EUROPEAN SUMMER RESEARCH INSTITUTE

July 27th - August 2nd, 2017
Benedictine abbey of Frauenwörth
Fraueninsel, Chiemsee - Germany

EXPLORING EXPERIENCE

MIND & LIFE
EUROPE

Welcome!

Dear Friends,

On behalf of Mind & Life Europe, we are delighted to welcome all our participants and guests to the fourth Mind & Life Europe Summer Research Institute.

Since 2004, the Mind & Life Institute has been hosting a highly regarded yearly Summer Research Institute in Garrison, New York. In 2014, Mind & Life Europe launched the European version of this program and the response has been vigorous and gratifying. This year we are convening a distinguished international faculty of scientists, artists, scholars, professionals from the social domain, contemplatives and over 85 highly qualified students from across 5 continents and twenty countries, to explore experience: what it is like to think and feel as embodied, situated and interrelated beings in an ever-changing world.

Lived experience and its investigation are at the heart of the contemplative studies program, which was conceived to address what we may call the problem of mind-mind dualism that designates, on the one hand, the natural or objective mind of classical science and on the other, the phenomenal mind of the experiencing subject.

Developing methods for the cultivation and refinement of first-person, experiential accounts is the central gesture or procedure necessary for the dissolution of this division, in order to lay bare what Francisco Varela called the seamless unity between the natural and the phenomenal that is obscured by competing methods and epistemologies.

In our session this year we will be exposed to a variety of methodologies and practices aimed at deepening our understanding and awareness of how experience unfolds subjectively and intersubjectively. Our faculty will present research findings on the neurophysiological processes involved in perception and self-perception, and in social learning through the sharing of experiences. Buddhist philosophy and cognitive science will explore intentionality and the nature of subjectivity as it arises from individual and collective experiencing. The crucial role in human development of engagement with others will lead us to question the self-bound status of experience and the boundaries between self and other in moments of engagement.

We will see how embodied social interactions are occasions for generating meaning that, in turn, shapes us on the individual level: in the most fundamental way, experience is sense-making within the intersubjective field. Buddhist philosophy and western psychology will be brought to bear on the function of language as both a medium for experiencing, and as a mediation possibly disruptive to direct awareness. We will see how awareness-enhancing practices can be put to fruitful use in education, health care and scientific research settings. Our Harmonic Presence and Presence Yoga programs, daily meditation practices and Contemplative Day will be occasions to learn and directly experience different practices that increase internal awareness of our embodied selves, with particular focus on deepening the experience of our social and ecological embeddedness.

The faculty is composed of some of the most accomplished and critical partners in the field of contemplative studies. As is the tradition at the ESRI, it is an interdisciplinary group composed of representatives from the fields of philosophy,

psychology, neuroscience, the cognitive and social sciences, the arts and Buddhist scholarship and practice. Each and every presenter's work adds a dimension to our understanding of the irreducible ground of experience, and promotes a deeper awareness of our selves as constituted by it.

The ESRI is part of a larger Mind & Life Europe initiative to convene and catalyze research and activities in the European setting, fostering the creation of a community, a sangha, for scholars, clinicians and practitioners from the sciences and the humanities. Its goal is to promote the creation of a contemplative, compassionate and comprehensive science of the mind that informs medicine, neuroscience, psychology, education, social sciences, and the humanities. In order to maintain an open and ethical environment, the faculty present on their own behalf and their ideas are not necessarily representative of MLE positions.

The ESRI is an emergent property, issuing from a collective. We would like to thank the Mind & Life ESRI planning committee members and Sister Scholastica McQueen and her team at Kloster Frauenwörth, for setting the stage and ensuring the smooth unfolding of our time together. We give a bow of appreciation to our faculty for dedicating time from their summer schedules to share their work and to engage with us. The generosity of our donors has metamorphosed an idea into an event. In particular, we would like to thank the Hershey Family Foundation for its extraordinary support, which has allowed us to bring this project to fruition and facilitated the participation of all of us.

Our time on the island is an opportunity to leave the flow of daily life and concerns, and to engage together in a slower kind of science. Our hope is that this retreat will allow just that, and help to activate the possibilities that each of us harbors and that multiply when plunged into the medium of a true conversation. The framework of the program is designed to realize this for you, and we hope that the experiences of our days together will bring you not only increased knowledge but also touched hearts, deeper insights and new relationships to accompany your thought and research in the future.

Warmest Wishes,

Amy Cohen Varela
Chairperson
Mind & Life Europe

Sander Tideman
Managing Director
Mind & Life Europe

The guiding principles of the Mind & Life European Summer Research Institute

The Mind & Life Summer Research Institute is a weeklong study and practice program dedicated to cultivating interdisciplinary exchanges between scholars and practitioners of contemplative disciplines, and scholars of the various fields of the behavioral and social sciences, neuroscience, clinical research and the humanities. The long-term objective is to advance the training of a new generation of scholars engaged in exploring the ways in which these different practices and perspectives can complement one another in a comprehensive investigation of mind, human experience, brain/body function and health.

Specific goals:

To facilitate innovative and critical dialogue between experimental scientists, clinical researchers, humanities scholars, and contemplative scholars and practitioners and to encourage integrative research collaborations that explore the mind, including first-, second- and third-person approaches, and the effects of contemplative practices on mind and behavior.

To create a space for this dialogue that supports a contemplative orientation, via meditation and yoga instruction, daily contemplative practice periods and a one full-day silent retreat.

To stimulate and encourage the next generation of young scientists (post-doctoral and graduate students) and contemplative scholars and practitioners who are interested in innovation and new forms of collaboration in contemplative studies.

To invite and encourage senior investigators to consider how established research approaches may be complemented, expanded and improved by other modes of investigation, particularly by including the first-person perspective, to gain a more comprehensive understanding of the mind and human experience.

To foster examination of how culture, history and other contextual dimensions influence implementation of contemplative practices in behavioral sciences and societal applications.

To critically evaluate emerging best practices, future opportunities, and challenges that arise as contemplative disciplines become adopted and adapted to the needs of science and society.

Biographies & Abstract Lectures

Hanneli Ågotsdatter

Hanneli Ågotsdatter is a psychotherapist and a teacher of yoga and meditation. She is the founder of kontemplation.dk that offers mindfulness training for groups and individuals. Yoga, mindfulness meditation, empathy and creativity are interwoven into an integrated practice aimed at discovering and enlivening the body, heart and mind.

In recent years, Hanneli has placed special emphasis on relational competence, teaching the practice of empathy and presence to professionals working with children and young people.

At the 2017 MLESRI, Hanneli will teach the morning yoga sessions. In her classes, she draws from her practice in yin yoga and hatha yoga, mediation training, as well as from her in-depth training in the mindfulness-based stress reduction (MBSR) program at the Center for Mindfulness, UMass Medical School.

Hanneli lives at Vaekstcenteret, a contemplative community in Denmark under the guidance of founder Jes Bertelsen. She divides her time between counselling, teaching, and long-term personal meditation retreats. Web: kontemplation.dk

Presence Yoga

Every morning during the ESRI, Hanneli Ågotsdatter will guide a session of Presence Yoga.

Hanneli's teaching style blends the slow flow of mindfulness practice with yin-based sequences to create suppleness at the core and enhance internal awareness.

The morning sessions will focus on gentle movements, slow yoga stretches and breath awareness. This practice is an opportunity to wake up and connect to your body and mind.

All ages and levels of ability are welcome. No previous experience of mindfulness or yoga is necessary.

The classes may also serve as a refresher for participants with an already established practice – whether of yoga, meditation or both.

Presence Yoga is not about doing advanced poses or about physical performance, but rather an invitation to be present with your body and breath, accepting where you're at, and to experience, and maybe even enjoy, the benefits of mindful and gentle movement.

John D. Dunne

John D. Dunne (PhD 1999, Harvard University) serves on the faculty of the University of Wisconsin-Madison, where he holds the Distinguished Chair in Contemplative Humanities, a newly endowed position created through the Center for Healthy Minds. He also holds a co-appointment in the Department of East Asian Languages and Literature and is participating in the creation of a new program in Asian Languages & Cultures. Previously he was an Associate Professor in the Department of Religion at Emory University, where he co-founded the Collaborative for Contemplative Studies.

John Dunne's work focuses on Buddhist philosophy and contemplative practice, especially in dialog with Cognitive Science and Psychology. His work appears in publications ranging across both the Humanities and the Sciences, including works on Buddhist philosophy, contemplative practices and their interpretation within scientific contexts.

John Dunne speaks in both academic and public contexts, and occasionally teaches for Buddhist communities, most notably the Upaya Zen Center in Santa Fe. In addition to serving as a faculty member at the Center for Investigating Healthy Minds, he is a Fellow of the Mind and Life Institute, where he has previously served on the Board of Directors. Dr. Dunne also serves as academic advisor for the Ranjung Yeshe Institute in Kathmandu, Nepal.

John is an Association Member of Mind and Life Europe.

Distributed Awareness, Embedded Subjectivity and Group Reflexivity

Drawing on Buddhist philosophy and contemporary discussions of distributed cognition, this talk begins with the notion that experience is presented from the standpoint of the first-person, and asks how the apparent "for-me-ness" of experience becomes manifest. This question engenders an inquiry, from the perspective of Buddhist philosophy, about the role that reflexivity plays in allowing for subjectivity to be manifest without becoming objectified. Turning to contemporary notions of distributed cognition, the next question that emerges concerns the possibility that reflexively presented subjectivity might best be conceptualized not as an "I," but as a "we," especially in the context of the shared intentionality that communities adopt in moving cooperatively toward a shared goal. This in turn raises a final question: is the sense of "we" in cooperative contexts also presented through some form of "group reflexivity," and if so, how might that be enhanced, even within the community that constitutes ESRI?

Hanne de Jaegher

Hanne De Jaegher, D.Phil., is a philosopher and cognitive scientist. She is fascinated by how we think, work, play—basically: live and love—together. For studying this, she has developed the enactive theory of intersubjectivity called participatory sense-making.

Participatory sense-making provides a coherent and comprehensive framework for investigating our rich social lives. Its concepts and methodologies build bridges between different fields and sectors working on (inter-)subjectivity, and find application in real-life issues such as autism, therapeutic practices, learning and teaching, intimacy, development. In turn, these applications inform the further construction of the theory.

She believes that interdisciplinarity and open-mindedness are essential for this work, and collaborates with psychologists, psychiatrists, neuroscientists, sociologists, physical therapists, systemic therapists, movement experts, people with autism.

Hanne earned her D.Phil. at the University of Sussex (2007), and Licentiate at the Free University of Brussels (2001). She has been employed in three Marie Skłodowska-Curie projects (one individual grant and 2 training networks), and has worked, among other places, at the Department of Philosophy at the University of Hertfordshire, the Sussex Autistic Society, and the Department of Psychiatry of the University of Heidelberg.

Since January 2015, she holds a Ramón y Cajal Research Fellowship from the Spanish government, and works at the IAS-Research Centre for Life,

Mind, and Society, Department of Logic and Philosophy of Science, University of the Basque Country.

Participatory sense-making and PRISMA: Exploring the experience of intersubjectivity

Most researchers of social cognition now agree that understanding each other involves embodied interactions. „Of course our bodies and interactions matter to social understanding." Yet, neither interactions nor bodies are often taken as seriously as they could be in research. The go-to method is still the testing of individual neurological, behavioural, and physiological reactions to stimuli that involve people. Even if the stimuli are films of people, this is a heavily reduced version of what lived, bodily, real-time interactions are like. There is an increasing recognition that we may be missing fundamental aspects of social understanding in this way, and efforts are made to do better, e.g. through the use of dynamic and coordination research tools, participant observation, or even hyperscanning.

In putting forward the theory of participatory sense-making (starting with De Jaegher and Di Paolo, 2007), one of our aims has been to lay theoretical and practical foundations for investigating real-time interactions between living, moving, lived, bodily, animate subjects. E.g., we proposed that social interaction processes can take on a life of their own, and thereby modulate, generate, and transform individual intentions. Thus, we define intersubjectivity as participating in each other's ongoing, bodily sense-making activities.

One track, running in parallel with the elaboration of the theory, has been the development of PRISMA, a hands-on phenomenological method for investigating the experience of live interacting (first developed by Pieper and Clénin, see their 2012). In my presentation, I explain how with PRISMA we can investigate the experience of participatory sense-making. In the break-out sessions Barbara Pieper and I offer an opportunity for participants to engage in an intersubjective, real-time investigation of experience, spread out over the 4 sessions. (Interested participants are encouraged to join all 4 sessions to fully appreciate the method.)

Anne C. Klein

Anne Carolyn Klein/Rigzin Drolma, is a professor and former Chair of the Department of Religion, Rice University, where she developed a contemplative studies concentration for graduate students. She is also a Lama in the Nyingma Tradition, and a Founding Teacher of Dawn Mountain Center for Tibetan Buddhism (www.dawnmountain.org), a community engaged in contemplative study and practice based on the Tibetan Buddhist tradition. Dawn Mountain offers its own online programs, including free material available on YouTube, with new courses introduced every few months.

She has studied, translated, and practiced in three of the five Tibetan traditions. Her scholarly work and community teaching-retreats draw from all of these, with special emphasis on Nyingma and *Heart Essence* traditions. She is especially interested in mind-body processes associated with learning, knowing, and being as illustrated across a spectrum of Buddhist descriptions of the many varieties of human consciousness.

Her writings and translation work draw extensively from Tibetan texts and scholarly oral commentary. Her seven books include *Knowledge and Liberation* (translated. into Russian, and Chinese), on Buddhist distinctions between intellectual knowing and direct experience; *Path to the Middle: The Spoken Scholarship of Kensur Yeshey Tupden*, a study on Tsonkhapa's Madhyamaka; *Meeting the Great Bliss Queen*, contrasting Buddhist and feminist understandings of self and, with Geshe Tenzin Wangyal Rinopche, *Unbounded Wholeness*, which translates and discusses a Dzogchen text from the Bon –Buddhist tradition. She is also known for her Chantable English translations of Buddhist practice texts, including *Heart Essence of the Vast Expanse: A Story of Transmission*. Her most recent book is *Strand of Jewels,* a synthesis of essential Dzogchen instructions from his heart teachers by Khetsun Sangpo Rinpoche.

