

Schule der ACHT SAM KEIT

KINO
VERSION
ERSCHEINT
2018

Eine kulturelle Strömung, deren Quellen sowohl in der Antike als auch in asiatischen Weisheitstraditionen liegen, erlebt momentan eine echte Renaissance: In vielen Schulen ist Achtsamkeit bereits Teil des Unterrichts geworden – ursprünglich initiiert von Eltern und Lehrern, für die achtsames Atmen, *body scan* und die Meditation nicht nur eine Verbesserung des Arbeits- und Lernklimas bewirken, sondern auch Prävention gegen den eigenen *Burnout* sind. Der französische Fußballverband beispielsweise war der erste Sportverband weltweit, der Bewusstheit und Selbsterkenntnis als zentrale Komponenten in sein Ausbildungsprogramm aufgenommen hat.

Die im Film vorgestellten Achtsamkeitsprogramme verbinden meditatives Aufmerksamkeitstraining mit kritischem gesellschaftlichem Engagement. Die innere Entwicklung soll die jungen Menschen im besten Fall dazu befähigen, Verantwortung zu übernehmen – für ihr eigenes Leben, für Gesellschaft und Welt. Dazu bedarf es einer globalen Perspektive; es braucht Offenheit, Mitgefühl und eine ethische Einstellung. An vielen Orten in Europa entsteht im Moment eine neue Bewusstseinskultur: Säkulare Achtsamkeitspraxis findet ihren Weg in unser Bildungssystem.



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Deutsch	Stereo	16:9	34 Min.	Dokumentation

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NEURWISSENSCHAFTEN, LEIPZIG, HELLE JENSEN UND DAS DEUTSCH-DÄNISCHE INSTITUT FÜR FAMILIENTHERAPIE UND BERATUNG, BERLIN,
STEFAN NEUREITER – ELISABETHENSCHULE, FRANKFURT AM MAIN, DIETER FIERES PHOTOGRAPHY AND WESTSIDE STUDIOS, FRANKFURT

2017 ANJA KRUG-METZINGER FILMPRODUKTION GMBH, WWW.KRUG-METZINGER.DE



Schule der
ACHTSAMKEIT

Schule der ACHT SAM KEIT

SÄKULARE
BEWUSSTSEINSKULTUR
IN EUROPA

Ein Film von
ANJA KRUG-METZINGER



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Anja Krug-Metzinger
Filmproduktion GmbH



Towards a Rational, Evidence-Based Enculturation of Psychedelic Experiences:

A Protocol for Phase II

Thomas Metzinger
Gutenberg Research College
Philosophisches Seminar
Johannes Gutenberg-Universität Mainz
D-55099 Mainz

Frankfurt Institute for Advanced Studies
D-60438 Frankfurt am Main

metzinger@uni-mainz.de
<http://www.philosophie.uni-mainz.de/metzinger/>



The wider context:

Towards an *Ethics of Consciousness*

0

„Bewusstseinskultur“

Origins of the concept:

- Metzinger, T. (1994d). Bewusstseinsforschung und Bewusstseinskultur. In *Jahrbuch des Europäischen College für Bewusstseinsstudien 1993/1994*. Berlin: Verlag für Wissenschaft und Bildung. Seite 7-29.
- Metzinger, T. (1996p). Hirnforschung, Neurotechnologie, Bewusstseinskultur. Medizinische, ethische und sozialphilosophische Fragen der Zukunft. In G. Kaiser, J. Siegrist, E. Rosenfeld & K. Wetzel-Vandai (Hrsg.), *Die Zukunft der Medizin - Neue Wege zur Gesundheit?* Frankfurt am Main: Campus. Seite 301-12.
- Metzinger, T. (1999g). Anthropologiefolgenabschätzung, normative Psychologie und Bewusstseinskultur. In J. Rüsen (Hrsg.), *Für eine Kultur der Veränderung*. Frankfurt am Main: Campus.
- Metzinger, T. (2003f). Der Begriff einer Bewusstseinskultur. In G. Kaiser (Hrsg.), *Jahrbuch 2002/2003 des Wissenschaftszentrums Nordrhein-Westfalen*. Düsseldorf: Wissenschaftszentrum Nordrhein-Westfalen. S. 150-171.
- Metzinger, T. (2009a). *The Ego Tunnel: The Science of the Mind and the Myth of the Self*. New York: Basic Books. Chapter 9.

Definition:

- a. An **ethical stance** towards one's own mental states.
- b. **Systematic cultivation** of valuable states.
- c. Rational, evidence-based **enculturation**.



Marcus Tullius Cicero

* January 3rd, 106 BC

† December 7th, 43 BC

Cultura autem animi philosophia est; haec extrahit vitia radicitus et preeparat animos ad satus accipiendos eaque mandat is et, ut ita dicam, serit, quae adulat fructus uberrimos ferant.

Philosophy (= the love of wisdom)
means taking care of and *cultivating the soul*; ...

Pflege der Seele aber ist die Philosophie; ...

Cicero, M. Tullius (1997). *Tusculanae disputationes* / Gespräche in Tusculum. Übersetzt und herausgegeben von Ernst Alfred Kurfel. Stuttgart: Reclam. II. Buch, 5 (13).

Marcus Tullius Cicero (2009). *Tusculian Disputations*. General Books LLC. ISBN 978-1-150-19578-5.

Outline

Part 1: Why are psychedelics interesting for philosophers?

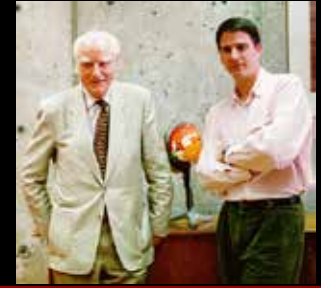
- a. Example 1: Isolating the NCC
- b. Example 2: Phenomenology of Ego Dissolution
- c. Example 3: Transparency/Opacity
- d. Example 4: Epistemic Innocence and Modal Knowledge
- e. Example 5: Semantic Hallucinations and Phenomenal Intentionality

Part 2: *Rational Enculturation*: Building Blocks for a Solution

- a. Problem 1: Enculturation Phase I → Enculturation Phase II
- b. Problem 2: Facing the Facts
- c. Developing an Enculturation Protocol for Phase II:
5 Building Blocks
- d. Conclusion: A first *To-Do* List for Policy Makers and the MIND Foundation

