

**SAC Abstracts for Review**  
**2015 Conference: States of Dreaming**

*Note: We have one workshop proposal from Donna Emsel Schill and one video/film proposal from Susan Grimaldi and John Lawrence*

**Presenter: Mira Z. Amiras**

*Snow White, and the Seven Stages of Menopause*

Anthropology is very good at shifting perspectives and achieving a more holistic or alternate point of view from normative understandings. If we shift our point of view in the classic fairy tale of Snow White and the Seven Dwarves, we can leave behind for a moment the poor abused, overworked dark beauty, Snow White, and spend some time on the Queen and her obsession with her mirror, as well as her transformation into a hideous evil crone. Adapting a technique generated by David Jenkins' for dream work, as well as Alan Dundes' analytic tools, we can better understand some of the overlooked principles found in the tale, and transform for ourselves this fairy tale dysfunctional family into something palatable and healthy.

**Presenter: Brian Bartelt**

*Witches, Zombies & Soul-Flight: How Dreams Manifest the Reality of Occult Phenomena in Cameroon*

Far from being marginal to social consciousness, dreams as experienced in the highlands of Cameroon are central to a persons' overall being and are a determining factor in the manner in which people perceive reality. In a region infamous for the propensity of witchcraft, the significance of dreams is therefore of paramount importance and should not to be treated lightly. Indeed, nightmares, restless sleep, and other symptoms of sleeplessness are often attributed to the activity of witches, who are said to be after the souls of their victims. The only recourse is to draw the subject into the world of ancestors and traditional rites, suggesting that the dreamworld is a repository of the past wherein ancestral wisdom and traditional beliefs are revitalized according to contemporary contingencies. Using this framework, it becomes apparent that occult phenomena in Cameroon are far from being a set of irrational beliefs; on the contrary, this presentation will show that witches, zombies and soul-flights are constituted as real by circumstantial evidence, divination, and dreams.

**Presenter: Richard Choquette**

*Material Engagement Theory: The Instrument's Musician*

When considering the 42,000 year old flutes discovered in southwest Germany, our minds are excited by the extraordinary behaviors implied in their construction and performance. This paper applies a theory of material engagement proposed by Lambros Malafouris (2013) to the interaction between the instrument and the musician. Contrasting his ideas to other cognitive theory, we find that reductive approaches, while clever and grounded in data, remain unsatisfying. Obsession with the

minutia of nature and nurture can discount another range of influence that may be the key to the individual creativity and social cohesion associated with instrumental music. When we appreciate the esoteric tones played by a Hmong shaman on his qeej or the immense popularity of the guitar in America, we sense that these artifacts blur the distinctions between our consciousness and the material world.

**Presenter: El-Sayed El-Aswad**

*Heritage, Dreams and the Construction of Identity: A Case Study of the United Arab Emirates*

Over the past forty years the United Arab Emirates has undergone rapid transformations from a scattering of rural and tribal communities to a modern national state. Such transformations raise critical concerns related to heritage, dreams, and identity. Social inquiries of Emirates communities have paid less attention to issues of cultural heritage, transformation of identities, and reconstruction of worldviews than to issues related to economic and political domains. This paper aims at showing the debate concerning the reliability of dreams as a source of information about the identity and its symbolic transformations. Dreams are not merely products of social imagination, but serve to produce new imagination or imaginative worldviews. This inquiry examines how the Emirates society is continually inventing its own paradigms of heritage including dreams, so as to represent the inside worldviews as opposed to outside hegemonies. Although economic and political factors play an important part in changing people's life styles, culture and worldview constitute the main forces shaping the behaviors of people and their leaders. Identity formation involves construction and reconstruction throughout the life-course of individuals and groups and through their different views, roles and circumstances. Though dreams form personal experiences, they can be socially narrated, discussed and interpreted as a cosmic entryway into differing realms of identity as well as a symbolic means of transforming that identity. The paper provides examples of how the Emiratis construe their new unifying identity of "the national" (*muw??in*), locally used to encompass various and different identities belonging to different tribes, locations and traditions.

