

**Society for the  
Anthropology  
of  
Consciousness**

**a unit of the American Anthropological Association**

**Annual Conference  
February 28 - March 4, 1990  
Pacific Palisades, California**



**SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS**  
**A Unit of the American Anthropological Association**  
(formerly AASC)

**PROGRAM**

**Wednesday, February 28**

4:00-6:00      **Registration**  
6:00-6:30      **DINNER**  
7:00-9:00      **Informal gathering around campfire**

**Thursday, March 1**

8:00-8:30      **BREAKFAST**

9:30-9:55      **Opening Session**  
Geri-Ann Galanti, Ph.D. (California State University)  
                 SAC President/Program Chair  
James G. Matlock (Hunter College)  
                 SAC Treasurer/Conference Coordinator

**SPIRITUAL ASPECTS OF MULTIPLE PERSONALITY DISORDER**  
CHAIR: Ralph B. Allison, M.D.

9:55-10:00      **Introduction**  
                 Ralph B. Allison, M.D.

10:00-10:15      **The MPD Patient as Witch**  
                 Ralph B. Allison, M.D. (California Mens Colony)

10:15-10:30      **Thoughts on the Use of the Inner Self Helper**  
                 Christine Comstock, Ph.D. (Horizons Counseling, Bentleyville, Ohio)

10:30-10:45      **Multiple Personality and Shamanic States of Consciousness**  
                 C. Jess Groesbeck, M.D. (University of Utah)

10:45-11:05      **Group discussion**

11:05-11:20      **Break**

**METHODS AND ISSUES IN PARAPSYCHOLOGY**  
CHAIR: Geri-Ann Galanti, Ph.D.

11:20-11:40      **ESP Research and the Limits of Belief in Jamaica**  
                 Joseph K. Long, Ph.D. (Plymouth State College)

11:40-12:00      **Positivism and Parapsychology: The Communication of Personal Experience**  
                 James M. Donovan (Tulane University)

12:00-12:30      **LUNCH**

Thursday, cont.

12:30-2:00 **Free time**

**FIELD STUDIES OF STATES OF CONSCIOUSNESS**

CHAIR: Jeffery MacDonald, Ph.D. Cand.

- 2:00-2:20 **Kundalini as Facilitator of Dynamic States of Samadhi**  
Arlene Mazak, Ph.D. Cand. (Calif. Inst. of Integral Studies)
- 2:20-2:40 **Dimensions of Sobriety: An Ethnography of the Views of Members  
of the East Flag Alano Club**  
David Shaw-Serdar, M.S.W. (U.S. Gov't: Navaho-Hopi Indian Relocation  
Commission)
- 2:40-3:00 **The Shamanic State of Consciousness Among the Kashaya Pomo Indians of  
Northern California**  
Lisa Ann Mertz (Union Institute)
- 3:00-3:20 **Metaphor, the Right Brain, and the Immune System**  
Marlene de Rios, Ph.D. (CSU Fullerton)
- 3:20-3:30 **Break**
- 3:30-4:00 **Videotape: Films are Dreams that Wander in the Light of Day**  
Sylvia Sensiper, M.A. (USC)
- 4:00-5:00 **Experiential Activity: Experiencing Higher Consciousness  
through Shaktipat-Kundalini**  
Carolyn G. Miller, Ph.D. (Antioch University)
- Note: there is space for 15 participants & unlimited observers**
- 5:20-6:00 **Free time**
- 6:00-6:30 **DINNER**
- 6:30-7:30 **Free time**
- 7:30-9:30 **Performance: Music, Mathematics, and Mysticism**  
Stephen Nachmanovich, Ph.D. (Venice, California)

Friday, March 2

8:00-8:30 **BREAKFAST**

Friday, cont.

**TRANCE CHANNELING: CULTURAL, NEUROLOGICAL AND PHENOMENOLOGICAL ASPECTS**

CHAIR: Dureen J. Hughes, Ph.D. student (UCLA)

- 9:00-9:05      **Introduction**  
Dureen J. Hughes, Ph.D. student
- 9:05-9:20      **Blending with an Other: An Analysis of Trance Channeling  
in the United States**  
Dureen J. Hughes, Ph.D. student (UCLA)
- 9:20-9:35      **Changes in Brainwave Activity During Trance Channeling**  
Dureen J. Hughes, Ph.D. student (UCLA)  
Norb Melville, Ph.D. (Norbert T. Melville & Associates)
- 9:35-9:55      **Trance Channeling Session**  
Shawn Randall (Tarzana, California)
- 9:55-10:15     **Group Discussion**
- 10:15-10:25   **Break**

**DANCE IN CONTEXT: THE STUDY OF CONSCIOUSNESS IN MOTION**

CHAIR: Jo Anne Combs, Ph.D. Cand.

- 10:25-10:30   **Introduction**  
Jo Anne Combs, Ph.D. Cand.
- 10:30-10:45   **Worldview and Belief, and Rites of Healing in a Spiritual  
Church in Los Angeles**  
Jo Anne Combs, Ph.D. Candidate (UCLA)
- 10:45-11:00   **Dancing into Empty Space: The Role of Dance in Contemporary  
American Buddhist Studies**  
M.A. Greenstein, Ph.D. (Claremont College)
- 11:00-11:15   **Dance of Bali: Beyond its Physical Movement**  
I Wayan Dibia (College of Indonesian Fine Arts, Bali/UCLA)
- 11:15-11:30   **Movement Exploration: A Vehicle for Personal Growth and Awareness,  
Spiritual Connection and Healing**  
Berti Klein-Marrin, M.A. (University of Santa Monica)
- 11:30-11:45   **Blood and Grace, Trance and Dance**  
Joanna Poppink, Ph.D. Cand. (Saybrook Institute)
- 11:45-12:05   **Group Discussion**
- 12:05-12:30   **LUNCH**
- 12:30-1:30     **Free time**

Friday, cont.

