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**Cover Image:**

“The Chemist” by Gwyllm Llwydd  
Pen & Ink - Photoshop

Dedicated to Albert Hofmann, Sasha Shulgin, Owsley Stanley & Nick Sands.

Gwyllm Llwydd has long swum through the seas of Art & Entheogenesis. His early artistic influences were Willifred Sätty, Max Ernst, Rick Griffin and various schools of Buddhist Mandala Art. Pursuing the depths of the Mandala and its secrets has been the basis of his art ever since. He lives in the Pacific Northwest with his family and is currently working on painting, neighborhood murals, publishing “[The Invisible College Magazine](#)” on EarthRites.org as well as having a long running blog, “[Turfing](#)”. He sincerely believes that community, art, love, and opening up your mind are parts of the puzzle (among many) to building a Brave New World.

You can connect with Gwyllm on [Facebook](#), [Google+](#), [Twitter: EarthRites](#), or via email: [llwydd@earthrites.org](mailto:llwydd@earthrites.org).

Blog: <http://er-turfing.com/turfing/>

Art: <http://www.gwyllm-art.com>

Invisible College Magazine: <http://ic.earthrites.org/>



*34<sup>th</sup> Annual Conference  
March 27-30<sup>th</sup>, 2014  
Portland, Oregon  
McMenamins Edgefield Resort*

*From Margins to Center: Bringing  
Consciousness Forward*

The world is in need of reinvention. As people search for a fundamental shift in thinking and innovation, consciousness has moved from the margins to become a central discourse of our time. The theme of the 2014 conference is a challenge to think upon the impact of consciousness research and how it might affect the world. Every year SAC is blessed with tremendous depth and breadth of perspectives on consciousness, from the social consciousness of contemporary communities to artistic and theoretical explorations of the nature of consciousness itself. This year we add an applied emphasis through a series of workshops designed to expand our own consciousness. It is my deepest hope that you all take as much home with you from this conference as you bring to it. It is through such efforts that we can change the consciousness of the world.

–Bryan Rill (2014 Program Chair)

## PRESIDENT'S WELCOME

Greetings and welcome to the 34th Annual Spring Conference of the Society for the Anthropology of Consciousness (SAC). I am extremely pleased by your participation in what is most assuredly going to be an informative and inspiring gathering.

SAC has a tradition of maintaining a foot grounded in anthropological research of consciousness while simultaneously pushing the boundaries of academia by integrating multiple disciplines and forms of experience. We support rigorous and empirically based inquiries into consciousness and engage ethnographic, scientific, experiential, historical, artistic and alternative ways of knowing. Our guests and participants this year include scholars, artists, students and performers. We are especially honored to have Dr. Amit Goswami as our keynote speaker this year.

Many dedicated people have come together to make this conference possible. I wish to acknowledge program coordinator Bryan Rill and site coordinators Jeff MacDonald and Andrew Gurevich for their long hours of work in organizing this year's conference. This conference is a testament to their talent and tenacity in assuring everyone here has an exceptional experience. I also extend my gratitude to the board members of SAC for their service and support.

In keeping with the spirit of this year's theme, "From Margins to Center: Bringing Consciousness Forward", you are invited to forge new connections, new collaborative efforts and new friendships over these next days. If you are new to SAC, please consider becoming a member. If you are already a member, thank you. Consider increasing your involvement with SAC as we continue to explore the ways in which consciousness and human transformation can assist in meeting the many challenges of our age.

On behalf of the Society for the Anthropology of Consciousness I welcome you and look forward to meeting and reconnecting with all of you!

Sincerely,

M. Diane Hardgrave  
President  
Society for the Anthropology of Consciousness

## ***SAC 2014 Distinguished Lecture***

Dr. Amit Goswami

“Creative Evolution and the Future of Humanity”



Professor of physics at the University of Oregon’s Institute of Theoretical Science for over 30 years, (now retired) Dr. Goswami is a revolutionary in a growing body of renegade scientists who in recent years have ventured into the domain of the spiritual in an attempt both to interpret the seemingly inexplicable findings of their experiments... and to validate their intuitions about the existence of a spiritual dimension of life. A prolific writer, teacher, and visionary, Dr. Goswami has appeared in the movies ["What the Bleep do We Know?"](#), the ["Dalai Lama Renaissance"](#), and the award-winning documentary ["The Quantum Activist."](#)

Dr. Goswami will discuss biological evolution from a primacy of consciousness point of view. This theory explains the fossil gaps and brings purpose in biological Evolution and can be thought of as the quantum extension of Darwinism. He will then discuss the stages of the evolution of the mind as per anthropology and address what this all has to say about the future of humanity.

# Conference Program

**THURSDAY, MARCH 27<sup>TH</sup>**

7:00 am	Registration Opens	
8:30-9:15	Opening Ceremony and Welcome	
	8:45-9:15 First Peoples' Drumming Circle	
<b>9:15 – 10:05</b>	<b>ETHNOGRAPHIC EXPLORATIONS</b>	
	Chair: Jeff MacDonald	
9:15-9:35	From Skeptic to Believer: Paranormal Experience as an Impetus for Shifting Consciousness	Emily Lucitt
9:35-9:55	Renaissance 2.0	Justin Panneck
<b>10:05-10:20</b>	<b>BREAK</b>	
<b>10:20-11:30</b>	<b>POETICS, SONG, &amp; ART EXPRESSIONS</b>	
	Chair: Diane Hardgrave	
10:20-10:40	Poet Healer/Poet Warrior	Carol Barrett
10:40-11:00	An Ordeal of Creativity: "Sacred Fire-Circle" as a Ritual of Conscious Transformation	Joshua Levin
11:00-11:20	Surfacing the Eco-Conscious Imagination through Songs, Ceremony, and Community: Examples from the Cascadia Bioregion	Morgan Brent
<b>11:30-12:30</b>	<b>GROUP LUNCH</b>	
<b>12:30-2:05</b>	<b>H/MONG AND MIEN SHAMANISM</b>	
	Chair: Michael Sweeney	
	Shamanism and Ritual Practice in Portland, Oregon: A Discussion	Yer Thao Kirk Lee Michael Sweeney Jeff MacDonald Chiem Finh Saechao
<b>2:05-2:20</b>	<b>BREAK</b>	

## THURSDAY, MARCH 27<sup>TH</sup>

### **2:20-3:40 EPISTEMOLOGY OF CONSCIOUSNESS**

Chair: John (Sean) Hinton

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|-----------|--|--------------------|
| 2:20-2:40 | A Participatory Approach to Descola's 'Beyond Nature and Culture'  | Zayin Cabot        |
| 2:40-3:00 | Extraordinary Experiences and Life Meaning   | John (Sean) Hinton |
| 3:00-3:20 | Bringing Consciousness to the Center: An Exploration of the Failures and Successes of Consciousness Scholarship in Contemporary Academia | Rachel Carbonara   |

### **3:40-4:30 SOCIAL CONSCIOUSNESS & IDENTITY IN THE POSTMODERN**

Chair: Bethe Hagens

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|-----------|---|---------------|
| 3:40-4:00 | Getting The Vibe Right: Constructed Landscapes and Public Spaces in the São Paulo Periphery | Charles Klein |
| 4:00-4:20 | Organized Atheism Creating Community  | Jess Landgraf |

### **4:30-6:30 FREE TIME/DINNER**

### **5:00-6:30 SAC Board Meeting (Location TBA)**

- |           |   |              |
|-----------|---|--------------|
| 6:30-7:30 | <b>WORKSHOP (Barley Room)</b><br>Human Flowering Creation-Song Circle | Morgan Brent |
|-----------|---|--------------|

### **7:30-8:00 BREAK**

- |           |   |                   |
|-----------|---|-------------------|
| 8:00-9:30 | <b>WORKSHOP (Barley Room)</b><br>Meditation Stages and the Experience of the Self | Gurucharan Khalsa |
|-----------|---|-------------------|

**FRIDAY, MARCH 28<sup>TH</sup>**

**8:30-9:40 MYTH, MEDIA, AND IDENTITY**  
Chair: Andrew Gurevich

8:30-8:50 Resurrection of the Minotaur: From God to Monster and Back Again Jodi Lorimer

8:50-9:10 The Beginning Was the End: Modeling Hybrid Reality in Javanese Culture Allison Leigh Holt

