

Cortona

6. – 13. September 2014

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

Students from ETH Zurich, ZHdK Zurich, Idea League (RWTH Aachen, TU Delft)

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

Organization



Prof. Reinhard Nesper

ETH Zurich
Inorganic Chemistry
Vladimir Prolog Weg 1
CH-8093 Zürich
+41 44 632 28 54
nesper@inorg.chem.ethz.ch



Marlen Karlen

ETH Zurich
Cortona Week
Vladimir Prolog Weg 1
CH-8093 Zürich
+41 44 632 59 74
info@cortona.ethz.ch



Prof. Giaco Schiesser

Zurich University of the Arts
Director Art & Media
Ausstellungsstrasse 60
CH-8005 Zürich
+41 43 446 46 46
giaco.schiesser@zhdk.ch

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Z

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Zürcher Hochschule der Künste
Zurich University of the Arts

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Welcome to Cortona 2014

For the first time I – when was it? Some I was long before I came – into Id. All over sudden, center of the world – why I? Eternal presentiment – divine connection?

Am I alone in this sentiment or is I everywhere – and not just mine? Then would my I only be part of an universal I, an item of loan? That's how Schrödinger presumes in his book "Geist und Materie".¹

Are you then like me? Your eyes tell yes, but doubt remains – because if everyone feels the same I – why then mental division between us? Or may it be a kind of Archetype according to C.G. Jung, more experienced than known?² This would be similar to the presumption of both, Damasio ("consciousness is a feeling because it feels like a feeling")³ and LeDoux, respectively.⁴

For Natural Sciences, Maturana and Varela made the first-person perspective acceptable again,⁵ leading back to the problem of measurement (of a quantum state) which is still heavily discussed in all its complexity. Most interestingly, the weird thing of that couple is not the quantum state but the observer!⁶

If there are mutual observers, we are entering the socio-cultural level and its consequences just as presented by "In between ourselves"⁷ and in "Ortlose Mitte" where the I is widely investigated with respect to its cultural backgrounds.⁸

Seemingly, this conscious insight is available to all humans, but it needs a common basis in order to become communicated – and that basis has to be a cultural, at least a linguistic one.

It appears that only death and the I are a lonesome pair.

Cortona 2014 wants to address these central questions from different points of view and from different cultures.

Reinhard Nesper, ETH Zürich

1 E. Schrödinger, *Geist und Materie*, Diogenes, Zürich 1989.

2 A. Samuels, *Jung and the Post-Jungians*, Routledge 1986.

3 A. Damasio, *The Feeling of What Happens*, Vintage 2000.

4 J. LeDoux, *The Emotional Brain*, Orionbooks 1998.

5 H.R. Maturana, F.J. Varela, *The Tree of Knowledge, The Biological Roots of Human Understanding*, Shambala Publications, Boston 1987.

6 A. E. Allahverdyan, R. Balian, T. M. Nieuwenhuizen, *Understanding quantum measurement from the solution of dynamical models*, Physics Reports 2013, 525, 1–166.

7 E. Thompson (ed.), *Between ourselves, Second-person issues in the study of consciousness*, J. Consciousness Studies 2001, 8, 1–309.

8 M. Mettler, L.B. Lambert (Eds.), *Ortlose Mitte*, Wallstein, Göttingen 2013.

I IS – ANOTHER!

I, me, self, ego, subject, individual – with all these notions lots of intelligent people have been trying to understand in different ways and with different aims this wonderful-strange-ordinary-spectacular-scary-contradictory thing called “human being”. And of course, all of them failed. “The closer you look at a word” the clear-sighted Austrian writer Karl Kraus once wrote, “the stranger it looks back” – I.

In the 18th century the concepts of the I and of the subject became very strong. The Enlightenment stressed the fact that it is me who can make decisions and choices by free will and that there is no pre-given divine order that rules our life. At the end of the 19th century it has become clear, that things are not that easy with the I and the subject. It was Sigmund Freud who spotted in the early 20th century that “the I is not the master in his/own house”, that the individual indeed is a “dividual” – a divided I – that is split into It, ego, and super-ego (Es – ich – Über-Ich).

In the 1960ies things became even more complicated. In social sciences and cultural studies people like Louis Althusser recognized that the subject is a twofold, highly paradoxical, strange thing. On the one hand there is the SUBJECT (in capital letters) that downs all objects, situations, the world by its will and power. On the other hand the same SUBJECT is permanently and inevitably subjected to networks of rules, values, power relations etc., i.e. it becomes a subject (in small letters). So we have SUBJECTs that are subjected at the same time, what a paradox! And in psychoanalysis Jacques Lacan went down all the road, Freud started with, by pointing out that the I is constantly and unavoidably misunderstanding himself/herself. And he put his finding in a catchy and very influential formula: se connaître – c’est méconnaître! (To know/understand oneself means to mis-know/ to misunderstand oneself permanently!)

On the other hand each of us knows that the only thing we have to rely on is our – I. Something that is hold together by his/her skin, his or her skin-bag, as Dietmar Kamper, a German philosopher, once wrote earnestly and ironically. And being this or being within this skin-bag all of us, as individuals, have to deal with our contradictions, pluralities of Mes and Is, our permanent misunderstanding of ourselves.

Maybe it is this permanent misunderstanding one-self (and the others) that is the driving force that has been making us for centuries, for millennia this wonderful-strange-ordinary-spectacular-scary-contradictory species of human beings, we are.