Example #1: Isolating the NCC

1.a

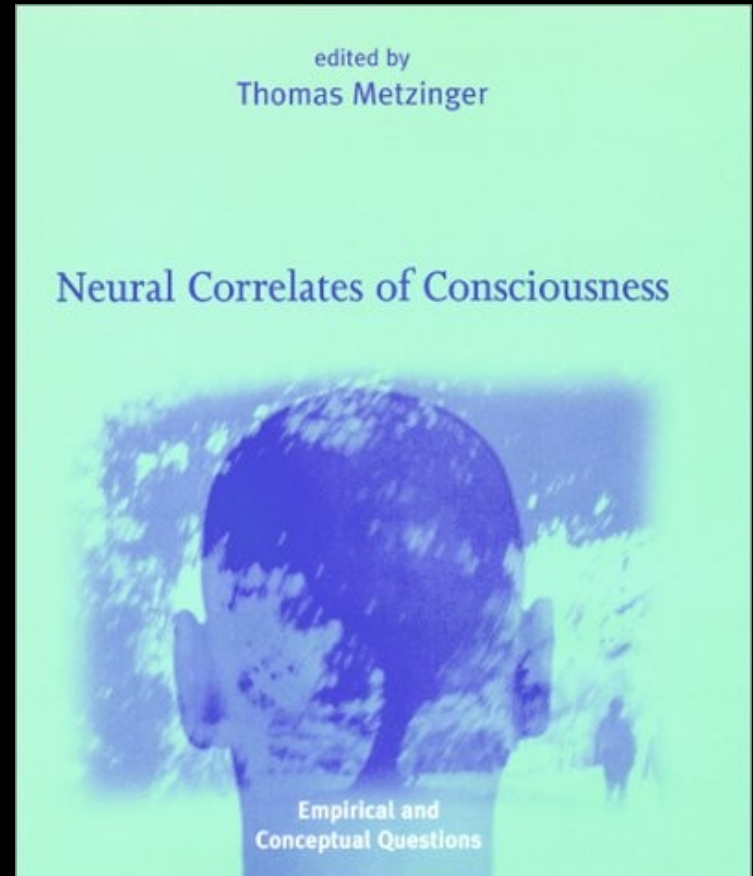


Example #1: The NCC

§ Searching for the „minimally sufficient NCC“:

An NCC is a minimal neural system N such that there is a mapping from states of N to states of consciousness, where a given state of N is sufficient, under conditions C, for the corresponding state of consciousness.

(Chalmers 2000)

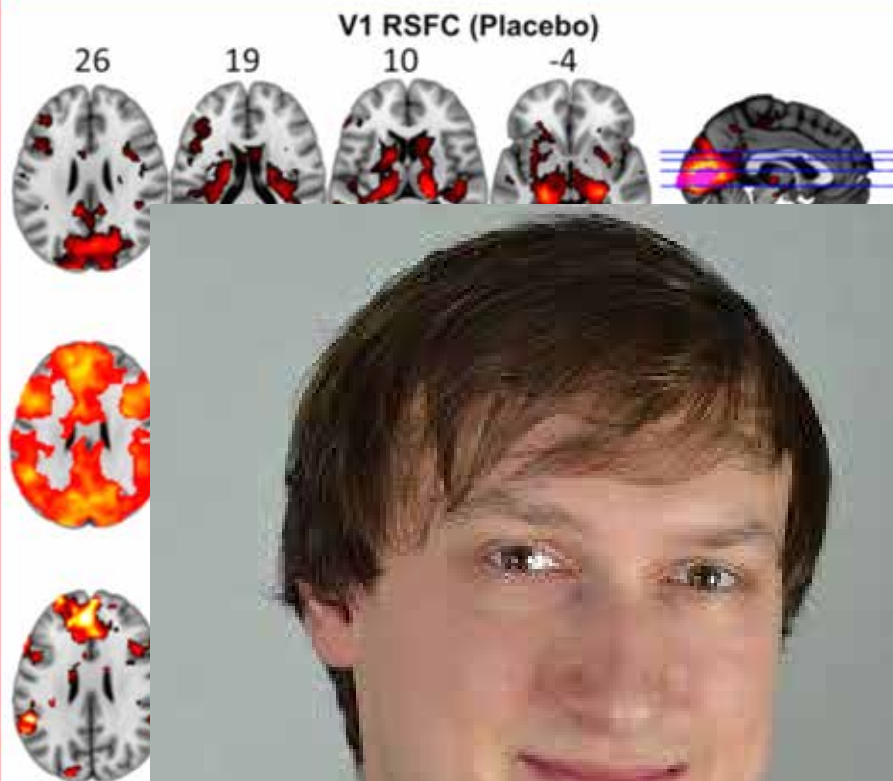


Neural correlates of multimodal

Robin L. Carhart-Harris^a, Kevin Murphy^b, Enzo T. Williams^a, Luke T. Williams^a, Tim M. Peters^c, Peter J. Hellyer^e, Peter J. Hellyer^e, and David J. Nutt^a

^aCentre for Neuropsychopharmacology, Cardiff University, Cardiff, UK; ^bSchool of Pharmacy, University of Auckland, New Zealand; ^cSchool of Psychology, University of Manchester, UK; ^dSchool of Psychology, University of Manchester, UK; ^eSchool of Psychology, University of Manchester, UK

Edited by Marcus E. Raichle, V



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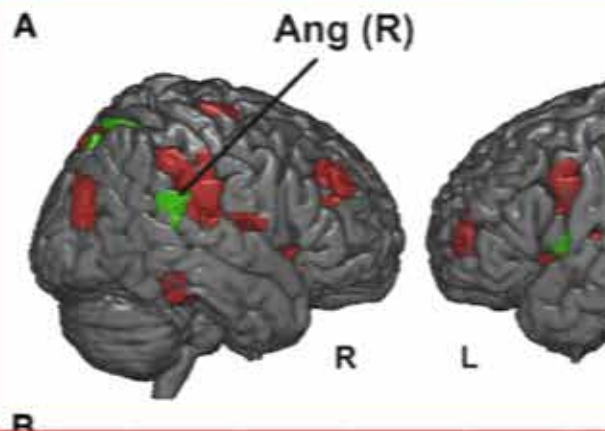
Kaelen^{a,2}, Wouter Droog^b, Urban^{a,e}, Robert Leech^e, Martin I. Sereno^m, David Nicholsⁿ, Marie Curran^o, Amanda Feilding^p,

United Kingdom; ^bDepartment of Pharmacy, University of Auckland, 1142 New Zealand; ^cDepartment of Psychology, University of Manchester, UK; ^dDepartment of Psychology, University of Manchester, UK; ^eDepartment of Psychology, University of Manchester, UK; ^fDepartment of Psychology, University of Manchester, UK; ^gDepartment of Psychology, University of Manchester, UK; ^hDepartment of Psychology, University of Manchester, UK; ⁱDepartment of Psychology, University of Manchester, UK; ^jDepartment of Psychology, University of Manchester, UK; ^kDepartment of Psychology, University of Manchester, UK; ^lDepartment of Psychology, University of Manchester, UK; ^mDepartment of Psychology, University of Manchester, UK; ⁿDepartment of Psychology, University of Manchester, UK; ^oDepartment of Psychology, University of Manchester, UK; ^pDepartment of Psychology, University of Manchester, UK

Received for review September 17, 2015)

Current Bi

Report



„Phenoconnectomics“

Conceptual issue:

What is the relevant level of functional granularity?

