

## Holy Saints And Fiery Preachers The Anthropology Of Protestantism In Mexico And Central America Religion In The Age Of Transformation By Dow James W Published By Praeger

"This monograph is a hist ...

Based on empirical analysis, this ethnographic fieldwork and collection of original articles on contemporary Protestant religions in Mexico and Central America examines regions ranging from the Pacific coast in the north to Guatemala in the south. These new studies reveal that Protestantism was on the rise in the last decades of the twentieth century because it was opposing political structures that were largely unworkable in a new age of economic expansion and population growth. Relying on traditional scientific principles of data recording and theory development, the contributors look into the lives of contemporary rural people, Indian mestizo, and provide data that enhances the general study of modern religious movements.

This innovative, interactive ethnography employs a range of media to explore the lives of the residents of a village set in the rugged mountains overlooking Mexico City, focusing on how these villagers react and adapt to a rapidly globalized world. Students can view the evolving life of San Jerónimo Amanalco and its region over the past four decades through print, web-embedded, and e-reader enabled resources. This book-offers a multimedia approach, including archival images and documents, original photographs, audio recordings, and extensive video;-incorporates ethnographic information gathered during the author's four decades of research in the region;-includes community members' responses to the author's research through social media, email, and video-taped comments.

Mayas, and indeed all Guatemalans, are currently experiencing the collapse of their way of life. This collapse is disrupting ideologies, symbols, life practices, and social structures that have undergirded their society for almost five hundred years, and it is causing rapid and massive religious transformation among the K'iche' Maya living in highland western Guatemala. Many Maya are converting to Christian Pentecostal faiths in which adherents and leaders become bodily agitated during worship. Drawing on over fifty years of research and data collected by field-school students, Hawkins argues that two factors—cultural collapse and systematic social and economic exclusion—explain the recent religious transformation of Maya Guatemala and the style and emotional intensity through which that transformation is expressed. Guatemala serves as a window on religious change around the world, and Hawkins examines the rapid pentecostalization of Christianity not only within Guatemala but also throughout the global South. The "pentecostal wail," as he describes it, is ultimately an acknowledgment of the angst and insecurity of contemporary Maya.

The social sciences have mostly ignored the role of physical buildings in shaping the social fabric of communities and groups. Although the emerging field of the sociology of architecture has started to pay attention to physical structures, Brenneman and Miller are the first to combine the light of sociological theory and the empirical method in order to understand the impact of physical structures on religious groups that build, transform, and maintain them. Religious buildings not only reflect the groups that build them or use them; these physical structures actually shape and change those who gather and worship there. Religious buildings are all around us. From Wall Street to Main Street, from sublime and historic cathedrals to humble converted storefronts, these buildings shape the global religious landscape, "building faith" among those who worship in them while providing a testament to the shape and duration of the faith of those who built them and those who maintain them. Building Faith explores the social impact of religious buildings in places as diverse as a Chicago suburb and a Guatemalan indigenous Mayan village, all the while asking the questions, "How does space shape community?" and "How do communities shape the spaces that speak for them?"

This book of essays by medical anthropologists and other health social scientists examines the full measure of the disastrous global health effects of war in the contemporary world. It provides a political economic framework for assessing the war machine.

The Oxford Handbook of Religious Conversion offers a comprehensive exploration of the dynamics of religious conversion, which for centuries has profoundly shaped societies, cultures, and individuals throughout the world. Scholars from a wide array of religions and disciplines interpret both the varieties of conversion experiences and the processes that inform this personal and communal phenomenon. This volume examines the experiences of individuals and communities who change religions, those who experience an intensification of their religion of origin, and those who encounter new religions through colonial intrusion, missionary work, and charismatic and revitalization movements. The thirty-two innovative essays provide overviews of the history of particular religions, including Hinduism, Buddhism, Confucianism, Taoism, Sikhism, Islam, Christianity, Judaism, indigenous religions, and new religious movements. The essays also offer a wide range of disciplinary perspectives-psychological, sociological, anthropological, legal, political, feminist, and geographical-on methods and theories deployed in understanding conversion, and insight into various forms of deconversion.