9:10-9:30 The Inward Bar: Chaos, Fluidity and the Dynamic Self Andrew Gurevich

9:40-9:55 **BREAK**

**9:55-11:45 PATHS TO TRANSFORMATION: NATURE, GENDER, AND SHAMANISM**  
Chair: Sharon Mijares

9:55-10:15 Women's Stories of Ritual and Healing Don Eulert

10:15-10:35 Nature as Healer and Guide Sharon Mijares

10:35-10:55 Ritual, Healing and the Feminine Celina DeLeon

10:55-11:15 Experience and Research in Anthropology Stanley Krippner

**11:45 – 12:45 GROUP LUNCH**

**12:45-3:00 PATHS TO TRANSFORMATION II**  
Chair: Bryan Rill

12:45-1:05 Gaian Consciousness and Paradigm Shift: Exploring Rabbi Zalman Schacchter-Shalomi's Vision for Transformation Stephanie Yuhas

1:05-1:25 Reflexive Intentionality John Glennon,  
Peter Moorhouse

1:25-1:45 Theory and Methodology of Using Principles of Light Science Sue Jamieson

1:45-1:55 **DISCUSSION**

## FRIDAY, MARCH 28<sup>TH</sup>

1:55-2:15	Symbolic Love: A Practice Tool for Empowerment	Mark Flanagan
2:15-2:35	Conscious Business: A New Approach to Innovation	Bryan Rill
2:35-2:55	The Power of Contemplation in Higher Education (and Modern Life)	Jenny Tatone
3:00-3:15	<b>BREAK</b>	
<b>3:15-4:25</b>	<b>CONTEMPORARY RELIGIOSITY</b> Chair: Stephen D. Glazier	
3:15-3:35	A World in Crisis and the Promise of Indigenous Traditions	Evgenia Fotiou
3:35-3:55	Pagans at the Parliament: Contemporary Pagans and Indigenous Peoples in Interfaith Dialogue	Lee Gilmore
3:55-4:15	Affect and Spirit: The Pre-Discursive in Afro-Caribbean Religions	Stephen D. Glazier
<b>4:25-7:00</b>	<b>FREE TIME/DINNER</b>	
4:30-6:30	SAC BOARD MEETING (Mt Hood Room)	
<b>7:00-7:45</b>	<b>WORKSHOP (Barley Room)</b> Color Lesson Derived from Paul Klee's Pedagogical Sketchbook	Donna Emsel Schill
7:45-8:00	<b>BREAK</b>	
<b>8:00-9:30</b>	<b>WORKSHOP (Barley Room)</b> Who We Have Become When We Weren't Looking: Created by Context	Tom Christenson



## SATURDAY, MARCH 29<sup>TH</sup>

### 8:30-9:40 INFORMATION FROM AND IMPLICATIONS OF ALTERED STATES

Chair: Tina Fields

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|-------------|---|---------------------|
| 8:30-8:50   | DMT Research in Brazil (Video Showing)  | Mark Collins        |
| 8:50-9:10   | Catnip and Ant Bites: Use of Entheogens by Other-than-Human Animals, and its Ecopsychological Implications        | Tina Fields         |
| 9:10-9:30   | Interpreting Asylum Seekers' Dreams: The Unconsciousness as Equipment for Social Change                           | Jef Van Der Aa      |
| 9:40-9:55   | <b>BREAK</b>  |                     |
| 9:55-12:00  | <b>MODELS OF CONSCIOUSNESS</b>  |                     |
|             | Chair: Stephan A. Schwartz  |                     |
| 9:55-10:15  | A New Approach to Mapping States of Consciousness   | Barry Klein         |
| 10:15-10:35 | The Big Other and Us  | Clayton Morgareidge |
| 10:35-10:55 | Six Protocols, Neuroscience, and Near Death: An Emerging Paradigm Incorporating Nonlocal Consciousness            | Stephan A. Schwartz |
| 10:55-11:15 | The Qualities of Fiction Describe Consciousness: A Nonreductive Approach  | Richard Choquette   |
| 11:15-11:35 | Approaching the Expanding Intersection of Meditation, Consciousness and Physics: Time and Skilled Observer States | Gurucharan Khalsa   |

### 12:00-1:00 GROUP LUNCH

### 1:00-2:00 ROUNDTABLE DISCUSSION

The Qualities of Consciousness Teachers and Their Impact upon Learning

## SATURDAY, MARCH 29<sup>TH</sup>

2:00-3:10	<b>EVOLUTION OF CONSCIOUSNESS</b> Chair: Evgenia Fotiou	
2:00-2:20	A Poetics Of Novelty: Psychedelics and The Evolution Of Consciousness	Nese Devenot
2:20-2:40	Perspective in Jean Gebser's <i>Structures of Consciousness</i>	Donna Emsel Schill
2:40-3:00	Linking Ancient Modes of Consciousness to Present Models of Conscious Experience	David Miller
3:10-3:25	<b>BREAK</b>	
3:25-4:25	<b>WORKSHOP (Theatre)</b> The Unconscious Theatre	David Miller
4:25-5:00	<b>BREAK</b>	
5:00-6:30	<b>WORKSHOP (Blackberry Hall)</b> The Transformational Power of Embodying Consciousness	Sam Malkemus Marina Romero
6:30-7:00	<b>BREAK</b>	
7:00-8:00	<b>SAC Business Meeting &amp; Appetizers</b>	
8:00-9:30	<b>Distinguished Lecture</b> Creative Evolution and the Future of Humanity	Amit Goswami
9:30	Conference Closing	Bryan Rill Diane Hardgrave

*Have a Safe Journey Home!*

## CONFERENCE ABSTRACTS

(In alphabetical order by speaker)

**Morgan Brent**      *Surfacing the Eco-Conscious Imagination through Songs, Ceremony, and Community: Examples from the Cascadia Bioregion (Singing Alive)*

The world is formed by not only how we conceptualize it, but by how we ‘vibrate’ it, by our own attunements in a world made, ultimately, of energy. In the ‘resonance cosmologies’ that construct the perennial worldviews of ‘as above, so below’, our human experience is but an echo of deeper forces in the collective imagination. Among the ingrained habits of modernity, is effecting change in the world by taking things apart, the specialty of analytical science. The addiction to this habit has resulted in, among other things, the global ecological crisis. Remedies to this crisis include the re-emergence of various arts long eclipsed by ideologies of separation. This paper examines one such art, the poetic art of manifestation (effecting change by bringing things together), as it is appearing in the ‘song culture’ of eco-conscious communities in Cascadia. Three variations are examined: community choirs, shamanic medicine circles, and eco-festivals, including one long running event devoted exclusively to such songs and the lifeways they affirm. A survey of the songs that travel through these social groups reveals a narrative of mythic renewal, a classic arc of initiation that reveals archetypal forces at work in effecting our maturity as a species. Such clues are embodied due to the ‘felt’ nature of singing, and tribalized via the cohesive effect of the group singing experience. The effects of this song culture in articulating and stabilizing a worldview plays a significant, though little recognized role in the growing edge of social change in Cascadia.

**Carol Barrett**      *Poet Healer/Poet Warrior (Union Institute & University)*

This presentation examines the exceptional capacity of poetry to bring unconscious events into full relief, thereby making them accessible to both healing processes and social critique. Several compelling personal and historical narratives that illuminate trauma of both individual and collective experience are illustrated, including Gretel Ehrlich’s (2013) reflections on the recent tsunami in Japan, Kenneth Foote’s (2003) textual and photographic portrayal of violent landscapes in America, Gregory Orr’s (2002) journey toward healing following the fatal accidental shooting of his brother, when a child, and philosopher Susan Brison’s (2002) reflections on her experience as a victim of rape and attempted murder, through the conviction of her assailant. These stories are contrasted with works of poetry, which address natural disasters such as Hurricane Katrina (Smith, 2008), and unnatural disasters which originate in human competition for power, such as the radiation leaks at the Hanford facility in Washington State (Flenniken, 2012). Such poetry enables a forthright dive into the abyss of trauma. The poet engages multiple voices, hence discouraging denial, blatantly dismissive reactions, or simplistic appraisals. The resulting art can be shared more easily than longer narratives in public discourse in the service of conscious community redress and healing.

