

INTERNATIONAL ONLINE CONFERENCE

Daseinsanalysis in Scientific Discourse: Openness, Critique, Responsibility, Connectedness

23–24 January 2026

International Online Conference

An initiative of the Austrian Daseinsanalytic Institute,
coordinated by Stephan Dietrich and Karl Baier.



Welcome



Daseinsanalysis in Scientific Discourse

This conference brings together scholars and practitioners from various traditions who share an interest in the dialogue between Daseinsanalysis and the sciences. We are grateful for your participation and for the willingness to contribute to this ongoing conversation.

Daseinsanalysis stands at a point where renewal and reflection meet. Emerging from phenomenology and existential philosophy, it has preserved a unique attentiveness to human existence in its openness, vulnerability, and freedom. Yet today, its relation to science calls for renewed clarification: What does it mean for Daseinsanalysis to be “scientific”? Can an approach that begins with the question of Being participate in empirical and methodological discourses without losing its foundations?

We are convinced that this question should be addressed not through opposition, but through dialogue. Science is not a single enterprise; it comprises diverse ways of inquiry, each with its own understanding of rigor and truth. If Daseinsanalysis wishes to contribute to this plurality, it must learn to communicate its insights beyond its own circles—through conceptual clarity, interdisciplinary openness, and the courage to engage. The task is not to adapt to existing paradigms, but to show that the question of Being belongs to the very ground of all knowledge.

The founders of Daseinsanalysis did not entirely dismiss modern science; rather, they maintained a critical and sometimes ambivalent stance toward it. Their aim was to remind science of what it easily forgets: that every form of knowing arises from an open relation to existence. To take this seriously today means to think across boundaries—between therapy and philosophy, research and practice, ontology and methodology. Such thinking requires both precision and humility; it invites critique while cultivating connection.

The perspectives represented at this conference are manifold. Some may emphasize cooperation with contemporary science; others may argue for greater distance and differentiation. We hope that this diversity of voices fosters a genuine exchange—one that deepens understanding and allows new beginnings to emerge.

Karl Baier &
Stephan Dietrich

Austrian Daseinsanalytic Institute



General Information

Daseinsanalysis in Scientific Discourse: Openness, Critique, Responsibility, Connectedness

Date:

23–24 January 2026

Format:

Online

Conference Language:

English

Time:

To accommodate participants from different parts of the world, all times are given in Central European Time (CET). For orientation: Brazil (BRT) is –4 hours, and Eastern Standard Time (EST, USA) is –6 hours behind CET.

Zoom:

<https://us05web.zoom.us/j/88227620920?pwd=nTuTKHJqSaC7KZqRUjS7O5v2S8V92b.1>

Meeting-ID:

882 2762 0920

Kenncode:

1Ukr0F

Concept and Structure:

The international online conference “*Daseinsanalysis in Scientific Discourse: Openness, Critique, Responsibility, Connectedness*” brings together researchers, clinicians, and philosophers from across the world to explore the epistemic, methodological, and existential relevance of Daseinsanalysis within the wider context of science.

Program:

The two-day program is designed to reflect the inner movement of Daseinsanalytic thought:

DAY 1 unfolds the philosophical and methodological foundations of Daseinsanalysis, tracing its dialogue with phenomenology and the sciences.

DAY 2 turns toward clinical practice, lived experience, and the shared horizons between therapy, embodiment, and understanding.

Each presentation is followed by discussion, allowing for dialogue and reflection. Pauses and moderated plenary sessions offer space for exchange beyond individual talks.

Timeslot:

25 min talk + 10 min discussion = 35 min per slot
workshop = 50 min

The online
conference is free of charge.
If you would like to support the event,
donations are **warmly appreciated**.

Bank Transfer: Erste Bank
– Daseinsanalytisches Institut
AT92 2011 1848 2640 5000
PayPal: info@daseinsanalyse.at
9UW9YB2L5G7ZN



DAY 1

Friday, 23 January 2026

Theme: Science, Method, and
Ontological Foundations

12:45–13:00

Check-in & Technical Info

13:00–13:05 **Organizers**

Opening & Welcome

13:05–13:40 **Stephan Dietrich, Austria**

Heidegger's Provocation: Thinking Beyond Science –
The Epistemic Challenge of Daseinsanalysis

13:40–14:15 **Gerhard Thonhauser, Germany**

"Thematization" in Being and Time and
What It Means for Daseinsanalysis

14:15–14:50 **Maria Korre, Greece**

Ereignis and the Scientific World

14:50–15:00 *Short Break*

15:00–15:35 **Felix Heyde, Germany**

Methodological Revolutions and Stabilities
of Phenomenology

15:35–16:10 **Hilmar Schmiedl-Neuburg, Germany**

Daseinsanalysis, Philosophy of Science
and Qualitative Research

16:10–16:45 **Triantafyllia Iliopoulou, Greece**

Interpretative Phenomenological Analysis (IPA)
as a Path of Research in Daseinsanalysis

16:45–17:00 *Short Break*

17:00–17:35 **Nikos Tsougenis, Greece**

From Science to Unconcealment. Topical psychoanalytic
Reflections on the Occasion of the Seminars
of March 10 and 12, 1965 in Zollikon

