

CORTONA 2008

August 30 – September 6

a residential week in Tuscany for the discovery of values, which are neglected in the natural sciences' academic education: arts, emotions and psyche, religiosity and body work, and to foster transdisciplinary thinking



belief

versus

KNOWLEDGE

NATURWISSENSCHAFT UND DIE GANZHEIT DES LEBENS - SCIENCE AND THE WHOLENESS OF LIFE

for ETH and ZHdK students:
3 credits, conference fee & group travel free

www.cortona.ethz.ch

Z

hdk

Zürcher Hochschule der Künste
Zurich University of the Arts

ETH

Eidgenössische Technische Hochschule Zürich
Swiss Federal Institute of Technology Zurich



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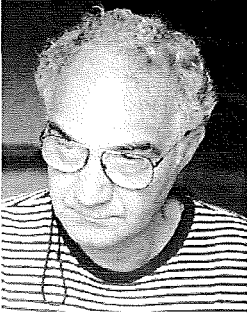
Venue

Hotel Oasi
Via Contesse 1
I-52044 Cortona
☎ +39 (0575) 630 354
info@hoteloasi.org
www.hoteloasi.org

organization

cortona o8 - Knowledge vs Belief

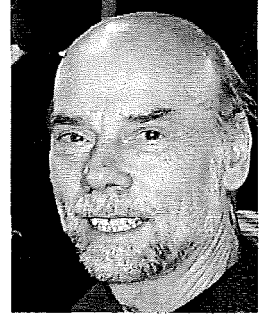
Welcome to Cortona 2008!



Pier Luigi Luisi



Marlen Karlen



Reinhard Nesper

Knowledge, Trust and Belief

Belief and knowledge – what is the difference? Usually we link knowledge with learning, the accumulation of experience corroborated by scientific criteria. Belief does not need that, for example the belief in God does not need scientific experimentation. In this case we are dealing with two different «magisterials» (to use Stephen Jay Gould's terminology) and each moves according to its own rules. The problem arises when the «magisterium of the belief» claims superiority over the other one, for example when the belief in God becomes the belief in the Bible's wording and attacks the scientific knowledge based on that. This would be a clear case of contrast between belief and knowledge.

But things are generally more subtle, particularly if we remain within the magisterium of science. Take the example of gravitation, about which Newton, before writing his famous gravitational laws, doubted that a common sense person could believe that two bodies would attract each other without physical contact with each other. But he had to believe it, because all experiments would simply show its validity. Is gravitation-, and / or the second law of thermodynamics-, a belief, a trust or is it knowledge? Or is there a vicious circle connecting the one with the other via myth and hence trust in myth?

Paul Davies, mathematician and physicist, writes in his bestseller «The Mind of God»: «Human beings have all sorts of beliefs. The way in which they arrive at them varies from reasoned arguments to blind faith. Some beliefs are based on personal experience, others

editorial

on education, and others on indoctrination. Many beliefs are innate: we are born with them as a result of evolutionary factors. Some beliefs we feel we can justify, others we hold because of «gut feelings».» But he also puts on top of that: «The modern world is plagued by a greater diversity of beliefs than ever, many of them eccentric or even dangerous, and rational argument is regarded by a lot of people as pointless sophistry.»¹ A key science where theory is faltering right now is astronomy, when we take into account that virtually 90% of the necessary ingredients of the standard model are missing, being denoted as dark matter and dark energy, respectively. Professor Murray Gell-Mann, Nobel Prize winner of physics and discoverer of «quarks», recently stated in a lecture «On getting Creative Ideas» when talking about Einstein's fundamental achievements: «... Why did everybody believe that there is absolute time? Because everybody was telling it to everybody...»²

Paul Feyerabend, the well-known philosopher of ETH Zürich, claimed that there is no theory and hence no science which would not be based on one or another kind of myth. Myth then supplies the basic assumptions and axioms which every theory needs to be framed in and which fundamental boundary conditions are derived from.

Especially the process of illumination and creation is traced back to a still quite unknown quality of the well-trained subconscious mind. The subtlety of these considerations make clear why the dichotomy, or better the relation, between knowledge and belief is an important one in science and all human enterprise, the arts of course included.

One may ask questions like:

1. How far do we combine knowledge and belief in decision making and insight processes?
 2. Do trust and belief contain at least in part an analytical character which complements rational thinking?
 3. How far do we use trust and belief in natural sciences (without necessarily noticing)?
- Cortona 2008 wants to shed light on questions and answers from different disciplines and philosophies.

We would like to point out that this year, we also welcome the students from Zurich University of Arts, who join our interdisciplinary conference officially for the first time.

Pier Luigi Luisi

Reinhard Nesper

¹ P. Davies, «The Mind of God», Simon&Schuster Paperbacks New York 1992

editorial

schedule of the day

07.00 – 08.15
parallel early morning
activities

08.15 – 09.15 **breakfast**

09.15 – 10.30
first lecture (45 min. +
discussion)

10.30 – 11.15 **coffee break**

11.15 – 12.30 second lecture
(45 min. + discussion)

13.00 – 14.30 **lunch**
15.00 – 19.30 parallel
ateliers

15.30 – 17.00 parallel
creativity workshops

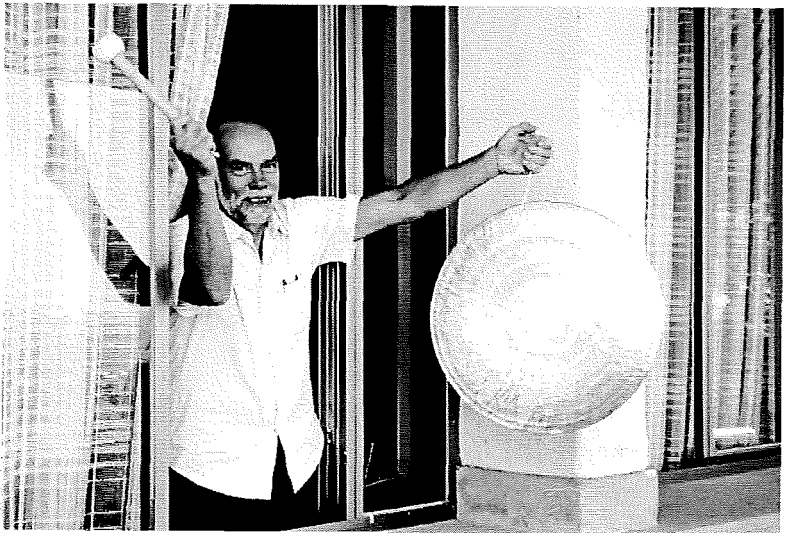
17.00 – 17.30 **tea break**

17.30 – 19.00 parallel
self-awareness workshops

19.00 – 19.30 **break**

19.30 – 20.30 parallel
theoretical workshops

20.30 – 22.30 **dinner**



schedule

saturday, august 30

- approx. 9.00** Arrival of the group by bus at the Hotel Oasi in Cortona
- 9.15-10.15** **Breakfast**
- 10.30** For newcomers: guided tour through the Hotel Oasi, starting at the bar
- 11.15** **Apéro** in the garden and opening by Reinhard Nesper & Pier Luigi Luisi
- 12.00-13.00** **Introduction of the first series of main lecturers, interviewed by graduate students (A):** Arthur Miller, Helmut Ringsdorf, Rafael Núñez, Br. David Steindl-Rast, Chungliang Al Huang
- 13.00-14.30** **Lunch**
- 15.00-16.15** **Presentation of workshops, part 1 (A):** Hans-Peter Sibler, Irene Reintjens, Barbara Jäckli, Andreas Schneider, Regula Wepfer, Reinhard Nesper, HeidiMaria Stauber, Uta Christ-Milz, Choshin Capocasa, Ingrid Riedel, Shams Anwari, Mariétou Biléoma Mbaye, Helmut Ringsdorf, Eveline Hauser & Tony Majdalani
- 16.15-16.45** **Coffee break**
- 16.45-18.30** **Presentation of workshops, part 2(A):** Colori Theater Fredi Rauner&Richi Diener, Sam Keen, Jürg Altherr, Cornelia Walter-spiel, Kathrin Graf, Kathrin Graf & Monika Matta, Doris Lässer-Stillwater, Iso Camartin, Kurt Reinhard, Nick Woolsey & Adrian Wirth
- Assignment of participants to workshops
- 20.00-21.30** **Dinner**

Legend:

(A) = Sala A: Sala Beato Angelico, big room for lectures, on top of the garden

(B) = Sala B: beside room 206, first floor

(C) = Sala C: beside room 309, second floor

(D) = Sala D: beside room 409, third floor

(Att) = Attico, big room on the fourth floor, (use lift or staircase beside lift)

(Cap1) = Cappella, at the lower end of the stairs in the garden

(Cap2) = Cappella opposite of room 315, second floor

(Gar) = on the lowest part of the garden

The program may be subject of last minute changes...

detailed program

sunday, august 31

- Parallel morning activities:**
- 7.00-8.15 Do you dance?, Irene Reintjens (Att)
7.00-7.30 Tai Ji, Hans-Peter Sibler (Gar)
7.00-7.30 Morgen Singen, Kathrin Graf (Cap1)
7.30-8.15 Morning Meditation, Choshin Capocasa (Cap1)
8.15-9.15 **Breakfast**
9.15-10.30 **First lecture (A):** Pauli and Jung: Knowledge and Belief, Arthur Miller
10.30-11.15 **Coffee break**
11.15-12.30 **Second lecture (A):** Steps across borders, Helmut Ringsdorf
13.00-14.30 **Lunch**
15.00-19.30 **Parallel ateliers (Gar):**
Releasing the secrets of stone, Andreas Schneider
Malatelier – Werkstatt im Garten, Regula Wepfer
- 15.30-17.00 **Parallel creativity workshops:**
Die Organisation der Leere, Jürg Altherr (Cortona Town)
Islamische Kalligraphie, Shams Anwari-Alhosseyini (B)
Drumming, Tony Majdalani (Gar)
Colori Theater, Fredi Rauner & Richi Diener (A)
Video, Kurt Reinhard (C)
The Yoga of Poi, Nick Woolsey & Adrian Wirth (Att)
Writing Workshop, Mariétou Biléoma Mbaye (D)
- 17.00-17.30 **Tea break**
17.30-19.00 **Parallel self-awareness workshops:**
Change the way you move, Uta Christ-Milz (Cap 2)
Sprechwerkstatt, Kathrin Graf & Monika Matta (Cap1)
Drumming, Eveline Hauser (Gar)
Breath and Consciousness, Doris Lässer-Stillwater (D)
Einzelgespräche nach Vereinbarung, HeidiMaria Stauber
Symbole erleben und gestalten, Ingrid Riedel (C)
Ki im Ai Ki Do, Cornelia Walterspiel (A)
- 19.00-19.30 **Coffee break**
19.30-20.30 **Parallel theoretical workshops:**
Blink poster, Reinhard Nesper, (Att)
Reflections on Violence and Black Lace, Sam Keen (Cap1)
Spontaneous workshop (A)
- 20.30-21.30 **Dinner**

