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To the underworld with Ononti the shamaness -- Leopard power and police power, the jungle and the state -- What the living and the dead have to say to each other -- Memories without rememberers -- Young Monosi changes his world forever -- Doloso complicates the future of his mountaintop village -- Shocked by Baptists -- Christians die mute -- Redeemers human and divine -- Youth economics: life after sonums -- Dancing with alphabet worshippers: once and future hindus? -- Interlude: government kitsch and the old prophet's new message -- Six remarkable women and their destinies -- Epilogue: spiritual ecosystems and loss of theo-diversity

This book emerged from two sessions of the 4th International Conference of the International Society for Shamanic Research held in France in 1997. One session was devoted to prehistory, another to "urban shamanisms and neo-shamanisms." All the papers published in the second part of this book devoted to modernizing societies were presented at the conference. Discussions on prehistory developed subsequently, and new contributions have also been included.

Historians of art or religion and mythologists, such as Joseph Campbell and Mircea Eliade, have written extensively on prehistoric religion, but no one before has offered a comprehensive and uniquely archaeological perspective on the subject. Hayden opens his book with an examination of the difference between traditional religions, which are passed on through generations orally or experientially, and more modern "book" religions, which are based on some form of scripture that describes supernatural beings and a moral code, such as Judaism, Christianity, and Islam. He attempts to answer the question of why religion developed at all, arguing that basic religious behaviors of the past and present have been shaped by our innate emotional makeup, specifically our ability to enter into ecstatic states through a vari-

ety of techniques and to create binding relationships with other people, institutions, or ideals associated with those states.

Shamans throughout much of Asia are regarded as having the power to control and coerce spirits. Many Asians today still turn to shamans to communicate with the world of the dead, heal the sick, and explain enigmatic events. To understand Asian religions, therefore, a knowledge of shamanism is essential. Shamans in Asia provides an introduction to the study of shamans and six ethnographic studies, each of which describes and analyses the lives and activities of shamans in five different regions: Siberia, China, Korea, and the Ryukyu islands of southern Japan, Bangladesh and Pakistan. The essays show what type of people become shamans, what social roles they play, and how shamans actively draw from the worldviews of the communities in which they operate. As the first book in English to provide in-depth accounts of shamans from different regions of Asia, it allows students and scholars to view the diversity and similarities of shamans and their religions. Those interested in spiritual specialists, the anthropological study of religion, and local religions in Asia will be intrigued, if not entranced, by *Shamans in Asia*.

This phenomenologically oriented ethnography focuses on experiential aspects of Yanomami shamanism, including shamanistic activities in the context of cultural change. The author interweaves ethnographic material with theoretical components of a holographic principle, or the idea that the "part is equal to the whole," which is embedded in the nature of the Yanomami macrocosm, human dwelling, multiple-soul components, and shamans' relationships with embodied spirit-helpers. This book fills an important gap in the regional study of Yanomami people, and, on a broader scale, enriches understanding of this ancient phenomenon by focusing on the consciousness involved in shamanism through firsthand experiential involve-

ment.

Drawing from ethnographic examples found throughout the world, this revised and updated text, hailed as the "best general text on religion in anthropology available," offers an introduction to what anthropologists know or think about religion, how they have studied it, and how they interpret or explain it since the late 19th century.

"Religion: An Anthropological Perspective" provides a critical view of religion focusing upon important but overlooked topics such as religion, cognition, and prehistory; science, rationality, and religion; altered states of consciousness, entheogens and religious experience; religion and the paranormal; magic and divination; religion and ecology; fundamentalism; and religion and violence. In addition, this book offers a unique and concise coverage of traditional topics of the anthropology of religion such as shamanism and witchcraft (past and present), ritual, myth, religious symbols, and revitalization movements. A vast range of findings from ethnography, ethnology, cultural anthropology, archaeology, prehistory, history, and cognitive science are brought to bear on the subject. Written in clear jargon-free prose, this book provides an accessible and comprehensive yet critical view of the anthropology of religion both for graduate and undergraduate students and general audiences. Its scope and critical scientific orientation sets "Religion: An Anthropological Perspective" apart from all other treatments of the subject.

