

Society for the
Anthropology of Consciousness

presents

Breath, Sound, Trance



21st Annual Conference

April 4th to 8th

President
John Baker

President Elect
Stephen Glazier

Past President
Miriam Zussman

**Secretary-Treasurer
Chair**
Jeffrey MacDonald

Board Members-at-Large

Dan Moonhawk Alford
Tina Fields
Janet LeValley
Galina Lindquist
Mark Shekoyan
Amy Smith
Michael Winkelman

AAA Meetings Chair

Stephen Glazier

Webmaster

John Baker

AOC Editor

Lisa Mertz
Lee Gilmore (Contributing)
Stephen Glazier (Review)

SAC Conference

Janet LeValley

Conference Website
<http://SAC2001.homestead.com/conf.html>

SAC Website
www.sacaaa.org

SAC Annual Conference — Breath, Sound, Trance

Conference Program Chair: Janet LeValley
Local Arrangements Chair: Janet LeValley
Program Events Coordinator: Tim Lavalli

The Society for the Anthropology of Consciousness (SAC) is an interdisciplinary academic organization dedicated to the study of consciousness phenomena in cultures around the world. A section of the American Anthropological Association (AAA), SAC members utilize cross-cultural, experimental, experiential, and theoretical approaches to study consciousness. SAC issues a quarterly journal, *Anthropology of Consciousness*, holds an annual Spring Meeting, and sponsors sessions at other meetings, such as those of the American Anthropological Association.

The primary areas of interest of SAC include: states of consciousness (both "normal" and "altered"), possession, trance and dissociative states; religion; ethnographic studies of shamanistic, mediumistic, mystical, and related traditions; indigenous healing practices; linguistic, philosophical, social, and symbolic studies of consciousness phenomena; and anomalous phenomena, including the role these play in traditional and modern cultural practices.

Further information is available at www.sacaaa.org

Credits:

A special thank you goes to Tina Fields, the brilliant artist responsible for our creative T-Shirt logo this year. Tina and Mira Zussman coordinated our T-Shirt effort.

Michael Winkelman, John Baker and Jeff MacDonald served as Program Committee Elders, for this conference, giving advice and encouragement along the way, offering ideas and resources to make this 21st conference a success. Thank you.

To our session and workshop presenters, our enthusiastic student helpers and to all of you who have come together to share of yourselves and your work, welcome and thank you.

Thank you to Jan Meier and Susanne Mattingly, of the AAA, and to the wonderful staff at Bastyr, who contributed so much!

****An additional fee is required for all astericked workshops & events.
Full registration includes events. Workshop Package covers all workshops.**

Conference Program Wednesday April 4th

(Birch Room)

2:00pm – 4:00pm Registration, Rooms, Refreshments

4:00pm – 4:30pm Welcome, Orientation, Announcements,
T-Shirts, Opening Ritual

4:30pm – 5:30pm Session

Practitioners and Spiritual Method

(Chair: Timothy Lavalli)

Edgar Cayce in Trance: Methods & Material: Symbolic or
Reincarnation (Rosalie Haines)

Ayurvedic Pulse Reading: Breath, Sound, and Spirit
(Jennifer Rioux)

How Hypnotizable Is Your Shaman?
(Ralph Allison)

6:00pm – 7:00pm Dinner

7:00pm – 8:00pm Public Swim (State Park, \$3)

8:00pm – 9:00pm Lap Swim (State Park, \$3)

8:30pm – 10:15pm Movie Night ("Being John Malkovich")

Thursday, April 5th

(Willow Room)

- 8:30am – 9:30am Breakfast
- 9:45am – 10:00am Welcome, Announcement, T-Shirts
- 10:00am – 11:45am **Ritual, Myth and Symbol**
(Chair: Mira Zussman)
Encounter With A Shaman At Sacsayhuaman
(Jeff MacDonald)
Reconnecting The World To The Primnal Brain: How One
Cuban-American Midwife Uses Kuan-Yin Mythology and Rattles
In Her Gyn-Ecological Work With Women.
(Cristabel Garcia-Zamor)
Miracles in Magdalena Mexico: Experiencing the St. Francis
Milagros (Barry Michrina)
The Many Faces of the Holy Grail (George Williams)
Ceremony of Innocence: The Social Semiotics of Possession
States (Paul Jordan-Smith)
- 11:45am – 1:00pm Free Time (see list of suggestions)
- 1:00pm – 2:00pm Lunch
- 2:15pm – 3:45pm **Outdoor Workshop (LeValley and Lavalli)
Mapping Our Place: Becoming Native
- 4:00pm – 6:00pm **Psycho-Biological Dynamics**
(Chair: Michael Winkelman)
The Power of Sound, Music, and Drumming to Change
Consciousness (Edith Turner)
Altered Temporality (Benny Shanon)
Breathing into Trance: Two Examples From the Native Northwest
Coast of America and Modern Obstetrics
(Joyce Wike)
A Psychological and Psychophysiological Study of Kundlini
Meditators (Stanley Krippner)
The C & E™ Breathing Technique: A Method For Accessing the
Deep Subconscious Mind (Carroll Cobbs)
- 6:00pm – 7:00pm Dinner
- 7:00pm – 9:30pm Slides and Video (Share fieldwork imagery)
and
Board Meeting (Dorm 513)

Friday, April 6th

(Willow Room)

- 6:30am – 8:00am Lap Swim (State Park, \$3)
- 8:30am – 9:30am Breakfast
- 9:45am – 10:00am Welcome, Re-Orientation, Announcements, T-Shirts
- 10:00am – 12:30pm **Language & Consciousness Session**
(Chair: Matthew Bronson)
The Power of Numbers in Shamanism (Penglin Wang)
Reviving Kehenna – Moorish Jewish Priestess, Amazigh Warrior
Queen: The Berber Cultural Liberation Movement in the 21st Century
(Mira Zussman)
Enochian Magic: Metaprogramming Human Consciousness Through
Sound and Symbol (Mark Shekoyan)
Are Songs Alive? Alternative States of Language
(Dan Moonhawk Alford)
Music and Sacred Text as Instruments of Transformation in Sufi Ritual
Trance (Rebecca Sachs Norris)
- 1:00pm – 2:00pm Lunch
- 2:00pm – 3:00pm **Workshop (Ken Copenhaver)
Subconsciously Speaking: Ericksonian Hypnosis
- 3:30pm – 6:00pm **Hypotheses in Search of a Paradigm:
A Conversation Forum**
(Chair: Mark Schroll)
Kuhn and Anomalous Consciousness Research: A Critical Inquiry
(Stephan Schwartz)
Panel Co-Discussants (Turner, Baker, Winkelman, Schwartz,
Hriskos, Woodcock, Hirsch)
- 6:00pm – 7:00pm Dinner
- 8:30pm – Midnight **Keynote Event in Bastyr Chapel
Dance and Flute Interpretation on Breath, Sound, Trance
(Martha LeValley School of Dance and Ballet Plus Foundation, with
Paul Nyenhuis playing flute)
followed by
Sounds of SAC, a group participatory experiential of chants, song,
poetry, drumming, rattles, bells, string and other sacred sound.

