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worked for a cosmetics concern called Holiday Magic, Inc. (with which Leadership Dynamics Institute was affiliated), and had apparently been told the experience would help them in their jobs. Several are now suing, which is no wonder. What is a wonder, however, is that they stuck with it through the full four days.

Bruce L. Maliver's *Encounter Game* is an overview of the human potential movement's present state, and it is both less sensational than *The Pit* and less pedantic than the Stanford study. Humor and insight leaven Maliver's observations, which grew out of a piece in the *New York Times* Sunday magazine. It is probably true, as he says, that the encounter movement has peaked. "The human need for magic," as he points out, "is deeply ingrained and insatiable," but styles of magic shift.

Maliver tells of a bright young man who turned up at Esalen, lived there for a while as a resident trainee, hung around the Big Sur country, went through a lot of changes, and killed himself. The suicide's father flew out to try to piece together what had happened. An Esalen official, talking classic encounterese, said, "Let me put myself in your shoes, and I am the father, and I am here to talk, and this is what I hear you saying."

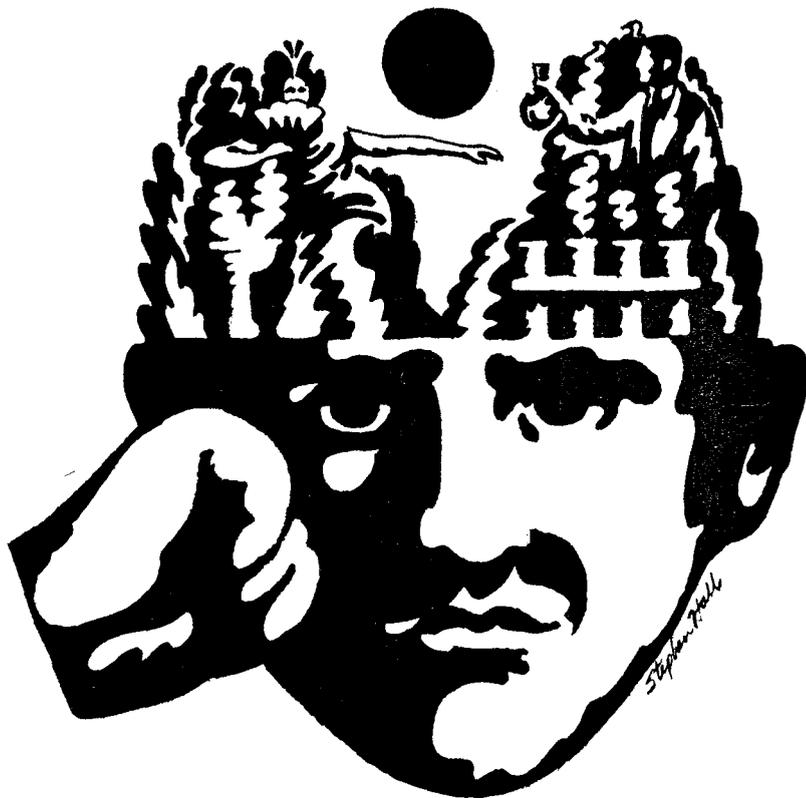
"I wanted to hear what he had to say," said the father, "not what he heard me saying." Fair enough. One hears all these authors agreeing with Maliver that "encounter is not a solution but the symptom of a problem." The solution is not to drive encounter groups underground, which would make them more exotic and surely much more dangerous. The solution, rather, would seem to be to make the experience of communion, in search of which most people join encounter groups, a less rare thing. It does not seem close at hand. □

The Better Half

THE PSYCHOLOGY OF CONSCIOUSNESS. By Robert Ornstein. 247 pages. Viking. \$8.95.

BY SCOT MORRIS

With the acceleration of serious, not just frivolous, interest in matters occult in recent years, the need for communication, and for an exploration of possible syntheses, between the scientist and the mystic has become obvious—if not to reconcile their differences, then at least to clarify what the differences are. One promising approach may lie in the recent neuropsychological research on the two sides of the brain discussed in *The Psychology of Con-*



consciousness by Robert Ornstein, a research psychologist and teacher.

Physiologists noted long ago that in the vast majority of people the left side of the brain is something special. Patients with brain damage in the left hemisphere appear more disturbed, more impaired, and more in need of hospitalization than patients with identical damage on the right side. Old physiology texts commonly referred to the left half of the brain as the "major hemisphere" or the "dominant side," relegating the right hemisphere to "minor, subordinate" status.