**CONSCIOUSNESS ISSUES IN THE MARTIAL ARTS**

CHAIR: Michael Davis, Ph.D.

- 1:30-1:35      **Introduction**  
Michael Davis, Ph.D. (Northeast Missouri State University)
- 1:35-1:50      **Martial Arts as a Vehicle for Personal Growth**  
Dimitri Kostynick, Ph.D. student (New School)
- 1:50-2:05      **Divine Boxers in Hong Kong**  
Daniel M. Amos, Ph.D. (Pacific University)
- 2:05-2:20      **Awarenesses in the Study of Tai Chi**  
Linda Kimball, Ph.D. (Western Washington University)
- 2:20-2:35      **From Heiho to Bugei: Emergence of the Martial Arts in Tokugawa Japan**  
G. Cameron Hurst, Ph.D. (University of Kansas)
- 2:35-2:45      **Break**
- 2:45-3:00      **Herding the Ox, Wielding the Sword: Paradigms for Enlightenment in  
Zen and the Martial Arts**  
John J. Donohue, Ph.D. (Adelphi University)
- 3:00-3:15      **Special Training: Meditational Techniques for Transition**  
Stephanie Morgan, Ph.D. Cand. (University of Wisconsin, Madison)
- 3:15-3:35      **Group Discussion**  
Discussant: Carlos G. Velez-Ibañez, Ph.D. (University of Arizona)
- 3:35-4:00      **On the Fukei Zen Sect**  
David E. Jones, Ph.D. (Central Florida University)
- 4:00-4:30      **Experiential Activity: Tan Tien 101: Introduction to an Anatomical Seat  
of Power**  
Dimitri Kostynick, Ph.D. student (New School)
- 4:30-6:00      **BOARD OF DIRECTORS MEETING** Anyone interested in getting  
involved is invited
- 6:00-6:30      **DINNER**
- 6:30-7:30      **Free time**
- 7:30-10:00     **Workshop: Shamanic Medicine in Clinical Application**  
C. Jess Groesbeck, M.D. (University of Utah)  
Jean Fleury, R.N., M.A. (Chapa-De Indian Health Center, Auburn, CA)

Saturday, March 3

- 8:00-8:30      **BREAKFAST**

Saturday, cont.

**THEORETICAL ISSUES IN THE STUDY OF ALTERED STATES OF CONSCIOUSNESS**

CHAIR: Etzel Cardeña, Ph.D.

- 9:00-9:05      **Introduction**  
Etzel Cardeña, Ph.D.
- 9:05-9:20      **The Concept(s) of Trance**  
Etzel Cardeña, Ph.D. (Stanford/CIIS)
- 9:20-9:35      **Shamanic States of Consciousness and Gaia the Earth**  
Ralph Metzner, Ph.D. (Calif. Institute of Integral Studies)
- 9:35-9:50      **Consciousness Alteration as a Problem-Solving Device**  
John Baker, Ph.D. (Moorpark College)
- 9:50-10:10     **Group Discussion**
- 10:10-10:25    **Break**

**EXAMINING ALTERNATIVE BELIEFS**

CHAIR: Michael Winkelman, Ph.D.

- 10:25-10:45    **Miracles: An Empirical and Cross-Cultural Approach to  
Identifying Their Essential Features**  
Carolyn G. Miller, Ph.D. (Antioch Univeasity)
- 10:45-11:05    **Reincarnation and Personal Identity on the Northwest  
Coast: Some Tlingit and Kwakiutl Ideas**  
James G. Matlock, M.A. (Hunter College)
- 11:05-11:25    **Near-Death and Death Experiences in Cross-Cultural Perspective**  
Christopher Carr, Ph.D. (Arizona State University, Tempe)
- 11:25-11:55    **Video: Near-Death Interviews**  
Howard A. Mickel, Ph.D. (Theta Project)
- 12:00-12:30    **LUNCH**
- 12:30-2:00     **Free time/BOARD OF DIRECTORS MEETING**

**BRAZILIAN SPIRITIST HEALERS**

CHAIR: James G. Matlock, M.A.

- 2:00-2:20      **Treatment of Multiple Personality Disorder by Spiritistic  
Healers in Brazil**  
Stanley Krippner, Ph.D. (Saybrook Institute)
- 2:20-3:30      **Video: The Return of Dr. Fritz: Healing by the Spirits in  
Brazil**

- 3:30-3:50 **Mind, Body, and Culture in the Surgeries of Spiritist Healer  
Mediums in Brazil**  
Sidney M. Greenfield, Ph.D. (University of Wisconsin, Milwaukee)
- 4:00-6:00 **Free time/AAA PLANNING SESSION**
- 6:00-6:30 **DINNER**
- 6:30-7:30 **Free time**
- 7:30-9:00 **Ecstatic Physical Manifestations of Harmonious Rhythmic Patterns:  
Folk Dancing (and Party)**  
Arthur Saltzman, Ph.D. (CSU San Bernardino) will provide instructions