Saturday, April 7th

(Willow Room)

8:30am – 9:30am

Breakfast

9:45am – 10:00am

Welcome, Announcements, T-Shirts

10:00am – 12:30pm

Performance and Transformation

(Chair: Geri-Ann Galanti)

Performance as Gateway: Revitalization of Ritual by Performance Artists
(Sandra Kammann)

Being Turned: Becoming a Whirling Dervish

(Judith Dides)

Spirit Possession And The State: Female Dancers In A Balinese Village
(Maria Talamantes)

Classical Music's Shamanic Illness
(Kira Van Deusen)

Remember Your Power, a Collaborative Journey

(John Burke)

The Healing Gestures: Esthetics and Pragmatics of Mimesis in the Russian hand Healing
(Galina Lindquist)

1:00pm – 2:00pm Lunch

2:00pm – 3:00pm **Workshop (Rebecca Sachs Norris)

Outer Gesture, Inner State: An Experimental Workshop on Posture, Movement and Experience

3:00pm – 4:00pm **Workshop (Geri-Ann Galanti)

Belly Dancing

4:00pm – 6:00pm **Social-Spiritual Dimensions**

(Chair: Jeff MacDonald)

Creating a Consciousness of Violence and Spirituality in Salvador, Brazil
(Rita Conceicao & Margaret Willson)

Reviving Christos – Jesus as Shamanic Healer and Social Liberator
(Charles Flowerday)

Reclaiming Childbirth: Midwifery in America

(Amanda Swan)

Alternative and Traditional Medicine Approaches for Substance Abuse Programs: A Shamanic Perspective
(Michael Winkelman)

Latent and Explicit Social Agendas in the "Rave Culture"
(Adam Fish)

Crucible of Consciousness: The Burning Man Festival as a Rite of Passage
(Lee Gilmore)

6:00pm – 7:00pm Dinner

7:30pm – 10:30pm

**Vintage Faire

(You are encouraged to come in peasant costume, any culture or period, historical or fantasy. You are also asked to take your turn managing a booth, for awhile. This is a great time to exercise our community spirit! Let's have fun. Photo opportunities available.)

Sunday, April 8th

(Willow Room)

8:30am – 9:30am

Breakfast

9:30am – 9:45am

Welcome, Announcements, T-Shirts

9:45am – 10:45am

Workshop/Presentation (Matthew Bronson)
Recovering From Shamnesia: Is 21st Century "Healing Imagery" Workshop Shamanism?

11:00am – Noon

SAC Member Business Meeting
(open to all interested attendees)

Noon -- 1:00pm

Closing Ceremony (Sandra Kammann)
I am a Child of Earth and of Starry Heaven

1:00pm – 2:00pm Lunch

Free Time Activity Suggestions

- St. Edward State Park (next door) has an indoor swimming pool, offering \$3 sessions. Lap swimming is available Wednesday (12 to 1:30pm and 8:00 to 9:00pm), Friday (6:30 to 8:00am and 12 to 1:30pm), and Sunday (12 to 2:00pm). Public Swim sessions are Wednesday (7 to 8:00pm) and Sunday (2 to 4:00pm). There is also a basketball gym and picnic tables.
- There are hiking trails at St. Edward State Park, some of which lead down to a beach at Lake Washington. Maps are available at our registration table and also at the St. Edwards State Park Office.
- Stroll outside to Bastyr University's lovely Herb Garden.
- Buy your fabulous SAC T-Shirt, AOC journal back issue, raffle tickets.
- Go sightseeing in downtown Seattle (10 miles away), or catch a taxi and stroll the yuppie streets of Kirkland, where you will find coffeehouses, art galleries, shops and microbreweries, as well as great shoreline parks.

Presentation Abstracts

Dan Moonhawk Alford
CIIS, JFK, CSUH, California
Moonhawk@mac.com

ARE SONGS ALIVE? ALTERNATIVE STATES OF LANGUAGE

The title question, though appearing simple, masks a deeper consciousness and worldview problem concerning this unique use of breath, depending on whether you believe and act as if you live in an inanimate or an animate universe. Using the Bohmian Science Dialogue consensus among linguists, physicists and Native Americans that, in the non-physical realm, everything that exists vibrates, linked with the dual Sanskrit traditions preserving primarily either form or meaning vibrations, we explore various kinds of singing in ancient America and examine some of their properties – including those which overlap with glossolalia, another alternative state of language. Singing evolutionarily preceded speaking, as it does with our babies today, and it can link us back up with an intimate, animate universe. But that word "song" in the title: is it a verbal hallucination created by the grammar of our language?

Ralph Allison
Ralfalison@tcsn.net

HOW HYPNOTIZABLE IS YOUR SHAMAN?

Hypnosis research has determined that humans have an innate, lifelong degree of hypnotizability, rated from 0 to 5. Those on the high end of the continuum have certain personality traits which might predispose them to being the most able to conduct certain shamanic rituals, such as being possessed by spirits. Personality traits associated with low, middle, and high degrees of hypnotizability will be described. These facts might explain why certain shamans prefer some procedures rather than others. It would also explain why certain shamans cannot do some mental procedures which are often done by other shamans.

Matthew Bronson
California Institute of Integral Studies, SF
Linguist@sonic.net

RECOVERING FROM SHAMAMNESIA: IS 21ST CENTURY "HEALING IMAGERY" WORKSHOP SHAMANISM?

Descartes needed cadavers to continue his investigations of human physiology. He finally struck a deal with the pope in 1636 whose essential tenets are only now being challenged: if Renee would desist from the (to the Church) disturbing metaphysical speculations which accompanied his scientific investigations, the Pope, who ruled over the Enlightenment equivalent of the death-industrial complex, would hand over the bodies he needed. In a single emblematic move

the separation between "medicine" and "spirit" was canonized and the implications of this split continue to reverberate in today's largely dehumanizing, if technically competent, medical practices. By contrast, one important and increasingly accepted contemporary tradition begins with the lived experience and the crisis in meaning that accompanies a life-threatening diagnosis and provides a context in which people can become active participants in their own healing process. The tradition of immuno-imagery invites those confronting serious illness to see, sense and feel what they want to have happen in their bodies as a method of activating the body's natural healing response, regardless of their chosen course of treatment.

