

**TRANSCRIPT WITH COMMENTARY**  
***Do I Really Have Internal Monologue?***  
**Lena Interview 11:**  
**DES Sampling Day 9**

Below in black is a word-for-word transcript of the May 6 interview with Lena that is available on YouTube at [https://youtu.be/7\\_cr4SHSJfM](https://youtu.be/7_cr4SHSJfM). In green are comments about and explanations of the Descriptive Experience Sampling process. If you have corrections, suggestions, or questions, please post them as YouTube comments.

RTH = Russ Hurlburt

AK = Alek Krumm

Lena = Lena

0:00 RTH It's been a long time, actually, since we've...

0:04 Lena: I know! A couple weeks.

0:06 AK: *Several* weeks.

0:07 RTH: And should we be talking about anything before we take a look at the beeps?

0:13 Lena: Uh, not that I can think of.

0:17 AK: These are from, like, yesterday?

0:21 Lena: Yeah. These are fresh beeps. The last ones from the week that we were going to do, I just ignored.

0:21 Comment: We had to cancel a previous sampling interview because of time conflicts. DES discards beeped samples that are more than 24 hours old, asking participants to sample again in the 24 hours before the next interview. Colloquially, DES preferring "fresh beeps."

0:30 RTH: Okay. [Alek: Cool.] Then I think I'm ready. [Lena: Perfect.] Beep number one.

**SAMPLE 9.1 DISCUSSION STARTS HERE**

0:35 Lena: Um, so in my first beep, um, I was reading, um, notes and uh, the beep went off on the word "depression," [RTH: "Depression"?] Depression, yeah. And um, the whole sentence was "rapid reduction in depression." And in reading that, I was having a visual experience, um, and I was visualizing my brother where I was remembering a recent situation where a lie was told, but it wasn't realized. And wondering at the

same time if a person who, um, uh, where a person, it just doesn't occur to them as it would maybe to another person. So that's where I was at.

- 1:31 RTH: Okay. And so does that, is that, there are sort of three things going on in your experience? One is I'm reading; the other is I'm innerly seeing my brother; and the other is I'm somehow contemplating this lie deal? [Lena: Yes.] And is one of those [Lena is inaudible]. Sorry?
- 1:43 Lena: Yeah. Oh. And I'm, in, in the re remembering a recent situation which was about the lie, I was also wondering if a person is who, um, a person who lies, according to like what I was thinking, if, if, um, if it *occurs* to them, if it occurs to them what they're doing.
- 2:12 RTH: So does that mean they're sort of two wonderings going on and there's one, there's a wondering of whether the *person* would know that he's lying? And also a wondering about whether somebody else (other than the person being lied to) would recognize it?
- 2:12 *Comment: RTH is on the wrong track here. Lena's response is a good sign—that Lena is trying to describe her experience, not merely trying to make RTH happy. (RTH's confusion will get cleared up below.)*
- 2:25 Lena: I was wondering, well, I was remembering a recent situation where I, I was told that it wasn't realized that the lie was told. And then wondering if just any person in general, just a general thing, um, where they do certain things that don't occur to them, but you know, but to others it's not right. So I don't know if I'm making sense. Does that make sense?
- 2:48 RTH: Well, is the remembering the same thing as seeing a picture of your brother?
- 2:53 Lena: Yeah. So in visualizing my brother, I'm remembering a specific event. So I'm seeing it as, um, like a still frame, kind of like what we've described in the past, where I see him specifically in the situation that we were in, um, that I'm remembering. And then, um, and at the same time wondering about what I described in terms of what I was reading.
- 3:24 RTH: Okay. So is, is one of these things more prominent than the other?
- 3:27 Lena: Um, the most prominent was the wondering, wondering about if it occurs to people when they are doing something wrong. Or if people do things wrong and it doesn't occur to them.
- 3:41 RTH: So the wondering is about does the "liar," [gestures air quotes] [Lena: No.] the person who's telling the untruth, recognize that he's telling it, that he's being untruthful? [Lena: Yes.] Is that right? And that wondering is, well, how does that present itself to you?

- 4:00 Lena: Well, I would say cognitively, it's a thoughtful process. Um, and it's similar to the feelings that I described before where it's a sensation of, um, some type of sensation, not necessarily physical. But there is a, so like I'm, I'm trying to search for the answer in my mind. And so that searching is represented as some sort of sensation. Like I'm just, I don't have the answer in front of me in a book, so to speak, but I'm searching for it in my mind, [RTH: Okay.] a sense of sensation.
- 4:40 RTH: So I'm gathering that there's something *cognitive* about this [Lena: Yes, very.] in the sense... And is that, as far as the wondering is concerned, is that the most important part of it? It's the cognitive reflection on the um, on whether the, the speaker, uh knows that he's lying. [Lena: Yes.] And then there's some kind of a sensation of searching, but we're not, sens, the word "sensation" is put in pretty strong quotation marks, it seems like. Is that right?
- 5:12 Lena: Yes. Yep.
- 5:14 RTH: So there, so I have a *sense* of searching, but it's not like I feel my body searching or whatever, [Lena: Right.] But there's some kind of a sense of searching for the answer. [Lena: Right.] And is that different from the cognitive wondering? Or is that part of the cognitive...?
- 5:34 Lena: Um, it's hard for me to differentiate. I want to say it's part of the cognitive process where when you're cognizing things, you know, maybe that is attached or it comes both hand in hand. But I don't know that they're, if they're together or separate, separate in my experience. If they come hand in hand or if they're just completely different processes.
- 5:59 RTH: So I'm cognizing / searching, [Lena: Yes.] We'll leave sort of ambiguous to the degree what... But the, I'm cognizing / searching about whether the guy who's telling the story knows that it's not true, knows that it's a lie. [Lena: Yes.] Is that right? [Lena: Yes.] And is, and is that a cognizing sort of *in general*, do people in general, when they lie, know that they're lying? Or is that about this, some, this particular situation that you're interested in?
- 6:27 Lena: Yeah, it was more particular to this situation.
- 6:30 RTH: And, and the, *the* situation that we're talking about is the situation that involved your brother.
- 6:36 Lena: Yeah.
- 6:36 RTH: So the question is somebody said something to your brother, is that right?
- 6:41 Lena: Yeah. The situation was where I was with my brother and a lie was told in a way that wasn't realized that it was a lie. And I was remembering that in relation to the text that I was reading on top of the wondering.
- 7:01 RTH: Okay. All right, so...

