

PROGRAM  
1991 ANNUAL CONFERENCE

Society  
for the  
A Anthropology  
of  
Consciousness

A UNIT OF THE  
AMERICAN ANTHROPOLOGICAL ASSOCIATION

MARCH 20-24  
PALA MESA RESORT, FALLBROOK, CALIFORNIA

**Society for the Anthropology of Consciousness  
American Anthropological Association  
1703 New Hampshire Avenue NW  
Washington, D.C. 20009**

# 1991 CONFERENCE PROGRAM

## WEDNESDAY MARCH 20

- 3:00 REGISTRATION  
7:00 WELCOMING GATHERING  
8:00 BUSINESS MEETING- BOARD OF DIRECTORS

## THURSDAY MARCH 21

- 9:00 OPENING SESSION

Program Chair Michael Winkelman, Arizona State University

Conference Coordinator Wayne Untereiner, California State University- Fullerton

SAC President Geri-Ann Galanti, California State University Los Angeles and Dominguez Hills

SAC President-elect Sidney Greenfield, University of Wisconsin-Milwaukee

### PSYCHE AND CONSCIOUSNESS CHAIR: Michael Winkelman, Arizona State University

- 9:30 I and We: A Model of the Psyche  
Eleanor Cross Harrison, University of California Los Angeles
- 10:00 Consciousness versus Awareness  
in the Light of Classical Eastern Perspectives on the Nature of Transcendence  
Armand Labbé, Bowers Museum Santa Ana, Ca.
- 10:30 DISCUSSION
- 11:00 LUNCH

### EXPERIENTIAL WORKSHOPS

- 12:30-1:50 Integrity-Analogy Model as Criteria and Blueprint for Consciousness Evolution  
Seminar, Group Discussion and Ritual  
Tandie Mitchell, Union Institute Graduate School and  
Gail Kawanami-Allen, Life Works Consulting Services, Santa Ana, Ca.
- 2:00-3:30 Finding the Soul:  
Integrating Ancient Shamanic Practices with New Age Metaphysics & Psychology  
O. John Kralovec, First Consulting Group
- 3:45-4:45 EXPERIENTIAL ACTIVITY: PERUVIAN WHISTLING POTS  
Katherine Wersen
- 5:00-7:00 Developing a Clinical Model of Assessment and Treatment of  
Individuals Reporting Disturbing Paranormal Experiences  
Gail Kawanami-Allen, Life Works Consulting Services, Santa Ana, Ca.

**FRIDAY MARCH 22**

**SATANIC RITUAL ABUSE AND MULTIPLE PERSONALITY DISORDER**

**CHAIR: Ralph Allison, California Mens Colony**

- 8:30 Satanic Ritual Abuse and Multiple Personality Disorder: Positive  
Christine Comstock, Counseling Services, Parma Heights, Ohio**
- 9:00 Satanic Ritual Abuse and Multiple Personality Disorder: Negative  
Ralph Allison, California Men's Colony**
- 9:30 DISCUSSANT, Harry Carlson, Pastor Calvary Lutheran Church Rio Linda, California**
- 10:00 BREAK**

**RITUAL AND EXORCISM**

**CHAIR: Michael Winkelman, Arizona State University**

- 10:15 A Loh Cahtali-Yucatec Mayan Exorcism of a Settlement  
Judith Dides, Sonoma State University**
- 10:45 Shinto Ritual Practices: Managing Chaos in Contemporary Japan  
John Nelson, University of California, Berkeley**
- 11:15 LUNCH**

**ALTERED STATES OF CONSCIOUSNESS AND HEALING**

**CHAIR: Geri-Ann Galanti, California State University, Los Angeles**

- 1:00 Trance, Possession and Power in Morocco  
John Napora, Lafayette College**
- 1:20 Spirit Possession, Independent Religious Movements and Change in Southern Ethiopia  
Norbert Vecchiato, California State University Los Angeles**
- 1:40 Manifesting the Orisha:  
Trance, Dancing and Personal Centering in the Universe in Afro-Brazilian Religion  
Shelia Walker, College of William and Mary**
- 2:20 BREAK**
- 2:30 Psychic Surgery: Case Study of a Cure  
Robert Anderson, Mills College**
- 2:50 Modern American Shaman: On Becoming a Psychic Healer in Contemporary America  
Gail Kuhns, California State University-Fullerton**
- 3:30 BREAK**

