

An Embodied Approach to the Study of Experience

CONFERENCE & WORKSHOPS

October 5-9, 2020

Online

SPEAKERS

MICHEL BITBOL · CNRS - Archives Husserl, France.

CHRISTINE CALDWELL · Naropa University, USA.

CARMEN CORDERO · Centro de Integración Cognitivo Corporal, Chile.

FELIPE CUSSEN · Universidad de Santiago de Chile, Chile.

NATALIE DEPRAZ · Université de Rouen / Archives Husserl, France.

THOMAS FUCHS · University of Heidelberg, Germany.

ARAWANA HAYASHI & LAURA PASTORINI · Presencing Institute, USA.

VICTORIA JOLLY & SEBASTIAN DE LARRAECHEA · Arte Abisal, Chile.

SABINE KOCH · Alanus University of Arts and Social Sciences, Germany.

JORGE MPODOZIS · Universidad de Chile, Chile.

CLAIRE PETITMENGIN · Archives Husserl, France.

DANILO RODRIGUEZ · Universidad de Chile, Chile.

SEBASTIAN VÖRÖS · University of Ljubljana, Eslovenia.

Artwork: Andrés Vio / www.andresvio.cl

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LABORATORIO FENOMENOLOGÍA CORPORAL
artes y ciencias en el estudio de la experiencia

udp FACULTAD
DE PSICOLOGÍA

Background

The advent of the enactive approach to cognition produced a paradigm shift that has given a central place to the body and subjective experience in various fields of research. This paradigm shift converges with the development of the field of phenomenology, which gives an increasingly central role to embodiment in the study and understanding of human experience. Notions such as body resonance, body consciousness, aesthetic body resonance, body memory, somatic markers, among others, have been opening a fruitful dialogue both at philosophical and epistemological levels as well as at an applied level (for example in areas such as cognitive sciences, neurosciences, psychology, psychiatry, linguistics, medicine, anthropology, education, artificial intelligence, design, architecture, urbanism, etc.).

The growing emphasis on the study of lived experience requires methodologies that permits its study from a first-person perspective. This has allowed the establishment of bridges between the scientific world and the arts as practices that offer alternatives roads to the understanding of human experience.

However, these developments involve theoretical, epistemological and methodological challenges that in this conference we would like to address by discussing along the following axes:

1. WHAT DO WE MEAN BY THE NOTION OF EXPERIENCE?

- What do we mean by lived experience? Is it the notion differently understood in the enactive and the embodied approach? In different branches of phenomenology? Which methodological consequences for the study of experience have these different understandings?
- Considering the phenomenological approach as a practice for the study of experience, how do we understand the notion of "structure" of experience?
- If a person's socio-cultural context and previous experiences are a constitutive part of the experience under study, how do we understand the suspension of the "natural attitude"? To what extent is it possible?

2. THE NOTION OF MEMORY AND THE STUDY OF EXPERIENCE

- Given that experience is always studied in retrospect, how is memory understood from the enactive and the embodied approaches? How is it understood from a phenomenological approach? What are the methodological and epistemological consequences of such understandings?
- How is the phenomenon of false memories understood under these approaches?
- How can enactive, embodied and phenomenological frameworks broaden our understanding and treatment of traumatic memories?
- Conversely, how can somatic approaches to trauma treatment broaden our understanding of the notion of memory?

3. ROADS TO HUMAN EXPERIENCE: THE QUESTION OF LANGUAGE

- How do we understand the relationship between experience and language within the enactive approach to cognition?
- Since the possibility of referring to our experiences goes hand in hand with language development, can we consider the existence of pre-conceptual dimensions of experience? If so, does verbalizing our experiences imply reducing them or being able to distinguish them?
- What is the difference between expressing, describing and representing one's own experience?
- Can body and expressive practices serve as tools to address the non-conceptual and conceptual dimensions of experience? If so, what would be the epistemological implications of such a possibility?

About the organizers



LABORATORIO FENOMENOLOGÍA CORPORAL
artes y ciencias en el estudio de la experiencia

Centro de Estudios Laboratorio de Fenomenología Corporal (LAFEC) is an initiative that begins to take shape in 2015 based on our concern about human experience. We ask ourselves how knowledge about human experience is produced, what is the nature of that knowledge and what are the ways to approach it. We address these questions from an embodied perspective, understanding cognition as an active process, where the structure of the organism (its body) and the history of interactions with the environment play a central role in the constitution of its world.

LAFEC aims to contribute to the understanding of human experience, studying the relationship between corporality, experience and cognition from an enactive approach. For this we use a trans-disciplinary approach that integrates tools from cognitive sciences, phenomenology, arts and somatic practices.

We seek to generate spaces for experimentation, reflection and discussion that link theoretical development with applied research, addressing human and social issues, mainly in the areas of health, education and the relationship of human beings with their environment.



PhD Camila Valenzuela-Moguillanzky



PhD Ana María Valenzuela Rabi



PhD Alejandra Vásquez-Rosati



PhD Martina Fischersworing



PhD María Isabel Gaete Cellis

Logistic Information / Información Logística

To register for the workshops

Registration for the workshops will be available at the following link from tuesday 29th of september at 7pm (mainland Chile time). In this form you will find the description of each workshop and the option to register. The workshops will be held simultaneously, so each participant can register for a maximum of ONE workshop per day. If you register for two or more, we will have to choose one for you so that all conference participants have their place in the workshops. Each workshop has a maximum of participants and will be filled on a first-come, first-served basis.

Enter the conference

You will receive an invitation with the Zoom link by mail. Once you follow this link, the Zoom platform will ask you to enter your name and email address, as shown in the image:

Topic My Meeting
Time Sep 23, 2020 10:00 AM in Santiago

First Name* Camila
Last Name* Valenzuela Moguillansky
Email Address* contacto.lafec@gmail.com
Confirm Email Address* contacto.lafec@gmail.com

* Required information

Register

The room will be open 20 minutes before the start of the conference. We invite you to log in early so that we can start the conference on time.

About panel recording

The talks will be recorded through the Zoom platform in order to make them available to the public later. Discussions might be recorded but they won't be published. If you have any questions about this, please contact us by email to contacto.lafec@gmail.com

Para inscribirse en los talleres

La inscripción en los talleres estará disponible en el siguiente link a partir del martes 29 de septiembre a las 19 horas (horario de Chile continental). En ese formulario encontrarás la descripción de cada workshop y la opción para inscribirte. Los workshops se realizarán de forma simultánea por lo tanto cada participante puede inscribirse como máximo a UN workshop por día. Si te inscribes a dos o más, nosotras tendremos que escoger una para ti para que todos los participantes de la conferencia tengan su cupo en los workshops. Cada taller tiene un cupo máximo de participantes y se llenarán por orden de inscripción.

Entrar a la conferencia

Recibirás una invitación con el vínculo Zoom por correo. Una vez que sigan ese vínculo la plataforma Zoom les pedirá ingresar su nombre y correo, como lo muestra la imagen:

La sala estará abierta 20 minutos antes del inicio de la conferencia. Los invitamos a que se conecten antes para poder comenzar la conferencia a la hora.

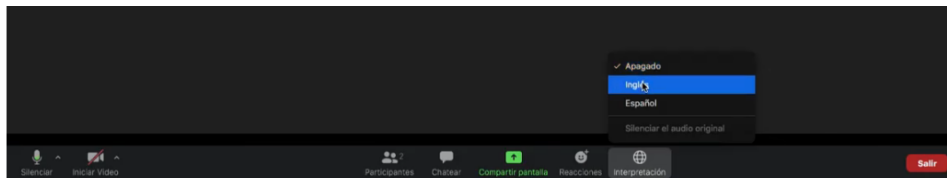
Sobre la grabación de los paneles

Las conversaciones serán grabadas a través de la plataforma Zoom para ponerlas a disposición del público más tarde. Las conversaciones pueden ser grabadas pero no serán publicadas. Si tiene alguna pregunta sobre esto, por favor contáctenos por correo electrónico a contacto.lafec@gmail.com

Translation

During the panels on Monday 5, Wednesday 7 and Friday 9 October we will have simultaneous translation. On the bottom of the screen you will find an icon where you can choose the language you want to hear (Spanish or English) as shown in the image below.

In the case of the workshops we will not have a simultaneous translation service. Each facilitator will determine whether to conduct the workshop in one language only or to have consecutive translation by an assistant.



Click here/
Haga click aqui

Traducción

Durante los paneles del lunes 5, miércoles 7 y viernes 9 de octubre contaremos con traducción simultánea. En la parte baja de la pantalla encontrarán un ícono donde podrán seleccionar el idioma en el que quieren oír la presentación (Español o Inglés) como lo muestra la imagen abajo.

En el caso de los talleres no tendremos servicio de traducción simultánea. Cada facilitador determinará si el taller se llevará a cabo en un solo idioma o si se contará con traducción consecutiva por un asistente.