2. FCD Increases Correlate with Sub- Reports of Ego Dissolution

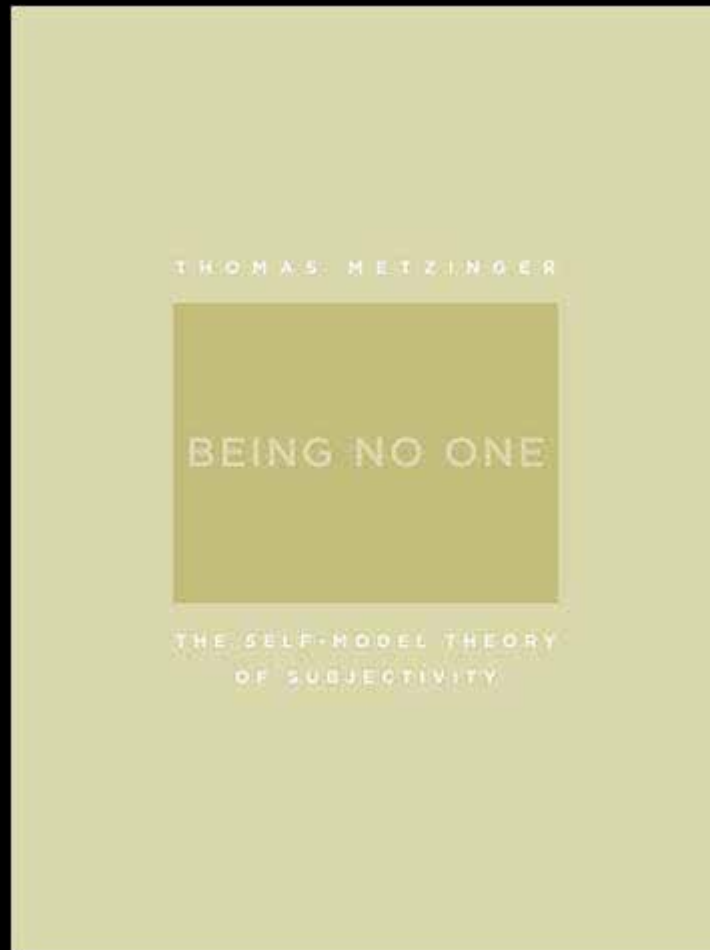
in regions where a significant ($p < 0.05$, two-tailed, FDR-controlled for multiple comparisons) correlation between FCD and subjective reports of ego dissolution (LSD minus placebo) was found is colored in red. Brain regions where none of the FCD scores correlated with FCD at $p < 0.05$, uncorrected (i.e., regions presenting no selective correlations between FCD in- and ego dissolution scores) are colored in green.

Example #2:

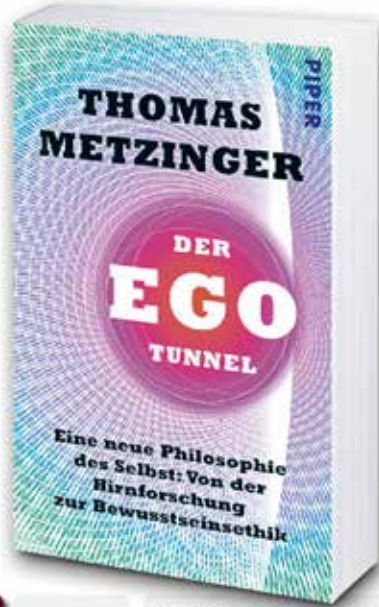
The Phenomenology of Ego Dissolution
What is the Origin of a First-Person Perspective?

1.b

The Self-Model Theory (SMT): Relevance for philosophical Theories of Subjectivity



✓ Die geheimnisvolle Welt des menschlichen Geistes
✓ »Spannend, anschaulich und unterhaltsam.«
ZEIT online




THOMAS METZINGER
DER EGO TUNNEL
Eine neue Philosophie des Selbst: Von der Hirnforschung zur Bewusstseinsethik

Unser »Selbst« existiert gar nicht. Dies beweisen, so der Philosoph und Bewusstseinsforscher Thomas Metzinger, die Erkenntnisse der aktuellen Forschung. Aber was bedeutet das für unser Menschenbild? Was sind die technologischen und kulturellen Konsequenzen? Brauchen wir neben der Neuroethik auch eine Bewusstseinsethik? Der Ego-Tunnel eröffnet einen ebenso faszinierenden wie fundierten Zugang zur geheimnisvollen Welt des menschlichen Geistes.

Thomas Metzinger, geboren 1968, lehrt Philosophie an der Universität Mainz und ist ein weltweit anerkannter Bewusstseinsforscher. Er tritt als für eine strikte Verknüpfung von Philosophie und Hirnforschung.

Thomas Metzinger
Der Ego-Tunnel
Eine neue Philosophie des Selbst:
Von der Hirnforschung zur Bewusstseinsethik
Aus dem Englischen von Thomas Metzinger
und Thomas Schmidt
304 Seiten
€ 15,90 (D) / € 11,90 (ab) / ab € 9,90
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Erstausgabe Berlin Verlag

FEBRUAR





Self unbound: ego dissolution in psychedelic experience

Chris Letheby^{*,‡} and Philip Gerrans[‡]

Department of Philosophy, University of Adelaide, North Terrace, Adelaide, South Australia 5005, Australia

*Correspondence address. Department of Philosophy, University of Adelaide, North Terrace, Adelaide SA 5005, Australia. Tel: +61 08 8313 4249, Fax: +61 08 8313 4341. E-mail: cerletheby@gmail.com



Looking for the Self: Phenomenology, Neurophysiology and Philosophical Significance of Drug-induced Ego Dissolution

Raphaël Millière*

Faculty of Philosophy, University of Oxford, Oxford, United Kingdom

Why should any body have a self? Jakob Hohwy & John Michael/ *The Body and the Self, Revisited*, de Vignemont F and Alsmith A (eds.), MIT Press, forthcoming 2017.

Why should any body have a self?*

Jakob Hohwy¹ & John Michael^{2,3}



¹Cognition & Philosophy Lab, Faculty of Arts, Monash University, Melbourne, Australia.

²Department of Philosophy, University of Warwick, Coventry, UK.

³Department of Cognitive Science, Central European University, Budapest, Hungary.

Example #3:

Transparency / Opacity

1.c

NEW SERIES. No. 48.]

[OCTOBER, 1903.

MIND

A QUARTERLY REVIEW

OF

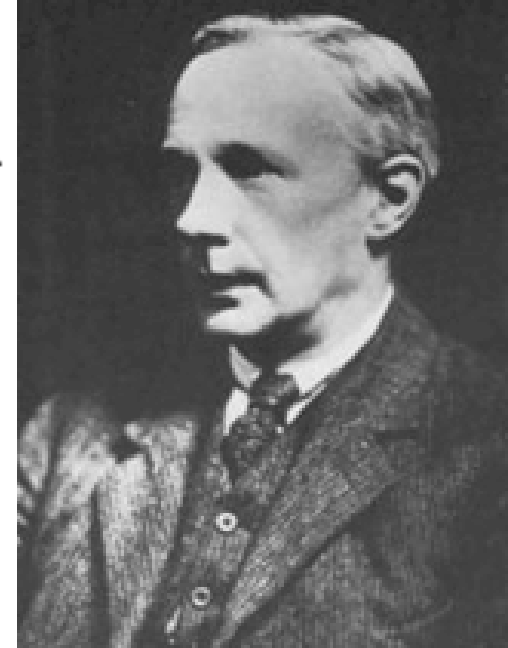
PSYCHOLOGY AND PHILOSOPHY



I.—THE REFUTATION OF IDEALISM.

