



SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS

ANTHROPOLOGY OF CONSCIOUSNESS

CONSCIOUSNESS

PORTLAND, OR 1998

# **SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS**

**1998 ANNUAL CONFERENCE**

**MARCH 18TH - 22ND**

**NAMASTÉ RETREAT CENTER  
PORTLAND, OREGON**

**“RELATING CULTURE AND CONSCIOUSNESS”**

**—SAC ANNUAL MEETINGS, SPRING 98—**

**PROGRAM CHAIR: JEFFERY L. MAC DONALD**

**LOCAL ARRANGEMENTS CO-CHAIRS:**

**BRIAN THOMPSON**

**JODI LORIMER**

**SPECIAL THANKS TO MARGARET WILLSON AND DANNY  
MOONHAWK ALFORD FOR ARRANGING EXPERIENTIAL EVENTS**

**AND TO**

**DONALD SUTHERLAND FOR DESIGNING AND DONATING THE  
ARTWORK FOR THE PROGRAM AND T-SHIRTS**

## EVENING SPECIAL EVENTS

### THURSDAY EVENING

#### SIX SILENT SOUNDS CHI GUNG

**Linda Kimball**  
Western Washington University

Traditional Chinese medicine stresses practices such as Chi Gung, the careful, systematic movement of chi, bodily energy, to promote health and well-being. The Six Silent Sounds Chi Gung, as taught here, combines sound and movement. Each of the sounds, and its associated movement pattern, is related to specific chi meridians, in addition to having general health benefits. The form taught in the workshop is that developed and perfected by Master Tze-Yau Pang, a traditional Chinese herbalist, acupuncturist, and martial arts master of Tai Chi, Ba Gua, and Hsing Yi. It is taught by one of his students. The evening will combine both experiential and intellectual components. It is recommended that participants wear loose comfortable clothing.

### FRIDAY EVENING I

#### CAPOEIRA ANGOLA

**Mestre Jurandir**  
International Capoeira Angola Foundation

*Capoeira angola* is an Afro-Brazilian art form; a fluid martial art; a ritual; a dance of deceptive vulnerability, wit, and grace. We are lucky enough to have Mestre Jurandir, a practitioner of *capoeira angola* with 23 years of experience in his native Brazil. The workshop will begin with a short talk on the meanings of *capoeira angola*, its political and spiritual significance. He and several of his students will give a demonstration of the actual music and 'play' of *capoeira angola*, followed by an experiential workshop where participants will have the opportunity to learn some of the movements of *capoeira angola* themselves. It is recommended that participants wear t-shirts and loose long trousers, and comfortable tennis-like shoes for the workshop.

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### FRIDAY EVENING II

#### SPECIAL SAC CONFERENCE EVENT "RIVER PEOPLES SWEATLODGE"

**LLOYD PINKHAM**  
River People

Lloyd Pinkham, whom many of you met last year, has very graciously arranged for an authentic River Peoples Sweatlodge for some of our participants on the Equinox (Friday night). Please read the cultural considerations paper available at registration before committing. We suggest a donation of \$20 to pay for wood and food. This experience must be considered **INSTEAD OF** the *Capoeira Angola* workshop on Friday night, and may impinge on Thursday night as well. For more information, please see someone at the registration desk or speak to Dan Moonhawk Alford.

**KEYNOTE ADDRESS**  
**SATURDAY EVENING RECEPTION**

**“RELATING CONSCIOUSNESS, CULTURE, AND THE SOCIAL”**

**Edith L.B. Turner**

Dr. Edith L.B. Turner is a member of the faculty of the Department of Anthropology at the University of Virginia and has been an anthropologist for fifty years. Editor of the journal, *Anthropology and Humanism*, she has conducted major research with the Ndembu of Zambia, the Inupiat of Northern Alaska, the ritual world of Irish farming communities, symbolism, ritual as performance, healing, shamanism, and the anthropology of consciousness. Her significant publications include: *The Hands Feel It: Healing and Spirit Presences among a Northern Alaskan People* (1996), *Experiencing Ritual: A New Interpretation of African Healing* (1992), *The Spirit and the Drum* (1987), and *Image and Pilgrimage* (with Victor Turner, 1978).

In tonight’s talk, Dr. Turner celebrates the solid advances in the study of consciousness among world cultures. Her speech will be followed by a reception featuring dessert and Oregon wines and microbrewed beers.

**BOARD MEMBERS AND OFFICERS**

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AAA 98 FALL MEETINGS PROGRAM CHAIR .....	

**SAC 1998 Annual Conference, Namasté Retreat Center**

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**CONFERENCE PROGRAM**

**WEDNESDAY, MARCH 18, 1998**

	<b>REGISTRATION, Opens at 2:00 p.m.</b>	<b>Lobby</b>
5:30 p.m.	<b>OFFICIAL OPENING OF CONFERENCE</b>	<b>Hansen Room</b> Mira Zussman SAC President
6:00 p.m. - 7:00 p.m.	<b>DINNER</b>	<b>Fellowship Area</b>
	<b>Wednesday Evening Session</b>	<b>Hansen Room</b>
7:30 p.m. - 8:30 p.m.	<b>EVENING OPENING CEREMONY</b>	Lloyd Pinkham River People

**THURSDAY, MARCH 19, 1998**

8:00 a.m. - 9:00 a.m.	<b>BREAKFAST</b>	<b>Fellowship Area</b>
	<b>Thursday Morning Session</b>	<b>Hansen Room</b>
	<b>CONSCIOUSNESS AND RITUAL</b> Chair: Jeffery L. MacDonald, Int'l. Refugee Ctr. of Ore.	
9:30 a.m. - 10:10 a.m.	"Ritual, Literacy and Cosmology of the Iu-Mien"	Jeffery L. MacDonald Int'l Refugee Ctr. of Ore. Chiem Finh L. Saechao Iu-Mien Community
10:10 a.m. - 10:30 a.m.	"Ritual Business: Consciousness and Culture in Wiccan Sacred Space"	Roxana Wales CIIS
10:30 a.m. - 10:50 a.m.	"Recreational Tai Chi"	Frances Dahlberg Independent Scholar
10:50 a.m. - 11:10 a.m.	"Metaphor, Vibration and Form"	Ian Prattis Carleton University

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11:10 a.m. - 11:30 a.m. "The Appropriative Potential of the  
Balinese *Wayang Kulit*" Brian James Thompson  
Marylhurst Col.

