

# Native Latin American Cultures

THROUGH  
THEIR  
DISCOURSE

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FORDHAM UNIVERSITY  
INSTITUTE OF LATIN AMERICAN STUDIES



**Native Latin American Cultures Through Their  
Discourse Special Publications Of The Folklore Institute  
No 1**

**Rosina Ehmann**



## **Native Latin American Cultures Through Their Discourse Special Publications Of The Folklore Institute No 1:**

*Cultural Intimacy* Michael Herzfeld, 2014-05-12 In this new updated edition Herzfeld includes more discussion about what cultural intimacy has come to mean for other authors and researchers and how it can contribute to present studies of global processes and the forces that resist them

*Toward a Theory of Peace* Randall Caroline Watson Forsberg, 2019-12-15 Military analyst peace activist teacher and social theorist Randall Caroline Watson Forsberg 1943 2007 founded the Nuclear Freeze campaign and the Institute for Defense and Disarmament Studies In *Toward a Theory of Peace* completed in 1997 and published for the first time here she delves into a vast literature in psychology anthropology archeology sociology and history to examine the ways in which changing moral beliefs came to stigmatize forms of socially sanctioned violence such as human sacrifice cannibalism and slavery eventually rendering them unacceptable Could the same process work for war Edited and with an introduction by political scientists Matthew Evangelista Cornell University and Neta C Crawford Boston University both of whom worked with Forsberg

**Journal of Folklore Research** ,1990 *Latin American Research Review* ,1993 An interdisciplinary journal that publishes original research and surveys of current research on Latin America and the Caribbean

*Indigenous Movements and Their Critics* Kay B. Warren, 2021-02-09 In this first book length treatment of Maya intellectuals in national and community affairs in Guatemala Kay Warren presents an ethnographic account of Pan Maya cultural activism through the voices writings and actions of its participants Challenging the belief that indigenous movements emerge as isolated politically unified fronts she shows that Pan Mayanism reflects diverse local national and international influences She explores the movement s attempts to interweave these varied strands into political programs to promote human and cultural rights for Guatemala s indigenous majority and also examines the movement s many domestic and foreign critics The book focuses on the years of Guatemala s peace process 1987 1996 After the previous ten years of national war and state repression the Maya movement reemerged into public view to press for institutional reform in the schools and courts and for the officialization of a multicultural ethnically plural and multilingual national culture In particular Warren examines a group of well known Mayanist antiracism activists among them Demetrio Cojt Mart n Chacach Enrique Sam Colop Victor Montejo members of Oxlajuuj Keej Maya Ajtz iib and grassroots intellectuals in the community of San Andr s to show what is at stake for them personally and how they have worked to promote the revitalization of Maya language and culture Pan Mayanism s critics question its tactics see it as threatening their own achievements or even as dangerously polarizing national society This book highlights the crucial role that Mayanist intellectuals have come to play in charting paths to multicultural democracy in Guatemala and in creating a new parallel middle class

*Anthropological Linguistics* ,1994

**Andean Oral Traditions** Margot Beyersdorff, 1994

**British Bulletin of Publications on Latin America, the Caribbean, Portugal and Spain** ,1992

*To Drink of Death* Janet Wall Hendricks, 1993 Tukup shares details of his youth and violent life yet studiously avoids some facts that would shed light on his own identity conflicting views persist concerning

whether he is Shuar or Achuar in what may be an effort to perpetuate his legend and the power it gives him **The American Folklore Society Newsletter**, 1989 *Newsletter*, 1988 **L'intimité culturelle** Michael Herzfeld, 2017-02-03T00:00:00-05:00 Dans cette édition française de Cultural Intimacy l'anthropologue Michael Herzfeld revisite l'idée d'intimité culturelle paradoxe qui se laisse percevoir lorsque certains individus rejettent les normes culturelles et les règles définies par l'Etat et cependant en temps de crise s'avèrent être les plus loyaux de ses citoyens Il emploie la notion de politique sociale pour délimiter les contours de l'identité culturelle en explorant la division entre les modèles officiels de la culture nationale et les expériences des citoyens ordinaires Herzfeld dévoile cette tension au moyen de la notion de nostalgie structurelle le moyen par lequel les gens utilisent les images d'une perfection perdue pour tenter d'effacer le triste état du monde d'aujourd'hui et en particulier la nécessité d'édicter des lois ou de leur résister Depuis la première publication de Cultural Intimacy les idées de Michael Herzfeld ont obtenu une large reconnaissance et plusieurs termes qu'il y a développés sont entrés dans le lexique anthropologique la nostalgie structurelle la politique sociale et l'intimité culturelle elle-même Dans cette édition française Herzfeld largit la discussion ce que l'intimité culturelle en est venue à signifier et il explore la manière par laquelle elle peut contribuer aux études actuelles sur les processus globaux et sur les forces qui leur résistent *Anthropology Newsletter*, 1998 *The Standard Periodical Directory*, 2001 **The Origins of Mexican Catholicism** Osvaldo F. Pardo, 2004 Offers a nuanced account of the evangelization in the Americas of the sixteenth century *Forthcoming Books* Rose Arny, 1992 *Cosmos, Self, and History in Baniwa Religion* Robin M. Wright, 2010-07-22 The Baniwa Indians of the Northwest Amazon have engaged in millenarian movements since at least the middle of the nineteenth century The defining characteristic of these movements is usually a prophecy of the end of this present world and the restoration of the primordial utopian world of creation This prophetic message delivered by powerful shamans has its roots in Baniwa myths of origin and creation In this ethnography of Baniwa religion Robin M Wright explores the myths of creation and how they have been embodied in religious movements and social action particularly in a widespread conversion to evangelical Christianity He opens with a discussion of cosmogony cosmology and shamanism and then goes on to explain how Baniwa origin myths have played an active role in shaping both personal and community identity and history He also explores the concepts of death and eschatology and shows how the mythology of destruction and renewal in Baniwa religion has made the Baniwa people receptive to both Catholic and Protestant missionaries *Subject Guide to Books in Print*, 1996 *Indigenous Cosmologies* Gloria Elizabeth Chacón, 2018-09-28 Latin America's Indigenous writers have long labored under the limits of colonialism but in the late twentieth and twenty first centuries they have constructed a literary corpus that moves them beyond those parameters Gloria E Chacón considers the growing number of contemporary Indigenous writers who turn to Maya and Zapotec languages alongside Spanish translations of their work to challenge the tyranny of monolingualism and cultural homogeneity Chacón argues that these Maya and Zapotec authors reconstruct an Indigenous literary tradition rooted in an

Indigenous cosmolectics a philosophy originally grounded in pre Columbian sacred conceptions of the cosmos time and place and now expressed in creative writings More specifically she attends to Maya and Zapotec literary and cultural forms by theorizing kab awil as an Indigenous philosophy Tackling the political and literary implications of this work Chac n argues that Indigenous writers use of familiar genres alongside Indigenous language use of oral traditions and new representations of selfhood and nation all create space for expressions of cultural and political autonomy Chac n recognizes that Indigenous writers draw from universal literary strategies but nevertheless argues that this literature is a vital center for reflecting on Indigenous ways of knowing and is a key artistic expression of decolonization **Books in Print** ,1991

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