**Sunday, March 4**

- 8:00-8:30 **BREAKFAST/ Remove luggage from your room**
- DREAMS, IMAGERY, AND CREATIVITY**  
CHAIR: Geri-Ann Galanti, Ph.D.
- 9:30-10:00 **Paper and Video: American and Balinese Creative Imagery**  
Douglass Price-Williams, Ph.D. (UCLA)  
Rosslyn Gaines, Ph.D. (UCLA)
- THE TRANSFORMATIVE CLASSROOM**  
CHAIR: Wayne Untereiner, Ph.D.
- 10:00-10:05 **Introduction**  
Wayne Untereiner, Ph.D.
- 10:05-10:20 **Coming to Our Senses: The Awareness Through the Body Course**  
Leslie Conton, Ph.D. (Fairhaven College, W. Wash. U.)
- 10:20-10:35 **The Transformative Classroom: Theory and Practice**  
Matthew C. Bronson, M.A. (Calif. Institute of Integral Studies)
- 10:35-10:50 **The Transformative Classroom: The Rewards**  
Dan Hawkmoon Alford, M.A. (Calif. Institute of Integral Studies)
- 10:50-11:05 **The Transformative Classroom From the Student's Point of View**  
Trudy Iervolino, M.A. student (Calif. Institute of Integral Studies)
- 11:05-11:20 **Transformative Classroom as Developmental Catalyst**  
Janet C. Richardson, Ph.D. student (Calif. Institute of Integral Studies)
- 11:20-11:35 **Life Quests and Other Transformative Courses**  
Wayne W. Untereiner, Ph.D. (CSU Fullerton)
- 11:35-11:55 **Group Discussion**
- 12:00-12:30 **LUNCH**

## ABSTRACTS

### SPIRITUAL ASPECTS OF MULTIPLE PERSONALITY DISORDER

**ALLISON, Ralph B** (California Mens Colony) **THE MPD PATIENT AS WITCH** The paper is a collection of vignettes about the course of treatment of one female patient with Multiple Personality Disorder. They include purported incidents of communication with the dead, "psychic" attack, and exorcisms of alter-personalities.

**COMSTOCK, Christine** (Horizons Counseling) **THOUGHTS ON THE USE OF THE INNER SELF HELPER** Individuals who have developed Multiple Personality Disorder (MPD) or Dissociative Disorder (DD) as a response to early childhood trauma maintain portions of their awareness outside of their ordinary conscious minds. Clinicians treating these individuals have come to expect certain "types" of personalities to form. One of the "types" of personalities is the Inner Self Helper (ISH), a helping personality which exhibits transcendent qualities that ordinary consciousness seems to lack. This paper will present information from clinical situations concerning the Inner Self Helper, its special qualities and skills. Thoughts concerning the origin, functioning and final disposition of the ISH will also be presented. Similarities between the ISH of the MPD patient and the Higher Self of the non-MPD patient will be discussed with some suggestions on how to access the ISH in the MPD patient and the Higher Self in the non-MPD patient.

**GROESBECK, C Jess** (Utah) **MULTIPLE PERSONALITY AND SHAMANIC STATES OF CONSCIOUSNESS** In this presentation, the phenomenon of multiple personality in its clinical experience with the therapist will be highlighted. A particular focus will be on the effect these patients have upon the psychotherapist and the necessity of being able to tolerate altered or shamanic states of consciousness that may come upon an individual. Shamans go into trance to treat their patients. Multiple personality may be a modern-day disorder that requires just such an approach. The author will present some clinical experiences in which he had uninvited altered states of consciousness that were strikingly involved in the diagnosis and treatment of a seriously ill multiple personality. The dramatic dream visionary nightmare quality associated with the loss of ego boundaries and attendant attempt to maintain equilibrium will be discussed.

### METHODS AND ISSUES IN PARAPSYCHOLOGY

**LONG, Joseph K** (Plymouth State) **ESP RESEARCH AND THE LIMITS OF BELIEF IN JAMAICA** This is a discussion of ESP scores obtained in informal research during 1986-87 on children and young adults in rural Jamaica. Results of GESP Zener card tests and drawing tests seemed too high to be believable. Tart, Eisenbud, and Batchelder have discussed the matter of belief (or suspension of disbelief) as a major variable in researchers' effects on subjects during research. My own abnormal behavior (e.g., suspicion of a complex set of mirrors throughout an old rural house) is discussed in

terms of belief and the Experimenter Effect.

**DONOVAN, James** (Tulane) **POSITIVISM AND PARAPSYCHOLOGY: THE COMMUNICATION OF PERSONAL EXPERIENCE** The paper seeks to clarify issues surrounding the criteria for admissible data in the study of unusual events, especially theophanies. It distinguishes between descriptions of events and their explanations, and between acceptance on faith as opposed to failure to reject by reason. Questions asked include: are these events "real" and "true," how does one make a reasonable determination, and is this type of inquiry appropriate to the sciences, especially anthropology.

#### FIELD STUDIES OF STATES OF CONSCIOUSNESS

**MAZAK, Arlene** (Cal Inst of Integral Studies) **KUNDALINI AS A FACILITATOR OF DYNAMIC STATES OF SAMADHI** The focus of the paper is the phenomenology of yogic experience, particularly the distinction between passive states of samadhi attained by yogins of the orthodox Hindu schools, and dynamic samadhis, or integral realizations, as experienced by Tantric yogins. The developmental psychology of Tantric yoga actually incorporates the passive samadhis of orthodox mysticism as intermediate states, rather than end-goals; consistently, they are transformed into dynamic samadhis by means of kundalini, along with a continual re-integration of lower stages of consciousness. The themes of death and sexual union, as shown in the visual symbolism of the Tantric Goddess as kundalini-sakti, will be shown to explicate this discovery of dynamic states of samadhi by the Tantric practitioner. Slides of Tantric art will be discussed.