11:30 a.m. - 11:50 a.m. DISCUSSION

12:00 p.m. - 1:00 p.m. LUNCH

**Fellowship Area**

**THURSDAY AFTERNOON SESSION I**

**HANSEN ROOM**

1:00 p.m. - 1:35 p.m. **VIDEO SCREENING: "SISTER'S GHOST:  
LAKOTA LIFE WAYS AND EXPERIENCE OF  
SPIRITS"** Lisa Mertz  
Independent Scholar

**THURSDAY AFTERNOON SESSION II**

**HANSEN ROOM**

**CONSCIOUS DEATH**

Chair: Kathleen Zuanich Young, WWU

1:40 p.m. - 2:00 p.m. "Concepts of Death Among Professional  
Alpine Climbers" Paul James  
WWU

2:00 p.m. - 2:20 p.m. "The Female Corpse" Shannon Bailie  
WWU

2:20 p.m. - 2:40 p.m. "Defining Our 'Death Consciousness' and  
Burying the Dead: The Effects of NAGPRA  
on Our Relationships and Obligations...." Justin Colquhoun  
WWU

2:40 p.m. - 2:50 p.m. BREAK

2:50 p.m. - 3:10 p.m. "Death Incarnate" Edward Melton  
WWU

3:10 p.m. - 3:30 p.m. "Individual Control vs. Industrial Control  
Over Death and Dying" Siv Ostlund  
WWU

3:30 p.m. - 3:50 p.m. "Life, Death, and Somewhere In Between" Cheryl Atwater  
WWU

3:50 p.m. - 4:00 p.m. BREAK

4:00 p.m. - 4:20 p.m. "Trepanation Consciousness" Jason Siperly  
WWU

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4:20 p.m. - 4:40 p.m.	"Preserving Relations with the Dead and the Gone"	Kathleen Zuanich Young WVU
4:40 p.m. - 5:00 p.m.	DISCUSSANT	Linda Kimball WVU
5:00 p.m. - 6:00 p.m.	<b>SAC EXECUTIVE COMMITTEE MEETING</b>	<b>Hansen Room</b>
6:00 p.m. - 7:00 p.m.	DINNER	<b>Fellowship Area</b>

### Thursday Evening Experiential Sessions

7:30 p.m. - 9:30 p.m.	"SIX SILENT SOUNDS CHI GUNG - MOVEMENT OF MIND, BODY, AND ENERGY"	<b>Hansen Room</b> Linda Kimball, WVU
7:30 p.m. - 9:30 p.m.	"DISCUSSION GROUP FOR RIVER PEOPLE'S SWEATLODGE" (for pre-registrants only)	<b>Namasté Lodge</b> Lloyd Pinkam River People

### FRIDAY, MARCH 20, 1998

8:00 a.m. - 9:00 a.m.	BREAKFAST	<b>Fellowship Area</b>
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### Friday Morning Session I

**Hansen Room**

#### MUSIC AND CONSCIOUSNESS

Chair: Sarasvati Buhrman, Rocky Mtn. Inst of Yoga & Ayurveda

9:00 a.m. - 9:20 a.m.	"Tuvan Shamanic Music"	Kira Van Deusan Independent Scholar
9:20 a.m. - 9:40 a.m.	"Music and Trance in Bali"	Susan Grace Miller CIIS
9:40 a.m. - 10:00 a.m.	"We Are Who We Play We Are: Musical Influences on Brazilian Consciousness"	Phyllis L. Laners Univ. of Wash.
10:00 a.m. - 10:15 a.m.	DISCUSSION	
10:15 a.m. - 10:30 a.m.	BREAK	

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**Friday Morning Session II**

**Hansen Room**

10:30 a.m. - 12:00 p.m. **ROUNDTABLE: "ANTHROPOLOGY AND CONSCIOUSNESS IN THE HIGH SCHOOL"**

Chair: Michael Sweeney, Portland Public Schools

Mike Witter	Davin Sweeney
Molly Montgomery	Karen Zotter
Rachel Torchia	Abe Gleason
Katherine Kasameyer	Julia Morrissey
Leah Hyman	Lydia Schmidt
Loren Costley	Tiffany Ellis
Sam Conedera	(Lincoln High School Students)

12:00 p.m. - 1:00 p.m. **LUNCH**

**Fellowship Area**

**Friday Afternoon Session I**

**Hansen Room**

**ABUSE BY SPIRITUAL TEACHERS**

Chair: Geri-Ann Galanti, CSU Los Angeles

1:00 p.m. - 1:20 p.m.	"Indian Male Yogis and North American Women"	Sarasvati Buhrman Rocky Mtn. Inst of Yoga & Ayurveda
1:20 p.m. - 1:40 p.m.	"Abuse Most Profane: The Case of an Errant Jain Monk"	Shirish Jain UC Berkeley
1:40 p.m. - 2:00 p.m.	"Exposing the Shadow: Beware the Wolf in Shaman's Clothing"	Elaine Childs Gowell Independent Scholar
2:00 p.m. - 2:15 p.m.	<b>DISCUSSION</b>	
2:15 p.m. - 2:30 p.m.	<b>BREAK</b>	

**Friday Afternoon Session II**

**Hansen Room**

**CONSCIOUSNESS, SYMBOLS, AND CULTURE**

Chair: Lisa Mertz, Independent Scholar

2:30 p.m. - 2:50 p.m.	"Brazilian Umbanda in the Wine Country"	Matthew Bronson CIIS
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2:50 p.m. - 3:10 p.m.	“Consciousness, <i>Capoeira</i> , and Construction of (Dis)order”	Margaret Willson Lewis and Clark Coll.
3:10 p.m. - 3:30 p.m.	“Gleanings in Northwest Coast Oneiromancy”	Christopher F. Roth University of Chicago
3:30 p.m. - 3:50 p.m.	“Remembering the Buddha: Buddhism as Science and Morality in Burma”	Eugenia Kaw Princeton Univ.
3:50 p.m. - 4:10 p.m.	DISCUSSION	
5:30 p.m. - 6:30 p.m.	DINNER	<b>Fellowship Area</b>

**Friday Afternoon & Evening Experiential Sessions**

7:00 p.m. - 9:00 p.m.	“ <i>CAPOEIRA ANGOLA</i> ” Separate sign-up and fee required	<b>Hansen Room</b> Mestre Jurandir Int’l. Capoeira Angola Fdn.
3:30 p.m. - 11:00 p.m.	“ <b>RIVER PEOPLE’S SWEATLODGE</b> ” Separate sign-up and restrictions required (suggested donation of \$20 to Lloyd Pinkham)	<b>Namasté Lodge</b> Lloyd Pinkam River People

**SATURDAY, MARCH 21, 1998**

8:00 a.m. - 9:00 a.m.	BREAKFAST	<b>Fellowship Area</b>
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**Saturday Morning Session I**

**Hansen Room**

**EMBODIMENT AND TRANSFORMATION**  
Chair: Janet LeValley, Fujitsu Corp.

9:00 a.m. - 9:20 a.m.	“Reaching for the Power: Consciousness, Culture and Alternate Embodiment”	Janet LeValley Fujitsu Corp.
9:20 a.m. - 9:40 a.m.	“Rock Sound Earth Dance”	Martha LeValley Snohomish Valley Dance Repertory Co.
9:40 a.m. - 10:00 a.m.	“Fairy Butch and the Labia Menora: Multiple Transformations of ‘Sacred’ and ‘Profane’”	Mira Zussman San Jose State Univ.
10:00 a.m. - 10:20 a.m.	“Exotic Slave Bonding Ritual”	Larissa Chapman San Jose State Univ.