As portals to the supernatural realm that creates and animates the universe, caves have always been held sacred by the peoples of Mesoamerica. From ancient times to the present, Mesoamericans have made pilgrimages to caves for ceremonies ranging from rituals of passage to petitions for rain and a plentiful harvest. So important were caves to the pre-Hispanic peoples that they are mentioned in Maya hieroglyphic writing and portrayed in the Central Mexican and Oaxacan pictorial codices. Many ancient settlements were located in proximity to caves. This volume gathers papers from twenty prominent Mesoamerican archaeologists, linguists, and ethnographers to present a state-of-the-art survey of ritual cave use in Mesoamerica from Pre-Columbian times to the present. Organized geographically, the book examines cave use in Central Mexico, Oaxaca, and the Maya region. Some reports present detailed site studies, while others offer new theoretical understandings of cave rituals. As a whole, the collection validates cave study as the cutting edge of scientific investigation of indigenous ritual and belief. It confirms that the indigenous religious system of Mesoamerica was and still is much more terrestrially focused that has been generally appreciated.

"A thought-provoking, stimulating volume on the past, present and future of cultural materialism that is both laudatory of Harris' research strategy and critical of it." Paul Shankman, University of Colorado One of the most important anthropologists of all time, Marvin Harris was influential worldwide as the founder of cultural materialism. This book accessibly analyzes Harris's theories and their important legacies today. The chapters explore cultural materialism's epistemology and its relation to rational choice theory, Darwinian social science, and population pressures. The authors assess recent attempts to extend and reformulate cultural materialism and highlight cross-cultural, archaeological, and ethnographic applications of cultural materialism today.

In Aztec and colonial Central Mexico, every individual was destined for lifelong placement in a legally defined social stratum or estate. Social mobility became possible after independence from Spain in 1821 and increased after the 1910–1920 Revolution. By 2000, the landed aristocracy that was for long Mexico's ruling class had been replaced by a plutocracy whose wealth derives from manufacturing, commerce, and finance—but rapid growth of the urban lower classes reveals the failure of the Mexican Revolution and subsequent agrarian reform to produce a middle-class majority. These evolutionary changes in Mexico's class system form the subject of Social Stratification in Central Mexico,

1500–2000, the first long-term, comprehensive overview of social stratification from the eve of the Spanish Conquest to the end of the twentieth century. The book is divided into two parts. Part One concerns the period from the Spanish Conquest of 1521 to the Revolution of 1910. The authors depict the main features of the estate system that existed both before and after the Spanish Conquest, the nature of stratification on the haciendas that dominated the countryside for roughly four centuries, and the importance of race and ethnicity in both the estate system and the class structures that accompanied and followed it. Part Two portrays the class structure of the post-revolutionary period (1920 onward), emphasizing the demise of the landed aristocracy, the formation of new upper and middle classes, the explosive growth of the urban lower classes, and the final phase of the Indian-mestizo transition in the countryside.

*Indigenous Bodies, Maya Minds* examines tension and conflict over ethnic and religious identity in the K'iche' Maya community of San Andrés Xecul in the Guatemalan Highlands and considers how religious and ethnic attachments are sustained and transformed through the transnational experiences of locals who have migrated to the United States. Author C. James MacKenzie explores the relationship among four coexisting religious communities within Highland Maya villages in contemporary Guatemala—costumbre, traditionalist religion with a shamanic substrate; “Enthusiastic Christianity,” versions of Charismaticism and Pentecostalism; an “inculturated” and Mayanized version of Catholicism; and a purified and antisyncretic Maya Spirituality—with attention to the modern and nonmodern worldviews that sustain them. He introduces a sophisticated set of theories to interpret both traditional religion and its relationship to other contemporary religious options, analyzing the relation among these various worldviews in terms of the indigenization of modernity and the various ways modernity can be apprehended as an intellectual project or an embodied experience. *Indigenous Bodies, Maya Minds* investigates the way an increasingly plural religious landscape intersects with ethnic and other identities. It will be of interest to Mesoamerican and Mayan ethnographers, as well as students and scholars of cultural anthropology, indigenous cultures, globalization, and religion.

