

THE CIRCULARITY OF MIND AND BODY

18TH HERBSTAKADEMIE

The Circularity of Mind and Body

18TH HERBSTAKADEMIE

The Circularity of Mind and Body

THE CIRCULARITY OF MIND AND BODY

Programme

March 26–28 2015
Heidelberg, Germany

18th Herbstakademie

THE CIRCULARITY OF MIND AND BODY

**MARCH 26th – 28th, 2015
in Heidelberg, Germany**

Organizers:

Prof. Dr. Wolfgang Tschacher

University Hospital of Psychiatry and Psychotherapy, University of Bern
Laupenstrasse 49, 3010 Bern (Switzerland)
tschacher@spk.unibe.ch
<http://www.upd.unibe.ch>

Prof. Dr. Sabine Koch

School of Therapeutic Sciences
Maria-Probst-Strasse 3, 69123 Heidelberg
sabine.koch@hochschule-heidelberg.de
http://www.psychologie.uni-heidelberg.de/ae/diff/gender/koch_home.html

Prof. Dr. Dr. Thomas Fuchs

Psychiatric University Hospital, University of Heidelberg
Vossstr. 2-4, 69115 Heidelberg
thomas.fuchs@med.uni-heidelberg.de
<http://www.klinikum.uni-heidelberg.de/Prof-Dr-med-Dr-phil-Thomas-Fuchs.6031.0.html>

Wednesday March 25 th	Thursday March 26 th
<p>from 13.30 Registration</p> <p>Neue Universität Universitätsplatz, 69117 Heidelberg and Institut für Medizinische Psychologie, Bergheimer Str. 20, 69155 Heidelberg</p>	<p>8.15 Registration (Foyer) Neue Universität, 2nd floor, Universitätsplatz, 69117 Heidelberg</p> <p>9.00-9.15 Welcome address (HS 14)</p>
<p>14.00-18.00</p> <p>Pre-conference workshops</p> <p>I. Thomas Heidenreich: Embodiment in mindfulness-based interventions</p> <p>Neue Universität, Senatssaal, Universitätsplatz, 69117 Heidelberg</p> <p>II. Miriam Kyselo: Enacting the Self - A Bodily Exploration of Self with Others</p> <p>Institut für Medizinische Psychologie, Bergheimer Str. 20, 69155 Heidelberg</p>	<div style="border: 1px solid black; padding: 5px;"> <p>9.15-10.15 Haken (HS 14) 10.15-10.45 Coffee break</p> <p>10.45-11.45 Friston (HS 14) 11.45-12.45 Kelso (HS 14)</p> </div> <p>12.45 – 14.00 <i>Lunch break</i></p>
	<p>14.00-15.20 Parallel sessions</p> <p>Session 1a - Dynamic Systems (HS 14) (Bruineberg & Rietveld / Ciompi / Frank / <i>Knya zeva</i>)</p> <p>Session 1b - Brain, Free Will (HS 15) (Tretter / Schmidt, Jo, Wittmann & Hinterberger / Limanowski & Blankenburg / Krüger)</p> <p>Coffee break</p> <p>15.45 – 16.55 Poster sessions</p> <p>Session A (Senatssaal) Session B (Hallway HS 15)</p>
<p>from 20.30</p> <p>Informal Get-Together (Havana, Neckarstaden 24, 69117 Heidelberg)</p>	<p>17.00 - 18.20 Parallel sessions</p> <p>Session 2a - Self-Organization, Gestalt (HS 14) ✓ (Rentschler, Jüttner, Gschwind & Caelli / Fürstenau / Portugali & Haken / Schnädelbach)</p> <p>Session 2b - Social Psychology (HS 15) (Topolinski / Böcker & Topolinski / Böger / Koole)</p>

Friday March 27 th	Saturday March 28 th
<p>8.15 – 9.00 BodyMind Wake-Up Berg (Senatssaal), Hartmann (NN) Neue Universität, Universitätsplatz, Heidelberg</p>	<p>8.15 – 9.00 BodyMind Wake-Up Guerreiro (Senatssaal), Adiarte (NN) Neue Universität, Universitätsplatz, Heidelberg</p>
<div style="border: 1px solid black; padding: 5px;"> <p>9.15-10.15 Boker (HS 14) 10.15-10.45 Coffee Break</p> <p>10.45-11.45 Eberhard-Kaechele (HS 14)</p> <p>11.45 – 13.20 <i>Lunch break</i></p> </div>	<p>9.15-10.35 Parallel sessions</p> <p>Session 6a – Embodied Therapies II (HS 14) (Tortora / Fischman / Vermes / Koch)</p> <p>Session 6b – Phenomenology (HS 15) ✓ (Durt / Lukas / Dibitonto / Fuchs)</p> <p>Coffee break</p>
<p>13.20-14.40 Parallel sessions</p> <p>Session 3a – Interoception, Body Awareness (HS 14) (Herbert / Claxton / Schumann / Schlinkert, Tops, Baumann & Koole)</p> <p>✓ Session 3b – Mind and Matter, Philosophy (HS 15) (Prentner / Scholl / Tewes)</p> <p>Coffee break</p>	<div style="border: 1px solid black; padding: 5px;"> <p>11.00-11.45 Di Paolo (HS 14) 11.45-12.30 Solms (HS 14)</p> <p>Final discussion (End by 13.00)</p> </div>
<p>15.10-16.30 Parallel sessions</p> <p>Session 4a - Embodied Therapies (HS 14) (Biryukova, Borodzina & Morazova / Schmid & Mössler / Samaritter / Laroche)</p> <p>✓ Session 4b – Anthropology, Embodied Culture (HS 15) (Froese / Kimmel / Celis / Nyuli)</p> <p>Break</p>	<p>15.00-18.00</p> <p>Post-conference workshops</p> <p>I. Suzi Tortora: Dancing Dialogue Neue Universität, Senatssaal Universitätsplatz, 69117 Heidelberg</p> <p>II. Diana Fischman: Metapatterns in Movement SRH University Heidelberg, Maria-Probst-Str. 3, 69123 Heidelberg</p>
<p>16.50 - 17.50 Parallel Sessions</p> <p>Session 5a - Body Practice (HS 14) (Luger, Irran & Kimmel / Russell / Weigl)</p> <p>✓ Session 5b – Psychotherapy (HS 15) (Tschacher / Encinas / Widdra)</p>	
<p>20.30 – 00.30 Evening programme and conference party Institut für Medizinische Psychologie Bergheimer Str. 20, 69155 Heidelberg</p>	

