

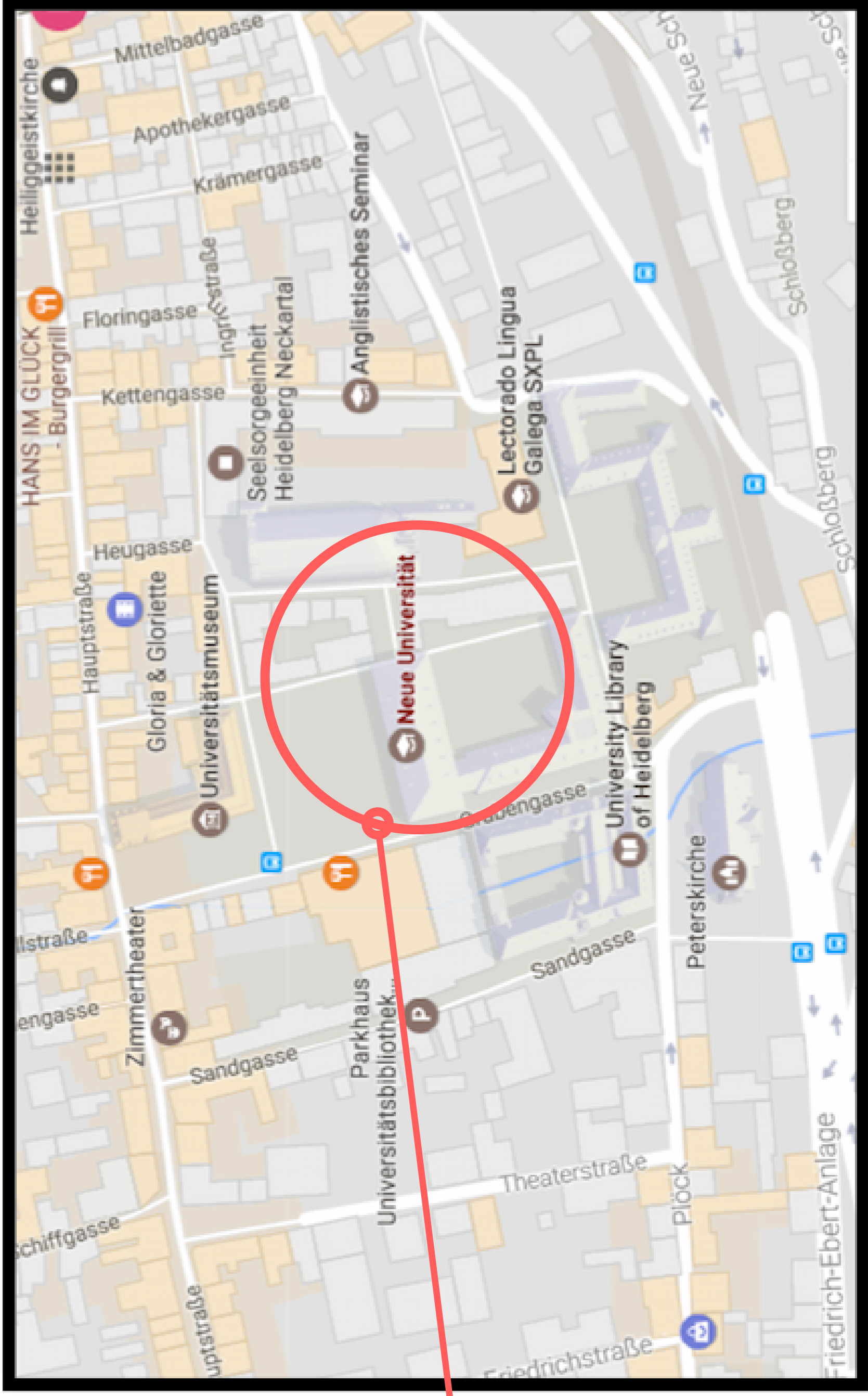