BY G. E. MOORE.

MODERN Idealism, if it asserts any general conclusion about the universe at all, asserts that it is *spiritual*. There are two points about this assertion to which I wish to call attention.



George Edward
Moore

1873-1958

„Phenomenal transparency“: *Locus classicus*



G.E. Moore: „*Diaphanousness*“

„[...] the fact that when we refer to introspection and try to discover what the sensation of blue is, it is very easy to suppose that we have before us only a single term. The term ‚blue‘ is easy enough to distinguish, but the other element which I have called ‚consciousness‘ – that which a sensation of blue has in common with a sensation of green – is extremely difficult to fix. [...] And in general, that which makes the sensation of blue a mental fact seems to escape us; it seems, if I may use a metaphor, to be transparent – we look through it and see nothing but the blue; we may be convinced that there *is something*, but *what* it is no philosopher, I think, has yet clearly recognised.“ (1903: 446)

„[...] that the moment we try to fix our attention upon consciousness and to see *what*, distinctly, it is, it seems to vanish: it seems as if we had before us a mere emptiness. When we try to introspect the sensation of blue, all we can see is the blue: the other element is *as if it were diaphanous*. Yet it *can* be distinguished if we look attentively enough, and if we know that there is something to look for.“ (1903: 450)

Moore, G.E. (1903). The refutation of idealism. *Mind*, 12, 433-53.



„Phenomenal transparency“ Def.

- n **Transparency_p** is a functional property of conscious representations, currently active in the brain.
 - n Unconscious representations are **neither** transparent nor opaque.
 - n **Not all** conscious representations are transparent_p
(Examples: high-level cognition, **pseudo-hallucinations**, lucid dreams)
- n **Only content-properties** of the representational structures used by the brain **are introspectively available**.
 - n Construction process and internality of carrier “invisible” to system itself.
 - n Conscious data-structures do not represent **the fact that they are representations** on the level of their content.
- n **Visual metaphor for Naïve Realism:**
System “looks through” its own representational structures, as if it were in direct and immediate contact with their content.

Example #4:

Modal Knowledge and Epistemic Innocence

1.d

Chris Letheby

The Philosophy of Psychedelic Transformation

Abstract: Recent scientific research into the therapeutic potential and mechanisms of psychedelic drugs raises intriguing and hitherto largely unexplored philosophical questions. A brief overview of the relevant science is given before addressing these questions. It is argued that psychedelic transformation is a distinctive psychopharmacological intervention because its mechanism of action ineliminably involves conscious mental representations, and thus is more transparent to the subject than the mechanisms of other drug therapies. This argument connects with issues in the philosophy of (cognitive) scientific explanation. It is also argued that transformative psychedelic experiences may well confer **three distinct kinds of epistemic benefits: knowledge by acquaintance of the subject's psychological potential, knowledge by acquaintance of the metaphysical nature of the (sense of) self, and revitalized capacities for the acquisition of modal knowledge.** Non-naturalistic metaphysical and epistemological claims abound in psychedelic circles; thus, it is important to realize that psychedelics may yield naturalistically acceptable epistemic benefits.



→ Psychedelic research is of great interest to modern philosophical epistemology.



Review article

The epistemic innocence of psychedelic states

Chris Letheby

Department of Philosophy, University of Adelaide, North Terrace, Adelaide, SA 5005, Australia



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LSD
Mystical experience
Naturalism
Altered states of consciousness
Philosophy

ABSTRACT

One recent development in epistemology, the philosophical study of knowledge, is the notion of 'epistemic innocence' introduced by Bortolotti and colleagues. This concept expresses the idea that certain suboptimal cognitive processes may nonetheless have epistemic (knowledge-related) benefits. The idea that delusion or confabulation may have psychological benefits is familiar enough. What is novel and interesting is the idea that such conditions may also yield significant and otherwise unavailable epistemic benefits. I apply the notion of epistemic innocence to research on the transformative potential of psychedelic drugs. The popular epithet 'hallucinogen' exemplifies a view of these substances as fundamentally epistemically detrimental. I argue that the picture is more complicated and that some psychedelic states can be epistemically innocent. This conclusion is highly relevant to policy debates about psychedelic therapy. Moreover, analysing the case of psychedelics can shed further light on the concept of epistemic innocence itself.

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"Other [cognitive processes] that would confer the same benefit are not available to that agent at that time."

(Bortolotti, 2015a, p. 496).

5. Conclusion

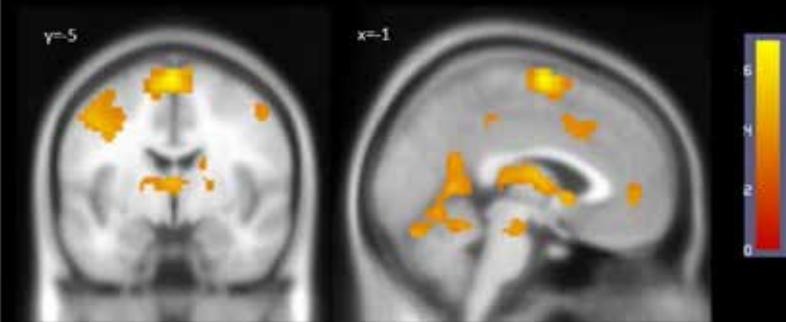
Evidence for the transformative efficacy and possible therapeutic utility of psychedelics raises intriguing issues which deserve serious attention. Among these is the legitimate concern that we may be "foisting a comforting delusion on the sick and dying". I have applied the concept of epistemic innocence to argue that the situation is more complicated and that despite their potential (albeit not inevitable) epistemic faults, psychedelic states can confer significant and otherwise unavailable epistemic benefits, both direct and indirect. Possible direct benefits include knowledge by acquaintance of the potential of the mind and the contingency of the sense of self. Possible indirect benefits include improved epistemic functionality brought about either by restored cognitive, social, and emotional functionality, or by increased openness to experience. Thus, some psychedelic states are epistemically innocent imperfect cognitions.

Example #5:

Semantic Hallucinations and Phenomenal Intentionality

1.e

A. meaningful > meaningless



B. meaningful > neutral



Conceptual problems:

1. What *exactly* is „personal relevance“?
2. What *exactly* is the process of representing „meaning“?

Current Biology

The Fabric of Meaning and Subjective Effects in LSD-Induced States Depend on Serotonin 2A Receptor Activation

Highlights

- LSD-induced effects are blocked by the 5-HT_{2A} receptor antagonist ketanserin
- LSD increased the attribution of meaning to previously meaningless music
- Stimulation of the 5-HT_{2A} receptor is crucial for the generation of meaning
- Changes in personal meaning attribution are mediated by cortical midline structures

Authors

Katrin H. Preller, Marcus Herdener, Thomas Pokorny, ..., Matthias E. Liechti, Erich Seifritz, Franz X. Vollenweider

Correspondence

preller@bli.uzh.ch

In Brief

Preller et al. demonstrate the role of the 5-HT_{2A} receptor and cortical midline structures in human LSD-induced experiences, in particular, generation of meaning.

