



AASC NEWSLETTER

Association for the Anthropological Study of Consciousness

Volume 2, Number 2

June 1986

PSYCHODRAMA, PAST LIFE REGRESSION, AND OTHER THERAPIES USED BY SPIRITIST HEALERS IN RIO GRANDE DO SUL, BRAZIL

I assume that you all know what is meant by the phrase "past life regression." Likewise, I also assume that you are familiar, at least in the most general sense, with the therapeutic technique called "psychodrama." My objective in this paper is to describe for you and to examine with you how both are combined, along with other techniques, in a rather interesting form of therapy that is performed by Spiritists in Porto Alegre, the capital of the southernmost Brazilian state of Rio Grande do Sul.

Let me begin, as background, by saying that the doing of charitable works, if not the highest value, is one of the most important espoused by Brazilian Spiritists. This emphasis on the importance of practicing charity is derived from the writings of Allan Kardec, the nineteenth century French codifier of

the Spiritist or Kardecist movement. "Without charity," he titled chapter fifteen of his reinterpretation of the gospels of Christ, "there is no salvation" (Kardec 1963). Spiritist charity as practiced in Brazil, however, is practical charity. As Park Renshaw (1969:74), a long time student of Brazilian Spiritism has pointed out, for example, Spiritist religious practice in Brazil may be referred to as the ethic of practical charity.

In living this ethic of practical charity Spiritists endow hospitals, clinics, schools, orphan homes, and other institutions that serve the needy throughout Brazil. In spite of their smaller numbers, Spiritists maintain more charitable institutions in this largest of Roman Catholic countries than the Church itself.

One of the many charitable institutions built and maintained by Spiritists in the city of Porto Alegre is a mental hospital. As is true of most their charities, Brazilian Spiritists do not impose their beliefs on those who come to the mental hospital for treatment. Instead they employ a professional staff of conventional -- in the sense of not integrating the spirit world in their treatments -- psychiatrists, psychoanalysts, and other therapists and supporting personnel who treat patients according to the prevailing standards of their professions. The Spiritists do not apply their own forms of treatment on patients resident in the hospital.

But every Saturday morning, from eight AM to noon, Spiritist treatment is offered to the public at the "Casa do Jardim" of the hospital (literally the house in the garden of the hospital) by Spiritist therapists. These sessions are open to all and everyone, whether or not they believe in Spiritism, is welcome to come and receive this distinctive form of therapy.

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By the time the Spiritist therapists arrive there are always long lines of patients waiting patiently for treatment. I shall describe for you the scene I observed during the month of May, 1985, followed by the pattern the healing took.

The house in the garden of the hospital is divided up into a number of rooms into which patients are taken for treatment after they are registered. No fees are charged since in good Spiritist tradition neither the healers nor the other committed volunteers accept remuneration for their services. After registering, the patients, often accompanied by members of their families and/or friends are ushered one at a time into one of the half dozen or so rooms being used that morning. Each room was approximately eight feet wide by ten feet long with a high ceiling. All were painted standard hospital white. In the middle of each there was a conventional hospital examining table. At one end of the room there were windows facing out to the garden. The door was on the wall opposite. Along both side walls there were a number of hard-backed chairs.

In the room I was taken to, to both observe and to participate, there were four people seated along the left wall. All were mediums who, in addition to their regular occupations, were active members of Spiritist centers in various parts of the city. Next to the door stood a well dressed man of perhaps sixty years of age. I learned later that he was a medical doctor and a committed Spiritist who was doing research for a book on the physics and mechanics of energy flows and other aspects of Spiritist healing.

As each patient entered the room he or she was quietly directed to lie down on the examining table. Relatives or friends were permitted to stand or sit next to the patient.

As the patient settled onto the table, Dr. Lacerda began to count rapidly sometimes forwards but mostly backwards beginning with ten while snapping his fingers and waving his arms in a circular motion. "Dez, nove, oito, sete..." (ten, nine, eight, seven...) he would shout in sharp, staccato fashion. Before he could get very far one of the mediums seated on a chair along the far wall would enter into trance and begin to present a story. What would then develop would be a scene depicting a critical moment in some previous lifetime, or incarnation of the patient on the table. Each of the mediums in turn then would receive spirits representing one or more of the actors in the drama that when completed would explain the specific symptoms afflicting the person on the table. One of the mediums would receive the spirit of the patient. Another would receive a spirit that would narrate the event. Yet another would receive another of the participants, and so on. It is interesting to note at times the mediums also would receive spirits of ritualized figures usually associated with Umbanda such as "preitos

velhos" (old blacks) or "caboclos" (Indians), etc. These entities would make comments on the events being recounted that would relate them to the Spiritist moral code which also is shared by most Umbandistas.

The patient on the table did not participate, but rather lay still listening. The actors were the spirits coming through the mediums and Dr. Lacerda, the leader.

After observing the first few patients, a pattern emerged. By counting and waving his arms, Dr. Lacerda would activate a spirit that lived at the time the events critical to understanding the problem of the patients on the table occurred. The medium, through whom the spirit manifested itself, then would set the stage. One by one other spirits, including that of the patient, would speak through the mediums. Invariably a confrontation would take place between the spirit of the patient and one or more other spirits received by other mediums. The medium receiving the spirit that was the patient would signal the crisis and express the trauma being experienced which was taken by all present to explain the specific problem causing the illness of the patient. That is, the cause of the present day symptoms of the patient on the table were to be found in the events being recounted and acted out by the mediums receiving spirits who had lived the events in another place in a previous lifetime.