**SHAW-SERDER, David** (Navaho-Hopi Relocation Commission) **DIMENSIONS OF SOBRIETY: AN ETHNOGRAPHY OF THE VIEWS OF MEMBERS OF THE EAST FLAG ALANO CLUB** The presentation will address key findings from an ethnography of sobriety as perceived by 19 members of Alcoholics (AA) who are also members of the East Flag Alano Club. The ethnography is based on interviews and observations. The analysis identified sobriety as a cultural domain containing five "kinds" of sobriety: Physical Sobriety, Good Sobriety, Bad Sobriety, AA Orthodoxy, and Eclectic Sobriety. AA Orthodoxy and Eclectic Sobriety were also identified as ideologies because the ideas about sobriety which cluster around these categories are advocated as the best, if not only, genuine kinds of sobriety by their proponents. The presentation will discuss the nature of each kind of sobriety and interviewees' responses to four of the interview questions: Is there more to sobriety than not drinking? What causes sobriety? What is sobriety used for? What is the most important characteristic of sobriety?

**DE RIOS, Marlene** (CSU Fullerton) **METAPHOR, THE RIGHT BRAIN, AND THE IMMUNE SYSTEM** This paper will compare the fieldwork of the author among one Amazonian folk healer in Peru in the late 1970s with current work in progress as a therapist in So. California. In the former, a Peruvian shamanistic healer utilizes metaphor and visionary experience derived from the ayahuasca potion (Banisteriopsis caapi) with an urban population; in the latter case, the author, working with a migrant Mexican population in the S. Cal. labor pool, utilizes metaphor and relaxation therapy to create an articulation between symbol and the immune system among injured men and women who suffer

burns and other work-related trauma. The author argues that clinical medical anthropology, utilizing knowledge of the symbols and meanings within a given cultural milieu, can be drawn upon to develop healing interventions for pain control and rehabilitation, utilizing shamanic techniques of suggestion and avocation of visionary experiences. Further, it is argued that, as Platnokov long ago suggested, "words are a physiological and psychological fact;" the ability of the healer to evoke through words and metaphor powerful healing images creates a particular kind of articulation between the CNS and the immune system of that person, resulting in enhanced functioning and symptom removal.

**MERTZ, Lisa Ann** (Union Inst) **THE SHAMANIC STATE OF CONSCIOUSNESS AMONG THE KASHAYA POMO INDIANS OF NORTHERN CALIFORNIA** The paper focuses on a "yomta," or shaman, among the Kashaya group of the Pomo tribe. He uses prayer, herbs, songs, and occasionally, fasting to achieve an altered state of consciousness in which to work with "weya," which he translates as energy or power. He also converses with the spirits of previous spiritual leaders and with the spirits of the land and sea, the wind, and the trees. Using data from my field experience with the shaman, I will present his conception of weya and the ways in which he accesses and uses this energy.

**SENSIPER, Sylvia** (USC) **videotape FILMS ARE DREAMS THAT WANDER IN THE LIGHT OF DAY** Film has been used by anthropologists during the last 30 years to document and salvage "culture." Along with tape recorders, cameras have aided the fieldworker in his/her collection of data. Those working in the field however, have paid little attention to the language of film and the fact that the medium also can be seen as a semiotic system of two-dimensional images. This video is based on fieldwork done with Tibetan refugees and Americans studying Tibetan Buddhism. It utilizes the metaphor of "dream" to connect various narratives; the story of a Tibetan boy who dreams of home, the story of Chinese dominion in the Tibetan Autonomous region and the Tibetan dream of an independent country, Western dream of Tibet as a Utopian Shangri-la. The intertwining narratives are encompassed in the larger "story" that borrows from theories of film in which the medium is likened to a dream. The purpose is two-fold: a critique of traditional visual anthropology and its positivist framework and a cinematic display of a more interpretive attitude.

**MILLER, Caroline G** (Antioch) **Experiential Activity EXPERIENCING HIGHER CONSCIOUSNESS THROUGH SHAKTIPAT-KUNDALINI** Shaktipat-Kundalini is a spiritual energy cultivated through Siddha Yoga. It is transmitted from one person to another in order to awaken the recipient's personal Kundalini and accelerate the process of spiritual awakening. Exposure to it helps lift one into higher consciousness and is often accompanied by joyful tears, odd physical sensations, and unusual perceptual experiences related to the loosening of the focus on physical reality. Healings and insights are also common. Conference participants interested in experiencing Shaktipat-Kundalini are invited to participate in a group meditation where this energy will be transmitted. Since this involves about three minutes per individual, there will be time to meditate with about 15 group members. Additional observers are welcome.

## EVENING PERFORMANCE

**NACHMANOVICH, Stephen** **MUSIC, MATHEMATICS, AND MYSTICISM** Ancient linkage between music and the mind, between pattern and spirit, is coded into the musical scale. This is the story, presented in lecture, sound, and multi-media.

## TRANCE CHANNELING: CULTURAL, NEUROLOGICAL AND PHENOMENOLOGICAL ASPECTS

**HUGHES, Dureen J (UCLA)** **BLENDING WITH AN OTHER: AN ANALYSIS OF TRANCE CHANNELING IN THE UNITED STATES** Trance channeling can be best described as an activity promoting personal growth through the experience of altered states of consciousness, and is not associated with any biologically based or psychogenic pathology. While it is essentially a religious activity in that goals and purposes of its participants are spiritual in nature, the framework for its manifestation is drawn from secular interaction rules. The sources for beliefs and ideas about trance channeling include not only the larger Western culture, but also the "entities" themselves, other channels, and the channel's own physical and mental experience. There is usually some part of the "waking personality" of the channel that experiences and perceives while in trance, but the phenomenological aspects of trance states seem to vary along several axes, including the skill of the channel and the entity, the purpose of the entity at any particular time, and the unique characteristics of the individuals involved. It may be most useful to categorize trance states according to their situational demands or cultural purposes as emically understood, rather than by induction type, level of societal complexity, presence or absence of a disembodied Other, presence or absence of hallucinations, or whether or not amnesia is experienced.

