



SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS
1997 ANNUAL CONFERENCE MARCH 26TH—30TH
UNIVERSITY OF CALIFORNIA, BERKELEY FACULTY CLUB

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**SPECIAL THANKS TO LARRY MICHALAK, AND THE
CENTER FOR MIDDLE EAST STUDIES, U.C. BERKELEY FOR CO-SPONSORSHIP**

EVENING SPECIAL EVENTS

THURSDAY EVENING

BODY, DANCE AND CONSCIOUSNESS

Carolena Nericcio
FatChance Bellydance
fcbd@sirius.com

Emphasis on posture, centering, and rhythm as routes to exploring the relationship between body movement and consciousness.

Carolena Nericcio, the director of Fat ChanceBellydance, has been performing and teaching Tribal Style bellydance for over twenty years.

Dress: comfortable clothing for movement. If possible, wear a full skirt or loose pants and a scarf for your hips.

FRIDAY EVENING

INTRODUCTION TO SHAMANIC JOURNEYING

Michael Harner
Foundation for Shamanic Studies

(Limited enrollment)

During this experiential "micro-workshop," participants will be introduced to shamanic journeying and divination, aided by drumming and other techniques.

Please bring a rattle or drum if you have one. Wear comfortable clothes, warm socks, bring a bandanna, a cushion and/or blanket, and a pen and notebook to record your journeys.

KEYNOTE ADDRESS SATURDAY EVENING BANQUET

"SUMMONING THE FATES"

Z Budapest
SilverZB@aol.com

Z Budapest is a visionary activist witch, who has sparked the now wide-spread Women's Spirituality Movement. She has published five books on the subject: *The Holy Book of Women's Mysteries*, *Grandmother of Time*, *Grandmother Moon*, *Goddess in the Office*, and *Goddess in the Bedroom*. She has been translated into many languages, including Chinese, Japanese, Spanish, German, Dutch, and more. Z is currently working on a new book entitled *Summoning the Fates* for Crown Books, some of which she will be sharing in her Keynote Banquet address. She is known as a teacher's teacher, many of her former students are now teachers and authors themselves, including Starhawk, Susan Weed, and more.

CONFERENCE PROGRAM

WEDNESDAY, MARCH 26TH

REGISTRATION, Opens at 1:00PM

Entranceway

Wednesday Afternoon Session

Heyns Room

4:00 PM

OFFICIAL OPENING OF CONFERENCE

Jeff MacDonald
SAC President

POLYTHEMATIC EXPANSION OF CONSCIOUSNESS

Chair: Richard Chaney, University of Oregon

4:10-4:30PM

"Critical Hermeneutics of Delicious Experience and Mental Douche"

Richard Chaney
University of Oregon

4:30-4:50PM

"Metaphors We Grow By: A Suggestion for the Creative Expansion of the Human Being..."

Bill Stephens
University of Oregon

4:50-5:10PM

"The Analogy of Death Ritual to Life-World"

Hsu-ta Lin
University of Oregon

5:10-5:30PM

"Turner, Conflict and an Analogous Interpretation into Modern Life"

Kevin Donald
University of Oregon

5:30-5:50PM

"Reflexive Transformation and the Appropriative Potential of the Analogous"

Brian Thompson
Maryhurst College

6:00-7:30PM

DINNER BREAK

Wednesday Evening Sessions

Heyns Room

7:30-8:30PM

PANEL FOR SAC MEMBERS: "TALKING OUR WALK"

Chair: Tim Lavalli, CIIS, San Francisco

—Matthew Bronson, CIIS, San Francisco

—Dan Moonhawk Alford, CSU, Hayward

—Janet Richardson, Fujitsu Corp.

—Tina Fields, CIIS, San Francisco

—Tim Lavalli, CIIS, San Francisco

8:30-8:45PM

BREAK

8:45-10:30PM

EVENING OPENING CEREMONY

Phillip Scott
Ancestral Voices, Marin

THURSDAY, MARCH 27TH

Thursday Morning Session I

Lewis-Latimer Room

ETHNOGRAPHERS AND PRACTITIONERS

Chair: Constantine Hriskos, Colby College

9:00-9:20AM

"African and Western Medicine: A Case Study"
Video Presentation

Robert Anderson
Mills College

SAC 1997 Annual Conference, U.C. Berkeley

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|---------------|---|---|
| 9:20-9:40AM | "The Challenges of Being a Western Scholar-Practitioner in Tibetan Vajrayana Buddhism" | Arlene Mazak Inst. of Transpersonal Psychology |
| 9:40-10:00AM | "The Observer Observing the Observer." | Linda Haviland Sun Research Corp. |
| 10:00-10:20AM | "Fears and Identity Amongst the Q'eqchi of Guatamala" | Almudena Hernando Univ.Complutense, Madrid |
| 10:20-10:40AM | BREAK | |
| 10:40-11:00AM | "Acting in the Imaginal Performance: Participation, Reflexivity, and the Experience of the NonOrdinary in the Fieldwork among Urban Shamans." | Galina Lindquist University of Stockholm |
| 11:00-11:20AM | "Doing It in Cyberspace: Cultural Sensitivity in Applied Anthropology" | Janet Richardson Fujitsu Corp. |
| 11:20-11:40AM | "Religion, Fear, and Caution: Interactions between Practitioners of Latin American Spirit-Mediumship, the Academic World, and Organized Religion" | Yves Marton UCLA |
| 11:40-12:00PM | DISCUSSION | |
| 12:00-1:30PM | LUNCH BREAK | |

Thursday Afternoon Session I

Lewis/Latimer Room

THEORETICIANS AND METHODOLOGISTS

Chair: Jeff MacDonald, IRCO, Portland

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|-------------|---|--|
| 1:30-1:50PM | "Plasma, Mind, and Death: The Future of Trans-Physical Investigation" | Holger Kalweit Lenzkirch-Kappel, Germany |
| 1:50-2:10PM | "Nonlinear, Natural Consciousness, and the Fall of Modern Babylonian Mentality" | R. vanQuekelberghe U. Koblenz-Landau, Germany |
| 2:10-2:30PM | "Teaching Research in a Traditional Knowledge Graduate Program" | Daniel Deslauriers C.I.I.S, San Francisco |
| 2:30-2:50PM | "Fundamental Characteristics of Conscious Systems" | Michael Winkelman Arizona State University |
| 2:50-3:10PM | BREAK | |

Thursday Afternoon Session II

Heyns Room

SOUND, MUSIC, AND HEALING

Chair: Charles Winstead, CIIS, San Francisco

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|-------------|--|---|
| 3:10-3:20PM | "The Exorcizing Sounds of Warfare in Mapuche Healing Rituals" | Ana Mariella Bacigalupo Whittier College |
| 3:20-3:40PM | "Blessed Event: An Application of Image Schemata to Music Composition" | Mark Vigorito Univ. of Arizona |
| 3:40-4:00PM | "Transformation of Consciousness through Music" | Susan Miller CIIS, San Francisco |
| 4:00-4:20PM | "Sound Healing" | Phillip Scott Ancestral Voices, Marin |
| 4:20-4:45PM | DISCUSSION | Charles Winstead CIIS, San Francisco |
| 5:00-6:00PM | SAC BOARD MEETING | Boardroom, 2nd Floor |
| 6:00-7:30PM | DINNER BREAK | |

SAC 1997 Annual Conference, U.C. Berkeley

Thursday Evening Experiential Session

7:30-9:30PM

"BODY, DANCE, AND CONSCIOUSNESS"
 Separate sign-up and fee required

Heyns Room

Carolena Nericcio
 FatChanceBellydance

FRIDAY, MARCH 28TH

Friday Morning Session I

9:00-9:20AM

CONSCIOUSNESS OF SELF AND NO-SELF
 Chair: Helmut Wautischer, Sonoma State University
"Policy, Self and Meaning: Le même et l'autre"

