

Gualtiero 0.
Gualtiero Interview 0: Introduction to DES

Below in black is a word-for-word transcript of the May 6 introductory interview 0 with Gualtiero that is available on YouTube at <https://youtu.be/3KRQLXvhmBg>. In green are Russ's comments, and in blue are Gualtiero's comments about and explanations of the Descriptive Experience Sampling process inserted after the interview. If you have corrections, suggestions, or questions, please post them as YouTube comments.

RTH = Russ Hurlburt

GP = Gualtiero Piccinini

0:00 Russ comments: RTH has asked for permission to record; Gualtiero has assented, and the recording begins as RTH starts the recording.

0:00 RTH: With the, with the recording, which means if, if we say something, if I say something that I, that I regret saying what, I should be able to say, well, let's just re, re, let's recycle that video. And if you do the same thing, you should do the same. But sooner or later we might say, we wanna do something with this video, and then we should say, yes, we can do that. But, but that should be a unanimous kind of a, a deal amongst us. [GP: Okay.] And the, and the logic there is that it, it often happens that there's something that we would like to have, that we wish we had recorded. And, uh, the only way to do that is just to sort of record everything.

BACKGROUND OF THIS MEETING

0:42 So we have communicated over the years, I think, but never, never having met. And, uh, and my recollection, let, let's see whether our, our recollection comports with each other here. My recollection is that you reviewed my book with Eric Schwitzgebel, [GP: Yes.] in which, in which you said something like, one of the interesting things about this book was that it was a model of open communication, or something like that. I forget exactly. You might have a clearer recollection of that than I do.

0:42 Russ comments: Gualtiero's actual quotation is "it offers a new model of productive interdisciplinary cooperation." [https://hurlburt.faculty.unlv.edu/notre_dame_philosophical_reviews.pdf]

1:17 GP: I haven't reread it, so I don't remember.

1:19 RTH: Yeah. And, and, uh, and I, and I think that's true. I thought, I thought that book was a, a step forward in terms of communication, because I thought it was, I thought we did a good job of trying not to talk past each other. [GP: Mm-hmm] And, uh, and that was good! And then I wrote another book with Marco Caracciolo that I, that I thought was actually a step, a step along that same direction, because the, the book with, with, uh, uh, *Eric* was basically, we were gonna sample with Melanie and then talk about what

we thought about Melanie. But what made the Marco book somewhat more of a step of that along that way, is that we did some sampling with Marco. And, and while that was sort of unfolding, we had conversations about that. So it was, it was more real time and more intimate in the sense that we, we weren't talking about *somebody else* mostly. We were talking about, well, *each other*. We were talking about, about *Marco's* experience and *my* understanding of it, of his experience. [GP: Yeah, yeah.] As two red-blooded people talking about each other, basically. [GP: Yeah.]

ABOUT THIS WEBSITE

- 02:34 And then, and then the, so I've been making a bunch of web, uh, offerings, I guess, which are *one more step* in that same direction. Well, I guess I should say, I gave you the opportunity to review that book, and you said, no, at the time, I was too busy to do that and said, I said, fine. So we, so the Caracciolo book did not make it through your review process.
- 3:01 But then, so I've been making these, these videos that I've been putting on the web, which are the *whole process*, the whole descriptive, experiencing sampling process with all of its warts and false starts and, and, and whatever, with the, with the aim of being a *totally as transparent* as, as one can possibly be, so that everybody can see absolutely everything that was going on. And I think I now have like a dozen of those out there, maybe, something like that, ten or twelve. [GP: Mm-hmm.] I forget exactly how many there are, but there's a lot! And, and this conversation that we're having here in *my* head might become one of those. We might decide *not* to do that, but, but that's the, I, I think that might, it might be interesting. And, uh, so I, I would say we do that as a possibility.
- 3:51 I don't think we need to re-roll those out in, in real time. Like the first of those was in response to, um, fairly major kerfuffle on the web where people didn't believe what I would, what I was doing. That kerfuffle was about inner speech. And I, and I have said pretty much all the way along that inner speech is a thing—inner speech does occur, but it doesn't occur for everybody, and it doesn't occur all the time. And, and a lot of people out there in web land think that it does occur for everybody all the time. And not only in web land, but, uh, but, but in the, in the philosophical world, there are a lot of people who think that inner speech happens all the time and in the everyday world as, as well. And I don't think that's true. I think, I think that's mistaken. And I have said why. But people don't believe that, so I, so the first of the web things was in the result of that.
- 4:45 Also, so a student that I had never met from here at UNLV where I am, came to me and said, "I'm a, I inner speak all the time. And you say, we, people don't. And my teacher (who's a friend of mine) sent me to you and said, 'well, you should, you should see what Hurlburt has to say in, in person about this stuff'." So we agreed that what we would do would be to engage her in, in a descriptive experience sampling sessions and roll them out as they occurred, basically. So we gave her a chance, maybe a few days after each one, to think about it and see whether she had any regrets about that or something. But, but then we would roll them out as they occurred so that there was no possibility of accusing me of hiding something or cherry picking or, or whatever.
- 5:35 And then we did that for a couple of times, and then I think I sort of over outgrew that, or we decided we didn't really need to do it quite so real-time-y. But

we, but the *completeness* was good. And, uh, and, and instead of doing it in real time, what I've done is a, a commentary that, that was, I think, more... more complete, more time consuming on my part, I guess you could say, on uh, on what, what was going on in the, in the interviews. So all, all the time I have put out transcripts of the interviews, but I think I've become more the, this is... if, if somebody's, if somebody's paying this much attention, this is what I think is happening here and why. And then we can have some discussions about that.

6:26 And, and, uh, and that's sort of where this project stands. We've done that with some sort of well-known people and some not so well-known people. And we've done it with some, with some people who, who *think* they know about how to do descriptive experience sampling when I don't think they do. And then we've had conversations about how, what their opinion was by comparison to mine, and all, all of that is, from my point of view, the, I think inner experience is important; I think it's not easy, but it's not impossible to explore it; and, and I would like that to be accepted. And all these efforts have been steps along the line towards that.

7:13 I, so that's why I'm, that's my background. That's what I'm, that's what I'm interested in this for.

BACKGROUND OF DES: SKINNER, JAMES

7:19 GP: Do you find any shifts over time in terms of acceptance or popularity of this, this way of exploring inner experience?

7:29 RTH: Over a *long time* for sure. I would say, when I started out, this was well out beyond the fringe of anything that was acc-acceptable. Anything having to do with consciousness studies in 1970-something, which is when I started doing this, was you had to be, you had, you had to be a really soft-minded person to think about that. But that was at the end of the behavioristic, y'know. Skinner (Skinner most prominently, I guess), but, but the behavioristic movement in general had pretty much stamped out thinking about inner experience.

8:06 GP: Yeah.

8:07 RTH: But I, I think that was actually a misunderstanding of Skinner. I think Skinner was actually *in favor* of, I I, I think I've, I've never actually asked Skinner this question (cuz he died before I had a chance) but I've asked, I've asked people who were sort of in his inner sanctum: Would, would Skinner have bought the method that I am, that I'm doing as being, as being acceptable? And, and their answer is yes. Because I think I, and the reason for that is that I think there's two reasons. One is Skinner was opposed to mentalisms *big time* that his, I would say his main program was, let's *not* do anything that he would think of was mentalistic. And I, uh, 100% agree with that! But what he thought of as a mentalism was an *explanation* of behavior that you couldn't see. So I'm, I eat *because* I'm hungry, then we're gonna try to measure hunger.

9:01 But you can't really measure hunger. And if you try to measure hunger, that's really turns out to be a difficult thing to do. Y'know, you can measure in a lot of different ways in the rat population. You can, amount of shock that the rat will endure, or how long it's been since they've eaten the last time, or how much quinine you can put into the pellets or, or whatever. There's a lot of different ways you can

measure hunger and they don't correlate too highly with each other. And so we want, Skinner would say, let's just not talk about hunger. And I *totally agree* with that.