Language & Experience: The Problem and Promise of Words

Language is continuously brought to bear on all three Buddhist trainings: study, reflection, and meditation. Close observation of how language and experience intersect in Tibetan Buddhist practice show that affective understanding—the kind that significantly impacts your life—gains power through integrating cognitive and somatic processes. The somatic element, and the engagement of an embodied *imaginaire* appear to be significant elements in allowing language to serve, rather than disrupt, deep integration of insight and affective experience.

A famous Indian siddha said, "The path is blocked by vowels and syllables." The same Buddhist traditions that use language to further affective experience also find, in other contexts, that language blocks the fulsome richness of direct experience. This is because language always involves thought, and thought by definition takes one away from embodied experiencing. I will illustrate these different takes on language with examples from traditional Tibetan texts and practices. During our contemplative day, we can do simple practices to experience these different ways of utilizing language and inviting spaciousness.

Antoine Lutz

Dr. Antoine Lutz is a tenured scientist (Chargé de Recherche) at the Lyon Neuroscience Research Centre (CNRL), INSERM, France. He completed his PhD in the cognitive sciences in Paris, France with Francisco Varela and his postdoctoral work with Richard Davidson, at the University of Madison-Wisconsin. After working for ten years in the US as a research scientist, he joined the Lyon Neuroscience Research Centre in France in January 2013.

His research team focuses on investigating the neurophysiological basis of mindfulness and compassion meditations and their impact on consciousness, attention and emotion regulation, and pain perception as measured by cognitive, affective and social neuroimaging paradigms using EEG, MEG, intra-cortical EEG, and fMRI.

His research is currently funded by a European ERC consolidator grant (Brain&Mindfulness, 2014-2019). He is also participating in a European consortium investigating the impact of meditation training and meditation expertise on the ageing brain (Meditageing, H2020, 2016-2021).

Antoine is an Association Member of Mind and Life Europe.

Using mindfulness-related meditations to explore experience

Various styles of mindfulness meditations aim to explore the dynamics of perception, emotion, and cognition and to generate insights into one's internal models of the self, others, and the world. This recognition is thought to facilitate the

undoing of maladaptive cognitive patterns (e.g. ruminations, neuroticism). This inquiry can involve exploring perceptual, or self-related processes with discursive analysis, or with directly examining conscious experience. After introducing some core phenomenological features of mindfulness-related meditations, we will review empirical evidence suggesting that these meditation practices can down-regulate automatic perceptual habits, and afflictive emotions. We will then argue that beyond its therapeutic use to release suffering, or its experimental use to study the mind, this style of meditation could help researchers to fruitfully integrate, without collapsing them, insights from lived experience with third person data from the scientific inquiry of the mind.

Vasu Reddy

Vasu Reddy completed her Bachelors degree in Psychology, English Literature and Political Science (1975) and Masters in Psychology (1977) in Hyderabad India, and then went to Edinburgh University for her PhD.

Over the past three decades she has been interested in the origins and development of social cognition, mainly in young infants, and has been exploring the role of emotional engagement in social understanding. She focuses on everyday, ordinary engagements (such as teasing and joking and showing-off or feeling shy), which often tend to get ignored in mainstream theories. Her interest in engagement as the route to understanding has led her to questions about the nature and influence of culture on social understanding (she has published, for instance, on parental directives and infant responses in the first year of infancy). She is Director of the Centre for Situated Action and Communication at the University of Portsmouth in the UK and is currently Chair of the Developmental Section of the British Psychological Society.

Partly in the context of a European consortium studying scientific bases of intersubjectivity (funded by the Marie Curie Foundation), she has become fascinated by kinematics and motor development, studying anticipatory body adjustments – for example in infants when adults approach in order to pick them up, or in adults when anticipating specific intentional actions from others. Building on her infancy work and with a recent grant from the Templeton Foundation on Intellectual Humility, she has been exploring emotional openness and the genuineness of connection in everyday life. Her book, *How Infants Know Minds* (Harvard University Press, 2010), argues for a second-person approach to knowing minds, a dialogical and emotion-based route to an old problem. She is intrigued by questions of how engagement must constantly either alternate or somehow integrate with dis-engagement, a phenomenon particularly apparent in play and humour, but also in every conversational encounter. Vasu is an Association Member of Mind and Life Europe.

Experiencing others and ‚unselving‘

I make the argument that the origins of typical social understanding are heavily centred around engagements, especially second person engagements, where the infant is directly addressed by and involved with other persons. It is because the typically developing infant is, at it were, gripped by others, that the infant can begin to understand them. The distinctive feature of such a second person approach to social understanding is the response evoked by others‘ communications, actions and expressions. To what extent, though, is this response merely ‘inside’ or ‘of’ the self and to what extent can it constitute an understanding of, or experiencing of, the other person? In this session I would like to unpack different aspects of ‚experiencing others‘ and how it might play out in different situations and different emotional engagements. There seems to be something about open engagements with others (even if the genuine openness lasts only moments) which involves something like an ‘unselving’. I would like, by the end of these sessions to reach a clearer way of thinking about this question.

Andreas Olsson

Dr. Andreas Olsson received his PhD in experimental psychology from New York University (2006). Until 2008, he was a post-doctoral research fellow at Columbia University. He then moved to the Karolinska Institutet, where he was appointed as associate professor and research group leader in 2011.

He is the founder and director of the Emotion Lab (www.emotionlab.se). The broad aim of Dr. Olsson's research is to describe and model the psychological and neural foundations of emotional learning and regulation in social situations. Dr. Olsson has more than 50 publications, including papers in Science, Nature Neuroscience, Nature Communication, Psychological Science, and Trends in Cognitive Science. He has obtained several national and international scientific awards and grants, such as an individual Starting Grant from the European Research Council (ERC). In 2015, he was named a Wallenberg Academy Fellow.

Sharing experiences:
The transmission of emotional information through social learning

Humans and other animals often glean information about the value of objects and behaviours through social learning. In humans, for example, sharing others' experiences enables the transmission of a wide range of value-based information, from what stimuli should be avoided or approached to the appropriateness of specific social behaviours. In contrast to learning from direct, personal, experiences, little is known about the mechanisms underlying the way social experiences are transmitted and how they shape learning. I will discuss studies using behavioural, brain-imaging (fMRI), and pharmacological techniques examining both the sender and receiver during various forms of social learning. Consistent with research across species, our results show that social learning (especially of threat and safety) draws on processes partially shared with direct, personally experienced, learning. Importantly, the outcome of social learning is distinguished by its dependence on the sharing and interpretation of others' experiences.

Claire Petitmengin

After studies in Buddhist philosophy and ten years of consulting and research on information system design, Claire Petitmengin completed her PhD thesis under the supervision of Francisco Varela at the Ecole Polytechnique in Paris on the subject of the lived experience that accompanies the emergence of an intuition.

She is currently Professor Emerita at the Institut Mines-Télécom and member of the Archives Husserl, Ecole Normale Supérieure, Paris. Her research focuses on the generally unrecognized dynamics of lived experience and „micro-phenomenological“ methods enabling us to become aware of it and describe it. She is interested in the epistemological conditions of these methods, notably the conditions for validating their results, as well as in their educational, therapeutic, artistic, and contemplative applications. Her research also addresses the process of mutual enrichment of “first-person” and “third-person” analyses in the context of neurophenomenological research.

Claire is an Association Member of Mind and Life Europe.

Discovering lived experience

As Francisco Varela strongly emphasized, „lived experience is where we start from and where we all must link back to, like a guiding thread". Since we have nothing other than our lived experience, it is crucial to develop disciplined methods to study it rigorously. However, as all traditions that have tried to meet this challenge have noted, it is not enough to decide to „come back to the things themselves" (Husserl), or to „come back from the map to the landscape" (Merleau-Ponty), or to „see things as they are" (in the Buddhist meditative tradition), in order to successfully perform this act. A large part of our experience goes unrecognized and unnoticed, and as modern cognitive science has shown very convincingly, we deceive ourselves when we try to describe it. However, this difficulty does not mean that our experience is out of reach. It means that accessing it requires a particular expertise, which consists in carrying out specific acts. The „micro-phenomenological interview method" aims at triggering such acts through specific prompts and questions. This presentation will focus on these acts and on what they enable us to discover: To our great surprise, our lived experience reveals itself to be very different from what we think or believe it is. When we come into contact with it, the structures that we usually consider as the most essential and solid vanish.

Donata Schoeller

Donata Schoeller completed her Habilitation this year at the University of Koblenz. It was funded by the Swiss National Science Foundation and by the ETH Zurich. The forthcoming book, Close Talking: Speaking of Backgrounds, develops an interactive understanding of experience in its relation to language. In the course of this work, a thoroughly embodied approach to language emerges that is based on hermeneutical, phenomenological and pragmatist perspectives as well as on the cognitive sciences.

Donata's research has led her to apprehend the awe-inspiring backgrounds of understanding a word, and of the capacity to use words, in which vast histories, both collective and individual, „function". Besides digging into the embodied complexity of meaning, her book conveys that what we say with words is a 'tip of the iceberg' of the intricate richness of lived experience. While working on her Habilitation, she has been a visiting scholar at the University of Chicago and Columbia University (NY), and a visiting professor at DePaul University (Chicago).

She translated Prof. Eugene Gendlin's main philosophical work, *A Process Model*, into German (together with Christiane Geiser), and authored the first introduction. In the last year, she has edited and published an interdisciplinary book, *Thinking Thinking* (together with Vera Saller), with the participation of key thinkers of embodiment. *Saying What we Mean, Implicit Precision and The Responsive Order,* (edited with Ed Casey), is forthcoming at Northwestern University Press.

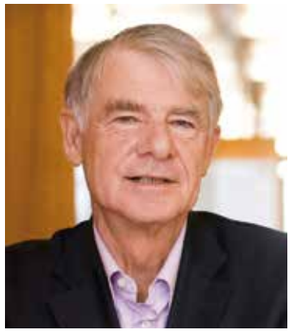
Donata is a trainer in the mindfulness practices of *Focusing* and *Thinking-at-the-Edge*, which she also teaches at universities (ETH Zurich, University of Zurich, University of Chicago, DePaul University, Technion, Haifa). Recently, she was asked to be project manager of an international research project launched by the University of Iceland on *Embodied Critical Thinking*.

She has been trained in the elicitation method by Prof. Claire Petitmengin and is part of Petitmengin's Elicitation Laboratory. Her master's thesis on Hegel and Meister Eckhart was published, and her PhD (summa cum laude) on Meister Eckhart's and Jakob Boehme's notion of humility has appeared in a second edition. As a hobby, she translates the poems of the Benedictine mystic Silja Walter into English (Ayasofia Press, Chicago, 2016). She lives in Zurich and has three daughters.

Close-Talking - On the Remarkable Unfolding of Experiential Backgrounds

Carl Rogers' early research on what makes „talking-cures" effective noted a relevant difference in the way clients/patients speak. The young philosopher Eugene Gendlin began to describe this difference by distinguishing talk „about" problems or issues from „spreaking-from" a "felt sense." This Gendlian term quickly found its way into multi-disciplinary usage.

Conceiving the explication of experience as a responsive continuation, instead of a representation (or construction) of experience, proves to be a powerful new portal for thinking about language. It enables us to understand the kind of complex change and development language-users may be in for when using words. What does this mean in terms of practice? I will want to think about that with Gendlin's new terms of environment. They allow us to think language along the lines of a spider's web. This is not meant as a metaphor! If we begin to understand language as a home-grown, embodied environment, we will see more clearly the deep-running constrictions as well as the integrational change-possibilities which "vowels and syllables" have in relation to lived experience.



Wolf Singer

Prof. Dr. Dr. h.c. mult. Wolf Singer studied Medicine in Munich and Paris, obtained his MD from the Ludwig Maximilian University in Munich, and his PhD from the Technical University in Munich. He is Director emeritus at the Max Planck Institute for Brain Research in Frankfurt, Founding Director both of the Frankfurt Institute for Advanced Studies (FIAS) and of the Ernst Strüngmann Institute for Brain Research (ESI) and Director of the Ernst Strüngmann Forum.

His research is focused on the neuronal substrate of higher cognitive functions, and especially on the question of how the distributed sub-processes in the brain are coordinated and bound together in order to give rise to coherent perception and action. These studies are performed with electrophysiological techniques in behaviourally trained monkeys and with non-invasive imaging methods in human subjects.

Wolf is a Board Member of Mind and Life Europe.

The constructivist nature of perception

Psychophysical and neurobiological evidence suggests that our perceptions are the result of a constructivist process. The sparse signals from sensory organs are interpreted on the basis of the huge amount of information about the world that has been acquired throughout evolution and complemented by epigenetic mechanisms during ontogenesis. This knowledge is stored in the functional architecture of the brain. However, the complex inferential processes underlying our perceptions are not accessible to conscious

recollection. Hence we take for granted what we perceive. The hypothesis will be discussed that the knowledge stored in our brains, addressed as priors or expectancies, determines not only how we perceive the world around us but also ourselves. As in human communities priors are also derived from social and cultural realities, it is argued that the spiritual, immaterial dimensions of our self-model are the result of the constructivist, prior dependent nature of our self-perception. As a consequence, the way in which we perceive ourselves and construct our self-model should depend critically on the idiosyncrasies of the embedding socio-cultural environment. It is hoped that the microenvironment created by the interactive structure of the talks will provide some empirical evidence for this hypothesis.

Ann Taves

Ann Taves is Professor of Religious Studies at the University of California at Santa Barbara, where she teaches courses on religious experience, new religious movements, and comparing worldviews, and supervises the interdisciplinary Religion, Experience, and Mind Lab Group. She is a past president of the American Academy of Religion and current president of the International Association for the Cognitive Science of Religion.

