancer, and clinical judgment of schizophrenia (the Praecox Feeling). Moskalewicz is currently a Humboldt Fellow at the Psychiatric Clinic, Heidelberg University (Germany), Head of the Philosophy of Mental Health Unit, Department of Social Sciences, Poznan University of Medical Sciences (Poland); Convener of the Phenomenology and Mental Health Network, The Collaborating Centre for Values-based Practice in Health and Social Care, St. Catherine's College, Oxford, and Associate Professor at the Institute of Philosophy, Marie Curie-Sklodowska University in Lublin (Poland).



B.Sc. Marlena Napp

University Osnabrück

Marlena Napp is a Bachelor in Cognitive Science from Universität Osnabrück, where she is currently enrolled in the Master's Program in the same subject. During her studies, she has focused on Artificial Intelligence and the Philosophy of Mind, conducting a study project bridging enactivism and sustainability. Marlena has organized a 5-week workshop on the topics of experiencing consciousness through body and language at her institute. Her master's thesis, in progress, will be presented at the conference as a poster. Marlena's personal interest in meditation and training in classical Hatha yoga have contributed to the project.



M.Sc. Luca Naudszus

University of Duisburg-Essen

Luca Naudszus is currently a PhD candidate and research assistant at the University of Duisburg-Essen where he investigates individual differences in dreams and how they relate to waking-life personality.



M.Sc. Aliyar Ozercan

University of Connecticut

Aliyar Ozercan is a PhD candidate in Philosophy at University of Connecticut, specializing in Philosophy and Neurobiology of Language and Mind. He is the Research Group Manager of the Expression, Communication, and Origins of Meaning Group, and previously served as an IBACS-BIRC Research Assistant in Neuroimaging. Aliyar aims to shed light on the complex mechanisms that underlie our ability to understand and use language, with a particular focus on grasping other people's communicatory intentions. To achieve this goal, currently he is developing a game-theoretical account of the purpose of communication, a fine-grained theory of Theory-of-Mind, distinguishes prepositional attitudes from propositional attitudes, a grammatical evidentiality-based weak assertion account against traditional propositional theories, and an indexicalist account of proper names based on neuroimaging studies.



M.Sc. Jacopo Pallagrosi

University School for Advanced Studies IUSS Pavia

Jacopo Pallagrosi studied philosophy at the University of Roma Tre and the University Paris-Sorbonne. He is currently a doctoral candidate in Cognitive Neuroscience and Philosophy of Mind at the University School for Advanced Studies IUSS Pavia, Italy. He works in philosophy of mind, analytic phenomenology and epistemology. In particular, his research focuses on theories of introspection based on acquaintance and the phenomenal and epistemic contribution of attention in the process of acquiring knowledge of our conscious mental states.



Dr. Marek Pokropski

University of Warsaw

Marek Pokropski – Assistant Professor at the Faculty of Philosophy University of Warsaw. His research interests concern phenomenology, philosophy of mind and philosophy of cognitive science. In his recent book *Mechanisms and consciousness: integrating phenomenology with cognitive science* (Routledge 2021) he discusses integration of phenomenology with mechanistic explanatory framework for cognitive science.



Dr. Stefano Poletti

Lyon Neuroscience Research Center

Through a phenomenological approach, my work relates to experimental research in cognitive sciences and clinical psychology. In my qualitative works, I explore several trait and state dimensions connected with meditation such as contemplative states, selfhood, worldviews, and pain regulation. In general, I am interested in scrutinizing experiential features connected with paradigms or interventions implying meditation and its alleged regulative function. Part of my work focuses on the application of mindfulness programs in different psychological or medical conditions. I am also contributing to evaluate the impact of an 18-month meditation program on seniors' lives and identities (Silver Santé Study). Finally, my work questions meditation as a soteriological contemplative practice characterized by subjective meaning embedded in participatory sense-making processes.



Dr. Arnaud Pouban-couzardot

Lyon Neuroscience Research Center

I just completed a PhD in cognitive neurosciences at the Lyon Neurosciences Research Center (France) where I studied the neurocomputational mechanisms of meditative practice within a predictive processing framework. I notably designed a randomized longitudinal study investigating the behavioral and neuronal effects of a 10-day mindfulness retreat on painful, tactile and auditory perception. I am now a post-doctorate fellow in the same research team while finishing the analysis and publication of this large dataset. My current research also uses quantitative first-person methods to study the dynamics and interrelation of bodily, affective and mental dimensions of contemplative experience during an intensive retreat.