9:31 The different what, what, so what, what I think you can talk about is *directly apprehended inner experience*. If something is occurring "before the footlights of your consciousness," as James would say, I think that's fair game. And I think *Skinner* would think that, and, and I'm *pretty sure*, actually, Skinner would think that was fair game too. As long as we're describing phenomenon, they're *private*, we would agree with that, but they're directly apprehended, and therefore they're not mentalisms.

10:01 And *then* Skinner would say, well, these things are hard to, are hard to explore because you have to use language. And language about inner experiences is not well differentiated, Skinner would say. And I think he's 100% correct about that. And, and that over time, or led me to think that the iterative nature of, of descriptive experience sampling is fundamentally necessary, because that's what allows us to, to shape up language about inner experience. We *can't* assume at the outset that you, and I mean the same thing by *thinking* or *blue* or *sad* or *anxious* or whatever. We have to work that, work those descriptions through, and that takes time and attention and skill and practice and whatever, all of which I call the *iterative method*. But I'm totally on, I think, I think Skinner would be totally on board with both of those things.

BACKGROUND FOR GUALTIERO

11:09 GP: Oh. Um, so I can tell you that, y'know, I'm coming here with a general interest in the mind as personal interest in my own, and see if I can learn something new about myself. It in theory, a book project, or at least the project to go back to this quest, questions about how to study experience, um, y'know, introspection, phenomenology, self-knowledge, kind of questions like that. And I also have a student, a graduate student who might be interested in, um, developing a project for her dissertation. First, she has to do the master's thesis, y'know, there's a stepping stone. But anyway, she, she might be interested in working on unsymbolized thinking and, y'know, developing a theory that allows for that, accounts for that. Um, and so that's also maybe somewhat relevant.

12:17 RTH: Okay. Well, both of those things sound, sound like worthy goals to me, and or all of those things seem fine with me. And she could be involved in this, in this project that we're, that we're doing right now, that would be entirely up to *you*, as far as I'm concerned. But, but this could be a three-way conversation

12:36 GP: Mm-hmm.

BASIC PROCEDURE

12:37 RTH: Or we could have it as a two-way conversation, which then assuming that we ever make it public or then she would be part of the public. Or we could make it *semi*-public, or we could agree that she could see it, or whatever. Yeah. What my, my philosophy about, about this developed over a lot of years is that inner experience is fundamentally private, and you should have 100% control over anything, any exploration of your inner experience. And, uh, I think I have, I have some knowledge

about how to explore it, but, but it's still, it's *your stuff*. And so we can, we can, we can do whatever it is that we would like to do about that.

13:25 GP: Yeah.

13:26 RTH: And on *my* side, talking about other people, I would like to create transcripts of what we do on the possibility that sooner or later we would like to make it public, or semi-public, or semi-private, or however, however we're gonna conceptualize that. And the way I, the way I have evolved to, to make transcripts is: I send a video to an AI translator [he misspoke—should be transcriber] called Temi, I don't know whether you're familiar with that. T-E-M-I, Temi. And they pre-pre, they present a transcript, which is pretty good, but by no means perfect, maybe like 90% good or 80% good or something like that. And *then* I, I give that transcript to students and say, clean this up and make, make the repairs that an editor, student editor can make. And do it quickly, like within a day, so that then I can go back through the transcript and clean it up further and insert any comments that I would like to make while they're still fresh, while I still remember what we were talking about. So if we're, we're having a conversation about something and you say, "this is unsymbolized thinking," and I say, "No, I don't think it's unsymbolized thinking," I wanna be able to remember that conversation.

14:50 GP: Mm-hmm.

14:50 RTH: Or, and I'm not saying that's the conversation we're gonna have. But *whatever* the conversation that we might have, I want, I don't, I wanna remember that. So I have this team of students who, who, uh, perform a preliminary deal. They're, right now, they're undergraduates. I sometimes have graduate students, but I got the team of undergraduates and their understanding is that, that this is private between you and me and *them*. But if you don't, if you don't approve of that, then we could have your student make the transcripts or, or we could not do the transcripts, or whatever that all this stuff is, [GP: That sounds good to me.] negotiation.

15:34 RTH: The more, but... What, what I have found valuable is to have, is to have access to a fairly clean transcript *very quickly*. That's what, that's what excites my creative juices, I guess you could say. Where I can, where I can say something that I think would be of interest to *somebody*, which might be a, might be a personally aimed *right at you*, y'know, we, this is what you said, this is what I said, this is why I don't think this is what I do think whatever, in terms of our conversation. Or it might be aimed at somebody that I thought might be watching this conversation, y'know, so I would... I, I don't have a plan *yet* of what to do with this stuff. They're... so far, I'm in the data-collection phase, I guess you could say, in the making-these-things-public phase. And then anybody, you or your student or anybody else could, y'know, they're fair game out there. Anybody can go through that stuff that I've put out there. There's hun-some hundreds of hours of descriptive-experience-sampling interviews out there now. [pause]

LAUREN, AND HER INTEREST IN UNSYMBOLIZED THINKING

- 16:57 So do we want to have your student involved? I'm not trying to, to push you in that direction by any means. I'm just trying to-
- 17:07 GP: By that, do you mean that when we do, when we do the, so if I understand correctly, the way it works is I start the beeper, then when it beeps, I write down some notes, then we have interviews about the notes and the events, and we, you try to get more information about each experience. Is that right?
- 17:07 Russ comments: The interviews are *not* actually "about the notes," but that is a detail that, while important, we can work out down the road. RTH thinks that is not essential in the present context, so he lets it slide.
- 17:29 RTH: That's correct.
- 17:31 GP: So are you suggesting that maybe she could be part, she could be present during the interviews or what?
- 17:39 RTH: I'm, I'm *asking* about that. *Suggesting* might be a little bit too strong, but, but that is a possibility. *You know her.* I don't know her at all, so I don't know whether that'd be a good, a good idea or not. where she fits into her, her, [GP: Yeah.] her-
- 17:54 GP: I mean, yeah, I think, I think that might be valuable to her. Um, she's, right now, she, y'know, we're finishing the semester, she wrote a paper for this foundations of cognitive science class that I taught, and she brought up unsymbolized thinking in the paper, the mo-most, the paper was mostly about inner speech, but then she brings up unsymbolized thinking and makes some...[pause] Basically she argues, she suggests something like the people who have thought about inner speech ha-don't really have a, a good account of, unsymbolized thinking. Some people say it's just truncated or incomplete, um, is inner speech. But, um, it's not clear if that's true or something like that. Or maybe I'm reading a little, a bit of my own thoughts into this. But at any rate, she brings this up, and I suggested that this could be a, a, an excellent topic for her master's thesis because the only people that I know, that I know of who have thought, who have written about this say things like, "it's inner speech, it's some kinda inner speech, maybe it's incomplete inner speech," and *you* don't agree with that. Um, and I don't know anybody else who has even talked about this, y'know, in a kinda theoretical way or tried to give an account of what thinking is that accommodates it. Do you? Or who's [crosstalk] about this besides you?
- 19:23 RTH: I don't, I don't, I don't know. I don't, I don't know any more than you know about the [crosstalk]
- 19:23 Russ comments: RTH understands and happily accepts that there is no one best way to investigate inner experience. The aim of all DES interviews is to enlist all the participants in the enterprise. Here, without trying to influence him one way or the other, RTH is encouraging Gualtierio to bring his best judgment to bear on this aspect. (See the comments at 26:41, 32:27, 55:43, and 57:23.)