17:35–18:10 **Petr Kouba, Czech Republic**

The Meaning of Daseinsanalytic Therapy in the Age of AI

18:10–18:30 **Moderated by Organizers**

Plenary Discussion & Reflections

DAY 2

Saturday, 24 January 2026

Theme: Clinical Practice, Experience,
and Existential Reflection

12:45–13:00

Check-in & Technical Info

13:00–13:50 **Alfred Denker, Spain**

Workshop: Phenomenological Work –
Embodiment, Releasement, Intimacy

13:50–13:55 *Short Break*

13:55–14:30 **Maria de Fátima de Almeida Prado, Brazil**

The Daseinsanalytic Clinic in Contemporary Times

14:30–15:05 **Mathias Waldburger, Brazil**

Traumatic Suffering between Psychiatry Manuals and
Daseinsanalysis: PTSD as Ontic Trauma?

15:05–15:15 *Short Break*

15:15–15:50 **Fernanda Rizzo di Lione, Brazil**

A Child Existing with Cancer

15:50–16:25 **Jana Zichová & Zbyněk Zicha, Czech Republic**

Bridges and Mystery – A Contribution to the Shared Horizon
of Daseinsanalysis and Family Constellations

16:25–16:40 *Short Break*

16:40–17:15 **Rafał Miętkiewicz, Poland**

Cultivating Integrity and Integration:
Towards a Future for Daseinsanalysis

17:15–17:50 **Miles Groth, USA**

Teaching and Learning: Technique versus Approach

17:50–18:25 **Eleni Kouloutzou, Greece**

On Wondering (thaumazein) –
An Encounter between a Daseinsanalyst and a Scientist

18:25–18:45 **Moderated by Organizers**

Final Discussion & Farewell

DAY 1 13:05–13:40

Heidegger's Provocation: Thinking Beyond Science – The Epistemic Challenge of Daseinsanalysis

Author:

Stephan Dietrich (Austria)

Abstract:

Heidegger's claim in *What Is Called Thinking?* (1968) that "science does not think" has long been regarded as both radical and problematic. While he pointed to an understanding of Being as a distinct mode of knowledge, his formulation left little space for dialogue with scientific practice. As a result, the notion of a more originary mode of thinking—one not readily accommodated by scientific discourse—never gained traction within it.

Daseinsanalysis provides a unique context in which this challenge becomes both clinically and scientifically relevant. In therapeutic practice, multiple forms of knowledge converge: diagnostic and medical information, psychodynamic insights into unconscious processes and relational patterns, as well as existential and phenomenological understanding. These forms do not simply add up but are gathered in the therapeutic conversation. The conversation itself becomes an epistemic event—a space of open listening where different knowledges are integrated in relation to the singular life of the patient. Ultimately, it is not knowledge *about* the patient that matters, but the possibility for the patient to understand and enact their own existence.

In this sense, Daseinsanalytic therapy does not claim to "realize" thinking in Heidegger's sense; rather, it sustains its openness and discipline within the clinical encounter, keeping alive the very demand that our time poses to thought.

The scientific implication is not a rejection of empirical research but an epistemological differentiation: different kinds of knowledge—empirical, hermeneutic, existential—each have their own validity and criteria of verification. The keynote argues that Daseinsanalysis exemplifies how openness, critique, responsibility, and connectedness can shape a genuinely scientific practice—one that acknowledges the limits of objectification while integrating existential understanding as an essential dimension of psychotherapy.

Biography:

Stephan Dietrich (born 1978) is a psychologist and psychotherapist (Daseinsanalysis), training analyst, and supervisor. He has served as President of the Austrian Daseinsanalytic Institute (ÖDAI) since 2024 and is a lecturer at Sigmund Freud Private University, Vienna, as well as Chair of the Ethics Commission of the Psychotherapy Advisory Board of Austria. He runs a private practice in Vienna and formerly held a leading position at *Verein LOK*, a non-profit organization offering supported housing (*Housing First*) and psychosocial rehabilitation for individuals with severe psychiatric illnesses, promoting social reintegration and independent living.

He studied psychology, linguistics, and philosophy at the University of Vienna. Numerous lectures and publications in philosophical and therapeutic contexts. His research interests include ontology, psychosomatics, and the philosophy of culture and language.

DAY 1 13:40–14:15

“Thematization” in Being and Time and What It Means for Daseinsanalysis

Author:

Gerhard Thonhauser (Germany)

Abstract:

This talk addresses the existential-ontological understanding of science in Heidegger's *Being and Time* and subsequently asks what this means for Daseinsanalysis.

Following Husserl, Heidegger understands individual sciences as being based on regional ontologies. He conceives regional ontologies as projects of Dasein that open up specific spaces of possibility within which beings can reveal themselves. He refers to a regional ontology that opens a field of scientific research as a “thematization.” A thematization consists in the methodical formation of the pre-structure of understanding, which determines what can reveal itself (*fore-having*), how it can reveal itself (*fore-sight*), and which concepts are available for its articulation (*fore-conception*).

