

ETHAN NEBELKOPF

Psychedelic and Shamanistic Influences in the Human Services in the U.S.**Abstract**

This article describes aspects of shamanistic healing practiced in the human services in the United States from the sixties to the present era. Largely based on visions (ASC) attained through the ritualistic use of psychedelic drugs, pioneers in the free clinic movement promulgated concepts of self-help, holistic medicine, and healing the planet. During the early seventies, free clinics spread throughout the United States, bringing services to alienated youth and other disenfranchised segments of society. As an alternative to established healing technologies of medicine, the post-psychedelic human service-oriented shamans introduced alternative healing methods such as yoga, meditation, herbs, fasting, chanting, natural childbirth, crystals, self-help support groups and healing circles, which induce ASC. The article follows the human services career of D.O. INCOGNITO, a 20th century shaman/healer who worked in free clinics and therapeutic communities for drug addicts. The use of psychedelic substances in treating substance abuse goes against the currently popular notion of total abstinence, promulgated in 12 Step fellowships. Whether ritual chanting or ingestion of psychoactive substances is used to induce ASC, the clinical evidence indicates that many thousands of individuals have been helped in free clinics and therapeutic communities during the past thirty years. The implication for health care planning in the nineties is to sort out the contradictions in our current drug laws and to reform the current health system in a humane and holistic manner.

Contents

Introduction

1. The Sixties: Psychedelics and Human Services
2. The Seventies: Free Clinics and Holistic Health
3. The New Herbalism
4. The Eighties: Inside the War on Drugs
5. The Nineties: Discussion of the Future
6. Literature

Introduction

"I've helped thousands of addicts get off drugs. With the successful ones, there is an essential paradox, a paradigm shift. After years of altering their consciousness with LSD, heroin, and crack, they report that ordinary consciousness is transcendent, gets them high!"

— D.O. INCOGNITO, shaman/healer in the human services

Based on visions attained through the ritualistic use of psychedelic substances, pioneers in community-based human services promulgated several significant movements in the areas of personal growth, self-help, holistic medicine, and ecopsychology. Many of these pioneers were healers and some played the role of "shaman" in the emerging counterculture of the sixties and seventies. This paper describes the development of the shamanistic healing currents of the period from the 1960s through the present, and shows how these currents affected the development of free clinics, therapeutic communities, holistic health centers, and other human services. As an alternative to the modern, institutionalized medical technologies of chemotherapy and surgery, the post-psychedelic shamanistic healers introduced healing methods such as yoga, meditation,

herbs, fasting, chanting, natural childbirth, crystals, marathon groups, and healing circles, which induce altered states of consciousness (ASC). The development of the therapeutic movements inspired by psychedelic and shamanistic experiences is exemplified in the spectacular career of D.O. INCOGNITO, human services shaman.

DOBKIN DE RIOS & WINKELMAN (1989) suggest that the term "shaman" be reserved for those trance practitioners found in hunting and gathering societies, and the term "shamanistic healer" be used to refer to other practitioners who deliberately use ASC as part of their functioning. WINKELMAN (1989) forms a typology for shaman/healers and stages of social development. This latter classification as a "shamanistic healer" would be quite apt in describing the type of work D.O. performed in the eighties and early nineties, when he had been accepted as a member of the professional establishment. During the sixties and early seventies, when he easily accessed ASC, renounced personal gain and dedicated his work to "the people," he was perceived in the alternative community more like a "shamanistic healer" than as a therapist. The author first came in contact with D.O. at a student conference at the University of Michigan in Ann Arbor in the late sixties. D.O. used the term "social healer" to describe what he did. As his career progressed in the human services and he was accepted into the citadels of bureaucratic power, he exchanged his Guatemalan medicine bag for an attache case, shaved off his beard, dressed up in colorful silk ties and matching suits, used humor instead of rhetoric to get his points across, and generally felt that his work, which he called "social healing", had reached incredible complexities and proportions.

HEINZE (1991) describes the lives of contemporary shamanistic healers, including a Polish director and a holistic lawyer from California, as well as a Hawaiian *kahuna*, Zulu *sangoma*, and Voudun *houngan*. She illustrates the new forms of shamanistic healing that are emerging. D.O. INCOGNITO is an example of this new type of shamanistic healer. He also manifested some of the characteristics of the classic shaman. In childhood, D.O. showed unusual faculties; his mother described him looking like a Tibetan lama at birth; he displayed a great sensitivity toward people and events; his IQ of 150 was at the genius level. HEINZE (1991) reports that folklorists all over the world believe that children with these qualities are supposed to become shamans. Although D.O. INCOGNITO was young when he began practicing his powers at the age of twenty, he was able to enter ASC almost at will, through meditation, sex, dreams, and smoking his plant ally, marijuana. His first use of marijuana was at age eighteen. His first use of LSD was at nineteen. While communicating with others he entered a relaxed, empathetic state in which he was extremely receptive to the other individual's feelings. When very relaxed he could see auras and pick up the unconscious emotions of the other. As a therapist he did not often plan interventions ahead of time, or give advice. Basically, he relied on signals from his own unconscious. He studied psychoanalysis, Jungian analysis, ego psychology, astrology, psychodrama, Rogerian nondirective therapy, encounter groups, T-groups, bioenergetics and Gestalt therapy in university classes, private workshops, and on his own by reading books. He adopted a dynamic, yet eclectic approach in therapy guided by his intuition. He was regarded by his peers as a courageous and effective therapist. His professors thought he was a bit unconventional and scary.

D.O. INCOGNITO believed that a group leader was someone who could verbalize and communicate the feelings of the group or community. D.O. bought a model of personal growth in which social change was a key element. As the individual strove toward spiritual enlightenment, one of his major tasks was to help improve the opportunities for individuals less fortunate than himself. Thus D.O. merged the political with the mystical, and supported the Civil Rights movement and the end of the War in Vietnam. The members of his peer group looked up to D.O. for spiritual guidance. D.O. experienced and understood "the spirit world" through dreams

and psychedelic trips, as he continued to explore them himself. He encouraged, guided and helped his peers understand these experiences.

D.O. INCOGNITO first used LSD in the autumn of 1965 under the guidance of ELIPHAS, a renegade from the Brotherhood of Eternal Love. It wasn't until his third trip, three weeks later, that he had a profound experience he referred to as his initiation as a mystic. D.O. INCOGNITO (1969) described the experience as follows:

Soon I felt butterflies in my stomach. Time was s-l-o-w-i-n-g d-o-w-n and rainbows of shimmering colors danced in tune with the music of Mr. Tambourine Man. I raised my right arm into the rainbow of rhythms and my hand disappeared into the diamond-like light. As my hand dissolved I felt waves of pleasure. I thought, 'This is heaven. Bob Dylan is here. The Byrds are here. Plato is here. Buddha is here. I am that I am that I am ... I am flooded with feelings: sadness, ecstasy, fear, anger, peace. My feelings are flowing into one another, changing into each other at the speed of light. I realize the transitory nature of emotion, of life's processes. I am spinning on the wheel of karma: birth, life, death, rebirth ... I look into a candle flame and see a shepherd leading his sheep over green rolling pastures under the eye of God. Amazed, I look at ELIPHAS for validation. We take in each other with our eyes. We stare at each other for a long time, seemingly thinking the same thoughts, and feeling the same feelings. I felt like I was merging with ELIPHAS, and I got scared – homophobia. At that exact moment, ELIPHAS turned away, breaking the connection, and said, 'I'm paranoid.' We talked. He was afraid of the cops, and I was afraid of being homosexual. Once we acknowledged and expressed the fear, we got higher. LSD was the universal solvent, dissolving the barriers between yourself, other people, and the whole universe. Again, ELIPHAS and I looked into each other's eyes. His face turned into the face of an infant, a child, a youth, a man, a woman, an old man, someone dying – our ancient original face, the face of humanity, constantly changing, flowing into one face, then another. I saw happy faces, sad faces, scared faces, scarred faces, angry faces. I saw black, brown, yellow, red, white, and green faces, evolutionary faces, science-fiction faces, an infinity of faces spinning out from the blueprints of the genetic code. I saw bug-eyed monster-faces, insect faces, fish faces, bird faces, monkey faces, future faces, star-trek faces, swirling and flashing upward in an evolutionary spiral until I saw the face of God. I felt that I had completed my mission in life. Humanity has served its purpose as a species. God has returned unto itself. This is it – the magic moment – beyond words, the voyage across the Great Ocean: the vital, sensual, electric, spiritual revelation of the cosmic light that I am.

