



Society for the
Anthropology of
Consciousness

31st Annual Spring Meeting

Teaching Consciousness

McMenamins Edgefield Resort

Portland, Oregon

March 23-27, 2011

The Society for the Anthropology of Consciousness is dedicated to the study of consciousness and its practical application to contemporary issues.

- SAC publishes the peer-reviewed journal *Anthropology of Consciousness*; convenes an Annual Spring Conference that consists of individual papers, panel discussions, and experiential sessions; and hosts sessions at the Annual Meetings of the American Anthropological Association.
- SAC values interdisciplinary perspectives, respects diverse traditions, and prioritizes inclusiveness and open dialogue in the study of consciousness.
- SAC supports rigorous and empirically-based inquiries into consciousness that utilize diverse methodologies - including ethnographic, scientific, experiential, historical, and alternative ways of knowing.
- SAC reflects 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.

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SAC 2011 Annual Spring Meeting

Program Co-Chairs: John Baker & Evgenia Fotiou

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31st Annual Spring Meeting
Teaching Consciousness

Wednesday, March 23

Location: Barley Room

5:00-6:00 pm - Registration opens

6:00-7:00 pm - Dinner

7:30-9:00 pm - WORKSHOP (free) - The Simplicity of Being: An Introduction to Gabrielle Roth's
5 Rhythms - Cynthia Kennedy

Thursday, March 24

Location: Theater

9:00-9:15 - Conference Welcome

9:15-12:00 - PANEL: Experimenting with Consciousness at Evergreen: It's More Than What You Think
Chair: John Baker

9:15-9:35 - Tending the Garden: Plants as Teachers and Transformers - Marja Eloheimo

9:35-9:55 - Practice! Yoga for Sustainable Living - Karen Gaul

9:55-10:15 - Five Rhythm Dance: Consciousness, Pedagogy, and Movement - Cynthia Kennedy

10:15-10:35 - Our Achilles Heel: Academic Disciplines and Consciousness Studies - Rita Pougiales

10:35-10:55 - BREAK

10:55-11:15 - What Are You Going to Do with That? Philosophy and the Practice of Uselessness -
Elizabeth Sikes

11:15-11:35 - Words as Beads: Teaching Consciousness as the Interval between Thoughts - Sarah Williams

11:35 -12:00 - Discussion

12:00-1:00 - GROUP LUNCH

1:00-2:20 - PANEL: Teaching Consciousness in High School - A Discussion

Chair: Michael Sweeney with Teachers: Lynne Allers of Cleveland HS; Heide Goertzen of Woodburn HS; and Julie O'Neill of Lincoln HS.

2:20-2:40 - BREAK

2:40- 4:15 - WORKSHOP (\$49 suggested donation) - Shamanic Sexuality and the Alchemy of Love - Leslie McQuade

4:15-7:30- BREAK AND DINNER

7:30 - 10:00 - WORKSHOP (fee \$25) - Dancemeditation™ - Teresa Hawkes
(Please bring a journal to write and a blanket from your room)

Friday, March 25

Location: Blackberry Hall

9:00 -11:45 - PANEL: Teaching Consciousness In the Classroom and Out

Chair: Diane Hardgrave

9:00-9:20 - On Teaching Consciousness - Emmanuel J. Karavousanos

9:20-9:40 - "Drawing by Seeing" Methodology: Student Revelations and Images in Power Point -
Donna E. Schill

9:40-10:00 - Employing Altered Consciousness in Teaching at Mystery School - Letty Lincoln

10:00-10:20 - Consciousness Raising in the College Classroom: Intersections of Mind, Body, and
Body Politic - Wendy Chapkis

10:20-10:40 - BREAK

10:40-11:00 - Teaching on Consciousness, Shamanism, and Castaneda - John A. Napora

11:00-11:20 - Datura and Witch's Flying Ointment in Italian Shamanism - Leslie McQuade

11:20-11:45 - Discussion

11:45-12:45 - GROUP LUNCH

12:45-2:15 - WORKSHOP (free) - Creative Consciousness and Spin: Toys and Tools for Teaching -
Bethe Hagens

2:15-2:30 - BREAK

2:30-5:30 - WORKSHOP (free) - Experiencing, Teaching, and Using Five Modes of Mindful
Consciousness - J. David Cole and John Lawrence

4:00-5:30 - EXECUTIVE BOARD MEETING - Society for the Anthropology of Consciousness -

Location TBA

5:30-6:00 - BREAK

6:00-7:30 - PRESIDENTIAL ADDRESS and BUSINESS MEETING - Society for the Anthropology of Consciousness - Presidential Address by Stephen D. Glazier - "Symbolic Healing" in Religious Healing and Western Psychotherapy: Same or Different?
(Hors d'oeuvres and cash bar following)

7:30-8:00 - BREAK

8:00-10:00 - WORKSHOP (fee \$25) - Ghanaian Polyrhythmic Drumming - Obo Addy

Saturday, March 26

Location: Theater

9:00-12:00 - PANEL: Shamanic Traditions in the 21st Century

Chair: Claudia Weiner

9:00-9:20 - Understanding Traditional Mong and Hmong Wedding Ceremony in American Society -
Yer J. Thao

9:20-10:00 - Hmong Shamans: Boua Sua Moua, Pao Her, and Zoua Thao.

