

SAC

SOCIETY FOR THE
ANTHROPOLOGY OF
CONSCIOUSNESS



It's the End of the World as We Know It

38TH ANNUAL
CONFERENCE

MARCH 28-30TH,
2019

PORTLAND, OREGON

McMENAMINS

EDGEFIELD RESORT

CONFERENCE PROGRAM

Gwynn ~ 2011

WELCOME

Conference Program

We live in dynamic times, witnessing tectonic shifts in our society and the world. Globally, social change and unrest seem to be accelerating and this monumental change has enormous implications for the focus and practice of anthropology, especially the anthropology of consciousness. The 2019 theme for the 38th annual Anthropology of Consciousness conference centers on the relationship between consciousness and social change. We seek to engage contemporary events, exploring the implications for humanity.

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 (2019 Program Chair)

COVER IMAGE

Gwyllm Llwydd has long swum through the seas of Art & Entheogensia. 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. The basic tools for his artistic adventures lately have been the Airbrush and Photoshop.

In the past Gwyllm was involved with Surrealism and Arcane Metaphysics moving between the US and Europe. He started a publishing company for street poets (DIY Press) and later Grey Pavilion, an early Electronica Band, that moved between L.A. and London before crashing and burning. He returned to painting and printing in various forms and hasn't stopped since.

He lives in the Pacific Northwest with his family and is currently working on painting, neighborhood murals, publishing "[The Invisible College Magazine](#)" as well as publishing other works. He has a long running blog, "[The Hares Tale/aka Turfing](#)" (15 years and counting!) and being involved with the developing online community associated with the site and list. His newest book, *The Hasheesh Eater*, was released in 2018. He sincerely believes that community, art, love, and opening up your mind are part of the puzzle (among many) to a Brave New World.

You can also connect with Gwyllm on [Facebook](#), [Google+](#), [Twitter](#): [EarthRites](#).

Conference Program

PRESIDENT:

Bryan Rill

SECRETARY/TREASURER:

Beth Savage

ANTHROPOLOGY OF CONSCIOUSNESS EDITOR

Brian Bartelt

COMMUNICATIONS CHAIR

Ji Hyang Padma

BOARD MEMBERS:

Steve Glazier

Stephan Schwartz

Sharon Mijares

Dan Moerman

Evgenia Fotiou

Andrew Gurevich

PROGRAM COORDINATOR

Bryan Rill

SITE COORDINATORS

Andy Gurevich

Jeff MacDonald

CONTACT

Visit our website at www.sacaaa.org

Visit our community at <https://www.facebook.com/anthropologyofconsciousness/>

Please sign up for our newsletter on either site.

PRESIDENT'S WELCOME

Welcome to the 38th Annual Spring Conference of the Society for the Anthropology of Consciousness (SAC). SAC is an inter and transdisciplinary organization dedicated to the study of consciousness phenomena in cultures around the world. We reflect on how consciousness and human transformation can be made relevant to the challenges of our age.

We value ethnographic, experimental, experiential, expressive, and discursive ways of understanding consciousness. We aim to provide a welcoming space for persons who question orthodoxy. SAC seeks to be a home for indigenous knowledge and direct anthropological practice. Many of our members have deep experience in cultures that emphasize the importance of consciousness. Consequently, SAC members often have a desire and ability to apply knowledge gained from ethnography to meditation, psychotherapy, community organizing, bodywork, medicine, law, advocacy, writing, publication, and other practices.

This year, our conference theme focuses on social change. One might argue that it truly is the end of the world as we have known it. What is this new world we live in? How do we understand and navigate it? How can we live free from the constant social anxiety of a polarized country? How might we heal and bridge gaps? These are just a few of the big questions we ask this year as we return to McMenasins, a favorite and inclusive place in Oregon we like to call home.

We are honored to have Paul Levy as the keynote speaker this year. A pioneer in the field of spiritual emergence, Paul Levy is a wounded healer in private practice, helping others who are awakening to the dreamlike nature of reality. Paul is the founder of the Awakening in the Dream community in Portland, Oregon. He is the author of "The Quantum Revelation: A Radical Synthesis of Science and Spirituality" and "Dispelling Wetiko: Breaking the Curse of Evil." A long-time Tibetan Buddhist practitioner, Paul was the coordinator of the Portland Padma Sambhava Buddhist Center for over twenty years.

Each annual conference is a gathering of old and new faces, a community of practice bound by related interests, keen inquiry, and an open heartedness that holds the space for any and all ideas presented. So many dedicated and enthusiastic members and supporters of SAC have come together to make this conference possible. I wish to acknowledge site coordinators Andy Gurevich and Jeff MacDonald for their aid in organizing this year's conference. Special thanks also to the SAC Board for all of the tremendous work and dialogue as we reinvent our organization.

Conference Program

During our time together, I encourage you to create new connections and friendships. If you are new to SAC, please consider becoming a member. If you are already a member, I thank you and invite you to increase your involvement with SAC.

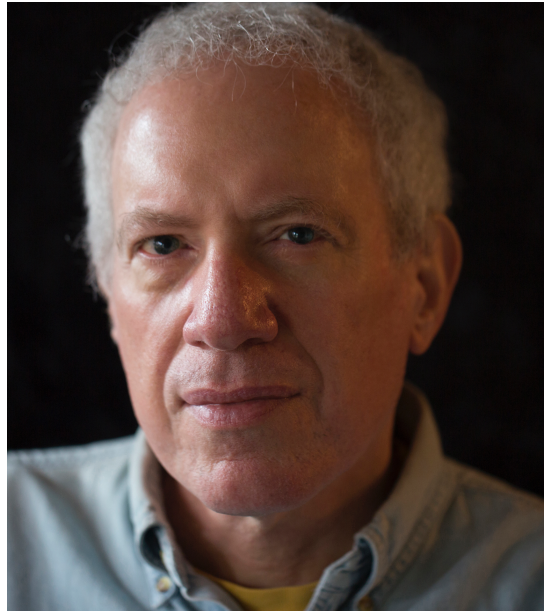
On behalf of the Society for the Anthropology of Consciousness I warmly welcome each and every one of you.

