



SOCIETY FOR THE  
ANTHROPOLOGY OF  
CONSCIOUSNESS

ASILOMAR 2006

**WELCOME TO SAC 2006!**



**SO WHAT? NOW WHAT? --**

**THE ANTHROPOLOGY OF CONSCIOUSNESS  
RESPONDS TO A WORLD IN CRISIS**

*"The greatest failure of our times is surely a failure of the human imagination."  
-M. Bronson & T. Fields*

The Society for the Anthropology of Consciousness welcomes you to our Annual Meeting, held this year at beautiful Asilomar, California from April 12-16, 2006.

After 25 years of scholarship at the intersection of anthropology and consciousness, where does the field go from here? The old paradigms are running out of gas, literally. The world at large is ready for major shifts in consciousness, the very topic of study to which so much of time and effort has been devoted. This is a time for this interdisciplinary community to ask how the study of consciousness can make more a difference in a world in crisis. For example, how is our teaching and scholarship building capacity in communities or addressing issues of oppression? How can the Anthropology of Consciousness be reframed to more directly facilitate social change and a move to a more humane and ecologically sustainable world?

Scholars, educators, practitioners, advocates and agents of change are here participating in this exploration -- an engaging intersection of theory, experience and practice across disciplines and sensory modalities -- as we inaugurate the next quarter-century of inquiry and action at this unique crossroads of the human sciences.

A hearty welcome to all!

-- Tina Fields and Matthew Bronson, SAC 2006 Program Co-Chairs

# CONFERENCE PROGRAM

SAC 2006

WEDNESDAY, APRIL 12

3 PM                      **REGISTRATION OPENS**

4 – 4:30 PM                      **OPENING OF THE CONFERENCE**

**So What? Now What? --Welcome**

Matthew Bronson and Tina Fields, Program Co-Chairs

4:30 - 5:45 PM                      **WEDNESDAY AFTERNOON SESSION**

### **Shifts in Consciousness**

Religion and the Evolution of Human Consciousness                      Michael Winkelman

Ego Boundaries, Shamanistic Journeying                      Adam Rock

to “Upper” and “Lower” Worlds, and Mood States:

An Experimental Study

The Degenerate Monkey                      Eugene Halton

Discussion (15 mins)

6-7 PM                      **DINNER**

7:30-9:30 PM                      **WEDNESDAY EVE SESSION**

**Fragmented thinking = Fragmented society**

*Panel Organizer: Glenn Parry*

7:30-8:30 Group Presentation                      Glenn A. Parry

Phillip H. Duran

8:30-9:30 Open Dialogue

**THURSDAY, APRIL 13**

**7:30-9 AM**                      **BREAKFAST**

**10-11:45 AM**                  **THURSDAY MORNING SESSION**

**Anthropology of Sacred Landscape**

*Panel Organizer: Mark A. Schroll*

Bears in the ER, Deer in the Headlights: Interpreting the Speech of the Earth	Craig Chalquist
En-gendering the Geometry of the World Soul	Bethe Hagens
Ethnographic Film Sketches of Vajrayana Buddhist Pilgrimage and Puja: Three Caves in a Geomandala in the Eastern Himalaya	Adam Fish
In the Middle of the Lotus: Khecheopalri Lake, A Contested Sacred Land in Sikkim Discussion (25 mins). Jürgen Kremer, Discussant	Sarah Evershed

**12-1 PM**                        **LUNCH**

**1 – 2:35 PM**                  **THURSDAY AFTERNOON SESSION I**

**Reciprocity & Ethics of Indigenous Contact**

Lived Experience as a Way of Knowing: Integrity as a Source for Ethical Conduct In-Between Western and Indigenous Knowledge Processes	Gisela Wendling
Appropriation or Reciprocity? Ayahuasca Tourism in a Post-Colonial Context	Juliana Birnbaum
Beyond Authenticity: Exploring Intimacy in the Touristic Encounter	Mary Conran
Gender Identity Transformation of Three Middle-Aged Caucasian Women Subsequent to Ayahuasca Ritual Discussion (15 mins)	Ron Reminick

**2:35-3 PM            BREAK**

**3-4:15 PM            THURSDAY AFTERNOON SESSION II**

**Responding to a World In Crisis**

We-Space: The Emergence of an Integral Mythology

Lev Woolf

“Is the World in Crisis, Or is it Just Me?” --

Andrei Vinogradov

Anthropology of Consciousness and the

Study of the Worldviews’ Boundaries

Leadership for an Ancient Future

Leslie Gray

Discussion (15 mins)

**5-6 PM                            KEYNOTE ADDRESS**

**Finding a Path Through Silver Rain:**

Karen Watson-Gegeo

**Steps Toward an Anthropology of Conscience**

**6-7 PM                            DINNER**

**7:30-9:30 PM            SOLO THEATRICAL PERFORMANCE (\$15/10)**

**Pachamama Rides Again!**

Lou Montgomery

**FRIDAY, APRIL 14**

**7:30-9 AM                    BREAKFAST**

**10-11:45 AM            FRIDAY MORNING SESSION**

**Embodiment and Cross-Cultural Healing**

The Consciousness Gap:

Enoch H. Page

Interrogating the Limits of Embodiment

Depois Melhora (And Then It Gets Better):

Kathleen O’Connor

Why the Head Should Lead the Body

The Color of Sickness: A Post-Colonial Anthropology  
Engages Disparities in Health Care Outcome  
Towards a New Ecology of Justice  
Discussion (25 mins)

Alan Fletcher

Mordecai Cohen Ettinger

**12-1 PM LUNCH**

**1-2:45 PM SAC BOARD MEETING** (for SAC board members)  
**AFTERNOON BREAK** (for everyone else.)  
Go outside and enjoy the Beauty of this place!

**3-6 PM EXPERIENTIAL WORKSHOP** (\$30/25)

**Biomimetic Leadership: The Natural World  
as a Source of Models for Social Change**

Leslie Gray

**6-7 PM DINNER**

**7:30-9:15 PM FRIDAY EVENING SESSION**

**Arts and Consciousness Transformation**

Community and Spirituality in Rave Culture:

Gabriel Allred

A Look at the Psychology of a Youth Movement

Song of the Spirit: Embracing the Shamanic, the

Silvia Nakkach

Mystical, and the Scientific Dimensions of Sound

Contradance: Weaving Community

Tina Fields

through Geometric-Pattern Trance Induction

“Change-alcuial” Transforming Consciousness with

Lee Gilmore

Reverend Billy and the Stop Shopping Gospel Choir

Discussion (25 mins)

Discussant:

Stanley Krippner

**9:15-10 pm Optional Spontaneous Arts Play**  
Bring your ideas, toys, poetry, instruments...

**SATURDAY, APRIL 15**

**7:30-9 AM                      BREAKFAST**

**9:15-11:45 AM              SATURDAY MORNING SESSION**

**On the Construction of Knowledge**

*Panel Organizers: Mira Z. Amiras & Galina Lindquist*

- |  |                      |
|--|----------------------|
| 'That's What My Folks Told Me': Shamanic Knowledge<br>in Tuva as Creativity, Contest, and 'Tradition'  | Galina Lindquist     |
| Constructing Knowledge One Grant at a Time   | Jeffery L. MacDonald |
| Where the Goats Lead: Struggles in Tamazight<br>Language Acquisition in 'Global' North Africa, or<br>the So-Called Learning of this So-Called Language | Mira Z. Amiras       |
| BREAK (15 mins, 10:15-10:30)   |                      |
| Reading and Writing Consciousness:<br>How ESL Graduate Students Construct<br>Knowledge and Identity  | Matthew C. Bronson   |
| It's Not All in the Cards:<br>Professional Poker as Knowledge Construction   | Timothy J. Lavalli   |
| Body Of Knowledge: Choosing the School of<br>Hard Knocks... and Slaps and Spanks   | Larisa Chapman       |
| Discussion (15 mins)   |                      |

**12-1 PM                      LUNCH**

**1:15-2:30 PM              SATURDAY AFTERNOON SESSION I**

**Symbols & Sites of Change**

- |  |                            |
|--|----------------------------|
| The Spectrum of the Soul: A Bachelardian<br>Exploration of the "Portal" Process within<br>the Open Source Order of the Golden Dawn | Mark Shekoyan              |
| Exploring Female Divinity in a Neo Pagan Community   | Lucinda Carspecken         |
| Curing the Body Politic? Re-rooting and<br>Revival in a Siberian Shamanic Temple   | Marjorie Mandelstam Balzer |
| Discussion (15 mins)   |                            |

2:45-3:15

**SAC BUSINESS MEETING**

Everyone is invited and encouraged to attend

3:30-5:05

**SATURDAY AFTERNOON SESSION II**

**Legacies of Hunter S. Thompson for the Anthropology of Consciousness**

*Panel Organizer: Lawrence B. McBride*

The Shock of Recognition:	Lawrence B. McBride
Gonzo and Ethnographic Writing	
Cyborg Ontology in Fear and Loathing	Tom Murphy
in Las Vegas on the Road to Consciousness:	
The Red Shark, The White Whale &	
Reading The Textual Body	
Wherever I Am, I Am What is Missing:	Thomas Kageff
The Function of "Hunter Thompson"	
in Hunter S. Thompson's Hell's Angels	
'When the Going Gets Weird, the Weird Turn Pro':	Isabelle Meuret
Thompson's Legacy in the Blogosphere	
Discussion (15 mins)	