Dr. Brentyn Ramm

Witten/Herdecke University

Brentyn is a Humboldt postdoctoral fellow at Witten/Herdecke University in the Department of Psychology and Psychotherapy. His research focuses on using first-person experiments to inform the nature of consciousness and the self. His research interests are: first-person methods, consciousness, the self, Zen Buddhism, introspection, panpsychism and idealism. He has also conducted research in cognitive psychology on conceptual combination, working memory and reasoning. He completed his PhD in philosophy in the School of Philosophy at the Australian National University in 2016. He also completed a PhD in cognitive psychology at the University of Queensland in 2006.



B.Sc. Josh Joseph Ramminger

Humboldt University Berlin & Philipps-University Marburg

Josh Joseph Ramminger studies Psychology (M.Sc.) at Humboldt University of Berlin and Philosophy (B.A.) at Philipps-University Marburg. He is writing his philosophical bachelor's thesis on philosophical psychology for the 21st century. His research interests lie in the metatheory-methodology relations in psychological research, with an emphasis on psychometrics and psychological metrology, as well as phenomenological psychology and ecological neuropsychology.



Dr. Nataliia Reva

University of Birmingham

I obtained a PhD in Philosophy in 2021 from Taras Shevchenko National University of Kyiv. My doctoral research focused on the intersection between logic and cognitive science. In 2022 I was awarded a JESH Scholarship by the Austrian Academy of Science and spent three months as a Visiting Researcher at the University of Vienna. Currently I hold a postdoctoral position at the University of Birmingham, being a member of the Global Philosophy of Religion Project. The focus of my research is the embodiment of evil. I propose to see evil not as an abstract philosophical concept, but as a scientific phenomenon available to us through our body and therefore appropriate for the empirical examination, from the first-person perspective as well.



Dr. Willeke Rietdijk

Vrije University Amsterdam

Willeke Rietdijk is an independent educational and contemplative researcher based in 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 microphenomenology of mindfulness meditation. She has now also finished a larger-scale follow-up study into this, supported with a Mind and Life Europe Varela Award. In the past few years, she worked at the Department of Educational and Family Studies at the Vrije Universiteit Amsterdam, conducting a phenomenological study of children's' experience of wonder.



M.Sc. Simon Roos

Independent researcher

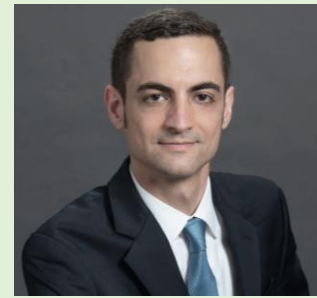
Simon Roos studied Psychology at the University of Vienna and the Universidad de Chile. He wrote a science theoretical diploma thesis. After professional training as a state-certified behavioral therapist in and around Kassel (Germany), he travelled around the world and then worked in an outpatient practice in Berlin. There, he began to "travel within" by writing, studied first-person approaches and practice theories as an independent researcher and taught therapeutic interventions to psychology students at DHGS Ismaning. Currently, he works in an outpatient practice at the Klinikum am Weissenhof in Weinsberg (Germany) and teaches "self-care" to palliative care nurses and physicians (SAPV Weinsberg).



Prof. Dr. Matthew D. Sacchet

Harvard Medical School / Massachusetts General Hospital

Dr. Matthew D. Sacchet, Ph.D., is an Assistant Professor at Harvard Medical School and Director of the Meditation Research Program at Massachusetts General Hospital. Dr. Sacchet and his team advance the science of meditation. Since 2012, Dr. Sacchet has authored over 90 publications and his research has been presented over 125 times and cited over 5000 times. Dr. Sacchet and the Meditation Research Program are supported by the National Institute of Mental Health, Dimension Giving Fund, Ad Astra Chandaria Foundation, Brain & Behavior Research Foundation, and BIAL Foundation. His research has received coverage by major media outlets including CBS, NBC, NPR, TIME, and The Wall Street Journal, and in 2017 Forbes named him as one of its “30 Under 30”.



M.Sc. Felicia Siemsen

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’s in education, UFPR. Graduated in Pedagogy and Art Education. Educator and researcher on the parental processes of self-knowledge and early childhood education. Worked as an early childhood educator at a Waldorf school, coordinator of teachers and lecturer in specialization courses on Rudolf Steiner and Emmi Pikler approaches. Currently works as a pedagogical and parental advisor in schools.