One of Heidegger's central insights is that every regional ontology shaping a scientific discipline opens a space of possible experiences by excluding others. For example, the guiding understanding of being in the regional ontology of physics is such that only spatio-temporal entities can be encountered within it. Therefore, within the framework of a physical thematization, it is impossible for living beings, Dasein, or equipment to manifest themselves. Beings of the mode of being of life, existence, or readiness-to-hand lie outside the framework of the ontologically possible, which is projected by a physical thematization. Following Heidegger, the boundedness of regional ontologies cannot be seen as a flaw but rather as a necessary condition for the possibility of scientific research. For Heidegger, it is crucial that each science make its own guiding understanding of being as explicit and clear as possible, thereby also becoming aware of its limitations.

The backdrop to these considerations is the phenomenological maxim of *Sachangemessenheit*. In this regard, I will elaborate on three points:

- (1) Different phenomena require different methodological approaches.
- (2) Each methodological approach has its own criteria of validity.
- (3) Only within such criteria of validity can phenomena be granted the authority to act as the final arbiter of knowledge claims.

Against this background, Daseinsanalysis faces the task of clarifying the guiding understanding of being that shapes it as a discipline. This task also raises the question of clarifying the relationship of Daseinsanalysis to Heidegger's existential analysis of Dasein. In my view, there are two interrelated systematic reasons why Daseinsanalysis should not orient itself too closely toward Heidegger: first, Daseinsanalysis deals with concrete human beings, not with the abstract mode of being that Heidegger calls existence; and second, Daseinsanalysis pursues a therapeutic goal, in contrast to Heidegger's transcendental-philosophical questioning.

Biography:

Gerhard Thonhauser teaches philosophy at TU Darmstadt. He was an Erwin Schrödinger Fellow of the Austrian Science Fund associated with the Collaborative Research Centre “Affective Societies” at Freie Universität Berlin. He holds a PhD in philosophy and MAs in philosophy and political science from the University of Vienna. His systematic areas of interest are critical social and political philosophy. In his current research, he focuses on a dynamical understanding of social collectives, affective-political forces, emotional experiences, and collective agency. Moreover, he has expertise in both classical figures and contemporary developments within the phenomenological tradition. Among other publications, he has written and edited several books on Heidegger, including Heidegger's *“Sein und Zeit”*. *Einführung und Kommentar* (2022), and he recently co-edited *The Routledge Handbook of Political Phenomenology*.

DAY 1 14:15–14:50

Ereignis and the Scientific World

Author:

Maria Korre (Greece)

Abstract:

This paper explores the relationship between Martin Heidegger's concept of *Ereignis* ("the event of appropriation") and the modern scientific worldview. Developed primarily in *Contributions to Philosophy* (GA 65, 1936–1938) and *The Event* (GA 71, 1941–1942), *Ereignis* designates the event through which Beyng reveals itself and appropriates human beings to themselves. The notion of *Ereignis* arises out of an experience of being thrown into the abyssal openness of Beyng. In this openness, we experience a disclosing event in which we also first find our own being. This path of thinking marks a decisive departure (*Kehre*) from representational and metaphysical modes of thought, including the scientific approach that tends to objectify and calculate reality. It is a leap (*Sprung*) out of metaphysical thinking into the abyssal opening of Beyng, first marked by "shock," "restraint," and "diffidence."

Beyng is first experienced in its expropriation (*Ent-eignis*) in our technological time, in order for Dasein to be prepared as the site for the truth of Beyng to come (as *Ereignis*). Yet as human beings, we already have a presentiment (*Ahnung*) of the Event; thus, we already have the possibility—through wonder—to experience the truth of Beyng as it comes into presence.

The scientific worldview is grounded in the assumption that beings can be fully grasped through objective methods, quantification, and technological manipulation. It understands human beings as objectified entities, self-assertive and rooted mainly in the ground of will. While this framework (*Gestell*) has enabled significant scientific advancements, Heidegger's thinking of *Ereignis* places Dasein on an entirely different ground—namely, that of the site of the truth of Beyng.

The purpose of the present presentation is not to propose the abandonment of science or metaphysical inquiry—something that is nevertheless very difficult, if not impossible, since we are born into this *Epoche*. Rather, it calls for holding our primary attunement to *Ereignis* as the ground of thinking while entering a thoughtful communication with the metaphysical tradition and the scientific world. By remaining rooted in *Ereignis*, such dialogue can reveal new possibilities of understanding without succumbing to objectification.

Furthermore, it argues that *Ereignis* offers critical resources for rethinking the foundations of the scientific worldview. It invites a non-reductionist conversation between philosophy, psychotherapy, and science—one that recognizes both the power and the limits of technological modes of revealing. In psychotherapy, and especially in Daseinsanalysis, this kind of thinking—indeed, this way of being—is of crucial importance. Its meaning will be shown and discussed through the presentation of a case study.

Biography:

Born and raised in Athens. Graduated from the German School of Athens (1983). Obtained a Bachelor of Arts in Psychology from the American College of Athens (1988) and an MSc in Health Psychology from the University of Surrey, UK (1990). Trained in family and couples therapy at the Athenian Institute of Anthropos (1991–1999). Also trained in Daseinsanalysis (2005–2010) – Existential Phenomenological Analysis.