Giacco Schiesser, ZHdK

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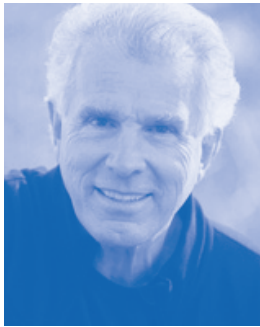
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Pir Elias Amidon is the spiritual director (Pir) of the Sufi Way (www.sufiway.org), a nonsectarian mystical order in the lineage of the Indian mystic Sufi Inayat Khan. He has also studied with Qadiri Sufis in Morocco, Theravaden Buddhist teachers in Thailand, Native American teachers of the Assemblies of the Morning Star, Christian monks in Syria, Zen teachers of the White Plum Sangha, and contemporary teachers in the Dzogchen tradition.

Author of the book *The Open Path – Recognizing Nondual Awareness*, and co-editor of the books *Earth Prayers*, *Life Prayers*, and *Prayers for a Thousand Years*, Pir Elias has worked for many years in the fields of peace and environmental activism in the Middle East, Central and Southeast Asia, and with indigenous tribes in Thailand and Burma on issues of cultural continuity and land rights. He was instrumental in founding the Masar Ibrahim Al Khalil (the Abraham Path), an international project dedicated to helping Middle Eastern countries open a network of cultural routes and walking trails through the region. He continues to travel widely teaching Open Path and other Sufi Way programs.

THE FICTIONAL I AND THE SUFI PRACTICE OF FANA

In one of his ecstatic poems, the American writer Jack Kerouac writes:

Discard such definite imaginations of phenomena as your own self, thou human being, thou art a numberless mass of sun-motes: each mote a shrine.

Could this be true? Could it be that my sense of selfness – my “I” – is a product of my imagination, and is therefore fictional? And if it is a fiction, what is this presence that I feel myself to be?

The 14th century Persian Sufi poet Shabistari explained it this way: “I” and “you” are but the lattices in the niches of a lamp through which the One Light shines. The Sufi path, like other mystical traditions, is marked by practices that help us see through our identifications as an independent entity, an “I.” These are the practices of fana, often translated as “self-annihilation.” But this translation is misleading, because it presupposes that the self is in fact something that can be annihilated, something that first exists.

In this talk we will attempt to explore first-hand, through a process of self-inquiry, the mystery of the self’s actual nature. We will ask the great koan: “What am I?” a question that is central to Sufi, Advaita, Zen, Dzogchen, and mystical Christian practice.



Received his PhD in physics at Munich University in 1985 and his habilitation in theoretical physics at Potsdam University in 1995.

From 1986 to 1998 he was at the Max-Planck Institute for Extraterrestrial Physics at Garching, then he served as head of the theory department at the Institute for Frontier Areas of Psychology at Freiburg until 2013.

In 2007 he was elected as an associate fellow at Collegium Helveticum (University and ETH Zurich), and in 2012 as president of the Society for Mind-Matter Research.

He is editor-in chief of the journal "Mind and Matter", and his most recent book publication is "The Pauli-Jung Conjecture and Its Impact Today", edited together with Christopher Fuchs

FIRST-PERSON ACCOUNTS IN SCIENCE? CONCILIATING THE SUBJECTIVE AND THE OBJECTIVE

The conventional rules of scientific reporting and publishing stipulate that the subjective and situational contexts of scientific discoveries are typically disregarded and their rational reconstruction is highlighted. As a consequence, progress in science has been pictured as a development that can be controlled and designed in terms of step-by-step problem-solving. Much evidence from the history of science proves, however, that this is far from reality, in particular if scientific research relies on creative activity.

My presentation will discuss a number of well-known historical examples and sketch a less well-known programmatic proposal by Percy Bridgman (physics Nobelist 1946) to explicitly include the first person singular in scientific reports and articles. Finally, I will pick up some ideas by Wolfgang Pauli (physics Nobelist 1945) about a future kind of science conciliating the subjective and the objective.



Ulla Bidian received her higher education in Germany and the US. Since 2006 she is the Secretary General of IDEA League, a university network with the partners TU Delft, ETH Zürich, RWTH Aachen and Chalmers University. She is chair of the Group on Innovative Doctoral Training of CESAER, the Conference of European Schools for advanced engineering education and research.

INNOVATIVE DOCTORAL TRAINING

The “I” of a PhD student is determined to a great extent by the time and effort dedicated to the PhD work. In fact, for most PhD students, writing the thesis becomes the central issue of their lives for a while. It is easy to get lost in this process and to focus on details specific to the research question. But any researcher is part of a larger system – the society in which we live with the challenges that this society is facing.

We need researchers who are able to see the bigger picture, who have an understanding of responsibility, who are capable of critical thinking beyond the framework of their disciplines. In the European Commission, there has been a shift towards the support of programmes which include elements of “Innovative Doctoral Training”. I will present some of these programmes and try to identify ways in which any PhD student can benefit from these findings for their own training and career path.



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 study Dante's Divine Comedy. Author of the book "Primum Mobile: Dantes Jenseitsreise und die moderne Kosmologie" (Zürich 2006), in which a reconciliation of modern science with Western spiritual traditions is attempted. Since then he is increasingly involved in interdisciplinary activities.

www.brunobinggeli.ch

I – A STAR AMONG STARS?

Musings of an astronomer about the human mind

Are you striving to become a star? For instance a 'star scientist', a 'star artist', a 'star designer'? Think it over, you may be a star all the time, in a certain sense ...

In ancient times it was commonly believed that our souls come from the stars and, after death, return to the stars. This is maintained by some fairy-tales even today. Indeed, we still use the * sign to indicate someone's date of birth. In his famous dialogue Timaios, Plato describes how the demiurge made the souls in numbers equal to the stars. Every soul was assigned to a star and shown the laws of the cosmos before it was planted into a human body. After a good life, the soul would be allowed to return to its star. This is a mythical account of the human soul with a deep symbolic meaning.