At times no crisis emerged. The spirits simply talked in general terms. Dr. Lacerda then would start counting again, sometimes forwards, sometimes backwards, snapping his fingers and waving his arms. The mediums speaking then would stop suddenly. The spirit had been "sent packing." Another medium then would receive another spirit at times from the same incarnation of the patient that had not been present previously. This spirit would set the stage for another encounter situation that this time would manifest the crisis that would be taken to be the cause of the patient's problem. Otherwise one of the mediums would receive a spirit from another period representing another incarnation of the patient. Dr. Lacerda would start and stop his counting and other activities until he brought forth a spirit, through one of the mediums, that would help to reconstruct a crisis situation involving the spirit of the patient that could be interpreted as the event causing the present problem. It was as if he were moving through a time warp trying to beam in on some unknown point at which a traumatic event occurred that was the cause of the patient's current problem. The event also, as we shall see, could be taken to explain for the patient the lesson he or she was to be learning in this present lifetime.

Once the situation and the crisis relevant to the problem of the patient on the table was made clear,

From the Editor . . .

This year's AASC annual conference was once again a successful exchange of ideas and research papers due to the efforts of conference organizers, Priscilla Lee and Joe Long. Special thanks must also be extended to Kay Rawlings for her help in organizing the conference and for her general good cheer. Those of us who attended felt the sense of renewed inspiration and dedication which the annual meetings generally create. Most importantly the AASC Board of Directors made several decisions which will provide new leadership and direction for the society for the next two years. For details of these decisions see the AASC News and the Report on the AASC Conference below.

This issue we have papers from Sidney Greenfield and Geri-Ann Galanti which they gave at the annual conference in April. We have changed the format somewhat of this issue, adding a table of contents and editorial policy statement as well as having the lead article begin on the first page. Reader responses and suggestions about the format of the newsletter are welcomed. Next issue we will have two papers given last December at the AAA annual meeting in Washington, D.C. I would like to encourage the readers to continue submitting articles, news items, book reviews, and information for exchange. In particular I would like to begin publishing bibliographic information for exchange.

Finally, I would like to dedicate this issue to the memory of Dian Fossey (1932-1985), who was killed last December presumably by gorilla poachers. Joe Long's obituary is printed below.

AASC News

AASC Annual Business Meeting

The AASC Board of Directors held the annual business meeting at the AASC annual conference in April. At the meeting a new board of directors and society officers were elected. The new officers are as follows: President: Stephan A. Schwartz, (Mobius Society, Los Angeles), President-elect: Michael Winkelman (University of California, Riverside), Secretary: Geri-Ann Galanti (University of California Consortium), and Treasurer: Priscilla Lee, (San Mateo College). The new board of directors is as follows: Geri-Ann Galanti (University of California Consortium), Priscilla Lee (San Mateo College), Jeffery MacDonald (New School for Social Research), Kay Rawlings (San Francisco), Stephan A. Schwartz (Mobius Society), Wayne Untereiner (California State University, Fullerton), and Michael Winkelman (University of California, Riverside).

Retiring as president and from the board is Joseph K. Long (Plymouth State College of New Hampshire) who will be taking a sabbatical to conduct fieldwork in Jamaica. Dennis Dutton also resigned as West Coast vice president and from the board of directors. Both vice-president's positions are being combined into the new position of president-elect, in accordance with AAA standard procedures.

New AASC Address

The AASC has the following new mailing address for all correspondence, subscriptions, and editorial submissions:

Association for the Anthropological
Study of Consciousness/AASC
P.O. Box 4032
Irvine, CA 92716-4032

Call for Papers

The AASC will be holding its Third Annual Conference in the Los Angeles area, at the Presbyterian Conference Center in Pacific Palisades, CA on March 5-8, 1987. Anthropological and other interdisciplinary contributions to the study of human consciousness are invited. Individual papers, organized sessions, informal discussion groups, workshops, films, and other appropriate contexts for the study of consciousness may be submitted. Contributions are particularly solicited in the topic areas listed below. Interested participants should send a typed 100-200 word abstract of their proposed presentation, identifying the topic and type of presentation, specifying the length of time needed and any audiovisual requirements. Send abstract, name, address, phone number, institutional affiliation, and \$35 conference registration fee (\$20 for AASC members) to AASC, P.O. Box 4032, Irvine, CA 92716-4032. Deadline for receipt is October 10, 1986. Information on accommodations available on request from the conference organizers, Dr. Geri-Ann Galanti and Dr. Michael Winkelman.

- 1) Altered States of Consciousness: Trance, Possession, Dreams and Hallucinatory Experience, Multiple Personality, Dissociation, and related personality dynamics, Psychophysiology of Consciousness and Trance States.
- 2) Ethnography of Shamanic, Spiritual, and Magical Training and Initiations, Mediumistic Communication, Analysis of Religious, Mystical, Magical, Shamanic, Transcendent and Transpersonal Experiences.
- 3) Indigenous Healing Practices, Non-Western Psychotherapies, Divination Procedures, other Magical and Religious Activities.
- 4) Linguistic, Philosophical, and Symbolic Studies of

Myth and Consciousness, Analysis of Literature on Mystical, Religious, etc. traditions.