- 7:02 AK: Sorry. Is the wondering about the person who lied to you and your brother? Or, [Lena: Yeah.] Is it that specific?
- 7:10 Lena: It's wondering about the nature of a lying person, not necessarily specifically the person that lied, but just more about the... the wondering is about the nature of a lie, like of a person who makes a lie.
- 7:28 AK: Okay. So that sounds much more general, like it's *spawned* by the specific incident. [Lena nods in agreement.] But the wondering is about liars in general. [Lena: in general, Yes. Yes.]
- 7:38 RTH: Okay. And in the picture, what exactly do you see?
- 7:42 Lena: Um, the recent situation with my brother where we were both sitting in the car. Um, and uh, I just, it's from uh, um... I'm the driver, he's the passenger and I'm getting a view from behind. And I can see the back of myself driving. And then the corner side profile of my brother. And I can see, you know, the internal part of my car, the inside part of my car. Um, and a little bit in my visualization, I can see out through the main, the front window, the landscaping of where we were driving at the time. So I can see the landmark of where we were.
- 8:28 RTH: So this is a pretty detailed visual seeing.
- 8:31 Lena: It's more of a memory. I'm not making up the visualization like I have in some other cases. It's just me taking that memory.
- 8:39 RTH: I, I got that. But, but it's rep... it is displayed to you, whatever that means, visually in detail. [Lena: Um hm.] So it's... And what I'm, what I wanna make sure that I understand, it's not just that I *remember* the details (I remember that I was driving and he was in the passenger and where we were), but that I *see* them at this particular moment. [Lena: Yes.] Okay. I see myself from the back, which obviously I never have seen myself from the back before, but at this particular moment, I see myself from the back and I see *him* from the back mostly, but some from the side. And I see the inside of the car fairly clearly and the outside of the car *enough* to see where I am.
- 9:23 Lena: [has nodded affirmatively throughout RTH's account] Yeah. Correct.
- 9:26 RTH: Okay. And then I'm *reading* about the rapid reduction in depression. And, and is that in my experience? Or have I left that behind, really, in favor of this musing about my brother and liars.
- 9:45 Lena: So in reading this particular thing for class, I um, that particular subject made me think of my brother and me. And then they're on, I thought of the recent situation and then it went into the wondering. It all happened very fast.
- 10:02 RTH: So I understand, I think I got that. But the question is whether the reading is still there or whether you have left that experientially behind in favor of the brother and the liar.

- 10:18 Lena: I left it behind. Um, in, in reading that I had a moment where I was internalizing my thoughts in that way. So it was spawned by the subject. But in the moment of wondering, I took a second to wonder in that thought. [RTH: Okay.] And then in reading “depression” and having the wondering thought is when the beep, the beep happened.
- 10:47 RTH: And so I’m, I’m understanding that I am reading the word “depression” at this particular moment. [Lena: Yes.] And the question, I guess, is, is that in my *experience*? Or is that just a fact of the universe? I am hearing, I am reading this word “depression,” but my *experience* is aimed at my brother and the lie contemplation.
- 11:10 Lena: The reading of the word “depression” is involved in my experience. It’s not the most salient, but it is involved.
- 11:18 RTH: Okay. And, and how does the reading present itself to you?
- 11:24 Lena: Um, same as before. It’s um, internalized. I can hear my inner voice reading the words. Um, I’m reading the words in my mind, hearing my voice recite it.
- 11:37 RTH: And when you s..., I think we’ve had a discussion (I’m not sure about that now), but have we had a discussion about whether this is more of an experience of *hearing* my voice? Or more an experience of *speaking*? Am I speaking these words or am I hearing these words spoken to me?
- 11:52 Lena: I’m hearing myself speak words. I hear and then I’m... But it is myself hearing myself speaking the words internally.
- 12:07 RTH: [sighs] So that, that still is not a hundred percent clear to me. [Lena smiles apparently with intent to understand the difficulty.] So, and we’ve talked about, I think about the tape recorder. So if I *speak* into the tape recorder and then I play it *back*, now I could say I am hearing my voice speak the words [Lena: Yes.] But at this particular moment the experience would be *hearing*. The *speaking* took place a little bit ago when I recorded it. *Now* I am *hearing* my voice. So the question is at the moment of this beep, is it more I am hearing my voice or it’s more that I’m speaking these words and it’s also possible that it doesn’t, that question doesn’t make sense for you and that distinction is not part of your experience.
- 12:47 Lena: I it to me, the way that I can best describe that is that both are occurring at the same time. Like there’s, there is me speaking into the recorder and then simultaneously I am hearing it. So I’m hearing myself speaking and, and, and then hearing the sound of myself speaking. Does that clarify? Or am I not grasping it.
- 13:13 RTH: So, so I’m not sure that I am, maybe I misheard what you just said. So is it the case that I experience myself as speaking *and* at the same time I experience myself as hearing myself speak? [Lena: Yes. Yes. Correct.] All alright. Then I think I’m good.

13:13            Comment: Lena has been consistent across several sampling days in describing her experience as “hearing myself speaking.” The task of the interview is to ensure that everyone knows what she intends to convey.

#### SAMPLE 9.2 DISCUSSION STARTS HERE

13:40    Lena:    Um, okay. So then the next beep is, um... Okay. I was typing on my computer and I typed, um, “connectedness to the land,” and in typing that the beep went off. Um, and in typing “connectedness to the land,” I was reading a sheet next to the computer that said “mobile wanderer, nomadic exclusion.” And at the time of typing “connectedness to the land” I was, and reading, I’m searching for the right words to describe a person who has no connection to, to land. And um, so that’s where I was at in that beep.

