Anthropology of Consciousness

1994 Spring Conference Program

Co-Chairs
Michael Winkelman and David Jacobs

Sponsored by the
Society for the
Anthropology of Consciousness
A Section of the American Anthropological Association

Co-Sponsored by
Department of Anthropology
Arizona State University

April 7 - 10, 1994
Tempe, Arizona
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Thanks to Helmut Wautischer and Cindy Winkelman for organizing the abstracts and assisting with the program.
Thursday April 7, 1994
Fiesta Inn, Tempe, Palo Verde Conference Room

10:00  Registration, Check-In and Socializing

1:00  Welcome and Opening Remarks
      Michael Winkelman and David Jacobs, Program Co-Chairs
      Department of Anthropology, Arizona State University

      Descriptive Models of Consciousness
      Chair: David Jacobs

1:15  Animating the Insentient World: The Hindu Tantric Yogin as Thaumaturgist
      Arlene Mazak, Institute of Transpersonal Psychology, Palo Alto, CA.

1:40  The Theory and Practice of Poverty in Trappist Culture and Consciousness
      Van A. Reidhead, University of Missouri- St. Louis, MI.

2:05  The Legend of Jesus in Pre-Christian Greek and Roman Mythology
      David Doeshal, Lido Isle, CA.

2:30  Break

2:40  Dragon/Fire vs. Snake/Blood: Two Aspects of the Consciousness of Generativity
      Kjerstie Cochran-Lundeberg, Redding, CA.

3:05  Haunting Visitations in the Dream State
      William Everist, Pima Community College, Tucson, AZ.

3:30  Break

      Theoretical Perspectives on Consciousness and Reality
      Chair: Jeff MacDonald

3:45  Etymological Clarifications to the Philosophical Study of Consciousness
      Helmut Wautischer, Humboldt State University, Arcata, CA.

4:10  About the First Principles of Philosophical Anthropology
      Nickolay Omelchenko, Volograd State University, Russia

4:35  Mystical Consciousness: Some Nonmystical Features and Sources
      Stewart Guthrie, Fordham College at Lincoln, New York, NY.

5:00  Break
5:10 Dialogic Hermeneutics and the Validation of Reality
Barry Michrina, Mesa State College, Grand Junction, CO.

5:35 The Integral Consciousness of Sri Aurobindo
Anton Grosz, California Institute of Integral Studies, San Francisco, CA.

6:00 Discussion

Experiential Session

8:00 Massage Therapy: Touch as an Exploration of Consciousness and Transformation
Dana Winkler, New School for Social Research, New York, NY.

Friday April 8, 1994
Arizona State University,
Memorial Union, Arizona Room 207R

Biogenetic Views of Consciousness
Chair: Helmut Wautischer

9:30 Biologically Based Modes of Consciousness
Michael Winkelman, Arizona State University, Tempe, AZ.

9:55 Animal Consciousness: The View From Biogenetic Structuralism
Charles Laughlin and Tracy Spack, Carleton University, Ottawa, Canada

10:20 Break

10:30 Correspondences Between ASC and Their Induction Agents
David Jacobs, Arizona State University, Tempe, AZ.

10:55 Eastern Ethnoanatomy and Western Psychobiology:
Notes on the Commensurability of Ethnoscientific Paradigms
Alondra Oubre, Shaman Pharmaceuticals, San Francisco, CA.

11:20 Discussion

Healing and Consciousness
Chair: Charles Laughlin

1:00 Intuition as Authoritative Knowledge in Midwifery and Homebirth
Robbie Davis-Floyd, University of Texas, Austin, TX.

1:25 Toward a Holistic Model of Mental Illness and Treatment
Richard Castillo, University of Hawaii-West Oahu, HI.

1:50 Trance and Possession as Dissociative Disorders: A Recent Proposal
Etzel Cardeña, Trinity College, Hartford, CT.

2:15 Discussant
Joan Koss, Arizona State University, Tempe, AZ.

2:30 Discussion
2:40 Break
Dance and Posture in Consciousness Transformation
Chair: Etzel Cardeña

2:55  Summoning the Spirit Soldiers: Trance Ritual Among the Iu-Mien
Jeff MacDonald, International Refuge Center, Portland, OR.