Poster session

The posters and the respective explanatory videos will be published on our website, www.fenomenologiacorporal.org, from Friday, October 2nd. The idea is that you review the posters on the website and save your questions and/or comments for the poster session on Tuesday 6 and Thursday 8 October. In these sessions we will have half an hour for the researchers to answer your questions and/or comments. Check the program to see which researchers will be answering questions in each of these two sessions. On the last day of the conference the posters will be voted, the most voted will receive a prize!

For technical doubts

For any questions or technical problems during the conference you can contact any of us who have the "support" label in their name. You can also write to us at contacto.lafec@gmail.com

Sesión de póster

Los pósters y los respectivos videos explicativos estarán publicados en nuestra página web, www.fenomenologiacorporal.org, desde el viernes 2 de Octubre. La idea es que ustedes revisen los posters en la página web y guarden sus preguntas y/o comentarios para realizarlos durante la sesión de póster del martes 6 y jueves 8 de octubre. En estas sesiones tendremos media hora para que los investigadores respondan a sus preguntas y/o comentarios. Revisen el programa para saber cuales investigadores estarán respondiendo preguntas en cada una de esas dos sesiones. En el último día de la conferencia se votarán los posters, el más votado recibirá un premio!

Dudas técnicas

Por cualquier duda o problema técnico durante la conferencia puedes dirigirte a cualquiera de nosotros que tenga la etiqueta de "support" en su nombre. Puedes también escribirnos a contacto.lafec@gmail.com

Program

Monday 5th, Panel 1

Chair : Camila Valenzuela

- | | |
|-------------|---|
| 11h00-11h30 | Welcome and introduction
Camila Valenzuela-Moguillansky |
| 11h30-12h15 | To feel more alive in times of pandemic.
The experience of fragility
Natalie Depraz |
| 12h15-12h30 | Break |
| 12h30-13h15 | Anchoring in lived experience as an act of
resistance
Claire Petitmengin |
| 13h15-14h00 | The tangled dialectic of body and
experience
Michel Bitbol |

Tuesday 6th

Chair : Martina Fischersworing

- | | |
|-------------|--------------------|
| 11h00-11h30 | Poster Session |
| 11h30-14h00 | Parallel Workshops |

Workshop 1

Thomas Fuchs

"Temporality and
Psychopathology"

Workshop 3

Sabine Koch

"Walk your live -
An embodied journey"

Workshop 2

Carmen Cordero

"The emotion of the body
and the lived world"

Workshop 4

Arawana Hayashi &
Laura Pastorini

"Social Presencing Theatre"

Wednesday 7th, Panel 2

Chair : María Isabel Gaete

- | | |
|-------------|---|
| 11h00-11h30 | Workshop exchange |
| 11h30-12h15 | Symbol Grounding in Embodiment -
Space, time and beyond
Sabine Koch |
| 12h15-12h30 | Break |
| 12h30-13h15 | Speaking Out: Attention and Body
Movement's Role in Narrative Identity
Christine Caldwell |
| 13h15-14h00 | Body memory and the unconscious
Thomas Fuchs |

Thursday 8th

Chair : Alejandra Vásquez

- | | |
|-------------|--------------------|
| 11h00-11h30 | Poster Session |
| 11h30-14h00 | Parallel Workshops |

Workshop 1

Felipe Cussen

"Remote communications:
errors and latencies "

Workshop 3

Victoria Jolly &
Sebastián de Larraechea

"The Atlas of Languaje"

Workshop 2

Christine Caldwell

"I Move Therefore I Am"

Workshop 4

Danilo Rodriguez

"Applied Phenomenology"

Friday 9th, Panel 3

Chair : Camila Valenzuela-Moguillansky

- | | |
|-------------|---|
| 11h00-11h30 | Workshop exchange |
| 11h30-12h15 | Language and consciousness:
What does the parrot have to do with it?
Jorge Mpodozis |
| 12h15-12h30 | Break |
| 12h30-13h15 | Minding the body: Language and
experience
Sebastjan Vörös |
| 13h15-14h00 | Discussion |
| 14h00-14h30 | Closing |

Panels

Monday 5th October

To feel more alive in times of pandemic.
The experience of fragility

Natalie Depraz

Archives Husserl, ENS, Paris.

In this lecture, I will go back over some of the experiences I have experienced during the confined time of the health crisis last spring, between the end of February and May 2020. This time has been described by many as "staggering", "strange", "unheard of". In fact, I would say this time has been so new and "surprising" that paradoxically it has not left us much time to "metabolize", in other words, to raise awareness and verbalize...

Personally, apart from a few small political articles on the inconsistency of the management of this health crisis by the French Macron government, I could not, nor did want to express myself about something that was still being experienced.

In this contribution, I would like to offer you two small moments of reflection in the form of auto-explicitation. First, regarding how the confinement itself generated for me another relationship to time. Second, how and why this "rediscovered" time did not correspond to a "liturgical" time (meditating or prayerful), but it imposed itself under the name of "fragility", and what kind of response to this fragility finally emerged for me. At each stage, I will propose a small vignette of auto-explicitation, where I tried to anchor these intuitions by returning to a few moments-sources lived during this time.

Anchoring in lived experience as an act of resistance

Claire Petitmengin

Institut Mines-Télécom and Archives Husserl, ENS, Paris.

The main idea of this text is that our way of life and the ecological catastrophe it is bringing about are intimately linked to our blindness to that which is closest to us: our lived experience. The crucial problem is that we do not recognize the "felt" dimension of our experience, the vibrant and quivering dimension where the separation between inner and outer space, between "me" and "the world" vanishes. At the cost of considerable tension, we try on the contrary to maintain a separation between these two spaces, which has the effect of depriving them both of life, of dis-animating them. Cut off from the source of life and meaning, we are drained of our vital energy. The weaker we become, the more we try to satisfy ourselves with frantic consumption, and the more we exhaust the earth. This rupture with the living heart of our experience is thus the very condition for the survival of our current economic system, which strives to maintain it. Liberation from this enslavement requires recognizing and loosening the tensions that cut us off from our experience, the precondition that would allow us to regain our lucidity, our dignity, and the courage to change our model of society.

The tangled dialectic of body and experience

Michel Bitbol

Archives Husserl, ENS, Paris.

By drawing from various resources of philosophy, and from Varela's early work, I propose a metaphysical compensation for the anti-metaphysical premise of the neurophenomenological dissolution of the "hard problem". For that sake, I formulate a dynamical and participatory conception of the relation between body and lived experience is formulated, with no concession to standard positions such as physicalist monism and property dualism. Such conception is based on Varela's formalism of "cybernetic dialectic" and it is in close agreement with Merleau-Ponty's "intra-ontology": an engaged ontological approach of what it is like to be, rather than a discipline of the contemplation of beings. Yet, this alternative metaphysics is designed to keep the benefit of a shift from discourse to ways of being and ways of experiencing, that is the latent message of neurophenomenology.

Panels

Wednesday 7th October

Symbol Grounding in Embodiment - Space, time and beyond

Sabine C. Koch

SRH University Heidelberg & Alanus University Alfter

How is meaning grounded in the body? Movement analysis helps identify some basic dimensions of the movement to meaning relation. The first dimension is space, with three subdimensions: movement in the horizontal, vertical and sagittal plane relating to sympathy, potency, and agency; movements of injection and expulsion relate to the core self. The spatial dimensions show how language rests on embodiment. The second dimension is time, movement rhythms are basic life utterance expressing emotional and cognitive needs; many psychopathologies relate to shifts in experienced time. The third dimension is gravity: it is about strength, weight, "me", self-propelled movement; and the fourth dimension is attachment, it transgresses space, time, and gravity, it transgresses the ego; based in our biology, it is our embodiment of love and the selfless promotion of the thou; the more secure the attachment the more free we move.

Speaking Out: Attention and Body Movement's Role in Narrative Identity

Christine Caldwell

Naropa University, Boulder, CO, USA

When we contemplate or research the notion of wordless states and how they inform word making, several questions arise. Do we put words 'to' our experience, or is there a language system inherent in the moving/sensing body that pre-dates and underlies verbal language? Theorists such as Bollas (1987), who coined the term 'the unthought known,' assert that un verbalized and un verbalizable knowledge exists outside of conscious awareness, and that these states play a crucial role in psychotherapy, in childhood, and in research. This presentation will attempt to identify and clarify wordless human language systems, how attention sharpens and contextualizes them, and then tie them to the formation of identities through reflexive and deliberate movement sequencing.

