



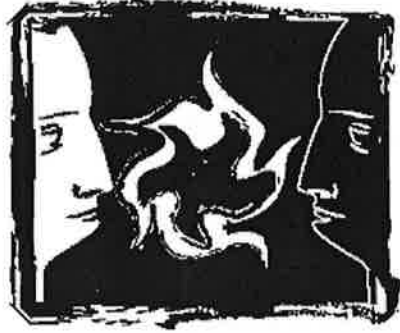
Society for the
Anthropology of
Consciousness

30TH ANNUAL CONFERENCE

**CURING MINDS:
CONSCIOUSNESS AND HEALING**



**BERKELEY, CALIFORNIA
MARCH 17-21, 2010**



Society for the
Anthropology of
Consciousness

30TH ANNUAL CONFERENCE
CURING MINDS: CONSCIOUSNESS AND HEALING

Wednesday, March 17

Location: Faculty Club



- 12:00 Registration opens. Welcome!
- 2:00-2:45 Opening Ceremony, Introductions, Orientation
- 2:45 – 3:45 Theories of Embodied Mind and Healing
Chair: Ted Biggs
- 2:45 – 3:00 Neoliberal Epistemologies of Energetic Healing: The Universe and the Inter-subjective/Co-subjective Body.
Ted Biggs
- 3:00 – 3:15 On Kinaesthetic Consciousness: Embodiment and Subjectivity. *Andreas Georg Stascheit*
- 3:15 – 3:30 “Decontrol, or Anarcho-Mysticism in Psycho-Sexuality”: Methods and Theory of a Psycho-Sexual Individual Deprogramming for Elimination of the Effects of Power Structures on a Microcosmic Level. *Isis Nijinsky Pfifferling*
- 3:30 – 3:45 Q & A, Discussion
- 3:45 – 4:00 Break
- 4:00 – 6:00 Invited Opening Session and Dialogue: Awakening the Healing Power of Language & Mind. *Ashok Gangadean*

- 6:00 – 7:30 Dinner
- 7:30 – 9:30 Meditation Workshop with Wooden Pyramids.
Harry Jabs (Experiential Workshop, \$10/5)



Thursday, March 18

Location: International House, 2299 Piedmont Avenue

- 9:30 – 11:30 Culturally Responsive Healing
Chair: Lurleen Brinkman
- 9:30 – 9:45 Indigenous Ethics, Consciousness-Based Healing, and
U.S. Health Care Reform. *Lurleen Brinkman*
- 9:45 – 10:00 Afro-Brazilian Religions and the Re-Configuring of Public
Health in Brazil. *Anna Pagano*
- 10:00 – 10:15 Q & A, Discussion
- 10:30 – 10:45 Globalization and the Transmission of Mystical
Philosophies and Practices into Eastern Europe.
George Hristovitch
- 10:45 – 11:00 A New Architecture. *Marc Goodwin*
- 11:00 – 11:15 Aboriginal Theory of Mind and Western Cognitive Science
Ross R. Maxwell
- 11:15 – 11:30 Q & A, Discussion
- 11:30 – 12:45 Lunch
- 12:45 – 2:45 Healing States
Chair: Beverly Rubik
- 12:45 – 1:00 Neurofeedback-Enhanced Gamma Brainwaves from the
Prefrontal Cortex and Associated Subjective Experiences.
Beverly Rubik
- 1:00 – 1:15 Open-Ended Guided Visualization as a Tool for Emotional
Healing and Expansion of Consciousness. *Eva Ruland*

- 1:15 – 1:30 Health and Well-Being – Cultivating States of Health in the Physical, Psychological, Spiritual Dimensions.
Darlene Viggiano
- 1:30 – 1:45 Q & A, Discussion
- 1:45 – 2:00 Break
- 2:00 – 2:15 Mental Imagery as an Adaptive Healing Mechanism.
Gail Kelly
- 2:15 – 2:30 The Antithetical Role of Fear in Healing from the Ayurvedic Perspective. *David “Atibala” Thorp*
- 2:30 – 2:45 Q & A, Discussion
- 2:45 – 3:00 Break
- 3:00 – 5:30 “Tuning-In”: Therapeutic Dimensions of Musical Improvisation.
Andreas Georg Stascheit (Experiential Workshop, \$20/10)
- 5:45 – 7:00 Dinner
- 7:00 – 9:30 Intent, Emotion and the Memory of Water.
Beverly Rubik (Experiential Workshop, \$25/ \$15)

Friday, March 19



Location: Faculty Club (*from now on*)

- 8:30 – 11:45 Models and Traditions of Healing
Chair: Steven Glazier
- 8:30-8:45 The Gift of Life: Death as a Teacher.
Rochelle Suri
- 8:45 – 9:00 They’re Baaack: Return of Life-After-Death Accounts in the Age of Neurobiology. *Meg Jordan*
- 9:00 – 9:15 Cultural Diversity as a Resource in Schizophrenia: An Example from Cross-Cultural Communal Psychiatry for the Mapuche People in Chile. *Markus Wiencke*

9:15 – 9:25	Q & A, Discussion
9:25 – 9:35	Break
9:35 – 9:50	The Effects of Sufi Healing Ripple Outward. <i>Cheryl Ritenbaugh</i>
9:50 – 10:05	Path of the Heart: Integrating the Wisdom of Classical Sufism into Modern Psychology. <i>Rahima Schmall</i>
10:05 – 10:20	Retrocausality and Real Life Miraculous Reality Shift Healing Stories. <i>Cynthia Sue Larson</i>
10:20 – 10:30	Q & A, Discussion
10:30 – 10:45	Break
10:45 – 11:00	A Health Event: A Journey through Illness, Treatment, and Recovery. <i>M. Diane Hardgrave</i>
11:00 – 11:15	CAM (Complementary and Alternative Medicine) Going Mainstream. <i>Claudia Weiner</i>
11:15 – 11:30	‘Cryptic Potency’: Divination and Healing in Trinidad. <i>Stephen Glazier</i>
11:30 – 11:45	Q & A, Discussion
11:45 – 1:00	Lunch (SAC Board Meeting)
1:00 – 3:45	Ecological Healing: How to Practice as if the Earth Mattered. <i>Leslie Gray</i> (<u>Experiential Workshop</u> , \$25/\$15)
3:45 – 4:00	Break
4:00 – 5:00	Invited Keynote Address: <i>Edith L.B. Turner</i> Communitas and Merging with Another: What is Happening in Healing?
5:00 – 6:30	“So What? Now What? The Anthropology of Consciousness Responds to a World In Crisis” Book Launch, and SAC’s 30 th Anniversary Party
6:30 – 7:30	Dinner

- 7:30 – 9:30 Experiential Workshops:
- A) Healing through the Heart: The Sufi Path of Love.
 Cheryl Ritenbaugh (\$25/10)
 - B) Envisioning. *Eva Ruland* (\$25/10)