3:20  The Old and the (Ana)gnu
Paula White, Reseda, CA.

3:40  Sacred Dance and Cultural Bridges
Ian Prattis, Carleton University, Ottawa, Canada

4:05  Discussion
4:15  Break

4:25  Ecstasy and Ritual Body Postures: An Overview of Research
Felicitas Goodman, Cuyamungue Institute, Columbus, OH.

4:45-  Experiential Session on Ritual Body Postures, Felicitas Goodman
5:15

5:30  Anthropology Department Reception, Arizona State University

Panel: Native American Religion and Contemporary Shamanistic Practices
Chair: Enrique Salmon

7:30  Enrique Salmon, Arizona State University & Heard Museum
7:45  Marietta Davenport, National Forest Service
8:00  Discussion
8:10  Dennis Bowen, Seventh Generation
8:25  Discussion
8:35  Break
8:45  Vernon Foster, AIM
9:00  Discussion
9:10  Roberta Lee, Cross Culture Shaman
9:25  Discussion
9:35  General Discussion

Saturday April 9, 1994
Fiesta Inn, Tempe, Palo Verde Conference Room

Sexuality and Consciousness
Chair: Elaine Childs-Gowell

9:00  Sexuality and Consciousness II: Love in Rural South India
Richard Sorenson, Round Hill, VA.

9:40  Becoming Polysexual: Shifts in Consciousness Made by Americans
Who Engage in Consensual Non-monogamy
Leanna Wolfe, Reality Productions, Los Angeles & Pierce College, Woodland Hills, CA.

10:00  Discussion
10:15  Break
Healing Rituals  
Chair: Michael Winkelman

10:30  Transformation of an Herbal Tradition: The Use of Horchata in Vilabamba, Ecuador  
Kirsten Bonde, Southern Illinois University, Carbondale, IL.

10:55  Healing Rituals in Modern Shamanism and Psychotherapy  
Elaine Childs-Gowell  
Institute for Developmental Education and Psychotherapy, Seattle, WA.

11:30  Break

Linguistics and Consciousness  
Chair: Enrique Salmon

1:00  'God' is not a Noun in Native America:  
A Linguistic Caveat to Anthropologists of Consciousness  
Dan Alford, California Institute of Integral Studies & CSU-Hayward, Hayward, CA.

1:25  Language and Consciousness: Benjamin Lee Worth Meets Richard Rodriguez  
Janet Tallman, John F. Kennedy University, Orina, CA.

1:50  From Shaman to Messiah: A Kabbalistic Approach to Identity of the "Anointed One"  
Mira Zussman, San Jose State University, San Jose, CA.

2:15  Discussion  
2:30  Break

2:45-  Heard Museum Tour  
5:00

6:30  Board Meeting

8:00  Banquet

Sunday April 10, 1994  
Fiesta Inn, Tempe, Palo Verde Conference Room

8:00  Board Meeting  

Experiential Workshop

9:00-  Celebrating the Healer Within  
10:30  Gail Kawanami-Allen, Life Works Consulting Services, Santa Ana, CA.
Abstracts

'God' Is Not A Noun In Native America:
A Linguistic Caveat to Anthropologists of
Consciousness
Dan Moonhawk Alford
Dept. of Anthropology / California State Univ.
Hayward, CA 94542

The questions researchers ask betray their own
hidden assumptions. As case in point, religious
studies and other anthropological researchers for
500 years have asked the wrong question of Native
Americans regarding their notion of "God" --
always posed as a noun, whereas that notion is felt
by them to be less of a particle that a wave or field
notion. This cautionary tale has ramifications for
researchers of "consciousness" as well, with the
same question of whether the notion is seen in
particle, wave, field or all three aspects of reality.
At issue as well is whether consciousness is animate
or inanimate, a distinction abandoned by Indo-
Europeans thousands of years ago but still alive in
Native America, holding important consequences
for ecology.