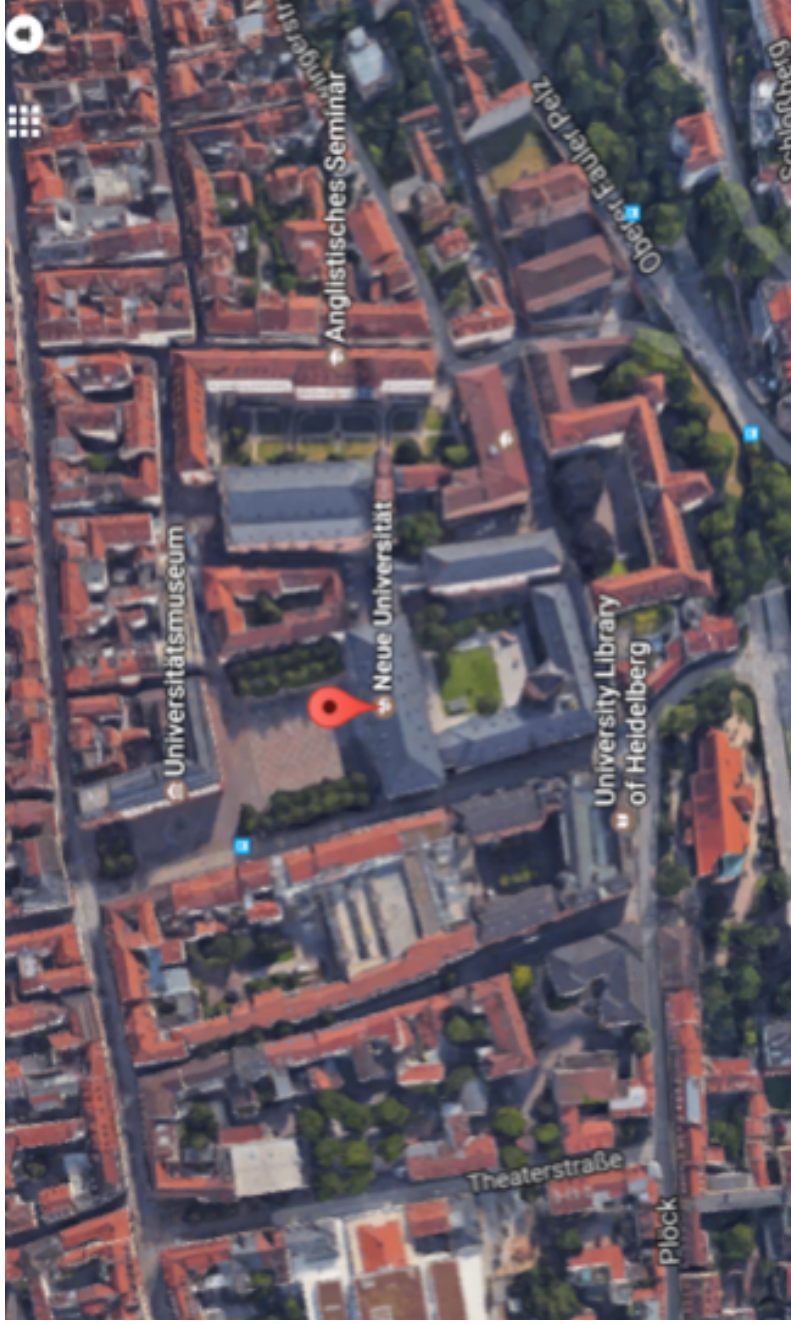
26 - 27TH MAY