A study of nearly extinct shamanistic religion of Siberian peoples based on expedition 1957-58.

Shamanism, humanity's most ancient spiritual practice, has achieved a dramatic modern resurgence. The foundations and appeal of shamanism are rooted in human nature, the psychobiology of consciousness, and archetypal structures of the brain and mind. The classic shamanic motif of death and rebirth represents the de-

velopment of self through the symbolic death of the old self to permit the emergence and integration of a higher order self.

"Mysteries of the Jaguar Shamans of the Northwest Amazon" tells the life story of Mandu da Silva, the last living jaguar shaman among the Baniwa people in the Northwest Amazon. In this original and engaging work, Robin M. Wright, who has known and worked with Silva for more than thirty years, weaves the story of Silva's life together with the Baniwas broader society, history, mythology, cosmology, and jaguar shaman traditions. The jaguar shamans are key players in what Wright calls a nexus of religious power and knowledge in which healers, sorcerers, priestly chanters, and dance leaders exercise complementary functions that link living specialists with the deities and great spirits of the cosmos. Exploring in depth the apprenticeship of the shaman, Wright shows how jaguar shamans seek the knowledge and power of the deities through several stages of instruction and practice. This volume, the first study to map the sacred geography (mythscape) of the northern Arawak-speaking people of the Northwest Amazon, demonstrates the direct connections between petroglyphs and other inscriptions and Baniwa sacred narratives as a whole. In eloquent and inviting analytic prose, Wright links biographic and ethnographic elements in elevating anthropological writing to a new standard of theoretically aware storytelling and analytic power. " Thirty years ago, anthropologist Laurel Kendall did intensive fieldwork among South Korea's (mostly female) shamans and their clients as a reflection of village women's lives. In the intervening decades, South Korea experienced an unprecedented economic, social, political, and material transformation and Korean villages all but disappeared. And the shamans? Kendall attests that they not only persist but are very much a part of South Korean modernity. This enlightening and entertaining study of contemporary Korean shamanism makes the case for the dynamism of popular religious practice, the creativity of those we call shamans, and the necessity of writing about them in the present tense. Shamans thrive in South Korea's high-rise cities, working with clients who are largely middle class and technologically sophisticated. Emphasizing the shaman's work as open and mutable, Kendall describes how gods and ancestors articulate the changing concerns of clients and how the ritual fame of these transactions has itself been transformed by urban sprawl, private cars, and zealous Christian proselytizing. For most of the last century Korean shamans

were reviled as practitioners of antimodern superstition; today they are nostalgically celebrated icons of a vanished rural world. Such superstition and tradition occupy flip sides of modernity's coin—the one by confuting, the other by obscuring, the beating heart of shamanic practice. Kendall offers a lively account of shamans, who once ministered to the domestic crises of farmers, as they address the anxieties of entrepreneurs whose dreams of wealth are matched by their omnipresent fears of ruin. Money and access to foreign goods provoke moral dilemmas about getting and spending; shamanic rituals express these through the longings of the dead and the playful antics of greedy gods, some of whom have acquired a taste for imported whiskey. No other book-length study captures the tension between contemporary South Korean life and the contemporary South Korean shamans' work. Kendall's familiarity with the country and long association with her subjects permit nuanced comparisons between a 1970s "then" and recent encounters—some with the same shamans and clients—as South Korea moved through the 1990s, endured the Asian Financial Crisis, and entered the new millennium. She approaches her subject through multiple anthropological lenses such that readers interested in religion, ritual performance, healing, gender, landscape, material culture, modernity, and consumption will find much of interest here.

Instead, Klass explores the culturally universal institution of religion, working from operational, non-judgmental definitions that avoid the issue of whether a given belief is "true." Offering examples from the ethnographic literature, he explores values, witchcraft, shamans, ghosts, revitalization, and other topics.

