

Anthropology of Consciousness

1994 Spring Conference Program

Co-Chairs

Michael Winkelman and David Jacobs

Sponsored by the

Society for the Anthropology of Consciousness

A Section of the American Anthropological Association

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**Department of Anthropology
Arizona State University**

April 7 - 10, 1994

Tempe, Arizona

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Thanks to Helmut Wautischer and Cindy Winkelman for organizing the abstracts and assisting with the program.

Anthropology of Consciousness Conference Schedule

Thursday April 7, 1994
Fiesta Inn, Tempe, Palo Verde Conference Room

10:00 Registration, Check-In and Socializing

1:00 Welcome and Opening Remarks
Michael Winkelman and David Jacobs, Program Co-Chairs
Department of Anthropology, Arizona State University

Descriptive Models of Consciousness Chair: David Jacobs

1:15 Animating the Insentient World: The Hindu Tantric Yogin as Thaumaturgist
Arlene Mazak, Institute of Transpersonal Psychology, Palo Alto, CA.

1:40 The Theory and Practice of Poverty in Trappist Culture and Consciousness
Van A. Reidhead, University of Missouri- St. Louis, MI.

2:05 The Legend of Jesus in Pre-Christian Greek and Roman Mythology
David Doleshal, Lido Isle, CA.

2:30 Break

2:40 Dragon/Fire vs. Snake/Blood: Two Aspects of the Consciousness of Generativity
Kjersti Cochran-Lundeberg, Redding, CA.

3:05 Haunting Visitations in the Dream State
William Everist, Pima Community College, Tucson, AZ.

3:30 Break

Theoretical Perspectives on Consciousness and Reality Chair: Jeff MacDonald

3:45 Etymological Clarifications to the Philosophical Study of Consciousness
Helmut Wautischer, Humboldt State University, Arcata, CA.

4:10 About the First Principles of Philosophical Anthropology
Nickolay Omelchenko, Volgograd State University, Russia

4:35 Mystical Consciousness: Some Nonmystical Features and Sources
Stewart Guthrie, Fordham College at Lincoln, New York, NY.

5:00 Break

- 5:10 Dialogic Hermeneutics and the Validation of Reality
Barry Michrina, Mesa State College, Grand Junction, CO.
- 5:35 The Integral Consciousness of Sri Aurobindo
Anton Grosz, California Institute of Integral Studies, San Francisco, CA.
- 6:00 Discussion

Experiential Session

- 8:00 Massage Therapy: Touch as an Exploration of Consciousness and Transformation
Dana Winkler, New School for Social Research, New York, NY.

Friday April 8, 1994
Arizona State University,
Memorial Union, Arizona Room 207R

Biogenetic Views of Consciousness Chair: Helmut Wautischer

- 9:30 Biologically Based Modes of Consciousness
Michael Winkelman, Arizona State University, Tempe, AZ.
- 9:55 Animal Consciousness: The View From Biogenetic Structuralism
Charles Laughlin and Tracy Spack, Carleton University, Ottawa, Canada
- 10:20 Break
- 10:30 Correspondences Between ASC and Their Induction Agents
David Jacobs, Arizona State University, Tempe, AZ.
- 10:55 Eastern Ethnoanatomy and Western Psychobiology:
Notes on the Commensurability of Ethnoscience Paradigms
Alondra Oubre, Shaman Pharmaceuticals, San Francisco, CA.
- 11:20 Discussion

Healing and Consciousness Chair: Charles Laughlin

- 1:00 Intuition as Authoritative Knowledge in Midwifery and Homebirth
Robbie Davis-Floyd, University of Texas, Austin, TX.
- 1:25 Toward a Holistic Model of Mental Illness and Treatment
Richard Castillo, University of Hawaii-West Oahu, HI.
- 1:50 Trance and Possession as Dissociative Disorders: A Recent Proposal
Etsel Cardeña, Trinity College, Hartford, CT.
- 2:15 Discussant
Joan Koss, Arizona State University, Tempe, AZ.
- 2:30 Discussion
- 2:40 Break