**Zayin Cabot**

***A Participatory Approach to Descola's 'Beyond Nature and Culture' (California State University – East Bay)***

This presentation sets out to reimagine the most recent works of Philippe Descola and Eduardo Viveiros de Castro through the lens of the participatory turn in transpersonal and religious studies elaborated by reference to the work of Jorge Ferrer and what he alternatively terms participatory knowing and/or participatory enaction. My first goal will be to trace the similarities between Ferrer's participatory knowing and the robust understanding Descola and Viveiros de Castro articulate with regard to animism and Amerindian perspectivism respectively. My second goal will be to extend the more robust reading (i.e., participatory enaction) offered by Descola to animism in *Beyond Nature and Culture* to his categories of naturalism and totemism. In effect, I argue that while Descola offers something like a participatory enactive understanding with regard to animism, he understands both totemism and naturalism in a superficial (less co-creative/enactive) manner. I argue that this is not in keeping either with Descola's larger goal of his text, nor with the full spectrum of Ferrer's participatory knowing. Following from Ferrer, we can assert that not only do animists enact worlds (e.g., Descola's Amerindian shamans), but that what Descola terms totemism and naturalism enact/co-create absolute polarities and spiritual ultimates respectively. To put this otherwise, why assert that animism is a robust and co-creative engagement with actuality, while naturalism and totemism are not? The answer to this question goes a long way toward furthering Descola's goal of asserting a diversity of ontological starting points in reference to human experience.

**Rachel Carbonara**

***Bringing Consciousness to the Center: An Exploration of the Failures and Successes of Consciousness Scholarship in Contemporary Academia (Lesley University)***

Inspired by a conversation at the 33<sup>rd</sup> Annual Conference of the Society for the Anthropology of Consciousness in which many participants expressed frustration with the need to stifle their true research interests in order to stay employed in academia, this paper seeks to answer two questions: 1) what specific factors prevent many scholars from studying consciousness through innovative and unconventional methods, or from investigating hypotheses about the nature of consciousness which do not comply with established scientific doctrine; and, contrarily, 2) what factors allow others to build successful academic careers around innovative consciousness scholarship? Interviews were conducted with ten academics that are either engaged in, or are hesitant to engage in, consciousness scholarship. Additionally, the careers of four individual scholars are examined: Timothy Leary, Charles Tart, Jon Kabat-Zinn, and Jorge Ferrer. It appears that for consciousness scholarship to move from the margins to the center of academia, the center must be altered at its roots in order to take on a shape, which can fully encompass consciousness research.

**Richard Choquette**    ***The Qualities of Fiction Describe Consciousness: A Nonreductive Approach***  
*(Mindspring)*

In my presentation, I'll draw upon the perspectives of the middle schoolers I teach and accomplished novelists I've read to illustrate how we might bring the mystery of fiction to bear on the mystery of consciousness. I propose nine qualities of fiction for comparison and, of course, any qualities suggested by the audience. (1) Fiction writing always has a (single) **author**. (2) Fiction is **sequential** in nature. (3) Fiction provokes a set of **visual images** in the mind of the reader. (4) Fiction is a work of the **imagination**. (5) Fiction slows down a bit toward real time when relating dialog but then rushes out ahead of the spoken word by exposing the unexpressed **thoughts** of its characters. (6) Fictional stories are **multilayered** and can be read on different levels. (7) Fiction is often perceived as so **lonely**, so exclusively individual. In a world increasingly dominated by the near-real-time stories of social networks, the immediate demands of middle school life render fiction irrelevant, isolating, and nerdy. (8) Henry James and E. L. Doctorow identify an **expansive** quality of fiction. We whip up small clues or excitations into something much bigger. And (9) Fiction excites a kind of **relational memory**, a glue that ties people, objects, and events together, extrapolating connections within diverse groupings. We remember associations that are far more complex than factual knowledge.

**Mark Collins**                    ***DMT Research in Brazil (Video Showing)***

The *IDMT Project* includes a scientific research center *O Instituto da Molécula Triptamina* where theoretical study is focused on Brazilian shamanic pants of power and their use; an officially recognized Church *Igreja do Divino Mestre na Terra* where DMT can be legally consumed; and my personal relationship with the *Spirit Molecule* represented by the phrase I DMT. We investigate the interrelationship between shifts of consciousness and oral dosages of DMT. We have recorded data on short, medium and long-term experiences, through questionnaires and interviews, and we believe we will be able to analyze personal transformation, which sometimes can result in extraordinary personal and social change. Our presentation is offered in an artistic literary format using seven-line verses to try to give a feeling of a typical Brazilian Northeastern literary tradition called *Cordel* (string literature) which is one of our most original forms of popular literature found all over the region. Although it is not written strictly to the rules, in terms of rhyme and metrics, my English version should give an idea of how the rural folk transmit their lore. The shamanic psychedelic traditions that we work with are from the Brazilian North and Northeastern areas, more specifically the Jurema Cult from the Sertão region where we have our project. We decided to give special value to the original *Cordel* tradition of this region and to put all our bylaws in this format in a text called the *O Caminho do Juremeiro*.

**Celina DeLeon**      ***Ritual, Healing and the Feminine*** (*Posada Natura Retreat Center*)

Celina will discuss the application of Amazonian medicine and ritual in healing the individual and the collective. In nourishing the spirit and redefining our relationship with the sacred a key is offered to a more feminine way of knowing. She is Director of Posada Natura Retreat Center and steward of Aguas Claras Rainforest Reserve, Londres, Costa Rica, providing creative direction in the development of an interdisciplinary healing arts retreat center and adjunct rainforest reserve. Community and professional liaison in communications for multidisciplinary research project on Ayahuasca-assisted treatment for mental health challenges and addiction-ATOP- Ayahuasca Treatment and Outcome Project. Ayurvedic practitioner, plant spirit medicine facilitator, yoga teacher, and mother.

**Nese Devenot**      ***A Poetics Of Novelty: Psychedelics And The Evolution Of Consciousness*** (*University of Pennsylvania*)

In this talk, I will examine the ways in which the process of grappling with psychedelic experiences catalyzes the evolution of language. Both nitrous oxide and later LSD emerged into consciousness "ex nihilo," without preexisting cultural or mythological frameworks through which to interpret their effects. This absence of interpretive context contrasts notably with the other major psychedelics of the Romantic era - opium and hashish - the experiences of which were heavily mediated by Orientalist and other cultural imagery. Likewise, in the 20th century, "magic mushrooms" and ayahuasca infiltrated Western culture through the mediation of indigenous rituals, constructs, and motifs. Amongst the circle of poets, scientists, and intellectuals assembled at the Pneumatic Institute to experiment with nitrous oxide, a consensus emerged that the subjective effects of inhalation were unparalleled within the normal range of human awareness. Although dependent variables like temperature and pulse could be recorded objectively with the aid of thermometers and clocks, the "data" resulting from the subjective elements of these human trials existed on the level of language alone: the experiences needed to be translated into narrative form. Mine is an explicitly poetic project - assigning new meanings to old words, and inventing new words for subtle gradations of experience. The link between psychedelics and poetry also circles the other way round - by dissolving preconceived boundaries and altering consciousness through rhythm, defamiliarization, and unexpected connections. In altering perception, poetry dissolves the filters of habit and fixation, conditioning the psyche to better receive novel experiences - psychedelic and otherwise - with less haphazard mediation. As consciousness studies gains momentum and as science increasingly turns toward subjective experience, I will argue for the mutual benefit of an ongoing dialogue between the concerns of science and poetics.

**Don Eulert**      ***Women's Stories of Ritual and Healing*** (*Alliant International University*)

Don will introduce definitions of ritual, and offer stories of contemporary ritual practice, from women who appear in his recent collection of *Ritual and Healing: Stories of Ordinary and Extraordinary Transformation*. <http://www.ritualandhealing.com>. Don directs the Center for Integrative Psychology on the San Diego campus of Alliant International University, where he teaches seminars in Ritual and Healing. His most recent publication, *Ritual and Healing: Stories Ordinary and Extraordinary*, collects stories from 45 contemporary writers on their experiences.

**Tina Fields**                    ***Catnip and Ant Bites: Use of Entheogens by Other-than-Human Animals, and its Ecopsychological Implications*** (Naropa University)

Currently prevalent U.S. laws and attitudes seem to imply that drug use is deviant individual behavior. But natural drug use is not even limited to humans: it is quite widespread across species in the animal kingdom. This presentation will illustrate examples of other animals' deliberate uses of consciousness-altering substances, then use them to examine some ecopsychological implications of current laws and attitudes toward human use of natural psychoactive drugs.