This presentation and workshop will document and allow participants to experience how one group in Northern California has evolved an integrated self-help program for cancer patients over several decades based on immuno-imagery. While the group makes no conscious connection with shamanism, the historical evolution of its clinical model as exemplified in the design and implementation of the program shows an increasing congruence with cross-culturally recognized shamanistic practices. The most likely hypothesis is that this convergence is reflective of an incorporation of what works; i.e., those clinically proven and culturally sanctioned practices that resonate with human neurology and physiology and produce the results that people desire, (e.g., the reduction of suffering and increased health and vitality) tend to be propagated. In this respect, the trajectory of the Cancer Support and Education Center can be seen to reflect the same radical pragmatism which is foundational to shamanism. By comparing some analogous images drawn by practitioners of immuno-imagery and shamanism, the parallels between these two domains of human action become more concrete. Careful scholarship in this mode can begin to wake us up from the "shamnesia" which, symptomatic of a societal tendency toward ecocide, has blocked appropriate valorization of indigenous ways of being and knowing. We must make explicit the connections between the best of our age and that which has been proven over many millennia of human culture if we are to avoid certain catastrophe.

John Burke
j-burke@home.com
REMEMBER YOUR POWER, A COLLABORATIVE JOURNEY

The call to adventure, the shaman's crisis, the dark night of the soul: all terms for the same basic human experience of facing the threshold to a higher level of awareness. In the case of the artist this can manifest as severe depression, in some cases even suicide; or it can activate an entirely new healing function for their art. Such was the crisis that faced me when in 1995 I realized that the premises on which I had built my life

as a contemporary concert music composer were no longer tenable, and that I would have to embark on a personal journey to find a new artistic vision, which of necessity would be based on an intention of service. The culmination of this quest came in April 2000 when, as a millennium project funded by the Canadian government, my hour long chamber music work entitled *Remember Your Power* was premiered at the Roundhouse Community Centre in Vancouver. Conceived as part concert, part guided meditation, part shamanic journey, and facilitated by music therapist Lennie Tan, it led the listener through the archetype of personal transformation that Joseph Campbell called The Hero's Journey. For the first time the unique power and eloquence of classical music – moreover modern music – was being directed in an unequivocal way towards the empowerment of the listener, and the traditional rituals of the concert hall were being radically rethought and reconfigured to better serve this end.

Carroll Adams Cobbs
Ramtha's School of Enlightenment
Jaime@ramtha.com
www.ramtha.com

THE C & E™ BREATHING TECHNIQUE: A METHOD FOR ACCESSING THE DEEP SUBCONSCIOUS MIND

The Lower Cerebellum Has Access to the Subconscious Mind

- The lower cerebellum regulates the autonomic nervous system.
- The functions of the lower cerebellum are not normally accessible to conscious awareness.
- Investigators of altered states have reported dramatic differences between wakeful brain activity and activity of the lower cerebellum.
- A basic tenet of Ramtha's School of Enlightenment is that the Deep Subconscious Mind is a collective that contains the knowledge gained through the evolution of all lifeforms. This concept is similar to the ideas posited by Sheldrake and others, and current research on DNA.

Why Access The Deep Subconscious Mind?

- In the system of knowledge taught at Ramtha's School of Enlightenment, it is important to access the deep subconscious. Students of this school are taught that subconscious, cellular knowledge, such as a salamander's regenerative ability, the acute senses of animals, control of homeostasis and health, and paranormal abilities are accessible through our deep subconscious mind.

WHAT IS THE C&E® BREATHING TECHNIQUE?

- The C&E™ breathing technique was first taught in 1988 by Ramtha the Enlightened One. It has been practiced and applied to a

diversity of activities involving the exploration of human consciousness and entering into altered states consciously and at will.

- Focusing upon a thought while blindfolding the eyes prevents light stimulus to the visual cortex.
- C&E™ increases the blood flow to the brain which increases the flow of oxygen, amino acids, and neurotransmitters that facilitate altered states of consciousness.
- A focused thought held in the frontal lobe throughout this technique, becomes an encoded message given to the lower cerebellum that is transferred to the whole body. This message becomes a new paradigm of experience for the individual.
- Some of the effects of C&E™ Breathing are the development of psychic abilities, healing skills, finding objects blindfolded, psychotherapy, and consciously controlling physiological processes of the body.

Presentation of Video Segment Showing The C&E™ Breathing Technique in Action at Ramtha's School of Enlightenment

Rita Conceicao and Margaret Willson
Bahia Street, Brazil
Bahiastr@scn.org

CREATING A CONSCIOUSNESS OF VIOLENCE AND SPIRITUALITY IN SALVADOR, BRAZIL

Using a series of sounds and images of Nordeste Ameralinha, one of the most violent shantytowns of Salvador, Brazil, and the area in which she was brought up and currently lives, anthropologist and photographer Rita Conceicao will explore how a consciousness of violence is embedded in the very breath of a community that also continues to produce the brilliance of samba and Carnival. Brazil has one of the highest homicide rates in the world, nearly all of which occurs in the impoverished, non-white, periphery neighborhoods. In Nordeste alone, more than 200 young men are shot a year. Beside this omnipresent homicide, is the everyday violence of starvation, disease, malnutrition and a bankrupt social, economic and political infrastructure. Yet, such violence occurs within a society where music, dance and religiously and culturally inspired street festivals are also the norm. Within such a society, how is a consciousness of the spiritual and human world created? These are the questions this paper will explore though the immediacy of sound, experience and image.

Ken Copenhaver
Life Enhancement Services
Thehypnosisguy@aol.com
SUBCONSCIOUSLY SPEAKING: ERICKSONIAN HYPNOSIS

presence of other participants who do not become possessed, and even of observers who do not fully participate supports the initiates and provides an atmosphere of solidarity and localized power. This paper explores the social semiotics of trance-inducing behaviors by participants at a ceremony held in Port au Prince in November, 1994. During the ceremony, the transformation of one woman into the "horse," or embodied vehicle of Gede, the trickster spirit who is also Lord of the Dead, was but the beginning of serial possessions by numerous participants. Video clips of various moments during the ceremony will be shown.

Sandra Kammann
Skammann@aol.com

I AM A CHILD OF EARTH AND OF STARRY HEAVEN

(Orphic initiate)

Developed by anthropologist, theater director and ritualist Sandra Kammann, this closing ritual embraces spiritual practices of Minoan and pre-Hellenic Greek cultures. Based on research in Greece, and hands-on exploration of ritual practices, symbols and texts, the work accesses ancient knowledge for contemporary benefit. Recognizing human existence as simultaneously physical and eternal, participants will utilize breath work, serpentine pathway trance techniques, and chanting of sacred text to deepen inherent authentic presence.