Saturday, March 20



- 9:00 – 11:45 Perspectives on Ayahuasca Healing, Part 1
Chair: Evgenia Fotiou
- 9:00 – 9:15 Ayahuasca and the Construction of a Healing Tradition.
 Erik Davis
 - 9:15 – 9:30 Ethnomedical Tourism in the Amazon: More than Drugs
and Desperation? *Francis Jervis*
 - 9:30 – 9:45 Working with “La Medicina”: Elements of Healing in
Contemporary Ayahuasca Rituals. *Evgenia Fotiou*
 - 9:45 – 10:00 Intimacy in the Healing Function of Ayahuasca Icaros.
 Susana Bustos
 - 9:45 – 10:00 Q & A, Discussion
- 10:00 – 11:15 Part 2: Therapeutic Potential of Ayahuasca in a Global
Environment
- 10:00 – 10:15 Healing With Plant Intelligence: A Report from
Ayahuasca. *Richard Doyle*
 - 10:15 – 10:30 Out of the Jungle and Onto the Couch: Integrating
Ayahuasca into Psychoanalytic Treatment. *Stephen Trichter*
 - 10:30 – 10:45 The Translation of Ayahuasca into a Depression and
Anxiety Therapy. *Brian Anderson*
 - 10:45 – 11:15 The Dynamics of Healing and Creativity during Ayahuasca
Shamanic Journeys: Toward A Neuroscience – Human
Sciences Model. *Frank Echenhofer*
 - 11:15 – 11:30 Q & A, Discussion

Discussants: *Stephen Beyer & Frank Echenhofer*

- 11:30 – 12:30 Lunch
- 12:30 – 1:00 SAC Open Business Meeting (*bring your lunch if you like*)
- 1:00 – 1:15 Break
- 1:15 – 3:00 Stories of Healing and Transformation
Chair: *Alison Easter*
- 1:15 – 1:30 The Origins of Carlos Castaneda's 'Anthropology':
Evidence from Personal Letters and a Memoir.
Robert Cripe
- 1:30 – 1:45 Modern-Day Sacred Initiation into the Ancient Western
Mystery Tradition in the Great Pyramid of Egypt.
Ron Bugaj
- 1:45 – 2:00 The Ancient Bard as Shaman. *Robert Tindall*
- 2:00 – 2:15 Break
- 2:15 – 2:30 Healing, Meaning, and Efficacy. *Jong Hwan Park*
- 2:30 – 2:45 The Experience of Healing in Sri Lanka: An Investigation
Using Interpretive Phenomenological Analysis.
Alison Easter
- 2:45 – 3:00 Q & A, Discussion
- 3:00 – 3:15 Break
- 3:15 – 6:00 Language, Healing, and Consciousness
Chair: *Matthew C. Bronson*
- 3:15 – 3:30 From Shaman to Messiah – Take Two – Healing?
Mira Z. Amiras
- 3:30 – 3:45 Time and the Evolution of Consciousness. *Glenn Parry*
- 3:45 – 4:00 “We Ain’t Got No Wildlife in Marin City”: The Use of
Epistemological Story in Teaching Ecoliteracy.
Tina R. Fields

- 4:00 – 4:15 Pulling the Plug on Grandma: Language and Framing in the Health Care Debates. *Matthew C. Bronson*
- 4:15 – 4:30 Q & A, Discussion
- 4:30 – 4:45 Break
- 4:45 – 5:00 Dangerous Labels: Breaking the Cycle of Abuse by Shifting the Lexicon of Sexual Violence. *Chimine Arfuso*
- 5:00 – 5:15 The Language of Mental Health in America. *Leslie Gray*
- 5:15 – 5:30 Re-Languaging a Life. *Tim Lavalli*
- 5:30 – 5:45 From James to Jaynes, or, The Mind Turned Itself On(line). *Roberto Gonzalez-Plaza*
- 5:45 – 6:00 Q & A, Discussion.
Discussant: Jeff MacDonald
- 6:00 – 7:15 Dinner
- 7:30 – 9:30 Enchantment – Employing Song to Shift Consciousness.
Tina Fields (Experiential Workshop, \$20/10)

Sunday, March 21



- 10:00 – 11:00 Spiritual Diversity: Using Dreams to Identify and Treat Spiritual Problems. *Darlene Viggiano* (Experiential Workshop, \$10/5).
- 11:00 – 12:30 Open Space Dialogue, and Closing

Goodbye and safe trip!

See you next year.

KEYNOTE ADDRESS

Friday, March 19, 4:00 – 5:00 pm



Communitas and Merging with Another: What is Happening in Healing?

Edith L. B. Turner

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For five years I have been immersed in a book on "communitas," the wave of kindred love that fills people when they are working together or who have undergone ordeals together. I have also worked on healings that show how we are gifted with human permeability. There is a sense that something passes when the healer lays on hands. This has to do with the two human beings involved – human beings in the plural, in process, as Victor Turner said. Looking out as from the individuality of a person one can sometimes experience – in relation to another person, or to a group, or spirit helper, or animal, or sacred object – communitas, oneness, a distinguishable, often mutual change of consciousness. I have been making a step into Buber's I-Thou, and I-We. I-Thou is the very root, the source itself of healing – the giving of one person's energy, one's own self, to another. This also concerns the philosophy of Lévinas writing on the sacredness of the Other, and that of Desmond Tutu and the Zulus, ubuntu, collective humanness. It takes us even forward to politics and nonviolent and spiritual movements, sometimes those of huge dimensions like Gandhi's. Here the plural person is major. The healing of eras takes place. This is super-trans-personal, and can be recognized as such. It comes with the communitas sense. Communitas cannot be forced, and is unpredictable. Abilities are extended, small hostilities fade away, even a sense of joy is present. Communitas is very common in an emergency hospital when everyone is working 100 percent to help the suffering – something palpable, puzzling. It is seen in healing rituals, when the drumming "takes you away." The oneness between people is altruism in its deepest sense, aligning with, being the other. We know about energy; now let us make the step of recognizing the soul of the other. We are at last listening to people's stories about the soul, the spirit. We have a zillion stories of our own. We still need to bring all of this, body and soul, into focus. The ethnographies I discuss concern the "signature tune," the ritual finding of a particular person's soul, and the healing of that soul by the community.

EXPERIENTIAL WORKSHOPS



Wednesday, March 17, 7:30-9:30 pm

Experiential Workshop on the Benefits of a Wooden Pyramid

Harry Jabs

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When struck by sciatica, Harry Jabs decided to treat his condition himself. Intrigued by the reported healing power of pyramids, he built a four-foot structure with materials from the local home improvement store and suspended it from the ceiling over his bed. Within two weeks the symptoms had almost completely disappeared. Empowered by this apparent success, he further explored the effects of pyramids on human, animal and plant health, battery recharging and the realization of intentions. The pyramids are unique open structures made of wood, suspended overhead, and oriented with respect to the geomagnetic field.

This workshop will involve experiencing meditation while under a four-foot wooden pyramid. Participants will learn more details about this fascinating sacred geometry structure and its effect on living organisms as well as inanimate objects. There will be the opportunity for some participants to meditate under a pyramid and have heart rate variability (HRV) compared before and after meditation, with and without a pyramid. HRV is a newly accepted clinical test that gives an indirect measure of heart health and the degree of balance in the autonomic nervous system (ANS), which is related to stress and optimal function. For practice such as yoga and qigong, for example, it was found that heart rate decreased and HRV increased. Heart function is thereby improved and the ANS moves into greater balance following autogenic mind-body practices such as yoga. In this workshop, we will explore synergistic effects between the mind-body engaged in meditation and the sacred geometry of the pyramid.