She is the author of numerous books and articles, including *Fits, Trances, and Visions: Experiencing Religion and Explaining Experience from Wesley to James* (Princeton, 1999) and *Religious Experience Reconsidered: A Building Block Approach to the Study of Religion and Other Special Things* (Princeton, 2009).

Her most recent book, *Revelatory Events: Three Case Studies of the Emergence of New Spiritual Paths,* was published by Princeton in October 2016.

Telling and Retelling Stories, or: How We Make Sense of Our Experience Over Time

At any given point in time, we appraise a situation at many levels of processing, including the subpersonal levels discussed by Wolf Singer and Hanne de Jaeger. With our more memorable experiences, though, we don't just decide what happened once and for all. We repeatedly return to reflect on what happened and the meaning that the experience holds for us now. This creates a series of different versions of the experience, which, if left unexamined, can obscure developmental processes of interest to historians, sociologists, lawyers, and therapists.

These differences between versions are not simply an artifact of our limited memories, but the result of complex interactions at each new point in time. If we think of experiences as events, we can draw on the literature on event cognition to depict the interaction between personal and subpersonal processes in the construction of events and consider each retelling of a story as a new event in the process of narrative construction.

This more complex view of the process allows us to distinguish between different lines of research: reconstructing initial events, reconstructing changes in event narratives over time; and facilitating changes in event narratives.

Katherine Weare

Katherine Weare is Emeritus Professor at the University of Exeter and Southampton in the UK. Her long-term career has been in education, developing approaches to promoting wellbeing and addressing mental health problems in young people and those who work with and care for them.

More recently she has become known internationally for her teaching, research, evidence review and programme development on mindfulness and compassion in education. She advises various mindfulness projects such as the UK Mindfulness in Schools Project, the Plum Village mindfulness community and the UK government on policy surrounding mindfulness and wellbeing.

In 2016 she contributed to the online 'Mindfulness Summit' as one of "40 of the world's leading experts on meditation and mindfulness". She has just co-written a book with Thich Nhat Hanh, (May 2017): *Happy Teachers Change The World: a guide to cultivating mindfulness in education.* Katherine is an Association Member of Mind and Life Europe.

Mindfulness is a path not a tool

Mindfulness is often presented as a 'toolbox' set of skills with useful 'outcomes' for physical and mental health, for performance, and in the case of mindfulness in education, for improved student focus and academic learning. These are all very real and very welcome, and are effectively moving mindfulness into the public arena, but such instrumental narratives are missing the deeper transformative power of the study and practice of mindfulness and contemplative studies for education.

Drawing her work, which has explored the profound impact of the teachings and practices of Zen Master Thich Nhat Hanh on those who work in schools and universities across the world (documented in the recently published book, written jointly with Thich Nhat Hanh, *'Happy Teachers Change the World: Cultivating Mindfulness in Education),* Katherine will suggest that the enquiry with practising teachers shows that it is entirely practical for schools and universities to both find mindfulness immediately 'useful' for their personal and classroom challenges, and also experience it as a path for deep human and organisational transformation, a way of living, being and connecting to ourselves and others more ethically and authentically, and that indeed this is one path. She will suggest that this transformative perspective links comfortably both with some current work and with some historical traditions within educational theory and practice with which mindfulness can connect.

Contemplative Faculty

John D. Dunne

For the bios of John D. Dunne please see page 6 in this brochure.

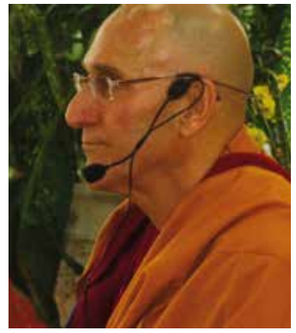
David Hykes

David Hykes is a composer, singer, teacher of contemplative music and meditation, and visual artist. He directs the Harmonic Presence Foundation which, since 1981, has explored resonant relationships between mind, music, and the medicine of healing harmonization, sharing the Harmonic Presence work world-wide through retreats, seminars and conferences. In 1975 he founded the Harmonic Chant contemplative practices, an approach to a primordial „music of the spheres" based on the harmonic series, as found in all music and throughout the universe since the Big Bang (the Cosmic Microwave Background, or CMB).

He and his group The Harmonic Choir were artists-in-residence for ten years at the Cathedral of Saint John the Divine in New York City. He was the first westerner to meet and collaborate with overtone musician-practitioners from Tibet, Tuva, and Mongolia. He has offered concerts for H.H. the Dalai Lama, Dzongsar Jamyang Khyentse Rinpoché, Chokyi Nima Rinpoché, Tsoknyi Rinpoché, Rangjung Yeshe Institute, and the Gyuto and Gyume Monks. He is a noted "sacred cinema" composer: e.g. Dzongsar Khyentse Rinpoche's „Travellers and Magicians," Ron Fricke's "Baraka," Peter Brook's „Meetings with Remarkable Men," two films by Terrence Malick, etc. http://vimeo.com/22452719; http://vimeo.com/22989838

His visual artwork is focussed on the ongoing Harmonic Visions series, in which he creates evocative visual mandalas and imagery with his voice, using the Harmonic Vision software that translates sonic harmonics into corresponding visual wave patterns. Hykes's work has received awards from UNESCO, the National Endowment for the Arts, the Rockefeller Foundation, the New York State Council on the Arts, the Edwards Art Fund, the Threshold Foundation and the Flying Elephants Foundation, among others. He has released 12 albums, several with his pioneering group The Harmonic Choir, including „Hearing Solar Winds," one of the best-selling „throat-singing" albums of all time. The Foundation maintains a research and retreat centre in France. Hykes gives concerts, seminars, and master classes, and leads contemplative music & meditation retreats in countries around the world.

For information, please visit www.harmonic-presence.org.



Barry Kerzin

Barry Kerzin is an Affiliate Professor at University of Washington (Tacoma); Visiting Professsor at CUTS India; Honorary Professor at the U. of Hong Kong; and former Assistant Professor of Medicine at the University of Washington (Seattle). He is a fellow at the Mind and Life Institute and consults for the Max Planck Institute on compassion training. He is founder and president of the Altruism in Medicine Institute (AIMI) and founder of the Human Values Institute (HVI) in Japan. For 28 years he has been providing free medical care, and provides medical care to the Dalai Lama.

Barry has completed many meditation retreats including a three-year retreat. His brain was studied at Princeton University and the University of Wisconsin, Madison. Barry received monastic ordination by the Dalai Lama and combines his work as a monk and a doctor, harmonizing mind and body. He lectures around the world, in Hong Kong, Taiwan, Korea, Japan, Russia, Mongolia, Europe, and North America. For HVI, Barry works in juvenile prisons in Japan and is developing a well-being curriculum.

He teaches compassion to doctors at St. Luke's and other hospitals in Japan and leads meditation retreats at Mt. Fuji. He gave TEDx talks in Philadelphia and Taipei. He presented Medical Grand Rounds on compassion at Stanford Medical School and Stanford CCARE, and Surgical Grand Rounds on the science of meditation at the Ventura County Medical Center in 2015. In 2016 he lectured at Oxford and Cambridge Universities and Medical Schools.

Barry was keynote speaker for the White Coat Ceremony for entering first-year medical students at the University of Louisville Medical School, and plenary speaker for 800 Family Doctors at the FMEC Pittsburgh. He has written *Tibetan Buddhist Prescription for Happiness*, and, with the Dalai Lama, Dialogue between *Two Nobel Laureates*, in Japanese. He is finishing a book on Nagarjuna, and has written many chapters for books and participated in interviews for radio and TV, including PBS New Medicine 2005; PBS Ethics and Religion 2015; and PBS Newshour 2015: https://www.youtube.com/watch?v=b4BoSPSmWdo
Websites: https://altruismmedicine.org/ and https://en.wikipedia.org/wiki/Barry_Kerzin

Anne C. Klein

For the bios of Anne C. Klein, please see page 8 in this brochure.

Father Tiso

Father Francis V. Tiso was Associate Director of the Secretariat for Ecumenical and Interreligious Affairs of the US Conference of Catholic Bishops from 2004 to 2009, where he served as liaison to Islam, Hinduism, Buddhism, the Sikhs, and Traditional religions as well as the Reformed confessions.

Before coming to the USCCB, Father Tiso was assigned to the Archdiocese of San Francisco where he served as Parochial Vicar of St. Thomas More Church and Chaplain at San Francisco State University and the University of California Medical School. He was also Visiting Professor at the Archdiocesan School of Pastoral Leadership, where he taught courses in Foundational Theology. He also served as Parochial Vicar in Eureka, CA and in Mill Valley, CA.

A New York native, Father Tiso holds an A.B. in Medieval Studies from Cornell University. He earned a Master of Divinity degree *(cum laude)* at Harvard University and holds a doctorate from Columbia University and Union Theological Seminary where his specialization was Buddhist studies. He translated several early biographies of the Tibetan yogi and poet, Milarepa, for his dissertation on sanctity in Indo-Tibetan Buddhism. He has led research expeditions in South Asia, Tibet and the Far East, and his teaching interests include Christian theology, history of religions, spirituality, ecumenism and interreligious dialogue.

Father Tiso is a priest of the Diocese of Isernia-Venafro, Italy, where he now serves as associate pastor of San Giuseppe Lavoratore parish in Isernia. He is Diocesan Delegate for Ecumenical and Inter-religious Affairs. He was also chaplain of the well-known Hermitage of Saints Cosmas and Damian at Isernia from 1988 to1998.

In 1995 Father Tiso was invited to accompany Cardinal Francis Arinze, then head of the Pontifical Council for Interreligious Dialogue, to a dialogue with Buddhist leaders in Taiwan. He has traveled extensively in India, Nepal, Tibet, Thailand, Japan, and Bangladesh.

Father Tiso has written and lectured widely. He is the recipient of grants from the American Academy of Religion, the American Philosophical Society, the Palmers Fund in Switzerland, and the Institute of Noetic Sciences in Petaluma, CA. He is a musician and paints in acrylics and watercolors.

His research on Milarepa, *Liberation in One Lifetime*, was published in 2014, and he has recently published an article on Milarepa's teachings on the intermediate state (the "bardo"). Tiso's most recent book, *Rainbow Body and Resurrection*, explores the background to the manifestation of postmortem dissolution of the body in the case of Khenpo A Cho in 1998 in eastern Tibet.

Father Tiso is an Association Member of Mind and Life Europe.

ESRI Contemplative Day:
Exploring Experience

In keeping with this year's theme, our collective practice on the contemplative day will emphasize meditative styles that enable us to explore experience. During this "mini-retreat," the ESRI Contemplative Faculty will invite participants to engage in exercises that enable us to live our experience not only from the standpoint of the "first-person", but also as embedded in a social and ecological world. Participants who seek more guidance will have an opportunity for more extensive instruction, while more experienced practitioners will enjoy long periods of quiet contemplation. The overall approach is secular, but inspired by various contemplative lineages that have conveyed their wisdom to the present day.

Planning Committee

John D. Dunne

For the bios of John D. Dunne, please see page 6 in this brochure.

Nathalie Legros

Nathalie Legros is a Space Engineer, Mediator, Confidential Counsellor and EU Organisational Development consultant. She works in the Ethics group for the European Research Council Executive Agency (ERCEA), based in Brussels, Belgium.

In 2011, inspired by her own long-term practice of meditation, she introduced a lunch-time ‚Silence Pause' - an opportunity for mindfulness and reflection, within the working environment. Over the years, this bottom-up initiative has grown and developed; the practice is grounded within ERCEA and spreading within the European Commission. In January 2016, she published her first book on conflicts transformation.

Fabienne Picard

Dr Fabienne Picard is a neurologist. She is currently senior consultant in the EEG and Epilepsy Unit of the Neurology Department at the University Hospital of Geneva. She holds an MD degree in medical studies in neurology as well as a Diploma of Advanced Studies (DEA) in cellular and molecular biology, with a major in neurobiology, from the Faculty of Medicine, Strasbourg, France.

In 1995 she joined the University Hospitals of Geneva where she obtained the title of privat-docent and senior lecturer at the Faculty of Medicine, Geneva. Internationally renowned in the field of epilepsy genetics, she has published about 80 articles in peer-reviewed journals. Over the last few years, she has been particularly interested in the role of the insula in self-awareness and positive emotions through the study of "ecstatic" epilepsy.

Fabienne Picard is also an Association Member of Mind & Life Europe.

Andreas Roepstorff

Andreas Roepstorff is a professor of cognition, communication and culture in the departments of Culture and Society and Clinical Medicine, Aarhus University. He works at the interface between anthropology, cognitive science and neuroscience, and is equally interested in the workings of the mind and brain, and in how cognitive science and brain imaging, as fields of knowledge production, relate to other scientific and public fields.

He has formal training in social anthropology and in neurobiology, and has published widely both within these disciplines as well as in various collaborations across other fields, such as psychology, linguistics, clinical medicine, semiotics, and philosophy. He is the director of the Interacting Minds Centre at Aarhus University and is involved in a number of transdisciplinary collaborations, focusing on aspects of human interaction. He has a long-standing research interest in cognitive aspects of contemplative practices.

Andreas Roepstorff is also a Mind & Life Europe Board Member.

Sander Tideman

Sander Tideman, LL.M., is specialized in developing societal- and sustainability oriented leadership in organizations. He has been studying contemplative traditions and practices for 30 years, integrating the insights gained from this into his work as a management professional, consultant and researcher.

He is currently Managing Director of Mind & Life Europe and serves on the faculty of Rotterdam School of Management, Erasmus University (RSM) in the Netherlands. He authored several books and articles, including *'Mind over Matter; Towards a New Paradigm for Leadership in Business and Economics'* (2007) and *'Business as Instrument for Societal Change: In Conversation with H.H. the Dalai Lama'* (Greenleaf 2016).

Sander received education in International Law (Utrecht University), Asian Affairs (London School of Oriental and African Studies), International Economic Law (London School of Economics) and Chinese language and culture (Taiwan National Normal University). He later studied various approaches to psychology, organizational dynamics and leadership. Since encountering Buddhism while travelling in the Himalayas in 1982, he has studied under Buddhist teachers in Nepal, Tibet and India.