With the rise of scientific thinking, such a view of a symbolic connection between souls and stars has become plainly ridiculous since we know what a star like our sun physically is: a huge ball of hot gas. Nevertheless, astrophysics has proven that our bodies, including our brains, are genuinely connected to the stars, in the sense that they are made of 'star dust'.

I reconsider, with due caution, the case of a relation between stars and minds beyond a historical account. Described by astrophysics and depth psychology, they seem to share their basic structural and functional properties – in physical terms: a nucleus-shell hierarchy, a state of equilibrium between selfgravity and inner heat, radiation and change of substance ('transmutation'). Our deep self: would be the mental 'back side' of a material star. Is this simply a return to the alchemical symbolism: acquiring 'gold' by realizing the inner sun? Or are there more interpretations of the star-mind analogy possible?

John Wolf Brennan



"Celtic Roots and Swiss Watch-maker Precision" *The Wire, London*

Born in Dublin/Ireland, John is an accomplished pianist, composer, and improviser. His latest projects include: Pilgrims (w/Tony Majdalani)

www.brennan.ch

www.pagolibre.com

Chasper Mani



A Baritone, Chasper attended ZHdK and HKB (Bern) with Master of Pedagogy / Concert-Diploma in singing, as well as a Master in conducting / Soloists-Diploma at Swiss Operastudio. Chasper-Curò sang in many concerts and operas.

He also dedicated himself to singing Lieder "Winterreise", "Dichtersliebe", "Songs of Travel".

SOUNDING THE I – THE CORTONA ORCHESTRA

If your "I" likes sounds and soundings, if your eye enjoys sights and sightings, you are most welcome to participate in creating and sharing a unique experience: the Cortona Week Orchestra 2014 –

Sound is. Sound is primeval: the cry of a baby, the sigh when we have solved a problem or released a tension. We all sound.

The whole universe expands in a pulse – even the black holes! Sound is local and global. We can detect its source anywhere, but in the split second of its creation it has already disappeared and dissolved into a greater realm.

Music is a perfect way to get to know the I. And the NOW. Apart and yet a part, NOW & HERE, NO-WHERE! In our workshop, everybody and everymind is invited to participate in the creation of the very moment's momentum: to become creators of the PRESENT.

In the x-perimental spirit of Cortona, every "I" is invited to bring his/her own instrument, including – of course – the VOICE as primal source. Together we shall dig out (and dig into) some spontaneous SONIC ROOTS, searching, discovering and mapping highways and byways through the collective LABYRINTH of sounds.

For the final evening of the week, we'll collaborate with the drumming and theatre workshops, drum up the moon, conspire with local spirits & global birds.

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Workshop



Dipl. Math. (UZH), Dipl. POP. Process oriented psychologist and facilitator (Institut für Prozessarbeit, Zürich). M.A. in Conflict Facilitation and Organizational Change (Process Work Institute, Portland, OR, USA). Corinna is also a self-management trainer (Zürcher Ressourcen Modell ZRM®). Additionally, she has a private practice in Winterthur and works as a supervisor, trainer and conflict facilitator. Her passion in all of her work is to support people in connecting with their core vision and power.
www.entwicklungsspielraum.ch

Normally we identify with several well-known aspects of our-self: We seem to know who we are. And sometimes things happen that change that view – body experiences and symptoms, sudden emotions, addictive tendencies, private or work situations that we can't handle, inner conflicts, interesting or disturbing dreams, fantasies, longings, signals from another layer of ourselves that we don't know quite as well and that we might experience primarily as disturbances.

I advocate the perspective of seeing these disturbances as invitations to get to know our-self. The hypothesis I work with is that – at the core of what we call problems – the solution is already embedded. In intentionally slowing down the present experience, in gently and attentively exploring the quality and energy of the disturbance, in fathoming its essence we may find new creative ideas and solutions to cope with our everyday challenges.

During the workshop times I provide space for these kinds of explorations in private sessions and time to integrate these experiences into the here and now. I have a variety of work methods to offer: therapeutic conversations, role play, working with movement, connecting to our body experience, and more.



Iso Camartin, born 1944 in Chur (Switzerland), essayist and literary critic, 1985–1997 Professor of Rhaeto-Romansh culture and literature at the Swiss Federal Institute of Technology and at the University of Zürich, 2000–2004 Head of the cultural section of Swiss Television in Zürich (SF). 2004–2012 responsible for the "Opernwerkstatt" at the Opernhaus Zürich. Author of numerous books and articles, including topics relating to Switzerland's cultural diversity and European identity. Lives in Zürich, Disentis and New Brunswick NJ.

Among his publications:

- Jeder braucht seinen Sünden, Suhrkamp 2003, Insel Taschenbuch 2011
- Belvedere – Das schöne Fernsehen, Suhrkamp 2005
- Bin ich Europäer? Eine Tauglichkeitsprüfung. C.H.Beck, 2006
- Die Geschichten des Herrn Casparis, C.H.Beck, 2008
- Im Garten der Freundschaft, C.H.Beck, 2011
- Die Schweiz. Portrait meines Landes, beck'sche reihe, 2012
- Opernliebe. Ein Buch für Enthusiasten, C.H.Beck, autumn 2014

CULTURE IS NOT RELIGION, BUT IT HELPS ALSO

– *Civilisation and the appearance of the free spirit*

An invitation to read Denis Diderot, one of the key figures of the French Enlightenment with a materialistic and aesthetic view of the universe. "Do we understand, what we are saying ourselves? Are we understood?"

– *When the Immoral is more beautiful than the Moral*

An invitation to read Charles Baudelaire, the creator of "The Flowers of Evil", probably the greatest author of all times concerning modern poetry. When the book was published, it was seized by the police. "Truly, the Devil pulls on all our strings!"