Thursday, March 18, 3:00 - 5:30 pm

“Tuning-In”: Therapeutic Dimensions of Musical Improvisation

Andreas Georg Stascheit

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As a concept of the social sciences, “tuning-in” was coined by Alfred Schutz when studying the face-to-face situation of “making music together” in sociological perspective. For Schutz, the phenomenological analysis of music and its production was meant to serve as an exemplary context for the study of intersubjectivity, and his concept of a fundamental “tuning-in relationship” may well be interpreted as an approach to understand the foundations of the intersubjective structures of the life-world. Music therapy takes advantage of music’s faculty to put body and mind “in tune” and to foster intersubjective “tuning-in”. The workshop introduces musical improvisation, the primary approach to “making music together” in therapeutic contexts. The focus lies on scenarios of group improvisation and musical experiments played on very elementary and mobile musical instruments. Participants with all sorts and levels of musical background, with or without practical musical experience, are welcome. Participants will learn some elementary and transferable principles and methods of collaborative music performance.

Thursday, March 18, 7:00 - 9:30 pm

Location: *International House*

Intent, Emotion, and the Memory of Water

Beverly Rubik

Union Institute and University/Institute for Frontier Science
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Take a new look at water with a frontier scientist conducting pioneering research on it, and transform your relationship with it. Water is a symbol of the sacred feminine archetype, as well as a symbol of our subconscious mind and emotions. Water is the essence of life; it is the great healer that revives, refreshes, and restores a living balance. This workshop will address some of the latest frontier scientific research on the interaction of water and consciousness. Using live blood analysis, Dr. Rubik’s studies show less clumping of red blood cells, reduced blood clotting time, and less blood congestion, after the subjects drink water treated with subtle energies compared to controls, important to health and wellness. Beverly will show research photographs of light emitted from water droplets after treatment with conscious intent, using the Gas Discharge Visualization (GDV) Camera. We will also explore the influence of participants’ intentions and emotions on water using the GDV camera.

Friday, March 19, 1:15 - 3:45 pm

Ecological Healing: How to Practice Medicine as if the Earth Mattered

Leslie Gray

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The fallout from our environmental crisis coupled with renewed respect for traditional knowledge from indigenous cultures has resulted in deep questioning by health practitioners as to the fundamental relevancy of their work in these times. Western culture has aimed at "*mens sana in corpore sano*," a sound mind in a sound body. But now that model faces an unanticipated dilemma: how can we have sanity without a sane relationship with the natural world? In this experiential seminar, participants will learn how ancient diagnostic methods can supplement modern diagnostic methods, and they will have an opportunity to practice techniques containing missing ingredients in pharmino-technological medicine.

Friday, March 19, 8:00 – 10:00 pm (concurrent)

Healing through the Heart: The Sufi Path of Love

Cheryl Ritenbaugh

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The *Shadhiliyya Tariqa* is a Sufi tradition whose followers in the US have been increasing since the 1990s when the guide, Shaykh Said al Jamal al Rifai al Shadhiliyya, began to regularly visit the US from Jerusalem. The tariqa, with two main facilities (California, Pennsylvania) and communities throughout the US, operates the University of Spiritual Healing and Sufism. The Sufi path of love is grounded in the mystical aspects of Islam. The doorway to the path is through the heart. In the 2.5 hour highly experiential workshop, you will experience a taste of this love and an introduction to travelling this path. You will encounter the traditional practice of remembrance of God or dhikr that can transform hardship in the heart into peace, love, and mercy, both as an individual practice and as a group experience that involves chanting and breath work. The evening will end with open questions and debriefing.

Envision Workshop

Eva Ruland

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This workshop consists of grounding, guided visualization, sharing of visions and exploring their relevance. It will facilitate: tapping into your inner wisdom; discovering new possibilities; and expanding your perspective. The workshop will be an unforgettable, visionary, and transformative experience.

Saturday, March 20, 7:30 – 9:30 pm

Enchantment – Employing Song to Shift Consciousness

Tina R. Fields

EnChantMent! and Dominican University of CA

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“Music hath charms to soothe the savage breast,” so the saying goes, and it has played a strong historical role in both healing and social change, yet how many of us actually know how to apply this ancient vibratory technology to invoke such optimal consciousness states in ourselves and others? In this workshop, through simple a-capella song and drone, we will play with the effects that group singing can have on consciousness. Participants will be experientially exposed to various elements that contribute to consciousness state changes, such as rhythm, dynamics, harmonic intervals and modes – essentially, the geometry of music, as we deliberately apply them to invoke emotional and energetic shifts such as those brought about via the *Adbhán Trireach* or “three noble strains” used by bards in pre-Christian Ireland. Dr. Fields will also present her new hypothesis about the largely unconscious effects of everyday sounds we encounter indoors, and a method for applying this understanding in order to literally harmonize your life.

Sunday, March 21, 10:00 – 11:00 am

Spiritual Diversity: Using Dreams to Identify and Treat Spiritual Problems

Darlene Viggiano

Saybrook Institute

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The spiritual diversity of therapy populations demands what David Lukoff calls spiritual competency. When spiritual issues arise, dream work may help identify and treat problems from a spiritually informed perspective. Outcomes expected from workshop attendance include expanded respect for religious and spiritual diversity, the ability to differentiate spiritual emergency v. spiritual emergence, and an understanding of the role of dreams and dream-like experiences in spiritual emergence processes. Attendees will discuss the use of dreams in psychotherapy, the need to accurately differentiate religious problems from hyper-religiosity, and the importance of avoiding stereotypes. Specific issues will include helping to de-stigmatize spiritual problems and spiritually oriented patients, aiding psycho-spiritual development, and dealing with distressing experiences of loss or questioning of faith or spiritual values. Experiential exercises will include work in small groups, the sharing of spiritual dreams, and discussion on how a particular dream may contribute to psycho-spiritual growth.

ORGANIZED PANELS



Perspectives on Ayahuasca Healing

Chair: Evgenia Fotiou

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The papers in this panel will explore a range of perspectives on healing related to the entheogenic plant mixture *ayahuasca*, traditionally used in the Amazon basin. Bringing together perspectives from diverse disciplines, it will shed light on the ways healing takes place in an ayahuasca ritual, the ways it is perceived by participants and even explore the ways that ayahuasca can be integrated in more western modes of healing. These papers will address the question of the healing potential of ayahuasca in a global environment and provide much needed insight into the modes of healing of entheogens in general.

Perspectives on Ayahuasca Healing, Part 1

Ayahuasca and the Construction of a Healing Tradition

Erik Davis

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Historically, the Euro-American embrace of hallucinogenic or entheogenic substances such as peyote and psilocybe mushrooms has been to strip them of their traditional contexts and incorporate them into modern "countercultural" patterns of consumption, framing, and meaning production. This has not happened in regards to ayahuasca. Though contexts and narratives around the meaning and purpose of ayahuasca are certainly changing with the increase in North American and European interest, the essential framework of a led spiritual healing circle has largely remained intact, at least in popular consciousness. Why? What does this say about the particular history of this encounter between Western psychoactive culture and indigenous and mestizo use? What does this say about the changing paradigms of healing, medicine, and the meaning of hallucinogenic substances?

Ethnomedical Tourism in the Amazon: More than Drugs and Desperation?