Breath: Breath is of central importance. To unite with the infinite, ride the breath. To experience complete presence in the moment, become breath. Through meditation and breath awareness, one can engage the infinite source of divinity.

Spiral: Explore power inherent in the spiral, a central pathway to spiritual ecstasy: a trance-inducing posture unique to Thessaly, discussed in the research of anthropologist Dr. Felicitas Goodman; the double helix pathway of kundalini energy; and the interlocking serpentine spatial patterns prevalent in Minoan symbolism.

Chant: To intentionally create in the "external" world, the word is paramount. By vibrating one's clarified self with sacred chant, one can manifest and support reality. Participation by an aligned group can amplify this power to bring into being that which is desired.

Stanley Krippner
Saybrook Graduate School, California
Skrippner@saybrook.edu

**A PSYCHOLOGICAL AND PSYCHOPHYSIOLOGICAL STUDY
OF KUNDALINI MEDITATORS**

(by Stanley Krippner and Ian Wickramasekera)

In 1966, we visited Yelm, Washington, to conduct a psychological and psychophysiological study of seven advanced kundalini meditators at the Ramtha School of Enlightenment. Three psychological tests were administered, indicating that the group was characterized by "thin boundaries," high absorption capacities, and high dissociation capabilities. Phenomenological accounts of the kundalini experience yielded consistent descriptive materials. Each meditator produced psychophysiological recording data in five conditions from the (1) EMG frontalis, (2) EMG trapezius, (3) left hand temperature, (4) heart rate, (5) left hand skin conductance, and (6) right hand skin conductance. A subjective verbal report of the level of perceived stress at baseline (eyes open and eyes closed) during mediation, and post baseline (eyes open and eyes closed) was also obtained concurrent with the six channels of physiological monitoring. The marked incongruence or inconsistency between verbal reports of relaxation and physiological measures of sympathetic activation are consistent with Wickramasekera's "High Risk Model of Threat Perception" and its prediction that high dissociation abilities evoke secrets kept from the mind but not from the body. All these data indicated marked sympathetic nervous system activation (flight-and-fight) during kundalini meditation but associated with the subjective experience of relaxation.

Janet LeValley and Timothy Lavalli
Greenwich University, Australia
Drjanet@levalley.net and timlavalli@aol.com
Mapping Our Place: Becoming Native

An important way of coming to know ourselves is in knowing and connecting to the land where we find ourselves. If we are not native to the land, then we must become native to it. Inspired by Place-Mapping techniques taught by west-coast Eco-Psychologist Casey Loyal Rich, this workshop will take us outdoors, into the adjacent woods of St. Edward State Park, to foster connection with the land. We will attend to the mythology of this land and will honor the land with our stories and imagery. Wear sturdy shoes. Be prepared for rain or mud.

Galina Lindquist
aatmare@hotmail.com
**THE HEALING GESTURES: ESTHETICS AND PRAGMATICS
OF MIMESIS IN THE RUSSIAN HAND HEALING**

Ritual gestures have been characterized as 'pure performatives'. They signify through presentation, instead of representation, with the result that the signified is materialized in the virtual reality thus emerging. An example of this is a technique of hand healing widespread in Russia. In healing gestures, the healer brings into virtuality the physical and

body-mind consciousness raising in an alternative gynecological practice. Interviews, images and personal narrative are used to portray how a contemporary midwife draws on mythology of the Chinese bodhisattva of compassion, Kuan-Yin, also known as "the perceiver of sounds". Of particular interest is the vase and liquid, often depicted in Kuan-Yin representations, as symbolic representations of the womb and amniotic fluid. In the context of her ceremonial and birthing work, this midwife uses a percussive rattle to awaken and reconnect women to their own body's cycles. Drawing on theories from archetypal psychology and Polarity Therapy, I suggest that sound is being used in this case as a way to catalyze 'the attention' and stimulate what James Hillman calls, "mythical perception", or attentive listening. In this way, myth and sound could be viewed as tools to activate sensate embodiment and the connection between body, mind and soul.

Geri-Ann Galanti
Ggalanti@mediaone.net
BELLY DANCING WORKSHOP

Want to learn the ancient and exotic art of belly dance? Then come to this workshop. I'll teach you all some basic moves, and then we'll dance. Be sure to wear comfortable clothes. A leotard or crop top and full skirt or leggings would be ideal. I'll provide coined hip scarves. Men are welcome to attend but only if they dance.

Lee Gilmore
Graduate Theological Union
naditu@dnai.com
CRUCIBLE OF CONSCIOUSNESS: THE BURNING MAN
FESTIVAL AS A RITE OF PASSAGE

The Burning Man festival is one of the most fascinating and intensely creative cultural phenomena to emerge at the end of the twentieth century. It is a festival of art, performance, ritual, and fire that occurs annually in northern Nevada's barren Black Rock Desert, and is attended by upwards of 25,000 individuals from around the globe. It has been described as "ritual without dogma" and participants are expressly encouraged to create their own categories and frames of interpretation. Among the most consistently reported experiences shared by participants in Burning Man is that of transformation--thousands have made a pilgrimage to this desert festival and returned with the feeling that their lives have somehow changed. People come to Burning Man seeking experiences beyond the ordinary boundaries of the commonplace and the commodified, and many return to the desert year after year as they seek to connect with alternate expressions of self within community. This

paper explores Burning Man as a rite of passage, examining some of the many facets of this festival that contribute to transformations of consciousness including innovative ritualization, music and rhythm, mind-altering substances, intentional communities, as well as the harsh natural setting.

Rosalie Horstman Haines
Atlantic University, Virginia
Hainesr@dol.net
EDGAR CAYCE IN TRANCE: METHODS & MATERIAL:
SYMBOLIC OR REINCARNATION

Edgar Cayce, who worked as a clairvoyant from about 1900 until his death in 1945, is best known for over 14,000 medical and life readings given for many different individuals while in trance. Research by those in the medical field has found the medical readings to be accurate, in both their diagnoses and remedies. The "Life Readings" also done while in trance have received less research for various reasons, some of which have to do with methodological challenges and definitions of proof. The life readings communicate a model of reincarnation based upon spiritual lessons to be mastered with each rebirth, suggesting a cause and effect cycle illustrated by the incarnations given for each individual within different cultures and time periods. Incarnations given for many individuals, featuring the same pre-historic cultures and time periods, have led some to label these "rebirth" readings as "symbolic only" of lessons to be learned, therefore not based on historical occurrences. My research has focused on documenting approximately 1200 American incarnations given with identifying names and activity for lives beginning with the Roanoke Colony to the Civil War. My paper focuses on Edgar Cayce's methods while in trance and the results of my documentation research of approximately 80 incarnations given for early Quaker Philadelphia.