**Presenter: Mark Flanagan**

*Mindfulness and Solution Focused Brief Therapy: Wakefulness and Dreaming as Healing*

From an evolutionary perspective, humans tend to pay more attention to stressful thoughts than pleasant ideas. Such attention to stress cues allows individuals to avoid danger and improve chances to survive to reproduce. However, overly negative thinking can become automatic pathological illusions, or "nightmares", increasing illness and recovery time: one becomes mired in an undesirable dreamlike existence, disconnected from reality. Mindfulness and Solution Focused Brief Therapy (SFBT) offer contrasting methods to reduce automatic "nightmares" and promote healing. Mindfulness encourages "wakefulness" or intentional, nonjudgmental awareness of the present moment as a means to recognize, accept, and transform negative thought patterns. SFBT encourages "dreaming" of a positive future, focused on practical steps to attain goals and solutions. While these techniques differ significantly from one another, they both focus

on the power of choice to dismantle illusory, automatic, and “nightmarish” thinking and promote wellness. This presentation will describe “nightmare” thinking common in Western society, compare and contrast mindfulness and SFBT, and demonstrate how the two techniques can be used synergistically to promote healing among persons with chronic illness.

**Presenter: Evgenia Foutou**

*Dreaming a “New” Future: Indigeneity and Religious Revitalization in Contemporary Greece*

The revival of pre-Christian religious traditions is a global trend in the last decades, emphasized by the founding of the WCER (World Congress of Ethnic Religions). These movements not only challenge the dominant religious discourse by claiming legitimacy through indigeneity, but also make important arguments about the perceived spiritual and value crisis in their cultures. They look to their ancestral religions for solutions and through their religious practice and activism dream a “new” future for their groups and culture at large.

In this paper, I will discuss the ways Greek Religion provides meaning to contemporary subjects’ experience. I will examine the ways ancestral tradition is perceived and negotiated and the obstacles contemporary pagans face in a political system with no separation of church and state. The group I will discuss aims to reconstitute what they perceive as their authentic religious tradition and to revive the fundamental principles of polytheism that they deem relevant to contemporary life while arguing that Christianity is essentially an imposed *foreign* religion. Recent developments i.e. new legislation that might allow the formation of a legally recognized religious community will also be discussed.

**Presenter Susan Grimaldi and John Lawrence (38 minute film)**

*Shamans of the Reindeer Herders of the Northern Mongolia Taiga. Video Produced by Susan Ross Grimaldi and John R. Lawrence, Jr., PhD,*

38 Minutes, along with a discussion with the filmmakers. The Dukha reindeer herders are among the last nomadic, animal-dependent, self-subsistent cultures remaining in the world. Their way of life has been passed down through an untold number of human generations. They currently face many challenges as they struggle to maintain their ancestral lifestyle in an ever-changing world. Three Shamans are included in this video. They tell their stories, perform ceremonies, conduct healings and describe their ancient techniques. Featured is a shaman ceremony for re-balancing the Earth and the moon. Re-Dreaming the world as an approach to healing will be addressed.

**Presenter: Andrew Gurevich**

*Dreaming as Divine Communication: Creativity and Symbolic Consciousness in The Epic of Gilgamesh*

“The Epic of Gilgamesh,” which recounts the adventures of an ancient Mesopotamian king, is considered one of the world’s oldest literary works. While based on a historical figure, the hero Gilgamesh lives in a mythological realm of gods, monsters

and portents. Several distinct dream sequences in the standard version of the epic lend insight into its symbolism and allegorical weight, along with ancient man's understandings of the divine and the afterlife.

How do dreams assist the initiate in accessing and experiencing symbolic and mythological consciousness in the Epic? How does this help us understand the ancients' views on creativity, power and the imagination? This talk seeks to unpack the symbolism of dreams and dreaming within the Epic and evaluate it through the lens of modern dream theory, cultural anthropology and consciousness studies.

While focusing on the belief systems of the Fertile Crescent, this talk will have application for our understanding of the role dreaming has played in other cultures, including our own, as a conduit for divine inspiration and creativity. Connections between dreams and mortality will also be explored to unpack the significance of dreaming on the human understanding of death and dying.