10:20 a.m. - 10:40 a.m. DISCUSSION

10:40 a.m. - 11:00 a.m. BREAK

**Saturday Morning Session II**

**Hansen Room**

**NEOSHAMANISM**

Chair: John Baker, Moorpark College

11:00 a.m. - 11:20 a.m. "An Ecopsychological/Animistic Critique of Shamanism"

Tina Fields  
CIIS

11:20 a.m. - 11:40 a.m. "Altered States, Conflicting Cultures: Shamans, Neo-shamans and Academics"

Robert Wallis  
Univ. of Southampton

11:40 a.m. - 12:00 p.m. DISCUSSION

12:00 p.m. - 1:00 p.m. LUNCH

**Fellowship Area**

**Saturday Afternoon Session I**

**Hansen Room**

**LANGUAGE, THOUGHT, AND CONSCIOUSNESS**

Chair: Matthew Bronson, CIIS

1:00 p.m. - 1:20 p.m. "Internal Dialogues and Multiple Cultures"

John Caughey  
Univ. of Maryland

1:20 p.m. - 1:40 p.m. "Evolutionary Brainmind Model of Language and Consciousness"

Danny Moonhawk Alford  
CIIS, JFKU

1:40 p.m. - 2:00 p.m. "Nature of Thought in the Navajo Universe"

Herbert Benally  
Dineh College

2:00 p.m. - 2:20 p.m. "Eten Voice: A Resurgent Indigenous Perspective on the Nature of Egyptian Cosmo-Conception"

Robert Vawter  
San Jose State Univ.  
J.O. Kinman Fdn.

2:20 p.m. - 2:35 p.m. DISCUSSION

2:35 p.m. - 2:50 p.m. BREAK

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### Saturday Afternoon Session II

Hansen Room

#### CONSCIOUSNESS , REALITIES, AND REVOLUTION

Chair: Mira Zussman, San Jose State Univ.

- 2:50 p.m. - 3:10 p.m. "Culture, Consciousness and Conditioning" Armand Labbe  
Bowers Mus. of Cul. Art
- 3:10 p.m. - 3:30 p.m. "Windows on the World: On the Limitations  
of Human and Non-human Realities" John R. Baker  
Moorpark College
- 3:30 p.m. - 3:50 p.m. "'Managing Knowledge'/'Embodying  
Wisdom': The Challenge of Embracing  
Multiple Realities" Lisa Faithorn  
CIIS
- 3:50 p.m. - 4:10 p.m. "Postmodernism and Cultural Revolution" Constantine Hriskos  
Colby College  
Hong Zhang  
Colby College
- 4:10 p.m. - 4:25 p.m. DISCUSSION
- 4:25 p.m. - 4:45 p.m.. BREAK
- 4:45 p.m. - 5:45 p.m. SAC BUSINESS MEETING—OPEN TO ALL Hansen Room
- 6:00 p.m. - 7:00 p.m. DINNER Fellowship Area

### Saturday Evening Session

Hansen Room

- 7:30 p.m. - 9:00 p.m. KEYNOTE ADDRESS AND RECEPTION
- "RELATING CONSCIOUSNESS, CULTURE,  
AND THE SOCIAL"  
Edith L.B. Turner  
University of Virginia  
Separate sign-up and fee required

### SUNDAY, MARCH 22, 1998

- 8:00 a.m. - 9:00 a.m. BREAKFAST Fellowship Area

**Sunday Morning Session**

**Hansen Room**

**COLLABORATIVE CONSTRUCTION OF PRETENDING**

Chair: Richard Chaney, Univ. of Oregon

9:30 a.m. - 9:50 a.m.	“Secular Ritual of Incarceration as a Definitional Ceremony”	Kevin Donald Univ. of Oregon
9:50 a.m. - 10:10 a.m.	“Polysemy of Collaborative Construction of Pretending and Play”	Richard Chaney Univ. of Oregon
10:10 a.m. - 10:30 a.m.	“Dancing the Divine: Culture, Consciousness and Energetic Praxis”	Mark Shekoyan Univ. of Oregon
10:30 a.m. - 10:50 a.m.	DISCUSSION	
10:50 a.m. - 11:00 a.m.	BREAK	
11:00 a.m. - 11:45 a.m.	CONFERENCE CLOSING CEREMONY	Mira Zussman, SAC Pres.
11:45 a.m. - 12:00 p.m.	CHECKOUT	Lobby
12:00 p.m. - 1:00 p.m.	LUNCH	Fellowship Area

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**ABSTRACTS**

**“AN EVOLUTIONARY BRAINMIND MODEL OF LANGUAGE AND CONSCIOUSNESS”**

**DAN MOONHAWK ALFORD**  
CIIS, JFK, CSUH  
dalford@haywire.csuhayward.edu

Currently no accepted evolutionary model of language (or consciousness) exists, mainly because language is a priori defined as what only humans have, and it might as well have sprung full-blown from Jove’s Brow as a special creation.

The Evolutionary Brainmind Model is a principled approach which may offer insights for research not

suggested by a priori definitions, focusing first on four distinct accepted brainwave rhythms, recognizing each as a separate process of mind (i.e., having a separate language with its own specific grammar and a separate consciousness). Although we have only three evolutionary physical brains, we have evolutionarily four functional brains, all working together but at different speeds, each of which serves as home to a particular speed. These four levels also correspond to four levels of language (my construct—formal, social, emotional, gestural), Piaget’s four stages of human development, etc., in a rather neat way.

The advantage of this evolutionary, multiple SOC

approach, inspired originally by indigenous knowledge, is that it gives a transpersonal, trans-species (i.e., non-species-ist) model for both language and consciousness together which allows new yes/yes insights into the Qualitative-or-Quantitative differences debates. Readers of Deacon's recent *Symbolic Species* and Ornstein's *The Right Mind* will feel at home with much of this orientation.

