The Forty-Third Annual Jean Gebser Society Conference

“Embodying Integral Consciousness”

October 4 - 6, 2013

The University of Philosophical Research & The International Jean Gebser Society
THE FORTY-THIRD ANNUAL
JEAN GEBSER SOCIETY
CONFERENCE ITINERARY
43RD ANNUAL INTERNATIONAL JEAN GEBSER
SOCIETY CONFERENCE “Integral Consciousness”

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FRIDAY, OCTOBER 4, 2013

12.30 Convene

1:00 Welcome address by conveners

1:10 Keynote—Debashish Banerji, PhD
Dean of Academic Affairs for the University of Philosophical Research, Los Angeles
Integrity and Embodiment in Sri Aurobindo and Jean Gebser

2:05 Aaron Cheak, PhD
Adjunct Faculty, University of Philosophical Research, Los Angeles.
From Poetry to Kulturphilosophie: Jean Gebser in Bio-Bibliographic Context

2:50 Peter Pogany, PhD
Former government economist
Tributaries to Gebser’s Social Thought

3:35 Break

3:50 David Zuckerman, PhD
Associate Professor, California State University, Sacramento.
“A Gebserian Approach to Intercultural Business Communication”

4:35 Allan Cooper, PhD
Professor of Political Science, Otterbein University
Cycles of History or Epoch Mutations? An Examination of Alterations in Patriarchal Systems of Power and their Potential for Integral Transformation

5:20 Michael Purdy, PhD
Emeritus Professor, Governors State University
In Gold we Trust; What would Gebser Trust? From Monetary Bodies to Integrality
6:10–6:40  Plenum

7:00  Social Gathering
The Integral Eye: An Evening of Short Films

[Food will be available]

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**DAY TWO**

**SATURDAY, OCTOBER 5, 2013**

8:30  Convene

8:45  Student Presentations:
Angela Knappenberger
Undergraduate student at California State University, Sacramento
Maintaining Balance in Human Control and Instinct

Karen Vang
Graduate student at California State University, Sacramento
General Vang Pao: An Examination of the Mythic Nature of Heroism

9:30  Rick Muller, PhD
Affiliate professor at Regis University’s Rueckert-Hartman College of Health Professions
Embodied Integrality: Idols, Images, Magic and Malangan

10:15  Eric Weiss, PhD
Distinguished scholar at the Esalen Center for Theory and Research.
Integral Modes of Spiritual Practice

11:00  Break

11:15  Kari Richer, MA
Space systems engineer, philosopher, poet, visionary.
Prophecy and Presentiation: The Role of Prophetic Future for the Eteological Moment at Time’s Dusk
12:00  Donna Schill, Ed.D  
Emerita Professor, University of Washington  
Visual Aperspectivity: An Exhibit Honoring Paul Klee

12:45  Lunch  
Gebser Society annual meeting  
Silent slideshow exhibit of artwork by Katerina Mourati

1:45  Convene

2:00  John Dotson  
Author, artist, educator  
A Lexicon of Practical Alchemy for the Twenty-First Century

2:45  Jeremy Johnson, MA  
Philosopher, writer  
Time, Cyborgs, Mythology and the Archaic Renaissance: Looking for Signs of Integral Consciousness In Digital Culture

3:30  David Worth, PhD  
Director of the George R Brown Forensics Society and Senior Lecturer in the School of Humanities at Rice University)  
Communication and Atomization: Beyond the Mobile Telephone

4:10  Break

4:30  Gabriel D. Roberts  
Former Minister, author, writer at Disinfo.com  
From Fundamentalism to Gnosis: Perception and Reality (A Personal Narrative)

5:30–6:00  Plenum

6:45  Social Event  
Dinner in Los Feliz and stargazing at Griffith Observatory  
(covered by registration fee)
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<tr>
<th>Time</th>
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| 9:45  | Bethe Hagens, PhD  
Graduate faculty in the School of Public Policy and Administration at Walden University  
The Sensory Integral Vortex of Bullroarers |
| 10:30 | Ian Mills, PhD  
Professor Emeritus of Melbourne University.  
Under-standing our Existence |
| 11:15 | Lisa Daus Neville  
ABD-Cornell University; full-time Senior Lecturer at the State University of New York, Cortland  
Seeing in the Manner of Poetry: Opening to the Integral |
| 12:00 | Break          |
| 12:15 | Sabrina Dalla Valle, MFA  
Adjunct at University of Philosophical Research, Los Angeles  
The Integral Experience of Living Language: The Syntax of Life as a Conduit for Imparting Verition as a Whole |
| 1:00  | Final Plenum   |
Embodying interdisciplinarity:

Gebser's methodology entailed one of the most profound attempts to bridge the humanities, social sciences and natural sciences, but also the fine, technical and performing arts. In doing so, he developed living, personal relationships with figures as diverse as Frederico García Lorca, Pablo Picasso, Werner Heisenberg, Carl Gustav Jung, Adolf Portmann, and Lama Anagorika Govinda (to name but a few). In a similar spirit, the present conference seeks to create a living dialogue between poets, dramatists, artists, physicists, psychologists, biologists, medical practitioners, classicists, philosophers, mythographers, architects, economists, musicians, political scientists, educators, technicians, sociologists, linguists, programmers, filmmakers, dancers, and metaphysicians. In short, the Society openly encourages a genuine diversity of submissions. We also strongly encourage students to participate or attend. Proposals should creatively address the conference theme, or demonstrate a clear relevance to the life and work of Gebser. More information on the life and work of Jean Gebser is available at www.gebser.org.

Conference dynamics:

Participants will have an opportunity to present their work in greater detail and intimacy than ordinarily permitted in a standard academic setting. Research presentations will be granted a total of 45 minutes (including question and discussion time). In order to integrate the important interconnections that emerge between individual presentations, each day of the conference proceedings will conclude with a focused yet free discussion conducted in an air of philosophical collegiality. This more spontaneous way of consolidating the theme (and subthemes) of the conference allows both the apparent and hidden connections among participants to emerge. Only in a spirit of synæresis will individual phenomenological insights come together to create actual integral experience.

Location:

The 2013 conference will be held at the University of Philosophical Research in the heart of Hollywood, Los Angeles. Conveniently located in Los Feliz, the conference will take place at the University of Philosophical Research, in the
historical Philosophical Research Society buildings built by the late Manly P. Hall. The university features a world-renowned research library boasting a vast collection of rare books devoted to the wisdom traditions of the east and west.

**MEALS:**

*Besides the option of bringing your own meals and snacks to the conference the following options are available:*

**Friday Night**

For those attending the movie screening, pizza will be available for purchase.

**Saturday and Sunday Lunch**

Delivery orders will be filled on site by the Agra Café, east Indian cuisine. If you prefer other choices, you can order from a wide range of restaurants in the area. To name a few:

- **The Palace, Chinese Food**
  - (323) 667-1595

- **Yuca's, Mexican**
  - (323) 661-0523

- **Pizza Man, Pizza/Sandwiches/Salads**
  - [http://pizzamanmenu.com/](http://pizzamanmenu.com/)
  - (323) 665-4141

- **Simply Thai**
  - [http://www.simplythailosfeliz.net/](http://www.simplythailosfeliz.net/)
  - (323) 665-3958

**CONFERENCE DINNER AND STARGAZING:**

The conference dinner will be held at the Dresden restaurant in Los Feliz.