**HYPNOSIS, TRANCE AND HEALING IN CROSS-CULTURAL PERSPECTIVE**  
Chair: Sidney Greenfield, University of Wisconsin-Milwaukee

- 3:40 **Hypnosis and Trance Induction in Surgeries of Brazilian Spiritist Healers**  
Sidney Greenfield, University of Wisconsin-Milwaukee
- 4:00 **Hypnotic and Shamanic Phenomenology: A Cross-Cultural Comparison**  
Etzel Cardeña, Stanford University
- 4:20 **Hypnosis, Possession and Multiple Reality**  
Madeleine Richeport, Miami University
- 4:40 **BREAK**
- 4:50 **Therapeutic Aspects of Hallucinogens**  
Michael Winkelman, Arizona State University
- 5:10 **Forming the Orixá in Candomblé Ritual**  
Clarice Mota, Federal University of Rio de Janeiro
- 5:30 **Event Related Brain Potentials and Psi**  
Norman Don, University of Illinois, Chicago Circle
- 5:50 **BREAK**
- 6:00 **BUSINESS MEETING- BOARD OF DIRECTORS**
- 8:00 **EXPERIENTIAL ACTIVITY: TIBETIAN GONGS AND BELLS (BY SUBSCRIPTION)**  
Katherine Wersen

**SATURDAY MARCH 23**

**ALTERED STATES OF CONSCIOUSNESS**  
**IN INTERPRETING AND COMMUNICATING ANTHROPOLOGICAL RESEARCH**  
CHAIR: Wayne Untereiner, California State University Fullerton

- 9:00 **The Need for Workshop Views of Anthropological Thinking and Writing**  
Wayne Untereiner, California State University Fullerton
- 9:30 **The Awakening Experience in Contemporary American Culture: The Story of a Book**  
Loraie Godwin (Ann Valery)
- 10:00 **BREAK**
- 10:15 **Writing Melancholia: Experiencing the Culture of Subjectivity**  
Sarah Williams, History of Consciousness, University of California Santa Cruz
- 10:45 **Recreating Cultural History Within the Context of Native Consciousness:  
A Curatorial Perspective**  
Armand Labbé, Bowers Museum, Santa Ana, Ca.
- 11:15 **DISCUSSION**
- 11:30 **LUNCH**

## **SOCIETY AND CONSCIOUSNESS**

**CHAIR: Wayne Untereiner, California State University Fullerton**

- 1:00 Brain-Mind Machines: Technological Dream Marketing and American Culture**  
**Joe Dumit, History of Consciousness, University of California Santa Cruz**
- 1:30 Society and Consciousness: the Concept of the Magical Type of Culture**  
**Michal Buchowski, Institute of Ethnology, Pozan University, Poland**
- 2:00 Over Beliefs and Religious Experiences: A Sociopsychology of Meditative Religions**  
**James Spickard, University of the Redlands**
- 2:30 An Animistic Interpretation of the Mortuary Remains at Carter Ranch Pueblo**  
**James Matlock, Hunter College**
- 3:00 BREAK**

## **CONSCIOUSNESS ALTERATION AND MEDICAL PRACTICE**

**CHAIR: Michael Winkelman, Arizona State University**

- 3:15 Testing Potential Homeopathic Medicines: A Problem of Consciousness**  
**Donald Warren, University of Arizona**
- 3:35 Nightshades in Traditional Asthma Treatments: Implications for Western Medicine**  
**John Baker, Moorpark College**
- 3:55 Adolescent Drug Use in Cross-Cultural Perspective**  
**Marlene Dobkin de Rios, California State University-Fullerton**
- 4:30 BREAK**
- 4:45 FILM: Vimbuza-Chilopa**  
**6:00 Rupert Poeschl and Ulrike Poeschl, Goettingen, Germany**
- 7:30 EXPERIENTIAL ACTIVITY: DRYME WEAVRE (BY SUBSCRIPTION)**