Dance and Posture in Consciousness Transformation
Chair: Etzel Cardeña

- 2:55 Summoning the Spirit Soldiers: Trance Ritual Among the Iu-Mien
Jeff MacDonald, International Refuge Center, Portland, OR.
- 3:20 The Old and the (Ana)gnu
Paula White, Reseda, CA.
- 3:40 Sacred Dance and Cultural Bridges
Ian Prattis, Carleton University, Ottawa, Canada
- 4:05 Discussion
4:15 Break
- 4:25 Ecstasy and Ritual Body Postures: An Overview of Research
Felicitas Goodman, Cuyamungue Institute, Columbus, OH.
- 4:45-5:15 Experiential Session on Ritual Body Postures, Felicitas Goodman
- 5:30 Anthropology Department Reception, Arizona State University

Panel: Native American Religion and Contemporary Shamanistic Practices
Chair: Enrique Salmon

- 7:30 Enrique Salmon, Arizona State University & Heard Museum
7:45 Marietta Davenport, National Forest Service
8:00 Discussion
8:10 Dennis Bowen, Seventh Generation
8:25 Discussion
8:35 Break
8:45 Vernon Foster, AIM
9:00 Discussion
9:10 Roberta Lee, Cross Culture Shaman
9:25 Discussion
9:35 General Discussion

Saturday April 9, 1994
Fiesta Inn, Tempe, Palo Verde Conference Room

Sexuality and Consciousness
Chair: Elaine Childs-Gowell

- 9:00 Sexuality and Consciousness II: Love in Rural South India
Richard Sorenson, Round Hill, VA.
- 9:40 Becoming Polysexual: Shifts in Consciousness Made by Americans
Who Engage in Consensual Non-monogamy
Leanna Wolfe, Reality Productions, Los Angeles & Pierce College, Woodland Hills, CA.
- 10:00 Discussion
10:15 Break

Healing Rituals
Chair: Michael Winkelman

- 10:30 Transformation of an Herbal Tradition: The Use of Horchata in Vilabamba, Ecuador
Kirsten Bonde, Southern Illinois University, Carbondale, IL.
- 10:55 Healing Rituals in Modern Shamanism and Psychotherapy
Elaine Childs-Gowell
Institute for Developmental Education and Psychotherapy, Seattle, WA.
- 11:30 Break

Linguistics and Consciousness
Chair: Enrique Salmon

- 1:00 'God' is not a Noun in Native America:
A Linguistic Caveat to Anthropologists of Consciousness
Dan Alford, California Institute of Integral Studies & CSU-Hayward, Hayward, CA.
- 1:25 Language and Consciousness: Benjamin Lee Worfh Meets Richard Rodriguez
Janet Tallman, John F. Kennedy University, Orina, CA.
- 1:50 From Shaman to Messiah: A Kabbalistic Approach to Identity of the "Anointed One"
Mira Zussman, San Jose State University, San Jose, CA.
- 2:15 Discussion
- 2:30 Break
- 2:45- Heard Museum Tour
5:00
- 6:30 Board Meeting
- 8:00 Banquet

Sunday April 10, 1994
Fiesta Inn, Tempe, Palo Verde Conference Room

- 8:00 Board Meeting

Experiential Workshop

- 9:00- Celebrating the Healer Within
10:30 Gail Kawanami-Allen, Life Works Consulting Services, Santa Ana, CA.

Abstracts

'God' Is Not A Noun In Native America: A Linguistic Caveat to Anthropologists of Consciousness

Dan Moonhawk Alford
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The questions researchers ask betray their own hidden assumptions. As case in point, religious studies and other anthropological researchers for 500 years have asked the wrong question of Native Americans regarding their notion of "God" -- always posed as a noun, whereas that notion is felt by them to be less of a particle that a wave or field notion. This cautionary tale has ramifications for researchers of "consciousness" as well, with the same question of whether the notion is seen in particle, wave, field or all three aspects of reality. at issue as well is whether consciousness is animate or inanimate, a distinction abandoned by Indo-Europeans thousands of years ago but still alive in Native America, holding important consequences for ecology.

Celebrating The Healer Within

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It has become increasingly apparent from research in the area of psychoneuroimmunology that there is an intimate relationship between the body, cognitive based attitudes and beliefs, and emotional states. Cross-cultural examinations of the dynamics of healers in indigenous and non-traditional settings can substantiate that there are dynamics of illness and healing that transcend principles of traditional Western medical practices. An intimate examination of the relationship between the development of disease and the process of healing will facilitate a broader and deeper understanding of the physiological and psychological mechanisms of disease which in turn can transform the practice of the healing arts from a mere treatment of symptomatology to a more profound intervention and prevention approach in the field of medicine. The implications of such paradigm shifts are unlimited as we truly return the power of healing to the individual where he or she can tap into his or her healer within.