**Mark Flanagan**                ***Symbolic Love: A Practice Tool for Empowerment*** (University of Georgia)

This work introduces the concept of “symbolic love”, rooted in anthropology and consciousness studies, as a practice framework to produce positive transformation. This tool was formed in response to what Pierre Bourdieu refers to as “symbolic violence”. The more “honor” or “prestige” an individual has, the more he or she is able to dominate (in the case of symbolic violence) or empower (in the case of symbolic love) by appealing to his or her legitimized authority. I propose that individuals are enabled to respond to internalized self-hate, self-doubt, and self-blame through symbolic love. I will present ethnographic accounts of homelessness, addiction, alienation and oppression gathered in 2010 and 2011 in Atlanta, Georgia and describe how symbolic love enables transformation. The work defines symbolic love’s distinctness from other understandings of love. Finally, I will present practical recommendations for how this tool can be used to lessen the impact of structural inequality in a variety of settings.

**Evgenia Fotiou**                ***A World in Crisis and the Promise of Indigenous Traditions*** (Luther College)

Why are more and more people turning to indigenous religious and healing traditions and what is their relevance in an increasingly globalizing world? The revitalization or re-discovery of indigenous religious traditions is a global phenomenon with multiple manifestations with roots in what is perceived as a global ecological, political and spiritual crisis. In this presentation I will discuss this trend using ethnographic examples from my own research. The first example is shamanic tourism in Peru and deals with the motives of westerners in seeking shamanic rituals. Westerners looking for solutions to this crisis view ayahuasca as the healing force for bodily and mental ailments that stem from what is perceived as the West’s spiritual impoverishment. The second example deals with the revitalization of Greek Religion in Modern Greece as it relates to a renewed debate about cultural identity and indigeneity. I am looking at the ways Greek Religion is being reconstructed providing meaning to contemporary subjects’ experience and challenging mainstream religious discourse in Greece. Trends such as shamanic or spiritual tourism and revitalization movements make claims about what is wrong with the world as well as suggestions about how the world should be. Finally, they are attempts to shift consciousness by making marginal ways of knowledge more relevant.

Lee Gilmore

***Pagans at the Parliament: Contemporary Pagans and Indigenous Peoples in Interfaith Dialogue*** (San Jose State University)

This presentation co-authored with Sabina Magliocco explores the contested relationship between contemporary Pagans (aka Neo-Pagans) and indigenous peoples, with particular attention to questions of identity, authenticity, and movements from margins to center. A notable aspect of postcolonialism has been the reclamation and resurgence of traditional indigenous religions that had previously been marginalized, suppressed, or in some cases destroyed by Christianity. The contemporary Pagan movement in Europe and North America (aka Neo-Paganism) likewise constitutes a diverse family of traditions that seek to revive, reconstruct, and experiment with various aspects of pre-Christian European religious practice. Individuals in both Pagan and indigenous communities sometimes recognize an affinity with one another, particularly their ritual embeddedness in the rhythms of nature, their shared tendencies towards pantheism, and their mutual call for a more ecologically sustainable global consciousness. However, Pagan revivalists have on occasion drawn not only from European folklore and history for inspiration, but also from non-European indigenous religious practices, symbols, and ritual technologies. Such incidents have at times been met with fierce criticism from indigenous religious practitioners. At the same time, the perceived kinship between these movements has led some members from both indigenous and Pagan communities to forge new alliances with one another. We will examine some of the tensions and strategic partnerships between contemporary Pagans and specific indigenous groups.

Stephen D. Glazier

***Affect and Spirit: The Pre-Discursive in Afro-Caribbean Religions***  
(University of Nebraska-Lincoln)

The seventeenth century philosopher Baruch Spinoza argued that affect is a constant in the human experience. All humans, Spinoza contended, are subject to pre-discursive emotions like love, hate, hope, desire, and fear. While Spinoza sought to escape from what he saw as the tyranny of affect, Afro-Caribbean religions orchestrate pre-discursive affects to condition the body, consciousness, and the senses through sound, songs, light, and images. To date, the most systematic treatment of affect in an Afro-Caribbean religion is Todd Ramon Ochoa's *Society of the Dead* (2010) which highlights the pre-discursive forces of hate, fear, and desire in Cuban Quita Manaquita and Palo. I apply Ochoa's methodology to the analysis of other Afro-Caribbean religions such as Sango/Orisa, Rastafari, and the Spiritual Baptists of Trinidad with attention to ritual preparation, drumming, chants, incense, pungent smells, temperature variation, alternating light/darkness, varying textures, drugs, and the subtle manipulation of dreams and images. I argue that some Afro-Caribbean religions (e. g. Orisa/Sango and the Spiritual Baptists) are 90% affect/10% discourse, while other Afro-Caribbean religions (e. g. Rastafari) are 90% discourse/10% affect.



**John Glennon**      ***Reflexive Intentionality*** (Northern Arizona University)

Co-presentation with Peter Moorhouse. This presentation presents results of an inquiry and exploration of methods to more purposefully and mindfully engage the spaces of community. To purposefully and mindfully engage the spaces of community requires reflexive intentionality—our theoretical framework for assessing the potentials and contexts of social transformation. We think that the methods of social transformation are emerging, and thus require actors who are conscious of their positionality in any spatial context. We will begin by operationalizing space as an analytical concept. We will then discuss the macro processes of space as constructed through power and social control and the micro processes of emergent space as products of conscious receptivity and response. Reflexive intentionality is recalcitrant to power and social control in constructed space by inviting fluid interpretations of the realities between the interrelated experiences of self/immediacy and community/representation or what John Durham Peters names "seeing bifocally". The processes of reflexive intentionality are emergent methods and build from a situated context. Thus, communicating these methods is itself a context to explore reflexive intentionality.

**Andrew Gurevich**      ***The Inward Bar: Chaos, Fluidity & the Dynamic Self*** (Mt. Hood Community College)

The Columbia Bar is a three-mile wide, six-mile long gauntlet of wind, waves and sand where the mighty Columbia River meets the even mightier Pacific Ocean. Historically the *entire region's* nickname was the "Graveyard of the Pacific." But no single spot along this jagged coastline is more legendary, or more treacherous, than the Bar. Even though the Bar is incredibly dangerous, there are some 300 ships that must cross it each month. It is the barrier that must be overcome for the region's economy to survive. At the Bar, one is confronted with the fluidity and permeability of life. . .with how things begin to fall apart when human communities lose site of the sacred connection they have to the land on which they live. This presentation will examine the notion of *re-sacralization* as a means for human communities to reclaim their original inheritance of ecological balance and sustainable socio-cultural models that emphasize kinship over ownership of the natural world.

**John (Sean) Hinton**      ***Extraordinary Experiences and Life Meaning*** (The Dass Group)

My research was formulated to explore the personal meaning and integration of exceptional experiences labeled *numinous* by Rudolph Otto (1923/1950). Using narrative and quantitative methods to document the experiences of 18 participants from cultures around the globe, the study developed themes common to most participants as well as representations of their anomalistic experiences (which are believed to be common to humans as a species). The study documents participants' integration and assimilation of these events. The postmodern world lacks understanding of the psycho/spiritual being of psyche along with social and cultural support of the anomalies of spiritual experiences that confront our awareness. There exists a gap in our understanding of both the psychological nature of the numinous experience and our integration of such experienced states of consciousness. The intent of this presentation is the illumination of both. Occurring naturally and spontaneously, the numinous is the result of intuition and tacit knowing, and our sensitivity to these ways of knowing. As C.G. Jung (1963) has stated, there is a healing that the numinous brings to psyche. The processes of the research design have implications in terms of other research across disciplines and in clinical applications.

**Allison Leigh Holt**      ***The Beginning Was the End: Modeling Hybrid Reality in Javanese Culture***

In a project I began during my recent Fulbright Fellowship in Indonesia, I interpreted the traditional Javanese way of understanding reality: for *The Beginning Was The End (TBWTE)*, I conducted original research on cultural concepts of time, multi-dimensional reality, and how they intersect with my own philosophy, creating models in diagrams, video-sculptures, and a sound installation. I am interested in mapping the structure of this endangered way of knowing, in what people *experience* in these “other dimensions,” and in the cultural tools that navigate them. In extraordinary ways, it echoes my ideas about reality, consciousness and cognition, illuminating issues at the heart of my artistic inquiry. The traditional Javanese way of life is currently caught between the extremes of Western media influences and those of radical Islamic schools. Without the sense of identity inherent in knowing one’s own language and culture, Javanese youth are extremely vulnerable to both. Since Indonesia is set to become a dominant global power in the coming decades, strengthening indigenous knowledge there seems critical to counteracting the forces of corruption that define this recently independent nation. Introducing systems of thought like this to the West has the potential not only to transform artistic dialogue but also to influence technological development.