Paul Jordan-Smith
Center for the Study of Everyday Life, Seattle
Jordansmith@quest.net
CEREMONY OF INNOCENCE: THE SOCIAL SEMIOTICS OF
POSSESSION STATES

It is said that 90% of the Haitian population are Roman Catholics, 10% protestants, and 110% Vodou. In Vodou ceremonies, the achievement of trance or possession states is aided by traditional symbols such as ceremonial designs drawn on the floor; drumming and chanting; ritual bowing and turning; sacrificial killing of chickens and goats; and idiosyncratic behaviors such as the imbibing of pepper-laced rum (*clairin*), and the donning of special ceremonial dress. The "mere"

Drawing from the work of Milton Erickson, psychologist and hypnotherapy elder, we will consider communication, language and consciousness dynamics such as multiple level language, tonality and marking, double binds, metaphor with embedded suggestion, pacing and leading. Play with words and presentation patterns. Discover the keys to communication awareness. Gain instant rapport with others and learn to maximize all your communication. Sooner or later, one can attend *now*.

Judith Dides

Judithd@scwa.ca.gov

BEING TURNED: BECOMING A WHIRLING DERVISH

Mevlana Jalallu'ddin Rumi is well known as a poet. In fact, he is the most read poet in America today. But he is also known as the one who created the spiritual practice known as "whirling". Rumi was reunited with God on December 17, 1273, and every year Mevlevis celebrate the sacred ceremony of Sema on Shebi Arus (The Wedding Night) to honor his passing. Before 1924, when the Turkish government closed the dervish schools, the traditional period of training was 1001 nights. Now, although the ceremony is performed "only" as a tourist attraction in Turkey, no one has the opportunity to be trained as in the past. Still, for those who turn, it is always a sacred ceremony, no matter where or when it is done. In 1995 I had the fortunate opportunity to train as a whirling dervish and became an initiate in the Mevlevi Order, a Sufi order named for its founder, Mevlana Jalallu'ddin Rumi. I was allowed to turn in the annual ceremony known as Sema that year and every year since. In this paper, I will recount my encounters with "the cosmic joy experienced by the simultaneous effect of annihilation and glorification." Friedlander, p. 87

Adam Richard Fish

University of Idaho

emancipation4u@hotmail.com

LATENT AND EXPLICIT SOCIAL AGENDAS IN THE "RAVE CULTURE"

Outside the trance-state incurred by techno music and entheogen consumption paired with rhythmic breathing there is a social cause. From intellectual and private property rights to harm-reduction and drug-policy reform the present youth dance culture --called generation ecstasy, club culture, or rave culture-- harbors latent and explicit social and political agendas. Previous scholars have seen the subculture as a hypertext for hedonistic escape and abandonment. Others have analyzed the culture in respect to bodily geographies and gradations of inclusivity based on "hipness." Another researcher has outlined the spiritually therapeutic

facets. As of yet there has been scant investigation into the political and social agendas within the subculture. Constructed from ethnographic work, participatory experience and interviews with those instrumental in institutionalizing the social causes, this paper hopes to add to the holistic and historical understanding of a youth music subculture.

Charles A. Flowerday

UNIVERSITY OF NEBRASKA

Cflowerday1@unl.edu

REVIVING CHRISTOS – JESUS AS SHAMANIC HEALER AND SOCIAL LIBERATOR

(paper authored by Charles A. Flowerday and Mark A. Schroll)

Jesus of Nazareth embodied the transpersonal but did not believe it made him alone divine. For him divinity lay in relationships, not entities. The latest work on the historical Jesus has uncovered a shamanic healer who performed exorcisms and healing. He advocated an "open table" in which the expendable, the poorest workers and debt-ridden peasants got a "new deal," sharing equally of food, resources and kindness. In a society filled with patronage, debt and brokered relationships, he announced "a brokerless kingdom." For this, he was executed. The ensuing movement formed communities of support among poor householders and outcasts. By the time Constantine made it the Roman Empire's state religion, it had begun to lose most of its original identity. We offer that the deification of Jesus, institutionalized by Constantine's Council of Nicea, called to produce a unitary doctrine and suppress a pluralistic movement, began to turn the spirit of a universal society into authority-mongering. If the incarnation was a singular event, Christ becomes Broker of All, allied with the collective shadow, and his surrogate is any authority that can claim him: church hierarchy, Crusaders, colonialists or the priesthood of science. His offer of agape and psi, the spirit of prophets, mystics and shamans, is nullified. Instead, his post-modern incarnation should be a rehabilitation of religious, cultural and scientific institutions, a church and society of recovery. This change of mind and values might even extend to a public apology by Eur-American authorities for past abuses, including restitution and a new deal for disenfranchised peoples, natures and worldviews.

Cristabel Garcia-Zamor

Pacifica Graduate Institute

moomgourd@hotmail.com

**RECONNECTING THE WORLD TO THE PRIMAL BRAIN:
HOW ONE CUBAN-AMERICAN MIDWIFE USES KUAN-YIN
MYTHOLOGY AND RATTLES IN HER GYN-ECOLOGICAL
WORK WITH WOMEN**

This paper demonstrates how myth and sound are being used as tools for

pragmatic process of healing through precise, and esthetically accomplished, gestural mimesis. The pantomime is the central, and often the only, performative component of the healing act, otherwise devoid of any ritual elements. By focussing on the pantomime of healing, the paper addresses indexical and iconic components that are in the center of ritual presentation of power and the sacred in Russia.

Jeff MacDonald
Jmacd06@ibm.net

International Refugee Center of Oregon
ENCOUNTER WITH A SHAMAN AT SACSAYHUAMAN

In this paper I recount a recent encounter with a Quechua shaman at the Incan sacred megalithic site of Sacsayhuaman in Cuzco, Peru. I met the shaman while he was teaching a group of school children at the site. He took a liking to me and my companion and proceeded to conduct rituals for us and tour us around the vast site, the original use of which is open to much archaeological speculation. As we spent the next few hours with him, my initial skepticism about him (was he just giving us a New Age tourist experience?) and the authenticity of the tradition he professed (an eclectic mixture of Andean traditions and the New Age) was tempered by the internal consistency and comprehensiveness of his descriptions and interpretations of the site and the rituals carried out there. Besides relating his understanding of Sacsayhuaman and comparing that with more standard archaeological theories, I examine issues of mystical tours and healing centers that offer the use of *ayahuasca* and *uña de gato* for Western tourists and pilgrims in Peru as well as the need to engage the living descendants of cultures that built sacred sites in archaeological research and explanations.