Nowadays, she is the President of the Board and a member of the Training Committee of the Hellenic Phenomenological-Existential Society of Analysis and Psychotherapy. She has worked at the Centre for the Treatment of Drug Addicts (1991–1999), the Municipal Centre for Addictions of Neo Irakleio, Attica (2001–2005), and the Adolescent Health Unit of the P. & A. Kyriakou Children's Hospital (2011–2015).

She taught in the postgraduate program in psychology at the American College of Athens (Deree College) from 2010 until June 2025, supervising postgraduate students in their clinical work and thesis research. She has maintained a private practice as psychologist, psychotherapist, and supervisor since 2004.

DAY 1 15:00–15:35

Methodological Revolutions and Stabilities of Phenomenology

Author:

Felix Heyde (Germany)

Abstract:

The phenomenology of Edmund Husserl underwent a profound reformation through the body-focused phenomenology of Maurice Merleau-Ponty and the existential phenomenology of Martin Heidegger. The aim of this presentation is to outline *modal phenomenology*, which functions as a methodological mediation between Husserl's classical work and the derivative phenomenological disciplines that have moved away from a close reading of Husserl.

While these later developments legitimately illuminated certain blind spots in Husserl's concept of consciousness, they also lost some methodological precision by departing from his original framework. Modal phenomenology therefore offers a bridge between classical phenomenology and its later offshoots. It reconstitutes the unity of phenomenological consciousness studies through a metatheoretical and methodological mediation.

But what exactly is modal phenomenology, and how can it help to clarify the ambiguous relation between Heidegger's *Daseinsanalyse* and Husserlian phenomenology? The modal phenomenological approach begins with Husserl's late work *The Lifeworld* (*Die Lebenswelt*). In this series of manuscripts, written between 1916 and 1937 — one year before his death — Husserl worked to resolve certain systematic problems inherent in classical phenomenology. Through his conceptualization of the *horizon* in *The Lifeworld*, he adds the complementary Other to the classical intentional analysis of conscious experience. The horizon, unlike intention, is not a focused direction of the mind toward a specific object of meaning, but the spherical context of experiencing in which the subject is immersed during its intentional engagement with meaning.

Heidegger adopts this existential-phenomenological element as the foundation for his ontological project in *Being and Time* (*Sein und Zeit*). Whether it is the analysis of Angst or Entschlossenheit, there is always an existential-phenomenological investigation that serves as a starting point for the ontological characterization of consciousness. Hans Blumenberg observes that Heidegger's analysis of Angst is not intentional but horizontal — precisely the kind of structural shift that modal phenomenology seeks to elucidate.

Biography:

Felix Heyde is a Master's student in Philosophy and Latin at the University of Bonn, Germany. He expects to complete his degree within the coming year and plans to pursue a doctoral dissertation on the same topic as his presentation. For the past two and a half years, he has been working on related phenomenological projects, focusing particularly on the mediation between phenomenology and psychoanalysis in order to develop a phenomenology of the subconscious. He has been studying Heidegger and Husserl for six years.

DAY 1 15:35–16:10

Daseinsanalysis, Philosophy of Science, and Qualitative Research

Author:

Hilmar Schmiedl-Neuburg (Germany)

Abstract:

This lecture brings Daseinsanalysis into dialogue, from the perspectives of philosophy of science and methodology, with qualitative social research—its theories and its methods. Since at least the 1990s, qualitative research in sociology, and to a lesser extent in psychology, has both challenged and complemented quantitative research, while in other cultural and social sciences such as ethnology or history, qualitative research methods have a much longer tradition.

Daseinsanalysis has long been hesitant to engage with social research—often for good reason—since the quantitative research preferred in academic psychology tends to show biases against Daseinsanalysis and related existential, humanistic, and psychoanalytic approaches. Qualitative social research, on the other hand, might offer a chance for Daseinsanalysis to participate more vigorously in scientific research without sacrificing its own philosophical and therapeutic foundations.

The lecture explores (1) how the heterogeneous, transdisciplinary repertoire of qualitative cultural and social research methods and methodological approaches relates, in terms of the philosophy of science, to Daseinsanalysis and its basic assumptions and methods; and (2) how, methodologically, such approaches could be used for researching Daseinsanalysis itself—including Daseinsanalytic therapies and therapy outcomes. Particular attention is given, on the one hand, to the appropriateness of research methods for Daseinsanalysis and, on the other hand, to the possible compatibility of qualitative and quantitative research approaches when applied to Daseinsanalysis.

Biography:

PD Dr. Hilmar Schmiedl-Neuburg is Senior Lecturer in the Department of Philosophy at the University of Massachusetts, Boston, and *Privatdozent* in the Philosophy Department of the University of Kiel, where he earned his doctorate in 2005 and his habilitation in 2018. He is Director of the Institute for Philosophy, Psychoanalysis, Cultural Studies (IPPK), Berlin, and editor-in-chief of the *Y-Journal*. He is also on the faculty of the John-Rittmeister-Institute for Psychoanalysis, Kiel, and the Massachusetts Institute for Psychoanalysis.