**Sue Jamieson**      ***Theory and Methodology of Using Principles of Light Science (Dr. Susan Jamieson and Associates)***

Health and spirituality have become separated in our current healthcare system. I am a physician with 25 years practicing experience in which I have utilized a particular state of consciousness state in the healing arena. I use principles of light science in relation to the doctor-patient relationship, to facilitate deeper communication and healing in medicine. In this presentation, I will describe the process whereby the doctor can not only facilitate the biomechanical healing of the body but be the midwife into change on the emotional-spiritual level: that is, the healing of the whole person. This theory is grounded in the scientific belief that we are truly beings of light, whose photons intermingle with those of each other as well as the natural world. Accessing the light field of the heart is the key to connecting to an alternate reality realm, in this case postulated to be the patient's core essence.

**Gurucharan Khalsa**      ***Approaching the Expanding Intersection of Meditation, Consciousness and Physics: Time and Skilled Observer States (Chapman University)***

I approach this work as a clinical counselor, researcher, and a leader in training the trainers of Kundalini meditation teachers for over 40 years. I will share insights and perspectives that inform my work in contemplative sciences and transdisciplinary dialogues at Chapman University. In that work we engage leading physicists in quantum foundations with experts from other disciplines to explore the nature of time, the connectedness of the whole with the parts, and the process of Subjective Becoming. One key to making progress on this great question of Consciousness comes from recent studies in the foundations of quantum physics. What has emerged is a new way of making observations and measurements and the centrality of the nature of time itself to understanding both physics and subjectivity. The second key comes from meditation and contemplative science as it elaborates the nature of the observing self and the ways in which our state of observation constrains what we can do, and creates the reality in which we are part.

**Barry Klein**                    ***A New Approach to Mapping States of Consciousness*** (Walden University)

Contemporary consciousness research does not adequately provide a “roadmap” among the various states of consciousness, which can be used in practical ways, both for pure research and for healing and transformation. I submit that we already have – and have had for a very long time – quite usable classifications from religious, mystical, and shamanic traditions, and that my proposed instruments and classifications would serve to populate the traditional classifications with empirical cases: studies of living people who have voluntarily undergone inductions which contribute to this field of inquiry. In my presentation, I intend to show how many of these traditional distinctions correspond to experiences that contemporary seekers have been reporting, following extended meditative and hypnotic sessions, various shamanic rituals, and/or ingestion of hallucinogenic substances, and how a proper cataloguing of these descriptions, along with their respective induction methods, could allow specific therapeutic and transformative states to be produced.

**Charles Klein**                    ***Getting The Vibe Right: Constructed Landscapes and Public Spaces in the São Paulo Periphery*** (Portland State University)

In June 2013, millions of Brazilians took to the streets to voice their dissatisfaction with government programs and the quality of life in urban Brazil. These protests attracted worldwide attention and served as a dramatic reminder of the harsh realities faced by the majority of global cities residents today – inadequate infrastructure, poor services, and differentiated citizenship. Residents of urban peripheries continue to demand their right to the city while simultaneously constructing built environments that fit their needs and aspirations. This presentation will examine public policies, microplanning practices and political action related to constructed landscapes and public spaces in several urban periphery neighborhoods in São Paulo: (1) the role of aesthetics in supporting community vitality and well-being, (2) the diverse lived experiences of residents in these spaces, including unconscious dispositions and unintended outcomes, and (3) the possible synergies of micropractices through which residents make their neighborhoods more pleasing to themselves and others. I seek to provide insights to support innovative urban planning programs and policies that explicitly build on the connections between healthy communities, ecosystem services, and the affective mosaic of constructed landscapes and public spaces.

**Stanley Krippner**                    ***Experience and Research in Anthropology*** (Saybrook University)

Dr. Krippner will focus on the tie-in with field research and emic approaches to anthropology. He is professor of psychology and integrative inquiry at Saybrook University and co-author of several books including *Psychiatrist in Paradise: Treating Mental Illness in Bali* and *Personal Mythology*.

**Jess Landgraf**

***Organized Atheism Creating Community (Luther College)***

Comprising less than ten percent of the United States' population, atheists are a minority, although their presence on the national sociopolitical stage has recently increased through the efforts of organized atheism. This increased visibility has attracted the attention of sociological research, but no published studies focus on a single group of organized atheists. On the campus of Luther College, a small, private liberal arts college affiliated with the Evangelical Lutheran Church in America, atheist students are again the minority. Not only are the majority of students affiliated with some religious tradition, but most campus-wide events, traditions, and organizations incorporate elements of a Christian tradition. One of the few exceptions to this religious foundation is the Secular Student Society (SSS), an organization founded for and by atheist students. These students define themselves by negating religious beliefs and traditions. While many students bond over commonly shared identities affirming religious traditions, a small number of students that participate in the SSS's weekly meetings seemingly have in common only an identity that negates traditions. On what basis do these students build community? What does the SSS do for those students? I hope to answer these questions by analyzing recorded meetings from October 2013 through February 2014 and in-depth interviews with each participant. Based on preliminary results, the students of SSS build their community around a shared experience of religious ostracism from the rest of society, an exclusion made more intense by the Christian symbolism present in many Luther campus activities. For these students, participation in the SSS offers moral support as well as a place to express themselves freely through humor and frustration pointed at theists on campus and more broadly.

**Kirk Lee**

***Shamanism and Ritual Practice in Portland, Oregon: A Discussion (Portland State University)***

Please see **Yer Tao** (below) for a description of this discussion panel.

**Joshua Levin**

***An Ordeal of Creativity: "Sacred Fire-Circle" as a Ritual of Conscious Transformation (College of Southern Nevada)***

This presentation will introduce basic elements in a multi-day ritual of creative artistic expression, known as "Sacred Fire Circle." Incorporating a diverse group of individuals from three continents, this contemporary ritual has emerged as a response to the challenges of living in commercial scale societies. In producing their own unique ritual process, participants have drawn inspiration from a wide range of cultural precedents. They view their activities as a rite of conscious transformation designed to restore health and humanity to the unhealthy and inhumane rhythms of contemporary life. The people, the ritual, and its relevance to consciousness, healing, and anthropology will be considered.

**Jodi Lorimer**                    ***Resurrection of the Minotaur: From God to Monster and Back Again***

The myth of “Theseus and the Minotaur” conceals within it revelatory fragments of more ancient traditions, rituals and beliefs. We are the recipients of a dark legend cobbled together from forgotten tales, linguistic mistakes, archaeological image-burnishing, and hero worship; the legend of a cannibalistic monster lurking at the heart of the labyrinth awaiting a sacrificial feast of Athenian children. Yet behind this grim story lay thousands of years of complex, multi-valenced manifestations of deity; kaleidoscopic beliefs of death and rebirth rich in archaeoastronomy, ecstatic religious observance, social upheaval, natural devastation, and political maneuvers. This presentation will examine Egyptian and circum-Mediterranean influence on Minoan religion, with a requisite distance from assumptions of monotheism which will allow us to deconstruct the minotaur/labyrinth complex. Those drawn to labyrinths today to seek an ‘authentic self’ find walking this path a meditative and centering experience, assiduously ignoring the Minotaur as an uncomfortable presence at the heart of a sacred spiritual journey. We face an increasingly apocalyptic future devastated by climate change, natural disaster, and betrayal by spiritual and political leadership; situations familiar to the ancient Near East. The Minotaur, released from past prejudice, becomes a brilliant, multi-layered Bronze Age conception, an archetype that deserves to be redefined and re-centered.

**Emily Lucitt**                    ***From Skeptic to Believer: Paranormal Experience as an Impetus for Consciousness Shifting*** (University of California, Los Angeles)

Belief in the paranormal is very prevalent in the United States, yet believers often face ridicule by non-believers. Because of this, those who sincerely hold true that they have encountered paranormal phenomena such as ghosts employ guarded, hedged linguistic tactics when recounting their experiences to skeptics. This paper, informed by hauntology, will be an analysis of data gathered from interviews and participant-observation at the Lizzie Borden House, where staff members have shifted their stance from skeptic to believer with regards to paranormal activity. This shift in attitude is profound because it encompasses within it a shift in attention (in a phenomenological sense) and consciousness of the house itself as an entity, haunted both literally and figuratively. Through a discussion of narratives, I will explore the language used by subjects to describe to a potential skeptic (me) their moments of conversion from skeptic to believer. These moments are significant because they represent a disjuncture: at the time of encounter, the subject is neither skeptic nor believer, but simply encountering a ghost as it makes itself known. This liminal moment is an example of a shift in consciousness that is central to the self-identification of an individual as a “believer;” through its study, the social sciences can move toward a more nuanced perspective of American paranormal believers.