1. The Sixties: Psychedelics and Human Services

In the early sixties, a group of psychologists at Harvard, including RICHARD ALPERT, RALPH METZNER & TIMOTHY LEARY ran a series of experiments with LSD and other psychedelic drugs on themselves, student volunteers and other faculty in the early sixties. They used models from Tibetan Buddhism and Taoism to understand the psychedelic experience. LEARY and his associates got kicked out of Harvard and became self-styled leaders of the hippies, urging American youth to turn on, tune in and drop out (LEARY, METZNER & ALPERT 1964).

In 1967 San Francisco became the focus of recreational and sacramental use of LSD as it spread into middle class youth, who flocked to Haight-Ashbury (WOLFE 1969). D.O. thought that rock 'n roll music was an integral part of the alternative culture, produced ASC, made people high. Marijuana was the new social drug for the new generation. Its use became a symbol for a complex of positions, beliefs and activities among the youth culture. Some members of the youth generation smoked marijuana compulsively, others experimented with its use, and yet others used it ritually, in ceremonies, as a sacrament (SMITH 1970). Many youth, including D.O., smoked marijuana from a "peace pipe" in a ritualized manner, not unlike the ceremonies of Native Americans, in which the sacred pipe's bowl represented the Earth Mother (FREESOUL 1987). In 1961 25,000 Americans had turned on to the strong psychedelics, LSD, mescaline, peyote. By 1967, four million Americans had taken a trip. The psychedelic movement was to

develop without organization, without dogmatic doctrines and become a full-blown religious renaissance of the young (LEARY 1968). Other societies' sacred hallucinogenic substances were all appropriated, along with the new synthetic hallucinogen LSD.

Primitive societies used hallucinogenic plants for medicinal and religious purposes, incorporated within rituals that are central to their culture. Modern societies had no such rituals. As SCHULTES (1976: 10f) pointed out:

"Our modern society has recently taken on the use of hallucinogens on a grand scale. Many people believe that they can achieve mystic or religious experience by altering the chemistry of the body with hallucinogens seldom realizing that they are merely reverting to the age-old practices of primitive societies. Whether drug-induced adventures can be identical with the metaphysical insight claimed by some mystics, or are merely a counterfeit of it, is still controversial. The widespread and expanding use of hallucinogens in our society may have little or no value and sometimes even be harmful and dangerous. In any event, it is a newly imported and superimposed cultural trait without natural roots in modern Western tradition."

The LSD story is inseparable from the cherished hopes and shattered illusions of the sixties generation. In many ways it provides a key for understanding what happened during that turbulent era, when political and cultural revolution erupted with full fury. And yet, as the decade drew to a close, the youth movement suddenly collapsed and bottomed out, leaving a trail of unanswered questions in its wake. The central irony of LSD is that it has been used both as a weapon and a sacrament, a mind control drug and a mind-expanding chemical. Each of these possibilities generated a unique history: a covert history, on the one hand, rooted in CIA and military experimentation with hallucinogens; and a grassroots history of the drug counterculture that exploded into prominence in the 1960s. At key points the two histories converge and overlap, forming an interface between the CIA's secret drug programs and the rise and fall of the psychedelic movement (LEE & SHLAIN 1985).

The psychedelic phenomenon was at the heart of the mass social movements of the 1960s. The counterculture was not simply partying, taking drugs, and making revolution for the hell of it. The thousands of communes, underground papers, free schools, food coops, women's centers, health groups and alternative publishers required commitment. While there were thirty free schools in 1967, there were as many as eight hundred in 1973, not counting the versions implanted within official school systems (GITLIN 1987). ABBIE HOFFMAN (1969: 14) summarizes the feelings of the time,

"Once upon a time, about a generation ago ... young people started to congregate in the area of San Francisco known as the Haight-Ashbury. They were sick of being programmed by an educational system void of excitement, creativity, and sensuality. A system that channeled human beings like so many laboratory rats with electrodes rammed up their asses into a highly mechanized maze of class rankings, degrees, careers, neon supermarkets, military-industrial complexes, suburbs, repressed sexuality, hypocrisy, ulcers and psychoanalysis."

To the pioneers like D.O. INCOGNITO, the personal, political, and cultural revolutions were one and the same. D.O. felt that personal growth or individual change was the microcosm and that social change or revolution was the macrocosm. He believed that the counterculture was highly influenced by the mystical experiences produced by psychedelic drugs. Although he used psychedelic substances to achieve powerful ASC, and plant allies like marijuana for less powerful ASC, D.O. learned the difference between using and abusing drugs. He also learned to differentiate drug experiences, and stayed away from more addicting substances like heroin, amphetamines, barbiturates, and cocaine. In fact, he thought it was a government plot, in the wake of the Vietnam War, to bring hard drugs into the "peace and love" hippie communities, and that these hard drugs begot violence and fear among "the people" he loved.

Unfortunately, the use of drugs got out of hand during the late sixties and early seventies, when indiscriminate drug use soared. Some revolutionary groups like the Weather Underground, carried out weapons training during the day, and held endless self-criticism groups during the

night, often with the aid of LSD (COLLIER & HOROWITZ 1989). Other groups like the Diggers and Grateful Dead in San Francisco and The Farm in Tennessee gathered around charismatic leaders who were shamanistic healers like D.O. INCOGNITO. Many of these groups had colorful names, taken from different aspects of nature. Groups in Ann Arbor included: the Psychedelic Rangers, who helped people on bad acid trips during free concerts; Trans-Love Commune, headed by JOHN SINCLAIR, and the White Panthers, a revolutionary group which believed in sex, drugs and rock 'n roll (LEE & SHLAIN 1985).

Since the established medical community really didn't know anything about "curing" addiction, human services like free clinics, therapeutic communities, and self-help support groups arose from the grass-roots to deal with the burgeoning social problem of substance abuse (FREUDENBERGER 1974). D.O. felt that there were many paths that lead towards enlightenment, tried to merge the spiritual and political aspects of liberation in his life. He appreciated the mastery of media by the White Panthers and Yuppies, but felt that some of these groups relied too heavily on charismatic egomaniacs. Psychedelics at first seemed to hold infinite revolutionary potential, but D.O. realized that he always came down. At this time, D.O. was dimly aware that his path would lie in helping other people, in human services.

