

Society
for the
Anthropology of Consciousness

The Dark Side of Consciousness

Meeting Program
for the
Annual Spring Conference

Tucson, Arizona
April 10-14, 2002

Clarion Santa Rita Hotel
88 E. Broadway
520.622.4000

Special Events

(separate registration required)

Wednesday, April 10, 8:00 – 10:00

Sensorium

This new SAC tradition is designed to enable you to learn about the manners in which your brain constructs the reality you live within by depriving it of the most important source of its information: your eyes. Blindfolded, you will experience both common and unusual objects, scents, sounds, and tastes using your remaining four senses.

Martin photographs the sacred sites with both high technical and artistic skill. His web site, www.sacredsites.com, is the most visited pilgrimage and sacred sites web site in the world, his articles and photographs have appeared around the planet, and Martin has personally given slide shows to more than 90,000 people in the US, Europe and South America. The world's great sacred sites represent the finest examples of humanity's artistic genius and this evening's slide show gloriously expresses that beauty.

Thursday, April 11, 8:00 – 10:00

Group Dinner

Join old friends and meet new ones when we leave the confines of the conference site for a Mexican dinner at a local restaurant.

Friday, April 12, 7:30 – 9:30 pm

Drum Circle Facilitation

This workshop introduces the basic activities of drum group facilitation. Participants will be instructed in basic drum skills, beats, rhythms and responses and group drumming activities that teach leadership. Group activities and dynamics will be structured around activities used in employing drumming groups as an adjunct to substance abuse treatment.

Friday, April 12, 5:00 – 7:00 pm

Places of Peace and Power: The Sacred Site Photographs of Martin Gray.

(martin@sacredsites.com)

During the past eighteen years, Martin Gray has traveled as a pilgrim to more than 1000 sacred sites in 80 countries around the world. His focus has been the anthropology of pilgrimage traditions and the mythology of holy and magical places. Martin began his fascination with pilgrimage and sacred sites while living many years in India as a young boy and man, and further cultivated that interest through years of intensive scholarly study. Besides bringing forth insightful analysis of the subject,

Saturday, April 13, 8:00 – 10:00 pm

Shamanic Drumming Workshop

This workshop provides an experiential introduction to the basic activities of shamanism, focused upon universal principles of shamanic practice and their underlying biological structures of consciousness. This workshop will introduce shamanic journeying, power animal relations, and divination. Participants should dress comfortably, be prepared to lay down on the floor (carpeted), and bring a rattle or drum if they wish.

Wednesday, April 10

Afternoon

1:00 Registration opens

2:30 Opening of Conference

Fear, Pain, and Anger: Confrontations with the Dark Side of Consciousness

Chair: Tim Lavalli

3:00 – 3:20 The Power of Fear: Terror and Intersubjectivity in a Fieldwork Encounter Galina Lindquist

3:20 – 3:40 Shamanic Anger Management Ralph Allison

3:40 – 4:00 Dreaming the Dark Side of the Body: Pain as Transformation in Three Ethnographic Cases Mitra C. Emad

4:20 – 4:40 The Dark Side of Chronic Pain Management in the Elderly Claudia Weiner

4:40 – 5:00 Discussion

5:00 – 8:00 Dinner Break (individual)

8:00 – 10:00 Experiential Session: Sensorium

Thursday, April 11

Morning

On the Edge: Aspects of Consciousness in Flux

Chair: Lourdes Giordani

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|---------------|---|---------------------|
| 10:00 – 10:20 | 'Mutant Genes' in Society: The Roles of Trickster and Hero | Pat Ryan |
| 10:20 – 10:40 | Chaos, Wormholes, and the Geometry of Being: A Fractal Model for Black Elk's Sweat Lodge | Stephen Oyer-Owens |
| 10:40 – 11:00 | Deterioration in Exile of the Sub-Erotic Foundations of Communal Harmony in Tibetan Monasteries | E. Richard Sorenson |
| 11:00 – 11:20 | The Dark Side of the Road to Power: When the Shaman Becomes the Prey in the Guianas | Lourdes Giordani |
| 11:20 – 11:40 | The Dangers of a Science of Consciousness | Mark A. Schroll |
| 11:40 – 12:00 | Discussion | |
| 12:00 – 3:00 | Lunch Break | |

Thursday, April 11

Afternoon

Tradition, Adaptation, and Renewal: Consciousness in a Changing World Chair: Galina Lindquist

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|--------------|--|----------------------|
| 3:00 – 3:20 | Iu-Mien Healing Practices | Jeffery L. MacDonald |
| 3:20 – 3:40 | Alphabet, Diaspora, Mind to Meme: Uncovering the Origins of Shared Consciousness between Judaism and Tibetan Buddhism | Gilah Yelin Hirsch |
| 3:40 – 4:00 | Dharma Wars: Tibetan Identity, Transcendence and Politics | Brian J. Given |
| 4:00 – 4:20 | From Pomacks to Indians: Micro-Nationalisms, Global Venue | Mira Zussman |
| 4:20 – 4:40 | The Politics of Consciousness | Amy Smith |
| 4:40 – 5:00 | Discussion | |
| 5:00 – 5:15 | Break | |
| 5:15 – 6:00 | Our Lord of the Miracles: Film and Discussion | Anne Menne |
| 7:30 – 10:00 | Group Banquet at Alejandro's Café, 31 N. Scott Avenue (\$15)
Past-President's Address:
Paradigms in the Anthropological Study of Consciousness | Michael Winkelman |