## **SUNDAY MARCH 24**

### **THE CHANGING ROLE OF PERSONAL GROWTH CENTERS IN THE EVOLUTION OF HUMAN CONSCIOUSNESS**

**CHAIR: Richard Kravetz, Psynetics Foundation**

- 9:30 Past, Present and Future of Growth Centers- From History to Herstory**  
**Richard Kravetz, Psynetics Foundation**
- 10:00 Honoring the Creative Process:**  
**Growth Center Opportunities for Self-Expression and Broad Based Participation**  
**Pat Proud, Center for Life Enrichment, Temecula, Ca.**
- 10:30 BREAK**
- 10:45 Innovative Education and Growth Centers: New Ideas For A New Age**  
**Gail Kuhns, Psynetics Foundation**
- 11:15 DISCUSSANT, Stanley Krippner, Saybrook Institute**
- 11:30 CONCLUDING REMARKS**

## ABSTRACTS

Eleanor Cross Harrison, University of California - Los Angeles  
I AND WE: A MODEL OF THE PSYCHE

Many traditional cultures construct systems of symbolic correlation. Some of these systems incorporate the idea of the similarity and/or identity of the human form with the cosmos. Fundamental within this order of analogy and identity are ideas of reciprocity and exchange. Each society invests the human form with symbolic ideas of cosmos and society and self. Such ideas reflecting the diversity of many cultures are grounded in that human form which we share, that which is both - I and We.

Armand J. Labbe, Bowers Museum Santa Ana, Ca.  
CONSCIOUSNESS VERSUS AWARENESS IN THE LIGHT OF CLASSICAL  
EASTERN PERSPECTIVES ON THE NATURE OF TRANSCENDENCE

Contemporary Western as well as Eastern investigators of human consciousness often ignore the clear distinction made in classical Hinduism and Buddhism between "consciousness" and "transcendence", often equating and confusing phenomena such as consciousness enhancing and expanding with traditional views of transcendence. This paper seeks to clarify the distinctions between the two and focus attention on one of the paramount issues in classical Mahayana Buddhism--the transcendence of human conditioning.

Tandie Mitchell, The Union Institute Graduate School  
Gail Kawanami-Allen, Life Works Consulting Services Santa Ana, Ca.  
INTEGRITY-ANALOGY MODEL AS CRITERIA AND BLUEPRINT  
FOR CONSCIOUSNESS EVOLUTION

I am of dual heritage--Assiniboine Indian and Swedish ancestry. Born with the Indian spiritual tradition and awareness of the interconnectedness of all things into a non-Indian, fragmented culture, my quest has been to heal this rift through integration. I am developing a model that incorporates the Indian world view and my re-interpretation into the language and symbol of scholar and scientist. From this model the understanding of 'Principle of One' can be interwoven with many languages into a 'One World Ethic.' The fabric will contain the 'meaning,' the essence, the principles of life, death, love, hate and 'choice' in the integrity/wholeness/wellness- 'choice' of the model's goal: LIFE.

O. John Kralovec, First Consulting Group  
FINDING THE SOUL: INTEGRATING ANCIENT SHAMANIC PRACTICES  
WITH NEW AGE METAPHYSICS AND THE "NEW PSYCHOLOGY"

For centuries, shamanic traditions have embraced the "journey to retrieve lost souls" as a fundamental component of the shamanic odyssey. However, the relevance of this process for contemporary society has escaped many due to cultural and linguistic barriers. Within the current focus of New Age metaphysics and "New Psychology," (i.e., family systems theory, co-dependency and "recovery") growing recognition is given to psychological disassociation and the "wounding to the soul" (John Bradshaw, Alice Miller, Robert Bly, et al.) caused by childhood trauma. This presentation will provide an integrated, conceptual framework for "soul work," bridging the gap between ancient shamanic practices, New Age metaphysics and the New Psychology. Using the shamanic framework of the Lushootseed Salish Indian "Journey to the Land of the Dead" and current conceptual models of the wounding that occurs to the soul through trauma, a new approach to experientially finding and healing the soul will be discussed. Following the presentation, participants will have the opportunity to experience this process through shamanic "journeying" and guided imagery.