19:28 GP: Okay, there you go. So I thought this would, it could be really a cool topic, y'know, because it, it breaks new ground and explores the, uh, um, under-explored area. I think there are interesting things to say about this. So I was encouraging her to do this because I think it would be, y'know, it could be good for her to do something like that and it could turn into a dissertation, eventually. Um, and she seems interested. So, um, yeah, I think it would be potentially valuable for her to witness this inter-this interaction, (a) because she would get more, y'know, in depth into the topic. She would see, y'know, she would meet you, she would see how you operate. Um, so I, it might help her.

20:19 RTH: Okay. So, uh, [GP: I, I], so let me, (so with withholding whether this is a good idea or not for the moment) let, let me talk about why I think it *could be* a good idea and why I think it might, it will make things more complicated.

20:36 GP: Yeah.

20:36 RTH: For why it's a good idea I, I think is that, is that people who engage in the method first-hand, that is, *actually are there*, I think get something out of it [pause] on a personal growth kinda, I think it's, I think it's a valuable process. [GP: Yeah.] So I'm in favor of that.

20:54 GP: Yeah.

PRESUPPOSITIONS AND OPEN-BEGINNINGED QUESTIONS

20:58 RTH: The *downside* and, and, and *this*, what I'm about to say applies to you as well as to her, is the problem of presuppositions. So if, if she were to come into this project and say, "I'm interested in say, unsymbolized thinking and inner speech, and that's all I'm interested in." And so every time the conversation gets to her, be her turn or whatever, she's asking about inner speech and unsymbolized thinking. And that *may not* have anything to do with your inner experience. Your inner experience may or may not have unsymbolized thinking or inner speech in it. [GP: Mm-hmm.] And, and so the *method*, the I, the aim of descriptive experience sampling, is to bracket, what I call bracket (stealing from Husserl or whomever), and, to set those presuppositions aside. And if we find things that look like unsymbolized thinking, then fine, let's talk about them. But if we *don't*, then let's *not* talk about 'em.

21:54 GP: Yeah.

21:55 RTH: So the, so you sort of have to buy into the, the principle of what I call *open-beginninged* conversation. And by *open-beginninged*, it's not the, the.... Open, open-ended is *tell me about your inner speech, whatever that is, tell me about it*. The *beginning* of that is about *inner speech*, what you tell me about it that's the end, that is anything you wanna say. But, but I want us to be not only open-ended, but also open-beginninged. [GP: mm-hmm.] Which means tell me about your inner *experience, whatever that is*. If it's inner speech, fine. If it's unsymbolized thinking, fine. If it's something else, fine. But let's not *presume* that it's going to be unsymbolized thinking, even though you might think *it is*, and you might be *right*. To, to bracket, from my

point of view is, is to *set aside* your opinion about whether it's right or wrong. I don't care whether it's right or wrong. I'm trying to get, I would be trying to get at your experience with high fidelity, with, with fidelity, I guess I should say.

21:55 Russ comments: This is the beginning of the DES attempt to help all participants bracket presuppositions. DES accepts that presuppositions are delusions, and it will (or at least may) require multiple consistent efforts to abrade them away. This is the beginning. We shall see whether additional efforts are necessary.

23:02 GP: [laughs] Yes, that makes sense.

23:07 RTH: So I would, I would say that said the, I would leave the ball in your court, as far as that's concerned. You know her and I don't. [GP: Yeah.] You know where she stands and you know, a little bit about her interests and whatever. So you should feel free to control that aspect.

23:27 GP: Okay.

DES BASIC PROCEDURE

23:27 RTH: And when it, it, it further, it, it somewhat complicates the situation as far as timing, because we'd have to find a time when we can both be there or all three of us be there. [GP: Mm-hmm. Right.] Which is, and you probably know more about that than [GP: Yeah.] I do.

23:42 GP: But given that the semester's ending now, this would be an excellent time to do something like this because my schedule's gonna be relatively full open and flexible for a while. And she has probably another week or two of final papers and things that are due and then and grading and, and then she should be much more available, too. So I guess one question would be, should we wait a little bit to get started or can we do it right away? I don't know.

24:18 RTH: [pause] Well, I would, I would say in general, the method actually doesn't take very much time. [GP: Mm.] You have to wear the beeper for three or four hours each time we, each time we would meet. But that, that's not much of a net loss. It's putting the beeper on and then doing whatever else that you were gonna do at that time anyway.

24:37 GP: Yeah.

24:37 RTH: So there's a, y'know, the minutes or a couple minutes that it takes to jot down notes about the, that's time lost, I guess you would say. But that's pretty small. [GP: Right, right.] And *then* there's the interview, and the interview is gonna take a, an hour-ish, [GP: Yeah.] and that [pause] you're not gonna be doing anything else other than that in that interview. But that's like an hour or an hour a week or something like that, which most people can lose. [crosstalk] Most people lose an hour a week and not, not miss it. [GP: Yeah.]

25:06 From *my* point of view, the, the transcript preparation and commenting is that's [coughs], that's another deal. There's some time involved in that. [GP: Yes.] And then,

and then we haven't talked about this aspect too, and that is, let's say we, let's say we do this (and leaving, we as unspecified is as the two or the three of us) and we, let's say we do this and, and you wear the beeper and we have an interview and I prepare a transcript with some comments on it, then what do I do? And there's two possibilities. One is I just keep those com, those comments to myself and those transcripts to myself until such time as *you* would be interested in seeing them. And, and *some* previous participants, I would say *most* previous participants, have said, *I'm interested in seeing what DES would be like, like everybody else sees DES and they don't ever, not everybody sees a transcript*. Cuz I don't generally make transcripts actually, but until this project. But, but I, I don't think that's, I don't think I've, I've done it that way a lot. And I, but I don't think that's *necessarily* a good thing. I think it's also possible for I could write comment, comments and *send 'em to you* [dog barks] and you could respond to them and send them back or not respond to them or whatever, [GP: Yeah.] *in between* our sampling sessions.

26:40 GP: Yeah.

26:41 RTH: And, and I don't, I don't think I have an opinion about what is the best way to do things. Uh, one might be better than the other. It's, y'know, each one provides complications or simplifications or whatever, stuff to work it out. And there's, and there's no reason that if we started doing it one way, then we would have to continue. We, we might start it one way and say, well, y'know, this isn't working very well, let's try not doing it that way. [GP: Yeah.] And, uh...

26:41 Russ comments: This is part of the effort to enlist a co-investigator. See the comment at 19:23 (and 32:27, 55:43, and 57:23).

27:12 GP: And it might also depend on whether you feel like you have thoughts or comments that you wanna share about something that happened in the interview, or I do. Or, y'know,

27:26 RTH: So, so that that raises uh, that raises uh, uh fundamentally important deal. And that is, that is that both of us, or the three of us, should have the agreement, I think, that you, you shouldn't have to say anything that you don't wanna say. And, and, uh,

27:43 GP: Yeah.

27:44 RTH: And I shouldn't have to say anything that I don't wanna say. *But* what I think is, if we're gonna, if we're gonna talk about a sample, you're gonna wear the beeper, we're gonna talk about a sample, *then* I think that the rule ought to be then we're, we're gonna try to be fully transparent about this. You're gonna say what you experienced and what you think about that. And I'm gonna say what I heard and what I thought about that without Bowdlerizing or holding back or, or, or whatever. It's your experience, so you should be able to say, "I don't wanna talk about this experience—this is none of your business!" And I've got stuff that's none of your business. I presume you've got stuff that's none of my business. We don't have to talk about that. *But* if we do talk about it, then it seems to me that the interesting conversations

are, we would try to talk about it completely and forthrightly and, and not try to spin it and not try to hold back about it [GP: Mm-hmm.]

