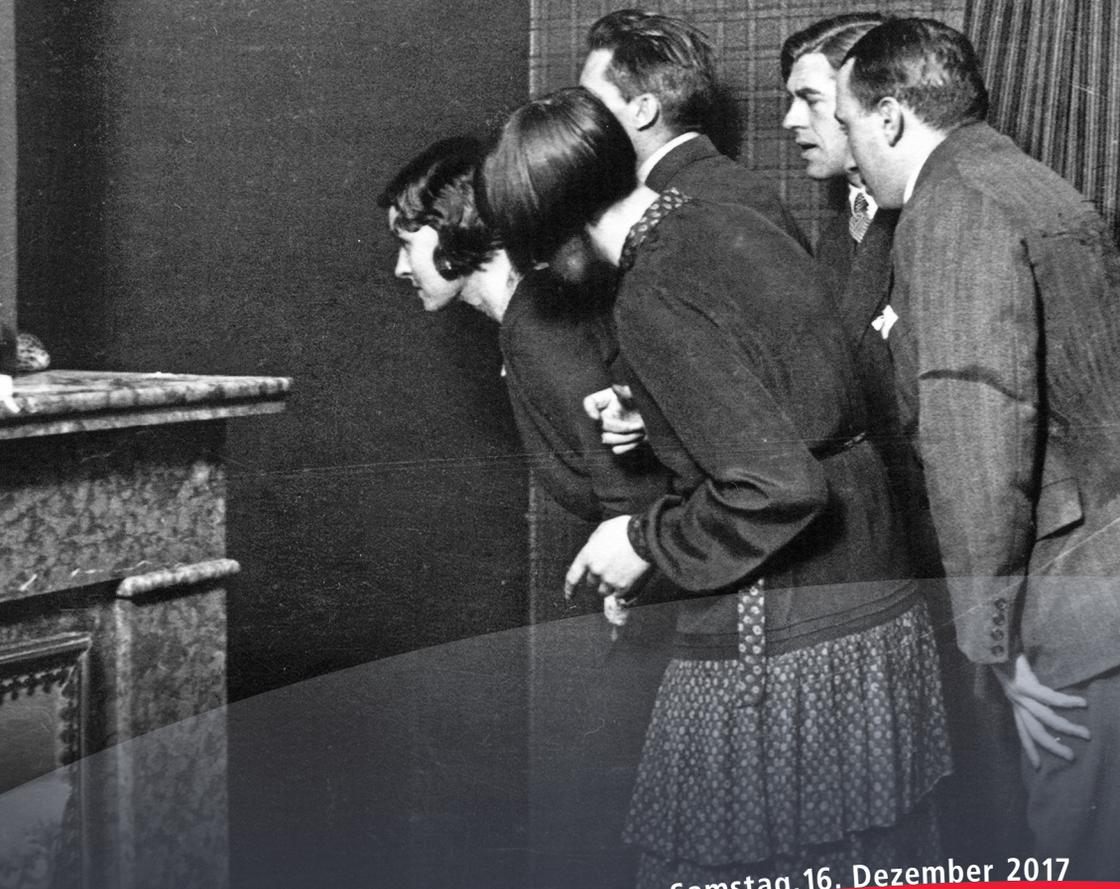


ÜberSinnliches

Sechste Sinne
Die fünf Sinne Eine Veranstaltungsreihe zur menschlichen Wahrnehmung



Internationale Tagung Donnerstag, 14. – Samstag, 16. Dezember 2017

EINSTEIN
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Umschlagsabbildung: Paul Nougé, *La Naissance de l'Objet*
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There are, no doubt, more things between the heavens and the earth than we can apprehend with the senses. This has given rise to the belief that we must possess some sort of extrasensory perception. Yet it is hard to identify what exactly such a perception—referred to sometimes as the sixth sense—comprises. The spectrum ranges from moments of foreboding to auspicious premonitions, from everyday intuitions to divination, from instinctual behavior in large groups to individual strokes of genius. Attempts to sort out what we mean when we talk about the sixth sense and what ultimately underlies it have arrived at very different conclusions. Are its manifestations mere disturbances in our perception, ones that stubbornly persist despite (or because) of the disenchantment that characterizes today's modern, empirical world? Or are they bridges to the wonderland surrounding the campfire of reason, and as such inaccessible to rational comprehension? This conference focuses on the ways people experience and understand the sixth sense today.