His academic experience includes visiting professorships, research stays, and fellowships in Kiel, Hamburg, Vienna, Berlin, Prague, Boston, and Harvard, in the fields of philosophy and psychotherapy. His research interests and publications focus on Continental Philosophy—especially Existential Philosophy, Psychoanalysis, and Phenomenology—as well as Poststructuralism and Critical Theory, German Idealism and Hermeneutics, Philosophy of Science and Methodology, and Asian Philosophy and Philosophy of Religion.

DAY 1 16:10–16:45

Interpretative Phenomenological Analysis (IPA) as a Path of Research in Daseinsanalysis

Author:

Triantafyllia Iliopoulou (Greece)

Abstract:

Although phenomenology as a philosophical movement has embraced research using several methods that respect its key concepts, Daseinsanalysts remain skeptical and tend to demonize scientific research. Undoubtedly, quantitative research, which generalizes results in order to build theoretical constructs, is not suitable. However, qualitative research—and more specifically *Interpretative Phenomenological Analysis* (IPA)—may open new horizons and dialogues in our field.

IPA explores individuals' lived experiences and their ways of sense-making. The aim of IPA is to understand the essence of human experiences without validating existing theories or confirming a hypothesis. Its epistemology is grounded in phenomenology, hermeneutics, and idiography, with the objective of exploring the boundaries of existing knowledge. Thus, the main focus of IPA is to infiltrate doubt into dominant knowledge, to meet the uncanny, and to take a glimpse of what lies beyond.

IPA praises discussion, not results. It opens paths and poses questions rather than developing theories or establishing one broader significance or sole interpretation. An IPA researcher is more like a Daseinsanalyst: curious, open, and avoiding a leading or directive approach. Both shed light upon what is present and remark on what remains hidden without trying to illuminate every inch and aspect of the phenomenon—after all, dazzling light causes blindness.

IPA's analytic steps give rise to an interpretation that goes beyond mere description and reveals worlds and possibilities without seeking to provide the meaning of the individual's experience or to explain something. Its analytic steps do not leave traces that would imply attachment to a theory, but they allow researchers to float along and converse with the uncanny and the uncertain. The most fundamental challenge is to remain loyal to Interpretative Phenomenological Analysis and not to fall into the trap of an *Interpretive Psychological Analysis*.

Biography:

Triantafyllia Iliopoulou has studied Psychology (BSc) and Criminology (MSc) and holds a PhD. As a therapist, she has worked in many public and private organizations and has also taught for several years at the University of West Attica and at the National and Kapodistrian University of Athens. As a researcher, her main concentration is on qualitative research (*FDA*, *IPA*, *DP*). She has completed her five-year training at the Hellenic Society of Daseinsanalysis and has worked as a therapist since 2014. She is a member of the Board and the Educational Committee of the Hellenic Society of Daseinsanalysis.

DAY 1 17:00–17:35

From Science to Unconcealment. Topical psychoanalytic Reflections on the Occasion of the Seminars of March 10 and 12, 1965 in Zollikon

Author:

Nikos Tsougenis (Greece)

Abstract:

The text at hand is a free exploration based on Heidegger's thinking as presented in the seminars of March 10 and 12, 1965, in Zollikon. I spontaneously focus on points that caught my attention, whose reading gave rise to thoughts and questions about the work of the psychoanalyst in contemporary scientific practice, as it is being shaped today, in its unavoidable juxtaposition with mainstream psychology and psychiatry.

The text was originally written to be presented to the Greek Society for Phenomenological-Existential Analysis and Psychotherapy and is sought to be presented anew here.

Firstly, it stresses the distinction between science and scientific discourse, highlighting and commenting on the latter's sometimes arbitrary foundations. In its second part, the text departs from the concept of representation to attempt a definition of the analytic space-time. Lastly, the text showcases phenomenology's radical standpoint and the implications this poses for us analysts, practicing in a realm dominated by mainstream scientific discourse.

Biography:

Nikos Tsougenis is a psychologist and practicing Daseinsanalyst from Larisa, Greece. He is a trainee of the Hellenic Society for Daseinsanalysis, having completed its five-year training program, with his accreditation as a full member imminent. He holds a degree in Psychology and a Master's degree in Philosophy. He is currently in his sixth year of analytic practice, having previously worked as a psychologist in various clinical and institutional settings.

DAY 1 17:35–18:10

The Meaning of Daseinsanalytical Therapy in the Age of AI

Author:

Petr Kouba (Czech Republic)

Abstract:

This presentation offers a reflection on the role of freedom in Daseinsanalytical therapy, tracing the phenomenon of freedom from German Idealism to Heidegger. I argue, first, that the central achievement of Heidegger's philosophy lies in his understanding of freedom as openness and, at the same time, as transcendence. Second, it is precisely this idea of freedom that exposes the limitations of AI and its philosophical interpretations, which are based on a reductive concept of consciousness.