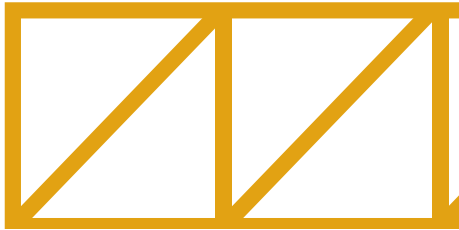


THE EXPERT MEETING

THE CHANGING WORLD, NEW MEDIA
TECHNOLOGIES AND ITS INFLUENCE ON
RELIGIOUS AND EXCEPTIONAL EXPERIENCE

MAP





Introduction

Dear Participants,

It is a pleasure to welcome you all today in Heidelberg on behalf of the organizers. Here in this beautiful historical building of the ‘Neue Universitat’ we will spend the next two days together. We expected 15 to max 20 participants for this 4th Edition in the ‘International Expert-Meeting on Clinical Parapsychology’ series, but soon had to close down the option of joining this event since we were passing 30 subscriptions and this room was only for 20. We had to bring in some extra chairs and we hope you don’t bother to sit rather close to each other. With special thanks to Mrs. Nicole Bauer who made it possible to have our meeting here in this 400 year old University building.

We are honoured that professor Hermes Kick accepted the invitation to be our keynote speaker. His input is highly valued and an important inspirational addition to this meeting.

The focus of this 4th edition is: ‘The changing world, new media technologies and its influence on religious and exceptional experience’. The goal is to learn from each other by discussing personal experiences. Renaud Evrard is our moderator these two days and it is his task, not an easy one I admit, to make us all get the most out it.

I like to thank Nicole Bauer, Renaud Evrard, Christian Diesenroth, Maren Grub and my co-worker at HJBF, Selma Hofstra to team up and working close together to make it all happen and hope that everyone will have a great time here with us in Heidelberg.

Wim Kramer
Managing Director of 'Het Johan Borgman Fonds'

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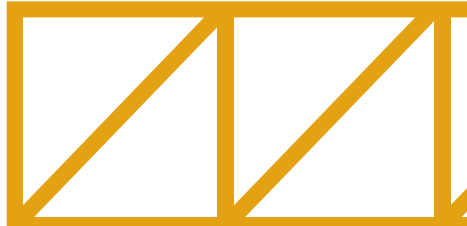
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Program



Friday the 26th of May

10:30 - 10:50

Registration
and informal gathering

10:50 - 11:00

Welcome and introduction:
Wim Kramer (NL)

11:00 - 11:30

Presentation 1:
Eberhard Bauer (DL)

11:30 - 12:00

Presentation 2:
Renaud Evrard (FR)

12:00 - 13:15

Lunch break

13:15 - 13:45

Presentation 3:
Piet van Veldhuizen (NL)

13:45 - 14:15

Presentation 4:
Erika Pratte (USA)

14:15 - 14:45

Presentation 5:
Eddie Dean (IE)

14:45 - 15:00

Plenary sessions:
moderator Renaud Evrard

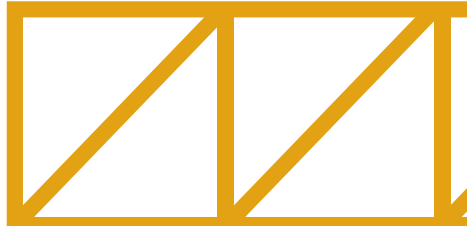
15:00 - 15:45

Keynote: Prof. dr. med.
Hermes Kick (IEPG)

16:15

City tour of Heidelberg by
Nicole Bauer

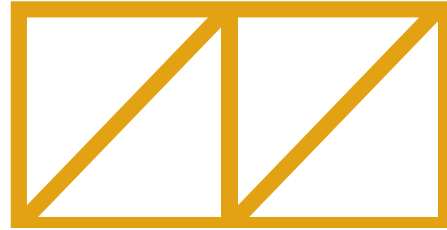
Program



Saturday the 27th of May

09:00 - 09:15	Doors open
09:15 - 09:35	Presentation 6: Gerhard Mayer (DL)
09:35 - 09:55	Presentation 7: Erika Wilson (USA)
09:55 - 10:15	Presentation 8: Walter von Lucadou (DL)
10:15 - 10:35	Presentation 9: Liane Hofmann (DL)
10:35 - 11:15	Coffee break & plenary session
11:15 - 11:35	Presentation 10: Johannes Heim (DL)
11:35 - 11:55	Presentation 11: Ullrich Kleinhempel (IR)
11:55 - 12:15	Presentation 12: Sarah Pohl (DL)
12:15 - 12:45	Plenary sessions: moderator Renaud Evrard
12:45 - 13:00	Closing remarks: Wim Kramer (NL)

Presentations



Keynote speaker. Professor Hermes Kick (DL)

IEGP, Mannheim

We are proud that Professor dr. med. Hermes Kick accepted our invitation to be the keynote speaker at this 4th International Expert Meeting. We are honoured that he will enlight us with the topic: 'Border Situation – Scientific Revolution – Artistic Crisis: Creativity and Identity in a Process-dynamic Approach'. There is no better way to introduce his background than in his own words.