Friday, April 12

Morning

Dark, Deadly, and Desirable: The Many Faces of *Datura*

Chair: Amy Smith

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|---------------|--|-------------------|
| 10:00 – 10:20 | Dangerous Beauty: A Short Introduction to the Genus <i>Datura</i> | John Baker |
| 10:20 – 10:40 | Discerning the Domain of <i>Datura</i> | John McCloy |
| 10:40 – 11:00 | Evidence of <i>Datura</i> Use in the Archaeological Record and a Report on Recent Experiments with <i>Datura</i> | Leslie M. McQuade |
| 11:00 – 11:20 | Ethnopharmacological Studies of <i>Datura</i> Use by a Hindu Swami | Robert "Rio" Hahn |
| 11:20 – 12:00 | Discussion | |
| 12:00 – 3:00 | Lunch Break | |
| 12:00 – 1:30 | SAC Executive Board Meeting | |

Friday, April 12
Afternoon

Evolutionary Perspectives on Consciousness

Chair: Mira Zussman

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|-------------|---|-------------------|
| 3:00 – 3:20 | How Religion Began: Child Abuse, Human Evolution, and Shamanism | James McClenon |
| 3:20 – 3:40 | Shamanism as Evolutionary Psychology | Michael Winkelman |
| 3:40 – 4:00 | Evolution of Spirituality | Geri-Ann Galanti |
| 4:00 – 4:15 | Discussion | |
| 4:15 – 4:45 | SAC Business Meeting | |
| 4:45 – 5:00 | Break | |
| 5:00 – 7:00 | A Journey to the World's Sacred Sites (Slide Show) | Martin Gray |
| 7:30 – 9:30 | Drum Circle Facilitation (CEU and an experiential event) | |

Saturday, April 13

Morning

Empirical, Methodological, and Applied Aspects of Consciousness

Chair: Geri-Ann Galanti

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|---------------|--|--|
| 9:30 – 9:50 | Sacred Sites vs. Ordinary Surroundings:
Dreaming in Cornwall, England | Stanley Krippner, Paul
Devereux, and Adam
Fish |
| 9:50 – 10:10 | Psychological Profile of Bhutanese Refugee
Shamans | Etzel Cardeña & Mark v:
Ommeren |
| 10:10 – 10:30 | Reconciling Psychic Consciousness and Researcher
Consciousness: First Person Encounters with
Reverend Carrie | Tim Lavalli |
| 10:30 – 10:50 | Sacred Colours, Synaesthesia, and Shamanic
Vision among the Huichol Indians of Mexico | Hope MacLean |
| 10:50 – 11:00 | Break | |
| 11:00 – 11:20 | The Generous Face: Using the Practice of
Consciousness in the Development of an
International NGO | Margaret Willson |
| 11:20 – 11:40 | Techno Culture As A Context For Hybrid Belief
Systems | Bryan Rill |
| 11:40 – 12:00 | Drumming on the Edge of Leadership | Ed Mikenas |
| 12:00 – 12:15 | Discussion | |

Saturday, April 13

Afternoon

Free (check at registration for information about the Tucson area)

1:00 – 7:00 Alternative Medicine & Addictions
(CEU Workshop)

7:30 – 10:00 Shamanic Drumming Circle (part of CEU activity
and also an experiential subscription)

Sunday, April 14

Morning

The Bigger Picture – Consciousness Transcended
Chair: Mark Schroll

10:00 – 10:20	Multidimensional Mind	Jean Millay
10:20 – 10:40	Collective Consciousness: Theory and Evidence	George Williams
10:40 – 11:00	Spiritual Intelligence and Cross-States Skills	Daniel Deslauriers
11:00 – 11:20	The Cosmic Fantasia of Life	Eugene Halton
11:20 – 11:50	Discussion	
12:00	Close of Conference	

Abstracts

Allison, Ralph (ralfalison@tcsn.net)

Shamanic Anger Management

While doing hypnotherapy with patients with MPD, who always manifested alter-personalities filled with anger at childhood abusers, it was necessary to devise a method to rid them of that anger-energy. Only then could they integrate with the Original Personality. The presentation will explain and illustrate the steps of a shamanic ritual of anger-management and removal, a process that can be of benefit in other cases of unremitting anger.

Baker, John (johnbaker@vcccd.net)

Dangerous Beauty:

A Short Introduction to the Genus *Datura*

This presentation will discuss the occurrence and diversity of different species in the genus *Datura*, the chemistry of its constituent alkaloids, and the effects of these upon humans. Despite the very real dangers associated with the use of *Datura* spp., cultures around the world have utilized these plants for culturally integrative purposes. *Datura* use provides a powerful demonstration of the ubiquitous human drive to alter consciousness and the manners in which cultures frame such use for constructive purposes.