Prof. Dr. Terje Sparby

Rudolf Steiner University College, Oslo

Terje Sparby is a philosopher and meditation researcher. His main areas of research are German idealism, consciousness, and phenomenological or first-person methods. He studied philosophy at the University of Oslo and received his PhD in philosophy at Heidelberg University in 2012. Terje has been a postdoc at Humboldt University and the Bender Institute of Neuroimaging, and a visiting scholar at the Mind & Life Institute. His habilitation was done at Witten/Herdecke University. Currently, Terje is a professor of philosophy and research director at the Steiner University College in Oslo.



Prof. Dr. Christian Tewes

Alanus University Mannheim

I first studied philosophy, history, and German language. After that I studied analytical philosophy at St Andrews. I received my PhD from the University of Koblenz Landau with a thesis on the topic of the foundations of consciousness research. Having accomplished that, I worked for several years as a research assistant at the chair of theoretical philosophy at the Friedrich-Schiller University Jena. I also habilitated there with a topic on libertarianism, free will and causation. Subsequently, I worked for some years in an embodiment project at the University of Heidelberg. Since 2020 I am a Professor of Philosophy at the Alanus University Mannheim in the educational context with a focus on phenomenology and topics in the philosophy of mind.



Prof. Dr. Werner Vogd

Witten/Herdecke University

Werner Vogd is a university professor of sociology at the Witten/Herdecke University. He was born in Frankfurt am Main in 1963 and holds a Ph.D. in anthropology. He completed his diploma in biology at the Free University of Berlin and continued his studies at the same institution, where he also received his habilitation in sociology. Vogd's academic career includes positions as a scientific assistant and lecturer at various universities and institutions, including the Ludwig-Maximilians-University in Munich and the Free University of Berlin. He has also acquired third-party funding for several research projects, such as the study of habitus transformation through Western Buddhism and the investigation of re-socialization in forensic psychiatry.



Prof. Dr. Johannes Wagemann

Alanus University, Campus Mannheim

Johannes Wagemann is Professor of Consciousness Research with focus on Pedagogical Anthropology at Alanus University. He completed his dissertation in 2010 on the mind-brain problem at University Witten-Herdecke. Since then, he has been developing a structure-phenomenological approach to consciousness incorporating an empirical first-person methodology. Besides theoretical and conceptual work, he conducted experimental studies on perception, thought, and social cognition in which introspection is balanced with empirical features such as independent testpersons, data acquisition via written self-reports, and mixed-methods analysis. The results of these studies imply new perspectives on topics such as attention, the human self, and mental agency. For more information, see <https://www.institut-waldorf.de/de/institut/mitarbeiter-institut/alle-mitarbeiterinnen-und-mitarbeiter/mitarbeiter/show/johannes-wagemann/>



Prof. Ulrich Weger, PhD

Witten/Herdecke University

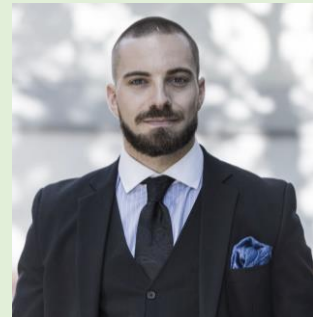
Ulrich Weger is professor of psychology and co-founder of the Center of First-Person Science at Witten/Herdecke University. His focus is on introspection research with a particular focus on implementing systematic self-observation into the teaching curriculum; he is also part of the coordination team of anthroposophical studies at the university.



M.A. M.Sc. Hannes Wendler

University of Cologne

Hannes Wendler studied philosophy and psychology in Innsbruck and Heidelberg with a research stay in Cambridge. His main research interests concern phenomenological psychology, empathy and the human-animal transition field. He is currently completing his doctorate in Cologne with a thesis on the theoretical foundation of an axiological psychopathology and the clinical determination of value-ception disorders. Since 2021, he has been a board member of the *Working Group for Philosophy and Psychology* (AGPP; www.phi-psy.de).