**HUGHES, Dureen J (UCLA)** and **MELVILLE, Norb (Norbert T. Melville and Associates)** **CHANGES IN BRAINWAVE ACTIVITY DURING TRANCE CHANNELING** The percentages of beta, alpha and theta brainwave activity were measured in ten trance channels from the Los Angeles area during both normal and trance states. It was hypothesized that there would be statistically significant increases in alpha and theta percentages in the trance state as compared to the normal state. No hypothesis was advanced with respect to finding differences in percentage of beta activity. The results of the non-parametric randomization test showed large, statistically significant increases in the trance state over the normal state in percentages of beta ( $\alpha = .0078$ ), alpha ( $\alpha = .00097$ ) and theta ( $\alpha = .0058$ ) brainwave patterning for the group of ten trance channels. From these results it can be concluded that there was a definite physiological process occurring when "trance channeling" was taking place.

**RANDALL, Shawn** **Demonstration TRANCE CHANNELING SESSION** Shawn Randall will enter a trance state, at which time "Torah" will channel through her and answer any questions which the session attendees may have about the trance channeling phenomenon. Randall will also be available to answer any questions about the experiential aspects of the trance state.

## DANCE IN CONTEXT: THE STUDY OF CONSCIOUSNESS IN MOTION

**COMBS, Jo Anne (UCLA) WORLDVIEW AND BELIEF, AND RITES OF HEALING IN A SPIRITUAL CHURCH IN LOS ANGELES** A study of healing rituals in a spiritual, metaphysically-oriented church in West Los Angeles offers an opportunity to examine the importance of constructs and belief in the integration of movement with the expression of spiritual consciousness. "Healing" involves a ritualistic "cleansing" and the perceived "transfer" of energy from a "more evolved consciousness" to one which functions primarily or routinely enough from a less spiritual level of consciousness. Throughout many world cultures, such perceptions are integral to dance in sacred contexts. A look at the constructs and process offers insight to alternate realities and their roles in creative expression.

**GREENSTEIN, M A (Claremont) DANCING INTO EMPTY SPACE: THE ROLE OF DANCE IN CONTEMPORARY AMERICAN BUDDHIST STUDIES** A critical study of the Contemplative Dance practice established at The Naropa Institute in Boulder, Colorado, offers an excellent means of accessing the rhetoric used by contemporary American Buddhists to legitimize the function of dance within the context of contemplative education. Contemplative dance is a forum for individual and group improvisational dance. As a tool of Buddhist studies, Contemplative Dance provides a creative means of walking the contemplative path of spiritual enlightenment. As a medium of contemplation, it renders palpable and extends, for Buddhist and non-Buddhist students alike, the sitting meditative practice of "Shamata Vipashyana" or precise awareness and panoramic insight. Here dance serves as a container for and transformer of individual and group experience of sunyata or "empty space." From the standpoint of description and interpretation, dance as contemplation helps to mediate the inquiry/ritual/therapy/play matrix of American Buddhist education.

**POPPINK, Joanna (Saybrook) BLOOD AND GRACE, TRANCE AND DANCE** The paper is an attempt to describe a unifying theme of consciousness in Bali as exemplified by the Rangda Barong dance. The author will discuss the interrelationships between the physical and sensory elements of the dance in context, states of consciousness, and spiritual beliefs in Bali.

**WAYAN-DIBIA I (UCLA) DANCE OF BALI: BEYOND ITS PHYSICAL MOVEMENT** The charming quality of Balinese dance lies in the integration of its physical action and spiritual devotion. These are like body and soul respectively, and it is only with their presence that the dance comes alive. This paper will discuss both aspects though its emphasis is on spiritual devotion. To master Balinese dance, one must understand not only the choreographic structure of the dance but also the socio-religious aspect of the art which is the "fire" of the Balinese dance.

**KLEIN-MARRIN, Berti (Santa Monica) MOVEMENT EXPLORATION: A VEHICLE FOR PERSONAL GROWTH AND AND AWARENESS, SPIRITUAL CONNECTION AND SOCIAL HEALING** The general trend over the last few decades has been to ignore the body in favor of the mind and the development of technology. In recent years, however, society has begun to realize that the body has the important function of housing the emotions, the mental processes, the unconscious, and the spiritual life of the individual. Dance/Movement is therefore an increasingly important and popular tool to assist individuals and groups in getting

back in touch with these various aspects of themselves. Through this paper, the author will share the power of Movement as a vehicle for personal growth, spiritual connection and social healing.

### CONSCIOUSNESS ISSUES IN THE MARTIAL ARTS

**DAVIS, Michael G** (Northeast Missouri State) **INTRODUCTION** The anthropological literature on the martial arts is sparse; the anthropological study of the martial arts can be advanced in a number of different ways. There is a need for purely descriptive studies, for studies highlighting the articulation of martial arts traditions with other cultural institutions, for studies that record the development of martial arts traditions and their response to cultural change, and for those describing the transmission of martial arts traditions from one culture to another. All are relevant to the study of consciousness. The presentations in this session explore the "consciousness connection" within the contexts of generalization and theorizing, the ideologies adapted by Hong Kong martial artists, the development of "awarenesses" in Tai Chi practice, the interplay of cultural change and the development of martial arts traditions in Tokugawa Japan, the similarities between Zen and martial arts practices in Japanese culture, the role of intensive regiments of moving meditation in Shotokan Karate of America, the experience of the power of the tan tien, and the cultural and historical roles and activities of the Japanese Fukei Zen sect.