Body memory and the unconscious

Thomas Fuchs

Heidelberg University

In traditional psychoanalysis the unconscious was conceived as a separate intra-psychic reality, hidden 'below consciousness' and only accessible to a 'depth psychology' based on metapsychological premises and concepts. In contrast to this vertical conception, the lecture presents a phenomenological approach to the unconscious as a horizontal dimension of the lived body, lived space, and intercorporeality. This approach is based (a) on a phenomenology of body memory, defined as the totality of implicit dispositions of perception and behaviour mediated by the body and sedimented in the course of earlier experiences. It is also based on (b) a phenomenology of the life space as a spatial mode of existence which is centered in the lived body and in which unconscious conflicts are played out as field forces.

Panels

Friday 9th October

Language and consciousness:
What does the parrot have to do with it?

Jorge Mpodozis

Universidad de Chile

Happenings do not happen in emptiness. Instead, they happen in an operational space that allows them to occur and set the limits of its occurrence. Chess, for instance, requires a chessboard and a set of pieces and operational rules, i. e., an operational space, in which infinite number of games may occur. I will sustain that language is the operational space of human existence, in such a way that each happening that an observer (human being) observe (realize, become aware of) takes place in language, including not only the content of consciousness but consciousness itself. I will also sustain that to say constitutes what is said, and that what is said is said by organisms and not by brains. Finally I will sustain that vocal learning in parrots offer a prime example of all this.

Minding the body: Language and experience

Sebajtian Vörös

University of Ljubljana, Eslovenia

In my talk, I will explore the relation between experience and language. The background of my presentation will be the famous Dreyfus-McDowell debate. In the debate, Dreyfus accuses McDowell of falling prey to what he terms the "Myth of the Mental", a line of thought that, in his view, is characteristic of the Western philosophical cannon and consists in prioritizing language, conceptuality, and reason, while ignoring the prereflective, prelinguistic, and embodied aspects of our existence (the so-called "embodied coping"). McDowell, in turn, contends that human experience, even at the most fundamental level of embodied coping, is permeated with rationality and mindedness. He claims that it is not he himself but Dreyfus that has become ensnared by a myth; only this time, we are not dealing with the Myth of the Mental, but rather with "the Myth of the Disembodied Intellect", the idea that mentality is simply a contingent addition or supplement to the embodied (pre-reflective) experience. In my talk I will argue that McDowell is basically correct, although for the wrong reasons. By drawing on Merleau-Ponty's phenomenology of language – particularly on his distinction between speaking (constituting) speech and spoken (constituted) speech –, I will, in contrast to many proponents of embodied cognition, claim that our experience is, indeed, permeated with mindedness and language, and that these uniquely transform all aspects of our experience; however, I will also maintain that, in order for us to properly understand the nature of mind and language, we need to understand them against the backdrop of other bodily performances (i.e., language as a complexification and sublimation of gesture).

Workshops

Tuesday 6th October

Temporality and Psychopathology

Thomas Fuchs
Heidelberg University

In the workshop, we will learn about the phenomenology of subjective and intersubjective time. We will start from the distinction of implicit and explicit temporality, referring to time as pre-reflectively lived vs. consciously experienced. In this context, the microphenomenology of temporal experience (the "now") will be explored. Further, intersubjective time will be conceived in terms of synchronized and desynchronized states, in particular regarding intercorporeal resonance. On this basis, we will look at schizophrenia and depression as paradigm cases of a psychopathology of temporality.

Language: English and Spanish

The emotion of the body and the lived world: Cognitive Body Integration Method, a proposal for the study of human behavior and experience

Carmen Cordero & Alejandra Vásquez
Centro de Integración Cognitivo Corporal

An invitation to do MICC practices, consisting of sequences of physical and attentional movements that trigger basic emotional states. In this workshop the participants will expand the distinctions of proprioceptive registers, differentiating qualities of such states. This group experience will allow participants to identify in themselves and in others the prevalence of an emotion in their lives, a variable that correlates with: types of attentional content that reference the world they see and perceive, and with morphological and physiological characteristics of their body structure. Finally, it will be briefly presented the biological model of behavior that is the basis of the MICC, which comes from the Theory of Biology of Knowledge of H. Maturana and F. Varela.

Requirements: A space where you feel comfortable and you can extend your arms and legs 360°, Comfortable clothing, Pencil and paper for writing (not on the computer), Large cushion (40 cm high) Note: Physical movements and voice sounds will be made.

Language: Spanish

Walk your live - An embodied journey

Sabine Koch

Alanus University of Arts and Social Sciences, Germany.

In this workshop, we will translate our own biography into movement (translating time into space) in a very straightforward way. Inspired by a method of dancer and choreographer Bill T. Jones, we will walk our live. We will relate this to the lecture and theories of embodied cognition. Everybody is welcome. Bring crayons, sheets and comfortable clothes.

Language: English and Spanish

Social Presencing Theatre: Embodied presence as a tool for awareness-based action-research

Arawana Hayashi & Laura Pastorini

Presencing Institute, USA

In this workshop we will explore the potential of Social Presencing Theatre, as an embodied methodology to help individuals and systems see and sense themselves, integrating first, second and third person observation. We will learn by doing the practices, leaning into the experience of connecting current reality situations and their emerging future possibilities, using the body as a source of information and a tool for transformation.

Language: English and Spanish

Workshops

Thursday 8th October

I Move Therefore I Am: Conscious Movement Sequencing's Role in Creative and Therapeutic Self-Experiencing, Ongoing Identity Formation, and Phenomenological Research

Christine Caldwell
Naropa University, USA.

By applying open attention and inquiry to the details of sensory experience, and then noticing and including largely non-verbal associations that arise, we can begin to 'move from within' (Behnke, 1995), finding pre-verbal and non-verbal language systems that speak powerfully to aspects of our experience that, when folded into our ongoing sense of self, can help us know who we are in a more creative and meaningful way. This workshop will be an opportunity to experience this process in a guided and relaxed way, and begin to apply it to one's wellbeing, one's creative life, and one's research interests.

Language: English and Spanish

Remote communications: errors and latencies

Felipe Cussen
Universidad de Santiago de Chile, Chile

During these months of confinement, a large part of the communications (work meetings, dialogues, colloquiums, classes and also meetings of friends and family) have had to be done through platforms such as Zoom and other similar ones. This has allowed at least an important part of these types of activities to continue, and even to enhance the opportunity for meetings with people living in very distant places. At the same time, we have also become aware of some technological difficulties: the small latency time, as well as the difficulty of occupying the cameras, for example, takes away from the fluidity of the speaking turns and causes overlaps or silences, many times the images of the interlocutors remain stuck, or strange noises arise, and we are all the time doubting if they are really listening to us or not.

From this shared reality, I hope to establish a dialogue in which we can share and better analyze this type of experience, to better understand how this form of remote communication can also influence our face-to-face dialogues. In addition, I will present two experiences developed during these months, which show the possibilities and difficulties that are opening up: the cycle of conversations between sound poets "Language is à virus", which we have curated together with Martin Bakero, and the "Latency Sessions" recorded by The Keith Harings (an improvisation trio of electronic music in which I participate together with Richi Tunacola and Claudio Pérez (Usted No!).

Language: English and Spanish

The Atlas of Language

Victoria Jolly & Sebastián de Larraechea
Arte Avisal, Chile

The workshop is an invitation to participate in a multidisciplinary laboratory based on a collective work from a digital platform. In order to relate time, image and language. The objective is to understand the image as an open vocabulary and thus work from the biographies and contaminations of one another. During the session, a repository of photographs will be created, fed by each of the participants in real time, from which work will be developed by borrowing the images of others to return them with new meanings and readings. The participants of the workshop will be the protagonists of the migrations and forms that the collective story will take in order to understand the historical accumulation, as a possibility always available to be re-visited.

Language: English and Spanish

Applied Phenomenology: An example of the implications of the Hermeneutic Turn in the understanding of the experience in clinical psychology

Danilo Rodriguez
Universidad de Chile, Chile

The spirit of Phenomenology of accessing that which appears, as it seems, - that of returning to things themselves - is an intention that was born from the origins of Western thought, in ancient Greece. It is a project that emerges from the heart of that unique entity capable of questioning itself; necessarily leading to questions that go beyond epistemology, reaching ontology itself.

The intention of this workshop is to illustrate, in the most practical way possible, the implications of the Hermeneutic Gyre, in the way to understandably access the human experience, in the context of clinical psychotherapy. We will seek to demonstrate that the philosophical debate, specifically that of the incorporation of the Hermeneutics of Factuality, proposed by Martin Heidegger, to the Transcendental Phenomenology of Edmund Husserl, is far from being a merely intellectual issue, without concrete repercussions in practice.

The path of phenomenology must not only be epistemological, asking itself about the conditions of possibility of the knowledge of what appears. It must incorporate, necessarily, the ontological questioning of the entity that is capable of asking these questions and questioning itself.