Report



Franz Brentano (1838–1917)

Jedes psychische Phänomen ist durch das charakterisiert, was die Scholastiker des Mittelalters die intentionale (auch wohl mentale) Inexistenz eines Gegenstandes genannt haben, und was wir, obwohl mit nicht ganz unzweideutigen Ausdrücken, die Beziehung auf einen Inhalt, die Richtung auf ein Objekt (worunter hier nicht eine Realität zu verstehen ist), oder die immanente Gegenständlichkeit nennen würden. Jedes enthält etwas als Objekt in sich, obwohl nicht jedes in gleicher Weise. In der Vorstellung ist etwas vorgestellt, in dem Urteile ist etwas anerkannt oder verworfen, in der Liebe geliebt, in dem Hasse gehaßt, in dem Begehren begehrt usw.

Diese intentionale Inexistenz ist den psychischen Phänomenen ausschließlich eigentümlich. Kein physisches Phänomen zeigt etwas Ähnliches. Und somit können wir die psychischen Phänomene definieren, indem wir sagen, sie seien solche Phänomene, welche intentional einen Gegenstand in sich enthalten.

Psychologie vom empirischen Standpunkt (Hamburg 1971 [1874])
Buch 2,1: § 5

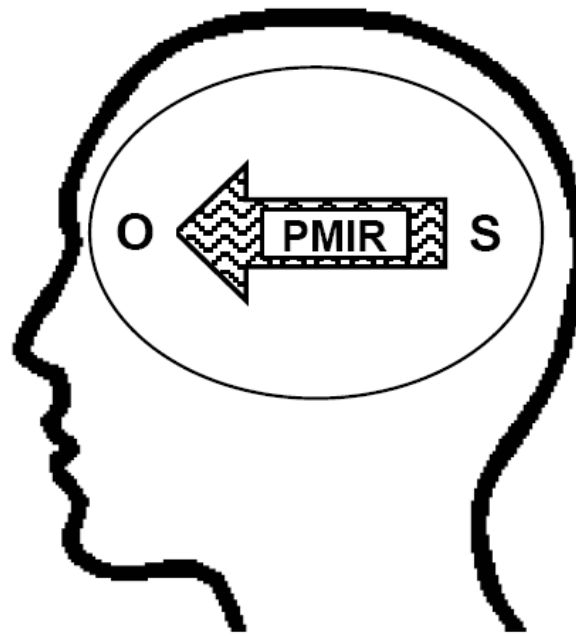


Figure 1 The Phenomenal Model of the Intentionality-Relation (PMIR):

A subject-component (**S**; the PSM, an internal, conscious model of the system as a whole,) is phenomenally represented as directed at an object-component (**O**; the "intentional object"). For instance, in conscious volition **O** always is a *goal-component*, for example, an allocentric representation of a successfully terminated bodily action.

The Phenomenology of Intentional Directedness:

→ There is a lot of existing work in philosophy of mind concerning the conscious experience of „being meaningfully directed at an object-component“

The Possibility of Semantic Hallucinations

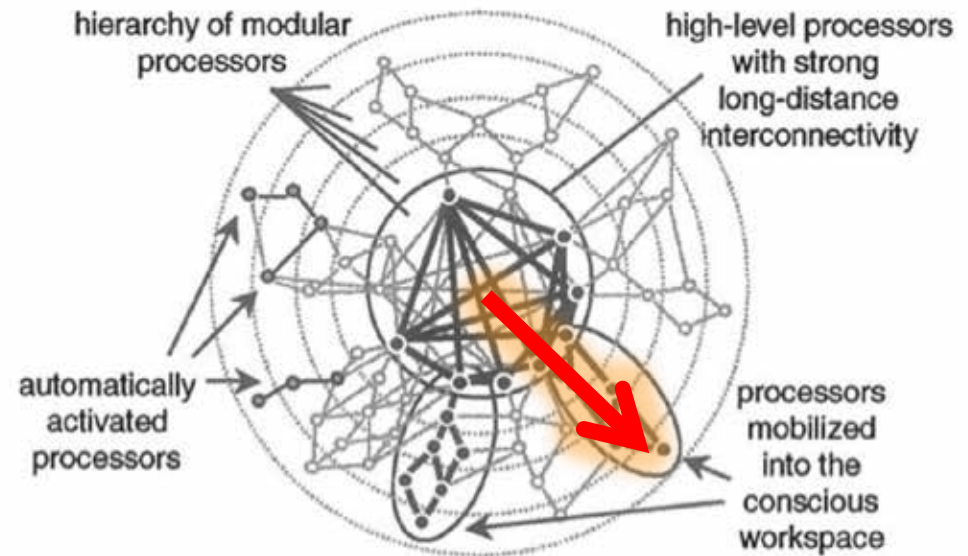
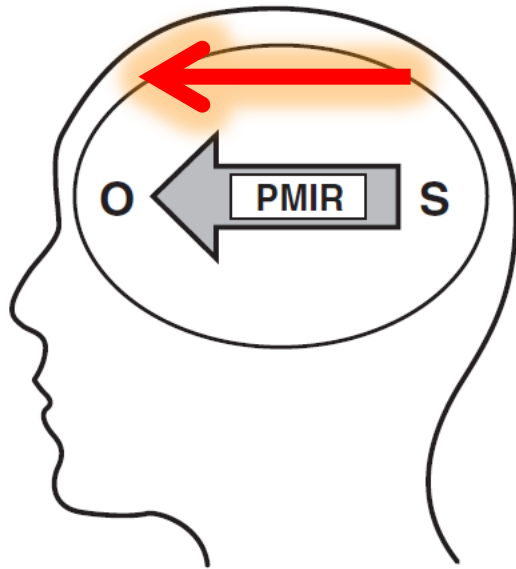


Figure 2.1

The *phenomenal model of the intentionality relation* (PMIR): A subject component (S; the PSM, an internal, conscious model of the system as a whole,) is phenomenally represented as directed at an object component (O; the “intentional object”). In conscious volition, O always is a *goal component*, for example, an allocentric representation of a successfully terminated bodily action.

- § The PMIR may be the internal model of the process of successfully integrating self/object-representations by **establishing a „meaning relation“**.
- § Philosophical relevance of psychedelic research: **PMIR can be hallucinated**.
- Subjective meaning attribution is **a locally determined representational process in the brain**.

Rational Enculturation: „Practical Philosophy of Mind“

2

Towards a Rational, Evidence-Based Enculturation of Psychedelic Experiences:

A Protocol for Phase II

Thomas Metzinger
Gutenberg Research College
Philosophisches Seminar
Johannes Gutenberg-Universität Mainz
D-55099 Mainz

Frankfurt Institute for Advanced Studies
D-60438 Frankfurt am Main

metzinger@uni-mainz.de
<http://www.philosophie.uni-mainz.de/metzinger/>



Normality and Normalization

2.a

Why „Phase II“?