Celebrating The Healer Within
Gail Kawanami Allen
P. O. Box 1413
Laguna Beach, CA 92652

It has become increasingly apparent from research
in the area of psychoneuroimmunology that there is
an intimate relationship between the body,
cognitive based attitudes and beliefs, and
emotional states. Cross-cultural examinations of
the dynamics of healers in indigenous and non-
traditional settings can substantiate that there are
dynamics of illness and healing that transcend
principles of traditional Western medical
practices. An intimate examination of the
relationship between the development of disease
and the process of healing will facilitate a broader
and deeper understanding of the physiological and
psychological mechanisms of disease which in turn
can transform the practice of the healing arts from
a mere treatment of symptomatology to a more
profound intervention and prevention approach in
the field of medicine. The implications of such
paradigm shifts are unlimited as we truly return
the power of healing to the individual where he or
she can tap into his or her healer within.

The Transformation Of An Herbal
Tradition: The Use Of Horchata In Vilcabamba,
Ecuador
Kirsten Bonde
703 W. Walnut East
Carbondale, IL 62901

My paper presentation will focus on the traditional
use of horchata, a medicinal tea, used by the rural
Andean community of Vilcabamba, Ecuador. The
results of fieldwork within the area during July of
1993 will be presented. The drink's constituent
plants will be discussed using both emic and etic
approaches and will be related to the native
classification system of Latin American
Humorology. The history of this native etiology
will be explained to provide context to horchata
use by Vilcabambans. Comments will be made
regarding the changes experienced by this rural
community within the past twenty years and how
these influences have led to a transformation of
this herbal tradition.

Trance and Possession as Dissociative
Disorders: A Recent Proposal
Etzel Cardeña
Department of Psychology
Trinity College
Hartford, CT 06106

Among the proposals recently considered for the
next edition of the Diagnostic and Statistical
Manual, the most widely used psychiatric
taxonomy in the world, was the diagnosis of "trance
and possession disorder". Although the proposal
was not accepted, it is still under consideration for
the next edition of the Manual. I will describe the
current criteria of this diagnosis and the rationale
behind it, and address supporting and critical
comments from anthropologists and psychologists
interested in the cross-cultural applicability of
Western psychiatric concepts.

Toward A Holistic Model Of Mental
Illness And Treatment
Richard Castillo
University of Hawai'i-West Oahu
96-043 Ala Ika, Pearl City, HI 96782

It is asserted that the paradigm of biological
psychiatry which views mental illness as brain
disease is inadequate for the cross-cultural study of
psychopathology. It is proposed that a holistic
model of mental illness and treatment should
include at least seven elements: (1) culture-based
social/environmental stresses on individuals; (2) individual genetic sensitivity to stress, and individual culture-based thinking/feeling responses structured in plastic neural networks; (3) individual culture-based idioms of distress and patterns of deviance; (4) factors affecting duration of illness, e.g., self-limiting, maladaptive, or progressive influences; (5) culture-based lay and professional conceptions of illness, e.g., explanatory models, nosologies, and cultural meanings; (6) culture-based treatments; (7) culture-based outcomes.

Healing Rituals In Modern Shamanism And Psychotherapy
Elaine Childs-Gowell
Institute for Developmental Education and Psychotherapy
Seattle, WA 98107

This paper offers a model for understanding how the metaphors arising from the human developmental process aid persons who are in psychotherapy to achieve changes in their dysfunctional world views. The form of psychotherapy known as Corrective Parenting and Recehilding (based on Transactional Analysis) is described through the medium of the Good Grief Rituals, and the teachings of the Medicine Wheel. The metaphors arising from the developmental experiences provide the clients with a series of Ritual Healing experiences which are ontologically derived, and assume an evolutionary-structural approach with a neurobiological base. Creating these healing rituals assists the client to zero in specifically on where the developmental deficit occurred and on ways to reenact and release their archaic world view. The philosophy that “people know on a visceral level what to do to heal themselves if provided with the appropriate environment in which they can do it” is followed. Shamanic healing metaphors, Good Grief Rituals, and the teachings of the Medicine Wheel will be defined and described with appropriate case material.