Francis Jervis

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The practice of curing rituals in which Western tourists take part as “patients” is a rapidly growing phenomenon in the Peruvian Amazon and elsewhere. Activities of this kind involving the ingestion of ayahuasca or other psychoactive plants have been unreasonably characterized as “drug tourism” in both the media and anthropological discourse, an account which perpetuates established Western constructions of drug use and contributes to the marginalization of the indigenous people involved. It is argued that these practices need to be understood as a “shamanism of acculturation” analogous to Graburn’s “art of acculturation,” in which the motives of all participants are distinct from those encountered in drug tourism, and that the novel term “ethnomedical tourism” most adequately describes these practices. A critically informed practice of ethnomedical tourism has the potential to contribute to cultural revitalization and the protection of biodiversity in some of the world’s most critically threatened regions.

Working with “La Medicina”:

Elements of Healing in Contemporary Ayahuasca Rituals

Evgenia Fotiou

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This paper will look at the ways healing takes place in an ayahuasca ceremony both from the perspective of the shaman as well as the “patient”. I will look at the elements of a successful healing in the rituals I observed during my fieldwork in the Peruvian Amazon, as well as the ways healing is conceptualized by western participants. I will focus particularly on the element of *crisis* that is usually found in healing narratives, a crisis that becomes the jumping board for positive transformation, whether it’s physical or psychological or even spiritual healing.

Intimacy in the Healing Function of Ayahuasca Icaros

Susana Bustos

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The phenomenology of healing experiences attributed to icaros during ayahuasca ceremonies was addressed in an earlier study by the author (Bustos, 2008). The meanings’ structure of the phenomenon suggests that the healing icaro (as sung song) is primarily invested with the quality of an otherness, with which the person experiences degrees of intimacy that range from a dialogical to a unitive type of consciousness. This presentation describes the dynamic of interaction between the person and the icaro, and discusses how this interaction impacts the unfolding of the healing process, as well as the person’s apprehension of undergoing intense healing.

Drawing concepts from different disciplines, such as psychology and music therapy, this presentation aims to contribute to the larger understanding of the shamanic use of singing in facilitating therapeutic states of consciousness under psychotropic effects.

Part 2: Therapeutic Potential of Ayahuasca in a Global Environment

Healing With Plant Intelligence: A Report from Ayahuasca

Richard Doyle

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Numerous and diverse reports indicate the efficacy of shamanic plant adjuncts (e.g. iboga, ayahuasca, psilocybin) for the care and treatment of addiction, PTSD, cancer, cluster headaches and depression. This paper reports on a healing of life long asthma and atopic dermatitis in the shamanic context of the contemporary Peruvian Amazon. The paper will suggest that emerging language, concepts and data drawn from the sciences of plant signaling and behavior regarding "plant intelligence" provides a useful heuristic framework for comprehending and actualizing the healing potentials of visionary plants.

Out of the Jungle and Onto the Couch: Integrating Ayahuasca into Psychoanalytic Treatment

Stephen Trichter

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Vegetalismo, the indigenous shamanic tradition of the Amazon Basin, uses the visionary brew, ayahuasca, as a tool towards healing the patient's interwoven mind, body, and spirit. Specifically, it uses a combination of plants and chanting to invoke the spirits to assist with purging out the energetic, psychic, physical, and emotional blockages in the patient. Ayahuasca has found increasing popularity among Western spiritual seekers due to these reported healing properties and its reputation of creating mystical states of consciousness. However, this popularity and subsequent usage by Westerners brings its own challenges. The integration of a centuries-old shamanic healing practice into the context of the postmodern world requires a careful balance between traditional shamanic and Western ways of thought. The balance lies between the ability to recognize and absorb the perennial healing wisdom unleashed by the brew, and its responsible and safe incorporation into the Western psyche. "Out of the Jungle" will present the challenges that come with the use of this healing practice cross-culturally, and propose a preliminary integrated transcultural healing model based in psychoanalytic theory to maximize healing and minimize potential harm to patients.

The Translation of Ayahuasca into a Depression and Anxiety Therapy

Brian Anderson

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Recent clinical and ethnographic research suggests that ayahuasca and other substances that induce modified states of consciousness (MSCs) can have beneficial effects on depression and anxiety. Conventional psychiatry, however, currently tends to view most MSCs as being pathological rather than therapeutic. In this paper, I examine the socio-cultural processes involved in the translation of ayahuasca from a folk medicine into a potential conventional treatment for depression and anxiety. The data, gathered from a survey the scientific literature as well as from interviews with biomedical researchers who study ayahuasca's therapeutic uses, are drawn together to illustrate both how the efficacy of ayahuasca as a treatment for depression and anxiety is currently being culturally-shaped, and what this implies for the role of MSCs in conventional psychiatry.

The Dynamics of Healing and Creativity during Ayahuasca Shamanic Journeys: Toward A Neuroscience - Human Sciences Model

Frank Echenhofer

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The Amazonian psychoactive brew ayahuasca induces shamanic journey experiences and is reported to facilitate psychological and physical healing, creativity, and spiritual development. A new model regarding the experiences, functions, and neural processes of ayahuasca, that integrates evidence from neuroscience and the human sciences, suggests ayahuasca facilitates three main sequential psychophysical change process stages of *form dismantling and healing processes*, *form creation processes*, and *form expression processes*. Dominant experiential ayahuasca themes will be summarized and related to similar process themes in psychotherapy, mythology and religion. Our EEG research shows ayahuasca significantly alters global EEG frequency coherence patterns across widely distributed neural networks. The reported neural changes and benefits of ayahuasca may arise through the enhancement of a normal although rare state of consciousness involving widespread neural networks combining both deliberative thought and spontaneous thought processes within a unified field of consciousness where highly complex and creative cognition emerges spontaneously.

ORGANIZED PANELS



Language, Healing and Consciousness

Chair: Matthew Bronson

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"Sticks and stones may break my bones, but words will never hurt me." This childhood taunt suggests a world where words do not matter, where labels are mere arbitrary noises associated with objects in the "real world." In an alternate view, one that aligns with indigenous teachings, recent cognitive science research, anthropological and criticalist thought, labels do matter and in fact play a large role in not only indexing but constructing experience and meaning as they are deployed in discourse. Have you ever noticed how someone who often says, "I am sick and tired of X" is always either sick or tired? This panel explores the origins and implications of the power of language to create reality, especially as this is pertinent to questions of healing and some of the strands in the current health care debates. Our panelists will consider from a variety of disciplinary lenses (cognitive linguistics, psychology, ghost-writing, history, native science, etymology, critical theory) such questions as: What is the meaning of the phrase "original thought"? Indeed, what is "time"? And how do our ideas about time constrain our thinking and consciousness? How do media messages construct and reinforce collective narratives around health and access to health care? What are the implications of current taxonomies for mental illness and experiencers of sexual violence and what are the alternatives? If words can hurt, and they can, then they can also, if mindfully selected and articulated, play their part in the collective and individual healing now required in the world.

From Shaman to Messiah – Take Two – Healing

Mira Z. Amiras

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This paper is a reassessment of the Hebrew grammatical root SH-M-N as it manifests in Biblical text. The original paper applied the work of Michael Winkelman on the 'proto-root' of the word "shaman," finding that the Hebrew complied fairly closely with Winkelman's thesis. The root, which encompasses the nature of the divine, the upper world, holy men, sacred objects, anointing oils and the anointed one, seems, however, to be missing one key ingredient: healing. Here we will examine the absence of the concept of healing in this otherwise mystical and powerful grammatical configuration.