**Presenter: M. Diane Hardgrave**

*Transformative Experience, Memory Systems and Knowledge Acquisition: A Neuroanthropological Consideration of Meditation*

The health related benefits of meditation are widely recognized and well documented in the literature across disciplines. Despite this vast literature, the role of experience *during* meditation remains obscure. Meditation yields experiences that alter perception, cultivate new ways of knowing, and ultimately influence subsequent behavior. The western medicalization of meditation deemphasizes subjective experience in favor of measurable biomedical markers and health outcomes such as lowered high blood pressure and stress reduction.

In this paper, I discuss how experiences in meditation process through memory systems and consider how such experiences are neurologically organized in ways that enable the meditator to integrate and utilize them as embodied knowledge. Two case studies are presented that illustrate the enduring power of transformative experience with functional pathways of memory in the brain. Subjective conceptualizations of meditation experience are considered in the context of episodic, semantic, procedural and working memory. The progression of transformative experience across memory systems offers an alternative method of information acquisition.

**Presenter: John (Sean) Hinton**

*The Transpersonal Import of Lucid Dreams*

Session will explore the transpersonal import of lucid dreams and the current interest in dream states of consciousness which can alter our individual ego sense by presentations of a wider reality. The psychological nature of dream experiences and our integration of such experienced states of consciousness are important to both personal and societal metamorphous.

Occurring naturally and spontaneously, the numinous in dreams is the result of intuition and tacit knowing, and our deep subconscious which is emergent in the dream

state. Case studies of three research participant will illustrate the lucidity and life changes of powerful and lucid dreams. Presentation and discussions of the archetypal nature or patterning used after these experiences, and creating meaning from extraordinary events will be discussed. Methods of personal metamorphous and spiritual individuation in practice through art and narrative will be discussed.

John (Sean) Hinton Ph.D. is in Private Practice in Northern California. He has worked with both Pacifica Graduate Institute in Santa Barbara, and the Institute of Transpersonal Psychology in Palo Alto, Calif. Sean has pursued his interest in EHE extraordinary human experiences in his research and has published in academic journals such a (JEEP) Journal of Exception Experiences and Psychology.

**Presenter: Joby Hunt**

*Promoting Critical Consciousness and Social Transformation: The Flagstaff STEM City Initiative*

Since WWII the United States has experienced unprecedented economic growth and global expansion through the fields of science, technology, engineering, and mathematics (STEM). Today, STEM technological innovations permeate many aspects of the social experience—from education to career to home-life—contributing to a pervasive 21<sup>st</sup> century technocratic ideology emphasizing global US economic and political superiority. Many sectors of American society now tout STEM initiatives as a premium for US education, contributing to the neoliberal model of producing effective, efficient, and skilled laborers. But, does STEM necessarily contribute to those social forces that routinely devalue the principles of a liberal, democratic educational ideal?

In 2014, I investigated new forms of collaboration between the commercial sector and education system in Flagstaff, AZ. The STEM City Center describes a non-profit acting as a repository of community assets and actively sponsoring integrated STEM experiences towards relevant and meaningful engagement with students. This model emphasizes increased critical thinking, collaborative learning, creativity, and effective communication. Participants expect this initiative to provide assistance to educators in developing the intellectual, theoretical, and social tools necessary for 21<sup>st</sup> century students to counter those neoliberal forces operating in opposition to the values of an American dream. By engaging STEM and the precepts of place-based education, participants reveal the core values that motivate social transformation in a town that borders multiple ethnic and cultural realities recognized as under assault by increasing globalized markets. As such, STEM City's implicit goal seeks a more critically engaged, politically aware, and socially conscious society.