**Jeff Macdonald**                    ***Shamanism and Ritual Practice in Portland, Oregon: A Discussion*** (Immigrant & Refugee Community Organization)

Please see **Yer Tao** (below) for a description of this discussion panel.

**Sharon Mijares**      ***Nature as Healer and Guide*** (UN University for Peace, Costa Rica)

Our relationship with the feminine and the need for a 'felt' relationship to nature is an important element in healing humanity and our Mother Earth. Paths to healing and wholeness also include that of balancing power with beauty, heaven and earth. Nature is a teacher. When we learn how to listen, we can receive both personal and universal guidance. Sharon is a psychologist using trance, breath and ritual with a focus on gender balance. She lives in Costa Rica and is on the faculty of the United Nations University for Peace, National University, Brandman University and the California Institute for Human Science. She is also the author/editor of six books; most recently *A Force Such As the World Has Never Known: Women Creating Change* (2013). She is a great-grandmother with a Black Belt (Shodan) in Aikido.

**David Miller**      ***Linking Ancient Modes of Consciousness to Present Model of Conscious Experience*** (University of Rhode Island)

A dual-process states of consciousness model is presented as a simplification of the three-stage system used to explain Neolithic altered states of consciousness (ASC) as introduced by Lewis-Williams (2005) in *Inside the Neolithic Mind*. I examine in particular his change from ethnographic analogy based on contemporary shamanistic phenomenology of ASC to a typology based on hypnagogic states and imagery. I also investigate some implications of a shift to less-constrained cultural distribution of ASC. While retaining the fundamentals of the neuropsychological approach, I appraise the continuities of Neolithic imagery with the larger modern experiential corpus of ASC. I examine some of Lewis-Williams' better-known imagery correspondences, but also address some significant omissions of experiential outliers. I propose a closer integration of ASCs with more normative perceptual and higher-order cognitive processes. These processes reflect recent neuropsychological accounts which increasingly emphasize the role of top-down and recurrent visual processing. Integration across these domains of cognition and consciousness provides additional explanatory power for a more parsimonious model linking sensory/perceptual and cognitive processes. This approach is more in accord with contemporary epistemology and metaphysics.

**Peter Moorhouse**      ***Reflexive Intentionality*** (Northern Arizona University)

Co-presentation with John Glennon. This presentation explores results of an inquiry and exploration of methods to more purposefully and mindfully engage the spaces of community. To purposefully and mindfully engage the spaces of community requires reflexive intentionality—our theoretical framework for assessing the potentials and contexts of social transformation. We think that the methods of social transformation are emerging, and thus require actors who are conscious of their positionality in any spatial context. We will begin by operationalizing space as an analytical concept. We will then discuss the macro processes of space as constructed through power and social control and the micro processes of emergent space as products of conscious receptivity and response. Reflexive intentionality is recalcitrant to power and social control in constructed space by inviting fluid interpretations of the realities between the interrelated experiences of self/immediacy and community/representation or what John Durham Peters names "seeing bifocally". The processes of reflexive intentionality are emergent methods and build from a situated context. Thus, communicating these methods is itself a context to explore reflexive intentionality.

**Clayton Morgareidge** *The Big Other and Us* (Lewis & Clark College)

*"He was not speaking to me, he was only speaking before me, in a dispute with an invisible personality, an antagonistic and inseparable partner of his existence, another possessor of his soul."* (Joseph Conrad, *Lord Jim*). This presentation will sketch and explain a line of thought, derived from Slavoj Žižek's reading of Lacan, that human consciousness, understood as consciousness that is conscious of itself, emerges as we learn to monitor our actions and experiences from the perspective of the "big Other." Most of the paper is devoted to revealing and clarifying the existence and the foundational role of the big Other in terms that are accessible to people unfamiliar with Lacanian or other forms of psychoanalytic theory. It will also ask what we can learn about the unconscious from this account of consciousness.

**Justin Panneck** *Renaissance 2.0* (Colorado Technical University)

A presentation of essential findings from my recently completed ethnography of the spiritual experiences of practitioners in the Santo Daime Church in North America.

**Bryan Rill** *Conscious Business: A New Approach to Innovation* (Hong Kong Polytechnic University)

Consciousness-based approaches to creativity and innovation focus on personal and organizational transformation. Organizations hire consultancies that, through workshops and workplace interventions, teach leaders how to cultivate and transform themselves. This self-development results in enhanced internal capacities such as deeper intuitive understanding, perceptual capacity as well as a greater ability to innovate and self-direct. On an organizational level, conscious business facilitates co-creation by creating spaces for innovation to emerge. This talk examines specific techniques and the co-creative approach being developed by a few consultancies worldwide. While considering the implications of cultural borrowing and secularization of spiritual traditions, I illustrate the increasing value of consciousness-based approaches to innovation in business and educational communities.

**Chiem Finh Saechao** *Shamanism and Ritual Practice in Portland, Oregon: A Discussion* (IU-Mien Association of Oregon)

Please see **Yer Tao** (below) for a description of this discussion panel.

**Donna Emsel Schill** *Perspective in Jean Gebser's Structures of Consciousness (University of Washington—Seattle, ret.)*

Philosopher Jean Gebser, whose magnum opus *The Ever Present Origin* remained unpublished in English until 1986, has rapidly become a major contributor (along with Wilber) to foundational theory of integrality. I am an artist and art historian, and I will use profuse examples of art to show the development of *dimensionality* through the mutations of Gebser's five structures of consciousness: archaic, magical, mythical, mental, and integral. This presentation is paired with a hands-on workshop to be presented earlier in the conference: *Color Lesson Derived from Paul Klee's Pedagogical Sketchbook*.

**Stephan A. Schwartz** *Six Protocols, Neuroscience, and Near Death: An Emerging Paradigm Incorporating Nonlocal Consciousness*

It has been more than six decades since Gilbert Ryle, Waynflete Professor of Metaphysical Philosophy at Oxford, coined "The Ghost in the Machine," in his book *The Concept of the Mind*, as a way of criticizing what he saw as Descartes' absurd mind-body dualism. Since then the nature of consciousness has been largely explored only from the assumption that it was an as yet not understood neurophysiological process entirely resident in the organism. Its inherent physicality became an ironbound axiom. However, a growing body of experimental research now challenges this and a fundamental transition is underway in science. Still a minority position, it is nonetheless the trend direction in a wide range of disciplines, from medicine to biology to physics. Whole new sub-disciplines have emerged driven by the results of this research since Ryle's dismissive words. This work is pushing toward a new paradigm, one that is neither dualist nor monist, but rather one that postulates consciousness as the fundamental basis of reality. Max Planck, the father of Quantum Mechanics, framed it very clearly in an interview with the respected British newspaper, *The Observer* in its January 25, 1931 edition. Context is always important, and Planck understood very well that he was taking a public position, speaking as one of the leading physicists of his generation, through one of Britain's most important papers. He did not mince words: "I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness." Two corollaries flow from Planck's assertion: First, is the existence of Nonlocal Consciousness. An aspect of consciousness independent of space time and not resident in an organism's physiology. Second, that all consciousnesses are interdependent, and interconnected.

**Michael Sweeney** *Shamanism and Ritual Practice in Portland, Oregon: A Discussion (Portland Public Schools, ret.)*

Please see **Yer Tao** (below) for a description of this discussion panel.



**Jenny Tatone**                    ***The Power of Contemplation in Higher Education (and Modern Life)***

Modern life has disconnected many of us from ourselves. Distracted by the contrived complications of living—systems, structures, media, etc.—we often find ourselves caught in the spinning wheels of unproductive thinking, trapped in an anxious longing to be anywhere but here, where all new possibilities and insights await our slow and present attention. Without full presence to ourselves and to the various ways in which we fit in our world, we hinder ourselves from new perspectives, higher learning and richer life experience. What if college students and their teachers paused more often to step outside of the traffic of life? What might stem from slowing down to truly tune in? What if we made more efforts to consciously study ourselves, to recognize the connections between our inner and outer worlds, to see the connections between others and ourselves? With a greater awareness of our own minds, might we empower ourselves to deepen our thinking, thereby creating new possibilities? And with attention and contemplation, might we open ourselves to experiencing the world deeply, directly, allowing for new rings of insight—what Rilke called “widening circles”—and an enhanced experience with the learning process?