Sincerely,

Bryan Rill, PhD
President
Society for the Anthropology of Consciousness

SAC 2019 Keynote

Paul Levy



THE QUANTUM ROOTS OF OUR COLLECTIVE MADNESS

The greatest danger that threatens humanity today is the possibility that millions—even billions—of us can fall into our unconscious together, reinforcing each other's madness in such a way that we become unwittingly complicit in creating our own self-destruction. In this current moment in time there is a contagious psycho-spiritual disease of the soul, a parasite of the mind, that is currently being acted out en masse on the world stage via an insidious collective psychosis of Titanic proportions. This mind-virus—which Native Americans have called "wetiko" (and every spiritual tradition calls by their own unique name)—covertly operates through the unconscious blind spots in the human psyche, rendering people oblivious to their own madness and compelling them to act against their own best interests. A form of psychic blindness that believes itself to be sighted, this psychic virus can be thought of as the "bug" in "the system" which informs and animates the madness that is playing out in our lives, both individually, and collectively, on the world stage.

Wetiko usurps our intrinsic creative power in such a way that results in us forgetting that we have immense reality-shaping powers at our disposal. Wetiko subversively turns our “genius” for reality-creation—i.e., how we “dream up” reality—against us in such a way that we literally become bewitched by the projective tendencies of our own mind. As if under a spell, we become entranced by our own gifts and talents for dreaming up our world, unknowingly hypnotizing ourselves with our God-given power to creatively call forth reality such that our inherent creative power boomerangs against us, undermining our potential for individual and collective evolution.

Wetiko is a quantum phenomenon. It is noteworthy that the revelations emerging from quantum physics are offering us the cure for wetiko. Quantum physics—widely considered the greatest scientific discovery of all time—has already changed the course of history with all of the new technologies it has inspired, but these innovations are considered the “low-hanging fruit,” a miniscule fraction of the real benefit of the quantum gnosis, which is to be found within the human psyche. For example, we think of atomic physics, one of the discoveries based on quantum physics, as unleashing the incredible power latent in the atom, and yet we have hardly begun to realize that quantum physics has likewise tapped into the vast world-transforming creative power of the psyche.

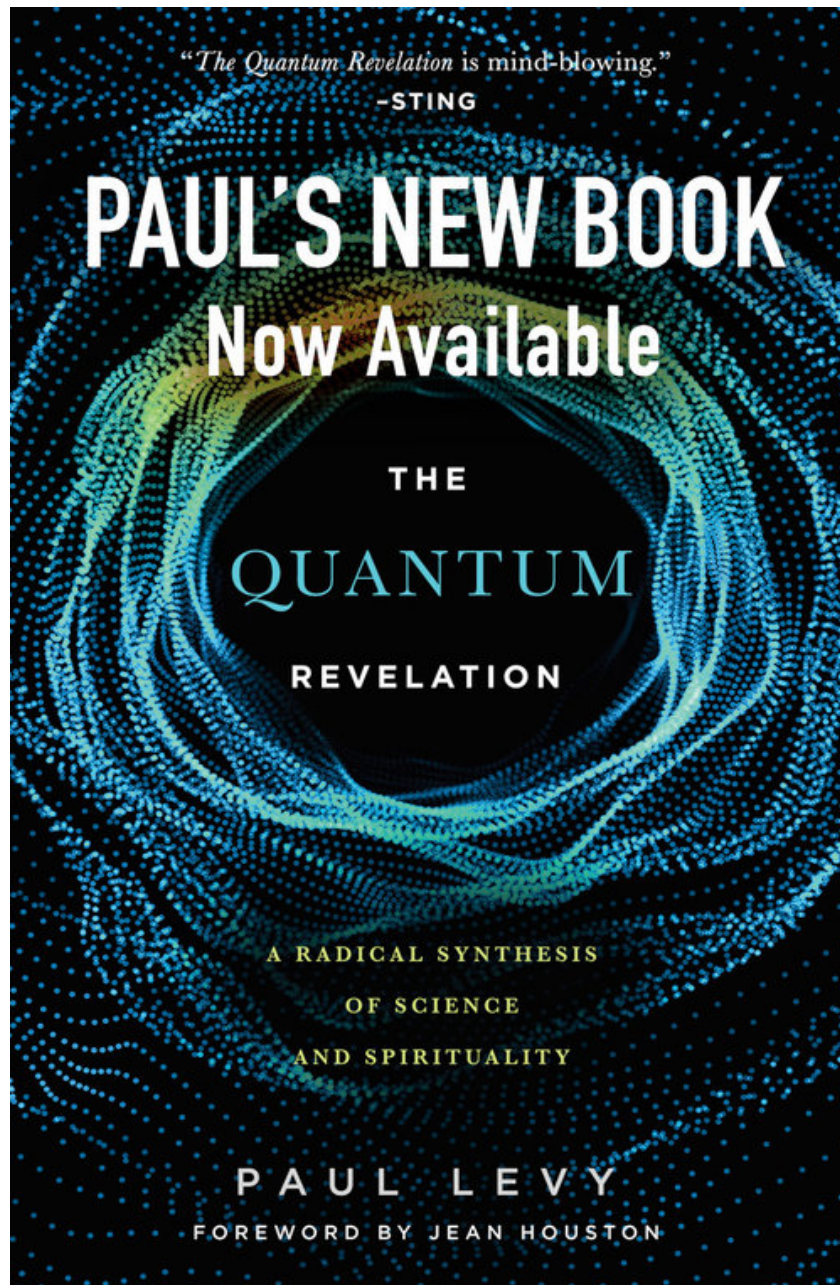
Quantum physics has empirically proven that we are participating—whether we consciously know it or not—in *creating our experience* of ourselves and the world. This is to say that the quantum revelation is reflecting back to us that we, by our very nature, are creative—and creator—beings who unknowingly possess great power to cast reality in a way we can only imagine.

Wetiko, being quantum in nature, has as one of its main qualities *nonlocality* (i.e., not being limited by the laws of third-dimensional space and time). An inner disease of the soul, wetiko is able to collapse the boundary between inner and outer so as to configure events in the outside world as a way of expressing—and revealing—itself. We begin to see—and thereby dispell wetiko—when we recognize that what is playing out in the world is—like a dream—both literally and symbolically reflecting what is happening deep within our psyche.

Analogous to one of the ground-breaking insights of quantum physics—that this universe doesn’t exist objectively, separate from ourselves—in wetiko disease we are not being infected by a physical, objectively existing virus outside of ourselves. Rather, the origin of—and cure for—wetiko psychosis is to be found within the human psyche. If we don’t understand that our current world crisis has its roots within and is an expression of the human psyche, then—as if having a recurring nightmare—we are doomed to unconsciously re-create endless suffering and destruction in more and more amplified form until we finally recognize what is being revealed to us.