**"LIFE, DEATH, AND SOMEWHERE IN BETWEEN"**

CHERYL ATWATER  
Western Washington University

In many cultures there is a belief in the dichotomy between life and death. You are either one or the other, and from this premise, people form the beliefs and ideologies that make up a particular culture. However, myth and folklore have produced another cross-cultural belief, that of the undead. The mummies of Egypt, zombies of Haiti, and vampires of Europe are all examples of this phenomena. The question is, what is undead? How is it defined, examined, explained and rationalized? Why do very separate cultures have this common belief that something else exists between life and death? This paper focuses on one of those groups; vampires.

**"THE FEMALE CORPSE"**

SHANNON BAILIE  
Western Washington University

This paper focuses on culturally constructed notions of death and how they reveal the ideologies of "the other." Human experience stops short at death and the void must be filled with constructed theories. The essence of culture comes through in our explanations and interpretations of death. Looking specifically at exposure, we see how the "evidence" of death is in itself a constructed representation. What we choose to see as death and what we determine unfit for observation surrounds issues of interpretation: who is interpreting death, what

language is being employed to address death, and the relationship to culture. This paper exposes the values of the sacred and profane and how they temper culture, specifically, how these terms break up the continuum of explicit descriptions and interpretations of death.

**"WINDOWS ON THE WORLD: ON THE  
LIMITATIONS OF HUMAN AND NON-HUMAN  
REALITIES"**

JOHN BAKER  
Moorpark College  
momoy@juno.com

Although every species lives within the *general universe*, the abilities of different species to perceive and interpret this universe vary greatly. Thus, each species exists within a different perceptual and conceptual universe, here referred to as that species' *phylogenetic universe*. Moreover, each member of a species differs from its conspecifics in the manner in which it is able to obtain and process information about the general universe. Thus, each individual exists within a limited and idiosyncratic *ontogenetic universe*. Using examples from several species and individuals, this presentation will discuss perceptual and conceptual relativity and consider the implication for our attempts to understand human consciousness.

**"THE NATURE OF THOUGHT IN THE NAVAJO  
UNIVERSE"**

HERBERT BENALLY  
Dineh College  
hbenally@crystal.ncc.cc.nm.us

A major Navajo healing ceremony called the Fire Dance includes a ceremonial play performed by sacred clowns, Yucca Ripener, and his wife. The theme of the play revolves around jealousy, but a more fascinating insight into Navajo thought and consciousness is revealed in a group of four men who follow Yucca Ripener around, a kind of

level. With the advent of NAGPRA, for the first time, these issues are now institutionalized by federal legislation. Although now written into law, the regulations have yet to be tested, and thus upheld, in federal court. Additionally, the parameters of NAGPRA are vague. By institutionalizing these issues in the dominant culture we must now assess how, why, and under what circumstances we are obligated to the dead. This can be thought of as defining our “death consciousness.”

**“INTERNAL DIALOGUES AND MULTIPLE CULTURES”**

**JOHN L. CAUGHEY**  
University of Maryland  
jc29@umail.umd.edu

The stream of internal conversation which is central to the flow of ordinary consciousness is intimately linked to the individual’s personal version of the language-culture system with which he/she thinks. An important problem in relating culture and ordinary consciousness is that contemporary Americans (like most human beings) do not conduct internal conversations with one single culture but with a mix of distinctive cultural traditions. In this paper (part of a life history study of psychotherapist), I will examine an internal dialogue recorded by one of my informants who is simultaneously a middle class American of working class background, a Jewish American and a Buddhist, a member of the Forum, a practicing psychotherapist (familiar with Object Relations, Jungian, and Feminist therapeutic models) and a serious student of Opera. Here I will show how this record of consciousness shifts intricately back and forth among all these conceptual systems.

**“THE POLYSEMY OF THE COLLABORATIVE CONSTRUCTION OF PRETENDING AND PLAY”**

**RICHARD CHANEY**  
University of Oregon  
RPChaney@oregon.edu

“Mature manhood: that means to have found once again the seriousness one had as a child—in play.” Nietzsche, *Beyond Good and Evil*, p. 83.

The meta-implications of the plurality of cultural heritages of local knowledge and the advent of modernization and its critics is that the space of our experience and the horizon of our expectation are aspects of a linguistically disclosed world. Reflection on the range of cultural emplotments of lived through experience implies a letting go of the attempt to decipher a “supreme plot” built into the unfolding of culture and consciousness a la Terrence McKenna and December 23, 2012.

Social pretend play is the universal ground of childhood that is linked to all aspects of human development (see Carollee Howes). V. Turner has displayed ritual and performance as contexts of subjunctive mood. Forms of the collaborative construction of pretending bring to life the indefinite possibilities of human existence. Forms of interiority and intentionality are not prior to, but a function of language games and forms of life.

**“EXOTIC SLAVE BONDING RITUAL: FORMALIZATION OF SUBMISSIVE CONSCIOUSNESS”**

**LARISA CHAPMAN**  
California Institute of Integral Studies  
larisa\_chapman@hotmail.com

The terms “Master/Mistress” and “slave” are used very loosely within the large Fetish community, but there is a smaller contingent, namely lifestyle Dominants and submissives who take the definitions of those same terms quite seriously. In this paper I

will explore consensual exotic slavery and the significance of the Slave Bonding ritual. The ritual can be seen two ways, either as a formalization of a submissive consciousness, or as a paradigm shift catalyzed by the ritual itself. Does the ritual, itself, bring a change of consciousness, or has the mindset of the submissive shifted prior to the ritual. Also, is there a shift in consciousness in the Slave Owner when a person offers a slave contract? And in what way? In interviewing several exotic slaves, some of whom are lifetime slaves while others are contracted for several months, I will study what effect the ritual has on the participants. The paper will also explore the difference between lifestyles Dominant and submissives as opposed to people for whom a Master/Slave relationship is more of a casual interest. I will explore the nature of Power Exchange in terms of Lifestylers. There is a significant difference between those who "play" with Domination and submission and those for whom it encompasses their daily existence. I will define the four stages of exotic slavery: inquiry, negotiation, Slave Bonding ritual, and release of contract. I will look at the shifts in consciousness in each of the stages. I will also include parts of a series of interviews with a female Exotic Slave owner and head of a "family" of submissives and slaves. How do Slave Bonding rituals affect her consciousness when a new slave offers her a contract?