Cardena, Etzel (ecardena@panam.edu)
& Mark van Ommeren

Psychological Profile of Bhutanese Refugee Shamans

In this presentation we briefly review the research on the psychological health of shamans in various traditions, and then concentrate on Bhutanese refugee shamans in Nepal. The study surveyed a community sample of 810 Bhutanese refugees in Nepal and evaluated ICD-10 mental disorders through structured diagnostic interviews. About 7 percent of male refugees and 0.5 percent of female refugees endorsed being some type of healer within a tradition that employs alterations of consciousness. After controlling for demographic differences, the shamans did not differ from the comparison group in terms of 12 month and lifetime ICD-10 diagnoses of severe depressive episode, specific phobia, persistent somatoform pain, PTSD, generalized anxiety or

dissociative disorders. Our study did not support the "wounded healer" etiology for shamanism within this tradition.

Deslauriers, Daniel (danield@ciis.edu)

Spiritual Intelligence and Cross-States Skills

This paper explores the connection between spiritual intelligence and the ability to integrate a multiplicity of states of consciousness. These include not only the successive circadian cycles of wakefulness, sleep and dreams, but also spontaneously arising or willfully elicited states such as meditative or relaxation states, trance states, mystical rapture and substance-induced states to name a few. This paper is a theoretical exploration of the notion of spiritual intelligence. The claim is made that spiritual intelligence is connected with the increased ability to move purposefully between states and the ability to gain insight across states. This presupposes the ability to intelligibly understand the value of these multiple states and the ability to learn skillful means to move between states. More particularly this paper looks at the connection between waking and dreaming states and discusses dreamwork as a template to understand cross-states skills such as:

- 1- Improved analogical and imagistic thinking (Mythological aspects)
- 2- Increased appreciation of the nuances of dreams and different types of dreams
- 3- Increased openness to creative potential of the mind and intentional work within the dreams (lucid dreaming)
- 4- better understanding of the fluid boundaries between body and mind
- 5 increased ability to apply guidance from dreams
- 6- increased empathy towards others.

Emad, Mitra C.

Dreaming the Dark Side of the Body: Pain as Transformation in Three Ethnographic Cases

The body-in-pain has regularly been relegated to "the dark side" of Western biomedicine, academic research, and even everyday life. Following Starhawk's aptly titled resuscitation of "the dark" as a fertile source of spiritual transformation (*Dreaming the Dark*, Beacon 1982), I am interested in the ways in which intractable pain can open up

the body to "a new body in the making." This paper explores three ethnographic cases emerging from three different fieldwork sites that I've worked with in the last ten years. In the first case, I look at acupuncture treatments in American clinical settings and what happens to patients' "fear" of needles and experiences of pain after regular acupuncture treatment. In the second case, I explore an Internet listserv called WITSEUDO, through which women suffering from endometriosis co-create a virtual community that strikingly mitigates their experiences of chronic and intense pain. The third case emerges from a depth interview with an American *doula* who provides labor support for women both in home and hospital settings, working with midwives as well as obstetricians; this interview explores the conditions under which American women in labor experience pain and how alternative childbirth workers define and conceive of "pain" during childbirth. These three ethnographic cases seem at first impression to be quite disparate. In this presentation, I am interested in the common threads among them, indicating the transformative bodily power of pain.

Galanti, Geri-Ann (ggalanti@attbi.com)

Evolution of Spirituality

As a committed Darwinist, I have always been a bit baffled by the fact that belief in a "higher power" appears to be a human universal, despite the fact that the scientific evidence indicates otherwise. In this presentation I will speculate as to why such beliefs might have been selected for in our species. I will take into account recent medical studies, the findings of psychoneuroimmunology, and the recent work on the brain.

Giordani, Lourdes (giordani@lan.newpaltz.edu)

The Dark Side of the Road to Power: When the Shaman Becomes the Prey in the Guianas

Becoming and being a shaman in the Guianas entails struggling with and harnessing the dark side of the spiritual. The acquisition of objects and the use of substances that are linked to the shaman's jaguar/predatory nature (and his ability to travel to foreboding regions) are indispensable to this process. As is the case with other magico-religious systems (and even legends, e.g., Arthurian legends), descent into "darkness" is often perceived as necessary for consciousness to be transformed. But what happens when things go wrong? That is, what happens when shamans can not control the dark side of power? By examining the lives of

an Amerindian shaman and a neophyte, I will explore the dangers inherent in the road to power and the consciousness implicated in shamanic awareness.

Given, Brian J. (brian-given@rogers.com)

Dharma Wars:

Tibetan Identity, Transcendence and Politics

In their attempt to control and to Sinocize Tibetan identity the Chinese Government has adapted to Tibetan discursive practices in actively promoting meditation upon some deities and discouraging meditation upon others. This paper argues that Tibetans, through their ritual-based conflation of the Dalai Lama with the deity Avalokitesvara and, in turn, his role as the patron deity of Tibet, have produced a powerful vehicle for the reproduction of phenomenology that they identify as the essence of what it means to be Tibetan. The paper explores five symbolic processes in the Tibetan Diaspora with reference to their roles in meditative, cultural and political practice.