The Transformation Of An Herbal Tradition: The Use Of Horchata In Vilcabamba, Ecuador

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My paper presentation will focus on the traditional use of horchata, a medicinal tea, used by the rural Andean community of Vilcabamba, Ecuador. The results of fieldwork within the area during July of 1993 will be presented. The drink's constituent plants will be discussed using both emic and etic approaches and will be related to the native classification system of Latin American Humorology. The history of this native etiology will be explained to provide context to horchata use by Vilcabambans. Comments will be made regarding the changes experienced by this rural community within the past twenty years and how these influences have led to a transformation of this herbal tradition.

Trance and Possession as Dissociative Disorders: A Recent Proposal

Etzel Cardeña
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Among the proposals recently considered for the next edition of the *Diagnostic and Statistic Manual*, the most widely used psychiatric taxonomy in the world, was the diagnosis of "trance and possession disorder". Although the proposal was not accepted, it is still under consideration for the next edition of the *Manual*. I will describe the current criteria of this diagnosis and the rationale behind it, and address supporting and critical comments from anthropologists and psychologists interested in the cross-cultural applicability of Western psychiatric concepts.

Toward A Holistic Model Of Mental Illness And Treatment

Richard Castillo
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It is asserted that the paradigm of biological psychiatry which views mental illness as brain disease is inadequate for the cross-cultural study of psychopathology. It is proposed that a holistic model of mental illness and treatment should include at least seven elements: (1) culture-based

social/environmental stresses on individuals; (2) individual genetic sensitivity to stress, and individual culture-based thinking/feeling responses structured in plastic neural networks; (3) individual culture-based idioms of distress and patterns of deviance; (4) factors affecting duration of illness, e.g., self-limiting, maladaptive, or progressive influences; (5) culture-based lay and professional conceptions of illness, e.g., explanatory models, nosologies, and cultural meanings; (6) culture-based treatments; (7) culture-based outcomes.

Healing Rituals In Modern Shamanism And Psychotherapy

Elaine Childs-Gowell
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Psychotherapy*
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This paper offers a model for understanding how the metaphors arising from the human developmental process aid persons who are in psychotherapy to achieve changes in their dysfunctional world views. The form of psychotherapy known as Corrective Parenting and Rechilding (based on Transactional Analysis) is described through the medium of the Good Grief Rituals, and the teachings of the Medicine Wheel. The metaphors arising from the developmental experiences provide the clients with a series of Ritual Healing experiences which are ontologically derived, and assume an evolutionary-structural approach with a neurobiological base. Creating these healing rituals assists the client to zero in specifically on where the developmental deficit occurred and on ways to reenact and release their archaic world view. The philosophy that "people know on a visceral level what to do to heal themselves if provided with the appropriate environment in which they can do it" is followed. Shamanic healing metaphors, Good Grief Rituals, and the teachings of the Medicine Wheel will be defined and described with appropriate case material.

Dragon/Fire vs. Snake/Blood: Two Aspects Of The Consciousness Of Generativity

Kjersti A. Cochran-Lundeberg
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Redding, CA 96001

Two aspects of the consciousness of generativity: visionary intentions vs. inspired transformation of

instinctual energy. The power of pure creativity/self unfoldment outside of history vs. history transformed via personal power into self/cultural evolutionary processes in alternating complimentary cycles of dialectic rhythms. A global viewpoint.

Intuition As Authoritative Knowledge In Midwifery And Home Birth

Robbie Davis-Floyd
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As defined by Jordan, authoritative knowledge motivates decision and action. Based on interviews with homebirthers and midwives in the U.S., this paper explores the inner knowing that constitutes a source of authoritative knowledge for these women. Although intuition is granted no authority in the realm of technomedicine, it plays a vital role in postmodern American midwives' success at carrying out home birth practices with excellent outcomes in the face of a hegemonic biomedical system that constantly threatens their legitimacy. To their credit, lay midwives who are seeking to develop national standards for midwifery certification are cognizant of the importance that inner knowing plays for many midwives, and are making every effort to develop testing procedures which honor that importance.

