



Society for the
Anthropology of
Consciousness

Bridging Nature and Human Nature

The 29th Annual Spring Meeting of the Society for the Anthropology of Consciousness

April 1-5, 2009

McMenamins Edgefield Resort

Portland, Oregon



Co-sponsored by the Association for Transpersonal Psychology

Special Events

(separate registration may be required)

Thursday, April 2

5:00pm – 7:00pm

The Paleolithic Origins of the Labyrinth
Lecture and Experiential Workshop
(\$8.00 fee)

8:00pm-9:00pm

Micropsychokinesis – Direct Mind-Matter Interaction Workshop
(free of charge)

Friday, April 3

8:15pm-9:15pm

Utilizing Past Life Regression as a Consciousness Bridging Technique
Experiential Workshop
(\$15.00 fee)

Saturday, April 4

6:00pm–7:00pm

Dinner Banquet
(\$29.00 fee)

Continuing Education Units

The following sessions are eligible for Continuing Education Units (CEUs).
For further details, check at the Conference Registration desk:

Saturday, April 4

10:30am–12:00 Noon

Bateson, Postmodernism and Shamanism

1:30pm-4:20pm

The History and Future of Ecopsychology

The Spiritual Competency Resource Center, which is co-sponsoring this program, is approved by the American Psychological Association to sponsor continuing education for psychologists. SCRC maintains responsibility for this program and its content. California BBS for LCSWs and MFTs and also BRN CE hours for nurses are also available.

Bridging Nature and Human Nature
SAC/ATP Meeting Schedule
April 1-5, 2009

Wednesday, April 1 – Power Station Theater

From Noon-4:30pm – The Registration Desk will be in the Power Station Theater

From 7:00-9:00pm – The Registration Desk –and a Meet and Greet – will be in the Study

High School Anthropology

Chair: Michael P. Sweeney

3:00pm-4:00pm **Student Presentations**

4:00pm-4:20pm **Question and Answer**

4:20pm-6:00pm **Break**

6:00pm-6:45pm **Honoring the Spirit of Place: Native American Opening Ceremony**

6:45pm-on **Break & Dinner**

Thursday, April 2 –Blackberry Hall

Paganism Ancient and Modern—A Re-Examination

Chair: Mark Shekoyan

8:30am-8:45am **Ritual Practice and the Trace of Self in a Thelemic Magical Lodge**

Grant H. Potts

8:45am-9:00am **Drugs, Virgins and Vision: Self-Knowledge among the Ancient Greeks**

David Hillman

9:00am-9:15am **Scientific Illuminism: Aleister Crowley's System for Bridging Science and Spirituality**

Mark Shekoyan

9:15am –9:30am **Question & Answer**

9:30am-9:45am **Break**

Thursday, April 2, 2009

Mind/Body Approaches to Biomedicine and Medical Anthropology

Chair: M. Diane Hardgrave

9:45am-10:00am **Medical Marijuana: The Therapeutic Effects of Altered Consciousness**
Wendy Chapkis

10:00am-10:15am **Chemicals, Not Symbols: The Chemical Ecology of Shamanism as a Healthcare System**
Robin Rodd

10:15am-10:30am **Shifting Mind-Bodies: The Socialization of Holism in an American School of Chinese Medicine**
Sonya Pritzker

10:30am-10:45am **Ibogaine in the Treatment of Opiate Addiction**
John Harrison

10:45am-11:00am **Meditation, Stress Reduction and Immune Response**
M. Diane Hardgrave

11:00am-11:15am **Question & Answer**

11:15am-11:30am **Break**

Reassessing Indigenous Culture

Chair: Claudia Weiner

11:30am-11:45am **Beyond the Valley of the Dolls: Formative Period Symbol and Ritual at Copan, Honduras**
David Cummins

11:45am-12:00 Noon **The Role of Nature in Human Development in Shoshoni Tradition**
Maria Glowacka and Drusilla Gould

12:00 Noon-12:15pm **Entheogenic Response to the Stress of Racism: The Case of Jews and Blacks**
Enoch Page

12:15pm-12:45pm **The Shamanic Consciousness of the Jeffers Petroglyphs**
Daniel Zielske

12:45pm-1:00pm **Question & Answer**

1:00pm-2:30pm **Lunch**

Thursday, April 2, 2009

Poetry Reading (outside during lunch, weather permitting)

1:15pm-2:15pm **Bridging Nature and Human Nature**
Don Eulert ✓

Reawakening the Heart/Mind of Psychotherapy and Health Care

Chair: Sara Lewis

2:30pm-2:45pm **Panprotopsychism: As Evident Through Neuroplasticity and Experienced as Phenomenology**
Anne Mulholland

2:45pm-3:00pm **Awakening Clear Mind: Bodhicitta as a Pathway to Resilience among Tibetan Refugees Exposed to Severe Trauma**
Sara Lewis

3:00pm-3:15pm **Speaking to the Dragon: Addressing Existential Crisis in Complex Trauma & Traumatic Grief Using Archetypal Therapy**
Noga Zerubavel

3:15pm-3:30pm **The Relevance of Gender Balance in Mexico's Shamanic Traditions**
Sharon G. Mijares

3:30pm-3:45pm **Cultural Trauma and the Formation of the Collective Identity in Inupiat and Eskimo Youth, 1980-1999**
Barbara J. Pepek

3:45pm-4:00pm **Question & Answer**

4:00pm-on **Break & Dinner**

Optional Workshops

The Paleolithic Origins of the Labyrinth – Lecture and Experiential Workshop – Blackberry Hall (\$8.00 fee)

Jodi Lorimer
5:00pm-7:00pm

Micropsychokinesis – Direct Mind-Matter Interaction Workshop – Barley Room

Robert Harper & Rachel Cooper
8:00pm-9:00pm

Friday, April 3 – Power Station Theater

Dreams and Sufism Breakfast Roundtable

Chair: A. Muhammad Ma'ruf

8:15am-8:30am **From Pollution to Purity: Zar Spirits, Possession and Trance in Cairo**
Hager El Hadidi

8:30am-8:45am **Dream Inspired Discourses: Explorations with English speaking Muslims**
A. Muhammad Ma'ruf

8:45am-9:00am **Question & Answer**

9:00am-9:15am **Break**

Symposium on Consciousness: The Non-locality Hypothesis—A Multi-Disciplinary Approach

Chair(s): Robert Harper & Rachel Cooper

~~9:15am-9:30am **A Medium Anthropologist At Large: Culture, Meaning and Mediumship –
Some Epistemological Considerations**~~
~~Paul D. Biscop~~

9:30-9:45am **Furthering the Truth**
Rachel Cooper

10:00am-10:15am **Another Inconvenient Truth? Why Inconvenient?**
Robert Harper

10:30am-10:45am **An Exploration into the Remote-Sensing Abilities of Young Children**
Rana McKinnon

11:00am-11:15am **Albert Hoffman, LSD and the Formation of the Lost Field of Parapsychopharmacology**
David Luke

11:15am-11:30am **Question & Answer**

11:30am-11:45am **Break**

Cultural Relativity and Authenticity

Chair: George Williams

11:45am-12:00 Noon **Visiting Nurses' Agency Related to Cultural Relativism**
Claudia Weiner