detailed program

monday, september 1

- Parallel morning activities:**
- 7.00-8.15 Do you dance?, Irene Reintjens (Att)
7.00-7.30 Tai Ji, Hans-Peter Sibler (Gar)
7.00-7.30 Morgen Singen, Kathrin Graf (Cap1)
7.30-8.15 Morning Meditation, Choshin Capocasa (Cap1)
8.15-9.15 **Breakfast**
9.15-10.30 **First lecture (A):** What then is Mathematics?, Rafael Núñez
10.30-11.15 **Coffee break**
11.15-12.30 **Second lecture (A):** Jenseits von Wissen und Meinung, Br. David Steindl-Rast
- 13.00-14.30 **Lunch – (women’s table)**
- 15.00-19.30 **Parallel ateliers (Gar):**
Releasing the secrets of the stone, **Andreas Schneider**
Malatelier – Werkstatt im Garten, **Regula Wepfer**
- 15.30-17.00 **Parallel creativity workshops:**
Die Organisation der Leere, **Jürg Altherr (Cortona Town)**
Islamische Kalligraphie, **Shams Anwari-Alhosseyini (B)**
Drumming, **Tony Majdalani (Gar)**
Colori Theater, **Fredi Rauner & Richi Diener (A)**
Video, **Kurt Reinhard (C)**
The Yoga of Poi, **Nick Woolsey & Adrian Wirth (Att)**
Writing Workshop, **Mariétou Biléoma Mbaye (D)**
- 17.00-17.30 **Tea break**
- 17.30-19.00 **Parallel self-awareness workshops:**
Change the way you move, **Uta Christ-Milz (Cap 2)**
Sprechwerkstatt, **Kathrin Graf & Monika Matta (Cap1)**
Drumming, **Eveline Hauser (Gar)**
Breath and Consciousness, **Doris Lässer-Stillwater (D)**
Einzelgespräche nach Vereinbarung, **HeidiMaria Stauber**
Symbole erleben und gestalten, **Ingrid Riedel (C)**
Ki im Ai Ki Do, **Cornelia Walterspiel (A)**
- 19.00-19.30 **Coffee break**
- 19.30-20.30 **Parallel theoretical workshops:**
Die italienische Renaissance, **Iso Camartin (Cap1)**
Choosing Wine – Liking Wine, **Helmut Ringsdorf (wine cellar)**
Spontaneous workshop (A)
- 20.30-21.30 **Dinner**

detailed program

tuesday, september 2

Parallel morning activities:

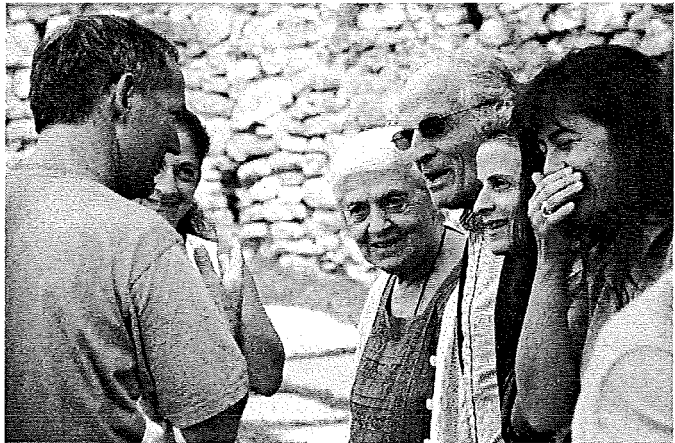
- 7.00-8.15** Do you dance?, Irene Reintjens (Att)
7.00-7.30 Morning Singing, Kathrin Graf (Cap)
7.00-7.30 Tai Ji, Hans-Peter Sibler (Gar)
7.30-8.15 Morning Meditation, Choshin Capocasa (Cap1)
8.15-9.15 Breakfast
9.15-10.30 First lecture (A): Knowledge versus belief in entrepreneurship, Anton Gunzinger
10.30-11.15 Coffee break
11.15-12.30 Second lecture (A): Living Tao: Ancient Wisdom for Modern Living, Chungliang Al Huang
13.00-14.30 Déjeuner sur l'herbe
15.00-19.30 Parallel ateliers (Gar):
Releasing the secrets of stone, Andreas Schneider
Malatelier – Werkstatt im Garten, Regula Wepfer
15.30-17.00 Parallel creativity workshops:
Die Organisation der Leere, Jürg Altherr (Cortona Town)
Islamische Kalligraphie, Shams Anwari-Alhosseyni (B)
Drumming, Tony Majdalani (Gar)
Colori Theater, Fredi Rauner & Richi Diener (A)
Video, Kurt Reinhard (C)
The Yoga of Poi, Nick Woolsey & Adrian Wirth (Att)
Writing Workshop, Mariétou Biléoma Mbaye (D)
17.00-17.30 Tea break
17.30-19.00 Parallel self-awareness workshops:
Change the way you move, Uta Christ-Milz (Cap 2)
Sprechwerkstatt, Kathrin Graf & Monika Matta (Cap1)
Drumming, Eveline Hauser (Gar)
Breath and Consciousness, Doris Lässer-Stillwater (D)
Einzelgespräche nach Vereinbarung, HeidiMaria Stauber
Symbole erleben und gestalten, Ingrid Riedel (C)
Ki im Ai Ki Do, Cornelia Walterspiel (A)
19.00-19.30 Break
19.30-20.30 Parallel theoretical workshops:
Blink poster, Reinhard Nesper, (Att)
Die italienische Renaissance, Iso Camartin (Cap1)
Beyond the Boundries of Knowledge, Anton Gunzinger (A)
20.30-21.30 Dinner

detailed program

wednesday, september 3

Parallel morning activities:

- 7.00-8.15 Dancing, Irene Reintjens (Att)
7.00-7.30 Morning Singing, Kathrin Graf (Cap1)
7.00-7.30 Tai Ji, Hans-Peter Sibler (Gar)
7.30-8.15 Morning Meditation, Choshin Capocasa (Cap1)
8.15-9.15 Breakfast
9.30-10.30 Introduction of the second series of main lecturers, interviewed by graduate students: Bruno Binggeli, Astrid Deuber-Mankowsky, Anton Gunzinger, Sam Keen, Tania Singer, Wolf Singer
10.30-11.15 Coffee break
11.15-12.30 Lecture (A): Our place in the universe, Bruno Binggeli
Free afternoon
13.00-14.30 Dinner at the place of your choice (not included in the price of room and board)
- 21.30 Tai Ji Performance in Piazza della Repubblica in Cortona by Chung-liang Ai Huang with Hans-Peter Sibler and Tony Majdalani



detailed program

thursday, september 4

Parallel morning activities:

- 7.00-8.15 Do you dance?, Irene Reintjens (Att)
7.00-7.30 Morning Singing, Kathrin Graf (Cap1)
7.00-7.30 Tai Ji, Hans-Peter Sibler (Gar)
7.30-8.15 Morning Meditation, Choshin Capocasa (Cap1)
8.15-9.15 Breakfast
9.15-10.30 **First lecture (A):** Distributed Processing and Temporal Codes in Neuronal Networks, Wolf Singer
10.30-11.15 **Coffee break**
11.15-12.30 **Second lecture (A):** Bingo! Der geistige Automat in Lars von Triers Dogville, Astrid Deuber-Mankowsky
13.00-14.30 **Lunch**
15.00-19.30 **Parallel ateliers (Gar):**
Releasing the secrets of stone, Andreas Schneider
Malatelier – Werkstatt im Garten, Regula Wepfer
15.30-17.00 **Parallel creativity workshops:**
Die Organisation der Leere, Jürg Altherr (Cortona Town)
Islamische Kalligraphie, Shams Anwari-Alhosseyni (B)
Drumming, Tony Majdalani (Gar)
Colori Theater, Fredi Rauner & Richi Diener (A)
Video, Kurt Reinhard (C)
The Yoga of Poi, Nick Woolsey & Adrian Wirth (Att)
Writing Workshop, Mariétou Biléoma Mbaye (D)
17.00-17.30 **Tea break**
17.30-19.00 **Parallel self-awareness workshops:**
Change the way you move, Uta Christ-Milz (Cap 2)
Sprechwerkstatt, Kathrin Graf & Monika Matta (Cap1)
Drumming, Eveline Hauser (Gar)
Breath and Consciousness, Doris Lässer-Stillwater (D)
Einzelgespräche nach Vereinbarung, HeidiMaria Stauber
Symbole erleben und gestalten, Ingrid Riedel (C)
Ki im Ai Ki Do, Cornelia Walterspiel (A)
19.00-19.30 **Break**
19.30-20.30 **Parallel theoretical workshops:**
Die italienische Renaissance, Iso Camartin (Cap1)
Reflections on Violence and Black Lace, Sam Keen (A)
Spontaneous workshop, (C)
20.30-21.30 **Dinner**
21.30- **Participants evening (Cap1)**

detailed program

friday, september 5

- Parallel morning activities:**
- 7.00-8.15 Do you dance?, Irene Reintjens (Att)
7.00-7.30 Morning Singing, Kathrin Graf (Cap1)
7.00-7.30 Tai Ji, Hans-Peter Sibler (Gar)
7.30-8.15 Morning Meditation, Choshin Capocasa (Cap1)
8.15-9.15 Breakfast
- 9.15-10.30 **First lecture (A):** Fragments of a Future Religion, Sam Keen
10.30-11.15 **Coffee break**
11.15-12.30 **Second lecture (A):** Empathy from the Lens of Social Neuroscience, Tania Singer
- 13.00-14.30 **Lunch**
- 15.00-19.30 **Parallel ateliers (Gar):**
Releasing the secrets of stone, Andreas Schneider
Malatelier – Werkstatt im Garten, Regula Wepfer
- 15.30-17.00 **Parallel creativity workshops:**
Die Organisation der Leere, Jürg Altherr (Cortona Town)
Islamische Kalligraphie, Shams Anwari-Alhosseyini (B)
Drumming, Tony Majdalani (Gar)
Colori Theater, Fredi Rauner & Richi Diener (A)
Video, Kurt Reinhard (C)
The Yoga of Poi, Nick Woolsey & Adrian Wirth (Att)
Writing Workshop, Mariétou Biléoma Mbaye (D)
- 17.00-17.30 **Tea break**
- 17.30-19.00 **Parallel self-awareness workshops:**
Change the way you move, Uta Christ-Milz (Cap 2)
Sprechwerkstatt, Kathrin Graf & Monika Matta (Cap1)
Drumming, Eveline Hauser (Gar)
Breath and Consciousness, Doris Lässer-Stillwater (D)
Einzelgespräche nach Vereinbarung, HeidiMaria Stauber
Symbole erleben und gestalten, Ingrid Riedel (C)
Ki im Ai Ki Do, Cornelia Walterspiel (A)
- 19.00-19.30 **Break**
- 19.30-20.30 **Parallel theoretical workshops:**
Spontaneous workshop, (A)
- 20.30-21.30 **Dinner**
21.30 - Presentation of the works of the week and Party

detailed program

saturday, september 6

Parallel morning activities:

- 7.00-7.30 Taj Ji, Hans-Peter Sibler (Gar)
- 7.30-8.15 Morning Meditation, Choshin Capocasa (Cap1)
- 8.15-9.15 Breakfast