It now appears that each hemisphere is "dominant," in its own way, for certain types of skills and modes of thought. The left hemisphere, in most people, is dominant for language and verbal reasoning—clearly critical skills for life in the verbally oriented Western world—the right hemisphere for nonverbal skills, such as sensing spatial relationships, body image, or movement. A person with a right-side tumor may keep all his language skills but be unable to recognize objects, faces, or melodies. He may define the word *square* perfectly but be unable to draw one.

The two hemispheres also seem to follow different rules of thought and be responsible for different modes of consciousness—the left side rational, analytic, objective, and linear; the right side intuitive, holistic, subjective, and nonlinear. The gulf between scientists

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and mystics, then, according to Ornstein, may indicate that the two schools of thought are expressions of the two sides of the human brain. Ironically, when they call each other "narrow-minded" and "one-sided," they may be closer to the truth than they realize.

If the logical, linear Western scientist is ever fully to appreciate the truths of the Oriental philosophies, he may have to overcome his habitual, left-hemisphere biases and cultivate the neglected, intuitive consciousness of the other side—an argument that Ornstein first approached in his earlier book with Claudio Naranjo, *On the Psychology of Meditation* (1971), and that he restates throughout *The Psychology of Consciousness*. Ornstein emphasizes how important it is for scientists to recognize that their methods provide knowledge of only one type of reality, and that there exists what Carlos Castaneda calls "a separate reality," which must be apprehended intuitively, through legitimate but nonordinary modes of consciousness.

Ornstein's emphasis is misplaced here, I believe, for most scientists are probably quite willing to accept the possibility of different, unfamiliar forms of consciousness, but they aren't ready to undergo the rigorous training and meditative discipline necessary to experience them directly. The fact is that occult, Eastern philosophies are not always and completely beyond the grasp of reason, and many of their mysteries may yield to scientific understanding, without personal experience, if one looks

SR RECOMMENDS

A rotating selection by the book review editors of ten particularly notable new and current books of general interest, arranged alphabetically by title.

DEEPER INTO MOVIES. By Pauline Kael (Atlantic-Little, Brown, \$12.95)—This huge new collection of movie reviews (1969-1972), by a critic whose writing combines intelligence, enthusiasm, wit, and clarity, serves also as a record of current interaction between movies—our national theater—and our national life.

GRAVITY'S RAINBOW. By Thomas Pynchon (Viking, \$15)—A mammoth new novel—in size, complexity, and theme—set toward the end of World War II and concerned in part with our relationship with technology.

HARRY BRIDGES: The Rise and Fall of Radical Labor in the United States. By Charles P. Larowe (Lawrence Hill, \$8.95; paperback, \$3.95)—A detailed and largely sympathetic study of the vigorous, controversial career of one of America's most important labor leaders and of the powerful union he helped to organize—the International Longshoremen's and Warehousemen's Union.

HARRY S. TRUMAN. By Margaret Truman (Morrow, \$10.95)—A frank and openly affectionate biography of the former President by his daughter.

HOME COMFORT. Edited by Richard Wizansky (Saturday Review Press, \$8.95)—A handsomely published and completely beguiling collection of first-person accounts (with illustrations) of the joys, hassles, challenges, and accomplishments—practical and spiritual—of life on a communal New England farm.

HOUR OF GOLD, HOUR OF LEAD: Diaries and Letters 1929-1932. By Anne Morrow Lindbergh (Harcourt Brace Jovanovich, \$7.95)—Continuing from *Bring Me a Unicorn*, this second volume of memoirs covers the early years of marriage to Charles Lindbergh, the kidnapping (and murder) of their first son, the enormous publicity that intruded on their lives, and recounts it all with quiet emotion, courage, and grace.

MY LIFE IN THE MAFIA. By Vincent Teresa with Thomas C. Renner (Doubleday, \$8.95)—A lively and compellingly readable account of the Mafia by a top-ranking insider who turned informer—his testimony helped indict more than 50 gangland figures—and whose story a gifted reporter has assembled (and checked) from taped interviews conducted in the limbo of Teresa's hideaways.

NOBODY EVER DIED OF OLD AGE. By Sharon R. Curtin (Atlantic-Little, Brown, \$6.95)—A powerful, personal, and affecting essay about how this country regards (and treats) its elderly, how they regard themselves, and what they might do about it.

OUR BODIES, OURSELVES. By the Boston Women's Health Book Collective (Simon & Schuster, \$8.95; paperback, \$2.95)—A complete medical guide for, about, and by women, and a breakthrough book of feminine consciousness.

