Sea Change: Consciousness, Lifeworlds, and Ecological Upheaval – Event List (Draft)
SAC 2021- Keynote Events

Tidal Changes through Spiritual Activism

Friday, March 12th (5:00 PM EST)

Dr. Nicole Torres will host a roundtable discussion which focuses on the voices of community organizers and water activists who have committed themselves to recognizing the sacredness of all life. For the purposes of this conference, we will focus on the element of water. What does it mean to be a water protector, ambassador, or defender? How is working with the element of water a sacred practice that leads to the transformation of consciousness? Our panelists will share their experiences and perspectives.

Participants:
Roxana Pardo Garcia
Isabel Friend
Melina Juarez Perez
Anne Conrad-Antoville
Dr. Nicole Torres (Panel Chair)

Information on how to attend on the Conference Communities page
During the conference we will host a virtual watch party of the award-winning documentary *Gather*. The film is an intimate portrait of the growing movement amongst Native Americans to reclaim their spiritual, political, and cultural identities through food sovereignty, while battling the trauma of centuries of genocide. A *New York Times* critic pick, the reviewers claimed,

“The film wonderfully weaves personal stories with archival footage that contextualizes the continued violence against Native Americans. Rawal covers a substantial amount of ground and deftly balances the dense material without losing sight of the mission driving the bigger story: Healing from generational trauma sometimes starts with just one person.”

Watch the trailer: [https://gatherfilm](https://gatherfilm) We will have a live Q&A with the director of the film and some of the film’s participants as well.

Information on how to attend the live screening and Q&A can be found on the Conference Communities page.
Meditation & Yoga
with Gurucharan Singh Khalsa
Sunday, March 14th (11:00 AM EST)

On Sunday morning, Dr. Gurucharan Singh Khalsa will lead a meditation and yoga workshop centered on the ways we can integrate the overall themes of the conference. Helping us transform our ideas and conversations into embodied transformations.

After a short introduction to give context to the meditation, Gurucharan will guide us in a simple yet powerful breath meditation. It will bring us into the presence of stillness and joy, and connect us with our own heart, and with all of nature, of which we are always a small, but essential, part.

Then he will share ideas on personal embodiment, stillness, and the nature of Becoming that show we are deeply connected. Through his own experience, the experiences of others, and these meditative techniques, he will help us reach joy, stillness and presence. And perhaps remind us how we need to connect to nature in a time when so many of us feel disconnected.

Gurucharan will do a second meditation and encourage a walking meditation after a simple three-part activation using the Master Breath. We will do this then take a walk outside. A simple pattern described and immediately practiced. A space to explore the connections of inner and outer landscapes. The discussion afterwards shares a perspective on the need for immersive experiences with senses wide open that let us connect, commit, and take action to steward our planet at this critical time.

Gurucharan understands this amazing ability we all have to connect and act from his own direct experience, from teaching over a million people around the world, and through the lens of breakthroughs in physics that reveal the flow of Becoming in ourselves, nature, and experience.

Gurucharan Singh Khalsa Ph.D., C-IYTA is an affiliated scholar at Chapman University in Orange, California. There he collaborates with their Institute for Quantum Studies on projects for leading edge applications of quantum foundations to the nature of consciousness and our capacity as human beings. He has worked with Chapman’s Fish Interfaith Center since 2013. He contributes to original research in meditation, breath, and wellness. He developed several global training programs in meditation and its application to leadership, wellness, and personal transformation. He is the premier trainer for
practitioners of the yoga of awareness since 1969. He authored and advocates for Breath Walk to integrate meditation, walking, eco-immersion, and engagement with nature.

Visit his site to learn more: https://gurucharan.com

Information on how to attend on the Conference Communities page.

Or at the following:

http://ac.americananthro.org

http://ac.americananthro.org/event/ac-2021-section-meeting-sea-change-consciousness-lifeworlds-ecological-upheaval/

https://www.twitch.tv/abracadabra

Email us: conferencesac@gmail.com
Friday, MARCH 12TH

8:00 AM (EST)  CONFERENCE OPENS (Moderators available for questions, etc.)