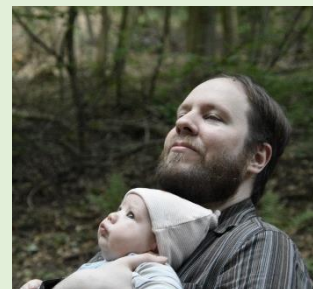


As part of his activities there, he runs the podcast project "*Fipsi: the philosophical-psychological podcast*" together with Alexander Wendt (<https://www.phi-psy.de/fipsi-der-philosophisch-psychologische-podcast/>). Since the beginning of the year, Hannes Wendler has been in psychodynamic-based psychotherapy training.

Dr. Alexander Nicolai Wendt

University of Verona

Dr. Alexander Nicolai Wendt, studied psychology, philosophy, and sociology, worked as a research assistant at the Psychological Institute of the University of Heidelberg, and held a lectureship in philosophy at the University of Rostock. Since 2020, he has been a government-funded doctoral candidate in philosophy at the Università degli Studi di Verona in Italy. His areas of expertise are phenomenological psychology, psychology of thought, and history of psychology.



Points of Interest – Witten and the Ruhrgebiet

If you feel the need to stretch your legs, breathe some fresh air, or just want to take a stroll to digest and ponder the first-person science of consciousness, we recommend exploring the paths marked in blue below that lead to a nearby forest (about 13 minutes by foot).



Events scheduled around Witten

- **Magdalena Kožená & Mitsuko Uchida (Concert)**
Date: Friday, May 12th, 2023; 20:00
Address: Konzerthaus Dortmund, Brückstr. 21, 44135 Dortmund
(about 30 minutes by car and 45 minutes by public transportation from Witten/Herdecke University)
Price: 35.00 €/Person
Link: <https://www.konzerthaus-dortmund.de/en/programm/12-05-2023-magdalena-kozena-mitsuko-uchida/platzwahl/>
- **Ruhr Ding: Schlaf – Art in public spaces across the Ruhr area**
Date: May 5th – June 26th
Address: The venue varies on the type of event (see website for more details).
Price: The price varies on the type of event (see website for more details).
Link: <https://www.urbanekuensteruhr.de/en/festival/ruhr-ding-schlaf>
- **Tour of a mine/colliery from former miners**
Date: Tues. to Sun.: 9:30 to 17:30
Address: Deutsches Bergbau-Museum, Am Bergbaumuseum 28, 44791 Bochum (about 30 minutes by car and 45 minutes by public transportation from Witten/Herdecke University)
Price: 10€/Person
Link: <https://www.bergbaumuseum.de/en/visitors>

Restaurants

- **Klimbim** (Restaurant/Pub, €): Wiesenstraße 25A, 58452 Witten
- **Kijamii Kaffee** (Café, €€), Oberstraße 4, 58452 Witten <https://www.kijamii-kaffee.de/kijamii-cafe/>
- **Knut's** (Restaurant/Pub, €€): Wiesenstraße 25, 58452 Witten <https://knuts-witten.de/>
- **Café Leye** (Café, €€): Bahnhofstraße 13, 58452 Witten <https://www.cafeleye.de/>
- **Mondo** (Restaurant, €€): Bergerstraße 25, 58452 Witten
- **[...] Raum Café** (Café/Pub, €): Wiesenstraße 25, 58452 Witten https://www.instagram.com/raum_cafe/
- **Schmit's Weinbar** (Restaurant/Pub, €€€): Wiesenstraße 23a, 58452 Witten, <https://schmits-weinbar.de/>

Recommended parks and light hiking trails in and around Witten

- **Castle Ruin Hardenstein**
Herbede is Witten's oldest county and where the city originates. The Castle Ruins Hardenstein can be found on a light-hiking trail along the Ruhr River. There are bus routes from the inner city that can bring you directly there (Busstop: Ruine Hardenstein).
- **Stadtpark Witten (city park)**
Situated across the street from "Haus Witten", the Stadtpark is one of Witten's most visited parks and can be accessed from a variety of older neighborhoods in the Witten suburbs (Busstop: Haus Witten).
- **Hohenstein Forest**
The Hohenstein Forest is home to a petting Zoo, fallow deer, a game enclosure and a citizen tower to get a great view of the Ruhrgebiet.
- For more tourist information on Witten, culture, and places of interest: www.witten.de



Title Picture:

Prof. Dr. Johannes Wagemann

Contact:

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Witten/Herdecke University, Alfred-Herrhausen Str. 50, 58448 Witten,
E-Mail: Anna-Lena.Lumma@uni-wh.de

For further information see:

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