Language: Spanish

About the speakers



Thomas Fuchs, psychiatrist and philosopher, is Karl Jaspers Professor for Philosophy and Psychiatry at the Department of General Psychiatry, Universität Heidelberg. His research areas lie at the intersection of phenomenology, psychopathology and cognitive neuroscience, with a main emphasis on embodiment, enactivism, temporality and intersubjectivity.

Carmen Cordero, biologist from the Universidad de Chile. In 1985 she began her research in «Dynamics of action of Emotions» in the Laboratory of Neurobiology and Experimental Epistemology of the Faculty of Sciences of the Universidad de Chile, under the direction of Dr. Maturana. She is a founding member and director of the Centro de Integración Cognitivo Corporal, where she investigates and supervises the theoretical-practical application of the Body Cognitive Integration Method in the areas of education, psychotherapy and personal development. Since 2011 she has been a professor in the Faculty of Physical and Mathematical Sciences at the Universidad de Chile, where she teaches the course «Cognitive-Corporal Integration, Learning and Communication».



Danilo Rodríguez Lizana, psychologist and bachelor in social science of Diego Portales University. Following his academic experience, he specialized as an adult clinical psychologist in the Posrationalist Phenomenological Hermeneutic model at the Society of Postrationalist Cognitive Therapy. He is currently pursuing his Master's degree on Adult Clinical Psychology, with a Cognitive Constructivist approach, at Universidad de Chile and finishing his training program in Micro phenomenological Interview at the Laboratorio de Fenomenología Corporal. He has worked as clinical psychologist and psychotherapist in both, public and private health systems. During the last time he has started to engage in the academic and investigation areas. His research and personal interests are psychotherapy, phenomenology and hermeneutics, artificial intelligence, mind philosophy, music, literature and surf.

Jorge Mpodozis, has a degree in Sciences with a mention in Biology and a PhD in Biological Sciences with a mention in Physiology and Neurobiology, from the University of Chile. He is a founding member of the Chilean Society of Evolutionary Biology and the Chilean Society of Neurosciences. At the same time, he belongs to the Society for Neurosciences of the United States and to the Society of Biology of Chile. He has directed numerous research units of undergraduate and graduate students, mainly interested in the anatomy and comparative physiology of the visual system in vertebrates.



Sabine Koch, Head of DMT Program/Director of the Research Institute for Creative Arts Therapies (RIArT). Her research interests are in the area of embodiment and related theoretical approaches such as enaction, dynamic systems theory, ecological approaches, which understand the human condition as based upon its organismic nature with its capacity for self-organization and interactional resonance. She apply this approach in the area of creative arts therapies, where music, art, dance, theatre, poetry, and play are used for promoting physical, social, and psychological health and body mind unity.

Michel Bitbol received successively his M.D., his Ph.D. in physics, and his «Habilitation» in philosophy in Paris. He worked as a research scientist in biophysics from 1978 to 1990. From 1990 onwards, he turned to the philosophy of physics. He edited texts by Erwin Schrödinger and developed a neo-kantian philosophy of quantum mechanics. In 1997 he received an award from the Academie des sciences morales et politiques for his work in the philosophy of quantum mechanics. Later on, he studied the relations between the philosophy of physics and the philosophy of mind, working in close collaboration with Francisco Varela. He then learnt some Sanskrit and published a book (*De l'intérieur du monde*, 2010) in which he draws a parallel between Buddhist dependent arising and non-supervenient relations, in quantum physics and the theory of knowledge. He recently developed a conception of consciousness inspired from an epistemology of first-person knowledge, together with a phenomenological critique of naturalist theories of consciousness.



Christine Caldwell, Ph.D., BC-DMT, LPC, NCC, ACS, is the founder of and professor emeritus in the Somatic Counseling Program at Naropa University, where she taught somatic counseling, clinical neuroscience, research, and diversity issues. Her work, called the Moving Cycle, spotlights natural play, early physical imprinting, fully sequenced movement processes, the opportunities in addiction, and a trust in the authoritative knowledge of the body. She has taught at the University of Maryland, George Washington, Concordia, Seoul Women's University, Southwestern College, and Pacifica, and trains, teaches and lectures internationally. She has published over 30 articles and chapters, and her books include *Getting Our Bodies Back*, *Getting In Touch*, *The Body and Oppression*, and *Bodyfulness*.

Victoria Jolly, Master in architecture from the Pontificia Universidad Católica de Valparaíso (PUCV) and visual artist. She is currently working as an assistant professor in the Faculty of Architecture and Urbanism of the Pontificia Universidad Católica (PUC), giving experimental courses on the technology of concrete materials. Co-founder and inhabitant of the «Ciudad Abierta» since 2007, where she has developed her work of experimental architecture. President of the Cultural Corporation Amereida 2014-2016. Since 2015, she co-created the workshop *Arte Abisal*, artistic collective with autistic people, in Ciudad Abierta (2019). Her professional development revolves around the experimentation of materials, participating in multidisciplinary projects as an architect and visual artist.



Sebastián de Larraechea, graduated composer and master in arts of the PUC, studied 3 years architecture in the PUCV and did a diploma of scenic direction in the Teatro de la Memoria. He is a teacher in the Universidad Andrés Bello and does private classes of musical composition and scenic art. He lives in the «Ciudad Abierta» of the Amereida Cultural Corporation, where he is in charge of carrying out free cultural activities and concerts open to the community. He is general director of the project *arte Abisal* an artistic collective with young people with disabilities of Quintero. He has created works in different formats, such as for orchestra, camera, soloist instruments, films, plays and dance.



Claire Petitmengin. After studies in Buddhist philosophy and ten years of experience in 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 presently Professor Emerita at the Institut Mines-Télécom and member of the Archives Husserl (Ecole Normale Supérieure) in Paris. Her research focuses on the usually unrecognized dynamics of lived experience and "micro-phenomenological" methods enabling us to become aware of it and describe it. She studies the epistemological conditions of these methods, as well as their contemplative, educational, therapeutic, and artistic applications. She has written numerous scientific articles and two books: *L'expérience intuitive*, and *Le chemin du milieu: Introduction à la vacuité dans la pensée bouddhiste indienne*. She also edited *Ten years of viewing from within: The legacy of Francisco Varela*, which commemorates the tenth anniversary of the publication of *The View from Within*, wherein Francisco Varela designed the foundations of a research program on lived experience.

Arawana Hayashi created and develops Social Presencing Theater (SPT), an embodied emerging social art form that explores the potential of Theory U (Otto Scharmer). She is co-founder and director of the Presencing Institute, where she teaches Awareness-based embodied Leadership programs, as well as for ALIA, and other institutions worldwide. She has a background in performative arts as a choreographer, performer and educator. From directing an interracial street dance company formed by the Boston Mayor's Office for Cultural Affairs in the aftermath of the 1968 murder of Dr. Martin Luther King, to being one of the foremost performers of Japanese Court Dance (Bugaku) in the US. She has been Co-Director of the Dance Program at Naropa University, Boulder, CO; and founder-director of two contemporary dance companies in Cambridge, MA. She is an Acharya (senior teacher) in Shambhala –a global network of meditation centers applying mindfulness to create an "enlightened society." She researches the aesthetic, relational, structural and phenomenological aspects of embodied practices and their potential for awareness-based personal and collective transformation.



Laura Pastorini is a Social and Visual Anthropologist, Master in Mental Health for Social Sciences, Master Trainer in Systemic Constellations, Practitioner and International Teacher Social Presencing Theatre (SPT) and Theory U, with studies in Semiotics, Linguistics and Epistemology, and trainings in different embodied tools for Human Development. She is part of the Strategic Team of the Presencing Institute, where she does awareness-based action-research. She supports SPT and Theory U learning, application and development in Latinamerica and Spain, teaching and organizing local and regional programs, in collaboration with different organizations and Universities (actually FCEA at the Public University in Uruguay). She works as a Systemic Organizational Consultant, Trainer and Coach with an interdisciplinary and transversal approach of the Human Being in its multiple dimensions, integrating systemic and phenomenological methodologies for personal and collective transformation.



Sebastjan Vörös is Assistant Professor at the Department of Philosophy (University of Ljubljana). In 2008, he graduated in English language and literature and philosophy (double-major study programme), and in 2015 he graduated in history. From 2010 to 2013, he was employed as a Junior Researcher at the University of Ljubljana, where he successfully defended his doctoral thesis, which was later published in book form (*The Images of the Unimaginable: (Neuro)Science, Phenomenology, Mysticism*). His main areas of research include philosophy of mind, philosophy of science, epistemology, philosophy of religion, phenomenology, and radical constructivism.