The Legend Of Jesus In Pre-Christian Greek And Roman Mythology

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The Old Testament never predicts the Messiah will be named Jesus. Pre-Christian Jews never expected their Messiah to be born to a virgin, to be "God incarnate," nor to resurrect from the dead. It is therefore noteworthy that a man named "Jesus" figures prominently in Greek and Roman mythology during the 700 years before Christ. Like the later "Christian" Jesus, this earlier Greco-Roman Jesus was also "the Son of God," (born when Zeus impregnated a mortal virgin), performed astounding miracles, and revealed great spiritual truths. Like the later Christian Jesus, this earlier Jesus, after being executed, also rose from the dead and ascended into Heaven. Implications of this "coincidence" will be discussed. Evidence is drawn only from pre-Christian documents of known age and established authenticity.

Haunting Visitations in the Dream State

*William Everist
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This was originally intended as a replication attempt and practical implementation of Gertrude Schmeidler's Quantitative Haunting Investigation Methodologies. The author/researcher of this project indicates that various members of the investigation team reported haunting incidents in their overnight experience in this historic bed and breakfast in Bisbee, Arizona. In an experience similar to an out-of-body experience and a lucid dream, the participants indicated that they were "awake in their dream" and experiencing a foreign presence uncommon in the current time frame.

Ecstasy and Ritual Body Postures: An Overview Of Research

*Felicitas Goodman
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Animals and humans represented in non-Western art frequently exhibit unusual, even awkward body postures. Research carried out since 1977 by myself and my coworkers has revealed that we are here dealing with a system of religious ritual of great antiquity and world-wide distribution. Each posture is a self-contained ritual affording access to posture-specific experiences of the alternate reality, providing that rhythmic stimulation is added to induce the trance. I will present an overview of our findings, results of laboratory testing of the changed state of consciousness and other ramifications, and an experiential session.

The Integral Consciousness Of Sri Aurobindo

*Anton Grosz
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765 Ashbury Street, San Francisco, CA 94117*

An all encompassing consciousness transcending human consciousness, key to the belief system of ancient religions, indigenous peoples, and mystics around the world, is finally being observed by modern findings in such diverse fields as Cognitive Science, Complexity Theory, and Quantum Physics. Such a transcendent consciousness, as well as its

imminent unfolding within the human mind, is also the teaching of the English educated twentieth century philosopher, Sri Aurobindo, whose schemata of the evolution of consciousness shows how both Eastern spiritualist and Western materialist worldviews are only half of a picture of an integral consciousness which ultimately enfolds both paradigms.

Mystical Consciousness: Some Nonmystical Features And Sources

*Stewart Elliott Guthrie
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Scholars interested in the nature of mystical consciousness dispute the sources and content of such consciousness. "Constructivists" maintain that mystical experience, like other human experience, is culturally constructed. Their opponents maintain that it transcends culture and is an unmediated apprehension of something more. I side with the constructivists, suggesting that religious mysticism, at any rate, contains apprehensions of the world as at least subtly humanlike or animate, or both. These apprehensions are continuous with those of secular, mundane experience and are shaped by similar factors.

Correspondences Between ASC and Their Induction Agents

*David Jacobs
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Two common shamanic themes are transformation and flight. Using the Standard Cross-Cultural Sample and categories of trance induction procedures and characteristics, Winkelmann's (Ethos 1986) analyses have identified differences between soul flight and possession. All cases of compulsive motor behavior were associated with practitioners who had possession experiences. Spontaneous motor behaviors can be induced by the ingestion of certain plants, and may be interpreted as possession when experienced by individuals who believe in spirits capable of inhabiting the body. Several instances of possession from the ethnographic literature serve as examples. A more general hypothesis proposing that possession induced by such means may be limited to the geographical range of plants capable of inducing such spontaneous motor behaviors.

Animal Consciousness: The View From Biogenetic Structuralism

Charles D. Laughlin and Tracy Spack
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The question of whether or not animals are conscious remains a controversial issue. Part of the problem lies in the fact that, without resolving the issue of brain-consciousness relations, no structural basis for judgment is possible. Judgments remain at an inferential level. A neurophysiological model of consciousness from biogenetic structuralism is suggested in order to provide the requisite structural basis for discussing animal consciousness, its organization, its development, and its evolution. The model is then applied to a number of problems relative to animal consciousness, the organization of a species-specific consciousness, what a species can be conscious of, the limits of both animal and human consciousness, etc. Such theoretical concerns as the law of proper mass (Jerison), the prefrontosensorial polarity principle (Laughlin), and the current state of cognitive science (Dennett) relative to animal consciousness are addressed.