Dragon/Fire vs. Snake/Blood: Two Aspects Of The Consciousness Of Generativity
Kjersti A. Cochran-Lundeberg
1075 Trinity Street
Redding, CA 96001

Two aspects of the consciousness of generativity: visionary intentions vs. inspired transformation of instincual energy. The power of pure creativity/self unfoldment outside of history vs. history transformed via personal power into self/cultural evolutionary processes in alternating complimentary cycles of dialectic rhythms. A global viewpoint.

Intuition As Authoritative Knowledge In Midwifery And Home Birth
Robbie Davis-Floyd
Dept. of Anthropology / University of Texas
Austin, TX 78712

As defined by Jordan, authoritative knowledge motivates decision and action. Based on interviews with homebirthers and midwives in the U.S., this paper explores the inner knowing that constitutes a source of authoritative knowledge for these women. Although intuition is granted no authority in the realm of technomedicine, it plays a vital role in postmodern American midwives' success at carrying out home birth practices with excellent outcomes in the face of a hegemonic biomedical system that constantly threatens their legitimacy. To their credit, lay midwives who are seeking to develop national standards for midwifery certification are cognizant of the importance that inner knowing plays for many midwives, and are making every effort to develop testing procedures which honor that importance.

The Legend Of Jesus In Pre-Christian Greek And Roman Mythology
David Doleshal
107 Via Jucar
Lido Isle, CA 92663

The Old Testament never predicts the Messiah will be named Jesus. Pre-Christian Jews never expected their Messiah to be born to a virgin, to be “God incarnate,” nor to resurrect from the dead. It is therefore noteworthy that a man named “Jesus” figures prominently in Greek and Roman mythology during the 700 years before Christ. Like the later “Christian” Jesus, this earlier Greco-Roman Jesus was also “the Son of God,” (born when Zeus impregnated a mortal virgin), performed astounding miracles, and revealed great spiritual truths. Like the later Christian Jesus, this earlier Jesus, after being executed, also rose from the dead and ascended into Heaven. Implications of this “coincidence” will be discussed. Evidence is drawn only from pre-Christian documents of known age and established authenticity.
Haunting Visitations in the Dream State
William Everist
Pima Community College
5946 Sahuaro Rance Drive
Tucson, AZ 85712

This was originally intended as a replication attempt and practical implementation of Gertrude Schmeidler's Quantitative Haunting Investigation Methodologies. The author/researcher of this project indicates that various members of the investigation team reported haunting incidents in their overnight experience in this historic bed and breakfast in Bisbee, Arizona. In an experience similar to an out-of-body experience and a lucid dream, the participants indicated that they were "awake in their dream" and experiencing a foreign presence uncommon in the current time frame.

Ecstasy and Ritual Body Postures: An
Overview Of Research
Felicitas Goodman
Cuyamunge Institute
114 E. Duncan St.
Columbus, OH 43202

Animals and humans represented in non-Western art frequently exhibit unusual, even awkward body postures. Research carried out since 1977 by myself and my coworkers has revealed that we are here dealing with a system of religious ritual of great antiquity and world-wide distribution. Each posture is a self-contained ritual affording access to posture-specific experiences of the alternate reality, providing that rhythmic stimulation is added to induce the trance. I will present an overview of our findings, results of laboratory testing of the changed state of consciousness and other ramifications, and an experiential session.

The Integral Consciousness Of Sri
Aurobindo
Anton Grosz
California Institute of Integral Studies
765 Ashbury Street, San Francisco, CA 94117

An all encompassing consciousness transcending human consciousness, key to the belief system of ancient religions, indigenous peoples, and mystics around the world, is finally being observed by modern findings in such diverse fields as Cognitive Science, Complexity Theory, and Quantum Physics. Such a transcendent consciousness, as well as its imminent unfolding within the human mind, is also the teaching of the English educated twentieth century philosopher, Sri Aurobindo, whose schemata of the evolution of consciousness shows how both Eastern spiritualist and Western materialist worldviews are only half of a picture of an integral consciousness which ultimately enfolds both paradigms.