9:00 AM  PANEL: “Evocative Ethnographies of Florida’s Silver River: Biodiversity, Boundaries, Life Experiences, and Conservation”

10:30 AM  BREAK

10:45 AM  PANEL: “Buddhist and Feminist Approaches to the Climate and the Environment”

12:00 PM  LUNCH

1:00 PM  EXPERIENTIAL: “Ecological Grief Cafe”

2:45 PM  BREAK

3:00 PM  PANEL: “Altered States of Consciousness and Transcendent Change”

4:30 PM  BREAK

4:45 PM  ROUNDTABLE: “Sacred Water” (Live-streamed on twitch.tv)

6:45 PM  BREAK for DINNER

8:00 PM  HAPPY HOUR / NETWORKING

9:00 PM  CELEBRATE: Abracadabra
Saturday, MARCH 13TH

8:00 AM (EST)  CONFERENCE OPENS  (Moderators available for questions, etc.)

9:00 AM  PANEL: “The Shape of Change: Addressing Possibilities and Limits to Transformation”

11:00 AM  LUNCH

11:45 AM  PANEL: “Resistance and Reclamation: Indigenous Peoples’ Responses the Changing Ecology”

1:45 PM  BREAK

2:00 PM  FILM: Gather (Live-streamed on twitch.tv)

4:15 PM  BREAK

4:30 PM  PANEL: “Consciousness, Beliefs, and Perception: The Intersection of Inner and Outer Ecologies”

6:15 PM  DINNER

7:00 PM  HAPPY HOUR / NETWORKING

9:00 PM  CELEBRATE: Abracadabra
Sunday, MARCH 14TH

8:00 AM (EST)  CONFERENCE OPENS (Moderators available for questions, etc.)

9:00 AM  EXPERIENTIAL: Hippity Hoppity

10:30 AM  BREAK

11:00 AM  EXPERIENTIAL: Meditation and Yoga (Live-streamed on twitch.tv)

12:30 PM  LUNCH

1:00 PM  READING: “An Engineered Tableau from the Spheres of Unintentional Agencies”

1:45 PM  BREAK

2:00 PM  PANEL: “Embodied Ecologies: Engaging the World through Self”

3:45 PM  BREAK

4:00 PM  EXPERIENTIAL: Contemplative Community Organizing

5:30 PM  DINNER

6:00 PM  Anthropology of Consciousness Business Meeting
**Evocative Ethnographies of Florida’s Silver River: Biodiversity, Boundaries, Life Experiences, and Conservation**

Water: a reflection, a surface, a substance, and a movement. A boundary that eludes, precludes and shapes form and life itself. A vessel that shapes its surroundings and where vessels float, feed, and folly. This live panel shares multimedia poetic experiments in conducting an ethnography with a river, specifically with the Silver River in North Central Florida where Asian monkeys, mastodons, Black Seminoles, self-identified rednecks in motorboats, Northern conservationists in kayaks, tourists in glass bottom boats, Tarzan movies, fungi, Paradise Park (the Blacks-only beach during segregation), manatees and alligators (from prehistoric times), migratory birds, algae, and conceptions of humaNature relationships collide as fragmented facets of the Silver River’s identity.

Meryl Shriver-Rice’s masters of Environment, Culture, and Media program’s course called Nature, the Anthropocene and Visual Anthropology (University of Miami) is the milieu for this artistic-scholastic engagement with representations of lifeworlds, culturally specific experiences, and the policies that shape and are shaped by these meshworks. Students are guided by Amanda Concha-Holmes’ pioneering work with Evocative Ethnography to integrate videos, texts, soundscapes, images, graphics, sensorial experiences, and poetry to interpret some of the layers of cultural and ecological history through a decolonial, feminist theoretical and methodological lens that examines the Silver River’s entangled prehistorical, historical, and contemporary entanglements of environmental concepts, conservation policies, diverse peoples, animals and plants, climate changes, multispecies perspectives, and the meaning for being, belonging and becoming in Florida, and the world.

