

# *PROGRAM*

## **Society for the Anthropology of Consciousness**



**24<sup>th</sup> Annual Conference**

**Berkeley, California  
March 24-28, 2004**

## **Annual Conference**

# **Society for the Anthropology of Consciousness**

**Berkeley, California  
March 24-28, 2004**

### **Program Chair**

Mira Zussman

### **Program Committee**

Lee Gilmore  
Mark Shekoyan  
Amy Smith

### **Registration Coordinator**

Jamie Tomlinson

*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 roles these play in traditional and modern cultural practices.

Further information is available at [www.sacaaa.org](http://www.sacaaa.org)

24th SAC Spring Meeting, UC Berkeley, 2004

# **Society for the Anthropology of Consciousness Annual Spring Conference**

Berkeley, California

March 24-28, 2004

## **SPECIAL EVENTS/EXPERIENTIAL SESSIONS**

**Registration Required:** Please sign up immediately if interested

**WEDNESDAY EVENING 7:00-9:00 PM - THE BOARD ROOM**

**RECEPTION**

**FILM: ACEED IS GOOD 4U:** Film on Aldous Huxley, Albert Hoffman  
and more by **ROBERT SEGAL**

**THURSDAY EVENING EXPERIENTIAL 6:45-9:00PM**

**ROLL YOUR OWN DREAMS:** Dreamwork with **DAVID JENKINS**

**FRIDAY EVENING (Two Choices) 6:30-9:00 PM**

On Campus - THE HOWARD ROOM

**MEVELEVI SUFI DHIKR [ZIKR}**

- MEVLEVI ORDER OF AMERICA

-- SEMAZEN JUDITH  
DIDES

Off Campus - transportation arranged

**BOUND BODIES, FREED MINDS**

-- TEMPLE OF  
ATONEMENT

-- MISTRESS EVA DESTRUCTION

**SATURDAY EVENING 6:30 PM-9:00 PM**

-- SEABORG ROOM

**MIND AND BODY ALTERING ECSTASY BREATHING**

WITH ANNIE SPRINKLE!

**SUNDAY MORNING 10:00-11:45 AM**

-- THE BOARD ROOM

**FROM DIVINING RODS TO FULL BODY DIVINATION**

-- RHONDA OXLEY

## SAC CONFERENCE PROGRAM

### WEDNESDAY, MARCH 24, 2004

3:00-6:00 PM ARRIVALS AND REGISTRATION -- FACULTY CLUB LOBBY

7:00-9:00 PM INFORMAL RECEPTION -- THE BOARD ROOM

**FILM: ACEED IS GOOD 4U** by Robert Segal  
Film on Aldous Huxley, Albert Hoffman, and more

### THURSDAY, MARCH 24, 2004 -- THE HOWARD ROOM

#### SPIRITS, IDENTITY, AND ASCENSION

10:00-10:20 AM The Field/Object (Mind/Body) Dichotomy: Altering the Mind to Understand the Body -- Peter Jones

10:20-10:40 What's in a Name? Spiritual and Generational Identities Expressed in Iu-Mien Names -- Jeffery MacDonald

10:40-11:00 Loyalty and Command: Dealing with Spirits in Buddhism and Shamanism in Southern Siberia -- Galina Lindquist

11:00-11:20 Buddhist Architectural Symbolism and Sacred Geography -- Katherine Bradford

11:20-11:40 Out of Egypt and Into the Blackness: African-American Professional Notes on a Graduate Seminar in the Anthropology Of Consciousness -- Enach Page

11:40-11:50 General Discussion

11:50-2:00 Lunch Break

## **ROCKS, STONES AND THE ORIGINS OF CONSCIOUSNESS**

- 2:00-2:20pm Two Transitions in the Evolution of Human Consciousness  
-- Liane Gabora
- 2:20-2:40 Cave in the Mind/Mind in the Cave: Seeking the 'Source' of  
Consciousness Will -- Manie Eagar
- 2:40-3:00 Megalithic Sites and the Cosmic Cycle of Rebirth  
-- George Williams
- 3:00-3:20 Kuma Pohaku: When Hawai'ian Stones Teach  
-- Tina Fields
- 3:20-3:40 The Holy Motherhood of God: Louise Waite's 1919 Vision  
Diary and pre-Freudian Women's Consciousness in America  
-- R. Jackson  
Armstrong- Ingram
- 3:40-4:00 Visitors From Thoughtspace -- Ralph Allison
- 4:00-4:10 General Discussion
- 4:10-6:45 Dinner Break

THURSDAY EVENING EXPERIENTIAL, Pre-registration required. Space limited.

6:45-9:00 PM **ROLL YOUR OWN DREAMS: Dreamwork with DAVID  
JENKINS**

**FRIDAY, MARCH 25, 2004**

**- THE HOWARD ROOM**

## **RHYTHM, BREATH, MOTION, MIND**

- 9:00-9:40 AM Touch and Consciousness: Touching the Body/Reaching the  
Soul -- Meeting Resonant Natural Frequency [morning  
experiential]



24th SAC Spring Meeting, UC Berkeley, 2004

3:30-3:40 General Discussion

3:40-3:45 Break

### **KILLING ME SOFTLY WITH HIS WORDS**

3:45-5:30 "Killing Me Softly with His Words": The Violence of Representation under the Reigns of Saddam Hussein and George II

-- Matthew Bronson  
-- Mira Zussman  
-- Karen Watson-Gegeo

5:30-6:30 Dinner Break

FRIDAY EVENING EXPERIENTIALS, Pre-registration required. Space limited.