A series of psychological and anthropological studies about the oldest and the most fascinating religious tradition of Korea.

The A to Z of Shamanism has the dual task of exploring the common ground of shamanic traditions and evaluating the diversity of both traditional indigenous communities and individual Western seekers. This is done in an introduction, a bibliography, a chronology, and hundreds of cross-referenced dictionary entries, which explore the consistent features of a variety of shamans, the purposes shamanism serves, the function and activities of the shaman, and the cultural contexts in which they make sense.

No Australian Aboriginal content.

First Published in 2004. Routledge is an imprint of Taylor & Francis, an informa company.

Few religious traditions have generated such diversity and stirred imaginations as shamanism. In their engagements with other worlds, shamans have conversed with animals and ancestors and have been empowered with the knowledge to heal patients, advise hunters, and curse enemies. Still other shamans, aided by rhythmic music or powerful plant helpers, undertake journeys into different realities where their actions negotiate harmony between human and other than human communities. Once relegated to paintings on cave walls, today Shamanism can be seen in performances at rave clubs and psychotherapeutic clinics. The Historical Dictionary of Shamanism has the dual task of exploring the common ground of shamanic traditions and evaluating the diversity of both traditional indigenous communities and individual Western seekers. This is done in an introduction, a bibliography, a chronology, and hundreds of cross-referenced dictionary entries, which explore the consistent features of a variety of shamans, the purposes shamanism serves, the function and activities of the shaman, and the cultural contexts in which they make sense.

In *The Origins of Shamanism, Spirit Beliefs, and Religiosity*, H. Sidky uses first-hand ethnographic fieldwork and scientific theoretical work in archaeology, psychology, and neurotheology to explore the origins of shamanism, spirit beliefs, the evolution of human consciousness, and the origins of ritual behavior and religiosity.

In popular culture, such diverse characters as occultist Aleister Crowley, Doors musician Jim Morrison, and performance artist Joseph Beuys have been called shamans. In anthropology, on the other hand, shamanism has associations with sorcery, witchcraft and healing, and archaeologists have suggested the meaning of prehistoric cave art lies with shamans and altered consciousness. Robert J. Wallis explores the interface between 'new' and prehistoric shamans. The book draws on interviews with a variety of practitioners, particularly contemporary pagans in Britain and north America. Wallis looks at historical and archaeological sources to explore contemporary pagan engagements with prehistoric sacred sites such as Stonehenge and Avebury, and discusses the controversial use by neo-Shamans of indigenous (particularly native American) shamanism.

Kehoe (anthropology, U. of Wisconsin-Milwaukee) seeks to inoculate her students against the mushy thinking she finds concerning shamans and shamanism. She traces the misinformation to a sensational mid-20th-century French tome by which expatriate Romanian Mircea Eliade hoped to acquire a reputation and a place in a Eu-

ropean or American university. (He succeeded.) Annotation copyrighted by Book News, Inc., Portland, OR

Describes the culture of the Parakanã, a little-known indigenous people of Amazonia, focusing on conflict and ritual.

A guide to worldwide shamanism and shamanistic practices, emphasizing historical and current cultural adaptations. * Nearly 200 entries on shamanic belief systems, practices, rituals, and related phenomena * 152 contributors including international experts and pioneering researchers in the field * 100 photos, charts, and tables * Multicultural bibliography of significant materials from the fields of history, ethnography, and anthropology

This careful study of the co-existence over time of Buddhism and shamanism among the Lhopo (Bhutia) people of Sikkim sheds new light on their supposedly hostile relationship. It examines the working relationships between Buddhist lamas and practitioners of "bon," taking into consideration the sacred history of the land as well as its more recent political and economic transformation. Their interactions are presented in terms of the contexts in which lamas and shamans meet, these being rituals of the sacred land, of the individual and household, and of village and state. Village lamas and shamans are shown to share a conceptual view of reality which is at the base of their amiable coexistence. In contrast to the hostility which, the recent literature suggests, characterizes the lama-shaman relationship, their association reveals that the real confrontation occurs when village Buddhism is challenged by its conventional counterpart.