Mystical Consciousness: Some Nonmystical
Features And Sources
Stewart Elliott Guthrie
Div. of Social Science / Fordham College at Lincoln Center, New York, NY 10023

Scholars interested in the nature of mystical consciousness dispute the sources and content of such consciousness. "Constructivists" maintain that mystical experience, like other human experience, is culturally constructed. Their opponents maintain that it transcends culture and is an unmediated apprehension of something more. I side with the constructivists, suggesting that religious mysticism, at any rate, contains apprehensions of the world as at least subtly humanlike or animate, or both. These apprehensions are continuous with those of secular, mundane experience and are shaped by similar factors.

Correspondences Between ASC and Their
Induction Agents
David Jacobs
Dept: of Anthropology / Arizona State University
Tempe, AZ 85287-2402

Two common shamanic themes are transformation and flight. Using the Standard Cross-Cultural Sample and categories of trance induction procedures and characteristics, Winkelman's (Ethos 1986) analyses have identified differences between soul flight and possession. All cases of compulsive motor behavior were associated with practitioners who had possession experiences. Spontaneous motor behaviors can be induced by the ingestion of certain plants, and may be interpreted as possession when experienced by individuals who believe in spirits capable of inhabiting the body. Several instances of possession from the ethnographic literature serve as examples. A more general hypothesis proposing that possession induced by such means may be limited to the geographical range of plants capable of inducing such spontaneous motor behaviors.
Animal Consciousness: The View From Biogenetic Structuralism
Charles D. Laughlin and Tracy Spack
Dept. of Anthropology / Carleton University
Ottawa, Ontario, Canada K1S 5B6

The question of whether or not animals are conscious remains a controversial issue. Part of the problem lies in the fact that, without resolving the issue of brain-consciousness relations, no structural basis for judgment is possible. Judgments remain at an inferential level. A neurobiological model of consciousness from biogenetic structuralism is suggested in order to provide the requisite structural basis for discussing animal consciousness, its organization, its development, and its evolution. The model is then applied to a number of problems relative to animal consciousness, the organization of a species-specific consciousness, what a species can be conscious of, the limits of both animal and human consciousness, etc. Such theoretical concerns as the law of proper mass (Jerison), the prefrontosensorial polarity principle (Laughlin), and the current state of cognitive science (Dennett) relative to animal consciousness are addressed.

Summoning The Spirit Soldiers: Trance
Ritual Among The Iu-Mien
Jeffry L. MacDonald
International Refugee Center of Oregon
1336 E. Burnside St.
Portland, OR 97214

The Iu-Mien refugees living in Oregon perform a variety of rituals in which participants enter trance in order to travel in the Yiem Geno or spirit world. This paper and accompanying video explore one such ritual called Siou-Baengh in which multiple participants enter trance to summon the spirit soldiers or army to bring good fortune to a family at the lunar new year. The ritual, filmed in a suburban living room, involves the hearth spirits and requires the entranced participants to bathe in red hot coals from the fire. Trance possession is facilitated by the beating of a drum. The paper describes the main elements of the ritual, the underlying symbolism, and the performer's roles. The way in which the meaning of this originally agrarian linked ritual has been transformed to fit modern urban life is also discussed as is the overall decline in trance behavior among the Iu-Mien.

Animating The Insentient World: The Hindu Tantric Yogi As Thaumaturgist
Arlene Mazak
California Institute of Integral Studies
765 Ashbury Street,
San Francisco, CA 94117

Based on my research in India, this paper explores both the theory and the practices associated with the miracle-working powers of Hindu Tantric yogins. Subtle light-energy is said to exist within all objects, but ordinarily it is not perceptible. By means of concentrating upon an object with unblinking eyes, this energy can be extracted and fills the yogin's visual sense. When this concentration attains a certain intensity and the object alone remains in the center of consciousness, no longer related to other objects, the structures of phenomenal reality are abolished and the object is known in its being, as fully imbued with consciousness. It is not merely an extraction, but considered to be the recovery of an ontologically prior essence needed for the manifestation of the physical object. Now the physical object, realized to be the derivative of this conscious essence, can obey the yogin's command. These practices can result in the manifestation of paranormal powers over any of the elements.