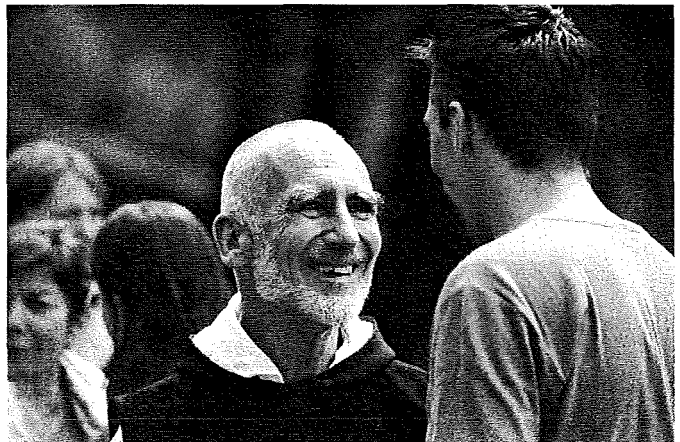
9.00 Rooms must be free and keys returned to the reception desk

- 9.30-10.45 **Lecture (A): East and West A Dialogue:** between Chungliang Al Huang and Br. David Steindl-Rast and The Devil's Advocate – Sam Keen
- 10.45-11.30 **Coffee break**
- 11.30-12.30 closing remarks by Reinhard Nesper and Pier Luigi Luisi
- 13.00-14.30 **Lunch**
- 14.30-15.30 Clear up the garden all together with atelier-leaders

For participants who are returning to Zurich with the group:

15.00 or 19.15 Departure to Florence Campo di Marte
22.00 Departure night train EN 314 in Firenze
Campo di Marte

08.42 Arrival in Zurich main station, september 7



detailed program

Speakers 2008

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Speakers and workshop-leaders 2008

Stadt / Landschaft räumlich lesen

Ein Spaziergang durch Cortona

Die Leere ist hier, sie umfängt uns, von hier bis ins Unendliche, und wir prägen uns darin ein. Wir tragen diese Einprägung mit uns – als uns – mit:
durch Strassenräume, Gassen, über Plätze, im Licht und im Schatten.

Wie prägen sich Bauten, Bäume, Mauern und Tore in die Leere – wie ist die Leere «organisiert»?



Jürg Altherr

Bildhauer und Landschaftsarchitekt BSLA. 1944 geboren.

Lehr Tätigkeiten an der Fachhochschule Rapperswil (1976 - 1983 und 1989).

ETHZ Plastisches Gestalten (1979 - 1981).

Werke in privatem und öffentlichem Besitz.

Arbeitsschwerpunkt: Kunst und öffentlicher Raum.

www.plastiker.ch/altherr



Jürg Altherr

Living Tao: Ancient Wisdom for Modern Living

Chungliang Ai Huang invites us to join him to examine and explore the synthesis of East / West wisdom traditions. Using Tai Ji philosophy and practice, with powerful metaphors of nature as guidance, to find wisdom and harmonious unity in our daily living. By blending well-tested practice based on Zen Buddhist insights, Taoist eco-philosophy, Neo-Confucian pragmatism and Western creative positivism, he will show us ways to sustain optimal personal health and wellbeing, enhance human relationships, balance work and the enjoyment of living. We will learn through insightful dialogues and enlivening disciplines of Tai Ji practice that include creative variations from traditional forms. Music, poetry, humor, free movement, meditative rituals, Chi Gong healing and Kundalini emotional/energy release work will all be integrated into coherent daily and lifelong practice.



Chungliang Ai Huang

Philosopher, performing artist and Tao master, founder-president of the Living Tao Foundation and the intern. Lan Ting Institute in the sacred mountains in China, and on the Oregon Coast, USA. Speaker in the field of human potentiality, on cultural diversity and creative dynamism in global business. Research scholar of the Academia Sinica, fellow of the World Academy of Art and Science, and an assembly member for the Council for A Parliament of the World Religions. Received the New Speaker Award from Young Presidents' Organization, the New Dimension Broadcaster Award, and the Gold Medal from the Ministry of Education of the Rep. of China. Author of bestsellers, as «Embrace Tiger, Return To Mountain», «Essential Tai Ji», «Quantum Soup»; and more: www.livingtao.org

Chungliang Ai Huang

Schön-Schrift

Islamische Kalligraphie – Schönschrift – ist ein Ausdruck göttlicher Schönheit. Sie ist der Höhepunkt der bildenden Kunst.

Im Laufe der Zeit entwickelte sie sich zu einer Universal-kunst, der alle anderen Künste untergeordnet sind. Sie unterliegt einer theoretischen Grundlage, die aus der vedischen Mathematik, der Philosophie und der Kosmologie stammt. Kalligraphie ist somit auch und vor allem eine strenge Wissenschaft, die schliesslich als «die Hälfte der Weisheit» angesehen wird.

Das Geheimnis der Buchstaben bleibt trotzdem nicht ent-rätselt: «Sind nicht die Menschen selbst geheimnisvolle Buchstaben, die im Himmel auf ihre Erscheinung in dieser Welt warten, um gewissermassen an dem gewaltigen Buch des Universums mitzuarbeiten?»

(Ibn Al Arabi, Mystiker, 12. Jhd. Spanien)

In diesem Seminar werden wir Wissenswertes über Ge-schichte, Typologie, Schreibmethode und -technik des alten und neuen kalligraphischen Duktus erfahren. Mit Spezial-feder und Tinte werden wir die schönen, geschwungenen Schriftzeichen üben und zur inneren Konzentration und Sammlung gelangen. Eine Diavorführung beschliesst das Seminar.

هزار گونه ادب جان ز عشق آموزد
که آن ادب نشووان ما فزین با شکست ما

«Tausend Wissen lernt der Geist durch die Liebe, dieses Wissen aber kann man in keiner Schule finden.»

(Dschallaludin Rumi, 13 Jhd)



Shams Anwari-Alhosseyni

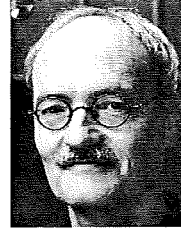
Wurde 1937 in Teheran geboren; 1956 Meisterprüfung als erster Kalligraph an der Akademie der Schönen Künste Teheran mit Berechtigung zur Lehrtätigkeit, und zweijährige Lehrtätigkeit für Mathematik in Teheran; 1958 Studien in Medizin, Orientalistik, Ethnologie und Musik-wissenschaft, Universität Köln; 1985 Promotion Orientalistik, Ethnologie, Medizin; 1974 bis heute Dozent für persische Sprache und Literatur und isla-mische Kalligraphie, Universität Köln; 1997 ordentliches Mitglied der Europäischen Akademie der Wissenschaft und Künste; zahl-reiche Ausstellungen.

Shams Anwari-Alhosseyni

Our place in the universe – what do we know, what can we believe?

The transition «from the closed world to the infinite universe» (title of a famous book by Alexandre Koiré) during the 16th and 17th centuries certainly marks the basic shift of paradigm in the Western conception of the world. Underlying this transition is the unfolding of rational thinking and its final dominance over mythical imagination. As we all know, this enlightenment has also a dark side for human life: the destruction of the «cosmos» is accompanied by a loss of meaning and orientation.

Is there a way to recover our «cosmic connection» without betraying scientific knowledge in a regressive manner? Modern physics and astronomy are, in fact, giving us a lot of freedom (and inspiration!) to find a world view that involves us as spiritual beings. While the spiritual consequences of quantum mechanics are widely acknowledged, this is apparently much less the case for relativity theory and big bang cosmology. We still tend to extrapolate the space of our immediate environment to the space of the whole universe and believe in its infinity. However, owing to the finiteness of the velocity of light, space and time are coupled. We principally lack access to distant space simultaneous to «now». From this point of view (and this is no more than a point of view!), the realm of galaxies is a «virtual reality» – not unlike the crystal spheres in the medieval conception of the world...



Bruno Binggeli

Born 1953 in Frick (Switzerland), studied physics and astronomy at the University of Basel, where he is now Titularprofessor for astronomy. Extended stays at Carnegie Observatories in Pasadena, USA, and Las Campanas Observatory in Chile. Research on clusters of galaxies, dwarf galaxies and binary stars. 1988-1990 Visiting fellow of the Osservatorio Astrofisico di Arcetri, Florence, where he had the opportunity to indulge in Dante studies. Author of the book «Primum Mobile: Dantes Jenseitsreise und die moderne Kosmologie» (2006) which attempts to reconcile modern science with Western spiritual traditions, i.e. to harmonize knowledge and belief.

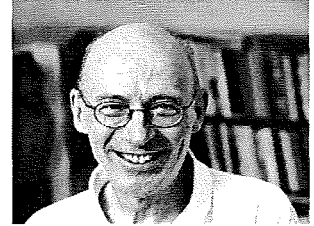
Bruno Binggeli

Die italienische Renaissance

Die italienische Renaissance ist die Epoche einer alles umwälzenden Neuzeit: Philosophie, Naturwissenschaften und Künste erfahren eine bisher unbekannte Freiheit der Selbstbestimmung. Das Individuum entdeckt sich selbst. Die Künstler lösen sich von religiösen und höfischen Konventionen. Ein Aufbruch, der bis zur Aufklärungszeit zwar viele Rückfälle erlebt, dennoch unumkehrbar ist. Bis heute sind unser Denken, unser Verständnis der Kunst, unser wissenschaftliches Streben geprägt von Grundsätzen, die in Italien zur Zeit der Renaissance zum ersten Mal erprobt und getestet wurden.

Gerade die Toscana spielte in der Entwicklung dieses neuen freiheitlichen Denkens eine entscheidende Rolle. An den drei Abenden sollen einige Leuchtpunkte der italienischen Renaissance besprochen werden, wobei Leistungen von Philosophen, Architekten, Malern und Bildhauern, aber ebenso von Philologen und Literaten, von Physikern und Astronomen, von Politikern und Alchemisten Beachtung finden sollen. Eine Spurensuche also nach Vordenkern jener Revolution, die die Wissenschaft aus der Vormundschaft der Kirche und der Höfe in die Selbstverantwortung der Forscher und der Künstler geführt hat.

In deutscher Sprache



Iso Camartin

Geboren 1944 in Chur, von 1985-1997 ordentlicher Professor für rätoromanische Literatur und Kultur an der ETH und an der Universität Zürich, heute freier Autor und Publizist. Verantwortlich für die «Opernwerkstatt» am Opernhaus Zürich. Zahlreiche Bücher, zuletzt: «Die Geschichten des Herrn Casparis» (2008) Präsident der Stiftung Nietzsche-Haus Sils Maria.

Iso Camartin, born 1944 in Chur, 1985-1997 Professor for Romansh Literature and Culture at the Swiss Federal Institute of Technology and at the University of Zürich. He wrote numerous books, his last publication: «Die Geschichten des Herrn Casparis» (2008) He is responsible for the «Opernwerkstatt» at the Opera House Zurich and President of the Foundation Nietzsche-Haus Sils Maria.

Iso Camartin

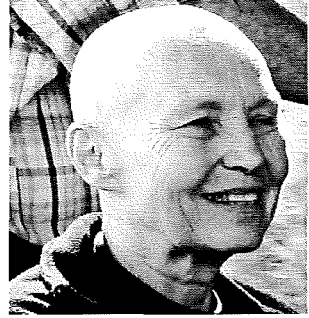
Morning Meditation: Why don't You Take a Breath

Sitting in silence, upright, being fully aware of our breath, this is the practice of Zazen, sitting meditation. «It is just this – there is nothing extra, just this total dynamic working» as my first teacher, Katagiri roshi, used to emphasize.