Due to its quantum nature, wetiko contains both of the opposites enfolded within itself - superposed within wetiko are the deadliest poison and its own medicine. How the wetiko epidemic turns out—Will it take us down? Or will it wake us up?—depends upon nothing other than how we dream it.

Visit Paul's work at <https://www.awakeninthedream.com>



THURSDAY, MARCH 28TH

8:00 REGISTRATION OPENS

8:00 -9:00 CATERED BREAKFAST

9:00 -9:30 OPENING CEREMONY AND WELCOME

9:30 -11:00 The Complex Construction of Identities in Modern Movements

Chair: Evgenia Fotiou

- Chester R. Liwosz
Waves of Syncretism and Identity Formation in Precontact Western North American Religion
- Brooke Lyons
Ethnographic Account of the Northeastern Ohio DIY Scene
- Dominic Matteucci
La Santa Muerte: Deconstructing Biases Created in Popular Media

11:00-12:30 On the Ethnography of Religion and Consciousness

Chair: Stephan Schwartz

- Tina Fields
Resource Materials or Venerated Elders? The Role of Cultural Worldviews in "Rights of Nature" Political Movements
- Evgenia Fotiou
Transforming Consciousness through Religion in Modern Greece
- Stephan Schwartz
Nonlocal Consciousness and the Anthropology of Religions and Spiritual Practices

12:30-1:30 CATERED LUNCH

1:30-3:00 Responses & Reclamation

Chair: Andrew Gurevich

- Nick Literski
Paleolithic Cave Art as a Response to Modern Religious Turmoil
- Andy Gurevich
Thunderbird & Lightning Snake: Pacific Northwest Indigeneity and the Symbolic Relationship to Place

Conference Program

- Mark Flanagan
Resistance, Dialogue, and Compromise: Engaging with the Political Other

3:00-3:45 **WORKSHOP** Nick Literski
Paleospirituality: Engaging the Unconscious Through Ancient Imagery

4:00-6:00 **PERFORMANCE & SUNSET WORKSHOP** Sandra Kamman
The Forest Beckons

7:30-10:30 **WORKSHOP** Ruth Gould Goodman
When Darkness is Not Darkness: Eating Our Fear through Witnessed, Embodied Story-Making

FRIDAY, MARCH 29TH

7:30-8:30 **CATERED BREAKFAST**

8:30 **ANNOUNCEMENTS**

8:45 **MEMORIAL** In Remembrance of Janet LeValley

9:00- 11:00 **WORKSHOP** Matthew Bronson
Claim Your Secret Super Powers! Tools for Navigating a World in Crisis

11:00-12:30 **Altered States, Decolonization & Creativity**
Chair: Bryan Rill

- Luke Kernan
Storytracking SAMÆL: Synesthetic Trance, Entoptic Storytelling, and Comics as a Creative Process
- Joshua Falcon
Situating Psychedelics in the Decolonization of Consciousness
- Kevin Feeney
Fly Agaric as Medicine: From Traditional to Modern Use

12:30- 1:30 **CATERED LUNCH**

Conference Program

1:30- 3:30 AMERIKA in Perspective

Chair: Jeff MacDonald

- Mira Amiras
Fatma's Story—Women and Social Change in Rural Tunisia, Forty Years Later
- Jeff MacDonald
Policy and Prejudice: Oregon's Refugees, Immigrants, and Policymakers Respond to Trump's Consciousness Lowering Fears
- Jodi Lorimer
Donald Trump, Modern Day Minotaur
- Justin Panneck
Dismantling the Yellow Emperor's Spell: The Evolutionary Mechanisms of Psycho-Mythological and Cultural Chirality, Disruption, & Novelty

3:30 – 3:45 BREAK

3:45-5:00 KEYNOTE: Paul Levy

The Quantum Roots of our Collective Madness

5:00-7:30 SAC Board Meeting

Red Foxx Room

SATURDAY, MARCH 30TH

7:30-8:30 CATERED BREAKFAST

8:30-9:00 SAC Business Meeting

SAC Elder Special Tribute: Janet LeValley

9:00-10:30 What ,Where, and just Who are we now?

Chair: Bryan Rill

- Dan Moerman
Human like Robots (virtual presentation)
- Sue Choi
Orientation and embodiment: Implications of technological shifts on our perceptual systems
- Sean Hinton
Biographic Memory Meaning and Self
- Mark Shekoyan
Solomonic Magic and Self Agency: Going Low to Go High

Conference Program

10:30 BREAK

This is the time to relocate personal belongings for those who need to shift accommodations. You can check out and store luggage at the front desk.

11:00 WORKSHOP Russ Pfeiffer Strategies for Stress Reduction through Ground Support

12:00 CATERED LUNCH

1:00-2:30 Changing the Way we do things, Part I Chair: Sharon Mijares

- Sharon G. Mijares
Moving Beyond Differences for the Good of All
- Heather Lutz
Integral Scientific Method: Evolving the scientific method to meet the demands of the postmodern world.
- Ji Hyang Padma
Transformative Education & Restorative Justice (Interactive Presentation)

2:30- 3:45 Changing the Way we do things, Part II: Chair: Richard Choquette

- Lisa Rill
Who Cares?: The Implications of an Aging Population on Long-term Care
- Richard Choquette
A Place for the Soul In the Consciousness Discourse
- Deborah Robin Mech
Spiritual Diversity In Education: Classroom Consciousness for Social Change

3:45-4:45 WORKSHOP Donna Schill Zen calligraphy and Angels

4:45-5:00 Conference Closing

7:00-9:00 Evening Celebration at the Winery Tasting Room Live entertainment by Bill Wadhams & Friends



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.

WORKSHOPS

Nick Literski

Paleo Spirituality: Engaging the Unconscious Through Ancient Imagery

I will guide participants through the process of engaging the images of Paleolithic art through active imagination and amplification. This experiential workshop will provide participants with the tools to engage the ancient images as a means of uncovering their own unconscious. The resulting insights can provide each participant with the power to better understand and serve their psychic needs in a transformative manner.