Heyns Room

Cheryl Kerr
 Southern Cross Univ., Australia

9:20-9:40AM

**"Individualized Self and Collective Self:
 Implications for Phenomenological Research"**

Charles Winstead
 CIIS, San Francisco

9:40-10:00AM

**"Locating the Self in the No-Self: The I-Ching
 as Metaphor for Six-Dimensional Reality"**

Mondo Sectar
 Simon Fraser Univ, Canada

10:00-10:20AM

"Consciousness and the Body"

Kathleen Wider
 Univ. of Michigan, Dearborn



10:20-10:40AM

"The Kallawaya Healing Tradition in Bolivia"

Stanley Krippner
 Earl Scott Glenney
 Saybrook Institute

10:40-11:00AM

BREAK

Friday Morning Session II

11:00-11:20AM

ETHICS, MORALITY AND FIELD STUDIES
 Chair: Geri-Ann Galanti, CSULA
**"The Ethics of Belief: Conversion as a Data-
 Gathering Technique in Spirit-Possession Religions"**

Heyns Room

Wallace Zane
 UCLA

11:20-11:40AM

**"Morality and Ethics in the Transpersonal
 Developmental Stages"**

Dana Baldwin
 Kaiser Permanente

11:40-12:00PM

**"Witches or Living Gods: Identity Politics and
 Shamanism in China"**

Constantine Hriskos
 Hong Zhang
 Colby College

12:00-12:20PM

"Consciousness and Citizen States"

Elvie Whitney-Landauer
 Univ. of New Mexico

12:20-12:30PM

DISCUSSION

12:30-2:00PM

LUNCH BREAK

Friday Afternoon Session

2:00-2:20PM

ALTERNATIVE METHODOLOGIES IN CONSCIOUSNESS STUDIES
 Chair: Janet Richardson, Fujitsu Corp.
**"Experiencing the Data: Deepening Our Knowledge
 of Shamanic Healing through Apprenticeship and
 Autobiography"**

Heyns Room

Amy Smith
 Univ of Utah

Kulawit

2:20-2:40PM

"Rational and Intuitive Methodologies"

L. Zachary Shatz
 Sonoma State University

2:40-3:00PM

"Self-Reflexive Data: The Anthropological Taboo"

Catherine Gentile
 CIIS, San Francisco

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|-------------|---|---|
| 3:00-3:20PM | "Evidence and Belief in the Study of Spiritualism" | Tom Kingsley Brown UCSD |
| 3:20-3:40PM | BREAK | |
| 3:40-4:00PM | "Transpersonal Experiences in Lucid Dreaming, Meditation and Art" | Fariba Bogzaran JFK University, Orinda |
| 4:00-4:20PM | "Spirit-Medium / Anthropologist Communication during Fieldwork" | Sarasvati Buhman Naropa Institute, Boulder |
| 4:20-4:40PM | "Toward a Cognitive-Psychological Study of Ayahuasca" | Benny Shanon Hebrew Univ, Jerusalem |
| 4:40-5:00PM | DISCUSSION | |
| 5:00-7:30PM | DINNER BREAK | |

Friday Evening Session

Heyns Room

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|-------------|---|---|
| 7:00-7:30PM | "Drums of the Ancestors, Manchu and Mongol Shamanism." Video by Susan Grimaldi. | Bill Brunton Foundation for Shamanic Studies |
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Friday Evening Experiential Session

Seaborg Room

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|-------------|--|---|
| 7:45-9:45PM | "INTRODUCTION TO SHAMANIC JOURNEYING" Separate sign-up and fee required. Space limited. | Michael Harner Foundation for Shamanic Studies |
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SATURDAY, MARCH 29TH

Saturday Morning Session

Heyns Room

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| 9:00AM-12:00PM | PRACTITIONERS' PANEL: WHAT ANTHROPOLOGISTS SHOULD KNOW Chair: Mira Zussman, SJSU —Luisa Teish, Voodoo, Storyteller —Les Brooks, Gardenerian Witchcraft —Robert Fisher, Hypnotherapy —Lloyd Pinkham, River People —Phillip Scott, Ancestral Voices | |
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| 12:00-1:30PM | LUNCH BREAK | |
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Saturday Afternoon Session

Heyns Room

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| | SENSUALITY, PAIN AND CONSCIOUSNESS Chair: Matthew Bronson, CIIS | |
| 1:30-1:50PM | "Streets, Bedrooms, and Patios: The Ordinarity of Diversity in Urban Oaxaca" | Michael Higgins Univ. of N. Colorado |
| 1:50-2:10PM | "The Ute, the White Woman and the Avatar: Complexities in Fieldwork Ethics and Method" | Barry Michrina Mesa College |
| 2:10-2:30PM | "The Consciousness of Violence: People Who Learned to Stop the Body's Natural Response to Pain..." | Chris Moyers Mission & Cabrillo College |
| 2:30-2:50PM | "Shifts of Consciousness in Consensual Bondage and Fetish Play" | Mira Zussman SJSU |
| 2:50-3:00PM | DISCUSSION | |
| 3:00-3:30PM | BREAK | |

ABSTRACTS

**WORKSHOP: "INTUITING THE BODY
LINGUISTIC (AND WHATEVER ELSE WE
SAID BEFORE)"**

DAN MOONHAWK ALFORD
California State University, Hayward
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MATTHEW BRONSON
California Institute of Integral Studies

When you stop your words, you stop
your world. — Don Juan

Your body is speaking to you . . . are you listening? This workshop, building on years of work in the area of consciousness-oriented, experiential linguistics, invites you to tune in, turn on and drop in to a level of embodied awareness enhancing your intuition and your communication with vast untapped, largely unconscious resources (alternatively framed as spirits, inner self-helpers, or sub-personalities, according to your worldview). Beginning with the power of everyday language, particularly somatic reference and metaphor, to create reality (ever notice how someone who says I'm sick and tired of that is always either sick or tired?), we open onto neurolinguistic models of embodied awareness in the context of personal healing and transformation. Each participant will establish new channels of communication with hidden aspects of experience so as to: get congruent yes/no signals, generate new choices, see sense and feel the tangible results of making new choices which lead toward expanded aliveness and awareness. Come and join us for this unique in-body, natural multi-media experience!

**"AFRICAN AND WESTERN MEDICINE: A
CASE STUDY (VIDEO: 9 MINUTES)"**

ROBERT ANDERSON
Mills College
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This video-documentary records the diagnosis and treatment of a Shona adolescent in Zimbabwe by medical doctors in association with a concurrent divination and exorcism by a shaman. The "gaze" of the author/video-

grapher as a medical anthropologist who is also a physician will be discussed. (Editing and narration: Jim Bell and Norman Klein.)

**"THE EXORCIZING SOUNDS OF
WARFARE IN MAPUCHE HEALING
RITUALS"**

ANA MARIELLA BACIGALUPO
Whittier College
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Since the cessation of Mapuche guerilla warfare against Chileans in 1881, *machis* who are predominantly women, have progressively incorporated sounds of traditional warring into shamanic healing in order to exorcise illness. Gun shots, war cries, the sound of smashing knives, axes, bamboo sticks and male *palin* sticks together are used by *machis* to "kill" or "defeat" illness, evil and the effects of acculturation on their patients. Acculturation is often seen as the root of illness, evil and alienation. All three are conceived as enemies that threaten Mapuche self from the outside and are detrimental to the physical and spiritual well-being of the individual or group. While ritual played an important role in gaining supernatural help to strengthen warriors in the past, the warring complex in ritual, and healing in particular, is crucial in reinforcing contemporary Mapuche identity, traditions and wholeness. I analyze the sound of spiritual warfare in healing as the Mapuche way of aggressively advocating the opposition between self, tradition and life on one hand, and otherness, acculturation and death on the other.

**"MORALITY AND ETHICS IN THE
TRANSPERSONAL DEVELOPMENTAL
STAGES"**

DANA BALDWIN
Kaiser Permanente
Baldwin@aol.com

Many of the same moral precepts or "laws" are universal; others are more culture specific or at least relevant. While many moral precepts may be similar cross-culturally (do not kill, lie, cheat), there may be significant differences in

how individuals relate to these precepts. This paper briefly reviews some of the similarities and differences in ethical/moral ideals and behavior cross-culturally, then draws on Ken Wilber's developmental model to suggest that as one moves into the transpersonal stages, one's relationship to and understanding of moral behavior changes fundamentally. I suggest that as one moves up the developmental ladder, moral behavior becomes more tightly woven into who one is; it is less a matter of what one does than who one is. Buddhist views of moral/ethical behavior are examined as a way of explaining how this developmental process takes place.

