Abstract continued from Session I:
ranging from tribal Aborigines to assimilated urban Aborigines, and 95 interviews with Euro-Australians, ranging from rural and desert-living "outback" types to urban dwellers. Comparisons were made of range of words constructed from 38 folk categories for time in Roger's Thesaurus. More specifically, the variables studied were the proportions of total words produced that are in each of these categories. Through factor analysis and discriminant analysis two factors were found, interpretable as "linear" and "nostalgia." As hypothesized, Aborigines made less use of words classified as linear but more use of words classified as nostalgia. The nonlinearity words form only a negative concept, but have to do with patterned cyclical, irregularity, a fusion of the past and the present, and a qualitative way of talking about time. While only 20 percent of Euro-Australians were classified as Aborigines (i.e., had a nonlinear conception of time), 20 percent of Aborigines were classified as Euro-Australians. These misclassifications were related to cultural experience: the misclassified Euro-Australians tended to be rural, "outback" dwellers; the misclassified Aborigines tended to be urban Aborigines who have been incorporated into the cash economy. Implications for cognitive assimilation, for Aboriginal health, and for cognitive structure, are discussed.

Abstract continued from Session II:
For example, at one end of the spectrum, dreams at times exhibit cognitive and perceptual errors similar to those produced by brain damage. However, one man's brain damage may be another's creativity, and dream blunders also show the creative recombinatory potential of the dreaming brain. Moreover, as illustrated by lucid dreams, dreaming consciousness can also be as volitional and intentional as waking consciousness. Indeed, at times, the mind may ascend to greater heights in dreams than in waking.

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The Society for the Anthropology of Consciousness (SAC) is a member unit of the American Anthropological Association. SAC is an interdisciplinary organization concerned with cross-cultural, experiential, and theoretical approaches to the study of consciousness. The primary areas of interest include: (altered) states of consciousness, religion, possession, trance, dissociative states; ethnographic studies of shamanistic, mediumistic, mystical, and related traditions; indigenous healing practices; and linguistic, philosophical, religious, and symbolic studies of consciousness phenomena.

For general SAC information, contact the conference coordinator.

SAC produces a quarterly publication, ANTHROPOLOGY OF CONSCIOUSNESS (AOC). AOC publishes full length papers, book reviews, and letters to the editor. AOC is fully refereed and indexed in Abstracts in Anthropology, Anthropological Literature, Exceptional Human Performance, and Sociological Abstracts. Please send submissions and inquiries regarding the publication to the editor, Charles D. Laughlin, Department of Sociology and Anthropology, Carleton University, Ottawa, Ontario K1S 5B6, CANADA. Internet Charles_Laughlin@Carleton.ca

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Conference Program

LOS ANGELES
March 30 - April 2, 1994

THE WESTIN BONAVENTURE HOTEL, 404 SOUTH FIGUEROA STREET, LOS ANGELES, CA 90071-1710
Thursday, March 31

Session I
6:00 - 9:00 p.m.
SANTA BARBARA B

Topic: Levels of Consciousness
Chair: Dureen Hughes (UCLA)

Speakers:
6:05 - 6:45
Harmon R. Holcomb III (Univ. of Kentucky, Lexington)
Evolved Content-Specific Psychological Mechanisms

6:45 - 7:25
Roger W. Sperry / Polly Henninger (Cal. Inst. of Tech.)
Consciousness and the Cognitive Revolution as a True Worldview Paradigm Shift

7:35 - 8:15
Ruth-Inge Heinez (Univ. of California, Berkeley)
Applications of Altered States of Consciousness in Everyday Life

8:15 - 8:55
Warren D. TenHouten (UCLA)
Australian Aboriginal Conceptualization of Time

Commentators:
Malek Khazaea (CSU, Long Beach)
John W. Powell (Humboldt State Univ.)
Brian Schroeder (SUNY, Stony Brook)
Helmut Wautischer (Humboldt State Univ.)

Abstracts:
Harmon R. Holcomb III, Department of Philosophy: In The Adapting Mind (1992), Cosmides and Tooby argue for the thesis that biological evolution endowed the human mind with a system of content-specific computational mechanisms designed to solve long-standing adaptive problems humans encountered as hunter-gatherers, and not just a generalized "capacity for culture" or all-purpose "learning capacity." This paper analyzes three types of arguments they offer: historical arguments for the role of content-specific psychological programs, arguments for the same, theory, and methods of their evolutionary approach; and experimental arguments for the content-dependence of reasoning.

Roger W. Sperry and Polly Henninger, Biology Division: Traditional scientific views of the conscious self and world we live in are often understood by an unsystematic amalgamation of "emerging new paradigms," theories of consciousness, perceptions of reality, new sciences, new philosophy, epistemologies, and a host of other transformative approaches. This still expanding outburst can be traced, on both logical and historical grounds, not so much to theory, ecology, the new physics, or notions of other cultures, but rather to the cognitive (consciousness) revolution that immediately preceded these new approaches all share one key feature in common, namely, they all depend, directly or indirectly, upon a revaluation and successful overthrow of the long dominant materialist paradigm. This is what was required to instill consciousness with the "social consciousness" it needed. The logical-holistic micro-metaphysics had to be supplemented by a reciprocal, "down-up" control exerted by mental entities over lower-level components. This does not dispose of behaviorism or determinism, as methodology, but simply incorporates these within a more comprehensive explanatory framework. With the rigid notion of material constants finally broken, other antireductive views have been proliferated, but with little argument for what the new paradigms allow.