5) Psychic Archaeology, Applied Aspects of Parapsychology and Psychical Research, Anomalous human abilities such as firewalking.

REPORT ON THE ANNUAL AASC CONFERENCE

The Association for the Anthropological Study of Consciousness held its second Annual Meeting from April 4-6, 1986 at Valambrosa Center, Institute for Transpersonal Psychology, Menlo Park, California.

Friday, April 4, the opening day of the conference was taken up with one symposium, entitled, "Healing and Harming," organized and moderated by Geri-Ann Galanti (University of California Consortium) and Joseph K. Long (Plymouth State College of New Hampshire), outgoing AASC President. This symposium focused on healing and harming, both separately and as two aspects, of the same transpersonal phenomenon.

The first speaker, Keith Harary (The Delphi Group, San Francisco), a psychotherapist, discussed "The Myth of Therapy." He explored psychotherapy and the whole problem of harmful therapy as the product of a quagmire of medical, cultural, and sub-cultural jargon and medical-model reification. Dr. Harary questioned the concept of normalcy and whether everyone needs psychotherapy as many therapists maintain. Harary argued that talking over the past, a standard therapeutic technique seldom leads to a "cure" of a patient's problems. He stressed that functioning within your own reality is far more important than the content of that reality.

Geri-Ann Galanti, whose paper appears in this issue was the next speaker. Following her talk, Mathew Bronson (Integral Linguistics Group, San Francisco) discussed experiential aspects of becoming a medium and healer in his paper, "Joining the Mediums' Table." He related his recent initiation into "mediumship," during a recent intensive training session with the Brazilian physician and psychic surgeon, Dr. Edson Queiroz (an "alter-ego" of Arigo). Bronson also discussed his experience with an Umbanda ceremony in Brazil and described the spiritist method of "dispossession" as a powerful healing mode for cancer patients. His paper will be printed in a future issue.

Sidney Greenfield (University of Wisconsin--Milwaukee) gave the next paper which he wrote without knowledge of Bronson's subject, but synchronously provided an observational and interpretive background to many of the topics Bronson covered. Dr. Greenfield's paper is included in this issue.

The discussion of mediumship was continued by the next

paper, "Mediumship in the United States," given by Alice Salzman (University of California, Irvine). She examined the similarity of experiences among developing mediums, who take "classes" to help develop their mediumship skills. On the basis of interviews and audiences with mediums, Dr. Salzman has found common experiences in motivation, in physical sensations, in psychological impact, and in the messages channeled by mediums.

The final remarks on mediumship were given by Ralph Allison (psychiatrist, private practice, Morro Bay, CA) who related problems in doing research with mediums, particularly verifying their utterances while possessed. After dinner, Dr. Allison gave the concluding paper of the symposium, "Sapping and Zapping," in which he summarized dozens of MPD (multiple personality disorder) cases in the U.S.A. Dr. Allison, who has pioneered research with MPD and developed methods for integrating multiple personalities, found that some of his patients prided themselves on their ability to use mental means to harm their enemies, indicating that they had strong minds for harming but weak bodies for self defense. They called these means "Sapping," for taking energy out of their victims, and "Zapping," for inserting either hostility or paranoid ideas into the victim. His paper will be printed in a future issue.

On Saturday, April 5, several symposia and an experiential workshop were held. The first symposium, "Myth and Consciousness" was organized by Joseph K. Long, and included opening remarks by Francis Huxley, (San Francisco) on the nature of myth. Dr. Long gave the first paper, "UFOs: Myth and Reality," accompanied by a slide presentation of both faked and apparently genuine photographs of UFOs. Long explained that although around 99% of UFO reports seem to represent conventional aircraft, meteors, hallucinations, tectonic discharge phenomena, planets, or stars, more than 1,000 cases are well documented as purportedly representing anomalous phenomena which seem difficult to explain except as being extraterrestrial visitations. He examined a few of the key cases to get a glimpse of what a non-human, extraterrestrial, and perhaps extremely alien intelligence might look like or how it might attempt to establish communication with us. Long utilized the principles of the "Batchelor Effect," from parapsychological research to explain the physical phenomena reported for UFOs and to understand how "consciousness," involving that of both humans and extraterrestrial aliens may give rise to UFOs.

The final paper of this session was given by Michael Winkelman (University of California--Irvine). Dr. Winkelman synthesized his research on magical and religious practitioners. He identified two traditions of anthropological research into magic and religion. The first which he labeled the intellectualist or psychological is the approach taken by Tylor, Frazer,

and Malinowski. The other approach is the symbolist or sociological which Winkelman equated with Durkheim. Each approach has focused on differing phenomena. The intellectualists have been most interested in trance and magic while the sociologists studied the social aspects of religion.