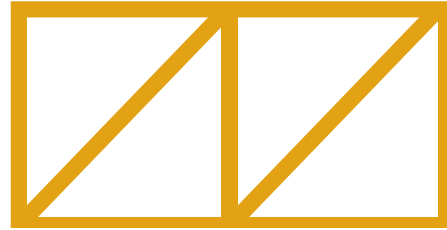
'In der Medizin- und Bioethik gibt es eine Reihe von Instituten, die dem seit einigen Jahren gewachsenen Bedarf an Beratung, Information und Forschung auf diesen Gebieten entgegenkommen. Im Bereich der Psychoethik, d.h. der Ethik in der Psychiatrie und Psychotherapie, jedoch gab es bisher noch kaum eine spezialisierte Einrichtung, die sich diesem ebenfalls wichtigen Aufgabenfeld widmet.

Das Institut für medizinische Ethik, Grundlagen und Methoden der Psychotherapie und Gesundheitskultur (IEPG) in Mannheim wurde gegründet, um auf diesem neuen Gebiet die Information und Orientierung in der Fachwelt und Öffentlichkeit zu verbessern. Dazu bietet es eine fachkundige Aus- und Fortbildung im Bereich der Psychoethik für Ärzte, Psychologen, Psychotherapeuten und andere Berufsgruppen an, die in den Bereichen von Therapie, Pflege und Sozialarbeit arbeiten.

Als Gründer und Leiter des IEPG lade ich Sie herzlich dazu ein, die verschiedenen Angebote unseres Institutes in Mannheim zu nutzen! Aber auch wenn Sie ganz allgemein an ethischen Fragen in angewandter Wissenschaft, Politik, Wirtschaft und Kunst interessiert sind, freuen wir uns auf Ihre Teilnahme an gemeinsamen Diskussionen und bei einer anregenden Zusammenarbeit'



<http://www.institut-iepg.de>



1. Eberhard Bauer (DL)

Council, Natural sciences and experimental
research Coordinator, IGPP, Freiburg i. Br.

11.00 - 11.30

'The Elusive Psi? Possibilities and Limits of Audiovisual Documentation of Anomalous Phenomena: Case Studies in a Historical Context'

In my lecture I'll present several examples of archive film footage that are dealing with relative early attempts regarding the audiovisual documentation of anomalous viz. paranormal phenomena. Some of archival sources are connected with early research work of the Freiburg Institute. The examples (with bibliographic references for more information) are the following:

((1) Skin Phenomena of Eleanor Zugun, ca. 1927, ca. 9 min, b/w, no sound, Emelka Film Production (IGPP/Bundesarchiv)

- Mulacz, P. (1999). Eleonore Zugun: The Re-evaluation of a Historic RSPK Case. *Journal of Parapsychology*, 63, pp. 15-45.
- Pytlik, P. (2005). *Okkultismus und Moderne. Ein kulturhistorisches Phänomen und seine Bedeutung für die Literatur um 1900*. Paderborn: Schöningh.

(2) Psychokinetic Experiments with Nina Kulagina, ca. 1968/69, 6:40 min, b/w, no sound (IGPP)

- Keil, H. H. J. et al. (1976). Directly Observable Voluntary PK Effects. *Proceedings of the SPR*, 56, pp. 197-235.
- Keil, J. (1984). Parapsychologie in der Sowjetunion. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 26, pp. 191-210.