AI may soon acquire some form of consciousness or even self-awareness. Yet I strongly doubt that it could ever attain freedom in the profound sense revealed by German Idealism and, even more radically, by Heidegger. Although AI undoubtedly contributes significantly to many areas and may eventually prove useful in coaching or emotional support, it represents a dead end in the field of psychotherapy, which addresses the freedom of human existence. More precisely, it is a dangerous dead end—a point that can be demonstrated through a philosophical reflection on freedom grounded in the works of Kant, Fichte, Schelling, and Heidegger.

Biography:

Petr Kouba, PhD, is a researcher at the Institute of Philosophy of the Czech Academy of Sciences and a lecturer at Prague College of Psychosocial Studies. He is the author of *Phenomenon of Mental Disorder: Perspectives of Heidegger's Thought in Psychopathology* (Springer, 2015), *Margins of Phenomenology* (Traugott Bautz, 2020), and two other monographs. He co-edited *Unchaining Solidarity: On Mutual Aid and Anarchism* with Catherine Malabou (Rowman & Littlefield, 2021), *Social Ontologies* (Edinburgh University Press, 2024), and three additional volumes.

Zoom: <https://us05web.zoom.us/j/88227620920?pwd=nTuTKHJqSaC7KZqRUjS7O5v2S8V92b.1>

Meeting-ID: 882 2762 0920 | **Kenncode:** 1Ukr0F

DAY 2 13:00–13:50

Phenomenological Work: Embodiment – Releasement – Intimacy

Author:

Alfred Denker (Spain)

Abstract:

This workshop aims to develop a new way of disclosing human being—not from an existential-analytic but from a poetizing mode of thinking. If we take Heidegger's claim that metaphysics has come to an end in Nietzsche's doctrine of the will to power, the eternal recurrence of the same, and the overman, then Daseinsanalysis could be further developed from Heidegger's later thinking.

Where the existential analytic is still caught up in metaphysical thought, we should rethink Daseinsanalysis from Heidegger's non-metaphysical and poetizing thinking. This workshop will attempt to open a new perspective through three phenomena central to his later philosophy: embodiment, releasement, and intimacy.

Biography:

Alfred Denker (born 1960) completed his PhD at the University of Amsterdam in 1997. He is the director of the European Centre for Heidegger Studies and co-director of the *Archivo-Heidegger* at the University of Seville. He is the co-founder of the *Heidegger-Jahrbuch* and the *Martin Heidegger Briefausgabe*. He has published widely on Heidegger and edited several of his letters and other texts. One of his key interests is Heidegger's relation to Daseinsanalysis.

DAY 2 13:55–14:30

The Daseinsanalytic Clinic in Contemporary Times

Author:

Maria de Fátima de Almeida Prado (Brazil)

Abstract:

This presentation addresses the challenges of Daseinsanalytic practice in the contemporary digital age. Drawing from Heidegger's reflections on the essence of technology, it emphasizes how modern technique reveals the world primarily as a field of availability and control, reducing even human existence to a resource to be optimized and displayed.

Philosophers such as Sloterdijk and Byung-Chul Han help to frame the paradox of our time: while digital hypercommunication multiplies connections, it also intensifies loneliness, fragmentation, and the pressure of constant exposure. Clinically, this manifests in patients who experience anxiety, isolation, and the transformation of intimacy into performance.

Against this backdrop, Daseinsanalysis insists on the therapeutic encounter as a space of listening, silence, and shared presence—resisting the imperatives of efficiency and technical adaptation. Its task today is to preserve the possibility of freedom and authenticity, safeguarding a space where human existence can unfold beyond the logic of digital performance and control.

Biography:

Graduated in Psychology from the Pontifical Catholic University of São Paulo (PUC-SP) in 1979, she has been working as a clinical psychologist since 1980. She is President of the Brazilian Association for Daseinsanalysis (ABD) and Vice President of the International Federation of Daseinsanalysis (IFDA). She is also co-translator of Martin Heidegger's *Zollikon Seminars*, published in 2001.

DAY 2 14:30–15:05

Traumatic Suffering Between Psychiatry Manuals and Daseinsanalysis: PTSD as Ontic Trauma?

Author:

Mathias Waldburger (Brazil)

Abstract:

This study examines trauma at the crossroads of psychiatry, psychotherapy, and philosophy. While contemporary psychiatry—exemplified by the *DSM-5*—provides a descriptive inventory of symptoms crucial for clinical communication and treatment planning, it often risks reducing trauma to operationalized diagnostic entities.

By contrast, Daseinsanalysis approaches trauma through its ontological significance, viewing traumatic suffering as a disruption of the existential structures that sustain everyday life. Drawing on Heidegger's *Being and Time* and Alice Holzhey-Kunz's distinction between ontic and ontological trauma, this paper proposes a critical dialogue between classificatory and Daseinsanalytic approaches that highlight the existential foundations of human suffering arising from violent experiences.

Whereas psychiatry operates through standardized categories and symptom-based equivalences, Daseinsanalysis does not aim to establish a rival nosology but rather to uncover the meaning of trauma in its deep relation to the human condition. Its specificity lies in showing how symptoms can be interpreted as forms of evasive engagement with *Angst*, as well as analyzing the traumatic event as an unexpected emergence of the fragility of our own being-in-the-world.