In conjunction with the conference dinner on Saturday night, there will be a group field trip to the Griffith Park Observatory in the Hollywood Hills, where real stars (and the sun by day) may be viewed through our Zeiss and Cœlistat telescopes, as well as the entire cityscape of Los Angeles—which is extremely breathtaking under the veil of darkness. The conference dinner, as well as transportation to and fro, are included in the registration fee.

**REGISTRATION:**

Registration fees can be paid upon arrival.

Non-society members: $120.00
Society members: $100.00  
Students: free of charge  
Attendance only: free of charge

Please note: student and free attendance do not include the conference dinner or transport. Please contact the conveners if you would like to pay for these separately.

**Parking at the University:**

Parking will be available in both lots at the university. These lots are available at the front and back of the UPR campus. If space fills up, there is ample parking in the surrounding neighborhood. We encourage all attendees to carpool to the event.
Jean Gebser (1905–1973) was a poet, phenomenologist and visionary of the integral world. Through an attitude of primordial trust in the most dangerous uncertainties of existence, Gebser crystallized an approach to life that embraced death and all things arational as the primordial yet ever-present wellsprings of human existence. In the same way that glass allows darkness, color and light to become equally visible, Gebser cultivated a diaphanous perception of reality in which the biophysical, psychological and rational structures of consciousness could be rendered palpably and equally present to a living, nondualistic awareness. The whole thrust of Gebser’s life and work was not simply to articulate the incipient integral consciousness, but to embody it.

Taking a leaf not just from Gebser’s written work but also from his living example, it is the purpose of this conference to explore ways of embodying integrality as a fundamental attitude or bearing (Haltung). To do this it is imperative to avoid the tendency to confuse meta-discourse about integral consciousness with the practical task of actualizing it. Instead, this conference will focus on concrete methods of integral thinking, acting and living. For to embody integrality means to be truly open: to navigate the world not only acategorically—free from restricting mental classifications—but also arationally—free from both irrational faith and rational certitude. In effect, this conference asks: how can we transform the sphere of daily life by being in the world in an authentically integral way?

This speaks directly to the core of Gebser’s work. The wealth of evidence he adduced makes it clear that a fundamental shift in ontology is occurring. For Gebser, the crucial task that faces humanity is the necessity of consolidating this new ontology. Despite the signs of incipient aperspectivity, achronicity and diaphaneity across the spectrum of human culture, the atomizing of our world continues unabated. As a result, the dangerously deficient rational consciousness—what René Guénon called the ‘reign of quantity’—is more acute now than it was in Gebser’s day.

The threats of disintegration that denature and deculture our world day by day are negative indicators of the integral. As Gebser astutely observes, we must
use the tension to liberate ourselves from the extremes that create this very tension. There is thus an “alchemy” of integral consciousness by which we can engage and transmute the deficient manifestations into liberating ones. To do this we must become ‘co-participants’ in the consolidation of integral consciousness. ‘Only by realizing the new mutation as an integral bearing or attitude’ comments Gebser, ‘can humanity preserve itself from a complete loss of what is human’ (Ever-Present Origin, 306). In this sense, the theme is as much a challenge as a topic. It demands that we engage and transform our selves, our work, and our world. In sum, we must come to terms with the following four questions:

- How do we embody integral consciousness?
- How can whatever it is that we do in the world be rendered more integral by bringing openness, subtlety, intensity and fearlessness to our fundamental comportment?
- How can the embodiment of integral consciousness act as a catalyst to concretely transform the cultures and civilizations in which we are embroiled?
- How can we engage the deeply deficient structures of consciousness so prolific in our contemporary societies in order to transmute them into a more open, transparent, and integral world?

The theme of embodiment is intended to be both concrete and encompassing, incorporating (1) the living, breathing, physical experience of integral consciousness; (2) the body politic as theatre of sociopolitical (dis-)integrations; and (3) the organic and ontological structures of the human awakening process itself. It thus applies to all spheres of life: the phenomenology of integral awareness; techniques of inner cultivation; the integral body in all its permutations; integral sexuality; integrity in human relationships; intercultural communications; the spirit of education; integrative health and medicine; efficient media versus mediocrity; integral ecology and economics; post-secularity and integral politics; the supersession of left and right; technologies for rendering the invisible visible; aperspectivity in the fine, technical and performing arts; the achronon and cosmology; the concretion of the spiritual.

2013 Conference Organizers:

Aaron Cheak, PhD
theperfectblack@gmail.com

Sabrina Dalla Valle, MFA
editor@diaphany.org
This paper will look at the categories of “integral consciousness” and “embodiment” as used by both Jean Gebser (1905-1973) and Sri Aurobindo (1872-1950) with a view to illuminating the task ahead for humanity in the views of these two thinkers. Both these philosophers and mystics see an impending change in human ontology. While Gebser refers to this change in terms of an “aperspectival” consciousness, which he calls “integral consciousness,” Sri Aurobindo views an evolutionary transition in which humans may exceed themselves and realize a spiritual civilization ultimately manifesting a “supramental” consciousness, which he also refers to as “integral consciousness.” In his late writings Jean Gebser acknowledged the work of Sri Aurobindo and saw his own work in relation to that of the Indian yogi. Corresponding to Gebser’s archeology of consciousness, Sri Aurobindo also gives us a theory of history in which the transition from the modern to a postmodern world is achieved through a passage into a subjective and a spiritual age. However, just as Gebser sees the possibility of failure in the perpetuation of a defecient mode of the mental structure of consciousness, Sri Aurobindo warns against the dangers of a true and false subjectivism and an over-mechanization robbing humans of agency. While World War II amply validated the fears of subjectivism, our own times have seen the continuing hyper-technologization of the world, taking us towards a surrogate integrality and a transhumanism in which the human is superceded by machine intelligence. Is this the same as the integral consciousness that Gebser foresaw or is this a fatal diversion, pulling us to the brink of human extinction? And if so, is there a way out? Is there a praxis of embodiment that can take us from where we are today to the realization of an integral consciousness?

Debashish Banerji is the former president of the East-West Cultural Center and Sri Aurobindo Center, Los Angeles. Teacher of Asian Art History and Indian Spiritual Culture. Dean of Academic Affairs for the University of Philosophical Research, Los Angeles. Adjunct Faculty, Asian Art History, Pasadena City College, Pasadena; Adjunct Faculty, Department of Asian and Comparative Studies, California Institute of Integral Studies, San Francisco; Executive Director, Nalanda International; Ph.D., Indian Art History, University of California, Los Angeles; MA Computer Science, University of Louisville, KY; BA English Literature, Elphinstone College, Bombay University.

Culture studies, pre-modern, modern and contemporary Indian, Japanese, Islamic and transnational art histories, Savitri, The Life Divine, Gita and Upanishad,
comparative mysticism, subjective science, multimedia authoring, Jazz, Sri Aurobindo, Coomaraswamy, Abanindranath, Derrida, Foucault, Bourdieu, Dipesh Chakrabarty, and a number of other voices, languages, flavors, styles and texts weave in and out of his expressions, talks, projects, workshops, courses and creative and critical writings.