10:00-10:20 - Exploring Iu-Mien Ritual, Written and Musical Traditions in Portland, Oregon -
Jeffery L. MacDonald

10:20-10:40 - Iu-Mien Spirit Master: Chiem Finh L. Saechao

10:40-11:00 - BREAK

11:00-11:40 - FILM - Tibetan Shamans: Protectors of All Living Beings - Leslie Conton

11:40-12:00 - Discussion

12:00-1:00 - GROUP LUNCH

1:00-2:20 - PANEL: Contemporary Approaches to the Study of Entheogens

Chair: Evgenia Fotiou

1:00 - 1:20 - It's a Satanic Drug Thing, You Wouldn't Understand: Communicating Anthropological Drug Research and Forbidden States of Consciousness - Some Reflections and Challenges - Flore Singer Aaslid

1:20-1:40 - Defending Perceptual Diversity in America: Entheogens as Legitimate Contributors to Learning, Health, and Empathy - Brendan Bombaci

1:40-2:00 - Using Plant-based Entheogens in Environmentally and Culturally Appropriate Ways: An Ethical Consideration (Does the 100 Kilometer Diet Apply to Entheogens?) - Eleonora Molnar

2:00-2:20 - Discussion

2:20-2:40 - BREAK

2:40-4:20 - PANEL: Transforming Consciousness

Chair: Amy Smith

2:40-3:00 - "Walls of Indifference": Border Walls as Barriers to Individual and Collective Transformation - Nicole Torres

3:00-3:20 - Husserl's Notion of Intersubjectivity as Cognitive Attunement - Nicole Tyllas-Dzowa

3:20-3:40 - Reframing Healing: Nurse/Patient Collaboration in Healing Wounds - Claudia Weiner

3:40-4:00 - Ecstasy and the Evocative Techniques of Gospel Choir - Sharon R. Alexander

4:00-4:20 - Discussion

4:20-7:30 - BREAK AND DINNER

7:30-10:30 - WORKSHOP (Fee \$25) - A Taste of Shir Ecstasy Gospel Choir - Sharon R. Alexander

Sunday, March 27

Location: Theater

9:00-11:00 - FILM - Psychotherapy Using Internal Family Systems (with discussion) - J. David Cole and John Lawrence

11:00-12:00 - Conference Closing

12:00-1:00 - GROUP LUNCH

Have a Safe Journey Home!

Paper Abstracts

It's a Satanic Drug Thing, You Wouldn't Understand: Communicating Anthropological Drug Research and Forbidden States of Consciousness - Some Reflections and Challenges

Saturday, March 26, 1:00-1:20 pm

Flore Singer Aaslid - floreas@gmail.com

Ethnography has a tradition of attempting to understand and represent, the "native's point of view". A recurring tendency within the drug field however, is for professional models to reflect a hegemonic health model with a highly essentialist view of illicit substances. This is based on relations of power and knowledge, and specifically the power to shape cultural discourse and mould accepted truths through manipulating public rhetoric and collective representations of social phenomena. This type of categorization de-contextualises behavioural patterns and has a dehumanising effect in terms of denying the user independent agency, while simultaneously diverting attention away from larger social forces which may influence drug taking trends. This paper explores the manner in which the politics of consciousness create subtle boundaries between acceptable and unacceptable ways of thinking and speaking about illicit drug use based on fieldwork exploring the different realities facing recreational drug users in Trondheim, Norway.

Ecstasy and the Evocative Techniques of Gospel Choir

Saturday, March 26, 3:40-4:00 pm

Sharon R. Alexander - dreyfaalex@aol.com

Ecstasy is described as an "invoked, incited, or aroused" expression of rapturous delight, exaltation, or bliss; a sense of being taken or moved out of oneself or one's normal state, and entering a state of intensified or heightened emotion, so powerful as to produce a trancelike dissociation from all but the single overpowering feeling. The gospel choir, an African-American musical form used in Christian worship services, is a potent medium for the attainment of group ecstatic experience. This paper examines the specific techniques used in the gospel style, techniques largely derived from African possession-based danced religion. Examined are the role of praise and affirmation in building "one accord" in the congregation, the role of polyrhythm in the body, the power of the personalized heartsong with its use of everyday language, the importance of the dialogue (the call & response), and the attention given to creating and building excitement to lead to congregational transcendent experience.