5:05-6

**ORGANIZED-INPUT-FREE BREAK**

6-7 PM

**DINNER**

7:30-10 PM

**EXPERIENTIAL WORKSHOP (\$25/20)**

<b>Song of the Spirit:</b>	Silvia Nakkach
<b>Embracing the Shamanic, the Mystical,</b>	
<b>and the Scientific Dimensions of Sound</b>	



**SUNDAY, APRIL 16**

**7:30-9 AM**                    **BREAKFAST**

**9-9:30 AM**                    **OPEN TIME**  
Pack your belongings (or sleep in)

**9:30-10:30 AM**                **SUNDAY MORNING SESSION**

**Representation: Signs and Stories**

Localism, Media, and Social Identity

George Williams

Symbolic Nature of Betel Nut Chewing

Christian Anderson

in Taiwan and Hainan

Discussion (20 mins)

**10:45-12 NOON**                **CLOSING CEREMONY**                    Eric Greenleaf

**Now What? Envisioning the Unconscious**

**12-1 PM**                        **LUNCH**

**1 PM**                            **CONFERENCE ENDS**

The circle is open, but unbroken... wishing everyone safe travels!

## SPECIAL EVENTS

### Keynote Address

#### FINDING A PATH THROUGH SILVER RAIN: STEPS TOWARD AN ANTHROPOLOGY OF CONSCIENCE

KAREN WATSON-GECEO

UC Davis

This presentation draws from the speaker's extensive experiences as an anthropologist in Hawai'i and especially the Solomon Islands where her fieldwork focused on the language socialization of young children at home and at school. She will recount the trajectory of her career from researcher to advocate, highlighting the case of a film project that she is currently undertaking as a source of lessons for an emergent "anthropology of conscience" in which researcher and community are engaged in a reciprocally transformative construction of knowledge and committed to a collaborative path of action for the good of the people. The film, entitled "Silver Rain at Dawn on Mala'ita" began as a retrospective of Karen's time among the Kwara'e organized around a narrative that would accompany slides and photos of art objects and material culture of the island culture that she eventually joined by marriage.

The film has evolved over time to encompass more and more native voices and has become a fulcrum for the cultural and political revitalization of a Solomon Islands identity. It began as a personal reflection on a long career in anthropology and has become, through collaboration and dialogue, a catalyst for a nascent post-colonial national consciousness by which Solomon Islanders are seeking to end a seemingly endless low-level civil war based on ethnic tensions. Within the political sphere, the project is coming to serve as a counterpoint to the dominant discourse of globalization and development that has largely decimated the Islands' cultures and natural environments.

The speaker will highlight lessons for anthropologists and others who seek to challenge "business as usual" by making their research and advocacy relevant to communities in crisis. Among the points raised in this connection will be: the value for using multiple media to express key messages; the benefits of intensive, ongoing collaboration with the people with whom one is working; the centrality of "reciprocally transformative" research; importance of culturally congruent and ethical knowledge production practices; the requirement that archives and records be retained over long periods as perspectives and purposes change; the need to resist the structures of the mainstream academy even as one negotiates the trials of tenure and career-building. The presentation will conclude with some questions for further discussion now and in the ensuing days of the conference.

THURSDAY, 5-6 PM. FREE.

## Experiential Workshop

### **BIOMIMETIC LEADERSHIP: THE NATURAL WORLD AS A SOURCE OF MODELS FOR SOCIAL CHANGE**

**LESLEY GRAY**  
Woodfish Institute

In this 3 1/2 hour experiential workshop, we will explore the possibilities unleashed when we look to Nature for ways of understanding personal and societal change. We will use the perennial image of the "wheel of life" first to portray a working model of how transformation happens and secondly to create a vivid experience of resolving the dilemmas associated with personal change. We will also form small groups which will employ the wisdom of the animal powers for purposes of organizational problem-solving. There will be time set aside after each segment to review what has transpired and to contribute insights.

**Leslie Gray** is a clinical psychologist who maintains a private practice in San Francisco while teaching ecopsychology and Native American studies at various Bay Area universities. She also leads a unique travel/study program to sacred sites in the southwestern United States. Leslie's innovative work blending shamanic healing methods with Euro-American psychotherapeutic practices has been featured in numerous publications including the 2004 Sierra Club Books anthology *Ecological Medicine: Healing the Earth, Healing Ourselves*. Leslie is a member of the Society of Indian Psychologists and an Associate of the Milton H. Erickson Institute of the Bay Area. She chairs the board of Woodfish Institute which she founded in 1998 to promote ecological education grounded in time-tested indigenous wisdom ([www.woodfish.org](http://www.woodfish.org)). In 2000 Leslie established the "Woodfish Prize" which is awarded annually to collaborators from different cultures who create a transpersonal social-action project.

FRIDAY, 3-6 PM. \$30 / \$25 STUDENTS

## Solo Theatrical Performance

### **PACHAMAMA RIDES AGAIN!**

**LOU MONTGOMERY**  
KaliWorks

This comic piece is based on a two month long journey in Peru in which the author/performer was part of an international group that traveled and studied with a Peruvian shaman trained in psychotropic indigenous Amazonian plant medicine. The performance chronicles how the experience encompassed the sublime and ridiculous and, while humorously self-revelatory, also raises profound questions about differing cultural mindsets, psychedelic states, the role of the trickster shaman, and submission to arbitrary authoritarian structures. The show hilariously and realistically recreates the experience of profound altered states while spoofing the naive foibles of the globetrotting spiritual seeker at large.

**Lou Montgomery**, is the author and performer of five original plays, including *Family Baggage*, *Kali's Follies*, *Midlife at the Millennium*, *Coming Clean*, *Pachamama Rides Again*, and *Escaping the Matrix*. Dedicated to merging the fields of performance art and higher consciousness, she holds two Masters' degrees in Theatre and Applied Psychology, and a PhD in depth psychology from Pacifica Graduate Institute. Lou taught expressive arts psychotherapy for sixteen years in the Masters Counseling program at Southwestern College in Santa Fe, NM and has conducted experiential workshops internationally. Lou has also written and produced a documentary film entitled *Dragonquest* about sacred sites in Britain, and has created several music CDs including *Luscious Trance: New Tribal Music*. Currently residing in Sonoma County, CA, Lou is performing new work, conducting workshops, and authoring a new book entitled *Acting Out*.

THURSDAY, 7:30-9:30 PM. \$15 / \$10 STUDENTS

### Experiential Workshop

#### WHO IS SINGING? THE ROLE OF SOUND IN CONSCIOUSNESS AND SPIRITUAL AWAKENING

SILVIA NAKKACH  
Vox Mundi Project

Engage in a journey into the healing power of sound during this experiential workshop as Silvia introduces the Yoga of the Voice™ her internationally renowned healing program, informed by the shamanic traditions that use sound formulas, rhythms, and "spirit songs" to induce altered states of trance as well as Yogic traditions that use mantras and sacred syllables to bring about deep states of absorption and release. Using a sacred-based "software of sounds" - drones, specific frequencies and scales, subtle movements, and invocatory chants - sound practitioners learn ways to impact and "charge" specific areas of the brain and the body, in order to bring about immediate transformation of energy patterns and emotional states, resulting in a liberating sense of openness, clarity, and vitality. Participants explore the Nada, Shabda, and Bhakti traditions of sonorous healing yogas, and other Eastern and Western musical traditions including the Sufi practice of sama (spiritual hearing), Afro-Brazilian healing chants, and the Indian ragas that are ancient melodies inspired in the yearning of the heart to unite with the divine.

*By remembering the devotional nature of music and sounding, we open our hearts to the deep longing of "the enchanters", those who journey through the magic of sound to attract the spirit power.*

**Format:** Experiential, lecture, question and answer time, and movement. Handouts and instructional CDs will be available to benefit progressive learning.

**Purpose:** To experience the healing power of sound and the voice; learn how and what kinds of sound and vocal practices can transform energy, consciousness, and emotional states, through a sacred-based "software of sounds" - musical intervals, specific frequencies and scales,

subtle movements, and invocatory chants - sound practitioners learn ways to impact and "charge" specific areas of the brain and the body, in order to bring about immediate transformation of energy patterns, consciousness, and emotional states.

Through the Integral Yoga of the Voice™ practices participants realize the connection between the somatic, the emotional, and the spiritual dimensions of sound and the voice, and learn ways to incorporate sound-chant and movement into their daily life, identifying vocal practices that can be used as a tool to clear and release blockages in the energy fields and as a complement of any healing and spiritual practice.