The example of LSD:

§ **Phase I** began on April 16, 1943

§ Millions of people have taken LSD since then.

§ An illegal market, supply chains, an industry have emerged.

§ A stable **subcultural context** has evolved.

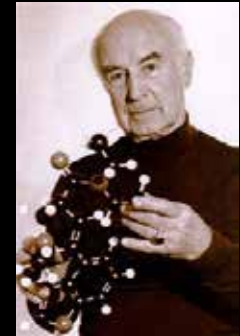
§ After high use patterns 1960-1975, low and **stable prevalence**.

§ Definition of „**Phase I**“:

§ **Informal enculturation**; new cultural context has already emerged, but only weakly rational and evidence-based.

§ **Suboptimal** from an applied-ethics perspective: **Risk/benefit ratio**.

§ Phase I = Normality (in a *descriptive* sense).



European Drug Report

Trends and Developments

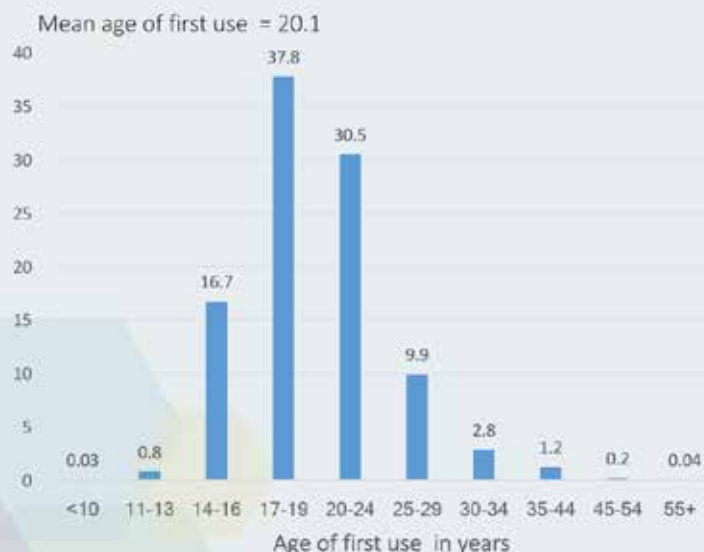
2017

The overall prevalence levels of LSD and hallucinogenic mushroom use in Europe have been generally low and stable for a number of years. Among young adults (15–34), national surveys report last year prevalence estimates of less than 1 % for both substances, with the exception of the Netherlands (1.1 %) and the Czech Republic (2.2 %) for hallucinogenic mushrooms in 2015, and Finland with a prevalence of 1.3 % for LSD in 2014.

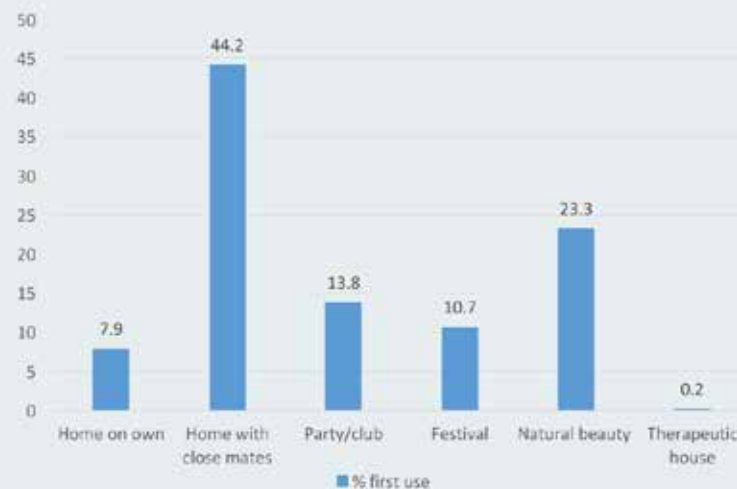
Enculturation Phase I:

- Illegal use firmly established.
- Prevalence: Low but stable.
- *Subcultural* context exists.
- Harm reduction is inefficient.
- Societal profit from intrinsic value is low.

Where, and age of first use of LSD (global sample)



Environment of first use episode (%)



GLOBAL
DRUG
SURVEY

2017

Over 30 million psychedelic users in the United States [v1; ref status: indexed, <http://f1000r.es/w8>]

Teri S Krebs, Pål-Ørjan Johansen

Department of Neuroscience, Faculty of Medicine, Norwegian University of Science and Technology, Trondheim, Norway

v1 First Published: 28 Mar 2013, 2:98 (doi: 10.12688/f1000research.2-98.v1)



Latest Published: 28 Mar 2013, 2:98 (doi: 10.12688/f1000research.2-98.v1)

Abstract

We estimated lifetime prevalence of psychedelic use (lysergic acid diethylamide (LSD), psilocybin (magic mushrooms), mescaline, and peyote) by age category using data from a 2010 US population survey of 57,673 individuals aged 12 years and older. There were approximately 32 million lifetime psychedelic users in the US in 2010; including 17% of people aged 21 to 64 years (22% of males and 12% of females). Rate of lifetime psychedelic use was greatest among people aged 30 to 34 (total 20%, including 26% of males and 15% of females).

Article Status Summary

Referee Responses

Referees	1	2
v1 published 28 Mar 2013	 report	 report

1 Wayne Hall, University of Queensland Australia

2 Dave Nichols, Purdue University USA

Results

An estimated 32 million (95% confidence interval (CI): 30 to 33 million) US residents in 2010 reported lifetime use of LSD (23 million, 95% CI: 22 to 25 million), psilocybin (21 million, 95% CI: 20 to 22 million), mescaline (11 million, 95% CI: 10 to 12 million), or peyote (6 million, 95% CI: 5 to 7 million).

Figure 1 shows the rate of lifetime psychedelic use in the US in 2010 by age category and gender. Lifetime rate of psychedelic use among people aged 50 to 64 years (the "baby boomer" generation) was similar to the rate among people aged 21 to 49 years. Among people aged 21 to 64 years, 17%, (95% CI: 15% to 18%) reported ever using LSD, psilocybin, or mescaline, including 22% (95% CI: 21% to 23%) of males and 12% (11% to 13%) of females. Prevalence of psychedelic use was low among people aged 65 and older (total 1.3%, 95% CI: 0.8% to 2.1%). Rate of lifetime psychedelic use was greatest among people aged 30 to 34 years (total 20%, 95% CI: 18% to 22%), with 26% (95% CI: 23% to 29%) of males and 15% (95% CI: 13% to 17%) of females.