**Presenter: Ryan Hurd**

*The Underworld of Lucid Dreaming*

A full-spectrum look at lucid dreams and its sister states suggests that meta-cognitive vision states can spontaneously exhibit the titanic emotionality of shamanic consciousness as well as the abstract clarity of meditative awareness. Unfortunately, despite the pioneering work of cognitive anthropologists and transpersonal psychologists, lucid dreaming is often discussed as a modern invention or an unnatural hiccup of the mind. This paper shows that lucid dreaming actually springs from neurological constants

and long-established cultural restraints that bring their own rules and limitations. In general, lucid dreams are part of a class of extraordinary human events that fall all along the wake-sleep spectrum, often hybridizing this spectrum to produce borderland states of consciousness. The cross-cultural content of these states includes abstract geometric imagery, moments of non-duality, contact with autonomous spirits and otherworldly figures, high levels of coherency and emotional impact, and, all the while, the ability to notice these ongoing experiences and react to them in the moment appropriately to accentuate certain features—in a word, *lucidity*. A secondary aim of this paper is to expand the so-called “shamanic temperament” to include what psychologists and sleep scientists know about lucid dreaming, as well as integrate the Western psychological notion of lucidity with what transpersonal anthropologists know about its tabooed (but still naturally occurring) manifestations, such as initiatory lucid nightmares, incubus attacks and sleep paralysis.

**Presenter: Stanley Krippner**

*Cross-Cultural Comparisons in Dream Content*

Drawing from a collection of 1,667 dream reports from seven countries (one dream report per person), comparisons were made regarding dreams that could be referred to as "extraordinary." These dream reports included lucid dreams, creative dreams, putative "psychic" dreams (precognitive, clairvoyant, telepathic, "past life"), dreams about alleged "past lives," "visitation" dreams (in which the dreamer was "visited" by a deceased person), and "shared" dreams. Reliability for scoring was very high. There were no significant gender differences. The country reporting the most extraordinary dreams was Russia, the lowest was the United States. Brazil, Argentina, England, Japan, and Ukraine fell in between those extremes.

**Presenter: Susan Jamieson**

*Comparison of the dream state and the holographic nature of the healer-patient relationship*

Modern medicine is reluctant to look at the aspects of instant healing, including spontaneous remissions, yet various methods have been used by indigenous societies for millennia. Shamans would enter a trance like state, often inducing a similar state in onlookers, to go into the dream world to both gather information and solicit spiritual support.

As a physician conducting research as well as 25 years personal experience, I have been combining cutting edge science with ancient healing modalities and techniques that specifically aids my ability to interpret and interface with subtle energies, which I believe to be *light*. I explain our body's biology in terms of light, whose photons intermingle with those of each other as well as the natural world.

As a licensed physician in Hong Kong, I have been able to combine modern science with ancient healing modalities, East and West. In practice I have experience of utilizing a particular state of consciousness in order to access 'non-ordinary' realms, which I believe to be the patient's own energy biofield - their core essence.

I believe the 'dream state' of the shaman is formed by the interference pattern of overlapping light waves from client, doctor, and the Earth, causing various holographic phenomena. Any true change in physical state/health relates to changes in perspective. Artworks provide this function, as they allow access to realms of unlimited possibility and therefore healing. This is a tool in the above process, along with presence and brain –heart coherence.

**Presenter: Joshua Levin**

*The Fine Art of Dreaming*

As artist, musician, and anthropologist, I will trouble the conceptual boundary between dreaming and waking states. Visual examples will be used to contextualize art as a particularly effective technology for traversing these realms. In so doing, I hope to inspire a renewed focus on art as an essential part of creating healthy lives and humane social systems.

**Presenter: Letty Lincoln**

*Dreams of Anubis*

Anubis is the Ancient Egyptian god or neter associated with death who guards the entrance to the underworld. He also served as a guide to one's final destination there and helped embalm bodies here in the upper realm. In Jungian psychology Anubis appears in dreams as an archetype representing themes hidden from consciousness (the underworld). Although Anubis is depicted as a jackal-headed human or a jackal, in dreams he can be represented by any canine species.

This presentation stems from ethnographic data gathered at a Huna mystery school taught in the Pacific Northwest by a known Egyptian Huna lineage bearer, Elana. Nine weekend meetings of mystery school during 1987 and 1988 led 42 adult students through successive initiations and empowerments designed to fully open their chakras, balancing and connecting their low, middle and high selves. During this process initiates became intimate with Egyptian neters. Elana taught that the neters are far more than archetypes. They are personifications of forces operating in the larger world beyond as well as within an individual's psyche. Initiates also learned lucid dreaming techniques, gaining control of, sharing, and interpreting their dreams.