Defending Perceptual Diversity in America: Entheogens as Legitimate Contributors to Learning, Health, and Empathy

Saturday, March 26, 1:20-1:40 pm

Brendan Bombaci - bmbombaci@fortlewis.edu

Psychoactive substances known as entheogens offer cognitively monophasic cultures various therapeutic effects and temporary excursions into polyphasic experience, allowing them increased adaptive capacities to holistically restructure their worldviews. Historical and modern members of Western culture have learned volumes about consciousness and empathy via entheogenic rites of passage, sanctioned religious sacrament usage, and psychedelic clinical therapy. American citizens have access to legal information necessary for petitioning the Supreme Court to recognize their

liberty to practice entheogenic rituals; however, a criminalizing cognitive prejudice yet exists in America, in the form of religion-biased DEA entheogenic substance controls. Forward-thinking regulation, of these substances and their associative, culturally relative rituals for responsible and intellectual usage, might best be commanded by professional psychological, sociocultural, and ethnobotanical anthropologists whom also may exert certain care giving capacities - through their extensive and intensive training in human culture and anatomy - to work the role(s) of Western medicine men.

Consciousness Raising in the College Classroom: Intersections of Mind, Body, and Body Politic
Friday, March 25, 10:00-10:20 am

Wendy Chapkis - Chapkis@usm.maine.edu

This paper discusses the use of the concept of "consciousness" in courses on embodied difference, social inequality, and social change. The paper describes specific readings and classroom exercises designed to highlight the inextricable link between mind, body, and body politic. For example, racial and gendered Othering can be approached not only from the perspective of its role in creating and justifying structural inequalities but also in terms of its impact on individual and collective consciousness (including what W.E.B. Dubois refers to as the manifestation of "double consciousness"). Similarly, classroom discussions of social change can focus both on the role of collective organizing and on the importance of shifts in individual and collective consciousness that allow us to imagine the world differently.

Tending the Garden: Plants as Teachers and Transformers
Thursday, March 24, 9:15-9:35 am

Marja Eloheimo - Eloheimo@evergreen.edu

Having been either a student or teacher at The Evergreen State College for most of the forty years since its inception, I hold a unique perspective on its approaches to teaching and learning. Following early learning opportunities focused on Richard Jones' seminal work with dreams as a teaching tool, my experience, teaching, and research involving plants in cultural context, particularly as they relate to medicine and healing, have increasingly cultivated a recognition that engaged relationship with the natural world can transform consciousness. This presentation discusses ways in which culturally informed, hands-on tending of plants and habitats in an ethnobotanical garden, coupled with exploration of ethnoecological theory, can become a pedagogical practice that transforms apperception of environment, community, and self. This interdisciplinary and intercultural, mind-body-heart approach, though challenging to implement in a college setting, has fostered embodiment of what I have begun to call a "consciousness of sustainability."

Practice! Yoga for Sustainable Living
Thursday, March 24, 9:35-9:55 am

Karen Gaul - gaulk@evergreen.edu

The *Yoga Sutra* of Patanjali (c. 200 BCE) offers an unlikely source of very clear guidelines for sustainable living in today's world. For the past several years, I have been experimenting with integrating the study of the *Yoga Sutra*, including yoga and meditation practice, with the study and practice of sustainability. Students are challenged to radically rethink their sense of self, and

their relationship to others in the world (human and nonhuman). They are challenged to "walk the talk" of sustainability through weekly practices and service-learning, rather than simply hearing about and discussing it. While we work with all eight limbs of Patanjali's Ashtanga yoga system, the *yama* (ethical disciplines) and *niyama* (personal practices) as outlined in the *Yoga Sutra* are critically relevant for this practice-based work. I will share student comments and feedback about these experiments. I will note our simultaneous critical examination of sustainability and yoga as discourse.

"Symbolic Healing" in Religious Healing and Western Psychotherapy: Same or Different?

SAC President's Address

Friday, March 25, during SAC Business Meeting

Stephen D. Glazier - sglaz1234@charter.net

Anthropological ideas concerning 'symbolic healing' are often predicated on the assumption that religious healing and Western psychotherapies share similar symbolic processes. But as Daniel Moerman (2001), James Dow (1986), and Michael J. Winkelman (2011) have pointed out, advocates of this approach have not been specific about which processes and exactly what constitutes 'symbolic healing.' While it is possible to establish similarities between symbolic aspects of religious healing and selected techniques of Western psychotherapy, it is more difficult to provide an articulation of 'symbolic healing' that is 1) universal; and 2) encompasses both 'symbolic healing' and 'symbolic harming.' Such an articulation is necessary since 'healing' and 'harming' (witchcraft) are interconnected, and both are practiced by the same individuals. Whether one is seen as a healer or an Obeahman (sorcerer) is largely a matter of a clients' goals. Are practitioners being asked to heal or hurt? This presentation examines healing and harming among Sango Baptists and Obeahmen on the island of Trinidad with attention to the various potions, herbal medicines, procedures, and ritual paraphernalia utilized. Sango Baptist and Obeah techniques will be compared to the objects and techniques used within local community mental health facilities. Traditional healing and Western healing are both 'symbolic', but they differ in procedure and intent. Therefore, it is difficult to argue that religious healing and Western psychotherapies partake of the same symbolic processes.