Hahn, Robert "Rio" (caprio@cts.com)

Ethnopharmacological Studies of *Datura* Use by a Hindu Swami

In India and other parts of Asia, *Datura* is associated with the worship of the Hindu god Shiva. Knowledge of its intoxicating effects date back to prehistory and it is still valued today for its narcotic properties. During the Sanskritic period, Indian medicine utilized the Old World species of *Datura metel* for treating mental disorders, various fevers, tumors, breast inflammations, skin diseases, and diarrhea. Since the mid 1980's, the author has been carrying out research with a Hindu yogi and Sanskrit scholar in Kathmandu, Nepal. The Swami, now 84, entered a monastery in his native India when he was thirteen and was initiated at sixteen into the sacramental use of *Datura*, also known as Thorn Apple, a highly poisonous member of the *Solanaceae* plant family. During the course of his investigations, the author has been initiated by the Swami in the use of *Datura* as a constituent in the traditional sub-continent betel chew. During a recent expedition, the author was given an antidote for *Datura* ingestion, which appears to be the first report of a *Datura* antidote. The presentation will include photos of the betel chew preparation and if possible, video of the author during initiation by the Swami.

Halton, Eugene (Eugene.W.Halton.2@nd.edu)

The Cosmic Fantasia of Life

We became human through dreaming and playing and bonding ourselves to mother forest and mother savannah in all her variances, and finding our own way within it. We became human, in other words, by our human capacity to be more of a child of the earth, more of a "retarded ape," more dependent on the inpouring signs from all-surrounding life, for all that surrounded us was indeed life. This is a kind of anti-anthropocentrism of the usual sort, for it realizes that anthropos depends on surrounding life and spirit. Charles Peirce's philosophy of consciousness reveals parallels in many ways closer to that of hunter-gatherers than to that of the civilized scientist or philosopher of the modern era. I view it as an element of a final participation consciousness in the making, from a most unlikely source: a physicist-mathematician-logician-scientist. When we "progressed" to human-centered environments, progressively to agriculturally-based lifestyles and ultimately agriculturally-rooted cities, we achieved anthropocentric consciousness in full, though still immersed in cosmos. When we "progressed" yet further, progressively to machine-centered environments, we achieved a specialized form of anthropocentric consciousness progressively equivalent to death: The unbearable enlightenment of being: the mythic ghost in the machine. In my view the universe does not struggle to know itself through some Darwinian *homo competitor*, but is more like a cosmic fantasia, dreaming itself into being. And in my view, "dreaming itself into being," or creation, is primary consciousness, in relation to which knowing is derivative, and "dreaming itself into being" is that which all knowing has as its goal: final participation in the creation of the universe. A renewal of anthropocentrism in the face of mechanico-electro-centrism might seem to be some improvement. But more is required: a renewal of the living cosmos as a reality of institutional life, one that will come more and more to irradiate scientific and civilizational life.

Hirsch, Gilah Yelin (gilah@linkline.com)

Alphabet, Diaspora, Mind to Memc: Uncovering the Origins of Shared Consciousness between Judaism and Tibetan Buddhism

It is widely known that contemporary Jews are not only attracted to Tibetan Buddhism but are also active as leaders in various aspects of Buddhism. Like those who

carry multiple passports, these Jews, or "Jubus", most often do not renounce their inherited religion, but are attracted to and feel comfortable within the alternative form. Social history, exile from the homeland, behavioral and intellectual similarities have been so vivid, that the Dalai Lama has pointedly asked Jewish clergy and leaders for advice on how to keep Tibetan Buddhism alive in the Diaspora. I have been examining this phenomenon for many years, and am now proposing a source of origin, a "reason" for this strange congruence that stems from my earlier research into the origin of alphabet as mirroring neural processes of perception and cognition. This odd saga spans over a millennium of tribal migrations from the Middle East to the Himalayas, from Biblical times to the present. My supposition is that as Semitic migrations moved north carrying the earliest alphabet to northern China, continuously varying cultural mores never changed the key tenets of the "Jewish mind", as exemplified in the reverence for the word, debate, and intellectual/spiritual exploration. I will trace the movement of the Jewish meme from the time of Isaiah in the Middle East, through Asia, from south to north, the establishment of the ancient Jewish city of Kaiphong, racial intermarriage northward precipitating physiognomic branching in the Mongolian tradition. This may provide an explanation for the difference in memetic behavior and belief systems of the various forms of Tibetan Buddhism, based on memetic/genetic transference. Like any good historical novel, this tale involves sex, mystery, royalty and religion.

Krippner, Stanley (skrippner@saybrook.edu),
Paul Devereux, and Adam Fish

Sacred Sites vs. Ordinary Surroundings: Dreaming in Cornwall, England

Volunteers spent between one and five nights dreaming in one of three outdoor "sacred sites" in Cornwall, England. They spent equal numbers of nights collecting dreams in their homes. Two judges, working blind and separately, evaluated each of the resulting 206 dreams with the Strauch Scale, which contains criteria for "bizarre," "magical," and "paranormal" dreams. For the 103 site dreams, there were 46 that fell into one of these categories versus 31 of the home dreams. This difference was statistically significant ($\chi^2=4.67$, $p=.031$). A number of explanations exist for this difference including expectancy, suggestion, and anomalous properties of the "sacred sites."