Anubis appeared as the protector of sacred space several times both in dreams and in real time at mystery school, especially during the eighth weekend. Interviews, observations, and tape recordings of mystery school sessions indicate that dreams of Anubis and other archetypes helped students internalize the anomalous concepts and experiences they encountered and apply them toward spiritual growth.

**Presenter: Jodi Lorimer**

*Epiphany and Dreaming in Minoan Religion*

Although it is a given that Minoan Religion was based firmly on seeking and receiving epiphanic visions of the goddess, it is a largely unexplored topic in terms of their methods of achieving an altered state receptive to the divine presence. The very definition of what

constituted an epiphanic experience has been questioned. Although we have little in the way of written material from the Minoans which can be read, abundant iconography, archaeological remains, and parallel traditions in other Near Eastern and Egyptian trading partners which are well documented, supply us with many clues. These include ecstatic dance, prophetic dreaming, adherence to rituals over the course of millennia, and the use of mind altering plants and wine or the equivalent, or perhaps the forebear, of the Greek *kykeon*. Landscape as well played a significant role in seeking wisdom from the goddess as all three realms, celestial peak sanctuaries, chthonic caves and official palatial structures were all in use. As a fundamental construct of Bronze Age Cretan religious practice from the beginnings of the culture until its disintegration ca. 1500 B.C., the role of priests and priestesses were intertwined with or perhaps indistinguishable from political rulers, suggesting that epiphanic visions and prophetic dreams informed the decisions of the governing bodies. This will be an exploration of the nature of epiphany, the methods of pursuing a visionary state in Bronze Age Crete, and its diachronically shifting

**Presenter: Dennis Merritt**

*Hexagrams from the I Ching Generated in the Dreams of a Western Man*

The I Ching, a compendium of Chinese wisdom and philosophy, can be consulted by a process Carl Jung called synchronicity. The 64 hexagrams, combinations of solid (yang) and/or broken (yin) lines, describe 4096 archetypal human and natural situations. Several hexagrams were given in a very structured sequence of dreams in a Western man over an 18 month period. In two dreams the hexagrams were generated line by line in the dream. All hexagrams were congruent with the gestalt of the dreams and the dreamer's deep, developing life story. A worldview encompassing these phenomena must consider participation in a symbolic universe that can be numerically coded with space and time being relative to the psyche.

**Presenter: David Miller**

*Perception in liminal states of consciousness*

A liminal state of consciousness exists between normative waking consciousness and dream or hallucination. This liminal state has perceptual, cognitive and additional qualities that are distinct from other states of consciousness. These qualities contain neuropsychological constants and regularities that may provide elements for a universal substrate used in psychological construal and sociocultural interpretation. This paper will explore this domain and the implications of experiences neither constrained by the external physical world nor fully immersed in an internalized representational structure. Neuropsychological constants form the phenomenological foundation of normative consciousness, dreaming, and a variety of altered states of consciousness. However, these constants typically remain masked by lower-level psychological automatism and higher-level cognitive, narrative and cultural schemata. Also discussed are proposed methodologies and provisional typologies for unveiling these latent regularities. It will be argued that the above features merit a special ontological status for liminal states of consciousness.

**Presenter: Sharon Mijares**

*Connecting Points*

Connecting with the sacred sites of antiquity is important for many reasons. There are archetypal influences present in the beginning prompting a civilization to manifest architecture, art, ways of communicating and knowing. Why are fundamentalists of all religions destroying these historical sources of archetypal power? At the same time films, such as *Interstellar* by Christopher and Jonathan Nolan suggest that we also reach out into the stars as a means of transformation into new dimensions. The more we connect, the stronger the power to transform our current environmental and human crises. We need to consciously put out efforts to connect with past, present and future in order to reach a new paradigm.

