

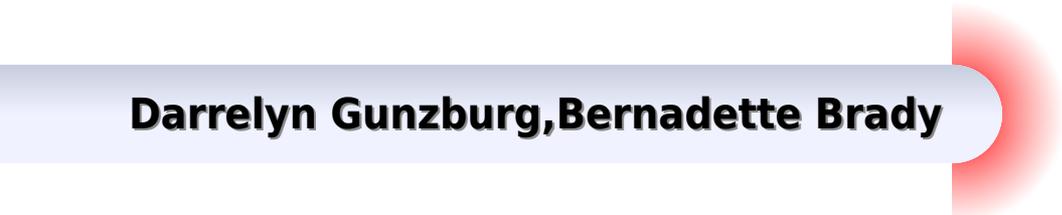
# Enculturation in Latin America: an Anthology

Wilbert, Johannes

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# Enculturation In Latin America An Anthology

**Darrellyn Gunzburg, Bernadette Brady**



## **Enculturation In Latin America An Anthology:**

*Enculturation in Latin America*, 1979      *Enculturation in Latin America* Johannes Wilbert, 1976      **The Fruitful Darkness** Joan Halifax, 2007-12-01 The wisdom of cultures that live harmoniously with nature spoken through the heart and mind of a true gnostic intermediary Ram Dass In this masterwork of an authentic spirit person Buddhist teacher and anthropologist Joan Halifax Roshi delves into the fruitful darkness the shadow side of being found in the root truths of Native religions the fecundity of nature and the stillness of meditation Thomas Berry In this highly personal and insightful odyssey of the heart and mind she encounters Tibetan Buddhist meditators Mexican shamans and Native American elders among others In rapt prose she recounts her explorations from Japanese Zen meditation to hallucinogenic plants from the Dogon people of Mali to the Mayan rain forest all the while creating an adventure of the spirit and a feast of wisdom old and new Halifax believes that deep ecology which attempts to fuse environmental awareness with spiritual values works in tandem with Buddhism and shamanism to discover the interconnectedness of all life and to regain life's sacredness Peter Matthiessen      **Space, Place and Religious Landscapes** Darrelyn Gunzburg, Bernadette Brady, 2020-10-01 Exploring sacred mountains around the world this book examines whether bonding and reverence to a mountain is intrinsic to the mountain constructed by people or a mutual encounter Chapters explore mountains in England Scotland Wales Italy Ireland the Himalaya Japan Greece USA Asia and South America and embrace the union of sky landscape and people to examine the religious dynamics between human and non human entities This book takes as its starting point the fact that mountains physically mediate between land and sky and act as metaphors for bridges from one realm to another recognising that mountains are relational and that landscapes form personal and group cosmologies The book fuses ideas of space place and material religion with cultural environmentalism and takes an interconnected approach to material religious landscapes In this way it fills the gap between lived religious traditions personal reflection phenomenology historical context environmental philosophy myths and performativity In defining material religion as active engagement with mountain forming and humanshaping landscapes the research and ideas presented here provide theories that are widely applicable to other forms of material religion      **World Military History Bibliography** Barton Hacker, 2003-06-01 Preclassical and indigenous nonwestern military institutions and methods of warfare are the chief subjects of this annotated bibliography of work published 1967-1997 Classical antiquity post Roman Europe and the westernized armed forces of the 20th century although covered receive less systematic attention Emphasis is on historical studies of military organization and the relationships between military and other social institutions rather than wars and battles Especially rich in references to the periodical literature the bibliography is divided into eight parts 1 general and comparative topics 2 the ancient world 3 Eurasia since antiquity 4 sub Saharan Africa and Oceania 5 pre Columbian America 6 postcontact America 7 the contemporary nonwestern world and 8 philosophical social scientific natural scientific and other works not primarily historical      **Chora 3** Alberto

Pérez Gómez, Stephen Parcell, 1999 This collection on the philosophy of architecture is intended for historians and theorists of architecture and anyone interested in issues of space body and architectural meaning **Cobble Circles and Standing**