As we continue to practice in this way, we may notice subtle changes. Zazen itself becomes our teacher. It functions as a hone, sharpening our awareness, our perception of what is going on at just this moment, with no need to change anything. Eventually, the practice of sitting in silence becomes our true home, a place we can return to.

We will practice together every morning, before breakfast
20 min. Zazen, Sitting meditation
10 min. Walking meditation
20 min. Zazen, Sitting meditation

Everyone is welcome!



Choshin Capocasa

Leading Jishuan Zendo, a small Mediation Center in Lachen, Walzenhausen AR. Meditation courses for communities, adolescents, and children.

Waldheim Foundation, Walzenhausen: Care for severely multiply handicapped people.

Pestalozzi Childrens Village, Trogen: Teaching adolescents of various cultures. University of Malawi, Africa: Lecturer in communication for managers and engineers.

PhD University of Minnesota, Second Languages and Cultures, Education.

Choshin Capocasa

Change the way you move – feel the difference

Die Feldenkrais-Methode

The Feldenkrais Method was founded by Moshe Feldenkrais, D.Sc.. He utilized his backgrounds in physics, mechanical engineering and Judo to develop a system with an unusual melding of bio-mechanics, motor development and martial arts. How we learn and form habits is of central importance in the practice of the Feldenkrais Method. Our posture and the way we move were learned, even if that learning was mostly not conscious. In this workshop we will focus on the felt sense, proprioception and self-organization. There is no content of what is correct but it contains processes that allow you to feel and experience what is correct for you. Your guide in self-improvement is your own comfort, ease and enjoyment.



Uta Christ-Milz

holds MAs in science of education, psychology, political sciences and American studies from the Universities of Heidelberg and FU Berlin. She teaches the Feldenkrais Method, somatic education, mindfulness based stress reduction and Esalen-Bodywork. She is married and has three children.

Uta Christ-Milz

«Die ganze Welt ist Bühne!» (Shakespeare)

Improvisations-Werkstatt

Die Rollen, die uns der Alltag vorschreibt, sind uns bekannt. Oft haben wir Lust, etwas Neues auszuprobieren und nach Herzenslust zu improvisieren. Theaterimprovisation eignet sich hervorragend, ein ganz anderes Repertoire an Stimmungen, Gefühlen und Ausdrucksformen «vom Leben auf die Bühne und wieder zurück» zu bringen.

In der Improvisation arbeiten wir mit Körper, Bewegung und Sprache. Wir lassen uns vom Thema: KNOWLEDGE VS BELIEF, sowie von der Ambiente in Cortona inspirieren. So entstehen verspielte Szenen. Am Schluss der Woche geben wir einen Einblick in unser gemeinsames Schaffen.



Fredi Rauner v.l.n.r.
1962. Theaterschaffender seit 1984. Mitglied und Mitbegründer des Theater COLORI, St. Gallen. Weiterbildung am Institut für IndividualSystemik in München. Seit 2003 eigene Praxis. Vater und Miterzieher von zwei Kindern. Lebt in Wolfhalden AR.

Richi Diener
1952. Sozialarbeiter, Erwachsenenbildner. Theaterschaffender seit 1980. Mitglied und Mitbegründer des Theater COLORI, St. Gallen. Trainer für politisches Strassentheater. Vater und Miterzieher von zwei Kindern. Lebt in Chur.

COLORI

THEATER - ST.GALLEN

Richi Diener & Fredi Rauner

Bingo!

Der geistige Automat in Lars von Triers «Dogville»

«Bingo!» sagt Tom Edison (Paul Bettany) in Lars von Triers Film «Dogville», bevor er von Grace (Nicole Kidman) nach ihrem Martyrium in der kleinen Stadt Dogville erschossen wird. Toms «Bingo» bezieht sich auf die «klare Illustration», die Grace, so Tom, mit der Verwandlung der kleinen Stadt in ein Inferno und der Vernichtung aller ihrer Bewohner gegeben hat. Ob er diese «klare Illustration» als Inspiration für sein Schreiben benutzen darf, fragt er noch, bevor Grace schießt. Für Grace ist die Vernichtung der Stadt und ihrer Bewohner keine Illustration, sondern eine Notwendigkeit, um ihren Glauben an die Welt wieder herstellen zu können.

Den Glauben an die Welt wiederherzustellen ist nach Gilles Deleuze die notwendige Aufgabe des modernen Kinos. Das wesentliche Merkmal der modernen Zeit bestehe, so Deleuze darin, dass das Band zwischen dem Menschen und der Welt zerrissen sei. Von daher sei es notwendig, dass das Kino nicht die Welt, sondern den Glauben an diese Welt filme, wenn es, wie er in Klammern hinzufügt, kein schlechtes Kino sei. Für Deleuze ist die Herstellung des Glaubens an die Welt verbunden mit der Evozierung eines Denkens des Undenkbaren. Mit dem Kino zu denken heißt, den geistigen Automaten zu denken, den die automatische Bewegung des Kinos in uns entstehen lässt. In meinem Vortrag werde ich – mit Deleuze – der Frage nachgehen, wie der geistige Automat in «Dogville» beschaffen ist. Bezieht sich die mathematische Strenge des Kinos von Lars von Trier auf das Bild oder auf das Denken im Bild? Wird die Frage: Zufall oder Gnade theoretisch oder problematisch deduziert? Gelingt es Lars von Trier in «Dogville» – mit Deleuze gefragt – den Glauben an diese Welt zu filmen?



Astrid Deuber-Mankowsky

Professor of Media Studies at the Ruhr-University Bochum. Has published on topics in feminist theory, representation and medi-ality, media theory and philosophy as well as religion and modernism. Her book: «Der frühe Walter Benjamin und Hermann Cohen. Jüdische Werte, Kritische Philosophie, vergängliche Erfahrung» was awarded the Humboldt University prize for best dissertation. English translations: «Lara Croft: Cyber Heroine», «The Unbridgeable Distance of the Self: Sarah Kofman's Revision of Philosophy» «Hanging over the Abyss: On the Relation between Knowledge and Experience in Hermann Cohen and Walter Benjamin». Recently: Praktiken der Illusion. Kant, Nietzsche, Cohen, Benjamin bis Donna J. Haraway. She is co-founder and editor of Die Philosophin, a journal devoted to feminist theory and philosophy.

Astrid Deuber-Mankowsky

Morgensingen

Wir stimmen uns ein auf den Tag,
wecken den Körper, unser Instrument,
kommen lauschend in Resonanz,
weben Melodien zu harmonischen Klangteppichen
in Kanons und Liedern:
gemeinsam Singen setzt Glückshormone frei!
Wir singen ohne Noten –
wer gerne singt, ist herzlich willkommen!



Kathrin Graf

Nach 30 Jahren im Dienste der klassischen Musik als Konzertsängerin und Dozentin für werdende Berufs-SängerInnen führt mich mein Stimmabenteuer vermehrt auch zu Kursen, wo Menschen die Freude am Singen wieder entdecken oder/und das Heilsame der Stimme in sich erfahren können.

Knowledge vs Belief in Entrepreneurship

When I started Supercomputing Systems AG (SCS) 15 years ago, I basically believed that people «function» more or less like processors do. The result was, that my company almost went bankrupt. Today I am convinced that people are the highest value asset within a company. If people are given trust and responsibility, they find their work exciting, they enjoy it, and as a result of that the company makes good profit. In this talk we will explore together different leadership models. We will reflect on how employees can be empowered to bring their talents and ideas to fruition, how they can live their dreams at work, and how this relates to the flourishing of the company as a whole as well as the profit.

Theoretical Workshop:
Beyond the Boundaries of Knowledge
An den Grenzen des Wissens

To acquire new knowledge we must abandon familiar territory. Whereas many means of orientation (such as maps or road signs) are present in well-known areas, they are no longer available in the unknown. In this process many questions arise: why do we want to leave the comfort zone of the well-known in the first place? What do we search for in the unfamiliar? How do we find our way in the unknown? And how do we communicate to the community newly acquired knowledge and take the community with us into the new fields? These questions will be discussed by means of concrete and generally comprehensible examples from the field of computer-system architecture and engineering.

Um neues Wissen zu erarbeiten, müssen wir Bekanntes verlassen. Während im Bekannten viele Orientierungshilfen (ähnlich wie «Karten» oder «Ortsschilder») verfügbar sind, gibt es diese Orientierungshilfen im Neuen nicht mehr. Dabei stellen sich viele Fragen: Weshalb wollen wir überhaupt die Komfortzone des Bekannten verlassen? Was suchen wir im Neuen? Wie orientieren wir uns im Neuen? Und wie kommunizieren wir die neuen Erkenntnisse der Gemeinschaft und nehmen sie mit in das Neue? Anhand konkreter allgemein verständlicher Beispiele aus dem Gebiet der Computersystemarchitektur und der Ingenieurwissenschaft sollen diese Fragen diskutiert werden.



Prof. Dr. Anton Gunzinger

hat mit seinem revolutionären Supercomputer die IT-Welt der goer-Jahre international in Aufregung versetzt. Er wurde mit verschiedensten Auszeichnungen geehrt und vom Times Magazin zu den kommenden 100 Top-Leadern des 21. Jahrhunderts erkoren. Heute lehrt Anton Gunzinger an der ETH Zürich und entwickelt mit seiner Firma Supercomputing Systems AG kundenspezifische Produkte in den Bereichen Hochleistungsrechner, intelligente Sensoren und Datenbanken. Anton Gunzinger beschäftigt sich nicht nur mit der Funktionsweise von Maschinen, sondern auch mit jener von Menschen und Unternehmen. In diesem Zusammenhang hat er 2004 mit dem buddhistischen Abt Thich Thien Son und Vorsteher eines vietnamesischen Klosters in Frankfurt a/M für eine Woche die Rollen getauscht.

Anton Gunzinger

Drumming

Self-Awareness and Communication

During this week, the participants will have the opportunity to drum, make music and improvise using elements from African and Arabic rhythms. The goal is not only self-awareness, but also communication: how does playing in a group touch the various aspects of being part of a community. Drumming presents the opportunity for certain experiences to happen, such as a whole-body experience, a sense of the flow of energy in the group or a redefinition of what it means to be an individual in a group.



Eveline Hauser

Geb. 1961

Unterrichtet seit 1994 afrikanische Rhythmen auf der Djembé und den Basstrommeln; Aufenthalt in Senegal, Kurse bei Saf-Sap; Organisation von Tanz- und Trommelkursen der senegalesischen Musik, Mitglied der Freien Theatergruppe Colori; Mutter von 2 Söhnen; lebt im Appenzellerland.



Tony Majdalani

Is Palestinian, lives in Zurich with his wife and two daughters; his interest lies in the use of drumming to expand awareness, to connect to oneself and to change.

Eveline Hauser & Toni Majdalani

The two most threatening movements in the 21st century are the resurgence of archaic variations of militant fundamentalism and the juggernaut of the secular global market economy. Is there a hopeful alternative to the relentless onslaught of wrathful religion and nihilistic secularism? I think so.