**Silvia Nakkach, M.A.,MMT**

Named by Utne Reader magazine as one of forty cutting-edge artists that will shake the art world in the new millennium. She is a pioneer in the field of sound and transformation of consciousness, an award-winning composer, a psychologist, a voice-culturist, and an author. She has created an innovated repertoire of vocal therapeutic techniques that have become landmarks in the field of sound and music therapy, and voice coaching. She is on the faculty at the California Institute of Integral Studies in San Francisco where she is the coordinator of a new certificate program on Sound, Voice and Music Healing. She is the founding director of the international Vox Mundi School of the Voice.

SATURDAY, 7:30-10 PM. \$25 / \$20 STUDENTS

**Closing Ceremony**

**NOW WHAT? ENVISIONING THE UNCONSCIOUS**

**ERIC GREENLEAF**

Milton H. Erickson Institute of the Bay Area  
ericgreenleaf@comcast.net

"At the centre of each person there is an incommunicado element and this is sacred and most worthy of preservation." - Winnicott

Participants will engage in an experiential exercise using the image of the unconscious mind to resolve problems. As context, Dr. Greenleaf will situate the concept of the unconscious in the hypnotic work of the nineteenth century. He will also present a modern, hypnosis-based concept of the unconscious mind, which is supported by results from current neurophysiology.

**Eric Greenleaf, PhD**, is Director of the Milton H. Erickson Institute of the Bay Area. He has practiced, taught, and written about hypnotherapy for thirty-five years and presents internationally on dreams, hypnosis, and Balinese trance. He is author of "The Problem of Evil: Ancient Dilemmas and Modern Therapy."

SUNDAY, 11-12. FREE.

## ABSTRACTS

### **COMMUNITY AND SPIRITUALITY IN RAVE CULTURE: A LOOK AT THE PSYCHOLOGY OF A YOUTH MOVEMENT**

**GABRIEL ALLRED**

University of Nevada, Las Vegas

Among the social and counter-cultural movements of the twentieth century are some which gained widespread acceptance, contributing to greater pluralism within Western culture, and some which bloomed and faded, leaving nothing but a story. One of these latter, the phenomenon known as rave, is the focus of this paper, which examines the way in which the states of consciousness experienced by rave participants filled underlying psychological needs unmet by contemporary Western culture. Furthermore, this study identifies how these states of consciousness can be equated with what Abraham Maslow called peak experiences, while drawing analogies between traditional shamanic practices and the modern dance culture of rave.

### **WHERE THE GOATS LEAD: STRUGGLES IN TAMAZIGHT LANGUAGE ACQUISITION IN 'GLOBAL' NORTH AFRICA, OR THE SO-CALLED LEARNING OF THIS SO-CALLED LANGUAGE**

**MIRA Z. AMIRAS**

San José State University

Is this a new language or an old language—with a new alphabet or an ancient one? Are there a million speakers or a handful, or perhaps none at all? Does anyone know exactly how it is written (or even pronounced)? What is the grammar and why are there controversies over how what sound a letter really makes, what kind of letters should be used, or even what direction words should be written? We sit on the frontier of the construction of knowledge: What is this language anyway? Who speaks it and why is it forbidden in more than one nation of its indigenous origins? Of what do I speak? Of Tamazight, or perhaps Tachelhit, or maybe Tafirit or Takbilit, depending on who you ask. This paper bypasses the theory of language restoration, reconstruction, (or just plain construction), and considers the frustrations, joys, politics, and vagaries of actual language acquisition in the Amazigh (Berber) motherland and in the diaspora. Can you standardize and globalize a language of a multitude of localized identities, and thereby create a unified identity as well? Sounds good in theory, and there are examples on the ground. Why isn't it working for the Imazighen?

## **SYMBOLIC NATURE OF BETEL NUT CHEWING IN TAIWAN AND HAINAN**

**CHRISTIAN ANDERSON**  
University of Southern California

Based on primary ethnographic fieldwork, this paper examines the traditional and habitual chewing of betel nut -- a natural and mildly psychoactive chew comprised of areca nut, betel leaf, and lime paste -- and analyzes the betel nut's material and symbolic nature in the islands of Taiwan and Hainan. Chewing betel nut physiologically stimulates the chewer's concentration, stamina, and sense of well-being. On the sociocultural level betel nut acts as a lubricant that promotes direct communication and even communion among individual chewers. It is the material element customarily given to announce courtship, wedding engagement, or political alliance throughout Southeast Asia. The mildly narcotic effect of betel chewing on the individual has translated into a major cultural and regional phenomenon. Diverse betel chewing cultures have developed myths, stories, jokes, and songs about the betel nut that poetically express the common theme of symbolic complementarity, reunion, and resolution of separation. This paper argues that the betel nut as chewed in Taiwan and Hainan, and elsewhere throughout the region, serves as a natural, although mild, "psychedelic" or "psycho-integrator" with the proven potential to promote and encourage harmony within, between, and among individuals in both its material physicality and its socio-cultural symbolic nature.

## **CURING THE BODY POLITIC? RE-ROOTING AND REVIVAL IN A SIBERIAN SHAMANIC TEMPLE**

**MARJORIE MANDELSTAM BALZER**  
Georgetown University

The Sakha (Yakut) of the Far East (Russian Federation) have experienced enormous social, political and spiritual upheavals in the post-Soviet period. One response has been a dramatic revival of "folk curing" centers, including healers with lineages that reach back to shamanic traditions. Another has been the creation of a shamanic temple, called Archie Diete or House of Purification, in the republic capitol. Although controversial, this temple has become a major site of healing rituals, political meetings, ecological activism, social events and history seminars. It combines the functions of a community center with those of a church in creative ways that speak to the urgent needs of up-rooted Sakha searching for meaning in a culturally disrupted urban setting. Consciousness change has been integral to the eclectic goals of the temple, whose program I have been studying and actively enjoying since its birth in 2002. Focus on the temple becomes a template for understanding larger processes of post-Soviet healing, and for interpreting major trends in group-oriented shamanic vitalization that have potential resonance across and within indigenous communities in the twenty-first century. Theoretical perspectives combine the insights of Thomas Csordas, Lewis Hyde, Joan Koss-Choino and Edith Turner. Data derive from 'engaged anthropology' fieldwork done intermittently in the Sakha Republic (Yakutia) since 1986, and from comparative work with Native American leaders and healers.

**GONZO TOURISM:  
DRUGS AND TRAVEL IN FEAR AND LOATHING IN LAS VEGAS**

**LINDSEY MICHAEL BANCO**

Queen's University, Canada

Hunter S. Thompson's most famous work, his autobiographical narco-novel *Fear and Loathing in Las Vegas*, remains woefully under-theorized not only in terms of the relation between its representation of drug use and the American counterculture of the sixties, but also as a piece of travel fiction. This paper will begin to articulate how drugs and travel come together conceptually. The drug trip, as psychotropically twisted travel, at first glance suggests a sharp disjunction between the conspicuous tourism of affluent middle-class America and the "enlightened" surrogate travel of the disaffected dope generation, but Thompson uses the conceptual conjunction between drugs and travel to shed light on how the counterculture encounters the world. At the same time, however, Thompson's pharmacologically-enhanced protagonists, Raoul Duke and Dr. Gonzo, in their ostensibly iconoclastic attempt to mock Las Vegas' garish inauthenticity and its status as the beloved tourist destination of "straight" America, find that Las Vegas has ways of defusing their countercultural ethos, of domesticating their drug use and turning their anti-tourist sentiments around. By examining this "resistance" on the part of Las Vegas itself, this paper will suggest that the process by which drugs and travel are commodified and "consumed" in countercultural America, in much the same way that the tourist "consumes" Las Vegas as part of his or her expression of affluence, tends to strip them of their subversive power.

**APPROPRIATION OR RECIPROCITY?  
AYAHUASCA TOURISM IN A POST-COLONIAL CONTEXT**

**JULIANA BIRNBAUM**

Voices in Solidarity

Over the past twenty years, interest in shamanism, the earth-based spiritual belief system of many of the world's traditional cultures, has grown rapidly among people in industrialized nations. In the Amazon, the world's attention has been drawn to ayahuasca, the "vine of the soul" used for healing and divination. International networks of modern shamanic practitioners have sprung up, yet are these groups merely appropriating traditional knowledge without reciprocation? How can the world's interest in shamanic healing play a part in overcoming internalized oppression within indigenous communities and work as a unifying movement for indigenous rights? Can the resistance of indigenous people to industrialization and capitalism be linked to the resistance of environmental, spiritual and social justice movements against globalization and materialism? This paper explores the link between the contemporary shamanic movement and the struggles among the ancient shamanic cultures for human indigenous rights and cultural survival.