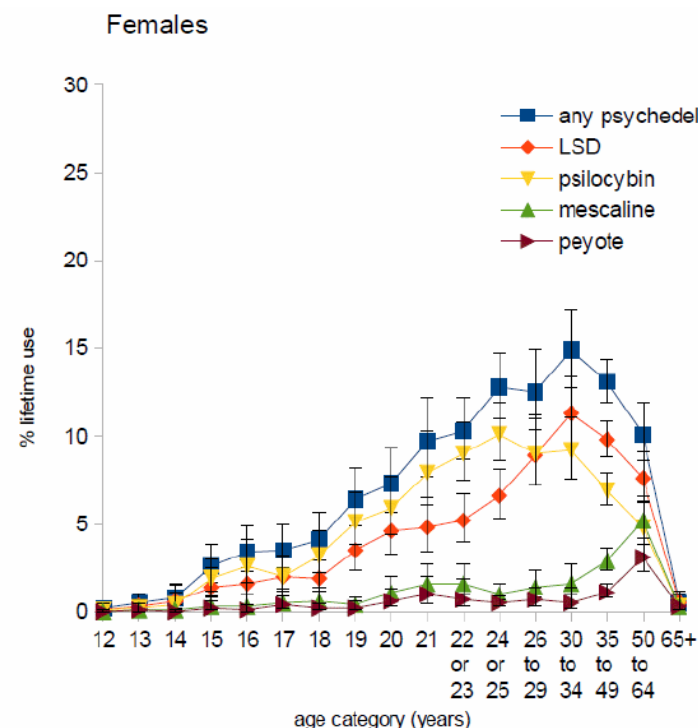
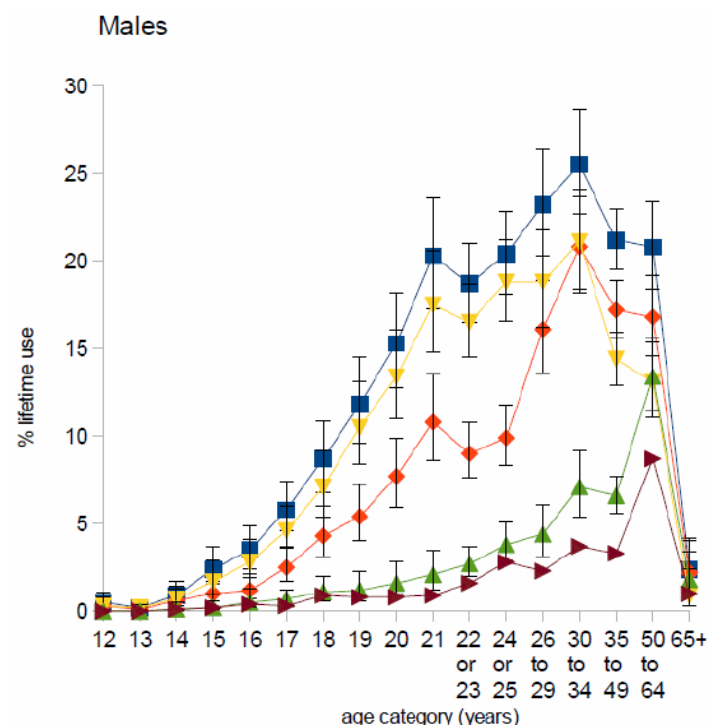


Figure 1. Lifetime psychedelic use by age and gender in the US in 2010. Error bars show 95% confidence intervals. Any psychedelic includes LSD, psilocybin, mescaline, and/or peyote. Mescaline includes both mescaline and peyote.

What is „Phase II“?

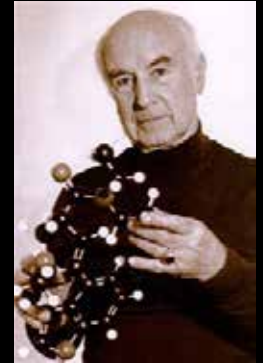
The example of LSD:

§ Phase II has not yet begun.

- § Nobody has legally taken LSD outside of a scientific context.
- § A stable **subcultural context** has already evolved.
- § After high use patterns 1960-1975, low and stable prevalence.

§ Definition of „Phase II“:

- § **Enculturation is *not* legalization!**
- § *Formal* enculturation via **normatively defined** cultural context.
- § *Formal* enculturation: **Optimization of global risk/benefit ratio.**
- § Systematic and more efficient **harm reduction.**
- § **Maximization of sociocultural profit** from intrinsic value: therapeutic, secularized spirituality, cognitive enhancement, etc.
- § Distinction between consumer ethics (**ethically complex**) / research ethics (**ethically trivial**).
- § A *differentiated* legal framework: Cultural context **formally constructed.**
- § **Transition protocol:** Based on ethical, rational, rigorously evidence-based assessment.



§ Phase II: Normalization (in a *normative* sense).

Abruptio graviditatis: Phase I → Phase II

The example of abortion in West Germany:

§ Phase II began on April 26, 1974

§ Phase I lasted for many centuries.

§ A **subcultural context** had already evolved.

§ **Harm reduction** by evidence-based enculturation.

§ Definition of „Phase II“:

§ Enculturation was *not* legalization! (*Indikationslösung*)

§ Principle-based abortion.

§ *Formal* enculturation via **normatively defined** cultural context.

§ *Formal* enculturation: **Optimization of global risk/benefit ratio.**

§ Systematic and *much* more efficient **harm reduction.**

§ **Minimization of psychological and sociocultural price paid in Phase I.**

§ A *differentiated* legal framework: Cultural context now **formally constructed.**

§ **Dynamic transition protocol:** Based on ethical, rational, rigorously evidence-based assessment.

§ Phase II: Normalization (in a *normative* sense).



Towards a *Realistic* Enculturation Protocol

Phase I → Phase II

2.b



Facing the Facts



The example of LSD:

- § Almost all **politicians** have never taken LSD.
 - § Policy-makers have **no first-person knowledge of the intrinsic value** of the relevant states of consciousness.
- § Far less than 10% of the **general population** have ever taken LSD.
 - § No first-person knowledge in general population.
- § Almost no politicians have an *interest* in **rational, evidence-based enculturation**
 - § Many know that it is the right thing to do, but **no career incentives**.
- § The general population does not even understand the need for **rational, evidence-based enculturation**:
 - § **Indifference**.
 - § Existing problems with ethanol & caffeine, nicotine.

One fundamental problem: *Normality* → *Normalization*

1. **Dynamic interaction** between “normality” (in the descriptive sense) and “normalization” (in the normative sense).
2. Normalization is a **complex sociocultural process** by which certain new norms become accepted in societal practice.

Zehn Jahre Neuroethik des pharmazeutischen kognitiven Enhancements – Aktuelle Probleme und Handlungsrichtlinien für die Praxis

Neuroethics of Pharmaceutical Cognitive Enhancement: The First Ten Years – Current Problems and Practical Guiding Principles

Towards a *Realistic* Enculturation Protocol

Phase I → Phase II

2.c



Cultura autem animi philosophia est; ...

„Citizen science“ + Professional ethics:
→ Normative agenda for society as a whole
→ „Psychedelic humanism“



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Our Vision

Establishing the psychedelic experience as a tool for personal and societal development.

Normative Vision → Enculturation Protocol → Agenda Setting

Building Block #1

→ Development of a Mental Health Pre-Screening Tool

Harm reduction 1:

§ Creation of a specialized **pre-screening tool**:

§ Integration of already existing procedures.

§ **Standardized risk-assessment** for ordinary consumers in non-academic contexts.

§ Formal procedure for constant, regular updating.