D.O. INCOGNITO studied clinical psychology at the University of Michigan in Ann Arbor from 1966 to 1969. His doctoral thesis was entitled *The Incredible Cripple Creek LSD Experiment*. It was an experiment without any controls, utilizing phenomenological data from the collective unconscious. The subjects consisted of twenty-five graduate students in mathematics, psychology and social work. The procedure was to gather together and ingest 1000 micrograms apiece of LSD for 12 consecutive weekends, beginning on the vernal equinox of 1970. The purpose of the experiment was to create the fabric of a new reality, weaving together material from positions of the planets, dreams, sexual fantasies, Tarot card archetypes, *I Ching* oracles, rock 'n roll lyrics, and shamanic visions. D.O.'s thesis was not accepted by the established academics, so he dropped out of school, left Ann Arbor and landed in Eugene, Oregon, in the autumn of 1970.

Before leaving Ann Arbor, D.O. met RICHARD ALPERT who had just returned from a spiritual journey to India, found a guru, and changed his name to BABA RAM DASS. While lecturing on the campus circuit, RAM DASS started a yoga class in Ann Arbor in the spring of 1970. In this class D.O. learned yoga, meditation and nutrition as alternative ways of getting high, achieving altered states of consciousness without drugs. RAM DASS cleverly articulated that the ASC experience under psychedelic drugs is not permanent, that the duality of "up" and "down" is only perpetuated by taking drugs. RAM DASS (1971) called the process of going up and coming down the *yo yo effect*. D.O. was tired of being a yo yo.

The Incredible Cripple Creek LSD Experiment ended for D.O. INCOGNITO with a vision he had in a dream while he was coming down from his last acid trip. He had come full circle and had decided to leave Ann Arbor for the west coast. After he woke from the dream, D.O. knew the experiment was over. He felt he would spend the rest of his life interpreting the results (NEBELKOPF 1973):

I am under investigation before a tribunal of Pharisees. I pick a magic pearl from my hair and squeeze it. A laser beam of rainbow light shines out from my eyes. All the signs fit the place. All the symbols point the way. But it cannot be me. This man next to me is holier than I am. He is a saint. Yes. He is John the Baptist. Humble recognition. Jesus. I should have known without the test. I hug Salome and put my head to her breast. I begin to weep softly, with infinite compassion for all sentient beings. I love you.

2. The Seventies: Free Clinics and Holistic Health

When the Haight-Ashbury Free Medical Clinic opened its doors in 1967, it ushered in a movement seeking to respond to the critical needs of the youth culture. The new lifestyle, with heavy emphasis on drugs and communal living resulted in a rash of health problems, ranging from bad drug trips to nutritional deficiencies. Traditional medical institutions were unsuited to either the value system or the problems faced by the young patients (BLOOMFIELD & LEVY 1973). Founded by DAVID E. SMITH, the Haight-Ashbury Free Clinic attempted to meet the needs of increasing numbers of alienated youths, many of whom had drug-related problems, and who needed sympathetic, non-punitive and professionally competent facilities where they could feel wanted and still receive medical, educational and psychological care (GAY & SMITH 1974). Free clinics thrived as alternatives to the fragmented and impersonal care delivered in large medical institutions, operating on an outpatient basis and utilizing extensive volunteer services to provide medical care without red tape, eligibility requirements or financial barriers (BEARMAN 1974).

During the wake of the psychedelic revolution in the seventies, the drug problem got out of hand in the United States. America was a pill-popping culture, and millions of people from all social backgrounds were strung out on legal pharmaceutical preparations such as diet pills (amphetamines), sleeping pills (barbiturates), tranquilizers, and alcohol, as well as illicit substances like cocaine, heroin, LSD and marijuana. In addition, coffee, tobacco and sugar were regularly consumed in incredible proportions, and these substances weren't yet perceived as drugs. The medical establishment, with its habit of prescribing drugs to deal with any and all illnesses, perpetuated drug dependence and thus abdicated its responsibility in dealing with the problems of drug abuse. As a result, self-help programs of therapeutic communities, free clinics, and 12-step fellowships arose at a grass-roots level to fill the void. In these programs, trust, open and honest communication, taking responsibility for one's own behavior, and commitment to change emerged as alternative therapeutic values (NEBELKOPF 1981).

After leaving Ann Arbor, D.O. INCOGNITO was pulled into an electromagnetic vortex and landed in Eugene, Oregon, in the autumn of 1970 and volunteered at White Bird Sociomedical Aid Station. This was a free clinic that was on its way toward developing a comprehensive alternative health care system, integrating traditional medical care with innovative approaches such as herbs and acupuncture in a pioneering attempt to deal with the *whole person* using a self-help approach (NEBELKOPF 1973). The first publication concerning herbal treatment in the context of a free clinic was *Healing Yourself*, a self-help manual written by JOY GARDNER (1989), and distributed by the Country Doctor Free Clinic in Seattle. This book contained useful and accurate information on herbal treatments and has gone through many revisions.

Within five years (1969-1974), free clinics spread across the United States extremely rapidly, not unlike what KEN KEYES (1982) describes as *The Hundredth Monkey Phenomenon*. When a certain critical number of individuals achieves an awareness, this new awareness may be communicated from mind to mind. When only a limited number of people know of a new way, it may remain the consciousness property of these people. But there is a point at which if only one more person tunes in to a new awareness, a field is strengthened so that this awareness reaches almost everyone. D.O. believed that this type of change in the collective consciousness spread free clinics across the nation, ended the War in Vietnam, and caused Richard Nixon to step down as President of the United States. D.O. was counting on the kind of energy manifested in the *Hundredth Monkey Syndrome* to spread a planetary message of healing.

Drug abuse was perceived in the free clinic as a cultural malady, a symptomatic manifestation of underlying social problems. The philosophy at White Bird Clinic embodied a holistic approach in helping individuals as well as addressing social problems. The clinic's staff at-

tempted to teach clients how to be healthy through the creation of alternative lifestyles using herbs, sensible dietary habits, and stress reduction techniques, along with advocating the creation of healthier social institutions and human services (CRAYCROFT & MARGOLASH 1972). Early training programs for free clinic workers consisted of classes and self-help groups focusing on a broad range of topics, including crisis intervention, sensitivity training, herbs, body language, Gestalt therapy, group processes, ASC, interpersonal communication and human relations. As a result, a large network of free clinic staff, clients and volunteers were exposed to the benefits of herbal treatment and alternative holistic approaches (NEBELKOPF 1988).

White Bird spawned many community-based with holistic orientations. One example was the Community Health and Education Center in a neighborhood in West Eugene (BOYSEN 1980). D.O. INCOGNITO loved being a "working-class hero" at White Bird and got involved with the West Eugene community, forming the West Eugene Bozo Association. He worked in the crisis intervention unit, and for his labors he was given a room in one of the communal houses where the few paid clinic staff lived with volunteers. D.O. gave his heart to the movement and in return felt that his material needs would be taken care of. By leaving the university "ivory tower", D.O. rejected his family's expectations that he become a "doctor", let go of his own material needs for security and stability, and dedicated his life to acting as a bridge between the sacred and mundane. He identified with a social movement in which consciousness expansion, personal growth, and social change were more important than acquiring material possessions. He adopted a lifestyle of natural living that encompassed spiritual, ecological, healing and social activist viewpoints. From his own ASC, he developed a holistic philosophy in which personal growth and social change were two sides of the same coin, and taught that living in harmony with nature was a realistic alternative to the split-level, suburban sprawl spawned by modern technology. D.O.'s philosophy and lifestyle was directly related to the mystical experiences under the influence of psychedelic substances. As he became more involved in human services (his "work") he eliminated his own drug usage and began to rely on dreams, meditation, and communing with "nature spirits" to achieve ASC and reinforce his visions. D.O. INCOGNITO dedicated his life to the "new tribe" and worked with other visionaries and wizards at White Bird. When D.O. got to Eugene in the fall of 1970 there were there only three jobs in the human services. The human service system consisted of White Bird Clinic, staffed by volunteers, and the Mental Health Center, with two staff members. When D.O. finally left Eugene in 1976, there were hundreds of jobs and scores of community-based organizations utilizing self-help models of healing.