The next symposium, "Consciousness in Education," featured three speakers. The first, Wayne Untereiner (California State University, Fullerton), discussed "Transpersonal Anthropology in the Classroom." Dr. Untereiner explained differing teaching methods he has developed for presenting new and non-traditional materials in the context of the undergraduate classroom. In order to stimulate a kind of classroom ethnography he gives his students initial questionnaires, asks them to evaluate themselves, the course, and class activities. He prefers these means to exams, and has his students give their reactions to authors. The students also participate in triads, groups of three students who successively take on the roles of speaker, observer, and listener.

The next speaker, Leslie Conton (Fairhaven College, Western Washington University), spoke on "Experiential Shamanism in the University," a course she has developed which utilizes both discursive and experiential approaches to shamanism. Dr. Conton proposed a pedagogical model that balances the classical etic approach to shamanism with an experiential component. She observed that many students introduced experientially to some of the basic methods of core shamanism, an ancient strategy for personal learning, problem-solving and healing, not only rapidly recognize and transcend initial ethnocentric attitudes toward foreign worldviews, but also demonstrate deep substantive intellectual interaction with the literature on shamanism.

The final speaker, Joy Shieman (CPT [Certified Poetry Therapist], private practice, Los Altos Hills, CA), spiced her paper, "On the River of Synchronicity: Entering Human-Harmonics," with numerous anecdotes of synchronous events from her practice as a therapist.

Following the conclusion of the education symposium, the new AASC president, Stephan A. Schwartz (The Mobius Society, Los Angeles), discussed his research in the paper, "A Statistical Content Analysis of Recent Research on Psychic Healing." He noted that research with psychic healing has been plagued with methodological criticisms which have obscured some of the more interesting findings. He described Grad's experiments with barley seed growth in water treated by healers, but noted that Grad's experiments were not carried out with sufficient rigor for the findings to be statistically valid. Schwartz described experiments currently being implemented at the Mobius Society to test Grad's findings. These experiments are designed

to overcome previous objections and to advance the development of pragmatic and non-occult methodological approaches to direct physical healing.

The final afternoon session, "Consciousness and Literary Traditions," had two speakers. The first, Felicia Campbell (University of Nevada, Las Vegas), related her research on the James Hilton's novel, *Lost Horizons* in her paper, "Lost Horizon, and the Shaabala Tradition." Dr. Campbell discussed the synchronous events in her discovery of the Tibetan myth of Shaabala and the probable model for Hilton's hero, Conway. She noted Hilton's incredible success in transplanting the myth of Shaabala to western soil where it became known as Shangri-La. She suggested that for many academics it is the excitement of the chase of an idea, combined with the synchronous manner in which we gain information allowing the fragments of the idea to fall into place, which makes the academic life worthwhile.

The last speaker, Charles L. Adams (University of Nevada, Las Vegas), spoke on "Modes of Perception in Frank Waters' Writing." Dr. Adams read several passages from Frank Waters' novels to illustrate how Waters frequently depicts characters who receive knowledge through "unusual" forms of perceptions: Paleon, in *The Man Who Killed the Deer*, knows of the trouble of his injured friend because his own heartbeat is out of synch with the pulse of the sacred mountain. Helen, in *The Woman at Otowi Crossing*, has a terrifying dream of the H-Bomb before its creation. In his non-fiction, Waters has written of what he terms "apperception" -- perception through intuitive awareness -- and has written in *Mountain Dialogues* of a personal experience involving it.

Saturday evening, Francis Huxley and Adelle Getty (San Francisco) presented an experiential workshop. They told folktales and related their work with experiential workshops. They led the group in songs devoted to the Earth, and guided a shamanic journey and drumming.

On Sunday, April 6, The Integral Linguistics Group (Hayward/Berkeley) presented the final symposium, "Clairparance: Intuition and Language Universals," organized and moderated by Dan Hawkmoon Alford. The session began with a videotape of a weekly cable station program produced by Dan Alford and Mathew Bronson. This program explored, through the use of humor, the language and semantics of "white collar growth cults," such as Werner Erhart Seminar Training (est). Following the film Alford and Bronson presented their paper, "Clairparance: The Transcendental Gift of Gab." Clairparance is the word they coined to describe the powerful communication form that directly inspires listeners or readers to transcend in some way their habitual internal dialogue

and personal ego-boundaries. They illustrated their talk with a videotape of an example of clairparance, Martin Luther King's, "I Have a Dream" speech. They noted the importance of metaphors with sensory referents and repetition in King's speech.

Arthur Hastings, (Institute for Transpersonal Psychology) spoke next, taking up the theme of channeled communications through mediums. He discussed some of the best recorded channelings this century, such as Patience Worth, Steward Edward and Betty White, the Urantia book, Alice Bailey and "The Tibetan," Jane Roberts and "Seth," the Course in Miracles, and Raatha.

The next speaker, Pravin Agarwal, spoke on "Language Universals: From Choosky to Tantric Traditions." Agarwal related Choosky's concept of innate structures in the mind to ancient Indian traditions of the chakras. He discussed the Indian theories of sound and their relation to the Sanskrit alphabet and words. According to Indian thought Sanskrit words produce sound vibrations with resonances in many phenomena in the universe. Agarwal explained that these vibrations are independent of Sanskrit and thus universal.

The final speaker of the conference was Tom Condon (Berkeley), who discussed means of learning the language of intuition in his paper, "Expanded Intuition." He trains people to become consciously aware of intuitions by making the intuitions as sensory as possible. This sensory approach he calls the kinesthetic check.