Innovation-making is a classic theme in anthropology that reveals how people fine-tune their ontologies, live in the world and conceive of it as they do. This ethnographic study is an entrance into the world of Buryat Mongol divination, where a group of cursed shamans undertake the 'race against time' to produce innovative remedies that will improve their fallen fortunes at an unconventional pace. Drawing on parallels between social anthropology and chaos theory, the author gives an in-depth account of how Buryat shamans and their notion of fortune operate as 'strange attractors' who propagate the ongoing process of innovation-making. With its view into this long-term 'cursing war' between two shamanic factions in a rural Mongolian district, and the comparative findings on cursing in rural China, this book is a needed resource for anyone with an interest in the anthropology of religion, shamanism, witchcraft and genealogical change. Katherine Swancutt is a Research Fellow in

Social Anthropology at the University of Oxford. She has carried out fieldwork on shamanic religion across Inner Asia, working among Buryats in northeast Mongolia and China since 1999, and among the Nuosu of Southwest China since 2007.

Title first published in 2003. Shamanism has a contradictory position within the Korean cultural system, leading to the periodical suppression of shamanism yet also, paradoxically, ensuring its survival throughout Korean history. This book examines the place of shamans within contemporary society as a cultural practice in which people make use of shamanic ritual and disputing the prevalent view that shamanism is 'popular culture', a 'women's religion' or 'performing arts'. Directly confronting the prejudice against shamans and their paradoxical situation in a modern society such as Korea, this book reveals the cultural discrepancy between two worlds in Korean culture, the ordinary world and the shamanic world, showing that these two worlds cannot be reconciled. This unique study of shamanism offers a significant contribution to growing studies in indigenous anthropology and indigenous religions, and provides a captivating read for a wide range of readers through retelling the stories-never-to-be-told involving shamanic ritual.

Beatriz Caiuby Labate and Clancy Cavnar offer an in-depth exploration of the spread of indigenous shamanic rituals of the Amazon to Western societies, looking at how indigenous, mestizo, and cosmopolitan cultures have engaged with and transformed these forest traditions.

This anthology tells the story of shamanism in Eurasia, North and South America, Africa and Australia. It brings together for the first time fifty-six articles and book excerpts illustrating the variety of views on this subject.

Description: Historical Jesus research remains trapped in the positivistic historiographical framework from which it emerged more than a hundred and fifty years ago. This is confirmed by the nested assumptions shared by the majority of researchers. These include the idea that a historical figure could not have been like the Gospel portrayals and consequently the Gospels have developed in a linear and layered fashion from the authentic kernels to the elaborated literary constructions as they are known today. The aim of historical Jesus research, therefore, is to identify the authentic material from which the historical figure as a social type underneath the overlay is constructed. Anthropological historiography offers an alternative framework for dealing with Jesus of