6:30-9:00 PM

#### **On Campus**

**MEVELEVI SUFI DHIKR [ZIKR]** -- THE HOWARD  
ROOM - MEVLEVI ORDER OF AMERICA -- SEMAZEN  
JUDITH DIDES

#### **Off Campus**

**BOUND BODIES, FREED MINDS** - transportation  
arranged - TEMPLE OF ATONEMENT - MISTRESS EVA  
DESTRUCTION

**SATURDAY, MARCH 26, 2004**

**- THE SEABORG ROOM**

8:30-9:30 AM SAC BOARD MEETING

-- THE BOARD ROOM  
SAC Board Members  
Only

*script  
set primary  
of setting*

**ALTERED STATES/ALTERED LIVES**

9:30-9:50 Psychedelic, Psychoactive and Addictive Drugs and States of Consciousness -- Ralph Metzner

9:50-10:10 Fantastic Tales of Anomalous Cognition: Stories You'll Find  
Hard To Believe -- Mark A. Schroll

10:10-10:30 Ayahuasca Tales -- Stanley Krippner

10:30-10:50 Why Psychedelics Won't Go Away -- Adele Getty

10:50-11:10 On Not Passing the Acid Test: Shamanic Perspectives on Bad Trips -- Maura T. Lucas

11:10-11:30 Mind-Altering Substances as Treatments for Addiction: A Psychoanalytic Journey -- Sara Lewis and Catherine Shradly

11:30-11:50 Our Extraterrestrial Selves: Expanding the Limits of Normal Waking Reality -- Sean Topping

11:50-12:00 General Discussion

12:00-2:00 Lunch Break

**ALTERED BODIES/ALTERED MINDS**

2:00-2:20 Altered Bodies/Altered Minds in Jail: A Meditation Program -- Frances Dahlberg

2:20-2:40 Lakota Ritual Gang Scarification vs. Traditional Flesh Offerings -- Andra New Holy

*paper at  
www.shamanic-science.org  
Reading.html*





## **PROGRAM ABSTRACTS**

Ralph Allison  
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### **Visitors From Thoughtspace**

Three spirits, who call themselves Faith, Hope, and Charity, introduced themselves to me in the mid 1970's by borrowing the body of my most dissociated patient with MPD. In 1981, they again appeared, this time borrowing the body of a second patient with MPD. They stated that they came from a nonmaterial universe I chose to call Thoughtspace. While the second patient and I were writing her story, they dictated on chapter, detailing their job descriptions. How I met them and what they do regarding humans will be described.

### **Can Gender Identity Disorder (GID) and Dissociative Identity Disorder (DID) Co-exist in the Same Person?**

A woman contacted me by email stating that her psychologist had diagnosed her as have DID by DSM-IV standards, but she was unlike any other such patient he had even seen. Likewise, a gender disorder specialist had diagnosed her as having GID but stated she was unlike any other such patient she had ever seen. She contacted me through my website to determine if I thought she really had DID. This paper briefly presents her case and my analysis of how she came to find herself to be a 22-year-old female living in a 48-year-old male body.

R. Jackson Armstrong-Ingram  
Jarmstrong-ingram@gowebway.com

### **The Holy Motherhood of God: Louise Waite's 1910 Vision Diary and pre-Freudian Women's Consciousness in America**

In March 1910, Louise Waite wrote an account of her visions, dreams and periods of heightened consciousness during the nineteenth-day fast that preceded the Baha'i New year celebrations on March 21. The account can be elucidated by reference to letters and other documents she wrote undergoing these experiences, and to previous writings and photographs to which she refers in the account. At first reading, Waite's account seems extremely personal, even eccentric. However, it is rooted in an ideology of women's consciousness that was apparently passed on in the late nineteenth and early twentieth centuries among women's networks in the United States. The circumstance that Baha'i women's networks were national, and thus mediated by correspondence, resulted in the recording of beliefs that were usually passed on orally. The

imagery from this ideology that Waite draws on in her account is explicitly sexual and demonstrates that middle-class American women whose consciousness had been formed in the mid-nineteenth century – long before ‘Freudian’ ideas were introduced to the common cultural repertoire – could experience and analyze the world around them in a graphically sexual manner. While the result may have been more woman-affirming than sex positive, understanding how this view of the world and their place in it, spiritually, psychically, and socially, shaped women’s expectations, actions, and relations with men is important for constructing a more three-dimensional picture of late Victorian American womanhood.

Katherine Bradford  
Katherine.a.Bradford@csun.edu

### **Buddhist Architectural Symbolism and Sacred Geography**

Symbolism built into architectural structure serves to remind the individual of the right way of living. In Buddhist communities one is always surrounded by the iconography of the tradition. The landscape itself is replete with symbolism. Places associated with the Buddha’s path are still considered sacred and local terrain may serve metaphorically to remind the practitioner of the sacred stories. My research draws from literary sources including early writings on Yeshe Tsogyal and archaeological studies by Eleanor Mannikka and others at Angkor Wat.

Matthew Bronson  
linguist@sonic.net

Mira Zussman  
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Karen Watson-Gegeo

### **Killing Me Softly With His Words: The Violence of Representation Under the Reigns of Saddam Hussein and George II**

How should scholars of the human sciences, especially the anthropology and linguistics of consciousness respond to the state-sponsored violence and unjust pre-emptive war that are the current policy of the U.S. government? How can we discuss current world events in the context of anthropological and linguistic praxis without unduly alienating students of diverse opinions and orientations? As critically oriented anthropologists and linguists, we have chosen to advance some tentative answers to this provocative question by exploring a textual and meta-textual analysis of the discourse by which the state colonizes the imagination of its populace. This is acutely apparent in a critical examination of images of Saddam-era architecture. It is equally apparent in the parallel verbal and visual machinations of the Karl Rove war propaganda machine that parses every pronoun and camera angle of the regime’s pronouncements for maximum political impact. This extended presentation and subsequent discussion will

explore the ideological construction and articulation of the imaginary “we” (as in “We the People”) that underlies nationhood and its attendant language and symbolic ideology. Also salient will be the corresponding articulation of the “other,” the “they” who are dehumanized through a systematic process of linguistic and imagistic murder. Sources sampled will include original slides taken during Saddam-era Iraq and video clips of his counterpart, George II, his official spokespeople, and other state organs such as CNN and Fox News. We’ll ask the critical questions underlying any media representation: what are the messages, what are the meta-messages? How is the image or proposition constructed? What is not being said? What is being left out of the representation, or purposively being silenced? What is the state of consciousness that these semiotic anchors are meant to evoke? A third segment of the presentation will report on a collaborative inquiry that one professor (Karen Watson-Gegeo) undertook into the possibilities of teaching anthropology as an intervention for personal transformation and social change. We will also consider ways of engaging critical consciousness on current issues even when those issues cannot be explicitly headlined for reasons of curricular relevance, institutional politics, ect. We will conclude with an open discussion focused on how anthropologists of consciousness and other scholars can tap the consciousness-raising and libratory potential of our discipline at a time when the world demands this of us.