Since many of the alienated youth used and abused drugs, the free clinics set up crisis intervention teams, detox clinics, and other forms of outpatient counseling. At White Bird, the crisis intervention team, the first in the nation, was called "The Bummer Squad." When someone was having a bad trip, he or she could come to the clinic and mellow out to music in the upstairs Grateful Dead room. The person on the "bummer" would be gently talked down, rather than sent to the emergency room of Sacred Heart hospital and be treated with thorazine. Sometimes the Bummer Squad got in a van and went out into the community in response to a call. Occasionally, to communicate on the same level as the tripee, Bummer Squad members would themselves ingest mind-altering substances as part of the process. Friday night Bummer Squad was most lively. All of the trips were logged and reviewed by clinical supervisors called buck-stoppers. For several months D.O. supervised the Friday Nite Bummer Squad with a ragtag group of volunteers who became close friends.

D.O. lived at one of the city communes connected to Crow Farm, a communal group of hippie rednecks who lived near Crow, Oregon. There were three large communal families at that time: Crow Farm, Merry Pranksters, and the Rainbow Tribe (FAIRFIELD 1972). The Rainbow Family had a farm in Drain, Oregon, and still organize yearly gatherings in obscure forests

throughout the world. The Rainbow Gatherings were the first of the Healing Festivals that gave birth to the holistic health movement (BECK 1972). The Rainbow Tribe used metaphors from Native American culture. According to MEDICINE STORY (1975: 16):

The Rainbow Tribe is all the peoples of this earth, all races, all colors, all nations all tribes, all families. We are all sisters and brothers in the family of Humankind. We are all grandchildren of the Great Mystery. We hold gatherings in the wilderness where people come to meet each other and learn together. At these gatherings the spirit and the love is very strong. We need to create societies of love and cooperation. There are individual tribes and families that are doing this now, living in harmony with each other and with the earth. Everywhere we are greeted with love and cooperation and generosity, and it seems there will soon be a network of tribal villages throughout the land.

In the early seventies, natural healing centers spontaneously sprang up in out-of-the-way pockets of countryside across the nation. The free clinic experience pointed out that something was wrong in the practice of modern medicine with its emphasis on surgery and chemotherapy. The "back-to-the-land" movement provided concrete alternatives and practical methods of how to be healthy. JONATHON DAEMION, a shamanistic healer from the All One Family in Berkeley organized healing festivals in the middle and late seventies. These healing circles took place, like the Rainbow Gatherings, in wilderness areas. Clan groups would set up tents, and individuals would sleep in sleeping bags under the stars. At first-light the camp would awake to the sound of flutes and in silence wash, stretch, meditate, practice yoga or *tai chi*. A conch would sound, and everyone would gather around the campfire for a short morning planning session and a light meal of fruits and sun tea. Between morning and noon classes would be held in massage, polarity therapy, herbs, acupuncture, aura reading, reflexology, iridology, nutrition, channeling, homeopathy, and meditation. The whole purpose of these festivals was to create rituals to attain ASC through natural means, either through meditation, music, chanting, drumming, fasting or the ingestion of peyote and magic mushrooms (DAEMION 1975).

The new healing centers took the idea of self-help, added the ancient techniques of natural healing, and developed the notion of holistic health. An informal network of individuals associated with free clinics, self-help groups, and burned out rock 'n roll bands moved back to the land into remote rural areas and set up informal natural healing centers in which alternative medicine, natural childbirth, and herbal treatment were studied and applied in practical life situations. Meanwhile, back in the urban areas, free clinics – usually functioning with a minimum of resources – began to increase the utilization of herbs because herbal treatment was simple, practical and inexpensive (NEBELKOPF 1979).

Holistic health was more than preventative medicine. Its goal is optimal health and well-being. It recognizes the "whole person" rather than the amelioration of symptoms. It encourages the practitioner to look at the linkages of the mind, body, and spirit of the individual who seeks help. The Berkeley Holistic Health Center started out as a collective attempt to practice and popularize the principles of holistic health. ED BAUMAN & ARMAND BRINT, founders of the Berkeley Holistic Health Center, edited the *Holistic Health Handbook*, the first collection of essays and articles on holistic health, and still one of the best books on the subject (BAUMAN, BRINT, PIPER & WRIGHT 1978).

The function of any society's health care system is tied to the belief system of the members regarding the purpose of life itself. In the shamanic cultures, that purpose was spiritual development. Optimal health was seen as being in harmony with the world view. Health was an intuitive perception of the oneness of the universe and all its beings, including the animals, plants and minerals (HOPPAL 1987). D.O. shared this vision of holistic health. However, his days as a flamin' shaman were coming to an end. He turned thirty in 1976, and came to terms with his own rebellious nature. By this time inner paradoxes and external pressure from the establishment had wiped out the counterculture. D.O. had two children and felt a need to settle down. The demons that he rebelled against, security and stability, arose within his own spirit, not from

any external voice. He had dedicated many years of his life to the people, to the community. He had nothing in the way of material possessions, no private stashes, unlike many of his colleagues and peers who took what they needed for themselves. The unity in the commune was shattered. Coca had replaced marijuana as the totem herb, and since cocaine cost a lot more money, people became selfish, and what's more, when it's time to go, you gotta go. The scene in Eugene dissolved, and the creative players returned to urban areas looking for jobs, stability, and social credibility. The seventies started out with an explosion and exited with a controlled leap into credibility. Dropping back in was a lot harder for D.O. INCOGNITO than dropping out. Finally, D.O. got a job in a drug program in San Diego which offered methadone, a substitute narcotic, to heroin addicts. The irony was that he had fought to keep methadone out of Eugene (INCOGNITO 1974). D.O. was in transition from "shamanistic healer" to "professional healer." His middle-class career had just begun.

3. The New Herbalism

While working as a professional counselor in the San Diego methadone program, D.O. maintained a positive attitude, and brought a bunch of holistic tools in his medicine bag to work. These tools included yoga, meditation, and herbs. D.O. also became herbalist at *Medicine Wheel*, an herb and healing collective in San Diego that sponsored healing festivals, distributed herbs to health food stores in Southern California, and whose slogan was "Healing Ourselves, Healing Each Other, Healing the Planet" (DAEMION 1975). D.O. had remarkable success in helping heroin addicts to detoxify off methadone using herbal tea blends he put together in the back room of the Methadone Clinic in San Diego. His work was written up in *Psychology Today* and the *U.S. Journal of Alcohol and Drug Dependence*. In his fifteen-year career as a professional therapist and wholistic healer, D.O. never lost his capacity for visionary experience, although his visions came much less frequently. What emerged was his vision of The New Herbalism:

"Feeling natural in the green forest transformed by fresh air and sunshine flowing with the stream and touching the earth. There are elements in our collective human consciousness that are carelessly destroying the natural resources of our planet. This has got to be stopped with an aware and revitalized message of healing. By mobilizing our collective resources, by taking risks, we still may yet be able to live in harmony with the plants, herbs, trees, birds, animals and peoples of the different tribes who inhabit this mysterious planet we call home" (NEBELKOPF 1981).