14:28    AK:        And so that sounds sort of like three things to me. I’m typing, and I’m reading “mobile wanderer nomadic exclusion,” and I’m searching for a word to describe somebody who’s not connected to the land. [Lena: Yes.] And are all of those things simultaneously in my direct experience? [Lena: Yes.] Including typing? So it’s not like the typing is going on automatically, like, like driving sometimes is? Or...

14:52    Lena:    Typing is more automatic.

14:56    AK:        Okay. And entirely automatic? Like I’m, I’m doing it skillfully, but really it’s, the words, they’re just kind of coming out. I’m not paying it any attention. [Lena: Correct.] Okay. And how about.... The reading and the searching? Those are, those are in my experience? [Lena: Yes.] Okay. So about the... Well, is one of them more salient than the other? Am I more into the reading or more into the searching for the word?

15:27    Lena:    In reading what I was reading and in searching, it feels that both are happening. Um, they’re, they’re both happening together. They’re both... I’m perceiving it as a simultaneous experience.

15:42    AK:        So happening at the same time. And does it seem like *one* experience? Or do they seem separable?

15:50    Lena:    To me, I perceive it as one experience. As I’m reading I’m having this kind of inner searching thing going on.

15:58    AK:        Okay. So I’m reading the words, (did I get this right?) “Mobile wanderer nomadic exclusion”? [Lena: Yes.] Okay. And how, how do I experience that?

16:12    Lena:    Um, I read the words and I have a blip visual of a nomadic individual wa, like walking through a desert. And uh, but it’s, it’s very fast, visual to the words, and it’s not prominent. It’s not as salient as the searching for the words. Just in reading, I’m giving the words that I’m looking at a visual representation, which is more in the background of the searching part.

16:58    AK:        So there’s some quick visual representation that pops up.

- 17:02 Lena: In the reading. Yes.
- 17:03 AK: And is that caught at the moment of the beep? Or is that something that has come and gone? Or...
- 17:11 Lena: The beep caught it. Caught it at the tail end.
- 17:16 AK: Okay. And when you say “fast,” like, can, is there a way to say how fast we’re talking?
- 17:24 Lena: I mean milliseconds. It’s just such a blip of, and it’s so natural to me that I, y’know, could not even notice it unless I was, y’know, doing what we’re doing, where we’re trying to catch all that stuff. [Alek: Uh huh.] It’s just like a, y’know, you read a quick sentence and I just have like [inaudible] blip visualizations with the words, um, that’s of, kind of my, that was my experience with that.
- 17:51 AK: Okay. And like *really* fast, like on the order of milliseconds. [Lena: Yes.] It’s there and then it’s gone. And, but apparently long enough or your, y’know, experience is, is a different thing than the physical reality. So you’re able to apprehend what you see even though it’s super fast. [Lena: Yep.] Okay. But this is not very salient. Like I’m, I’m more into the searching. This blip is, it comes into my experience, but I’m not paying that much attention to it. Is that right?
- 17:51 Comment: “Milliseconds” should not be taken literally. Lena and Alek mean something like “very short” or “indescribably short.”
- 18:21 Lena: It wasn’t the most important part of what I was doing. Yeah.
- 18:28 AK: Okay. And in the previous beep when you were reading about depression, those words were experienced in a voice? In your voice and you were hearing them? Is, is this beep similar to that? Or different? Certainly reading doesn’t have to be in a voice.
- 18:44 Lena: Yeah. Similar that I’m hearing myself speak. Um, and also speaking, at the same time.
- 18:54 AK: So I am both the speaker and the hearer, just like in the previous beep? [Lena: Yes.] And I hear my voice reading the mobile wanderer whatever. [Lena: Yes.] Okay. I guess I hear *and* speak. *And* I have a visual blip. Very quick image. And what do you see? Something about a desert?
- 19:13 Lena: Yeah. Um a nomad. Like your old hominid walking through a, y’know, Africa desert. [Laughs] Just... ‘Cause the words itself, say “mobile wanderer nomadic exclusion.” So I’m putting a whatever visualization that makes sense to those words for me.
- 19:38 AK: Okay. And do you see this clearly?
- 19:41 Lena: Yeah. Yeah.
- 19:43 AK: Yeah. And with details? Or...?

- 19:46 Lena: I see the nomad, um a male nomad and he is, you know, obviously hairy and he's wearing, or has a y'know stick and he's, um, walking through desert. I can see the sand and the way that the sun would look in a type of landscaping like that, um, and that's the extent of the visualization.
- 20:18 AK: And then at the same time I'm kind of tied up with the reading. I'm searching for a word that would convey someone who is not at all connected to the land? [Lena: Yeah.] And how...
- 20:35 RTH: Searching for a word or searching for a person?
- 20:36 Lena: Searching for a way to describe a person that has no connection to the land. Um, I'm searching for a description, not just a word. For the *right* words, but searching for the *right words* to describe a person who has no connection to land.
- 20:50 AK: And how's the searching present to you?
- 20:54 Lena: Um, similar to the last beep where there's this inner sensing, um, mixed with some cognizing. And it's, uh, [pause] it presented as a *feeling*, but it's not a *physical* feeling. It's, it's a sensing feeling. I don't know how to describe that, the difference. Um, y'know, um I'm trying to find a way to describe the searching sensation. [pause] Um, I don't know how to describe it. [laughs] It feels like....
- 21:40 RTH: Is it... Would you say it's a physical thing? Or a mental thing? Start there??
- 21:49 Lena: Um, it's not completely one or the other. It's, it's that there is like uh (this is metaphorical, I dunno if it's applicable or helpful), but it's, it's in a way like I am my antennas. Like I have antennas on my head and I'm like, like searching for, I don't know if this is the right way to say it, like a signal to kind of come in and give me what it is I'm looking for. And it's like a, it's very metaphorical and it's not literal. [Alek: Um hm.] So that's, it feels like. It feels like, um, there's a sensing going on, there's some physicalness to it, but it's not presented in like a touch or a maybe like a slight, very, very slight non-alarming tingle, like a slight [Alek: Um.] tingling maybe, um, with um, a mental, um, kind of, I guess I would say clarity 'cause there's nothing in my mind except for just being clear enough to get whatever it is I'm looking for. Um, that's the best I can describe that. Maybe on the next beep I can really focus on what that feeling is.
- 21:49 Comment: Lena's last two sentences reflect the heart of DES. (a) Lena has clearly adopted the role of (co)investigator—she sincerely wants to describe her experience with fidelity; (b) she recognizes and accepts the imperfection (“that’s the best I can describe that”) of her current effort and doesn’t confabulate or clean up the description; (c) she recognizes the iterative gradual-improvement nature of the task (“Maybe...”); and (d) she recognizes the value of considering the experience from a different perspective (“the next beep”).
- 23:12 AK: Well it sounds like a complicated feeling. And I'm, if I'm understanding you right, it's, it's like a little bit like a *feeling* and a little bit like a *cognition* and a little bit like a *sense*