Nazareth as a social personage fully embedded in a first-century Mediterranean worldview and the Gospels as cultural artifacts related to this figure. The shamanic complex can account for the cultural processes and dynamics related to his social personage. This cross-cultural model represents a religious pattern that refers to a family of features for describing those religious entrepreneurs who, based on regular Altered State of Consciousness experiences, perform a specific set of social functions in their communities. This model accounts for the wide spectrum of the data ascribed to Jesus of Nazareth while it offers a coherent framework for constructing the historical Jesus as a social personage embedded in his worldview. As a Galilean shamanic figure Jesus typically performed healings and exorcisms, he controlled the spirits while he also acted as prophet, teacher and mediator of divine knowledge. Endorsements: "In this book, Craffert uses the metaphor of traveling to describe the task he has undertaken. Given the existence of the two prevailing pathways leading into contemporary 'historical Jesus' study, Craffert leaves the century-and-a-half old Schweitzer Street (Schweitzerstrasse) and Wrede Road (Wrededebahn) to do some 'bundubashing' (South African: to travel off road through remote and rough terrain) to get to the social personage of Jesus the Galilean. His critique of prevailing historical Jesus study is insightful and incisive, while his description of Jesus as first-century Galilean shaman is masterful and accomplished. His rationale for and realization of a work of anthropological history is quite on the mark, enabling a reader to have an encounter with a first-century, Galilean shamanic Jesus that should produce an appropriate culture shock in those unused to the radically different cultural and social landscape of Mediterranean antiquity." --Bruce J. Malina, author of *The New Testament World* "Just when it seems that all has been said about the historical Jesus, Pieter Craffert offers a genuine paradigm shift in method and insights growing out of an 'anthropological-historical' perspective. His interpretation of the public figure of Jesus using the social-type of a shaman opens up a new world view and encourages the inclusion of texts, events, and activities usually dismissed from discussions of the historical Jesus. His originality is matched by his meticulous research and the clarity he brings to a complex problem. This is a must-read for anyone interested in the historical Jesus, but especially for those who enjoy a genuinely new approach to an old problem." --William R. Herzog II, author of *Jesus, Justice, and the Reign of God* "[This

book] has the rare quality that it helps us to think 'otherwise' about the Historical Jesus. We understand persons with the help of some category or model that suggests to us what they were like. The problem with categories used about Jesus is that they are either too distant historically to provide meaning to modern readers, or to modern to help us grasp the disturbing 'otherness' about Jesus. Craffert's use of 'shaman' as a social model for Jesus makes sense of the otherness of Jesus in o

Cover -- Table of contents -- Acknowledgements -- 1 Approaching shamanism -- 2 Eighteenth and nineteenth-century interpretations -- 3 Early twentieth-century American interpretations -- 4 Twentieth-century European constructions -- 5 The Bollingen connection, 1930s-1960s -- 6 Post-war American visions -- 7 The genesis of a field of shamanism, America 1960s-1990s -- 8 A Case Study: Shamanisms in the Netherlands -- 9 Struggles for power, charisma and authority: a balance -- Bibliography -- Index

Publisher description

The forms of contemporary society and politics are often understood to be diametrically opposed to any expression of the supernatural; what happens when those forms are themselves regarded as manifestations of spirits and other occult phenomena? In *Not Quite Shamans*, Morten Axel Pedersen explores how the Darhad people of Northern Mongolia's remote Shishged Valley have understood and responded to the disruptive transition to postsocialism by engaging with shamanic beliefs and practices associated with the past. For much of the twentieth century, Mongolia's communist rulers attempted to eradicate shamanism and the shamans who once served as spiritual guides and community leaders. With the transition from a collectivized economy and a one-party state to a global capitalist market and liberal democracy in the 1990s, the people of the Shishged were plunged into a new and harsh world that seemed beyond their control. "Not-quite-shamans"—young, unemployed men whose undirected energies erupted in unpredictable, frightening bouts of violence and drunkenness that seemed occult in their excess—became a serious threat to the fabric of community life. Drawing on long-term fieldwork in Northern Mongolia, Pedersen details how, for many Darhads, the postsocialist state itself has become shamanic in nature. In the ideal version of traditional Darhad shamanism, shamans can control when and for what purpose their souls travel, whether to other bodies, landscapes, or worlds. Conversely, caught between uncontrollable

spiritual powers and an excessive display of physical force, the "not-quite-shamans" embody the chaotic forms—the free market, neoliberal reform, and government corruption—that have created such upheaval in peoples' lives. As an experimental ethnography of recent political and economic transformations in Mongolia through the defamiliarizing prism of shamans and their lack, *Not Quite Shamans* is an attempt to write about as well as theorize postsocialism, and shamanism, in a new way.