THE POLITICS OF A GUARANTEED INCOME. By Daniel Patrick Moynihan (Random House, \$15)—This well-written, detailed account of the fate of the most far-reaching social legislation proposed since the New Deal provides a rare inside view of the workings of government and the pressures of politics.

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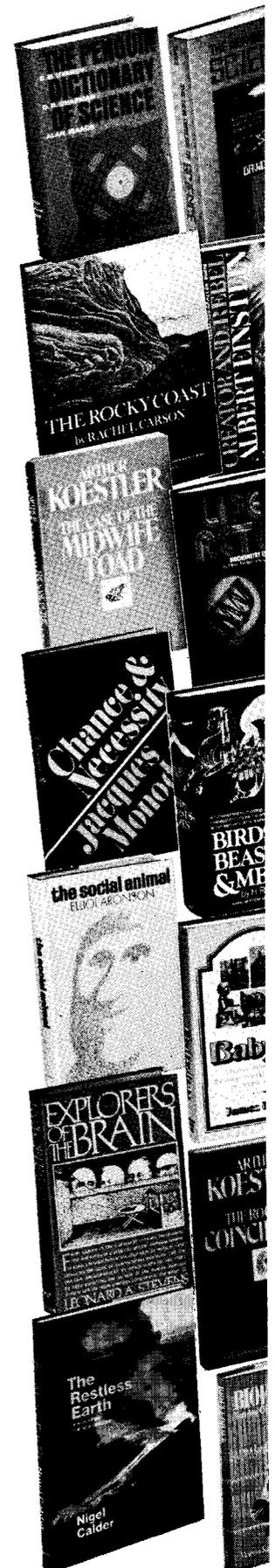
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beyond their often obscure, metaphorical terminologies and reexamines the meditative experiences in scientific terms. Ornstein recognizes the possible use of this approach, but he doesn't recognize how important it will be in finally bridging the gap between science and mysticism.

Scientists will achieve their first understanding of intuitive, mystical philosophies, not by becoming mystics, but by interpreting mystical experiences, as far as possible, in their own terms. This possibility is becoming greater and greater with advances in research. The discovery of a relationship between dream reports and rapid-eye-movement (REM) sleep, for example, gave behaviorists their first entrée to the objective study of dreams.

Biofeedback research, to cite another example, has not necessarily enabled scientists to alter their own blood pressures, stop their pulses, or walk painlessly over hot coals, but it has given them a better idea of what the yoga student goes through to learn these feats. The yogi may have to eliminate conscious distractions through strict, esoteric discipline before he can attend to the faint signals in his body and learn to control them; the biofeedback machine amplifies the inner signals so that the user may hear them above the cacophony of normal consciousness. But the principles of feedback learning are the same in each case, and this makes yoga a bit less mysterious and inscrutable.

The Psychology of Consciousness is a valuable work and goes a long way toward achieving a synthesis between rational and intuitive schools—but its impact is compromised by its impractical emphasis. If science and mysticism are ever to learn from each other, the most useful course will not be to persuade the scientist to forsake his academic position for a lotus position, as Ornstein might have him do, but, rather, to translate the real phenomena of occult experience, so far as it is possible, into scientific terms. Once the esoteric philosophies lose their cabalistic, supernatural ring to Western ears, we may begin to appreciate the wealth of knowledge they have been accumulating over the centuries. Then, perhaps, it will be time for scientists to drop their test tubes and start contemplating their navels. □

Answer to *Literary Crypt*, page 24:

To speak ill of others is a dishonest way of praising ourselves.

Will Durant

Answer to *Wit Twister*, page 24:

sprout, Proust, stupor.

A Question of Ethics

REINVENTING ANTHROPOLOGY: Edited by Dell Hymes. 470 pages. Pantheon. \$12.95.

BY SALLY BATES

It has proved to be a myth that anthropology, the "science of man," is a discipline with concepts and theories based on objective work by professional scholars. As many anthropologists now realize, claims of scientific "objectivity" are apt to be inflated, and scholarly activities are not without political overtones—a realization that has come out of a series of disturbing events over the last decade. *Reinventing Anthropology*, a collection of 16 essays edited by Dell Hymes, deals with the problems raised in anthropology during that period; yet it seems less instructive than the events themselves. Although the essays are concerned in part with questions of conscience, ethics, relevance, and social responsibility, it presumes a reader's knowledge of the climate of opinion that prompted them.