Transition

On December 25 or 26, 1985, Dian Fossey was hacked to death in her one room corrugated iron hut in the mountains of Rwanda, thus ending the career of a modern day saint. Dian was Director of Occupational Therapy at Kosair Crippled Childrens's Hospital in Louisville when our paths first crossed in a Swahili class in 1963. Later, I had the great honor, with Louis Leakey and George Schaller, of recommending her for a National Geographic Society grant to study the mountain gorillas of Rwanda. This eventuated in her almost continuous study of them over nearly twenty years and in her anthropology doctorate at Cambridge. It was she who first described these 600 pound beasts, among whom she eventually came to mingle freely, as "gentle," and she came to think of them, rather than *Homo sapiens*, as her family. She defended "her family" from poachers, tooth and nail, to the end. Thus, some came to think of her as being just as fierce as her beloved gorillas. But my memories of her are as being amongst the gentlest people I've known. Her Gorillas in the Mist, (Houghton Mifflin, 1983), NGS TV films, around twenty technical articles, and a greater human understanding

of our neighbors and relatives in Earth's ecosphere will serve as monuments to her life.

JOSEPH K. LONG

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Conferences

THIRD INTERNATIONAL CONFERENCE ON THE STUDY OF SHAMANISM AND ALTERNATIVE MODES OF HEALING

The Third International Conference on the study of Shamanism and Alternative Modes of Healing will be held at the St. Sabina Center, San Rafael, California, August 30 to September 1, 1986. Symposia are planned on the following topics: Reports on Living Shamans, Urban Shamanism, Shamanism and Mysticism, Symbolism in Shamanic Art and Ritual, The Healing Process, Maps of Consciousness, Initiatory Illness, Bio-Psychokinesis, and Sacred Places. For more information contact:

Ruth-Inge Heinze, Ph.D.
Conference Coordinator
2321 Russell Street, #3A
Berkeley, CA 94705

News

The AMERICAN SOCIETY FOR PSYCHICAL RESEARCH offered one-day workshops this spring taught by Patrice Keane who has worked with the ASPR as consultant to the Department of Public Information and Education. The workshops examined the history and state-of-the-art of psi research and included research on internal attention states and psychokinesis. Similar workshops are planned for the summer and fall of 1986. For more information contact:

PATRICE KEANE
American Society for Psychical Research
5 West 73rd Street
New York, N.Y. 10023

Requests

Volunteers are needed for a research project on remembering the future, i.e., living something before you live it as distinguished from prophecy or prediction. If you have had such an experience and would like to participate contact

P.N.H. Atwater
5403 Trudy Lane
Williamsburg, VA 23185

MIND CONTROL AND DEPROGRAMMING

In the course of earlier research on cults and deprogramming, I became fascinated with the concept and process of thought reform -- otherwise known as mind control or brainwashing. Two years ago at these meetings I presented a paper on brainwashing based upon my experience undercover at a Moonie training camp. I came to the conclusion that brainwashing is not that different from the process of socialization, in which members of every culture are "indoctrinated" into becoming proper members of the group. Further, I stated that they did this primarily through emotional means, that "grabbing you emotionally" was the hook that got you to stay for the indoctrination, or socialization process.

In thinking further about this topic, it occurred to me that mind control in the process of cult indoctrination and deprogramming may in fact be the same thing, with only the intent being different. The key to my conclusion followed my observation that most people get very emotional when discussing cults and deprogramming. It is not a neutral issue. People tend to get very passionate in their arguments either for or against. Over the years I've noticed that people get predictably emotional when questions of world view are involved. I remember well the heated debate at the 1978 AAA meetings in Los Angeles between the believers and non-believers in parapsychology. It is extremely frightening to have one's world view questioned, for that forms the basis of how we perceive everything.

It then occurred to me that the cults and the deprogrammers have the same goal in mind -- to change the individual's world view. They go about it in somewhat different ways, but that is the ultimate aim of the techniques they use: to "change the individual's mind." (And I use that phrase with full knowledge and intent of all its ramifications.)

Let us first look at the process of cult indoctrination. The classic approach has been to examine it in the context of what Lifton (1961) describes as the eight conditions that result in "ideological totalism." Lifton developed this concept in his studies of prisoners of the Chinese communists during the Korean War. I'd like to go through them and point how the ultimate effect is to change the individual's world view, or, how they result from one that has already been changed.

The first condition Lifton describes is milieu control, or the limiting of all forms of communication with the outside world. This is generally accompanied by sleep deprivation, change in diet, and control over whom the individual can see and talk to. Certainly the effects of these is to intensify the immediate environment. It has been suggested that these techniques, along with long hours spent in chanting or meditation, bring about

specific chemical and neurological changes in the brain which result in impaired memory and critical thinking, and in increased suggestibility. The electrical activity of the brain is altered to produce a trance state. A trance state is correlated with slow brain waves and a corresponding low level of incoming sensory variation, thus producing a form of sensory deprivation. There is evidence that sensory deprivation increases the suggestibility of subjects, due to a "stimulus hunger." This hunger is satisfied by the constant bombarding of information by the cult -- which then becomes the individual's new world view. (For a detailed discussion of the physiology of brainwashing, see Appel 1983, Chapter 7).