On Teaching Consciousness

Friday, March 25, 9:00-9:20 pm

Emmanuel J. Karavousanos - EKaravousa@aol.com

*We must begin to teach that higher consciousness arrives through analysis of concepts already known to us. These are widely held ideas known only on the surface -- superficially - and rarely become intuitive knowledge. Casually learned early in life, these beliefs are taken for granted and for the most part, ignored. Already "known," they are perceptions that are no longer considered useful for further analysis. Yet, it is these certainties that *must* be revisited if mystical insight is to be experienced. Mystics inadvertently analyzed ideas such as these, thus gaining that higher state - ultimate reality. We increase our intellect and to a great extent ignore the importance of insight which must be attained from this different perspective. Education in the above teaches that the mystical state becomes synonymous with peace of mind and/or freedom of thought! Mysticism is then no longer mystical. It has become an attainable state of mind.*

Five Rhythm Dance: Consciousness, Pedagogy, and Movement
Thursday, March 24, 9:55-10:15 am

Cynthia Kennedy - KennedyC@evergreen.edu

As more and more evidence shows that college students have an interest in spirituality and are searching for meaning and purpose in life, it is natural to ask ourselves, "What can we do to help our students find their internal compasses and create meaning in their lives, their families, and their communities?" There are many tools to help with this, and one in particular, 5 Rhythms movement practice, is well adapted for today's students. This moving meditation practice explores a natural progression of energy, which is observable both in nature and in many social, emotional, and psychological cycles. Embodying these different rhythms, and becoming adept at allowing their bodies to move in accordance with them, allows them to notice such benefits as greater vitality, increased focus and presence, improved physical, emotional, and mental flexibility, sharper instincts, and an expanded sense of well-being. From this place of connection, much is possible.

Employing Altered Consciousness in Teaching at Mystery School
Friday, March 25, 9:40-10:00 am

Letty Lincoln - letty_Lincoln@hotmail.com

This paper explores the use of altered states of consciousness for teaching, exemplified in my 1989 ethnography of an American West Coast mystery school that imparted Ancient Egyptian and Hawaiian esoteric concepts to middle aged middle class adults. I attended the school as ethnographer and fully participating student. I have kept all my data, including interview transcripts, a personal journal, and extensive audio recordings of 9 of the ten full weekend sessions. From the beginning the teacher, Elana, induced trance states in the 42 participant students to successfully impart completely alien concepts, making use of an ambiance of mysterious and haunting images, sounds, and objects. Participants sat in rapt attention for hours of lecture. Visualizations, initiations, and dancing transported individuals into deep trance. Elana also taught students how to self-induce altered states. Outcomes varied for my informants, but all were deeply affected.

Datura and Witch's Flying Ointment in Italian Shamanism
Friday, March 25, 11:00-11:20 am

Leslie McQuade - lmmcquade@gmail.com

As attitudes surrounding pre-Christian religions change, more native practitioners are coming forward in an attempt to preserve what their ancient traditions. Witch's Flying Ointment was a major pre-occupation for the Inquisition and provides a window into important aspects of Italian shamanic practice. By rights of initiation, I have learned that much of what was discovered and written by inquisitors was true. Through the combined use of historical documents, personal experimentation and statements made by the Arch High Priestess and Arch High Priest of the Janare Congrego de Benevento, the composition, use and purpose of Witch's Flying Ointment is illuminated.

Using Plant-based Entheogens in Environmentally and Culturally Appropriate Ways: An Ethical Consideration (Does the 100 Kilometer Diet Apply to Entheogens?)

Saturday, March 26, 1:40-2:00 pm

Eleonora Molnar - ele_molnar@sunshine.net

This paper will discuss ethical considerations regarding the use of plant-based entheogens outside of the geographic areas in which they were grown. Plant-based entheogens have been globalized and it is now possible to use ayahuasca from Peru, peyote from Mexico, and psilocybin mushrooms from Canada all in the same day in the USA. While this scenario is neither likely nor advised, it is possible, and raises some ethical questions. While guidelines concerning "set and setting" have been considered for several decades, a recent deliberation regarding the responsible use of entheogens in the context of geography is yet to be explored. Some considerations include the possibility that plant medicine spirits may be displaced when they are used outside of the geographic locations where they were grown, the environmental and social impacts of globalizing entheogens, and concerns regarding cultural appropriation, particularly the dramatic increase of people claiming to be "shamans". Perhaps entheogenic plant spirits want to appear globally, or is a "trip local" ethic warranted?