Larisa Chapman  
el\_roussah@aol.com  
See Mistress Eva Destruction

Frances Dahlberg  
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### **Altered Bodies/Altered Mind In Jail**

This paper analyzes the circumstances of contemporary incarceration in a county jail burdened by over-crowding and its accompanying bureaucratic problems. Prisoners experience a physical and mental situation in jail, which differs from their ordinary reality. Most of them find the jail distressing and difficult. Many aspects of jail routine appear designed to unsettle both the prisoner’s bodies and minds. In this context, a weekly voluntary two-hour meditation program in a medium security male section of a county jail offers a change from a tedious day and an opportunity to learn something new, which might provide immediate practical uses as well as possible long term benefits. The program, which has been offered for four years, and its participants are briefly described. Although the prisoners who are attracted to the program differ demographically from this jail population as a whole, they are often incarcerated for drug or alcohol

violations which is typical of this jail. Such programs are put in the context of the current mandates of American justice systems.

Mistress Eva Destruction  
el\_roussah@aol.com  
**Bound Bodies, Freed Minds**

The Art of BDSM is at once physical endurance, mental stimulation and emotional catharsis. Using pain as a transformative practice is nothing new but modern expressions of this practice in the US are fairly underground, except that is, for places like San Francisco, where you can find an open dungeon almost every night of the week, where the biggest street fair is the Leather communities' Folsom Street Fair. Mistress Eva Destruction and the Temple of Atonement, bring you entrée into the world of BDSM with an evening in the dungeon. This experiential will include an introduction to the modern practice of BDSM and live demonstrations as well as a chance for those who choose it to "suffer" the lash. This is a private dungeon experience and all boundaries will be, of course, respected 20 people max.

Judith P. Dides  
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### **MEVELEVI SUFI DHIKR [ZIKR]**

Mevlana Jelaluddin Rumi, 13<sup>th</sup> century mystic and scholar, is best known as the most widely read poet in America today. Few know that he founded a school of Sufism whose practitioners are known as whirling dervishes. Forced to go underground because of political pressures in the 1920's, the Mevleve Order continues to this day in Turkey. In the 1970s the lineage was brought to America for and for the first time in over a century, women were encouraged to train and practice. Turning is a spiritual practice that is described differently by everyone who does it. For some it unites the worlds above and below, for others it is like experiencing death before dying. Some see themselves as conduits of light and energy from the transcendent to the earth plane. As in other mystical practices, it is best experienced for oneself. Join members of the Mevleve Order of America in dhikr (remembrance), poetry and turning. Accompanied by traditional Turkish Sufi music, we will turn as the earth and the moon turn, circling what they love.

Manie Eagar  
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### **Cave in the Mind – Mind in the Cave: Seeking the ‘source’ of conscious will**

This paper will explore the ‘source’ of will and the factors that shapes its outcome, (intended or not) such as magico-spiritual practices (ancient and modern) and the latest neoshamanic techniques to identify, shape and give effect to conscious will. From our (mind in the) caveman to our present postmodern stance, man has sought for answers to the questions: What am I conscious of and what is reality? And further: Do I have any say in the matter, and how far out does my own volition, my will, extend? Is there a True Will? Or are we the cave dwellers of this reality among the lines of Plato’s Allegory of the Cave where ‘they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?’ If consciousness can be altered, and is layered, as the ancient shamans discovered, and modern science is dissecting, where the ‘patterns that connect,’ and where do the intrepid psychonaut’s willful explorations lead? With the expansion of consciousness comes new ways of seeing reality and applying will. The hyper contextual pretexts, contexts and subtexts created by the new technologies of virtual, immersive and cyber realities create boundary less experiences that are analogous to archaic techniques evolved through shamanic journeys designed to transcend all human boundaries. Deliberated attempts at discovering True Will has become the mainstay of Western magico-spiritual traditions, through which the practitioner engages with, and transverse ‘all realities and existences’, to give effect to and manifest their True Self.

Ibrahim Farajaje  
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### **Paradise Bodies/Paradise Consciousness**

This paper will examine the dhikr of the Nur Ashki Jerrahi Sufi Order. In this tariqa, special breathing techniques are used both in the seated dhikr and in the standing/moving dhikr. Accompanied by movement (a circle that moves clockwise and counter-clockwise, as well as one or several dervishes turning in the middle of the circle) during the standing dhikr, this breathing is connected to singing of the Divine Names. Often dervishes shout out one or several of the Names; some weep and swoon in ecstasy. Sometimes the dhikr ends with everyone jumping as they chant, with very pronounced breathing, one of the Names. This opening and purification of the heart leads to (trance-) formation of the collective body, as well as of individual bodies. These “Paradise bodies” body forth “Paradise Consciousness.” This breathing calls forth the subtle body centers, while at the same time inscribing the body in the One.

Tina Fields  
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### **Kumu Pohaku: When Hawai'ian Stones Teach**

On the Big Island of Hawai'i, postal workers have to contend with large, heavy packages daily – packages containing lava stones that former visitors are returning. Local legend has it that the volcano goddess Pele will punish those who steal her children. Accompanying these stones are letters that describe horrible things that befell the vacationers and their families ever since leaving the island with a lava rock in their bag, begging Pele to forgive them and remove the curse on their luck. The letters come from all over the world, from people with all sorts of belief systems – including those for whom the idea of a Volcano Goddess is ludicrous or anathema. The concept that one must maintain correct behavior toward Hawai'ian *pohaku* [stones] or they will be avenged is explored through the telling of a visiting undergraduate student group's experiences on the Big Island, through brief interviews with various Hawai'ian residents, and through literature on early native Hawai'ian views about *pohaku*. One fascinating observation is that regardless of their racial background or belief system, respondents voiced the resounding sentiment that they would never take stones of the island. Their relationship with Pele and the '*aina* [land, or more literally, 'that which sustains us'] becomes dramatically altered over the course of the time that they lived in Hawai'i. This phenomenon opens questions about the influence of story on belief and behavior, the potential for other-than-humans to serve as teachers of proper environmental relationship, and how land itself might influence consciousness.