Milieu control also has the effect of limiting or eliminating "reality testing," for there is nothing outside the closed environment that can be used as a basis for testing. Given all these factors, it is not difficult to see how the reality of the cult would become the only reality, and how the individual would begin to take on the world view of the group. Furthermore, the fact that most cult members are in their late teens and early twenties, and at a time in their life when they are searching for a coherent belief system, makes the process all the more effective.

The next condition is mystical manipulation. The potential convert is convinced that the group is working toward a "higher purpose," and that he is instrumental in the attainment of that goal. Creating belief in such a higher purpose is part of the process of imposing a new world view.

Next is the need for purity. To achieve a higher purpose, the individual must strive for perfection. He is made to feel shame and guilt for the "impure" acts he performed before he joined the group. In this case, the individual is led to interpret his past through a new world view -- the perspective of the group belief system.

The fourth condition is personal confession. This is part of the psychological hold that cults have on their members. Guilt is often used to keep the individual emotionally dependent upon the group. The sins that are confessed are sinful only when viewed through the perspective of the cult's world view.

Another condition is acceptance of basic group dogma as sacred. An aura of sacred science surrounds the belief system. And since it is sacred, it cannot be questioned. Again, this is part of having a new world view -- the belief system is elevated to the highest scientific and moral status.

Next comes loading the language. A new lingo is created by the group which assigns new meanings to familiar words. This helps reinforce the new world

view, since the terms now only make sense within the context of the cult's belief system.

The next condition clearly speaks for itself in terms of its relationship to a changed world view -- subordination of person to doctrine. Group doctrine is made to take precedence over everything a person has previously learned. The doctrine becomes the new reality.

The final condition which Lifton cites as necessary for ideological totalism is dispensing of existence. A sharp line is drawn between those who will be saved -- group members, or those who share the cult world view -- and those who will be damned -- those who do not share the cult world view. Thus, a "we" versus "they" alignment is created which further separates the group member from the rest of society, and intensifies his new belief system. It is self-reinforcing. This element is a dominant aspect of every religious and cultural group, as anthropologists will recognize.

All the conditions then, can be seen to help bring about, intensify, or result from a changed world view. I think the major horror of cults to those who oppose them, is that the individual seems so changed. He no longer acts or believes the way he did before joining the cult. In other words, he has a new world view. Although world view is a term used primarily by anthropologists, its importance in determining an individual's thoughts and actions cannot be underestimated. Everything we think and do is colored by our perceptions of the nature of reality.

I think that a large part of American anti-cult sentiment is based on a dislike of the cult world view. Although the tenets of each cult's belief system are different, I believe the cults share certain values, values that are in complete contradiction to the most basic of American values. They strike us at our core.

First of all, the group is given precedence over the individual. Our country is founded on the notion of individualism. It is one of the fundamental values we hold. For the individual to become subjugated to the group -- and in fact, to have a group of like-minded individuals, is repugnant to us.

I think next to individualism, the other most significant American value is money, and materialism. Many cults preach personal poverty for their members, irrespective of the vast opulence of their leaders. What makes it even worse is that cult members must work hard -- sometimes up to eighteen hours a day -- and they have nothing to show for it. It is part of the Protestant ethic that hard work leads to success. The cult leader may drive around in a new Rolls-Royce or buy another yacht to add to his collection, but the members who toil without rest get nothing! The

contrast between the wealth of the leaders and the poverty of the members does not necessarily create a conflict for the followers within the context of their new world view. As one cult member explained to me, "God should have only the best." Furthermore, money is often seen as evil and can only be purified by their leader, who is seen as God incarnate. What this all results in is something akin to slavery, another condition which is particularly odious to most Americans.

In short then, I think most individuals who oppose cults are really opposing the members' new world view which is so foreign to the American psyche. I'm not saying I disagree; in fact, I believe that cults can be extremely destructive to most individuals; I'm just pointing out why I think many of us hate them so. Look at the reaction we had to the Jonestown tragedy. I don't think it was the deaths themselves that disturbed everyone so much, but the fact that people killed themselves just because someone else told them to. It's the blind obedience that we hate and fear so much. It is antithetical to the American way of life which prides itself -- distinguishes itself -- on the basis of individual freedom.

That, in fact, is the basis of the legal arguments surrounding cults. One group argues that the First Amendment promises the right to freedom of religion, and that cult members are exercising that right. Cult opponents argue that many members of the new religions are not in fact exercising their right to religious freedom, but are brainwashed into becoming members. The crux of their argument has to do with "informed consent." Informed consent is based upon knowledge and capacity, which critics claim are never maintained simultaneously by the new recruit. That is, while the recruit's capacity for rational thought remains high, his knowledge of the group's purposes is kept low. By the time he is given that knowledge, his capacity to reason is seriously diminished as a result of mind control techniques employed by the cult (Delgado 1977).

Let us now turn to deprogramming. That deprogramming is a highly variable process and one that is poorly understood, is reflected in the various definitions that have been given for it. These range from "taking adherents of religious groups against their wills, confining them, and subjecting them to intense mental and emotional and sometimes physical pressures until they renounce their religious affiliation" (LeMoult, cited Vermeire 1981:94) to "a process when a person is forced to question his beliefs, by someone opposed to them, and to examine the process of conversion which led to the adoption of the religion and its practices. A deprogramming is a confrontation of opposing viewpoints" (Stoner and Parke 1977:230). Ted Patrick, one of the most well-known and controversial figures in the field of deprogramming, defines what he does as "essentially . . . just talk" (1976:69).