INCOGNITO and his colleagues found that the use of herbs was as effective in helping addicts taper off methadone as any other method. In certain instances the herbs acted like placebos in bolstering the addict's confidence and self-esteem. Different herbal tea mixtures were developed to combat different detoxification symptoms. Table 1 indicates the various herbal tea blends used, their contents and uses. The blends were designed to be tasty and palatable so that the addicts would be more likely to comply with the herbal regimen. The regimen was basically to drink as much tea as possible because there weren't any harmful side-effects. The names were created to convey vague biopsychosocial effects, but not promise anything. All of the blends had diuretic and sudorific effects, helpful in detoxification. Detox Brew, because of its focus on respiratory healing, was used to ameliorate the sniffles, runny nose, and congestion from opiate withdrawal, quitting smoking, and common colds. Relaxo Brew was used in most instances to help relieve anxiety and go to sleep. These were the two most popular blends. Relaxo Brew contained valerian root, an herb used widely in Russia and Eastern Europe as a sedative for the central nervous system. Chemically, valerian root is in no way related to diazepam (Valium), but INCOGNITO started that rumor to get addicts to switch from drugs to herbs. Energy Tea was used as an alternative to coffee. Addicts who wanted to give up caffeine would drink

Energy Tea for slightly stimulating effects; the ginseng and gotu kola worked on the nervous system, while the red clover and sarsaparilla improved blood circulation. Many other herbal tea blends that were used as coffee substitutes consisted of herbs with as much caffeine as coffee: guarana, mate, kola nuts. Laxa Tea contained cascara sagrada, useful for relieving the well-known methadone constipation. Recovering alcoholics drank Nutra Tea, because it contained dandelion root, which helped the liver (NEBELKOPF 1987). Raw licorice root sticks were sucked on to help those quitting smoking. Immuna Tea was developed later when the AIDS epidemic hit California. INCOGNITO was very concerned about not stirring up false hope for people infected with HIV. There were some indications in Chinese medicine that echinacea improved the immune system. Interestingly enough, by the late eighties, many addicts with AIDS, knowing they were facing death in a few years, gave up drugs and adopted a more "natural" lifestyle, including using herbs. Although INCOGNITO and his colleagues experimented with psychoactive herbs like yohimbe, kava kava, jimson weed, qat, morning glory seeds, damiana, wormwood, and hops, none of these herbs were found to induce the psychedelic effects encountered under the influence of psilocybe mushrooms, peyote, or marijuana, which often was referred to by ex-heroin addicts as "the herb."

Table 1: Herbal Tea Blends

Herb Blend	Contents	Uses
Detox Brew	Mullein, spearmint, rose hips, orange peel, golden seal	Detoxification aid, tonic for respiratory system, heals colds
Relaxo Brew	Valerian root, spearmint, chamomile	Natural tranquilizer, relaxation aid, tonic for nervous system, helps sleep
Energy Tea	Peppermint, gotu kola, Siberian ginseng, sarsaparilla, red clover	Mild stimulant, energizer, tonic for circulatory system, contains no caffeine
Nutra Tea	Lemon grass, alfalfa, dandelion root, red clover	Highly nutritive herbal tea, rich in vitamins and minerals
Laxa Tea	Licorice, ginger root, cascara sagrada, fenugreek seeds	Mild herbal laxative, tonic for eliminative system
Immuna Tea	Spearmint, echinacea, osha root, wild cherry bark, mullein	Improves immune system, very strong respiratory system healer, used to fight HIV infection

4. The Eighties: Inside The War on Drugs

D.O. INCOGNITO reentered society in the early eighties and created a social identity and career as a professional healer in the burgeoning drug treatment industry. Despite the fact that two-thirds of all federal dollars allocated for the War on Drugs went to law enforcement and drug interdiction projects, a good deal of human services money trickled down to social model treatment programs in the United States. These programs utilized basic concepts of self-help, although their treatment philosophies diverged widely. Alcohol was finally acknowledged as a drug, and alcoholism was recognized as a disease. Two basic models of alcohol and drug treatment emerged in the eighties: 12 Step Programs and the therapeutic community. Programs using

the 12 Step model based their philosophy from *Alcoholics Anonymous* (AA), and its derivative, *Narcotics Anonymous* (NA). The therapeutic community was an intensive 24-hour a day, residential program for heroin addicts, modeled after Synanon, started by CHUCK DEDERICH in 1958. Both of these models used extensive rituals and peer pressure to help individuals achieve ASC, which purportedly facilitates healing of substance abuse and addiction. Leaders in both of these movements functioned as shamanistic healers through the eighties, despite incredible societal pressure for accountability, professionalism, and adoption of the established medical model.

The formation of AA can be traced to the Oxford group, another quasi-religious fellowship of the twenties and early thirties. A sudden spiritual revelation in the form of an ASC experience and subsequent conversion was central to their beliefs. BILL W. was a practicing alcoholic and member of the Oxford group. He was getting more and more depressed, and in a poignant moment, called out to God for help. As he surrendered his last vestige of pride, the room lit up with a brilliant white light. When his ecstasy subsided, Bill W. realized he was a free man, and quit drinking. Bill W. met Dr. Bob, who also saw the light, and together they founded AA. This fellowship has had remarkable growth, and its membership today is estimated at well over a million (BRENSON 1987).

DEDERICH, founder of Synanon, the progenitor of the therapeutic community, was deeply influenced by a mix of transcendental philosophies from Emerson to Buddha. DEDERICH built the organization from a small storefront in Santa Monica, California in 1958 with a mix of down and out alcoholic and narcotic addicts with no money, to a nationally recognized organization with equity of millions of dollars in 20 years. "The Old Man", as his followers lovingly called him, was a passionate, charismatic, brilliant shamanistic healer. For the members of Synanon, the conviction that they, the "scum of the earth," were in fact creating a utopian community was a powerful motivating and rehabilitative force (DEITCH & ZWEBEN 1981). Synanon was the only organization which showed success working with drug addicts. DEDERICH modified the basic AA supportive program to so that participants lived together communally 24 hours a day, and practiced confrontation in groups called "games." He described the therapeutic community as a replica of a preliterate society, with himself as the dominant chief and father figure, operating under a set of clearly defined rules and expectations of conduct, "The street dope friend arrives with the notion that might makes right. The goon with the biggest muscles rules the roost." The solution was to proclaim two cardinal rules that could not be violated under any circumstances: No violence and no drugs (BASSIN 1984).

Initially, there was a close rapport between AA and Synanon, since DEDERICH was an ex-alcoholic and member of AA. YABLONSKY (1965: 54) describes the split between Synanon and AA in the words of DEDERICH, "The break with *Alcoholics Anonymous* happened right in the middle of an AA meeting. Our whole gang had taken over the Saturday night meeting of the Santa Monica AA group, and built it up from ten people to fifty. I recall the leader stopping the meeting. They didn't like us. The alkies didn't like the addicts, and they didn't like me in particular, because, among other things, I had been through an LSD experience. I had committed the unpardonable sin - I had taken a drug. We were building something new and different. We have a live-in situation. We emphasize self-reliance rather than dependence on a higher being."

DEDERICH claimed that the great turning point of his life was his LSD experience, but did not elaborate (ENDORE 1968). The specific use of psychedelic drugs was never sanctioned in Synanon, but DEDERICH realized the transformative nature of ASC, and designed a variety of the clinical tools that are still used in the therapeutic communities of today to produce ASC. One of the most intense of the group experiences was called "the trip," a highly structured 48-hour marathon session, utilizing rituals, role plays, and psychodrama. The trip provided a

unique opportunity for emotional cleansing, catharsis, and ASC. The free expression of feelings is stressed, with each person becoming aware, sometimes painfully so, of how he or she is perceived by others (HOAG & GISSEN 1984). One of the most ingenious of the Synanon group techniques was the *perpetual stew*, in which a continuously changing group of twenty members met 24-hours a day, 7 days a week, for several weeks. This technique was used to get everyone in the community "on the same page."