In Darkness and Secrecy brings together ethnographic examinations of Amazonian assault sorcery, witchcraft, and injurious magic, or "dark shamanism." Anthropological reflections on South American shamanism have tended to emphasize shamans' healing powers and positive influence. This collection challenges that assumption by showing that dark shamans are, in many Amazonian cultures, quite different from shamanic healers and prophets. Assault sorcery, in particular, involves violence resulting in physical harm or even death. While highlighting the distinctiveness of such practices, *In Darkness and Secrecy* reveals them as no less relevant to the continuation of culture and society than curing and prophecy. The contributors suggest that the persistence of dark shamanism can be understood as a form of engagement with modernity. These essays, by leading anthropologists of South American shamanism, consider assault sorcery as it is practiced in parts of Brazil, Guyana, Venezuela, and Peru. They analyze the social and political dynamics of witchcraft and sorcery and their relation to cosmology, mythology, ritual, and other forms of symbolic violence and aggression in each society studied. They also discuss the relations of witchcraft and sorcery to interethnic contact and the ways that shamanic power may be co-opted by the state. *In Darkness and Secrecy* includes reflections on the ethical and practical implications of ethnographic investigation of violent cultural practices. Contributors: Dominique Buchillet, Carlos Fausto, Michael Heckenberger, Elsje Lagrou, E. Jean Langdon, George Mentore, Donald Pollock, Fernando Santos-Granero, Pamela J. Stewart, Andrew Strathern, Márnio Teixeira-Pinto, Silvia Vidal, Neil L. Whitehead, Johannes Wilbert, Robin Wright

In this book the authors made a selection of their essays concerning Siberian/Eurasian shamanism. The strong emphasis on the comparative approach which stresses the different historical forms of shamanism distinguishes this contribution from other studies on the subject. The

eight essays of Part I are arranged under the following headings: Siberian and Inner Asian Shamanism; The Siberian Shaman's Technique of Ecstasy; Two Types of Shamanizing and Categories of Shamanic Songs; Finnish Rock Art, Animal Ceremonialism and Shamanic World-view Singing of Incantation in Nordic Tradition; Shamanic Themes in Finnish Epic Poetry; Shamanic Knowledge and Mythical Images by Anna-Leena Siikala. In Part 2, Mihaly Hoppal summarizes his essays in the following chapters: Shamanism: An Arctic and/or Recent System of Beliefs; On the Origin of Shamanism and the Siberian Rock Art; Pain in Shamanic Initiation; Traces of Shamanism in Hungarian Folk Beliefs; The Role of Shamanism in Hungarian Ethnic Identity; Changing Image of the Eurasian Shamanism; Ethnographic Films on Shamanism; Urban Shamans: A Cultural Revival.

Tantric Revisionings presents stimulating new perspectives on Hindu and Buddhist religion, particularly their Tantric versions, in India, Tibet or in modern Western societies. Geoffrey Samuel adopts an historically and textually informed anthropological approach, seeking to locate and understand religion in its social and cultural context. The question of the relation between 'popular' (folk, domestic, village, 'shamanic') religion and elite (literary, textual, monastic) religion forms a recurring theme through these studies. Six chapters have not been previously published; the previously published studies included are in publications which are difficult to locate outside major specialist libraries.

The reader has the opportunity to partake of Dr Heinze's studies of shamans, their models of reality, their inner journeys, and the services they perform for their communities.

Medical practitioners and the ordinary citizen are becoming more aware that we need to understand cultural variation in medical belief and practice. The more we know how health and disease are managed in different cultures, the more we can recognize what is "culture bound" in our own medical belief and practice. The *Encyclopedia of Medical Anthropology* is unique because it is the first reference work to describe the cultural practices relevant to health in the world's cultures and to provide an overview of important topics in medical anthropology. No other single reference work comes close to matching the depth and breadth of information on the varying cultural background of health and illness around the world. More than 100 experts - anthropologists and other social scientists - have contributed their first-hand experience of medical cultures from

around the world.