**"RECREATIONAL TAI CHI"**

**FRANCES DAHLBERG**  
Independent Scholar  
dahlberg@spot.colorado.edu

Recreational Tai Chi in the United States appears to be increasingly popular in the 90s. The forms practiced here developed in North China quite recently—in the 19th Century—despite their aura of antiquity. People in that time and place lived with a high level of violence and had a reputation of martial spirit. A surplus of unmarried and unemployed males, often quite educated, created a pool of participants for martial arts societies. A brief exploration of similarities and difference in

motivation of participation of contemporary tai chi enthusiasts with those of its developers will be presented.

**"THE SECULAR RITUAL OF INCARCERATION AS  
A DEFINITIONAL CEREMONY"**

**KEVIN DONALD**  
University of Oregon  
kdonald@oregon.uoregon.edu

The population of jails and prisons has more than doubled within the last decade. We must face the inevitable return of these individuals into society and consider the consequences of their reintegration. The "social drama" (Turner 1985) of the prison experiences in the United States, by analogy, can be interpreted as a type of "definitional ceremony" (Myerhoff 1978). This occurs when groups of peoples create their own determinate identity by telling themselves stories about themselves. The description of the "definitional ceremony" creates a kind of collective autobiography of the group. However, it is the "affective significance" (Geertz 1974) of this experience on their "interiority" (Chaney 1993) that is of utmost concern. An interpretation of fieldwork data collected from clients from Portland, Oregon will be presented concerning this contemporary "definitional ceremony" and its impact on this population's reintegration into the fabric of everyday life.

**"MANAGING KNOWLEDGE"/"EMBODYING  
WISDOM": THE CHALLENGE OF EMBRACING  
MULTIPLE REALITIES**

**LISA FAITHORN**  
California Institute of Integral Studies  
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We live in times of increasing global stress. People in many societies find themselves overwhelmed with accelerated change, economic instability, rampant social injustice, and ecological destruction and are calling for new forms of knowledge to address the challenges at hand. Specifically in the world of

business there has recently emerged a new field called "knowledge management," with models categorizing different ways of knowing, and training approaches designed to teach people and their organizations how to develop new knowledge competencies. As people in mainstream organizations explore alternatives and seek to integrate other ways of knowing into dominant knowledge systems, researchers of other cultural realities and nonordinary states of consciousness have much to contribute to this discourse. This paper explores the emergent field of knowledge management and discusses some of the challenges of embracing multiple realities.

**"WITH A BLINDFOLD ON: AN  
ECOPSYCHOLOGICAL/ANIMISTIC CRITIQUE OF  
NEO-SHAMANISM"**

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Much like Buddhism took on the particular character of various cultures it encountered as it spread, "shamanism" as it is commonly practiced in living rooms and conference centers across America has naturally been colored by our cultural character. But many of the fundamentals of modern American civilization, both conscious and unconscious, are extremely problematic when one attempts to wed them to shamanism; and their child, neo-shamanism, has a number of growing pangs still ahead of it. From the viewpoint of a longtime practitioner, core troublesome aspects and issues will be unearthed and ruthlessly examined.

**"EXPOSING THE SHADOW: BEWARE THE  
WOLF IN SHAMAN'S CLOTHING"**

**ELAINE CHILDS GOWELL**  
Independent Scholar

"The Shadow knows what evil lurks in the hearts of men." The use of the word "evil" is key to

understanding the Dark Side of the personality. Karl Jung offered the term "Shadow" to define those areas of a person's psyche which are unknown to himself, and sometimes visible of invisible to others. The shadow is the split of part of the ego which we have repressed or rejected our dark sister or brother. The characteristics of the shadow are that they are contrapuntal. It is the "uncivilized" to the "civilized" the "profane" to the "sacred." We are invited to confront and embrace our shadow to face our own unrealized potential. The more we deny and repress it, the darker it becomes and the more it threatens our conscious mind. "The shadow therefore personifies both the evil of isolation and hope of reconciliation" (Hampton-Turner 1981:46). This paper is about using "journeying," psychic "knowing," and "developmental diagnostic techniques" for understanding the sometimes strange behavior of a person living the role of spiritual teacher or shaman, who takes sexual advantage of their female followers. Focusing specifically on the behaviors of the leaders in "sacred sex ceremonies" the author will define and describe "journeying" and differentiate it from "trips." This paper comprises the phenomenological and empirical study of several years observation and data collection in private practice, at retreats and on travels with shamanic leaders. The "informants" confidentially has been preserved although some of the material presented, being very universal may be recognized by individuals.

**"POSTMODERNISM: EUROPE'S CULTURAL  
REVOLUTION?"**

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This paper is a critical examination of the excesses, chaos and violent turmoil that befell mainland China



during the period of the Cultural Revolution as a consequence of the perpetual revolution that was called forth to purge the legacies of the past and radically critique and bring down Capitalist hegemony in the present. Initially, this revolutionary task fell to the young, the Red Guard, who carried it to the major urban areas but who, in their zeal and inability to address politics beyond their own confused visions of the 'moment,' soon found themselves at odds with others like themselves, political leaders, workers, the military, etc. This attempt to foment a Nation-wide revolution quickly devolved into a disjointed and irrational series of 'local' responses that led to nowhere. The author of this paper utilizes an examination of this history and the ideas that structured it to help shed light on some of the irrationalities, relativistic aporias, and the failure of contemporary 'post-modernism' to address pressing political and moral dilemmas that transcend locality, simple identity politics, and a refusal to admit of totalizing forms of power. This paper suggests that much of the reasoning and theorizing of postmodern thinkers, although well-intended, is short-sighted and problematic and could lead to an upheaval similar to the Cultural Revolution that would expose the poverty and absurdity of many of these theories if they were ever implemented.

**"ABUSE MOST PROFANE: THE CASE OF AN  
ERRANT JAIN MONK"**

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Both Jainism and Buddhism emerged in India around the 6th Century B.C., largely in a context of protest and reformation of socially oppressive Hindu practices enmeshed in caste-based elitism. While Buddhism spread from India to other Asian nations and across the world, Jainism remained confined within India. Within Jainism there are two sects—the Svetambaras ('the white clad') and the Digambaras ('the sky clad') referring to the practice of monks in the former tradition to wear white robes

and those in the latter tradition not to be clad at all.

The case I deal with in this paper pertains to a recent scandal associated with a Digambara Jain sadhu (monk), in which he allegedly raped and abused female devotees. The case is all the more striking when placed in the context of the extreme asceticism and rigor traditionally associated with Digambara spiritual practice. What were the social implications of this incident? Is this breakdown between religious ideals and practice in this 'purest' of contexts indicative of a larger schism in society with both local and global implications?