“From Poetry to Kulturphilosophie: Jean Gebser in Bio-Bibliographic Context” Aaron Cheak, Ph.D. [theperfectblack@gmail.com]

The purpose of the present paper is to provide a detailed survey of Gebser’s life and work as a whole. Although a few studies of Gebser’s life and work exist in English, very few of them draw on the full breadth of his collected oeuvre (nine volumes in German). This paper will present the development of Gebser’s life as integrated with the development of his work and thought, making consistent reference to the German sources. The paper will feature numerous original translations from works hitherto unavailable to Anglophone scholarship. Overall, it is intended that the bio-bibliographical study proposed here will fill the paucity of knowledge in Anglophone Gebser studies about the details of Gebser’s biography and works. More specifically, two points will be emphasised: (i) the defining nature of Gebser’s formative experiences/inspirations upon the development of his life and philosophy; and (ii) his abiding vocation as a poet and the pertinence of the poetic perception of reality to integral consciousness. In regards to both of these points, I will seek to shed particular light on Gebser’s indebtedness to the work of Rainer Maria Rilke in breaking through to a new consciousness. I will suggest that Gebser was to a large extent “inspired by the same muse” as Rilke. More generally, I will also give concrete details of Gebser’s contacts with other important figures, such as Lorca, Jung, Heisenberg, Suzuki, Govinda, as well as Gebser’s own personal experience of integral consciousness.

Aaron Cheak studied classical Sanskrit, German, Greek, religious studies, philosophy and classics at the University of Queensland. His research interests encompass the phenomenology of consciousness, nondual currents in eastern and western philosophy, and the traditional esoteric sciences. For the past seven years, Cheak’s research has concentrated on the deep interstices between integral and hermetic philosophy, focusing on the lives and works of two of the twentieth-century’s most neglected phenomenologists of consciousness: French Ägyptosoph, René Schwaller de Lubicz, and German Kulturphilosoph, Jean Gebser. Despite a strong academic background, Cheak believes (with Suhrawardi) that philosophy must go hand in hand with higher modes of experiential apperception, and in this respect he is devoted to the cultivation of nondualistic epistemologies within the academy. Cheak has been trained in the preparation of spagyric elixirs at the Paracelsus College in Victoria, and is currently undertaking training within the Nyingma and Kagyu lineages of Vajrayana Buddhism. He presently resides on the eastern coast of Australia, where he maintains an active interest in tea, wine, poetry, typography, and alchemy.
Gebser’s archeology of consciousness, with its unstoppable gravitation toward its immanent teleological attractor, contains a vital core of social philosophy. Besides his brush with the brown-shirts in the nascent Third Reich and witnessing the agonies of Spain, what specific sources and further experiences shaped Gebser’s views about history and the future? It is easy to show that philosophical greats such as Miguel de Unamuno, Ortega y Gasset, and poet/dramatist Garcia Lorca did not have a decisive influence on his social standpoint. Nor can his Paris years and EPO’s postwar references account for the crisis he saw coming as well as the profound changes it would bring. Mutation towards universally intensified awareness means liberation from anxiety and alienation. How could such a portentous transformation occur without new, hitherto unseen social, political, and economic institutions, without a new statecraft, without a new form of global self-organization? And could an arational society be anything but classless? We need to examine his relationship with Marxism. EPO cites Marx with approval for attributing qualitative value to labor, for condemning the transformation of man into a mere instrumentality of the machine, and for being eminently temporic. But familiarity with the writings of Marx, Gebser, and Lukacs proffers the thesis that Gebser’s understanding of Marxist philosophy originated mainly in secondary sources, including Lukacs whom he must have read with great care.

The Lukacs-Gebser connection is demonstrated by their identical regret about the loss of handicraft as a result of industrialization, concern about “atomization;” kindred views regarding the development of “system” in the history of philosophy; agreement about rationality and transparency; shared rejection of nationalism, voluntarism, fatalism, and blind belief in technological development-driven eternal progress. Lukacs, more than Marx, was preoccupied with residual-free totality, which places consciousness in the center of examining the human journey. Such linkage cannot be attributed to mere coincidence. EPO never mentions Lukacs! It credits Georg Simmel, Max Weber, Ernst Bloch, and Stefan George, all of whom were associated with him shortly before the outbreak of World War I. In light of this additional circumstance, Gebser’s unfamiliarity with the famous Marxist philosopher’s work, all written in German, is simply unbelievable. The omission must be attributed to Gebser’s disgust with communism. Quoting “History and Class Consciousness” would have tainted his oeuvre. Indeed, becoming increasingly nameless may well be the just punishment that intellectual history has meted out to Lukacs for his unrepentant dedication to a murderous Utopia. Without the slightest pretension to messianic prophetism, Gebser recognized integral consciousness as the solution, long before the problem was even identified. Hence the conclusion: The major tributary to Gebser’s social thought was his own mysterious genius.

A former career government economist, Peter Pogany taught at the
college-level for ten years. His overseas experience includes economic research positions in Europe and Africa and a teaching assignment in Asia. Peter holds a “doctor of economics degree” (dr. oec.) from the University of Economics in Budapeste, Hungary; and a post-doctoral M.A. degree in regional economics from the Wharton School of the University of Pennsylvania. See, http://ppogany.svrpress.com/about.html

“A Gebserian Approach to Intercultural Business Communication”  
David Zuckerman, Ph.D. [sdzuck@csus.edu]

This paper applies the theories of Gebser (1949), Kramer (2000), and Zuckerman (2005; 2012) to demonstrate an integrative and holistic approach to global business. This paper first argues that most intercultural approaches strive for mathematical precision in classifying and comparing cultures, but what they yield are too often oversimplified and essentialized lists, rank orders, or overstatements that fail to capture the most important nuances of culture, posit false comparisons, ignore diversity within cultures, and, most importantly, give practitioners little to no meaningful guidance in applying intercultural theories to real-world situations like business or diplomacy. The second part of this paper presents a Gebserian approach as applied by Kramer and Zuckerman to scenarios in the multicultural US and globally.

Dr. David Zuckerman (Ph.D., Communication) is a Fulbright Scholar and tenured associate professor of intercultural and international communication in the Department of Communication Studies at California State University, Sacramento (CSUS). Recently, Dr. Zuckerman was a keynote speaker at both the 2013 China Beijing International Fair for Trade in Services (CIFTIS), and at the 9th China Northeast Asia Investment and Trade Expo in Changchun, Jilin Province, China. Dr. Zuckerman was recently awarded a Fulbright grant to the University of Jyväskylä, Finland, through the Fulbright Specialist Program.

An active scholar in the overlapping areas of terrorism, identity formation, and popular culture, Dr. Zuckerman is one of the authors of the Kendall-Hunt textbook Intercultural Communication and Global Integration. Dr. Zuckerman also serves as a reviewer for the Journal of Intercultural Communication Research and is a past-President of the International Jean Gebser Society. Dr. Zuckerman has lived in the United Kingdom, Ireland, and Israel, and speaks English, French, German, Hebrew, Italian, Yiddish, and Arabic, and is learning Mandarin Chinese.
“Cycles of History or Epoch Mutations? An Examination of Alterations in Patriarchal Systems of Power and their Potential for Integral Transformation” Allan D. Cooper, Ph.D. [acooper@otterbein.edu]

During the past 200 years, social cycle theory has expanded from a core of Russian historiosophers to include a number of American scholars, most notably Pitirim Sorokin, Arthur Schlesinger Jr., William Strauss and Neil Howe. All of these theorists proposed a theory of historical cycles supported by evidence that coincided with their analytical framework. Ultimately, social cycle theory rests on the assumption that since empires and states have experienced rises and falls, or that generations of cohorts have reacted collectively to shared traumas or euphoric moments, each can be compared to others in a way that can be interpreted as social cycles. What each of these analysts have failed to do is to find an independent or controlled variable that can be tested over the course of their cycles to see if or how this variable is affected by the respective social cycles.

My research examines such an independent variable: patriarchal systems of power. This variable was selected because it represents the most fundamental and profound aspect of human society. All states have been organized as patriarchies throughout recorded history, so this serves as the most constant social feature in the narrative of humanity. To this day, gender relations are organized in every nation to allow men superior advantage over women in every aspect of state leadership.