The task of Daseinsanalysis is neither to integrate into nor to simplistically deny existing classificatory frameworks, but to clarify how trauma reveals the ontological groundlessness of existence beyond its concrete disruptive elements, developing a therapeutic orientation that responds to this disclosure. Such Daseinsanalytically oriented therapeutic care of traumatic suffering may go beyond merely managing symptoms for psychological readaptation and recovery from a mental disorder. Moreover, a Daseinsanalytic understanding of traumatic stress may open patients to an existential confrontation with the fragility of their own *Dasein*, so that therapeutic outcomes may also entail existential transformation.

Biography:

Mathias Waldburger is a clinical psychologist, graduated from Fluminense Federal University (UFF) in Rio de Janeiro, and a specialist in Phenomenological and Hermeneutic Psychotherapy at Instituto Dasein in São Paulo. He works as a Daseinsanalyst in private practice in Rio and is currently pursuing a Master's degree in Philosophy at the State University of Rio de Janeiro (UERJ). His research focuses on the intersection between psychotherapy and philosophy, with particular attention to phenomenological approaches.

DAY 2 15:15–15:50

A Child Existing with Cancer

Author:

Fernanda Rizzo di Lione (Brazil)

Abstract:

This presentation is based on my work experience with children undergoing oncological treatment and their families, carried out in London (UK) and São Paulo (Brazil). From this clinical practice, I developed a lecture titled *“Existence While Facing Death: A Childhood with Cancer,”* presented at the Brazilian Association of Daseinsanalysis in São Paulo.

The purpose of this work is to broadly consider the experiences of children with cancer and their families. I reflect on key aspects of these experiences, such as the emotional impact of the diagnosis, the divergent experiences between adults and children, how they find new ways to live, how they face anxiety, and how a child relates to death. The aim is to better understand the lives of children with cancer and their families through the lens of Daseinsanalysis.

It is crucial to emphasize that Daseinsanalysis insists on preserving the singularity of each case—the unique particularities of each child and their familial context. My intention is not to conclude the topic but rather to begin a phenomenological exploration of the lived experiences of those facing cancer.

Biography:

Fernanda Rizzo di Lione is a psychologist who graduated from the Pontifical Catholic University of São Paulo, Brazil (1996), and holds a Master's degree in Health Psychology from City University of London, United Kingdom (1998).

She has been working as a clinical psychologist using Daseinsanalysis since 1998 and has been a member of the Brazilian Association of Daseinsanalysis since 2018. She coordinated the postgraduate course in Palliative Care and the project *Care for the Caregivers* at the NGO Casa do Cuidar (2015–2018) and was the coordinator of the Health Psychology Unit at Sirio-Libanês Hospital in São Paulo (2005–2011).

She is the author of articles and book chapters on health psychology, psycho-oncology, pain, palliative care, phenomenology, and Daseinsanalysis.

DAY 2 15:50–16:25

Bridges and Mystery – A Contribution to the Shared Horizon of Daseinsanalysis and Family Constellations

Author:

Jana Zichová & Zbyněk Zicha (Czech Republic)

Abstract:

Thanks to its philosophical foundation, Daseinsanalysis offers the possibility of an open examination of the psychotherapeutic situation. It is essentially anti-ideological and seeks to remain constantly on the path of discovery. This radical openness to the world is accompanied by a sensitivity to mystery and to what Heidegger calls the *Abgrund*.

Like Daseinsanalysis, family constellations also require a phenomenological and hermeneutical approach. Both Daseinsanalysis and family constellations engage with mystery through a phenomenological perspective. The practice of constellations undoubtedly develops the therapist's hermeneutical sensitivity. Working in the field of constellations reveals the background of the client's life and highlights the interconnectedness between the individual and the world as a whole.

The authors seek to explore possible answers not only philosophically but also through case studies addressing the nature of illness. Can Daseinsanalysis and family constellations enrich each other? Do Daseinsanalytic conversation and work in the constellation field point toward the same horizon?

Biography:

Jana Zichová, PhD – Works in psychotherapeutic counseling and philosophy. She studied theatre dramaturgy at the Janáček Academy of Performing Arts in Brno and earned her PhD in philosophy at the Faculty of Education, Charles University. She completed the self-experience part of the training in Daseinsanalysis. Currently, she works as a therapist at a family and marriage counseling center and teaches a philosophy-oriented course at the Faculty of Economics and Management, Czech University of Life Sciences.

Zbyněk Zicha, PhD – Focuses on the intersections of philosophy, pedagogy, and psychotherapy. He graduated in teaching Czech language and social sciences and completed a doctoral degree in philosophy. Since 2015, he has been teaching didactics of pedagogy, social sciences, and philosophy at the Faculty of Education, Charles University. He completed the self-experience part of the training in Daseinsanalysis and, since 2022, has been engaged in psychotherapeutic guidance, coaching, and integrative supervision.

DAY 2 16:40–17:15

Cultivating Integrity and Integration: Towards a Future for Daseinsanalysis

Author:

Rafał Miętkiewicz (Poland)

Abstract:

The current renaissance of interest in Daseinsanalysis risks being prematurely directed toward questions of its “relevance” to the natural sciences, psychoanalysis, or the wider psychotherapy industry. This tendency, though well-intentioned, misunderstands the philosophical grounding of our tradition. Medard Boss, following Heidegger, sought precisely to disengage from the scientific discourse of psychology and psychiatry—not to secure a place within it.