Lavalli, Tim (timlavalli@ameritech.net)

Reconciling Psychic Consciousness and Researcher Consciousness:

First Person Encounters with Reverend Carrie

This paper represents a second look at the Rev. Carrie, a psychic I reported on in "Psychic Encounter as Grief Support" at the 1996 Encino SAC Conference. Rev. Carrie is a decidedly Christian based psychic who runs a very successful business (Angel Vision) in rural Michigan. She communicates primarily with the client's deceased relatives often with the assistance of "Saints and Angels" as interpreters. This paper is a qualitative inquiry into a series of encounters between myself and the Rev. Carrie. The study is methodologically formulated to investigate a cluster of questions, which represent my current research interests: 1) First Person Methodology: to what extent might rigorous preparation as a researcher defuse the criticism of empirical science based on claims of anecdotal evidence? 2) What is the effect of "going native" in the psychic realms? 3) With reference to Tart's "state specific memory" is the subject (me) hindered in the psychic encounter by attending to research/real world issues while in the psychic session? 4) How is the psychic affected by the clash of Christian Consciousness (hers) and Shamanic Consciousness (mine) when the "Saints and Angels" she usually communicates with are replaced by "Shamans, Mystics and others" who speak to her when I am the client?

Lindquist, Galina (aatmare@hotmail.com)

The Power of Fear: Terror and Intersubjectivity in a Fieldwork Encounter

In contemporary Russian faith healing, the perception of efficacy rests on the patient's recognition of the healer's personal charisma, here understood as the pure force of the healer's directed consciousness, the ability of mind to affect matter. Since the notion of the individual power is central to the phenomenology of therapeutic experience in Russia, it comes as no surprise that many interactions between healers and patients come about as ruthless power struggles, where the domination of one and the submission of the other form the basis for the acceptance of charisma and can serve as a trigger for the unfolding experience of healing. I shall analyze this process on a concrete case of the first interaction between a healer and a prospective patient (the latter in this case being the fieldworking anthropologist, that is, myself) to

show how fear possibly can be a weapon in this power struggle. Enthralling the patient into believing in a diagnosis of a terminal disease, the healer penetrates and totalizes the world of the patient, whose surrender of the self is not unlike that in the case of romantic passion the way it is constructed in Russia. I suggest that, in this cultural environment, fear, a central emotion of the Russian everyday life, can unleash phenomenological transformations that can serve as a first step in constructing the healer's charisma. The healing power works in the conditions when open intersubjectivity takes a form of erasing the borders between the selves, and their interpenetration. This condition of permeability, even surrender of the self, is a prerequisite of betterment, but that can also allow one person to undo another.

MacDonald, Jeffery L. (jmacd25@hotmail.com)

Ju-Mien Healing Practices

This paper describes the healing practices of the Ju-Mien refugee community in Portland, Oregon. This community, originally from Laos, practices spiritual, manual, and herbal healing techniques. The paper explains the Ju-Mien etiology of disease and how each technique is related to specific types of disease. The gendering of different types of healers is examined. The use of divination to determine spirit causes of illness and the type of herbs grown in Portland are explored. Finally, the Mien "small" tradition of healing is compared to the "great" tradition of China and healing practices and disease beliefs in Laos.

MacLean, Hope (mhopenmaclean@hotmail.com)

Sacred Colours, Synaesthesia, and Shamanic Vision among the Huichol Indians of Mexico

Color and the visionary abilities of the shaman may be related. Interviews with a shaman-artist of the Huichol Indians of northwest Mexico reveal that he conceptualizes color as a language which the gods use to communicate with the shaman. Colors are perceived by the shaman as part of a synaesthetic experience in which color can convert to both songs and language. This visionary color language is depicted in Huichol art such as yarn paintings. The author suggests further lines of enquiry into entoptic phenomena and other theories of how shamans visualize.

McClenon, James (beinghere@hotmail.com)

How Religion Began: Child Abuse, Human Evolution, and Shamanism

The ritual healing theory provides a model describing the origin of religion. Research indicates that childhood trauma increases dissociative tendencies. The abused child dissociates in order to avoid physical and psychological pain. Although excessive use of this strategy causes dissociative identity disorders, lower levels of dissociativity provide survival advantages. Propensity for dissociation has been linked with trance states and capacity to perceive spirits. Dissociativity (an aspect of hypnotizability) also provides advantages to those exposed to repetitive, therapeutic rituals. People who are more dissociative are more likely to receive benefits from ritual suggestion. Since all societies use such rituals, ancient human practices continued to select for dissociative/hypnotizability genotypes. These genotypes are also related to recurring experiences supporting shamanic ideologies (belief in spirits, souls, life after death, and magical abilities). Such experiences include apparitions, extrasensory perceptions, out-of-body experiences, and psychokinesis. Over time, humans experienced more frequent episodes supporting shamanic beliefs, and found they could control, to a degree, trance perceptions. Shamanism developed as a result. The abuse-dissociation-anomalous experience scenario explains why shamanism has common features all over the world.

McCloy, John (jsmccloy@alum.mit.edu)

Discerning the Domain of Datura

Datura and other tropane-alkaloid producing plants have traditionally been used in the contexts of medicine, initiation, shamanism, and witchcraft for thousands of years across the world. These plants have gained notoriety as dangerous and evil by association with their use in European witchcraft and their poisonously toxic side-effects. Information regarding the plant and its effects are readily available and popularized in modern literature, and today Datura is sought and used by many adolescents of various countries as a means of achieving an altered state of consciousness. Its near-ubiquitous distribution has provided ready access, yet most who assay the plant rarely risk repeating the full-blown traumatic experience which typically involves fearful deconstruction of common conceptions of reality, body, and mind. Whereas previous analyses have been primarily

conducted using secondhand summaries or interviews with traditional practitioners, this paper utilizes the words of the subjects themselves to express the power and depth of the Datura experience. Only by attempting to understand and contextualize the experiences of today's users of Datura, especially those who have taken further steps to understand the nature of Datura's world, can we hope to maximize the knowledge gained while minimizing the risk associated with exploring these plants.