What I have found is that by analyzing how ‘beauty’ was interpreted as an authoritative allocation of value, three distinct epochs (temporal moments with specific organizing principles governing human identity) can be discerned (Antiquity, Medieval, and Modern). This paper shows that while ideological regimes transform from one epoch to the next, the essential nature of patriarchy has in fact not been ‘cyclical’ at all but, rather, conforms to the mutations theory proposed by Jean Gebser. Also consistent with Gebser’s model is that the transcendent values and protocols of ‘beauty’ being manifested today suggest that patriarchy may not survive the end of the modern era and that the new epoch we are entering might be dominated by an integral consciousness. This paper is relevant to the conference theme of the 2013 annual meeting of the Jean Gebser Society since it provides historical and philosophical evidence to justify how an integral consciousness is being developed and why it could serve as a driving force for the next epoch of human history.

Allan D. Cooper is a professor of political science at Otterbein University in Columbus, Ohio. He grew up in the white segregated neighborhoods of Oklahoma City, and received his Ph.D. from Atlanta University, the nation’s preeminent historically black university. In 1976 he authored the first divestment legislation aimed at penalizing corporations that invested in apartheid South Africa. His research focuses on international law and human rights, and analyzes the developing effort to hold
governmental elites accountable to standards of the global community. He is the author of five books, the most recent of which is the Geography of Genocide (2008) that reveals why and where genocides occur, and explores which method of global response has been most effective in minimizing trauma and producing reparative justice. His current research examines how beauty has been used as a political ideology to sustain patriarchal structures of power throughout human history. This book also identifies the key philosophical components that comprise epochs in history, and suggests what value systems appear to be emerging to dominate the next epoch of the human adventure.

“In Gold we Trust; What would Gebser Trust? From Monetary Bodies to Integrality” Michael Purdy, Ph.D. [M-PURDY@govst.edu]

This paper seeks to directly address ways to live with “trust,” hence the conference theme: how can we transform the sphere of daily life by being in the world in an authentically integral way? Some trust in gold, some in “gods,” and now some in Bitcoin. Gebser might say that the phrase “in gold we trust,” is a sign of the deficient consciousness of the mental-rational, but he would also say that all must trust in experience, regardless (See Kant, Critique of Pure Reason: what we cannot experience, we cannot know). Trust is part of a varied word field that includes: belief, faith, conviction, confidence, reliance, comfort, and consolation. So trust implies something about what we can rely on, what we have confidence in, and where our convictions lie. All are open to the possibility of integrality, of presencing with what is rather than what we might wish to be.

What does the world run on, what are the critical currencies of our day, of other lifeworlds and civilizations? Some had wampum, beads, shells, feathers, or coin of the realm. How do the mediums of exchange compare with the world of fiat money? What other kind is there, and in what should we trust? How do we trust? How do recognize or ware trust? There are many questions to consider, including the richness of possibility for living integral awareness. What of the transparent integral field? What is worthy of trust? How is it we somehow marginalize—or try to—the chaotic? How do we hold a trusting position in a transparent field, a world field that can be overwhelming, a cosmos that is awe-inspiring, dancing with Shiva? Why so much identification with things, ideas, concepts that transcend this world—i.e., metaphysics?

The final “trajectory” of this paper is not fully established, but I will certainly look at the trust issue, how it seems to arise with mental consciousness and perhaps in a different form with mythic consciousness. Tribal cultures like the tribes of the southwest traded in shells and feathers with Central America, but the world that was tribal was not about exchange value as determined with mental consciousness. Then having looked at exchange valuation and its predominance in modern civilization, I will look at trust and the different formulation of trust in pre-modern civilizations. Ultimately integrality is about trust that includes living participation in the field of life’s experience, and awareness of the welcoming of the cosmos.
Michael W. Purdy (PhD, Ohio University; MA, Kansas State BS, SUNY) is Emeritus Professor, College of Arts and Sciences, Governors State University (Of IL). He is a co-editor with Deborah Borisoff (NYU) of Listening in Everyday Life: A Personal and Professional Approach (University Press). He has authored articles for the International Journal of Listening, and the Integrative Explorations Journal, among others. His recent publications include ‘Listening and Qualitative Research’, in Listening and Human Communication in the Twenty-First Century (Blackwell, 2009); ‘Listening and the Non-Technologized Self’, in Cultura de Guatemala (U. Landivar, Guatemala City); and ‘Transparency and Communication: Dialogue in Financial Reporting and Media Communication’, in Communication, Comparative Cultures, and Civilizations (Hampton, 2008). His interest in listening and dialogical communication has integrated with his writing across various areas from listening and media to intercultural communication and philosophy.

“Maintaining Balance in Human Control and Instinct”

Angela Knappenberger [angknappenberger@gmail.com]

Angela is an undergraduate student at California State University, Sacramento.

There is an “alchemy” to integral consciousness by which we can “engage and transmute the deficient manifestations [of consciousness] into liberating ones.” Consciousness is matter and matter has the ability to undergo subatomic frequency changes that influence not only everything we see, but everything we don’t see. Control can become a “bump in the road” for human consciousness. If at a subatomic level we are “programming our matrix” at a constant speed that is rapidly changing, then we are the programmers responsible for making our systems balanced. Everything in nature seems to need balance. We are that tool effecting the polarity (positive and negative) of the system being balanced. Humans are individual systems inside the universe that are created within a logical rhythm or pulse that is constantly running and changing that might be triggered in a negative or positive way based on the way we see reality. What drives this energy? I think intentions do that.

I will argue that it is possible to gain better instincts by adding more information to your “processor” to increase your ability to make better decisions and choices in moments of decision. This argument will be illustrated with an important personal experience in which I saved my child’s life by listening not to my pre-programmed thoughts, but to my intuition to act on instinct. Acting on instinct requires openness to unexplained phenomenon as well as trusting that the universe knows better than we do. It takes faith in the unknown and an acceptance that all things are connected and happen exactly as they should. Although it’s hard to trust the “universe”, if we assume it is sentient, we must grant that its knowledge is clearly greater than ours. The effects of control in oneself is relevant to the integral consciousness because it is also affecting the polarity of the entire universe. If more individual systems were balanced, then maybe the entirety of the universe would also become more balanced.
“General Vang Pao: An Examination of the Mythic Nature of Heroism”  
Karen Vang, B.A. [karen.crane0420@gmail.com]

Karen is a graduate student at California State University, Sacramento.

General Vang Pao is mostly known for his role in the Secret War in Laos and came to the USA with the Hmong refugees after the Vietnam War. Vang Pao subsequently became a community figure, revered by the majority of American Hmong during the beginning of Hmong history in the USA. The present analysis supports the idolizing of General Vang Pao as a mythical hero. Thus, it reveals that mainstream media perpetuated a magic/mythic consciousness. This analysis examined five articles from major news outlets including Fox News, Christian Science Monitor, Washington Post, Time, and Los Angeles Times, which reported the death of General Vang Pao. This study revealed the mythic qualities in these memorial statements. Additionally, because of his status as an international war hero Vang Pao was crafted as a deficient mythical hero.