The new vision we require is not missing, only forgotten. It sleeps in the tap root out of which religion originally grew – the kaleidoscopic richness of the experience of the sacred. It is by remembering the elemental emotions – wonder, terror, anxiety, fascination, gratitude, joy compassion, reverence, the feeling of absolute dependency etc. – that we may recover a sense of what it is like to live within a sacred cosmos.

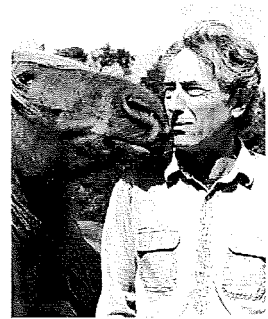
Theoretical workshop:

Reflections on Violence and Black Lace:

The Hidden Appeals of War

Part 1. Exploring the Dark Side of the Force. Contrary to usual opinion, far from hating violence, we are involved in a perverse love affair with political, personal and symbolic forms of violence because they satisfy certain essential human needs. In short, our mythology of violence is a pseudo-religion that provides us with a dramatic view of life, a world that is understandable and the (illusory) possibility of eliminating evil.

Part 2. Exploring the Possibility of Creating Moral and Erotic Equivalent of War. If we can determine the essential human needs that are (unconsciously) satisfied by violence and warfare, we can begin to see what elements that are necessary to create a society that is dedicated to waging a moral struggle against the forces that threaten the common good.



Sam Keen

was overeducated at Harvard and Princeton and was a professor of philosophy and religion at various legitimate institutions and a contributing editor of *Psychology Today* for 20 years before becoming a freelance thinker, lecturer, seminar leader and consultant. He is the author of a baker's dozen books, and a co-producer of an award winning PBS documentary, *Faces of the Enemy*. His work was the subject of a 60 minute PBS special Bill Moyers – *Your Mythic Journey with Sam Keen*.

When not writing or traveling around the world lecturing and doing seminars on a wide range of topics on which he is not necessarily an expert but a skilled explorer, he cuts wood, tends to his farm in the hills above Sonoma, takes long hikes and practices the flying trapeze. www.samkeen.com.

Sam Keen

Breathing and Consiousness

Das Zusammenspiel von Atem, Körper und Bewusstsein steht sowohl im Zentrum vieler spiritueller Disziplinen als auch in neueren Formen der Psychotherapie und ermöglicht transformative Erfahrungen in perinatalen personalen und transpersonalen Bereichen. Dieser Workshop soll Einblick geben in die Verbindung von Atem, Körper und Bewusstsein.



Doris Lässer Stillwater

Dipl.Psych IAP

Geboren 1945 in Zürich, seit 1980 psychotherapeutische Praxis in Zürich, Einzel- und Gruppentherapie mit Ausrichtung auf die Transpersonale Psychologie.

Retreats seit 7 Jahren in Amerika und Europa gemeinsam mit Michael Stillwater, (Autor von Graceful passages and Care for the journey).

Mutter von 2 Töchtern und Grossmutter von 1 Enkelin.

Sprechwerkstatt

Do you know your voice? Have new insight!

Do you believe in your voice? Gain new experience!

The effectiveness of what we say depends on how we speak. The colour of our voice and our momentary mood determine whether an interesting subject resonates or not, and the audience wants to listen. My body is a sounding instrument. By listening to my voice and in contact with myself I am sure to reach my audience. In a playful relaxed atmosphere you will have the opportunity to get to know the various facets of your voice.

Die Vortragenden an Universitäten – verfügen über eine höchst fundierte Fachausbildung in ihrem Gebiet. Sie haben gelernt, Inhalte zu präsentieren und diese in Vorträgen, Teamsitzungen und Diskussionen fachgerecht darzustellen. Oft fehlt jedoch ein Bewusstsein für die eigene Stimme – Besser sprechen lässt sich lernen!

Wir erleben alle, wie verschieden ein Inhalt ankommt. Die Stimme, der Stimmklang und was sich darin überträgt von der Stimmung, bestimmt, ob ein interessanter Inhalt Resonanz findet, oder ob die Angesprochenen müde oder angespannt werden und nicht aufnahmefähig sind. Nicht nur was, sondern wie gesprochen wird, entscheidet über Verständnis und Erfolg des Vorgetragenen.

Dass ich meinen Körper als Resonanzraum erfahre, wie ich mir selber zuhöre, wie ich im Kontakt bin mit mir und dem Publikum, entscheidet massgeblich darüber, ob und wie ich als Sprechende/r vom Publikum aufgenommen werde, sei es als StudentIn oder Lehrende/r.

Es geht nicht um technische Tricks, sondern um die Auseinandersetzung mit der eigenen Stimme, mit meinem Körper, mit meinem Hören und um lustvolles Experimentieren in einer spielerisch entspannten Atmosphäre.

In jahrelanger praktischer Arbeit haben wir eine erfolgreiche Methode entwickelt, wie sich in kurzer Zeit die stimmlichen Voraussetzungen zum Sprechen optimieren lassen.



Monika Matta

Dr. phil. Psychologin und Psychotherapeutin SPV. Seit 1977 psychotherapeutische Praxis in Zürich, Einzel und in Gruppen. Ausbildung in verschiedenen Therapie- und Körpertherapieformen und Gruppentherapie. Auseinandersetzung und Weiterbildung mit der Stimme und dem Gehör. Seit 20 Jahren gemeinsame Workshops mit Kathrin Graf in der Schweiz, Japan und Cortona. www.monikamatta.ch



Kathrin Graf

Sängerin. 25 Jahre int. Konzerttätigkeit als Sopran CD- und Rundfunkaufnahmen. Dozentin für Berufsausbildung Musikhochschule Zürich. Meisterkurse in Japan. Lebenslange Schulung von Körperbewusstsein (Eutonie, Feldenkrais, Trager etc.) und Übereinstimmung von Stimme, Psyche und Körper. www.kathringraf.ch

Monika Matta & Kathrin Graf

Writing Workshop

During this week, we are going through a process of creative writing. Belief versus Knowledge. As we know each of us has its own perception of belief. We are arguing on the belief. We are going to do creative writing using the topic. How do we feel about beliefs? How our knowledge influences our beliefs. We understand by knowledge what we have received from the family, from education, from reading, from travel, from religion, from observation, from any other means. What is belief? Do we believe what we have learned, what we have been taught, what we have inherited from the family, from the environment. How do we try to match our beliefs according to our knowledge? Is belief something out of knowledge? We will work on our own experiences.

1st day: I will talk shortly about my books related to knowledge and then on my books related to beliefs as «Rue Felix Faure» for example. In the second time, I'll talk about creative writing skills in fiction and non fiction writing. This short presentation will be followed by exchanges, questions, inputs

2nd day: After a few questions, we start the writing exercise with assistance if needed. That very first day all participants must write manuscript (handwriting). It is important to feel what we write at the beginning.

3rd–5th day, we will work on the writing and start thinking on the presentation and how we are going to prepare the «mise en scene»: readings by actors or by ourselves, recordings, writing on materials as coloured materials hanged on threads outside, etc.

We will seek assistance with musicians etc.

Mariétou Biléoma Mbaye



Mariétou Biléoma Mbaye

Pen name: Ken Bugul which means in wolof «nobody wants her.» Born 1947: Senegal

Start writing at the age of 33
Publications: A semi autobiographical trilogy:

1) Le Baobab Fou 1982(english: the Abandoned Baobab)

2) Cendres et Braises 1994

3) Riwan ou le chemin de sable 1998 (translated in italian as 28 Moglie, Castoldi Baldini Dalai)

Other novels published:

-La Folie et la Mort, 2000

-De l'Autre Côté du Regard 2003 (in iatljan Dell'a Otra Parte del Cielo, Castoldi Baldini Dalai)

-Rue Felix Faure,2005

-La Pièce d'Or (being translated in italian) 2006

Professional Experience:

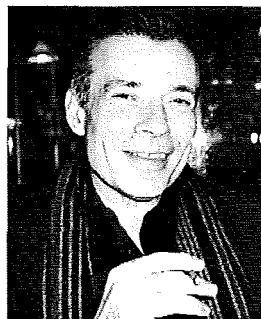
Program Officer at IPPF Africa Region from 1984 to 1993

Full time occupation since 1994:
Writer

Other Activities: Writing Workshops with under privileged people. Project: To open a museum of Textiles.

Pauli and Jung: Knowledge and Belief

In January 1932, on the verge of a mental breakdown, Wolfgang Pauli sought out the psychoanalyst Carl Jung. The two quickly expanded their conversations. They discussed physics, psychoanalysis, where science came from and what was lacking in both science and psychology to provide an understanding of the world in which we live. Both made enormous breakthroughs in their fields. But in their many conversations, they went much farther. I will talk about some of the areas in which they found common ground between physics and psychoanalysis and the light that their discussions cast on questions of knowledge and belief.



Arthur I. Miller

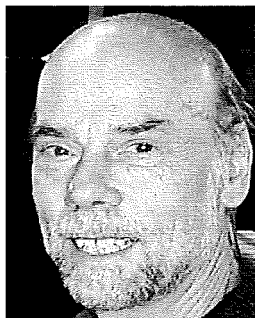
is Emeritus Professor of History and Philosophy of Science at University College London. He is fascinated by the nature of creative thinking and, in particular, in creativity in art (on the one hand) and science (on the other). What are the similarities, what are the differences? His books include *Insights of Genius and Einstein, Picasso* which was nominated for a Pulitzer Prize. His most recent book is *Empire of the Stars: Friendship, Obsession and Betrayal in the Quest for Black Holes. The Strange Story of Dr. Jung and Mr. Pauli: «Equations of Soul: Jung, Pauli and the Quest for the Cosmic Number»* published in May 2009.

For more on my work, please see my website:
www.arthurimiller.com.

Arthur I. Miller

Blink-Posters

are to be made by students on one of their own research topics. «Blink-Poster» means a quick, hand-made research outline in a language setting which suits the interdisziplinäry character of the conference (and may even be anticipated by your coiffeur). Guidelines will be given.



Reinhard Nesper

Born 1949 in Elze, Germany - professor of Inorganic and Solid State Chemistry - Departement of Chemistry and Applied Biosciences ETH Zürich - research on advanced materials, high-energy batteries, hydrogen storage, nano technology. Guest professor at Havana and Oslo Universities - Member of the International Scientific Committee of the European Solid State Chemistry Conferences - Coorganizer of the Cortona Conferences Appointed fellow at the Collegium Helveticum, ETH and University of Zürich - interest in study of emotions and code of thinking.

Reinhard Nesper

What then is Mathematics?

Truth, objectivity, metaphor, and the embodiment of axiom systems

Mathematics is a unique body of knowledge. The very entities that constitute what mathematics is are idealized mental abstractions that cannot be perceived directly through the senses (e.g., a Euclidean point is dimensionless and cannot be actually perceived!). So, what kind of thing is then mathematics? In this talk I will address this question from the perspective of the embodied mind. I want to show how the inferential organization of mathematics emerges from everyday cognitive mechanisms of human sense-making and imagination, realized via mechanisms such as metaphor. I will concentrate on the fundamental concept of axiom, and through the analysis of hypersets – a specific branch of contemporary set theory – and I will show how the quintessential abstract conceptual system we call mathematics (1) emerges from embodied cognitive mechanisms for imagination such as conceptual metaphor; (2) that truth and objectivity comes out of the collective use of these mechanisms; (3) that it can have domains that are internally consistent but mutually inconsistent, (4) and that these domains built on corresponding axiom systems that while grounded in embodied meaning provide different «truths» and inferential organization. Finally, I will show that these properties are not unique to mathematics but that they exist in everyday abstract conceptual systems as well. I will illustrate this point with empirical observations from my investigation contrasting spatial construals of time in the western world with that in the Aymara culture of the Andes' highlands. I'll defend the idea that everyday conceptual systems possess elementary embodied forms of «truth», «axioms», and «theorems» that are «objective» within the communities that operate with them. These properties of ordinary human imagination serve as grounding for developing more complex and refined forms of abstraction, which find the most sublime form in mathematics.