In this paper, I argue that what is most urgently needed is not bridge-building with other modalities but the strengthening of Daseinsanalysis itself: cultivating integrity within our international community and deepening our fidelity to its existential-ontological foundations. Drawing on Heidegger’s concepts of *Entwurf* (projection) and *Sorge* (care), I suggest that our task is to let Daseinsanalysis grow on its own ground, without continuing to import alien categories such as “neurosis,” “patient,” or “psychopathology.” Such categories obscure rather than illuminate the phenomena.

The future of Daseinsanalysis depends not on recognition from the outside but on our capacity to recognize one another—to engage in rigorous dialogue across continents and to uphold scholarly standards worthy of our discipline. Integrity, not relevance, is the path forward.

Biography:

Rafał Miętkiewicz is a psychologist and existential psychotherapist with more than twenty-five years of clinical experience. He is the founder of the Polish Institute of Daseinsanalysis and an active member of the international Daseinsanalytic community. His work focuses on integrating phenomenological reflection with therapeutic practice while preserving the existential and ontological roots of Daseinsanalysis.

DAY 2 17:15–17:50

Teaching and Learning: Technique versus Approach

Author:

Miles Groth (USA)

Abstract:

Daseinsanalysis (*Daseinsanalyse*) presents the tradition of the sciences (natural, social, human) with the challenging notion that some practices can be learned but not taught. Whereas a technique can be taught and becomes an instrument of practice, an approach cannot be taught. It can, however, be learned.

This contribution will acquaint the listener with the therapeutic approach taken by Daseinanalysts, the preparation for which centers around the so-called *Lehranalyse*, in which candidates learn the approach as analysands over an extended period of time. Much like swimming, one may read many books about the body’s buoyancy, strokes, and the like, but one learns to swim only by diving into the water and moving along in it—perhaps not without momentarily getting in over one’s head and even swallowing a mouthful of water. So also with preparation in Daseinsanalysis. One is immersed in the atmosphere of its unique therapeutic situation in order to learn the practice. By contrast, techniques of psychotherapy such as reframing, interpretation and the like, are learned by imitation and it is expected that orthodox practice of such modalities will replicate procedures that have been mastered.

Additional questions posed are:

- (1) To what extent can the sciences come to appreciate the special qualities of Daseinsanalysis without expecting it to conform to the sciences? and
- (2) How can Daseinsanalysis proceed authentically in its work without dismissing the value of the sciences?

Biography:

Miles Groth, PhD, has been in private practice as a Daseinanalyst since 1985. He is the co-founder of the American Daseinsanalytic Institute (2021) and the author of two books and numerous articles on Medard Boss and his therapeutic *Daseinsanalyse*.

DAY 2 17:50–18:25

On Wondering (thaumazein) — An Encounter Between a Daseinsanalyst and a Scientist

Author:

Eleni Kouloutzou (Greece)

Abstract:

Instead of constantly searching for and emphasizing their differences, this presentation begins by seeking the common ground between science and phenomenology. It returns to the origins of thought and reflection from which both phenomenology and science emerged.

Starting from the beginnings of Greek systematic thought, as presented in the well-known texts of Plato and Aristotle, the formulation of central questions about being and knowledge highlights the importance of wondering (*thaumazein* in Greek) in motivating philosophical inquiry. This disposition underlies both science and phenomenology—and, certainly, every therapeutic encounter.

Both scientist and Daseinsanalyst experience wonder, yet their experience differs, even though they are, as one might say, gazing at the same starry sky.

What is the experience of wondering like for a scientist?

And what is it like for a Daseinsanalyst?

How is this experience reflected in their language?

The deeper meaning of wonder, its phenomenological essence, seems to be connected to the corresponding *aporein* (ἀπορεῖν in Greek), which manifests itself in the face of paradoxes, ambiguities, and problems that cannot be clearly resolved. Etymologically, *a-porein* means “no passage.” In the realm of thought and contemplative inquiry, nothing is ever definitively known; whatever appears to be known immediately becomes worthy of questioning.

This brings us directly to the practical question:

How does one proceed when the way forward cannot be found?

What happens when one finds oneself at an impasse?

Are there dead ends for science and for analysis?

How do a scientist and a Daseinsanalyst respond when faced with such a dead end?

These questions will be explored in light of therapeutic experience.

Biography:

Eleni Kouloutzou is a psychologist and Daseinsanalyst based in Athens. She works in full-time private practice and serves as Vice President, trainer, and supervisor of the Hellenic Society of Daseinsanalysis (H.S.D.). She is also a member of the International Federation of Daseinsanalysis (IFDA).

Trained in Clinical Psychology at the State University of Moscow (Lomonosov), she has over thirty years of professional experience in public mental health institutions and private psychotherapy. Her current work focuses on teaching and supervising Daseinsanalytic practice, bridging clinical experience with phenomenological reflection.