– *What we are allowed and not allowed to laugh about*

An invitation to read Sigmund Freud, the author of "Jokes and Their Relation to the Unconscious". Facts we should know about laughing before the "Day of Judgement". "Humor can be regarded as the highest of our defensive processes."

This workshop has 3 independant parts spread over 2 different time slots within the afternoon workshop units.

Uta Christ-Milz



MA, studied psychology, political science and American literature in Heidelberg, Berlin and Berkeley (California). She is a certified practitioner of the Feldenkrais-Method and of Mindfulness-Based Stress Reduction (J.Kabat-Zinn). Since 1994, she works with groups and individuals in private and clinical settings.

Helmut Milz



MD, studied medicine and sociology in Berlin, is honorary professor of psychosomatics and public health, and holds specialty degrees in psychosomatic medicine, psychotherapy and general medicine. Milz is also a former in-house consultant to the WHO. He teaches at the University of Bremen and is author of various books.

www.helmutmilz.de

“I” – DENSITY: THE RELATIONAL “I”

“I love myself when I am laughing ... and again when I look mean and impressive” (Zora N. Hurston). Who am I, when I am I?

If you reflect on the many situations in which you communicated your “I”-density to others or to yourself, you will probably discover that you presented many different aspects depending on changing contexts. Our so-called “I” represents a felt, subjective continuum, which is built on our unique biological and genetic foundations. It also embodies our biographical narrative and influences how we experience and structure our interactions with others and the world.

Our “I” is in many ways a learned assumption, which is based on a western, socio-cultural concept. Maybe it is only an “Illusion of the I” (A. Watts)? “I-density” is neither fixed nor constant. It can be endangered, questioned, reintegrated, expanded or improved in its unknown potentials.

Self-awareness, self-acceptance, authenticity, befriending with ourselves and others – these are central elements of our workshop. You can experiment with surprising possibilities of sensing, feeling, moving and relating. They may help you to better embody and to vitalize your “I”-density. Our work builds on many years of experience with bodily-somatic, psychotherapeutic and learning strategies.

THE INTIMATE “I”



Roshi Pat Enkyo O'Hara, PhD, is the Abbot of The Village Zendo in New York City. As a Soto Zen priest and contemporary American Zen Teacher, she integrates traditional meditation and koan practice with social engagement and peacemaking. During her twenty years teaching at New York University's Tisch School of the Arts, her teaching centered on social justice issues and new media. She is a Founding Teacher of the Zen Peacemaker Order and has participated in AIDS activism, the 'Occupy' movement, as well as 'Street Retreats' in New York City. Roshi O'Hara's writing has appeared in Buddhist journals, book collections, as well as her recently released book, *Most Intimate, A Zen Approach to Life's Challenges*.

The Zen tradition addresses the question 'Who is this I?' in its characteristically dramatic yet direct way. Here is the great Zen Teacher Rinzai, who asked his assembly:

"There is a true person with no rank always going out and in through the portals of your face. Beginners who have not yet witnessed it, look! Look!"

Just then a monk came forward and said, "What is the true person of no rank?"

Rinzai got down from the seat, grabbed and held him: the monk hesitated. Rinzaï pushed him away and said, "The true person of no rank – what a piece of dry crap he is!"

What may sound like a rough teaching is actually the heart of the intimate 'I.' Until we are willing to drop into our authentic interiority, we don't realize the flow of our being through space and time. And without this internal intimacy, we are unable to recognize our relationship with every aspect of life. The poor monk who asks about the true person does not see himself as whole, as a relational aspect, 'without rank', without title or fixed position. Instead, like a 'dry piece of crap' he hesitates, and moves away from, rather than toward intimacy with himself and with the constantly changing relational spheres of life. This discourse will offer a way of seeing the "Intimate 'I'" in terms of relationship with one's social responsibility and compassionate response to life itself.

Eveline Hauser



Born in 1961. She teaches African rhythms on the djembe and bass drum since 1994. She toured and worked in Senegal with Saf-Sap, organizes and gives courses in Senegalese dancing and drumming. She is also an active member of the theater group Colori. Eveline is mother of two sons and lives in Appenzellerland.

DRUMMING – SELF-AWARENESS AND COMMUNI- CATION

During Cortona Week, 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 spontaneous burst of joy, a sense of the flow of energy in the group or a redefinition of what it means to be an individual in a group.

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.



BIOGRAPHIX



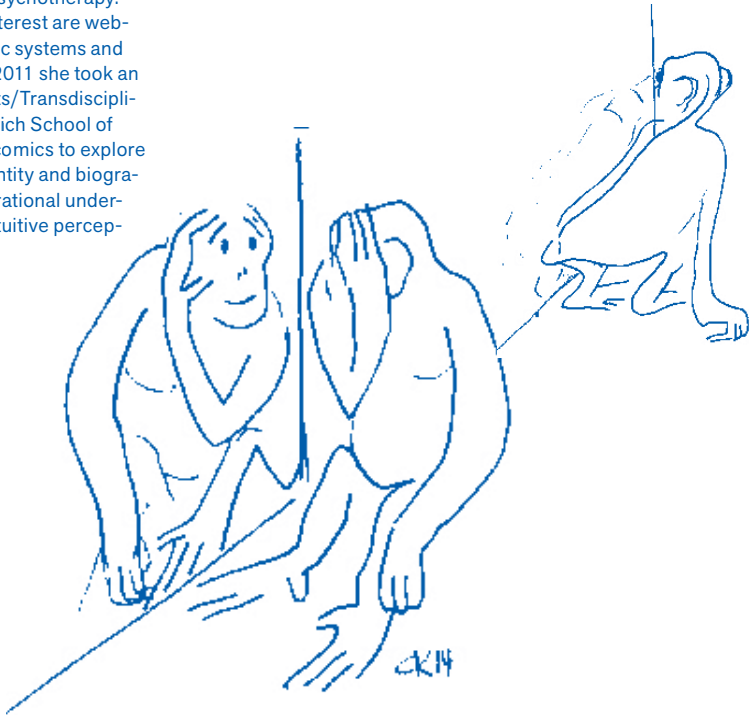
Drawing The Mangas Guide to your Own Galaxy

I, Me and Myself are a set of characters that we are invited to explore in cartoons and in the universe of stories we create with them. By using simple methods of drawing we will find very personal characters and develop narratives which connect to the stories of your own lives.