Although *Synanon* no longer exists, its impact on drug treatment, particularly on the therapeutic community of today, was paramount. *Synanon* spawned such therapeutic communities as Daytop Village, Delancey Street and Walden House. By adopting many of *Synanon's* methods, and rejecting the abuses, the therapeutic community has become an effective treatment modality. The major differences between the therapeutic community of today and the *Synanon* of yesterday, are that the therapeutic community encourages reentry into society rather than life-long commitment to the organization, and that therapeutic communities accept government money for which they are publicly accountable. GLASER (1981: 13) traces the origins of the therapeutic community to the Essenes: "We may learn much from the history of the therapeutic communities. No wonder they seem different; they are the offspring of religion in a field dominated by science and medicine. No wonder they are enigmatic; the essence of faith is mystery."

In the early eighties, D.O. INCOGNITO got a job as a counselor in a therapeutic community in San Francisco. He trimmed his beard, but still carried his Guatemalan Medicine Bag, filled with herbs and I Ching coins. The therapeutic community he worked in was based in the Haight-Ashbury section, where, according to D.O., "It all began." At first D.O. was turned off by the tight structure and rigid moralism of the therapeutic community, but eventually realized that the rules were easily bent or broken, that dealing with life's little obstacles and frustrations without getting high was a major learning goal for the residents in the program. Nevertheless, D.O. INCOGNITO taught seminars on herbs, started a meditation class, read Tarot Cards, had residents chanting "OM", and guided volunteers on trips in a "Samadhi tank" donated by a local rock star. One of the residents accused D.O. of taking away his weekend pass because he got the three of Swords, picturing a heart being lanced by needles. D.O. felt the client was already using drugs or in imminent danger of a transgression. D.O. still drank herb tea with residents as often as he could, instituted procedures in the food services department to serve Detox Brew in the morning and Relaxo Brew in the evening. He sold baggies of herbal tea to residents for a dollar a bag, but was busted by his supervisor. He claimed that D.O. was not being a role model, because clients were acting just like they were scoring drugs. As a result, D.O. switched from baggies to paper bags, and got the nickname "Bags."

D.O. was impressed with the ritual and drama in the therapeutic community. When someone in "the family" used drugs, it was a matter of life or death. Staff and residents hollered at one another in *House Meetings* to decide whether to ostracize transgressors. To be kicked out of "the family" was tantamount to a sentence of drug use and death on the streets or in jail. The most impressive ritual of all was the *dissipation*. The Dissipation, held twice a year during the eighties, was a modified version of the *Synanon* "trip". It was a marathon group which lasted 36 hours. Each Dissipation consisted of about 4 groups of up to 12 residents, with two guides or facilitators. The Dissipation was orchestrated by *The Conductor* (the shaman). *The Conductor* was helped by two *Floaters*, who went in and out of each group, and fifty *Shepherds*, who served as helpers and gofers. The individuals in these roles wore different colored robes, borrowed from a local church. The marathon was broken into three segments focusing on: Who Are You?, Concepts, and Catharsis. Between the Concepts segment and the Catharsis was the Witching Hour (about 2 AM) in which all the participants listened to music, slides and experiential exercises designed to alter consciousness. Between segments Frankincense was burned and Gregorian chants played over the loudspeakers.

Each *Dissipation* had a theme, such as Building a Community; Rites of Spring; Yesterday, Today and Tomorrow; Why Not?; Changes; Union of Body and Mind. Before the *Dissipation* actually began, residents were woken up at 4 AM, blindfolded and taken on a trust walk. Sheets were put over all the windows to confuse the passage of time. Meals were very simple and scanty. Between sleep deprivation, food deprivation, confusion of the time sense, music, incense, confrontation, peer pressure, guilt induction, role plays, psychodrama, and gestalt therapy, residents were enabled to experience and release pent-up fears, anger, guilt, sadness, and hurt. Often the catharsis produced ASC, peak experience, and new self-image. Frequently, the expression of feelings or life experiences never shared before (e.g., rapes, molestation, murders, child abuse, Vietnam war trauma) was therapeutic and transformative in itself. In addition, cognitive or behavioral work followed the release to help the resident develop a game plan for the future. The *Dissipation* ended in an ecstatic ceremony in the Great Hall of the therapeutic community, with all groups joined. Everyone hugged each other. Music played and balloons were sent into the air. Each group cheered each other. The formal ceremony changed each time, ranging from anointing each participant's feet with massage oil, to drinking grape juice from a silver chalice and nibbling on a wafer cracker.

D.O. felt the most symbolic ritual in the therapeutic community was the graduation ceremony, in which residents who had been clean for over a year, received recognition for their accomplishments. This ceremony was modeled after a school-like graduation, but with a lot more schmaltz. Each year between 10 and forty recovering addicts would testify to the efficacy of the program. Newer residents got to see and feel "the light at the end of the tunnel." At these graduations, D.O. felt that the transformation from "scum-of-the-earth-dope-fiend" to "responsible, productive member of society" was truly miraculous.

The social activism of the sixties and the consciousness revolution of the early seventies created a miraculous historic synthesis: social transformation resulting from personal transformation – change from the inside out. MARILYN FERGUSON (1980: 18ff) called this *The Aquarian Conspiracy*:

A leaderless but powerful network is working to bring about radical change in the United States. Its members have broken with certain key elements of Western thought, and they may even have broken continuity with history ... That network is the Aquarian Conspiracy. It is a conspiracy without a political doctrine. With conspirators who seek power only to disperse it, and whose strategies are pragmatic, even scientific, but whose perspective sounds so mystical that they hesitate to discuss it. Broader than reform, deeper than revolution, this benign conspiracy for a new human agenda has triggered the most rapid cultural realignment in history. One major arena, health care, has already begun to experience wrenching change. The impending transformation of medicine is a window to the transformation of all our institutions. Within a few short years, without a shot's being fired, the concept of holistic health has been legitimized by federal and state programs, endorsed by politicians, urged and underwritten by insurance companies, and adopted by medical students.

During his experience of working within the system, D.O. experienced what the *I Ching* refers to as Hexagram 36: *Darkening of the Light*. It was as if he was developing a cloak of invisibility to hide his powers. The frequency and clarity of his visions decreased while he raised his children and made a living. Ethnographic analysis shows that the shaman works as both an expert in medicinal herbs as well as a psychotherapist in the modern sense of the word. With his healing methods, rich in symbols, he relieves the patient's affliction and returns the patient to a productive role within the community (HOPPAL 1987). It may be easier to be a shaman in the wilderness. What is really tough is being a shaman in the city, where healing is really needed. The world needs shamans who can function within the modern cultural context for helping with our modern problems (KING 1987). In this sense, D.O. INCOGNITO functioned as a modern-day shamanistic healer.

5. The Nineties: Discussion of the Future

Many modern schools of psychotherapy employ techniques of consciousness that were known to the ancient systems of shamanism, alchemy and yoga (METZNER 1987). But modern medicine and the established schools of psychology tend to view these methods for getting things done as primitive, untested, exotic, unscientific or un-American. The challenge of the nineties is to link primitive healing techniques based on ASC with modern technologies and scientific methodologies.