**Yer Thao**                    ***Shamanism and Ritual Practice in Portland, Oregon: A Discussion (Portland State University)***

Building on an introductory session with invited H/Mong and Lu-Mien shamans at the 2011 SAC Portland conference, this session updates and deepens what shamans are doing now in and for the Portland H/Mong and Lu-Mien refugee communities. We will lament the passing of Bua Sua Moua, 97, the honored H/Mong shaman attendee at the last Portland gathering. Some more in-depth ethnographic description of shamanism will be presented as well as a few interpretive schema from which we might more authentically approach what the general construct of “shamanism” means to the H/Mong and Mien—particularly with the relationship between the classic definition of shamanism as an oral tradition and the literate shamanism of the Mien. Sweeney, who has been working with a 19-year-old Hmong *txiv neeb* (shaman), will present some details of this young man’s call, training, and initiation. MacDonald and Saechao will explore and contrast how Saechao became a Mien “spirit master” with that of a H/Mong shaman, the types of ritual texts he possesses, and the centrality of literacy to Mien shamanic practice and its continuance in the U.S. Using his divinatory texts Saechao will demonstrate the complex interplay between orality and literacy in performing even a simple divination. Both Professor Thao and his student Kirk Lee are in training to become ritual practitioners themselves, primarily for the performance of aspects of the complex funeral rituals. They and Saechao will describe their ritual roles and how adaptation to American circumstances has challenged and modified the performance of appropriate rituals. The presenters will examine the degree to which H/Mong and Mien have been dramatically re-appropriating the means by which their identities are constructed amidst the challenges presented by integration with U.S. culture and how these challenges might be more fruitfully addressed by developing dialogue between H/Mong and Mien shamans.

**Jef Van Der Aa**

***Interpreting Asylum Seekers' Dreams: The Unconsciousness as Equipment for Social Change* (Tilburg University, The Netherlands)**

In *Counter-Statement*, Kenneth Burke writes that "(f)orm in literature is an arousing and fulfillment of desires" (1931:124). When dissecting narrative form following certain poetic principles, one arrives at a narrative profile which shows exactly how formal aspects of a story have been able to arouse particular expectations in an audience. Dell Hymes' ethnopoetics (1981) became an analytical instrument to show how the form of narratives, and the way in which particular rhetorical devices were positioned in it, actually resonated within a particular cultural logic. When doing fieldwork in a family care centre in Antwerp (Belgium), I came across narrative instances in which asylum seeking families were asked to re-tell stories from their past back home. They were asked to do so in the context of counseling sessions, in order for the care provider to get a better handle on their trajectories and histories. The "social work" frame generated a particular form: a question and answer structure with very rapid turn-taking. In a second fieldwork period, I asked a Congolese asylum seeker and an Iraqi-Belgian woman to tell me the dream they had the night before. In both cases, an elaborate story followed, in which the different rhetorical devices I identified in their earlier conversations with the care providers were differently positioned. They were formally organized in order to "arouse expectation", and an "ethnopoetic toolkit" allowed me to present the stories as such. The rhetorical resources of their dreams resonated with their real-life experience as told to the care provider, but formally they were organized on their own terms. In interpreting asylum seekers' dreams, where rhetorical resources are organized on one's own terms, one can identify useful rhetorical resources much more clearly than when told under pressing institutional frames.

**Stephanie Yuhas**

***Gaian Consciousness and Paradigm Shift: Exploring Rabbi Zalman Schachter-Shalomi's Vision for Transformation* (Naropa University)**

Jewish Renewal founder Rabbi Zalman Schachter-Shalomi witnessed the necessity for religious traditions to innovate from within or lose adherents to the appeal of exotic belief systems popularized by the 60's counter culture movement. Simultaneously, he recognized that human disregard for the environment threatened the balance of life on the planet. Drawing on systems science, eco-theology and transpersonal psychology, Schachter-Shalomi sought a new dimension of paradigm shift that would bring diverse traditions together through an understanding of organic interdependence between persons and planetary systems. This presentation sketches a vision of Gaian consciousness as a means of expanding our worldview to include all the planetary systems including those controlled by humans in order to adopt a broader ethical vision of awareness that addresses the need for cultural and religious cooperation recognizing and valuing the contributions of the smallest life form to our collective survival. This paper will sketch out Schachter-Shalomi's formulation of a Jewish response and then how that individual tradition relates to the diversity of traditions in revitalizing conscious awareness of human actions and intentions.

## WORKSHOPS

(In chronological order)

### ***The Human Flowering Creation-song (Morgan Brent)***

Come receive an attunement to the emerging Tone Age of Harmonic Bliss! In the tradition of shamanic medicine journeys, we gather in a circle with eyes closed, and communally sing alive (and breath, voice, chant, spirit-language) a fertile imaginal space, allowing the deeper currents of Creation to more fully activate the Dream of planet Earth, Our Dream, as it unfurls itself beneath the Sunlight of our Opening Hearts. *Om Lokah Samastah Sukhino Bhavantu!* Those who don't think they can sing are encouraged to come and claim the birthright of a singing species. Morgan Brent received a PhD in anthropology from the University of Hawaii, Manoa in 2001. His focus, constellated around the subdisciplines of spiritual ecology, medical anthropology, and ethnopharmacology, was on the prescriptive teachings of medicinal plants applied to the 'social body'; his study group contemporary U.S. herbalists. After a few years of teaching, he left academia to inaugurate 'Tribes of Creation', an organization that umbrellas his work as a writer, speaker, song leader, and event organizer. He considers his work to be gestures of subtle activism, food for a spiritually hungry world, all in service to Nature's plan to save the humans.

### ***Meditation Stages And The Experience Of The Self – An Experiential Exercise (Gurucharan Khlasa)***

This workshop is intended for novices and experts in meditation. We will practice three meditations each of which introduces a dimension of the Self. The author of "21 Stages of Meditation," which guides students through an exploration of the dimensions of Self-using meditation, Gurucharan's education in the sciences and mathematics guided his work to explore the mechanisms and powerful effects of meditation. His graduate work in education informed his skills in the design of curricula and applied meditation and psychology programs for schools and organizations. And his PhD work in psychology and a broad based counseling and consulting practice of over 30 years for individuals, couples and executives developed intuitive and analytic insight to the individual and what is needed for change and personal evolution.

### ***Color Lesson Derived from Paul Klee's Pedagogical Sketchbook (Donna Emsel Schill)***

Donna Emsel Schill, Ed.D, is retired from the University of Washington where she taught in both the School of Art and the College of Education. Her doctoral research was an art methodology that University students nicknamed 'Drawing in the Dark'. Under a Washington State Arts Commission grant, Donna was the first paid Director of the Kirkland Arts Center. At SAC she will conduct a workshop based on Paul Klee's *Pedagogical Sketchbook*. "This little handbook leads us into the mysterious word where science and imagination fuse" The Observer. Can you pick out the primary colors from a bin full of crayons? Can you pick out the secondary colors? We will discuss color theory within the Structures of Consciousness (the science part), but mostly we will use our imagination to create with crayons... and you won't have to stay inside the lines.

## ***"Who We Have Become When We Weren't Looking: Created by Context (Tom Christensen)***

Presentation and guided experience workshop.

The vast increase in information processed by a critical mass of humans today has grown brains of a new sort in this cohort. With new levels of complex connections in the brain new capacities can emerge. With this new level of cognitive capacity comes the need to reconfigure important domains of knowledge to be consistent with and to serve the nature of this new capacity for cognizing. Seven newly emergent capacities of human cognition are distinguished and one domain of knowledge, the most fundamental to knowledge, epistemology, will be reframed to serve these capacities. If consciousness is "being aware" and how the contents of awareness show up is a measure of different states of consciousness, this paper/workshop shows how consciousness has imperceptibly changed to a condition in which important states of consciousness can be created at will.

Tom's lifetime quest to comprehend and master the leading edge of cognitive capacities for humans has led to some critical recognitions about what is newly available to humans today. His quest has included a B.A. Philosophy, M.A. South Asian Studies, 5 years Ph.D. studies in Counseling Psychology focused on psychic healers (no degree), 8 years of non-ordinary study with old woman on shores of Lake Superior, successful Bear Butte vision quest under chief and medicine man Frank Fools Crow, first hospice counselor at UW-Madison Hospitals, approximately 24 entheogen experiments, 10 years Raja Yoga student under Swami Rama, finding 2000 year old story of his current life in South India, enrollment in courses by Self Realization Fellowship and Rosicrucians, mapping of levels of consciousness in Sufi, Vedic, Advaita, Tantric, Psychosynthesis, Steiner, Gravesian, schools, chanting of Gayatri Mantra 175,000 times, and encounters with innumerable remarkable people. He has been sharing his travels and discoveries for over 40 years thru lectures, workshops, and a 3-credit course taught at UW-Madison.