**KOSTYNICK, Dimitri** (New School) **MARTIAL ARTS AS A VEHICLE FOR PERSONAL GROWTH** This paper distinguishes between "marital arts" and organized warfare, "warrior societies" and modern "street-fighting." The distinction is based upon: focus on the individual practitioner; the goal of personal growth (including communication through movement, experiences analogous to "mystical union," and philosophy and mores); and the utilization of non-combative, supplemental exercises and ethno-medical practices. I will focus upon the latter two criteria, both cross-culturally and specifically within Taoism.

**AMOS, Daniel M** (Pacific) **DIVINE BOXERS IN HONG KONG** In most societies, social marginals have evolved strategies to overcome their powerlessness. For assertive marginals, the process of inversion is in many cases a necessary strategy. In order to gain power, social marginals sometimes deny the dominant ideologies of their society which rationalize their oppression and legitimize the establishment. In Hong Kong, socially marginal martial artists frequently deny accepted social ideologies by adopting ideologies which are hateful to respectable society. The most disreputable ideologies in Hong Kong are those associated with "shen da," a form of spirit possession practiced by martial artists who are connected in the public mind with criminal gangs or Triads. The criminal label pinned on shen da boxers is probably undeserved, but the stigma associated with shen da provides shen da boxers with much of their power. This paper discusses shen da ideologies, the social organization of shen da associations, and the position of shen da boxers within Hong Kong society.

**KIMBALL, Linda** (Western Washington) **AWARENESSES IN THE STUDY OF TAI CHI** The paper examines the multiplicity of awarenesses which the average American

of European background who seriously studies the art of Tai Chi for several years experiences. Tai Chi is a "soft-style" Chinese martial art, and full training in a Tai Chi school usually includes Pa Kua, Hsing-Yi and some weapons forms. External formalities are minimal. Through reading, discussion, and questioning, one learns about the history and lore of Tai Chi. Through practice one learns the basic movements and mechanics of doing the set. Anthropological methodology only elicits the external awarenesses; true Tai Chi lies in internal awarenesses. Ultimately, one learns to correct one's movements in terms of chi flow and its quality, yet chi (life energy) is a concept which does not exist in traditional Euro-American culture. Ultimately Tai Chi is a moving meditation, but this is an awareness which words cannot describe.

**HURST, G Cameron (Kansas) FROM HEIHO TO BUGEI: EMERGENCE OF THE MARTIAL ARTS IN TOKUGAWA JAPAN** The paper will discuss the changes that occurred in Japan's traditional combat systems during the Tokugawa period (1600-1867). Peace, urbanization, and literacy combined to transform what were once deadly battlefield skills -- often referred to as heiho ("military methods") -- into martial arts (bugei). If there were "schools" of martial arts which transformed techniques for self-protection into means of self-realization, there were others which underwent a shift from self defense to sport. Tokugawa martial arts encompassed both the concern with attaining a higher spiritual level through intense training and the competitive desire to conquer opponents. The former was neither "purer" nor more "original" than the latter, as the bias in so many contemporary work states. Both martial arts as religious consciousness and as sport were changed forms of combat systems designed for the battlefield.

**DONOHUE, John M (Adelphi) HERDING THE OX, WIELDING THE SWORD: PARADIGMS FOR ENLIGHTENMENT IN ZEN AND THE MARTIAL ARTS** The Ten Oxherding Pictures illustrate the difficulty of the search for enlightenment, familiar to both students of Zen and the martial arts. The combination of the physical and mystical is a theme which finds expression in many Japanese cultural phenomena and has colored Japanese Zen Buddhist approaches to the pursuit of enlightenment. These approaches have been echoed in the training techniques utilized in the Japanese martial arts. The Japanese perceive no radical discontinuity between the purpose of human activity in the zendo, the meditation hall of the Zen monastery, and the dojo, or training hall of the martial arts. They are vehicles for essentially similar pursuits, and as such, view the activity from the same perspective and emphasize similar approaches to training. There are four common themes in both Zen and martial arts training: a common emphasis on discipline and technique as a means for achieving certain ends; a seemingly contradictory stress on spontaneity and experience as a means of attaining enlightenment; the fact that these are solitary pursuits which are simultaneously experienced in organized, group settings; and finally, they both stress the importance of a master-disciple link, of authentication of experience through pedigree, and of mystical transmission from master to disciple.

**MORGAN, Stephanie (Wisconsin, Madison) SPECIAL TRAINING: MEDITATIONAL TECHNIQUES FOR TRANSITION** In Shotokan Karate of America, members are expected to attend intensive three to five-day practice sessions called Special Trainings. They consist of two to four practices daily, each expanding some specific element of a normal practice. The expressed purpose of this

experience for the individual is a qualitative change in level of technique and understanding; the means is total exhaustion. This paper examines three practices in particular, kibacachi (standing still with knees bent for 1½ hours), kata (repeating one or several forms, or ritualized sets of moves, one hundred times), and kumite (sparring; facing some scores of opponents in formalized three-time attack). Immobile, individual and partnered practices are explored as forms of meditation, with regard to their effects upon the individual and the organization.