Since the 1960s, evangelical Christian denominations have made converts throughout much of Roman Catholic Latin America, causing clashes of faith that sometimes escalate to violence. Yet in one Mexican town, Tzintzuntzan, the appearance of new churches has provoked only harmony. Catholics and evangelicals alike profess that “all religions are good,” a sentiment not far removed from “here we are all equal,” which was commonly spoken in the community before evangelicals arrived. In this paradigm-challenging study, Peter Cahn investigates why the coming of evangelical churches to Tzintzuntzan has produced neither the interfaith clashes nor the economic prosperity that evangelical conversion has brought to other communities in Mexico and Latin America. Drawing on extensive ethnographic fieldwork, he demonstrates that the evangelicals' energetic brand of faith has not erupted into violence because converts continue to participate in communal life, while Catholics, in turn, participate in evangelical practices. He also underscores how Tzintzuntzan's integration into global economic networks strongly motivates the preservation of community identity and encourages this mutual borrowing. At the same time, however, Cahn concludes that the suppression of religious difference undermines the revolutionary potential of religion.

This lively and readable survey introduces students to key areas of the field and shows how to apply an anthropological approach to the study of contemporary world religions. Written by an experienced teacher, it covers all of the traditional topics of anthropology of religion, including definitions and theories, beliefs, symbols and language, and ritual and myth, and combines analytic and conceptual discussion with up-to-date ethnography and theory. Eller includes copious examples from religions around the world – both familiar and unfamiliar – and two mini-case studies in each chapter. He also explores classic and contemporary anthropological contributions to important but often overlooked issues such as violence and fundamentalism, morality, secularization, religion in America, and new religious movements. *Introducing Anthropology of Religion* demonstrates that anthropology is both relevant and essential for understanding the world we inhabit today.

How can religion help to understand and contend with the challenges of climate change? *Understanding Climate Change through Religious Lifeworld*, edited by David Haberman, presents a unique collection of essays that detail how the effects of human-related climate change are actively reshaping religious ideas and practices, even as religious groups and communities endeavor to bring their traditions to bear on mounting climate challenges. People of faith from the low-lying islands of the South Pacific to the glacial regions of the Himalayas are influencing how their communities understand earthly problems and develop meaningful responses to them. This collection focuses on a variety of different aspects of this critical interaction, including the role of religion in ongoing debates about climate change, religious sources of environmental knowledge and how this knowledge informs community responses to climate change, and the ways that climate change is in turn driving religious change. *Understanding Climate Change through Religious Lifeworlds* offers a transnational view of how religion reconciles the concepts of the global and the local and influences the challenges of climate change.

*Holy Saints and Fiery Preachers: The Anthropology of Protestantism in Mexico and Central America* Greenwood Publishing Group

The explosive growth of Pentecostalism has radically transformed Latin America's religious landscape within the last half century or so. In a region where Catholicism reigned hegemonic for centuries, the expansion of Pentecostalism has now resulted in a situation of religious pluralism and competition, bearing much more resemblance to the United States than to the Iberian motherlands. Furthermore, the fierce competition from Pentecostal churches has inspired significant renewals of Latin American Catholicism, most notably the growth of a Catholic Charismatic movement. However, another and more recent source of religious pluralism and diversity in Latin America is an increasing pluralization and diversification of Pentecostalism itself and of the ways in which individual Pentecostals exercise their faith. By carefully exploring this diversification, the book at hand breaks new ground in the literature on Latin American Christianity. Particular attention is focused on new ways of being Pentecostal and on the consequences of recent

transformations of Christianity for individuals, faith communities and societies. More specifically, the chapters of the book look into certain transformations of Pentecostalism such as: theological renewals and new kinds of religious competition between Pentecostal churches; a growing political and civic engagement of Pentecostals; an observed de-institutionalization of Pentecostal religious life and the negotiation individual Pentecostal identities, composed of multiple intra- and extra-ecclesial points of identification; and the emergence of new generations of Pentecostals (children of Pentecostal parents), many of whom have higher levels of education and higher incomes than the previous generations within their churches. In addition, Catholic responses to Pentecostal competition are also addressed in several chapters of the book.