“Embodied Integrality: Idols, Images, Magic and Malangan”  
Rick Muller, Ph.D. [noibus@comcast.net]

In a sentence: this exploration is meant to revisit how the dominant western attitudes (metaphysics of presence) think about imagistic, religious, spiritual and non-western artifacts by bringing to consciousness (thinking from inside the metaphysics of presence) the underlying non-imagistic, iconoclastic, apophatic, primarily Protestant bias present in western modernity. (Metaphysics of presence is the belief that something is more real than something else by virtue of it being more present). The paper explores the relationship of Husserl’s time consciousness, Gell’s anthropology of art and the Malangan memorial carvings of New Ireland to Gebser’s use of idol and graven images as descriptors of the magic structure. By considering traditional religious non-imagistic beliefs and the inherent Christian-Protestant bias towards religious and spiritual artifacts, icons, sculptures and images the paper initiates consideration of the rift between how ‘objects’ are evaluated, categorized and treated in traditional modern academic inquiry (as inert objects) and how that subject position differs from the one presented in Gebser’s consideration of the magic structure.

By reassessing the basis behind the modern, seemingly unconscious, western assumption that religious objects are inert, idols, symbols, renderings or representations of an unsophisticated culture (Hegel) may allow future scholars of religious or spiritual artifacts (‘exuviae’ skins of belief: sculpture, images, carvings) the opportunity to reconsider them within the awareness of a magical consciousness not as objects but as actual beings, as alive and possessing the same potency as any ‘sacred’ text.

By better understanding the nature of magic consciousness moderns have an opportunity to set aside long held assumptions and the misapplied mental rational evaluations
regarding terms such as idols and graven images and allow for an alternate, viable avenue for understanding Gebser’s embodied acategorical ever-present integrality—one which appreciates the potency of images, icons and other relevant artifacts—secular or religious.

Rick Muller, Ph.D., is affiliate professor at Regis University’s (Denver, CO) Rueckert-Hartman College of Health Professions where he teaches accounting, finance and economics for the master’s degree in nursing program. He recently presented a paper on Gebser’s cultural philosophy for an invited session at the 2012 American Anthropology Association’s annual meeting in San Francisco. His latest venture is overseeing the creation of a Guide to the Ever-Present Origin which is currently under review at Ohio University Press.

“Integral Modes of Spiritual Practice”

Eric Weiss, Ph.D. [eric@ericweiss.com]

Gebser makes it clear that we can only approach the freedom of the integral structure after we have made the efficient aspects of the magical, mythical and mental structures of consciousness fully lucid in ourselves. This requirement opens up an entirely novel way of approaching spiritual practice. In this lecture and discussion, we will explore practical modes of spiritual practice that can create the conditions under which an integral realization is possible. More specifically, my lecture will cover the way in which divination (e.g., tarot, I Ch’ing, astrology) can help us to concretize magical consciousness, that ritual and symbolic magic can help us to concretize mythical consciousness, and how philosophical metaphysics can help us to concretize the efficient mental.

Dr. Eric Weiss, MFT received his Ph.D. in Philosophy, Cosmology and Consciousness, from CIIS in 2003. His dissertation was entitled The Doctrine Of The Subtle Worlds: Sri Aurobindo’s Cosmology, Modern Science, And The Metaphysics Of Alfred North Whitehead. Prior to that, Dr. Weiss studied and taught Tibetan Buddhist practices for seven years under the direction of Chogyam Trungpa, Rinpoche. He has taught a number of graduate level courses on the ideas of Jean Gebser at the California Institute of Integral Studies, at the Sophia Center of Holy Names University. He is also a distinguished scholar at the Esalen Center for Theory and Research, where he is engaged in the study of reincarnation and the survival, by the personality, of bodily death. He has recently published a book entitled: The Long Trajectory: The Metaphysics of Reincarnation and Life After Death.
“Prophecy and Presentiation: The Role of Prophetic Future for the Eteological Moment at Time’s Dusk” Kari Risher, M.S., M.A. [karirisher@yahoo.com]

This paper examines the relationship between the symbolic ideal future of the mental human and the integral latent future, and presents religious prophecy as a transitional phenomenon through which we can reach the integral eteological moment, which contains within it past, present, future, and the timeless, through which spiritual origin shines. Prophecy, as an expression of the future in (mental) time that incorporates the remaining non-mental aspects of life into itself, serves a synthesizing purpose. It bridges mental knowledge with the world of the irrational. Prophecy is not just a form of prediction; it requires human involvement for its manifestation. It is a promise of an ideal future that captivates the religious human, and it is the power of symbolic thought, only possible in the mental mutation, that enables it to occur. Religion, through the transformative conscious integration of prophetic conception, foreshadows preligion, which realizes the active and conscious manifestation of the ideal future.

Kari Fernwood Risher is a space systems engineer, philosopher, poet, and metaphysical visionary. Kari earned a Bachelor’s degree in Aerospace Engineering and a Master’s degree in Space Systems Engineering from the University of Michigan before working as a systems engineer for NASA JPL’s Earth Mission Concepts group. The same passionate drive to analyze and articulate fundamental patterns in the universe and humanity’s relationship with it led her to pursue a Master’s degree in Philosophy, Cosmology, and Consciousness from the California Institute of Integral Studies in San Francisco, where her major research interest was on the issue of the human spiritual relationship with time. Kari has also worked for social justice in varied contexts, from LA’s Skid Row to the slums of Dhaka, Bangladesh. It is her commitment to spiritual integrity that guides her vision and leads her work towards a more peaceful, just, and loving world. Her academic, poetic and musical offerings can be found on her website at kari-lynn.weebly.com.

“Visual Aperspectivity: An Exhibit honoring Paul Klee”
Donna Emsel Schill, Ed.D. [donnaschill@mac.com]

Gebser lauds Klee because his paintings meet the salient characteristics for painting to manifest integral consciousness: the irruption of time, an emergent supersession of dualism, and the presence of an arational, hence aperspectival, character. Paul Klee’s paintings fulfill these characteristics. In Gebser’s words, “... the sensitive, delicate structures of Paul Klee contain perhaps the most powerful promise for the future bequeathed to us by the most recent past. (He has) demolished the walls of appearance behind which stretch the unlimited and only apparently contradictory
possibilities of the modern soul” (EPO pg.485). In an almost lyrical manner Klee’s work elicits a transparency of the once dual regions of night and day, dreaming and wakefulness, life and death. In Paul Klee’s own words, “There, where the central organ of all spatio-temporal motility, whether as the brain or the heart of creation incites all the functions who, as an artist, would not wish to live there . . . in the origin of creation?” (Klee, Uber die moderne Kunst,1945). As part of my presentation, I will exhibit copies painted by myself of the following Klee works that meet the salient characteristics Gebser set forth: Frisst aus der Hand (1920) to show the irruption of time, Laufer am Ziel, to show the supersession of dualism, Das andere Giesterzimmer, to show aperspectival character, plus a detail from Stilleben (1938), the last painting of his life.

I will conclude with a color workshop open for group participation to explore a simple mixing of two pigments to produce an integral result with conscious participation in the Whole. We will seek to achieve “a fourth-dimensional impression, achieve through a new treatment of the time-element, which color, in a systatic sense, may be considered to be” (EPO 471).

Donna Emsel Schill, is retired from the University of Washington where she taught in both the School of Art and the Educational Technology department. Under a Washington State Arts Commission grant, Donna was the first paid Director of the Kirkland Arts Center. She has had one woman shows in Seattle area galleries. Her current art will be seen in the Vision 5 Gallery in Redmond, WA.

“A Lexicon of Practical Alchemy for the Twenty-First Century”
John Dotson [flute@acharantos.com]

For about twenty-five years, I have experienced alchemy as my spiritual practice. Expressions of alchemy originated from the core of my closest personal relationships and self-examinations, and subsequently as the basis of long-term study and teaching about personal, organizational, and cultural transformation. I have found an understanding of alchemy to be quintessential in characterizing modernity and the irruption of the cinemaesthetic field. The latter is a term I have devised to describe the experience of integral consciousness, both efficiently and deficiently, in world life in the twenty-first century.