Friday, April 3, 2009

12:00 Noon-12:15pm **Cultural Relativity and Authenticity**
George Williams

12:15pm-12:30pm **“Spin” as Creative Consciousness**
Bethe Hagens

12:30pm-12:45pm **When Does Authenticity Supersede Relativism?**
Stanley Krippner

12:45pm-1:00pm **Question & Answer**

1:00pm-2:30pm **Lunch**

1:15pm-2:15pm **SAC Board Meeting (Barley Room)**

Eco-Literacies: Reading, Writing and Mapping Nature

Chair: Mira Z. Amiras

2:30pm-2:45pm **Seeing the Small Picture: Models and Maps of the Middle East**
Mira Z. Amiras

2:45pm-3:00pm **Transforming Traditional Literacy in the Iu-Mien Community**
Jeffery L. MacDonald

3:00pm-3:15pm **Question & Answer**

3:15pm-3:30pm **Introduction/Announcement of Past Life Regression Workshop**
Sean Topping

3:30pm-on **Break & Dinner**

4:00pm-5:00pm **AoC Meeting with incoming Editor Hillary Webb (Barley Room)**

Optional Workshop

8:00pm-9:00pm **Utilizing Past Life Regression as a Consciousness Bridging Technique**
Experiential Workshop – Barley Room (\$15.00 fee)
Sean Topping and Julia Ingram

Saturday, April 4 – Power Station Theater

Sacred Brews, Ayahuasca Controversies and a Clash of Cultures—Indigenous and Postmodern

Chair: Evgenia Fotiou

9:00am-9:15am **Revisiting Wasson's Soma: Exploring the Effects of Preparation on the Chemistry of Amanita Muscaria**
Kevin Feeney

9:15am-9:30am **Hoasca Ecologies: Environmentalism in the Centro Espírita Beneficente União do Vegetal**
Brian Anderson

9:30am-9:45am **Ayahuasca—Bridging Worlds: Exploring Indigenous Practices for Modern Applications**
Stephen Trichter

9:45am-10:00am **The Healing Power of the Icaros: An Analysis of Ayahuasca Experiences**
Susana Bustos

10:00pm-10:15am **The Feminization of Ayahuasca**
Evgenia Fotiou

10:15am-10:30am **Question & Answer**

10:30am-10:45am **Break**

Bateson, Postmodernism and Shamanism (may be taken for Continuing Education credit)

Chair(s): Constantine Hrisikos & Sarah Williams

10:45am-11:00am **“Let Not Thy Left Hand Know What Thy Right Hand Doeth:”
Yoga Nidra/iRest in a College Classroom**
Sarah Williams

11:00am-11:15am **Failsafe in Consciousness**
Ian Prattis

11:15am-11:30am **Spiritual Emergencies and Ecological Distress**
David Lukoff

11:30am-11:45am **Between Self and Other: The Conflict in Complementarity**
Hillary S. Webb

11:45-12:00 Noon **Question & Answer**

12:00 Noon-1:30pm **Lunch**

Saturday, April 4, 2009

The History and Future of Ecopsychology (may be taken for Continuing Education credit)

Chair: Mark A. Schroll

1:30pm-3:00pm **Brief 12 minute comments by Stanley Krippner, Nora Bateson, Alan Drengson, Adele Getty, Robert Greenway, Daniela Maffei and Mark A. Schroll**

3:00pm-3:30pm **Conversation Forum, Krippner, Bateson, Greenway, Drengson, Getty, Maffei; moderated by Schroll**

3:30pm-4:20pm **Nora Bateson's Film Trailer on the Legacy of Her Father Gregory Bateson**
Nora Bateson

4:20pm-5:00pm **Break**

5:00pm-5:30pm **SAC Business Meeting (Barley Room)**

Keynote Event: Primordial Remembrance for an Era in Crisis – Barley Room

6:00pm-7:00pm **Dinner Banquet (\$29.00 fee)**

7:00pm-7:45pm **Program Interlude**
JRZ System

7:45pm-8:00pm **Remembering Indigenous Mind and Introductions**
Mark A. Schroll

8:00pm-8:20pm **Wisdom of the Elders**
Ian Prattis

8:20pm-8:40pm **Experiential Methods for Awakening Primordial Remembrance**
Mark A. Schroll

8:40pm-8:50pm **Break**

8:50pm-9:10pm **Albert Hofmann's Epistemology of Consciousness and its Relationship to Primordial Anthropology**
Stanley Krippner

9:10pm-9:30pm **Roads Taken and Not Taken: From Humanistic to Transpersonal to an Eco-Psychology of Being**
Robert Greenway

9:30pm-9:45pm **Final Thoughts Forum: Mapping the Future of Ecopsychology and Primordial Remembrance**

Sunday, April 5 – Power Station Theater

A Spectrum of Systemic Incongruity—Welcome

Chair: Jeff MacDonald

9:00am-9:15am The Narrative Mode of Horoscopic Interpretation
Timothy P. Grove

9:15am-9:30am The Obstacle Is the Path: Reflexivity, Mimesis, and the Humanizing of Consciousness Studies
Brett A. Stroud

9:30pm-9:45pm The Nursing Home Affect
Kadie Burton

9:45-10:00 Question & Answer

10:00 Closing Ceremony

11:30-1:00 Lunch

Individual Abstracts

Seeing the Small Picture: Models and Maps of the Middle East

Mira Z. Amiras – mira.amiras@sjsu.edu

Have you heard the one about Churchill's 'hiccough'? Bush's 'roadmap for the Middle East'? Wittfogel's map of 'oriental despotism'? Gertrude Bell's 'The desert and the sown'? Looked at any Middle Eastern flags lately? 'The map is not the territory' is especially meaningful and calamitous for the Middle East—a territory of a thousand superimposed maps, each with its own state of consciousness and claim to exactly the same territory. This paper explores modern maps of the Middle East and their ancient predecessors, and explores in particular God's land grant to Abraham, and how it has been drawn. The key to many of the maps considered here is not only what is drawn, but what is left undrawn. The rest, of course, is history. And sacred text. And commentary.

Hoasca Ecologies: Environmentalism in the Centro Espírita Beneficente União do Vegetal

Brian Anderson – Bta5ht@gmail.com

The União do Vegetal (UDV) is a Brazilian religion of folk Amazonian origins whose disciples ritually consume hoasca (ayahuasca), a psychoactive brew made from plants native to the Amazon Basin. Over the past few decades, the UDV has become an increasingly urban and international religion while at the same time its ethnoecology – the symbolic system through which relationships between living beings and the environment are understood – has become more noticeably marked by an environmentalist ethos. Based on fieldwork conducted with the UDV in Bahia, Brazil, and a review of the relevant literature, this paper examines how the environmentalist ethos of the UDV is expressed and shaped by the ecological discourse employed by UDV disciples. I show that this discourse is an essential component of not only how disciples represent experiences of religious ecstasy and resolve epistemological tensions, but also of how the institution of the UDV mediates ecumenical and international cross-cultural encounters.

A Medium Anthropologist At Large: *Culture, Meaning and Mediumship* – Some Epistemological Considerations

Paul D. Biscop – pabloypablo@shaw.ca

The general scientific method is well known by researchers in parapsychology and paranormal phenomena including spirit mediumship. Anthropologists have looked at spirit mediumship, especially spirit possession, cross culturally since the beginnings of the discipline. But many researchers may not fully appreciate the unconscious cultural learning influences that can shape both our perception of the phenomena being studied as well as our explanations of the phenomena and our research. This paper is by an insider anthropologist researcher/ art therapist who is also a clairvoyant Spiritualist medium of 40 years.