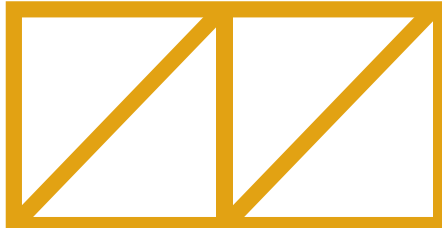
(3) A „Thoughtographic“ Experiment with Ted Serios at Denver, Summer 1967, 6:28 min, sound, German (IGPP)

- Eisenbud, J. (1989). *The World of Ted Serios*. Jefferson, NC: McFarland (2nd. ed.)
- Grünfelder, R. (Hrsg.) (2016). *Ted Serios – Serien*. Hamburg: Textem-Verlag.

(4) Spukfall Rosenheim. Reportage in der ZDF-Sendung „Drehscheibe“ 1967. 5:29, b/w, sound, German (IGPP)

- Bender, H. (1968). Der Rosenheimer Spuk - Ein Fall spontaner Psychokinese. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 11, pp. 104-112.
- Bender, H. (1984). Spuk – Täuschungen und Tatsachen. In E. Bauer & Walter v. Lucadou (Hrsg.), *Psi – was verbirgt sich dahinter?* (pp. 123-141). Freiburg i. Br.: Herderbücherei.
- Karger, F. & Zicha, G. (1968). Physikalische Untersuchungen des Spukfalles in Rosenheim 1967. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 11 pp. 113-131.

It's interesting to see how this historical material is going to “haunt” the internet of today and is “morphing” into new presentations and interpretations while loosing out of sight the original sources and its intentions.



2. Renaud Evrard (FR)

11:30 - 12:00

Assistant professor, University
of Lorraine

Ghost in the machine: when you are called from beyond the grave

Apparitions and haunting experiences are reported in all countries in all times. Cultural transformism of ghosts is well known (for instance, Schneider, 2011). In 1980, parapsychologists Scott Rogo and Bayless published a collection of testimonies of unexpected calls apparently coming from deceased family or friends. Psychology doctoral student Callum Cooper (2012) recently updated this collection. I also met a local sociologist who, after having himself experienced this phenomena (recording a discussion with his late dog!), launched a local then national survey of similar experiences (Kasprowicz, 2016). These cases are challenging for the clinical practice with exceptional experiences. They involved a material channel (telephone call, but also short message texts and emails) which, albeit elusive, is central in the request and is used mainly against all reductionist explanations, e.g. clinical ones. This quite unknown experience is sometimes associated with poltergeist activity or other coincidence experiences. It often occurs in a mourning context, but sometimes anticipates it or comes back several years after the death of the "caller". Starting from a few cases, this talk will try to stimulate a discussion on how to counsel similar experiences.

Cooper, C. (2012). Telephone calls from the dead. Old Portsmouth: Tricorn Books.

Kasprowicz, L. (2016). Quand les morts nous contactent. Enquête sur le phénomène des coups de téléphone post-mortem et autres contacts supposés avec les morts. Chez l'auteur.

Schneider, C. (2011). Paranormale Antiquité. La mort et ses démons en Grèce et à Rome. Paris : Signets Belles Lettres.

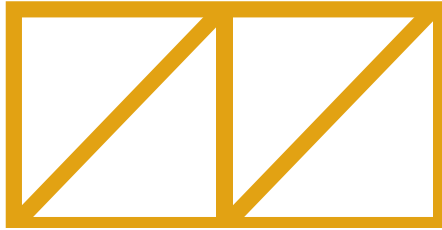
Scott Rogo, D., Bayless, R. (1980). Phone calls from the dead. The Results of a Two-Year Investigation into an Incredible Phenomenon. Englewood Cliffs, NJ: Berkley Publishing Corp.