This 90-minute panel will feature multimedia presentations accompanied by the activists who made them for a discussion on decolonization, embodied transformation, healing, and learning with nonhumans. Presentations will examine multispecies ways of seeing and sensing, questions of belonging in emergent ecosystems, “invasive” species, habitat conservation, and ideological underpinnings of environmental policies, along with notions of change and deep time to negotiate the representations of some of the layers of identity formation that are fragmented, hybrid and emergent. These stories and the evocative ways they are represented are critical for excavating and interpreting consciousness from a deep historical and multispecies framework that highlight the contributions of the under-represented.

**Buddhist and Feminist Approaches to Climate and Ecology**

Since industrialization, our world has been subjected to forces of domination, patriarchy, extraction, and commodification. While advances in technology and commerce have raised the standard of living for many communities in the world, other communities have been exploited and oppressed. All the while, the natural environment has continued to suffer devastating effects of pollution, global warming, and ecological death. This panel explores alternatives to these destructive approaches by examining the feminine and Buddhism in relation to ecology. This panel will explore how harmony, nurturance, interdependence, egalitarianism, compassion, and non-aggression can help guide communities to sustainable co-existence with our world.

**Ecological Grief Café**
Facilitator: Julie Raymond-Yakoubian, The Ritual Bough (TheRitualBough@gmail.com)

Description:
You are welcomed to join a conversation about ecological grief at this gently facilitated café-style discussion. ‘Ecological grief’ describes the senses of loss and mourning that we experience as a result of actual or anticipated ecological degradation, climate change, and other events that impact places and ecosystems that we both cherish as individuals, and which we value as a global community. As a participant, you will have the opportunity to voice natural places that are meaningful to you and to engage in discussion with others about the meaning and importance of natural places, how traumas to those places impact us individually and collectively, the ways in which we process ecological grief, and other related topics. While active participation is not required, we encourage participants to join with a desire to engage in discussion (this is not a presentation). Participants are invited to bring a candle and an object that is from or represents the natural world to our virtual gathering.

Altered States of Consciousness and Transcendent Change
Humans have long used altered states of consciousness to help navigate and create change. Altered states of consciousness tap into particular cultural and social narratives, norms, and beliefs, allowing enhanced or “transcendent” change. This panel will explore how altered states create transcendent change through cultural mediation in various ways: Indigenous Western Amazonian belief and use of non-human agencies through ayahuasca consumption, healing persistent illness and transforming identity with psychedelic medicine through a “rites of passage” framework, and ritual mediation of transcendence and healing among Sufis in northern Morocco.

Tidal Changes Through Spiritual Activism
Dr. Nicole Torres will host a roundtable discussion which focuses on the voices of community organizers and water activists who have committed themselves to recognizing the sacredness of all life. For the purposes of this conference, we will focus on the element of water. What does it mean to be a water protector, ambassador, or defender? How is working with the element of water a sacred practice that leads to the transformation of consciousness? Our panelists will share their experiences and perspectives.

Participants:
Roxana Pardo Garcia, Community Organizer and Activist
Isabel Friend, Water Steward
Dr. Melina Juarez Perez, Assistant Professor of Political Science, Western Washington University
Anne Conrad-Antoville, Water Steward
Dr. Nicole Torres (Panel Chair), Instructor of Human Services, Western Washington University and Editor-in-Chief, Journal of the Anthropology of Consciousness

The Shape of Change: Addressing Possibilities and Limits to Transformation
Organizer: Daniel Lende, Department of Anthropology, University of South Florida, dlende@usf.edu