The presentation will be organized and distributed as “a lexicon of practical alchemy for the twenty-first century.” In this way, I will respond to the call for “concrete methods of integral thinking, acting and living.” Some primary terms in the lexicon will be: Coniunctio Oppositorum (the union of opposites in integrative awaring), Nigredo (the darkening, as the integration of shadow and “deficiencies”), Sol Niger (the Black Sun as an archetype in our time), Solve et Coagula (as evoking the primal processes of reality). Cinemaesthesia is a new term to describe an alchemical quality pervading awaring at all scales of magnitudes and multiple dimensions. Cinemaesthesia
describes atemporality, aspatiality, adimensionality—"all spheres of life." In this way, using this new term and very old terms, I will work to embrace directly the conference theme: "embodiment ... both concrete and encompassing, incorporating (1) the living, breathing, physical experience of integral consciousness; (2) the body politic as theatre of sociopolitical (dis)integrations; and (3) the organic and ontological structures of the human awakening process itself."

My overall intention is also to incorporate, re-framed in terms of alchemy, elements of my previous conference presentations concerning the structures of consciousness as described by Gebser, and in particular archaic rage, archaic wounding, and archaic defenses. Likewise, I will re-frame previous presentations on the nature of psychological complexes. Along with the historical traditions of alchemy, the basis of my work is an amalgam of Gebser’s structures, the texts of C. G. Jung and related authors, especially psychologist Nathan Schwartz-Salant, and the ontological topology of Steven M. Rosen. I also draw on the process philosophy of Alfred North Whitehead with special reference to his integration of perishing to the Western philosophical tradition.

John Dotson is a poet, artist, author and educator who lives in Carmel, California. His latest book is Singing in My Chains: A Dylan Thomas Walking Tour of the Twentieth Century (2014). John was born and raised in Kingsport, Tennessee, with deep family roots in the Southern Appalachians. He attended college at Northwestern University near Chicago, and upon graduating lived in Iowa and Colorado before moving to California. He was the first poet-in-residence of the Robinson Jeffers Tor House Foundation, and subsequently a trustee of the foundation. His poems have been published in the US and internationally, and have been translated into several languages. John has written several stage plays, which have been performed in the US and UK. He has worked in film, video, radio broadcasting and performance art, and has created a collection of mixed-media sculpture. John taught for nineteen years, and was dean of faculty, at Santa Catalina School in Monterey. He has also taught courses in philosophy, psychology, media studies, and the creative process at the University of California, Santa Cruz, Extension, and elsewhere.

“Time, Cyborgs, Mythology and the Archaic Renaissance: Looking for Signs of Integral Consciousness In Digital Culture”
Jeremy Johnson, M.A. [jeremy.johnson@goddard.edu]

The aim of this paper is to present the insights of Jean Gebser's phenomenology of consciousness in light of digital media and culture. Drawing from the disciplines of media studies, depth psychology, and Gebser's elucidation of the structures of consciousness, I will provide evidence in hopes to demonstrate digital media as a unique embodiment, and direct manifestation of the integral structure of consciousness through the irruption of creativity, networked and "combinatorial"
thinking, new complex modalities of time, new identities, and the revival of myth and esotericism in the contemporary world. Rather than see the digital age as antithetical to the embodiment of an integral world, I suggest that it is a manifestation – and resurgence – of what Henry Corbin described as the Mundus Imaginalis, or what Carl Jung described as the Collective Unconscious. The production and human adaptation of digital technologies come nearer to analogies found in myth and esoteric writings on the nature of Imagination and art, than they do the binary logic of computers. I suggest that this is no mistake, and that complicit with the manifestation of the a-perspectival in digital culture is a resurgence of the mythological and animistic psyche. Here, I draw from multiple disciplines, including depth psychology, cyborg anthropology, media studies and Jean Gebser’s Ever-Present Origin to draw connections between the rebirth of psyche—the soul—and manifestations of the integral consciousness in our digitally interconnected world.

Jeremy is a writer of short stories and essays, a blogger, rogue academic and new media scholar. He received his MA from Goddard in Consciousness Studies and a BA from Fordham in Sociology. Exploring the interstices of myth, media and religious experience, his writing attempts to outline the direction of our interconnected age and an integral culture.

“Communication and Atomization: Beyond the Mobile Telephone”

David Worth, Ph.D. [dworth@rice.edu]

Ten years ago I presented a paper at the Gebser conference entitled “Atomization and Communication Anxiety: Modernity and the Mobile Telephone,” tracing the development of tele-communication and the mental-rational obsession with being everywhere and everywhen. A decade later, this obsession has eclipsed the mobile phone usage I discussed in 2003 and has become the norm. As Sherry Turkle so well documents in Alone Together (2011), young people who grew up in this environment actively avoid face-to-face communication and even voice calls. Increasingly, the mobile “phone” lacks the phonic aspect, as “phones” are really just hand-sized computers. The dominance of text messaging and associated technology has lead to an intensely signalic-codal communication interpersonal environment where the need to respond and the need to control and constrain the qualitative aspect of the message are equally intense. Some argue this is liberating and diaphanous. This paper will argue that, from a Gebserian standpoint, this is deficient mental-rational expression that shows the accompanying anxiety described by Gebser in Anxiety: A Condition of Modern Man (1962). Rather than making transparent and embodying integrality, this phenomenon veils and constrains.

Dr. Worth is the Director of the George R. Brown Forensics Society and Senior Lecturer in the School of Humanities. He has been at Rice since 2002. He has been coaching intercollegiate speech and debate since 1993. He has taught a wide variety
of students, from high school to traditional and “nontraditional” community college and university students, to military personnel both at home and abroad. His research interests are in pedagogy of forensics, critical-cultural studies of communication, communication and space, philosophy of communication, and rhetorical theory.

“From Fundamentalism to Gnosism: Perception and Reality (A Personal Narrative)” Gabriel D. Roberts, B.A. [gabrieldroberts@gmail.com]

As humanity comes to maturity in its conscious evolution, there are epochs in which great growth can be seen. Jean Gebser’s book, The Ever Present Origin keenly catalogues these epochs, referencing great works of art, great feats of discovery and leaps in the development of language. The magic man has come out of the cave and is now bathed in the pervasive technological and informational boom. How does the journey of humanity overall reflect in the life of the everyday individual? Is there a correlation between the two? Does the Hermetic adage, “As above, so below” also relate to the epochs of consciousness in man as microcosm and mankind as macrocosm? In Robert Anton Wilson’s book, Prometheus Rising, Timothy Leary’s 8 circuits of consciousness are expounded upon, possibly giving us a point of reference to our own personal epochs. Understanding these circuits of consciousness may prove to be a practical test of our own understanding of where we fit in the grand scheme and serve as a challenge to achieve the best that we can, not as victims of an overarching epoch, but as the architects of our own, perhaps even generating the ripe environment for a new epoch for all humanity.

Gabriel D. Roberts is an author and researcher in the subjects of Theology, Psychedelics and Consciousness. A former Evangelical minister turned Gnostic explorer, Gabriel has a broad spectrum of hands on experience and knowledge within the realms of spiritual and philosophical study. Born in Tacoma, WA to an Evangelical Pentacostal family, Gabriel has always been intrigued and influenced by mystical ideas and practices. His book, Born Again To Rebirth catalogues a perilous journey out of dogma and into a new paradigm of personal growth in which the core guiding principles of truly unconditional love, forgiveness and the thirst for truth are the benchmarks. Gabriel is a regular contributor at Disinfo.com.