3. Piet van Veldhuizen (NL)

13:15 - 13:45

Protestant minister,
Hendrik Ido Ambacht

Online counseling is a delivery method of therapy that is gaining steam in many countries. Features and methods of online counseling vary, as does their legal, ethical and therapeutic considerations. Online counseling is an avenue gaining popularity with counseling clients who have exceptional experiences (ExE). This presentation will focus on the positive and negative aspects of counseling ExE clients, as well as the grey areas regarding ethics, the law, and therapeutic/clinical considerations



4. Erika Pratte (USA)

13:45 - 14:15

PhD Candidate, University of
Northampton (UK)

Online counseling is a delivery method of therapy that is gaining steam in many countries. Features and methods of online counseling vary, as does their legal, ethical and therapeutic considerations. Online counseling is an avenue gaining popularity with counseling clients who have exceptional experiences (ExE). This presentation will focus on the positive and negative aspects of counseling ExE clients, as well as the grey areas regarding ethics, the law, and therapeutic/clinical considerations

5. Eddie Dean (IE)

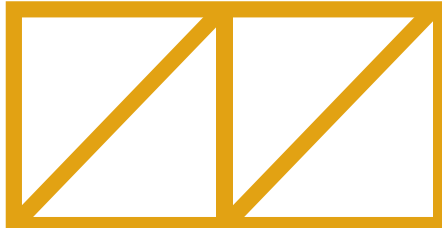
14:15 - 14:45

PhD Candidate, University
College Cork

In this presentation, I propose a direction which may prove beneficial for future parapsychological research by shining light on motivations which – in many instances – may underlie unsubstantiated paranormal beliefs. I have undertaken an investigation of numerous parapsychological beliefs through the lens of performance studies – specifically theories of play, including: ritualized play, deep play, and dark play. I believe that these theories provide firm ground from which to study underlying motivations, as well as potential benefits and consequences, of much unsubstantiated paranormal belief.

Conclusive evidence for psi phenomena – like conclusive evidence of luck or love – remains elusive. Yet, this is not to say that luck or love or psi phenomena are not real, or that the physical impacts of these ideas cannot be measured.

Still, while the shelves of bookstores are full of books about love, most of those volumes are not searching for evidence of love in a laboratory. Love is a concept, an idea, a ritual, a game, a paradigm, a way of seeing ourselves and each other. So, too, I argue, are unsubstantiated beliefs in the paranormal. It is my contention that much unsubstantiated paranormal belief is play, often ritualized, deep, or dark. Although serious people have sought to find it in serious places, the paranormal has always been playful, and the scientists themselves were often unwitting players. Unsubstantiated paranormal belief is a ritual – transformative and liminal. It is an imaginary force that has bent, shaped, formed, and twisted this world, and those who inhabit it. It is an imaginary force to be reckoned with.



6. Gerhard Mayer (DL)

09:15 - 09:35

Psychologist, IGPP Freiburg i. Br.

Sleep Paralysis – Pathophysiological Phenomenon and Extraordinary Experience

This presentation will be a transdisciplinary overview of the phenomenon of sleep paralysis. The most substantial key points are summarized not only from a medical and psychological but also from a socio-scientific perspective. Sleep paralysis is the experience of wakefulness (before falling asleep or after having woken up from sleep) accompanied by temporary paralysis and, in most cases, intense hallucinations and fear. At the outset, the concept of sleep paralysis will be explicated, and several subtypes and the related sleep disorders distinguished from each other. Thereafter, the phenomenology of the sleep paralysis experience will be illustrated in detail, including wakefulness, atonia, hallucinations, and fear. Connections to other extraordinary experiences, such as lucid dreams, out-of-body experiences, and alien abduction experiences will be mentioned. Furthermore, the incidence of sleep paralysis in sleep medicine and in counseling centers will be addressed, in relation to general prevalence and self-help by means of social networks.

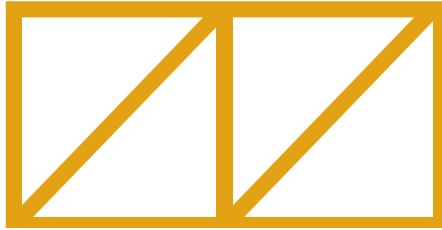
7. Erika Wilson (USA)

09:35 - 09:55

Professor of Religious studies
(retired)

The changing worldview, quantum philosophy and spiritual experiences.