Participants and Abstracts

Natascha Adamowsky, Siegen

How to Survive a Haunted House? Zum Eigensinn des Paranormalen im Psychothriller

This talk explores how film portrays, and accounts for, extrasensory phenomena in a society shaped by scientific, rational principles. Though the history of film abounds with the mysterious, the spooky, and the occult, pinpointing the true locus of the paranormal in our modern world is notoriously difficult. Typically, the first stop is the horror genre and the criminological investigations that accompany it. *Who evicted the old woman from the house, the woman who later put a curse on the property and whose ghost now drives new tenants mad?* Then there is the police inspector-cum-medium who always finds the culprit yet whose preternatural abilities go unquestioned. The lack of closer scrutiny is all the more astonishing considering that the few psychological thrillers combining scientific curiosity and the paranormal have gone on to become award-winning cult classics.

Natascha Adamowsky is Professor of Digital Media Technologies at the University of Siegen, where she works on media aesthetics, knowledge cultures, epistemology of participation, and media history. She is the author of *Ozeanische Wunder: Entdeckung und Eroberung des Meeres in der Moderne* (2016); *Mysterious Science of the Sea, 1775–1943* (2015); *Das Wunder in der Moderne: Eine andere Kulturgeschichte des Fliegens* (2010); and *Spielfiguren in virtuellen Welten* (2000).

Peter Brugger, Zurich

Außersinnliche Wahrnehmung aus neuropsychologischer Sicht

The talk begins with a number of experiments showing how belief in extrasensory perception, or ESP, arises from misinterpretations of everyday coincidences. The associations that underlie these misinterpretations correlate with the functional asymmetries in the cerebral hemispheres. In the second part, I propose a radical rethinking of ESP: instead of a type of paranormal sense perception, ESP should be understood as the recognition of statistical dependencies between discrete events. Recent studies show that those who believe in ESP may be better than skeptics at recognizing subtle connections.

Peter Brugger is Professor of Neuropsychology at the University of Zurich medical school, where he heads the neuropsychological unit. He has conducted research on the neurology of subjective randomness, magical thinking, superstition, creativity, madness, the representation of the body in space and time, hallucinations, numerical cognition, extracorporeal awareness, and cooperation between the cerebral hemispheres. Brugger has had research stays in the USA (San Diego) and Canada (Victoria), and is an adjunct professor at Vanderbilt University.

Hynek Burda, Duisburg

Feng Shui in Nature, or Why Do Animals and Humans Align?

Alignment means arranging into a line, a non-random, predictable position with regard to a certain cue or signal. Sunbathing, attentive listening, turning away from blinding light or whipping wind, and curious gazing upon an object of interest are all alignment phenomena. Alignment is advantageous: it helps people acquire information, reduce noise, avoid overstimulation, and save energy. And its study has heuristic potential: it provides information about motivation and sensory capacity of the subject. The hierarchy of senses, motivation,

and actual requirement determine which kind of alignment may prevail (and mask other types of alignment). Magnetic alignment—along magnetic field lines—is one type of sensory alignment with all the attributes mentioned above. For many animals, the magnetic sense is an ordinary sense that operates on similar principles. The selection pressure on the magnetic sense may be lower than with most other senses, while individual variability in efficacy may be larger. (Consider the relative rarity of color blindness, tone deafness, and different types of anosmia.) This talk will discuss some misunderstandings about magnetic alignment and offer some caveats to its study in the lab and in the field. It will present examples of mammals displaying magnetic alignment in different behavioral contexts, and discuss its meaning in cognitive mapping, cross-modal integration, directional indication, and distance measurement.

Hynek Burda is Professor of General Zoology at the University of Duisburg-Essen and the former director of its Institute of Biology. Before assuming that position, he worked at the Goethe University Frankfurt as a researcher and senior lecturer. He completed his undergraduate studies in biology and his graduate studies in zoology at Charles University in Prague. His publications include four German university textbooks—*General Zoology*, *Systematic Zoology*, *Evolution*, and *Human Biology*—in addition to more than 200 original peer-reviewed papers, a Swahili/Czech dictionary, and the co-edited monograph *Biology of Subterranean Rodents*. He is a member of the editorial boards of *Scientific Reports*, *Folia Zoologica*, *International Journal of Zoology*, and *Cogent Biology*. A recipient of an Ig Nobel Prize in 2014, his work has led him to some improbable discoveries, including the fact that defecating dogs align their body axis with Earth's north-south geomagnetic field lines. His book on African mole-rats will appear in December.