**"TRANSPERSONAL EXPERIENCES IN
LUCID DREAMING, MEDITATION AND
ART: AN INQUIRY INTO THE SPACES OF
THE MIND"**

FARIBA BOGZARAN

John F. Kennedy University, Orinda
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Lucid Dreaming, dreams in which we are aware that we are dreaming, and meditation are a reflective state of consciousness in which we can inquire into the nature of the mind. Similarly the act of creation is an expression of the inner-realms that reveal knowledge from the depth of the mind. A phenomenological study will be presented that reveals non-representational (mystical), transpersonal experiences in lucid dreaming and meditation that parallels images of a group of painters who have been expressing the inner-worlds through painting for the past sixty years. Thus some of the images of the painters trigger the memory of state of consciousness that the dreamers and meditator often referred to as "ineffable."

**"EVIDENCE AND BELIEF IN THE STUDY
OF SPIRITUALISM"**

TOM KINGSLEY BROWN

University of California, San Diego
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The Spiritualist movement has long emphasized an ostensibly scientific approach to the investigation of its central tenets of an afterlife and spirit communication, and has

encouraged its practitioners to seek proof for such ideas through the observation of spirit materializations, channeling, and other phenomena. In my presentation, I will use examples from my fieldwork with Christian Spiritualist churches to discuss the kinds of evidence members accept as sufficient basis for belief, and how the experience of participation in church activities might lead to belief or certainty in Spiritualist ideas.

**"THREATENED HUMANS AND HELPFUL
SPIRITS: MODALITIES OF SPIRIT-
MEDIUM/ANTHROPOLOGIST
COMMUNICATION DURING FIELDWORK
IN A NORTH AMERICAN SPIRITUALIST
COMMUNITY"**

SARASVATI BUHRMAN

Naropa Intitute, Colorado

Fieldwork in a Spiritualist Community in eastern New York state and extensive interviews with eighteen of its mediums and ministers about their personal development as mediums revealed that there are a number of modalities through which beneficent spirits may communicate with humans, and certain conditions (both ethical and psychic) which must be met if the spirit transmission is to be both accurate and appropriate. Values and standards expressed by church mediums and ministers to regulate the nature of this interaction are reflective both of general religious values such as compassion and dedication to Divine Intelligence, as well as the American social values of democracy and individual control. While supporting these values, the spirits also have their own agendas, and often exhibit liveliness and spontaneity in their roles as teachers, including attempts on their part to influence the course of my research.

**"CULTURAL ASSESSMENT FOR
PSYCHIATRIC ILLNESS"**

RICHARD CASTILLO

University of Hawaii
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DSM-IV includes an "Outline for Cultural Formulation" which is a suggested method-

ology for cultural assessment of psychiatric illness. This Cultural Outline includes five points: 1) Cultural identity of the individual; 2) Cultural explanations of the individual's illness; 3) Cultural factors related to psychosocial environment and levels of functioning; 4) Cultural elements of the relationship between the individual and the clinician, and 5) Overall cultural assessment for diagnosis and care. I will address each of these points for use in ethnographic and clinical settings.

**"CRITICAL HERMENEUTICS OF
DELICIOUS EXPERIENCE AND MENTAL
DOUCHE"**

RICHARD CHANEY
University of Oregon
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The relationship of one's own consciousness to the altered states of archaic ecstasy has been discussed in terms of the metaphors of "Doors of Perception" and "Separate Reality." Turner has helped us to better understand the illusion of the "thing" in terms of a double-bubble framework of the highly charged sensory pole and the polysemy of the interpretive ideological pole. Paradoxically, deeper scandals surrounding self-consciousness linger in the illusion of interpreting the *distentio animi* the physiology of the subjective inner swelling, as leading to a mental douche. Rather, *distentio animi* is itself the most profound sensory pole. The threefold space of the Same, the Other and the Analogous leads to the temporality and multivocality of our own progressive self-liberation. The analogous frees us to represent beyond the confinements of the original author and audience . . . even when the original author and audience is allegorically oneself.

**"TEACHING RESEARCH IN A
TRADITIONAL KNOWLEDGE GRADUATE
PROGRAM"**

DANIEL DESLAURIERS
California Institute of Integral Studies
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An innovative course of study in Traditional Knowledge (TKN) has been offered at the Ph.D. level at the California Institute of

Integral Studies. The demands for such a program to integrate a non-western worldview in a research course have posed unique challenges. How can tradition-based epistemology take a place side by side with the Euro-centered qualitative or quantitative paradigms? How can we integrate within academic research a worldview that is based on participation rather than objectification and reification? What are the criteria by which one should evaluate such research? How can the current Western paradigms of research be informed by the community-based ethics that are core to a traditional epistemology? This presentation will draw on my experience as a teacher of research methods in the TKN program for the past two years.

**"TURNER, CONFLICT AND AN
ANALOGOUS INTERPRETATION INTO
MODERN LIFE"**

KEVIN DONALD
University of Oregon
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In the social dramas of traditional life legal or ritual redressive attempts were made to "reintegrate" the "rule-breaker" back into the legitimately recognized social system. This "breach" or separation from the social community would eventually result in either the restoration of peace or the recognition of an irremediable schism. By "analogy," in modernity the redressive has been reduced to punishment. This phenomenon is nowhere more evident than in the rising number of individuals coming into contact with the criminal justice system in the U.S. Treating the redressive as punishment leads to a continuous social and psychological schism for the "rule-breaker."

**"SELF-REFLEXIVE DATA: THE
ANTHROPOLOGICAL TABOO"**

CATHERINE GENTILE
California Institute of Integral Studies
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This research explores one of the primary anthropological taboos; delving into the personal in order to learn how the anthropologist's work brings meaning to their lives. Few would deny that the practice of

anthropology is personally transformative, requiring tremendous vulnerability both on the part of the practitioner and subject. Yet in an effort to keep ethnographic writing as scientific and objective as possible, information relating to personal or self-reflexive data and its influence on theoretical and ethnographic development has often been excluded. Inspired by this frequent exclusion, as well as experimental works that do include self-reflexive data, this study reveals how individual anthropologist's sense of self and world view has been affected by their work. In addition, this study illustrates how personal field experiences have affected the use and understanding of anthropological theory by these practitioners. Interviews that are both inspirational and heartbreaking reveal the complex challenges faced by anthropologists as they seek to give voice to unfamiliar cultures and discover themselves.

**"DRUMS OF THE ANCESTORS, MANCHU
AND MONGOL SHAMANISM"**

SUSAN GRIMALDI

Foundation for Shamanic Studies

Filmed on location in Northeastern China and Inner Mongolia during a field study sponsored by the Foundation for Shamanic Studies. This video contains rare footage of a shamanic agricultural ritual, a power display, an interview with a shaman and a Mongol Bo and female apprentice engaged in a healing ceremony. The length is 37 minutes.

**"THE OBSERVER OBSERVING THE
OBSERVER"**

LINDA HAVILAND

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Preliminary results of a small survey within SAC develops the hypothesis that public presenting in front of one's colleagues may constitute a type of altered consciousness. Aberrations in perceptions of time are considered the most prevalent; these include radical or subtle expansions and contractions in personal time. SAC members also report shifts in internal/external locus, visual modifications, physical manifestations, heightened

or lowered concentration, and personality changes, which some liken to other altered states like meditation, drug-induced or possession trance, dreams, or "teacher's trance."