Summoning The Spirit Soldiers: Trance Ritual Among The Iu-Mien

Jeffery L. MacDonald
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The Iu-Mien refugees living in Oregon perform a variety of rituals in which participants enter trance in order to travel in the *Yiem Genv* or spirit world. This paper and accompanying video explore one such ritual called *Siou-Baengh* in which multiple participants enter trance to summon the spirit soldiers or army to bring good fortune to a family at the lunar new year. The ritual, filmed in a suburban living room, involves the hearth spirits and requires the entranced participants to bathe in red hot coals from the fire. Trance possession is facilitated by the beating of a drum. The paper describes the main elements of the ritual, the underlying symbolism, and the performer's roles. The way in which the meaning of this originally agrarian linked ritual has been transformed to fit modern urban life is also discussed as is the overall decline in trance behavior among the Iu-Mien.

Animating The Insentient World: The Hindu Tantric Yogin As Thaumaturgist

Arlene Mazak
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Based on my research in India, this paper explores both the theory and the practices associated with the miracle-working powers of Hindu Tantric *yogins*. Subtle light-energy is said to exist within all objects, but ordinarily it is not perceptible. By means of concentrating upon an object with unblinking eyes, this energy can be extracted and fills the *yogin's* visual sense. When this concentration attains a certain intensity and the object alone remains in the center of consciousness, no longer related to other objects, the structures of phenomenal reality are abolished and the object is known in its being, as fully imbued with consciousness. It is not merely an extraction, but considered to be the recovery of an ontologically prior essence needed for the manifestation of the physical object. Now the physical object, realized to be the derivative of this conscious essence, can obey the *yogin's* command. These practices can result in the manifestation of paranormal powers over any of the elements.

Dialogical Hermeneutics And The Validation Of Reality

Barry P. Michrina
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I suggest the use of dialogical hermeneutics as a detailed method for understanding a group's intersubjective reality. For the dialogical hermeneut, bias is a tool by which one can be alerted to a distortion in one's understanding of the intersubjective reality of group members. This method calls for a new means of validating the authenticity of its product -- the informants are asked to comment on the descriptions formulated by the investigator. This leads to a negotiation of reality, through dialogue, which ideally ends with the anthropologist entering the sphere of the group's intersubjective understanding.

About The First Principles Of Philosophical Anthropology

Nickolay Omelchenko

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Supposing that cosmos is endless we may assert that there is a countless number of reasonable worlds. Reason is an attribute of matter. Man is not completely alone in the infinite. Cosmos has logos as its own essence which is a law of being, a tendency of its changes. Logos is not a regular Absolute placed inside of material substance. Logos is the creative basis of the world, but not a firm axis of being. Human reason and language are the manifestations of cosmic logos. Reason underlies philosophy which is in the end self-knowledge of cosmos. The predestination of philosophy consists in clearing and co-creating the logos of being. Philosophical anthropology clears logos of human beings and takes part in its co-creation. As a child of creative cosmos, man is primordial a creative being. There is no final truth about humankind. Thou canst say about thyself: I am becoming that which I am becoming.

Eastern Ethnoanatomy And Western Psychobiology: Notes On The Commensurability Of Ethnoscience Paradigms

Alondra Oubre

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Psychiatrist Lee Sannella described Kundalini as a universal, cross-cultural phenomenon signaling expanded consciousness and psychospiritual development. In this paper I explore Kundalini not as religious experience but as psychobiocultural phenomenon imbued with symbolic meaning and adaptive significance. While hardly proving the existence of this mythical energy, the perspectives of biophysics, psychobiology, and medical anthropology are of heuristic value examining Kundalini as an ethnoscience model of psychocultural evolution. Multidisciplinary scientific findings suggest that correlations can be drawn among the esoteric anatomy of Kundalini, biophysical models of human physiology, and both ontogenetic and phylogenetic psychobiological paradigms of consciousness.

Sacred Dance And Cultural Bridges

Ian Prattis

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Sacred dance is analyzed as mythic enactment, a process that produces correspondence between symbolic structures contained in the unconscious and the body. Mythology provides the blueprint for the ritual performance to root itself in individual consciousness. Considerations of ritual preparation and breath control are taken through a discussion of Balinese theater and the author's collaboration with a modern dance group that is moving from the secular to the sacred domain of expression. Problems of research methodology are raised in terms of the post modernist concern with respecting the voice of the "other".