and it's *bodily and mental* and it doesn't feel right to nail it down to any one of those categories.

23:12 Comment: Note that Alek skillfully keeps all the threads of this descriptive process alive. There is no Procrustean effort to force Lena's description into some predefined category.

This sample illustrates the constant DES grappling with categories: *Are there "categories" of inner experience? If so, what are they? And what are their "edges"? And what to do when phenomena just don't seem to fit anywhere?* Regarding Lena's 9.3 experience, we could muse about the possibility of an "idiographic" (applying to Lena, regardless of whether it applies to anyone else) category emerging for Lena. She describes herself at this beep (and at others) as affectively opening herself towards a feeling-ish subject matter. Unsymbolized *thinking* is often (perhaps most frequently by Lena and others) to be a *wondering*—a cognitive opening-oneself towards a particular analytic-ish subject matter. Lena's 9.3 experience seems to be similar but in the affective realm: an affective opening-oneself towards a particular feeling-ish subject matter. Does that deserve to be noticed as parallel to unsymbolized thinking? And if so, is that a characteristic of other people? Lot's of people? What kinds of people? We don't know the answers to any of those questions.

23:27 Lena: Right? Correct. It's like when we go back to some of the earlier beeps, especially when I was kind of talking about being empathic and like putting myself in the shoes of the character that I'm reading, for example, I'm using that same sense to um, feel out, to cognize what it is I'm trying to gain, y'know, and um, is a way for me to gain something like, uh, I dunno, that's the best I can put it.

23:58 RTH: So I would agree with what Alek's characterization, except that it seemed like maybe her use of "feeling" was in the *emotional* realm, and I hadn't heard an emotional aspect of this, this one. This seems like a sensing that's short of physical but not entirely physical absent. But I haven't heard anything about, this is an *emotional* deal. This one.

24:27 Lena: Um, well when you say "emotional," are you saying like I am feeling something specific from... Like when I hear emotion I think of emotion like I'm happy or calm or things of that nature. I [RTH: Right. That's...] I don't want, I'm not really *feeling* an emotion, but there is a feeling / sensing going on. Um, I can't tie it to one *emotion* though. I can't say that there is an *emotion* with it. And if there is an emotion that I don't have the words. It's hard for me dissect that.

25:06 RTH: There are words in this business which are more difficult than others. And "feeling" is at the, at the most difficult end of the spectrum because it means, it means a lot of different things in a lot of different contexts. And people can slide back and forth from one meaning—and those meanings can be very different from each other—and people can slide back and forth between one meaning and another, use the same word and, and the, they themselves maybe not know what, that they've done so. So we have to be as careful as we can be about that particular word. But I'm good. I think we, I think [Alek: Yeah.] we've probably gotten as much out of this as is possible to get. Number three. *And*, by the way, I, when I've said what I just said, it sounded like maybe there

was some implied criticism there, which there *wasn't*. It, I, it was an acknowledgement that the language is imperfect.

### SAMPLE 9.3 DISCUSSION STARTS HERE

26:08 Lena: Yeah. Like I said, I don't, I don't take your, um, your, you as a critical person in any way shape or form. At least not in a negative way, if that's what you're worried about. Um, okay. So my next beep, um, I, um, was typing in my computer, um, "where was Hitler born?" [laughs] Um, and "Austria" obviously came up. And in seeing Austria come up, I had the visualization of, of rolling green hills. Um, what I would, um, think of Austria looking like. And, um, also in a deep sense of wondering, um, at this time of searching that, um, how a single man was capable of turning an entire nation against a bunch of people. Um, and then this is, uh, I wrote this, um, this: 'this sensation of thoughtfulness. It's cognitive, but has this empathic sensing, putting myself in somebody else's shoes'. Like, um, trying to understand his hatred. Um, so again, kind of similar to the last beep, same sensing thing going on. Um, yeah, that's, that's what I wrote down.

27:49 RTH: So let me make sure I understand. The sequence is: I *had* typed before the beep into my computer, "where was Hitler born," like into Google or something like that? [Lena: Yes.] And, and Google had sent me back the answer. Austria.

28:04 Lena: Yeah. And the beep went off, and me seeing "Austria," I was having these visualizations and pondering.

28:10 RTH: So the s, the search aspect, the computer search aspect is a done deal, a second or so before the beep occurs. [Lena: Correct.] And the beep happens, I'm visualizing what it looks to me like an Austrian landscape. *And* I am engaged in this searching, thinking, cognizing, empathic, whatever the word, about how could one guy do this.

28:34 Lena: Yes, exactly.

28:38 RTH: Okay. And, and so there are basically two things going on in my experience at the same time. One is I see the landscape and the other is, I'm wondering about how this, how this guy... And do those seem equally prominent? Or is one more than the other?