**"FEARS AND IDENTITY AMONGST THE
Q'EQCHI OF GUATEMALA"**

ALMUDENA HERNANDO

Universidad Complutense, Madrid
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Fear is a determining factor in shaping Q'eqchi' consciousness. Two essential elements contribute to this: 1) on one hand, the kind of knowledge which characterizes their perception of the world, defined as the lack of emotional detachment from reality; 2) on the other, Q'eqchi' history, full of exploitation and threat. Taking fear as the axis of the discussion, an attempt will be made to analyse a Q'eqchi' perception of reality, and the consequent construction of individual and collective identity.

**"STREETS, BEDROOMS, AND PATIOS:
THE ORDINARINESS OF DIVERSITY IN
URBAN OAXACA"**

MICHAEL HIGGINS

University of Northern Colorado
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The discourse on popular cultures in Mexico discusses the diversity of the social actors found mainly in the urban regions. This presentation hopes to expand this view by presenting the *ondos* (lifestyles) of groups that are not talked about—transvestite prostitutes, female prostitutes, discapacitados (people with disabilities), street kids, and AIDS activists—who are part of the popular sectors in Oaxaca. These folks do not represent groups of exotic people, but real people living in the material conditions of post-modern consumer capitalism in Oaxaca. I refer to this as the ordinariness of diversity within the rapidly changing urban context of Oaxaca.

**"WITCHES OR LIVING GODS?: IDENTITY
POLITICS AND SHAMANISM IN
CONTEMPORARY CHINA"**

CONSTANTINE HRISKOS

Colby College
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HONG ZHANG

Colby College

Since the death of Mao and the return of Deng Xiaoping, China has instituted numerous economic reforms and lifted many of the more repressive sanctions against religious activities in the countryside. Much of this has led to what seems to be a veritable explosion of shamanic activities under the guidance of local level healers and practitioners often referred to as 'living gods'—their title dramatizing the significance of their relationship to the spirits and their powers in dealing with problems of the family and the community. Yet many 'living gods' were formerly called witches, persecuted and silenced, condemned for disseminating the irrational and superstitious ideas of the feudal past during the Maoist years. This paper based on fieldwork in a village in central China traces the career of three female shamans (living gods) and their activities in light of changes in the community, the economy and the state from the period of the Cultural Revolution to the present.

**"PLASMA, MIND, AND DEATH: THE
FUTURE OF TRANS-PHYSICAL
INVESTIGATION"**

HOLGER KALWEIT

Psychotherapist, Germany

In near-death experiences, people seem to get disconnected from their bodies; they leave the physical environment and find themselves set up in what I call the plasma dimension, a foggy, wet and unpleasant place, a kind of hell scenario, where we experience for real that what we think and feel. This is a true but also a subjective world. Only after that people are drawn into an atmosphere of light, love and knowledge. Coming back from the death dimension we drastically change our attitudes towards life. Death seems to be the shortest and most effective therapy there is, so why not repeat it artificially. Which methods can we use?

**"POLICY, SELF AND MEANING: LE MÊME
ET L'AUTRE"**

CHERYL KERR

Southern Cross University, Australia
CKerr@coffs.net.au

This research is an exploration of the meaning of work, transcultural concepts of self in community, and adult lifelong learning in Malaysia, Singapore, Australia and California, based on conversations with a culturally mixed group of participants. The intent is to explore the opportunity for and creation of new considerations for the meaning of self and of work in areas such as lifelong learning. The basis for the integrative analysis is from Ricoeur's (1981) and Morgan's (1986) process of metaphoric understanding mediated by tradition, and the findings suggest that some non-western understandings of self support Ricoeur's (1992) and Varela's (1991) contention that self as other is a process that provides the possibility of more, more learning and more meaning. The participants disclosures of self, harmony, and difference, always in relationship, provide a path of shared understandings. This study also suggests that for learning organizations and development policy to be relevant, the narrative must be inclusive of and grounded in meanings of self as reflected in the cultural traditions of the participants.

**"THE KALLAWAYA HEALING
TRADITION IN BOLIVIA"**

STANLEY KRIPPNER

Saybrook Institute
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EARL SCOTT GLENNEY

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In 1996, we interviewed several Kallawaya healers in and around La Paz, Bolivia. The Kallawaya tradition is several hundred years old and interweaves the maintenance of health, the treatment of sickness, the fostering of spirituality, and the facilitation of social and environmental relationships. Using a 14-facet model of our interviews, we concluded that the goal of the Kallawaya model is to live in Harmony with Nature, one's community, and oneself. Treatment, both herbal and

spiritual, is conducted in ways that attempt to restore this balance.

**"WALKING OUR TALK—AN EXCLUSIVE
SAC DISCUSSION SECTION"**

CHAIR: TIM LAVALLI

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MATTHEW BRONSON, CIIS

DAN MOONHAWK ALFORD, CIIS

JANET RICHARDSON, Fijutsu Corp.

TINA FIELDS, CIIS

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This discussion section seeks to surface some important issues which, although they have been informally discussed over the years at SAC gatherings, for various reasons (both political and academic) have remained absent from the formal SAC agenda. These will include:

* **WALKING OUR TALK:** The relationship between the SAC mission and occurrences at prior annual meetings, including "Death of the Shaman" at the '92 San Rafael conference and last year's "Anomalous Individual and Psychic Attack."

* **PROTECTION:** What are some of the obvious needs when we bring together researchers (of our sort) in one place? Are we mindful of the possibilities and consequences?

* **DISREGARD OF "THE CONSCIOUSNESSES AT HOME:"** Why is so little research done within our own communities, particularly when events occur in our presence.

A report on the protocols collected from last year's conference will be included. Time will be set aside for any and all questions and discussions that might ensue.

**"THE ANALOGY OF DEATH RITUAL TO
LIFE-WORLD"**

HSU-TA LIN

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Although the anthropological study of ritual in terms of symbolic meaning has revealed much, it has concealed the lived through experience of the people involved. The affective significance of a death ritual among the Puyuma of Taiwan is discussed in terms of

how people in the emotional turmoil of losing a family member present themselves toward the ritual world and return to everyday life. Beyond the bereavement directed toward the deceased, the breach in the customary order leads to emotional changes of relationship between the remaining members of the group. As well, the indigenous reflective discourse also displays the process of the relationship change. Thus, bereavement is a unique aspect of interiority. Therefore, our relationship to the news of the bereavement is the actualization of the same and the recognition of otherness in terms of the consciousness of Lived-through experience.

**"ACTING IN THE IMAGINAL
PERFORMANCE: PARTICIPATION,
REFLEXIVITY, AND THE EXPERIENCE OF
THE NONORDINARY IN THE FIELDWORK
AMONG URBAN SHAMANS"**

GALINA LINDQUIST

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Neo-shamanism as it is taught and practiced in the contemporary urban context can be considered from the vantage point of cognitive science as a process of express socialization into a dramatically different complex of meanings. As a result of this socialization, one acquires a certain non-linguistic, performative, or 'chunked' knowledge, which governs action as well as perception. One enters a certain discursive community, learning to 'see' in a different way, and thus effectively becoming 'a practitioner.' Drawing on the findings of cognitive science, I argue that a method of unreserved or 'experiencing' participation, along with reflexivity, can be crucial in the studies of consciousness, inasmuch as it provides a direct access to the 'experiencing subject.'

**"RELIGION, FEAR AND CAUTION:
SOME REFLECTIONS ON THE
INTERACTIONS AMONG PRACTITIONERS
OF LATIN AMERICAN SPIRIT-
MEDIUMSHIP, THE ACADEMIC WORLD,
AND ORGANIZED RELIGION"**

YVES MARTON

University of California, Los Angeles

In this paper I will explore the relationship between fear, mystification, caution, and respect in the world of Latin American spirit-mediumship, African religions in the Americas as well as European Spiritism have suffered stigmatization at the hands of some followers of organized religion, for example, being referred to in Brazil as "macumba" (roughly meaning witchcraft) sometimes in a pejorative sense. Practitioners of the distinct paths of spirit mediumship tend to speak about the dangers of not being careful and respectful of the rules or laws of nature and spirituality. At the same time there is sometimes criticism across groups regarding excessive control, rigid hierarchy and/or the instilling of fear within "the other groups." Analogous processes take place in other parts of society.