Teaching on Consciousness, Shamanism, and Castaneda

Friday, March 25, 10:40-11:00 am

John A. Napora - jnapora@usf.edu

In this paper I shall describe how teaching on altered states of consciousness, shamanism, and Castaneda can be done in a traditional classroom setting based on my experience. I shall show how students' perceptions of themselves, their relationship to nature, and their definition of reality can be expanded and transformed through assigned readings (especially Castaneda's *Journey to Ixtlan*) and classroom discussion and activities. I shall show that these texts, when coupled with discussion and activities, lead students to question their own categories and egocentric interpretations of reality. Working through Castaneda's categories leads them on a mental journey as if they too are beginning a shamanic path. The journey enhances critical thinking skills and methods of inquiry, and the cumulative effect enables them to continue the dialectical process of questioning, altering, and reconstructing their perceptions of and relationship with the world around them.

Our Achilles Heel: Academic Disciplines and Consciousness Studies

Thursday, March 24, 10:15-10:35 am

Rita Pougiales - pougiale@evergreen.edu

Consciousness Studies, by its nature, is interdisciplinary. Advocates of such studies believe that in finding bridges among disciplines, faculty and students are able to pursue more expansive and integrated learning. What is not obvious to those creating such studies is the nature of the persistence of disciplinary constraints that are both cultural and academic. It is this persistence, what I refer to in my title as an "Achilles heel," that has been the focus of my study. My research has been both historical and cultural in an attempt to understand the development of disciplines and how they function. The fieldwork has been conducted in three small liberal arts colleges.

Exploring Iu-Mien Ritual, Written and Musical Traditions in Portland, Oregon
Saturday, March 26, 10:00-10:20 am

Chiem Finh L. Saechao, Iu-Mien Association of Oregon, and Jeffery L. MacDonald, Immigrant and Refugee Community Organization - jeffm@irco.org

Portland, Oregon is home to an Iu-Mien refugee community that includes practicing "spirit masters" of traditional ritual Taoism. In this presentation, the community's main spirit master, Chiem Finh Saechao, will share three aspects of his tradition with commentary by collaborating Portland anthropologist, Jeff MacDonald. The first aspect will be ritual performance through a demonstration and explanation of "Minor Divination" which uses a pendulum to communicate with investigation spirits. Saechao will also demonstrate the use of the "Divination Blocks" to communicate with the spirit world. The second will be a discussion of the Mien written tradition and of Saechao's work to preserve Mien literature illustrated with a presentation of the "Mien Passport" and *Lu'Ginv Zuonx* (which contains prophecies) scrolls. Time permitting, the final aspect will be a musical performance by Saechao on the *fanti* or *suõnà* oboe to illustrate its "voice" to communicate in its own language.

"Drawing by Seeing" Methodology: Student Revelations and Images in Power Point
Friday, March 25, 9:20-9:40 am

Donna E. Schill - donnaschill@mac.com

"Drawing-by-Seeing" methodology is an original study developed at Ohio University by Hoyt Sherman who had trained pilots to land on aircraft carriers where seeing with perceptual unity is crucial. The methodology begins by viewing an image projected on a screen for a fraction of a second and then drawing it in complete darkness. Images evolved as light was added. No verbal instruction was given. Students kept daily journals. Their entries were a revelation: they wrote about *BODY AND MIND* connections, their souls, emergent properties of consciousness. Sherman wrote: "Students can learn how it is some of the most valuable things in life come ... by relaxing the ego and letting things come from the center of oneself as they will. Students begin to marvel at the unknown things they have within them, and to respect what has been given them without having done much to put it there."

What Are You Going to Do with That? Philosophy and the Practice of Uselessness
Thursday, March 24, 10:55-11:15 am

Elizabeth Sikes - esikes@seattleu.edu

As a philosopher at Seattle University, I will play Evergreen's Other--the interlocutor in the conversation about the pedagogy of consciousness. We live in world that is becoming more and more colonized by the production and consumption imperatives of globalized capitalism. Corporate paradigms of thinking frame public discourse unquestioned, and ground the management of governmental, social, and environmental systems—just to name a few. Such rationalism is first and foremost purposive and goal oriented, especially toward profit, with profits (monetary or otherwise) always outweighing the value of practices. This philosopher stands like a stubborn weed within our monoculture of mind, defending the lost cause of thought for its own sake, philosophy as the athleticism and exuberance of thinking. How does one teach that which has no use, no purpose beyond itself? My discussion will analyze the problem of purposive consciousness, developing an

argument for the cultivation and teaching of non-purposive, or useless, habits of mind. I will also reflect on how my own Zen meditation practice has helped me see not only the need for a pedagogy of consciousness, but also that in order to teach it, an Other for philosophy—such as meditation, art, poetry, or another discipline—can be extremely fruitful in engaging the playfulness and uselessness of thinking.