Amy Cohen Varela

Amy Cohen Varela is Chairperson of the Mind & Life Europe Board, clinical psychologist specialized in psychodynamic therapy and philosophy, France.

I was born in Boston and studied comparative literature at Brown and Columbia Universities before moving to Paris in the early '80's. There I decided to work with other kinds of stories, and received my degree in clinical psychology at the University of Paris 3, with a specialty in psychodynamic theory and practice, and in parallel, completed psychoanalytic training. Since then, I have worked as a clinical psychologist/psychoanalyst in private practice and at Sainte-Anne's, a public psychiatric hospital, where I helped develop a research department in madness and esthetics. I met Francisco Varela in the mid '80's and we enjoyed life and dialogue together until his death in 2001.

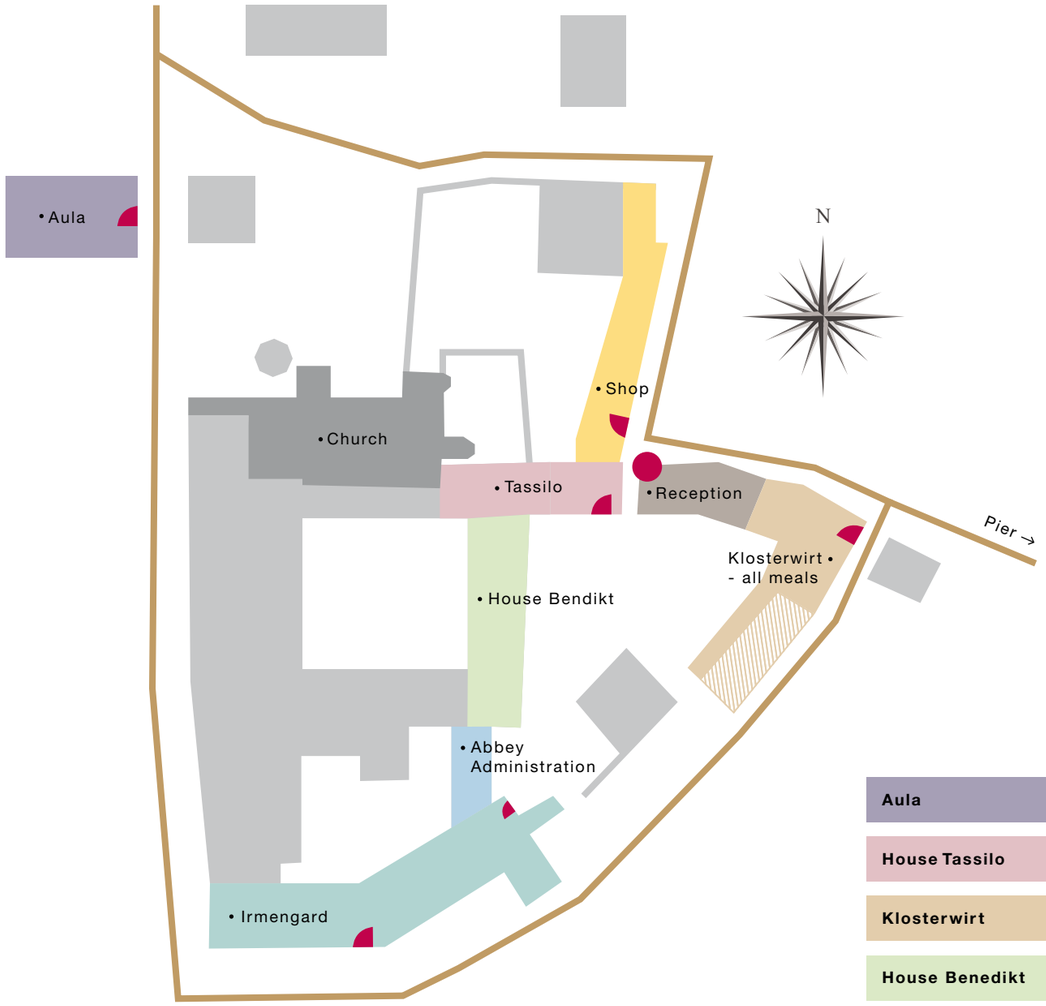
Schedule

Schedule	Thursday, 27 July 2017	Friday, 28 July 2017	Saturday, 29 July 2017
Time	**Arrival & Welcome**	**Setting the frame - What is experience?**	**Emotion development and learning**
6:15-7:00		Yoga with Hanneli Ågotsdatter	Yoga with Hanneli Ågotsdatter
7:00-7:45		Meditation	Meditation
8:00-9:00		*Breakfast*	*Breakfast*
9:15-11:45		John D. Dunne, Antoine Lutz, Claire Petitmengin	Andreas Olsson, Vasudevi Reddy, Katherine Weare
9:15-11:45		Reflection time	Reflection time
12:15-12:30		Meditation	Meditation
12:30-13:30		*Lunch*	*Lunch*
14:00-15:30	Arrival + Registration 14:00-18:00	Convergence: panel discussion and group dialogues	Convergence: panel discussion and group dialogues
16:00-17:30		Tracks	Tracks
18:00-19:00	*Dinner*	*Dinner*	*Dinner*
19:00:00		Poster Session	
19:30-21:15	Welcome and Orientation Sister Scholastica, Sander Tideman, Amy Cohen Varela		Mind & Life Awards/Programs and documentary
21:15-21:30	Meditation	Meditation	Meditation
from 22:00 to 8:15	*Silence*	*Silence*	*Silence*

Program subject to change!

Sunday, 30 July 2017	Monday, 31 July 2017	Tuesday, 1 August 2017	Wednesday, 2 August 2017
Contemplative Day Silent Retreat	**Interaction and Culture**	**Reflection and integration**	**Goodbye and Departures**
Yoga with Hanneli Ågotsdatter	Yoga with Hanneli Ågotsdatter	Yoga with Hanneli Ågotsdatter	Yoga with Hanneli Ågotsdatter
Meditation	Meditation	Meditation	Meditation
Breakfast (in silence)	*Breakfast*	*Breakfast*	*Breakfast*
Contemplative Practices with John D. Dunne, Barry Kerzin, Anne C. Klein	Hanne de Jaegher, Wolf Singer, Ann Taves	Anne C. Klein, Donata Schoeller	Departure 9:00-12:00
	Reflection time	Reflection time	
	Meditation	Meditation	
Lunch (in silence)	*Lunch*	*Lunch*	
Contemplative Practices with John D. Dunne, Barry Kerzin, Anne C. Klein	Convergence: panel discussion and group dialogues	Convergence: panel discussion and group dialogues	
	Tracks	Tracks	
Dinner (in silence)	*Dinner*	*Dinner*	
	Poster Session		
Contemplative Practices with John D. Dunne, Barry Kerzin, Anne C. Klein		Closing MLE and Concert ‚Harmonic Meeting' with David Hykes	
	Meditation	Meditation	
Silence	*Silence*	*Silence*	

Map



Aula

House Tassilo

Klosterwirt

House Benedikt

Abbey Administration

Reception

House Irmengard

Shop

Poster

Friday, 28 July 2017		
Presented by		**Title**
1	**Päivi Ahonen**	Connections of sustainable development education with Bhutan's Gross National Happiness education policies and practices
2	**Iftach Amir**	Dysregulation of Internal and Internal-External Attention in Mental-Health
3	**Gavin Anderson**	A Research Agenda for Law and Contemplative Studies
4	**Jorge Aranda**	Getting Rid of the Ego - Becoming one with the other, a somatic experience
5	**Constanza Baquedano**	A brief mindful instruction de-automatizes approach-oriented impulses towards attractive foods: behavioral and ERP evidence.
6	**Joseph Barnby**	The experience of 'sensed presence'
7	**Hanne Bess Boelsbjerg**	Existential suffering and cognitive changes in patients with advanced cancer
8	**Andrea Budde**	Contemplative Sciences as a transdisciplinary method of teaching and learning. Preliminary reflections on the development of a contemplative pedagogy in a university context
9	**Anne Cazemajou**	The explicitation interview - A method devised to explore experience
10	**Vanessa Maria Deinzer**	The sense of self and time while watching live dance
11	**Kamila Dvorakova**	Conceptual model of adaptive stress and coping processes enhanced by mindfulness and compassion skills
12	**Enrico Fucci**	A standardized set of stimuli to assess the influence of perceived blameworthiness on compassion using third-person methods
13	**Simon Guendelman**	Embodied emotions, active inference and (mindful) emotion regulation: empirical evidences & conceptual disquisitions.
14	**Gesa Kappen**	A short online mindfulness intervention in couples
15	**Jin Hyun Kim**	The experience of aesthetic empathy during piano playing: A neurophenomenological approach
16	**Norimichi Kitagawa**	Mindfulness meditation can weaken audiovisual integration in multisensory perception
17	**Monika Catarina A. Lindner**	Experiences and experiencing: "Thinking at the Edge" as a research process
18	**Wolfgang Lukas**	Contemplative Collaboration - a CERN-inspired Collaboration Model for Contemplative Science
19	**Marcello Lussana**	Interactive music system to development specific abilities of embodied contemplative practices
20	**Petra Marguc**	Middle Margins, the art of dynamic balance in transversal design

Monday, 31 July 2017		
Presented by		**Title**
21	**Léa Martinon**	Mind-wandering in ageing: Can mindfulness change our thoughts
22	**Björn Mattes**	Idiographic System Model
23	**Magali Ollagnier-Beldame**	The Thésée project: Theories and Explorations of Subjectivity and Explicited Experience
24	**Ismael Palacios**	Mind or body? The relationship between the stress markers and goal-directed attention
25	**Perocheau Guillaume**	Towards Ménagement: exploring a non-violent grammar for management
26	**Stefano Poletti**	Contemplative Practices as Means for Spiritual Research: a Phenomenological Enquiry on Western Buddhist Teachers
27	**Anna Reebs**	Mechanisms of Mindfulness: A Network Perspective
28	**Christiane Rohn**	Dialogue and Mindfulness in Process Consulting – what kind of Experience?!
29	**Melanie Schellekens**	The role of mindfulness in grieving: A qualitative study
30	**Marco Schlosser**	Psychological risk factors for Alzheimer's disease in a sample of regular meditators
31	**Joseph Dumit**	The Art and Science of Teaching Meditation to University students: A Seven-Year Experiment in Changing Performance and Understanding
32	**Mareike Smolka**	Responsibility in neuroscience - A case study on ethical boundary-work in conventional and unconventional cognitive enhancement research
33	**Terje Sparby**	Freedom and the Phenomenology of Attention
34	**Mog Stapleton**	The Heart of Self-Awareness
35	**Toru Takahashi**	Changes in EEG before and after the awareness of mind-wandering during focused-attention meditation and open-monitoring meditation in meditators
36	**Carina Trapl**	Communicating Novelty – Designing Communication Infrastructures That Support the Creation of Novelty
37	**Kim Lien van der Schans**	(S)He's also just human: effects of mindfulness training on individual well-being and social tendencies among the Dutch police
38	**Filip Van Droogenbroeck**	Religious quest orientation and anti-gay sentiment among Muslim and Christian youth
39	**Eric Van Lente**	Exploring oneness self-perception as a mechanism of mindfulness: Review of collective intelligence studies
40	**Jelle Zorn**	The impact of mindfulness meditation on the anticipation and experience of painful stimuli: preliminary behavioral results from an fMRI-study

Abstract Posters

Connections of sustainable development education with Bhutan‘s Gross National Happiness education policies and practices

1. Päivi Ahonen

What do the Drawings Tell us? Bhutanese Secondary School Students' Perceptions about Gross National Happiness and Sustainable Development Päivi Ahonen, Univeristy of Oulu, Finland Bhutanese students' perceptions about Gross National Happiness (GNH) and sustainable development are described in the poster. Students (N = 124) from three schools in Paro participated voluntarily in the study. During the time of the data collection focused education had been implemented for about three years. The students were given the background of the study: "Strategies of Bhutan in implementing the Gross National Happiness policies - How is GNH philosophy applied in the context of education for sustainable development?" The task of the students was to draw a picture on one A4-size piece of paper depicting the main principle of GNH and sustainable development. Clarifications about the drawings were written next to the images. A mixed methods approach was used in the analyses of the drawings and writings. The most important results show that students are well aware of the GNH structure and sustainable development principles. Environmental values and the protection of nature are seen as the most important areas of GNH and sustainable development. The analyses of three competing goals of sustainable development—economy, environment and equity—showed that besides environmental values students' drawings and writings are related to equity and indirectly to economy. The recommendation for educators teaching sustainable development is to bring students close to nature as part of teaching practice. Traditional value systems connected with the Bhutanese way of life and well planned GNH-related education at schools may have an impact on students' good knowledge of the study questions.

Dysregulation of Internal and Internal-External Attention in Mental-Health

2. Iftach Amir

Motivated by theories of regulation to internal experience, we introduce a novel methodology wherein idiographic self-referential emotionally negative/neutral auditory sentences are presented in a person‘s own voice. These stimuli are used as task-related or distractor stimuli in a variety of established cognitive-experimental tasks (e.g., Flanker, n-Back, dichotic-listening). We present initial findings and insights and their implications for clinical and contemplative science theory.

A Research Agenda for Law and Contemplative Studies

3. Gavin Anderson

This poster outlines a research agenda for a contemplative approach to legal scholarship. It addresses three key challenges that contemplative studies poses to constitutional law in particular. First, in reorienting legal inquiry to questions about the nature of the self, and of the mind, a contemplative perspective reveals the internal, subjective dimension is not absent from (supposedly objective) legal discourse, but generally occluded through conceptual dualisms such as reason/emotion. A key task of contemplative inquiry is to render explicit the ontological assumptions of modern legal thought, and their implications in terms of which issues, values and normative frameworks are privileged and normalised. The crucial question is therefore not whether, but how, the contemplative dimension is incorporated. This leads to the second challenge, as contemplative science posits an alternative relational paradigm from which to approach core existential questions. A relational approach casts doubt on the empirical plausibility and normative appeal of legal thought's default response in terms of the bounded self of Western Modernity with the idea that we are 'always already emerging from relationship.' How might we reimagine and transform constitutional law if we start from a premiss of fundamental ontological inter-relatedness, for example, in harnessing institutions of governance to promoting compassion? The third challenge revisits what we understand by critical approaches to law. Contemplative studies reverses the general thrust of Western critical theory, directed to how we might reconstruct the social world, and views transformations within the realm of internal experience as an equally important component of societal change. Accordingly, a relational constitutionalism posits a more porous boundary between inner and outer experience, and in so doing, expands the scope of the constitutional, opening it to a broader range of (non-Western, non-Modern) sources, which place the alleviation of suffering at the centre of the inquiry.