Ron Filardi  
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### **Yogacara: A Historically Effected Consciousness"**

In the hopes of revealing one of many hermeneutical traditions of the Eastern philosophical tradition, a comparison between the Yogacara, and Mahayana school of thought, and Hans-Georg Gadamer's hermeneutical philosophy, as revealed in his work *Truth and Method*, is attempted. This discussion reveals in what ways *upaya-kauualya* (skill-in-menas) may constitute a description of tact and sensus communis, as well as show how the three-nature theory (*tri-svabhava*) and *uunyata* (emptiness) are comparable to Gadamer's description of historically effected consciousness (*wirkungsgeschichtliches Bewubstein*) and dialogue. Furthermore, this discussion will also include a description of both Gadamer's and Yogacara anti-methodological standpoints as methods of hermeneutical inquiry. The results of this discussion will hopefully lead to future incorporation of Eastern philosophy in the dialogue of hermeneutics.



Liane Gabora  
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## **Two Transitions in the Evolution of Human Consciousness**

Following up on Chalmers' (1995) *double aspect theory of information*, the proposal that all information has a conscious or phenomenal aspect, it has been suggested that the degree to which an entity is conscious is a function of the degree to which it amplifies information (Gabora 2000a, 2002). A significant cognitive transition appears to have taken place approximately two million years ago, when we see the origin of task-specific tools, organized hunting, and migration out of Africa (Donald 1991). It has been proposed that this transition occurred through onset of the capacity for *conceptual closure*, the process whereby memories become integrated through the formation of abstract concepts to yield a relationally structured, mental model of the world, or *worldview* (Gabora 1999, 2000). Another transition took place approximately 60,000ka during the Upper Paleolithic, an era associated with the origin of art, science, religion, and possibly modern language (Mithen 1996). It has been proposed that this second transition is due to the capacity to focus or defocus attention, thus alternating between analytic and associative thought, depending on the situation (Gabora 2003). Both transitions are associated with an increase in creativity and capacity to adapt; concepts could be applied in new contexts and combined with one another in new ways. Therefore information was amplified, and if Chalmers' theory holds true, consciousness was also thus amplified.

Adele Getty  
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## **Why Psychedelics Will Not Go Away**

A quick survey of the pattern of psychedelic use over the last fifty years will show the significance of these substances. They have been used as a tool for psycho/spiritual healing in successive generations of users. In retrospect they begin to take on attributes of a revitalization movement, not unlike the Ghost Dance of the Piute Indians. When seen in this light psychedelics can be shown to be a revitalizing force in the culture at large, from Buddhism to the Silicon Valley.



Linda Giles  
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### **Possession Trance on the Swahili Coast: Bodily Manifestations, Techniques, and Cultural Perceptions**

This paper will examine spirit possession trance among the Swahili of East Africa, based on several years of fieldwork in various sites in coastal Kenya and Tanzania. It will explore the types of possession trance Swahili experience, both inside and outside of spirit cult contexts, including outward manifestations of the trance, the ways that trance is induced, context and control, the experience of the person possessed as related afterwards, and cultural interpretations of the trance, including its understanding within the spirit culture context. Illustrative slides will be shown.

Lee Gilmore  
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### **The Whore and the Holy One: Spirituality in Feminist Sex Work Communities**

This paper is based upon ethnographic research conducted in the mid to late 1990's among a number of women who imbued their involvement in various aspects of the sex work industry with a spiritual quality, and who thus identified themselves as "sacred whores." My analysis examined the historical basis of this community's perception of itself as heir to a legacy of ancient temple prostitution, and also contextualized this movement within the largely feminist and "women's spirituality" communities. Finally, I also considered the possibilities for transformations of both individual and cultural consciousness as experienced and theorized by the women in my study. This paper will revisit these findings.

David Jenkins  
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### **Dreamwork as a dialogue with the dream**

We live our dream life at a symbolic level and, at this level, our dreamer lives his/her life in a seemingly ordinary way. After all, that is the dreamer's world. That world is nominally inhabited more by ordinary people and ordinary objects than by the magical or the archetypal that we perceive from the outside. From the inside, the extraordinary is invested in the ordinariness by virtue of its being a dream life. From the outside the dream is privileged and the extraordinary is defacto invested in the dream-ordinary. We can meet the dreamer and dream either as colonialists come to capture its wonders, take them back to the waking

world or we can engage in a dialogue with the dream I and his/her world. In most systems interpretation of the dream I is neglected and the task is to bring the treasures of the dream world into the waking world. In this workshop the dialogue with the awake I is privileged and the task is redefined as that of enhancing both worlds and both I's.

Peter N. Jones  
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### **The Field/Object (Mind/Body) Dichotomy: Altering the Mind to Understand the Body**

Traditional indigenous peoples and Euroamericans perceive the world and think about it in very different ways. Euroamericans are inclined to attend to some focal object (i.e., a physical, body oriented perception), analyzing its attributes and categorizing it in an effort to find out what rules govern its behavior. For example, formal logic is primarily a Euroamerican and European system of thought, and is a result of object analysis. Likewise, causal attributions tend to focus exclusively on the object and are therefore often circumscribed. Traditional indigenous peoples, however, are more likely to attend to a broad perceptual and conceptual field (i.e., a more mind, consciousness oriented perception) noticing relationships and changes, and grouping objects based on interdependent relationships rather than category membership. Thus, causal attributions emphasize the context. These fundamental cognitive differences stem from social factors, which are important in directing attention. Traditional indigenous peoples live in complex social networks that prescribed role relations. Attention to context is important to effective functioning. More independent Euroamericans, however, live in less constraining social worlds and have the luxury of attending to the object and their goals with respect to it. Based on these two ways of understanding the world, it is argued that shamans, and other individuals who share similar positions within their society, bridge the gap within their prospective society between these two ways of perceiving (field/object, or to say it another way, mind/body). Furthermore, it is argued that as Euroamerican trained anthropologists we must attempt to alter our mind, and thus perception, from purely an object (body) oriented approach to one that includes the field (mind). Through this process (i.e., altered mind/altered body) we may begin to arrive at an operational definition of shamanism and what they do that can be agreed upon by both Traditional indigenous peoples and Euroamerican social scientists that includes the object (body) and its field (the mind).