Matthew Bronson, PhD

Claim Your Secret Super Powers! Tools for Navigating a World in Crisis

You are a member of a sleeper cell, a cohort of advanced beings from a more humane future. You have been living deep undercover for just this moment, to serve the world in a time of crisis. Social programming and screen memories have kept you from your true nature until this moment. This workshop invites you to “break the glass and press the button,” to awaken your hidden resources as you respond to the despair, cruelty and dislocation associated with the Great Unraveling now underway. The journey begins with a clearing induction that reintroduces you to the sources of your splendor. Grounding exercises will warm you up to the subtle somatic signals that you may often not notice. You will practice “intuitive speaking” as a way to claim your secret super powers and apply them to the challenges before you. Through a Life/Art process (in the tradition of Anna Halprin,) you will have a chance to activate your powers in vivo with your fellow awakened super-heroes, as you dance a new world into being.

Sandra Kamman, M.A. Cultural Anthropology, M.F.A. Performance

Performance: The Forest Beckons

The Forest Beckons is a ritually driven performance developed in mature and ancient forests. Employing poetic text, movement, theatre, mask, costume and vocals, the performance creates archetypal symbols and metaphors that rekindle collective consciousness and inspire audiences to embrace Nature as a trusted ally. Characters appear as messengers, translators and advocates for the forest: *Willow Spirit*, *Forest Dweller* and *Priestess at the Well*. *The Forest Beckons* is a solo adaptation of the full-evening ensemble work, ***Duir-wyyd: The Dreamers Doorway***, written and directed by Sandra Kammann (*World premiere, Women’s Voices Theater Festival 2015, Washington D.C.*). Indigenous knowledge and scientific research reveal that forests communicate. Plants employ voltage-based signaling similar to animal nervous systems, possess memory,

and have at least fifteen senses, including our five. In shamanic circles, it is readily acknowledged that plants intentionally communicate with humankind, offering up profound insights. *The Forest Beckons* mythologizes our relationship with Earth as a living being, embracing Her forests as sources of deep wisdom, healing and inspiration.

Workshop

An Intimate Encounter

We begin with breath and release, honoring the physics of our human bodies as we enter into communion with the breathing forest. Participants explore individual and collective movement to free the mind and touch creativity, exude playfulness and experience kinesthetic awareness. Through guided meditation, vocalization, improvisation and embodied movement, authentic presence emerges and takes Root. We integrate de-focalized perception to deepen our Listening practice, slowing our tempo to Tree Time. Principles from many wisdom traditions inform our process, as well as insights from the fields of Transformational Theatre and Energistic Healing. This work provides a catalyst for building engaged communities capable of collective participation in inspired environmental actions.

Open to all who gather in the forest! If no forest presents itself, a session can be offered in a garden or indoor space with windows and a natural view. Participants can bring something to sit on if they prefer not to sit directly on the forest floor.

Ruth Gould-Goodman M.A., L.Ac

When Darkness is Not Darkness: Eating Our Fear through Witnessed, Embodied Story-Making

This process teaches us to ground our consciousness within our physical body while we are confronted by a present moment challenge. We use performance StoryMaking to catalyze the sense of challenge. Paradoxically these performances invite us to precisely pay attention to the fear arising through us when we do not have a script or agenda to tell us what to do. Suddenly we are in a vast ocean of both infinite possibility and emptiness. Most of us are afraid of the primordial energy, quantum energy that arises. Most of us learned to be terrified of this vastness and we shut down. This Story telling process holds a nurturing space for people to be with and learn to direct their fear and terror to become the material of their story. Eventually we learn how to stay whole and connected to our multi-dimensional (quantum) being and to be in a state of emptiness and not-knowing. Learning to stay embodied is the key to being able to be a conduit for the infinite creative power of the existence. This is the state that allows our genes to transform to be able to adapt and respond coherently to the global environmental and cultural challenges we face. I believe we must learn to do this individually and as a people to activate the power to heal our planet. we each will have an opportunity to get our feet wet in this process.

The first step guides people back to the sacred text of their body through embodiment practices that thread attention back to our body through breath synchronized slow motion movement. We use our skeletal system and activation of subtle internal circuitry as our body map. We explore our five senses to feel the interface of outside/inside. We open our voice through conscious involvement with vocal play to develop a sound vocabulary to express feeling for our storytelling. We play with authentic movement and vocal sound improvisation. We give time for written word to process the experience of our felt awareness. The last part of the class is the witnessed story telling. I will demonstrate. Then we will go into groups and then come together for a few brave souls to story tell to the whole group.

Russ Pfeiffer

Strategies for stress reduction through ground support

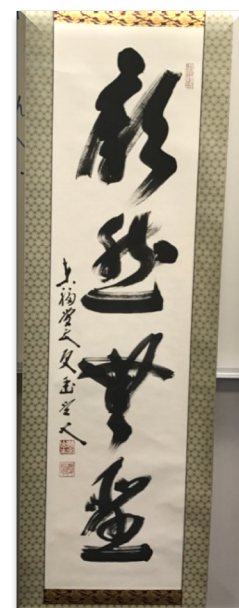
Our capacity to find gravitational organization through our bodies is the foundation for our ability to stay present in the face of profound challenges to our perception. Orientation tethered into our embodied experience in daily living is largely unexamined in the general domain of wellness. In this workshop you will learn a basic framework to stay centered in the face of an onslaught of increasingly invasive ad-driven technology, designed to throw us off center. By its very nature and by deliberate intention, there is no gravity in cyberspace. In this workshop you will learn how to maintain your physical embodiment while using your smart phone.

Donna Emsel Schill Ed.D.

Zen calligraphy and Angels

Images of a conversation between Angels and Buddhists: specifically etchings of Angels by Paul Klee and lithograph prints of Zen calligraphy.

Participants will create folded booklets of their original creations derived from the interplay between the clear line forms of Klee angels and the delineated lines of Zen calligraphy.



CONFERENCE ABSTRACTS

(In order of appearance)

Chester R. Liwosz, PhD

Waves of Syncretism and Identity Formation in Precontact Western North American Religion

This interdisciplinary study proposes a timeline for the complex Precontact histories of influential western North American religious traditions – namely the Uto-Aztecan Flower World Complex, and the Numic *Naraya* tradition. Analysis undertakes a diachronic examination of ritual technologies and their implications on social cohesion, identity formation, structuration, and regulating violence. This study uses lessons from neuropsychology, linguistics, archaeology, and ethnology, and focuses case studies from Southern California, the Great Basin, and the Mojave and Sonoran Deserts. Shifts observed in symbolism and ritual technologies evince stochastic events of social exchange, religious syncretism, and recombinant identity formation. Using state-of-the-art virtualization methods, and with interest and cooperation of Native American tribal historians, this project demonstrates examples of how modern technologies can empower scholars and descendant communities in making narratives and histories used here relevant to the next generation. Ultimately, this research refines anthropological understandings of the transmission of ritual technologies by religious movements past and present. These findings will aid scholars in tackling social ramifications behind contemporary popular religious movements.