Professor Rafael Núñez

is at the University of California, San Diego, where is the director of the Embodied Cognition Lab. He grew up in Chile, obtained his doctoral degree in Freiburg, Switzerland, and completed his post-doctoral work in Stanford and Berkeley. He investigates cognition – especially conceptual systems and imagination – from the perspective of the embodied mind. His multidisciplinary approach uses methods such as psycholinguistic experiments, gesture studies, brain imaging, and field research with the Aymara culture in the Andes. His book, *Where Mathematics Comes From: How the Embodied Mind Brings Mathematics into Being* (with George Lakoff) presents a new theoretical framework for understanding the human nature of Mathematics and its foundations.

Rafael Núñez

Web-Video workshop

«Knowledge versus Belief»

On a concrete task, we will learn in a short time to produce a Web-Video.

Credibility and authenticity are important values in the communication. Especially in interactive Web there is a transparent and authentic dialogue at eye level establishing itself between the actors. With moving images may authenticity and transparency (credibility) be simply manufactured. We believe usually much faster what we see with our own eyes - than what we read or someone tells us. Although we know a big part of our images only from the screen.

In the video workshop, we produce short Web-Videos.

Without claiming that these videos are masterpieces, we use the workshop to show each other our point of view and approaches and to explore why for us a picture or a statement is credible.

The videos are edited directly in the cameras.

Anhand einer konkreten Aufgabenstellung lernen wir in kurzer Zeit ein Web-Video zu produzieren.

Glaubwürdigkeit und Authentizität sind wichtige Werte in der Kommunikation. Gerade im interaktiven Web etabliert sich vermehrt ein transparenter und authentischer Dialog auf Augenhöhe, zwischen mündigen Akteuren. Mit bewegten Bildern kann Authentizität und Transparenz (Glaubwürdigkeit) einfach hergestellt werden. Wir glauben normalerweise viel schneller was wir mit unseren eigenen Augen sehen - als was wir lesen oder uns jemand erzählt. Auch wenn wir einen grossen Teil unserer Bilder nur vom Bildschirm kennen.

Im Videoworkshop produzieren wir kurze Web-Videos ohne Anspruch, dass diese Videos Meisterwerke werden, nutzen wir den Workshop, um einander unsere Blickwinkel und Sichtweisen zu zeigen und zu erkunden, warum für uns ein Bild oder eine Aussage glaubwürdig ist.

Die Videos werden direkt in der Kamera geschnitten.

Kurt Reinhard



Kurt Reinhard

Geb. 1956

Regisseur, Coach und Gründer der jobtv medienwerkstatt in Zürich (www.jobtv.ch). Arbeitet seit über 25 Jahren mit Film und Video in den verschiedensten Bereichen.

Publizistik-Studium an der SAL, Schule für angewandte Linguistik in Zürich

1985-1996 Regisseur beim Schweizer Fernsehen (Dokumentarfilme, Studioproduktionen, u. a. Regisseur und Produzent bei der Rundschau)

1994: Goldener Leopard am Filmfestival Locarno für den Kurzspielfilm «Gänsehaut»

2001-2002: eigen.art, Kommunikationsprojekt in Kooperation mit Fachstelle für Soziokultur der Stadt Zürich.

Do you dance?

It may be a new dimension in your life, a source of stimulation for whatever you are doing, a way of discovering your hidden potential.

This workshop offers a variety of dances, from the past and present, slow and lively.

Through the patterns of dance we aim to weave a web of harmony, of oneness, a rhythmic fabric of physical and emotional balance. What counts most is moving beyond our divisions. Sharing the joy of dancing together.

Tanz setzt den Geist frei, steigert das Selbstbewusstsein und insbesondere die Heiterkeit.

Die Symbolsprache des Tanzes drückt sich aus durch unseren Leib, in Gebärden, Haltungen und Choreographie. In unseren Tänzen möchten wir uns verschiedene Symbole bewusst machen (Kreis, Wasser, Sonne usw.)

Wir tanzen: italienische Hof tänze des 15. Jhd, welche Ausdrucksform der Renaissance und «hohe Kunst der Geselligkeit» sind – meditative, abwechselnd mit lebendigen Volkstänzen aus dem Mittelmeer-Gebiet.

Tanzend erfahren wir das Gemeinsame und das Individuelle im Kreis, das Symbol der Einheit.

Die Freude am Tanzen ist das Ziel dieses Workshops.



Irene Reintjens

Geboren in Maastricht. Studienaufenthalte in USA, Vorderen Orient und China. Schriftpsychologin. Studium der Sinologie am Institut für Asienkunde in Rom, sowie der chinesischen Religionen. Spezialgebiet Medical Qi-Gong. Mitglied der «World Academic Society for Medical Qi-Gong», Beijing, sowie des «Scientific and Medical Network», U.K.. Zusatzausbildung in verschiedenen Tanzrichtungen. Mitglied des «Conceil international de la Dance» CID Unesco, Paris.

Irene Reintjens

Netzwerk Bild - Netzwerk Leben

Immaginieren und Malen

Die Fäden und die Farben unseres Lebens setzen sich um in die Farben und Linien unserer Bilder, sobald wir sie in der Imagination erinnern und hervorholen und zum Bild gestalten. Umgekehrt spiegelt unser Bild die farbigen Linien unseres Lebens wider. Imaginieren, Malen und der Austausch im Gespräch über die entstandenen Bilder, die Verdichtung unserer Lebensfäden sind, werden Inhalte unserer Workshops sein. Die Methode des «Malens» aus dem Unbewussten wurde auf der Basis der Psychologie CGJungs entwickelt.

Literatur: Christa Henzler/Ingrid Riedel, Maltherapie (1992), Stuttgart, Kreuzverlag; Christa Henzler/Ingrid Riedel, Malen um zu Überleben (2003), Stuttgart, Kreuzverlag.

Bitte eigenes Malmaterial, Pinsel, Farben und großformatige Malblocks mitbringen.



Ingrid Riedel

Ist Honorar-Professorin an der Johann-Wolfgang-Goethe-Universität in Frankfurt im Fach Religionspsychologie und Lehranalytikerin an den C.G. Jung Instituten Zürich und Stuttgart. Sie studierte Theologie, Literatur und Kommunikationswissenschaft und wurde am C.G. Jung Institut in Zürich zur Analytikerin ausgebildet.



Ingrid Riedel

Releasing the secrets of stone

Each stone holds at least one secret. If I engage with the material, then perhaps I can unveil it.

During the work, I develop a relationship with the stone. A fascination grips me and a sort of passion results. I am hooked and the work of carving challenges me.

In the process of this intimate conversation, the stone takes on increasing character and my insight grows.

The completion of the work is the peak of my happiness – carved in the stone.

and in addition

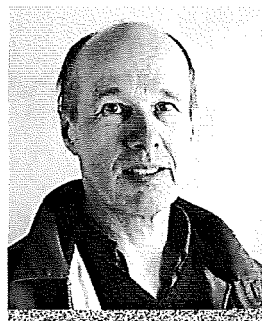
Being creative with scrap metal

With tongs, hammer and welding machine.

An introduction into basic techniques and help whilst you experiment with the creative possibilities of scrap metal.

Scraps of sheet metal welded together take on form according to your ideas and soon we see the spontaneous creation of a fantasy figure.

I look forward to a fulfilling creative adventure.



Andreas Schneider

Geb. 1948 in Zürich. Ausbildung an den Schulen für Gestaltung in Zürich und Bern. 10 Jahre tätig als Illustrator, Grafiker und Designer. Seit 1978 freischaffender Künstler. Ausstellungen und Lehrtätigkeit im In- und Ausland.

Andreas Schneider

Choosing Wine – Liking Wine

Theory and Experiment:

Riesling – an interesting old European grape

The world of wine used to be a pretty simple place. Wine-making was a parochial affair and a winemaker would be unlikely to know much about the wine style from over the next range of hills, let alone from over the barrier of country and continent.

How things have changed! The classic wines are still there – but every year brings new alternatives. It all makes a very exciting picture, but a confusing one for the uninitiated as great wines are bursting out all over the place.

RIESLING, an old white vinifera, gained ranking among noble grapes through the great Riesling wines of Alsace and Germany. Unfortunately the name has suffered a lot of misuse on wine labels. Riesling is no sun worshipper. It is however something of a snob: Only in best vineyards does it ripen consistently. Every element of topography can effect the wine: The steepness of the slope, the amount of sun reflected from adjoining rivers (e.g. Rhine), the nearness of wind-sheltering forests and mountains and – more than for most other grapes – the soil constituents. Riesling a sensible but most sophisticated grape.

Let's compare wines from one vineyard, from different years, and different qualities: Confusing tastes – and confusing names, e.g. "2007 Niederhäuser Hermannshöhle Riesling Trockenbeerenauslese".

Helmut Ringsdorf

Steps across Borders

What do Creativity, Intelligence and Responsibility have in common?

Remarks about the socio-political and the socio-economical responsibility of Science.

At scientific meetings and academic jubilees, results and achievements are always praised but the socio-political responsibility of Science is seldom discussed. Nevertheless, we know that to be a sound scientist requires more than being able to deliver research results and to teach the subject. Especially those of us located in central Europe should know something about the traps of over-emphasising scientific achievements [1-3].

Science exists today in a turbulent atmosphere, driven by absurd saving plans, sometimes bizarre elitism and influenced by evaluation games and over-bureaucracy. And there is one more problem, surely at the heart of the matter: It is difficult for Science to avoid being pulled into the nowadays only profit-driven speculations of the "laissez-faire capitalism" (Milton Friedman, Nobel Prize for Economy in 1976) with the sometimes brutally acting stock market as its accomplice. The "absolute open-market economy" regards research and responsibility only as a money oriented short term amusement for our Fun-Society. Certainly competition and world-wide activities do change local situations. But many negative economic developments cannot simply be justified by the slogan of globalization [4-6] (Joseph Stiglitz, Nobel Prize for Economy in 2001).

What is the intrinsic value and meaning of knowledge? This question is nowadays often replaced by the question of what type of knowledge do we need to fulfil predetermined functions. But don't we know that independent universities and research institutions are the prerequisite for the education of creative, courageous, non-aligned young scientists, willing to accept their responsibility as citizens and as professionals.



Helmut Ringsdorf

was brought up in the Rhine Valley, took wine for milk and studied Chemistry, Politics and Geology in Frankfurt, Darmstadt and Freiburg. After two years as post-doc in New York, he taught Polymer Science and Organic Chemistry at the Universities in Marburg and Mainz. The research group was active in attempts to bridge the gap between Life Science and Materials Science studying the self-organization of synthetic and biological systems, biomembrane models, polymeric liquid crystals, and polymeric therapeutics (Antitumor drugs, Nanomedicine). He could not avoid to get some prizes, awards, and Honorary PhDs from around the world.