**Presenter: Justin Panneck**

*The Dream as a Cosmic Graphical User Interface: Survival Mechanism Output of the Human Psyche*

This presentation will discuss the dream as a Graphical User Interface—a liminal zone that allows one to transect cosmic archives, discover solutions to personal and global problems, and journey beyond the edge of the collective unconscious to the center of life itself. This is a sectioning of a great hyperdimensional object—the Great Attractor. I will explore how dreams represent a type of metaphysical “transmission” produced by the brain’s cleansing and restorative function, which is necessary for consistent positive mental health, and ultimately survival. Just as endogenous chemicals like DMT produce hyper-intense visionary states while scanning and cleansing the brain-body-psyche, the dream is the output of the brain-body-psyche’s process of scanning and rejuvenating a highly complex, multi-sensory, spiritual, conditioned being. Unification and transformation thus represent several of the dream’s functions. Recent studies have also revealed and confirmed organic life/existence as embedded within a quantum-morphic-holographic matrix, where outside of the DNA, life and evolution is guided by an invisible force. The personal and collective unconscious are embedded within this multi-dimensional matrix; thus dreams represent an attunement to higher vibrational frequencies that reveal the truth of this connection and process, as well as profound nuggets of wisdom that help propel us toward greater evolutionary (and dimensional) heights. The dream appears to represent an “appetition for completion” or an “internal horizon of transcendence,” or a type of “meta-program” for enhancing our lives beyond what we even thought was possible—a nurturing of the soul and an interface for both survival and transcendence.

**Presenter: Vít Pokorný**

*Dream's own perspective: dreaming explained as situated and extended activity in the world*

Ludwig Biswanger once wrote that a dream, from its own perspective, is nothing less than a certain aspect of being human. What then is the dream's own perspective and what

aspect of being human unfolds itself in dreaming? M. Foucault answers these questions, in his interpretation of Binswanger, stating that a dream is an anthropological indicator of transcendence. And that, in this transcendence, the world announces itself to us as a self-creating activity.

Foucault understands dreaming as the original freedom of existence, which is not yet subjective, nor objective. On the one hand, it is me dreaming, on the other hand, I never create my dreams. They come to me as I am included in dreaming. The source of a dream experience does not lay in our self-conscious subjectivity. Instead, a dreaming originates in a multi-layered dynamic intertwining of a living being and the world. An individual, self-conscious subject emerges from the intertwining always too late.

Thus, the dreaming activity, considered from its own perspective, situates us in the vast complexity of intersubjective, intersubjective, and interobjective fields. These fields precede us, and, simultaneously, become apparent through our (dreaming) experience. In dreaming, we do not appear as our individual waking selves but as the knots in the interrelated web of life.

**Presenter: Christian Reed**

*Spiritual Warfare, Asceticism, and the Integration of Oneiric and Waking Consciousness*

Following Aristotle, St. Thomas Aquinas states that “the virtuous come to have better visions in dreams than those who are not virtuous.” This paper examines this notion as a struggle between oneiric and waking consciousness, and from the vantage point that dreams mirror reality. For analysis, I discuss the dreams of a recent Catholic convert, named Drew, at whose exorcisms I assisted. As Drew grew in faith his addictions ceased. Outlook on life and thought patterns improved. Through this process he relates intense struggles during sleep. He claims that his dream life is a battleground between good and evil, where possessing demons cause him to behave less correctly than he does in waking life. In dreams he is unchaste and takes drugs, but, as he receives spiritual direction from ancestors and guardian angels these events decrease. In reality, as new and helpful habits become stronger—accompanied by frequent worship, devout prayer life, and Christian counseling—his dreams gradually come to act in accordance with virtue. This case supports the law of progressive impregnation: as the unconscious is increasingly informed by spiritual discipline the distance between objective rules of conduct and spontaneous inclinations are reduced until the two begin to coincide. Dreams can trace progress through stages toward Christian perfection, and serve as an impartial source of information about the state of the soul. While dreams can register measurable advances and impasses in spiritual evolution, Drew’s case problematizes ethics and moral responsibility for one’s actions in dreams.