Dialogical Hermeneutics And The Validation Of Reality
Barry P. Michrina
Mesa State College
Texas Ave.
Grand Junction, CO 81506

I suggest the use of dialogical hermeneutics as a detailed method for understanding a group's intersubjective reality. For the dialogical hermeneut, bias is a tool by which one can be alerted to a distortion in one's understanding of the intersubjective reality of group members. This method calls for a new means of validating the authenticity of its product -- the informants are asked to comment on the descriptions formulated by the investigator. This leads to a negotiation of reality, through dialogue, which ideally ends with the anthropologist entering the sphere of the group's intersubjective understanding.
About The First Principles Of Philosophical Anthropology
Nickolay Omelchenko
Dept. of Philosophy / Volgograd State University
Prodnaya Street 30, 400062 Volgograd, Russia

Supposing that cosmos is endless we may assert that there is a countless number of reasonable worlds. Reason is an attribute of matter. Man is not completely alone in the infinite. Cosmos has logos as its own essence which is a law of being, a tendency of its changes. Logos is not a regular Absolute placed inside of material substance. Logos is the creative basis of the world, but not a firm axis of being. Human reason and language are the manifestations of cosmic logos. Reason underlies philosophy which is in the end self-knowledge of cosmos. The predestination of philosophy consists in clearing and co-creating the logos of being. Philosophical anthropology clears logos of human beings and takes part in its co-creation. As a child of creative cosmos, man is primordial a creative being. There is no final truth about humankind. Thou canst say about thyself: I am becoming that which I am becoming.

Eastern Ethnoanatomy And Western Psychobiology: Notes On The Commensurability Of Ethnoscientific Paradigms
Alondra Oubre
Shaman Pharmaceuticals, Inc.
213 East Grand Avenue
San Francisco, CA 94080-4812

Psychiatrist Lee Sannella described Kundalini as a universal, cross-cultural phenomenon signaling expanded consciousness and psychospiritual development. In this paper I explore Kundalini not as religious experience but as psychobiocultural phenomenon imbued with symbolic meaning and adaptive significance. While hardly proving the existence of this mythical energy, the perspectives of biophysics, psychobiology, and medical anthropology are of heuristic value examining Kundalini as an ethnoscientific model of psychocultural evolution. Multidisciplinary scientific findings suggest that correlations can be drawn among the esoteric anatomy of Kundalini, biophysical models of human physiology, and both ontogenetic and phylogenetic psychobiological paradigms of consciousness.

Sacred Dance And Cultural Bridges
Ian Prattis
Dept. of Anthropology / Carleton University
Ottawa, Canada K1S 5B6

Sacred dance is analyzed as mythic enactment, a process that produces correspondence between symbolic structures contained in the unconscious and the body. Mythology provides the blueprint for the ritual performance to root itself in individual consciousness. Considerations of ritual preparation and breath control are taken through a discussion of Balinese theater and the author's collaboration with a modern dance group that is moving from the secular to the sacred domain of expression. Problems of research methodology are raised in terms of the post modernist concern with respecting the voice of the "other".

Theory And Practice Of Poverty In Trappist Culture And Consciousness
Van A. Reidhead
Dept. of Anthropology / University of Missouri
St. Louis, MO

In this paper I explore different dimensions in the practice of poverty in a Trappist monastery in the United States. After six years of initiation Trappist monks make a solemn vow on poverty, promising to live the rest of their lives and to die in a state of poverty. On the surface this ancient vow applies to ownership of property, which the monk renounces. This, however, is the surface manifestation of poverty, which, in deepening symbolic, social, and existential layers, is a methodological axiom in the individual and collective efforts of monks to achieve higher consciousness, preparatory to being absorbed into union with absolute consciousness -- God. In this analysis the different factors that make up the theological, social, and existential domains of Trap-pist life are interpreted as secondary theories and methods in an all out effort to descend to absolute poverty. From deepening levels of experience and awareness of his poverty a monk may ascend, as a byproduct -- not the primary goal -- to higher levels of consciousness. The Trappist journey of poverty will be discussed in practical terms defined by the day to day struggles of monks to deal with vows of obedience, stability, and chastity, with the daily social realities of interpersonal conflict, work, and friendship, and with existential struggles for identity and meaning. Data will be examined for an initial evaluation of the success of the Trappist enterprise in achieving "higher states of consciousness."
Sensuality And Consciousness II: Love In Rural South India
E. Richard Sorenson
Box 133, RD 1
Round Hill, VA 22141