## ***The Unconscious Theatre (David Miller)***

The audience will participate in wide variety of visual and auditory experiences that will illustrate unconscious perceptual and cognitive processes that underlie everyday life. This experiential presentation will demonstrate a number of phenomena that have been identified in shaping conventional consensus consciousness as well as some altered states of consciousness.

Each demonstration will have an explanatory aperçu tying it to the neuropsychology that underpins it. These cognitive neuropsychological substrates provide a universal foundation upon which rest some socio-cultural experiences. We will also explore several phenomena that resist simple reductionism and implicate cultural influences on perceptual processes.

You will be able to remain comfortably in your seat and watch the show. The vignettes should be of interest even if you can only stay a short while. Entry will be limited during the middle of the presentation which takes place in total darkness. David L. Miller, PhD, is a psychophysicist who has done a range of research from sensory phenomenology and functional brain imaging, to cultural and cognitive influences on perception. He is a longtime visual artist and self-experimentalist. He currently teaches perception, cognition, neuroscience, and related theory at the University of Rhode Island.

***The Transformational Power of Embodying Consciousness (Samuel A. Malkemus & Marina T. Romero)***

In this presentation and workshop we explore the radical transformative potential of embodied awareness as a catalyst for personal and collective transformation. Consciousness is naturally an embodied phenomenon, as it appears to emerge principally through the organismic intelligence of bodily life. Yet over the course of cultural evolution human beings, in developing their reflexive capacity for self-awareness, have become largely alienated from the innate wisdom of their embodiment. In this way, the Western world, and through its globalizing and technologizing encroachment across the planet – the entire human species – is becoming increasingly disembodied. In this seminar we present an overview of the relationship between consciousness, disembodiment, and embodiment. Our presentation is grounded experientially by engaging the somatic psychospiritual healing method of *Holistic Transformation*. Developed in Spain over the past thirty years this method will allow us to explore the reality of our embodiment by utilizing *interactive embodied meditations*, which are designed to root the light of consciousness within the living wisdom of bodily life. In this way, we offer a theoretical and experiential perspective that draws on our research into the transformational effects of awakening bodily consciousness. To conclude the seminar, a period of discussion is opened to reflect upon relevant insights that emerged during our time together.

Samuel A. Malkemus, PhD, is an adjunct faculty at the California Institute of Integral Studies. A fifth generation Californian, he has been leading courses and seminars in holistic sexuality and transformative education since 2008. Marina T. Romero is a therapist and teacher. Together with Ramon V. Albareda, she is the creator of *Holistic Transformation*, an integral approach to psycho-spiritual embodied growth and healing that works experientially with the body, sexuality, heart, mind, spirit, and nature.

# Notes

## **Notes**

# Notes





**The Society for the Anthropology of Consciousness is dedicated to the study of consciousness and its practical application to contemporary issues. To realize this vision, the SAC seeks to:**

Publish the peer-reviewed journal *Anthropology of Consciousness*; convene an Annual Spring Conference that consists of individual papers, panel discussions, and experiential sessions; and host sessions at the Annual Meetings of the American Anthropological Association.

Value interdisciplinary perspectives, respect diverse traditions, and prioritize inclusiveness and open dialogue in the study of consciousness.

Support rigorous and empirically based inquiries into consciousness that utilize diverse methodologies – including ethnographic, scientific, experiential, historical, and alternative ways of knowing.

Reflect on how consciousness and human transformation can be made relevant to the challenges of our age, with the aim of a praxis to catalyze a shift toward a more just world.

**Our Interests:**

**States of Consciousness and Consciousness Studies**

Dreams, possession, trance, dissociation, theories of mind/cognition, epistemology, methodology, evolution of consciousness, biosocial, psychophysiology, psychotherapy, cultural psychology.

**Shamanic, Religious, and Spiritual Traditions**

Ethnographic studies of shamanism; modern and core shamanism; Eastern, Western, and indigenous religions; healing practices; ritual; mediumistic, mystical, and transpersonal experiences; magic and witchcraft; music and dance.

**Psychoactive Substances**

Studies of psychoactive plant use in traditional and contemporary settings, ethnopharmacology, psychopharmacology, healing, addiction and recovery.

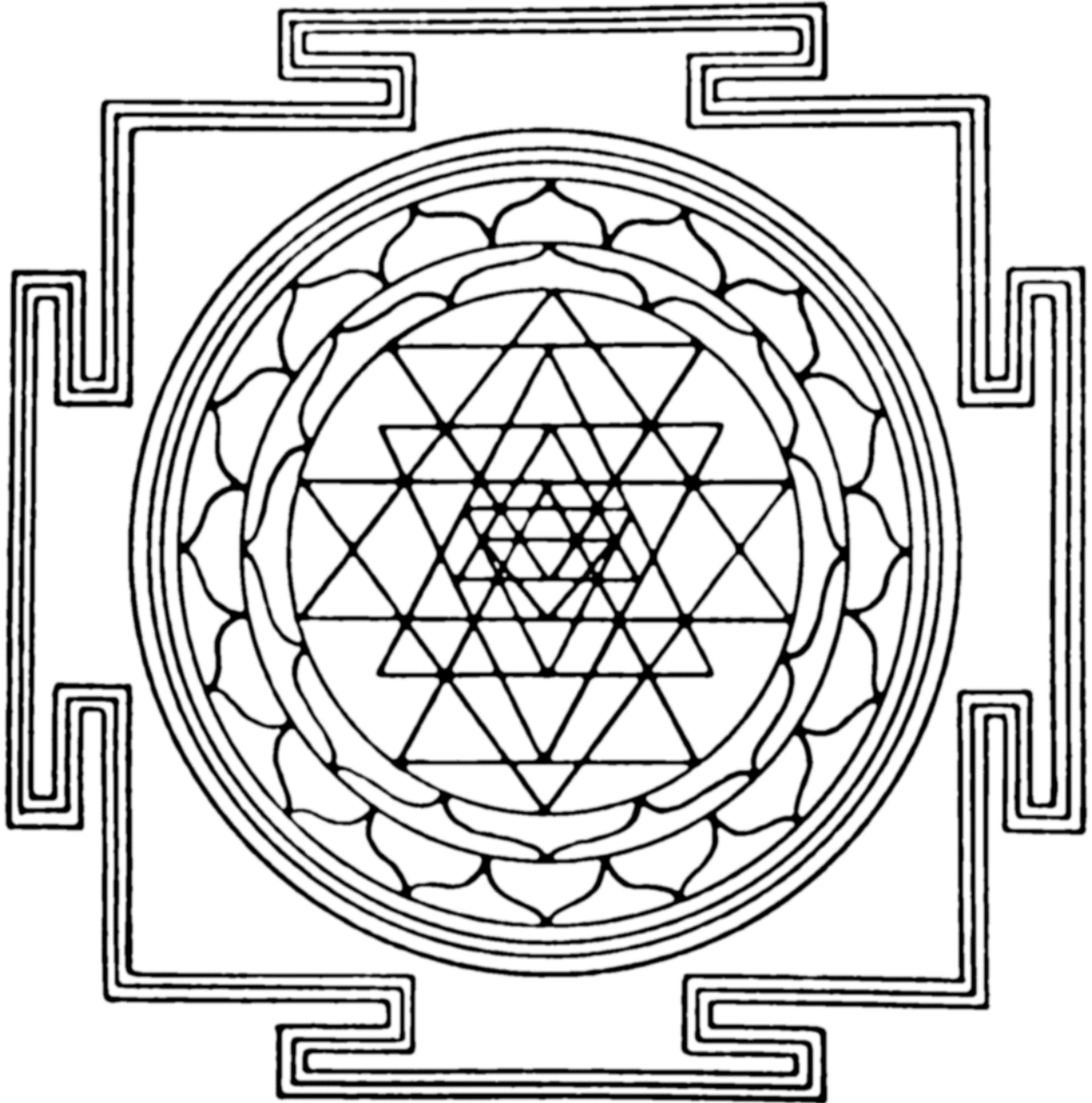
**Philosophical, Symbolic, and Linguistic Studies**

Myth, oral traditions, language, archetypes, body and mind, comparative studies, visual anthropology.

**Anomalous Experience**

Psychic phenomenon, reincarnation, near-death experiences, mediumistic communication, divination.

***“That Thou Art”***



The Upanishads