You need no techniques or special talent- just bring along you, yourself, and an interest in experimenting with what you figure to be a character.

This course is also great in combination with making a movie, slow motion or video.

Studied medicine, specialized in Child- and Adolescent Psychiatry, trained in Psychoanalytical and Systemic Psychotherapy. Her scientific interest are web-based diagnostic systems and webcomics. In 2011 she took an M. A. in Fine Arts/Transdisciplinarity at the Zürich School of Arts. She uses comics to explore concepts of identity and biographies between rational understanding and intuitive perception.



Fredi Rauner



Born in 1962. Theatre creations since 1984. Member and co-founder of the Theatre COLORi in St. Gallen. Studies at the Institute for Individual Systemic in Munich. Since 2003 he practices in his own Studio. Father and co-educator of two children. Lives in Rheineck.

fredi.rauner@colori.ch

Richi Diener



Born in 1952, social worker and adult educator. Theatre creations since the 1980th and member and co-founder of the Theatre COLORi in St. Gallen. Coach for a political Street Theatre. Father and co-educator of two children. Lives in Chur.

richi.diener@colori.ch

“ALL THE WORLD’S A STAGE ...”

W. Shakespeare

Laboratory for improvisation

The roles everyday life dictates to us are well known. Parts of them are exciting, some are easy to fulfill, and some are difficult. Yet sometimes we feel the urge to try something new, to step out of the box and go off track. Perhaps, just to see, who else we could also be...if? Theater improvisation can be very helpful to improve playfully our ability to handle difficult situations in an adequate way and with new options: Starting from our life-experience we bring parts of them on stage, play with them transforming the experience, and then bring them back into our lives. We work with our body, movement and voice. The topic of this week – “I” and the atmosphere in Cortona will inspire our work. This immediate common background will be the soil on which playful scenes arise. At the end of the week, we will share with the whole Cortona community what emerged during our week of work and play.

Theater COLORi St.Gallen has created home productions on the basis of improvisation within the last 26 years. The group has committed itself to specific themes like: Sexuality, Natural Science, Gerontology and other social fields for the last 15 years.



Dr. phil. Dipl. theol. Geboren in Maastricht. Studium der Geschichte und Kulturanthropologie (Fokus: Vorderer und Mittlerer Orient) und Theologie (Fokus: Philosophische Anthropologie). Langjährige Lehrtätigkeit an der Universität zu Köln. Zur Zeit Forschung und Seminare auf dem Gebiet der interkulturellen Philosophie und Spiritualität.

ICH-UNTERWEGS

Werdegang nach einer altjüdischen, biblischen Erzählung

Wer bin ich? Wohin gehe ich? Eine Grundfrage an die menschliche Existenz. Eine Grundfrage der philosophischen Anthropologie.

Eine altjüdische Erzählung aus dem Buch Exodus möge einen Hinweis, wenn auch keine Antwort auf diese Frage geben. Diese Erzählung, als innerer Weg geschaut, berichtet vom Ich-Unterwegs. Urbilder einer «mythischen Geographie» von Feuer im brennenden Busch, Wasser des Meeres, Öde der Wüste und vom heiligen Berg lassen sich als Wegstrecken der Reifung und Befreiung aufschlüsseln.

Es ist eine bildhaltige Darstellung vom Werden wer ich wirklich bin. Wirklichsein besteht im Wirken, wenn eine Wechselbeziehung da ist. Es gibt aber kein Ich an sich. «Ich werde am Du; Ich werdend spreche ich Du» (Buber). Die Erzählung zeigt einen Weg der Individuation, der Selbstwerdung.

This lecture will be in german language

STOP! MOTION



Picture, picture, and again picture – this way we generate motion ...

Would you like to tell stories through motion pictures using a simple method? Or would you just like to have a look inside the production of stop motion videos?

Equipped with cameras, we playfully produce our own stories. You will learn what to pay attention on – from the preparation work to the final video. Our work is based on experimental productions and we are able to combine other video techniques with stop motion. We are going to go beyond the borders.

As language does not need colors, Milos likes to present his world in black and white. Milos was born in colorful village of Schwyz (CH) in 1987 and grew up in Wilhelm Tell's homeland.

He began to demonstrate his world with a camera in black and white mode and to present it on exhibitions. In 2011, Milos graduated in CAST / Audiovisual Media at the Zurich University of Art. His Bachelor work Meditative Moments was awarded with two sponsorships. Milos is fascinated by different dimensions which he passionately tries to picturize. In this way, a number of music and advertising films as well as documentaries were produced.

Andreas Schneider



Born in 1948 in Zurich.

Education: Schule für Gestaltung, Zurich F+F, and Bern, Ceramics.

2001/2 Stone carving / wood

carving Studies in San Francisco
Works since 1978 in his own studio.

Since 1980 Exhibitions in Switzerland and abroad.

www.rabiusla.ch

STONECARVING IN THE PARK

Discover the phenomenon of falling and flying at the same time

In my work as an artist I have to be fully determined while walking on the edge.