Theory And Practice Of Poverty In Trappist Culture And Consciousness

Van A. Reidhead

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In this paper I explore different dimensions in the practice of poverty in a Trappist monastery in the United States. After six years of initiation Trappist monks make a solemn vow on poverty, promising to live the rest of their lives and to die in a state of poverty. On the surface this ancient vow applies to ownership of property, which the monk renounces. This, however, is the surface manifestation of poverty, which, in deepening symbolic, social, and existential layers, is a methodological axiom in the individual and collective efforts of monks to achieve higher consciousness, preparatory to being absorbed into union with absolute consciousness -- God. In this analysis the different factors that make up the theological, social, and existential domains of Trappist life are interpreted as secondary theories and methods in an all out effort to descend to absolute poverty. From deepening levels of experience and awareness of his poverty a monk may ascend, as a byproduct -- not the primary goal -- to higher levels of consciousness. The Trappist journey of poverty will be discussed in practical terms defined by the day to day struggles of monks to deal with vows of obedience, stability, and chastity, with the daily social realities of interpersonal conflict, work, and friendship, and with existential struggles for identity and meaning. Data will be examined for an initial evaluation of the success of the Trappist enterprise in achieving "higher states of consciousness."

Sensuality And Consciousness II: Love In

Rural South India

E. Richard Sorenson

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Throughout India (including the rural south) marriages are arranged by parents, the to-be-marrieds often not aware of who their spouse will be until the nuptial day. Yet they later speak with great feeling, almost in mystical vein, of their "profound love." It persists and grows. Such "love" differs from the sort which rises out of sensuality. This latter type includes the so-called "love marriages" of India. They are increasingly disparaged as caste goes higher. Yet among unharassed southern rural folk (especially the tribals) a nurtured, deeply sensual love (expressed to a marked degree during infancy through youth) welds human bonds -- both marital and social -- and begets instinctive personal rapport. Such bonds also endure and grow. Higher casts insist their "love" is of a deeper sort -- one linked to property and privilege. This kind may be linked to the existential state Kierkegaard calls "fear and trembling." Thus in the rural south, from opposed spectrum tips, disparate sensual patternings and awarenesses take shape. Colliding in the center, they create the sensibility-kaleidoscope which is contemporary India.

Language And Consciousness:

Benjamin Lee Whorf Meets Richard Rodriguez

Janet E. Tallman

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When Whorf examined the relationship between language and thought, he restricted his study to syntactic patterns and lexical categorizations. Fifty years later we know much more about language acquisition, linguistic repertoires, and unconscious sociolinguistic and cultural determinants which shape our consciousness and actions. In this paper I summarize Whorf and then analyze essays by Richard Rodriguez, writer, social commentator, and aware and articulate bilingual Mexican American. Rodriguez's ideas allow us to expand Whorf's insights and embellish our understanding of the ways language shapes our consciousness.

Etymological Clarification To The Philosophical Study Of Consciousness

Helmut Wautischer

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In anthropological consciousness research, terminology of Western philosophical thought is often compared to and associated with concepts from non-Western traditions. Semantic analysis of the meaning of some philosophical terms central to consciousness research is provided together with general remarks about accuracy of language use for any research objectives.

The Old And The (Ana) Gnu: An Account Of A Multi-Cultural Gathering Of Mahori, Lakota, and Anangu Pitjantjatjara Elders In An Aboriginal Village In The Central Australian Dessert

Paula White

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The presentation is an account of the coming together of four diverse (but not divergent) cultural families that occurred during the Angatja Inma Festival of April, 1993. At the invitation of the Anangu Pitjantjatjara of the Central Australian Desert, representative families from the Maori of New Zealand, and the Lakota of North America, joined with these Aboriginal Elders to exchange their indigenous ceremonies during the four-day Inma festivals in the village of Angata. Acting as linguistic and cultural interpreters were the Anglo members of these respective families: British, Australian, and American alike (and unlike). Although the unique esotericism of the individual ceremonies generated mutual suspicion and cultural shock! to all participants, eventually, stripped of clothing and culture, we joined hands and spirits in the re-creation of stories amid the sacred sites of these ancestral land and danced to the synchronous heartbeat on the common ground of humanity.