Recently a number of books have been published both in Europe and the USA with titles like “Quantum Philosophy and Spirituality” – written by physicists or other natural or social scientists, including one by Ervin Laszlo. These books caught my interest, and I began to study Quantum Physics or Quantum Mechanics and Quantum Philosophy. Given there are "oneness" experiences, near death experiences, enlightenment experiences, clairvoyance, telepathy, etc. including the fact that in the past the same or similar scientific discoveries have often happened at the same time in countries far apart from each other and without any means communication. I will try to report the explanations Quantum Mechanics (QM) and Quantum Philosophy (QP) have proposed in relation to their view of consciousness and of the universe. And it is remarkable that QP is suggesting a worldview and a view of spiritual experiences that are very similar to what many religions and spiritual movements have talked about for many centuries. I hope that my presentation could contribute to the overall theme of this conference.



8. Walter von Lucadou (DL)

09:55 - 10:15

Leader of the Parapsylogologische
Beratungsstelle, Freiburg i. Br.

Embodiment Disorder

A systemic phenomenological model that assumes the movability of the Cartesian cut is proposed and elucidated by means of a single case study. The model assumes that a continuum from purely psychosomatic disorders to RSPK cases exists. The degree of externalization (locus of control) of the affected person serves as an ordering parameter for the location of the Cartesian cut. It turns out that the dynamics of embodiment disorder develops in four phases, like in the RSPK-model of the MPI. However, in contrast to the decline phase of the RSPK cases (because of the NT-axiom), CER cases lead to petrification of the complaints. A specific therapy approach was developed in the parapsychological counseling office, which is largely ideology-invariant and therefore it allows to incorporate personal belief systems (such as magical thinking) in a positive way. Persons concerned need not deny their "paranormal" experiences any more, but they can integrate them into the therapy process positively.

9. Liane Hofmann (DL)

10:15 - 10:35

Professor, IGPP, Freiburg i. Br.

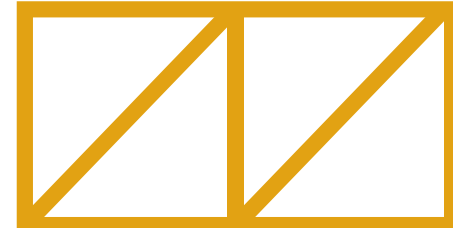
Spirituality and spiritual crises. Handbook on theory, research and practice. Presentation of a recently published anthology

In August 2016 a comprehensive German reference work entitled "Spirituality and spiritual crisis. Handbook for theory, research and practice" was published by Schattauer (Editors: Liane Hofmann & Patrizia Heise). This anthology addresses possible problems and crises in the context of spiritual development, orientation and practice. This includes among others different types of exceptional experiences. In the context of this presentation a short overview of the main objectives, the specific contents aswell as the target groups of this volume will be given.



Link to the handbook:

<http://www.schattauer.de/book/detail/product/1182-spiritualitaet-und-spirituelle-krisen.html>



10. Johannes Heim (DL)

Psychotherapist for children and adolescents

11:15 - 11:35

In this presentation I will present a case study taken from my private practice. It is concerned with the psychodynamic treatment of a 10 year-old boy and accompanying treatment of his parents, with suspected autism spectrum disorder. The focus will be on unconscious transference of generational conflicts from the paternal line to the son. The case study will be used to illustrate and discuss the potential influence religious or magical beliefs of the patients can exert on the process and the understanding of psychotherapeutic treatments. Within this framework the presentation focuses on the intersection between religious/magical beliefs and psychoanalytic concepts of primary guilt (Erich Neumann) and feelings of existential shame. Further, thoughts on transgenerational transmission of interpersonal resp. intrapsychic conflicts - from great grandmother to grandfather and father, to son - are outlined. In conclusion the question of the importance of subjective theories of disease and practical implications for the therapeutic stance in practice will be raised.

11. Ullrich Kleinhempel (DL)

Pastor in upper secondary education, Nuernberg

11:35 - 11:55

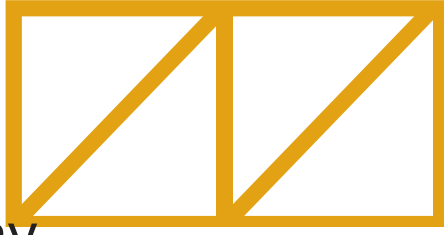
Partaking in mediumistic practise: the internet as medium of accessing arcane medial realms.