**"THE CHALLENGES OF BEING A
WESTERN SCHOLAR-PRACTITIONER IN
TIBETAN VAJRAYANA BUDDHISM"**

ARLENE MAZAK

Institute of Transpersonal Psychology

Tibetan spiritual traditions propose that matter is really consciousness. According to their perspectives, the physical elements originate from light, which transforms first into subtle elements before solidifying into forms perceptible by the ordinary senses. Light is therefore considered to be the origin of the physical body as well. There are Tibetan yogic methods for transferring the undecayed physical body of an adept into the dimension of pure light, the ground of being which they call the *dharmadhatu*. These methods are found in the Dzogchen teachings of both the Nyingma tradition of Vajrayana Buddhism and also in the strongly shamanic Bon tradition of Tibet. Adepts who attain the body of light in the *dharmadhatu* are said to have the capacity to enter the lower dimensions at will to benefit unenlightened beings.

**"THE UTE ELDER, THE WHITE WOMAN
AND THE AVATAR: COMPLEXITIES IN
FIELDWORK, ETHICS AND METHOD"**

BARRY MICHRIANA

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The 1991 intercultural marriage of a Ute Sun Dance Chief to a white follower of Avatar Meher Baba complicates my planned fieldwork in several ways. Because of the now retired Sun Dance Chief's exposure to beliefs of Meher Baba and his followers —especially his wife— I need to consider the influence of this outside "religion" on his interpretations of the Sun Dance. In addition, the couple insists on secrecy and exclusivity in discussing the meaning of the major Ute religious ceremony because of the animosity between the wife and both the tribal council and her husband's relatives. This burdens my project with serious ethical and methodological dilemmas. Also, because of their plans to move to a South Carolina community of Meher Baba followers, the wife has given me explicit therapeutic responsibility of helping the retired religious leader to "process" his life events and feelings by talking with him.

**"TRANSFORMATION OF
CONSCIOUSNESS THROUGH MUSIC"**

SUSAN MILLER

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This discussion will focus on a comparison of how music is used to transform consciousness in three indigenous cultures: the Santo Daime of Brazil, the Tuva Shaman of Siberia, and Native American Shamanic practices; with spontaneously occurring consciousness transformation in late Twentieth Century America. These examples will be taken from descriptions gathered for a current phenomenological research project. By music, I mean rhythmic and melodic sounds played with intention on an instrument, which includes external instruments as well as the voice. I consider transformation to be an experience in which one's consciousness, or form of meaning making in the world has been altered to include an expanded sense of reality.

**"THE CONSCIOUSNESS OF VIOLENCE:
PEOPLE WHO LEARNED TO STOP THE
BODY'S NATURAL RESPONSE TO PAIN
WHEN THEY WERE CHILDREN, AND
GREW UP TO BEHAVE VIOLENTLY AS
ADULTS"**

CHRIS MOYERS
Mission & Cabrillo College

Does learning to shut down the body's sensations predispose a person to violence in adulthood? The inhibition of sensation is very common among inmates in jails and prisons who have been convicted of violent crimes, but less common among those convicted of non-violent offenses. Violent episodes are often accompanied by altered states of consciousness, including dissociated states, "flash-backs" and trance states, which may be either spontaneous or induced. Social, cultural, and biocultural factors are examined, as well gender differences.

PRACTITIONER'S PANEL: WHAT ANTHROPOLOGISTS SHOULD KNOW

CHAIR: MIRA ZUSSMAN, SJSU

LUISA TEISH, Voudou Practitioner
LES BROOKS, Gardenerian Witchcraft
ROBERT FISHER, Hypnotherapist
LLOYD PINKHAM, River People
PHILLIP SCOTT, Ancestral Voices

The focus of this year's conference is the relationship between anthropologists and the practitioners they study when exploring the nature of human consciousness and altered states. Throughout the meetings this year we have panels which address this question primarily from the perspective of anthropologists, or anthropologists who have become practitioners as a result of their studies. In this panel, practitioners themselves tell us what they think we should know regarding our approaches to their traditions. They speak too, to the question of anthropologists *using* their practices on their own or in the course of conducting fieldwork. And they speak as well of their use of anthropological theory and ethnography in the course of furthering their own work. We welcome these practitioners to our Annual Conference and hope to further the dialogue and shifting boundaries between us.

"DOING IT IN CYBERSPACE: CULTURAL SENSITIVITY IN APPLIED ANTHROPOLOGY."

JANET RICHARDSON

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Using a model generated by organizational anthropologist and ethnographer Lisa Faithorn, this paper examines cultural boundary issues and consciousness, focusing on the emergence and allocation of cultural, intercultural and transcultural choices in a global cyber-community. Based on ethnographic research data specific to Fujitsu Software Corporation's WorldsAway Dreamscape, an online virtual community drawing from 146 countries, cultural choices and conflicts in the areas of cyber-communication patterns, avatar etiquette, vendor item availability and usage, celebrations and events, mythology and ritual, territory and identity, government, and ratava gatherings are examined. Conflict is grounded in me-or-you cultural competition. Respectful intercultural communication, with high intentionality, negotiates satisfactory me-and-you resolution. Embracing an emphasis on the coordination and integration of multiple cultural realities engenders a consciousness of the whole, a sense of us-ness that is the essence of successful trans-cultural global community.

"VIPERSCIENCE: THE TRANSMISSION OF CULTURAL CONSCIOUSNESS THROUGH ART AND SYNCHRONICITY"

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Artists presentation drawing on the work of the unorthodox anthropologist and poet Jose Diaz Bolio from Yucatan, Mexico, an expert on Mayan culture and author of *The Feathered Serpent-Axis of Cultures*. According to Diaz Bolio all representations of the feathered serpent derive from the indigenous rattlesnake *Crotalus Durissus* which was represented in all pre-Columbian art as the sole accumulator of time on earth. *Crotalus Durissua* has a euclidian projection of the world pattern in its skin and according to Diaz Bolio this phenomena provided ancient Mayans with the sacred, bio-mathematics to calculate their science and chronology. Diaz Bolio's ideas inspired the ultra-sonic, interactive work *Viperscience* recently exhibited at the Institute of Contemporary Art, London, in which the

venerated rattlesnake operated as an ancient form of living biological software and a bridge between time, mind and matter.

"SOUND HEALING"

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Everything is alive. Everything sings, dances and pulsates with precious life. Everything is energy and vibration. Sound is vibration. Disease, trauma, illness and stress result from being out of synchrony with the song, rhythm and pulse of Nature and the universe. Indigenous peoples from diverse cultures worldwide recognize and harness the power of sound and vibration, through voice, musical instruments, and movement—to reestablish health and harmony and thereby effect healing. Both ancient and modern techniques involving sound movement for healing and protection, some of which shamans and medicine people have employed for millennia are introduced and experienced.

"LOCATING THE SELF IN THE NO-SELF: THE I-CHING AS A METAPHOR FOR SIX- DIMENSIONAL REALITY"

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The self and no-self appear to be metaphors for dimensions of reality and frames with which we engage perception, discrimination, and experience. This paper posits a six-dimension reality with eight-dimension implications. What is referred to as self is actualized in the third dimension, where it is ego-bound. It transcends itself in the fourth dimension as unbounded ego; and then emerges in the fifth dimension as no-self or 'individualized' consciousness. In the sixth dimension, no-self or integrated self is expressed as 'collective consciousness,' or superconsciousness. There are two additional non-dimensions that must be addressed, contended with or negotiated. Although they are authentic states of reality, they appear to be illusory or false dimensions. The so-called seventh dimension, is a collapse

of six dimensions into a single undifferentiated non-dimensional continuum, which may be termed 'collective unconsciousness.' The so-called eighth dimension is 'wu' void, emptiness, 'shunyatta,' the total and absolute dissolution of reality, concept, and consciousness. It is the nothingness. Self and no-self are not two sides of the same coin, nor are they distinct. They are dimensions, or die-mansions on the continuum of consciousness.