Biologically Based Modes of Consciousness

Michael Winkelman

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A neurophenomenological model of the different modes of consciousness is developed on the basis of the congruences and interrelationships of the inter-

nal biophysical functions of the organism with the phenomenological experiential systems of humans. A mode of consciousness is a biophysically based functional subsystem of organismic operation which reflect a stable recurrent pattern of homeostatic balance within the nervous system. The intersection of recurrent patterns of systemic neurophysiological functioning with phenomenological experience indicates the different biologically based modes of consciousness: deep sleep, dreaming, waking and transpersonal modes. While modes may manifest some variance in their patterns as a consequence of learning and cultural factors, they reflect underlying biologically based modes of sociobiological operation with specificity of function in terms of organismic needs -- growth, regeneration and balance; learning and memory; survival and adaptation; and personal growth and integration, respectively. The mediating physiological systems, patterns of homeostatic balance, and associated functions provide the structure for illustrating the nature of the different modes of consciousness. The biological basis and functional necessity of the modes of consciousness are reflected in cross-cultural and cross-species commonalities.

Massage Therapy: Touch as an Exploration of Consciousness and Transformation

Dana Winkler

New School for Social Research

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I describe massage as a relationship for transforming the consciousness of both participants in the interaction, and as tool for all health-care professionals and social scientists. In the process, the practice of participant-observation is expanded and the traditionally accepted cultural constructions of insider/outsider, self/other, giver/receiver, helper/helped, toucher/touched are questioned, thereby providing a new arena for ongoing investigation. In this experiential workshop, participants will have the opportunity to safely explore physical touch as a means of altering consciousness and transforming both self and other in the process. By expanding the awareness of personal boundaries, participants will be able to determine for themselves the value of touch as a way into altered states for healing and transformation.

Becoming Polysexual: Sifts in Consciousness Made by Americans who Engage in Consensual Non-monogamy

Leanne Wolfe

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This presentation will examine shifts in self-concept, in notions of love, romance, intimacy and relationships amongst Americans who were raised in traditional nuclear families and have since sought a polysexual lifestyle. Comparisons will be drawn amongst members of longstanding triads and group marriages, and swingers. The invention and continued re-invention of boundaries, rules, language, and protocols will be considered. Finally, ideals regarding honesty, commitment, and family will be explored in reference to America's contemporary quest for proper family values.

From Shaman To Messiah: A Kabbalistic Approach To The Identity Of The "Anointed One."

Mira Zussman

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Kabbalistic analysis of the Hebrew term for "messiah" reveals the identity, function, and role of the "anointed one." This paper explores the vast information encoded in the Semitic trilateral root, Sh-M-N, and demonstrates the link between shamanism and messianism in the biblical Near Est. This form of Kabbalistic grammatical interpretation is neither new nor particularly remarkable from an anthropological perspective. It has, however, been theologically disturbing and therefore kept hidden deep within the mystical branch of Judaism. In this way, ancient folk beliefs and practices were preserved within the monotheistic Judaeo-Christian traditions and revealed only to the most rigorous and trusted of theological scholars - the Kabbalistic mystical elite.

THE SOCIETY FOR THE ANTHROPOLOGY
OF CONSCIOUSNESS

The Society for the Anthropology of Consciousness (SAC) is an interdisciplinary organization of academically oriented professionals and a section of the American Anthropological Association. SAC provides a forum for the exploration of consciousness from scientific, cross-cultural, experiential and theoretical perspectives. Primary areas of interest include: (altered) states of consciousness, possession, and dissociative states; studies of shamanistic, mediumistic, mystical and religious traditions; healing practices; and linguistic, philosophical, social and symbolic studies of consciousness phenomena.

Among SAC sponsored activities are the Annual Spring Conference and sessions in conjunction of the annual meetings of the American Anthropological Association. On a quarterly basis, SAC publishes a refereed journal called the *Anthropology of Consciousness* (AoC). The AoC publishes full length papers, book and video reviews, letters to the editor, and other appropriate information. Submissions to the AoC should be sent to: Charles Laughlin, Anthropology, Carleton University, Ottawa, Ontario K1S 5B6, CANADA.

Membership in SAC is available to those who are interested in consciousness research and are members of the American Anthropological Association. Subscription to the *Anthropology of Consciousness* journal is available separately from membership. For further information on SAC and the AoC journal, write: American Anthropological Association, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203; or phone (703) 528-1902.