**Presenter: Bryan Rill**

*Transformational Festivals and Dreams of a Generation*

Contemporary electronic music festivals have transformed into lifestyle events that shape the dreams of a generation. At these events a collective ideology and symbolism

delivered through multimedia technologies are used to create environments with the potential for personal transformation. This presentation focuses on the impact of festivals born from electronic musical culture. Has electronic music culture, by far the largest musical movement in human history, changed human consciousness? Can event producers and media designers harness the elements that make transformation possible and purposefully recreate such experiences? What are the implications of the growing efforts to do just that?

Drawing upon 20 years as a DJ, music producer, and scholar of this movement, I address these and other important questions about the legacy of electronic music. Tracing the links between transformational festivals and the cultural systems that developed these social technologies, I suggest that we need to approach the future of media design with the nuance and wisdom. The burning question is not how to create transformational experiences, but rather how we move from these experiences to sustainable positive change in people.

**Presenter: Nathan Scarborough**

*Dreaming Meaning at the intersection of Asperger's Syndrome and Queerness: A personal narrative*

This presentation will focus on how dream states have been central to overcoming challenges I've faced as a person on the autism spectrum and the queer child of religious fundamentalists. The relationship between dream states and Asperger's Syndrome will be explored, as well as the possible role this syndrome may play in facilitating alternative forms of self awareness and creating a sense of vocation. The tension between biomedical and spiritual framings of my experiences is particularly noticeable due to my training as a sleep technologist, a choice of profession directly resulting from the importance dreams have had in my life, and which allows something of a parallax interpretation when contrasted with the religious traditions (Candomblé and Buddhism, specifically) which my dream experiences led me to engage with.

**Presenter: Donna Emsel Schill**

*Presentation title: Memories of Paul Klee*

My first memory of seeing Paul Klee's paintings was at the Krannert Art Museum on the University of Illinois campus in Champaign/Urbana. Klee paintings were aligned along all four walls of the medium sized gallery. It was like walking into a room filled with music and dream like images. Now, fifty years later (!), I hope to have the chance to share my feelings and insights about these 'modern' paintings at SAC in Oregon.

Klee is lauded by the Swiss philosopher Jean Gebser (*Ever Present Origin* 1973) because his paintings meet the salient characteristics for painting to manifest integral consciousness. In an almost lyric manner Klee's work elicit a transparency of the once dual regions of dream and wakefulness, night and day, life and death. In Paul Klee's own words: "There, where the central organ of all spatio-temporal motility, whether as the brain or the heart of creation incites all the functions who, as an artist, would not wish to live there . . . in the origin of creation?" (Klee quoted in, *Über die moderne Kunst* , 1945 )

Klee's art has been in the news with the recent (2014) exhibit "Degenerate Art: The Attack on Modern Art in Nazi Germany, 1937" at the Neue Galerie in New York or as the NYRB states, "The Art Hitler Hated". Paul Klee is deemed a genuine provocateur. His whimsical, ingenious paintings, indebted to children's art, are Davids to the Nazi Goliath. No other group of works by Paul Klee is as popular as his angels (in spite of the fact most of them are pencil drawings). However one notable angel is a painting - it is a detail from the last painting Klee did before he died in 1940. "The angels appeal is due less to their visual appearance than to the particular spirituality that emanates from them". (C. Hopfengart, Zentrum, Bern)

### **Workshop: Paul Klee's Pedagogical Sketchbook (90 minutes)**

Follow preliminary three sections of Paul Klee's *Pedagogical Sketchbook*.

*"An active line on a walk, moving freely, without a goal. A walk for a walk's sake. The mobility agent is a point, shifting its position forward."*

After playing with lines we will creatively draw *angels!* (using a new technique )

Requirements:

1. Natural lighted space with surfaces (tables) for drawing (McMenamins may have drawing boards or a studio-like space).
2. Plain white paper and pencils for each participant.

### **Presenter: Mark Shekoyan**

*Dark Dreams of the Dark Lord: Imaginal Transgression and the Liberation of Consciousness in the Works of Kenneth Grant*

One of the most infamous, students of Aleister Crowley, Kenneth Grant was noted for his exploration of edgier facets of the occult in his "night side" trilogy that promoted the intentful study of the shadow of the Kabbalistic Tree of life. Through ritual magick methods, Grant paved the way for exploration of darker, outre zones of the imaginal realm utilizing frightening imagery and ideas drawn from the fiction of HP Lovecraft, Ufology, and other facets of esotericism.