Ruth-Inge Heinez, Center for Southeast Asia Studies: In my presentation I will discuss the importance of recognizing different kinds of consciousness. I will prove that the knowledge how they differ from each other and how the recognition of such specific qualities does determine their use when we want to increase our self-knowledge, balance our behavior and adjust our course of action. In the second part of my presentation I will report on workshops conducted in the United States, Russia, Latin America, and Europe. The examples will illustrate the nature of material retrieval during different states of consciousness. It will be shown that insights arise which were not accessible to daily, consciousness reality-consciousness. Suddenly insights might emerge from states of complete tranquility or at critical moments in our life whether our consciousness couldn't go any other way. These also results the balance between experience and the new life more effectively.

I, however, have designed techniques within which we can access different states of consciousness and find out whether (1) inner and outer experiences must to be balanced, (2) the use of the inner experience is necessary, or if it can be realized, (3) the source of the-/and conscious/not-conscious need to be investigated, (4) new directions should be explored. Because we live simultaneously on least at nine different levels - the biological-physical, the emotional, the mental, the spiritual and the social one - we have to learn the language of each of these levels and give them the opportunity to talk to each other. The third part of my presentation will then be devoted to evaluating the respective techniques which can be used to access different states of consciousness and I will show how they can be applied to everyday life.

Warren D. TenHouten, Department of Sociology: Australian Aboriginals have been widely described, mainly through descriptive ethnography, as having a nonlinear, cyclical conceptualization of time that contrasts with the Western notion of linear time. A comparative analysis of contemporary transcripts of life-historical interviews was carried out to assess these hypothesized cultural differences in the conceptualization of time. Analysis was based on 76 interviews with Australian Aboriginals, continued on last page →

Friday, April 1

Session II
6:00 - 8:50 p.m.
SANTA ANITA A

Topic: Dreamstates and Consciousness
Chair: Helmut Wautischer (Humboldt State Univ.)

Speakers:
6:05 - 6:45
Douglas Price-Williams (UCLA)
Cultural Perspectives on Dreams and Consciousness

6:45 - 7:25
Stanley Krippner (Saybrook Institute)
'Waking Life, ' Dream Life,' and 'Reality': Data from Shamanism and Parapsychology

7:25 - 8:05
Gordon G. Globus (Univ. of California, Irvine)
The Dreaming Perspective on Consciousness

8:05 - 8:45
Stephen LaBerge (Stanford Univ.)
Varieties of Dreaming Consciousness

Commentators:
Geri-Ann Galanti (CSU, Los Angeles)
Scott Landers (Univ. of San Diego)
Larry Peters (Cal. Grad. Inst. of Prof. Psychology)
Nina Rosenstand (San Diego State Univ.)

Abstracts:
Douglas Price-Williams, Departments of Psychology and Anthropology: Anthropological studies of folk cultures have been made not only on the content of their dreams but also on their interpretations. While there is a wide variance in the understanding of dreaming by cultures other than our own, there is a large set which might be called the classic dream interpretation of folk societies, which was first noted by Tylor in the nineteenth century. In main terms that their dreams are the experiences of the soul, and that the soul is distinct from the waking ego who recounts the dream. The dream is a record of what the soul has seen, not something of a fantasy nature. There exists in a different epistemological basis of dreaming than the western philosophical framework. This paper details the extent and nature of this interpretation, and explores the psychological and philosophical issues raised by it.

Stanley Krippner, Center of Consciousness Studies: Shamans were the first dreamers. They used (and use) altered states of consciousness to travel into "dreamtime," obtaining power and knowledge to help and heal members of their community - the social group that has valued them shamans since time immemorial. In psychological terms, shamans reorganize their attention so as to obtain information not available to their peers, redefining them as shamans and altering it. This redefinition is necessary for them to succeed in their "journeying" as effective, both at home and in the world. In recent years, however, scientific data have emerged supporting the beneficial use of imagination and imagery to treat disease, to improve sports performance, and to enhance creativity. There is a large body of evidence, both anecdotal and experimental, supporting the shamans' model of "journeying" backward and forward in time.

Gordon G. Globus, Department of Psychiatry and Human Behavior: Past considered dreamers to be compositions of past walking experiences that his theory is in several: (1) the process of composing disparate memories into seamless dream life is predictable, and (2) intellectually novel dream worlds are experienced. Dreamers make dreams into purely cognitive affairs, a matter of scripts, denying their perceptual appearance. I suggest that dream are in some constructions of actual perceptual worlds, not put together from memory scraps. Implications for waking perception are considered.

Stephen LaBerge, Department of Psychology: To perceive is to dream: A dream is a model of a world. The basic task of the brain is to predict and control the results of actions in the world. To accomplish this task, it constructs what may be considered a model of the world. The waking brain infers what is going on in the world from the information currently receiving, from the senses, and secondly based on expectations derived from past experience. In contrast, the sleeping brain acquires little information from the senses. Therefore, the information most readily available is what is already inside our heads: memories, expectations, fears, desires, and so on. I believe dreams result from our initial attempt at using this internal information to create a simulation of the world. According to this theory (LaBerge & Rheinberg, 1990), dreaming is the result of the same perceptual and mental processes that we use to comprehend the world when awake. In other words, in order to understand dreaming, we need to understand perception, and vice versa: from this perspective, perception is a dream. More precisely, perception is dreaming, constrained by the natural limits of our experience; dreaming is perception independent of the natural limits, and internal constraints.

Dimensions of typical dreaming vs. waking experience: The result of how does dreaming and waking experience compare? Data will be presented comparing subjective reports of cognition, emotion, and memory from dreaming and waking experiences. In terms of the typical, waking and dreaming experiences have much in common, with dreams being characterized by somewhat more movement and emotionality, and less choice and stability. Extraordinary varieties of dreaming consciousness: From De la Bruyere... To Lucidly. However, less typical examples reveal a wider range of qualities of consciousness in dreaming than in the normal waking state. continued on last page →