McQuade, Leslie M. (weaselbonz@hotmail.com)

Evidence of Datura Use in the Archaeological Record and a Report on Recent Experiments with Datura

In the first half of this paper, I will examine the archaeological evidence of Datura use in the United States. Information from historical documents and ethnographic reports will also be considered. In the second half of this paper, I will discuss my own experiments with Datura. This will include the set and setting, preparation of the plant material, and the experience that the plant induces. The methodology used for these experiments was based on a combination of ethnographic reports and anecdotal information that I gathered from conversations with informants who have experimented with the plant. By using ethnoarchaeological methods and the methods of experimental archaeology, an attempt is made to understand the mindset of the archaeological peoples under investigation.

Menne, Anne (AMMenne@aol.com)

Our Lord Of The Miracles: Film And Discussion

In October 2000 the dark side of consciousness was visible in Lima, Peru. Montesinos and Fujimori were in the news. Peru was on the edge of revolution. The air itself was dark with foreboding. And once, again, as every year for 350 years, out of the particular entropic darkness of the time, Peruvians gathered together across class and politics to celebrate the dysentropy of miracle. Born of and begetting miracles, the procession of Our Lord of the Miracles—the Black Christ, the Christ of Pachacamilla—has been called "one of the most transcendent religious manifestations of the Christian world," a moving prayer so holy even thieves are afraid to rob. Last October I filmed the festival as part of the longitudinal ethno-ontological research study I began

there in 1977 with ten-year-old children, now in their thirties, who came of age during a twenty-year period of terrorism, economic instability and political upheaval. In this film and discussion, stories of their lives and of the socio-political events that shaped them, together with my own story of darkness and miracle during the procession, will clarify and make personal the contribution of the procession as an essential anomalous reality for the modern world.

Mikenas, Ed (emikenas@msn.com)

Drumming on the Edge of Leadership

At the end of the 20th Century, a new awareness of the value of leadership training, a growing understanding of the uses of hand percussion and the trickle-down of quantum concepts into everyday thinking have set the stage for dramatic positive change. Corporations and government moved from a hierarchical paradigm to the team concept as a way of optimizing ideas and resources, thus creating the need for team leaders. With our growing appreciation for the savvy of primal cultures has come a new interest in the importance and uses of rhythm. Drum Circles are no longer identified solely with Native Americans or Third World indigenes, but are used in anger management, team building, substance abuse recovery, and organizational leadership. Hand drumming is an effective way to start learning about leadership and to begin to see the world and ourselves creatively, in terms of possibilities. Quantum Physics is a tool that can help us observe this process. Giving young people opportunities to participate in the creation of organizational realities via the hand drumming experience can have long lasting effects on our future and theirs. The societal implications are profound.

Millay, Jean (jmillay@psln.com)

Multidimensional Mind

"We are all multidimensional beings. We can see things our eyes do not see. We can hear things our ears do not hear. We can feel the body sensations of a loved one far away. We each inhabit a brain/mind/body as a projection from a higher dimension. We have the potential for conscious interaction with this higher intelligence, because it is hardwired into our four-dimensional manifestation in space-time. We have free will to develop the internal software to establish this interaction. We can choose a belief system to interpret what is received through that channel when we have firmly established the habit of inter-dimensional

communication." These statements, by Jean Millay, Ph.D, evolved over twenty-five years of research. She conducted four hundred free response telepathy trials and thirty-five remote viewing experiments, many of which are illustrated in her book *Multidimensional Mind*. Some of these images will be shown using an overhead projector. Other subtle levels of communication will be discussed arising from her attempt to train individuals and couples to enhance the synchronization of their brainwaves using biofeedback. The couples who were able to synchronize with each other the best also had the best scores in telepathic communication ($p < .001$).

Oyer-Owens, Stephen (StephenFOwens@aol.com)

Chaos, Wormholes, and The Geometry of Being: A Fractal Model for Black Elk's Sweat Lodge

Anthropological interpretations of Lakota rituals like the Sweat Lodge, or *Inipi*, have varied widely. Approaches have ranged from exploring such rites in their historical context or as reflections of Native American culture, to their incorporation of a sacred language or their encapsulation of information judged useful for addressing contemporary problems in Western society. In this paper, I propose a fractal model for the Sweat Lodge as described by Black Elk in *The Sacred Pipe*, incorporating key analogies from Complexity or "Chaos" Theory as well. This model depicts the Sweat Lodge as a vehicle, or sacred technology, for the transformation of being. This transformation occurs when stressors prompt participants to face viscerally their fear of dying, potentially moving them between three phase states. These conditions may be identified as Linear State Being, Intermittent Chaos, and Unified State Being, the last a condition of wholeness which can be associated with the Lakota term *wakan*. In addition, the rite makes possible the transformation of the community, of physical reality and of *Wakan-Tanka*, or the source of being, through similar phase states as well. Key to the architecture of Unified State Being is its fractal unity between disparate conditions such as living and dying, order and chaos. The result is a subtly nuanced kind of existence, identifiable as living/dying for participants, the community and *Wakan-Tanka*, and as ordered chaos for physical reality. Such a state evidences the fractal or in-between geometry of being on which the *Inipi* is based. A step-by-step analysis of the Sweat Lodge shows that the phase states in question are attained as participants, through the process of purification and the smoking of the sacred pipe, construct what Eliade calls the

Cosmic Tree. The Tree functions to connect the heavenly realm and its earthly complement in a hyper-dimensional configuration which I have called a fractal loop, suggesting analogy to a wormhole.