Gerd Gigerenzer, Berlin

Intuition: The Intelligence of the Unconscious

In Western thought, intuition first reigned as the most trusted form of experience but has ended up scorned as a fickle and unreliable guide to life. In this talk, I address the century-old stereotypes about male versus female intuition that still exist in the general public, the reluctance of executives in large corporations to admit making gut decisions, and behavioral economists' attempts to demonstrate that intuition is dubious and error-prone while celebrating logic and algorithms as the embodiment of rationality. In my own research, intuition emerges as a form of unconscious intelligence that, to a substantial extent, has yet to be matched by algorithms or deep neural networks.

Gerd Gigerenzer is Director of the Harding Center for Risk Literacy at the Max Planck Institute for Human Development in Berlin and partner of Simply Rational—The Institute for Decisions. He is former Director of the Adaptive Behavior and Cognition (ABC) Center at the Max Planck Institute for Human Development and at the Max Planck Institute for Psychological Research in Munich, Professor of Psychology at the University of Chicago and John M. Olin Distinguished Visiting Professor, School of Law at the University of Virginia. In addition, he is a member of the Berlin-Brandenburg Academy of Sciences and the German Academy of Sciences and an honorary member of the American Academy of Arts and Sciences and the American Philosophical Society. He was awarded honorary doctorates from the University of Basel and the Open University of the Netherlands, and is Batten Fellow at the Darden Business School, University of Virginia. Awards for his work include the AAAS Prize for the best article in the behavioral sciences, the Association of American Publishers Prize for the best book in the social and behavioral sciences, the German Psychology Award, and the Communicator Award of the German Research Foundation. His award-winning popular books *Calculated Risks*, *Gut Feelings: The Intelligence of the Unconscious*, and *Risk Savvy: How to Make Good Decisions* have been translated into 21 languages. His academic books include *Simple Heuristics That Make Us Smart*, *Rationality for Mortals*, *Simply Rational*, *Bounded Rationality* (with Reinhard Selten, a Nobel Laureate in economics), and *Better Doc-*

tors, Better Patients, Better Decisions (with Sir Muir Gray). Gigerenzer has trained U.S. federal judges, German physicians, and top managers in decision making and understanding risks and uncertainties. The Swiss Duttweiler Institute has distinguished Gigerenzer as one of the top-100 Global Thought Leaders worldwide.

Thomas Hauschild, Halle

Eine ethnologische Gespenstergeschichte mit neurobiologischem Ausklang

In 1979, I completed a PhD dissertation on the evil eye. Its central argument was that fear of the evil eye is just as widespread among scientists and philosophers as it is among the superstitious. Ever since, I've rarely appeared for a talk without being accused of or celebrated for the mystical/pathological/erroneous assumptions that are alleged to inform my research in cultural and social anthropology. More recently, I've been praised for my "openness" to the irrational beliefs of indigenous peoples, and enlisted as a representative of the hippie-inflected anthropologies championed by Hubert Fichte, Hans Peter Duerr, Carlos Castaneda, and the like. After decades of walking the line, I now see my commitments to lie mostly on the rational, analytic side of divide. Accordingly, in this talk I use neuropsychology to account for my experiences with the paranormal in southern Italy. The approaches of neuropsychology raise just as many interesting questions as today's combative discussions about neo-animism, the history of knowledge, functionalism, and indigenism.

Thomas Hauschild, a leading figure in the "ethnoboomb" of the 1970s, has taught cultural and social anthropology at numerous institutions in Germany and abroad, including the University of Tübingen, the Martin Luther University of Halle-Wittenberg, the University of Münster, La Sapienza in Rome, and the Istituto Orientale in Naples. He is the author of *Der böse Blick* (1982), *Hexen* (2001, with Heidi Staschen), *Macht und Magie in Italien* (2002; translated in

2011 as *Magic and Power in Southern Italy*), *Ritual und Gewalt* (2008), and *Weihnachtsmann: Die wahre Geschichte* (2012). He is a member of the Heidelberg Academy of Sciences and Humanities.

Peter Lamont, Edinburgh

Belief in Psychic Phenomena: What, How, Where and Why?