Natalie Depraz. My research has been orienting for three decades by a general reform of phenomenology as a practical experiential discipline. Hence my longstanding inquiry into bodily, intersubjective, attentional and emotional experiences in their micro-dynamics and as directly lived by a singular subject ; this, together with their psychopathological counterparts and alterations in depression, schizophrenia and more generally in chronic diseases and behaviors, chronicity being seen as a traverse pathology of our post-modern civilization (Adochroniq, ongoing Researchprogram in Normandy).I led an ANR Researchprogram (2012-2025, ENS Paris) on the virginal theme of surprise as framed by a pioneering methodology, cardiophenomenology as a refinement of neurophenomenology, including its psychopathological and social components. My latest publication : *La surprise du sujet. Un sujet cardial* (2018). In addition, I currently lead the Adochroniq Research Program at the University of Rouen-Normandy, which focusses on chronic diseases in teenagers (diabetes, anorexia, schizophrenia) with a first and second person approach based on microphenomenological and biographical interviews. My very recent orientation coincides with a direct political involvement with the France insoumise movement in France from 2017 onwards. It currently leads me to a reframing of phenomenology as an eco-political feminist lived practice, together with a rereading of the philosophy of Simone de Beauvoir.



Felipe Cussen holds a PhD in Humanities at Universitat Pompeu Fabra (Barcelona), and teaches at Instituto de Estudios Avanzados, Universidad de Santiago de Chile. His main fields of research are experimental literature, the relationships between literature, visual arts and music, and mysticism. He's one of the founders of La Oficina de la Nada, is part of Foro de Escritores, Collective Task, and collaborates regularly with the electronic musician Richi Tunacola.

Poster Session

Tuesday 6th

Embodiment in Digital Enaction: Considering the role of Semantics in XR Design

Claudio Aguayo, Rodrigo Ferrari, Parisa Moradi & Ali Taheri
Auckland University of Technology

Since the early origins of humanity, tools have played a key role in mediating human actions, and therefore, human experience. Today we are at the doorsteps of the next wave of the industrial revolution: the digital revolution. Emerging technologies such as big data, internet of things (IoT), industrial IoT, artificial intelligence, smart devices, blockchain, Wi-Fi 6, 5G network, drones, wearable technologies, and autonomous vehicles are predicted to seemingly merge and integrate our daily lives and fleshly bodies. Whether we like it or not, digital technology has arrived to stay.

Both embodiment and enactivism as onto-epistemic lenses for the study and understanding of human experience in/within digital environments are becoming increasingly useful frameworks in the field of technology-enhanced learning. However, from a digital design perspective, the fundamental question is not quite how to assess human experience – an important starting question on its own, but rather how to create meaningful human experiences based on digital tools. In consideration of socio-cultural factors and complexities, the ability to design and facilitate digital learning experiences that are organically adaptable, self-organising and ongoing, without losing meaningfulness over time, is becoming critical.

We see some glimpses of enlightenment in addressing these challenges in concepts such as autopoiesis, structural and reciprocal coupling, dynamic flux, digitally immersive environments ('XR') and distributed coupled-cognition. We believe that not only digital affordances ('possibilities' offered by digital tools) ought to create ideal facilitating learning conditions and environments, but also that, fundamentally, such a process can be designed for, with semantics playing a central role. Here we propose an evolving design framework, which ultimately seeks to promote critically meaningful embodied learning experiences based on self-organising XR environments.

Subjective experience of the systemic psychotherapist in the Construction of the client's first impression

Angela Hernández Córdoba
Psicoterapeuta

The subjectivity of the therapist is present in all therapies; his style, expertise and availability have an impact on the change of the clients, and the resonance between therapist and client is an essential therapeutic device, as highlighted in research about psychotherapy and neuropsychotherapy. This study aims to explore the subjective process of the systemic therapist in setting up a first impression of a client in an initial session and probing the relevance of the microphenomenological method in systemic psychotherapy research. Six psychotherapists who practice in private practice were interviewed using this method. The dynamic line that integrates the diachronic and synchronous dimensions of the experience reveals a spiral time sequence, where the therapist - client interaction passes permanently through repeated cycles that include: perceptions about the client, emotional and cognitive connections, adjustments in the positioning of the therapist and a series of definitions and addresses of the action during the session. The findings highlight, first, the weight of the "enactive emotionality" of therapists as an essential benchmark for formulating hypotheses and structuring the relationship with clients, and, secondly, the need to cultivate this inherent resource of aid effectiveness.

Not complex enough: interpersonal synergies theory on coordination.

Carlos Cornejo & Iván Vial
Pontificia Universidad Católica de Chile

Interpersonal coordination (IC) is a phenomenon that occurs in daily human interactions. Because in such situations, an amount of interactants kinesic movement share a similar form and become temporally aligned (covering both zero lag synchrony and imitation). However; IC has been also studied from psychophysiological, neurophysiological and other behavioral levels (e.g. speech). One important theory that aims to explain IC comes from the realm of complexity theories, and it is called interpersonal synergies theory (IST). This theory (1) assumes that synergies follow the universal logic of natural systems and (2) sustains that an emerging system (i.e. the synergy) comes into existence, insofar inside an interaction degrees of freedom are reduced and consequently people coordinate their movements. IST adopts an ontological interpretation of emergence, since systems constraints are to causally control coordination (2). Yet this interpretation of emergence does not follow: in IST, the existence of a synergy means that a particular model can decide the presence of IC, and in that sense synergies exhibit epistemological emergence. We argue that the epistemological interpretation is the correct one, and it entails to think synergies as a metaphor of coordination. We also claim that functional specificity, a feature of synergies, contradicts the universality pretension (1): it introduces meaning for the interactants in terms of social constraints (i.e. the task at hand); which cannot be applied to, for example, laser synergies. We make a mental experiment that aims to show that functional specificity is a correct but insufficient intuition, mainly because coordinative meaning exceeds the task. In that vein, it is discussed that the introduction of human meaning demands to include unconscious bodily action (gestures, posture, etc.) This latter aspect allows thinking IC from a phenomenological standpoint, using concepts such as mutual incorporation, expressivity, and intercorporality.

An Animistic Horizon: New functions of trance in the antropocene

Arturo De Sarratea & Lorenzo Hughes
Centro de ecopsicología piedra del sur

This poster exposes an ongoing exploratory research looking for the new uses of trance generated by musical instruments in the context of the ecological crisis, which is called as antropocene.

There is enough evidence to consider that trance have an ecological regulation function in many native cultures, with a pragmatic and adaptive validity for the people and societies. If we understand trance as a non ordinary state of consciousness, which enables to expand the experience of self and the relation with the environment, it is interesting to explore new contexts and uses for it as help in times where the crisis is just characterized by a radical dissociation between people and "the world".

The material to be exposed is a preliminary analysis of the possible functions of the trance from individual and group in-depth interviews, conducted in most cases immediately after the session is over, in addition to the participant notes. At this time, it has been realized the following interventions: group and individual sessions, musical intervention for an artistic residence, audiovisual intervention for a book presentation and a module of five sessions of trance with psychology students.

Radical and collective housing initiatives in Berlin: Constructing the project of communal living through everyday practices of inhabitation.

Josefina Jaureguiberry
[University of Oxford]

The Hausprojekte are radical and collective living projects. These residential communities with a political bent have played a formative role in many areas of Berlin, Germany, since the unification. Hausprojekte, as spaces of radical politics, not only tend to be sites of strong intensities and fierce debates but because they usually are guided by an understanding of the sensible as a key political arena. The ways through which these housing initiatives organise everyday collective life are linked to their attempt to redefine the forms and roles through which they participate in the production of the common at the level of the household. The approach to the collective life of radical housing initiatives is shaped by a notion of everyday micropolitics that has consequences in the full spectrum of the vital experience of the collective and its participants. In this presentation, I will examine how the physical form, the distribution of space, and interactions within it allow specific feelings to emerge. In doing so, it studies the relationship between the material geographies of the Hausprojekte and the felt experiences of its inhabitants. Furthermore, it delves into how the shape and organisation of the space are factors that contribute to the way in which residents articulate life in community. In doing this, I will point out how different orientations to the collective life, materialised in certain spatial practices, generate specific experiences and attachments to the living collectively in the house. Resonating with the idea that "space acquires 'direction' through how bodies inhabit it, just as bodies acquire direction in this inhabitation" (Ahmed, 2006: 12), Hausprojekte are directed towards different ways of living through the way in which individual and collective bodies inhabit the space, and at the same time the residents are intimately affected by the way they can inhabit, experiment and experience the houses.

The starting problem of the simulation theory of mind: a hermeneutical approach in social cognition.