Focusing on my stone I am totally one with myself becoming the center of the universe.

After a while of carving my stone it slowly comes alive and starts to speak to me.

The sensation of giving birth to an alter ego is a magic moment. It gives me the feeling of falling and flying at the same time. And the experience that the muse is within makes me grateful.

Be courageous* and meet your piece of marble or alabaster. I happily assist you on your adventurous journey in the garden atelier.

*No technical skills are needed



Studies Qigong and Taiji since 1975 in Europe, USA and Asia. Trained in psychology, body- and energy-work. Develops workshops in creative communication, art of moving and energy-flow since 1972. As of 1977, he teaches Qigong and Taiji and founded the "school for Taiji and Qigong" in Zürich – the first specialized institute in this domain in Switzerland. He gives seminars and trainings, and offers lectures and projects in institutions and companies.

Author of the Qigong book and DVD

Stärkendes Qigong: Yi Jin Jing

Co-author of the book

Die Welt der Fünf Elemente

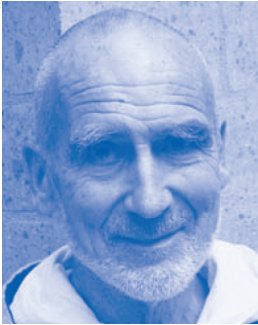
Producer of several Taiji teaching DVD's. Hans-Peter Sibler lives in Zürich.

www.taiji-qigong.ch

In China – as in many other countries all over the world – millions of people start the day with Taiji and Qigong exercises. The parc in Cortona gives us an ideal environment to spend half an hour before breakfast on gentle movements, to wake up and to experience the pleasant effect of Taiji and Qigong: Focussing between heaven and earth, centering, strength, energy-flow, concentration and relaxation, inner calmness and serenity, clarity.

Awareness and liveliness will grow by the interplay of inner and outer movements. Simple exercises revitalize our body and mind by opening the energy (Qi-) channels. Qigong and Taiji will stimulate everybody, regardless of age, fitness or precognition – a joyful and easy way to wake up and start freshly our new day.

**Brother
David Steindl-Rast**



Born in Vienna, Austria, 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.

“I, SELF, AND EGO”

The gate to the Temple at Delphi bore the inscription: “Know Thyself!” That was 2,500 years ago, but to this day, these words summarize the highest challenge to human consciousness. Who am I?

We must find an answer to this question each of us through our most personal, most intimate spiritual struggle.

But together we shall try to locate axes of orientation, based on experience and helpful in providing clarity for the task of gaining self-knowledge.

Keywords on the Topic of the Week

Clear language facilitates clear thinking. Clear thinking makes the Cortona Week more enjoyable. We must not take for granted that important terms used in lectures and discussions are sufficiently clear.

Sometimes terms that can serve as keys for deeper understanding are not even mentioned. We may overlook them, or assume too quickly that they are obvious; they may even be taboo. Therefore, Brother David will facilitate the group's effort to spot key words and to use them to unlock insights. We can switch between the use of English and German, according to the needs of participants. Questions are encouraged.



Max Velmans is Emeritus Professor of Psychology, Goldsmiths, University of London. His main research focus is on integrating work on the philosophy, cognitive psychology and neuropsychology of consciousness, and, more recently, on East-West integrative approaches. He has around 100 publications on these topics including *Understanding Consciousness* (2000, 2009), *The Science of Consciousness* (1996), *Investigating Phenomenal Consciousness* (2000), and (with Susan Schneider) *The Blackwell Companion to Consciousness* (2007). He was a co-founder and, from 2004-2006, Chair of the Consciousness and Experiential Psychology Section of the British Psychological Society, and an Indian Council of Philosophical Research National Visiting Professor for 2010-2011

CONSCIOUS AGENCY AND THE PRECONSCIOUS/ UNCONSCIOUS SELF

We habitually think of our Self as a conscious agent operating largely in terms of how we consciously experience those operations. However, psychological and neuroscientific findings suggest that mental operations that seem to be initiated by the conscious Self are largely preconscious or unconscious.

In this talk I examine how these aspects of the Self and its operations combine in the exercise of free will—and suggest that the conscious wishes, choices and decisions that we normally associate with “conscious free will” result from preconscious processes that provide a form of “preconscious free will”. The conscious experiences associated with other so-called “conscious processing” in complex tasks such as speech perception and production, reading and thinking, also result from preconscious processing, which requires a more nuanced analysis of how conscious experiences relate to the processes with which they are most closely associated. We need to distinguish processes that are conscious

- a) in the sense that we are conscious of them,
- b) in the sense that they result in a conscious experience, and
- c) in the sense that consciousness plays a causal role in those processes. We also examine how consciousness enables realization: it is only when one experiences something for oneself that it becomes subjectively real. Together, these findings suggest that Self has a deeper architecture. Although the realized aspects of the Self are the consciously experienced aspects, these are just the visible “tip” of a far more complex, embedding preconscious/ unconscious ground.

Marianne Verny



M.D., cert. Processworker and psychiatrist in private practice in Zürich, has been a trainer and supervisor in Process Oriented Psychology since 1994. Unfolding the dreaming behind body symptoms, relationship conflicts, moods and finding ways, how to integrate the wisdom of those dream-like experiences is the central focus of her work with her clients and with herself.
mail@marianneverny.ch

Ivan Verny



M.D. psychotherapist in private practice, cert. Processworker, psychiatrist, coach, has been teaching Process Oriented Psychology since 1989 and experimenting with dream-like aspects of everyday at least as long, using them to enrich his & other relationships, past time and work.
mail@ivanverny.ch

WHO AM I WHEN I AM NOT MYSELF?