Panel Abstract:
This panel addresses what shapes change using a holistic, interdisciplinary approach grounded in anthropology. A central question this panel addresses is how humans relate to their environments – ecological, cultural, ontological – in ways that mutually impact the person and the place. These person-environment interactions both potentiate and limit change. To better understand these interactions, the papers embrace holistic approaches that integrate multiple types of scholarship, drawing diversely on cognitive science, evolution, psychology, narrative theory, and philosophy in conjunction with anthropology. This type of approach falls broadly under the rubric of neuroanthropology, which emphasizes both field-based research as a way to understand human variation and considering how brains and cultures come together to shape human phenomena.
Each paper tackles a different part of how we relate to local environments: stories, ontologies, landscapes, hallucinogens, institutions, and cultural constraints. Papers also look more closely at why we continue to treat ourselves and our environments in the same ways, without taking into consideration the information and evidence of climate change and environmental destruction all around us. Finally, the papers also consider how forms of collective engagement and consciousness can better address the wave of social and environmental changes happening today, with a particular focus on the sociocultural landscapes in and around the Tampa Bay area.

**List of Papers:**

- Gabrielle Lehigh, *Unspeakable Pleasures of Psychedelics and Healing: How RecreationalPsychedelic Use Reconfigures Social and Cultural Landscapes*
- Breanne Casper, *Ontology & Substance Use Triggers: Understanding Change through Recovery*
- Kaleigh Hoyt, *Meaningful Connections*
- John Pendygraft, *Lost Storytellers*
- Daniel Lende, *Culture, Constraint, and Climate Change*

**Paper Abstracts**

*Unspeakable Pleasures of Psychedelics and Healing: How Recreational Psychedelic Use Reconfigures Social and Cultural Landscapes.*

Gabrielle Lehigh, University of South Florida, glehigh@usf.edu

This presentation examines the potential to reconceptualize the therapeutic benefits of recreational psychedelic use through investigating the role of pleasure and recreational use in contributing to social and cultural change. Cultural perspectives often study the indigenous use of psychedelics as tools for healing those cursed with physical and spiritual illness. Early clinical studies used these substances to understand states of psychosis and treatment of addiction and mental health. A psychedelic renaissance of clinical examinations now investigates the potential of psilocybin, MDMA (ecstasy), ibogaine, LSD (acid), ketamine, and ayahuasca in the treatment of a variety of health conditions like anxiety, depression, post-traumatic stress disorder (PTSD), substance use disorders, and obsessive-compulsive disorder (OCD). While many studies assess the therapeutic value of psychedelics in clinical and traditional healing practices, less research focuses on the value of these substances outside of these settings. Specifically, this presentation addresses psychedelic healing potential in non-clinical and non-traditional settings or essentially non-problematic recreational use. Recreational use is broadly defined as use in nature, social settings, and at music festivals. Studying these unique environments of use provides a nuanced understanding of the potential of psychedelics in creating social and cultural change. To understand these unexplored ideas, this presentation asks: what do therapeutic value and healing mean in recreational psychedelic use, how does pleasure play a role in providing therapeutic value, and what can the perspective of pleasure as healing add to the clinical and traditional understandings of psychedelic use?

*Ontology & Substance Use Triggers: Understanding Change through Recovery*

Breanne Casper, University of South Florida, casperb@usf.edu

The ontological turn in anthropology implores us to consider life in the Anthropocene and reckon with the semiotic communication between humans and non-humans. This paper argues that one such area of interrogation is substance use triggers. Triggers are stimuli related to past use that “trigger” wanting/craving of drugs. These triggers are particularly important as people who intend to stop using must face/resist these triggers in order to change their lives. Understanding that triggers have biological, cultural, and environmental dimensions, this project presents a neuroanthropology of triggers. Pulling from theory in psychology and neuroscience this project highlights the biological
interactions between the environment and humans. Further, anthropological and ontological theory help us understand the cultural and constructive dimensions of triggers. Finally, this work is framed within a broader understanding of personal change, that people who intend to stop drugs are encountered on a daily basis. Questioning conscious and unconscious assumptions, substance use triggers allow deeper investigation into how change happens in interactions between the smallest level neurological components and largest level environmental factors. Together, these factors shape the way humans walk through the world every day.