There have even been some reports that crystals, used in ritual healing ceremonies, can open the windows of perception for addicts and drug abusers. Crystals are perceived as shamanic power tools to help individuals make the same shifts in consciousness as with drugs (CUNNINGHAM & RAMER 1988). In European medieval lore, the amethyst crystal was used as a cure against drunkenness (BEST & BRIGHTMAN 1973).

Although hallucinogens may be inherently therapeutic with positive set and setting, the current state-of-the-art thinking holds that they do not automatically produce cures, but can have therapeutic use in the total context of psychotherapy as adjuncts to enhance the effectiveness of treatment (DOBKIN DE RIOS & WINKELMAN 1989). Furthermore, there has been evidence that ASC therapy, without the ingestion of substances, can be an important component in alcohol and drug rehabilitation and treatment (MCPEAKE, KENNEDY & GORDON 1991). Activities of ASC therapy include biofeedback, relaxation training, running, and physical exercise. Meditation based on Jungian principles, visualization and Gestalt therapy, can help foster a spiritual connection to a higher power in helping addicts to deal with their feelings (KRYSTAL & ZWEBEN 1989).

However, a more fruitful approach in the treatment of addiction is the spiritual approach. Not only is the production of ASC (not by ingestible substances) helpful in the treatment of addiction, but the ASC experience is also the basis for recovery and change according to the founders of two of today's significant treatment traditions – therapeutic communities and AA. In reviewing the origins and current status of holistic medicine, GORDON (1990) discusses the "re-sacralization of the therapeutic role", in which many contemporary physicians and psychologists who adopt the spiritual approach inherent in a holistic perspective, seek out healers, teachers, herbalists and shamans to balance outer mastery with inner wisdom.

The types of ASC therapy discussed by MCPEAKE ET AL. (1991) need to be integrated more into current treatment programs. The widespread acceptance of herbal therapy into drug and alcohol treatment programs is a symbolic victory for shamanism. Herbs symbolize natural healing, participation in the spiritual healing processes of Mother Earth. The speed at which crystals, rocks, seashells, and other bits of nature have been incorporated into the lifestyles of recovering addicts also indicate that recovering addicts are more than eager and ready for spiritual ASC experiences, however, not produced by substances.

Despite attempts on researching the use of psychoactive substances like ibogaine or MDMA for the treatment of substance abuse, it appears that the actual use of psychoactive, ASC-producing substances will never be integrated into the mainstream of drug and alcohol treatment. The public cannot grasp the idea of using a drug to treat drug abuse. An example of this is the diminishing public support for methadone maintenance treatment programs, where methadone is given as a substitute for heroin. There are too many people committed to the principle of abstinence in the recovering community. The overwhelming numbers of recovering addicts in peer support networks that utilize principles from the 12 Step Fellowships would solidly oppose the use of any psychoactive drug or herb in the treatment of addiction. On the other hand, there will continue to be groups like the Native American Church that utilize peyote as "medicine" for alcoholism in sacramental rituals (D'AZVEDO 1978).

But hopefully in the nineties, the American people will finally recognize the failure of the War on Drugs. The War on Drugs has cost billions of dollars, and has been an unmitigated failure. This war has been a basic paradox pitting government agencies against one another; certain agencies allow the smuggling to take place in order to finance secret wars, and other groups attempt to keep drugs out of the country. The basic contradictions within the War on Drugs include: drug use is a public health problem, not a moral problem; law enforcement and interdiction get two-thirds of the funds available while treatment and prevention get one-third; casual drug users have been targeted, not the big dealers; alcohol has been excluded from the war; and finally, "War" is the wrong metaphor in the first place. The metaphor for solving this public health problem should be healing, not war.

The recognition about the failure of the War on Drugs should lead to a rational public policy about decriminalization and legalization of drugs. Prohibition of alcohol did not work to stop alcohol abuse. Eventually the right of each individual to determine his or her own food and drug preferences will be seen as a natural consequence of human dignity, as long as it does not interfere with the rights of others (MCKENNA 1992).

The current drug laws are a contradictory mess. The schedules for classifying drugs have been politically determined, not medically determined according to their potentially damaging effects. The drug classifications and schedules should certainly be based on research, not politics. Why is heroin illegal, but methadone legal? Both of these drugs are opiates with similar effects. If the government supports methadone clinics, why not heroin clinics? Why is tobacco legal and marijuana illegal? Both are harmful to the lungs, yet tobacco labels have warnings on them, but marijuana use, even to reduce the nausea caused by chemotherapy for cancer, is not sanctioned. And alcohol, the most dangerous of all drugs, in terms of social cost, is legal and easily available to all. The nineties will see a straightening out of all of these contradictions. The motivation for this will probably be the continued failing economy. It is just too expensive to lock up all the marijuana users. There aren't even enough prison beds available for hard-core criminals. The costs of enforcing archaic and contradictory laws about drug use are too much to bear, when badly needed money needs to go into massive social problems like poverty, unemployment, AIDS, and homelessness.

Drug use is basically a victimless crime. The user hurts nobody, except possibly the user. Which models of legalization to be utilized will be a matter of public debate. There will probably be a phase-in period with certain drugs decriminalized and then legalized. Some drugs will come under greater government or medical control than others. Hopefully, psychedelic drugs will be more readily available for research, therapy, and personal explorations of consciousness. It may be easier to obtain and possess plant substances than laboratory-produced drugs. Some drugs you may have to go to the doctor for, and others you might be able to get at the candy store. And you can believe that the government will exact a hefty tax on their use.

Unfortunately, in the nineties, the once vital community-based human services that filled the void and provided help in the areas of health, education, mental health and social justice, have become out of touch with the communities they are supposed to serve. In spite of increasingly sophisticated service delivery systems, these programs are becoming bureaucratized, ineffective, and in some cases, counterproductive (MCKNIGHT 1987). RAM DASS talks about a new model of human service for the nineties, called *seva*. In this model, he encourages the practice of compassionate actions that lead to social change, in ways that enhance personal, intellectual and spiritual growth. By continuing to work on integrating one's spirit with serving others, the individual can make a difference without sacrificing integrity to alleviate suffering on this planet (RAM DASS & BUSH 1992).

D.O. INCOGNITO is concerned that the pendulum has swung too far to the right, and wants to come out of the closet, and into the light. He is happy that he has avoided the ego, power,

sex, fame, and money traps that have brought down many a proud guru. He is tired of the *Darkening of the Light* and ready to relinquish the cloak of invisibility that he has used as a shield to protect himself in his years as a householder and professional. INCOGNITO and his mate see the future as the sunset of their years. BROOKE MEDICINE EAGLE (1987: 283f) envisions a new sacred lodge for her people:

On the west coast there was a powerful shaman and healer who conducted her Way in a round lodge that was a sacred center for her people. Yet when she was ready to pass on there was no one to take the round lodge, and so she closed it. Increasing drunkenness became a symbol for the disintegration. Then a young man, himself a drinker, was given a vision – a vision of restoring the sacred center, the round lodge of the people. At first he was met with disbelief and derision. He continued, though, beginning in a simple way; and when people saw that he was keeping the old ways, they began to gather around him. Gradually, the circle was reformed and today these West coast people have their sacred lodge once more. The young man had not received the outward lineage, but the inward lineage of Spirit. It is now said that the inward lineage is being given to a rainbow mix of men and women of all races.

6. Literature

Bassin, A.

1984 Proverbs, Slogans and Folk Sayings in the Therapeutic Community. In: *Journal of Psychoactive Drugs* 16(1): 24-32.

Bauman, E., Brint, A., Piper, L. & P. Wright

1978 *The Holistic Health Handbook*. Berkeley: And/Or Press.