28:43 And then, and do that sort of sample by sample. Because what I found is that if, if, if somebody is they willing to talk about some aspect of a sample, but not about some other aspect of that same sample, then / who wanna get what I feel like as a high fidelity deal will, will be on the scent of something. I'm, I'm missing something. I know I'm missing something. I can't figure out what it is. And so I just keep pestering away and maybe never get there. But it would, it would just be a lot easier if you, if we would just say, y'know, "there's a piece of this I don't wanna talk about, let's just skip this beep."

29:16 GP: Yeah, that makes sense.

GROUNDRULES; DES IS PERSONAL; AND ITERATION

29:19 RTH: But the, the interesting-est conversation, the most interesting conversation from my point of view is getting up to the edge of what we understand or don't understand or disagree about, or don't disagree about, or don't know enough to be able to disagree about it, or... And that to me requires uh, uh, let's, let's try to be transparent as, as transparent as we can, cuz that's where the interesting thing is. [shrugs] But of course I can't, I don't control you or anything. I don't control anything. But that's, I, I can say this is what I think is the interesting thing and try to get you to buy into it. And [GP: Yeah.] And we'll see.

29:19 Russ comments: That states one of the fundamental aspects of the iterative procedure, which I have not written adequately about elsewhere, but which flows from my interactions with Eric Schwitzgebel (and which became our 2007 book). Other than what I wrote in 2007, I have not pulled this thread through to the DES iterative method.

Here is the relevant passage from Hurlburt & Schwitzgebel (2007; pp. 289-290):

11.3. About the Form of this Book

As we described in Chapter 1, our collaboration, including Melanie's participation therein, was originally intended to be a private conversation between Eric and me. Once we decided to shape this ongoing conversation into a publicly available book, we were faced with the problem of how to continue our frank and private, tentative and exploratory conversations alongside our public ones, and so we developed the following scheme. We agreed that with respect to any given topic, we would initially communicate with each other in what we called the Personal-Russ-Eric (or PRE) mode. Either of us could initiate a PRE communication. If I wrote in the PRE mode, I would try to say exactly what I really thought, without undue need for documentation or undue concern for Eric's feelings or sensitivities. My PRE comment invited a reply by Eric in the same PRE mode: He could give his view on the same issue; he could agree or disagree with what I had said; he could ask me for clarification or simply supply his own clarification; etc. Once we felt we both understood what was really going on in the conversation, we trimmed and simplified the exchanges, or discarded them as being irrelevant now that issues

had been clarified. Consequently, much of what follows each of the “Russ:” icons in this book is actually my point of view as clarified, corrected, expanded, contracted, and otherwise adjusted by Eric; similarly the “Eric:” comments have been shaped by me. A few of the Russ: comments were actually originally written by Eric, and vice versa.

There are two reasons that I think this mode of collaboration is worthy of comment.

First, it was a genuinely engaged collaboration. There is no talking past one another in this book – we tried as best we could to clarify with/for each other exactly what was meant at every sentence in this book. This is not an essay in favor followed by an essay in opposition that leaves neither party unchanged (or, worse, hardened). On the contrary, this is teamwork by two trusting but differing individuals that leaves both (and hopefully the reader) bettered by the process. I now find myself thinking about things and saying things in ways that Eric would think and speak, and Eric finds himself voicing my thoughts as well.

Second, Eric’s and my collaborative process seems directly in the spirit of the DES values. In the PRE mode, Eric and I tried to be as direct with each other as possible about specific, concrete issues (to what extent did Russ believe what Melanie said at 24:05 in transcript 4, for example); we accepted those communications as being preliminary attempts that were aimed at some particular thing but not necessarily reported in high fidelity; we helped the other to clarify what was thought and what was said; we improved those skills over time; and so on. That process of trying to be as clear as possible with each other about specific concrete issues is very similar if not exactly the same as our trying to be as clear as possible with Melanie about her specific, concrete experiences. Everything in this project was tied to specific, concrete instances. I think that’s rare; we found it to be quite valuable.

Implied in that last paragraph is the recognition that the PRE mode is the heart of the DES iterative process. DES asks its participants... (let’s personalize this to “Russ will ask Gualtiero”) to describe his inner experience that was ongoing at some moment, and Gualtiero doubtless will try to do so. Russ will encourage / support Gualtiero to describe that up to and perhaps beyond the level of Gualtiero’s ability, and the spirit of that descriptive effort will be the PRE-mode contract—we will do the best we can; I will accept that at least to some extent Gualtiero doesn’t know what he is talking about or misrepresents what his experience is; and I will (a) not hold that against him and (b) will not make that public. Parallel-ly, Gualtiero will try to answer Russ’s questions while accepting that those questions do not perfectly represent what Russ is trying to ask (because Russ is not a perfect communicator) and may in fact be unfair or leading or otherwise twisted, and Gualtiero (hopefully) will (a) not hold that against Russ and (b) will not make that public. Then, over the course of encountering a new sample, and then a new sample on a new sampling day, and then a new sample on a new sampling day after whatever discussions took place in intervening interviews and/or in comments on the transcripts, we may be able to refine what Gualtiero is able to say with fidelity about his inner experiences and what Russ is able to ask about Gualtiero’s experiences. Eventually we can consider whether to make it public, and if so, how.

That is, the iterative method is the straightforward application of the PRE mode in the context of Gualtiero's and Russ's effort.

(The PRE mode is likely at least in part what Gualtiero was reacting to when he wrote about Hurlburt & Schwitzgebel that "it offers a new model of productive interdisciplinary cooperation" [see comment at 0:42].)

- 30:12 RTH: And, and if this person, this third person, were to be involved, then I would say she could be involved in whatever way she and you wanted to have involved. So she could be there and not say anything. That could be her role. She's allowed to be there, but not speak, not speak. I don't think that's the best, best role. But that is a role. And another role is that she could be there and, and ask whatever questions that she wanted of me or the process. Or she could be there in the role of a co-interviewer. And so she and I would be interviewing you, she and I jointly would be interviewing you, and that could be done at the, as uh, as uh she, she could wade into that water. So I could do the first interview and the whole first, the whole first day interviews. And then she could, as she gets comfortable with it, she could ask questions. [GP: Mm-hmm.] And I would feel free to say, I thought that was a bad question and this is why I thought it was a bad question. Or I thought it was a good question—I didn't, I hadn't thought about that. Or whatever. I, that would be my responsibility if she's, if she were asking, y'know, tell me about your inner speech when you haven't said that there was inner speech, I would have to say, y'know, he hasn't said that there was inner speech. Let's give him a chance here to say that there wasn't something else. [GP: Mm-hmm.]
- 31:49 But all, all, all, all that would, I think develop it sort, sort of follows from the, let's be honest about this and forthright. And if she's saying things that I think are stupid, then I would have to say, y'know, it sounds stupid to me. If I were to be forthright about that whole deal, that doesn't make me *right* about that. She might be smarter than I am! [GP: laughs]. That'd be cool. And that'd be the *best possible* outcome, actually. I'll learn something.
- 32:27 So what we have agreed to so far, I think is on *my* side. I will engage by a team of transcribers about this interview and any other interview until such time as you say, *I changed my mind about it. I don't think that's a good idea.* And you haven't yet said what you want me to do with those transcripts after I've got them. Do I, do you want me to send them to you and I and you can send, I can send 'em to you and you can not look at 'em, or you can say, don't send 'em to me that way. I am not tempted to look at 'em! [GP: laughs] O r, or, or you can, or whatever.
- 32:27 Russ comments: I want Gualtiero's fundamental thought process to be about: *What can I do to encourage the fidelity of this process?* I *don't* want his thinking to be about: *How do follow the DES rules?* Because, really, there is only one DES rule: *What can I do to encourage the fidelity of this process?* (See the comments at 19:23 and 26:41 [and 55:43 and 57:23].)
- 33:15 GP: I would welcome a copy. If nothing else to have it. Um, I don't think I, I don't know if I would take the time to read them line by line, but I probably not. But, um, at least glance at them. I don't know.