Time and the Evolution of Consciousness

Glenn Aparicio Parry

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I will begin with the question: Is there such a thing as an original thought? The question will serve as a point of departure between origin as a place or as a beginning, and help illuminate the divide between Western and Indigenous consciousness. I will then poke some holes into the modern notion of progress, history and so-called historical consciousness and briefly outline different conceptions of time other than linear progressive time. I will conclude by relating notions of time to the unfolding of consciousness and demonstrate how as consciousness evolves, so does our view of time.

**“We Ain’t Got No Wildlife in Marin City”:
The Use of Epistemological Story in Teaching Ecoliteracy**

Tina R. Fields

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Is a big apple tree an ancient grandmother who generously feeds and shelters your family plus numerous beings of other species, or is it so many dollars’ worth of board-feet? Language, like any technology, is not neutral. It can be used to confer or obliterate identity, connection, and animacy. The term *ecoliteracy* denotes cognitive knowledge about the denizens and processes of a given place, but it can also imply a much deeper relational gnosis. This paper describes a college assignment intended to foster ecoliteracy, and how it led students to experience a dramatically altered perspective on the world and their place in it. The combination of observation practice, actual encounters with wild nonhumans, and stories that help interpret these experiences through an indigenous epistemological lens offers an effective counterpoint to the storied reality unconsciously inherited from the waning industrial growth society. Excerpts from one inner-city student’s semester-long journal are presented (with permission) as a case study.

Pulling the Plug on Grandma: Language and Framing in the Health Care Debates

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The past year has been filled with hyperbolic discourse associated with the attempt to enact national health care reform legislation in the U.S. Viewers of popular media have witnessed mobs of Medicare recipients protesting vehemently against government-run health care. Behind the curtains of the media circus, corporate interests are spending hundreds of millions of dollars to seed public consciousness with carefully crafted and pernicious cultural memes, such as Sarah Palin’s infamous “death panel.” This presentation will apply components of Lakoff and Johnson’s approach to cognitive linguistics and embodied mind to reveal the dynamics of the current debate in terms of underlying framing and narrative constructs that give such memes their potency. I will close with some strategies for countering corporatist messages and reframing the current debate in support of a progressive agenda, one based on health care as a human right.

Dangerous Labels:
Breaking the Cycle of Abuse by Shifting the Lexicon of Sexual Violence
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The predominant terms in U.S. culture used to label individuals who have experienced sexual violence e.g. "victim" and "survivor" are not only inadequate, but can even hinder the healing process of those individuals. The experience evoked by usage of these terms as personal labels, or as identifiers, tend to reify the condition of "survivor syndrome" by preventing full integration of the experience. Language is a powerful tool that can define experience by creating stories unconsciously for the individual. These stories filter our perceptions, create our attitudes, and subsequently affect our behaviors. Considering the intimate connection between language and healing, a new nomenclature is in order. This new language will support the fundamental consciousness shift needed to intervene with our current socialized belief systems which perpetuate the intergenerational cycle of violence. In this presentation, I will identify the problematic nature of how these terms are currently used and apply an alternate frame (Rosenberg's Non-Violent Communication) and associated language. Through this process participants will have an opportunity to choose new terminology to create stories or beliefs that encourage healing and contrast it with the habitual categorizations of sexual violence that are problematic.

The Language of Mental Health in America

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In a recent article in the New York times on the "Americanization of Mental Illness" it was pointed out that in the last 20 years or so Americans have-- in the name of science-- aggressively spread a homogenization of the conceptualization of madness. This is dangerous for many reasons, but at a minimum it ignores the fact that a human psyche is embedded in social, and culture-specific, experiences. It has been observed, for example, that people with schizophrenia in developing countries actually appear to fare better over time than those living in industrialized nations. It seems possible that global dominance of an American framing of madness could actually result in degraded treatments. Therefore the underlying worldview, values and model of health which inform American psychiatric categorizations need to be illuminated, for they are rarely if ever examined within the field.

Re-Languaging a Life

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Over the past several years I co-authored an “autobiography” of a well known and extremely successful professional poker player, who is both bi-polar and severely ADHD. During the 100+ hours of interviews with Mike “The Mouth” Matusow, I assumed the roles of author, investigator, friend and at times therapist and healer. Telling one’s own life story is not a simple task; recording such a telling and conforming it to the facts and timelines of ordinary reality is yet another interesting endeavor. The co-creative process in language both oral and written led us all to new insights and the beginnings of personal healing. The book *Check Raising the Devil* (May 2009) is written in the first person and does not explicitly contain but hopefully reflects the language and healing of this joint experience.

From James to Jaynes, or The Mind Turned Itself On(line)

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After reading Darwin, William James suggested that human consciousness emerged from an evolutionary continuum: a “consciousness” ladder throughout the living. Thence, according to WJ, “there must be an infinite number of degrees of consciousness”, which presumably would apply to the human lineage, which poses a question about the “completeness” of the consciousness of our *homo* ancestors. A century later, without reading Darwin, Julian Jaynes suggested that consciousness emerged as recent as 3,000 years ago, preceded by a “bicameral” mind, rendering “ancient” people not subjectively conscious. We have proposed that the subjective self appeared as a quantum brain architectural jump, correlated with conscious experience leading to this subjective mind. From the very start, the self pondered about its own existence. Today, the mind confronts, once again, the void and existential immensity-angst of its own, striving to make meaning the attractor that coalesces the self. Being mentally ill kidnaps meaning and erases self-existence, throwing its bearer in a pathway with devastating consequences, sometimes.



INDIVIDUAL PAPERS
(listed alphabetically by author)



**Neo-liberal Epistemologies of Energetic Healing:
The Universe and The Inter-Subjective/Co-subjective Body**

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New Age healing modalities—although clearly situated in alternative discourse—often employ orthodox medical terms, proofs, and reasoning to validate their claims while relying on narratives of alterity to situate their successes. A triadic epistemology of energetic healing positions the patient and the healer not as isolated subjectivities, but rather as co-participants in an intersubjective experience with the world. Interestingly, and seemingly contradictorily, practitioners of alternative medicine employ neoliberal ideologies to complicate and disrupt the failures of New Age medicine. By examining New Age holistic narratives of illness, healing, and failure, this paper teases out an inter-subjective/co-subjective ontological friction between two competing epistemological paradigms in New Age healing: holism and atomism.

Indigenous Ethics, Consciousness-Based Healing and U.S. Health Care Reform

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Most research on spiritual healing or other consciousness-based healing traditions relate to practices, theories or effectiveness of healing traditions. Exploring ethics principles of such healing traditions may also be helpful in modern times, in order to inform health care reform policies. This paper explores indigenous-based healing traditions that may help provide solutions to policymakers on the following issues: affordability, patient-centeredness, accessibility and prevention. The ethics principles explored in this paper are gleaned from four indigenous or consciousness-based healing traditions (Emei Medical Qigong, Sufi Mysticism, Dagara Grief Healing, and Kiowa Medicine-Ways). This paper also explores codifications of indigenous ethics principles which inform local, national and international policymakers.

**Modern-Day Sacred Initiation into the Ancient Western Mystery Tradition
in the Great Pyramid of Egypt**

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This heart-opening, multimedia presentation reveals how the author, a modern day professional physical therapist and interdisciplinary health-care scientist, was spontaneously initiated into the sacred wisdom of the Ancient Western Mystery Tradition in the Great Pyramid of Egypt. The presentation vividly illustrates this profound mystical experience which was triggered during an existential life crisis and confrontation with death while this educational consultant and visiting lecturer was on field assignment with Project HOPE at the University of Cairo. This death and rebirth experience has correspondence with contemporary near-death experiences and Kundalini's spiritual awakening experiences. More importantly, this presentation provides the participants with a potential source of visionary insight, creative inspiration, and expanded self-awareness, which may be interpreted as evidence for a divine mythic reality, which we all have access to through direct personal experiences with a transcendental spiritual dimension of existence.