Throughout India (including the rural south) marriages are arranged by parents, the to-be-marrieds often not aware of who their spouse will be until the nuptial day. Yet they later speak with great feeling, almost in mystical vein, of their "profound love." It persists and grows. Such "love" differs from the sort which rises out of sensuality. This latter type includes the so-called "love marriages" of India. They are increasingly disparaged as caste goes higher. Yet among unharassed southern rural folk (especially the tribals) a nurtured, deeply sensual love (expressed to a marked degree during infancy through youth) welds human bonds -- both marital and social -- and begets instinctive personal rapport. Such bonds also endure and grow. Higher casts insist their "love" is of a deeper sort -- one linked to property and privilege. This kind may be linked to the existential state Kierkegaard calls "fear and trembling." Thus in the rural south, from opposed spectrum tips, disparate sensual patternings and awarenesses take shape. Colliding in the center, they create the sensibility-kaleidoscope which is contemporary India.

Language And Consciousness:
Benjamin Lee Whorf Meets Richard Rodriguez
Janet E. Tallman
John F. Kennedy University
12 Altair Rd.
Orina, CA 95653

When Whorf examined the relationship between language and thought, he restricted his study to syntactic patterns and lexical categorizations. Fifty years later we know much more about language acquisition, linguistic repertoires, and unconscious sociolinguistic and cultural determinants which shape our consciousness and actions. In this paper I summarize Whorf and then analyze essays by Richard Rodriguez, writer, social commentator, and aware and articulate bilingual Mexican American. Rodriguez's ideas allow us to expand Whorf's insights and embellish our understanding of the ways language shapes our consciousness.

Etymological Clarification To The Philosophical Study Of Consciousness
Helmut Wautischer
Dept. of Philosophy | Humboldt State University
Arcata, CA 95521-8299

In anthropological consciousness research, terminology of Western philosophical thought is often compared to and associated with concepts from non-Western traditions. Semantic analysis of the meaning of some philosophical terms central to consciousness research is provided together with general remarks about accuracy of language use for any research objectives.

The Old And The (Ana) Gnu: An Account Of A Multi-Cultural Gathering Of Mahori, Lakota, and Anangu Pitjantjiatjara Elders In An Aboriginal Village In The Central Australian Dessert
Paula White
18562 Wyandotte
Reseda, CA 91335

The presentation is an account of the coming together of four diverse (but not divergent) cultural families that occurred during the Angatja Inma Festival of April, 1993. At the invitation of the Anangu Pitjantjiatjara of the Central Australian Desert, representative families from the Maori of New Zealand, and the Lakota of North America, joined with these Aboriginal Elders to exchange their indigenous ceremonies during the four-day Inma festivals in the village of Angata. Acting as linguistic and cultural interpreters were the Anglo members of these respective families: British, Australian, and American alike (and unalike). Although the unique esotericism of the individual ceremonies generated mutual suspicion and cultural shock to all participants, eventually, stripped of clothing and culture, we joined hands and spirits in the re-creation of stories amid the sacred sites of these ancestral land and danced to the synchronous heartbeat on the common ground of humanity.

Biologically Based Modes of Consciousness
Michael Winkelman
Dept. of Anthropology | Arizona State University
Tempe, AZ 85287-2402

A neurophenomenological model of the different modes of consciousness is developed on the basis of the congruences and interrelationships of the inter-
nal biophysical functions of the organism with the phenomenological experiential systems of humans. A mode of consciousness is a biophysically based functional subsystem of organismic operation which reflect a stable recurrent pattern of homeostatic balance within the nervous system. The intersection of recurrent patterns of systemic neurophysiological functioning with phenomenological experience indicates the different biologically based modes of consciousness: deep sleep, dreaming, waking and transpersonal modes. While modes may manifest some variance in their patterns as a consequence of learning and cultural factors, they reflect underlying biologically based modes of sociobiological operation with specificity of function in terms of organismic needs — growth, regeneration and balance; learning and memory; survival and adaptation; and personal growth and integration, respectively. The mediating physiological systems, patterns of homeostatic balance, and associated functions provide the structure for illustrating the nature of the different modes of consciousness. The biological basis and functional necessity of the modes of consciousness are reflected in cross-cultural and cross-species commonalities.