Brooke Lyons, Anthropology Department, Kent State University

Dangerous Together: An Ethnographic Account of the Northeastern Ohio DIY Scene

Music has always been a unique way for humans to express themselves, and for DIY (do it yourself) music scenes this is especially true. The world of punk has changed drastically from its conception in the 1970s, and this paper argues the importance of the community's philosophical shift from nihilism to dadaism. An argument is also made for the increased importance of community in local punk scenes. This paper will explore the Northeastern Ohio DIY scene, with an emphasis on the punk community located in Kent, Ohio. Using qualitative methodology, this paper compiles the experiences and viewpoints of several participants and examines the impact of contemporary political and economic issues on participants, their community, and their worldview.

Dominic Matteucci

La Santa Muerte: Deconstructing Biases Created in Popular Media

The following of Santa Muerte has increased greatly since her public display in Tepito, Mexico in 2001. Since then she has acquired devotees across the world. Her followers are common people who request things from her their government or church does not help with. Through interviews and participant observation, I give voice to these people who follow Santa Muerte at a temple in South Central, California. These stories explicitly demonstrate her giving nature, in addition to how these individuals came to find her. In this paper I juxtaposition the common misconceptions of Santa Muerte typically portrayed in the media both in the USA and Mexico. These forms of media include the news, television shows, and films, on which she is shown as negative and associated with criminals and the cartels. This illustrates our incessant need to demonize what we don't understand or that which is different from our beliefs, which is easy to do in a Western-Christian-lensed society such as the USA. There is info out about her, but the easiest way to portray her is in the negative, associated with bad people, thereby creating an image of her in our society that reflects poorly and harshly on Santa Muerte and her followers.

Tina R. Fields, PhD, Naropa University

The Role of Cultural Worldviews in “Rights of Nature” Political Movements

Movements to pursue legal “Rights of Nature” for other-than-human beings such as rivers, mountains and other natural features have recently burgeoned in Bolivia, Ecuador, New Zealand and India, with varying results. This paper describes the findings of brief fieldwork in New Zealand exploring how the Whanganui River got protections under what is often wrongly described as “personhood” in United States media. Findings include the realization that the specific method of achieving this success in New Zealand is not replicable in the United States due to unique historical events regarding colonization that led to it. However, the shift in cultural worldview that underlies and allows such movements is indeed available to all. This is a shift from privileging materialism to revaluing animism, a perspective long held by First Nations peoples and one that has allowed humans to live sustainably for many thousands of years. This shift therefore also carries positive implications for more highly valuing indigenous voices in matters of law regarding nature.

Evgenia Fotiou, PhD, Kent State University

Transforming Consciousness through Religion in Modern Greece

Religion plays a significant role in constructing and contesting identities especially as indigenous religious traditions are being reimagined and reinvented within an increasingly globalized world. This paper examines the revitalization of Greek Religion in Modern Greece and the transformative potential of a religious movement attempting to change Modern Greek culture and religious discourse more broadly. At a time that right wing extremisms and fundamentalisms are rising globally, Greek pagans make bold arguments attempting to revive ancestral value systems and imagining a new kind of citizen. This movement challenges scholarly models of New Religious Movements since while it espouses cosmopolitan ideals at the same time it is not syncretic and does not approach religion as a way to self-transformation—as many New Age exponents do—but as a way to societal transformation. At the same time, they challenge western understandings of religion by making Logos or Reason central to their theology thusly challenging the association of indigenous religions with irrationality while pointing out the inconsistencies and irrationalities of monotheistic religions, which they consider responsible for the widespread “cultural” crisis facing humanity.

Stephan Schwartz, PhD

Nonlocal Consciousness and the Anthropology of Religions and Spiritual Practices

This paper presents an anthropological assessment of religions and spiritual practices stripped of their sectarian dogmas. It discusses them not on the basis of faith, but as systems of empirical observational science developed over generations for the purpose of allowing followers the opportunity to open to nonlocal consciousness. The paper describes how religions begin as the result of a single individual having a nonlocal, or a series of nonlocal, consciousness experiences, laying out the steps by which that single personal experience becomes a religion, and then examines and explains why the spiritual rituals and practices common to religions across time, geography, and culture grow from the experiences of the founder. It describes all of this using scientific experimental research from many different disciplines to show how the empirical sciences of religions, and the spiritual practices they engender are, in fact, supported by a myriad of studies, showing in the process: why water and wine are so often a part of religious rituals; why healing is so common across religions; why sacred spaces are significant, and how they are created; and why scriptures, and even the manner in which they are written, matter in these empirical systems.

Nick Literski, MA, Pacifica Graduate Institute

Paleolithic Cave Art as a Response to Modern Religious Turmoil

The prehistoric artwork of Chauvet Cave has inspired scholars from a wide range of academic disciplines, focused primarily on artistic techniques and material cultural remnants. Although these quantitative studies have revealed important data suggesting the cave's use as a ritual space, the history and ceremonies of these ancient humans remain a mystery. My presentation demonstrates how depth psychology provides a valuable discipline for helping to uncover the images' relationship to the human religious instinct. On the premise that our modern human unconscious retains vestiges of the archaic human psyche, I apply C. G. Jung's technique of active imagination to selected Paleolithic images from within Chauvet Cave. The resulting material is then amplified, contextualizing it within the collective unconscious. While a qualitative exploration of this nature cannot conclusively establish an accurate portrayal of what the images meant to their original creators, it offers potential insight into archaic elements that persist within the modern human psyche. The rediscovery of Chauvet Cave thus becomes not just a clue to our past, but a powerful window upon the human religious instinct.

This presentation is relevant to the theme of the 2019 Society for the Anthropology of Consciousness conference, in that the hunger for spiritual meaning has reached tremendous proportions in the 21st century. As long-established religious systems increasingly fail to meet our psychic needs, a greater understanding of the religious instinct provides ways in which we might make our spiritual traditions relevant in a rapidly changing, even chaotic world.