Gail Kawanami-Allen, Life Works Consulting Services, Santa Ana, California  
**DEVELOPING A CLINICAL MODEL OF ASSESSMENT AND TREATMENT  
 OF INDIVIDUALS REPORTING DISTURBING PARANORMAL EXPERIENCES**

This presentation will provide a conceptual framework for exploring clinical perspectives of assessment/diagnosis and treatment of individuals reporting disturbing paranormal experiences. In addition to the dissemination of information, a portion of the presentation will be devoted to an experiential based training workshop for mental health professionals and healing practitioners. Up until now, the research and pragmatic therapeutic applications have been scant. An introductory clinical model of assessment and treatment will be proposed and the following topics addressed:

- 1) Diagnostic criteria for delineating pathology from reported psychic experiences occurring in otherwise functioning individuals.
- 2) Overlap of symptomology occurring in clinical pathological individuals and functional individuals.
- 3) The psychic experience and its adaptive functions and possible reframing strategies.
- 4) An integrative approach to the treatment of individuals reporting disturbing paranormal experiences including proposed strategies of therapeutic assessment and intervention
- 5) Implications for future clinical and parapsychological research.

**FRIDAY**

**SATANIC RITUALISTIC ABUSE AND MULTIPLE PERSONALITY DISORDER:  
 A DEBATE**

Debate over whether the histories of Satanic ritualistic abuse given by adults suffering from Multiple Personality Disorder are true, indicating a major threat exists to American society.

Christine Comstock, Counseling Services, Parma Heights, Ohio

Ralph B. Allison, California Mens Colony

Harry Carlson, Calvary Lutheran Church Rio Linda California

Judith P. Dides, Tulane University

**A LOH CAHTALI - YUCATEC MAYA EXORCISM**

Although Mexico is considered a Catholic country, Indians all over Mexico still practice their ancient religions. In Yucatan, in 1984, I was present at a loh "redemption" or exorcism presided over by a h-men or shaman-priest. Briefly mentioned by Redfield and Villa Rojas in 1934 (Chan Kom), a loh cahtali or "redemption of a settlement," in this case an ejido, was performed because of illness and crop failure. A mixture of Pre- Conquest practice and Catholicism, the ritual includes extensive prayers in Yucatec Maya, sacrifice of chickens, offerings made at mounds containing ancient ruins which surround the settlement, preparation of ritual foods (which resemble those seen in the codices), and divination with the zachtun (stone of light).

**John K. Nelson , University of California - Berkeley**  
**SHINTO RITUAL PRACTICES:**  
**MANAGING CHAOS IN CONTEMPORARY JAPAN**

Based upon both ancient and "newly ancient" rituals frequently dealing with exorcism, mediumship and indigenous healing practices, Shinto would seem a likely candidate for extinction within the high-tech consumer society of modern Japan. And yet, nearly every individual interacts with a Shinto shrine at least once a year as well as at other important points in their life cycle. It is commonplace that new cars must be blessed at a shrine, that new residences, offices, or semi-conductor factories should not be build without exorcism ceremonies to purify the land, and that new business enterprises as well need ritualistic encapsulation that shapes and orders the consciousness of those involved. This presentation addresses why an "animistically-inspired system of ritual practices," based on the "agricultural rhythms of antiquity," has managed to remain a viable institution not only for rural populations but also for many urban dwellers who cope daily with the complex differentiations of modernity that order and dominate their lives. The paper will be accompanied by 20 slides.

**John Napora, Lafayette College**  
**TRANCE, POSSESSION AND POWER IN MOROCCO**

Trance and possession have attracted much attention in Morocco, but they have yet to be related to the indigenous conceptions of power and status which they express. Based on twenty months of research in Wazzan, northern Morocco, I explore the meanings associated with trance and possession among the followers of the lowly Hamadsha religious order. While in an altered state of consciousness the Hamadsha often perform acts of violence against themselves. I argue that these acts point to a fundamental tension in the Moroccan conception of honor (sharaf), a tension which the Hamadsha seek to exploit so as to transform their status. Through self-violence the Hamadsha call attention to their position of powerlessness while simultaneously affirming their moral worth. This is meant to empower them both in the sight of God and the community, so that their social position must be reevaluated by those who would accord them little value. Such a perspective on the Hamadsha not only alters our views of their behaviors and the logic upon which they depend, but also shows how forms of consciousness may serve as vehicles for expressing internalized relations of domination in North Africa.