The Nursing Home Affect

Kadie Burton – kburton@ups.edu

This paper describes an ethnographic project which aims to learn more about how familial relationships are influenced and facilitated by nursing home residence. There is an abundance of literature on how placing a family member into a nursing home can be a stressful and difficult event for other family members, as well as how interaction between nursing home staff and family members affect residents. However, there has been comparatively less research conducted on the role of nursing homes in familial relations. While the affect the nursing home has on such relationships is an important area for study, what became more apparent throughout this research project is how the nursing home creates relationships that take on familial dimensions. Fictive

kinship has been studied in many different social fields, including brothels, religious communities and foster/adoptive families. According to Tracy Karner (1998), in a caregiver situation fictive kinship can be a positive relational development for all persons involved, including the elderly individual, the family of the elderly, and the caregiver. My research on a Puget Sound area nursing home, in contrast, supports claims that fictive kinship connections may develop between the residents and the caregivers, and I further argue that the concept is useful in understanding the relationships formed between some residents.

The Healing Power of the Icaros: An Analysis of Ayahuasca

Susana Bustos – susana@roamingthemind.com

This paper discusses some of the results of an exploratory study of intense healing experiences attributed to an icaro (a type of shamanic songs) by individuals who participated in ayahuasca ceremonies in the context of the Peruvian vegetalismo tradition (Bustos, 2008).

The data were collected in Peru during an eight-month fieldwork period. Participants in this study were 5 adult men and women with extensive past experience with ayahuasca, who reported their healing experiences after a sound-recorded ceremony and identified the icaros that were significant to them. The method of analysis was Giorgi's (1986, 1997) descriptive phenomenology as it pertains to psychology, which uncovered the essential structure of meaning of the phenomenon under study, as it emerged in lived experience.

Results reveal that participants were explicitly and implicitly connected with a sense of a greater sentience participating in their healing processes. This paper attempts to describe the characteristics of this sentience, drawing information from the meaning constituents identified, additional clinical results, as well as from contextual evidence that suggests an alignment between the traditional attributes of the natural being/power that each icaro referred to and the individual experiences. Finally, this paper proposes considerations for future research.

Medical Marijuana: The Therapeutic Effects of Altered Consciousness

Wendy Chapkis – chapkis@usm.maine.edu

Research into the therapeutic potential of entheogens has finally resumed after decades of outright prohibition. For example, over the past few years, studies have begun on the use of MDMA in the treatment of post-traumatic stress disorder and the treatment of end-of-life anxiety with both psilocybin and with MDMA-assisted psychotherapy. What is striking about this resurgence of research, however, is that studies involving cannabis have largely been excluded.

For over a decade – beginning in 1986, all FDA approved scientific research involving the therapeutic use of cannabis was blocked by the DEA. Only after California voters approved the nation's first medical marijuana law (Proposition 215, the Compassionate Use Act), did medicinal cannabis research resume -- and then only in the area of possible physical symptom relief.

Medical marijuana research largely focuses on the possible value of cannabis in treating cancer chemo-therapy related nausea, AIDS-wasting, muscle spasticity, and neuropathic pain. It is as if the "high" which makes the drug an attractive recreational substance either disappears with medical use or is nothing more than a trivial and unwelcome side-effect unrelated to the plant's possible therapeutic value.

But over the past decade, in interviews conducted with over three dozen patients affiliated with one California-based patient-caregiver cooperative – The Wo/Men's Alliance for Medical Marijuana (WAMM) – patients suggest that the psychoactive properties of cannabis are central to the substances' medicinal value for those suffering from severe chronic conditions or life-threatening illness. This paper discusses those reports and what they might mean about the role of consciousness-altering drugs in palliative care.

Furthering the Truth

Rachel Cooper – cooper@mala.bc.ca

Research into a variety of psychic phenomena (telepathy, clairvoyance, psychokinesis) has revealed the presence of small significant and reliable effects in adult populations but there is currently a paucity of such experimental research involving children.

This paper reviews paranormal research with children including literature on reincarnation, faith healer's childhood callings, and anthropological observations of telepathic ability in early childhood, and recent observations of so-called indigo and crystal children. The case is presented for an expansion of psychic research with children and provides theoretical justification for future activity in this area.

Beyond the Valley of the Dolls: Formative Period Symbol and Ritual at Copan, Honduras

Daniel Cummins – dan.cummins@telus.net

Employing an interpretation of Formative Period figurines from the site of Copan, Honduras, this paper explores the symbolic power of representations of the human body. Figurines can be considered the product of a visual *bricolage*, capable of constructing new realities from components of the known, understood dimensions of experience. Through play and roleplay, they present and legitimize alternate versions of reality. Many shamanic cultures are 'soma-centric', and the body as the principal site for symbolic transformation validates these realities. Somacentrality provides a framework for understanding how the narrative capacity of figurines is transformed into an authoritative perspective on the social, natural and symbolic worlds. The body's centrality in the cosmos is widely recognized in Mesoamerican ethnographies - understandings of both the world and the human body are interrelated and inseparable. Figurine representations and contexts from Copan indicate changing patterns of structuring different 'bodies'. Deposition and dismemberment patterns of figurines are related to the central metaphors and tools of the shamanic experience: life emerging from death; the transformation of self employing symbols; and the adaptation to new, socially integrated, healthy selves. The ritual transformation of identity involving ceremonial artefacts contributed to the emergence of new social structures in the context of the changing Formative world-body.

The Deep Ecology Movement: Origins, Development & Future Prospects

Alan Drengson – ecosophy@islandnet.com

This paper traces the development of the deep ecology movement beginning with Arne Naess' introduction of these terms in 1972. This paper gives a detailed account of the movement comparing it to other movements for social responsibility that developed in the 20th Century. This paper discusses Naess' cross cultural approach to characterizing grass roots movements via platform principles that can be supported from a diversity of cultures, worldviews, and personal philosophies. This paper explains Naess' use of "ecosophy." This paper describes his personal philosophy *Ecosophy T*, and note that some erroneously conflate it with the deep ecology movement. This paper presents an account of Naess' Apron Diagram that uses four levels of discourse to analyze social-political movements, which are: ultimate values in life philosophies, platform principles, policy formulations and specific actions. Finally, this paper reflects on the future of the movement given wide spread concern about global warming and destruction of cultural and biological diversity.

From Pollution to Purity: Zar Spirits, Possession and Trance in Cairo

Hager El Hadidi – hager.elhadidi@auburn.edu

This paper is about *zar* spirit possession and pollution in Egypt. A *zar* is an invisible supernatural being capable of inflicting harm upon people through possession and its symptoms. Healing from *zar* symptoms requires a set of reconciliation rituals that placate the spirits responsible for the afflictions. Songs are performed in these ritual events to entice the listeners to dance into trance, as the identity of the dancer is replaced by that of the spirit. Among the Muslim participants of *zar* it is sacrilegious to eat or recite the Koran in the toilet because of its perpetual state of ritual pollution (*nagassa*). Accordingly, within one's own home, the toilet is where one is most vulnerable to *zar* possession attacks particularly after sunset. In this paper, engaging with Mary Douglas and others, I will discuss toilets as the antithesis of sociability and epitome of pollution and why it is the place where the first episode of *zar* possession occurs. I will also describe the family of spirits associated with the latrine and their particular *zar* placation ceremony that transforms the toilet from a place of pollution into a space of purity through the use of incense, candles, candies and sacrifice (199).