Why do people believe in psychic phenomena? We have been asking that question for a very long time, but it is not the only question. There is the matter of what: what are the things in which people believe, and what do they believe about these things? There is the matter of how: how have they come to this conclusion, and how have they maintained this position in the face of widespread skepticism? There is also the matter of where: if we wish to study such beliefs, then where is the best place to look? And then, finally, there is the matter of why: why do people believe in psychic phenomena, why do we keep asking *that* question?

Peter Lamont is a senior lecturer at the School of Philosophy, Psychology and Language Sciences, University of Edinburgh. He is a past winner of the Jeremiah Dalziel Prize for British History, a former Arts and Humanities Research Council Fellow in the Creative and Performing Arts, and a past Secretary of the British Psychological Society (History and Philosophy of Psychology Section). He is also a former professional magician, an Associate of the Inner Magic Circle, and a Past President of the Edinburgh Magic Circle. He has published extensively on the history and psychology of magic and the paranormal, including his latest book, *Extraordinary Beliefs: A Historical Approach to a Psychological Problem* (Cambridge University Press in 2013). His next book, *The Secret History of Magic* (written with Jim Steinmeyer), is due to appear in 2018 with Penguin Random House.

Sophia Rosenfeld, Philadelphia

The Political Sense

The idea of a common sense was once a staple of Aristotelian psychology. But in early modern Europe, this old idea was reimagined as something more like a basic capacity, common to all “sensible” people, to determine what’s what based on ordinary, everyday experience. It was also gradually transformed into what Hannah Arendt was to call, in the aftermath of WWII, “the political sense par excellence.” This talk will trace how and why this transformation occurred between the late seventeenth century and the middle of the twentieth. It will also consider the important role that the concept of common sense continues to play in politics today, especially in light of the global resurgence of populism.

Sophia Rosenfeld is Walter H. Annenberg Professor of History at the University of Pennsylvania, where she teaches European intellectual and cultural history with a special emphasis on the Enlightenment, the Age of Revolutions, and their legacies. She is the author of *Revolution in Language: The Problem of Signs in Eighteenth-Century France* (2001) and *Common Sense: A Political History* (2011), which won the Mark Lynton History Prize and the Society for the History of the Early American Republic Book Prize and has been translated into French and Korean. Her articles and essays have appeared in leading scholarly journals, including the *American Historical Review*, the *Journal of Modern History*, *French Historical Studies*, and the *William and Mary Quarterly*, as well as the *Washington Post*, *Dissent*, and *The Nation*. She also co-edits the journal *Modern Intellectual History*.

Sophia Rosenfeld received her B.A. from Princeton University and her Ph.D. from Harvard University and has held fellowships from the Guggenheim Foundation, the School of Social Science at the Institute for Advanced Studies, the Mellon Foundation, the Remarque Institute at NYU, and the American Academy of Learned Societies, as well as visiting professorships at the University of Virginia School of Law and the École des Hautes Études en Sciences Sociales. Prior to arriving at the University of Pennsylvania in 2017, she taught in the history departments at the University of Virginia and, most recently, Yale University. She is currently at work on two books: one on how the idea and prac-

tice of choice became so central to modern conceptions of freedom (to be published by Princeton) and one on democratic conceptions of truth (to be published by Penn Press). She is also currently co-editing (with Peter Struck) a six-volume book series for Bloomsbury on the cultural history of ideas since antiquity.

Hillel Schwartz, San Diego

Nonesuch: Not/Withstanding a Sixth Sense

My talk will not be a point-by-point refutation of any and all modalities ever nominated as candidates for a human sixth, or seventh, or eighth sense. Rather, I discuss the implications of, and socio-philosophical anxieties surrounding, the explicit endorsement of any sixth sense, or of any set of senses beyond the canonical five. What is it that holds people back from formally affirming other senses? And what are the consequences of such longstanding, often vehement resistance? I address the Western cultural historical (and emotional-logical) grounds for resisting any sixth sense.