- 33:32 RTH: My, my guess is, and I'm not trying to tell you how to do your work or whatever, but, uh, my guess is that what you might find interesting would be the comments that I would write.
- 33:41 GP: Yes. [RTH: And, uh,] write comments. Yes.
- 33:44 RTH: And I generally write the comments in a way that make them easy to find. My general practice is to write the comments in green [GP: Yeah.] so you can scan through the [GP: Yeah.] comments.
- 33:52 GP: There's more than just the, the words that we speak and there's comments by you, then Yes.
- 33:59 RTH: And *then* you would, if you *read* them, then you would have to determine what to do about that. You could either engage me in writing, and...
- 34:09 GP: Yeah. Yeah, and I would be interested in this because as I said, I, I do have a book-length project in this area. So, y'know, after you invited me to do this, I thought, y'know, this could really add a, a whole new layer of depth to my reflection on this topic, because it's done in a, in a methodological, more sophisticated way than is typical, y'know, armchair reflection of philosophers, y'know, no matter how empirically informed. Even, even if it's empirically informed, it's still, y'know, conceptual reflection. Um, but now if we, y'know, if we do this, which I want to do, um, there's all this whole more direct engagement in a, in a sophisticated way.
- 34:59 RTH: So I, I think that's a pretty good statement of, of why I suggested this to you in the first place. And that is, I think I thought, that you would be a person who would be on the edge of armchair introspection or cognitive reflection or whatever you just termed that, termed that, and, and that, and that it would be probably useful to the *world* to have you have a conversation with *me* while you're doing that.
- 35:29 GP: Yeah. Yeah. I think so, and certainly it would be, it would be valuable to me. Um, I mean, we, we agree on a lot, I think, you and I, and in fact, I don't, I don't know if we, if we, if we have any disagreements yet, we, we might run into them eventually. But the, um, the one thing I really find useful is the, is the, um, the way that your method can move us beyond self-fulfilling prophecies about, about mind. Um, like the idea that, y'know, thought is either in images or in inner speech and there's nothing else. Or, y'know, okay. I mean, there's feelings, other things, but, y'know, like intellectual thought. Um, and this is a very old debate and it's been around for a long, forever. And the notion that maybe there are thoughts that are neither has barely been even breached. And whereas you've been saying for a while, *Hey, there's also this whole other category here that doesn't really fit either into, y'know, image, y'know, traditional images or inner speech*. Um, and yeah, people, some people don't buy it, but that's partly because they don't take that step back from their own, um, expectations or, or prejudice, it, it seems to me. Yeah.

37:19 RTH: Seems to me as well. [GP: Yeah.] And I, I would say along those lines, I have, I have said (but I haven't been as, I haven't been as widely quoted, I guess as I have been about, about unsymbolized thinking), and that is about multiple experience. I think,...

37:36 GP: Yes!

37:36 RTH: I think multiple experience is, something which many armchair philosophers don't take into consideration. [GP: Uh huh. Yes.] And the reason, the reason for that, I think is that, that the armchair, which is trying to grasp one thing, is trying to say, well, that we gotta, we gotta focus on this one thing. And that, that just scares, [GP: laughs] scares away any possible multiplicity. But it's an artifact. [GP: Yeah]. And, uh, [GP: Yeah.] invisible art, artifact. [GP: Yeah.]

38:04 GP: Yeah, very good point. Yes.

38:07 RTH: So I think, I think we have a lot to learn from each other, actually. So I think it's going, or at least potentially! maybe we won't have anything to learn from each other, but we'll, we'll, we'll see. [GP: Yeah.] And, uh, and I think it'll be interesting. [GP: mm-hmm.]

38:23 So I'm gonna leave it up to you to tell me, sooner or later, *not today*, what you wanna do about the, this person, this woman.

38:34 GP: Yeah. Yeah. I'll talk to her [RTH: ...and...] and see what she thinks.

38:38 RTH: And, and I, I'm gonna allow you to reflect on that, on how you, how you deal with that. And either what I think whatever way you propose is gonna be alright with me. If you propose some variant that I haven't thought about, then maybe I'll have to have an opinion about that. But I think anything you wanna do about that is fine with me. [GP: Okay.] And she can, we can figure out if, assuming that you, she's gonna be involved, how, how, if at all she wants to be involved with the transcript problem so we can, we can deal with all that.

39:11 GP: Right. Okay.

USING THE DES BEEPER

39:14 RTH: So shall we transition this conversation to, uh, what to do with a beeper?

39:21 GP: Sure.

39:22 RTH: Which is,...

39:23 GP: Um, Lemme get it

39:25 RTH: ...what I call the day zero conversation.

39:28 GP: Yeah. You probably want me to have it in my hand,

39:30 RTH: Probably good

39:32 GP: [laughs]. Um, speaking of which, is the beeper something that I'm gonna send you back when it's when we're done? Or is it something that you just produce and then leave behind, like out...

39:48 RTH: The beeper, the beeper is something that, that I would like you to send me back when we're done.

39:52 GP: Yeah, yeah. I figured. But I was just making sure. Okay.

39:57 RTH: It's, uh,

40:02 RTH: [laughs], I've, I've spent a lot of time wrestling with beepers over, over my career. It's, I've tried to figure out how to make them wide, more widely available, and I haven't yet figured out how to do it. But, uh, but I, let's say I haven't solved that problem yet. It, it, you, you would *think* as a sort of an aside that a, that a smartphone would be able to be as good as a beeper. But so far I haven't been able to make that work. It's, I, I have an app that I have engineered or designed or something like that, but that's not as good as a beeper. And so I don't use it.

40:41 GP: Mm-hmm.

40:43 RTH: So the beeper has, I sent you a, what I sent you, I tried to send you, let's see whether that's really, this is an opening, opening of the, opening the box... I sent you a beeper, an earphone, and a notebook.

40:57 GP: Yes.

40:58 RTH: And hold me up that earphone. Let me see what that, lemme see the earphone. It looks like I sent that earphone up so that it would wear it in your left ear, but if you would prefer to wear it in your right ear. [GP: No.] So that, that hook goes behind the, behind the ear. Probably gonna have to take the one [Gualtierio puts the earphone in his ear]

41:17 GP: Like this?

41:17 RTH: Yeah. Like that. [GP: Yeah.] And, uh,

41:20 GP: Cuz because I, you want me to hear the beep from in, in here?

41:24 RTH: Yes, I do. And the reason for that is that I think it is highly important for the, for there to be *no question* about when there is a beep and when there's not a beep. So I wanna inject that beep directly into your ear if you have the beeper. So if you have the beeper and the beeper sitting over here and it's got a, it's got a speaker in it, and you can sort of hear it over there, you're gonna think, *is that the beep? Is that the beep? Is that the beep? Oh yeah! That's the beep.* Well, by that time, you're experience, whatever the details are is gone. [GP: Yeah.] So the, the earphone is, is old

fashioned, but it's pretty necessary. [GP: Gotcha.] And the earphone plugs into, uh, the jack at the, at the ear... [Gualtierio holds up the beeper with the earphone wire plugged in] And then if you turn on the beeper by twisting this button here [holds up a beeper and demonstrates], you should hear, you should hear a beep. [GP: Yeah.] And it'll continue. It is continuing to beep? [GP: Yeah.] It'll stop. You can stop the beep by pushing the white button. [GP: Yeah.]

42:26 So now the, the, the beeper has decided when it's gonna beep again. And I have set that up so that it's some, it's a, a uniformly distributed interval. The interval length is uniformly distributed from a, a half a minute or something up to an hour. I don't decide that. You don't decide that the beeper decides that on its own. So I don't know when it's gonna beep again, but it's supposed to be within those, that time. [GP: Mm-hmm.] You can, if you push down the white button and hold it down, so push it and hold it, you should hear a square wave of a beep. [GP: Mm-hmm.] And the reason for that is it allows you to adjust the volume. So you can adjust the volume by holding it down and twisting this wheel. [demonstrates] And you can make it louder or softer. [GP: Yeah.] The object is for it to be loud enough so that there's no question about it—*this is the beep!*—but it doesn't startle you. And that... And, and you can, and you'll find that how loud that is depends on where you are. If you're in your car, you need it louder. If you're in church or whatever, then you need it softer. And you can always adjust the volume by pushing the white button down.