**READING AND WRITING CONSCIOUSNESS:  
HOW ESL GRADUATE STUDENTS  
CONSTRUCT KNOWLEDGE AND IDENTITY**

**MATTHEW C. BRONSON**  
C.I.I.S., UC Davis

Hundreds of thousands of graduate students attend U.S. universities every year and the majority of them do not know English as a native language. The study of how they struggle to embody the cultural script of an apprentice "professional", even as they try on the academic register and unfamiliar cultural norms of a non-native language is a rich, relatively new area for researchers in higher education. This presentation reports on a longitudinal case study of four international ESL students (2 Japanese, 1 Hmong, 1 Chilean) during their first 1-3 years of socialization into the rigors and norms of academic writing and the genres expected of professional anthropologists and psychologists. "Language Socialization" (LS) an emergent approach in second language acquisition research provides a model for the rigorous synthesis of ethnographic and discourse data in this instance. The methods and orientation of LS deserve the attention of Human Scientists interested in research that foregrounds the social and cultural character of cognition and the cognitive dimensions of social and cultural life. Four key concepts from the cited research that extend the conceptual power of LS will be exemplified and explored for their wider potential: "the critical incident," "managing cognitive overload," "resources" and "challenges." LS emphasizes the agency of the learner or "cognitive apprentice" viewing her as a co-author of her learning and co-constructor of her identity. The presentation will conclude with a consideration of what students of consciousness can learn from LS (given its congruence with the latest insights from such fields as cognitive neuroscience, criticalist human science, third-wave feminism, New Literacy studies, discourse analysis and indigenous epistemology and methodology.)

**EXPLORING FEMALE DIVINITY IN A NEO PAGAN COMMUNITY**

**LUCINDA CARSPECKEN**  
Indiana University

Many Neo-pagan traditions focus either on female or complementary female and male images of divinity. These are usually understood to be immanent and metaphorical, but the imagery plays a part in shaping ritual, world views, community interaction and self image. In this paper I shall explore how conceiving the divine as feminine has impacted relationships and social organization in a longstanding Neopagan community called Lothlorien in the North American Midwest. I will draw from interviews with Lothlorien community members and to a lesser extent from recent ethnographic and popular literature on neo-paganism.

**BEARS IN THE ER, DEER IN THE HEADLIGHTS:  
INTERPRETING THE SPEECH OF THE EARTH**

**CRAIG CHALQUIST**

Ours is the only civilization in history to regard the Earth as a dead heap of unintelligent matter—and the only one whose expansive economies depend on such an assumption. How is it, then, that on the day a bear wanders into a hospital emergency room, a Sierra Club representative declares that bears are now in the “emergency room phrase” of endangerment?

Drawing on his doctoral work, ecopsychologist and depth psychologist Craig Chalquist will present examples of how to interpret the “voice of place” and thereby listen in on the mood of the lands we so lovelessly inhabit. Such a combination of psychological techniques, ecopsychological understandings, and indigenous knowings results in a “terrapsychological” perspective created to demonstrate how intimately the animated presence of place struggles to address us through symptoms, dreams, repeats of local historical themes, and even the behavior of animals.

**BODY OF KNOWLEDGE: CHOOSING THE SCHOOL OF HARD KNOCKS...  
AND SLAPS AND SPANKS**

**LARISA CHAPMAN**

In the common vernacular the term “school of hard knocks” implies a non-consensual painful experience. The pain can be mental, physical, or spiritual, and in most cases, the experience combines all three. Bad judgment, ignorance and folly hold tenure here. But what if one were to choose painful experiences as part of a formalized educational rubric? What happens when one has choice in the methods and, to some degree, the intensity of the experience? Does it change the way pain is perceived (and received) if done with focused intent and consent? Pain becomes a vehicle for transcending “normal” modes of integrating new ideas and knowledge.

Application of extreme body sensations coupled with formalized mental stimulation awakens a whole new way of processing information while in a heightened state of consciousness. And when such applications are performed by one’s Master, there are more dimensions to the shifts in consciousness, for the body and mind are trying to process new information while the heart and spirit are focused on maintaining love and devotion as always.

I propose calling this “Ecstatic Education”: where even studying for the GRE becomes at once a test of mental capacity, physical endurance and spiritual fortitude. Who in the hell would ever willingly go through torture in order to gain knowledge? What are the effects of learning under duress, even if—and maybe especially if—that duress is ultimately self-imposed? Can formalized educational methods which include ritualized “torture” create a more integrated way of learning, one in which body, mind, and soul are engaged together? This paper will present evidence of pain applied specifically as an educational tool, and discuss how body memory and the pain/pleasure receptors in the brain are used in combination in order to achieve a more profound learning experience. Somehow scars and bruises take on a different meaning when approached as “crib notes” to life’s lessons.

**BEYOND AUTHENTICITY:  
EXPLORING INTIMACY IN THE TOURISTIC ENCOUNTER**

**MARY CONRAN**

University of Hawaii

This paper explores various interpretations of authenticity as they are described by the actors involved in hill tribe trekking tourism in northern Thailand. By considering the ways that tourists interpret authenticity in their own experiences, it may be possible to gain a deeper understanding about the curious motivations for participation in the lives of Others. This touristic drama is further complicated by the disparate origins of the various actors and the corresponding inherent power relations that transpire. By deconstructing the dialogue of the Western tourist, the imperative nature of the personal experience in the satisfaction of the later is exposed. In a broader sense, this can be understood as a postmodern manufacture of late capitalist production, whereby commodifiable experiences are marketed as personal as opposed to en masse. Correspondingly, the Western tourist perceives the Other as something to be intimately experienced. Ultimately, the intimate experience supercedes the desire for material authenticity, which is may be perceived as superficial or secondary to the humanist desire for reciprocated interaction.

**TOWARDS A NEW ECOLOGY OF JUSTICE**

**MORDECAI COHEN ETTINGER**

New College of California

My research proposes that healing, re-conceptualized as neurogenesis or the genesis of resiliency, is a critical catalyst and enabler for sustainable social change. To support this I create a unifying framework illustrating the interconnections among social and ecological justice struggles and human health. This framework utilizes a New Science approach as a corrective to the Cartesian/Newtonian/Darwinian worldview and synthesizes general systems theory, especially its applications in interdisciplinary neuroscience, Gaia theory, and evolutionary ecology with post-colonial/ somatic psychology, and key theories such as Marxism, eco-socialism, and Gramsci's theory on hegemony. My methodology includes extensive fieldwork and interviews.

Utilizing the interdisciplinary synthesis outlined above, "healing" focuses on the 'bio-technologies' of internal change, which can be cultivated to enhance social cohesion, collective clarity, and directional change. Central to the hypothesis is that the transmission of intergenerational trauma stemming from the culmination of the brutality of colonization and neo-colonization is acting as a self-re-enforcing feedback loop producing the conditions for more trauma and injustice.

Specifically, I examine healing as neurogenesis or embodied change as a transformative counterforce to this cycle from the perspective of the neurobiology of attachment, psychoneuroimmunology, and the psychophysiology of trauma and its resolution.

Re-embodiment is a pathway to health *and* reconnection to the larger Earth body, enabling us to root our healing in concrete and transformative solutions. The praxis incorporates experiential somatic exercises oriented towards trauma resolution and consciousness shift. When we break the trance of Cartesian dualism, we realize that consciousness shift, the transformation of values, and of oppressive ideologies like racism or sexism, which are inextricably linked to behavior, is an embodied process, not merely one of 'changing our minds'. Truly, it is the transformation of the whole of our being, which in turn leads us towards a new ecology of justice.

**IN THE MIDDLE OF THE LOTUS:  
KHECHEOPALRI LAKE, A CONTESTED SACRED LAND IN SIKKIM**

**SARAH EVERSHERD**

Sikkim lies landlocked within the eastern Himalayan mountain range. Blessed by one of the founders of Tibetan Buddhism, Guru Rinpoche, it is considered a secret, hidden Buddhist land and maintains tremendous significance for the indigenous Bhutia-Lepcha Buddhists of Sikkim. Khecheopalri Lake lies within West Sikkim and is considered one of the holiest pilgrimage sites. This presentation explores the significance of physical, environmental, and spiritual purity as it extends into the ritual and mythology of the Vajrayana Buddhism practiced at Khecheopalri Lake. Within the last year Khecheopalri has become a controversial site as a small sect of Hindu fanatics, under the leadership of one "Nepal Baba," defiled the lake and attempted to build a Kirat temple within its premises. This disruption has led to rifts in the formerly peaceful coexistence of Hinduism and Buddhism. Culled from several interviews with native Sikkimese peoples of both Hindu and Buddhist faith, this presentation strives to explain the potential religio-political consequences of this action by contextualizing its importance through the exposition of the Lake's mythologies and its worship as part of the sacred landscape of Sikkim. This presentation will include several short video clips that document the lake, its mythology and the battle over its access as a religious site.

**CONTRADANCE: WEAVING COMMUNITY  
THROUGH GEOMETRIC-PATTERN TRANCE INDUCTION**

**TINA FIELDS**

New College of California, North Bay Campus

In modest halls and hillsides across North America, people bring fiddles and guitars and gather for a contradance. This easy-to-learn dance form forges community amongst neighbors who would otherwise be unlikely to meet. The dance involves each person and couple moving around all of the others in variations of intricate, repetitive geometric patterns. Echoes of these same patterns can be found in the early visual art of peoples across the globe, in plant-induced visions, and also in nature, particularly at the microscopic level.