“The Sensory Integral Vortex of Bullroarers”
Bethe Hagens, Ph.D. [bethehagens@gmail.com]

The bullroarer is one of classic anthropology’s staples: a “powerful ritual spirit board” used and known primarily by men in “traditional cultures” worldwide. The bullroarer or rhombos entered written literature about 2500 years ago as an instrument the gods gave Dionysus to play with before he was slain. Archaeological evidence, however, reveals that bullroarers more or less identical to those used in Australia in the 20th century
were being made of mammoth ivory and antlers in the Dordogne 40,000+ years ago. My presentation will explore how this incredibly humble device, now regarded as a simple child’s toy, is the integration process of the ever-present origins of humanity. Via such apparently “rational” fields as astrophysics, topography, and even microbiology, the arational Creative principles enacted and embodied in bullroarer rituals, magic, and mythology are being scientifically documented. The bullroarer paradigm of integral consciousness is potentially a tool for discovery and unity.

In my highly visual and interactive presentation, I’ll briefly describe the embodied sensorium of sight, smell, taste, touch and sound experiences that characterized traditional bullroarer rituals. I’ll illustrate how these slat-like, often fish-shaped bullroarers are symbolically infused throughout world cultures and mythology as the principle of the non-dual living Creative vortex. This presentation will be based on over 40 years of research, off an on, as I detoured into geometry and the relationship of the rhombos to the geometric figure also known by this name and which has come to be associated in some traditions with the sound mr (meaning death, geometric figure, and fertility). What I have found is that the etymology of spinning (rho) seems to have preceded its application to the diamond-shaped rhomb which is known most commonly today as the vesica piscis (bladder of the fish). I plan to offer conference participants the opportunity to play with a small collection of bullroarer reproductions that I have carved.

Bethe Hagens is a cultural anthropologist and environmental arts professional. She is faculty in the Ph.D. program in the School of Public Policy and Administration at Walden University. Since 2007, she has served as an Executive Board member of the Society for the Anthropology of Consciousness (American Anthropological Association) and previously served as managing editor of the society’s journal. Her passion is an integral framework for bullroarers. Her major theoretical work is in cultural geometry and mythology, narrative policy analysis, Venus/brain iconography of the Upper Paleolithic, and Plato’s increasingly transparent geometry of the divine feminine. The latter was recently featured on the History Channel and has been used for archaeological research and resource planning in Australia, Mexico, Russia, and other European Community countries. Over her eighteen years as core doctoral faculty at The Union Institute, she supervised students in the US and internationally (Australia, Papua New Guinea, Switzerland, and Brazil) in environmental planning and design, community and organizational culture, and arts and social change. Her current research uses multi-disciplinary modes to research sonopoetics—sound vortexes as Creative dynamic planning space. She has been a professional violinist all her life.
“Our realization of this new attitude will be decisive in solving our problems,” (Gebser). The ultimate spiritual practice is the cultivation of an under-standing nature. “The mind understands itself better the more it understands of nature...as this endeavour of the mind, whereby, in so far as it reasons, it tries to preserve its own being, is nothing other than to understand, therefore this endeavour to understand is the first and only basis of virtue.” (Spinoza). Under-standing is simultaneously practice/realization: “for practice itself is original enlightenment. Because it is already enlightenment of practice, there is no end to enlightenment; because it is already practice of enlightenment, there is no beginning to practice... You should not shirk this singular striving; even if you lose your life, that in itself is your singular striving’s entwining” (Dogen). When I flow with my under-standing of all that is, the power of relatedness enfolds me into Existence Itself, to be now-here its presence in the world, and so I become the complete self-expression I am. I see It. I act with It. I see how I am - an embodiment of existential relatedness. When I live that Way, enfold-nurture in me all-that-is/Nature/Reality, It becomes how I am as I become how It is; so when I speak, I speak that Way, to the degree I am with It, I speak It, inevitably, to that degree, I unfold my integrity, our mutuality.

In the beginning is an a-waring, a meditating, a being with all that is. Now, I am wandering in the Palace of No-place. No-thing matters. Here, I am a moment of time; there is no abiding self; there is perpetual transition. Now the dialectic of thinking and intuition gives birth to nonthinking. Having no place in which to abide, understandings arises. Relatedness grows in me. So when I encounter you, I immediately am present with you in a way I sense will enhance your experience of relatedness. Relating is all there is. Spring flows.

Ian Mills is a wandering poet-eteologist. He completed his PhD at the University of Wisconsin and taught there. He also taught at La Trobe University, Melbourne; the University of Western Sydney; and the Foreign Language Institute, Shanghai, China. He has written a number of books, his major publication being a divine ecology: the infinite potential of our between (Sarasota: FLF Press, 2004) and chapters in books within a variety of disciplines, for example: “Aeterno modo: Integral Consciousness in the writings of Kierkegaard and Dogen” in Kierkegaard and Japanese Thought (Palgrave-Macmillan, 2008); “Soul Education”, in The Wheels of Soul in Education (Sense Publishers, 2010). He has written numerous articles including “Dwelling in No-Place: Our Ethical Between”, in Environmental Ethics (Winter 2006). He is at present researching the work of thirteenth century mystics and scholars and working on a trilogy: Eternity: (1) Our Existence (2) Our Wisdom (3) Our Practice.
“Seeing in the Manner of Poetry: Opening to the Integral”
Lisa Daus Neville, ABD [Lisa.Neville@cortland.edu]

Toward the end of the first section of the Ever-Present Origin Gebser clarifies the modes through which his postulated consciousness structures are realized. Since only the rational structure can be represented and conceptualized, discriminative thinking and discursive language belong exclusively with the rational. The so-called linguistic turn has called into question a series of rationalist assumptions about the function, nature, capacities and limitations of language as well as furthering a critique of the Western metaphysics of presence and substance. It becomes a tenet of post-structuralist thought that rational logic is not adequate to understand the world, nor discursive language to represent it. Meaning is no longer located outside language in an essence or transcendence that grounds truth and the real; but is affected by a play of semantic differences. Liberated from inherent meaning and correspondence to things, language is revealed as empty. It is this fundamental emptiness that allows language to bring things into presence. However, while this emptiness is understood in a primarily negative sense, the dynamic that constitutes language and its power to actualize entirety or impart in truth remains unrealized. As long as we overlook the positive implications of the fundamental emptiness of words, Gebser’s statement that the integral structure “cannot be represented but only ‘awared-in-truth’” (267) seems to preclude linguistic expression as a mode of realizing the integral. Yet, while describing the transformations of Western poetry over the last three thousand years, Gebser tells us that the poet who belongs to the third and current transformational phase, as a response to the deficient rational, renounces previous poetic modalities and becomes “concern[ed] primarily with the perceiving and imparting ‘in truth’ of the…whole or integrity which is permeated by the spiritual energy of origin” (320).

Gebser indicates that the mode of realization of the integral structure – verition – is, increasingly perhaps as crisis intensifies, the work of the poet. We understand by this that linguistic structure is not inherently discursive; that in fact if we were to clarify a relationship with language on language’s homeground, such clarification would present us with a powerful technology for awakening. Let us assume that the integral nature of language is poetic and further that the function of that language is soteriological. The crucial question then becomes one of practice: how do we open ourselves to language as liberating force? We who know ourselves as individuals, occupying a world of identity and alterity, grounded in discriminating awareness, how do we come to real-ize integrality; how is the abstract, fleeting “feltness” of origin or void concretized within the body-mind and enacted? The crucial question then becomes one of practice: how do we open ourselves to language as liberating force? How can words bring us into realization of that intimacy with a concretization of spirit?