Stanley Krippner  
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### **Ayahuasca Tales**

During my trips to Brazil, I am frequently invited to participate in services held by Uniao de Vegetal or Santo Daime, both of which use ayahuasca as their sacrament. In my presentation, I will not give locations or names of these churches, out of respect for their privacy. However, the churches involved have not objected to my written and verbal descriptions of incidents and insights that have occurred during these services, and these will be the focus of my presentation.

Charles D. Laughlin  
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### ***Bijas* and the Brain: Phonosemantics, Cultural Neurophenomenology, and the Iconicity of Sacred Sounds**

Most of us were trained in an anthropology which has been informed by generations of linguistics that has assumed axiomatically that the association of patterns of sound and meanings in language are totally arbitrary. At some point during hominid evolution, so the received view goes, an inherited call system was replaced by a more advanced system of culturally acquired linkage between units of meaning and randomly assigned phonemes. Nature was replaced by nurture in systems of communication as well as systems of knowing and behavior. But recent developments in phonosemantics – the study of inherent links between sound and meaning – have brought this view into question. This paper extends the growing literature in phonosemantics by using findings in this new area to address the cultural neurophenomenology of sacred sounds that are used in ritual contexts to produce discrete and predictable transformations of experience of the body. In particular, we will examine the relevance of the use of bija (“seed”) syllables – e.g., OM, HUM, HRI, so forth – mantras for the efficacy of mystical utterances. These exist easily confirmed, inherent effects of particular sounds to activity in energy centers of the body, and these predictable effects are fundamental to cultural systems such as Vajrayana Buddhism, that uses them in their practices. It is argued, following the conclusions of some researchers in phonosemantics, that the iconic effects of certain ritual sounds are due to inherent somatic structures, particularly those of the neuroendocrine system.

Tim Lavalli  
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### **Psychological, Somatic, and Altered States of Poker Consciousness**

With the explosion of poker playing worldwide in the last several years, countless millions of players are wagering hundreds of millions of dollars and spending literally weeks, months, and years sitting at green felt tables. Yet, all of the research in this phenomenon deals exclusively with the pathological aspects of 'problem gambling'. Over the course of a year and a half now I have been involved in extensive participant observation of the emerging poker phenomenon. Fueled by Television coverage and scores of Internet cardrooms, an estimated 20 million Americans and over 100 million now play poker at least once a week worldwide. But what exactly is going on with these players? Is it all just entertainment, or the lure of a fast buck? Is this just another fad hobby, or are there something(s) else going on here? It is clear from my research that equal parts skill and study are vital components in establishing a winning potential in any poker player, but beyond that there are vast psychological components to the large poker tournaments. There is also a huge somatic component to conditioning oneself to play fifty or more hours of poker over four days.

Sara Lewis and Catherine Shrady  
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### **Mind-Altering Substances as Treatments for Addiction: A Psychoanalytic Journey**

There is evidence to suggest that throughout most of human history mind-altering substances have been used for a variety of purposes, perhaps most commonly in healing or religious and ritual contexts. These substances are used to expand consciousness, enhance creativity, and also for divination and other spiritual activities. In more recent times recreational use has receive more attention, as has the abuse of these substances. Yet their use in healing rituals continues among indigenous and mestizo peoples, for example in the Amazon basin, and there is promising research which suggest that some hallucinogenic substances can be effective treatments for substance abuse and addiction. In this paper we briefly review past and current research on the use of hallucinogens to treat addictions and focus on a drug treatment center in the Peruvian Amazon that uses medicinal and visionary plants as an integral part of their treatment plan. Statistics regarding patient outcome are now publicly available. Interviews of patients at this facility who represent a cross section of age, nationality and culture were conducted. We discuss several models of how and why hallucinogens may be effective treatments from psychoanalytic and chemical perspectives. In addition, we examine the roles of ritual, the healer and shaman,

and the desire to alter consciousness with respect to the cause and treatment of addictions.

Galina Lindquist  
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### **Loyalty and Command: Dealing with Spirits in Buddhism and Shamanism in Southern Siberia**

The practices of magic, sorcery, and shamanism have made a strong comeback in many contexts of the post-colonial world. These practices are interesting beyond the context of religious studies because they have much to say about local ontologies and cultural dynamics of secular and spiritual power. In this paper, I describe articulation of Buddhism and shamanism in Tuva, an autonomous republic on the outskirts of the Russian Federation in Southern Siberia. In the last decade, under the new national independence, both Buddhism and shamanism have experienced vigorous revival. They both, in different ways, serve to reinvent a national identity, to reconnect with the past, and to give the nation stronger cultural currency in the global world. Both are geared to the everyday needs of the local people, and reflect the internal power struggles on the political arena. Both have to be rebuilt anew, as Buddhism in Tuva was totally eradicated by the Soviet regime, while shamanism, although having survived underground, has acquired new contents and institutional forms. The paper will discuss different concepts of power and different relationships to the spirit world characteristic of the two religions, and the ensuing division of labor, and of the spheres of authority, that help these practices coexists as a seamless whole in the local context.