43:43 And the thing will never beep while you hold the white button down. It'll, it, it basically, it's when you're holding the white button down, it suspends the natural operation of the beeper and allows you to adjust the, adjust it. But it also, it also, the, the other reason that you might wanna press the white button is if it's, if it, you wanna check to see whether the beeper's really on and it hasn't, hasn't broken or something, you push the white button down and hold it down. And if you get that square-wave beep, then y'know the beeper is operating correctly.

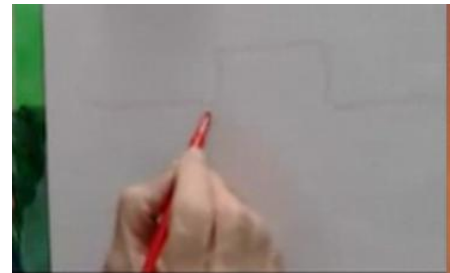
44:15 So the beeper beeps when, when the beeper beeps, it beeps until you stop it by pushing the white button. If you don't push the white button, and the thing beeps, after a while (And I forget exactly how long that while is, but it's like a minute or half a minute or something, a pretty long time), [GP: Mm-hmm.] it, the beeper, will say to itself, *This guy isn't gonna push my white button. I don't wanna spend my battery making this beep. So I'm gonna stop spinning the beep, and I'm gonna go into what I call the "chirp mode."* And the chirp mode is, is this, it makes the sort of the same kind of a sound that, uh, that your smoke alarm makes when the battery's dead. It'll go *chirp*. And then at 30 seconds or 15 seconds or so time later it go *chirp*. That's not a beep, that's a *chirp*. And that's the beeper telling you, *I beeped you didn't turn me off and I'm saving my battery by chirping*. So what you would do in that situation is turn the beeper off and then turn it back on again and it'll beep. And the regular beep, stop that beep. And then you're back in business. So that may never happen. You may never hear the chirp because the only reason that you would hear the chirp is because you failed to respond to the beep. What the, when that usually happens is you take the beeper off for whatever reason, you don't turn it off and you set it aside and go about your everyday when, and, and then, and then when you go to sleep, y'know, you put that on your end table, whatever, and then you go to sleep. And in the middle of the night you hear this chirp, *what the heck is that?* [GP: laughs] That's when people, that's when people usually hear the hear the chirp, chirps out. But every now and then, I got somebody who's trying to respond to the beep, trying to respond to

the chirp as if that was the beep. Which means they're trying to respond every 30 seconds or whatever to, and that's not the, that's not the goal.

THE DES TASK

46:06 RTH (continues) So the task is, I want you to choose an, a three-hour-ish interval. It might be four hours, might be two hours, cuz the things are random and I don't decide, pick a three hour interval that you can wear the beeper and collect beeps and, [GP: Yeah.] and do whatever it is that you would normally do in that time. [GP: Yeah.] So you could be out grocery shopping or driving to work or talking with your student or whatever and have the thing on. And then when the beep beeps, what I want you to do is immediately what I call *freeze* or *take a snapshot* or whatever of what was going on in your experience *just before* it was disturbed by the beep. So [retrieves a clipboard]

47:02 I sometimes draw a drawing like this where if this [starts drawing] is time marked marching along like this and it beeps, and then it's continuing to beep, and you stop the beep and time continues [stops drawing] on like that, that's the trajectory of the beep. The time, the, the moment that I'm interested in is this moment here, [motions to drawing] *right just before* the beep occurs. That's, that's our goal. Sometimes I call it *one microsecond before* the beep occurs. It's not really a microsecond because the beep is, y'know, it's like a 700 hertz beep, so it can't possibly be a microsecond. Sometimes I call it *a millisecond before* the beep. It's not really a millisecond either. Sometimes I call it *the last undisturbed moment before* the beep. It's not really undisturbed because the beep beep disturbed it and you're going back and looking at it. None of those things are actually accurate.



47:58 But it turns out that for most people, they're all pretty much synonymous. [GP: Mm-hmm] What I want is what was happening just before you responded to the beep. I'm not interested in you being startled by the beep. I'm not interested in your reaching for the beep that's all back out here somewhere. I'm not particularly interested in what was going on before the beep. I'm interested in what's, what is, sometimes I call this the moment that's *caught in flight by* the beep. All those things mean the same thing to me. The moment of the beep caught in flight by the beep, a microsecond before the beep, a millisecond before the beep, the last undisturbed moment before the beep. They all mean the same thing. They mean what I'm, what I'm really interested in is if there was a parallel universe without a beeper in it, I would be interested in, in what you were, what was in your experience right then in this parallel universe, that's all, all those things are saying the same thing.

48:55 And [coughs] part of our conversation is going to be whether that's, whether all those things seem like the same thing to you, because maybe they don't, maybe, maybe this process just doesn't work for you. That would be fine. I'm not trying to say that this work process works for everybody. It might work for you, it might not. You can't pay attention to whatever the beep is going on for whatever reason that your nervous system isn't constructed in such a way as to be able to respond to the beep. That might be true. Um, that would be fair game for our conversation.

49:34 I am... So that, that's what I mean by the moment. [GP: Mm-hmm] And what I mean by *experience* is what I think Skinner meant by experience, which would be something which is privately it's private for you, but it directly occurs to you. So if you're innerly speaking, that would be inner experience. And if you are seeing a visual image, that would be inner experience. And if you're having an unsymbolized thought, that would be inner experience and, and a tickle in your elbow because, uh, I got a shot there and, and now it's still tickles or whatever, that would be inner experience. What whatever is before the footlights of consciousness is what I'm interested in. I'm not particularly interested in your *theories* about inner experience, and I'm not interested in your *generalities* about your own inner experience.

50:29 GP: Question. Does it include perceptual experience of the external world? Like, um, y'know, I was noticing the caricature of my daughter on the wall.

INNER VS. OUTER EXPERIENCE

50:42 RTH: Absolutely. [GP: Yeah.] Ab, absolutely. But so, so, so two things about that. One, one I call that *inner experience*, even though it's obviously out on the wall. I, I call it *inner* because you can't just call it *experience* because *experience* is far too broad a term. y'know, like what's your experience of traveling through Europe? y'know, that's, we gotta have a, gotta have some adjective out there. And I call it *inner*. People can complain about that there isn't a better there. Maybe there's a better, but there's, there's no *good* term. But I call it *inner* because you, you have to have innerly chosen for whatever reason, to look at that caricature of your daughter on the wall. And there's a lot of things that you could have been attending to at that, um, infinite, semi infinite, a lot of them anyway, things that you could have been attending to and made that one the center.

THE DES TASK (continued)

51:38 So yes, inner experience can be outer and of the outer world, but what I don't want you to do is to do some kind of a cataloging. Well, my eyes were aimed at my, at the, in the direction of the picture on the wall, and therefore I must have been paying attention to that. I don't think that's necessarily true. I could be looking off into space and not really seeing it. I don't have an opinion about whether it is true or not. But what I, what I want us to do is to develop a conversation about what is being directly apprehended. [GP: Yeah.] And what that really means is I don't want us to get lost in the rich / thin debate, cuz I don't, I don't think that's possible, but I don't think there's an end to that debate. But, but we, we might find, *you* might find that I've got a hundred things going on in my experience, and I, I can't, you're asking me whether there's one thing going on and I'm telling you there's not, there's 10 things going on, or 100 things going on, or two things going on. That's fine. I'm happy to talk about that. It doesn't have to be one thing.