**Norbert L. Vecchiato, California State University - Los Angeles**  
**SPIRIT POSSESSION, INDEPENDENT RELIGIOUS MOVEMENTS, AND**  
**CHANGE IN SOUTHERN ETHIOPIA**

Little anthropological attention has been devoted to the study of spirit possession rituals in relation to their incorporation into independent religious movements in Sub-Saharan Africa. This paper examines the changing modalities of spirit possession among the Sidamo of Southern Ethiopia. Trance states are discussed in the context of Coptic, Protestant and Moslem healing movements. It is argued that the phenomenon persists primarily as a healing strategy, which attempts to cope with intrapsychic stress arising from physiological, personal and social disturbances.

**Shelia Walker, College of Williams and Mary**  
**MANIFESTING THE ORISHAS: TRANCE, DANCE AND PERSONAL**  
**CENTERING IN THE UNIVERSE IN AFRO-BRAZILIAN RELIGION**

Afro-Brazilian religion has, as the culmination of most religious ceremonial, the coming of the spiritual beings into the human community. The Orishas, the forces of nature constituting the Afro-Brazilian pantheon, literally incorporate, embody themselves in the persons of their entranced initiates, to manifest their presence by dancing the gestures of their roles in the universe and human life. The initiates, in serving by becoming their own spiritual guardians and guides, find and express their personal center in harmony with both nature and social interaction while promoting harmony in the human and natural universe.



**Robert Anderson, Mills College**  
**PSYCHIC SURGERY: CASE STUDY OF A CURE**

An American woman suffered from sciatica despite two lumbar spinal surgeries designed to provide a cure. She also suffered the pain of arachnoiditis iatrogenically caused by medical diagnostic procedures (myelograms). Psychic surgery and ritual in the Philippines (documented on videotape) resulted in excellent recovery. What can a medical anthropologist conclude from this case as concerns the efficacy of treatment in two contrasting healing cultures?

**Gail Kuhns, California State University - Fullerton**  
**THE MODERN AMERICAN SHAMAN:**

**ON BECOMING A HEALER PSYCHIC IN CONTEMPORARY AMERICA**

The presenter will discuss the universal aspects and characteristics of contemporary psychic readers and healers as compared to traditional and archetypal shaman and medicine men from other cultures. Excerpts from case studies will be presented to demonstrate the universality of both this ongoing phenomenon and the transformation process participated by both modern and traditional shaman.

**Sidney Greenfield, University of Wisconsin**  
**HYPNOSIS AND TRANCE INDUCTION**  
**IN SURGERIES OF BRAZILIAN SPIRITIST HEALERS**

Brazilian Spiritists such as Ze Arigo, Edson Quiroz, and other perform surgeries without the use of anesthesia and antisepsis. Using videotaped examples of these surgeries, the author will analyze the preparations for these surgeries pointing out a culturally patterned hypnotic induction procedures of which the healers most probably are unaware. Using clinical and experimental data he argues that the general absence of pain reported, minimal bleeding and absence of infections and other post surgical complications can be accounted for by the hypnotic state.

**Etzel Cardena, Stanford**  
**HYPNOTIC AND SHAMANIC PHENOMENOLOGY:**  
**A CROSS-CULTURAL COMPARISON**

Data from experiential data work on deep hypnosis is compared with cross-cultural descriptions and observations of shamanism and possession. The shaman has been typically regarded as the culture's expert in self-induction, control and interpretation of non-ordinary modalities of experiencing; hypnotic events can also be analyzed in terms of a culture specific set of induction procedures to effect a different mode of cognition. Whereas much of the phenomenology of shamanism and very deep hypnosis bears striking resemblance, cultural interpretations, training and support for these phenomena differ considerably.