28:54 Lena: Um, I would say that one is, um, I would say that one is, um, the pondering is more prominent than the green hills.

29:09 RTH: And by more prominent, 60-40? Or 90-10? Or,

29:13 Lena: Um, I would say the green hills are 30. And um, the other, the pondering was more 70.

29:19 RTH: Okay. And the pondering, so let's let, let's go, we'll go over that. The pondering...[Lena picks up her computer and moves through the house.] Moving to a different place here? [Lena: Yes.] Take your time. No problem.

29:32 Lena: Alright. My son is trying to sleep. [RTH: I'm with you.] Okay. Sorry about that. Okay.

29:38 RTH: Okay, no problem. We're all, we're all in a share-space, kind of a situation here, doing the best we can and trying to sort through, trying to sort through the spaces that we're in.

29:54 Lena: Right. So yeah, 70-30. Um, I would say that, um, that my pondering was more prominent and the seeing of the green hills was less prominent.

30:03 RTH: Okay. So let's, let's see whether we can go through the pondering stuff. So I'm, I'm wondering how one guy could do this. [Lena: Um hm.] And the one guy's obviously Hitler. [Lena: Yes.] But are, but is your, is your wondering about Hitler? How could *Hitler* do this? Or is it about, as a sort of a general thing, how could *one guy* do this? Or one person?

30:26 Lena: Well, yes. So Hitler is the person I'm thinking of. And when I say one guy, I'm more like how he's a single man. How this one single man, um, accomplish that.

30:41 RTH: But you're not interested in in men in general, you're interested in Hitler as just one of one of these guys. Is that right? [Lena: Um.] So in one of the previous beeps we had sort of the similar thing, I guess, was the *liar* beep. So the question was whether you were interested in the particular guy who lied to you and your brother? Or whether you were interested in liars in general? And I understood that we came down on the, *I'm sort of interested in the liars in general.*

31:08 Lena: Yes. [Nods in agreement.] In this case. I mean, yeah. So Hitler is the triggering of that, of the men in general. So, yeah, there the thought for me was how can one man and yes, Hitler's the, the focal point of that, but in, yeah, so more general.

31:25 RTH: So you've general, you've *generalized* Hitler [Lena: Yes.] into some unknown population, or something like that. But what you're wondering is about how could I, how could an *individual*, not how could Hitler, but how could an individual...

31:39 Lena: A single individual be capable. Yes, yes. That's correct. Yes.

31:42 RTH: Okay. And that is a cognitive searching [shrugs helplessly], empathic, whatever. [Lena: Um hm.] And so as, as tell us again how that, how that comes to you.

31:42 Comment: This is an example of the DES value of being as open-beginninged as possible. RTH suggests that he is interested in the experience, but he tries to provide Lena the opportunity to describe her experience without suggesting precisely what she should be describing. That is, his "whatever" and his helpless shrug are essential aspects of his question. He is indicating to Lena that he wishes her to describe the experiential aspect *how could* experience, but that he doesn't wish to suggest the characteristics of that experience. For contrast, RTH did *not* say: "Tell me about the cognitive searching!" or "Tell me about the empathy!" Those would have been open-ended but *closed*-beginninged questions. Those question would have forced Lena to talk about cognitive searching or about empathy without giving her the room to back

away from her earlier description, without allowing her to say something like, “Well, I know I’ve said ‘cognizing’, but that’s not really right.”

Furthermore, RTH’s “Tell us again” is also an essentially gentle request to start over, to begin again, to try not to be captured by what we may already have said.

- 31:57 Lena: In this case it was coming to me, um, in a, I wrote down ‘a sensation of thoughtfulness and cognitive experience, cognitive and has an empathic sensing’. And so in doing that, I am trying to feel what it would have been like to be him and, and what it was that, um, what happened in his life to make him become that person. So there’s this like need to understand. So I’m sensing, trying to empathize in a way. Um, and again, it’s that same *feeling*, but I don’t know how to describe that. It’s *physical* in a kind of slight tingling sensation, but it’s not prominent, the tingling. It’s not, um, something that I would focus on unless, of course, we were doing *this*. And um, the, the, the, I guess more mental feeling aspect is, um... That’s where I get, I have a really hard time finding the words, is like what’s happening in my mental, emotional, feeling place. Um, I don’t know how to describe it.
- 33:24 RTH: So first, first off, I would say that we’re, we are in the midst of what is the most difficult thing to describe. So the fact that we’re at a loss for words, we may end up *being* at a loss for words because there might not just, might just not be words. But what I have gathered is that this is in some ways cognitive: um, I’m wondering about the facts of how it would happen; and in some way feeling in the emotional sense: that is, I am trying in a, an emotional sense to *feel how it would feel to be* somebody who could do this. So I am, I have hooked in my empathic emotional processor, whatever that is. And then there’s also some sense of a searching, which is slightly short of physical but, but not entirely not-physical, either.
- 34:29 Lena: Yes. And to, to say it again, um, with the mental/emotional feeling, um, I know that in order for me to have thoughtfulness or to be empathic, there has to be some level of clarity in myself. Like I, I, um, by that I mean that I... Maybe that’s like the *feeling* I’m having is that I’m clearing myself so that I can put myself in the shoes of somebody else. Um,
- 35:02 RTH: And do you experience yourself doing that at the moment of this beep? I experience myself as cleansing, cleansing myself so that I can feel the Hitler kind of guy?
- 35:13 Lena: Yeah. So that’s the sensing/feeling. The, the sensing is like the, um, kind of a clearing out of my own mental world *so that* I can put myself in the shoes of somebody else kind of, if it’s here, Hitler. So I have to, I’m clearing myself so that I can be, um, be able to take on his life in my mind. [RTH: Okay.] If that makes sense, yeah.
- 35:52 RTH: So you haven’t answered this question for yourself yet. You’re in the process of pondering it and doing what pondering is for you, which is somewhat thinking about, somewhat searching, somewhat cleansing, somewhat empathizing.
- 36:11 Lena: Yeah. Some kind of sensing, but I, I, I need to pay more attention to it next time. [laughs] [Alek: Cool.]