Hillel Schwartz is an independent scholar with a PhD from Yale University. He has taught contemporary dance improvisation, early modern European social and cultural history, religious studies, creative writing, and the history of science, medicine, and technology in 5 university departments. As co-founder of Sage Case Management (San Diego), he spent 5 years helping those confronted with urgent, complex medical issues, out of which came *Long Days, Last Days: A Down-to-Earth Guide for Those at the Bedside* (2013). Also a poet and essayist, he has published in more than 50 journals in 5 countries and collaborated in translations of 5 books by the eminent Korean poets Ko Un and Kim Nam-jo. His own scholarly work includes *The Culture of the Copy: Striking Likenesses, Unreasonable Facsimiles* (1996) and *Making Noise: From Babel to the Big Bang and Beyond* (2011). In the fall of 2014 he was the Holtzbrinck Fellow in Cultural History at the American Academy in Berlin, researching changes in the nature, notion, and experience of “emergency” since the late eighteenth century. When this research is concluded, it will result in his 6th full-length book.

Kocku von Stuckrad, Groningen

Making Senses: The Fullness of Nature in Poetry and Shamanism

Many attempts at explaining the sixth sense(s) look for a certain organ or part of the body that would complement the five recognized senses. This talk approaches the question from a different direction and argues that what those explanations describe as sixth-sense perception can also be understood as a different layer of perceiving with the existing senses. It is as if, through the five senses, we can shift gears in perceiving reality. A number of twentieth-century German and North American writers sought to capture this extended perception of reality through mystical and poetic portrayals of nature. The lecture compares these examples with the notion of shamanic consciousness, a way of sensing and perceiving nature outside human sense perception. Ultimately, the problem of the sixth sense leads us back to the reductive, restrictive standpoints of Western philosophy and science.

Kocku von Stuckrad is Professor of Religious Studies at the University of Groningen. He has published extensively on topics related to the cultural history of religion in Europe, method and theory in the study of religion, the discursive study of religion, the diversity of knowledge systems, esoteric and mystical traditions in European intellectual history, the history of astrology, religion, and (the philosophies of) nature, as well as religion and secularity. Kocku von Stuckrad served as President of the International Society for the Study of Religion, Nature, and Culture (ISSRNC) and as President of the Dutch Association for the Study of Religion (NGG). He was also a founding board member of the European Society for the Study of Western Esotericism (ESSWE). He was co-chair of the Critical Theory and Discourses on Religion Group, as well as the Religion in Europe Group, of the American Academy of Religion. In 2011, he was appointed Honorary Professor of the Study of Religion at Aarhus University. He is the author of *Schamanismus und Esoterik* (2003; translated into English as *Western Esotericism*) and *Geschichte der Astrologie* (2003), among many other books and essays.

Nicholas Wade, Dundee

The Scientific Search for a Sixth Sense

The five senses of sight, hearing, smell, taste, and touch, enumerated by Aristotle, were incremented in the early nineteenth century by a muscle sense, multiple dimensions of touch, and a movement sense. Aristotle explicitly excluded a sixth sense, and five remains the number of senses in the popular imagination. The division of touch into several sensations was entertained and rejected by Aristotle, but it was given anatomical, physiological, and psychophysical support in the late nineteenth century. A separate muscle sense was proposed in the late eighteenth century, with experimental evidence to support it. Before these developments, however, behavioral evidence of the vestibular sense was available from studies of vertigo, although it was not integrated with the anatomy and physiology of the bony labyrinth until the late nineteenth century. This talk outlines the history of the scientific search for a sixth sense and assesses the evidence adduced to support previous categorizations. *Nicholas J. Wade* received his BSc degree in psychology from the University of Edinburgh and his PhD from Monash University, Australia with a thesis on vestibular-visual interaction. This was followed by a postdoctoral fellowship from the Alexander von Humboldt Stiftung, at the Max Planck Institute for Behavioural Physiology, where he carried out experiments using a human centrifuge. He subsequently joined Dundee University and has remained there ever since. Now a professor emeritus and a fellow of the Royal Society of Edinburgh, his research interests are in the history of vision research, binocular and motion perception, and the interplay between visual science and art. Details of chapters and articles he has published since 2000 can be found at www.dundee.ac.uk/psychology/staff/profile/nick-wade.php#tab-Publications. Examples of his artwork can be found at <http://neuroportraits.eu/> and www.opprints.co.uk/gallery.php.