Understanding Traditional Mong and Hmong Wedding Ceremony in American Society
Saturday, March 26, 9:00-9:20 am

Yer J. Thao - thaoy@pdx.edu

This paper examines the differences in the Mong and the Hmong traditional wedding ceremony. It explains the origin of wedding and how the way wedding function within the Mong/Hmong American society. The findings indicate that Mong/Hmong American is still practicing traditional wedding ceremony and it must become part of their culture living in the US. Mong/Hmong American children need to acquire the necessary skills and understand the purpose of wedding to maintain a strong marriage. The wedding ceremony keeps all Mong/Hmong stay connected to family values, spirits, and kinship.

"Walls of Indifference": Border Walls as Barriers to Individual and Collective Transformation
Saturday, March 26, 2:40-3:00 pm

Nicole Torres - torres.ni@gmail.com

Based on ethnographic research in the southwest, this paper will address the use of walls and the social practice of walling on and near the border. I argue that the border wall serves as a visual and psychological mechanism that promotes dualistic thinking, which thereby allows for the institutionalization of violence. In this paper I also explore how the social practice of walling is part of what Jackie Orr describes as the "militarization of inner space," a crucial component of how violence becomes normalized. From the interviews I have gathered over the last year, individuals describe the phenomenon of walling as a twofold process of internal and external barrier formation that is embodied in the construction of the U.S.-Mexico border. I conclude by exploring the implications of walling, specifically how interviewees perceive the phenomenon of walling as a barrier to a change of "consciousness," that is, individual and collective transformation.

Husserl's Notion of Intersubjectivity as Cognitive Attunement
Saturday, March 26, 3:00-3:20 pm

Nicole Tyllas-Dzowa - nicole.tyllas@email.wsu.edu

Conscious processes established through human social relationships have been unpacked across the disciplines as having two attunements: cognitive or "perspective-taking" and affective or "emotion-feeling". Recently scholars have been reading this concept in light of Edmund Husserl's early 20th century formulation of intentionality, going so far as to argue that intentionality should be taught as an umbrella concept unifying not only the branches of anthropology but all disciplines within academia. This paper argues, based on philosophical critique and original ethnographic research, that Husserl's formulation of intentionality is limited to the "perspective-taking" consciousness attunement. Thus, if we are to teach Husserlian intentionality as a blueprint of conscious processes, as some have suggested, we should acknowledge its limitation toward said goal. In an

effort to support such an undertaking, however, this paper suggests subsequent phenomenological theory could be used to illuminate conscious processes that are more affectively attuned.

Reframing Healing: Nurse/Patient Collaboration in Healing Wounds

Saturday, March 26, 3:20-3:40 pm

Claudia Weiner - jimsonweed54@yahoo.com

Behavioral diagnoses made by health care practitioners considering factors that may either impede or facilitate healing are more crucial than ever. This paper will explore the changing health care climate and its implications on home care nursing. Successful healing at home must be reexamined under the lens of reality. A successful example of healing is illustrated by an uninsured diabetic 56-year-old man who stopped his insulin, developed a foot wound resulting in gangrene. After a thorny post-operative course and limited resources, he developed awareness and took control of his dis-ease because of teaching, compromise and innovation within a realistic setting.

Words as Beads: Teaching Consciousness as the Interval between Thoughts

Thursday, March 24, 11:15-11:35 am

Sarah Williams - williasa@evergreen.edu

Beginning with the spaciousness that shapes thinking when students share their dreams about seminar texts, this experimental presentation considers the relationship between beads and words as a metaphor for the relationship of thinking to contemplative mind. Antonio Damasio has observed neurologically what Gregory Bateson once proposed: consciousness has to do with relationship between subsystems. Thus, gaps in narratives (such as in the stories Gregory was fond of telling), and gaps between words (such as the spaciousness within and around beads), can teach us to recognize the open secret of a sacred epistemology and its ecological necessity in a secular classroom.