In this talk, I explore the thesis that contradance may be an emergent North American way to collectively re-constitute the healthy self in alignment with such larger patterns. Human consciousness ravaged by living in the stresses of western civilization can get re-programmed; re-set, like cross-crawling can re-set a person who's undergone physical trauma to one side of the body. Through this ecstatic geometric dance, individuals and the bonds between them, the community, and the larger world are restored anew.

**ETHNOGRAPHIC FILM SKETCHES  
OF VAJRAYANA BUDDHIST PILGRIMAGE AND PUJA:  
THREE CAVES IN A GEOMANDALA IN THE EASTERN HIMALAYAS**

**ADAM FISH**

After expelling demons, defeating Bon shamans, and organizing the community of Vajrayana Buddhists in Tibet in the 8th century AD, the infamous tantric yogi, Guru Padmasambhava ventured southwest into Sikkim. Here he distributed secret texts and intangible teachings (Tib.: *termas*) in caves situated in the landscape in the pattern of a mandala, a circular Buddhist map of the ideal universe. In other caves he slew serpentine witches, enacted the yoga of union (Skt.: *maithuna*, Tib.: *yabyum*), and respite from his labors. Despite their inaccessibility, these caves are now necessary pilgrimage sites for Vajrayana Buddhists throughout the Himalayan region.

Like all of the inner Tantra practices, the specific tactic for discovering a *terma* in the caves is held in secret by Tantric yogis, yogins, and advanced Nyingmapa Buddhist lamas (Kkt.: *acharyas*) associated with the monasteries of Sikkim. Most practitioners usually combine complex meditative visualizations, ritual offerings (Skt.: *puja*), with grotto archaeology in the hopes of receiving or finding a *terma*, a primary object of the pilgrimage.

In April 2005, a small ethnographic film crew traveled with three groups of Sikkimese, Bengali, Bhutanese, Nepali, and American Vajrayana Buddhist pilgrims to three sacred caves in West Sikkim. Participating in the meditations, pujas, and explorations of the deep and multipart caves, the visual anthropologists documented the richly symbolic and challenging process of

Buddhist spelunking. This presentation explores the Sikkimese Buddhist concept of a geomandala and the Buddhist phenomenologies of metaphors of cave exploration. Several short ethnographic films document the ritual cavern exploration. In addition, the specific challenges to ethnographic representation and the ethnographic "gaze" presented by Sikkimese geography and religion contexts will be explored.

**THE COLOR OF SICKNESS:  
A POST-COLONIAL ANTHROPOLOGY ENGAGES DISPARITIES  
IN HEALTH CARE OUTCOMES**

**ALAN FLETCHER**  
California Institute of Integral Studies

The social construction of whiteness circulates in every day discourse and the associated Euro-american imaginary provides a motivation for people of color to say to white people, "I know more about you than you know more about me". Whiteness is toxic to the experience of color; promoting unequal power relations, culminating in what social scientists now label as 'structural violence' or the nature and distribution of suffering. This structural violence finds concrete expression in the large disparities between the outcomes of healthcare interventions for people of color and white people. Research into the sources of these well-documented health care disparities is a new emergent field within medicine. Racial and indigenous minorities tend to receive a lower quality of healthcare than non-minorities, even when access-related factors, such as patient's insurance status and income are controlled.

These disparities are prompting me to ask the following research question: What are the critical moments where breakdown occurs between healthcare consumers and dominant healthcare providers in the emergency room of an urban hospital in Oakland, California?

This paper will consider through a postmodern, post-structuralist lens how white people end up getting better medical care than non-whites as an expression of power relations and structural violence. Some preliminary data on emergency medical care within an urban medical setting will be interpreted within the analytical frames of race, class and gender and sexuality. The larger goal of this paper is to activate emancipatory strands of an emergent post-colonial anthropology to bring consciousness and hope to an area of life where resistance, oppression, domination and in too many cases, the unnecessary death of innocents have been the norm.

**“CHANGE-ALEUIA!”**  
**TRANSFORMING CONSCIOUSNESS WITH REVEREND BILLY**  
**AND THE STOP SHOPPING GOSPEL CHOIR**

**LEE GILMORE**

Chabot College

This paper investigates the irreverent political theater of “Reverend Billy,” a New York based performance artist (a.k.a. Bill Talen) and leader of the “Church of Stop Shopping.” Costumed as an evangelical preacher—complete with a clerical collar, an off-white polyester sport coat, and a blond pompadour—Rev. Billy and the two-dozen strong “Stop Shopping Gospel Choir”—themselves dressed in bright satin robes—orchestrate “retail interventions” targeting corporations such as Disney, Starbucks, and Wal-mart, reviled amongst many community activists because of their reputations for pushing out local businesses whenever they move into a neighborhood, as well as for exploitative labor practices. Through their actions and “sermons,” Rev. Billy and the Choir seek to educate the American public about the consequences of mindless consumerism, sensitizing people to consider both the origins and end-states of products, as well as the human costs of cheap labor. In so doing, they call upon “the God that is not a product,” in order to “exorcize” cash registers, credit cards, and mindless consumers, and thereby forestall the coming “shopocalypse.”

Through their adoption and deployment of a “gospel” motif, combined with the deep sincerity of their message, the public ritual performances of Rev. Billy and the Choir go beyond simple satire. The Church of Stop Shopping consciously blurs the lines between irony and spirituality, thereby destabilizing normative assumptions about religion, spirituality, and ritual, as well as activism and theater. By creatively utilizing this ambiguity, Rev. Billy’s Church strives to inspire individuals and communities to make changes in their purchasing habits and to wake up to the possibilities of embodying a deeper and more authentically engaged life.

Drawing upon ethnographic work conducted with this group since 2003 and utilizing theoretical frameworks from ritual studies, this paper seeks to identify how the Church of Stop Shopping strives to transform public consciousness. The significance and effectiveness of their endeavors will also be considered by investigating whether or not Rev. Billy’s particular brand of public activism succeeds in achieving his genuine aim to creating a better world.

## LEADERSHIP FOR AN ANCIENT FUTURE

LESLIE GRAY

The disastrous mishandling of hurricane Katrina and the recent findings of widespread bribery and corruption in Congress bring into stark relief the degraded condition of governmental leadership we confront as we enter the 21st c. Moreover, the equation of leadership with grabbing & maintaining power has resulted in a cynicism about the role and function of leader that pervades our individual lives & the whole of society. What worldviews and values drive the current state of affairs? What changes in "leadership consciousness" might help remedy the situation? In this contemplative talk it will be suggested that it is indeed possible to generate renewed concepts of healthy leadership. Selected examples will be provided from innovative projects conducted during the past 5 years which have been guided by a philosophy of "reciprocal transformation".

## EN-GENDERING THE GEOMETRY OF THE WORLD SOUL

BETHE HAGENS

Walden University

My journey into self-conscious communication with Earth began with an experiment in global mapping using the synergetic geometry of Buckminster Fuller and the geometry of the World Soul described by Plato in *Timaeus*—which turned out to be identical. The mapping system, known in popular culture as the Beker-Hagens UVG Planetary Grid, has been used over the past 25 years in both scholarly research (esp. in Australia, Germany, and Russia) and New Age publications as an explanation for properties of the living Earth and human responses to those energies for better or worse. The clarity I experienced upon actually seeing this geometry on an Earth globe—the skeleton of Earth's etheric body—was so compelling I could not put it down. I have discovered it to be a near-universal metalanguage that can be used to communicate across wide language barriers. It is arguably a shared framework for calendars of precession such as the circular zodiac at Denderah and the Aztec sun calendar. Finally, it appears to be an active (whether conscious or unconscious) principle in the choice of location, design and experience of liminal geomantic rituals. Geometry—*ge/gaia + metr*—is literally "Earth Mother."

Deep contemplation of this geometry has opened me to a threshold or boundary condition in which form at all scales (microscopic to universal) is transformed into a liminal edge, a doorway I can enter from the present into virtually any conceptual/emotional space of my choosing. I believe this kind of knowing might be peculiarly feminine. In support, I use brain imagery from the Paleolithic as an interpretive frame for contemporary brain maps that reveal gender differences in information processing and lateralization. My current suspicion is that highly sacred male-only rituals (especially those culturally proscribed for woman) are in fact welcomed and supported by women. These occasions (which are dependent upon the geometric properties of sonic and infrasonic instruments such as the bullroarer, drum, bass booster, and flutes) enable men to feed their souls with essential liminal energies and whole-brain experiences in information processing that are not accessible in "normal" consciousness.



## THE DEGENERATE MONKEY

EUGENE HALTON

University of Notre Dame

"Homo sapiens" is the way we humans like to distinguish ourselves from the rest of nature. But if we consider ourselves as what Charles Peirce termed the "degenerate monkey," perhaps man the blunderer would have been a better term, calling attention to our softened instinctive intelligence, in contrast to the "unerring instincts of other races," as Peirce put it. I take Peirce's term "degenerate monkey" as not limited to moderns, but applicable to anatomically modern humans generally. The "monkey" may be meant rhetorically to put our "upper" primate ego in its place, calling attention to the prolonged neoteny of humans. Human history represents a devolutionary contraction of consciousness from that of hunter-gatherers, from what I term "animate mind."