Meaningful Connections
Kaleigh Hoyt, University of South Florida, kaleighbhoyt@gmail.com

This paper explores how meaningful connections may work to expand interpretive approaches to heritage by shifting from discourse to dynamics. Though research is still ongoing, the African American Burial Ground Project provides a useful model for considering the dynamics underlying creative collaboration and mixed media storytelling in community-based research. By ‘calling in’ the Tampa Bay community to address the erasure of local African American cemeteries, the project illustrates how anthropology may be used to facilitate connections between people, places, and stories to form new meaning and, by extension, cultural heritage.

This paper focuses on heritage as dynamic engagement in three ways: (1) identify an authentic story, (2) combine art and abstraction, and (3) explore/expand engagement. The story needs to both be grounded in the people impacted and do work to reach others – meaningful connections both ways. The past is often abstract; key points can make it accessible, but it is through art that the abstract can become engaging. That engagement needs a form, something that can bridge the gap between bodies and brains and our heritage. Hybrid forms of engagement – ones that combine the virtual and the physical – offer ways to bring people’s stories and anthropology’s abstractions into direct engagement with audiences discovering and rediscovering heritage. This paper will present ideas on how such hybrid forms can connect consciousness and environment.

Lost Storytellers
John Pendygraft, University of South Florida, pendygraft@usf.edu

In working as a local journalist and storyteller in one community for over twenty years, I have experienced the central theme of this panel - how humans relate to their environments in ways that mutually impact the person and the place – in personal and intimate ways. The media world has been in a state of constant seismic change for most of my career.

I have a book under review at the University of Florida Press that is tentatively titled Lost Storytellers: And Ethnography of a Dying Newsroom. In it, I examine the ancient role of storytelling in building cultures across time, from 40,000 years ago to my own experience today as a journalist in the information apocalypse.

When I joined the photo staff of the Tampa Bay Times in 1997, we had 49 full time staffers in our department. We comprehensively covered a four-county area. Today there are seven of us, based in one newsroom that we are currently not allowed to enter. We only print twice a week, have sold our printing presses, are working at reduced salaries and our attempts to build a digital model are flailing.

I began to consider the newsroom as a field site in 2015 and have since approached my workplace through many theoretical lenses. In this panel I would hope to open a discussion about the power of stories for shaping our relations with environments, and how an integrative theoretical approach is
key to understanding those historic power dynamics.

Culture, Constraint, and Climate Change
Daniel Lende, University of South Florida, dlende@usf.edu

Addressing climate change is often cast as an individual or a structural problem. On the individual level, arguments are often made that people are not aware of global warming and if they knew more, they would do more. On the structural side, global warming is often seen as solvable only through changing global capitalism. Both offer partial answers to a central question: Why don’t we do more to address climate change and global warming?

This paper will address culture as fundamental to understanding why people don’t do more. It will use a novel understanding of culture derived from neuroanthropology – culture as constraint. This constraint approach is inspired by Marr’s (1982) work in neuroscience as well as research on how constraints shape language, in particular the bottleneck effect (Christiansen & Chater 2016). The bottleneck effect indicates that culture must work in real time to be comprehensible to the brain; if brains cannot process culture effectively, then culture as a shared, intersubjective phenomenon simply does not happen.

Environmental problems are hard to understand in real time. Issues like climate change are often not immediately apparent in local contexts and can require complex cognition to understand. These features make environmental problems harder to appreciate via culture. Rather, easier shared techniques – such as dismissal or downplaying as well as alternative explanations and even conspiracies – can solve the cultural bottleneck, and thus keep the cultural appreciation of environmental problems from being easily accessible to human consciousness and action.

Resistance and Reclamation: Indigenous Peoples' Responses the Changing Ecology

The past few years have seen unprecedented changes in global and local environments. These changes, many caused by other humans, have impacted Indigenous Persons dramatically. This panel will explore a variety of indigenous responses to change, including Siberian shamanic responses to climate change, Native American resistance to the Dakota Access oil pipeline, Khmer rites and rituals designed to balance ecological disruption, and Indigenous reflections on disruption and chaos during COVID-19.