Although in the seventies, deprogramming often began with kidnapping the individual from the cult, this is far less common in the eighties due to legal difficulties. Most deprogramming today is of a voluntary nature, either at the instigation of the parents or the individual who would like help in leaving a cult.

Deprogramming can take many forms -- lasting anywhere from several hours to several weeks, and may be done by an individual or a team -- yet the goal of all deprogrammers is the same. Interestingly, it is not simply to convince the individual to leave the cult, but rather to return to him his critical thinking skills. Loss of the ability to think critically is seen as one of the major detrimental effects of cult involvement.

What I would contend is that what the deprogrammers are actually doing is attempting to change the cult members' world view -- back to what it was prior to cult conversion. To stop seeing the world as described and defined by the cult, and to start thinking as an individual again. It is perhaps relevant here that many deprogrammers refer to themselves as "reality inducing therapists." What is reality but that which is defined by one's world view?

We are a left-brained, analytically oriented society. We value logic and critical thinking. It is an essential part of our world view; we accept only what can be observed and measured and repeated. In contrast, many of the cults value feeling over thinking. As one former Hare Krishna member told me, anything following the phrase "I think" was deemed automatically useless.

Much of what goes on during deprogramming is an analytical discussion of the cult doctrine. Most deprogrammers are former cult members themselves and are familiar with cult theology and practice. Generally, questioning is not encouraged within the cult. Questioning to further understanding is fine; questioning the truth or logic of an argument is not. And here I speak from first hand experience within the Moonies. By going over cult doctrine within the deprogramming, the cult member is provided with another perspective for interpreting what went on within the group. He's exposed to a new world view, one in which the same facts look very different.

A change in world view is also facilitated on another level. Many deprogrammers talk about a point in the deprogramming in which the individual "snaps." Ted Patrick (1976) likens this to an emotional dam bursting. Certain experimental data indicate that this process may have a neurophysiological significance. Sargent (1974) worked with soldiers suffering from battle neuroses following World War II. He and his colleagues found that their patients could be cured

through a process of emotional collapse brought about by the excitement aroused during drug abreaction. They also discovered that the emotions that were most successful in breaking recently implanted abnormal patterns of behavior and thought were anger and intense fear and anxiety. Sargent asserts that intense emotional excitement followed by collapse produces a brain state of transmarginal inhibition. This results in extreme suggestibility, as well as having the effect of "cancelling" recently acquired thought and behavior patterns.

This could account for what occurs during deprogramming. According to most reports, the deprogrammer tries to provoke an emotional response in the deprogramme -- usually anger or fear. Once the individual reaches a point of emotional collapse (the breaking point, or the point at which he "snaps"), the thought patterns or world view induced by the cult are "wiped out" and the suggestions implanted by the deprogrammer take hold.

To sum it up then, I believe that both the cults and the deprogrammers are attempting to do the same thing -- to change the individual's world view to one that is consistent with their own. Both also utilize techniques which serve to accelerate this change on a neurophysiological level. Each person's attitude towards cults and deprogramming will vary in accordance with his or her own values and belief system. Finally, I think one reason for widespread anti-cult feeling in this country is that the cult world view, with its renouncement of individualism, materialism, and critical thinking, comes into direct conflict with the values held most dear by American society.

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ERRATUM

Mistakenly, only half of Patric Giesler's abstract of his research on the psi-conductive Batcheldorian psychodynamics of the Umbanda ritual trance consultation was printed in the last issue. Basically, what he found was that the clients consulting the entranced shamans found their lost objects (manifested ESP) to the degree that they were like ordinary Umbanda clientele and experienced a typical Umbanda consultation with its typical psychodynamics. The implications of the education/ESP relationship of the shamans' and clients' psi functioning, the socioeconomic "mismatch" of these shamans and clients, and Umbanda beliefs about the shamans' psi abilities are discussed in relation to the findings and to Batcheldor's theory. Finally, the advantages of the multi-method approach to the study of psi in the field setting are assessed. (See Journal of the American Society for Psychical Research, Vol. 79, No. 2, 1985, pp. 113-166 for the full report.)

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Continued from page 2:

Dr. Lacerda, who, until this time acted exclusively as a director ushering spirit actors onto and off the stage through the mediums, would interject himself into the dialogue. He would never go into trance, but he would engage in conversation with one or more of the spirits that appeared through the several mediums present. Repeatedly, it turned out, one or more of the spirits involved in the crisis precipitating event had behaved in a way that violated Spiritist standards of morality. For example, they had displayed base emotions such as greed, envy, lust, jealousy, or revenge. In my own case I had been accused by a woman of ordering her death and that of her son. In my last lifetime, I was informed, I had been a captain of the guards at the time of Pericles in ancient Greece. The spirit of the woman claimed that I had wrongfully ordered that she and her son be put to death. She had followed me through the millennia seeking revenge. It

was clear to all that she was the cause of my present problems.