It is not for nothing that the mercurial divine “messenger” of Afro-Brazilian religion, Exu, has been proclaimed patron saint of the internet.

The internet has influenced the field of religious experience in a way which may be readily overlooked. It has enabled viewers to participate in rituals and in religious settings in which they are not physically present, yet in which they can have the feeling of “partaking”. Entering the sphere of a religious ritual means to situate oneself in a context which will act upon oneself in manifold ways: intellectually, emotionally and even physically, since faculties of “imagination” are involved, which engage a person psycho-physically – and “spiritually”. (Cf. V. Turner).

In a way which may either be understood as a metaphor or as ontologically real, a person who enters a realm of religious practice, enters a “field”, with which he or she relates. (Cf. O. Kleinknecht, Die Macht der Gegenstände, Würzburg, 2011). This implies that experiential realms become accessible which have hitherto been culturally inaccessible to those who cannot be present physically in the well-limited and guarded ritual contexts. The internet thus assumes a “theurgic” power

On the assumption that religious and spiritual rites do have a manifold effectiveness of their own, well beyond the “belief-systems” and the conscious mental realm of a participant, access to such sites via internet may have effects of their own, to which a person may be sensitised. (This may indicate the limitations of the notion of religions as “belief systems”, popular among Cognitive Science of Religion).



Participation in religious or spiritual rites through the internet can accordingly be expected not only to provide knowledge but to modify the experience and to transform the state of the viewer in a way that approaches a degree that might have happened by being present there physically – as in the way of a fragmentary yet effective “initiation”.

In this presentation I wish to expound this theoretical approach and to apply it to the concept and condition of “Ukuthwasa”, literally: the “initiation sickness” of South African Bantu Shamanism (cf. L-R. N. Mlisa, Ukuthwasa Initiation of Amaqhirha, Bloemfontein, 2009: diss.) which has been discussed from various perspectives in “Transcultural Psychology” chiefly by South African authors, who attempt to delimitate it from psychiatric conditions. This arcane and well defined condition has become known and accessible beyond its own culture-bound realm and has created resonance beyond the Bantu-African segments of South African culture. Implications of this spread and of an experiential access to it will be explored in this presentation.

Having grown up in South Africa in an environment marked by Bantu culture and having studied psychology there, in addition to my formation in theology, science of religion and literature in Germany, my interest in the issues of intercultural transference and application is enrooted in biography.

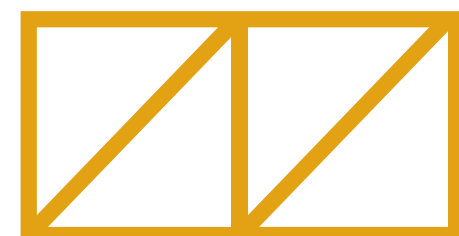
12. Sarah Pohl (DL)

11:55 - 12:15

Counselor at Parapsychologische
Beratungsstelle, Freiburg i. Br.

The digital revolution permeates almost all areas of life and experience, which is why it is not surprising that unexplained / paranormal experiences are also interrelated with the New Media. On the one hand, the New Media belongs to the modern way of life and is, as such, also an increasingly important part of paranormal experiences, like inexplicable technical malfunctioning on mobile phones or other technical devices in the household in haunting cases, unexplained artefacts or apparitions on pictures, etc. On the other hand, paranormal experiences are in turn being influenced by ideas from the Internet, which changes the interpretation and subjective embedding of such experiences. Whether pseudo-technical explanations, conspiracy beliefs and syncretistic misprints are considered a resource or a disturbing factor in the successful integration of unexplainable experiences, it can usually only be decided upon on an individual basis.

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Grub, Maren (DL) - assistant organisation
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Personal notes

Personal notes



Expert Meeting

20 **4TH** 17

Heidelberg