Gather
During the conference we will host a virtual watch party of the award-winning documentary Gather. The film is an intimate portrait of the growing movement amongst Native Americans to reclaim their spiritual, political, and cultural identities through food sovereignty, while battling the trauma of centuries of genocide. A New York Times critic pick, the reviewers claimed,

“The film wonderfully weaves personal stories with archival footage that contextualizes the continued violence against Native Americans. Rawal covers a substantial amount of ground and deftly balances the dense material without losing sight of the mission driving the bigger story: Healing from generational trauma sometimes starts with just one person.” Watch the trailer: https://gather.film

We will have a live Q&A with the director of the film and some of the film’s participants as well. Information on how to attend the live screening and Q&A can be found on the Conference Communities page.
Consciousness, Beliefs, and Perception: The Intersection of Inner and Outer Ecologies
Consciousness is both individually experienced and socially and culturally mediated. A central question of psychological anthropology is: What influences what we perceive and how does that affect our beliefs and experience? This panel examines how outer and inner worlds interact with, and shape one another by discussing psychology, brain behavior, and contemporary politics in the United States, cognitive science and anthropological approaches to belief in relation to human rights, and how COVID-19 has disrupted immersive sensory experiences in aquariums and absorption of ecological knowledge.

Experiential: Hippity Hoppity
Proposal: Kari Miller // kmiller@email.jfku.edu // MA Somatic Counseling Psychology at JFK University - in progress

Embodiment Story and Practice
- Short Story/Poem - HIPPITY HOPPITY ➢ Personal Connection to Short Story
- Meditation - Grounding

Short Story/Poem
HIPPITY HOPPITY
Amongst the trees and the bees
Over the hills and within the tills
Atop the peaks to anywhere I might seek I wandered and often pondered
Sometimes day
sometimes night
in the black
and through the white

Walking and often talking,
with what may appear here,
and trying to take it there

It all seemed clear
Holding everything so near
After all, it was so dear

When I came upon a ridge
I was unsure of how to bridge
Where I seemed to be
to a place far in front of me
Scheming up a plan
with thoughts and retroban

My brain quite in a twist
The only thing left was to fist... but suddenly spewed amist

No time to think, all in such a blink

I was no longer walking, nor frolicking Not trying, nor denying
Aware, faded my despair
Completely set free,
there I was to be
It all falling in front of me

And as I fell, a part of me could tell Without thought, not being fought Let alone to be,
my legs knew what to do with me

With no end in site
I gave up all spite
Quietly fading into the white night

Personal Connection to Short Story
This short story/poem was inspired by my personal journey from a possessive, oppressive and fear-based mind and experience of life, to a free, open, and allowing engagement with my body’s wisdom. In 2016 I was thrust into a process of meditation, personal review, letting go, healing and cultivating my connection to intuitive knowledge that all beings unfold from. This process seemed to begin without even trying, at the peak of my personal and emotional suffering. It led me to an at home yoga practice, sound healing meditations through YouTube, a collection of “healings” and “spiritual guides.” I went to Costa Rica, lived on the beach and connected with the locals and the land. It all seemed clear, when and where to go. Each thing helped with my healing and showed me new parts of myself and the world. I simply followed what seemed to be the next step in my path.

This entire process is continuous and never ending. The intergenerational aspects of re-incarnation. The forever unspinning and respinning of evolution. The greatest gift that it has brought me to and that I continue to work to maneuver, is the trusting of my connection to a collective wisdom that is an accumulation of all humans and sentient beings, all planets and cosmic consciousness.

The main current battle is to not be overcome with the “knowledge” and suppression of the mind’s thoughts and beliefs. To continuously check-in and move from the wisdom of the body. On a personal level, this has made me more aware and led to healing in all its forms. As an individual I am part of a collective that is interwoven and no one consciousness is isolated from any other. We are but a web, tied together. One healing leads to another. This process of awakening has the capacity to bring about great change to us all. So let’s try a little body meditation, shall we?