Revisiting Wasson's Soma: Exploring the Effects of Preparation on the Chemistry of Amanita Muscaria

Kevin Feeney – kevinmfeeney@gmail.com

In 1968 R. Gordon Wasson first proposed his groundbreaking theory identifying Soma, the hallucinogenic sacrament of the Vedas, as the *Amanita muscaria* mushroom. While Wasson's theory is compelling on many levels it has been challenged on several bases that must be addressed. First, Wasson fails to explain how the pressing and filtering of Soma, as described in the Rig Veda, supports his theory of Soma's identity. A competing theorist, David Stophlet Flattery, has argued that such preparation should be unnecessary if equivalent results can be obtained "by simply chewing the plant materials, as is the case with psychotropic mushrooms." Second, critics have argued that *Amanita muscaria* intoxication is just as likely to cause symptoms of nausea, pain and vomiting as it is to induce a religious experience in the consumer. To determine the importance of preparation on *Amanita muscaria* inebriation I have collected and analyzed hundreds of anecdotal reports detailing various preparations of *Amanita muscaria* and the resulting effects. My findings demonstrate that the effects of *Amanita muscaria* are directly correlated with the type of preparation employed, and that the optimal effects of *Amanita muscaria* are produced through preparations that parallel those for Soma in the Rig Veda.

The Feminization of Ayahuasca

Evgenia Fotiou – efotiou@wisc.edu

In this paper I will discuss what I call "feminization of ayahuasca", in my observations and interviews with western users. Among my research population ayahuasca was generally perceived as a female and even motherly spirit. The plant spirit was often described as being a "tough" but loving mother. Other qualities, traditionally related to femininity, are attributed to ayahuasca. It is thought to develop intuition and connection to nature and all things sacred. This gendered perception of the plant spirit was complicated by the fact that not all shamans shared this viewpoint and the fact that Amazonian shamanism is heavily dominated by men. Sorcery and sorcery related violence such as shamanic warfare further challenged this feminized view of ayahuasca. At least one shaman and his apprentice during my fieldwork argued that the ayahuasca spirit is male and frequently shared stories of involvement in shamanic warfare. For centuries associating "nature" and "spirit" with femininity has led to their marginalization and domination. However, I will argue that this kind of rhetoric even though it attempts to bring such qualities to the mainstream, by promoting an unrealistic and romanticized view of indigenous knowledge and worldview, there is the danger of its further marginalization.

The Role of Nature in Human Development in Shoshoni Tradition

Maria Glowacka – glowmari@isu.edu – and **Drusilla Gould** – gouldrus@isu.edu

This paper examines the role of nature in human development in Shoshoni tradition with an emphasis on early child development. We focus on the importance of environment and natural resources in a cultural practice of *nagotoohgahni*, postnatal care of newborn babies. Through the use of archival visual records we demonstrate the profound knowledge the Shoshone people have of nature that continues to shape their lives today.

The Narrative Mode of Horoscopic Interpretation

Timothy P. Grove – timothy.grove@biola.edu

Mediaeval astrological texts are replete with characterizations and similitudes of various kinds, which were used to describe and understand various astrological relationships. For example, when Saturn is posited in the last 20 degrees of Taurus, “he is an old man with feeble members, a ruined body, worn-out, sapped of strength, and wailing aloud about his misfortune,” (*Albohazen Haly filii Abenragel libri de iudiciis astrorum*, I.4). Passages like these present an attractive alternative to the aphoristic mode of horoscopic analysis according to abstract rules. Instead, many of the old writers employed what we may call the narrative mode, where the details of the horoscope are allowed to generate a kind of story. Here, the planets are personified as men and women interacting in various ways (friendly or unfriendly). These interactions and conflicts work themselves out in a complex and colorful environment which arises organically from the traditional descriptions of the signs of the zodiac and their subdivisions. Examples of this narrative material can be found in many of the early astrological texts, most notably Haly Abenragel (11th century), Abraham Ibn Ezra (12th century), William Lilly (17th century), and Chaucer’s astrological poem, “The Complaint of Mars.”

“Spin” as Creative Consciousness

Bethe Hagens – bethehagens@gmail.com

The bullroarer and buzzer were once well-known and well-loved by anthropologists. They functioned within the profession as “hallmark artifacts” that symbolized the cultural relativist commitment to independent invention even as evidence (size, shape, meaning, uses, symbols, ritual) stretching tens of thousands of years across human history pointed to diffusion. In virtually every part of the world, even today, these artifacts continue to be “invented” and re-symbolized in many of the ancient ways. This graphic, experiential presentation draws upon twenty years of fieldwork and literature search, as well as six years art-based research in which I used hand tools and a worldwide sample of woods to carve several hundred reproductions of these instruments from nearly as many “separate” cultural identity traditions. I will propose a transpersonal experience of “spin” which is independently discovered, experienced (e.g., via infrasound, manufacture, observation of sky and landscape), and witnessed as connective to larger creative consciousness.

Meditation, Stress Reduction and Immune Response

M. Diane Hardgrave – diane.hardgrave@unlv.edu

A controlled, randomized investigation of two meditation practices utilized specific biomarkers of stress and immune response to explore how healing-oriented, ritualized altered states consciousness (ASC), so common in the ethnographic record, influences immune function. In a 3 week study of 13 subjects, Cellular Theta Breathing (CTB), a gentle breathing meditation technique and a mindfulness-based stress reduction (MBSR) technique were compared against a reading control at the University of Nevada, Las Vegas. Study results show that CTB produces a statistically significant greater frequency of ASC episodes when compared to MBSR and to the control. CTB was also found to generate a statistically significant reduction in measured anxiety levels. Findings suggest that increased episodes of ASC characteristics such as physical sensation, sounds, temperature change, feelings of emotion and time distortion might very well be linked with lowered anxiety levels and increased immune competence.

Another Inconvenient Truth? Why Inconvenient?

Robert Harper – harper@sfu.edu

Underpinning current mainstream thinking in *all* of the social sciences, held explicitly by psychology and implicitly by every other discipline, is the view that human consciousness is located exclusively in the material body. As such, its nature is defined and constrained by its ontological and phylogenetic history which, in turn, requires that conscious processes in social contexts invoke the mediation of whatever linguistic and instrumental repertoires are available to the person, group or culture. It follows, *a priori*, that consciousness can have no *direct* impact on either the physical or the social environment. The whole mainstream corpus of what passes for contributions to our understanding of human behavior as expressed in the literature rests on this point of view.

This paper argues that the evidence is now strong enough to warrant rejection of this underpinning and offers recommendations on how to overcome the impediments that are predictably mounted by establishment scientists to retard progress in their own disciplines.