36:11 Comment: See the comment at 21:49. Lena's statement here again reflects the heart of DES: a (co)investigator accepting the inadequacy of her current skill and recognizing the potential value of being refreshed by considering a new, not-yet-encountered experience. Lena has acquired some skill, including an open mind and the ability to pay attention.

36:20 RTH: Okay. I think I'm good.

#### SAMPLE 9.4 DISCUSSION STARTS HERE

36:22 Lena: Okay. The next beep. I, um, um, at the time... The beep went off exactly when I said the word, um, "exilic" (don't even know if I'm saying that right). Um, I said it out loud and I typed it. As I was saying it out loud, I was typing it into Google to find the exact definition. And the beep just happened to go off the second I was typing in "exilic" into the, into the Google, Google search.

36:58 AK: And so sorry, I kind of missed this. Er, did you say you're saying it out loud also?

37:03 Lena: I said it out loud.

37:07 AK: And what exactly is the word? Like maybe spell it for me? Or...

37:11 Lena: E X I L I C. [Alek: Okay. (looks nonplussed)] I know it's exile, but exilic, I don't know. I am, yes. [inaudible].

37:23 AK: I dunno?! I'll have to type it into Google! [Lena: Yes!] So I'm saying it out loud and I'm typing it into Google to get the definition. [Lena: Um hm.] Okay. And are both of those things in my direct experience at the moment of the beep?

37:36 Lena: The saying it out loud and typing it is my direct experience. Yes.

37:40 AK: Okay. And am I more into one or the other?

37:45 Lena: I'm more into getting the results of what the word it means exactly. [Alek: Okay.]

37:52 RTH: And by more, do you mean a *lot* more?

37:55 Lena: Most, most important. It was most important for me to get the meaning. So that was what I was focused on in that experience. [Alek: Okay.]

38:03 RTH: And does that mean that typing and the saying of "exilic" (I don't know how to pronounce that word either). So "exilic": I'm saying that those are like *minor* aspects of my experience. Mostly. I'm trying to get the meaning? [Lena: Correct.] 80-10-10?

38:21 Lena: Yes. Yes.

38:27 AK: So I understand that I'm typing it into the search bar or whatever to get the meaning. Is there, is there some other way you experienced the trying to get the meaning?

38:44 Lena: Um, like, what am I feeling? Like how is it representing itself to me in getting the wanting to get the meaning? I'm sor... Or maybe ask the question differently.

38:58 AK: Yeah. Yeah. So, um, it sounds like the most prominent part of this experience is *I want to get the meaning of this word*. And I want to know how, how does that present itself to you? Is that, is that just implied in the typing it in? Or there's some intention? Or there's some thought or something? Or...?

38:58 Comment: This question illustrates the sensitivity of DES questions. Lena, as you will see, apparently takes Alek's question "there's some intention?" as an inquiry about an objective or goal, rather than as an inquiry about experience.

39:21 Lena: Yeah, there's definitely intention. And the intention is because I want to, um, understand the work that I'm supposed to do for my class, the motivation is so that I can properly get what I'm reading.

39:21 Comment: The interview is now heading away from directly apprehended experience. Of course there is an intention—Lena is typing a question into Google, so of course there is an intention to get the answer. The DES question is whether that intention is directly experienced, and Alek will have to work some to zero in on that possibility.

39:41 AK: And is that, is the *class* portion of this directly present to you? Or is that context? That's, that's *why* I'm looking at this word, but it's not like I'm thinking about my class at this moment.

39:54 Lena: Right. Just context. Yeah.

39:56 AK: Okay. But the, but the, *I want to get this meaning*, that is present to me, that's in my conscious, before the footlights experience, I want to know the meaning of this word.

40:05 Lena: Correct. Right.

40:08 AK: And does it make sense to call that a mental thing? Or a bodily thing? Or...?

40:14 Lena: Um, definitely on the mental side. And in searching for the word, you know, emotionally there is like some sense of excitement, um, that I'm getting the meaning of something that I want, and I'm gonna get it any second.

40:39 AK: So when you say "sense of excitement," is that different from saying "I feel excited"?

40:50 Lena: Um, yeah, because it's not excitement like I'm ready to jump out of my chair. It's more like excitement, like, uh, like a, you know, *mild* excitement of, *Oh, I'm about to find the answer to my question* kind of thing. Like, *Oh, okay, I'm going to get the answer. What is it?* But I'm like, I'm ready. Like I'm, I'm at-the-edge-of-my-seat but I'm not off-my-seat kind of excited.

- 41:19 RTH: Sounds like the difference, difference is like between potential energy and kinetic energy. You got the, you got the spring compressed, but you haven't let it go yet.
- 41:28 Lena: Yeah! Uh, I don't know what [inaudible].
- 41:32 AK: So would be just as well to say "I feel slight or minor excitement"? Or like a growing kind of excitement? Or a budding excitement? Or something.
- 41:42 Lena: Yeah, it's like a mild sensation of excitement, feeling slash sensation of excitement where I'm about to get something that I know that I want. I'm about to get an answer. And I'm attentive in that. Very attentive in that excitement. I'm at the edge of my seat, kind of, you know, like, like this is the climax of the movie kind of situation. But it's a lot more *milder* than this big ol' action thing, y'know. It's just the [inaudible] I get this kind of sense of excitement that I'm about to get whatever it is and I'm looking for.
- 42:22 RTH: I'm *poised* for excitement? Is that, would that make sense? I'm poised to be excited?
- 42:27 Lena: Yeah.
- 42:28 RTH: As opposed to *being* excited?
- 42:32 Lena: Yeah. Yeah.
- 42:34 AK: Okay. So this, this here is, or it seems to me, pretty *clearly* an emotional kind of thing. [Lena: Um hm.] So what we would call a feeling or like kind of poised on a feeling of feelings, whatever, we know what's coming. Okay. And do I experience this mild excitement in my body? Or is this a mental thing? Or that question doesn't really make sense?
- 42:34 *Comment: Alek centers on "mild excitement," which RTH thinks might be slightly off the mark. He thinks "potentiated for excitement" may be more apt. But DES is a performance art, so he doesn't say anything now.*
- 43:00 Lena: Um, well, mentally, yes, I can feel the excitement from a mental perspective because my mind is attentive. And then from a physical place, my body in a way is also attentive to that because like I said, I'm, I'm fully engaged in getting the answer. Um, so my body, and by that I mean I'm not experiencing tension from the excitement physically, but I am experiencing a physical and mental attention. Like I'm fully attentive to this moment.
- 43:34 AK: My mind and body are both perked up, ready for this answer. Excited that I'm going to get this answer. [Lena: Yeah.] Okay. And all over my body? Or in a particular place? Or can't say?
- 43:49 Lena: Um, I didn't sense... I didn't go that far in my [inaudible] standing.
- 43:59 AK: Okay. So in some of the, in a couple of the previous beeps, there's been like this searching sense going on. [Lena: Um hm.] And that often was related to like, I'm