Getting Rid of the Ego - Becoming one with the other, a somatic experience

4. Jorge Aranda

This is a clinical protocol based on an Osteopathic approach to the patient where a somatoemotional component has been identify.

In this situation the patient is confront with an emotional trauma or unresolved issue which is leading to a somatic manifestation. The following protocol is mainly based on an Osteopathic approach which influences in hypnosis therapy, psychoanalysis and active selfreflexion from the patient who is guided verbally while been constantly influenced by the hands on contact and tisular dialogue that the osteopath is providing.

The protocol aims to connect with the emotion that is causing the symptom. Try to find a time frame when a specific event happened within the time line of the patient. Once it has been temporally located must be described to identify the main characters of that event. Realizing the reasons why that event

took place and the way that it did, plus making the effort of understanding the situation and emotional context of the people involved in that situation it's crucial.

Once the patient becomes aware of that emotional context, it will be possible to free that memory from that emotional impregnation and experience it from a more neutral state. An state where the Ego is no longer leading and therefore there is no need to fight it. From that new state of experiencing a Ego-free driven will, the patient can start feeling a wider contention and perception of the reality around it, and specially the universal link behind that connection which most of them describe as Love.

A brief mindful instruction de-automatizes approach-oriented impulses towards attractive foods: behavioral and ERP evidence.

5. Constanza Baquedano

Being aware that mental events are mere representations and not necessarily an accurate depiction of reality, is one of the key feature of mindfulness meditation. In Western psychology this process has been called decentering, de-reification or cognitive diffusion. Decentering can be opposed to experiential fusion, the process of being lost or totally immersed into the contents of one's mind. Excessive experiential fusion is a hallmark in the prediction of psychological distress, and of several psychiatric disorders such as depression or addictive disorders.

Here we investigated whether a "decentered attitude" compared to an "immersed attitude", as induced by brief instructions, differentially modulate automatic approach–avoidance tendencies when processing visual stimuli. Specifically, we focused on how these instructions modulated impulses towards attractive foods.

In a paradigm adapted from Papies et al 2012, 50 healthy participants saw first neutral and attractive food pictures with either a mindful or immerse attitudes. Then participants performed an Approach–Avoidance Task (AAT) based on these images7. Dependent measures include behavioral and salivary volume measures, electroencephalography (EEG, 64 channels), self-report questionnaires, and qualitative interviews.

Replicating Papies et al. 2012, we found reduced automatic bias toward attractive food only in visual stimuli that followed the mindful instruction but not the immersed instruction, as measured by performances in

the ATT. We also found that the saliva volume was reduced during the mindful condition compared to the immersed one and that the two instructions differentially impacted N1 early (80ms-120ms) evoked related potentials (ERPs) during AAT.

Overall, these findings suggest that a decentered attitude de-automatizes the approaching bias towards attractive stimuli found during experiential fusion and that this is given by a modulation in an early stage of image processing during the Approach–Avoidance conflict. These findings provide novel information on the mechanisms by which mindfulness-based interventions for food disorders or addiction could strengthen the participants' cognitive capacity to down-regulate craving.

The experience of 'sensed presence'

6. Joseph Barnby

The experience of 'sensed presence'—a feeling or sense that another entity, individual or being is present despite no clear sensory or perceptual evidence—is known to occur in general and clinical populations. Currently no comprehensive measure exists to capture this experience. This research reports the creation and validation of the Sensed Presence Questionnaire, and also the exploratory analysis of it's relationship with psychopathology, spirituality, well being, and anxiety.

Existential suffering and cognitive changes in patients with advanced cancer

7. Hanne Bess Boelsbjerg

Background: Advanced cancer patients often experience cognitive changes, which can influence decision taking, self-perception and cause existential concerns. Aims: To explore associations between cognitive changes and existential concerns among patients with advanced cancer.

Methods: Out-patients with advanced cancer in palliative treatment were assessed during February 2013 to July 2015. Assessment was composed by objective and subjective measures. Objective assessment was performed using Continuous Reaction Time test (CRT) and Trail Making Test B (TMTB), which assess sustained attention and executive function respectively. Subjective assessment consisted of in-depth qualitative interview data 3 days after the tests and after 3 months. The semi-structured interviews covered personal background, experiences of cognitive changes, existential needs and challenges encountered. A comparative thematic analysis was conducted to explore the nature of existential concerns and how cognitive changes or dysfunction is related to existential suffering.

Results: 13 patients (11 female, mean age 58, mean years of school years 12, 46% breast cancer, Karnofsky performance status mean: 75,4%). Poor cognitive performance was observed in 12 patients (3 on CRT, 5 on TMTB, and 4 on both tests). Associations between the two measures showed that patients with poor attention struggled with maintaining previous activities, including work and leisure activities, which inflicted on self-perception and how to interact with significant others. Patients with poor executive function expressed difficulties with many impressions or demands. When involving significant others, this caused a rearrangement of their social life.

Conclusion: Associations between cognitive changes and daily life interference were observed in almost all patients. The existential concerns stemming from these dysfunctions would turn into existential suffering, if no effective meaning-making strategies were established.

Authors: Boelsbjerg, Hanne Bess (University of Copenhagen, DK); Kurita, Geana (University Hospital of Copenhagen, DK); Hansen, Viggo, Niels (Interacting Minds Centre, DK); Sandvad, Marlene (University Hospital of Copenhagen, DK); Sjøgren, Per (University Hospital of Copenhagen, DK).

Contemplative Sciences as a transdisciplinary method of teaching and learning. Preliminary reflections on the development of a contemplative pedagogy in a university context

8. Andrea Budde

Contemplative Sciences as a transdisciplinary method of teaching and learning. Preliminary reflections on the development of a contemplative pedagogy in a university context In summer 2016, we started to offer a contemplative sciences class for students of social work at Alice-Salomon-University of Applied Sciences in Berlin. In the context of a so called „Projekt" students do have the opportunity to chose in which field or skill they want to focus for their 4th through 7th semester of their BA studies. 18 students chose to focus on contemplative sciences and practices. The main motivation was to offer a first hand experience of contemplative practices (mindfulness, compassion meditation, etc.) and their scientific background, in order to further develop personal and professional capacity of attention, awareness, emotion regulation and loving kindness central for social work. The class integrates theoretical modules (combining Buddhist philosophy, psychology and neuroscience), experiential modules (meditations workshops focused on one main meditation practice). At the end of each semester students are invited to explore potential relevant fields of application of contemplative practices in social work, such as ethics, caring stance for self and others, preventing burn out. They get familiarized with research methods and are able to present the content and results of studies in the field of social work and contemplative sciences. Through the poster we want to share our approach and start a discussion with participants about the role of contemplative sciences in university education and as a basic skill for developing the ethics of helping professions. We would like to know more about the experiences of applying contemplative approaches in the university teaching and learning context.

Presenters: Prof. Dr. Andrea Budde, Alice-Salomon University of Applied Sciences, Berlin and Simon Guendelman, Berlin School of Mind and Brain, Humboldt Universität, and Alice-Salomon-University of applied Sciences, Berlin.

The explicitation interview - A method devised to explore experience

9. Anne Cazemajou

The explicitation interview (Vermersch 1994/2011, Varela and Shear 1999, Petitmengin 2006) is the approach that we use in the Thésée project (THeories and Explorations of Subjectivity and Explicited Experience), in order to understand how two persons who meet for the first time live this moment and co-construct their experience. It is a "second-person" methodology, anchored in a first person epistemology, which takes into account the subjectivity as the subject experiences it (Varela & Shear, 1999; Vermersch, 2012; Depraz, 2014).

The explicitation interview is a technique of guided retrospective introspection which allows to take the interviewee back to a specific situation, in a kind of reliving. It relies on non-inductive open questions in order to access pre-reflective aspects of lived experience and to gain detailed and holistic descriptions of it. It is based on Husserlian phenomenology, on Piaget's theory of becoming aware and on Gusdorf's "affective memory" theory. It also draws on Rogers, Erickson, Gendlin and the Neuro-Linguistic Programming (NLP) contributions.

The interviews we led allowed us to access the micro-dynamic dimensions of the participants' experience from inside, as it unfolded and was co-constructed through interaction, in its affective, cognitive and sensory dimensions. After explaining how we conducted our interviews so as to obtain descriptions of the diachronic as well of the synchronic dimensions, we will give an interview verbatim extract to show how we led our analysis in order to bring out descriptive categories of intersubjectivity and highlight three ways of experiencing "otherness".

The sense of self and time while watching live dance

10. Vanessa Maria Deinzer

Although the judgment of time is an important daily experience and is embedded in the context of cognitive and emotional appraisals of events, there are few studies concerning perceived time within an ecologically valid context. Watching a cultural event such as a dance performance is a paradigmatic situation in which viewers might perceive time differently as a function of performance characteristics and viewers' own personal engagement. We staged two dance pieces that differed in speed of movement performed by a professional female solo dancer. Psychological assessment of audience perceptions and subjective engagement of the audience was done by quantitative methods via standardized questionnaires. Fifty-two participants watched both performances in counter-balanced order and rated their senses of self (emotional reaction, bodily perceptions), individual engagement and their perceptions of space and time. On average, spectator-participants liked the faster dance better than the slow motion dance and felt more positive afterwards. During the fast dance, participants paid more attention to the dancer's breathing and less attention to the own bodily self. Participant's subjective perceptions were that time seemed to pass more slowly during the slow dance but participants estimated the faster dance to have

lasted longer than the slower dance. Path analyses revealed that paying attention to one's own bodily signals mediated the feeling of time intensity. Since typical flow states are characterized by positive feelings during an activity, as well as by a diminished sense of self and time, these results suggest that the participant's average response reflected a relatively stronger state of flow in the fast dance condition. Future studies are encouraged to assess time perception in a variety of real life situations with different methodological approaches.

Conceptual model of adaptive stress and coping processes enhanced by mindfulness and compassion skills

11. Kamila Dvorakova

The suggested conceptual model of adaptive stress and coping processes enhanced by mindfulness and compassion skills (MCS) intends to offer a framework for a developmental, preventive approach to mental health needs of emerging adults. We argue that MCS deepen and strengthen attentional, cognitive, and socioemotional competencies and thus impact the appraisal and coping resources and emerging adults' mental health. In particular, we hypothesized that MCS may provide an effective resource before, during, and after a potentially challenging situation. First, through MCS, students may better develop their overall attentional and socioemotional resources and enhance their preparedness to cope with daily hassles and difficult life events. Second, in stressful situations, MCS may allow students to have a productive stress response through more accurate appraisal and skillful use of coping skills, such as active regulation of mental and emotional processes. Finally, after a coping situation, MCS may provide an antidote to engaging in self-critical and ruminative thoughts and help students to evaluate the encountered demand in a meaningful way. The stress and coping process when enhanced by MCS may positively inform the next stress cycle and strengthen students' skills and competencies to face challenging life events. Therefore, we concluded that MCS might have the potential to be a developmentally appropriate, prevention and promotion approach to the mental health needs of college students.

A standardized set of stimuli to assess the influence of perceived blameworthiness on compassion using third-person methods

12. Enrico Fucci

Compassion is defined in psychology as the feeling that arises in witnessing another's suffering and that motivates a subsequent desire to help. Within evolutionary accounts, a compassionate response is modulated by different self-related factors, among which the perceived blameworthiness of the sufferer plays a crucial role. The influence of this dimension on self-reported compassion has been previously investigated in simulation or real-life settings. Nonetheless, its impact on implicit behavioural and physiological measures is unknown, due to the lack of standardised stimuli and protocols that can be implemented in experimental studies. To address this limitation, we have validated a set of stimuli that can be adopted in future empirical research. We asked participants to watch the same set of videos depicting situations involving suffering, preceded by one of two different stories related to the people portrayed in the video. The pairs of short stories aim to induce the perceiver to appraise the sufferer as more or less responsible of his or her suffering. Participants were then asked to answer questions on a 7-point Likert scale, regarding the emotional valence of the situation, level of arousal, empathy, perceived responsibility and deservingness of the sufferer, and whether they were willing to help. We showed how different contexts influenced the participant's judgment of the situation, in terms of perceived responsibility and deservingness, without modulating the emotional valence and arousal dimensions. Notably, the context also had an impact on self-reported empathy and desire to help. Finally, where participants were influenced by different contexts, longer response times were observed when the preceding story described the sufferer as blameworthy. Overall, we showed how simple stories can modulate one's moral judgment of another's suffering and validated a standardised set of stimuli that can be implemented in future experimental paradigms investigating implicit measures of compassion.