**"CONCEPTS OF DEATH AMONG PROFESSIONAL  
ALPINE CLIMBERS: CONTINUING RISK  
BEHAVIORS IN THE FACE OF DEATH"**

**PAUL JAMES**

Western Washington University

Alpine climbing is an increasingly popular sport and for some people a job that entails a high level of risk to the life of those who choose to participate in it. By taking part in activities that have a high risk of death, people also experience the outcomes of their risky behavior. Death consciousness is examined through the near-death experiences of the individuals themselves and the death of close friends. Despite repeated confrontations with death, all informants continue exposing themselves to this risk by continuing to climb. This study looks closely at a group of professional and semi-professional alpine climbers and their perceptions of death. Every year more and more acquaintances die while these people's ideas and values, different from those of most Americans, allow them to resist the fear of their own death

**"REMEMBERING THE BUDDHA: BUDDHISM AS  
SCIENCE AND MORALITY IN BURMA"**

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Spiro illustrated that Buddhist monks and laity in Burma, like any other human being, are largely motivated by this-worldly desires despite the fact their religion idealizes renouncing desires (Spiro 1970). Having recently conducted ethnographic research in Burma on how Buddhism is transmitted to youths by parents, monks, and lay teachers, I argue that although Nibbana, the soteriological goal of Buddhism, is seen as a difficult path, may view it as humanely possible and do aim for it. They are largely motivated by their remembrance of the Buddha in poetry, art, and stories as a human being who after many life experiences reached Nibbana through his own effort centered on both mind and body, intellect and morality. Nibbana, as such, is viewed as a process of knowing rather than outright renouncing desires. The difficulty of aiming for Nibbana, many Burmese point out, stem not from some inherent contradiction within Buddhist thought itself but from the larger historical context of society.

**"CULTURE, CONSCIOUSNESS, AND  
CONDITIONING: BEYOND A PHENOMENAL  
DEFINITION OF SELF"**

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One of the perennial questions surrounding consciousness is whether there is any independent subjectivity apart from the consciousness generated by phenomena via the neural system, the brain, and the senses? This question cannot be addressed until the phenomenal and cultural aspects of consciousness are clearly understood. If one accepts conditioning, cultural or otherwise as a prime

modifier of consciousness, then any attempt to understand the nature of unconditioned consciousness must of necessity address the nature of cultural and phenomenal conditioning. My methodological approach to the problem will be empirical, componential, and implicative. The central issues that will be addressed in this paper are a) what are the fundamental phenomenal aspects of consciousness?, b) what role does culture play in structuring and modifying the content of consciousness?, and c) is there consciousness independent of its phenomenal and cultural content?

**"WE ARE WHO WE PLAY WE ARE: MUSICAL  
INFLUENCES ON BRAZILIAN CONSCIOUSNESS"**

**PHYLLIS L. LANERS**  
University of Washington

This paper investigates how popular music influences Brazilian conscious and unconscious concepts about national identity. Utilizing specific ethnography, I will show how the social sanctioning of specific popular music performances in non-musical spaces recreate concepts of a Brazilian ethnic self and reinforce social beliefs in community. I define popular music in this case as a "system of communication using structured sounds between members of a particular collective woven throughout everyday life" (Seeger 1991; Certeau 1988). Particular focus will be placed upon how Brazilians construct a musical space out of normally non-musical areas. I will argue that the performance of popular music in a space that already had a defined social role not related to any type of live music performance is a conscious reaffirmation of unconscious ideologies in a Brazilian ethnic identity. The live performance of popular music outside of the "normal" spaces created for music performance enhance and maintain concepts of Brazilian culture throughout their everyday lives.

**“REACHING FOR THE POWER: CONSCIOUSNESS, CULTURE AND ALTERNATE EMBODIMENT”**

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From Holy Trinity to Kali Ma,  
From Cinderella to Superman,  
From Penile Enlargement to Porsches,  
From Trance Posturing to Peyote Pilgrimage,  
We live out cultural mythologies of alternate embodiment.

This research engages an examination of how choices for alternate embodiment function to gain access to alternate cognitive, material, experiential and spiritual resources. Based on two and a half years of online ethnographic fieldwork, data is presented relevant to the phenomenology of digital embodiment in an avatar virtual community. The physics of virtual space makes possible the experience of multiple simultaneous embodiment, a more complete ratava camouflage, and systematic symbolic self-observation. Thus alternate embodiment in virtual community offers a potentially significant opportunity for transformative consciousness.

**“ROCK SOUND EARTH DANCE”**

MARTHA LEVALLEY  
Snohomish County Dance Repertory Company

Seven rocks of seven shapes and sizes are used to call the power of the earth through the sound of their alternate striking. In an urban space, ceremonial structure is created by their movements as women dance the power invoked by the sounds. By capturing the movement that is in the power of nature, the breath, the spirit of that power is embodied, in a kind of prayer. Working with rocks, groups of professional women experience being freed to identify with the earth and to recognize the

unity of life. They make a choice to invite earth power, through rock sounds, into embodied movement. Thus is invoked a sense of harmony with nature and a transforming recognition of their inner strength.

**“RITUAL, LITERACY AND COSMOLOGY OF THE IU-MIEN”**

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CIHEM FINH L. SAECHAO  
Iu-Mien Community

In this co-presentation, an anthropologist and a Iu-Mien shaman who have worked together for twelve years dialogue about the role of literacy in Iu-Mien rituals. They discuss the traditional types of books used in rituals, the dangers to these books from religious converts, and the ways in which new types of ritual texts and genres are being created in the United States. They examine how a close reading of traditional ritual books has revealed aspects of Iu-Mien cosmology previously poorly understood and unrecorded in Iu-Mien literature. The Iu-Mien co-presenter explains his motivation for researching and recording his own culture. The presentation is illustrated with examples of books collected and created by him. Background ethnographic information about the Iu-Mien in Laos and as refugees in the United States is also presented.

**“DEATH INCARNATE”**

EDWARD MELTON  
Western Washington University

This paper addresses the depiction of death in modern folklore, including film in popular culture, in the past few decades. Death is displayed as an anthropomorphized character in Western culture. Analysis of primary sources and interviews with artists are used to place death in an interactive context reflecting both the individualism and

cultural construction of death. I show this interaction by comparing and contrasting changing images of death.