looking for some understanding or for an answer. And this, this scenario here seems like it might be something that kind of calls for a searching. But I don't hear you saying that there's like a searching thing going on here. Is that right? This is a little different than those. I don't have like the sense of searching?

- 44:32 Lena: Um, this is different because I'm not searching for the answer in myself. I'm using something outside of myself to find the answer.
- 44:42 AK: So there is not that internal sense of searching, this cognizing whatever going on here. This is, I want to understand this word. I'm typing it into Google. And I'm excited 'cause I'm about to get the answer. [Lena: correct.]
- 44:56 RTH: And I want to ask that question in the other way around, too. So now we have, we have talked about the physical and mental attentiveness or something, here. Would that be an adequate way of describing what the searching has been in the past? And what I have called searching in the past is a physical and mental attention? I'm not trying to talk you into that. I really, I wanna I want to know whether, I want to know what you're talking about here and what we're trying to get to. [Inaudible]
- 45:30 Lena: [inaudible] fairness in the, the internal sensing. Like there, there is an attention that I, I'm putting an attention, I'm putting attention on a particular thing and I'm allowing myself to sense into something. Um, whether it be through my imagination or some other things, I don't know, whatever, you know, that's hard. That's a different conversation. But, um, but in terms of this particular one, um, the attention and sensing is, um, is similar to the attention and sensing of when I in internalizing it, except in this case, um, what my attention was on was external. It was outside of me. And then what I'm internally sensing, there's an, there, I am putting an attention on something but it's internal. Um, and it's not as tangible to grasp. For me, in this case, it was tangible. I could just go to my computer and type it and I can get the answer. Whereas in the other sense of internal sensing, there's this attention for sure. And in a way of clarity, um, because I have to put my mind in another place so to speak. Um, but there, yes, there is a level of attention in that because I have to put the *intention* in myself to do that. [RTH: Okay.] In this case it's, um, a little bit more simple. There's the attention, but it's outside of me. Okay.
- 47:15 RTH: Got it. I'm good. So we've got two beeps left for maybe only time to talk about one of them. [Alek: Yeah. I have a 12 o'clock.] Is, one is one of them is one of them other than, so we've got some studying beeps. Most of these are about studying. Are either of the remaining two about *not* studying?
- 47:35 Lena: I'm sorry. Can you ask that question one more time?
- 47:35 RTH: So we've got two beeps left, but we can only talk about one. Is one of them *not* about studying? And...
- 47:41 Lena: Oh, um, yes, there's two, well, well one is about writing something that I'm saying. And then the other one is, um, in regards to my daughter.



47:52 RTH: Let's, let's go for the latter, the latter, then.

SAMPLE 9.6 DISCUSSION STARTS HERE (skipped sample 9.5)

47:55 Lena: The daughter. Okay. Um, okay. So Milla, my, my oldest, was um, trying to FaceTime me, um, to help her with her homework. And um, I found it difficult to help her through FaceTime. So I just said to her to come home and, um, that I would help her *here* at home. And I had a feeling of being slightly overwhelmed and slightly frustrated.

48:34 RTH: And so at the very moment of the beep, is your experience of being overwhelmed and frustrated? Or are you talking to her at this time?... Or

48:47 Lena: So, the most, um, prominent part of this experience was that I was feeling overwhelmed and slightly frustrated. Not *at* Milla, just at that I couldn't help her in the way that she needed me to.

49:03 RTH: Right. And so w what does this feeling feel like? How does it present itself to you?

49:11 Lena: Um, it presents itself to me as um, kind of like a building up of like tension in my, um, like uh, I don't want to say in my chest, but it's like a building up in my head maybe. And I don't have the words in the moment, I'm just, just *Come home? Come home!* y'know, like, 'cause they can't say, for some reason I couldn't say, "Oh, I'm overwhelmed. I can't do this with you over the phone, please come home." It was just overwhelming buildup in my mind that where the frustration was, presented itself to me as, *Oh, just come home! Just come home!* if that makes sense.

50:00 RTH: So does that mean that the overwhelmed-ness/frustration is, um, primarily a mental thing rather than a bodily thing?

50:10 Lena: Primarily mental. Um, and then there is some aspects of a bodily thing to it as well. 'Cause I do feel um, a collection of tension. But it's not like, um, like *pain* tension or um, like, y'know, muscle pain or anything. It's more of um, like attention in my, in my emotions that I can feel, um, to some degree. There is, there's some, some sort of sensing of that tension. Um, and I'm trying to understand how that tension feels, but it's hard to, again, hard to explain. Um, it feels...