Helmut Ringsdorf

Tai Ji und Qigong

Viele Menschen in China beginnen den Tag im Park mit Tai Ji- und Qigong-Übungen.

Der Park in Cortona bietet eine ideale Voraussetzung, sich diesen sanften Bewegungen vor dem Frühstück zu widmen, wach zu werden und am eigenen Leibe die wohltuende Wirkung zu erfahren: Ausrichtung zwischen Himmel und Erde, Zentrierung, Stärkung, Energiefluss, Konzentration und Entspannung, innere Ruhe und Gelassenheit, Klarheit.

Durch das Zusammenwirken von innerer und äusserer Bewegung nimmt unsere Achtsamkeit und Lebendigkeit zu. Metaphern der «Fünf Wandlungen» klären und vertiefen. Wir lernen unseren Körper, unsere Sinne und unsere Stärken besser kennen und tauchen ein in den Fluss der grossen Lebensenergie «Qi». Auf eine leichte Art den neuen Tag zu beginnen, Körper und Geist zu erquicken und Offenheit für die Erfahrung von inneren Lebenszusammenhängen zu entwickeln ist wichtiger als das mühsame Einüben von komplizierten Bewegungsabläufen.

Tai Ji und Qigong bringt alle in Bewegung, unabhängig von Alter, Fitness und Vorkenntnissen.



Hans-Peter Sibler

Tai Ji und Qigong seit 1975 in Europa, Asien und Amerika. Ausbildung in Körper- und Energiearbeit.

Ab 1972 eigene Kurse und Gruppen in kreativer Kommunikation, Körper- und Energiearbeit.

Ab 1976 unterrichtet er Tai Ji und Qigong. 1977 Gründer und Leiter der «Schule für Tai Ji und Qigong» in Zürich, des ältesten, auf diesem Gebiet spezialisierten Institutes in der Schweiz. Bietet fortlaufende Kurse, Workshops, Ferienseminare und Ausbildungen, sowie Vorträge, Seminare und Projekte in Institutionen und Firmen an.

Autor des Buches und des Lehrvideos: «Yi Jin Jing: Gesundsein lernen - Stärke entwickeln». Mitautor des Buches «Die Welt der Fünf Elemente». Autor und Mitproduzent von Tai Ji-Lehrvideos und DVD's.

H.P. Sibler lebt in Zürich.

www.taiji-qigong.ch

Hans-Peter Sibler

Empathy from the Lens of Social Neuroscience

With the emergence of social neuroscience, researchers have started to investigate the underpinnings of our ability to share and understand feelings of others. After a definition of the concepts «cognitive perspective taking», «emotion contagion», «empathy» and «compassion» I will shortly revise the main results of neuroscientific studies on our ability to understand other peoples intentions and believes. I will then show several fMRI studies investigating empathic brain responses elicited by the observation of others in pain and show how these empathic brain responses are modulated by several contextual and stimulus intrinsic factors. I will then show results of two studies exploring the relationship between interoceptive awareness, empathy and pathologies such as Alexithymia and Autistic Spectrum Disorder (ASD). These results suggest that impaired interoceptive awareness – a symptom observed in Alexithymia – is associated with impaired empathy but not cognitive perspective taking, the latter being frequently observed in patients with ASD. Finally, I will conclude the talk with results of three studies, one investigating the effects of oxytocin on empathy and prosocial behavior, the second one on the developmental underpinnings of our capacity for empathy and emotion control and the third one on expertise effects observed in Buddhist monks while they are engaging in different forms of compassion meditation techniques while being scanned.



Tania Singer

Ass. Prof. of Social Neuroscience and -economics at the Center for Study of Social and Neural Systems at Univ. of Zurich. Studied psychology and media at the Univ. of Marburg and the TU of Berlin. Pre- and Postdoctoral Research Fellow at the Max Planck Institute for Human Development, Berlin. Worked with Chris Frith on the social brain at the Wellcome Department of Imaging Neuroscience, UCL and with Uta Frith at the Inst. of Cognitive Neuroscience, UCL, London. Extended on the neural underpinnings of empathy and fairness on healthy subjects to autistic populations. She obtained grant by the ERC to fund a project entitled: «Plasticity of the Empathic Brain: Structural and Functional MRI Studies on the Effect of Empathy Training on the Human Brain and Prosocial Behaviour.» Interests in the arts, drama and film productions as well as studying music, voice, and dance.

Tania Singer

Distributed Processing and Temporal Codes in Neuronal Networks

Higher cognitive functions require the coordination of large assemblies of spatially distributed neurons in ever changing constellations. It is proposed that this coordination is achieved through synchronisation of oscillatory activity in specific frequency bands. Since there is no superordinate command center in the brain, the respective patterns of synchronous activity self-organize which has important implications on concepts of intentionality and free will. Evidence will be provided that synchronisation supports response selection by attention, feature binding, subsystem integration, short-term memory, flexible routing of signals across cortical networks and access to the work-space of consciousness. The precision of synchronisation is in the millisecond range suggesting the possibility that information is encoded not only in the co-variation of discharge rates but also in the precise timing of individual action potentials. This could account for the high speed with which cortical circuits can encode and process information. Recent studies in schizophrenic patients indicate that this disorder is associated with abnormal synchronisation of oscillatory activity in the high frequency range (beta and gamma). This suggests that some of the cognitive deficits characteristic for this disease result from deficient binding and subsystem integration.

For further reading:

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- Fries, P., Neuenschwander, S., Engel, A. K., Goebel, R., and Singer, W. (2001) Rapid feature selective neuronal synchronization through correlated latency shifting. *Nature Neurosci.* 4(2):194-200.
- Fries, P., Nikolic, D. and Singer, W. (2007) The gamma cycle. In *Trends in Neurosciences (TINS)*, in press.
- Fries, P., Schröder, J.-H., Roelfsema, P. R., Singer, W., and Engel, A. K. (2002) Oscillatory neuronal synchronization in primary visual cortex as a correlate of stimulus selection. *J. Neurosci.* 22(9): 3739-3754.



Wolf Singer

Prof. Dr. med. Dr. h.c. Wolf Singer, studied Medicine in Munich and Paris, obtained his MD from the Ludwig-Maximilians-University in Munich, and his PhD from the Technical University in Munich. Since 1981 he is Director at the Max Planck Institute for Brain Research in Frankfurt, and in 2004 he founded the Frankfurt Institute for Advanced Studies (FIAS). His research is focused on the neuronal substrate of higher cognitive functions, and especially on the «binding problem». Most functions of the brain are based on parallel computations in widely distributed neuronal networks. How these distributed subprocesses are coordinated and bound together in order to give rise to coherent percepts and eventually conscious awareness is a central question of current research.

Wolf Singer

Einzelgespräche

Die wichtigsten Ereignisse unser Dasein betreffend müssen wir glauben.

Über unsere Geburt wissen wir nichts.

Dass unsere Eltern tatsächlich unsere Mutter und unser Vater sind, darauf müssen wir vertrauen.

Das Sterben ist uns unbekannt.

Werden wir mit dem Tod konfrontiert, suchen viele Menschen Hilfe im Glauben.

Die Zeit zwischen Geburt und Tod – unser eigentliches Leben – meinen wir zu kennen, weil wir uns an vieles erinnern. Und Erinnerung, so glauben wir, ist mit Wissen gleichzusetzen. Nur – Erinnerungen sind interpretierte Ereignisse, die unser Handeln im alltäglichen Leben unmerklich beeinflussen. Uns oft auch im natürlichen Fluss der Lebensenergie im Wege stehen.

In einem Einzelgespräch haben Sie Gelegenheit, das eine oder andere Thema das Sie beschäftigt, gemeinsam mit mir anzusehen. Vielleicht ist ein solches Gespräch der Anfang, Ihre gegenwärtige Situation aus einer neuen Perspektive zu betrachten. Aktuelles besser zu verstehen und mehr Vertrauen zu gewinnen zu Ihrem inneren Wissen.



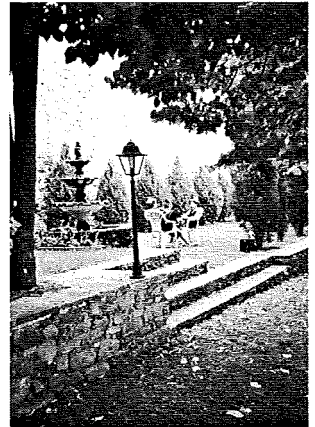
HeidiMaria Stauber

Psychotherapeutin

Systemaufstellungen, Psychodrama, Psychoenergetik

Weiterbildung in Atem-, Körper- und Gestalttherapie

Eigene Praxis in Zürich



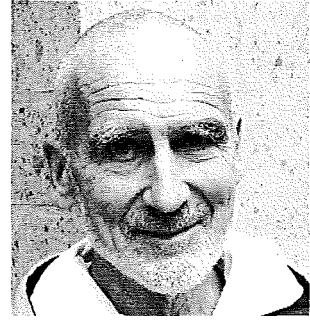
HeidiMaria Stauber

Beyond Knowledge and Belief

Jenseits von Wissen und Meinung

As long as we remain on the level of facts, knowledge and belief are deadlocked in polar opposition. In order to break this deadlock we have to rise to the level of meaning. There, knowing becomes understanding, believing becomes faith, and the two are reconciled. In the enjoyment of poetry this happens spontaneously. Given the fact that humans cannot live without meaning, recovering a sense for poetry becomes a matter of survival.

Solange wir uns auf die Tatsachenebene beschränken, sind Wissen und Meinung in einem unüberbrückbaren Gegensatz festgefahren. Erst auf der Sinnebene verwandelt sich Wissen in Verstehen, Meinung verwandelt sich in Glauben, und die beiden sind versöhnt. Dies ereignet sich spontan in der Freude an Dichtung. Dass Menschen auch physisch nicht überleben können, wenn ihr Leben seinen Sinn verliert, zeigt wie unerlässlich es ist, unser angeborenes Verständnis für Dichtung zu pflegen und zu entfalten.



Br. David Steindl-Rast

Born in Vienna, Austria, David Steindl-Rast studied art, anthropology, and psychology, at the Vienna Academy of Fine Arts (MA) and the University of Vienna (PhD). In 1953, he joined Mount Saviour Benedictine Monastery, where he is now a senior member. He began studying Zen in the 1960s, and became a pioneer in interfaith dialogue. In 1975 he received the Martin Buber Award for his achievements building bridges between religious traditions. His books include *Gratefulness*, *the Heart of Prayer*; *A Listening Heart*; and *Belonging to the Universe* (with Fritjof Capra). Currently, Brother David serves as founding advisor of www.gratefulness.org.

Bruder David Steindl-Rast

Ki im Ai Ki Do

Ist man mit dem dynamischen Rhythmus des Universums verbunden, kann man sich überall und jederzeit ohne Widerstand bewegen, das Leben leben – das ist der wesentliche Aspekt des AI KI DO.