"TOWARDS A COGNITIVE- PSYCHOLOGICAL STUDY OF AYAHUASCA"

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This paper is concerned with the study of the cognitive-psychological aspects of the altered states of consciousness induced by Ayahuasca, a psychotropic brew consumed throughout the Amazonian region in shamanic and religious rites. Practically all investigations of Ayahuasca were conducted by natural scientists (botanists, pharmacologists, physiologists) or by anthropologists. My research is based on the appraisal that both perspectives fail to examine the core of the Ayahuasca experience, which is the psychological, primarily cognitive. Further, it seems to me that the phenomenology of the Ayahuasca experience cannot be studied just from the outside, without a first-hand in-depth experience. My investigation is based on a period of 16 months that I spent in South America and in which I both consumed Ayahuasca regularly and interviewed a large number of users. The sessions in which I participated took place in various regions in Brazil, Peru and Colombia and they involved different traditions of use. The same holds for my informants. This paper makes the case for the cognitive study of the Ayahuasca experience. On the one hand, it shows how understanding Ayahuasca can benefit from a cognitive analysis. On the other, it highlights a series of questions raised by this experience that are of special theoretical significance for cognition.

**"RATIONAL AND INTUITIVE
METHODOLOGIES"**

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Linguistics delivers insight when the semiotics are coherent. A relationship of linguistics to quantum physics, specifically in the phenomenon of complementarity, produces a system of integrity in meaning which informs methodological choices. Research in this model comes from both science and the humanities, in a conceptual unity. The theory points to a parallel between two systems; one being rational and mathematical, and the other being intuitive and linguistic. 'Linguistic complementarity' is a formalism, hence a formalism of the intuitive mind. This brings us fair perspective in a 'whole science.'

**"EXPERIENCING THE DATA:
DEEPENING OUR KNOWLEDGE OF THE
SHAMANISTIC HEALING COMPLEX
THROUGH APPRENTICESHIP AND
AUTOBIOGRAPHY"**

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Anthropologists of consciousness as practitioners are particularly suited to combine experience-based knowledge with rigorous methodology and holistic theory formation to ultimately present shamanic or other "esoteric" practices in a valid way to the wider anthropological community. As much of the knowledge of a particular practice is ineffable, experience-based, and available only to the initiated, skilled ethnographers who enter into a practice as an apprentice can learn the beliefs, experiences, and techniques on a much deeper level than traditional fieldwork allows. Methodology must include standard ethnography, plus in-depth person-center interviews leading to a biography of a mentor, as well as deep involvement of the practice leading to autobiographical description. Analysis and comparison can then proceed using holistic theories of anthropology, including biology, psychology, mythology, etc. This approach will ultimately serve to internally

strengthen the Anthropology of Consciousness by combining in practice essentially experienced-based understanding with a more theoretical and scientific perspective.

**"THE JUTSU- TAO TRANSFORMATION,
EXPLAINING HOW DOING BECOMES
BEING."**

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This participatory discussion exemplifies how external reality is encoded to give rise to internalized meaning systems through embodiment. Image schemata (Johnson, 1987) are proposed as basic to human conceptualization; image schemata are mental operations patterned on physical/spatial orientation, hence are mental operations which are analogical to physical operations. Via image schemata, customary physical experience becomes mental reality; thus image schemata provide physical explanation for variability in meaning systems (the Sapir-Whorf Hypothesis). This is demonstrated through audience participation in exploration of compulsive force as practiced by two martial arts, Karate and Aikido, each of which gives rise to fundamentally different conceptual structures. I term this the jutsu-tao transformation, where doing (jutsu) becomes being (tao) through image schemata as mindful encryption of experience. Johnson proposes that all sensory experience, including aural experience, can underlie image schemata and hence cognition.

**"METAPHORS WE GROW BY:
A SUGGESTION FOR THE CREATIVE
EXPANSION OF THE HUMAN BEING
THROUGH A NEW UNDERSTANDING OF
DIVERSITY"**

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One of the most difficult methodological problems in the study of consciousness centers on the authenticity of our representations of others. Essentially, our emerging understanding of the "other" is inter-subjective and

empathic (a process of "verstehen"), and "research bias" is now viewed as a failure to overcome one's own subjectivity. The critical hermeneutics of Paul Ricoeur, however, not only recognizes the process of intersubjective understanding, but also proposes an interpretive task of moving beyond the intention of the original author and audience. Ricoeur suggests that the evocative power of metaphor and the poetic function of "mimesis" offer possibilities for the creative expansion of the human being beyond the mere recognition of the "same" and the "other". An examination of the metaphorical language of Tzotzil-speakers (Mayan) from Chiapas, Mexico are presented here as a means of suggesting the practical application of these ideas.

**"REFLEXIVE TRANSFORMATION AND
THE APPROPRIATIVE POTENTIAL OF THE
ANALAGOUS"**

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The potentiality of contemporary humanity lies in the reactualization of the perennial mythic pattern. The flexible nature of culture provides us with the means by which to transcend the definitive of the same and the other and recreate ourselves, in this sense, according to an expanded, optimistic image. Indigenous mythological and supranational religious contexts provide the standard, not in the co-optation of cultural specifics ad hoc, but, rather, in the expansion of the analogous. Through directed reflexive reformulation, existing and appropriated symbols are reworked in liminal context creating cohesive and consistent yet dynamic patterns with which to understand and shape the variant dimensions of individual and collective reality. Mechanisms or "reminders" are introduced to maintain flexibility and viability and avoid the trap of the spiritual quick-fix. The Balinese Wayang Kulit is presented as an example of an appropriative source.

**"DELIBERATE ALTERATION OF GENETIC
EXPRESSION"**

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Intuition (in addition and as opposing to forecasting) is a great advantage of the natural intellect over an artificial one and may be considered a characteristic of 'living' consciousness. From the physical point of view, this feature is based on the 'non-locality' of consciousness. In everyday life, we feel this non-locality as an ability to think about different things simultaneously. Physically, this may be understood by considering consciousness a varying complex amplitude field. The application of chaos and quantum field theories makes it possible to offer a physical interpretation of intuition and relevant phenomena. Recent studies have shown that organisms interact electromagnetically with the environment and that the expression of genes can be altered, also via electromagnetic field (EMF) interactions. The application of the aforementioned theories suggests that humans can deliberately (consciously) alter their genetic expression. This paper describes evidence for these interactions while acknowledging the limitations for describing consciousness with the EMF model.

**"NONLINEAR, NATURAL
CONSCIOUSNESS, AND THE FALL OF
MODERN BABYLONIAN MENTALITY"**

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"Babylon" can be understood as a metaphor for a turning point in the history of mankind. Many structures of modern western consciousness and mentality such as abstract truths, universal (ethical) laws, conceptual dichotomies, colonial attitudes, pyramidal organizations, unnatural behaviors are mainly derived from a 'babylonian' view of everything. The shamanic, archaic consciousness is essentially and primarily non-linear, egalitarian, holistic, etc

Johann's Apocalyptic visions emphasize the definitive modern mostly Babylonian reason.

**"BLESSED EVENT: AN APPLICATION OF
IMAGE SCHEMATA TO MUSIC
COMPOSITION"**

MUSIC
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This presentation is an experiential demonstration of music composition techniques which have been developed as a method of encoding meaning into music. I have employed the concept of image schemata as the basis for writing music which encodes meaning outside the context of existing stylistic conventions. I have used this method to write *Blessed Event* as an instantiation of the PART-WHOLE schema. This schema is listed by Johnson (1987) among the image schemata which he postulates as fundamental to conceptualization of external reality. The presentation will include a performance of *Blessed Event* followed by a group discussion.

**"THE PLEROMA MYTH:
EVIDENCE FOR A MATURE SELF BEFORE
BIRTH AND IN EARLY LIFE"**

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Conventional and even most transpersonal Western developmental theory assumes that the self is constructed through social interaction and neurological maturity over time. Such models support a transformation from diffuse embeddedness through stages of increasing differentiation as the ego forms. But emerging veridical data suggest that two sources of consciousness exist in prenatal life. The more primitive of these does indeed follow such a pattern, but achieves a rudimentary sense of self by birth—if not before. The other source of consciousness features a mature phenomenology, including an unusually well-developed self. It does not seem to be confined to cellular processes associated with neurological functioning. This paper presents the research supporting a dual phenomenology of self prior to birth, its links with related neurological

phenomenology, and the theoretical ramifications of such findings.