**Stones** Jeffrey Quilter, 2004-04 In this first person tale of archaeological adventure in the tropical forest Jeffrey Quilter tells the story of his excavation of Rivas a great ceremonial center at the foot of the Talamanca Mountain range which flourished between A D 900 and 1300 and its fabled gold filled cemetery the Pante n de La Reina Beginning with the 1992 field season and ending with the last excavations in 1998 Quilter discusses Rivas builders and users theories on chiefdom societies and the daily interactions and surprises of modern archaeological fieldwork Writing in the first person with a balance between informal language and academic theory Quilter concludes that Rivas was a ceremonial center for mortuary rituals to bury chiefly elite on the Pante n Through use of his narrative technique he provides the reader with accounts of discoveries as they occurred in fieldwork and the development of interpretations to explain the ancient refuse and cobble architecture his team uncovered As his story progresses amid the enchantment of the Costa Rican landscape research plans are adjusted and sometimes completely overturned as new discoveries often serendipitous ones are made Such changing circumstances lead to new insights into the rise and fall of the people who built the cobble circles and raised the standing stones at Rivas a thousand years ago The only book in English that focuses on a single archaeological site in Costa Rica which continues to develop as a destination for archaeological tourism Cobble Stones and Standing Circles will appeal to laypeople and professionals alike Carlos Castaneda, Oportunismo Académico Y Los Psíquedélicos Años Sesenta Jay Courtney

Fikes, 2009-02 Millones de hispanohablantes consideran ver dichos los libros de Carlos Castaneda probablemente porque la mayoría de ellos no han leído esta traducción al español del libro del profesor Jay Fikes Carlos Castaneda oportunismo académico y los psíquedélicos a los sesenta El Dr Fikes publicó este libro en Canadá en 1993 después de llevar a cabo años de investigación en México y en los Estados Unidos Ahora dos españoles Juan Samper y Lourdes Escario han traducido el libro de Fikes sin retribución económica convencidos de que será de provecho para todos La afirmación central de Carlos Castaneda haber aprendido brujería de un anciano indio yaquí llamado don Juan Matus se contradice con las pruebas del profesor Jay Fikes Su investigación revela que los escritos de Castaneda están basados en caricaturas de un huichol llamado Ramón Medina Silva y de otros indios mexicanos que conoció Castaneda El libro de Fikes expone los elementos más sensacionalistas de la pseudoetnografía encantadora de Castaneda a la vez que examina quién y qué le ayudó a convertirse en un héroe antropológico y en uno de los padrinos del movimiento New Age El libro de Fikes inspira respeto por los rituales huicholes de los primeros frutos y por las peregrinaciones del peyote resume las ceremonias de la Native American Church y repasa los momentos culminantes de los años sesenta la época turbulenta en la que Castaneda se convirtió en un autor de éxito Fikes muestra cómo y por qué Aldous Huxley el Dr Timothy Leary Gordon Wasson y varios antropólogos de Los Angeles contribuyeron a crear una audiencia ansiosa por creer que los cuentos chinos de Castaneda eran ciertos Fikes explica cómo y por qué Castaneda y sus