Considering humans as degenerate monkeys is key to understanding human development precisely because we need to attune ourselves to the instinctive intelligence of the environment, drawing its intelligence into our dematured, blundering selves through abductive inference, and therein finding our maturity. Without that attunement to the Others, monkey goes mad, monkeying in its mirror of itself, fixated, like Narcissus, and with similar results.

### WHEREVER I AM, I AM WHAT IS MISSING: THE FUNCTION OF "HUNTER THOMPSON" IN HUNTER S. THOMPSON'S HELL'S ANGELS

THOMAS KAGEFF

Claremont Graduate University

Academically, Hunter S. Thompson's work is marginalized. The drug-induced howl of *Fear and Loathing in Las Vegas* is consigned to mass popular juvenalia. The political works, like *Fear and Loathing on the Campaign Trail*, grossly oversimplified as trite liberal polemics. Those marginalizing Thompson in the academy have clearly failed to read *Hell's Angels*. Here, Thompson models a type of personal narrative focused on moving past the increasingly adolescent, increasingly mass cultural, "counterculture" of the 1960s. The Kids may be Alright, but the bikers will kick your skull in. Stick a daisy in their gun barrels and expect a stomping party that ends for you in dirt and urine.

Presented as ironic bilungsroman, Thompson's work doesn't merely follow or even build on Capote's *In Cold Blood* legacy; he establishes a new fiction: the narrative of the fictive personal trace. Though told in the first person and purportedly a true story, *Hell's Angels* confronts not merely the essential unreliability of the author, but the very notion of the authorial presence in fiction. Not, who is the author or even why is the author. Rather, why an author? The author clearly missing from Hunter S. Thompson's *Hell's Angels* is Hunter Thompson. His is the fiction of anti-solipsism ironically received as solipsistic depravity for a culture wishing, as ever, to suppress counterhegemonic forces. Under these circumstances, the only way for the author to truly establish a progressive and eminent legacy is to eliminate himself from his own text by

ironically ordering the text around his "identity." There is no Hunter S. Thompson in the texts of Hunter S. Thompson from *Hell's Angels* on -- only the trace of a presence seeking to define for posterity a "Hunter S. Thompson;" a brilliant deconstruction the academy should have long ago recognized and valorized.

**IT'S NOT ALL IN THE CARDS:  
PROFESSIONAL POKER AS KNOWLEDGE CONSTRUCTION**

**TIM LAVALLI**

One aspect of my now 3+ year anthropology of poker inquiry is the question of exactly how winning/professional players make better use of the available knowledge? Poker is self-described by its high priests and scribes as being a game of 'acquired knowledge from incomplete information.' I have identified four areas of knowledge construction that while completely integrated within the skillful play of the game are, in fact, unique subsets of information and data collection. These range from completely close-ended set of rules and reductionist mathematics to totally open-ended, transient and malleable set of psychological variables. No accomplished poker players can ignore any one of the subsets and all losing poker players are deficient in one or more areas. These deficiencies are what often passes for 'a bad run of luck' in the perennial losing player. Indeed, amateur players ("dead money") are often unaware of the existence of some of the more refined knowledge constructions going on at the table around them. Less knowledgeable players often provide the precise information to the more skillful players to advance the unseen yet complex constructions of knowledge that take place within the play of each hand in a professional poker game.

**'THAT'S WHAT MY FOLKS TOLD ME':  
SHAMANIC KNOWLEDGE IN TUVA  
AS CREATIVITY, CONTEST, AND 'TRADITION'**

**GALINA LINDQUIST**

The movements of cultural revival, that have become a salient feature of the post-colonial, post-communist world, often have 'traditional knowledge' as their ideological cornerstone. In the processes of constructing new religious, political and communal identities, what is seen as 'traditional knowledge' has to be excavated, reconstructed, and reinvented from multiple sources and through various channels and agents. In these processes, the tacit, habitus-based knowledge of traditional societies, transmitted through personal experience and oral instruction, emerges as distinct from documented, processed, fact-based knowledge transmitted through formal learning. This is illustrated by the resurgence of shamanism in Tuva, Southern Siberia, where cosmological and ritual knowledge that comes from ethnographic texts is tried against the shared cultural knowledge preserved through generations, and contested by that handed down by spirits to individual practitioners. The paper discusses changes and continuities in this knowledge, politico-economic agendas and power games, personal charisma and other factors that are at play in its construction.

## DISSOCIATION IN PUBLIC HEALTH: AN ALLOSTATIC SUBSTRATE

CHRISTOPHER DANA LYNN

University at Albany, SUNY

The anthropology of consciousness can uniquely address a world in crisis in understanding how consciousness has evolved to deal with stressors, from the quotidian to the traumatic. It is possible to discern the biopsychosocial interactions in individual and cultural forms of coping with such experiences as oppression, disaster, tragedy, trauma, warfare, structural change, and the barrages of the information age. Dissociation is an allostatic substrate that mitigates stress to facilitate cognitive processing. This has been validated by a pilot study of the Anthropology Dissociation Experiences Scale, which was developed to measure the quantity and variety of dissociation experiences in general populations. This study indicated a statistically significant positive correlation between stress and dissociation. Also, neither stress nor dissociation correlated to well-being, indicating that dissociation mitigates the negative effects of stress to maintain allostasis, or dynamic equilibrium. These findings are preliminary but support research on meditation, a form of dissociation, which has proved an effective intervention in studies of its effects on stress-related degenerative diseases. Furthermore, a possible biological mechanism of dissociation for reducing stress has been discovered. The public health ramifications of such findings are vast and indicative of the value and interdisciplinary nature of the anthropology of consciousness.

## CONSTRUCTING KNOWLEDGE ONE GRANT AT A TIME

JEFFERY L. MACDONALD

Immigrant and Refugee Community Organization (IRCO)

This paper examines the process of grant development as a technique for constructing implicit and explicit knowledge amongst policy makers, funding sources, and the general public. The paper draws upon examples from grant development work over the past 20 years that has helped construct knowledge about local refugee populations in Portland, Oregon and create policies sympathetic to their needs. As practiced in the west, grant development is a culturally specific form of literacy that fuses information about an ethnic or linguistic population, its needs or research issues, and a methodology to approach those needs or issues with a specific request for money to implement the methodology. This grant development process necessarily creates canons of knowledge about refugee cultures that, because of their lack of access to grant writing literacy, they could not otherwise construct about themselves. The paper discusses how well such canons represent refugee cultures, serve their needs and have affected "cultural competence" governmental policies.

## THE SHOCK OF RECOGNITION: GONZO AND ETHNOGRAPHIC WRITING

LAWRENCE B. MCBRIDE

Hunter S. Thompson's writing style can be understood as a creative alternative to what I will call "objective journalism." The relationship between objective Journalism and the story is analogous to the relationship of Western-Newtonian science and its object that was criticized by G.W.F. Hegel two centuries ago. Objective journalism and scientific methodology are essentially relationships to knowledge rather than actual knowledge. Hegel argued that philosophy could become actual knowledge once it recognized itself as the developing manifestation of Absolute truth. Placing Hunter S. Thompson's work in the tradition of writing that began with Hegel unlocks the riddle of his style. Thompson's journalism was never concerned with the facts in-themselves or the story in-itself. The honesty of his work rests in his understanding that the truth of a social situation, (be it a motorcycle race or a Presidential election,) is not conveyed by a schematic description thereof, but rather in a narrative account of how that social situation confronts it opposite in the negativity of its dissenters, outlaws, outcasts and freaks.

In the last twenty-five years, anthropologists have weathered a crisis of representation typically (albeit unhelpfully) represented as a battle between positivists and postmodernists. The old line, positivist ontology is organized around the goal of the schematic ethnography of a discreet culture. As anthropology refocuses on the culture/consciousness of groups constituted by networked communities of practice and the interactions of individuals with regimes of state and supra-state power, anthropologists would do well to examine Thompson's method of interactive journalism of conflict. As ethnographers move from a schematic view of cultures to a concern with meanings of experience emergent from interactive contexts they would also benefit from a study of Thompson's successes and failures in his attempts to communicate the implications for consciousness of the revolutionary social changes that fascinated him during his writing career.

This paper will (after a brief introduction to the biographical and professional details of Hunter S. Thompson's life) will explain excerpts from the Great Shark Hunt concerning the Chicano rights movement in Oakland as examples of how Thompson's reports of social situations included rich ethnographic detail without mechanizing the relevant social dynamics. It will be argued that Thompson's great discovery was the link between consciousness, social process and bodily practice.