**The Origins of Carlos Castaneda's 'Anthropology':
Evidence from Personal Letters and a Memoir**

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The 'anthropology' that Carlos Castaneda created, caused the 'revolution' that he had long predicted he would produce. As a Toltec elder told me: "Carlos Castaneda changed our world." From his first book *The Teachings of don Juan*, his work has been difficult to classify in academic terms, yet widely popular. How did Castaneda come to Anthropology? Is there a discernible 'method' in his 'anthropology'? Where is the enigmatic Castaneda coming from, and where does he go in his chosen 'social science?' These questions are addressed based upon newly available evidence from personal letters and a memoir by one of his good friends. Castaneda told his friend that he had the mission to understand the "mythological history of America" ... "the spirit of the continent where I was born." The personal letters that Castaneda wrote to his father in Peru reveal some of the origins of his ideas and method.

**The Experience of Healing in Sri Lanka:
An Investigation Using Interpretive Phenomenological Analysis**

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This study used a qualitative, phenomenological approach known as Interpretive Phenomenological Analysis (IPA) in order to obtain an in-depth analysis of, and engagement with, individual accounts of distance healing. IPA is an approach to research that theoretically rooted in phenomenology, hermeneutics and idiography (Smith, Flowers & Larkin 2009). Data was collected in Sri Lanka by conducting 16 semi-structured interviews with healees of Buddhist monk and healer. Five predominant themes emerged from the analysis: (1) Distance healing reportedly doesn't translate directly as a concept into the Sinhalese language; (2) There is a variety of reported experiences, primarily based on "feeling"; (3) Familiarity with western medical terminology, but preference for traditional means of healing and trust of Buddhist practices; (4) Subversion of the doctor/patient relationship; (5) Indistinct sense of time. Finally, for participants in this study, an overarching concept that surfaced from the analysis is the idea of empowerment.

'Cryptic Potency': Divination and Healing in Trinidad

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In Africa and the Caribbean, divination is often seen as a first step in the healing process. This paper charts changes in Ifa divination as it has adapted to meet local (Trinidadian) needs. The popularity of any divination technique is largely determined by its cost, its perceived efficacy, and levels of personal commitment. Ifa is but one of a myriad of divination techniques. Other Trinidad options include: Kabala, astrology, *seances*, private consultations with Orisa, reading of tea leaves, consulting Bush women, reading animal entrails, breaking chicken bones, dreams, Spiritual Baptist mourning ceremonies, Oiji boards, throwing bones, tossing coins, throwing dice, and consulting Obeahmen and Obeahwomen. All divination is dependent on the god Exu. As Lindsay Hale astutely observes in *Hearing the Mermaid's Song*, "Without the trickster spirit Exu, one can do nothing." Exu is a go-between. He is exceedingly difficult to control. While Ifa cannot lie, Exu does not have to tell the truth. Dealing with Exu requires years of training and many more years of experience. Healers spend a lifetime mastering the techniques of Ifa divination.

A New Architecture

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In my ethnographic research on ADHD I found that hyperactive children were always running “out of time.” But under what material conditions is it possible to be “out of time” on the other side of hyperactivity? To answer this question, this paper explores a new architecture of experience that has emerged in the last three decades that links neurological deficit, rituals of self-stimulation, and modes of postmodern consumption. Tacking back and forth between ethnographic material from my fieldwork with hyperactive children and contemporary literature on the neuropsychiatry of attention, I consider stereotyped, self-stimulating, behaviors typically associated with ADHD—like rocking, and repetitive media consumption—as ways of inhabiting a body, and more broadly the world, in, or out of, time. Throughout my analysis I draw upon a leading clinical psychologist’s notion of hyperactivity and impulsivity as “becoming the moment,” as well as George Bataille’s concept of sovereignty tools as for thinking through the relationship between hyperactivity, consumption, and time.

A Health Event: A Journey through Illness, Treatment, and Recovery

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A first hand account of illness and treatment, illustrates the multi-layered socio-cultural perceptions and behaviors associated with the western biomedical system. Many medical professionals enter into the field of health with an innate, albeit varying, sense of compassion and empathy, that is thwarted by the need for detachment, medical policy and patient load that is often juxtaposed to the expectations and needs of the patient and family members. Beginning with emergency response and ER processes, hospital admission, mediation and monitoring through to treatment, release and rehabilitation, this presentation documents the experience and perceptions of the patient, their family and medical professionals. Close attention is paid to interpersonal communication, linguistic markers and the dissemination of information.

Globalization and the Transmission of Mystical Philosophies and Practices into Eastern Europe

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The flow of non-Western philosophy and medicine into Western culture has been extensively studied; however, similar influxes into Eastern Europe have received less attention. Over the last several decades the practices and philosophy of Sufi mystics, from former Soviet Republics Kazakhstan and Uzbekistan, have spread into Russian society, and from there to much of Eastern Europe. There the teachings of this group have joined with Western-based alternative healing and self-improvement groups, which poured into the region after the collapse of communism, to form a new cultural scene. This paper will discuss how this small localized group has adapted to the forces of globalization, and proliferated throughout Eastern Europe; specifically the nation of Bulgaria will be examined. This paper will also discuss how these various groups may be interacting with the historical Slavic penchant for self-development. Specifically, the emphasis on healing through conscious awareness and direct phenomenological experience, which many such healing modalities advocate, may be particularly compatible with Slavic culture.

They're Baaack: Return of Life-After-Death Accounts in the Age of Neurobiology

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The first wave of after-life accounts relayed by medical personnel who had resuscitated or cared for patients in near-death experiences flooded both the popular and medical literature in the 1970s. We heard about tunnels of light with apparitions of holy figures or deceased welcoming relatives. Since then, a neurobiological explanation of physical characteristics of the brain and its unique biochemistry had effectively dismissed any metaphysical leanings—for much of the medical community anyway. Reports were met with skepticism and disbelief. However, during the time period of 2001-2009, a period that has been referred to as the fear decade (fear of terrorism, followed by fear of economic collapse, fear of foreclosure, fear of unemployment), stories from medical and allied health care professionals have crept back with an insistence that “rising carbon dioxide levels” are inadequate to explain the remote viewing, telepathy, and other non-ordinary events from patients that interface with an immaterial world. Five new books have been published relating interactions between the living and the dead, and the supposed witnessing of startling manifestations of afterlife “proof.” This paper examines four different entries, representing culturally diverse viewpoints: an Hispanic American doctor’s accounts of talking with dead patients; an Armenian medical intuitive who immigrated to Canada; an African American neurosurgeon working at a pain clinic in Hawaii, and the fourth, the memoir of a son of a psychic healer in Miami who said he

communicated with the dead in order to heal people from incurable disease. Finally, this paper addresses how these narratives are scornful of the dominant neurobiological explanation for lingering brain-consciousness-sensory activity, and secondly, how their reemergence is in alignment with societal uncertainties and successive contemporary crises.