52:40 But what I don't want you to say is, "well, my eyes are aimed at this and therefore I'm seeing that. And my, I'm sitting on the chair and I can feel my ass on the chair. And I'm feet, my feet are on the floor and I can feel my feet on the floor. And the air conditioner is going on, and I can pay attention to that too. And, and I, my voice is a little bit sore, and so I can pay attention to that, too. I, I *don't* wanna go

through a catalog of all of that stuff unless all that stuff is present to you. If it is present to you, I am simultaneously feeling my ass on the chair and my feet on the floor and my hoarseness of my voice and the air conditioner and the, if that's all present to you at the moment, then by all means.

53:22 GP: Yeah. Got it.

53:29 RTH: And, and then we're gonna get together and talk about that. So I guess we, what, what, what, what do we really need to do is the three, that three-hour window that I was talking about, three, three-ish-hour window has to be within a day of when we're gonna meet next.

53:44 GP: Yeah.

53:45 RTH: So if we decided, for example, we're gonna meet next Monday at one o'clock or I guess three o'clock your time, if we decided that, then I would want you to wear the beeper either early-ish on Monday morning or on Sunday.

54:02 GP: Right.

54:02 RTH: And I generally say "24 hours," but I don't really mean 24 hours. What I really mean is one sleep cycle. [GP: Mm-hmm.] So if you wore it on Sunday morning and we met on Monday afternoon, that would be okay with me. [GP: Okay.] But it wouldn't be okay for me if you wore it on what, Saturday night and then slept on it Saturday and then it slept on again on Sunday and we talk about it Monday. Cuz it turns out for, for many people that, that you lose your ability to remember what was going on if you slept on it twice. [GP: Mm-hmm.] And for some people they lose, they lose their ability at sleeping on it at all. And in which case we might learn as we'd go, well, y'know, *I could've remembered that if we had done the sample earlier*. And so maybe we'll have to learn that we have to wear the beeper sooner. And so I've followed people around and, and gone one beep at a time. If, if that's necessary, which, which it generally isn't most of the time, if people can do it at all, they can do it and within 24 hours. That's my empirical observation. But, but that doesn't necessarily apply to you. Nothin that I have, y'know, we've never, I've never looked at your inner experience, so I don't have any idea, really, what's, what's gonna happen.

55:20 GP: Yeah. Um, and how do I know when the three hours is over?

55:24 RTH: When you got six beeps.

55:26 GP: Six.

55:27 RTH: That's what we're shooting is for six, six-ish beeps.

55:30 GP: Okay. And, um, do I, do I need to write down the end time before I start writing the, the content of experience?

GUALTIERO AS CO-INVESTIGATOR

55:43 RTH: That I will leave up to you? [GP: Okay.] So what I, what I want, what I want is for you to want to tell me about your inner experience with as much fidelity as you can do. Mm-hmm . That means you've gotta figure out how to do it. I can't tell you how to do it because it's your experience and your life and whatever. But, so if you feel that it's a good idea to write down the date and time, write it down. [GP: Mm-hmm.] If you don't think you need to do that, then don't do it.

55:43 Russ comments: See the comments at 19:23, 26:41, 32:27, and 57:23.

56:13 GP: Okay.

56:13 RTH: If you can write one, some people say I can do it in one word, fine. Some people say, I need to write a whole page or two pages, that's fine. Some people say I prefer to dictate it and use a, that's fine too. It has disadvantages most, so *most* people find a notebook the easiest way to do it, but some people use the Notes app on their phone. I don't usually, I think that's not the best way because it, there's some mechanics involved in getting the phone open and the notes loaded, whatever. [GP: Yeah.] But,

56:47 GP: Um, one, one other question is, um, if the, if it beeps one in the middle of something complicated like a phone call or something like that, should I just do the best I can maybe say, "Hey, can I, can, can I call you back," and then, and then do the best I can with, um, writing down the content of experience, even, even though it happened in a time, in, in a way that required more [inaudible] interference before I can actually write something down? Or, or, or what?

57:23 RTH: There again, I'm gonna leave that up to you. [GP: Okay.] Then, and, and the reason is I want you to feel like you have control over this and I want you to also have control over this. So [GP: Yeah.] what I, I would *think*, if I were you, then I would wanna know if I was having a conversation with somebody, what was going on with me and that, that, that would be a valuable beep for me. [GP: Sure, sure. Totally. Absolutely I would too.] And I would like, And I would like to know about that. But [GP: Yeah.] If I'm, y'know, there, there I can imagine there are situations where I just can't take the time to Yeah. To respond and, and then you shouldn't respond. And, and *for sure*, I don't want you to respond at, at times when, when it's not safe for you.

57:23 Russ comments: It might seem, given what I said in the 57:23 turn and have said in and surrounding my comments at 19:23, 26:41, 32:27, and 55:43, that I am happy to proceed in whatever way Gualtiero wishes. That is actually far from true; I take this opportunity to clarify.

As a matter of fact, I have substantial opinions about what is and is not inner experience, about what are and are not the characteristics of good or adequate methods of exploring inner experience, about what should and should not be said about the results of an exploration, about what kinds of inner experience I have and have not seen in my 50 years of explorations, about the limitations of those studies, about the limitations of my own abilities, and so on. But I don't want to inject those into the sampling process now. That is not because I want to hide any of those aspects from Gualtiero, but because it is better to let those things emerge in a natural way.

It is likely that as Gualtiero's sampling progresses, he will suggest or enact sampling procedures that I think are misguided, or that he will talk about inner experience in ways that I think are misleading, or so on, and if or when those occur, I will initiate a conversation about those, and in the iterative spirit, we may improve Gualtiero's or my way of proceeding.

Q: I still don't understand why, if you know what to do, you don't just tell Gualtiero what to do. Wouldn't that be much more efficient?

A: There are at least four (doubtless overlapping) reasons that I think that is a bad idea:

1. I want Gualtiero to focus on his experience, *not* on Russ's rules for how to access his experience. Any time Gualtiero spends thinking about what Russ wants is time spent distracting himself from the phenomenon of interest.
2. If Russ were to tell Gualtiero what to do in the abstract (by which I mean with respect to general principles of investigations of inner experience), there is no possible way that Gualtiero could adequately understand the words that Russ would use. Assuming that Russ speaks in ways that perfectly reflect his opinions about the exploration of inner experience, the words that Russ uses would have the particular penumbra of meanings shaped by his own history of such explorations, and therefore (because Gualtiero's history differs from Russ's history), Gualtiero's hearing of Russ's words would be at least somewhat at odds with Russ's use of those words. And assuming that Russ speaks imperfectly (which, of course, is more likely), then Gualtiero's hearing task would be doubly complicated—he would have to filter out Russ's exaggerations / minimizations / misdirections (which Gualtiero will be able to do only imperfectly) and even if he could do that (which he can't) he would be left with the historical misunderstandings.

Russ and Gualtiero can work at clarifying for each other what exactly they mean by this or that general principle, but that is hard (and likely impossible) work; at the very best it is time spent *interfering with* the important task at hand—exploring Gualtiero's experience.

3. By contrast, we can apply ourselves to communicating as effectively as we can, given our own personal histories, about specific instances of Gualtiero's inner experience. We can try to describe a specific inner experience and notice our failure to do so adequately; and in the context of that particular failure, try to improve our procedure so that *next time* we encounter a similar phenomenon, we might fail somewhat less spectacularly. And then we can encounter a new (second) sampled experience, and notice our failure ; and in that context try to improve our procedure so that *next time* we encounter a similar phenomenon, we might fail somewhat less. And then we can try (with perhaps less failure) again, and again, as often as we please, each time grounded in a new (third, fourth, etc.) inner experience. That, perhaps, can lead us to a substantially improved Russ-and-Gualtiero procedure. We will refine (or at least try and refine) our procedure *in precisely* (or at least approximately or occasionally) the ways where Gualtiero's or Russ's procedure needs improvement. Russ will *not* have instructed Gualtiero in aspects of Gualtiero's natural procedure that are already adequate—we will focus on Gualtiero's inadequacies and Russ's inadequacies. That is, we will be using a

very *efficient* procedure—not wasting our time teaching things that need not be taught.