Ibogaine in the Treatment of Opiate Addiction

John Harrison – jakaileb@hotmail.com

I am currently Principal Investigator for MAPS (Multidisciplinary Association for Psychedelic Studies) ground-breaking study examining the efficacy of ibogaine (a West African root-bark with psychedelic properties) in the treatment of opiate addiction . This remarkable plant medicine, which has been used for centuries by the Bwiti for ceremonies including 'rites of passage' and ancestral communication, has shown great promise in stopping opiate withdrawal symptoms almost immediately, as well as demonstrating great potential in the psychological and spiritual treatment of addiction and it's precipitating causes.

Our study titled: "Observational Case-Series Study of the Long -Term Efficacy of Ibogaine-Assisted Therapy in Participants with Opiate Addiction " has been approved by the Human Research Review Committee at the California Institute of Integral Studies and is being conducted at Pangea Biomedics Ibogaine Association in Playas de Tijuana, Mexico. This study will monitor subject participants for one year post administration of ibogaine hydrochloride. Follow-up interviews will be conducted monthly for a full year following the initial ibogaine treatment/journey to verify participants use or abstinence. We also require a non-addicted third party for verification to confirm interview findings and to provide and encourage ongoing support. As of this writing we have enrolled six subjects and all have (at this time) experienced no relapse or adverse effects from their treatment!

Drugs, Virgins, and Vision: Self-Knowledge among the Ancient Greeks

David Hillman – dcahillman@chemicalmuse.com

The cult practices of Apollo, Dionysus and Demeter each incorporated the use of psychotropic substances to facilitate a process of self-revelation. From the worship of these three divinities sprang Western stagecraft, the foundations of the scientific method, and the value of "vision" as a valuable socio-political tool.

In addition to sharing an interest in mind-altering chemicals found in plants, the myths and temple practices associated with many Greek divinities expressed a common interest in the figure of the "kore," a young woman on the threshold of puberty, itself a stage in Greek life centered on self-discovery. The cultural impact of the veneration of this stage of female life, the initiation of reproductive capacity, is incredibly far reaching.

The oldest surviving sources of Greek literature establish that the servant priestesses of Apollo were juvenile pubescent girls. This point is made significant by the fact that the priestesses of this god also served at Delphi, where they actively participated in what would now be considered international politics and diplomacy, as divine Oracles. This presentation will examine the figure of the drug-using virgin as a source of political and personal self-revelation.

When Does Authenticity Supersede Relativism?

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When I was taking my first course in anthropology at the University of Wisconsin (Madison), I heard the term "cultural relativism" for the first time. But our instructor said it had its limits; when it came to "tissue damage," a universal value trumped relativism. However, when I learned about skin piercing during the Sun Dance, insertion of sharp rods during trance dancing, and puberty rituals that involved incision of paint for body tattoos, I doubted the universality of "tissue damage." Years later, I gave up trying to find a universal line that could not be crossed in favor of my personal authentic values. In other words, I substituted personal myths for cultural myths. I have argued with cultural relativists over several issues, for example, a woman's right to control her own body (in face of clitorrectomy and the prohibition of abortion), sexual diversity (in face of European persecution of Native American gender flexibility and complexity), and animal sacrifice (in face of the slaughter of water buffalo by the Tanya Toraja of Sulawesi, and the slaughter of fowl in African-derived religious rituals in Latin America). I have made my position known when asked, especially in the case of animal sacrifice; Pai Ely, a pai de santo in Recife, has forbidden ritual killing in his Candomble-Umbanda Temple, and this shift is spreading throughout other temples in Brazil. When a practice or ritual is deemed sacred and profound, I give it my respect and even admiration. But when physical or psychological injury is the outcome, I have no hesitation in stating my authentic opinion -- but only when asked. I have no intention of promulgating mythological colonialism. Nevertheless, I am aware of the dilemma that is often results.

Awakening Clear Mind: Bodhicitta as a Pathway to Resilience among Tibetan Refugees Exposed to Severe Trauma

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Bodhicitta, often described as a wish-fulfilling jewel, is the awakening of a clear mind or heart. The cultivation of the *Bodhi* mind in Tibetan Buddhism is often linked inextricably with a deep and unconditional compassion for all sentient beings. This presentation will describe preliminary ethnographic findings in Dharamsala, India, the Tibetan exile community, and home to His Holiness the Dalai Lama. Many refugees arriving in settlements have generally witnessed or experienced severely traumatic events as a result of oppression in Tibet, and of the dangers inherent in the journey to exile. While many experience a range of post-traumatic reactions, community members are immersed in a complex religious practice structure, known simply as the "Dharma," where they are trained in working with the mind through meditation and philosophical studies. Mental distress is considered a problem for lamas, rather than doctors. In this presentation the author will describe how her fieldwork begins to answer the question of how Buddhist beliefs and practices, such as *bodhicitta* seem to promote strong resilience among Tibetan refugees. Some researchers have mistakenly assumed that the Tibetans are immune to severe mental distress and reactions to trauma. This presentation argues against this overly-romantic idea and suggests, rather that Buddhist beliefs and practices give survivors of torture and trauma a holistic framework in which to engage with their distress directly, and to repair the disintegration and dissociation that comes side-by-side with trauma.

Albert Hofmann, LSD and the Formation of the Lost Field of Parapsychopharmacology

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In 1943, following a 'peculiar presentiment' to re-synthesize LSD-25, Dr. Albert Hofmann accidentally had his first psychedelic experience with this chemical and consequently had his first out-of-body experience as well. It has been well documented that, beginning in the early 1950s, psychological and psychophysiological research with LSD and other psychedelics boomed until prohibition in the late 1960s, but little has been reported about the significant influence of psychedelics on, and Hofmann's contribution to parapsychological research at that time. This paper draws attention to the importance attached to paranormal phenomena among the earliest and most famous psychedelic discoverers and researchers in the developed world, along with the subsequent interest in psychedelics among parapsychologists, thereby plotting the course of the formation of what might be called the lost field of parapsychopharmacology.

Spiritual Emergencies and Ecological Distress

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Psychopathology and psychological problems must be seen in the context of wider ecological distress. In particular, many forms of spiritual emergencies are crises induced by the destructive consciousness and behaviors of industrialized cultures. Native spirituality addresses the individual and cultural need to evolve an earth-preserving perspective. What can mental health professionals learn about incorporating an ecological dimension in diagnosis and treatment from the earth-sustaining spiritual traditions of indigenous peoples?

Transforming Traditional Literacy in the Iu-Mien Community

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The Iu-Mien people, a highland tribe that fled Laos as refugees in late 1970s for new lives in the U.S. and other countries, are known as the only minority in southern China and Southeast Asia to have had a native literacy since at least the 1200s CE. This traditional literacy using Chinese characters was used to record genealogies, history, myth, ritual and divinatory texts, songs, and correspondence as well as to communicate between the human and spirit worlds. Contact with Christian missionaries in the 1970s and onwards has produced a modern competing, Romanized literacy used to translate the Bible and other Christian texts and songs as well as for secular texts and for transcribing oral traditions. Despite this new literacy, traditional Chinese script literacy is being transformed for modern usage largely by the work of a remarkable Iu-Mien spirit master in Oregon. This paper examines this man's extensive *oeuvre* that in some cases provide new versions of old texts and in other cases represent totally new genres such as exegetic texts of rituals and divinatory practices and cosmological diagrams showing the transmigration of human souls between the natural and supernatural worlds. Motivated to preserve and transmit traditional literacy, history and rituals after Christian missionaries burned his family's library of traditional books, the spirit master combines modern technology and collage to illustrate the textual concepts and create works that are simultaneously folk art and the wisdom of a people. This paper also examines the transnational effect of this work on the Iu-Mien around the world.