**“SISTER’S GHOST: LAKOTA LIFE WAYS AND EXPERIENCE OF SPIRITS”**

Videography by  
**LISA MERTZ AND LORI TAGUMA**  
editing by Tara Alexander

“Sister’s Ghost,” a 26-minute video narrative by Valerie Mills (Lakota), was recorded at an Indian gathering at Ya Ka-Ama in Forestville, California. It opens as Mills describes her own healing process through making the sun dance commitment, then she tells the story of the accidental death of her two-year old granddaughter, nicknamed “Bug.” The child had fallen under the wheel of a rolling van in the driveway of their home in Reno, Nevada. Subsequently, Bug’s return as a spirit helper served to sustain the grieving family and finally brought them a greater understanding of the spirit world. Throughout her account of this traumatic event, Valerie Mills describes her way of life on the “Red Road.”

**“MUSIC AND TRANCE IN BALI”**

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This presentation will explore the traditional use of music as a trigger to induce trance and possession states in Bali. We will investigate reported trance states from different musical traditions, including the Kecek singers and gamelan orchestra. Using published reports of trance and possession state through music in the Balinese culture we will explore the importance of this phenomenon and the meaning that it holds in their society. We will also examine some recent psychosocial problems possibly resulting from the breakdown of the

traditional use of music and trance states. I will be using slides and recordings from a recent visit to Bali as well as personal interviews to augment the data gathered from literature.

**“INDIVIDUAL CONTROL VS. INDUSTRIAL CONTROL OVER DEATH AND DYING”**

**SIV OSTLUND**  
Western Washington University

Many factors come into play in the issue of death when a person is terminally ill or close to dying. This study will explore the issue of a person’s right to die versus a physician’s duty to try and save a life. This will involve discussion of an individual’s right to control how and when they die versus the health care industry’s control over an individual’s life and death, and the physicians’ attitudes towards the issue. The paper will also show how the factors of religion and disease work themselves into each side of the dilemma, as well as how an individual might see the relationship between these factors and death, and how a physician or health care worker assisting dying people sees how each of these factors are involved.

**“METAPHOR, VIBRATION AND FORM”**

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Metaphor, Vibration and Form identifies a process that underlies all ritual enactments. Whether it is Joseph Campbell’s analysis of the Hero’s journey, Victor Turner’s theoretical and experiential interest in symbols, or Charles Laughlin’s cycle of meaning, there is at work a particular kind of behavioral transformation system. It begins with the mind and the meanings provide metaphorically for symbols, then proceeds to an intense focus on symbolic sequences in meditation or in ritual dramas so that the metaphor is taken into the body as physical experience. From the physical “ownership” of the

metaphor, the properties associated with it are encouraged, socially and ritually, to come to the surface and be enacted in the form of everyday behavior. Questions of symbolic appropriation, the redundancy of symbol and professional responsibility are addressed in the concluding remarks.

**"GLEANINGS IN NORTHWEST COAST  
ONEIROMANCY"**

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Viola Garfield's 1930's Tsimshian field notes, held at the University of Washington, offer a wealth of as-yet-unpublished information on the interpretation of dreams among the Tsimshian of northern British Columbia. These dream texts and interpretations—including even interpretations of Garfield's own dreams—were collected mainly from one informant, a village specialist in dream interpretation and they shed new light on important symbolic relationships. This discussion focuses on imagery of land, water, and the dead in Tsimshian dream-interpretation and relates these findings to well-known readings (De Laguna, Dunn, Miller, Seguin, Wike) of Northwest Coast symbolic structures.

**"DANCING THE DIVINE: CULTURE,  
CONSCIOUSNESS, AND ENERGETIC PRAXIS"**

**MARK THOMAS SHEKOYAN**  
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"One well-spring of this excessive meta-power is clearly the liberated and disciplined body itself, with its many untapped resources for pleasure, pain, and expression." Victor Turner

Members of the Compassion Society, a newly emergent, populist folk sect in Taiwan practice a form of spontaneous "Trance Dance" which they feel produces healing, liberates their energetic

potential, and fosters communication with the Universe. A similar notion is found in the practices of Chinese Soaring Crane Qi Kung. Analysis and comparison of these two modalities points out the intimate relationship of culture and consciousness via the embodied self. This paper explores the intentionality and interiority of consciousness as personal, and nonlocal. Implications for healing and well being are explored.

**"TREPANATION CONSCIOUSNESS"**

**JASON SIPERLY**  
Western Washington University

For the last 5,000 years, people from all over the world have been practicing a therapeutic form of skull surgery know as trepanation. Many hypotheses have been put forward to explain the purpose and origin of this form of skull manipulation. The most widely held view is that it is connected with raising the "dead" from a state of unconsciousness where evil spirits who cause illness are allowed to flee the body through the opened skull and thus promote Recovery. It has also been postulated that the spirit of the "dying" person is given an opening as a means to return and reanimate the lifeless body. This paper focuses on trepanation performed in the pre-Columbian Americas, how the practice is viewed by medical science today, and the influence this view has had on our interpretations of the practice.

**ROUNDTABLE: "ANTHROPOLOGY AND CON-  
SCIOUSNESS IN THE HIGH SCHOOL"**

**MICHAEL SWEENEY**  
Portland Public Schools

Anthropology is rarely offered in the public high school. But when it is, how appropriate is it to include topics such as religion, cross-cultural use of hallucinogens, gender, and kinship? The public high school cultural setting compels that the curriculum attempt to be relevant to adolescent cultural challenges. The discussion of religion, for instance,

is complicated by an impoverished language of discussion and description, not to mention community antipathy. Anthropological perspectives first introduced in the rich context of Aboriginal Australian Dreamtime provide, for most, a first view of religion and for others a first second view. The same applies to the study of shamanism, particularly interesting because of its emphasis on states of ecstasy or altered consciousness. Given the pervasiveness of mind-altering substances and the dearth of cross-cultural perspective, many students find at least some new anthropological tools of investigation and self-reflection. Students will be included in this presentation to critique the instructors comments and participate in the follow-up discussion.

**"THE APPROPRIATIVE POTENTIAL OF THE  
BALINESE *WAYANG KULIT*"**

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For the Balinese, the *wayang kulit* (shadow-puppet theater) provides a dynamic yet consistent template with which to shape their lived experience. Through word, movement, humor, action, aesthetics and song, the entirety of human experience is drawn out and renewed in accordance with tradition. The *wayang kulit* and other traditional mythological contexts represent an appropriative potential, not in reference to their cultural specifics, but, rather, the symbolic pattern which underlies their variant expressions. As the cultural priority continues to shift from that of the traditional isolate to, increasingly, global contexts, it is crucial that this pattern be reactualized in complement on individual, collective and global levels. For it is through such a template that individual and collective potentiality is best realized through the creative, reflexive processes of human consciousness.