Danrlei Lopes Souza
[Universidade Federal de Santa Maria (UFSM)]

The simulation theory of mind (ST) is based on the thesis that our understanding of others derives from our capacity of simulate what the other people are feeling or thinking. In this sense, we don't need theoretical inferences or folk psychology since, how Gallagher and Zahavi say, we have our own mind to use as a model of what the other's mind must be like (2008, p. 172). This ST formulation raise the question: what's the source of the elements that could legitimate that we are really feeling or thinking in the same way of the other, or sharing the same mental states? Gallagher, in *Action and Interaction* (2020), throw light on this question in the treatment of the starting problem, characterized as a lack of determination of how the process of simulation "gets off the ground" (p. 76), i.e., how it simply gets started. I will argue that this process don't start "out of nothing", as a kind of magic, but it's based on a massive hermeneutical background (MHB) that is a sort of non-simulative and non-theoretical understanding of others based on embodied, communicative and narrative practices that occurs on one's lived experience. This theory allows us to think the starting problem hermeneutically. I suggest that the MHB constitutes a kind of direct understanding, which is, on the Vasterling's heideggerian account of cognition, the basic mode of cognition in everyday life (2014, p. 9) and compose our pre-reflective interaction with people. The idea of a pre-reflective direct understanding of others can generate a hermeneutical approach in social cognition, since the MHB practices are part of the individual's embodied past, that plays a normative role in understanding others.

Studying the Ineffable. An Enactive Approach to the Nondual Study of Pure Experience

Daniel Meling
University of Vienna

The enactive approach has become an influential paradigm in cognitive science with important implications for the study of experience. One of its most important claims is that cognition is groundless sense-making: to know is to enact a world of meaning. Thus, a world is not pregiven but enacted through sense-making. It is groundless: it springs from a dynamic of relations, without substantial ground. Thereby, as all cognition is groundless, this groundlessness is considered the central underlying principle of cognition. However, groundlessness is not only a theoretical statement. Rather, groundlessness can be directly experienced. Based on a novel enactive framework of this direct experience of groundlessness, I ask "what is left in this direct experience of groundlessness?". The answer reveals the massive implications for the study of experience: to experience groundlessness is to experience the experiencing itself, nondually.

In this poster I am going to highlight this conclusion's strong implications for the study of experience. First, I provide a systematic enactive model of what is required for a human being to directly experience groundlessness, i.e. pure experiencing. Second, I argue that the program of studying experience becomes most consistent if it ambitiously dares to study pure experience nondually. Third, a proposal is provided for how to approach the issue of language in this study of a pure experience that is beyond subject-object duality, beyond concepts, and therefore ineffable. Inspired by the enactive approach, micro-phenomenology, and radical neurophenomenology, I aim for not only integrating the enactive approach and the empirical study of experience but for bringing them back home: to pure nondual experience beyond language.

A Cultural-Biological Characterization of the Evocative Process to Rethink the Microphenomenological Interview

Ignacio Muñoz Cristi
Faculty of Psychology of the Diego Portales University, Chile

This poster will present, in light of a cultural-biological reformulation of the conceptualization of the evocative process and the interview situation, some fundamental elements of the microphenomenological interview. This is in the attempt to face the epistemological and methodological challenges that implies producing data based on intensive evocative processes and sensorially dense descriptions of lived experiences, evoked and described in the first person, working with subjects without formal training in phenomenology. One of the central questions for the microphenomenological methodology revolves around how to deliberately and effortlessly achieve the interviewee, the possibility of the reflexive displacement of the gaze in an autonomous epoché, to look making conscious and explicit what was unconscious and silent. On the one hand, from a cultural-biological perspective, I understand evocation not as a mental state but as a recursive stationary flow, which is based on specific cognitive heuristics that are established in the life history of a person in the manner of sensorimotor correlations. On the other hand, I understand the interview situation as a dynamics of co-drift in structural-relational coupling that operates in an emotionally modulated background of mutual acceptance, along which the evocative process can be expanded or contracted depending on the co-drift mode. In the interview situation, evocation arises in a question-evoke-describe-evoke circuit, a flow which, if not destructively disturbed, will succeed from no effort by accepting and coupling with the interviewee's heuristic evocation strategies, which they always go from the distinction of the general to the particular. All this is especially relevant in the face of the second-order evocative process, the evocation of evocations, which is in fact one of the greatest pending challenges of microphenomenological methodology given the technical difficulty that it entails for the interviewee.

The lived experience of being with others for the first time.

Magali Ollagnier-Beldame

Lab. ICAR, Lyon, France. Team: InSitu - Cogcinel

What is the lived experience of being with others for the first time? During a first encounter, is it possible to "put oneself in someone else's shoes"? Conversely, can one remain drawn within oneself in front of another person? The Thésée project (Theories and Explorations of Subjectivity and Explicated 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): micro-phenomenological / explicitation interview (Vermersch, 1994/2004, 2012 ; Petitmengin, 2006). In this specific study of the Thésée project, we analyze a corpus of 24 interviews conducted after planned first encounters. We identify generic descriptive categories of subjects' lived experience. We propose a typology of the micro-moments that constitute people's intersubjective experiences during first encounters. We identify five descriptive categories of these experiences: act, mode of intersubjectivity, sense of agency, experiential modality, and content in terms of involved persons. This study is a first step toward investigating more spontaneous encounters, occurring for instance in everyday situations or in less usual settings. We are currently analyzing interviews on first encounters between health practitioners and their clients, which will offer practical advice to both sides. Key Words: Intersubjectivity, experience, first encounter, first-person epistemology, micro-phenomenology, explicitation interview, micro-experiential phenomenon, generic descriptive category.

An Enactive Study of the Empathic Experience

Victoria Silva-Mack [1], Valentina Carrera-Arévalo [1], Jorge Calderón [1], Mayte Vergara [1], Ana Isabel Useros-Olmo [2,3], Ignacio Cea [1] & David Martínez-Pernía [1,4,5].

[1] Center for Social and Cognitive Neuroscience, Universidad Adolfo Ibáñez, Chile [2] Motion in Brains Research Group, Universidad Autónoma de Madrid [3] Hospital Beata María Ana, Unidad de daño Cerebral, Madrid [4] Geroscience Center for Brain Health and Metabolism (GERO), University of Chile, [5] Memory and Neuropsychiatric Clinic (CMYN), Chile

INTRODUCTION: Traditionally, empathy has been studied from two main perspectives in social cognition: The Theory-Theory approach, and the Simulation-Theory approach. However, recent research based on the enactive theory considers empathy as the basic process of contacting other emotional experiences through direct bodily perception and sensation. This perspective does not understand empathy as a process of deduction or simulation of other people's emotional states, as traditional approaches do. **OBJECTIVE:** To explore the empathic experience of healthy young subjects that were exposed to images of other people's having accidents that involve bodily activity while practicing extreme sports. **METHOD:** 28 young healthy subjects were exposed to videos of other people having physical accidents while practicing extreme sports. Immediately after the exposure to these stimuli, a phenomenological interview was conducted to gather data about the subjective experience of watching other people's accidents. The data analysis was made through a mixed approach, applying two methods: The Descriptive Phenomenological-Psychological, and the Micro-Phenomenological. **RESULTS:** The results show that the empathic experience has three temporal phases: 1) anticipation, unpleasant experience during the accident, and 3) post-accident experience. Also, two generic phenomenological structures were found: basic empathy and sympathy, both differentiated by the way and degree in which the subjects experience preoccupation about the other's. **DISCUSSION:** A discussion about the implications of the enactive approach to empathy is shown, and also its differences with the Theory-Theory approach, and the Simulation-Theory approach.

Poster Session

Thursday 8th

Gabriela Mistral's Imaginary Return to Chile from a Neurosciences Perspective

Martina Bortignon
Universidad Adolfo Ibáñez

This poster analyses the ambiguity of a perceptual-memorial homecoming in a few poems by Chilean poet Gabriela Mistral – specifically, from *Lagar* (1954) and *Poema de Chile* (1967). In her late poetic work, we find a totalizing, almost obsessive presence of the poet's remembered homeland, along with a consciousness that living there in the present would be impossible; still, we discern the possibility of following delicate—although ambiguous—paths toward a perceptual-emotional homecoming through the exercise of writing. ¿How can we understand this contradiction and its existential, experiential and poetic implications? Methodologically, we will rely on the category of mental imagery and the results of neuroimaging measurements, as well as the vision of memory as a creative rather than reproductive process, in order to unravel the cognitive implications of understanding poetic creation as a backward movement toward experienced and perceptual memory. The hypothesis is that Mistral's poetic composition uses the creative function of memory to illustrate highly detailed perceptual scenes that allow her to travel through time and space, thus experiencing atmospheres, landscapes, and natural elements of her homeland and childhood. In particular, as neuroscience studies demonstrate, the very act of remembering with creative ends allows the poet to make free associations between perceptions, memories, and yearnings, for which the cognitive process of poetic writing can be considered in and of itself especially relevant for the subject to connect with his/her past and the world of perceptions it encompasses. However, in Mistral's case, this journey carries the intuition of its own impossibility: her poems harbor an assortment of sensations, from the joy of reencounters, the fear of abandonment and the longing of dissolution, allowing the author to brush the emotion and perception of what irrevocably remained behind, feel it once last time in order to abandon it forever.