## **'WHEN THE GOING GETS WEIRD, THE WEIRD TURN PRO': THOMPSON'S LEGACY IN THE BLOGOSPHERE**

**ISABELLE MEURET**

Université Libre de Bruxelles, Belgium

The current blogging revolution attests to the public's search for truth and aspiration to share relevant information. Blogs provide an ideal support for exciting, critical, and sharp-tongued coverage of current events. By creating a forum for alternative and original comments based on in-depth research, while eschewing mainstream media hazards – i.e. manipulation, political correctness or spin doctoring – bloggers are turning professional in the reporting field. Albeit a parallel universe, the blogosphere nevertheless grasps the public's attention by challenging the world view in a conversational manner. Blogging has undoubtedly become one of the most empowering internet-related experiences at the turn of the century. The features which Tom Wolfe defined as typical of New Journalism were pushed even further with Hunter S. Thompson's gonzo journalism. Today, one may claim that blogging stretches journalism to its limits by offering ever more vibrant, innovative and challenging contributions. Bloggers are amateur journalists turned pro, who undeniably write in the gonzo tradition by expressing their personal voices, sharing eyewitness experiences and, most importantly, by encouraging dialogue and openness using their own rhetoric.

## **CYBORG ONTOLOGY IN FEAR AND LOATHING IN LAS VEGAS ON THE ROAD TO CONSCIOUSNESS: THE RED SHARK, THE WHITE WHALE & READING THE TEXTUAL BODY**

**TOM MURPHY**

Texas A&M University-Corpus Christi

This Paper argues that Hunter S. Thompson is a front-runner in changing the enlightened space of Kerouac's road-trips into monstrous space that reflects the American postmodern culture consciousness. Indeed, in Thompson's 1971 novel, *Fear and Loathing In Las Vegas: A Savage Journey to the Heart of the American Dream*, the car has become monstrous in the first section and shifts towards a cyborg identity in the second section. In "A Cyborg Manifesto," Donna Haraway states that cyborgs are "couplings between organism and machine, each conceived as coded devices, in an intimacy and with a power that was not generated in the history of sexuality" (150). Moreover, Judith Butler states in *Bodies That Matter*, the "social function of the name is always to some extent an effort to stabilize a set of multiple and transient imaginary identifications" (152). The characters Raoul Duke and his lawyer Dr. Gonzo journey in "the Red Shark" and "the White Whale," two cars that have named loci in which the counterculture's consciousness becomes not only grounded but accessible as we read these mobile hybrid human/car texts.

The intergraded circuit is the linchpin of cyborg ontology and Thompson text illustrates the specification differences of the red Chevrolet convertible (the Great Red Shark) and the white Cadillac Coup de Ville (the White Whale). The intergraded circuit modifies the human/car

automaton actions that become a closed loop system, which allows data flow through out the cybernetic system and consequently permits the White Whale, Dr. Gonzo and Raoul Duke to become a single cybernetic system more causally called a cyborg. This paper's triptych aim includes discussion of: Thompson's place in cyborg ontology, the importance of human/car hybrid shift in postmodern texts, and the dawning of a machine age consciousness—the new cyborg consciousness—that enhances Thompson's *Fear and Loathing In Las Vegas: A Savage Journey to the Heart of the American Dream*.

**SONG OF THE SPIRIT:  
EMBRACING THE SHAMANIC, THE MYSTICAL, AND THE SCIENTIFIC DIMENSIONS OF  
SOUND**

**SILVIA NAKKACH**

Integrating sound science with the wisdom of sacred and aboriginal sound practices, we will explore the uses of voice, music, and intention to assist psycho-spiritual insight and healing. Like the shaman, the yogi, and the mystic, who have always used sound as a gateway to transcendence and the exploration of consciousness, the sound practitioner today must navigate the realms of the personal, the visible, and the invisible to find metaphors for healing that honor the entire spectrum of human experience. Drawing from an unbroken tradition of Indian, Tibetan, contemporary vocal improvisation, and Afro-Brazilian devotional singing, we will share a brief repertory of chants and the direct experience of the sacred in sound, a dimension of consciousness characterized by a healing release of boundless radiance, openness and love. The presentation will offer insights from the ways of knowing and working with sound of the scientist, the shaman, the artist, and the therapist, and how these sound practices complete one another. A primary goal is to present a cross-cultural model that has proven useful in working with sound and music in contemporary therapies, in alignment with an increased emphasis on integration, and spiritual renewal, encouraging kindness and respect for other cultures and forms of life.

**DEPOIS MELHORA (AND THEN IT GETS BETTER):  
WHY THE HEAD SHOULD LEAD THE BODY**

**KATHLEEN O'CONNOR**  
UC Davis/Harvard

Consciousness is at the heart of mental health diagnosis and treatment. Psychiatric diagnoses in most cases require the participation of the sufferer through self-reporting of malaise. Biomedical treatment, increasingly at the forefront in Western psychiatric treatment, involves the use of consciousness-altering pharmaceuticals. Talk therapy is based on altering thought and consciousness through speech acts. Many mental health issues have been shown to be remediable through retraining of thought, which can produce a measurable physical response as well.

Drawing on my dissertation research in Brazil on the Afro-Brazilian possession trance religion Candomblé, in this paper I will outline how non-Western ideas of consciousness and locally appropriate ways of thinking complement and often supersede psychiatric intervention in mental health care among the urban poor in Bahia, Brazil. I argue that working with culturally specific constructions of the mind and consciousness must form the basis of any effective strategy for mental health care, particularly in developed societies that are increasingly composed of immigrants who bring with them well-developed ideas about the mind that are not necessarily compatible with Western notions on which psychiatry is based. Effective mental health intervention in a society of immigrants should be based on culturally appropriate understandings of consciousness.

**THE CONSCIOUSNESS GAP:  
INTERROGATING THE LIMITS OF EMBODIMENT**

**ENOCH H. PAGE**  
U Mass – Amherst

The popular concept of the supernatural is embedded in our anthropological discourse in ways that make it hard for us to study consciousness. Given our habitual assumption that events only should be explained in materialistic terms, it is our legacy to dismiss epistemic claims about consciousness that deviate from this explanatory model. Driven by our faith in scientifically rigorous methods of perceptual assessments, we are determined to situate consciousness in the brain or in the body. This means we are closed to the idea that personal consciousness may exist prior to the brain and will not end with death. Our foreclosure of the mind/body problem leaves it to science to prove how consciousness is limited to embodiment in ways that defy ancient wisdom. It means that when research subjects talk about their supernatural experiences (NDE's, ESP's, Bi-locations, channeling, or herb-induced access to alternate worlds) we assume there are materialist explanations grounded in the social. On this premise we presume that the subjects have a social agenda and categorize their reports as cultural fabrications. We engage in this symbolic violence by invalidating epistemic claims that defy our own highly institutionalized epistemic claims. In this essay, I ask readers to contemplate this problem, compare how we view the natural and supernatural domain, and suggest that we need a conceptual bridge. I argue not that our commitment to the supernatural should exceed our commitment to the natural realm. To counteract received arguments which maintain that the natural domain is the only real one, I suggest instead that we contemplate and formulate a middle way between these two realms of conceptualization in which the conditions that obviously constrain consciousness in one realm do not constrain it in another realm. Even if we are not ready to cross the bridge, we must at least construct one. Only by means of such a bridge will we be able to step out of conceptual dualism and make better sense of those whose claim to know other dimensions of existence and come to see that some of these claims are not simple belief, fantasy or lies.

## FRAGMENTED THINKING = FRAGMENTED SOCIETY

GLENN A. PARRY & PHILLIP H. DURAN

During the twentieth century, the Newtonian view of a mechanistic universe of cause and effect was still very much the dominant paradigm in Western science. In academe, the belief in the inherent separateness of natural phenomena was reflected in a trend toward a greater proliferation of separate disciplines, reductive thinking and lack of communication between disciplines. The traditional three branches of scientific knowledge: physics, biology and the human sciences, became increasingly isolated from each other. Philosophy lost its position as the unifier between disciplines, and instead became isolated as well.

A fragmentary view of the nature of reality leads to a fragmented society. Indeed, the twentieth century was a tumultuous century that saw the confluence of two world wars, the invention of the atomic bomb, and an explosion in new technologies and globalization that brought a greater divide between the haves and the have-nots. Yet, the twentieth century also brought a counter-trend toward wholeness and radical interconnection, which was reflected in a revolution in physics, biology, systems theory, and the advent of the Internet. The alternative educational models that emerged out of the "new sciences" have been (often) in consonance of spirit with indigenous worldviews and teaching practices in traditional indigenous communities and thus brought a renewed appreciation for indigenous knowledge.

This panel will address the issue of fragmentary thinking and how such thinking manifests in fragmentary cultural action, and also introduce the emerging countertrend toward whole ways of thinking that offer a more sustainable path for humankind. The panel will conduct a hybrid of Bohmian/Native American talking circle dialogue. The participants in the dialogue will be faculty members from SEED Graduate Institute, a start-up Graduate institute offering a wholistic curriculum based in indigenous ways of knowing. Phil Duran, a Tigua physicist and Professor Emeritus from Northwest Indian College, will be joined by Glenn Aparicio Parry, President of SEED.

We will begin with possible short statements from the participants, and then entertain a provocative lead-in question that will enable each member of the panel to address the issues. We anticipate time for audience participation at the end of the dialogue.