Dream Inspired Discourses: Explorations with English speaking Muslims

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Unusual modes of seeing and hearing described as dreams, hallucinations, and visions yield accounts as well as interpretations. Multiple interpretations of such behavioral phenomena may also generate discussion and debate in a wide range of areas of knowledge including epistemology, literary and scientific creativity, politics, psychology, philosophy, and theology. Data about dreams from my own dream records as well as records of experiences recounted to the author during recent activist fieldwork with English speaking Muslims are examined. This recent fieldwork has focused on dreams and dream interpretation discussions with small groups of Muslims meeting in mosques and in a correctional facility. Dream and vision data from an earlier phase of fieldwork with a ?sufi? group are also revisited. Previous anthropological work as well as Internet sites have also yielded relevant information. Special attention is paid to diversity and conflict in the interpretation of the meaning of the sacred products of the sleeping imagination, in dreams and dream like experiences.

An Exploration into the Remote-Sensing Abilities of Young Children

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A series of remote-sensing experiments were conducted with a small sample of children aged between 3 and 10 years. Five experiments were conducted each exploring a different sensory modality (visual, auditory, olfactory, gustatory and tactile). Each task involved a randomly selected target stimulus, from a group of 4, which was experienced by a researcher (distanced from the child) who attempted to telepathically communicate the nature of that stimulus to the child. Child participants were encouraged to talk about, write about, or draw anything that was going through their mind during this time. The child was then presented with the four stimuli (one being the target stimulus) and asked to guess which stimulus the researcher was experiencing.

Two evaluators independently rated the correspondence between the children's speech, words or drawings for each of the four stimuli. Results of this and of the forced choice task were subjected to separate statistical analysis. Results of these studies will be shared in the presentation.

The Relevance of Gender Balance in Mexico's Shamanic Traditions

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Gender is a significant element in the process of becoming a Shaman. Symbols of Eagle and Snake, Sun and Moon are found throughout Mexico and are an inherent element in its core Shamanic traditions. In many traditions, the Shaman is often a twin spirit, incorporating elements of both genders. This talk will include the author's personal Shamanic awakening that began with a vacation to Mexico City, which included a stop at the male and female volcanoes, Popocatepetl and Iztaccihuatl. A spontaneous trance journey at these volcanoes initiated an inner and outer process of gender balance. These volcanoes, named by the ancient Aztecs, were no doubt seen by those who constructed the pyramids of the Sun and the Moon at Teotihuacan.

Within a few years, experiences of shape shifting into an eagle, dreams of snakes and power, synchronicity with Mother Earth and earthquakes occurred—each one related to gender balance. There is a great need to balance gender in the inner and outer world. The breath is a unifying field. The breath is a power that moves beyond gender—male and female Shamans often utilize this potent gift in their healing capacity. Shamanism cannot be fixated in any one paradigm—for true healing also meets the needs of the era and environment.

Panprotopsychism: As Evident through Neuroplasticity and Experienced as Phenomenology

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Panprotopsychism as developed by Dave Chalmers states that consciousness is a primitive property of matter and that all forms of matter have some snippet of a mental state (much like pantheism) which may not be expressed unless collectively combined. As reflected in panprotopsychism, consciousness is an ontological fundamental, and because of this there is theoretical room for the conscious to effect the physical. The collective and arguably pliable consciousness of matter could be deemed as spiritual in nature. In this paper, the state of material consciousness as well as its interaction with and the qualia of human consciousness in relation to phenomenology is discussed. I focus on the concept of altered physical matter due to consciousness as evident through neuroplasticity studies on the human brain as well as how it is experienced through phenomenological occurrences as previously described by various anthropologists.

Entheogenic Response to the Stress of Racism: The Case of Jews and Blacks

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This essay explores a dual challenge to consciousness faced by two emancipated populations: the historic Jews of Europe and African descendants of the United States. My query into the oppression of these populations enables my proposition that entheogens, or their derivatives, have been deployed as consciousness shifters imagined as potential reducers of the users' stress due to racism. I examine this proposition as an ordeal of integration that confronts formerly emancipated populations. I argue that the ambivalent tentativeness of integration installs inferiority, shame and survival behavior such as the consciousness-changing strategy of passing into whiteness which, itself, reflects the racial anxiety that undermines the health of racial subordinates. I further suggest that subordinate racial anxiety evokes stress management behavior in the form of entheogen consumption. Its illegality therefore must be recognized as a factor usefully serving the project of racial oppression; and their lack of access to information about this scenario leads racial subordinates to construe themselves as weak and wrong when they addictively or legally succumb to their consumption of the same entheogenic materials non-western humans have used for millennia without legal punity.

Cultural Trauma and the Formation of the Collective Identity in Inupiat and Eskimo Youth, 1980-1999

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This paper addresses an epidemic of suicide among young Alaska Natives that began following the creation of Native corporations in the 1970's, the most prosperous time in memory. The culture and economy of all rural communities in Alaska were changed, but only the northern and western regions experienced the high rate of suicide noted in state death records for the years 1980 to 1999. Issues of the *Tundra Times*, a Native advocacy newspaper, were reviewed to observe how social messages to youth differed by Alaska Native ethnic region. The sentiments in the newspapers pertaining to youth, such as the preservation of Native culture, job training, and education, were guilt-producing and conflicting for regions in the north and west. It is concluded that Cultural Trauma adversely affected the development of the Collective Identity in Native youth in the northern and western regions.

Ritual Practice and the Trance of Self in a Thelemic Magical Lodge

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Contemporary ritual magicians frequently use the language of trance and consciousness to discuss their ritual work. Taking this cue, this paper presents ritual and trance as vehicles for manipulating the relationships of the self to the surrounding world. It focuses specifically on rituals observed between 2007 and 2008 in Portland, Oregon during fieldwork in a ritual magic lodge (Sekhet Maat Lodge of the Ordo Templi Orientis). Incorporating Bruce Kapferer's explorations of ritual as constituting a social imaginary through the construction of a virtual world, Roy Rappaport's idea of ritual as performing and enacting root values through embodied expression, and Aleister Crowley's discussions of trance as a means of "passing beyond . . . the conditions that oppress," this paper argues for understanding trance as a means by which the self actively engages and transforms its world through the manipulation of immediate surroundings and sensory inputs. This engagement allows the self to pass beyond the world constituted through everyday consciousness into Kapferer's virtual world. When this engagement significantly manipulates what Rappaport would identify as Ultimate Sacred Postulates, ritual allows the self to become an active agent transcending limitations constituted in everyday consciousness.

Failsafe in Consciousness

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This new work is a critical response to Lovelock's 2006 book "Revenge of Gaia" where he argues that the present self-regulating mechanisms of Gaia cannot be controlled by human agency. In the context of Global Warming and dire predictions for a habitable econiche for *homo sapiens* I argue for a Failsafe in Consciousness. I coined the phrase in my 2002 book "The Essential Spiral" to describe how consciousness expansion will be held in abeyance by wilful human ignorance until the global ecological situation deteriorates to a breaking point. This breaking point will then act as a catalyst, penetrating such ignorance and activating consciousness so it is propelled into expansion, deliberation and change.