Mental Imagery as an Adaptive Healing Mechanism

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This paper considers the mental imagery that Lewis-Williams calls “entoptics” as an adaptive healing mechanism. Entoptics often appear when cognition has been compromised, particularly concerning language and sensory feedback processes. Entoptics are geometric forms, dots, and blobs of color that appear within the external world, “out-there, particularly when the capacity for oral language is lost. Neurologist, Jill Bolt-Taylor discusses her experience with stroke in “My Stroke of Insight” in neurological, cognitive, and personal terms. I take a similar approach; I refer to my own experience of this imagery after a migrainous stroke. I compare my experience to six other groups. Each group, including Palaeolithic cave artists, represents a specific cognitive and conscious state; while the imagery, recorded through art, is consistent. The persistence of this internal, mental imagery, and the act of externalizing it, suggests a beneficial function, important for human evolution and the development of -consciousness, cognition, and healing.

Retrocausality & Real Life Miraculous Reality Shift Healing Stories

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Some of the most amazing medical miracles occur outside the province of traditional western medicine in the area sometimes called "anecdotal evidence." While some traditional western doctors dismiss tales of miraculous cures and spontaneous remission as "anecdotal evidence," everyday experiences of such healing deserve to be shared. Uplifting, inspirational real life stories can broaden peoples' awareness of the transformative power of love, prayer and energy work to heal themselves and those they love. While humanity's ancient traditions of story-telling attributed miraculous healing to divine or supernatural powers, new concepts springing forth from theoretical physics now provide humanity with an idea of consciousness having the ability to observe and influence both the future and the past, as well as other places. The author shares modern day reality shift healing stories, and considers retrocausality as an explanation for spontaneous and miraculous healing, in which consciousness changes the past.

Aboriginal Theory of Mind and Western Cognitive Science

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Mehl-Madrona and Pennycook's Aboriginal Theory of Mind (ATOM) (AOC 20:2) provides a non-Western framework from which to view the findings of Western cognitive science (WCS), while WCS provides potentially detailed understandings of ATOM components. In the ATOM, "Mind consists of stories told in relationship . . . [where] each relationship has a mind of its own." Such stories are key to the forming of identity, community and wellbeing. The paper proposes that stories emerge out of what cognitive neuroscientist Gazzaniga calls the Interpreter, which constantly attempts to make sense of the current contents of consciousness, creating much (most?) of the mind's internal chatter. On the other hand, the ATOM emphasis on relationship and context, points to blind spots within WCS objectivity, where foregrounding tends to ignore context, and what cannot be explained is ignored. The paper proposes a way to view "mind" that is potentially congruent with both ATOM and WCS.

Afro-Brazilian Religions and the Re-Configuring of Public Health in Brazil

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In 2006, Brazil approved a health policy for the black population that requires health professionals to recognize the cultural health model of Afro-Brazilian religions as a legitimate complement to biomedicine. A key strategy for accomplishing this has been the institution of "knowledge exchange" workshops in which activists from Afro-Brazilian religions teach public health professionals about their specific health-related beliefs and practices. In this paper, I analyze some of the symbols and discourses expressed by both parties within these workshops. I argue that, through these health education sessions, activists attempt to re-negotiate the historical configuration of power relations between Afro-Brazilian religions and the state. At the same time, by challenging the discourse of equal treatment upon which the Brazilian public health system was founded, activists from Afro-Brazilian religions align themselves with the current global movement toward recognizing and accommodating racial and ethnic specificities in health care.

Healing, Meaning, and Efficacy

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In this paper, I will examine healing phenomena as both medical and religious experience, focusing on the relationship between efficacy and meaning. In the first part I will look at medical anthropology as a methodology for examining contextual meaning and its relation to efficacy. Since the forms and meanings of therapeutic efficacy are shaped within specific cultural discourses, I will examine contextual discourses as a locus of a transformation or a change. In the second part, I will analyze two Korean writers' illness narratives and their interpretation of healing and suffering to observe how these two Korean Christian writers use their semantic and symbolic languages and images. In the last part, I will observe how two Korean women's interpretations of healing experience are incorporated and projected into cultural images and symbols and how symbolic images and language enable them to make sense out of their inner experiences.

“Decontrol, or Anarcho-Mysticism in Psycho-Sexuality”: Methods and Theory of a Psycho-Sexual Individual Deprogramming for Elimination of the Effects of Power Structures on a Microcosmic Level

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While the vast majority of anarchist political theory tends toward an emphasis on the dissolution of the macrocosmic hierarchical power structures of government, corporations, and organized religion, relatively no attempts have been made to theorize an application of anarchist or autonomist ideology to the microcosmic level of the self and the realms of individual social interaction. A study in the erotics of power, an attempt is made to identify the pervasiveness of the psycho-sexual conditioning of the dominant socio-cultural paradigm and to outline methods of psycho-sexual deconditioning through sadomasochistic meditation for self-removal from the system. A novel gender identity model is theorized, utilizing application of the Heisenberg uncertainty principle and the many-worlds interpretation of quantum mechanics, and is applied in a discourse on the effects of radically alternative perceptions of temporality and subjectivity upon the power structures of the dominant paradigm. With research extending from the psychological theories of Freud, Krafft-Ebbing, Bersani, and Freeman, and the philosophy of Nietzsche, Foucault, Lacan, and Baudrillard, to the ethics of Silverman, the literary criticisms of Waller and Hart, and the mysticisms of Bataille and Crowley, a interdisciplinary synthesis is sketched, revealing a method for obtaining an altered state of consciousness conducive to individual anarchism.

The Effects of Sufi Healing Ripple Outward

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In fall 2007, we began prospective qualitative interviews with students at the University of Spiritual Healing and Sufism (USHS). The three-year curriculum, based on teachings of their shaykh, guides students to "create an inner sanctuary of confidence, freedom, self-acceptance, holiness, love, and deep peace," and to use this in the service of others. Eighty percent of the class (n=34) were interviewed over the first two school years. We followed how students' lives and behavior patterns transformed, and how relationships with significant others changed. Students attended USHS to heal themselves and to learn how to heal others, but they had not expected that their own changes would have effects on significant others - many of whom had not adopted Sufism. This study draws attention to the ripple effects of healing modalities involving the practice of compassionate love. The effectiveness of such practices needs to be considered within social networks, not just individuals.

Neurofeedback-Enhanced Gamma Brainwaves from the Prefrontal Cortex and Associated Subjective Experiences

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The prefrontal cortical region of the brain (upper forehead) is involved with intention as well as executive functions and altered states in meditation. Previously published research by others shows that the enhanced emission of gamma brainwaves (40 Hz) from advanced Tibetan Buddhist meditators during meditation correlates with the inner experience of increased oneness and compassion. In this study, advanced meditators who practiced Transcendental Meditation and nonmeditators were studied using 40 Hz neurofeedback. Subjects were asked to increase brainwave emission at 40 Hz using feedback. The difference between meditators and non-meditators was striking: meditators could increase 40 Hz brainwaves from baseline up to 300% more than non-meditators. Subjects were also asked to describe what feelings, thoughts, functions, and moods were associated with enhanced output at 40 Hz. Subjective descriptions of both groups were comparable, including feelings of love, joy, gratitude, connection to a higher realm, and other positive feelings.

**Open-Ended Guided Visualization as a Tool
for Emotional Healing and Expansion of Consciousness**

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Today, using guided visualizations in the coaching context for visioning is an established standard procedure. On the basis that visioning works well and can yield unforeseen insights, I began using open-ended visualizations to invite clients to explore places where they were stuck, such as emotional attachments to the past as well as limiting beliefs. The results were powerful and led clients toward emotional healing and an expansion of consciousness.