**"RELATING CONSCIOUSNESS, CULTURE, AND  
THE SOCIAL"**

**EDITH L.B. TURNER**  
University of Virginia

On this occasion I am celebrating the solid advances in the study of consciousness. The picture looks very different from that of ten years ago. We have truly begun to establish the existence of altered states of consciousness. We recognize the sense of the dead in most of the world's cultures, the sense of sacred space, of the divine, of energy and its variations. These are well documented, and are ready to be recognized as fundamental to anthropological research. We have sympathetically studied the responses—the ways to tap into these senses—ritual, music, and many other human forms and techniques. We see the powers available, from shamanism onwards. My talk covers some of the new ground, and also suggests attention to the social in these activities, which is the social in its most intense form. Here I describe the "backing-up" principle seen on great spirit occasions. I see this work of backing up, fervently provided by the community, as a great effector. Furthermore I see its effects as tapping the shadowy abysses of the collective unconscious, itself a reservoir, a power potential, something with which shamans and the deeply religious are familiar. Such gifted ones will all say, "We can't put it into words." I give examples from five different cultures.

**"TUVAN SHAMANIC MUSIC"**

**KIRA VAN DEUSEN**  
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All Tuvan music has a spiritual basis in connection with nature. Music calls the shaman's helping spirits, helps the shaman to enter the inner world by opening the inner ear and to move within that world. Music heals the patient's body and soul. Entering the inner world is not exactly the same as the

Western concept of entering a state of trance. The important thing is setting the conditions for the job to be accomplished. In the healing *kamlanie* (ceremony), this involves not only disengaging from the mundane and rational, but entering very specific places in spiritual geography, which are evoked by sounds. This paper will examine this process, including the function of timbre and rhythm, collective and individual visions, and color in relation to music. Today's new developments are based on tradition, the post-Soviet environment, and outside influences.

**"ETEN VOICE: A RESURGENT INDIGENOUS  
PERSPECTIVE ON THE NATURE OF EGYPTIAN  
COSMO-CONCEPTION"**

**ROBERT VAWTER**

San Jose State University

J.O. Kinman Foundation for Archaeological  
Research

The Priesthoods active during Dynastic Egyptian times are not extinct. For the last several years, a member of the Eten Priesthood has been instructing the author in an emic perspective of Egyptian hieroglyphics, art and architecture. These artifacts, when described from the Eten perspective, illuminate a traditional view of consciousness distinctly different from the materials published by Western scholars up to this point in time.

Symbolic languages such as Egyptian Hieroglyphics contain information beyond just the phonetic content. Critical keys for developing a deeper understanding of the attributes attached to these symbols may be gleaned by contact with living indigenous sources. This paper employs examples from the Eten Priesthood's conception of place, pyramids, obelisks and Armana Period art. These examples illustrate who the Eten are, and describe the model of consciousness as taught by a member of that tradition.

**"RITUAL BUSINESS: CONSCIOUSNESS AND  
CULTURE IN WICCAN SACRED SPACE"**

**ROXANA WALES**

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This paper/presentation will focus on some aspects of culture, practice and altered consciousness in Wiccan circles. It will explore the cultural norms, alternative world views, and psychological processes that support Witches' ritual practice. Drawing on interviews and participant observation, it looks specifically at trance journey meditations and the way in which this one type of ritual practice provides healing and insight for participants in their spiritual work.

**"ALTERED STATES, CONFLICTING CULTURES:  
SHAMANS, NEO-SHAMANS AND ACADEMICS"**

**ROBERT WALLIS**

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A revived academic interest in shamanism since the 1960s has prompted a growth in neo-shamanism, a spiritual practice for personal and communal empowerment among Western peoples. Academics consistently marginalize neo-shamans, and the neo-shamanic interaction with anthropology, archaeology, and indigenous peoples is often regarded by them as neo-colonialism. To complicate the matter, indigenous peoples express many opinions of neo-shamanism, from blatant condemnation to active encouragement. This paper presents the multivocal perspectives expressed in relation to neo-shamanism, according to academics, neo-shamanic practitioners and indigenous groups. What appears as conflicting aims and views of academics and neo-shamans are here perceived as intrinsically linked in Western culture: the roots of neo-shamanism are traced to academia and the approaches of academics and neo-shamans compared. Moreover, I suggest that when related to

the underlying culture, these as face-value very different modes of consciousness are reconcilable if post-processualist praxis is practically implemented via much needed communication.

**"CONSCIOUSNESS, CAPOEIRA, AND CONSTRUCTIONS OF (DIS)ORDER"**

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Using the theories of Antonio Benitez-Rojo, this paper looks at patterns of order and (dis)order in how *capoeira angola* players in Salvador, Brazil, say they "live their lives," as related to principles taught within the *capoeira angola* "game." These principles are defined as a certain kind of consciousness related to survival and are strongly linked to practices of deception and spirituality. The practices of deception are expressed through the concepts of the *malandro* (rogue), *malicia* (a kind of clever deception), and *mandinga* (an ability at deception that is linked to the supernatural). I argue that these practices are central to *capoeira angola* concepts of spirituality and the repeating patterns of order and (dis)order of *capoeira angola* practice itself. This paper will further show how such practices and concepts of consciousness are embedded in issues of race and gender.

**"PRESERVING RELATIONS WITH THE DEAD AND THE GONE"**

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In this paper, based on ten years of participant-observation among Croatians, I discuss the effects of war, immigration, and nationalism on the way relationships with the dead and the gone are sustained. Relationships between kith and kin transcend death and geographic separation and may be renegotiated according to political—or

metaphysical—expediency. As forms of ethnic and transnational identity have changed, cemetery headstones are remade, funerary rites are transformed, and relationships between the immigrant and the homeland community are perceived differently. I conclude that relationships with the dead and the gone are forged in the malleable present and as such may be manipulated as a means to resolve, wage, or collaborate with war and ethnic conflict.

**"FAIRY BUTCH AND THE LABIA MENORA: MULTIPLE TRANSFORMATIONS OF 'SACRED' AND 'PROFANE'"**

MIRA ZUSSMAN  
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This paper will explore the transformation of sacred ritual into profane performance, and the profane returned to the sacred in a contemporary ethnographic example of Jewish lesbian parody. The analysis will follow Frantz Fanon's approach to veiling, de-veiling, and re-veiling during the Algerian Revolution. In the current example of symbolic transformation, four performance art pieces will be discussed, providing both their original ritual context and their reinterpreted context, as well as the oscillations between sacred and profane. What will be argued is that parody in these cases resanctifies the original rituals precisely through the act of casting them into a context considered profane and abhorrent by traditional practitioners. At the same time, these artists have taken ritual abhorrent to themselves, and made it not just tolerable, but meaningful, personal, and ecstatic.