Barry Michrina
Mesa State College
Michrina@mesastate.edu

MIRACLES Magdalena Mexico: Experiencing the St. Francis
Milagros

Milagros of southern Arizona and northern Mexico are a type of catholic votive offering pinned to the robe of the statue of St. Francis Xavier to petition help from him or to fulfill a vow made to the saint for a special request. The word *milagro* translates as "miracle," and it is a miracle that is requested. The small metallic image (what we might call a charm) depicts the body part or object for which a miracle is sought, such as an arm or a house. Bernard Fontana has described these as "prayers in tangible form" that can be experienced through the human senses. We anthropologists, at times, behave and think like cultural others. So it was that I made a pilgrimage from my home in Grand

Junction, Colorado, to the small town of Magdalena, Mexico, to petition help from St. Francis to heal my ailing parents.

Rebecca Sachs Norris
Boston University
Rsnorris@sachs norris.com

MUSIC AND SACRED TEXT AS INSTRUMENTS OF
TRANSFORMATION IN SUFI RITUAL TRANCE

This paper explores the role of Sufi devotional music and text in evoking trance, looking particularly at Egyptian dhikr; Moroccan Hamadsha ceremonies, and qawwali performances in the United States, researched through textual sources and fieldwork. Trance can be induced through a relatively predictable process in which music provides a medium for the focussing of attention, resulting in an alteration of both the normal sense of identity and the processing of inner and outer stimuli. The intention of the participant to undergo trance is a factor in assisting this change, as is prior trance experience. Social and religious contexts that value this behavior reinforce it, furthermore cultural context is responsible for the differences in trance behaviors, experiences, and interpretations. In Sufi rituals the process of moving from one state of consciousness to another is assisted not only by the music, with its strong rhythms and repetition, but by the lyrics themselves. These lyrics are invested with meaning and validated by their origins in sacred texts such as the Quran. Text that calls for loss of self and mystical union works to further the process, and gives the participants a common direction.

Bebecca Sachs Norris
Boston University
rsnorris@sachsnorris.com

OUTER GESTURE, INNER STATE: AN EXPERIMENTAL
WORKSHOP ON POSTURE, MOVEMENT AND EXPERIENCE

Is there a correspondence between outer gesture and inner state? Do certain gestures evoke particular feelings? In this workshop we will experiment with posture and movement taken from worship and dance of various traditions. For example, what do we experience physically or emotionally when taking the traditional Christian "blessing" position or Islamic posture of prostration? To what degree do our cultural associations and backgrounds affect our experience? The relationship between sacred text and gesture will also be explored. What is the experience of vocalizing sacred text while performing mundane gestures? Can we embody sacred texts with movement? The body is not incidental to worship experience but is essential to learning and experiencing altered states of consciousness, from prayer to trance. Kinesthesia, proprioception and emotional memory are qualities of bodily intelligence

that are fundamental to sacred states. We can explore the "language" of ritual gesture through our own experience.

Jennifer Rioux

University of New Mexico

Jenrioux@unm.edu

AYURVEDIC PULSE READING: BREATH, SOUND AND SPIRIT

This paper will look at the interaction between an East Indian Ayurvedic physician and the students to whom he is teaching the art of pulse reading. The physician/ teacher articulates the linkages between breath and the chakras and discusses what it means for an Ayurvedic practitioner to "listen through the breath". He explores the relationship between sound, breath, and healing, highlighting the quality of the relationship between clinician and client as key to therapeutic effectiveness. Through narrative and modeling, the teacher clarifies the roles of intuition, subjectivity, and meditation in pulse reading. It is ultimately presented as a spiritual practice. The paper will illuminate the centrality of spiritual method within the medical discipline of Ayurveda and will investigate how communication styles in clinical teaching are pivotal in determining the tone and character of medical ritual.

Mark A. Schroll (session leader)

Sacvolume@netscape.net

Edith Turner, John Baker, Michael Winkleman, Stephen Schwartz,

Constantine Hriskos, John Woodcock, Gilah Yelin Hirsch

HYPOTHESES IN SEARCH OF A PARADIGM: A CONVERSATION FORUM

This session will be an experiment with David Bohm's use of dialogue as a means of critical inquiry. In other words, this session will be a free flowing exploration of our "hypotheses in search of a paradigm." Specifically, what are the social belief systems that we use to construct our hypotheses about remote viewing, near death experiences, psi phenomena, alternate states of consciousness, and other anomalous phenomena.

I have not asked participants for any formal presentations in this session. Nor will the usual dividing line between presenter and audience exist. Instead the only "structure" I'm wanting people to come prepared with is a brief 1-5 minute summary of their unanswered questions. Because what I'm really looking forward to in this session is for all of us to focus on the active examination of each others hypotheses in search of a paradigm. One of the many outcomes I hope this session will produce is a clear

statement of the concepts and core hypotheses that need to be discussed in a future edited volume on SAC's Past, Present, and Future.

Benny Shanon

The Hebrew University, Jerusalem, Israel

mssshanon@mcc.huji.ac.il

ALTERED TEMPORALITY

In this presentation I survey various phenomena in which the human experience of temporality is altered. The survey is based on the analysis of a large corpus of reports related to the special state of mind induced by Ayahuasca, a powerful psychotropic brew used throughout the Amazon. The data include both firsthand experiences of the author and interviews conducted with informants. The interviews were conducted in various locales throughout South America in various contexts of Ayahuasca use. Two clusters of effects are noted: modified temporality and atemporality. In the first cluster, effects are analyzed in terms of six parameters: the passage of time, the rate of time's flow, ordering relations, directionality, the metrics of time, and frames of reference. In the second cluster, special emphasis is given to the semantics of temporality. It is shown that modified temporality in general and the experience of eternity in particular involve non-standard semantic perspectives and attitudes. In particular, the experience of atemporality is intrinsically related to experiences of enhanced meaningfulness. Furthermore, what is experienced as atemporal reality may be conceived as the domain of meaning. This domain is constituted by semantic items such as generic terms, Platonian-like ideas and mathematical objects. Effects surveyed are related to views advocated by Plato, Spinoza and Jung as well as ones encountered in anthropological literature and various mystical traditions.