Mara T. Lucas

### **On Not Passing the Acid Test: Shamanic Perspectives on Bad Trips**

I will talk about the age-old question, "Can you pass the acid test?" Well, what if you can't? What if you freak out and have a bad time using hallucinogens? I'll argue that far from being a failure on the acid test, bad trips are an essential part of using entheogens shamanically. Learning to gain knowledge from these plants is a discipline, requiring years, and particular kinds of bad experiences become important parts of spiritual growth during initiation if worked with properly. An unflinching look at one's own and one's cultures fears, aggressions, and motivations is necessary for deep spiritual work. Initiation into knowledge is not only joyful an ecstatic; it is uncomfortable. The energy of other dark side of human nature and modern cultures arises on bad trips: fear, alienation, paranoia, meaningless, loneliness. But this is exactly where, approached with integrity and the right intention, a bad trip can be seen as an opportunity for spiritual growth,

rather than as a failure. Using the myth of Inanna, whose descent into the underworld was a bad trip by any account, I will talk about working with dark feelings that may come up in a trip, and asking for help from allies and ancestors.

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### **What's in a Name? Spiritual and Generational Identities Expressed in lu-Mien Names**

Like many Asian cultural groups, the lu-Mien people utilize a complex naming system to indicate a variety of kin and other relationships. In the case of the Mien, names can indicate birth number, gender, intergenerational status, relationship to others, and clan. This complex system also extends to circumstances of birth, illness, spiritual rank, and spirit kinship and reincarnation between the living and deceased ancestors. Names determine who one can marry as well as indicated to whom one is related spiritually. This paper examines this system, the hidden spiritual and generational identities it symbolizes, and the implications for long-term Mien cultural change that the adoption of Western names holds for Mien refugees in the United States.

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### **Psychedelic, Psychoactive and Addictive Drugs and States of Consciousness**

I propose to examine the states of consciousness induced by hallucinogens or psychedelic drugs in the framework of a general model of altered states of consciousness (ASCs). Although modern science, construed in a strict sense with a materialist worldview, cannot deal adequately with subjective states of consciousness, I argue that a return to William James' philosophy of *radical empiricism* can provide an appropriate epistemological underpinning for the empirical study of consciousness. According to the general model of ASCs, the *content* of a state of consciousness is a function of the *internal set* and *external setting*; regardless of the catalyst or trigger, which might be a drug, or hypnotic induction, or shock, or rhythmic sounds, or music, ect. ASCs, whether induced by drugs or other means, differ energetically on the dimensions of (1) *arousal vs. sedation* (2) *pleasure vs. pain*, (3) *expansion vs. contraction*. I argue that the classical hallucinogenic or psychedelic drugs are consciousness expanding, and therefore opposite in effect to drugs, such as opiates, alcohol, cocaine and amphetamines, that *can lead* to addicted, fixated, contracted states of consciousness. I call *psychoactive* (or "mood regulators") those drugs, such as stimulants and depressants in moderate dosages, that affect primarily the



dimensions of arousal and pleasure-pain, without significant expansion of consciousness. The implications for applications in psychotherapy are also considered.

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### **Gender and the Mind Fits and Misfits in Three Cases**

This paper describes some of the variability in mind and body fit focusing on three examples: 1) the Zuni Man-Woman We'wha described by Will Roscoe 2) Sarah Layton, a Witsuwit'en First Nations Matriarch recognized as her great uncle returned and 3) Shakuntala, a young low caste Hindu wo/man in India who identified herself as soon as she was verbal as being a Moslem man from the neighboring village. We'wha a tall, masculine person was one of the last of the traditional "Two-Spirit" people among the Zuni; s/he identified her/himself as female and practiced women's tasks but also acted as ambassador for the Zuni. Sarah, the contemporary of Witsuwit'en Head Chief of her Matriline, unlike We'wha, is physically very feminine despite being recognized as her Uncle, a former Head Chief of her Matriline; but also a great hunter. Shakuntala I met in India last summer. This young woman was beaten by her family for her adult aggressive masculine behavior from early childhood on. Unlike the matrilineal North American Zuni & Witsuwit'en cultures, patrilineal India finds such misfits problematic. Shakuntala has become a confused body and mind, unlike We'wha and Sarah Layton. Shakuntala's photo shows her as a man disguised in feminine dress, in contrast to We'wha who is happily a woman if disguised in a masculine body. Sarah is clear that her knowledge and wisdom is happy in any gender. The variation on how physiological sex embodies different minds wants exploration.

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### **Ritual Gang Scarification vs. Traditional Flesh Offerings**

Lakota gangs perpetuate quasi-traditional forms of extended family, solidarity, protection, status, and prestige. This paper theorizes the development of Lakota gangs, in part, as responsive to neo-colonial forms of continuing oppression, most significantly tribal police. They are also responses to on-going colonial oppression, significantly the lack of meaningful economic, educational, and social opportunities. Lakota gangs are signifiers of double consciousness. Portions of traditional subjective identities persist in the preserved beliefs of Lakota ancestors and are practiced today. Youth gang members burn, brand, slash, and cut designs in their arms and bodies marking their involvement in the gang subculture. These activities and gang involvement in general are widely

perceived by law enforcement officials and social welfare experts to fill a gap in identity and culture presumably created by historical oppression and trauma yet to be healing. Traditional flesh offerings and their associated states of consciousness have some commonalities with gang scarification. The purpose of the paper is to theorize the differences and similarities in order to better understand how to de-colonize Lakota gang practices.

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### **Who Will Share and Join the Dance?**

Teacher education is a profession filled with issues that involve the killing of spirit. Critical theorist Madeline Grumet calls teachers “the mistresses of patriarchy” and as such they are some of the most disempowered professionals. Few of them know about patriarchy and fewer still are conscious of its impacts on them and others. Frequently desiring to change one’s profession, and individual can stay and fire the passion within by studying those who are mentors in one’s personal search for meaning. In this instance, they include Clarissa Pinkola Estes, Marian Woodman, Marie Von Franz and Caroline Christ. Personal journeys can influence professional choices. So how does one share experiences of embodying of spirit and the consciousness of matter with students in teacher education? The teaching and analysis of fairy tales in a children’s literature course are possibilities. Add these to lessons on integrating the arts where students are required to include movement and dance and students’ work requires them thinking “out of the box”. For some, their creativity demonstrates that at least for brief periods, they reach within, draw upon spirit, while experiencing altered bodies and minds, albeit ever so slightly. With a minor in anthropology, this professional can teach one course per semester. Serving as self-therapy, facilitating learning in an introductory course appears an easier task. Discussions around reading in the *Cosmic Serpent* are engaging. Science, altered states, culture, consciousness...are no less important in teacher education than in anthropology. Questions of where in the curricula and how much remain challenging and invigorating.