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Embodied emotions, active inference and (mindful) emotion regulation: empirical evidences & conceptual disquisitions

13. Simon Guendelman

Emotions can be considered dynamic and complex constructions derived from the integration of diverse brain subsystems: core affect, cognitive, autonomic, motor, motivation, sensory-interoceptive. Embodied theories of emotions claims that conscious appraisals and bodily changes are central for the generation of emotions and feelings. Lately, these theories have been augmented under the frame of Bayesian inference, in which emotions are seen as active interoceptive inferences, the adjustments of predictions (embodied models) and/or interoception signaling to achieve organism's allostasis. Emotion regulation includes all of the (non) conscious strategies we use to change one or more components of an emotional response. This "process model" assumes that emotions and emotion regulation are independent processes (with distinctive mechanisms), denying the cortical-subcortical interactions ("cortico-centrism") and body-brain interactions ("neuro-centrism") in the process of generation and regulation of emotion experiences. Emotion regulation has been posits as a core mechanisms of mindfulness salutary effects. Authors have argued that mindfulness might exert a "unique" emotion regulation strategy called "mindful emotion regulation". Reviewing neuroimaging evidence from studies measuring emotion regulation using different mindfulness models (dispositional, inductions, interventions, experts) we claim that mindfulness can exert top down and bottom up mechanisms of emotion regulation. After conceptual analysis, we claim that "mindful emotion regulation" is not a unitary strategy (psychological process), and bottom-up processes can change bodily signaling representations, while being effective regulators of core affective process (valuation). Facilitating emotion regulation. Finally, we claim that emotion generation and emotion regulation processes are intertwined within emotions brain subsystems; mindfulness in a broad sense can be conceived as an "environment of strategies for emotion regulation"; in the context of Bayesian inference, we speculate that (mindfulness based) bottom-up processes might be linked to reducing the prediction error by adjusting the embodied model to the current bodily state. From the above, ameliorating emotional mental health.

A short online mindfulness intervention in couples

14. Gesa Kappen

The present poster presents the research project funded by a Varela Award from Mind and Life: Relationship science describes several ways in which people deny shortcomings of their romantic partners, or try to change the other. Whereas these strategies sometimes generally protect relationship satisfaction, it has been suggested that these coping mechanisms may harm relationship quality in the long run. We suggest that the practice of mindfulness may foster an accepting stance towards the whole range of experiences in a relationship, may they be good or bad. In previous studies, we found correlational evidence for a positive association between trait mindfulness and relationship satisfaction via partner acceptance. In order to investigate causality, we now propose an experimental study investigating the effects of a 2-week mindfulness-based intervention on partner acceptance and relationship quality. Two-hundred participants who are in a relationship will be assigned to either an online based mindfulness-based intervention or a control condition. Before and after the intervention, participants will fill in self-report measures of possible working mechanisms (e.g. partner acceptance) and indicators of relationship quality. To see whether effects extend to the couple as a whole, partners of participants will fill in measures of perceived acceptance and relationship quality as well. Only little research has investigated whether and how the effects of mindfulness extend to people's closest relationships and most studies have been limited to cross sectional data on trait mindfulness. Also, the role of acceptance in the context of relationships has been largely neglected. The present project will therefore provide a unique opportunity to examine more closely whether and how mindfulness and acceptance may affect romantic relationships.

The experience of aesthetic empathy during piano playing: A neurophenomenological approach

15. Jin Hyun Kim

The aesthetic experience of music takes place not only while listening to music, but also while performing music. During musical performance, musicians not only try to communicate the aesthetic ideas or emotions they want to express with the audience, but also have experience felt into the process of musical performance, which unfolds in time. The latter can be referred to as "aesthetic empathy" according to the aesthetics of „Einfühlung", the original German term for empathy, developed by Theodor and Robert Vischer and Theodor Lipps in the 19th century. To investigate aesthetic empathy that emerges during piano playing, a neurophenomenological study was conducted with 18 pianists by the presenting author and the neuropsychologist Lars Kuchinke (professor at International Psychoanalytic University Berlin) at the institute for musicology at Humboldt-Universität zu Berlin in the beginning of 2017. To compare several musical performances in which the experience of aesthetic empathy is available to different degrees, each pianist played 1. her/his favourite piece of music, 2. a piano piece, whose style each pianist is conversant with, but has neither played nor heard up to that point in time, on sight and 3. the second piece after 20 minutes of exercise again. During each performance (> 4 minutes), the pianist's neural activity was measured, using functional near-infrared spectroscopy (fNIRS). Immediately after each performance, a micro-phenomenological interview was carried out. In the presenting author's poster, the hypothesis and design of this neurophenomenological study as well as the results of interview analysis that show the temporal structures of the experience of aesthetic empathy are presented in relation to various sensory dimensions—including auditory, kinaesthetic and visual dimensions. In case a preliminary result of the analysis of neural data is available, it will be discussed whether there is a mutual influence between interview and neural data.

Mindfulness meditation can weaken audiovisual integration in multisensory perception

16. Norimichi Kitagawa

Our perceptual experience can change dramatically during meditation. The present study examined possible effects of focused attention meditation (FAM) and open monitoring meditation (OMM) on audiovisual integration in our multisensory perception. The human perceptual system integrates information from different sensory modalities, such as vision, hearing, touch, to form a unified percept of the world. We suppose that meditation-induced mental state can change the integration process of information of multiple sensory modalities. Participants who haven't experience any meditation underwent a 30-min session of FAM or OMM. We employed a phenomenon of stream-bounce illusion for assessing the perceptual function of audiovisual integration. In the stream-bounce illusion, two identical visual objects move toward each other, coincide, and then move away. The two objects are perceived as either streaming through or bouncing off each other. Although these two interpretations are mutually exclusive and theoretically ambiguous, a brief sound presented simultaneously with the visual coincidence facilitates the bounce percept. Thus, the binding of the sound and the visual coincidence

disambiguates the interpretation of the visual event. This effect of audiovisual binding has been shown to decrease as the sound is presented further away in time from the visual coincidence, indicating the existence of a temporal window of audiovisual binding for the stream/bounce illusion. We found that after a session of 30-min OMM, the effects of the sound on the stream-bounce illusion decreased, indicating that the OMM can weaken the association between vision and hearing. The results suggest that mental states induced by OMM can suppress the automatic integrating process of our perceptual system.

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Experiences and experiencing: "Thinking at the Edge" as a research process

17. Monika Catarina A. Lindner

This poster discusses the researcher's experiences concerning data collection, data analysis and teaching in a research project thereby investigating how cooperation and conflicts are entangled in parent-teacher-interactions. For a theoretical explanation of the topic, reference is made to Eugene T. Gendlin's distinction between "experience" and "experiencing" (Gendlin, 1997). Because the used method for data collection is based on an ethnographic field study, the researcher's situational involvement and interaction is very important. One method for qualitative research, which allows for inclusion of complex situations, is "Thinking at the Edge" (TAE), developed by Eugene T. Gendlin and Mary Hendricks (Gendlin, 2004). Analysis is based on experiencing, which can be felt through "direct reference" as implicitly felt meaning (Tokumaru, 2011). Since ¬teaching to the research topic was part of the research process, an example is given of how students' particular experiences were included in the development of a professional pedagogic attitude, which will work as a guide through the complexity of pedagogic interactions (Kuhl et al., 2014). This training was based on TAE and particularly on those steps used for finding new facets and patterns from actual occurrences and experiences. Gendlin, E.T. (1997). Experiencing and the Creation of Meaning. Evanston, Illinois: Northwestern University Press. Gendlin, E.T. (2004). Introduction to "Thinking at the Edge". The Folio, 1(19), 1-8. Kuhl, J., Schwer, C. & Solzbacher, C. (2014). Professionelle pädagogische Haltung: Persönlichkeitspsychologische Grundlagen. In C. Schwer & C. Solzbacher (Ed.), Professionelle pädagogische Haltung (p. 79-106). Bad Heilbrunn: Verlag Julius Klinkhardt. Tokumaru, S. (2011). Qualitative Research With TAE Steps. Naka-ku, Hiroshima: Keisuisha.

Contemplative Collaboration - a CERN-inspired Collaboration Model for Contemplative Science

18. Wolfgang Lukas

Collaboration is found to be abundant in nature and indispensable in human culture, including scientific research. However, individual researchers face impediments such as overly competitive environments, lack of collaboration, and apparent scarcity of resources, visibility, expertise and manpower. A transition to a more collaborative culture is proposed to overcome such challenges. In the highly interdisciplinary domain of Contemplative Science (CS), this includes (1) studies being planned and performed and funding secured by larger collaborations, (2) shared data, technologies and best practices, (3) open internal peer-review processes prior to coordinated publication. Such a model can significantly reduce overheads while leveraging available resources and expertise, thus facilitating rigorous studies at a slow enough pace („slow science") to safeguard high-quality publications. This benefits the CS community internally and from outside perspectives of scientists, practitioners, stakeholders and the public. Over recent decades, the effectiveness of such collaboration models has been demonstrated e.g. by research communities around the Large Hadron Collider at CERN. Their ongoing success at the frontier of science and technology can be attributed to factors including shared languages, technologies and data, knowledge transfer, and „slow science" including highly sophisticated internal peer-review processes which ensure high replicability of results. Our ongoing feasibility study investigates how the successful CERN model of collaboration might be applied in CS and consciousness research over coming decades, while addressing specific challenges above and beyond those found in physics, including interdisciplinarity, conflicting traditions/methods, or lack of common languages. Our approach also emphasizes the role of contemplative practice and personal reflection, as well as various practices for dialogue and sharing. We invite researchers, practitioners and other interested parties to share experiences around collaboration and competition, and seek to establish an ongoing dialogue for deeper exploration.

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Interactive music system to development specific abilities of embodied contemplative practices

19. Marcello Lussana

Human movement has become more and more central in nowadays music performance, in particular because of an increasing use of interactive technologies that allow the body to generate and control music. In order to better understand this kind of musical expression, we need to understand the body and her perception. Embodied contemplative practices (like Qigong or Yoga) have developed a knowledge of the body that can be helpful to understand human perception: phenomenology and embodied cognition have studied and adopted this knowledge, in order to scientifically consider first hand experiences without reductionism. If the role of the body is so important for interactive music performance, we need to consider and include this perceptual knowledge into interactive music practices. The goal of this doctoral research is to develop an interactive music system that supports and helps the development of specific abilities of embodied contemplative practices: proprioperception, self-observation and introspection.

Middle Margins, the art of dynamic balance in transversal design

20. Petra Marguc

The research „Middle margins. Dynamic balance in transversal design practice" is exploring transversal design for spatial transformation. It is intending to contribute to a positive and dynamic balance between people, objects and the territories they are bound to. It focuses on the threshold between stakeholders, where different viewpoints regarding a living environment become palpable. In these middle margins interaction processes for facilitating knowledge transfer, articulating shared visions, defining objectives and acting towards them, are challenged in terms of engagement with multiple parties and creation of shared representations. Within my practice as an architect, urban designer and teacher I learned particularly in liminal situations of territories undergoing change such as for example post-war Sarajevo, periurban territories of Paris Metropolitan area or islands, how the embodiment of spatial knowledge of each person contributes to a subtle and meaningful organization of community and their living environment. The research investigates design protocols, such as urban games or collective cartographies, as a means to reveal implicit knowledge existing in a given context and to nurture a collective transversal design process. Often a transformation process happens in a linear order where stakeholders intervene sequentially one after the other. In a transversal design situations for encounter between people who often don't cross each other are created. All are based on designing shared experiences as a means for constitutive intersubjectivity and creation of a shared language. This research is conducted as an early stage researcher within the European program ADAPT-r promoting research by design and as a PhD candidate at KU Louvain and University of Nantes. It explores case studies I have been involved with as a cofounder of Polimorph, a platform for experimenting integrative design approaches, implementing them in architectural and urban projects and sharing experiences for alternative production of space with a wider audience.

Mind-wandering in ageing: Can mindfulness change our thoughts?

21. Léa Martinon

Mind-wandering is defined as the decoupling of our attention which focuses on internal thoughts instead of the external world. Recent findings, looking at cultural differences, suggest that the content of these thoughts may contribute to the age-related decrease, a robust effect evidenced in the literature. Yet, no studies investigated how age or other characteristics may influence the content of these mind-wandering experiences. After identifying the neuro-correlates underlying certain types of self-generated thoughts, our aim is now to manipulate their occurrence. Interestingly, mindfulness has proven to reduce mind-wandering frequency. Mindfulness refers to a self-regulated attentional stance oriented toward the present moment experience and is characterised by curiosity, openness and acceptance. Thus, mindfulness involves aspects of both focused attention and open-monitoring. As such, one could expect that increasing focused attention will reduce the occurrence of mind-wandering, while the open monitoring feature may change its content. Each participant, from two age groups, will attend two lab sessions separated by an

intervention of four weeks. Both sessions will consist of Multiple-Dimension Experience Sampling of thoughts integrated within a probe and a self-caught method. The mindfulness group will be asked to practice a Body Scans for 20 minutes every day, followed by a reflective-report upon their experience. In comparison the control group will listen to an audio-recorded book for the same amount of time and will write a short summery of the story after each session. We expect findings in the mindfulness condition to evidence a reduction of self-generated thoughts, and an increase of meta-awareness after the intervention; with sharper improvement in the younger population. We also expect a reduction of mental time travelling, along with a reduction of negative affects and rumination rates in the experimental group, reflecting an increase in present-moment awareness with a corresponding increase in reflection and emotional regulation

Idiographic System Model

22. Björn Mattes

Objective: This study aims to demonstrate the feasibility of constructing an idiographic psychological system model in the case of an adolescent outpatient of a day treatment clinic.

Method: An individual process questionnaire was created together with the therapist and the patient so as to attain knowledge about key psychosomatic and psychological symptoms. In order to capture the patient's individual change process continuously and throughout the therapy, the questionnaire was completed multiple times a day through an internet-based monitoring tool. The resulting time series (overall 121 time points of 53 variables) were reflected by the therapist and patient in therapeutic feedback sessions (e.g. Schiepek et al. (2016).

Results: A varimax rotated factor-analysis revealed seven distinct latent factors that contribute independently to the experience of the subject. The relationships of the latent factors were given to the patient as feedback and they could relate each state to her cognitions, emotions and behaviour. Vector-Auto-Regression further suggests time-lagged dependencies between the latent factors, but violation of equally-spaced measurements limit results.

Conclusion: By making subsequent use of daily online monitoring, the patient and therapist gained new insights into the mental network structure and the state-dynamics of the patient. The case study shows how the analysis of time-series data can provide a plausible insight into the mental structure of a patient.