Andy Gurevich, PhD , <http://www.ontheblockradio.com>

Thunderbird & Lightning Snake: Pacific Northwest Indigeneity and the Symbolic Relationship to Place

Recently discovered rock art images on the Makah Reservation in Neah Bay, Washington are examples of what may be the earliest religious art ever created in the contiguous United States. Tracing the dynamic iconography to the surrounding tribes and distant migrating populations, I will offer historical background and mythological context for the images and then explore what they may have to communicate to the modern world. Using Jung's theories of the significance of the numinous to reconnect us to our primal selves, I will discuss how the images could be significant in the "rewilding" of a modern population that has largely become disconnected from the natural world. A full understanding of, and engagement with, the images provides an opportunity to shift awareness and communal consciousness back to partnership models within and beyond the extended human family to include a realignment of our sacred relationship with all the living.

Mark Flanagan, LMSW, MPH, MA. Piedmont Healthcare

Resistance, Dialogue, and Compromise: Engaging with the Political Other

Increasingly in American political discussion, groups holding conflicting philosophies have rejected discourse in favor of vilification. While “resistance” can be useful in certain contexts, it largely limits the ability to find common ground, pursue practical solutions, and recognize common humanity. This presentation will focus on how and why we should engage with the “political other” from an anthropological perspective. The presentation will use current and historical context, theoretical approaches, and praxis recommendations.

Luke James Leo Kernan, Anthropology PhD Student, University of Vitoria (UVic)

Storytracking SAMÆL: Synesthetic Trance, Entoptic Storytelling, and Comics as a Creative Process

Anthropology itself is rich and replete with a history of ethnographic case studies that shed light onto visionary phenomenon and their impacts—spanning its depth from traditional to modern settings across this eclectic globe. As such, this presentation will follow my own artistic practices as both an emerging graphic novelist and poet. I will focus on the practical and imaginative aspects of how these experiences can evoke vibrant story-worlds. By carefully contrasting and comparing notions of sense and consciousness within the ethnographic record, I will flush out how my 2011 entoptic vision—wherein I hallucinated an intense white swirling spiral of light—aided in the overall creative processes of mapping out a fictive cosmology for my graphic novel series, SAMÆL. Of note, this presentation will look at the narrative-building and cosmological import of diverse sensory states of mind. Namely, I will share my own autoethnographic insights for how ritual leaders and creatives might engage in and reshape the conscious act of story and ontological becoming—as each element co-creates and delimitates the limits of the real. To do so, I have created an ethnographic comic of my entoptic experience, which will aid in framing how that altered my ability to brainstorm, conceive, and visualize of possible mythic worlds. The aim here with this multimedia presentation is then to give a Deus ex Machina conceptualization of trance-based storytelling in action—to further respect, explicate, and, perhaps, practice how these diverse forms of creativity may co-construct the energy upon which thought rests.

Josh Falcon

Situating Psychedelics in the Decolonization of Consciousness

The colonizing propensities historically associated with the discipline of anthropology have begun to erode as anthropologists increasingly begin to champion critical approaches as a way of exposing hegemonic discourses on culture, race, gender, and epistemology. Notwithstanding the fact that each critical strategy has its distinct aim, a fundamental theme that critical approaches share is posing challenges to the reified

nature of our conceptual heritage. Since anthropologists have historically been situated at the forefront of cultural alterity, they have subsequently brought awareness to the diversity of states of consciousness different human societies avail themselves to. In doing so, anthropologists have put forth compelling evidence that our conceptual cultural heritage can temporarily be suspended—in other words, our reified grasps can effectively be loosened—by way of altering one's state of consciousness through experiences provoked by the plants, fungi, and substances referred to as psychedelics or entheogens. Despite the variety of states of consciousness that anthropologists have brought attention to, however, all states of consciousness which fall outside of the Euro-American conceptual construction of 'normal waking consciousness' have been subordinated, marginalized, and even demonized through disciplinary and discursive exclusionary measures. Nonetheless, as scientific research on psychedelic states of consciousness continues to complement longstanding anthropological literature, further evidence is amassing in favor of viewing psychedelics as deconditioning agents. Since the decolonization of anthropology entails an unraveling of our conceptual heritage as well as a regeneration of our notions of alterity, anthropology must also be at the vanguard of the decolonization of consciousness so that new forms of acquiring knowledge and interrelating can emerge.

Joshua Falcon is a PhD student of Anthropology in the department of Global and Sociocultural Studies at Florida International University. His research broadly focuses on the ethical and political dimensions of drug use, including topics such as religious freedom, cognitive liberty, and the relationship between psychedelic experiences and changes in values.

Kevin Feeney, PhD, JD, Central Washington University
Fly Agaric as Medicine: From Traditional to Modern Use

The Fly Agaric mushroom (*Amanita muscaria*) is best known for its striking bespeckled crimson cap and its frequent depiction in fairy-tales and children's books. In psychedelic circles it is recognized for its hallucinatory effect, but for a variety of reasons has come to be viewed as a 2nd-tier substance, a mere curiosity among more esteemed plant and fungal allies. While psychedelic researchers are busy investigating psilocybin, MDMA, and LSD, the unique pharmacological profile of the Fly Agaric has been largely overlooked. Unlike its tryptamine cousins the Fly Agaric's active compound, muscimol, acts on the brain's GABAergic system, and studies have shown a potential role for this compound in treating pain, inflammation, anxiety, cognitive decline and cancer. This mushroom has been used therapeutically for hundreds of years in Siberia, Russia, and Eastern and Northern Europe, and perhaps North America as well. This presentation will address traditional uses of the Fly Agaric, potential modern applications, as well as the unique pharmacology of this distinctive mushroom.

Mira Amires, PhD

Women and Social Change in Tebourba in Forty Years

When I got there, Tebourba was a sleepy little farming town in the Medjerda Valley of northern Tunisia. Forty years ago, when I did my initial fieldwork there, there were certainly no restaurants, no alcohol, and no housing market. And no women on the streets. Cafes and markets, were for men only. Women were in their courtyards. And if they left, they were veiled in safsaris and accompanied by a male relative or a child. More often, they sent a child out into the world with a message or a shopping list. So what then, has changed in forty years, especially for the lives of women? And what does the seclusion of women teach us about American society and world of scams, human trafficking and fraud?