What's between a rock and a hard place?: The body as a response to the dispute between affects and language

Javiera García-Meneses, Paulina Montoya Ceballos & Iván Chanez-Cortés
Pontificia Universidad Católica de Valparaíso

In recent decades, social research has been turned towards the affective (Cromby, 2012). The affective turn has proposed that affect is essential to theorize the social, thus inciting a revolution in critical social theories, previously centered on language (Clough, 2007). One of its lines of thought, which derives from Spinozian philosophy and Deleuze and Guattari's work, defines affect as a pre-personal intensity that passes through different types of bodies (Slaby & Mühlhoff, 2019). One of the most controversial aspects of this definition is the non-representational (Thrift, 2008) or autonomic quality of affect (Massumi, 1995). Regarding this, as Wetherell (2012) mentions, although the concept of affect is relevant for understanding the textures of social construction, it has become a methodological nightmare when it is brought to the practical terrain of research. This is the breaking point for some authors, who argue that affect cannot be understood, much less researched, independent of meaning-making (Glapka, 2019). This presentation states that, although these never-conscious affective intensities are narratively delocalized, are not in opposition to language, but seems to function both differently and in relation to it. Affect resonates with meaning-making, amplifying it (Massumi, 1995), and the place where we can experience this amplification is the body (Pullen et al., 2017). Thus, we proposed that bodies are places where affects are tied to language, and therefore where they become visible. To exemplify this, we will use interviews conducted on child welfare policy workers in Chile. These interviews will be analyzed through the proposal of the fleshly words (Enciso, 2015). This method allows us to put the body as the place through which we can approach the complex affective textures that constitute the social and the subjects' subjectivity while protecting both its pre-conscious quality as well as their relationship with language.

Interoceptive Sentience: the affective and life-relevant nature of consciousness.

Ignacio Cea

Center for Social and Cognitive Neuroscience, Adolfo Ibanez University

We still lack a clear account of the place of consciousness in nature; how and why certain organisms enjoy conscious experiences. Although mainstream cognitive science typically assumes that consciousness is generated by patterns of brain activity, we certainly don't know how our subjective, qualitative experience of a meaningful world could be the result of the activity of a brain-in-a-body interacting with its environment, nor why consciousness matters to our physiological integrity and survival. This has many implications in different areas. We don't know why we evolved as phenomenologically conscious creatures, instead of just being sophisticated, automatized biological machines, why becoming aware of some, especially meaningful, cognitive, affective and bodily processes is crucial for psychological wellbeing, nor if any non-biological artificial machine could ever experience something. Following the seminal work of Damasio and Panksepp, researchers like Craig, Solms, Friston, Seth and Tsakiris, among others, now agree that consciousness has a fundamental affective dimension essentially connected to interoception, and the need to restore homeostatic imbalances in the face of constantly changing environmental conditions. Then, according to this conception, experience would be tightly linked to life and the organism's integrity, making sense of its evolution, psychotherapeutic importance, and its absence in any non-biological AI system. In this poster presentation, I argue that, unfortunately, this unified approach to all these interrelated issues is undermined by the underlying functionalistic, brain-centered, representational and reductionistic assumptions of all these authors regarding the nature of consciousness and the brain. Then, following Varela, Thompson and Fuchs, I propose an alternative, enactive concept of experience called 'interoceptive sentience', that better clarifies its connection to life integrity. It describes a basic phenomenological dimension of feeling alive, connected to the autonomous, emergent, and embodied, sense-making activity of the interoceptive system.

Mathematical creative experience in problem posing and solving: an enactive and participatory approach.

Ximena González Grandón [1], Jorge Soto-Andrade [2]& Ronnie Videla Reyes [3]

[1] FICC-Chile, Facultad de Medicina-UNAM

[2] Depto. Matemáticas, Fac. Ciencias & IEAE Universidad de Chile

[3] UST-UCEN-ULS, La Serena, Chile & Fac. Educación, U. Autónoma de Madrid

In this article, an epistemological viewpoint is proposed in order to integrate enactive and ecological thought with studies on creative learning in mathematical problem posing and solving. We differ from previous approaches framed in the information processing metaphor, where the creative process is reduced to a sequence of incorporeal symbolic propositions as inferences and abstract decisions. Rather, from an embodied and participatory perspective, we propose that the emergent and self-organized activity patterns coming from the mutual coordination experience, pedagogically mediated through a temporal and dynamic co-regulation between teachers and learners, are necessary conditions for creative embodied cognitive processes and experiences to arise and to become part of a fluid problem posing and solving strategies repertoire. This process may be described as: (a) a dynamic interplay through feedback cycles between the embodied agents that is circumscribed within the framework of metaphorical sense expressions of the conceptual and physiognomic type, as well as ostensions; (b) an experience of mutual engagement in phenomenological terms, in which the lived bodies of both learning participants form a common inter-bodily resonance gaining an autonomy of its own (Merleau-Ponty, 1962; Leder 1990; Fuchs, 2017). Intersubjective and emergent creativity in problem posing and solving, it is finally argued, is a process of embodied interaction which frequently circumvents in the Vygostkian proximal developmental zone and generates common meaning through: pre-reflective and practical knowledge, motor images, body and incorporeal memories, novelty, feelings and enactive and physiognomic metaphors (Soto-Andrade, 2018).

Suggestions at the service of meditation, creating experiences of emotional regulation

Santiago Hermosilla[1], Rodrigo Montefusco[2], & Álvaro Langer[3,4]

[1] Escuela de Psicología, Facultad de Medicina, Universidad Austral de Chile, Valdivia [2] Instituto de Aparato Locomotor y Rehabilitación, Facultad de Medicina, Universidad Austral de Chile [3] Instituto de Estudios Psicológicos, Universidad Austral de Chile [4] Núcleo Milenio para Mejorar la Salud Mental de Adolescentes y Jóvenes, Valdivia, Chile

Modulating the human experience and evaluating its impact on people is a relevant question for science. In this direction, different tools have been developed that allow altering the experience, including meditation and hypnosis, which have shown a great impact on emotional regulation. Although the scope of these techniques has been investigated, this has been done separately and not with both at the same time, therefore it is unknown if both techniques combined generate a stronger effect. This work examines whether the use of hypnotic suggestions can strengthen the emotional regulation response in meditators. A pre-experiment was carried out with a sample of 12 meditators from the city of Valdivia. A hypnotic suggestion, a meditation exercise and a computerized emotional regulation task were applied to the participants in which images with different affective valence were presented. As measures that reflect the response of emotional regulation, the variability of the rate and the variability of the heart-pupillary diameter were recorded. The participants were divided into two groups of equal numbers, hours of meditation and level of hypnotizability. To evaluate the effect of hypnosis, a post-hypnotic suggestion of emotional regulation was applied to one group (group A; N: 5) and to the other a neutral post-hypnotic suggestion (group B; N: 5). The "Self-assessment dummy" and a hypnotic experience scale were applied to evaluate the subjective experience. Group A reported a greater number of pleasant images and greater pupillary dilation in the neutral and pleasant images. The above suggests that emotional regulation suggestions, when used before a meditation exercise, produce a subjective experience of pleasant evaluation of the images, accompanied by a greater activity of the parasympathetic system. These results would support a possible facilitating role of subjective experiences in physiological processes and an enhancing effect of hypnosis on the emotional regulation of meditators.

An Enactive Cognition approach on School Spaces for teaching Visual Arts

Macarena Riaseco

Universidad Metropolitana Ciencias de la Educación (UMCE)

The main objective of this study is to identify characteristics of embodied practices in relation to a diversity of spaces in schools for teaching and learning visual arts. Using the enactive approach to embodied cognition as main framework, it analyses actions where students interrelate mind and body, in normative or alternative spaces, which dynamize teaching and learning strategies of the arts activated by their teachers. A qualitative methodology and NVIVO software are used to inductively analyse the data collected from 21 professionals regarding the perception of the body in school spaces while teaching visual arts in various establishments in Santiago de Chile, between 2018 and 2019. It is concluded that the spaces allocated to teaching visual arts in schools, activate or inhibit the embodied learning of students, which is the product of cultural, aesthetic and functional factors. It concludes proposing that it is important to activate a resignification and the embodied appropriation of spaces, either by modifying them or by inhabiting alternative learning spaces, beyond the symbolic borders of the curriculum and physical confines of schools.