Workshop Abstracts

The Simplicity of Being: An Introduction to Gabrielle Roth's 5 Rhythms
Wednesday, 3/23, 7:30-9:00 pm (free)

Cynthia Kennedy - KennedyC@evergreen.edu

Want to know more about Gabrielle Roth's 5 Rhythms movement practice? Come to this 90-minute experiential workshop and be gently guided through each of the rhythms: flowing, staccato, chaos, lyrical and stillness. Each rhythm focuses on a simple movement quality rather than a specific form or set of steps, giving everyone the freedom to move in ways that feel authentic without any pressure to get it right. With a little instruction, the experience of the 5Rhythms opens us deeply and helps us move beyond self-consciousness to an authentic connection to our body and life force. Using the discipline of each rhythm and the breath as a catalyst for movement, you will be invited to embody, follow, express, and release your own energy. In the end, you will find yourself renewed and reconnected to your own self, feeling fully alive.

Shamanic Sexuality and the Alchemy of Love
Thursday, 3/24, 2:40-4:15 pm (\$49 suggested donation)

Leslie McQuade - lmmcquade@gmail.com

Join Leslie McQuade and David Griffin for this 95-minute intensive for couples and singles in the Fundamentals of The Great Rite. The Great Rite includes Shamanic Sexuality from the Paleolithic Shamanism of the Great Mother Goddess in Continental Europe as well as ancient Egyptian Alchemy of Love. The fires of love and sexuality, once properly ignited, can be used as a motor to convert those energies into forces that alter your consciousness as strongly as many of the drugs commonly employed by shamanic practitioners. These energies lie inside the human body - there is no channeling or visualization. This is a purely somatic experience that leads to physical changes in the body, which in turn alter consciousness towards a calculated end. The Great Rite (TGR) is to love and consciousness what Core Shamanism has become to shamanism - an effort to find the common technology, strip it of its geographic and temporal limitations and teach it without the cultural milieu that usually accompanies such esoteric teachings. In this introductory lecture and demonstration, you will see and experience first-hand, how the energy of love and sexuality can be harnessed not only to improve your love relationships and deepen your sexual experience, but also for spiritual growth and to achieve and maintain higher states of consciousness. The Great Rite works fastest and most effectively for couples, so participation as a couple is strongly encouraged. Singles, however, will also greatly benefit, even without a partner.

There will be no nudity or explicit sexuality. Confidentiality Agreement required.

Dancemeditation™

Thursday, 3/24, 7:30-10:00 pm (fee \$25) - (Please bring a blanket from your room)

Teresa Hawkes - thawkes@uoregon.edu

Dancemeditation™ is a form of moving meditation that draws on and synthesizes three major bodies of knowledge: Sufism, Somatics, and Western & Eastern classical art forms. Western & Eastern classical art practices contribute expression, imagination and access to the personal & collective unconscious. Somatic practices cultivate sensorial access to the pre-cognitive self and embodied consciousness. Sufi practices cultivate involvement in non-ego and integration of all levels of consciousness. Dancemeditation™ employs very little physical contact. Interpersonal boundaries are quietly well-drawn by the teacher's cuing. At the beginning of each session the teacher models an opening movement sequence designed to aid practitioners in entering and maintaining a meditative, non-cognitively dominated state. The teacher leads in an accessible, soothing fashion. Following this induction of a trance state, portions of the session are freeform. Students are encouraged to follow their own flow. Dancemeditation™ explores the self and its relationship to the Universe in a receptive manner using whole-body 'listening'. It is not concerned with 'fixing; or 'getting better' (though these often happen), or other fear-based ego drives. It focuses on quieting the ego and calming the body. Emotional transitions, experiences, and growth are stimulated. Music forms a nearly continuous blanket of support punctuated by brief moments of silence that serve to accentuate dissolution into open presence. The volume is varied, the tempi are varied. The music is primarily acoustic or 'mildly enhanced'. Genres include world music, contemplative, classical, folk much of which has no lyrics or lyrics in languages that students will not understand (to avoid triggering the thinking reflex). Dancemeditation™ trains seamless concentration, undivided attention, and receptive sensorialization using a range of techniques which achieve, contain, nurture, shape, and evolve an environment of absorbed, aware embodiment. Through Dancemeditation™, each seeker discovers spiritual understanding that is unique, embodied, personal, and non-dogmatic.

Creative Consciousness and Spin: Toys and Tools for Teaching

Friday, 3/25, 12:45-2:15 pm (free)

Bethe Hagens - bethehagens@gmail.com

We will use bullroarers, chakra spinners, Tibetan prayer horn shells, dradles, geometric Earth models, and other spun artifacts to experiment with vortex energies. Paleolithic (35,000 BCE) to contemporary Santeria practices have embraced spinning tools and have used them with cautiousness and reverence owing to the alterations in matter and consciousness they are believed to bring. Sources as different as Mickey Hart (*Drumming at the Edge of Magic*) to the National Institute of Health (who now acknowledge genetic impacts of vortex phenomena) will be considered. This is a brainstorming/experiential workshop to gather together some SAC group wisdom for publication in this emerging arena of scholarship.