**Madeleine Richeport, Miami University**  
**HYPNOSIS, POSSESSION AND MULTIPLE PERSONALITY**

The anthropological study of trance and possession stats has been greatly enriched by the clinical and experimental work in hypnosis by Milton Erickson. His naturalistic view of hypnosis as well as his utilization techniques also incorporated anthropological studies of trance which served as a natural laboratory for his ideas. Using examples of his work with multiple personalities, this paper will attempt to show an Ericksonian approach to clinical hypnosis, particularly in the case of multiple personality, offering a new perspective for the understanding of possession trance.

**Michael Winkelman , Arizona State University  
THERAPEUTIC ASPECTS OF HALLUCINOGENS**

Evidence that hallucinogens have therapeutic effects is reviewed. The common themes found cross-culturally in the context of hallucinogen use and social factors associated with such use is reviewed. Primary ethnographic examples of hallucinogen use are briefly reviewed to present data about the use patterns and apparent efficacy of these substances as therapeutic agents. Potential therapeutic effectiveness is assessed with the evidence from Western clinical medicine and laboratory studies, illustrating the psychophysiological effects of these agents and mechanisms through which they might achieve effectiveness.

**Clarice Mota, Federal University of Rio de Janeiro  
FORMING THE ORIXA IN CANDOMBLE RITUAL**

This paper examines the effect of drinking a potion known as "tira consciencia" (take consciousness away) which is given to an initiate in the Candomble possession ritual when he/she is not able to concentrate on being possessed. The authors describe the ritual of preparing and giving the potion or drug to the initiate and the consequences thereof. They also discuss the theories of the followers of Candomble with respect to consciousness during possession.

**SATURDAY**

**Wayne Untereiner, California State University - Fullerton  
THE NEED FOR WORKSHOP VIEWS OF  
ANTHROPOLOGICAL THINKING AND WRITING**

Thinking and writing about research experiences needs to include much more on phenomena such as theoretical choices, improvisations in methods and the stages or drafts of shaping a study for communication. Such "workshop" sharings are likely to reveal altered states of consciousness and their significant role in many anthropological enterprises. Some examples will be cited from my own professional experiences, especially from a study comparing the inner life of some rural American homesteaders with Zuni Indians.

**Loraie Godwin (Ann Valery)  
THE AWAKENING EXPERIENCE IN CONTEMPORARY AMERICAN CULTURE:  
THE STORY OF A BOOK**

A variety of deep and often disturbing personal experiences led to a searching reexamination and reevaluation of my Catholic religion and some of my other core American beliefs. A discovery that others, too, were experiencing similar sorts of experiences, with the associated feelings of being strange and isolated, led to the plan to share my feelings and an emerging new belief system that has helped me to understand.

**Sarah Williams, University of California - Santa Cruz  
WRITING MELANCHOLIA:  
EXPERIENCING THE CULTURE OF A SUBJECTIVITY**

This presentation explores ways in which my experience and theorization of melancholia--a subject position in which cultural meaning is meaningless--makes tangible the practices and experiences involved in writing feminist ethnography. Poignant moments during my doctoral fieldwork, which was concerned with the politics of the production and use of contemporary anthropological knowledge, are understood and represented as altered states of consciousness. Central questions are: What is the relationship between culture and the anthropologist's subjective experience of fieldwork? How does ethnographic writing make altered states of consciousness culturally intelligible?

Armand J. Labbe, Bowers Museum Santa Ana, Ca.  
RECREATING CULTURE HISTORY WITHIN

**THE CONTEXT OF NATIVE CONSCIOUSNESS: A CURATORIAL PERSPECTIVE**

Museum exhibits have traditionally focused attention on material and technological aspects of culture. Even in those instances in which presentation of more esoteric aspects of culture have been attempted, communicating a real empathic understanding of the "consciousness" of the subject group has been elusive. This paper will explore some of the problems encountered in trying to create holistic exhibits that transcend the material culture barrier and mere etic interpretations of culture history. For culture history to move beyond the etic viewpoints of western history it must attempt to recreate an experience of subject culture consciousness.