A process oriented journey to “I” and “not-I”.

Who am I when I think, feel and act in ways I never expected I would? And how do I co-create such (un-)expected situations? What part(s) of myself do I trust & use when I get lost in my experience?

In this workshop we will be tracking our perceptions of what is happening in the moment as well as the creative paths of the unconscious. And simultaneously we will work on establishing an Inner Observer & an Awareness of his/her attitude(s). So be ready to dive in your mind's I (or rather its eye).

MORNING SONG



We start the day together on a good note. We awake our voices, as well as our minds and bodies, and enjoy the pleasures of song. We sing whatever pleases us from across the musical landscape, including witty canons and polyphonic songs. Anything that is fun and raises our spirits! We sing without music sheets – so, no prior experience or knowledge is required.

The only prerequisite? That you enjoy singing!

Selina Weber Gehrig is a Soprano. Born in 1978, in Zurich, she attended Zurich University of the Arts (ZHdK), where she received her Master of Arts in Music Pedagogy (Voice) in 2006, and a Master of Arts in Elementary Music Education in 2009, in addition to a CAS Certificate of Advanced Studies in Children's Choir Conducting Advanced in 2010. She currently teaches voice and leads a children's and youth choir at the Zollikon Music School. Ms. Gehrig is also the director of various choirs since 2006. Furthermore, she sings in the pUrlimunter quartet and performs as a Soloist with different Conductors, Artists and Groups.
www.purlimunter.ch



Prof. Hartmut Wickert studied German literature, sociology and communication at the RuhrUniversity in Bochum and at the Georg August University Göttingen. Since 2006 head of the department performing arts and film, Zurich University of the Arts. From 2000 to 2006 he directed theatre at the Thalia Theater Hamburg, Schauspiel Graz, Staatstheater Mainz, Staatstheater Karlsruhe, Weimar German national theatre, Jena theatre; from 1993 to 2000 he was leading artist of the Staatstheater in Hannover, from 1984 to 1988 he was director of the Tübinger Zimmertheater, from 1989 to 1993 leading director of the Stadttheater Konstanz.

I – THE SUBJECT OF THE “SCHAUSPIEL”

The in German so-called “Schauspiel” (the English “acting” is a totally different term) is based deeply in an art called “Verwandlungskunst” (transforming one’s self, the art of transformation). The transformation is the art of acting, means transformation of the “I” into another “I”, which is different from what we normally call the identity of our self. This art of transformation is caused by material not given by the transforming subject. This material is something from outside. Transforming the “I” and becoming someone else by means of external materials is a strange demand which is caused by psychological based theories and methods of acting, developed in the early 20th century. The questions raised by this demand range from artistic debates about whether acting is a form of art or just a kind of mediating to the question what happens in the brain when the “I” – understood as the basis of selfconfirmation and selfconsciousness – is being perforated by the demands of an acting method which reaches for the transformation of the “I”, leaving it behind and replacing it through the “I” of a stranger. This means I will try to regard “Schauspielen” (acting) from three viewpoints: methodological, psychological and as a neuroscientific field of manipulated brain activity.

Adrian Wirth



Adrian was born near Zurich in 1975. He finished his studies in Environmental Sciences at the ETH Zürich in 2001 with two awards. Since 2002, he has studied Indo-Tibetan Yogas in various forms. Adrian understands Yoga as a life-style, not just as a practice. He teaches weekly classes at Airyoga in Zurich and leads Yoga retreats in Switzerland.

Paola Deprez



Paola did her PhD in Molecular Biology in Chile and worked from 2001 to 2010 as a researcher at the ETH. Now she works in trans-disciplinary research at the Collegium Helveticum/ZHdK, practices Tibetan Buddhist meditation and teaches Yoga workshops with her husband Adrian, especially on the topic Stress & Burnout.
www.oshadi-yoga.ch

YOGA

Yoga is nowadays a mainstream phenomenon, but for many people it's just a synonym for a certain kind of physical exercise. Yoga is much more though: It's the connection with your inner essence beyond thoughts, emotions and the "I".

The Sanskrit word Yoga means union. It refers to a state of mind where you experience a strong sense of connection (like the latin "religare" from religion). To look at the nature of the ego, the "I", lies at the heart of any Yoga tradition, because it is the sense of "I" that separates the experiences we make into subject-object, into "me here" and "you there".

On the path of Yoga good things may happen: More mental calmness and clarity, more balance and stability and better health for body and mind. The Yoga path always starts where you are in the very moment, considering the condition of your body and of your mind.

In this workshop we will explore accessible ways of realizing the depth of what Yoga can be. We will start with mindful, physical movements and breathing exercises, and then go beyond into Yoga Nidra deep relaxation and other methods for exploring the inner world. A state of mind where you feel connected to your inner essence and to the world around you is not so far away!

Yoga is a special kind of a project: When practicing Yoga you are the researcher, the research object and the laboratory all in one!

Join us for this workshop that will touch many different layers of your being. All you need is curiosity! No previous Yoga experience necessary!

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Workshop

Nick Woolsey



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-dimensional 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 he posts on his website. He has since taught poi workshops to thousands of people in a dozen different countries. His unique approach to poi is a fusion of all his influences.

www.playpoi.com

EXPLORE YOUR MIND– BODY CONNECTION WITH POI!

Poi is a form of dance where balls on the ends of tethers are swung through rhythmical patterns. It originates with the Maori people of New Zealand, who originally used poi to develop dexterity and to animate their songs with dance. In the past century poi has spread around the world, merging with other movement arts in the process.