Jeff MacDonald, PhD

Policy and Prejudice: Oregon's Refugees, Immigrants, and Policymakers Respond to Trump's Consciousness Lowering Fears

Since the 2016 presidential election, Oregon's refugees and immigrants have united in new ways to respond to Trump's anti-immigrant policies and rhetoric of fear with increased grassroots advocacy and activism with Oregon's policymakers. This paper examines the numerous threats to immigrants and refugees, from reductions in refugee arrivals to the travel ban to ICE raids to expedited deportations, as well as the ways in which foundations, local and state government have responded. Using already established equity lens policies these funders are supporting refugee non-profit organizations to become more politically engaged and to grow new legal services, know your rights education, and healing forums. Rather than let fear lower the social consciousness of diversity, equity and inclusion, refugees in Oregon are embracing a higher consciousness of social justice and activism.

Jodi Lorimer

Donald Trump, Modern Day Minotaur

This is a transformative time in the US with mythic connotations. Against all polling, pundits and good sense, Donald Trump is our president. The parsing began the morning following the election. Russians aside, he should not have won. Those who elected him did so to 'shake things up' in a stultified capitol. He has done that. But how is that mythic? Trump was granted the most powerful office in the world although woefully unprepared and tragically ill-suited. Yet, in keeping with the millenarian ideology of his base to uphold values of white, male superiority, he began to undermine and dismantle the institutions of government he swore to uphold. How do we make sense of this? Through myth, embedded deeply in our collective subconscious.

Donald Trump is a modern embodiment of the Minotaur archetype; agent of chaos, transformation and destruction. His administration galvanized his devoted followers and fierce critics alike, using fear tactics, confusion and cruel policies to enact his agenda. Regardless of one's opinion of President Trump, there is widespread agreement that his administration is chaotic, destabilizing; his universal impact, profound and disruptive. He has also stirred powerful opposition from all levels of society, precipitating the rise of new coalitions of people opposed to his presidency. Trump is the embodiment of the dark underbelly of America, the unexamined Shadow archetype to our conscious national Self of freedom for all. We'll explore ancient underpinnings of sacred bulls and kingship, the life/death aspects of the Minotaur, and draw parallels with Trump. As a nation we have called ourselves to a reckoning, inviting this agent of destruction to reveal our ugliest selves. Through fear and pity we seek catharsis. Our challenge - to rise to the level of our better angels, to expose hypocrisy, cruelty and fear in our society, and overcome them.

Justin Panneck

**Dismantling the Yellow Emperor's Spell: The Evolutionary Mechanisms of
Psycho-Mythological and Cultural Chirality, Disruption, & Novelty**

In the last couple of years (and minutes), the world as we know it—culture, politics, technology, the healing arts, entertainment, etc., has come to wear radically new clothing, fashioned and forged in large part by technology, failing paradigms and infrastructures, and competing, contentious ideologies, and the revelation of once-hidden truths. One particular ideological paradigm that exists especially within modern Western culture is the idea of “conquering” or “extinguishing” an opposing force, phenomenon, faction, or ideology. It is quite evident that we exist in an increasingly “turbulent” global society, and particularly, American political environment. Yet, stress, tension, and strained relations are actually quite necessary for innovation, novelty, and evolution. This notion must be fully realized as it applies to a variety of contexts: therapy, healing, politics, medicine, and much more. The centralizing and scarcity-based, protective-and-conquering “spell” of the “Yellow Emperor” of modern civilized culture have blinded us toward the necessary evolution in consciousness that is beginning to emerge. The collective shadow (the realm of chaos) is revealing itself, yet it requires a collective embrace, for it is in the shadow regions where balance will be achieved, which is necessary for the continued evolution of consciousness.

The ancients believed that the forces of chaos and order were part of an uneasy tension—yet also a harmony of sorts. They thought of chaos as something immense and creative. Cosmologies from every culture imagined a primordial state where chaos or nothingness pervaded, from which beings and things burst forth. Just as in Taoism, there is a reciprocity between form and chaos. Humans have a great need to interpret the disorder in myths from the point of view of order. Even the word ‘dis-order’ suggests the precedence and

preeminence of order. We are always improving on mythology in the sense that we suppress its disorder more and more. the medieval Hermetics (alchemists) exemplified the struggle, mingling Gnosticism, Christianity, and Persian, Babylonian, and Egyptian theologies, believing in creation from a pre-existing chaos that was grotesque and absurd and irrational—darkness was life-producing; encounters with monsters were revitalizing; and creation was an ever-renewing process.

This talk will explore such notions, and touch on a variety of topics that include but are not limited to: the healing potential of altered states, Bacchanalian fence hopping, romances with human tech-app interfaces, individual and cosmic archetypal constellation mapping, history and applications of fungology, radical disruption, energy dosing, as well as topics such as: the power of the individual and the connective power of social technologies, individual and cultural transformation, global healing, ontological meaning, and the dissolution of linearity and the renegotiation of existing cultural arrangements.

Dan Moerman, PhD
Human Like Robots

When I saw an article titled “Building machines that learn and think like people,” I realized that there was room for an “anthropology of human-like machines.” Such an anthropology, however, must waive cultural relativism. Such a machine would be very dangerous; in part because it will never, in my opinion, be possible to do more than, maybe, a third of the job. The two thirds left out will be things like having clear moral judgement; like having grandchildren (which make one concerned about the world after you are gone); like having friends, lovers, comrades, that is, people you really care about. Like having preferences for, say bourbon rather than scotch; like being a vegetarian; like being able to tell a joke. Here’s a disturbing bit of data: a search for “artificial intelligence” in Google Scholar turns up 2,820,000 result, 16,900 already in 2019 (early in March). Anthropologists should get on top of this and study human like machines.

Sue Choi

Orientation and Embodiment: Implications of technological shifts on our perceptual systems

The attention economy is driving the largest companies in the world: Google and Facebook and their attention-grabbing engines are powered by their existential imperative to sell advertising. The convergence of this economic driver with technological advances, big data, and AI are decreasing time-consuming tasks of previous generations while forcing us as a species to better understand our human nature. Tactile interface, peer-to-peer distribution of information, visual dominance, immersive technology: our digital life is increasingly enmeshed with our physicality, to the potential detriment of how we create meaning. This talk

will use an embodied perspective to examine the technological impact on subjective experience and what it means to be human in the 21st century.