The three main components of this concept are: Innate Earth Wisdom; Counter Culture and Tipping Points in Consciousness. Gaia has entered discourse as scientific concept, metaphor and social movement. I place emphasis is on the latter two aspects of Gaia and demonstrate how it has ushered in two new 21st century sciences – Ecopsychology and Neuroplasticity, so much so that a tipping point in consciousness is anticipated.

Shifting Mind-Bodies: The Socialization of Holism in an American School of Chinese Medicine

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Many American students are drawn to Chinese medicine as a natural form of medicine that they perceive as a holistic alternative to biomedicine, a true 'mind-body' medicine that also incorporates a spiritual dimension. When most students begin their studies, however, although they may have read intriguing descriptions of the mind-body-spirit connection in Chinese medicine, they have yet to truly grasp this connection in a way that challenges their deeply embedded, culturally generated notions of the particular separations between mind, body, and spirit. Learning how to diagnose and treat patients from a holistic, mind-body perspective therefore often involves an enormous shift for the students, who must be socialized into a new way of seeing the self, others, and the world. Based on data collected over 18 months at a Southern California school of Chinese medicine, this paper looks at several interactive instances where this socialization process is evident. In particular, I focus on the ways in which students are transformed through language, embodied practice, and discussion towards more holistic, embodied understanding of mind-body medicine. This paper thus demonstrates the complex linguistic and experiential process by which students learn how to see patients through a lens that unites mind, body, and spirit.

Chemicals, Not Symbols: The Chemical Ecology of Shamanism as a Healthcare System

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Most interpretations of how shamans promote health centre on healing rituals involving shaman - patient relationships, and use theories of symbolic healing to explain the possible efficacy of a shaman's practice. This paper outlines why theories of symbolic healing are inadequate for understanding either the language in which shamans work or how shamanism may promote health at the population level. Drawing on ethnographic analysis of Piaroa shamanic practice, and building on Dow's model of symbolic healing, it is argued that chemical ecology is a useful framework for understanding how Amazonian shamanism may function as a healthcare system. While most Piaroa shamans claim they practice to heal and promote health, healing rituals take up a relatively small part of these shamans' time and energy. In order to prevent illness, Piaroa shamans must communicate with spirits and gods, by means of plants, who represent the interests of animals. These communications are not public performances, and involve a very limited degree of storytelling between shaman and layperson. The paper ends with two conclusions: 1) that chemical ecology is a good analogy for the logic of Piaroa shamanism; or 2) that Piaroa shamans promote health by affecting chemical communication flows among interdependent species.

Scientific Illuminism: Aleister Crowley's System for Bridging Science and Spirituality

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Western esotericist Aleister Crowley was a firm proponent of science, and worked to create an initiatory system anchored to its methodology. At the practical heart of Crowley's work was a system of consciousness transformation which he called "Scientific Illuminism." This system, a synthesis of Ceremonial Magick, and Yoga is a rigorous and structured system which is meant for the individual's transformation, and advancement of consciousness (Crowley 1998). In a series of journals called the "Equinox" Crowley developed this system, as well as writings and art inspired by its practice. The central motto of Scientific Illuminism is the "Aims of Religions, The Methods of Science." The system is meant to provide people with the experience of religious illumination via testing, and refining what Ken Wilbur calls "Injunctions" of consciousness in a manner that draws inspiration from scientific methods. (Wilbur 1999). In this paper I will draw upon both Stanley Tambiah's critique of Rationality as well as Ken Wilbur's perspective on "Integralism" to portray Crowley's system of Scientific Illuminism as a viable approach to the study and transformation of consciousness in the modern world. I will do this by drawing from Crowley's magickal journals, my own experience of his work, and the perspectives of several people involved in scientific illuminism.

Introduction/Announcement of Past Life Regression Workshop

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Past-Life Regression (PLR) is a fascinating method of inquiry into the nature of being as it allows a first-person experience of events, states of consciousness and personalities. Past-Life Regression is a specifically focused method of hypnosis in which the subject expands their awareness of sub-conscious and unconscious thought on a deep level. In this way, the subject bridges their ordinary (local) reality with a reality that exists outside of time-space (non-local) as it is normally considered. Once the bridge has been established, the non-ordinarily reality state can be probed and explored – frequently through the assistance of a regression facilitator or therapist. The most common and straight-forward application of PLR is in accessing the previous historical incarnations of the subject. However, PLR has also been utilized to explore non-human states of consciousness such as plant and animal life, elements (e.g., air, stone) and extraterrestrial incarnations. Examples will be provided that illustrate the power of PLR in empirical data collection.

Ayahuasca – Bridging Worlds: Exploring Indigenous Practices for Modern Applications

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Ayahuasca, a hallucinogenic plant brew from the Amazon basin that has been used as part of healing ceremonies by the region's indigenous people for centuries, is now consumed by growing numbers of people throughout the world. Anecdotal evidence and previous research suggest that participants who take part in ayahuasca ceremonies experience significant spiritual effects. A study conducted by the presenter (Trichter, Krippner, and Klimo, 2006) found statistically significant changes in participants' subjective spiritual experiences as a result of participation in their first ayahuasca ceremonies. The researchers used a mixed-design method, comparing those participating in an ayahuasca ceremony to those who did not participate. "Ayahuasca – Bridging Worlds" will present the research findings from this study and expand upon the implications this research has in building bridges between nature and humans, and between indigenous culture and modern science, in order to understand the spiritual universe in which we live.

Between Self and Other: The Conflict in Complementarity

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Relationship. One could argue that this word sums up the connective link between the philosophical traditions of shamanism, postmodernism, and Bateson's transdisciplinary systems approach. Each, it seems, is determined to free us of our "epistemological panic" through a continual inquiry into the always-changing dynamic between two or more energies.

Any encounter—whether violent or peaceful—is a form of communication through which two or more energies come to know one another and, therefore, achieve intimacy. This paper explores two questions in particular: "What does authentic relationship 'look' like?" and "In what ways have we human beings sacrificed true intimacy—which, I argue, includes a necessary hostility—in order to create a 'pretty' but ultimately inauthentic and unsatisfying sense of harmony?"

Visiting Nurses' Agency Related to Cultural Relativism

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Many registered nurses try working as visiting nurses however there is a big turnover when they realize the arena they need to practice in. It's very different than institution based practice.

Nurses witness practices in home care that are not part of the prescribed allopathic regimen such as folk cures. A trust develops between patient and nurse. If goals of healing at home are being met using CAM (Complimentary Alternative Medicine), noncompliance with the allopathic prescriptives are not always reported. And CAM comprises a big catch basin.

It is here where the VN becomes a co-conspirator. The hospital discharge directives cannot all be implemented at home because they are unrealistic in the real world. Adaptations have to be made.

The VN also needs to make an instant distinction, when doing the initial assessment, between cultural mores, such as sitting on a prayer rug on the floor, and poor hygiene, such as sleeping on a soiled mattress on the floor. The cultural relativity check is a challenge and must be done on the spot while gaining the patient's trust at the same time. The home health practitioners with heightened cultural sensitivity will not label as environmental risks that are in fact lifestyle adaptations on the part of the patient. The distinction lies between a value judgment and cultural relativism.