I am a writer of both creative and critical texts. I attained an MFA in
fiction and am currently ABD in English Literature from Cornell University. My field of specialization is 20th century American literature, poetics and East-West studies. My research interests, aside from the above are consciousness studies, Buddhist philosophy and praxis, language theory, film, narrative, and ontology. For the past eight years I have been employed as a full-time Senior Lecturer at the State University of New York, Cortland. There I teach film, poetry, theory and writing. My interrogation of language and reality is undertaken in large part in the light of Buddhist thought and practice.

“The Integral Experience of Living Language: the syntax of life as a conduit for imparting verition as a whole” Sabrina Dalla Valle, MFA
[winter.night.18@yahoo.com]

Jean Gebser proposed that philosophy’s end would lead to a new perception of reality that would somehow find expression through a new form of statement. This statement would have to be expressed through a different kind of language that is not restricted in itself by the tight grammatical dualism of subject and object whose necessary tensions bind the sentence. Nor can this statement gain its relevance by way of our current sense-making structures, which are built upon semantic comparisons, relativizing, correspondences, and judgments all formed in a dualistic opposition to something else. The problem we have to address is the attitude of dualism, not the fact of duality, which is its own crucial existential challenge. The poles of our dualities are not naturally ‘opposed’ to each other, but the way language is mostly used, we turn them into dualisms/oppositions and then live them that way.

I will try to show in this paper how integral insight is its own living language created by the syntax of life serving as a conduit for imparting verition as a whole. To do so, we will first have to take a close look at the nature of our current state of cognition of the world, and then examine what is meant by dualistic thinking which dominates its phrasing. I propose that a primary dualism today is the separation between ‘life’ and ‘cognition’, and to make things more complex, that one necessarily rests upon the other. By superseding this dualism, we discover something new – what has been termed by the Austrian cultural philosopher and esotericist Rudolf Steiner as living thinking (the life of thinking), what both Steiner and Gebser would describe as a ‘dynamic’, versus ‘static’, orientation to the world. Steiner’s notion of living thinking can shed light on Gebser’s notion of verition which occurs once the life of thinking and the life of the world become one experience in a reach beyond our egoic nature. What we discover is that living thinking is relating thinking where the point of contact is stimulated by a sense of ‘mercy’.

Sabrina Dalla Valle received her undergraduate degree in Linguistic Anthropology
from Reed College and her MFA in Writing and Consciousness from New College of California. She is an experimental writer and researcher of integral awareness. Her greatest interest is in the poetic imagination as an aspect of both phenomenological perception and authentic integral expression. Sabrina is the author of 7 Days and Nights in the Desert (Tracing the Origin) (2013, Kelsey Street Press, winner of best first book), 7 Days and Nights in the Desert, chapbook (2012, Mindmade Books), and anthologized in Best Poems of 2012 (2013, Kore Press) and in Alchemical Traditions (2013, Numen Books). Her experimental writing and book reviews have been published in many journals. Sabrina has been an adjunct faculty member of Woodbury University since 2009 teaching memoir and ethnographic writing and communication theory, and has recently joined the University of Philosophical Research to teach courses in writing and integral studies.
Members of the Jean Gebser Society support the preservation and furtherance of the work of Jean Gebser through symposia, publications, websites, email discussion, and other means currently existing and in planning. With a modest financial contribution comes a discount in the admission to conferences.

The Beginnings of the Gebser Society

Algis Mickunas, Ph.D.

The society was established during the first conference at Ohio University, Athens, Ohio, U.S.A. in 1980. I was prompted to organize the first conference by friends and colleagues, and above all by students who were taking my seminars in Contemporary European Philosophy (which included lots of Gebser’s materials). The conference was attended by: Mrs Jo Gebser, Dr Rudolph Hammerli (inheritor of Gebser’s estate), Prof and Mrs Paul Winter (both friends of Gebser and renown architects), Dr Griessiker (art historian and a friend of Gebser), Dr Wilhelm Grillmayr (a psychiatrist and a friend of Gebser), Prof Richard Palmer, (well known in hermeneutics), Prof Thomas Seebohm (president of Kant Society), Prof Vyta Kavolis (president of International Society for the Comparative Studies of Civilizations), Prof Alphonso Lingis, Prof George Weckman, Prof Algis Mickunas, and Mr Timothy Widman. Integral music was performed by Dr Elizabeth Behnke (who later attended a Gebser conference in Schaffhausen, Switzerland and demonstrated with her violin the movement from mental to integral awareness). Mrs Jo Gebser asked me, Paul Winter, and Dr. Grillmayr to consider this conference as the beginning of the revival of Gebser’s thought and its entrance into the North American Continent.

The second conference was also held at Ohio University and, apart from the persons who attended the first conference (with the exception of Jo Gebser, Dr Hammerli, and Gressiker), additional persons joined the work, including Burt Hopkins, Michael Purdy, Joe Pilotta, John Murphy, members from the Carl Jung institute in Chicago, and Dr Patrick Milburn (editor of Main Currents in Modern Thought).

The third conference was expanded to include Prof Joseph Freeman, Prof Jack Scudder, Prof Ingo Lauff, Prof Alexander. Prof Lauff and Prof Mickunas cooperated to organize a conference in Schaffhausen Switzerland which initiated the European contingent of Gebser’s friends and an organization of the Gebser Society. Subsequent growth included various presentations of Gebser’s thought by Algis Mickunas, Timothy Widman, Elizabeth Behnke, at the International Society for the Comparative Study of Civilizations, presentations by Algis Mickunas, Joe Pilotta, and John Murphy of Gebser’s thought at various sociological conferences. Then came the expansion by students, Eric Kramer, Michael Purdy, Kevin Williams, their schools, associates and students.
About the University of Philosophical Research

The University of Philosophical Research emerged from, and is a DBA of, the Philosophical Research Society, a nonprofit organization founded in 1934 by Manly Palmer Hall for the purpose of providing thoughtful persons rare access to the depth and breadth of the world’s wisdom literature. Its mission was to provide education related to the study of human consciousness, and it did so for many years through the context of the disciplines of: philosophy, religion, psychology and science.

In 1998, President Dr. Obadiah Harris began formalizing the Society’s many educational offerings into an accredited formal University. He began selecting a faculty and building an academic program with them suitable for graduate level studies in Consciousness Studies. In July of 2000, the State of California approved the University of Philosophical Research to issue a Master of Arts Degree in Consciousness Studies. Since that time the Philosophical Research Society has been doing business as The University of Philosophical Research. In January 2003, the State of California approved the university’s second Master of Arts Degree Program, in Transformational Psychology.

UPR grows from the tradition of great philosophers of history who perceived an intelligible world with progressive, dynamic and emergent properties of consciousness. Our tradition is shaped by such seminal thinkers as Pythagoras, Plato, Socrates, Manly P. Hall, Sri Aurobindo, and Lao Tzu. Towards this end, UPR has developed its graduate programs, presented through distance learning curricula by a world-class faculty of gifted teachers, who draw freely upon the entire cultural, spiritual and scientific heritage of humanity with a view towards synthesis and integration.

Both programs have been offered in distance learning formats, which include recorded lecture, related reading and e-mail exchanges with course professors and teleconference discussion classrooms. The University is nationally accredited by the DETC and is dedicated to creating the best possible distance learning experience so that it can serve a diverse global student body as it grows.

For more information: www.uprs.edu