

Shamanism

Critical Concepts in Sociology

Edited by
Andrei A. Znamenski



Shamanism Critical Concepts In Sociology

Judith Hangartner



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Shamanism Andrei A. Znamenski, 2004 **Shamanism** Andrei A. Znamenski, 2004 First published in 2004 Routledge is an imprint of Taylor Francis an informa company **Haunted by the Archaic Shaman** H. Sidky, 2008-01-01 Haunted by the Archaic Shaman critically engages the general discourse on shamanism by using ethnographic data gathered among different ethnic groups in the Nepal Himalayas to address several key conceptual issues and problems in the scholarly field of shamanic studies **The Constitution and Contestation of Darhad Shamans' Power in Contemporary Mongolia** Judith Hangartner, 2011-04-07 This book offers an in depth insight into post socialist rural shamans in Mongolia thereby making a rare but important contribution to the ethnography of both Inner Asia and Southern Siberia It examines the social making of shamans in particular those of the Shishget depression of the northernmost borders of Mongolia By analysing practices discourses and performances in local and national arenas the author traces the social constitution of the shamans inspirational power examines the shamans performance of power during the seance discusses the economy of reputation of successful shamans and scrutinizes their legitimizing practices The study will be welcomed by students of social cultural anthropology and religious studies with a particular interest in shamanism or ritual studies **The Life of a Galilean Shaman** Pieter F Craffert, 2010-02-25 The aim of historical Jesus research is to identify the authentic material from which the historical figure as a social type underneath the overlay is constructed Pieter Craffert s 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 artefacts related to this figure 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 The ^A Beauty of the Primitive Andrei A. Znamenski, 2007-07-16 For the past forty years shamanism has drawn increasing attention among the general public and academics There is an enormous literature on shamanism but no one has tried to understand why and how Western intellectual and popular culture became so fascinated with the topic Behind fictional and non fictional works on shamanism Andrei A Znamenski uncovers an exciting story that mirrors changing Western attitudes toward the primitive The Beauty of the Primitive explores how shamanism an obscure word introduced by the eighteenth century German explorers of Siberia entered Western humanities and social sciences and has now become a powerful idiom used by nature and pagan communities to situate their spiritual quests and anti modernity sentiments The major characters of The Beauty of the Primitive are past and present Western scholars writers explorers and spiritual seekers with a variety of views on shamanism Moving from Enlightenment and Romantic writers and Russian exile ethnographers to the anthropology of Franz Boas to Mircea Eliade and Carlos Castaneda Znamenski details how the shamanism idiom was gradually transplanted from Siberia to the Native American scene and beyond He also looks into the circumstances that prompted scholars and writers at first to

marginalize shamanism as a mental disorder and then to recast it as high spiritual wisdom in the 1960s and the 1970s Linking the growing interest in shamanism to the rise of anti modernism in Western culture and intellectual life Znamenski examines the role that anthropology psychology environmentalism and Native Americana have played in the emergence of neo shamanism He discusses the sources that inspire Western neo shamans and seeks to explain why lately many of these spiritual seekers have increasingly moved away from non Western tradition to European folklore A work of intellectual discovery The Beauty of the Primitive shows how scholars writers and spiritual seekers shape their writings and experiences to suit contemporary cultural ideological and spiritual needs With its interdisciplinary approach and engaging style it promises to be the definitive account of this neglected strand of intellectual history **Shamanism, Discourse, Modernity** Thomas Karl Alberts, 2016-03-03 Shamanism Discourse Modernity considers indigenous peoples struggles for human rights anxieties about anthropocentric mastery of nature neoliberal statecraft and entrepreneurialism of the self The book focuses on four domains shamanism indigenism environmentalism and neoliberalism in terms of interrelated historical processes and overlapping discourses In doing so it engages with shamanism s manifold meanings in a world increasingly sensitive to indigenous peoples practices of territoriality increasingly concerned about humans integral relationship with natural environments and increasingly encouraged and coerced to adjust self conduct to comport with and augment government conduct Redefining Shamanisms David Gordon Wilson, 2013-01-31 Spiritualism and mediumship are often regarded as the product of lingering superstition in the Victorian era and as having limited relevance in modern Anglo American society Scholarship to date which has considered Spiritualism as a distinct religious tradition has focussed on analysing the phenomenon in terms of spirit possession only This volume analyses the development of shamanism communication with the spiritual world as a concept within North American English speaking scholarship with particular focus on Mircea Eliade s influential cross cultural presentation of shamanism By re examining the work of Sergei Shirokogoroff one of Eliade s principal sources the traditional Evenki shamanic apprenticeship is compared and identified with the new Spiritualist apprenticeship The author demonstrates that Spiritualism is best understood as a traditional shamanism as distinct from contemporary appropriations or neo shamanisms He argues that shamanism is the outcome of an apprenticeship in the management of psychic experiences and which follows the same pattern as that of the apprentice medium In doing so the author offers fresh insights into the mechanisms that are key to sustaining mediumship as a social institution **Esoteric Science, Volume 1 , Symbolic Mental Representations in Arts and Mystical Experiences** Giselle Manica, 2020-05-12 Symbolic Mental Representations in Arts and Mystical Experiences explains how the individual s conceptualization of reality is dependent on the development of their brain body structure and the experiences that are physiologically confronted acted or observed via learning and or simulation occurring in family or community settings The book offers support for Jean Knox s reinterpretation of Jung s archetypal hypothesis exposing the fundamentality of the body

in its neurophysiological development bodily felt sensations non verbal interactions affects emotions and actions in the process of meaning making Using information from disciplines such as Affective Neuroscience Embodied Cognition Attachment Theory and Cognitive Linguistics it clarifies how the most refined experiences of symbolic imagination are rooted in somatopsychic patterns This book will be of great interest for academics and researchers in the fields of Analytical Psychology Affective Neuroscience Linguistics Anthropology of Consciousness Art therapy and Mystical Experiences as well as Jungian and post Jungian scholars philosophers and teachers

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