Meditation & Yoga with Gurucharan Singh Khalsa
On Sunday morning, Dr. Gurucharan Singh Khalsa will lead a meditation and yoga workshop centered on the ways we can integrate the overall themes of the conference. Helping us transform our ideas and conversations into embodied transformations.

After a short introduction to give context to the meditation, Gurucharan will guide us in a simple yet powerful breath meditation. It will bring us into the presence of stillness and joy, and connect us with our own heart, and with all of nature, of which we are always a small, but essential, part.

Then he will share ideas on personal embodiment, stillness, and the nature of Becoming that show we are deeply connected. Through his own experience, the experiences of others, and these meditative techniques, he will help us reach joy, stillness and presence. And perhaps remind us how we need to connect to nature in a time when so many of us feel disconnected.
Gurucharan will do a second meditation and encourage a walking meditation after a simple three-part activation using the Master Breath. We will do this then take a walk outside. A simple pattern described and immediately practiced. A space to explore the connections of inner and outer landscapes. The discussion afterwards shares a perspective on the need for immersive experiences with senses wide open that let us connect, commit, and take action to steward our planet at this critical time.

An Engineered Tableau from the Spheres of Unintentional Agencies
Stephanie C. Kane, Professor, Department of International Studies, Indiana University Bloomington, stkane@indiana.edu

Getting the lay of the land: Tracking the Assiniboine River upstream, I drive west out of Winnipeg across the prairie along Trans-Canada Highway 1 to the Portage Diversion.

In continuous, steady motion, water rushes through the giant concrete walls of the reservoir’s spillway and falls into the churning riverbed below. A pelican squadron floats in a little side swirl of water between base and bank. Long orange bills plunge down, then up into air, throat pouches full of deranged fish. Just downstream, a man fishes with a rod. Where line meets surface, a barely perceptible circle. On the grassy hill adjacent, a woman with small children plays on a blanket. A stranger-ethnographer stands apart, her camera silently shooting the engineered tableau.

I see now as I write: pelicans, man, family—my fellow spillway visitors—teach me an early lesson: monumental infrastructures of concrete and steel unintentionally offer sustenance and connection in ways that exceed engineers’ intentions. Creating an excellent fishing spot is surely not an intentional effect of this multi-million-dollar node in Manitoba’s flood control system.

An impulsive entity, the Assiniboine buoys up floating pelicans, parting its surface and splashing around them when they dive into the water between base and bank. Currents carry fish downstream to meet the hook a man knots to the end of a line: together, river (unintentionally) and man (intentionally) may trick fish into biting. Out of range of touch, families will cook and eat caught fish, absorbing river into their collective bloodstream. . . .

Embodied Ecologies: Engaging the World Through Self
Ethnography, use of self, and participant-observation are unique anthropological approaches that employ subjective experience as a tool for both interpreting a changing world and for changing the world itself. The inner experience is a rich environment that provides interpretive depth and practical cues for how to navigate outer spaces. This panel engages self in different contexts to make sense of and shape outer environments. Topics include embodied wisdom in understanding Tenrikyo religion in a Parisian suburb, personal experiences in navigating teaching “nonempirical phenomena” in a positivist, hegemonic academic environment, and how Deep Ecologies of the self can provide guidance of how to address ecological crisis in the world.

Contemplative Community Organizing
Participants will engage in a highly interactive workshop around contemplative community organizing, rooted in their context and place. Leveraging the Tree of Contemplative Practices, <http://www.contemplativemind.org/practices/tree> and a variety of interfaith and secular resources, we will explore the following topics and work to apply or weave them into your settings, whether you’re strengthening an existing project or a vocational direction or focus in life or starting another:
● contemplative practices and the inner-outer journey,
● asset based community development and appreciative inquiry,
● watershed stewardship and bioregional re-inhabitation,
● solidarity economics,
● restorative justice, and
● nonviolent social action

Ideally, everyone will evaluate and strengthen their spiritual practices, learn about new issues, and creatively apply new strategies and approaches to place-based work and organizing.