Kyllikki Zacharias, Berlin

Surreale Sachlichkeit oder die Wirklichkeit als Offenbarung

It is well known that French Surrealists were fascinated by mystical experience. Equipped with techniques from psychology and parapsychology, they looked for evidence of miraculous messages from beyond. It is less well known that the New Objectivity movement in Germany—which, like Surrealism, emerged between the wars—shared similar preoccupations. Responding to the horrors of the War to End All Wars, artists, writers, architects, political thinkers, and economists sought refuge in the “purely” objective as something that could bridge the yawning chasms of the mind. The talk will take a closer look at Surrealism and New Objectivity and identify the surprising affinities between them.

Kyllikki Zacharias is the curator of the Nationalgalerie, Sammlung Scharf-Gerstenberg. Before taking her current position, she curated exhibitions on Romanticism, Modernism, and Surrealism at several of the National Gallery’s other locations. She has also worked at the Kunsthalle Düsseldorf, at the Folkwang Museum in Essen, and at the Berliner Festspiele. She studied art history and Slavic literature in Rome and completed her PhD with a dissertation on the Russian symbolist Mikhail Vrubel.

Martin Zillinger, Cologne

Aufweisen, Nachweisen, Zuweise; Medientechniken des Übersinnlichen bei marokkanischen Trance-Bruderschaften

Sufi brotherhoods in Morocco rely on trance to receive the powers of the djinn. Ritualized dance gives shape to their ecstasy and bears witness to extrasensory experience and the force of divine power. In the late 1980s, the brotherhoods began to film their rituals and store the recordings in media archives. These recordings demonstrate ritual membership in close-knit spiritual networks. Circu-

lating among adepts as they embark on an uncertain journey to Europe, the films help solicit protection and aid. More and more, images of their rituals are appearing on social platforms such as Facebook, where they mark, redistribute and redefine ritual authority. New media have allowed to perform rituals transnationally and to establish new forms of cooperation. Which transitions and disruptions can be identified in their ritual activities across time and space, which techniques and technologies are transmitted, invented and developed to engage with the paranormal – and how is engagement with this “other world” increasingly bureaucratized? How do new forms of mediation reveal and transform the fragility of the extrasensory?

Martin Zillinger is a junior professor at the A.R.T.E.S. Graduate School for the Humanities Cologne. His research deals with migration, religious renewals in the Mediterranean region, media networks, social transformations in North and West Africa, and the ethnology of religion and media. From 2007 to 2013, he was working as a research associate on “Trance Mediums and New Media at Two Thresholds of Globalization (1900 and today),” a German Research Foundation project at the University of Siegen. Before that, he worked at the University of Cologne’s Institute of Ethnology and at the University of Konstanz. His dissertation was on Morocco’s Sufi brotherhoods, which required extensive fieldwork in Meknes.

Program

Thursday, 14.12.2017

7:00pm – 8:00pm

Peter Lamont, Edinburgh

Belief in Psychic Phenomena: What, How, Where and Why?

8:00pm – 9:00pm

Natascha Adamowsky, Siegen

How to Survive a Haunted House? Zum Eigensinn des Paranormalen im Psychothriller

Friday, 15.12.2017

10:00am – 11:00am

Nicholas Wade, Dundee

The Scientific Search for a Sixth Sense

11:00am – 12:00pm

Gerd Gigerenzer, Berlin

Intuition: The Intelligence of the Unconscious

12:30pm – 1:30pm

Hillel Schwartz, San Diego

Nonesuch: Not/Withstanding a Sixth Sense

3:15pm – 4:15pm

Thomas Hauschild, Halle

Eine ethnologische Gespenstergeschichte mit neurobiologischem Ausklang

4:45pm – 5:45pm

Peter Brugger, Zurich

Außersinnliche Wahrnehmung aus neuropsychologischer Sicht

6:00pm – 7:00pm

Sophia Rosenfeld, Philadelphia

The Political Sense

Saturday, 16.12.2017

11:00am – 12:00pm

Kocku von Stuckrad, Groningen

Making Senses: The Fullness of Nature in Poetry and Shamanism

12:00pm – 1:00pm

Martin Zillinger, Cologne

Aufweisen, Nachweisen, Zuweisen: Medientechniken des Übersinnlichen bei marokkanischen Trance-Bruderschaften

2:30pm – 3:30pm

Hynek Burda, Duisburg

Feng Shui in Nature, or Why Do Animals and Humans Align?

3:45pm – 4:45pm

Kyllikki Zacharias, Berlin

Surreale Sachlichkeit oder die Wirklichkeit als Offenbarung