The Thésée project: Theories and Explorations of Subjectivity and Explicited Experience

23. Magali Ollagnier-Beldame

The Thésée project (THeories and Explorations of Subjectivity and Explicited Experience) is about subjectivity and intersubjectivity in action. It especially considers the lived experience of intersubjective processes and the possibility (or not) that two people who lived together a moment can share the „same" experience. Thésée explores first-time encounters as relevant „windows on intersubjectivity". We rely on a 1st-person epistemology, integrating subjectivity „from the point of view of those who live it" (Varela & Shear, 1999 ; Depraz, 2014). We use a 2nd-person method of data collection and analysis (guided retrospective introspections), explicitation interview (Vermersch, 1994/2004, 2012 ; Petitmengin, 2006). This method is inspired by Piaget's theory of consciousness, Husserl's phenomenolohy and Gusdorf's affective memory. It offers detailed and holistic descriptions of cognitive and bodily experience(s): physical and cognitive actions, sensations, emotions, etc., their overlapping and micro-dynamics, including elements that had then been just below the threshold of reflective consciousness (Depraz, Varela & Vermersch, 2003). In the Thésée project, our working material consists in recorded and transcribed interviews. We typologize the experience of otherness, identifying generic and idiosyncratic aspects in lived experiences. We specially consider first encounters between „health care workers" and patients (cf. our international workshop at the end of March 2017). We are interested in returning to practitioners with the hope that this will help them in their practice. Beyond the Thésée project, our ambition is to develop a science rooted in society, which is in line with (Varela, Rosch & Thompson, 1991), for whom „Our concern is to open a space of possibilities in which the circulation between cognitive science and human experience can be fully appreciated and to foster the transformative possibilities of human experience in a scientific culture". Our wish is to partake to a science that honors human experience and subjectivity.

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Mind or body? The relationship between the stress markers and goal-directed attention

24. Ismael Palacios

Attention is one of the most important cognitive function on driving cognition. It's being constantly reoriented by means of either top-down or bottom-up factors in a process that can be referred as attentional control. Some studies have suggested that stress-related states like anxiety can disturb the balance between those factors. However the neural mechanism underlying those changes and their potential relationship with the different components of the stress response has not been completely elucidated. Here we search for neural correlates of psychosocial stress during an attentional task and the possible differential influences of the stress components separately. Here we search for neural correlates of psychosocial stress during an attentional task and the possible differential influences of the stress components separately. 42 healthy participants were exposed to either an electroencephalogram-compatible version of the Trier Social Stress Test (TSST) or a control protocol. Additionally, immediately before and after those protocols, participants performed an attentional task. The induced stress response was verified by measuring changes on heart rate, salivary cortisol and the score in the state of anxiety. As expected, psychosocial stress induced an increase of salivary cortisol, heart rate and self-reported anxiety. Interestingly, when correct trials between groups after both protocols were compared, correct trials in the control group were associated with an increase of gamma activity (30-65 Hz), usually involved in highly focalized performances. Conversely, correct trials of stress group correlated with an increase of beta activity (12-30 Hz), which is associated with continuous top-down monitoring. Finally, we found that beta activity correlates positively with anxiety and negatively with attentional accuracy. Our results suggest that both groups achieve correct trials by different ways, while participant of the control group were effortless, highly focused on the task, stress group was constantly self-regulating in order to maintain the goal-directed attention.

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Towards Ménagement: exploring a non-violent grammar for management

25. Guillaume Perocheau

THE PRIMACY OF NARRATIVES IN HUMAN EXPERIENCE

Since Roland Barthes, social sciences have paid a special attention to narratives, which have a central role in collective human experiences. We learn with narratives, relate to the world with narratives, and we organize with narratives. Narratives are simply there, like life itself. Those past 40 years, narrative inquiry has become a central research method to describe and understand social life.

THE RISE AND FALL OF MANAGEMENT NARRATIVES

Contemporary societies have paid a special attention to organize the collective activity, with the postulate that activity could (should ?) be optimized to better serve the objectives of various stake holders (employees, clients, shareholdes, etc.). We created a very powerful corpus of narratives, that we could label "Management", which encapsulates this desire to control and optimize activity. Management narratives are so powerful that they are now taught and enacted in companies, hospitals, universities, governments, and even in our private life. We believe that the recent economic, social and ecological crisis do not demonstrate the ability of management narratives to create sustainable conditions for shared happiness. The main reason is that Management narratives are based on a dualistic vision of the world, where men compete with each other and use nature as an external and infinite resource. Management narratives often promotes a never-ending economical war.

MÉNAGEMENT: CREATING A NEW GRAMMAR FOR COLLECTIVE NARRATIVES

We are performing a field research, based on face to face interviews with managers having an non-violent orientation. With a semantic analysis of their alternative narratives, our goal is to refresh the traditional concepts of management, to design some more respectful and peaceful narratives and practices for future organizations. We call this corpus "Ménagement", an old French world having connotations of respect, care and preservation.

Contemplative Practices as Means for Spiritual Research: a Phenomenological Enquiry on Western Buddhist Teachers

26. Stefano Poletti

Contemporary Western spirituality increasingly encompasses theoretical beliefs unconstrained by predetermined religious referential frames, secularizing the Buddhist legacy. Coming back to original Buddhist soteriology calls for insights into the ethical, psychological and theoretical meaning of the mystical-contemplative experience and into its purpose. To this end four Western Buddhist teachers accounts were analyzed through scrutinizing the narrative articulations and personal worldviews with respect to the Buddhist soteriology. Respondents are selected according to purposive sampling and the semi-structured interviews are analyzed adopting the Interpretative Phenomenological Analysis. William James's I and Me were explored linking the synchronic-diachronic weaving across the Autobiographical Self account. Specific attention has been paid to biographical disruptions and transitions in the meaning systems of the interviewees, applying the chronological invariant structures of concatenation, transformation, complication, resolution, evaluation. Exploring three main areas the spiritual we reached a thick description: technical-procedural, regarding the psycho-physical exercises required in a practice; theoretical-reflexive, involving the personal interpretation of the practice's functions inside the tradition; affective-relational, concerning the master-disciple relationship and the sangha as a whole. Preliminary results suggest that the search for meaning is the pivotal impulse to renew worldviews and reveal deeper understandings. Meditation conform to this vocation through the radical suspension of each assumption, leaving the immediate experience devoid of any concept and, thus, mysterious. Nonetheless, the search for a principle transforms the lacking sense into a sacred, meaningful opening. This silent principle leaves the act of believing bare of its intentional contents, disclosing an inexhaustible dialogue between identity and Alterity. The conception of the relative, mundane world as a not-intrinsic, transient phenomenon characterizes the endeavor towards the beyond, abiding the utter contemplative act as a founding self-revolution.

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Mechanisms of Mindfulness: A Network Perspective

27. Anna Reebs

There is a growing body of research dedicated to delineating the mechanisms underlying the salutary effects of mindfulness for mental (ill-)health. To advance our understanding of these functional mechanisms, the present study applies a network perspective and data analytic approach. The network perspective is a long-standing approach to understanding functional processes and systemic mechanisms across a variety of disciplines (sociology, biology, physics, computer science) and has recently been introduced to the study of mental health and psychopathology. Its application to delineating functional mechanisms of psychological interventions is only now emerging. Accordingly, we tested the impact (pre- vs. post-intervention) of a one-month (6-session) Mahasi-based mindfulness meditation training intervention (N=82 adults) on the functional network or inter-connections between key risk and protective factors for mental ill-health, such as negative and positive affect, rumination, worry, avoidance, acceptance, decentering, depression, and anxiety. Using network analysis methods, we found that mindfulness training was linked to a number of critical therapeutic changes to the functional network of these risk and protective processes in mental (ill-)health. For example, mindfulness training led to the de-coupling of previously strong and direct associations between the experience of negative affect and symptoms, as well as between negative affect and negative self-referential or repetitive thought. Such findings may reflect the salutary role of cultivating equanimity through mindfulness practice. Changes in the functional network will be contextualized with respect to extant knowledge of mindfulness mechanisms and the potential utility of network approaches for mindfulness research more broadly.

Dialogue and Mindfulness in Process Consulting – what kind of Experience?!

28. Christiane Rohn

The poster deals with a current PhD work on the role of dialogue and mindfulness in management and consulting. The work focuses on the question how dialogue, a concept going back to the renowned physicist David Bohm, as a free flow of meaning among all the participants, can foster the development in groups and organizations. His Holiness The Dalai Lama met David Bohm, Professor of Theoretical Physics at Birkbeck College, University of London, on several occasions and said about him: “Because he was the one I could question in detail about quantum mechanics, I consider him to have been one of my scientific

‘gurus’.” (Nichol, editor: 2003). Bohm was convinced of the value in enabling a mutual thought process in a group for unfolding meaning in which mindfulness plays an important role. The PhD investigates in the question how this approach can be useful to organizations and in consulting. Therefore, this qualitative research project includes interviews with dialogue facilitators and managers who took part in a dialogue session in their organization. Furthermore, the research focuses on how the concept of dialogue enables new approaches and formats towards dialogic organization development. As Edgar H. Schein, Professor of Management Emeritus at the MIT Sloan School of Management, writes in his 2016 published book “Humble Consulting” about the significance of dialogue and mindfulness for leadership and consulting. “The work on ‘mindfulness’ is crucial in what I see to be new skills that will be needed.” (Schein: 2016). In a world with growing complexity, his experience led him to believe in the spirit of inquiry and in a dialogic approach. The poster offers a contribution to mindfulness in a business/organizational context and invites the ESRI 2017 participants to share their related ideas and experiences.

The role of mindfulness in grieving: A qualitative study

29. Melanie Schellekens

Losing a partner or close other to lung cancer can be very distressing and may lead to experiences of losing control and overwhelming emotions. Failure to support partners in their grieving process can lead to negative effects on their wellbeing, health and quality of life. This qualitative study aimed to examine whether participating in MBSR can benefit partners around the death of the lung cancer patient and during the grieving process. Participants were recruited as a follow-up to either a pilot study or a randomized controlled trial in which lung cancer patients and their partners participated together in an MBSR training. Partners were invited for participation at least 3 months after the patient’s death. We conducted in-depth interviews lasting 40 to 90 minutes. Each interview started with the question how the patient’s death was experienced. Subsequently the role of mindfulness around the death of the patient and during the grieving process was explored. The qualitative data was analyzed with the constant comparative method in order to develop a grounded theory. We interviewed 11 partners on average 11 months after the patient’s death and on average28 months after MBSR participation. Several themes emerged after the qualitative analysis. Partners mentioned the mindfulness practice brought them closer together in the last stage of the patients‘ life. They were able to support one another, communicate more openly, and appreciate the precious moments they had left together. Partners also reported being better able to accept the patients’ death, such that they could let go of the past and allow feelings of sadness while being kind towards their own suffering. These preliminary qualitative findings indicate that when

couples coping with lung cancer participate in MBSR, it might benefit partners later on, around the death of patients and during the grieving process.

Psychological risk factors for Alzheimer's disease in a sample of regular meditators

30. Marco Schlosser

This cross-sectional study investigated the association between meditation experience and psychological risk and resilience factors for Alzheimer's disease (AD) in a sample of regular meditators. Cognitive Debt has been proposed as a novel concept that describes behaviour and thought patterns – including depression, anxiety, and life stress – suggested to increase the risk of developing AD. A measurable operationalisation of Cognitive Debt is repetitive negative thinking (RNT), heightened levels of which have been shown to play a causal role in the maintenance and development of the cognitive processes underlying the accumulation of Cognitive Debt. We recruited more than 1000 novice and long-term meditators from different traditions to investigate the relationship between regular meditation practice and RNT, and constructs hypothesised to mediate this relationship (mindfulness, self-compassion). We used published taxonomies of meditation practice to explore if differently classified meditation practices can be distinguished based on their association with other measures. We aim to contribute towards addressing the need for a broader spectrum of potentially preventative measures for Alzheimer's disease. This study intended to generate hypotheses for experimental studies aimed at preventing or slowing the acquisition of Cognitive Debt in populations particularly vulnerable to developing AD.

The Art and Science of Teaching Meditation to University students: A Seven-Year Experiment in Changing Performance and Understanding

31. Joseph Dumit

This presentation describes the qualitative and quantitative results of seven years teaching 22 x 10-week courses of meditation practice at the University of California Davis using an historical and anthropological framework (total: 363 university students in classes of 15-18 each). The course, "Contemporary American Buddhism: How Meditation became part of the Mainstream" included modules on the history of Buddhism, practice communities in the US, the medicalization of meditation, engaged Buddhism, psychological interpretations of meditation, as well as experience with multiple meditation practices. Students committed to daily practice and exercises, wrote weekly reflections on their experiences, viewed films, and read articles by contemporary teachers. Thematic responses are illustrated: increased emotional stability, better concentration, the development of a more open attitude and improved overall well-being. Quantitative analysis, consisting of statistical tests of grade improvement of a subset of students that took a meditation course vs. comparable students across the university, showed statistically significant

improvement in academic performance. Discussion includes consideration of the value of contextualizing meditation within the syncretic history of Buddhism (many students grew up within Buddhist families), understanding the scientific approaches to meditation, offering multiple modalities of meditation with which students can experiment (including shamatha, walking, body scan, and metta), and engaging with meditation as a way to cultivate self development and enlightenment vs "stress reduction".

Authors: Sensiper, Sylvia (UC Davis, US); Dumit, Andrew (Rice University, DE); Dumit, Joseph (UC Davis, US)

Responsibility in neuroscience - A case study on ethical boundary-work in conventional and unconventional cognitive enhancement research

32. Mareike Smolka

The keyword Responsible Research and Innovation, prevalent in academia and policy making, evolves alongside responsibilities in contexts where research is conducted. I investigate how neuroscientists researching cognitive enhancement understand and enact responsibility. The responsibility of neuroscientists investigating meditation, a culturally accepted form of cognitive enhancement, requires discussion due to meditation's adverse effects and its contested application in business or military.