**KOSTYNICK, Dimitri (New School) Experiential Activity TAN TIEN 101: INTRODUCTION TO AN ANATOMICAL SEAT OF POWER** The "martial" traditions of Far East Asia and Islamic Sufism all recognize the region of the lower abdomen as both the physical center of gravity in the body and as a region of ethnomedical and alchemical importance. Understanding of tan tien assists the practitioner in overcoming the separation between "self" and "other," important for both daily life and ethnography. The purpose of this audience participation presentation is to provide both an experiential introduction to the region and its importance, as well as some relevant ethnomedical background data. Audience participation involves non-strenuous movement and balancing exercises, both solo and with a partner.

**JONES, David E (Central Florida) ON THE FUKUI ZEN SECT** This presentation will have three parts. First, the Fukei Zen sect will be described in terms of its origins, history, and place in Japanese culture. This will be followed by a Shakuhatchi (Zen flute) performance, with explanation of the encoding of teaching stories in the music of the flute. Finally, use of the flute as a defensive weapon by the Komuso (Fukei Zen sect members) will be demonstrated.

#### EVENING WORKSHOP

**GROSSBECK, C Jess (Utah) and FLEURY, Jean (Chapa-De Indian Health Center) SHAMANIC MEDICINE IN CLINICAL APPLICATION** This workshop is designed to be a ceremonial experience with shamanic modes of trance, divination, healing, and working with the spirit worlds. This will include dance and smudging ceremonies, working with power animals, and a special earth honoring ceremony.

#### THEORETICAL ISSUES IN THE STUDY OF ALTERED STATES OF CONSCIOUSNESS

**CARDENA, Etzel (Stanford/CIIS) THE CONCEPT(S) OF TRANCE** In modern literature, the term "trance" is widely used as an explanatory concept for phenomena as diverse as hypnosis, possession, shamanism, mediumship and even the "ordinary" state of awareness. This paper reviews the various senses of the term according to the Oxford English Dictionary, and their use by authors in the field. I maintain that the facile acceptance of the concept of "trance states," rather than illuminating our knowledge of alternate states of consciousness, has perpetuated our ignorance of the most basic parameters of alternate human experience. I conclude with a brief review of some recent approaches to analyzing discrete states of consciousness in their own terms, rather than through the "nominalist"

fallacy of explaining them as "trance states."

**METZNER, Ralph (CIIS) SHAMANIC STATES OF CONSCIOUSNESS AND GAIA THE EARTH** Indigenous cultures that have retained shamanic belief systems and practices make regular use of shamanic journeys, or altered states of consciousness, induced by means such as fasting, isolation, hallucinogens, drumming and singing. They tend also to be cultures that have a respectful and reverential attitude toward animals, plants and the natural world. In terms of the "deep ecology" philosophy, they exemplify ecocentric or biocentric, not anthropocentric, thinking. The paper explores the ways we can understand the relationship between shamanic consciousness practices and ecocentric Gaia consciousness.

**BAKER, John (Moorpark) CONSCIOUSNESS ALTERATION AS A PROBLEM-SOLVING DEVICE** Many anthropologists view culture as consisting of learned and modifiable models for acting. An individual judges whether or not a learned model is appropriate by applying it in his or her life. The confirmation that a model is indeed suitable for dealing with the task at hand is provided by the five senses during "normal" states of consciousness. In "altered" states of consciousness, the senses are affected in various ways, and are often unable to provide the brain with a "realistic" view of the world. As a result, in such states a person may be unable to judge whether a cultural model is suitable in a particular circumstance. Cultural models then become "detached" from the possibility of confirmation. When this occurs, they may be unconsciously reworked into new models offering novel solutions to the business of life. The suitability of these new models, in turn, can only be checked after the return to "normal" consciousness. Consciousness alteration can thus yield potential solutions to problems facing both the individual and the group.

#### EXAMINING ALTERNATIVE BELIEFS

**MILLER, Carolyn G (Antioch) MIRACLES: AN EMPIRICAL AND CROSS-CULTURAL APPROACH TO IDENTIFYING THEIR ESSENTIAL FEATURES** The paper compares and contrasts procedures for miracle-working prescribed by several spiritual sources, including the Huna religion of Hawaii, Native American Shamanism, and A Course in Miracles. This forms the basis for a model for analyzing interviews with people who may have been miraculously delivered from life-threatening situations. The necessary and sufficient conditions for consciously producing low-probability, beneficial outcomes will be suggested.

**MATLOCK, James G (Hunter) REINCARNATION AND PERSONAL IDENTITY ON THE NORTHWEST COAST: SOME TLINGIT AND KWAKIUTL IDEAS** The paper examines the extent to which personal identity is constructed of cultural ingredients and social demands, and the extent to which it is derived from the individual's unique psychological and spiritual traits. The question is addressed by comparing ideas about reincarnation in Tlingit and Kwakiutl societies. While reincarnation patterns often reflect and support social rules, they may also cross-cut these in both societies. The societies employ similar signs to identify newborn infants with deceased persons, but the social importance attached to these identifications differs. These findings suggest a concept of personal identity that paradoxically both

transcends social role and is subordinated to it, albeit to different degrees in the two societies.

**CARR, Christopher** (Arizona State-Tempe) **NEAR-DEATH AND DEATH EXPERIENCES IN CROSS-CULTURAL PERSPECTIVE** The content and structure of near-death experiences among contemporary White Americans are compared to the content and structure of "soul release" or "soul travel" in other cultures and times. The experiences of Tibetan Buddhists as recorded in the Tibetan Book of the Dead, 19th century Lakota Indians as documented in Black Elk Speaks, and shamans more generally, are considered. Personal, cultural, and circumstantial components to variation, as well as more universal patterns, are discussed. The Jungian model of the psyche, including transpersonal and archetypal phenomena, is compared to these data.