Durch einfache Haltungsarbeit – zum einen «Ki»-Übungen, die bisher ungeahnte körperliche und geistige Potenziale entdecken lassen, zum andern Techniken des Aikido, einer Kunst zur gewaltlosen Selbstverteidigung oder auch ein ganzheitlich ausgerichteter Übungs- und Erfahrungsweg – werden Schritte aufgezeigt, die inneres Gleichgewicht und Zentriertheit, natürliches Selbstbewusstsein und Mitgefühl im Handeln fördern und eine neue Dimension in unser Leben bringen können. Menschen, die ihr Chi verwirklichen, erkennt man an ihrer Präsenz, an ihrer wunderbaren aufrechten Haltung und lebendigen Ausstrahlung.

«Möge die Übung gelingen»

Bitte bequeme Kleidung und warme Socken, wenn möglich Decke mitbringen.



Cornelia Walterspiel

Entwickelte auf der Basis ihrer langjährigen Auseinandersetzung mit asiatischen Kampfsportarten, Bewegungsmeditation sowie der Feldenkrais-Methode ein Trainingskonzept, bei dem die Erkenntnisse aus dem asiatischen Ki auf die Anforderungen der westlichen Lebens- und Arbeitswelt anwendbar gemacht werden. Seit 1984 hat sie ein eigenes Studio in Tübingen und leitet Management- und Pädagogikseminare im In- und Ausland.

Cornelia Walterspiel

Malatelier – Werkstatt im Garten

Stifte, Farben, Pinsel, Klebstoff, Schere, Papier, Leinwand, Linol... Verführung zum Gestalten und Experimentieren. Konkretes, Abstraktes, Alltägliches oder Ungewohntes begegnen sich ergänzend oder abgrenzend. Punkt, Linie, Fläche, Farbe und Form spielen mit Idee und Vision des Bildes.

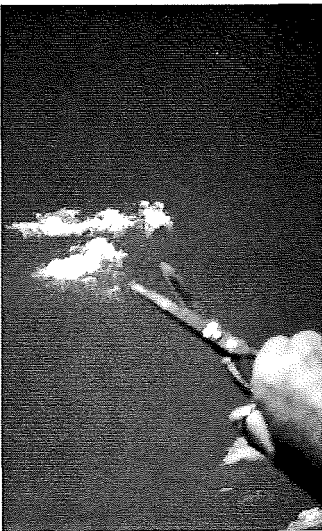
Verschiedenste Materialien stehen zur Verfügung und unterschiedliche Techniken werden vorgestellt. Gestalterische Anregungen, thematische Vorschläge und materialtechnische Informationen begleiten die Arbeit im Atelier. Das Werken und Wirken im toscanischen Garten ist inspirierend, spannend und, im Ausgleich zu den theoretischen Angeboten von Cortona, auch entspannend.

Im angewandten Schaffen wird Wissen zu Können und das Vertrauen in die eigene Ausdrucksweise wächst.



Regula Wepfer

geb. 1946. Aerztin, FMH Pathologie, mikroskopische Diagnostik und Forschung an verschiedenen Universitäten. Gestalterisches Arbeiten: Radierung, Aquarell, Zeichnen, Malen, Fotografie, Objekte. Workshops und Malateliers, Ausstellungen, Installationen und Projekte zu «Kunst und Wissenschaft». Eingebundensein in der Natur, Liebe zu den Bergen und Reisen vor allem in afrikanische Länder.



Regula Wepfer

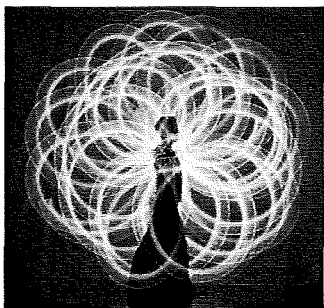
Poi Workshop

Poi is a form of dance where balls on the ends of ropes are swung through rhythmical patterns. It originates with the Maori people of New Zealand, who originally used poi to develop grace, flexibility, and combat skills. Poi eventually developed into a traditional ritual entwined with song, symbolic gesture, and storytelling.

Poi was popularized throughout the world initially by fire-spinning, a recent and non-Maori take on the ancient art. As poi spread, enthusiasts borrowed from other disciplines such as martial-arts, tai-chi, dance, Indian club swinging, and rhythmic gymnastics to develop a dynamic movement modality.

In this workshops, we will use the basic poi moves as a vehicle for exploring coordination, spacial perception, body alignment, centering and core strength, rhythm, creative expression, and the «Music of Movement.» We will examine the way poi, through it's «open-system» nature, offers a body/mind/spirit matrix into which these and other concepts can be introduced and explored.

The workshops will be collaborative in nature. Together we will delve into a small series of questions, starting with: If yoga means to Yoke (to tie?), how can poi or any practice tie us to the (insert your favorite version of an Ultimate Reality here)? Our goal: to leave with skills and knowledge that can be applied to our lives.



Nick Woolsey

began exploring movement art as a teenager. His influences include contemporary and tribal dance, Tai Chi, Yoga, Capoeira, dervish whirling, rave music ecstatic dance, mysticism, and an inter-dimentional fractal entity who makes random appearances at unexpected times. Nick discovered poi in 2001, and by 2003 was recognized internationally within the poi and fire-spinning communities via the videos posted on his website. He taught poi workshops to thousands of people worldwide. His unique approach to poi is a fusion of all his influences.
www.playpoi.com

Adrian Wirth

studied environmental science at ETH Zürich. His curiosity about life and the human mind has led him into many different realities: He was a science teacher in a Tibetan monastery in southern India, a member of a Zurich based art collective, a poi apprentice with Nick Woolsey in Vancouver. Adrian loves to feel the flow of Poi-Dance. It is a non intellectual experience, a holistic dance with the human nature.

Nick Woolsey & Adrian Wirth

dialogue

East and West

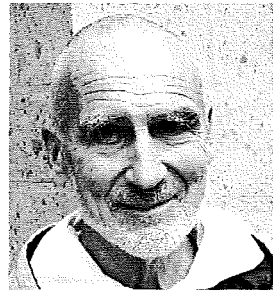
A Dialogue between Chingliang Ai Huang, Brother David Steindl-Rast and «The Devil's Advocate» – Sam Keen.

In the 20th Century 100'000'000 people were killed through State-sponsored violence. What resources, disciplines and visions do we have that give us hope for a kinder future?

What are the questions we should be asking now that the world is burning?



Choshin Capocasa



Brother David Steindl-Rast



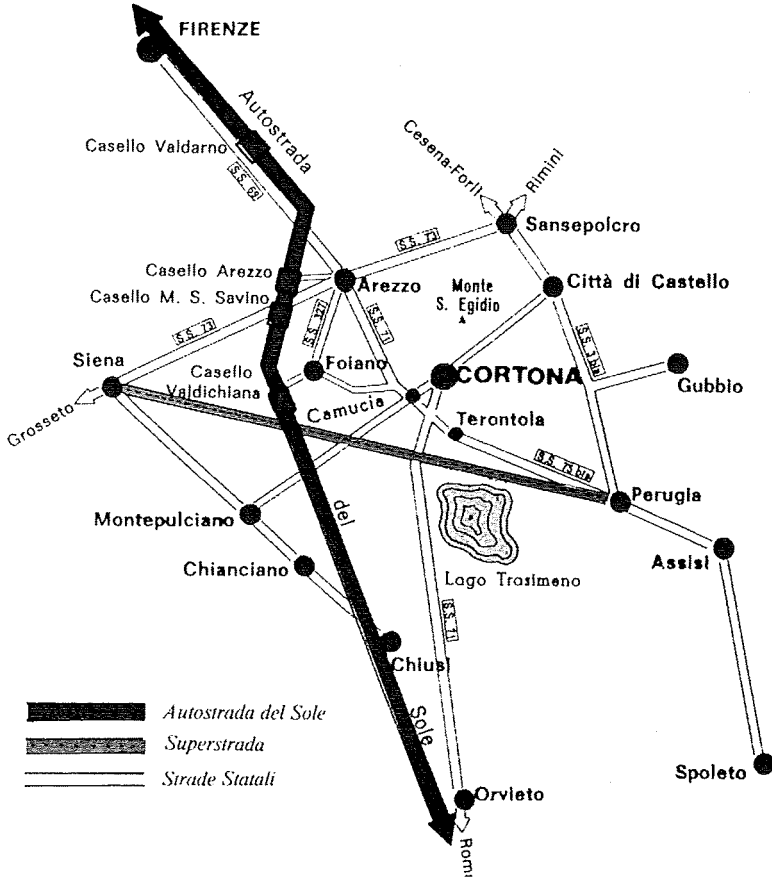
Sam Keen

Ch. Ai Huang, Br. D. Steindl-Rast, S. Keen

SCIENCE AND THE WHOLENESS OF LIFE CORTONA CONFERENCES 1985 – 2008

- 1985 CORTONA 1
- 1986 CORTONA 2
- 1988 PERCEPTION
- 1989 UTOPIA & SCIENCE
- 1991 METAMORPHOSIS
- 1992 BORDERS & LIMITS
- 1994 MYTHOS & SCIENCE
- 1995 THE MANY WAYS
- 1996 INSIDE – OUTSIDE
- 1997 BECOMING – BEING – PASSING AWAY
- 1998 FUTURE VISIONS
- 1999 CONTINUITY & JUMPS
- 2000 CREATION
- 2001 SCIENCE & EMOTIONS
- 2002 GLOBAL – LOCAL
- 2003 CURIOSITY & CREATIVITY
- 2004 MIND MATTERS
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- 2006 SIGN SYMBOLS CODES
- 2007 TIES & WEBS
- 2008 KNOWLEDGE VS BELIEF**
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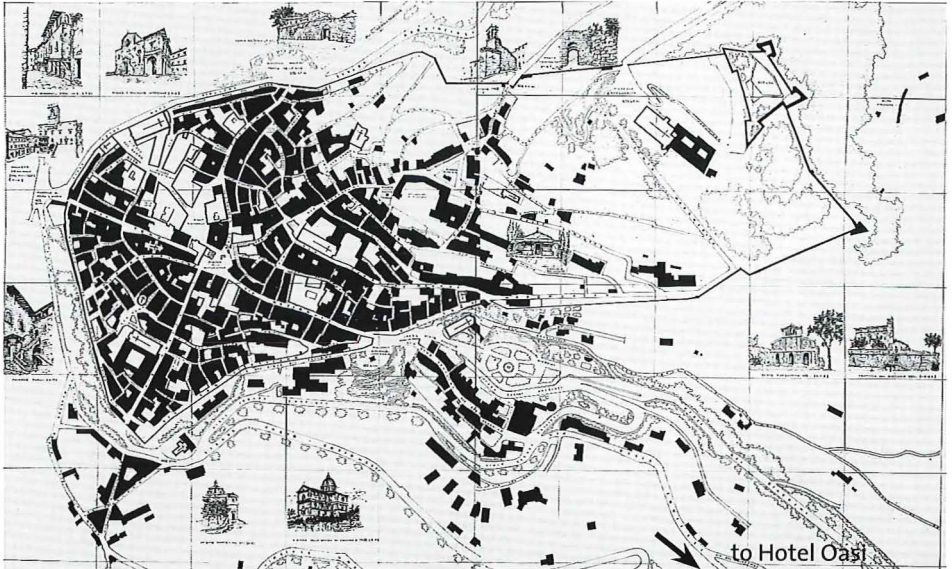
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situation map

stadtplan und ansicht cortona



city map and view of cortona