Freedom and the Phenomenology of Attention

33. Terje Sparby

The ability to direct attention towards different objects is typically experienced as a fundamental indicator of freedom. Directing attention is a relatively simple task. In contrast, sustaining attention on a chosen object proves to be difficult as mind-wandering seems to be inevitable. Does the problem of sustaining attention mean that we are fundamentally unfree? We discuss this issue in light of an introspective study of directing and sustaining attention and suggest that freedom comes in degrees: as attention becomes more stable, freedom increases. Interestingly, freedom can not only be lost when failing an attentional task, but also when entering a state of trance-like absorption. Hence freedom requires not only stability

of attention but also a meta-cognitive awareness of which state one is in, so that an absorption can be interrupted at will.

Authors: Sparby, Terje (Universität Witten Herdecke, DE); Weger, Ulrich (DE); Edelhäuser, Friedrich (DE)

The Heart of Self-Awareness

34. Mog Stapleton

The literature on interoception (the sense of the visceral body) reveals an interesting tension in regard to the different ways that one feels one's body. More specifically, between the report of interoceptive feelings and the accuracy of this report as measured by traditional heartbeat perception tasks. This poster will set out this tension and present an argument for understanding it in light of work on bodily phenomenology and emotional constructionism. I will explore how these differences in interoception contribute to shaping our experience of the world, in both healthy individuals and those with psychopathologies.

Changes in EEG before and after the awareness of mind-wandering during focused-attention meditation and open-monitoring meditation in meditators

35. Toru Takahashi

Introduction: Both focused-attention meditation (FAM) and open-monitoring meditation (OMM) regulate mind-wandering but with different methods of regulation. We examined the difference before and after meditators were aware of their mind-wandering during FAM and OMM using EEG. We examined changes of powers of theta, delta, alpha, and beta waves before and after the awareness of mind-wandering during both meditations in the occipital region (Oz channel), because larger theta and delta and smaller alpha and beta at Oz were related to mind-wandering (Braboszcz & Delorme, 2011).

Methods: The participants were 13 meditators (including 4 females, 1 left-handed), age M = 41.8 (SD = 8.5), meditation hours M = 4090.3 (SD = 3618.0). They pressed a button randomly during a non-meditative state on the first day of the experiment (control condition). On the second or third day, they pressed a button after becoming aware of mind-wandering during FAM or OMM. They did these tasks for 20 minutes three times with closed eyes. We used a 65 channel EEG cap. We processed data at Oz using wavelet analyses. Then, we extracted epochs for 3888–1500 ms before and 1500–4884 ms after the button press and averaged the power for each epoch. We did within-ANOVA (three tasks [control, FAM, OMM] ×two terms [before and after the button press]).

Results and Discussion: ANOVA showed interactions of delta (p = .098) and theta (p = .031) waves, which showed decreases after the button press during FAM and OMM relative to control. These results support Braboszcz & Delorme (2011), which confirmed a decrease of mind-wandering. Furthermore, post-hoc tests showed that delta after the button press during OMM was smaller than FAM (adj.p = .088). This might imply that, after the button press, the participants had not only less mind-wandering but more arousal during OMM than FAM.

Authors: Takahashi, Toru (Waseda University, JP); Kawashima, Issaku (Waseda University, JP); Haitani, Tomosumi (Waseda University, JP); Fujino, Masahiro (Kyoto University, JP); Kumano, Hiroaki (Waseda University, JP)

Communicating Novelty – Designing Communication Infrastructures That Support the Creation of Novelty

36. Carina Trapl

Today, the entrepreneurial challenge consists in innovating and for a future which is uncertain and unpredictable. As a consequence, one has to adopt strategies of novelty creation. The paradox consists in making present something that „is not there yet". I will propose a theoretical framework on which to build communicative infrastructures that foster an „enabling" attitude and specific epistemic and communicative skills to deal with emerging futures.

(S)He's also just human: effects of mindfulness training on individual well-being and social tendencies among the Dutch police

37. Kim Lien van der Schans

Employees of the Dutch police force are under tremendous work pressure. Policemen constantly need to act quickly in often ambiguous and challenging situations. The present project aims to study the effects of the mindfulness based stress reduction (MBSR) programme on the functioning and well-being of employees of the Dutch police. The aim of the study is twofold: First, we examine whether MBSR participation will increase resilience – the capacity to cope with stressful situations. Second, we utilise this important applied setting to examine another and perhaps more fundamental theoretical question: Does mindfulness training promote prosocial tendencies, and reduce antisocial tendencies? According to Thich Nhat Hanh, "insight into suffering is the result of mindful concentration, and compassion is the inevitable outcomes of this insight" (cited in DeValve & Adkinson, 2008). Similar claims have often been made, yet empirical support is limited (e.g. Dekeyser, Raes, Leijsen, & Dewulff, 2008; Condon,

Desbordes, Miller, & DeSteno, 2013, Heppner et al., 2008; Lueke & Gibson, 2016; Tincher, Lebois, & Barsalou, 2016; Quaglia, Goodman, Brown, 2015). In the current study, 120 police employees will participate in a non-randomized waitlist controlled MBSR intervention between April 2017 – October 2018. Participants are asked to fill out online questionnaires 2-months before the training (T-1), 1 week before the training (T0), 1 week after the training (T1) and at 2-months follow up (T2). Measures include indicators of resilience (e.g. emotion- and stress regulation, psychological well-being) as well as indicators of pro- and anti-social tendencies (e.g. perspective taking, helping, self-transcendence values; self-enhancement values, aggressive tendencies, anger). This study could provide us with a better understanding of the link between mindfulness and pro- and anti-social behaviour. Additionally, it will inform us whether mindfulness could be an effective means to target joint increases in personal and social well-being.

Religious quest orientation and anti-gay sentiment among Muslim and Christian youth

38. Filip Van Droogenbroeck

Public opinion research has repeatedly shown that religious people generally report more prejudice against homosexuality. Of all indicators that have been studied so far, a religious quest orientation was found to be the only one negatively related to anti-gay sentiments. Previous research that underpin this relationship mostly relied on Christian samples in North America which leaves open the question whether these mechanisms can also be found outside North America. Against that background our paper assesses how religious quest orientation, self-rated religiosity, religious behavior, and authoritarianism are related to prejudice against homosexuality among Christian and Muslim youth aged 14–23 in Flanders (N = 2,834). This study is the first that investigates the relationship between religious quest orientation and anti-gay sentiments among Muslims. For both Christians and Muslims, we found that even taking into account a wide range of social background and religious characteristics, having a religious quest orientation is related to less prejudice toward homosexuality. Youth having a religious quest orientation seem to be more in tune with the message of universal compassion of their religious tradition, which can mitigate the influence of the objections of the more conservative interpretations of their religion. A religious quest orientation gives hope for the development of tolerance from within the religion that does not require the abolishment of the religious identity to be in congruence with secular values. Especially for Western societies characterized by a growing population of Muslims youth, it will become crucial to find ways to promote tolerant and respectful attitudes toward homosexuals (and other minority groups) amongst religious people in a way that does not stigmatize religious convictions. The crucial question becomes then how can we cultivate a religious quest orientation? For this we propose a mindfulness/heartfulness training in schools with a high percentage of Muslim youth.

Exploring oneness self-perception as a mechanism of mindfulness: Review of collective intelligence studies

39. Eric Van Lente

Exploring oneness self-perception as a mechanism of mindfulness: Review of collective intelligence studies Background: Previous research has explored mindfulness mechanisms such as emotional regulation. However, there has not yet been a strong focus on how representation/perception of self itself may change as a result of mindfulness practice, or whether these changes in self-perception may be mindfulness mechanisms of action. This is somewhat surprising given that mindfulness derives from traditions often described as guiding people to experience or realise either the absence/illusion of separate self, the non-duality of subject and object, or the 'oneness' of self with the rest of reality. Methodology: The aim of this study was to generate and structure the components of oneness self-perception using a coached and highly collaborative group-based approach known as collective intelligence (Warfield, 1994). In five studies long term meditators (+5 years meditation) who had had at least one experience of non-dual awareness where "subject/object distinctions are no longer the dominant mode of experience" (Dunne, 2011), were asked: "In what ways do you see yourself as oneness, in terms of your feelings and identity, in terms of how you relate to others, and in terms of your values, goals and actions" and then asked to causally structure these oneness statements. Results: 270 statements were collected and clarified over 5 sessions (n=48 expert meditators), resulting in a final set of 14 categories. Their causal structuring suggests that more unusual changes such as experiencing unboundedness ('A sense of being boundless or infinite') and self-perception changes ('A sense of 'me' dissolving') appear to be more causally influential, whereas trust ('A sense of trust or inner guidance') and connectedness ('A deep feeling of belonging') are less influential. Conclusion/discussion: It appears possible for expert meditators to inter-subjectively articulate, categorise and causally structure components of oneness/non-dual experience, broadly defined. Nevertheless, are there levels of specificity which are more optimal for eliciting articulations of experience in contemplative collective intelligence sessions?

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The impact of mindfulness meditation on the anticipation and experience of painful stimuli: preliminary behavioral results from an fMRI-study

40. Jelle Zorn

A growing body of literature suggests that mindfulness meditation can modulate pain experience. However, the precise underlying mechanisms still remain elusive. Building upon previous work, we test the influence of mindfulness meditation on the anticipation and experience of painful stimuli. We specifically want to test the hypothesis that the chronometry of the BOLD-signal in the anterior insula, before and during pain, can serve as a marker of present-centeredness. In our experiment, novice and expert meditators first underwent a calibration procedure to determine their pain threshold. We subsequently delivered a series of thermal stimulations to the inside of their left forearm using a thermal stimulator with a flat 30 x 30 mm thermode. The experiment consisted of 40 trials. Each trial started with the presentation of an anticipatory cue indicating the temperature of the upcoming stimulation. Then there was a short anticipatory period followed by 16 seconds at the participant's painful temperature, or a non-painful temperature 6 degrees cooler. At the end of each trial, participants were asked to rate the intensity and unpleasantness of the experience. We also implemented a state manipulation, asking participants to either engage in mindfulness meditation (open condition) or to perform a mental addition task (avoidance condition). Preliminary behavioral results show that opening to as opposed to avoiding pain resulted in increased pain intensity in novices but not experts, and decreased pain unpleasantness for both novices and experts. In addition, experts reported decreased overall pain unpleasantness as compared to novices. These initial findings are encouraging and in support of our initial hypotheses. Work on the neuronal data is currently underway.

Varela Awards

The Mind & Life Francisco J. Varela Awards (Varela Awards) – an important and integral component of Mind & Life Europe's support of contemplative scientists and scholars – are based on neuroscientist and philosopher Francisco J. Varela's belief that contemplative training offers modern science novel methods for investigating human experience. In his vision, contemplative training not only provides a new domain for scientific study, but more importantly offers resources for advancing scientific theories and models of consciousness, emotion, and cognition.

Mind and Life views the Varela Awards as an essential feature of its overall strategy of building an interdisciplinary understanding of the mind and human behavior. These awards are a key vehicle for increasing the number of exemplary scientists, scholars and clinicians involved in contemplative sciences. Strong proposals will meet the highest standards of rigor in the applicant's field of expertise. Furthermore, preference will be given to interdisciplinary studies that incorporate first-person contemplative methods (e.g., introspective investigation and reports on subjective experience) into traditional cognitive, behavioral, physiological, clinical, or socio-cultural research. This awards program also encourages the active collaboration of researchers with contemplative scholars/practitioners in all phases of investigation.

The Varela Awards were established in 2004 as a companion program to MLSRI and have been a critical element in supporting the development of Contemplative Science and Contemplative Studies. The Varela Awards support new research proposals, most developed through collaboration at the MLSRI and/or the ESRI, which often do not qualify for traditional streams of funding.

Since 2004, Mind & Life has distributed more than $ 2 million in funding to support junior scientists in these emerging fields. As a result of the Varela Awards, a significant increase in cognitive, behavioral, neurobiological, and clinical findings are being published in top-tier, peer-reviewed, scientific journals. To date, more than 195 scholarly articles have been published resulting from Varela Award projects, and hundreds of scientific presentations have been given at conferences and special lectures. Further, the relatively modest awards have been leveraged into more than $ 62 million in follow-on funding for awardees. Research that is now being conducted with the support of Varela Awards will be the future basis of the emerging fields of Contemplative Science and Contemplative Studies. Today's researchers will be tomorrow's leaders in the exploration of the mind.

To be eligible for a Varela Award, researchers and scholars must have attended the Mind & Life SRI or the European SRI within five years of their application. This grant is intended as a career development award, and is open to graduate students and post-doctoral fellows currently affiliated with a research institution, and junior faculty up to their third year of university appointment.

For those applying based on attendance of a US Summer Research Institute (in Garrison, NY), the application period for the 2017 Varela Awards will be open from August 30-September 30, 2017. Awards will be selected and announced in December 15, 2017.

For those applying based on attendance of a European Summer Research Institute (Chiemsee, Germany), the application period for the 2017 European Varela Awards will be open from September 25-October 30, 2017. Awards will be selected and announced in January 26, 2018.

To find out more about the Varela Awards, please visit our website **mindandlife-europe.org**.

Previous European Varela Award Winners - from 2014 onwards

2016

Gabriel Axel Montes
Carlos Garcia Rubio and Catherine Andreu
Britta Hölzel
Barbara Jachs
Gesa Kappen
Anna Reebs
Michael Tremmel and Freya von Hohnhorst

2015

Katarzyna Bylow-Antkowiak
Anira Escrichs
Enrico Fucci
Emily Hammond
Josipa Mihic
Anne Maj van der Velden
Nina Vollbehr

2014

Corina Aguilar-Raab
Tim Gard
Bergljot Gjelsvik
Terje Sparby

A warm and heartfelt 'Thank you' to express our sincere gratitude to:

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The Mind & Life ESRI Planning Committee: Andreas Roepstorff (Chairperson), Nathalie Legros, Fabienne Picard and John D. Dunne.

The members of the ESRI Community Building Committee led by Nathalie Legros and Fabienne Picard: Vera Kaltwasser, Wolfgang Lukas. Astrid Lunkes, Christiane Rohn and Carina Trapl.

The Mind & Life Europe Managing Director, Sander Tideman, and Ute Brandes, ESRI Coordinator.

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We hope the benefits of this gathering will have innumerable positive implications for years to come.

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