Mark Shekoyan

Siebel Systems

Mshekoyan@siebel.com

ENOCHIAN MAGIC: METAPROGRAMMING HUMAN CONSCIOUSNESS THROUGH SOUND AND SYMBOL

Enochian magic is one of the core dimensions of the Ceremonial Magic tradition compiled at the turn of the century by members of the esoteric English magical society, The Hermetic Order of the Golden Dawn. The roots of the Enochian system lie in the conversations between the Elizabethan court astrologer and councilor John Dee, and his less reputable companion and servant Edward Kelley who reputedly channeled the voices and messages of Angels in a series of mediumistic séances over several years. Heralded as the "original" language god spoken to Adam and revealed to Enoch in his visions, this strange

linguistic and symbolic system is considered one of the most "powerful" forms of ritual magic used today by members of the western esoteric tradition. This system is considered amongst its practitioners to be a means to divine wisdom thought to reveal the secrets and powers of the universe directly to those who have mastered its subtleties. Popularized by the infamous English magician Aleister Crowley, Enochian is a complex, and increasingly theorized cultural system in the micro culture of the Western occult world. In this paper I will present a brief description of the key elements of the Enochian system followed by an ethnographic account of an "Enochian working" with its multi sensory dimensions of sound, symbolic gesture, and visualization. I will then attempt to frame the Enochian practice within a theoretical foundation rooted in John Lilly's concept of "Metaprogramming." In essence, I will attempt to relate the symbolic and ritual system of Enchain to the concept of "programming and metaprogramming" human consciousness through the codes, gestures and sounds of the Enochian system as a means to realize heightened forms of human consciousness. The key question will be what substantial changes of consciousness are wrought by such metaprogramming, and what such changes lead to in the lives of those that experience them.

Amanda Swan
Bates College

RECLAIMING CHILDBIRTH: MIDWIFERY IN AMERICA

Throughout history, women have been involved in the delivery of other women's children. Females have traditionally been the primary attendants of birth because of their expertise through experience. Modern times have brought about the concept of obstetrics, a science that has taken childbirth out of the hands of women and transferred it to the tools of men. Many authors agree that obstetric thought is largely based on the concept of fear. Because obstetrics see childbirth as a dangerous, medical event, women are taught to fear their bodies and rely on practitioners, drugs, and technology to deliver their children. Midwifery, on the other hand, is a practice that defies such ideas. Since biblical times, midwives have helped women to have children by encouragement and non-intervention. Today, midwives exist in many forms, from apprentice-educated direct-entry midwives to Certified Nurse Midwives with Master's or Ph.D. educations from prestigious universities. Most midwives and their patients agree that midwifery returns the power of childbirth to the birthing women. Midwives allow women to choose how they wish to deliver and guide them through their pregnancies. Their patients appreciate the time that they spend getting to know them as well as the choices and safety that they provide. This research involves a discussion of these issues, from the history of obstetrical thought to the resurgence of midwifery in America. It includes six interviews with midwives and patients to get a first person perspective on the benefits

and challenges of modern American midwifery care.

Maria Talamantes

University of California Riverside

mtbali@ucr.ac1.ucr.edu

SPIRIT POSSESSION AND THE STATE: FEMALE DANCERS IN A BALINESE VILLAGE

I explore the situated understandings that Balinese female dancers have of their dancing as it relates to their religious tradition in the village of Tista. In addition, I investigate these dancers' understandings and experience of their dancing within the temple or sacred context versus the tourist or profane context.

My analysis addresses two questions. The first question pertains to the understandings of ritual spirit possession or *kerauhan* of these dancers within the contexts of temple ceremonies and tourist based dance performances. Particularly as it relates to their village's specialty spirit possession ritual of *Pelegongan Andir*. The second question explores the significance of the sacred for female dancers within the context of temple ceremonies and tourist-based dance performances. Taking into consideration how

Balinese female dancers relate to the Indonesian state classification of dance---sacred and profane-- within tourist-based performances. My findings are based on my fieldwork in Bali in 1995, 1996, and 1999. I will include a vhs video to illustrate the *Pelegongan Andir* dance ritual.

Edith Turner

University of Virginia

elt9w@virginia.edu

THE POWER OF SOUND, MUSIC, AND DRUMMING TO CHANGE CONSCIOUSNESS

One is surprised at the numbers of examples of music or drumming that reach the level of the spillover effect--the peak effect when ritual and music spill over into the *unio mystica*, the sense of revelation. David Stang has gathered the statements of great musicians, who describe their high spots this way. Their eyes are open but they don't see anything, they are IT, as in Turnbull's description of *Mbuti* singing. This sense in the middle of music is far more common than the phenomenon of trance. How does musical exaltation differ from trance? It is easier, being achieved by a common phenomenon, sound waves, a physical thing, created in a biological way, by voice or hands on an instrument. Thus its effect is direct, so direct that it bypasses the mind and goes straight to the soul (see Desjarlais). It is achieved by sound waves, but these sounds are

super-subtle, human made. The difference between sound waves and music is the soul. How does the soul get into music? By means of that very subtlety, rather similar to the way a soul gets enmeshed into bodily existence in the first place by the complexities of the sex act combined with the affairs of the multitudinous genes from both partners. Examples of high spots in music are Micky Hart in the Grateful Dead, the Ithimba African healing ritual I witnessed, choir singing, Ter Ellingson's Tibetan Oracle drumming, Turnbull's Mbuti singing, the Inupiat's power song that can bring the caribou and their dancing, the Brandenburg Concertos, spontaneous dancing, Orpheus's song raising the dead, Bruce Grindal's Sisala drummers that caused a dead man to get up and dance. All these acts of music heal, bring animals, bring the dead, are shamanistic. Much like healers' hands that are hot, they generate energy, they are electric. The drum rhythm can sweep the heart away, according to R. Turner. In many places the drum beat *is* the heart beat. Maya Deren told of its power. Why does one get the shudder, the cold chill? These are our biological responses (see M. Jackson, Desjarlais on the visceral). The soul is expressed in the body. Then of course we recognize *communitas*, in music appearing as very biological, like one single shudder of harmony (specially in Turnbull). When the sound is sufficiently sweet, each fully knows the other in it. It seems impossible and yet it happens. This is a feature of consciousness, ubiquitous, compelling, and preferably analyzed in its own terms.

Kira Van Deusen
Kiravan@imag.net

CLASSICAL MUSIC'S SHAMANIC ILLNESS

Many Western musicians and other artists have periods when it becomes impossible to create. Some get severely depressed and end their lives in suicide. Others emerge with a new focus on healing others through their art. Is there a pattern to their life stories? Is the crisis caused by sociological and economic factors or is it the result of an internal process specific to the creative gift, and essential to its development? How is their art different after the crisis? The life crisis of performing artists is similar to the initiatory illness of Siberian shamans. Although traditional shamanic cultures provided a viable and respected context for such crisis, there were still the same three possible outcomes: death, refusal of the gift, or recovery with a subsequent dedication to healing others. Creating a social context for this latter path in the arts, as well as in the healing professions, has deep implications for the development of Western music and for the health of our communities.

