

1. (Ritualistic) group dances or performances lead to an individual's self/body schema to change (usually via expansion/deindividuation) (and take on an emphasized temporal element (rhythm)) which leads to a delta from typical, familiar self-body schema (a liminal state). This  $\Delta$  in qualia is experienced through the subjective experience, and can be interpreted by the consciousness as "mystical" or "indescribable".
  - a. Pink = anthropology
  - b. Blue = neuropsychology
  - c. Yellow = psychology
  - d. Green = philosophy
  - e. Orange = religious studies
2. Allport's "disturbing truth" of uniquely individualistic, subjective religious experiences. An understanding that qualia of the subjective self is relative to their cultural and social identity, thus shouldn't be reduced into a universal experience. To note universal aspects
  - a. *The Individual and His Religion*

//How do you prove a psychological change is happening because of the environment?

3. Group psychology
  - a. "Clearly this aligns with the abovementioned spirit of "communitas" that takes over during the liminality stage (Beeman 2018), forging a strong psychological bond between the participants that facilitates cooperation (Wiltermuth, Heath 2009)".
4. Increased position sense
  - a. "From the perspective of bodily becoming, every time a dance artist makes a movement, she lights up a pathway of sensory awareness—a neuromuscular map of the attention that is required to make that move. Every time she makes that same movement, she retraces that pathway, strengthening its presence within her. As she does, the movement pattern becomes her"
  - b. <http://cup.columbia.edu/book/why-we-dance/9780231171052>
  - c. *Between Dancing and Writing: The Practice of Religious Studies*
5. Embodied cognition
  - a. Mirror neurons underlie many movements, allowing dancers to subconsciously respond to stimuli from the other dancers.
6. The "better" the performance (from the dancers perspective), the greater the psychological height
7. What is a self schema?
8. Dementia patients who participated in a dance movement therapy (DMT) intervention showed improved cognition compared to a control group
  - a. The deltas of schema are engaging to Self, as they provide novelty in experiential consciousness
9. Further inquiry: Self-schema distortions also result in anxiety or internal concern: think of body dysmorphia. What distinguishes this from that? The positively-felt versus the negative?
10. At this point the Ahl-e Havā start to dance, moving rhythmically and breathing to the beat of the drums. This leads to them falling into a state of trance through autohypnosis (Erickson, as cited in Haley, Richeport-Haley 2015), aided by the fact that the room becomes very hot and airless,
  - a. Deindividualized self and its relation to group possession
11. "For many...the aesthetic sense and the religious sense are continuous" pg 35
  - a. <https://docs.lib.purdue.edu/cgi/viewcontent.cgi?article=1565&context=eandc>
    - i. *Aesthetic, Spiritual, and Flow Experiences: Contrasts and Educational Implications*