Towards the end of his work, Grant articulated the concept of the "Mauve Zone" as a borderland state of consciousness where dream and nightmare, reality and surreality, magic and the mundane conjoined.

Looked at through the lens of tantric, shamanic, and surrealist perspectives on dreaming, Grant's concept of the "Mauve Zone," and his exploration into these darker borderland facets of consciousness, may be read as an attempt to cultivate what Anthropologist Vincent Crapanzano calls an "Imaginative Horizon." In particular, this is an imaginative horizon where both dream and nightmare hold transgressive healing potential for consciousness.

In a modern world that denies both the heights and depths of consciousness, the supernal and infernal realms of the imaginal Kenneth Grant sought to explore, may hold important clues for the radical transformation and liberation of consciousness.

**Presenter: Kyle Scheffler**

*A Look at the Perceptions of Study Drug Usage among Undergraduates*

Drawing on interview and anonymous survey data, perceptions of both harm and benefits derived from prescription ‘study drugs’ (Adderall, Vyvanse) usage among undergraduates at a large Midwestern private university are analyzed. Both interviewees and survey respondents who reported study drug usage rarely had a prescription to the drug. Motivation for using study drugs stemmed from the desire to succeed academically, with many admitting to using it as a crutch for when their course load becomes overwhelming. Societal pressures to land a successful career out of college was widely cited as incentives for using study drugs to enhance academic performance. Students reported a wide variety of troubling mental and physical symptoms as a result of study drug usage such as lack of sleep, lessened appetite, and increased irritability; however, most knew very few long term health consequences of taking the drugs. Students interviewed were largely unaware of the close chemical relationship between the active drug in study drugs and the illicit drug Methamphetamine. Most interviewees who reported study drug usage also proclaimed they would not use many illicit drugs. Study drugs were conceived to be safer than illicit drugs due to their legal status. These nonmedical prescription drug users demonstrated a mental dependence on study drugs to maintain an advantageous academic career.

**Presenter: Nicole I. Torres**

*Militarization and the Spellwork of the State*

Drawing upon the work of Giordano Bruno, historian Ioan Couliano referred to Western contemporary governments as “magician states” that inherently manipulate the psyches or spirits of its members. This paper will explore the notion of the magician state and its connection to processes of militarization within the context of United States. I identify specific attributes of social and political discourse that can and should be viewed as a form of spellwork – an enchantment that has the ability to harness an individual’s consciousness which then compels citizen-subjects to work on behalf of the state. Citizens operate as *de facto* soldiers and subsequently act in ways that reify, amplify, and consolidate state power. Examples presented in this talk are derived from my doctoral research in the Arizona borderlands, which I completed in 2011.

**Presenter: Sydney Yeager**

*Lucid Dreaming: Awareness and Agency in the Dreamscape*

Sleep is ordinarily defined by its lack of awareness. However, lucid dreaming is a state of consciousness during which the dreamer achieves awareness and agency and sometimes even maintains full vivid memories. Lucid dreaming is a hybrid state experientially and physiologically distinct from waking state and REM sleep (Voss et al 2009: 1191). Why do we dream? How do we know when we are dreaming and when we are awake? What can the unique experiences of lucid dreaming tell us about dreaming?

Lucid dreaming entered my life rather early on, perhaps in response to the reoccurring night terrors I experienced as a toddler and young child. I still vividly remember my first

lucid dream which I had over twenty years ago. Sharing this dream and others with family members was part of a dream sharing and communal interpreting tradition practiced by my maternal family from the Ozarks. Listening to the dreams of my family members and telling them about mine, despite its rarity lucid dreaming is a common occurrence on both sides of my family. This provides a unique opportunity to collect numerous lucid dream narratives and discuss with lucid dreamers their variety of experiences of awareness and ability to direct their dreams. Drawing on personal experience and interviews with family members who are fellow lucid dreamers, this presentation will utilize lucid dream narratives to provide examples of lucid dreams and the dreamer's perspective of how she/he achieved awareness and agency within the dreamscape.