Joe Dumit, University of California - Santa Cruz  
BRAIN-MIND MACHINES:

**TECHNOLOGICAL DREAM MARKETING AND AMERICAN CULTURE**

This paper takes an ethnographic look at the environment facilitating some of the newest and most exciting technologies of the mind: Brain-Mind Machines (BMMs are light, sound and/or electrical bio-feed-in devices) in relationship to a history of popular uses of electricity (e.g., healing and human potential). This approach focuses on the rhetorical strategies used to market BMMs, paying special attention to the working/middle class distinctions and the Orientalist reduction of "Wisdom of the East" (Zen and Indian masters' meditative way of being) to "Technology of the West" (alpha/theta brainwave patterns). For example, I map the production, dissemination and consumption of BMMs at "Mind Gyms" (brain enhancement centers). How do these Mind Gyms, and the dream they represent, fit within the more general American middle-class technoculture and New Age subcultures?

Michal Buchowski, Institute of Ethnology, Poznan University, Poland  
Department of Anthropology, University of California - Riverside  
SOCIETY AND CONSCIOUSNESS:

**THE CONCEPT OF MAGICAL TYPE OF CULTURE**

The paper presents the concept of syncretic type of consciousness, which in the author's opinion, pervades thinking of many indigenous ("primitive") societies. Spheres of culture discriminated in Modern Western reasoning as practical, communicational and world-view form, in magical thinking, a kind of unity, i.e. practical and symbolic elements are syncretized. In other words, metaphoric and metonymic associations coexist in a form of palimpsest.

James V. Spickard, University of Redlands  
OVER BELIEFS AND RELIGIOUS EXPERIENCES:

**TOWARD A SOCIO-PSYCHOLOGY OF MEDITATIVE RELIGIONS**

One major approach to the study of religious experiences-- the "over belief" theory--argues that these experiences arise out of particular states of consciousness. These states, the argument goes, are common to many religions; only the beliefs accompanying them vary. Society can only influence beliefs, not the experiences themselves. This article presents an alternative model of religious experiences, particularly those found in meditative religions. Here, different states of consciousness arise from different attention to sensations, thoughts and memories. This attention can be directly influenced socially and results in different experiences of the self. I then apply the model to two forms of religious meditation: the Gurdjieff Work and Quaker silent worship.

**James G. Matlock, Hunter College**  
**AN ANIMISTIC INTERPRETATION OF MORTUARY REMAINS**  
**AT CARTER RANCH PUEBLO**

The animistic world view, as expressed in the ethnographic literature on native peoples throughout the world, is hypothesized to have been present in the pre-historic Southwest. Animistic soul beliefs, including reincarnation, are used to provide a new interpretation of the mortuary remains at sites such as the thirteenth century site of Carter Ranch in south-central Arizona. This interpretation is supported by ethnographic data from the modern Hopi and Zuni.

**Donald Warren, University of Arizona**  
**TESTING POTENTIAL HOMEOPATHIC MEDICINES:**  
**A PROBLEM OF CONSCIOUSNESS**

The law of similitude ("let likes be treated by likes") once relied solely on tests (PrÅfings) in which healthy subjects ingested regular doses of a substance and then monitored all "symptoms," mental and physical. Now they largely employ amounts diluted to an "infinitesimal" degree. The tester's consciousness presents a problem to which homeopathic exegeists have variously responded.

**John Baker, Moorpark College**  
**THE USE OF NIGHTSHADES IN TRADITIONAL ASTHMA TREATMENTS**  
**AND THE IMPLICATIONS FOR WESTERN MEDICINE**

Various nightshades (*Datura*, *Belladonna*, *Hyocyamus*) have a long history of usage as traditional treatments for asthma. The active constituents of these plants affect both respiratory apparatus and various functions of the nervous system. This paper reviews these effects and considers the implications of this dual action for Western approaches to treating asthma.

**Marlene Dobkin DeRios, California State University - Fullerton**  
**ADOLESCENT DRUG USE IN CROSS-CULTURAL PERSPECTIVE**

This article will contrast the traditional role of psychedelic plants administered by adults to adolescents either individually or in groups in 3 distinct areas of the world-- Australian Aborigines of the Central desert region, the Chumash Indians of California, and the Shangana-Tsonga youth of Mozambique. This is contrasted with contemporary patterns of adolescent drug use in Euro-American societies where abuse rather than use patterns prevail in the face of dysfunctional family life, dysphoria and self medication. Historically, psychedelic drugs have played a major role in the transformation of adolescent boys and girls into fully participating members of adult society. This contrast is a first step to understanding the role of managed altered states of consciousness as a didactic device to prepare youth for new adult roles and suggests the need in industrial societies for non-drug, integrative rituals at adolescence to deal with the societal problems of alienation, economic disenfranchisement, social status ambiguity and meaninglessness.