The VN is in a position where much is subject to interpretation. They are consistently put to the challenge of considering cultural preferences when providing home care.

This paper touches upon some the challenges visiting nurses face when distinguishing between resistance, noncompliance and cultural adaptations on the part of the patient, and when they cross ethical and legal boundaries.

Bridging Conceptions of Resilience

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Conceptions of resilience have emerged independently in fields of psychology, sociology and systems theory. Generally, resilience can be thought of as occurring along a continuum. At one end of the spectrum, resilience involves bouncing back from a disturbance and re-embodying the prior form; at the other end, resilience involves adapting to changing conditions and contexts resulting in a new form or response. From a third point of view of health, one asks, what response results in greater health for the whole in a given moment? Is adaptation the answer when it doesn't address the core issues creating the disturbance? Is bouncing back to the prior state the answer if it doesn't address new conditions? This lively presentation will explore conceptions of resilience and point to bridges between psychological, social and ecological resilience, drawing on integral theory as a foundation.

Cultural Relativity and Authenticity

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Cultural relativity has perhaps been the most important principle guiding anthropology over half a century. Although it has undoubtedly been an important advance in a number of respects, such as safeguarding against the excesses of ethnocentricity, cultural relativism has arguably been costly. Along with other principles, such as historical particularism and objectivity, cultural relativity has led to an emphasis on in depth studies of individual cultures, with perhaps few advances toward theoretical structures capable of encompassing a wide range of cultures. Further, these conventional methodologies embraced by anthropologists tend to eliminate serious theoretical inquiry into the possibility of a transcendental or transpersonal reality, common to all people, that arguably is at the basis of many religious customs and practices. While concepts and methods that attempt to deal with the existence of non-physical or spiritual realities will certainly be controversial, the widespread beliefs that are congruent with such possibilities should give us pause before such realities are dismissed. In this paper (and panel) we hope to discuss the nature of this problem, and to consider whether anthropologists can (or should) adapt their methods in a way that might tolerate notions of a transpersonal or transcendental reality in their theoretical structure.

“Let Not Thy Left Hand Know What Thy Right Hand Doeth:” Yoga Nidra/iRest in a College Classroom

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Telling a story about quantifying consciousness while researching the effects of yoga nidra/iRest among students at The Evergreen State College could be a tale of “catching water in a net.” It could be a story of going native a la Edith Turner in order to render ethnographically the reality of spirits as a tabooed *and*, paradoxically, permitted field of study. As in Gregory and Mary Catherine Bateson’s approach to an epistemology of the sacred, such stories, like those they tell in *Angels Fear*, become, themselves, a metalogue demonstrating the Biblical injunction quoted in my title. This presentation plays with the bracketed substitutions in the following observation by Gregory regarding the refusal of members of the Native American Church to have an anthropologist make a documentary about their Church, which could have legitimized and legalized the sacred nature of their practices. “The curious paradox in this story [and mine] is that the truly religious [spiritual] nature [culture] of the peyote sacrament [yoga practice] was proven by the leaders’ [students’] refusal to accept the pragmatic compromise of having their church [school] validated by a method alien to the reverence in which they held it.”

Speaking to the Dragon: Addressing Existential Crisis in Complex Trauma & Traumatic Grief Using Archetypal Therapy

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Archetypal Therapy expands traditional boundaries of psychology to include phenomena that are not traditionally considered part of psychological experience, such as soul and nature. Using Hillman’s notion of the soul as perspective, the client is invited to cultivate the imaginal world that enriches and illuminates the physical world, allowing for a new type of connection to it. Rather than repair work concentrating on treating symptomatology or curing psychopathology, as in traditional approaches, this approach focuses on strengthening and deepening the client’s relationship with inner soul and outer soul (soul-in-connection) through a sense of connectedness to internal experiences, relationships, family, community, politics, spirituality, and nature. An archetypal approach to psychological crisis views symptoms as a language for pain, and focuses on acknowledgement of painful and unchangeable aspects of trauma and of the complexity of the resulting existential struggle. This grappling is supported by a deepening connectedness to nature, imagination, and spirituality, which fosters the soul’s capacity to manage and process the distress. Clinical intervention focusing on repair work with traumatic grief and complex trauma will be discussed. Techniques honoring the subtleties of psychological distress, such as therapeutic use of embodiment dream-work, animal and nature images, mindful awareness, and spirituality, will be emphasized in application to existential crisis.

The Shamanic Consciousness of the Jeffers Petroglyphs

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The Petroglyphs around Jeffers Minnesota are a part of the Northern Great Plains mythic language. Ranging from 15,000 years ago to about 500 years ago they were produced by many generations of shaman. The area itself is mystical and sacred. It is a place where eagles’ play and all the clouds come towards you. My two part presentation will start with an overall description of the sights, there associated carvings and how local weather patterns affect the site. Using my twenty-plus years of research on Great Plains shamanism; I will then take you on a journey through time starting with the oldest known petroglyphs and moving to the most modern. We will explore the shamanic experiences of the ancient carvers who produced the art. We will look at what they were hoping to achieve by creating the art and we will look at how we can use the carvings as a roadmap to things that are needed for our life on earth and for our life’s spiritual journey through the cosmos. We will unlock the medicine of the past and see how it is still active and changing even unto today.

The Society for the Anthropology of Consciousness

The Society for the Anthropology of Consciousness (SAC) is dedicated to the study of consciousness and its practical application to contemporary issues. A section of the American Anthropological Association (AAA), SAC members utilize cross-cultural, experimental, experiential, and theoretical approaches to study consciousness.

The mission of SAC is to:

- publish the peer-reviewed journal *Anthropology of Consciousness*; convene an Annual Spring Conference that consists of individual papers, panel discussions, and experiential sessions; and host sessions at the Annual Meetings of the American Anthropological Association.
- value interdisciplinary perspectives, respect diverse traditions, and prioritize inclusiveness and open dialogue in the study of consciousness.
- support rigorous and empirically-based inquiries into consciousness that utilize diverse methodologies – including ethnographic, scientific, experiential, historical, and alternative ways of knowing.
- reflect on how consciousness and human transformation can be made relevant to the challenges of our age, with the aim of a praxis to catalyze a shift toward a more just world.

For more information about SAC, please visit: www.sacaaa.org

The Association for Transpersonal Psychology

The Association for Transpersonal Psychology (ATP) is a membership supported international coordinating organization for scientific, social, and clinical transpersonal work that serves the world community. The Association's mission is *to promote eco-spiritual transformation through transpersonal inquiry and action*. Recognizing the reciprocity inherent between our actions and our world, the Association is dedicated to encouraging and enhancing practices and perspectives that will lead to a conscious, sustainable, co-evolution of culture, nature, and society.

In order to further our mission, the Association:

- publishes a peer-reviewed professional journal;
- provides pertinent information through internet-based clearinghouse and communications site.
- sponsors meetings, lectures, workshops, and conferences;
- sponsors community based projects that encourage spiritual development, ecological awareness, and sustainable commerce.

For more information about ATP, please visit: www.atpweb.org

Bridging Nature and Human Nature

Program Co-Chairs: John Baker & Mark Schroll
Site Coordinator: Jeffery MacDonald