Dr. Lacerda engaged her in dialogue. With the help of the narrator he elicited enough information to make her admit that she had engaged in an act of treason. I had not put her to death wrongfully. She had been guilty of a crime that carried the death penalty.

Dr. Lacerda then explained this to her arguing that she had no right to make me suffer when I had behaved appropriately. She should leave me alone and instead look to herself and to her own spiritual development. Seeking revenge would not lead to her spiritual advancement.

It soon became clear that Dr. Lacerda was engaged in a Spiritist orientation session. He was teaching this errant spirit what was true and right and what was in its own best interest. Here was the key to this form of Spiritist therapy.

The belief is that many, if not most illnesses, physical as well as mental, have as their root cause the obsessing and/or perturbing behavior of errant spirits on the spirit of an incarnate being. These actions, which originate on the spirit plane, then manifest themselves by means of energy transference through the perispirit as physical or mental illness of the somatic body of the incarnate being (Greenfield in press a and b). The symptoms, like those whose causes are material, i.e., viruses, etc., can and should be treated by conventional medicine, which in such cases would include both physical and psychosomatic medicine. This is why Spiritists endow hospitals and clinics and their healers send patients on occasions to medical doctors. But treatment by the practitioners of conventional medicine, according to them, can at best eliminate the symptoms of the illnesses on the somatic body. True cures that get to the causes can only be obtained at the spiritual level. This is what Dr. Lacerda and the other group leaders are doing in the sessions at the Casa do Jardim of the Spiritist hospital in Porto Alegre.

To cure illnesses that have their causes at the spirit level requires the elimination of the cause. Since a large number of illnesses are believed to be caused by the petty acts of jealousy, vengeance, etc., by misguided spirits, treatment calls for the reorientation of those spirits. Consequently Dr. Lacerda and the other leaders devote much of their energies to indoctrinating errant spirits in the moral philosophy of Spiritism.

What Dr. Lacerda did was to manipulate the flow of energy so as to enable spirits both familiar with the social situation that precipitated the action that was causing the problem of the patient and who had participated in it to reconstruct it for him and for

the patient. Once he had isolated the true cause of the illness he was able to treat it by indoctrinating and orienting the offending spirit in the moral principles of Spiritism. The belief then is that once indoctrinated appropriately the offending spirit would stop what it is doing. Then the spirit of the patient can be cured; and since the spirit and the somatic body are believed to be in a symbiotic relationship, once the spirit is cured, the cause of the illness is eliminated. Then the symptoms at the material level can be treated to eliminate the problem completely.

One difficulty is that neither the person providing the spiritual orientation nor the patient can be sure that the offending spirit has accepted and will act in terms of the moral reorientation provided. This is to say that the patient can not really be sure that the cause of his or her problem has been eliminated. He or she must trust in the persuasiveness of the leader-therapist.

I mentioned at the outset that the patient does not participate in the definition of the situation that constitutes the explanation of his or her problem. Instead he or she lies quietly while mediums under the direction of a leader who is the therapist receive spirits that explain the cause of the problem. Then the leader-therapist takes the initiative and debates the actions of the offending spirit in moral terms trying to convince it of the errors of its ways so that it will stop what it is doing that is making the patient ill.

In most Western, or conventional forms of therapy the patient is always an active participant in both defining the cause of the problem and effecting its cure. Psychodrama, for example, is used to involve the patient so that he or she becomes aware of the forces causing the problem. Then he or she is engaged in the effort to find a solution to the problem. The assumption is that it is the patient who in the final analysis must solve the problem for him (or her) self.

In the Brazilian Spiritist example just described, in contrast, the patient is a bystander -- interested certainly, but a bystander none the less -- in the diagnostic and therapeutic processes. The actors in the psychodrama that provides the diagnosis of the problem by means of past life regression are the leader-therapist and the spirits who participate through mediums. Then the therapy is done by the leader working with an offending spirit to the exclusion of the patient. This I would contend is consistent with the Brazilian cultural tradition in which the individual never is assumed to be able to solve his or her own problems. Instead, he or she needs an advocate who will intercede with the powers that be (in both this world and the other) on his or her behalf. The patient in this case may observe his or her intercessor at work. If convinced that the

advocate-intermediary has gotten to the core of the problem and has argued convincingly the merits of the case to the offending spirit, the patient may then react psychosomatically as would a North American or Western European who has "done the job himself." What we seem to have here is an adaptation in Spiritist moral-religious terms of therapeutic techniques by Spiritist healers to the cultural assumptions of their Brazilian client-patients. Even those who doubt the contention that spirits are the cause might agree that the conduct of the healing encounter in terms consistent with the assumptions and beliefs Brazilians share might contribute to the rate of success claimed by the healers and their followers.

FOOTNOTES

§ This paper is dedicated to the disincarnate spirit of my friend Paulo Schutz. I should like to thank Cícero Marcos Teixeira for helping Paulo and for serving as my teacher and guide. I should also like to thank Dr. José Lacerda de Azevedo for explaining some of the techniques I have described.

I am grateful to the Center for Latin America of the College of Letters and Science of the University of Wisconsin-Milwaukee for the financial support that made my trip to Porto Alegre in 1985 possible. Needless to say, I alone am responsible for the materials presented in this paper.

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