**"HYPERAROUSSED STATES AS A
GATEWAY TO TRANSCENDENT
EXPERIENCE"**

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Some radically altered states of consciousness are accompanied physiologically by somatic paralysis and hyperarousal of the central nervous system, in which brain rhythms reach 40 or more cycles per second (hz) with amplitudes of as much as 50 microvolts (15-20 hz and 10-15 microvolts=normal). Only one paper (Das and Gastaut, 1957, in *Electroencephalography and Clinical Neurophysiology*, supplement no. 6) has presented physiological data recorded from a subject in a radical, hyperaroused state and is still cited as a landmark study because of the uniqueness of the subject, an Indian guru, and the state of his brain. In *Spiritwalker*, (1995), one of us (HBW) has presented an account of a remarkable series of spontaneous ASCs accompanied by hyperarousal, paralysis, and classic visionary experience. Subsequent EEG testing has revealed that HBW is able to achieve transcendent states at will in which his brainwaves reach 40 hz and 50-60 microvolts—states that are not just psychological in any ordinary way.

**"CONSCIOUSNESS
AND CITIZEN STATES"**

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Consciousness which establishes citizen status defies boundaries of nation-states and legitimates a person's full citizen status. The intersections of a person's awareness of his/her rights and privileges in a state with the state's power to give or deny privileges marks a person's citizen position in a democracy. Consciousness can manifest itself in persons or specific ethnic groups, i.e. African-American

and Puerto-Rican. This paper selects these groups for a comparative study in conscious citizen status. These ethnic groups status is contrasted to America's national understanding of the *conscious state of citizen status or first class citizenship*. Works such as Brody defines how citizens decide questions relevant to their space as "morally sound" decisions is explored in context of information received and faith in the credibility of information received. (Brody 91) The relationship of African-Americans to race and consciousness of citizen-state is traced to W. E. DuBois position on the double-consciousness theory of internal and external oppression which served to ignite the early 20th century Negro position of "uplifting the race." Self as a conscious being and "first class citizen" status is linked to will power to transform boundaries to comply with overarching choice of a "morality" including descendants of former slaves in first-class citizen status.

"CONSCIOUSNESS AND THE BODY"

KATHLEEN WIDER

University of Michigan, Dearborn

This paper develops a notion of bodily self-consciousness in order to defend the philosopher Jean-Paul Sartre's adherence to the frequently attacked Cartesian claim that all consciousness is self-consciousness. My paper is divided into three parts. In the first part I examine a sampling of the growing body of philosophical argument and empirical evidence that all consciousness involves bodily input. In the second part I review the conflicting views about whether it is always possible for the subject of experience to make conscious such bodily data. In the third and last section, I argue that even if such bodily data is not always accessible to reflective consciousness that that fact does not undermine the claim that all consciousness is, in some sense, bodily self-consciousness.

"FUNDAMENTAL CHARACTERISTICS OF CONSCIOUS SYSTEMS"

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This paper addresses the nature of consciousness by examining the necessary characteristics of systems which manifest consciousness. Consciousness is characterized in terms of the relationship between knower and known. The nature of knowing and the relationship between knower and known constitute the fundamentals of consciousness. The knower, a necessary component of consciousness, has interrelated subsystems which create and support consciousness. This presentation demonstrates why conscious systems must have the following characteristics: a knower with a self-representation; a desire or want for a representation of an object, abstract or concrete; a representation which assimilates current perceptual input to previous experiences; memory which links current representations to previous representations; and judgment, which asserts relationships between previously and currently perceived objects. The utility of this framework is illustrated in terms of its neurophenomenological basis and ability to explain diverse forms, modes and states of consciousness.

"INDIVIDUALIZED SELF AND COLLECTIVE SELF: IMPLICATIONS FOR PHENOMENOLOGICAL RESEARCH"

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Following a review of general phenomenological research methods, I will reflect on certain assumptions concerning the experience of self, self-image and the relationship of self to community implied in standard phenomenological research methodologies and the difficulty this creates when conducting field work in communities where non-western images of self are primary. Most phenomenological research methods emphasize the use of first-person descriptions as data. The thesis of my paper will be that this emphasis may distort one's findings when working in communities where the experience of self is primarily collective. Examples from preliminary field work with Kiriri-Xoaca (Brazil) will demonstrate this thesis, and will point to the necessity of observer participation while gathering phenomenological protocols. Other

possible methodological modifications will be discussed.

"CELL BIOLOGY MEETS QI GONG."

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HELENE SMITH
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Practitioners of Qi Gong maintain that the intentional mind can influence Qi, an energy distinct from the four recognized forces of physics, which in turn can influence the physical body and promote healing. Such claims of psychokinesis are met with skepticism by most Western scientists. Considering the advances in psycho-neuroimmunology, even clinical studies demonstrating that Qi Gong can beneficially affect many functions of the body do not require an explanation outside the current scientific paradigm. We endeavored to design an *in vitro* protocol to eliminate the element of psychological cueing and test a healer's ability to influence biological parameters of human cells from a distance. The most difficult experimental design question was to determine the type of intentionality most appropriate for a healer to maintain toward cultured cancer cells isolated from a now deceased patient, a concept that held little meaning in the world view of the practitioners.

**"THE ETHICS OF BELIEF:
CONVERSION AS A DATA-GATHERING
TECHNIQUE IN SPIRIT-POSSESSION
RELIGIONS"**

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This paper explores levels of ethics in relation to participation in religious actions on the part of anthropologists. Various elements of participant observation are examined with emphasis on conversion in the field—especially into spirit-possession religions. Ethnographers are frequently initiated into the religions

they study. Some of the (more famous) ones who have reported this aspect in their publications are Roger Bastide, Michael Harner, Paul Stoller, and Karen Brown. Other anthropologists do not report their converted status in their writings (but have told me in personal communications). How does conversion affect the data collected and the reporting of that data? How does conversion of the anthropologist affect the people under study? Bastide wrote that because he came from a tradition of Cartesian thought, it was only after he experienced conversion to and possession in Candomblé that he was able to understand the less separated thinking of the Brazilians he studied. Others, such as James Houk, describe their initiation as a way to ingratiate themselves with the community they study.

**"SHIFTS OF CONSCIOUSNESS IN
CONSENSUAL BONDAGE AND FETISH
PLAY"**

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The literature on Dominance and Submission tends to focus either on the psychodynamics of perversion or, in more magnanimous moments, on rites of reversal in the power relations of participants. This paper shifts the focus of analysis to the altered states of consciousness achieved in secular, consensual bondage and fetish play and compares these to those found in ecstatic religious practices well documented in the anthropological literature. The paper will explore both sensory deprivation and sensory overload in achieving what one informant called '*that* transformative experience.' It is posited that 'Dom/sub' and 'Top/bottom' are not simply asymmetrical in terms of their power relations, but also in that they evoke fundamentally different states of consciousness. Further, altered states in consensual bondage and fetish play differ significantly in heterosexual and homosexual play, just as D/s and S/m play differ regionally. The reasons for this appear to have both historical and political implications which are explored in the paper.

Abstract cont.:

Albert A. Johnstone: No less importantly, where imagic thinking is not made subservient to linguistic thinking, it may develop into an autonomous private language operating independently of the socially constructed linguistic conceptual scheme. Thus, the capacity for imagic thinking endows the self with a potentially substantial increase in freedom, freedom both in the sense of cognitive and praxic independence from the present perceptual environment, and in the sense of independence from the conceptual constraints and social relativity of linguistic grooming.

* * *

The Society for the Anthropology of Consciousness (SAC) is a member unit of the American Anthropological Association. SAC is an interdisciplinary organization concerned with cross-cultural, experiential, and theoretical approaches to the study of consciousness. The primary areas of interest include: (altered) states of consciousness, religion, possession, trance, dissociative states; ethnographic studies of shamanistic, mediumistic, mystical, and related traditions; indigenous healing practices; and linguistic, philosophical, religious and symbolic studies of consciousness phenomena.