**Rupert Poeschl and Ulrike Poeschl**  
**Department of Anaesthesia, University of Goettingen, Germany**  
**VIMBUZA-CHILOPA**

The Tumbuka of Malawi attribute the illness Vimbuza to spirit possession. Vimbuza stands for illness, spirit possession, healing ceremony and dance. This video is the first complete record of a Vimbuza-Chilopa healing ritual. Through night-long dances at full moon, singing, clapping and powerful drumming the patient finally reaches a state of "altered consciousness" culminating in a ritual animal sacrifice at dawn (Chilopa). This documentary shows different healing ceremonies portraying the interaction between patients, healers and the village community. An interview with the patient, as well as a commentary, lead the viewer into deeper understanding of Tumbuka conceptions of Vimbuza illness.

**Dryme Weavre  
MY PATH AS A HEALER**

The trail of teachings to the truth is different for every great healer of the spirit, mind and body. Dryme Weavre will share some of the most important experiences and ideas and techniques that have helped her to become an ever-more-effective guide, counselor and helper of others seeking wellness and wholeness in their lives. Dryme will demonstrate some techniques and guide us through some healing experiences that can help us to grow and improve ourselves. Dryme's own formal training experiences include: exposures to a variety of conventional psychotherapies; work with neural linguistic programming; training to become a Reiki Master; and much recent work in specialized kinesiology for balancing the body, mind and spirit (Three in One Concepts, Burbank, California). She also uses colors, sounds and stones in some of her healings.

**SUNDAY**

**THE CHANGING ROLE OF PERSONAL GROWTH CENTERS  
IN THE EVOLUTION OF HUMAN CONSCIOUSNESS**

A panel representing two growth centers from Southern California, which have been operating five years and 30 years respectively, will discuss their views and perspectives on the personal, social and cultural implications of center activities, and the programs and services as they relate to the evolution of both personal and social consciousness.

**Richard Kravetz, Psynetics Foundation  
PAST, PRESENT AND FUTURE OF GROWTH CENTERS - FROM HISTORY TO  
HERSTORY**

**Patricia Proud, Center for Life Enrichment  
HONORING THE CREATIVE PROCESS: GROWTH CENTERS AND THEIR  
OPPORTUNITIES FOR SELF EXPRESSION AND BROAD BASE PARTICIPATION**

**Gail Kuhns, Psynetics Foundation  
INNOVATIVE EDUCATION AND GROWTH CENTERS**

# SOCIETY for the ANTHROPOLOGY of CONSCIOUSNESS

The Society for the Anthropology of Consciousness (SAC) is an interdisciplinary organization concerned with cross-cultural experimental, experiential, and theoretical approaches to the study of consciousness. Primary areas of interest include: (altered) states of consciousness, possession, dissociative states; ethnographic studies of shamanistic, mediumistic, mystical and related traditions; healing practices and traditions; magico-religious practices; linguistic, philosophical, social and symbolic studies of consciousness; and psychic (psi) phenomena, including their roles in traditional ritual practices and applied roles in anthropology.

SAC publishes the Anthropology of Consciousness, a reviewed journal with articles covering areas of interests to the membership. The Anthropology of Consciousness publishes research, theoretical and methodological articles as well as book and film/video reviews on issues in the areas of the anthropology of consciousness. Articles from other fields are encouraged if they relate directly to consciousness or psi. For information on submission, contact Joseph Long, Editor, Department of Social Science, Plymouth, N.H. 03264. The Anthropology of Consciousness is published quarterly and is available as an individual subscription or through SAC membership. To become a member, contact the membership department at the American Anthropological Association, 1703 New Hampshire Avenue NW, Washington, D.C. 03264

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