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### **The Monk has a Body Made Holy: Transformation and the Transmission of Knowledge**

The body has not been sufficiently problematized in the study of religion, and I propose that the role of the body in religion is more fundamental than is usually understood. Religious knowledge, including all types of religious states, is



dependent upon our embodied state, and is transmitted through the body, by means of gesture, posture, and imagery as well as physical and emotional memory, and Kinesthesia. The body has its own intelligence, which is nonverbal, non-rational and polysemic-qualities that also apply to religious experience and knowledge. In the Christian contemplative tradition, for example, even the states of "mental" prayer are dependent upon and experienced through our embodied condition. Muslim dhikr, Zen meditation, specific religious emotions – all are learned states of the body. This is not a reductionist argument, but rather calls into question what we mean by "the body." The human body is capable of gradations of feelings and perceptions, and the senses can be educated and refined through discipline and training so as to develop what are sometimes referred to as the "subtle senses." Fundamental to all transcendent experience is the unfiltered perception and knowledge that is the province of the body. Rather than being incidental, the body is the necessary ground for the experience and transmission of mystical states. Thus all religious experience and knowledge, that is to say, "altered minds," depends on "altered bodies," even if at the neurobiological level.

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### **Beyond the Body: The Multi-sensorial, cross-gendered and political world of San Shamanism**

Southern Africa's 'San' are often romanticized as 'original humanity'. Their physical features and prowess at 'natural' activities make people overlook their intellectual achievements like speaking the most linguistically complex languages known and producing arguably the world's longest and most complex art traditions. Key in transcending the mind/body dyad is how San past and present utilize altered states of consciousness. San rock art is dominantly shamanistic – an interpretation based on iconographic, ethnographic, neuropsychological and archaeological research. But what of rock art's embodied practice? Thus, rock was not a passive support for imagery; it was also struck to produce percussive sounds that induced numinous moments. Similarly, ingesting rock engraving powder and questing between rock art and other sacred sites required sustained bodily and mental engagements with belief and landscape. Footprint imagery is especially salient in understanding journey as a vector for multiple identities. One such multiple identity is contained within the 'asexual stick figures' typical San rock art. These figures are more adequately understood as signifying genders beyond 'male' and 'female'; acknowledging the iconographic impossibility of depicting multiple genders. Lest we ossify these beliefs and practices in the 'past', we should also consider contemporary San shamanic practices like the political element at Medicine Dances when trancing shamans shriek the number plate numbers of non-San who violated San rights. Also how pharmaceutical companies seek profit from San intellectual property right over plants with

religious significance. Juxtaposing past/present and nature/culture helps engender a more encultured nature that goes considerably beyond the body.

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### **From Divining Rods to Full Body Divination**

This experiential session will focus on practical applications of multiple divination techniques and methods for contacting the Higher Self. Bring a pendant, necklace, or pendulum (if you can) and bring your issues.

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### **Out of Egypt and Into the Blackness: African American professorial notes on a graduate seminar in the anthropology of consciousness**

I present to SAC my graduate seminar in which students scrutinize our taken for granted epistemological and ontological conceptions of knowledge of reality and the body. They arrive at a new and inspiring understanding of themselves and other humans by learning esoteric meanings inherent in (not assigned to) sacred geometry and other Egyptian-origin concepts. Claiming an origin from black people, including Buddha and Jesus, knowledge of the tradition I convey bears a cultural indeterminacy since it has been persecuted and forced underground precisely because it argues that humans require no outer authority by which to live. Rather, it contends all humans are capable of absolute self-governance simply by committing ourselves to rigorously enter in the blackness. It contends that by dwelling in what Jesus purportedly called the 'Kingdom Within' that all humans can evolve, in a non-sectarian way, towards an opening of the Third Eye that enables one to manipulate space-time, and by mastering this process with virtue, one may undergo a physiological process of self-divination that involves a higher state of embodied existence described by Judeo-Christian metaphors as a transfiguration and ascension.

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## **PANEL: ALTERED STATES/ALTERED MINDS**

### **Psychedelic Stories: Their Value and Social Responsibility**

Psychedelic stories and shamanic experiences of dismemberment and cosmic unity are essential in breaking free of the habits of cognition associated with what Deikman has referred to as the *object self*. These habits of cognition also form the cultural constructs of our myths and paradigms. Initially necessary to form our ego structure, social cohesion, and our understanding of tool use, the object self eventually dominates consciousness. We therefore need to break free of the object self's cognitive restrictions to have a complete sociology of knowledge or anthropology of consciousness, because the object self prevents us from perceiving alternative worldviews and a multiverse of cognitive perspectives. In fact, the focus on quantitative analysis of brain chemistry and neurophysiology restricts our understanding of consciousness solely to the object mode. Those of us interested in the exploration of shamanism and the secrets associated with the ethno botanical substances in their medicine bag do find it interesting to know the quantitative analysis of these substances. But it is the boundary dissolving experience of these substances that creates the cultural phenomenon of shamanism, whose subjective understanding enables us to remember that everything is a social construction. We, in other words, cannot accurately examine our lived experience if we are filled with preconceived beliefs about what we assume is true. This point is especially relevant for those of us interested in investigating *transpersonality* and anomalous cognition, whose ecstatic religious impressions on our consciousness we are now, thanks to Casteneda, able to refer to as *nonordinary reality*.