Michael KIMMEL, Vienna (Austria)

Improvising together: Cognitive bases, intersubjectivity skills, and generative modes

Improvisation is the ability to make use of readily available, “good enough” resources in closest proximity between planning and execution, while remaining flexibly poised and respecting environmental and interpersonal emergence. This talk presents a theory of dialogic embodied improvisation, using tango argentino and contact improvisation as examples – disciplines in which expressive and interactive demands meet and in which “having to improvise” (due to adaptive pressures) and “wanting to improvise” (following one’s fancy) are both essential.

In introducing my topic, I shall contrast dance with workteams, theater groups, and music ensembles to highlight the specificities of embodied improvisation – its requirements of spatial continuity, well-formedness, and dynamic stability – and explore how goals such as safety, speed, beauty, virtuosity, playfulness, variability, or rapport shape an improvisation system’s structure.

A couple’s real-time generativity is contingent on the interplay of sensorimotor and coordinative skills which concurrently constrain improvisational choice. A first element of improvisation theory therefore specifies the requisite *cognitive bases* pertaining to (a) elementary action repertoires and (b) affordance detection capabilities (“education of attention”). Various modes of generativity arise from this: adapting mini-scripts, basic unit chaining, “surfing” a matrix of decision points, following simple dyadic control laws, and drawing on the dance’s generic logic (notably to specify affordances in essentially new situations).

Yet, generativity in dyads is considerably more demanding than solos. Interacting with the abovementioned cognitive bases, multi-person settings invariably impose constraints of collaborative meaning making. Thus, before all creativity, dancers must ensure fluency and joint stability in the two-way loop of moment-to-moment reciprocal causation connecting them. Accordingly, dancers train for special intersubjectivity skills dedicated to remaining poised and action-ready (*metastability*), maintaining continuous bidirectional information flow (*rapport, mutual resonance*), micro-coordination of action (*synchrony, complementarity*), as well as dynamic rerouting and adjustment (*dealing with emergence*).

Helena KNYAZEVA, Moscow (Russia)

The Idea of Circularity as a Basis of Enactivism

The conception of enactivism (F. Varela, E. Thompson, A. Noë, E. di Paolo, and others) may be considered as a new form of constructivism in the philosophy of mind and in epistemology. The basis of such constructivism is the idea of circularity. The very idea of circularity contains such aspects as a) circularity of subject and object of cognition, b) circularity of body and mind, c) circularity of a living organism and its environment (Umwelt), d) mutual bound of life and cognition. The close connection between the idea of circularity and enactivism as an epistemological constructivism can be understood in different aspects. First, circularity is one of the key concepts in cybernetics and in the theory of autopoiesis. It was the notion of autopoiesis that served as a foundation for the conception of embodied and enactive cognition. There is circularity of determination and self-reference both in cognition and in life. Second, circularity and constructivism are inherent to any mind, thought, method and activity. Thinking, in contrast to perception, refers to itself; thinking is independent of external influences. Mind in its perceptual and mental activities is a self-referential and autopoietic system. Mind organizes experience, when constructing what is created and invented by it. A method is knowledge of knowledge, i.e. a certain self-referent system as well. Activity which refers to activity is self-reflective activity. Self-reflective activity is a constructivist one. Third, cybernetics came into being as a science of self-organization and management in animal and machine. Cybernetics builds bridges between the natural and the artificial, the internal and the external. An integral and holistic worldview is substantial for many constructivist models of thinking, including cybernetics, autopoiesis, and modern enactivism. The coupling of subject and object of cognition, cognitive agent and its environment, life and mind – they all should be considered in a permanent circular determination. Enactivism is conceptually akin to the modern fundamental paradigm of evolutionary holism.

Sabine KOCH, Heidelberg (Germany)

Some embodied principles of human development: the movement planes

Embodiment is a paradigm in cognitive and neurosciences bringing the body and its role in cognition and affect into the scientific focus, thereby extending cognitive approaches to the level of the entire organism. In recent years, researchers found diverse effects of directional movements (e.g., Casasanto, 2009; Maass & Russo, 2003; Meier & Robinson, 2004; Topolinski, 2013) on affect and cognition, partly even when only simulating them. Such findings can