**MICKEL, Howard A** (Theta Project) **Videotape NEAR-DEATH INTERVIEWS** Portions of video interviews with 5 persons who report near-death-experience will be shown and discussed. Interviewees include Linda, who had a sensation of being out-of-her body and seeing a figure in a bright light who gave her a message; Ralph, who was told by a Christ figure that he was cured of leukemia; and Calvin, who met his deceased father in the near-death vision.

#### BRAZILIAN SPIRITIST HEALERS

**KRIPPNER, Stanley** (Saybrook) **TREATMENT OF MULTIPLE PERSONALITY DISORDER BY SPIRITISTIC HEALERS IN BRAZIL** Brazilian spiritistic folk healers work with what Western psychotherapists would call multiple personality disorder. However, these healers focus on whether the etiology is childhood trauma, the intrusion of a past-life personality, or by "possession" by a "low spirit." Therapeutic techniques differ in accord with the etiology. Examples will be given, drawn from three practitioners interviewed during six field trips to Brazil.

**GREENFIELD, Sidney M** (Wisconsin-Milwaukee) **Videotape MIND, BODY, AND CULTURE IN THE SURGERIES OF SPIRITIST HEALER-MEDIUMS IN BRAZIL** Brazilian Spiritist healer-mediums who perform surgeries are unique among non-biomedically trained curers in that they actually cut open and enter into the bodies of their patients to treat them. When performing surgeries they use neither anesthesia nor antisepsis. This session examines the work of several Brazilian healer-mediums. It begins with a one hour video-documentary, The Return of Dr. Fritz: Healing by the Spirits in Brazil by Greenfield and John Gray, that focuses on the work of Edson Queiroz and his spirit guide Dr. Adolph Fritz. The author will then discuss the video with specific emphasis on hypnotic trance induction in Brazil and its role in healing.

#### DREAMS, IMAGERY, AND CREATIVITY

**PRICE-WILLIAMS, Douglass and GAINES, Rosslyn** (UCLA) **AMERICAN AND BALINESE CREATIVE IMAGERY** Over the last two years, preliminary studies have been

made of American and Balinese artists. These include the graphic and verbal arts, as well as the performative arts. The relative importance of dream material has been studied with the American artists, while the relative importance of conscious imagery has been investigated with Balinese artists. Excerpts of material from dream protocols will be given for the American sample; **videotape** excerpts will be presented for the Balinese sample. Discussion will be focussed on the different sources of creativity for these two samples.

### THE TRANSFORMATIVE CLASSROOM

**CONTON, Leslie** (Western Washington) **COMING TO OUR SENSES: THE AWARENESS THROUGH THE BODY COURSE** What we call the "body" and our relationship to our senses is, to a large extent, a cultural construction and the result of institutionalized methods for shaping bodies. This experiential course is designed to help students come to know their bodies and external reality through their bodies. Implicit cultural teachings that result in a loss of sense and a "mind-body" fracture are examined. The focus is on experiential understanding of how cultural ideologies "roost in our flesh, in our neuromuscular structure." Alternate states of consciousness and guided somatic experiences based on several traditions of somatic philosophy are used to achieve this goal.

**BRONSON, Matthew** (CIIS) **THE TRANSFORMATIVE CLASSROOM: THEORY AND PRACTICE** The transformative classroom has the following characteristics: 1) It provides the basis for considering one's own life as well as the classroom itself as the 'text' or 'clearing' for study; 2) It emphasizes dialogue, direct experience, fieldwork; 3) It uses relevant, real-world examples; 4) Participants live with ambiguity, rough edges, and a spirit of inquiry; 5) It is based on a constantly evolving curriculum; and 6) It depends upon a contract among all parties to create a safe environment for exploration. Specific strategies for setting up a transformative classroom will be given.

**ALFORD, Dan Hawkmoon** (CIIS) **THE TRANSFORMATIVE CLASSROOM: THE REWARDS** The major unexpected benefit to teachers of setting up a transformative classroom is that it becomes transformative for the teachers as well as the students. Daily journals force the students' own lives to become fieldwork practice and viable anthropological texts, encouraging students to use their new tools and apply them to important issues, and allowing a constant workspace for integration. Examples from student journals will be shared.

**RICHARDSON, Janet C** (CIIS) **THE TRANSFORMATIVE CLASSROOM AS DEVELOPMENTAL CATALYST** Developmental preschools and kindergartens are frequently excellent models of transformative classrooms, utilizing the six principles introduced in Bronson's paper. When in the usual course of education the implied power-among contract is not renewed, and a power-over model is substituted, trauma and disillusionment result, freezing the individual at an immature stage of development, and damaging spirit. Dysfunctional individual, family and culture reinforce each other. The transformative classroom will be presented as a catalyst to spiritual redemption and development.

**IERVOLINO, Trudy (CIIS) THE TRANSFORMATIVE CLASSROOM FROM THE STUDENT'S POINT OF VIEW** The paper presents a firsthand account of a student in a transformative classroom. The class is designed to allow for optimum individual growth and learning through active participation both in classroom discussion and fieldwork assignments. Journals provided students with the opportunity to become both observer and observed. A sample journal entry will be presented.

**UNTEREINER, Wayne W (CSU Fullerton) LIFE QUESTS AND OTHER TRANSFORMATIVE COURSES** The paper presents varied insights, generalizations and techniques based on over twenty years of developing and teaching applied anthropology courses such as "Life Quests," "Myths for Moderns," and "Alternative Futures" in academic settings. The focus is on the types of learning and personal changes that can occur in such settings, the obstacles frequently encountered, and ways in which such barriers may be overcome.