Bearman, D.

1974 Isla Vista Community Service Medical Clinic. In: *Journal of Social Issues* 30(1): 9-26.

Beck, G.

1973 *The Rainbow Oracle*. Eugene: Jackrabbit Press.

Berenson, D.

1987 Alcoholics Anonymous: From Surrender to Transformation. In: *Networker* July-August: 25-31.

Best, M. & F. Brightman

1973 *The Book of Secrets of Albertus Magnus*. Originally written in 1550. Oxford: Clarendon Press.

Bloomfield, C. & H. Levy

1973 Underground Medicine: Ups and Downs of the Free Clinics. In: *Ramparts*: 12-18.

Boyson, S.

1980 Community Health and Education Center. In: *Holistic Health Review* 3(4): 271-280.

Collier, P. & D. Horowitz

1989 *Destructive Generation*. NY: Summit Books.

Craycroft, L. & E. Margoliash

1972 White Bird Clinic: One Way to Prevent Drug Abuse. In: *Edcentric* 4(1): 29-31.

Cunningham, D. & A. Ramer

1988 *Further Dimensions of Healing Addiction*. San Rafael: Cassandra Press.

d'Azvedo, W.

1978 *Straight with the Medicine*. Berkeley: Heyday Books

Daemion, J.

1975 *Pathways to Wholeness*. Berkeley: Clear Light Publications.

Deitch, D. & J. Zweben

- 1981 Synanon: A Pioneering Response in Drug Abuse Treatment and a Signal for Caution. In: *Substance Abuse: Clinical Problems and Perspectives* (J. Lowinson & P. Ruiz eds.), pp. 289-302. Baltimore: Williams and Wilkins.

Dobkin De Rios, M. & M. Winkelman

- 1989 Shamanism and Altered States of Consciousness: An Introduction. In: *Journal of Psychoactive Drugs* 20(1): 1-8.

Endore, G.

- 1968 Synanon. Garden City: Doubleday.

Fairfield, R.

- 1972 Communes: U.S.A.: A Personal Tour. Baltimore: Penguin.

Ferguson, M.

- 1980 The Aquarian Conspiracy. Los Angeles: Tarcher.

Freesoul, J.R.

- 1987 The Native American Prayer Pipe. Shamanism (Nicholson, ed.), pp. 204-210, Wheaton, Theosophical Publishing.

Freudenberger, H.

- 1974 The Free Clinic Handbook. Ann Arbor: Society for the Psychological Study of Social Issues.

Gardner, J.

- 1989 The New Healing Yourself. Freedom: The Crossing Press.

Gay, G. & D.E. Smith

- 1974 Development of Drug Patterns and Treatment Techniques in a Free Clinic. In: *Journal of Social Issues* 30(1): 127-142.

Gitlin, T.

- 1987 The Sixties: Years of Hope, Days of Rage, NY: Bantam.

Glaser, F.

- 1981 The Origins of the Drug-Free Therapeutic Community. In: *British Journal of Addictions* 76: 13-25.

Gordon, J.

- 1990 Holistic Medicine and Mental Health Practice. In: *Amer. J. Orthopsychiatry* 60(3): 357-370.

Heinze, R.

- 1991 Shamans of the 20th Century. NY: Irvington Publishers.

Hoag, J. & M. Gissen

- 1984 Marathon: A Life and Death Experience. In: *Journal of Psychoactive Drugs* 16(1): 45-50.

Hoffer, A. & H. Osmond

- 1968 New Hope for Alcoholics. NY: University Books.

Hoffman, A.

- 1969 Woodstock Nation. NY: Vintage Books.

Hoppal, M.

- 1987 Shamanism: An Archaic and/or Recent System of Beliefs. Shamanism (Nicholson, ed.), pp. 76-100, Wheaton, Theosophical Publishing.

Incognito, D.O.

- 1969 The Incredible Cripple Creek LSD Experiment. Unpublished Doctoral Dissertation, University of Michigan.
1974 The Emperor Has No Clothes. In: *Free Flight: The White Bird Journal* 2(1): 2.

Kesey, K.

- 1974 Tranny Man. In: *Spit in the Ocean: I., K. Kesey, ed., Pleasant Hill, Intrepid Trips*, pp. 12-26.

Keyes, K.

1982 The Hundredth Monkey. St. Mary: Vision Books.

King, S.

1987 The Way of the Adventurer. In: Shamanism, Nicholson, ed., Wheaton, Ill.: Theosophical Publishing, pp. 189-203.

Krystal S. & J. Zweben

1989 The Use of Visualization as a Means of Integrating the Spiritual Dimension into Treatment: Part II. In: Journal of Substance Abuse Treatment 6: 223-228.

Leary, T.

1968 High Priest. Cleveland: New American Library.

1969 The Effects of Consciousness-Expanding Drugs on Prisoner Rehabilitation. In: Psychedelic Review 10: 29-44.

Leary, T., Metzner, R. & R. Alpert

1964 The Psychedelic Experience. New Hyde Park: University Books.

Lee, M. & B. Shlain

1985 Acid Dreams. NY: Grove Press.

McKenna, T.

1992 Food of the Gods. NY: Bantam Books.

McKnight, J.

1987 Are Social Service Agencies the Enemy of the Community. In: Social Policy, Winter: 57-89.

McPeake, J., Kennedy, B. & S. Gordon

1991 Altered States of Consciousness Therapy: A Missing Component in Alcohol and Drug Rehabilitation Treatment. In: Journal of Substance Abuse Treatment 8: 75-82.

Medicine Eagle, B.

1987 The Lineage of the Sun. Shamanism (Nicholson, ed.), pp. 280-284, Wheaton, Theosophical Publishing.

Medicine Story

1975 The Rainbow Tribe. In: Pathways to Wholeness (J. Daemion, ed.), pp. 16-17. Berkeley, Clear Light Publishing.

Metzner, R.

1987 Transformational Processes in Shamanism, Alchemy and Yoga. Shamanism (Nicholson, ed.), pp. 233-252, Wheaton, Theosophical Publishing.

Nebelkopf, E.

1973 White Bird Flies to Phoenix: Confessions of a Free Clinic Burnout. Eugene: Jackrabbit Press.

1974 Counselor Training at White Bird. In: Journal of Social Issues 30(1): 105-112.

1978 A Holistic Approach Using Herbs. In: U.S. Journal of Alcohol and Drug Dependence 2(11): 7.

1979 The New Herbalism. In: Well-Being 40: 12-13.

1981 The Herbal Connection. Orem: BiWorld.

1987 Herbal Therapy in the Treatment of Drug Use. In: The International Journal of the Addictions 22(8): 695-717.

1988 Herbs and Substance Abuse Treatment: A 10-Year Perspective. In: Journal of Psychoactive Drugs 20(3): 349-354.

Ram Dass, B.

1971 Be Here Now. New Cristobal: Lama Foundation

Ram Dass, B. & M. Bush

1992 Compassion in Action. NY: Bell Tower.

Schultes, R.E.

1976 Hallucinogenic Plants. NY: Golden Press.

Smith, D.E.

1970 The New Social Drug. Englewood Cliffs: Prentice-Hall.

Winkelman, M.

1989 A Cross-cultural Study of Shamanistic Healers. In: *Journal of Psychoactive Drugs* 20(1): 17-24.

Wolfe, T.

1969 *The Electric Kool Aid Acid Test*. NY: Bantam.

Yablonsky, L.

1965 *The Tunnel Back*. New York: Pelican.