Experiencing, Teaching, and Using Five Modes of Mindful Consciousness

Friday, 3/26, 2:30-5:30 pm (free)

J. David Cole and John Lawrence - jdcole4@frontier.com

This three hour workshop employs brief talks, slides and video clips to prepare participants to undertake a gradient series of experiential exercises that evoke: individually experienced mindfulness, passive relational mindfulness, active relational mindfulness, experience of various kinds of subjective content, experience inner content as an organized aggregate of semi-autonomous sub-personalities (*parts*, as described by Richard C. Schwartz Ph. D.).

Exercise "setups" and the exercises themselves prepare participants to poignantly experience each state but also demonstrate how to teach them experientially to others. All of the exercises are non-proprietary and handouts will convey the exercises and the setup information. Closing comments relate these conscious states to applications in western psychotherapy and shamanism. Time permitting, a 75 minute video of an extraordinary psychotherapy session that dramatically demonstrates the application of these states will be shown during the conference.

Ghanaian Polyrhythmic Drumming Workshop

Friday, 3/26, 8:00-10:00 pm (Fee \$25)

Obo Addy - www.oboaddy.com

This workshop, taught by Obo Addy, a prominent member of the first generation of African musicians to bring their traditional and popular music to Europe and America, will be an introduction to techniques specific to the drum cultures of Ghana. Participants will learn the five essential sounds and then experience the creation of polyrhythm. Obo Addy, who was the first African born artist to win the National Heritage Fellowship Award from the National Endowment for the Arts in 1996, will demonstrate and teach all techniques. In addition, Obo will discuss the ritual and traditional context of the drumming and ritual music he learned from his father, a Wonche Priest. Obo will also bring several other instruments native to West African traditional musical traditions and demonstrate their use and discuss the cultural context as time permits.

A Taste of Shir Ecstasy Gospel Choir

Saturday, 3/27, 7:30-10:30 pm (Fee \$25)

Sharon R. Alexander - dreyfalex@aol.com

Gospel—literally "good news"—is a powerful African-American spiritual musical tradition designed to help people ascend together to an ecstatic state, one in which the divine is directly experienced. The soulful melodies and rhythmic beats help people find joy, comfort, healing and a sense of God's personal love. We will sing, move and be moved by gospel music as we learn to perform several hand-clapping, foot-stomping multi-part pieces. Many non-Christians are attracted to gospel singing but feel uncomfortable by the songs' Christian themes. Selections for this workshop will be based upon psalms and will be appropriate for non-Christians and Christians alike. This workshop will reinforce participants' understanding of the simple yet effective techniques of gospel choir: the rhythmic syncopation and clap on the off-beat, the call & response, the melismatic improvisational solo, the use of the pentatonic scale, the heartfelt everyday speech, the bottom anchor line, and the excited drive, which are the hallmarks of gospel. Expect to come away with an elevated heart and a singing soul!

Film Abstracts

Tibetan Shamans: Protectors of All Living Beings

Saturday, 3/26, 11:00-11:40 am

Leslie Conton - Leslie.Conton@wwu.edu

This 40-minute ethnographic overview documents the practices of nine Tibetan shamans living as refugees in settlements in Nepal and northern India, possibly the last practitioners of an ancient shamanic tradition of spirit mediums, who temporarily embody deities for healing or divination. Consequently, these shamans want to preserve their tradition and transmit knowledge about these practices to their descendants. This educational film, companioned with a detailed written ethnographic overview, represents one way this irreplaceable knowledge is being preserved for future generations of Tibetans and for the anthropological record. The film describes the nature of this shamanic initiatory crises or "shamanic calling," the cultural and social contexts for their practice, election by spirits and hereditary transmission, ecstatic and didactic training. Also portrayed are costumes and ritual paraphernalia, divination and healing beliefs and practices, as well as the nature and structure of the trance possession - all of which locate this tradition well within the overall template for North Asian shamanism and ritual possession.

Psychotherapy Using Internal Family Systems

Sunday, 3/27, 9:00-11:00 am

J. David Cole and John Lawrence - jdcole4@frontier.com

This video depicts a 1 hour therapy session in which Dick Schwartz, Ph.D. (University of Chicago) works with a Viet Nam vet, using a therapeutic method called Internal Family Systems that has many parallels with Shamanism. The session resembles soul retrieval but employs a kind of relational consciousness that makes the integration of dissociated fragments of the personality extremely transparent and available to witness. Because most people have never seen, or experienced, this kind of consciousness, it will probably expand your notion of what consciousness is and what it can do. The video is very authentic, moving and satisfying. It is quite amazing to experience.

The Society for the Anthropology of Consciousness has been a section of the
American Anthropological Association since 1989.

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