## GENDER IDENTITY TRANSFORMATION OF THREE MIDDLE-AGED CAUCASIAN WOMEN SUBSEQUENT TO AYAHUASCA RITUAL

RON REMINICK  
Cleveland State University

This paper summarizes the influences of the ayahuasca experience of three middle-aged, upper middle-class, educated women. The interviews involved questions on the circumstances that led these women into the realms of ayahuasca, the nature of their decisions to take it, how they chose their ayahauasqueros, the details of their ayahuasca ritual experience, how they



reestablished their daily routine, the changes that occurred in their intimate relationships, and their retrospective on how ayahuasca influenced changes in their identity.

**EGO BOUNDARIES, SHAMANISTIC JOURNEYING  
TO "UPPER" AND "LOWER" WORLDS, AND MOOD STATES:  
AN EXPERIMENTAL STUDY**

**ADAM ROCK**

The University of New South Wales

The purposes of the present experimental study were to: (1) phenomenologically map and compare shamanistic journeying experiences associated with the "upper" versus the "lower" world; and (2) investigate whether shamanistic journeying conditions and "thinness" of ego boundaries were predictors of mood disturbance. Forty-two naïve participants were administered a composite questionnaire consisting of demographic items, the Short Boundary Questionnaire (BQ-Sh) and the Profile of Mood States – Short Form (POMS-SF). Participants were randomly assigned to one of three conditions: monotonous percussion drumming at 8 beats-per-second for 15 minutes coupled with either Harner's (1990) shamanic journeying to the "lower" world instructions or an adapted version of Ingerman's (2004) shamanic journeying to the "upper" world instructions; or sitting quietly with eyes closed for 15 minutes. Participants' phenomenology was retrospectively assessed using the Phenomenology of Consciousness Inventory (PCI) and the POMS-SF. The results indicated that there was a statistically significant difference between conditions with regards to the PCI major dimensions of imagery, attention, rationality and volitional control, and minor dimensions of love, altered perception, imagery amount and absorption. Experimental condition and various BQ-Sh subscales (need for order, childishness and sensitivity) were statistically significant predictors of overall mood disturbance. Implications of the findings for a world in crisis are discussed.

**THE SPECTRUM OF THE SOUL:  
A BACHELARDIAN EXPLORATION OF THE "PORTAL" PROCESS WITHIN THE OPEN  
SOURCE ORDER OF THE GOLDEN DAWN**

**MARK SHEKOYAN**

MKThink; Dowling College

In the "Open Source Order of the Golden Dawn," a ceremonial magickal group that I have been participating with for the past 4 years; a culminating phase of ritual and meditative work takes place during a process called the "Portal." This phase centers on an alchemical process by which one is meant to experience the base elements of "Earth, Air, Water, and Fire" via a ritual known as the "Greater Invoking Ritual of the Pentagram."

Aspirants in the “Portal Group” do individual study and practice a cycle of “Balancing, Unbalancing, and then Rebalancing” all of the elements over the course of a six month period of intense invocation. This process is thought to lead to an alchemical distillation of the essence or “Azoth” of one’s being that reflects both understanding, and integration of these qualitative elements of the soul. This integration leads to the realization of the “Fifth Element” of Spirit, seen as the quintessence of the work.

In addition, this group meets to share experiences and refine techniques in group practice of this ritual. Based on first person interviews, and my own participant observation, I will describe people’s experiences with this process, and apply Gaston Bachelard’s descriptive phenomenology of these elemental qualities to paint a picture of the contours of consciousness refined through individual and group praxis.

**“IS THE WORLD IN CRISIS, OR IS IT JUST ME?”  
ANTHROPOLOGY OF CONSCIOUSNESS AND THE STUDY OF THE WORLDVIEWS’  
BOUNDARIES**

**ANDREI VINOGRADOV**

University of Saskatchewan

Over the last thirty or more years, Anthropology of Consciousness, with the help of Transpersonal Studies and other friendly disciplines, has created a strong case for the need of cross-cultural study of the experiences, states of consciousness, related practices and, especially, resulting worldviews without reducing them to the positivist explanatory framework.

Meanwhile, the mainstream academic anthropology and psychology have become more “scientific,” purging the last vestiges of introspective and metaphorical theories such as various branches of psychoanalysis, or Gestalt therapy, Jungian analysis, etc. from the study and research curricula. The philosophical model of “hard” natural sciences has gradually become the only template for psychology and anthropology.

This dichotomy, or division reflects the worldview boundary, which runs through the “western” culture. While this boundary is reflected in the division of the western culture into the “flakes” and “squares,” the even more important and rather unacknowledged boundary runs through all of us, including the most “far out” students of consciousness. Everyone has a formidable “skeptical territory” whose borders with the “believer territory” have to be negotiated – or vice versa.

Taking a thorough look at this boundary and its negotiation is, from my point of view, the main priority in the current study of consciousness. And it should be a serious look, with no Kantian or post-modernist escape routines or the magical use of the term “Cartesian” as a swearword.

In this paper, I’ll present the brief example of dealing with the worldview paradox using my own research, the study of Alternative medicine.

**LIVED EXPERIENCE AS A WAY OF KNOWING:  
INTEGRITY AS A SOURCE FOR ETHICAL CONDUCT IN-BETWEEN WESTERN AND  
INDIGENOUS KNOWLEDGE PROCESSES**

**GISELA WENDLING**

This presenter draws on research of westerners who were initiated into and then became practitioners of the Andean shamanic/mystical tradition. The focus is on how she as a researcher navigated the in-between territory where western and academic knowledge processes meet knowledge processes of the indigenous people of the Peruvian Andes.

She offers a framework of four liminal dimensions — cultural, epistemological, spiritual, and psychological — that emerged from this research and captures the challenging and creative tensions found in this in-between territory. She discusses the methodological approaches she used to bridge these cultures of knowing in this transpersonal and reflexive ethnography. Drawing on Gregory Bateson's and Bradford Keeney's systemic aestheticism—the belief that the whole, the sacred, and the aesthetic evoke each other—she highlights how she developed her systemic attention to the research context through a reflexive methodology and an aesthetic perception through the use of Andean rituals. The combination of these approaches supported her development of an internal sense of integrity from which she discovered and deepened a sense of ethical action in this Andean neo-shamanic/mystical context.

Her presentation points out that systemic aestheticism can support researchers in developing the sensitivities required to conduct research into cross-cultural and transpersonal environments with a sense of integrity to help guide an ethical conduct.

**LOCALISM, MEDIA, AND SOCIAL IDENTITY**

**GEORGE WILLIAMS**

Federal Communications Commission

The Federal Communications Commission (FCC) expects radio and television broadcasters to provide some programming that contributes toward “localism” for various communities. But there is a growing concern that broadcasters provide less local programming as a result of media consolidation, especially in radio. Recently the FCC has been exploring how programming on radio and television has contributed to “localism” for various communities. This has included holding public hearings where interested parties have expressed how they believe broadcasters are meeting their localism obligations. In this paper, we summarize the comments in these hearings, and explore the link between media's contribution of localism with the community's social identity.

## RELIGION AND THE EVOLUTION OF HUMAN CONSCIOUSNESS

MICHAEL WINKELMAN

School of Human Evolution and Social Change, ASU

Currently religion is more likely viewed as an atavistic capacity than evolutionary potential. Yet a consensus is emerging that shamanism, a primordial spiritual tradition, was a key element in the evolution of modern human consciousness during the Middle/Upper Paleolithic transition. This raises the question of whether shamanic potentials were merely an element of early modern (cultural) consciousness, or whether such capacities are still an important potential for future human cognitive, personal and social evolution. This paper integrates evolutionary psychology and transpersonal psychology perspectives to illustrate how humanity's ancient spiritual awakening still holds the seeds of our future potentials.

## WE-SPACE: THE EMERGENCE OF AN INTEGRAL MYTHOLOGY

LEV WOOLF

Santa Rosa Integral Salon (S.R.I.S.)

The central topic explored is integration as it occurs within the contemporary culture, and its contributions to global welfare, set in context with a global scene where many diverse perspectives inform and influence our well being as a people, and a planet.

American culture is commonly viewed as hyper-individualistic. Paradigms as social practices will be significant in exploring positive social change and the emergence of an "integral culture" will be examined as it relates to more collectivistic tendencies in cultural styles. Methods used will include orienting generalizations, three steps to adequate truth claims, as well as post methodological pluralism, all compiled within the framework of Integral Theory.

As a main area of study, observations are drawn from the emergence of social gatherings aimed at integration, most specifically, a weekly salon which has been meeting for two years to discuss, test, and practice Integral themes. The group itself will be viewed as a paradigm, with specific exemplars, which in turn have brought forth a specific type of data. Central to this research is the principle of increasing unity within increasing diversity, and an emergent cultural mythology of the evolution and integration of spirit in self, culture, and nature.

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The primary areas of interest of SAC members 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.

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**John Baker and Amy Smith**

for their excellent ongoing advice

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