4. I don't think I know the *Best* way to explore inner experience; I'm happily open to Gualtiero or anyone else showing me a better way.

Q: Doesn't that process mean that every interaction you have with Gualtiero will be critical, telling him that he is inadequate? I thought the primary object of psychologists was to build rapport, and being constantly critical runs counter to rapport building.

A: I have *no interest whatsoever* in building rapport with Gualtiero. Instead, I have a genuine interest in trying to align myself with Gualtiero's inner experience. And I don't want Gualtiero to try to build rapport with me—I want him to cultivate a genuine interest in aligning himself with his own inner experience. To the extent that I can convey those interests to Gualtiero, and to the extent that I have some skills in this regard, then yes, a large part of the DES skill is being relentlessly critical. But nearly all participants find that genuinely valuable.

(Building rapport is fundamentally manipulative—it is trying to bend Gualtiero to my will so as to further my ends. Being genuinely interested in Gualtiero's inner experience, and inviting him to be interested in his own inner experience, and being genuinely accepting if he chooses not to be interested—all that is not in the slightest bit manipulative.)

58:10 GP: Right, right. Of course. Good point. Yeah. Yeah. I was kind of starting to think about I, y'know, options that, um, could make it, yeah, not advisable, but I mean I, it, it is probably not gonna happen, but yeah. If it were to happen, yes. y'know, you can always skip one.

58:34 RTH: So what I, what I think is the ob the object of our interchange is going to be to get some glimpses into your inner experience with as high fidelity as we can get. [GP: Mm-hmm.] We're *not* gonna get to the *essence of Gualtiero*. This is not a phenomenological study in that, in that regard. This is a *well let's see, some moments of his experience*. And so, and they're, and they're gonna be randomly selected, but we're not gonna get enough so that we can say, this is exactly, we, we Gualatiero across his lifetime is 47% inner speaking. We're, we're never gonna get that. But we should be able, maybe, we'll get to some examples of, well, here, here is an example of inner speaking, and we can talk about that. But the point, the point of that lecture is it doesn't really matter if we skip a beep here and there, or if we only get five beeps or if we get seven beeps or whatever.

59:38 There's nothing magic about six, six is what it six is what we can generally talk about in an hour. Mm. And maybe, we'll, we'll find out that that's more than we can do, in which case we won't get to beep 6 or 5 or whatever. Or maybe we can go faster than that. We'll figure that out. So I say half a dozen ish. Six, six-ish. And I don't really care when you wear the beeper. I, I want you to wear the beeper doing whatever it is that you would do *except* swimming or, I don't think the beeper would like, like swimming. It's pretty robust, but water, water would be tough on it Swimming or bathing. But other than that, and, and, and, and many of my participants, they wear it when it was convenient to them. And after a couple of sampling days, they say,

y'know, I'd really like to know what happens when I, when I, I'm a runner and I, I oughtta to wear this while I'm running.

1:00:41 Well, that would be interesting. We should, we should try that. And, and I don't, but I don't control that. I, I try to enlist you as an interested observer and you know, way more about your life than I do. And, uh, and I would say most people want to find out some aspects of their experience, and so they tell me where to go and I go there with them. [GP: Sounds good.]

1:01:12 And it's a, it's, it's advan and it's an advantage to do it as in a block, three-hour block, until you get six peoples in a row. Uh, but, but there are, as we've been talking, there are exceptions to that rule. Y'know, if you get into something, well, I gotta take this off because I've, y'know, I *have to* go swimming now or whatever. I got things to do that I just can't deal with this. Take it off, put it back on. The only, the only downside to that is that the more often that you do that, the more you're thinking about the mechanics of the beeper. And it's better if you can just sort of forget that the beeper's on, [GP: mM-hmm.] and that, and that's maximized for most people if they didn't do it at one shot. But there again, I, I don't, I don't much really care about any of any of that stuff.

1:02)02 What I care about is that you use earphone because I think that the, [snaps fingers] the rise time of the beep is an important deal. And I would, I guess I should also say in passage in passing that when you heard the beep come on the first time [GP: Mm-hmm.] When you first turned the beeper on, it probably ramped up and instead of sounded like wu-uu-uuuh. [imitates beeper ramping up] When you're wearing the beeper, it's not gonna sound like that. When you're wearing the beeper. It's gonna, it's gonna have the same leading edge as the square wave has. It's gonna be [snaps fingers] [GP: Yeah. And that's a, that's an important deal. If the beeper, the beepers, when you first turn it on, it has to fill up its capacitors or wire or whatever. And it takes a, takes a while for that to occur. And so the first beep has that ramping up to it, but after that, the capacitors are full and, and it can beep with a pretty truly square wave. It's not perfectly square or whatever, but pretty close.

1:03:05 GP: Yeah. Sounds good.

1:03:08 RTH: So I feel like we've probably covered the waterfront. Should we pick a time when we're gonna do this? Or do we wanna wait and let you think about, let you think about this? Um, and, and, and I would also say that any time that we ever pick is a penciled-in deal and we'll, we'll, we'll agree that we can do this unless something better comes along.

1:03:31 GP: So what I, what I was thinking is that it might be, uh, most, uh, efficient if I try to talk to my student first, she would see if she wants to participate, see when she is available in principal, and then get back to you about that. And so then we can decide on a day and time for the inter, my first interview on that basis.

1:03:56 RTH: Okay. So it's gonna be somewhere for me. So I'm pretty easily available. I am two hours, I believe, earlier than you are.

1:04:04 GP: Yes.

1:04:05 RTH: So we would be talking about 10 o'clock in the morning for you or later [GP: Mm-hmm.] So reasonable times for me, that would be eight o'clock for me. And, and I can, I can go earlier than that if we have to, but

1:04:17 GP: No, because I would rather do interviews in the afternoon that

1:04:22 RTH: Morning. So that would be fine.

1:04:24 GP: That way first I could do the beeping in the morning in principle and if not other things.

1:04:32 RTH: So what I, I don't really care when you do the beeper, when you wear the beeps. Eventually it will become clear that it is no longer interesting to wear. If, if you always do it, if you're always doing the same thing when you're wearing the beeper, then it's going to be less interesting after that because [GP: Good point.] But, but there's no that'll, that will naturally unfold, I think with the Yeah, but I don't, what I, what I really am trying to say is I don't have a protocol about any of it except the sort of ground rules that we've talked about: [GP: Yeah.] Wear the beeper; feel like you're the person in control; and then, and then try to be forthcoming about, about it. And I will do the same.

1:05:17 GP: Okay.

1:05:24 RTH: I don't know that I have anything more to say about the process. Uh, should be interesting.

1:05:33 GP: If you, yeah, if we're all set, I'll, I'll contact the student, see what she thinks and get back to you.

1:05:39 RTH: And I will enlist my transcribing team and make a transcription and comment on it, which there aren't gonna be too many comments, I don't think, because I think things are pretty straightforward. But, and then, and then I'll send it to you and then you can do with it whatever you wanna do with it.

1:05:58 GP: Yeah. Good. Thank you, Russ.

1:06:02 RTH: I think we got a plan.

1:06:03 GP: Yes.

1:06:05 RTH: All right. So I'll look forward to hearing from you in a bit

1:06:09 GP: And I'll get back to you as soon as possible.

1:06:11 RTH: Okay.

1:06:12 GP: Thank you. Yeah.