aliados antropólogos de la Universidad de California en Los Angeles hicieron de los huicholes un imán para buscadores de chamanes análogos al maestro de ficción de Castaneda don Juan poniendo así en peligro las ancestrales peregrinaciones del peyote de los huicholes Algunos creyentes en las historias sensacionalistas de Castaneda contribuyeron al trágico fallo del Tribunal Supremo de los Estados Unidos de 1990 que denegaba la libertad religiosa a unos 300 000 miembros de la Native American Church que veneran el peyote La extensa investigación de Fikes y su experiencia de primera mano con peyote entre los huicholes y en las ceremonias de la Native American Church le cualifican de modo excepcional para desacreditar las absurdas alegaciones de Castaneda sobre chamanes y peyote entre ellas su afirmación de que el espíritu del peyote Mescalito decretó su aprendizaje con don Juan Matus El autor del prefacio Dr Phil Weigand es Profesor Investigador del Centro de Estudios Arqueológicos en el Colegio de Michoacán Ha publicado numerosos libros y artículos académicos sobre los huicholes cuya historia y cultura empezó a estudiar en 1965 en San Sebastián con su esposa Acelia García Los traductores de este libro Lourdes Clara Escario y Juan Samper son españolas Lourdes Escario es licenciada en Filología Inglesa y profesora de inglés en un instituto de enseñanza secundaria en Palencia Juan Samper es veterinario y licenciado en Filosofía Tanto Juan Samper como Jay Fikes han llevado a cabo peregrinaciones bajo la tutela del mismo chamán huichol Jesús González Carlos Castaneda's books are accepted as truthful by millions of Spanish speakers probably because most of them have not read this Spanish translation of Professor Fikes book Carlos Castaneda Academic Opportunism and the Psychedelic Sixties Dr Fikes published this book in 1993 in Canada after completing years of research in Mexico and the United States Now two Spaniards Juan Samper and Lourdes Escario have translated Fikes book without payment convinced that it is valuable for everybody Carlos Castaneda's central claim to have learned sorcery from an elderly Yaqui Indian named don Juan Matus is contradicted by Professor Jay Fikes evidence Fikes Sorcery and Shamanism Donald Joralemon, Douglas Sharon, 1993 The curanderos of northern Peru traditional healing specialists who invoke Jesus Christ and the saints with a mescaline sacrament and a shamanic rattle are not vestigial curiosities nor are their patients rural illiterates without access to modern medicine Instead many of these shamans have thriving urban practices with clients from all levels of society Sorcery and Shamanism documents the lives and rituals of twelve curanderos offering a perspective on their curing role and shared knowledge Authors Donald Joralemon and Douglas Sharon also consider the therapeutic experiences of over one hundred patients including case histories and follow ups They offer a broad view of the shamans work in modern Peruvian society particularly in connection with gender based conflicts The significant work goes a long way toward dispelling the stereotype of shamans as enigmatic and wise showing them to be pragmatic curers confronting the health effects of everyday aggressions and betrayals **Toasts with the Inca** Thomas B. F. Cummins, Tom Cummins, 2002 Andean visual objects inform studies of a colonial empire Antropológica, 1997 **People of the Peyote** Stacy B. Schaefer, Peter T. Furst, 1996 The first substantial study of a Mexican Indian society that more than any other has preserved much of its ancient way of life and

religion The Taking and Displaying of Human Body Parts as Trophies by Amerindians Richard J. Chacon, David H. Dye, 2007-08-21 This edited volume mainly focuses on the practice of taking and displaying various body parts as trophies in both North and South America. The editors and contributors, which include Native Peoples from both continents, examine the evidence and causes of Amerindian trophy taking. Additionally, they present objectively and discuss dispassionately the topic of human proclivity toward ritual violence. This book fills the gap in literature on this subject. *The Indians of Central and South America* James S. Olson, 1991-06-17 At a juncture in history when much interest and attention is focused on Central and South American political, ecological, social, and environmental concerns, this dictionary fills a major gap in reference materials relating to Amerindian tribes. This one-volume reference collects important information about the current status of the indigenous peoples of Central and South America and offers a chronology of the conquest of the Amerindian tribes, a list of tribes by country, and an extensive bibliography of surviving American Indian groups. Historical as well as contemporary descriptions of approximately 500 existing tribes or groups of people are provided along with several bibliographic citations at the conclusion of each entry. The focus of the volume is on those Indian groups that still maintain a sense of tribal identity. For the vast majority of his entries, James S. Olson draws material from the Smithsonian Institution's seven-volume *Handbook of South American Indians*, as well as other classic resources of a broad general nature. Much attention is also focused on the complicated question of South American languages and on the definition of what constitutes an Indian. Olson's introduction cites dozens of valuable reference works relating to these topics. Following the introduction, this survey of surviving Amerindians is divided into sections that contain entries for each existing tribe or group, an appendix listing tribes by country, the Amerindian conquest chronology, and a bibliographical essay. This unique reference work should be an important item for most public, college, and university libraries. It will be welcomed by reference librarians, historians, anthropologists, and their students. **Goldwork and Shamanism** Gerardo Reichel-Dolmatoff, 2005 An iconographic study of the Gold Museum of the Banco de la República, Colombia. Recent advances in the Archaeology of the Northern Andes Augusto Oyuela-Calcedo, J. Scott Raymond, 1998-12-31 The Northern Andes is a pivotal region for understanding many of the social, economic, political, and ideological changes that pre-Columbian cultures experienced. Topics include recent investigations on human colonization of the region, origins of sedentism and food production, rise of chiefdoms, and importance of symbolism and iconography. *The Guiana Travels of Robert Schomburgk Volume II The Boundary Survey, 1840-1844* Peter Rivière, 2021-12-17 This is the second of a pair of volumes publishing the unedited full reports of Schomburgk's travels in Guiana between 1835 and 1844, previously available only in greatly abridged and heavily edited versions. After his explorations in Guiana between 1835 and 1839 on behalf of the Royal Geographical Society, which are the subject of Volume I of *The Guiana Travels of Robert Schomburgk 1835-1844*, Robert Schomburgk travelled to London. He was appointed Her Majesty's Commissioner for Boundaries with the duty to survey the boundaries of British Guiana, hitherto undefined. His surveys between 1841 and 1843