Penglin Wang
The Chinese University of Hong Kong
Penglinwang@cuhk.edu.hk

THE POWER OF NUMBERS IN SHAMANISM

In this paper I will develop a cognitive approach to a series of shamanistic titles in Altaic languages and see how their linguistic sources can be located cogently and systematically in terms of numerological power. Tungusic (Manchu) *saman* stands out as a cover name of shamanism and has enjoyed numerous mentions in shamanistic studies. However, even though shamanism has long been studied as a primitive belief system, the original meaning of the very name *saman* is still rather uncertain. In view of this situation, a number of scholars have attempted to tackle its etymology in the sense of 'he who knows' or 'ecstatic religious specialist'. It is, however, well-known fact that shamanism is full of conceptual representations based on numbers such as three, seven, and nine. For instance, the universe is generally conceived as having three levels: sky, earth, underworld, and seven or nine heavens are a constant theme in shamanistic discourse. Given these shamanistic notions, I will argue that, for example, Tungusic *saman* is etymologically connected with Chinese (Cantonese) *s-m* 'three', Yakut *oyun* 'male shaman' with Manchu *uyun* 'nine', and Dagur *y@dgNm* 'shaman' with Uigur *y@tt* 'seven'. All these languages were involved in intimate contact in Inner Asia throughout history. In contact situations, a number word was adopted from one language to other and conceptually represented as shamanistic titles.

Shamanism was a characteristic feature of the indigenous cultures of the Altaic peoples and was widely dispersed throughout the regions occupied by them: Mongolia, Inner Mongolia, Manchuria, and Siberia. The study of shamanistic titular terminology in the light of numerology is significant for anthropology and linguistics in several ways. First, the cognitive process underlying the formation of numerals can be correlated with the emergence of belief systems in different societies. For instance, much has been mentioned in the existing research about the symbolic power of numerals, but why numerals were powerful and sacred from earliest times has not been studied thoroughly and systematically. Secondly, understanding of the coherent relationship between numerical conception and religious beliefs is helpful to disclose the universalistic dynamics of number words in human speech. We can assume that human thinking is characterized by numerical computation and thus number words were the most active elements in early religious expressions. Thirdly, linguistic and cultural exchange had always lubricated a similar pattern of title-giving practice in Inner Asia. Because of their widespread usage the numerals were the best vantage ground for the people of different linguistic backgrounds to pick up in their everyday communication. In this sense, the numerals provided cognitive bases by which to evaluate both the spiritual needs and the cultural demands for religious life.

Joyce Wike
Nebraska Wesleyan University
Teresah@u.washington.edu

**BREATHING INTO TRANCE: TWO EXAMPLES FROM THE
NATIVE NORTHWEST COAST OF AMERICA AND MODERN
OBSTETRICS**

Style of respiration is a crucial component of two types of trance briefly considered here. One is the by-product of successful efforts to expedite the physiological process of childbirth in the system of natural (or painless) childbirth developed by the British physician Grantly Dick-Read and nurse associates in England in the 1930's. The other is classical spirit-possession as practiced in the indigenous religion of this part of North America. This trance was first described in the ceremonial life of the Kwakiutl of Vancouver Island in the late 19th century by the anthropologist, Franz Boas. He used the term, "winter dance ecstasy", to express parallels with the ancient Greek cult of Dionysius.

George Williams
Gwilliam@fcc.gov
Federal Communications Commission, Washington DC
THE MANY FACES OF THE HOLY GRAIL

This presentation will focus on the Holy Grail, or the mystical cup, as it appears in a wide variety of cultures. We will explore its variety of meanings as well as its role in rituals and myths.

Michael Winkelman
Arizona State University
Michael.winkleman@asu.edu
**ALTERNATIVE AND TRADITIONAL MEDICINE
APPROACHES FOR SUBSTANCE ABUSE PROGRAMS: A
SHAMANIC PERSPECTIVE**

Analysis of the relationship of altered states of consciousness (ASC) to culture and human psychobiology provides guidance for new approaches for addressing substance abuse and dependence. While Western cultures have a long history of repressing ASC, cross-cultural research illustrates the ubiquitous human drive to alter consciousness and the near universality of institutionalized healing practices based on ASC. There is evidence of the potential effectiveness of ASC procedures for treating substance dependence in ethnomedical treatments of addiction, the addiction literature, Alcoholics Anonymous, and the physiological effects of shamanistic practices. A review of shamanic therapeutic mechanisms illustrates their applicability to addressing the psychodynamics of drug addiction. Clinical research on the treatment of drug dependence through

the use of meditative practice and models of their psychobiological dynamics demonstrates the utility of natural ASC practices to reduce substance dependence problems. Shaanistic practices induce a relaxation response, enhance theta-wave production, and stimulate endogenous opioid and serotonergic mechanisms and their mood elevating effects. Directions of a shamanic based ASC therapy for drug dependence are suggested.

Mira Zussman
San Jose State University
Miraz@sirius.com
**REVIVING KEHENNA -- MOORISH JEWISH PRIESTESS,
AMAZIGH WARRIOR QUEEN: THE BERBER CULTURAL
LIBERATION MOVEMENT IN THE 21ST CENTURY**

This paper is Part II of From Tatouage to Tamazight, an exploration into the contemporary Berber cultural liberation movement. The paper will focus on the first legal manifestations of Berber--Amazigh--identity in the Middle Atlas Mountains since Moroccan independence; the rise of Berber (inter-)nationalism; the usurpation of female symbolic forms; the retrieval and reconstruction of Tamazight epigraphy; the king's ascension to the throne, and the return of Dahia, kehenna and queen as a symbol of Amazigh de-arabization, unity and resistance.

Join SAC:

Benefits of membership in SAC include the Anthropology of Consciousness quarterly journal (subscriptions also available without membership) and discount registration at SAC's annual Spring Meeting. To join the Society for the Anthropology of Consciousness, one must first join the American Anthropological Association (AAA), its parent body. AAA member benefits include American Anthropologist and the Anthropology Newsletter. Several categories of membership are available: Regular (for professional anthropologists), Associate (not professionally occupied in anthropology), Student (full-time students), Joint (spouses of members), International (outside USA), and Retired (for the retired professional). For further information on membership or to join AAA and SAC, contact member services:

American Anthropological Association
4350 North Fairfax Drive, Suit 640
Arlington, VA 22203-1620
703-528-1902 ext. 3030