Workshop facilitator, John Dempsey Parker, is a community organizer, applied anthropologist, and consultant focusing on civic engagement and community organizing, collaborative and cooperative leadership, spiritual activism and cultural healing, and community-based economic development for cultural survival, integrity, and resilience. More on John can be found here: johndempseyparker.org
BILLIONAIRE WILDERNESS
https://www.climateone.org/audio/billionaire-wilderness

What happens when wealth meets wilderness? For many of us, the story of the American wilderness begins when Europeans arrived on these shores and began conquering it. The wide-open spaces of the American West loom large in our country’s mythology. But what often gets written out is the history and culture of those native societies who were here to begin with - and whose relationship to this land is very different. “From an indigenous perspective, the land is a relation and all the things on the land are relatives, explains American Indian Studies expert Dina Gilio-Whitaker. Rather than a U.S.-based “rights-based society,” native societies are responsibility-based. “Because when you see the natural world and all the things in it as relations as relatives; you are then responsible to them. So that sets up an entirely different kind of way that you engage with the land.”

Climate One
https://www.climateone.org

Climate One from The Commonwealth Club offers a forum for candid discussion among climate scientists, policymakers, activists, and concerned citizens. Our live programs are recorded and distributed to a global audience. By gathering inspiring, credible, and compelling information, we provide an essential resource to change-makers looking to make a difference.

Cosmo Sheldrake
https://www.cosmosheldrake.com

Cosmo Sheldrake is a London-based multi-instrumentalist musician, composer and producer. Cosmo released his first single ‘The Moss’ in 2014, which was followed by the ‘Pelicans We’ EP in 2015 and his debut album The Much Much How How and I in April 2018. Cosmo collaborated with Bernie Kruase at The Great Animal Orchestra exhibition at Foundation Cartier in Paris and in 2019 he released a series of Wake up Calls, pieces composed entirely from recordings of endangered British birds. Son of the infamous author, biologist, and philosopher Rupert Sheldrake, Cosmo’s music provides a fascinating, organic soundtrack for a civilization that finds itself facing the end of the Anthropocene. His music resonates with those who experience deep connectivity with the embedded music of the Cosmos. Of particular interest are the collections entitled "Performances to Places." These are a series of videos made in collaboration with Gallivant Film. They are performances to places (and sometimes animals) rather than to people.

Desert Foreigners
https://www.youtube.com/watch?v=CMyyUVXKOrI&t=2s

In the vacancy of the vast wilderness of the Egyptian Desert, Coptic Christian Monks seek solitude and peace. They renounce worldly pleasures and struggle to overcome their internal weaknesses and numerous extreme physical dangers with the objective of forming a deeper connection with their creator.
Oaxaca Film Festival Official Selection, 2016 ©
Beverly Hills Film Festival Official Selection, 2017 ©

LIFE’S SACRED MATRIX: HOW TO BE A TRULY HYDRATED WATER KEEPER - ISABEL FRIEND
“Water is life’s matter and matrix, mother and medium.” —Albert Szent-Gyorgyi, Nobel prize winner

We return to the endlessly fascinating and enormously important subject of water, exploring the fractal edges of H2O and beyond. From its ability to generate free energy to how to structure your own drinking water into a liquid crystalline state to the interplay between water, climate change, and economics- this conversation covers some of the most fascinating and crucial topics regarding the substance that generates all life and that holds our collective future.

LIQUID CRYSTAL: WATER, MEMORY, CONSCIOUSNESS, AND HEALTH - DR. CARLY NUDAY
Mythic Medicine Podcast
https://mythicmedicine.love/podcast/carly-nuday

“Ultimately, a theory that could adequately explain the existence of structured water would also explain the connection between mind and matter.”

—Dr. Marcel Vogel, IBM scientist and crystallographer

We’ve all heard that we’re about 70% water by weight, but we are almost 100% water by molecular count. Water is the most abundant *and* the most mysterious substance on the planet. It is the source and the mediator of all of life and consciousness, and the single most important metric in the health of individuals and the earth as a whole. The difference between structured (liquid crystalline) water and bulk water is imperative to understand at this moment in planetary history.