In essence, poi are an extension and magnification of how energy moves through and around the body. Learning to dance freely with poi requires the balancing of left and right, forwards and backwards, and the ability to turn and whirl in either direction. The result is an engaging series of puzzles requiring visceral listening skills, spacial thinking, and lots of trial and error. All of this will be accompanied by plenty of games, music, and dance! If you're looking for a way to exercise your body and brain at the same time, poi is for you!



Saajid Zandolini was the head of the Osho Meditation Center and local residential community in Bern until 2002. He now lives in Basel and gives meditation and self-experiencing workshops in Switzerland and Europe. He is lovingly connected with Ramana Maharshi, Osho and the Masters of Zen. Saajid gives conversations and engages in dialogues out of the heart and silence. In addition, Saajid teaches meditation as an attitude towards life itself, beyond traditions and dogmas and without separation of spiritual life from ordinary life. He works as an art painter for many years now.

www.herzundstille.ch

All human beings are able to paint and draw. Rock paintings and rock carvings from ancient cultures make this deep and primordial need of expression obvious. However, our conceptions about the result are often in our way and prevent us from experience. We are addicted (our addictions) to evaluate everything on common standards. This attitude held a lot of us back from a genuine and exhilarating adventure of painting and drawing.

This year "I, me and myself" is the focus of our painting atelier. This can be a kind of self-portrait of your face, or your situation you are in just now. This doesn't mean you have to do it according to anybody's or even of your own ideas. We just play around this topic. In a broader sense it can be anything that emerges spontaneously in an open and unfocused situation of painting and drawing.

In one sense we can say "I, me and myself" is not what I "am". In another sense it is also true to say, that everything I do shows aspects of myself.

This atelier provides a bunch of material for painting and drawing which may support your creative expressions and I will be there in case you need encouragement and advice.

MORNING MEDITATION

The sound of silence

This person you call “I” is only a construction of thought, the totality of your imaginations and ideas. From the viewpoint of this I there is no possibility to experience this life in a clear and unconditioned way.

But who are you really? The living answer comes out of the silence of your being. This unbelievable intimate and ecstatic silence is the source of your life. We only forgot it because we are always on the run.

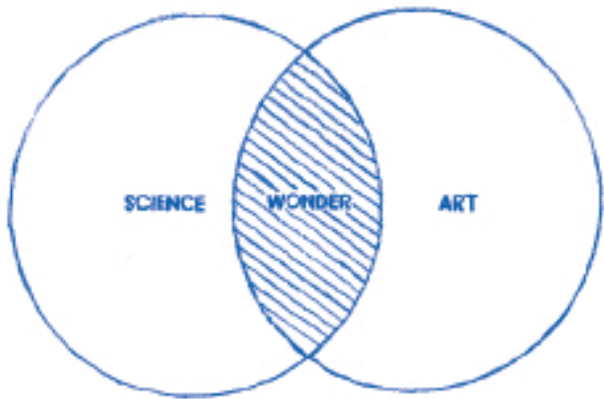
We simply overlooked the closeness of our being.

Morning meditation practice (7.40–8.20 a.m)

Meditation is about allowing yourself simply just to sit here and now in silence and to be with everything as it is. There is nothing to do or to avoid. All sensations just appear and disappear in the awareness of being aware.

We will start with a few oral explanations. Then we will sit for about 30 minutes in silence.

To keep the silent space free from concepts and too many explanations, I will offer one space from 7 to 8 p.m. at the beginning of the week for explanations and discussions on “Meditation”.



Science and / vs. / or Art?

If you compare the methods, techniques and the aims of Science and the Humanities there are lots of “epistemic perversities”(epistemische Widerborstigkeiten, dt.) between the two, former molecular biologist and director of the Berlin Max Planck Institute for the History and Theory of Science, Hans-Jörg Rheinberger, drastically wrote some years ago. Making clear that there will be no easy way to practice inter- or transdisciplinarity between the two. Can you imagine how huge the epistemic perversities between Science and Art then must be?

Over the last decade we have been seeing a growing new interest in the debate, dialogue and dispute between science and art, which maybe the beginning of a new kind of inter- and transdisciplinarity, of new practices of generating knowledge.

For this reason and because the Cortona Week has been focusing on different kinds of interdisciplinarity both in practices of knowing and in students from its very beginning in the mid 1980ies, there will take place a series of four “dialogues & disputes” between scientists and artists under the title “Science versus / or / and Art?” in the theory slot in the early evening (Sunday till Wednesday).

TRAVEL INFORMATION

Travelling with the Group

Group Travel from Zurich HB by train to Florence (with a change in Milan) will be on Friday September, 5th 2014 at 9.32 a.m.. Please be there at least 15 minutes before departure. From Florence, a private coach will take you to the event venue at the Hotel Oasi in Cortona. The bus will depart approximately 4.00 p.m. from Florence SMN and arrive at Hotel Oasi at approximately 6 p.m..

The group's return journey from Cortona will be at 9.00 a.m. on September, 13th 2014 from Hotel Oasi to Florence by coach, then by train to Zurich HB (again, changing trains in Milan). You will arrive back at Zurich HB on Saturday September, 13th at approximately 7.00 p.m..

Travelling individually

The nearest railway stations are Terontola-Cortona or Camucia-Cortona. The nearest airports are Firenze (Florence) Peretola or Perugia San Francesco d'Assisi (formerly Perugia Sant'Egidio).

You may also consult the Italian National Railway Website (Trenitalia) or your respective (European) national railway's website for more travel itineraries to Cortona.

From the railway stations, Hotel Oasi is only about 10 minutes by Taxi.

Hotel Oasi

Via Contesse 1
I-52044 Cortona
+39 (0575) 630 354
info@hotelosaineumann.it
www.servizire.it

LOCATION