For general SAC information, contact the conference coordinator.

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SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS

In conjunction with the 71st Annual Meeting
of The American Philosophical Association
(Pacific Division)

Conference Program

BERKELEY

March 26 - 29, 1997



Conference Coordinator

Helmut Wautischer
Department of Philosophy
Sonoma State University
Rohnert Park, CA 94928



a section of
the american
anthropological
association

CLAREMONT HOTEL, 41 TUNNEL ROAD, BERKELEY, CA 94705

Thursday, March 27

2:00 p.m. - 5:00 p.m.

**Session I
CHARDONNAY**

Topic: Transformative Visions of the Self

Chair: Helmut Wautischer (Sonoma State Univ.)

20 min. for paper presentation, 10 min. for commentator, 10 min. general discussion:

2:05 - 2:25 Sander Lee (Keene State College)

*Notions of Selflessness in Sartrean Existentialism and
Theravadin Buddhism*

Comment: Peter Hadreas (San Jose State Univ.)

2:45 - 3:05 Stanley Krippner (Saybrook Institute)

*The Kallawaya Practitioners of Bolivia: A 12-Facet Model of
Healing*

Comment: Ruth-Inge Heinze (U. of California Berkeley)

10 minutes break

3:35 - 3:55 Brian Schroeder (Univ. of Southern Maine)

*Standing Firm on Nothing: Ethics and No-Self in Nishitani and
Levinas*

Comment: Andrew Young (California State U. Stanislaus)

4:15 - 4:35 Hoyt L. Edge (Rollins College)

The Experience of the Totemic Self

Comment: John D. Dadosky (Univ. of Toronto)

Abstracts:

Sander Lee, Department of Philosophy: The purpose of this essay is to briefly examine similarities and differences between the notions of selflessness to be found in Sartrean existentialism as it is expressed in Being and Nothingness and in the beliefs usually associated with Theravadin Buddhism. I contend that while they share many similarities in methodology and content (e.g., both advocate the use of introspective meditative techniques and both deny any ontological status to the self), they differ most profoundly in their interpretations of the moral and religious implications which derive from their common conclusions. The major difference between the two lies in the materialistic, this-worldly orientation of the Sartrean as opposed to the transcendent, other-worldly concerns of the Buddhist.

Stanley Krippner, Department of Anthropology: In 1996, Earl Scott Glenney and I interviewed several Kallaway healers in La Paz, Bolivia. The Kallaway tradition is several hundred years old and interweaves the maintenance of health, the treatment of sickness, the fostering of spirituality, and the facilitation of social and environmental relationships. Using a 14-facet model for our interviews, we concluded that the goal of the Kallaway model is to live in harmony with nature, one's community, and oneself. Sickness is conceptualized as dissonance with this relationship. Treatment, both herbal and spiritual, is conducted in ways to restore this balance.

Brian Schroeder, Department of Philosophy: This paper addresses the possible relation between Keiji Nishitani and Emmanuel Levinas on the question of the constitution of ethical subjectivity. A mark of the so-called Kyoto School is its attempt to bridge the discourses of Asian and European thinking, and it is in this spirit that the present paper proceeds. For both, a radical assessment and reevaluation of nothingness is necessary in order to avoid the nihilism so often recently associated with Western ontology and Buddhism, and to pave the way for an ethical conception of intersubjective existence. Both thinkers share the view that most Western interpretations of nothingness, up to and including Heidegger's, end up prioritizing a selfsame conception of Being and inscribing difference and otherness as moments within the totality of Being as ontological (not metaphysical) difference. The paper concludes by considering the Korean Minjung mask dance, a traditional Buddhist ritual given new impetus of late, as a tangible means for self-effacement, thereby displacing the negative, destructive internal energies associated with the nihilistic feelings of social and political powerlessness.

Hoyt L. Edge, Department of Philosophy: The Australian Aboriginal worldview has been called a totemism, a view in which the person feels an identity with an animal or plant; this is one version of a number of worldviews that point to a self identity with the world or some cosmic consciousness. The question naturally arises in such systems whether the distinction between subject and object still holds. I argue that although there is a profoundly intimate relationship to the land found in the Aboriginal worldview, nevertheless it not only retains a subject/object distinction, but the totemic relationship is built out of it, although these philosophical terms are transformed in meaning.

Friday, March 28

6:00 p.m. - 9:00 p.m.

**Session II
SONOMA**

Topic: Tribal Epistemologies

Chair: Malek Khazae (California State Univ. Long Beach)

20 min. for paper presentation, 10 min. general discussion for each paper:

6:05 - 6:25 Nina Rosenstand (San Diego State Univ.)

Know Thyself: Personal Identity in Cross-Cultural Contexts

6:35 - 6:55 Maxine Sheets-Jonstone (Univ. of Oregon)

*Learning to Move Oneself: Significances of a Pan-Cultural
Human Phenomenon*

10 minutes break

7:15 - 7:35 Albert A. Johnstone (Univ. of Oregon)

Imagic Thinking and the Self

7:35 - 7:55 Katharine Young (San Francisco State Univ.)

Reifying the Dream Body in Somatic Psychology: Kinaesthetic Visions

7:55 - 8:15 Stanley Keleman (Center for Energetic Studies)

Reifying the Dream Body in Somatic Psychology: Somatic Practices

Discussants: Daniel Deslauriers (California Inst. of Integral Studies)

Yves Marton (Univ. of California at Los Angeles)

Robin A. Roth (San Jose State Univ.)

Leah Shelleda (Marin Community College)

Helmut Wautischer (Sonoma State Univ.)

Abstracts:

Nina Rosenstand, Department of Philosophy: This paper explores the concept of selfhood within three philosophical traditions: The Western tradition of self as unity, the tribal tradition of self as a composite, and the late twentieth century Western feminist interpretation of self. The working hypothesis of the paper is that although these views of selfhood have fundamental differences, a tentative common ground may be postulated by means of a narrative approach.

Maxine Sheets-Jonstone, Department of Anthropology: This paper elucidates foundational aspects of our humanness that emanate from our common human task: learning to move ourselves. Through a descriptive account of four inter-related facts of human life, it shows how fundamental human concepts are rooted in movement, how we make sense of the world by moving our way through it, and how we are naturally sensitive to the movement of others. The paper poses the question of how our first wordless sense of ourselves is transformed by language and sketches out implications of what it would mean to reform our linguistically transformed notion of ourselves.

Albert A. Johnstone, Department of Anthropology: Imagic thinking, or thinking in images, is distinct from both linguistic thinking and nonsymbolic or stimulus thinking. Unlike stimulus thinking, it is not moored to the present perceptual situation, and hence it permits a significant increase in the scope of entertainable hypotheses the self may envisage. Likewise, since it allows the envisioning of options other than those perceptually present, it vastly increases the range of possible courses of action available. (continues on back page)

Katharine Young, Department of Anthropology: The visibility of dreams deflects awareness of dreaming as a kinaesthetic experience. In a somatic therapeutic practice, the somaticist recovers the kinaesthetics of dreaming by inducing the dreamer to embody the dream on the occasion of its narration. The act of narrating either conjures up the dreamworld in the gesture space in front of the narrator's body or invests the narrator in the dreamworld bodily. By various techniques of practice, the therapist appropriates these narrative gestures as apertures through which to pull the dream body into the space of interaction - the therapeutic space - where it can actuate somatic change.

Stanley Keleman, Center for Energetic Studies: The dream is integral to how the body continues its individuation and its cognitive/emotional growth by embodying its experiences. When people narrate their dreams, they shift between the realms of the nighttime somatic emotional unknown and the known daytime somatic reality through language, gesture and expression. Somatic psychology works with the dream and its characters to somatize the body's inner experiences. Embodying experience is a transformative process that reorganizes and deepens the personal somatic self. This presentation will display somatic methodology by analyzing a videotape of a person working bodily with a dream.