Rill, Bryan (soulknight44@yahoo.com)

Techno Culture as a Context for Hybrid Belief Systems

The 1960s witnessed the rise of the New Age movement in America. Human consciousness went through a paradigm shift as religious and ideological systems such as Buddhism, Hinduism, Zen, and others mingled with Western ideology. A similar shift in thinking is occurring with the growth of the Techno culture. Techno, an electronic form of dance music, has rapidly spread as a musical movement across the globe. With the movement a distinct youth culture has developed. This culture has been sorely misunderstood by academia and media, often labeled as the ultimate narcissism, or a hedonistic playground. This paper argues against these interpretations. Although the postmodern concepts of textuality and fluidity do apply to the Techno culture, it is not a world without meaning or structure as has been assumed. Rather, I argue, the Techno culture plays an important role as a context for self development. Within the Techno culture, exposure to many forms of belief systems and drugs inducing ASC creates an environment in which adolescents incorporate ideas from all over the world into their "selves" and their understandings of the world around them. These new hybrid systems reflect many aspects of globalization. I argue that they also display a previously unseen acceptance in diversity and expression. Within this culture individuals are creating a new form of human consciousness that breaks down traditional cultural boundaries.

Ryan, Pat (pan@netusa1.net)

'Mutant Genes' in Society: The Roles of Trickster and Hero

"...[F]ocus upon this [trickster] cycle from one particular vantage point...will show that the series of episodes of which it is composed reveals a profound understanding of the earliest emergence of human consciousness" (Heuser, 1974). Tricksters, cross-culturally, are the oldest myths. Analysis of trickster and hero mythology reveal archetypes of the emerging stages of an increasingly complex

consciousness function. Their mythologies reveal this emerging complexity by demonstrating stages of life cycle and neural-consciousness development, learning, creative, and other processes. As the trickster and hero interact with the world, their adventures move them in and out of cultural boundaries and norms. In so doing, they create or encounter events that mimic rites of passage or initiation. In the liminal stage, they disrupt society and function to initiate punctuated equilibrium events, thus playing the role of the mutant gene in society, which in turn initiates higher states of consciousness. Trickster's chaos and hero's stabilizing deeds cascade through society to create a new order; they function as culture-builders through their simultaneously destructive and creative acts. This presentation will demonstrate a patterned structure of increasingly complex consciousness functioning and the stages of the rites of passage or initiation in trickster and hero mythology.

Schroll, Mark A. (rockphd@hotmail.com)

The Dangers of a Science of Consciousness

My stand on consciousness studies began to emerge in 1983 with this definition: consciousness constitutes the immediacy of the continually emerging effort to establish an awareness of the reciprocal interaction taking place between the person-the environment-and the fundamental unifying principle bonding this relationship together at any given moment. The major portion of my presentation will focus on explaining this definition, and how this definition and my evolving perspective on consciousness studies support the goals of SAC. I will also discuss why I believe a science of consciousness is dangerous, which has led me to abandon certain aspects of my research and redefine its direction. In the remaining minutes of this presentation I will discuss my skepticism of material philosophy, and explain why this point of view is in direct opposition to the study of shamanism and the goals of SAC. I will also include my critical observations of the University of Arizona Center for Consciousness Studies; whose well-meaning support of material philosophy and a science of consciousness present a potentially dangerous combination. I will welcome comments from supporters of the Center for Consciousness Studies, whose defense of their position will hopefully allay my fears that they are supporters of material philosophy.

Smith, Amy (amy-smith@attbi.com)

The Politics of Consciousness

Culture is a site in which, among other things, multiple factions compete within relations of power to establish hegemony over resources, practices, and beliefs of individuals and communities. Consciousness figures centrally in these struggles, particularly in religious traditions where dominant groups seek to appropriate and modify local beliefs and forms of worship, author truths and discourses about the soul and the after-life, and influence internalized notions about people's place in society and the universe. This paper will look at several examples in Himalayan cultures—conversions of local mountain cults to Tibetan Buddhism, competition between shamanic and Buddhist practitioners, and subversions of high-caste Hindu norms by untouchables—to explore these dynamics of domination and resistance, oppression and agency. Central to this analysis will be foregrounding the complexities of how religious institutions both constrain and marginalize diverse local traditions as well as offer desirable possibilities for religious practice and identity.