Path of the Heart:

Integrating the Wisdom of Classical Sufism into Modern Psychology

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Every culture has its own paradigm of illness and health. Sufism puts our relationship to God, or creator, as first and foremost to having a heart and mind that are healthy. Healing in the Sufi way rests on an understanding that the human being was made by the Creator in a divine image of perfection. Every human carries the divine light of God inside his heart. Our work as human beings is to remember this light and to allow it to shine out into manifestation. Sickness is all the ways we turn from this light creating pain. The work of the "healer" is to help people remember who they are so that their light shines, healing body, heart, mind and soul. This presentation will introduce the Sufi paradigm of healing in a very personal and intimate way, showing one psychologist's journey toward freeing herself and how that has impacted her clients.

On Kinaesthetic Consciousness: Embodiment and Subjectivity

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In genetic phenomenology, Husserl no longer conceives the "I" as "empty pole of identity" but as defined by capabilities, by positions taken, by convictions assumed, by the givenness of the world as the horizon of an "I can". As musical practice demonstrates, opening up access to something up to now inaccessible, thus extending the horizon of the "I can", can be achieved by a specific kind of practice: In music the verb 'to practice' is commonly used to designate the heuristic method aiming at the *intended* development of new potentialities of agency. The paper analyzes practicing in the sense of the specific "mode of the 'I do'" (Husserl) that provides access to intentionally extending, modifying or restructuring the "horizon of ability". Six

structural aspects are distinguished: reiteration, variation, dialogue, transformation, simultaneity, and the self-referentiality of practicing as practice of permanent beginning.

The Gift of Life: Death as a Teacher

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American culture is a culture of “death repression” (May, 1981/1999). People seem to exist in a constant state of apparent deception around the reality of death. In contrast to the American or Western perspective, eastern paradigms of death that draw from philosophical and spiritual traditions offer distinct conceptions of death. Such a perspective may be found in particularly in India. This presentation examines the Indian spiritual sect, the Aghoris, revealing a radical and unique perspective on death. The Aghori example is utilized as a challenge to the Western world on embracing death so as to live an authentic, present life. Specifically, two main themes will be explored: a theoretical exploration of the concept of death based on Western premises and a comparison of western and eastern attitudes towards life and death, as depicted by the Aghori sect. Participants may be able to derive an appreciation for the differences between western and eastern perceptions of death, and they ways in which these differences relate to how we live in the present moment.

The Antithetical Role of Fear in Healing From the Ayurvedic Perspective

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Ayurveda approaches health and disease by regulating and rectifying the three dosha, the psycho-physio-energetic substances that define life. The rectification process resolves the constructive parts of the dosha, or the Elements. Ayurveda's theory of 5 elements explains the qualitative nature of a creature's reality, ultimately defining an organism's state of being including both emotional and physical states. With enough acceptance of situation comes the possibility for an adequate and relaxed reorganizing of these elements. When an organism is accustomed to dealing with circumstance without panic, it can live a life without fear, and without the detrimental side effects associated with fear, namely the constant production of self-preserving neural chemicals which impair the body's ability to rest and recoup.

The Ancient Bard as Shaman

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The Ancient Bard as Shaman will introduce the workings of the bardic art as recorded in Homer, Pythagoras, and ancient Celtic sources, and then delineate its deep affinity with the functioning and therapeutic outcomes of the shamanic songs, or icaros, as sung by the present day shamans in the Vegetalista tradition of the Peruvian Amazon. To conclude, it will examine the psycho-integrative, syntonic and cathartic power of shamanic/bardic song as it occurs in the most ancient epic of the Western tradition, The Odyssey, as demonstrated in Odysseus' healing at the song of Demodocus, and in Telemachus' rapid growth into adulthood as catalyzed by Athena.

Health and Well-Being: Cultivating States of Health in the Physical, Psychological, and Spiritual Dimensions

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In 1992, David Lukoff and a team of psychiatrists advanced religious/spiritual problems as conditions that may be the focus of therapy. One such problem/condition has been termed spiritual emergence, according to Stanislav and Christina Grof (1989) in their seminal work on the topic. The research question in this dissertation was, "What is the role of dreams and dream-like experiences (DLEs) in spiritual emergence processes?" This paper addresses the question by examining contemporary examples of the phenomena plus transpersonal psychology literature, from a Jungian hermeneutical perspective and through electronic interviews. The need for this study is shown by the relative lack of peer-reviewed literature on the use of dream work for religious or spiritual problems compared to the volumes written on dream interpretation. Implications of the findings may be applicable to spiritually emerging populations and to therapy where dream work is used, particularly Jungian analysis.

CAM (Complementary and Alternative Medicine) Going Mainstream

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Is Reiki a CAM? Traditional medicine is integrating Complementary alternative medical practices into the mainstream. This paper will review the practice of Reiki and ask the question, "where does it fit in with CAM"? CAM as an option has gone mainstream, thanks to the media and publications. Reiki will be explored from the perspective of several practitioners, including public health nurses. Where does it fit into their personal practice? CAM is used in the palliative care branch of

homecare...reflexology, hypnosis and massage are prescribed by physicians to allay pain. What is their and the client's perception of Reiki ? How is it used? What credibility is Reiki given, as opposed to other CAM modalities within the Home Care Sytem's medical model? Where would it best be used?

**Cultural Diversity as a Resource in Schizophrenia: An Example
from a Cross-Cultural Communal Psychiatry for the Mapuche People in Chile**

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Chronically mentally ill persons have to cope with major biographical disruptions. There is a lot of evidence that successful meaning making has a positive effect on the recovery process. In this paper, I will look further into this matter by analyzing data collected in a field study carried out in a Chilean communal psychiatry. Here, many people who are diagnosed with schizophrenia and who belong to the largest indigenous ethnic group of the Mapuche are treated. I will use a section of an interview with a Mapuche patient to demonstrate that there are further explanatory models coexisting with the medicine's explanatory model, which includes the concept of schizophrenia. In the framework of this mutual coexistence, the different meaning worlds provide various points of reference for individual reference, in the course of which positive meaning making becomes possible.



**DIVERGENT DISCOURSES: THE EPISTEMOLOGY OF HEALING IN AN
AMERICAN MEDICAL CLINIC AND A KWARA'AE VILLAGE**

by Karen Ann Watson-Gegeo and David Welchman Gegeo

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This presentation (which continues the discussion in Watson-Gegeo 2005) explores the divergent ways in which language and healing are conceptualized, discussed, and performed in an American medical clinic and by traditional healers in Kwara'ae (Solomon Islands). Serious illness is a limit experience (Tracy 1988) – a sort of zero point through which a patient must pass to reach healing. We focus on our experience of treatment as patient with an anomalous chronic illness (W-G) and caregiver (G). We examine the epistemological assumptions and contrasting roles of language in the two systems of healing, and the resulting patient experience on the journey between inner and outer space during treatment. Healing involves a dual consciousness of the illness label, and the realization that the mystery of our lives is greater than any diagnosis.

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Watson-Gegeo, Karen Ann. 2005. A Different World: Embodied Experience and Linguistic Relativity on the Epistemological Path to Somewhere. *Anthropology of Consciousness* 15,2: 1-23.

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