Until the early 1960s, anthropologists studying tribal and peasant peoples were assumed to be ethical individuals researching problems relevant to their disciplines. Most research was conducted at the village level: the anthropologist lived in a village of his choosing and collected data on a subject of interest to him. The information gathered eventually found its way into the public domain through doctoral dissertations or articles in technical journals. Ethical guidelines were few and unwritten: individuals within the village were never identified, the village itself was often given a pseudonym, and the anthropologist was expected to "identify" with "his" villagers and to feel "protective" toward them generally.

Then, in 1965, a scandal occurred linking social scientists (anthropologists included) to espionage and subversion efforts on behalf of the U. S. government: Project Camelot. A multimillion-dollar scheme funded by the army and carried out through the Special Operations Research Office of American University in Washington, D. C., Project Camelot was, in army parlance, a social science research project "on preconditions of internal conflict, and on effects of indigenous governmental actions—easing, exacerbating or resolving—on these preconditions," i.e., on counterinsurgency. The research was to be carried out predominantly in Latin America. As it turned out, the Norwegian

Sally Bates is an associate editor of SR of The Sciences.

sociologist Johan Galtung blew the whistle: the program became public knowledge, and in the ensuing international controversy, Project Camelot was terminated. For anthropologists, however, it signaled a loss of innocence. People in Latin America, Africa, and Asia who had given anthropologists their confidence discovered that the resulting information might be used *against* them. Now India, for example, no longer allows large-scale research projects with U. S. government funding within its borders (individual research, regardless of backing, is still permitted).

The Project Camelot debacle, combined with several related incidents, brought pressure on the American Anthropological Association, the profession's organizational arm, to patrol the activities of its constituents, and in 1968 the association formed an Ethics Committee. This committee, however, was given no specific instructions or powers beyond the task of "exploring" the question of ethics. Then Eric R. Wolf and Joseph G. Jorgensen, two committee members acting on their own initiative, published a long article in *The New York Review of Books* (November 17, 1970) detailing the secret

activities of a counterinsurgency "research" group in Thailand. The evidence presented in the article was damning and precipitated heated debate within the profession: Can (should) anthropologists control the use of their published data? Should anthropologists work on classified federal projects? These questions inevitably led to a critical examination of the profession, a situation that rapidly degenerated into battles between "conservatives" and "radicals." (And the association, in embarrassment, appointed a conservative Ad Hoc Committee to investigate the Ethics Committee.)

The radical position, parts of which are represented in *Reinventing Anthropology*, attacks ideas basic to traditional anthropology. As a discipline, radicals argue, anthropology is not so much the "science of man" as it is the study of "dominated colored peoples living outside the boundaries of modern white societies," to quote the redefinition given by William S. Willis in his essay, "Skeletons in the Anthropological Closet." Nor did anthropology evolve in a vacuum. Eric R. Wolf's essay, "American Anthropologists and American Society," points out that the history of the discipline in this country

Say Cheese

X-RAYING THE PHARAOHS. By James E. Harris and Kent R. Weeks. Illustrated. 195 pages. Scribner's. \$10.00.

Although the subject of this book—x-raying mummies—may seem both specialized and somewhat macabre, not the sort of thing many people are likely to be found doing on a rainy Sunday, the book itself is a good example of the presentation of highly technical research in terms that are accessible to the average reader. James Harris is a professor



A head X ray of the mummy of Amenhotep I, from *X-Raying the Pharaohs*

of dentistry, and Kent Weeks is an Egyptologist. Together they headed a research team from the University of Michigan that studied the royal mummies in the Egyptian Museum in Cairo in order to answer questions about "anthropology, medicine, and mummification."

If some of the specific things they discovered seem less than earth-shaking (for example, that Ramses II had abscessed teeth and arthritis, poor man), the techniques and processes involved in their work are highly interesting and their findings significant for Egyptology and for our knowledge of ancient medical practices. The book is lucidly written and filled with fascinating details about the various processes of mummification, the relation of mummification to ancient Egyptian religion, and the vexing problem of just how one goes about x-raying a mummy. (Slowly, it turns out.) There is even a certain unexpected poetry to it all: "When the body was removed from its museum case the smell of delphiniums, which had been wrapped with the mummy, was a pungent reminder of how well Egypt's dry climate preserves organic remains."

The book's photographs are extraordinary. If your idea of a mummy is Boris Karloff staggering around wrapped in soiled linen, forget it. These folks are much nobler looking and far, far eerier.

A. H.

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