Sean Hinton, PhD, Capella University

Biographic Memory Meaning and Self

The proposed presentation will describe the phenomenon of present knowing as epiphenomena of memory. A brief presentation on the Self, composed of brief memory the presentation will extend to the role of instinctual meaning and cultural constructs. There is a relation of such constructs and fear of “the other” particularly in relation to death as a personal and communal anxiety that determines behaviors more than our historical knowledge. This communal anxiety has for most of history created strife and movements of subjection towards the other.

John (Sean) Hinton Ph.D. is in private practice in Northern California as a consultant and business coach for leaders and organizational development, Dr. Hinton currently teaches graduate studies in psychology at Capella University. Sean has pursued his interest in human experiences and the nature of consciousness in his research and has published in academic journals. He received his PhD from the Institutes of Transpersonal Psychology, Palo Alto CA and his Masters in Business Management from Pepperdine University, Malibu, CA.

Mark Shekoyan

Solomonic Magic and Self Agency: Going Low to Go High

Solomonic Magic is a facet of the Western Ceremonial Magical tradition noted for its work with "infernal spirits." Practitioners often ascribe its effectiveness in getting practical results in the material world. Contrary to shamanic practitioners who work with helping spirits this practice is more about commanding hostile spirits to do one's will to bring about change.

Sharing the experiences of a practitioner of this tradition sheds light on an individual's efforts at strengthening their agency in the world through techniques of ritualized change of consciousness. The way in which one goes “Low” to go “High” both in this case, and in Solomonic Magic generally, has interesting implications for the creative evolution of consciousness.

Sharon G. Mijares, PhD, California Institute for Human Science, National University
Moving Beyond Differences for the Good of All

One-half of the world's human population, namely women, have been relegated to inferior positions for thousands of years. It is time for women's leadership! Indigenous peoples voices are also needed in order to create a healthier relationships with our natural environment. It is time to listen to their wisdom, as the dominant culture needs their help to survive.

Women are the hope of the world, but we cannot do it alone. We need to examine the nature of the feminine spirit for it is the needed element that will bring our world to greater peace and well being. Otherwise women are in danger of simply creating a new religion with its dogma and rules. Women, men, people of all colors, rich and poor, and of all religious traditions, must put aside past grievances so that we can join to co-create a new world for all--one that fully honors Mother Earth and all of Her created species upon this planet. This talk also highlights some of the restorative and transformational actions taking place across the globe.

Heather Lutz

Integral Scientific Method: Evolving the scientific method to meet the demands of the postmodern world

Science is being called upon to transcend the bounds of the status quo in order to meet the needs of postmodern society. Using AQAL integral theory, this paper will offer a possible answer to this call. In doing so, it will define a new role for scientists. Using AQAL quadrants, it proposes an evolved model for using the scientific method. It proposes the necessity of the transpersonal and transrational development of the researcher, the development of inner technologies, and the value of an integral aperspectival lens. In addition, it clarifies the relationship between the scientist and scientific method highlighting how the integral scientists is a necessary prerequisite for an integral scientific method. Finally, it examines scientific knowledge production through an integral lens.

Ji Hyang Padma, PhD, Director of the Comparative Religion and Philosophy Program at the California Institute for Human Science
Transformative Education & Restorative Justice

In answering the call most urgently presented at this growing edge of present and future, as teachers, we must address the fraying of the social compact that unites our communities due to pervasive patterns of domination and oppression expressed through racism and multiple forms of "othering". Teaching to transform, our relational ontology needs to be based upon relational praxis. The need to shift from a competitive, hierarchical social system to regenerative social systems that mimic nature is more essential

than ever. This paradigm shift through development of intercultural literacy and other social-emotional skills is more urgently needed than ever. To empower individuals' growth in connection, the researcher utilized restorative justice praxis and other indigenous technologies with a focus on the development of the creative dialogic skills required for cross-cultural fluency.

In this presentation, we will utilize circle process in dialogue with a text, to empower our growth in connection as a research community.

Lisa Rill, PhD, Claude Pepper Center, Florida State University

Who Cares?: The Implications of an Aging Population on Long-term Care

By the end of this year, inhabitants of our world will witness a global demographic shift never before seen in the more than 200,000 years of human history: adults aged 65 and over will outnumber children under the age of 5, otherwise known as global aging. The U.S. will witness a similar fate in 2030. Even though that is still 11 years away, America's long-term care (LTC) system faces a crisis, today, in providing sufficient health care and social needs to our aging society. A major concern is the impending disparity between the increasing demands of health care needs and the decreasing supply of the LTC workforce. And this will only continue to worsen as the population ages.

The problem is that the current LTC workforce is unstable due to societal factors such as ageism, and institutional factors such as unqualified workers, high turnover rates, and low wages. How can we possibly meet the LTC needs of our aging population when there is already a shortage of healthcare workers and every 8 seconds a person turns 65 (that's 10,000 people every day)? Where will we find the human and financial resources required to meet those needs and to provide decent quality of care and life for the recipients? This presentation will try to answer some of these questions by focusing on the multiple factors that have led to this crisis, along with a deeper look of how we got here in the first place.

Richard Choquette

A Place for the Soul In the Consciousness Discourse

It is rare to find attempts to integrate the influence of souls in discussions of consciousness. More popular are the stubborn attempts to explain subjective experience in terms of brain anatomy. But scientists cannot prove that our thoughts exist inside our heads or that our passions are learned. Drawing heavily from James Hillman's work, I carve out a niche for the soul that can be distinguished from the influences of nature, nurture, and culture. This speculative sculpture will be crafted with poetry, imagination, and a dash of humor.

Deborah Robin Mech, M.Ed.,MS, CCH, CSC URU-Alternative Educational Systems
Spiritual Diversity In Education: Classroom Consciousness for Social Change

The “Spiritual Diversity In Education” conversation is a powerful forum for change. Conscious discussion and intentional exploration of the spiritual self in our classrooms can lead to a greater sense of well-being and harmony, both personal and collective, than in classrooms which stick only (thereby being stuck!) to the traditional curricula and methodologies of the past.

How do we create conditions in our educational communities that allow all of its members to be visible and all their voices heard as they express diverse and sometimes competing spiritual beliefs? The spiritual nature of a human being is by far the most invisible part of the whole. To have an educational system where everyone is truly seen and every voice heard, we must include the topic of Spiritual Diversity.

Thank you for coming. See you next year!



NOTES