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### **Fantastic Tales of Anomalous Cognition: Stories You'll Find Hard To Believe**

Telling stories is therapeutics; it liberates and heals the person telling the story and can sometimes also have therapeutic value for the listener. Old fishermen tell stories too, but these have little or no therapeutic value. These stories, often about the big one that got away, are designed to deceive the listener and to inflate the ego of the person telling it. I am a fisherman too and like throwing out my net into far out places to see what comes back. I fish in the waters of human culture and its multiverse of cognitive inquiry. I rarely tell these fantastic stories because people find them hard to believe. You can believe them or not, either way I will feel better by telling them. I begin with my oldest tale of anomalous

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cognition that I experience in the summer of 1962, called *Watching Sunbeams*. My second story takes place in the fall of 1977 titled *Dematerialization and Woodrose Seeds*. My third story I refer to a *Awakening an Ecopsychological Perspective*, whose more descriptive title is *An Eight Day Wilderness Experience in Kentucky* that took place in the summer of 1979. And the final tale that I will have time to tell took place in July of 1977, which I refer to as *Psychedelics, Love, and Healing the Wounds of the Self*.

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**FILM: ACEED IS GOOD 4U:** Film on Aldous Huxley, Albert Hoffman and more

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**Dancing on the Edge of the Void: Symbolic Play in Chaos Magick and Surrealism and its Relevance For the Transformation of Consciousness**

Presenting itself an alternative response to the Western Occult tradition, Chaos Magick arose in the late 1970's in reaction to the perceived limitations of traditional esoteric circles. Focusing on transrational techniques, emphasizing spontaneity, and considering itself a revolutionary movement, Chaos Magick bears many similarities to the earlier artistic, literary, and social movement of Surrealism. Drawing upon first hand interviews of Chaos Magicians, this paper applies French Philosopher Gaston Bachelard's theory of consciousness to both movements to illustrate them as an "Transrational" and imaginative response to the cultural rigidities inherent in modernity. An open rationality appreciative of the primacy of the creative imagination is broached as a key element in their proposed projects for the transformation of consciousness.

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**The Diet as Means of Knowledge Acquisition**

Across history, cultures and religious practices humans have used diets and fasting for the purpose of acquiring knowledge understanding. In the Amazon basin indigenous and Mestizo curanderos (healers) continue to affirm that "the diet" is the most important means of knowledge and power acquisition. In this paper we explore how the diet practiced by curanderos from the Peruvian Amazon is evolving and being adapted for modern society including Western

apprentices. Traditionally, the diet is carried out in isolation in the jungle for months and the seeker of knowledge maintains a strict dietary and behavioral code while ingesting a variety of "plant teachers" Knowledge is acquired through the body of the dieter directly from the plants that commonly instruct through dreams and visions. Recently some curanderos have developed a diet in which the apprentice may continue regular family and job responsibilities but maintain the essential dietary and behavioral taboos of traditional diet. These include no salt, red meat, sugar, oil, fat, dairy or alcohol, as well as no sexual activity. The basic process of knowledge acquisition from the spirits of the plant teachers remains the same. At the end of the diet, the master curandero "fixes" this energy and knowledge into the body of the apprentice. We will discuss the purpose of the various taboos, roles of the teacher plants, the relation between master curandero and apprentice and the significance of the opening and closing ceremonies of the diet.

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### **Mind and Body Altering: ECSTASY BREATHING**

Annie Sprinkle has traveled the world to study sexuality and consciousness with a wide variety of experts. Now she wants to share with you the best of all the techniques she ever learned—Ecstasy Breathing (a.k.a. "the Firebreath Orgasm"). It's a therapeutic healing session, a chakra enema, a magic ritual, and a psychedelic shamanic journey all rolled into one pleasurable, powerful experience. Dress in loose comfy clothing (which stays on). Bring a soft mat or a blanket to lay flat on. Don't eat much before the class starts. Annie will create a comfortable and supportive atmosphere where you can explore your inner landscapes, even if you are very shy. Open to everyone, beginners to advanced.

Sean Topping  
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### **Our Extraterrestrial Selves: Expanding the Limits of Normal Waking Reality**

Thousands of people have expanded their perception of themselves to include what many consider to be an extraterrestrial (ET) self. This presentation describes what is reported as the ET self—part of a multidimensional consciousness that many people (contactees) become aware of after personal connection with Ets. The contactee's description of the intention of this highly diverse group of extraterrestrials is similar: that of allowing Earth humans to recognize their natural place as cosmic beings. These descriptions also challenge the notion of the 'little green men', what it means to be extraterrestrial, and how humanity can begin personal connections with the expanded universe.

Karen Watson-Gegeo  
See Matthew Bronson et. al. abstract

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### **Megalithic Sites and The Cosmic Rite of Rebirth**

An important common feature for a number of ancient megalithic sites is the alignment of these structures with the summer or midwinter solstice. These sites include Stonehenge, Woodhenge, Newgrange, and Bryn Celli-Dhu on Anglesey. Strikingly, similar features can be found in North American sites, suggesting that disparate ancient cultures shared similar cosmologies and rituals. We examine these common themes, which appear to suggest the importance of rituals regarding the sun, the earth mother, and rebirth. Additional clues may be found from Native American sweat lodge ritual, which contains some of these features.

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### **Touching the Body/Reaching the Soul:**

Touch is one of the most profound and influential experiences a human being can have. While a biological necessity, little attention has been given, or research done, on the impact of touch on human beings. The type of touch experienced as infants forms, informs, and defines us. As adults, touch continues to influence our physical and emotional selves as well as our attitudes and spiritual nature. Touches not only influences how we move and react and / or respond to our environment, but how we know and experience ourselves. Touch deprivation creates deeply serious physical and emotional consequences. No personal identity is possible without experiencing touch; we cannot survive without it. Through respectful touch provided within clinical setting, clients experience focused inner attention, proprioception and profound relaxation. This leads to physical relief of discomfort and pain, self-awareness and memory recall, allowing integration of previously unconscious information with cognitive awareness. Gentle and respectful touch while following the client's natural breathing pattern allows deep relaxation. Consciously meeting the muscular tension, rather than pushing against it or trying to change it, creates resonance. Resonant natural frequency, an inherent characteristic of humans, occurs through touch, which meets the muscular tension of another person with equal, or nearly equal frequency, manifesting sympathetic vibration. By listening with soft hands, it is possible to follow and match the changing frequencies within an

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individual. With this type of touch and the ensuing resonance, levels of communication and response take place physically, emotionally, and spiritually.

Mira Zussman  
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See Matthew Bronson, et. al. abstract



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