Agenda for MIND Foundation:

§ Formation of a **scientific committee**.

§ Development of **standardized pre-screening tool**.

Building Block #2

→ Reduction of Complexity: *Phenomenological state-classes*

Complexity reduction 1:

§ Limitation of number of molecules:

§ LSD

§ Psilocybin

§ MDMA

§ 2C-B

Agenda for MIND Foundation:

§ Formation of a scientific committee

§ Discussion: Research ethics vs. consumer ethics.

Building Block #3

→ Reduction of Complexity: *Frequency and Time-line*

Complexity reduction 2:

- § Limitation of individual dosages:
 - § Proposal: 2 units per person per year
- § Structured time-line for Enculturation Protocol *itself*:
 - § 10 years for Phase II.
 - § Major review after 5 years.
 - § Annual reports and systematic evaluation: 2018 - 2028.

Agenda for MIND Foundation:

- § Formation of a scientific committee.
- § Discussion: Time-line for Enculturation Phase II.

Building Block #4

→ Reduction of Complexity: *Space*

Complexity reduction 3:

§ Limitation of possible **locations**?

§ Question: *Where* can the ordinary free citizen in a free society safely undergo psychedelic experiences?

§ Options:

§ **Everywhere** in his country of citizenship?

§ **Special places**: Meditation centers, newly created institutions?

§ **Everywhere, but with professional sitter**?

Agenda for MIND Foundation:

§ Formation of a scientific committee.

§ Discussion: **Complexity and harm reduction 1 -3.**

Building Block #5

→ Compulsory long-term care and occupational disablement insurance

Risk reduction *for society as a whole*:

§ Limitation of risk:

- § Enculturation protocol for **Phase II** liberates society as a whole from all **financial risks** having to do with psychiatric emergencies, long-term care, or occupational disablement.
- § **Phase III**: Society takes full responsibility for new cultural context, *or* terminates **Phase II**.

Agenda for MIND Foundation:

- § Formation of an **insurance committee**.
- § Creation of a **new insurance model**.

Conclusion

2.d

Summary

1. *„Bewusstseinskultur“*: There is a wider context for modern drug politics!
 - a. An **ethical stance** towards one's own mental states.
 - b. **Systematic cultivation** of valuable states.
 - c. → Rational, evidence-based **enculturation**.
2. Psychedelic research is **relevant** for philosophy of mind and cognitive science:
 - a. Isolating the **NCC**,
 - b. theories of **self-consciousness** and subjectivity,
 - c. phenomenological analysis of **transparency/opacity** spectrum,
 - d. modal knowledge and **epistemic innocence**,
 - e. **semantic hallucinations** and phenomenal intentionality.
3. Towards a Realistic Enculturation Protocol: **Phase I → Phase II**
 - a. Building block #1: Development of **standardized pre-screening tool**.
 - b. Building block #2: **Limitation of substances**.
 - c. Building block #3: **Limitation of individual dosages**.
 - d. Building block #4: **Limitation of locations?**
 - e. Building block #5: Creation of a **new insurance model**.
4. → A systematic **To-Do List** is needed.

To-do List

1. Add **new building blocks** to Enculturation Protocol.
2. Form **scientific committees** for each work package.
3. Integrate results into a **First Draft**, then
 - a. circulate draft,
 - b. have final discussion workshop (e.g., 12/2017),
 - c. finalize **Enculturation Protocol 1.0**.
4. Proceed to **dissemination and agenda setting**:
 - a. publish an **Official Position Paper** of the MIND Foundation,
 - b. contact **media** and **policy makers**.

Towards a Rational, Evidence-Based Enculturation of Psychedelic Experiences:

A Protocol for Phase II

Thomas Metzinger
Gutenberg Research College
Philosophisches Seminar
Johannes Gutenberg-Universität Mainz
D-55099 Mainz

Frankfurt Institute for Advanced Studies
D-60438 Frankfurt am Main

metzinger@uni-mainz.de
<http://www.philosophie.uni-mainz.de/metzinger/>



Schule der ACHT SAM KEIT

KINO
VERSION
ERSCHEINT
2018

Eine kulturelle Strömung, deren Quellen sowohl in der Antike als auch in asiatischen Weisheitstraditionen liegen, erlebt momentan eine echte Renaissance: In vielen Schulen ist Achtsamkeit bereits Teil des Unterrichts geworden – ursprünglich initiiert von Eltern und Lehrern, für die achtsames Atmen, *body scan* und die Meditation nicht nur eine Verbesserung des Arbeits- und Lernklimas bewirken, sondern auch Prävention gegen den eigenen *Burnout* sind. Der französische Fußballverband beispielsweise war der erste Sportverband weltweit, der Bewusstheit und Selbsterkenntnis als zentrale Komponenten in sein Ausbildungsprogramm aufgenommen hat.

Die im Film vorgestellten Achtsamkeitsprogramme verbinden meditatives Aufmerksamkeitstraining mit kritischem gesellschaftlichem Engagement. Die innere Entwicklung soll die jungen Menschen im besten Fall dazu befähigen, Verantwortung zu übernehmen – für ihr eigenes Leben, für Gesellschaft und Welt. Dazu bedarf es einer globalen Perspektive; es braucht Offenheit, Mitgefühl und eine ethische Einstellung. An vielen Orten in Europa entsteht im Moment eine neue Bewusstseinskultur: Säkulare Achtsamkeitspraxis findet ihren Weg in unser Bildungssystem.



Sprache:	Tonformat:	Bildformat:	Laufzeit:	Genre:
Deutsch	Stereo	16:9	34 Min.	Dokumentation

BUCH UND REGIE: ANJA KRUG-METZINGER WISSENSCHAFTLICHE BEGLEITUNG: PROF. DR. THOMAS METZINGER (GUTENBERG FORSCHUNGSKOLLEG, MAINZ)
KAMERA: BERND MEINERS, VITA SPIESS, HELMUT FISCHER, ARNE WAGNER TON: MIKA BREITHAUPT, JANINE JEMBERE, RUTH REHN-GEORGI,
STEFAN ZACH SCHNITT UND GRAFIK: KRISTJAN LEHNERT FARBKORREKTUR: SIMONE WEHLEND MUSIK UND TONMISCHUNG: KAI POWALLA
MÄDCHENSTIMME: MIHRET SOLOMON SPRECHER: GÖTZ BIELEFELD, HEIKO GRAUEL, SUSANNE GRÄWE, ELKE SCHÜTZHOLD, GILLES KAROLYI

MITWIRKENDE: VERA KALTWASSER UND DIE ELISABETHENSCHULE, FRANKFURT, CAROLINE SOST UND DIE LIVING SCHOOL, PARIS;
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CHRISTINE HEINRICH UND DIE SPRACHSCHULE FREIBURG, PROF. DR. TANJA SINGER UND DAS MAX-PLANCK-INSTITUT FÜR KOGNITIONS- UND
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STEFAN NEUREITER – ELISABETHENSCHULE, FRANKFURT AM MAIN, DIETER FIERES PHOTOGRAPHY AND WESTSIDE STUDIOS, FRANKFURT

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