Sorenson, E. Richard (ers@richardsorenson.org)

Deterioration in Exile of the Sub-Erotic Foundations of Communal Harmony in Tibetan Monasteries

A quarter century of anthropological observations of child behavior and human development in a variety of Tibetan monasteries revealed a deterioration, in exile, of the sub-erotic impetuses that spawn high levels of intuitive communal harmony – in the manner of a similar deterioration among pre-conquest people when governed by aliens. Although the pre-conquest and Tibetan monastic ways-of-life are very different, they dovetail in a small but decisive area: Both bestowed on youngsters almost continuous opportunities to engage surroundings spontaneously via liminal reactivity without reference to abstractions. Two arenas of traditional Tibetan monastic childhood opened up this door to them: 1) Extensive opportunities for playful liminal inquiry in the interstices of monastic life without abstract consideration and 2) an early study program that relied so extensively on rote memorization (largely at the syllabic level) that young novices were not exposed to the abstract foundations of their curricula. In exile both these arenas shrank where Indo-European educational practices were introduced. Under

this Westernized type of childhood management, the connections linking intention (and therefore awareness) to subtle sub-erotic (rather than less subtle erotic) impetuses were ruptured. The spirited communal rapport spawned by these links then gave way. The social implications, dramatic though they are, is not the only issue this raises. An ontological conundrum emerges too: If basic aspects of consciousness are subject to culturally determined opportunities for liminal consciousness development, how then shall we go about answering with words the question: what is consciousness?

Weiner, Claudia (Claudiw@aol.com)

The Dark Side of Chronic Pain Management in the Elderly

Chronic pain in the elderly is a common effect of physical and mental deterioration. Chronic pain management spans the spectrum from traditional medicopharmaceutical models to alternative techniques such as massage, biofeedback and acupuncture. The present over-65 generation is still a product of adherence to traditional medical treatment modalities and so are more likely to give credibility to these means. The most common treatment is narcotic analgesics, which have a range of effects and subsequent implications for family relationships and family interactions. With the increase in life expectancy, people remain on medications for 20 years or more to treat such chronic symptoms such as arthritis. Prescribed agents such as Tylenol with Codeine often lead to addiction. Many elderly who do not reside in adult care facilities live in extended family situations, with a middle-aged son or daughter and grandchildren. Their addiction to the pharmaceutical agents compounds the problems associated within the extended family and the relationships among its members. This paper will look at how drug-induced dependency in the elderly changes relationships in an extended family and the effect on the family and doctor's attitudes towards drugs and aging. It will examine changes in role playing such as the way people value each other, changing patterns of respect, and how the dependency affects attitudes towards drug taking among younger members of the family as well as the changing consciousness of the individual under narcotic therapy. A case study of a particular 84 year old man in an extended family who is addicted to painkillers is compared to the literature.

Williams, George (gwilliam@fcc.gov)

Toward Understanding Collective Consciousness

We will explore whether consciousness may have a component that is collective, that is transpersonal. We consider two types of collective consciousness. In the first type, something like a transpersonal field allows transmission of "thoughts" or feelings. The second possibility (which includes and goes further than the first) is that collective consciousness is self-organizing. In this case, collective consciousness must itself contain information. We review available evidence to suggest which might suggest the appropriate approach. In the paper, we trace the development of the concept of collective consciousness (and collective unconscious) and suggest some possible extensions. Next, we briefly survey a range of evidence to provide a useful direction for further research.

Willson, Margaret (bahiastr@scn.org)

The Generous Face: Using the Practice of Consciousness in the Development of an International NGO

This paper is based upon several years working with and creating an international NGO upon principles of consciousness and meditation practice. The incorporation of these principles into the daily practice and in the development and design of its infrastructure has helped this NGO to establish an international aid agency that is combining the knowledge and dedication of a grassroots organization with the power and financial potential of an international one. At the same time, it is managing to avoid much of the pitfalls of international and local hierarchies of race, gender and economic power structures (Third World—First World and middle class—lower class). This paper will discuss the specific methods of this process and the way it works.

Winkelman, Michael (michael.winkelman@asu.edu)

Shamanism as Evolutionary Psychology

This presentation addresses the universals of shamanism in relationship to innate brain structures and functions. These biological foundations of shamanism illustrate that shamanism was humanity's original spiritual practice, a neurotheology and biopsychosocial psychotherapy. Shamanic universals and spiritual healing practices are analyzed in terms of their reflection of a natural psychology and innate integrative processes. Shamanic practices persist worldwide and have re-emerged in contemporary societies in neoshamanic practices because they reflect operations of innate brain structures. The neurological basis of shamanism as a part of an evolved psychology suggests shamanism has continued applications in contemporary spiritual practices and counseling psychology.

Zussman, Mira (miraz@earthlink.net)

From Pomacks to Indians: Micro-Nationalisms, Global Venue

There's nothing new about indigenous nativistic movements. Nor is there anything new about the struggle to retain language, identity and ancestral land. There's likely also nothing new about indigenous peoples' feeling that their identities are on the brink of extinction. What may be new, however, and what has emerged in the past decade or so, is the increasing awareness of each others' histories and experiences as well as a dialogue between localized indigenous populations across the globe from each other. This paper explores some of the lessons and strategies that indigenous movements have considered and/or borrowed from each other in coping with their own struggle to maintain their identity, retain their land rights, and revive, perpetuate or enhance their language. The paper will focus on three movements, the Pomacks of Thrace, the Berbers of the Middle Atlas Mountains, and the Nakota of Northern Montana.

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 publishes a journal, *Anthropology of Consciousness (AoC)*, holds an annual Spring Meeting, and sponsors sessions at other meetings, such as those of the American Anthropological Association.

Membership in SAC is open to all who share an interest in consciousness research and who are members of the AAA. Subscription to the *AoC* is also available without membership.

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