50:58 RTH: So, let me, so maybe we should back up a little bit. [Lena: Okay.] So it is possible for, for this situation to involve bodily tension. [Lena: Um hm.] And I can, you know, I can empathize with this situation and I, and I can say it could involve bodily tension. And that bodily tension *could* be in my experience, or maybe it's *not*. So my body can tense up because *I can't do this!* and my body recognizes that, so my body can become tense. But that does not necessarily mean that I *feel* it, that that's in my *experience*. So my experience could be of a mental frustration/tension [Lena: Yes.], even though my body is al, also going through the same kind of a process. *Or* it could be that I *feel* my body and... I'm not trying to say that people *don't* feel their body. Sometimes they do, sometimes they don't, you know. That's the point that I'm trying to make. And it probably is not as black and white as I'm making it right now. I think it's possible that there could be some *hint* of what's going on in my body, even though mostly it's

mental. [Lena: Um hm.] [RTH shrugs] Or any, any variety. So basically this little bit of a lecture here has been, is about, let's not try to *presume* that just because it's called a feeling then it has to be in the body or it doesn't have to be in the body.

- 52:19 Lena: Got it. I hear what you're saying. In this case it was mostly mental, um, tension. Um, I would say 90% of it was a mental tension. And then I would say the other 10% of that was a, um, a physical tension related to the mental tension.
- 52:42 RTH: Right. And the physical and the physical tenso, physical sensation, physical tension: Is that in any particular, do I feel that in any particular way?
- 52:54 Lena: The physical part, it's, um, it's um kinda like, it's just feeling like wound up. Like maybe like I'm tightening up inside. Very similar to the last beep where I was just very excited and I was at the edge of my seat. Except this excitement, um, y'know, has a different meaning to it, I guess.
- 53:20 RTH: Right. And I, my understanding of both of those, is that a, it might very well be predominantly a physical *thing*, but in my *experience* it's not predominantly physical. [Lena: Yes. (Inaudible)] But I experience its potentially physical or [shrugs] implicative physical, or something, something like that? [Lena: Yes. Mm hm.] Okay. And, and is it true that at the same time as I feel this, I'm also talking to my daughter? Or has that come and gone?
- 54:00 Lena: Yeah, I'm talking to my daughter.
- 54:03 RTH: And is that in my experience? Or has my experience [inaudible] of the, pretty much entirely of the frustration. And the words are coming out, aimed at my daughter, but they're not, I don't even, I don't even hear 'em, feel 'em, speak 'em as far as my experience is concerned.
- 54:19 Lena: I'm most focused on the frustration. Um, I would say that I'm 60% focused on the frustration, 40% focused on the conversation with Milla, with my daughter.
- 54:34 RTH: Okay. And, and focused on my daughter and I'm speaking. Does that mean I am experiencing myself speaking?
- 54:48 Lena: Um, I experienced myself as frustrated. Um, not so much as speaking. I just experienced that I'm frustrated.
- 54:58 RTH: So *most* of my experiences on the frustration, the conversation is happening and I'm, I'm involved in it. I'm the speaker, but I'm not entirely really focused on that. At least not even, maybe not much at all is focused on it. Is that right? [Lena: Yes.] Okay.
- 54:58 Comment: This interchange illustrates why DES has to go as (some would say painfully) slowly and carefully as it does. At 54:03, RTH asks where Lena is experience the words she is speaking, and Lena responds (at 54:19) that the conversation occupies 40% of her experience. There is a discrepancy between the question (about words) and the answer (about the conversation). Does that signal an important distinction, or is it

merely two different words meaning the same thing? RTH tries to clarify at 54:34 (and note that RTH's question has a slight push in the direction of experiencing the speaking). But at 54:48, Lena withdraws from the description of herself as speaking.

So where does that leave us? Well, we can't really be sure. If I were a betting man, I would bet on this as being part of Lena's battle with presuppositions about words: that if she is speaking, she *must be* experiencing the speaking. But the good news is that DES is *not* about betting, *not* about speculating. We can leave it open; perhaps some later sample will shed some light on whether Lena has such presuppositions.

55:18 RTH: So I'm thinking we're at a time when Alek has another appointment that she has, she has to go to. So, so I would like to do this again and if everybody's in favor of that then I would leave it to you and Alek to work out when and...

55:36 Lena: Yes. So I have a question though real quick before you guys have to jump off. Is it difficult, 'cause I wear the beeper when I study because that's my main time where I have my pencil and paper right there. My kids aren't necessarily jumping all over me. Do you want to see more variety in my experiences? I could wear it when I'm doing other things. Um, it would just, might be a little bit of a difficult challenge for me to orchestrate that on top of, you know, kids and y'know, the other things that go with that. But I can definitely *try*. If it helps your guys's experiment.

56:10 RTH: I would, I would think that would be interesting. I would, I would think it would be interesting to try it in a different scenario. And if we can't do it, then we can't do it. We'll find that out.

56:10 As a generality, there are two main reasons that DES is not too concerned about when its participants wear the beeper. First, experience is not constrained by the reality of the physical situation. Today, for example, Lena had experiences about a fairly distant past lying incident, a nomad walking in a desert, Austrian rolling hills, and her daughter's homework help. Some of those are *related* to her reading, but certainly not *constrained* by her reading. If Lena wears the beeper in different situations, we will get a chance to see if her experiences are indeed very different.

Second, the main DES aim is to describe phenomena. We can accomplish that aim without claiming anything about the absolute frequency of those phenomena (which would require carefully random sampling across entire waking days). Based on our admittedly incomplete sampling, we can say with near certainty that Lena does *not* always engage in the kind of internal monologue that she originally claimed. It remains possible that Lena engages in internal monologue nearly all of her time when not studying. I doubt that that is true, but if we really cared about that, we could be more assertive in specifying the schedule of beeps.

56:20 Lena: Okay. So I will try to wear the beeper in more variety of situations.

56:24 RTH: Right. I think that would be good.

56:27 Lena: Cool. All right, well thank you guys.

56:29 RTH: Thank you very much.

56:30 AK: I'll be in touch.

56:32 Lena: Good. Alright. Bye.

56:32 RTH: Thank y'all very much.