Phenomenology and corporality of the emotional experience of teachers in the classroom

Octavio Poblete Christie
Universidad de Playa Ancha

Although the study of the emotions of teachers has been carried out in a systematic way since the 1990s, these have only been described on the emotinal words such as frustration, joy and others, which have been questioned. This study has been carried out within the framework of describing the phenomenological and corporeal elements, in addition to other aspects, of the emotional experience of chilean teachers in a classroom. Four teachers from two different educational institutions participated in the study. The research was carried out through the selection of twenty emotional episodes and assigning five emotional episodes for each teacher. In order to overcome objections to the exclusive use of self-reporting in this area, the researcher directly observed the classes, which allowed him to participate in the selection of emotional episodes ("approximation in a third person") alongside the teachers ("approximation" in first person"). To avoid forgetting the experience, the teachers delivered a brief report of the corresponding episode and the phenomenological aspects of the emotions experienced (sensations, body location, intensity and duration perceived) immediately after each class had ended. Subsequently, interviews were conducted for each episode. This allowed the teachers to describe their experiences in depth. The teachers supported their descriptions of their emotions by placing marks on a printed human silhouette. The analysis of the material constructed verbally and graphically allows the researcher to recognize new manifestations of the felt experience (dimensions), which were tentatively named as location, connection, direction, bidirection, three-dimensional, concentricity, centrifugation and sequence. These contributed to the comparison of each experience in the level of detail of the descriptions made. This methodology could enrich the study of emotions of teachers, integrating the medullary aspect that as such is recognized in the broad scope of psychological sciences and psychotherapy: its phenomenology.

Studying experience with axiomatic mathematics

Camilo Miguel Signorelli
Quanlong Wang & Bob Coecke University of Oxford and UNICOG-NeuroSpin

We cast aspects of conscious experience in axiomatic mathematical terms, using the graphical calculus of general process theories. This calculus exploits the ontological neutrality of process theories (a.k.a-symmetric monoidal categories and Frobenius algebras therein). A toy example using the axiomatic calculus is given to show the power of this approach, recovering other aspects of conscious experience, such as external and internal subjective distinction, unreadability or private subjective experience, and phenomenal unity, one of the main issues for scientific studies of consciousness. In fact, these features naturally arise from the compositional features of the axiomatic calculus. These results are in line with the project of mathematizing phenomenal experience, started by Husserl and later pursued by Varela and others.

The feeling of action: learning as a radically affective phenomenon.

Sergio Toro Aévelo^[1,2] & Alberto Moreno Doña^[3]

[1] Universidad de Santiago de Chile [2] Pontificia Universidad Católica de Chile [3] Universidad de Valparaíso

The present work approaches, from an enactive and phenomenological perspective, the sensitive condition of human action and its possibilities in the context of school motricity. A disciplinary way of understanding and acting is proposed from a multidimensional and systemic comprehension of learning based on the affects displayed in educational action.

From phenomenology -specially from neurophenomenology and its enactive perspective-, as the great theoretical umbrella in which where we are, the situated and embodied dimension of human existence is revealed as the backbone of all educational practice in general, and of the learning in particular (Varela, 2016; Colombetti, 2017; Di Paolo, Cuffari and De Jaegher, 2018). In this sense, action is understood as the specific unfolding of a living being in its context. And there, language acquires its own domain and becomes a field of transformation. Maturana (2018) would say that the human emerges when we talk about it. And it is in that language where we produce certain distinctions and emphases. The results of this proposal are oriented to focus on the type of actions and relationships that are built in educational dynamics, as dynamics of knowledge situated and enacted from the feelings of those who participate in them.

First-person perceptual experience at the reception of Acusmántika by Martin Bakero: An enactive and micro-phenomenological approach

Victoria Silva-Mack

Center for Social and Cognitive Neuroscience (CSCN) Universidad Adolfo Ibáñez, Chile.

INTRODUCTION: Sound poetry is a type of literary experimentation that works with the concrete and phonic aspect of language as a focus of autonomous interest. It takes place in a live performance. The poem is read from the entire living body that is presented, being updated in its reception and experiential significance. According to the enactive approach, perception is a process in which the world becomes available to the receptor through interaction with it in a pattern of sensory-motor dependence. Currently, there are no investigations that study the perceptual experience of sound poetry receptors. **OBJECTIVE:** The main objective of this research is to study the subjective perceptual experience of sound poetry reception. **METHODOLOGY:** Qualitative, descriptive, exploratory study and attached to the transcendental phenomenological school. It featured a sample of 3 participants, young and healthy adults, who participated in the Acusmántika (2019) performance by Chilean-French poet Martín Bakero. Data were collected through a micro-phenomenological interview, free drawing, and body mapping, and analyzed according to the micro-phenomenological methodology. **RESULTS:** The experience is characterized by an abandonment of the cognitive effort to understand the performance and an attention focus directed towards the bodily sensations that are characterized by being mostly haptic. **CONCLUSION:** Acusmántika's aesthetic reception involves a know-how related to embodied and situated actions, where the world becomes available to the receptor through a pattern of sensory-motor interaction. Therefore, the work is updated through a process of performative interrelation. **DISCUSSION:** Our finding should be confirmed in future research incorporating the study of physiological markers, guiding new guidelines in the investigation of the reading process and aesthetic reception.

The effects of the social emotions related to extreme sports in the physiological activity and the postural control in healthy young people

Mayte Vergara[1], Jorge Calderón[1], Valentina Carrera[1], Victoria Silva-Mack[1], Álvaro Rivera-Rei[1], Gonzalo Forno[2,3,4], Ana Isabel Useros-Olmo[5,6], Alejandro Troncoso[7], Andrea Slachevsky[2,3,4,8] & David Martínez-Pernía[1,2,3]

[1]Center for Social and Cognitive Neuroscience (CSCN) Universidad Adolfo Ibáñez, Chile. [2] Geroscience Center for Brain Health and Metabolism (GERO) University of Chile [3] Memory and Neuropsychiatric Clinic (CMYN), Hospital del Salvador and University of Chile. [4] Neuropsychology and Clinical Neuroscience Laboratory (LANNEC), Physiopathology Department - ICBM, Neuroscience and East Neuroscience Departments, Faculty of Medicine, University of Chile [5] Motion in Brains Research Group, Universidad Autónoma de Madrid, Spain. [6] Hospital Beata María Ana, Unidad de daño Cerebral, Madrid. [7] School of Physical Therapy, Faculty of Medicine Clínica Alemana, Universidad del Desarrollo, Santiago, Chile. [8] Service of Neurology, Department of Medicine, Clínica Alemana-Universidad del Desarrollo, Santiago, Chile.

INTRODUCTION: The enactive approach to cognition considers that perception emerges as the result of a sensory-motor coupling between the body and its environment. The enactive theoretical accounts of the study of emotions understand this structural coupling intimately related to physiological and experiential attributes, like motor control and lived experience. In this sense, recent studies demonstrate that emotions are embodied, in a close relationship to the motor activity, showing that the visceromotor systems constitute a necessary biological substrate for emotion and cognition. **OBJECTIVE:** The main aim of this work is to investigate the effects that the social emotions related to extreme sports (neutral, pleasant, unpleasant) produce in the physiological activity and the postural control of healthy young people. **METHODOLOGY:** 46 healthy young people were shown emotional videos of persons practicing extreme sports (neutral, pleasant, unpleasant). Videos were previously validated by their emotional properties (120 subjects) following the Self-Assessment Manikin (valence, intensity, control). Participants stood up at a force platform while videos (60 seconds) were presented at a TV screen (40 inches) at face height and 1 meter to the front. Spatial and temporal data on postural control was collected, and electrophysiological activity of the heart and electrodermal activity was also collected. **RESULTS:** Pleasant and unpleasant emotional videos have significant changes concerning the neutral condition in terms of greater area, higher mean velocity, and greater mean frequency power on the anterior-posterior axis. The results obtained for the electrodermal response was that the pleasant and unpleasant conditions produced a significant increase in the phasic component concerning the neutral condition. **CONCLUSIONS:** This study shows similar behavioral and physiological responses produced by pleasant and unpleasant social emotions. Further studies based on the enactive approach could incorporate the investigation of the phenomenological attributes associated with the experience with the aim of disambiguating these results.

An Embodied Approach to the Study of Experience

October 5-9th, 2020

Chilean time zone	Monday 5th	Tuesday 6th	Wednesday 7th	Thursday 8th	Friday 9th
	Panel 1	Posters & Workshops	Panel 2	Posters & Workshops	Panel 3
11h00 - 11h30	Camila Valenzuela	Poster Session	Workshop exchange	Poster Session	Workshop exchange
11h30 - 12h15	Natalie Depraz	Thomas Fuchs	Sabine Koch	Christine Caldwell	Jorge Mpodozis
12h015- 12h30	Break	Carmen Cordero	Break	Felipe Cussen	Break
12h30 - 13h15	Claire Petitmengin	Sabine Koch	Christine Caldwell	Victoria Jolly and Sebastian de Larraechea	Sebastian Vörös
13h15- 14h00	Michel Bitbol	Arawana Hayashi and Laura Pastorini	Thomas Fuchs	Danilo Rodríguez	Discussion
14h00 - 14h30					Closing

NOTE

The workshops will be held simultaneously, with previous registration. There will be a maximum number of participants per workshop