consisted of three journeys The first took him to the mouth of the Orinoco River from where he traced the boundary south westward to the Cuyuni River before returning to Georgetown The second journey involved the survey of the boundary with Brazil first south to the sources of the Takutu River and then north to Mount Roraima In the third he covered the boundary with Dutch Guiana modern Surinam which involved an arduous trip down the length of the Corentyne River Schomburgk returned to London in 1844 and was knighted for his services Volume II of *The Guiana Travels* contains his reports of these journeys In abbreviated form they appeared in the *Journal of the Royal Geographical Society* Here they are published in full including the material censored by the Colonial Office which mainly details abuses of the native population committed by Venezuelans and Brazilians In an Epilogue an account is provided of his later career The volume also includes two appendices a summary of the boundary disputes which arose as a result of Schomburgk's survey and a vocabulary of vernacular plant names

**The Wayfinders** Wade Davis, 2009 Many of us are alarmed by the accelerating rates of extinction of plants and animals But how many of us know that human cultures are going extinct at an even more shocking rate While biologists estimate that 18 percent of mammals and 11 percent of birds are threatened and botanists anticipate the loss of 8 percent of flora anthropologists predict that fully 50 percent of the 7 000 languages spoken around the world today will disappear within our lifetimes And languages are merely the canaries in the coal mine what of the knowledge stories songs and ways of seeing encoded in these voices In *The Wayfinders* Wade Davis offers a gripping and enlightening account of this urgent crisis He leads us on a fascinating tour through a handful of indigenous cultures describing the worldviews they represent and reminding us of the encroaching danger to humankind's survival should they vanish

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[The Body's Recollection of Being](#) David Michael Levin, 2002-01-04 This is a unique study containing the work of Merleau Ponty and Heidegger and using the techniques of phenomenology against the prevailing nihilism of our culture It expands our understanding of the human potential for spiritual self realization by interpreting it as the developing of a bodily felt awareness informing our gestures and movements The author argues that a psychological focus on our experience of well being and pathology as embodied beings contributes significantly to a historically relevant critique of ideology It also provides an essential touchstone in experience for a fruitful individual and collective response to the danger of nihilism Dr Levin draws on Merleau Ponty's phenomenology to clarify Heidegger's analytic of human beings through an interpretation that focuses on our experience of being embodied He reconstructs in modern terms the wisdom implicit in western and semitic forms of religion and philosophy considering the work of Freud Jung Foucault and Nietzsche as well as that of American educational philosophers including Dewey In particular

he draws on the psychology of Freud and Jung to clarify our historical experience of gesture and movement and to bring to light its potential in the fulfilment of Selfhood Throughout the book the pathologies of the ego and its journey into Selfhood are considered in relation to the conditons of technology and the powers of nihilism

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