Massage Therapy: Touch as an Exploration of Consciousness and Transformation
Dana Winkler
New School for Social Research
New York, NY 1001

I describe massage as a relationship for transforming the consciousness of both participants in the interaction, and as tool for all health-care professionals and social scientists. In the process, the practice of participant-observation is expanded and the traditionally accepted cultural constructions of insider/outsider, self/other, giver/receiver, helper/helped, toucher/touched are questioned, thereby providing a new arena for ongoing investigation. In this experiential workshop, participants will have the opportunity to safely explore physical touch as a means of altering consciousness and transforming both self and other in the process. By expanding the awareness of personal boundaries, participants will be able to determine for themselves the value of touch as a way into altered states for healing and transformation.

Becoming Polysexual: Sifts in Consciousness
Made by Americans who Engage in Consensual Non-monogamy
Leanne Wolfe
Reality Productions
2100 N. Beachwood Drive #204
Los Angeles, Ca. 90068-3439
Dept. of Anthropology / Pierce College
Woodland Hills, CA 91371

This presentation will examine shifts in self-concept, in notions of love, romance, intimacy and relationships amongst Americans who were raised in traditional nuclear families and have since sought a polyansexual lifestyle. Comparisons will be drawn amongst members of longstanding triads and group marriages, and swingers. The invention and continued re-invention of boundaries, rules, language, and protocols will be considered. Finally, ideals regarding honesty, commitment, and family will be explored in reference to America's contemporary quest for proper family values.

From Shaman To Messiah: A Kabbalistic Approach To The Identity Of The “Anointed One.”
Mira Zussman
Dept. of Religious Studies / San Jose State University
San Jose, CA 95192-0097

Kabbalistic analysis of the Hebrew term for “messiah” reveals the identity, function, and role of the “anointed one.” This paper explores the vast information encoded in the Semitic trilateral root, Sh-M-N, and demonstrates the link between shamanism and messianism in the biblical Near East. This form of Kabbalistic grammatical interpretation is neither new nor particularly remarkable from an anthropological perspective. It has, however, been theologically disturbing and therefore kept hidden deep within the mystical branch of Judaism. In this way, ancient folk beliefs and practices were preserved within the monotheistic Judaeo-Christian traditions and revealed only to the most rigorous and trusted of theological scholars - the Kabbalistic mystical élite.
THE SOCIETY FOR THE ANTHROPOLOGY
OF CONSCIOUSNESS

The Society for the Anthropology of Consciousness (SAC) is an interdisciplinary organization of academically oriented professionals and a section of the American Anthropological Association. SAC provides a forum for the exploration of consciousness from scientific, cross-cultural, experiential and theoretical perspectives. Primary areas of interest include: (altered) states of consciousness, possession, and dissociative states; studies of shamanistic, mediumistic, mystical and religious traditions; healing practices; and linguistic, philosophical, social and symbolic studies of consciousness phenomena.

Among SAC sponsored activities are the Annual Spring Conference and sessions in conjunction of the annual meetings of the American Anthropological Association. On a quarterly basis, SAC publishes a refereed journal called the Anthropology of Consciousness (AoC). The AoC publishes full length papers, book and video reviews, letters to the editor, and other appropriate information. Submissions to the AoC should be sent to: Charles Laughlin, Anthropology, Carleton University, Ottawa, Ontario K1S 5B6, CANADA.

Membership in SAC is available to those who are interested in consciousness research and are members of the American Anthropological Association. Subscription to the Anthropology of Consciousness journal is available separately from membership. For further information on SAC and the AoC journal, write: American Anthropological Association, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203; or phone (703) 528-1902.