Presents entries A to L of a two-volume encyclopedia discussing religion around the globe, including biographies, concepts and theories, places, social issues, movements, texts, and traditions.

What do Christians do with the Bible? How do they individually and collectively interact with the sacred texts? Why does this engagement shift so drastically among and between social, historical, religious, and institutional contexts? Such questions are addressed in a most enlightening, engaging, and original way in *The Social Life of Scriptures*. Contributors offer a collection of closely analyzed and carefully conducted ethnographic and historical case studies, covering a range of geographic, theological, and cultural territory, including: American evangelicals and charismatics; Jamaican Rastafarians; evangelical and Catholic Mayans; Northern Irish charismatics; Nigerian Anglicans; and Chinese evangelicals in the United States. *The Social Life of Scriptures* is the first book to present an eclectic, cross-cultural, and comparative investigation of Bible use. Moreover, it models an important movement to outline a framework for how scriptures are implicated in organizing social structures and meanings, with specific foci on gender, ethnicity, agency, and power.

In 2002 Philip Jenkins wrote *The Next Christendom*. Over the past half century the centre of gravity of the Christian world has moved decisively to the global South, says Jenkins. Within a few decades European and Euro-American Christians will have become a small fragment of world Christianity. By that time Christianity in Europe and North America will to a large extent consist of Southern-derived immigrant communities. Southern churches will fulfil neither the Liberation Dream nor the Conservative Dream of the North, but will seek their own solutions to their particular problems. Jenkins' book evoked strong reactions, a bit to his own surprise, as the book contained little new. In the United States of America, the prospect of a more biblical Christianity caused reactions of alarm in liberal circles. In contrast, conservatives were delighted by the same prospect. In Europe the book landed in the middle of the debate on Europe as an exceptional case. It was detested by those who stick to the theory of ongoing and irreversible secularisation and welcomed by those who see a resurgence of religion, also in Europe. In the present volume, scholars of religion and theologians assess the global trends in World Christianity as described in Philip Jenkins' book. It is the outcome of an international conference on Southern Christianity and its relation to Christianity in the North, held in the Conference Centre of Radboud University Nijmegen, the Netherlands.

Pentecostalism is one of the most significant modern movements in global Christianity today. A mixture of ecstatic expression and earnest piety, metaphysical nuance and embodied spirituality, it is far more than the stereotype of a supernatural sideshow. In this presumably secular era, Pentecostalism continues to grow, adapting to a diverse religious marketplace and becoming more racially and ethnically diverse. Originally an American phenomenon, it is now a globe-spanning religion. In this book, Arlene M. Sánchez Walsh provides a thematic overview of Pentecostalism in America, covering Pentecostal faith and practices, gender and sexuality, race and ethnicity, trends and offshoots, and the future of American Pentecostalism. She also considers Pentecostalism's spiritual lineages, examining colorful leaders, ordinary adherents, and prominent outliers, as well as its deep roots in American popular culture. She examines Pentecostalism as a narrative performance, aiming to explain what Pentecostalism is through the experiences and stories of its adherents. Sánchez Walsh treats this Christian movement with the critical eye it has often lacked, and places it in context within the larger narrative of American religious history. An indispensable introduction to Pentecostalism, rich with insights for experienced readers, *Pentecostals in America* is an essential study of a vibrant religious movement.

This volume of essays explores the long-unstudied relationship between religion and human security throughout the world. The 1950s marked the beginning of a period of extraordinary religious revival, during which religious political-parties and non-governmental organizations gained power around the globe. Until now, there has been little systematic study of the impact that this phenomenon has had on human welfare, except of a relationship between religious revival to violence. The authors of these essays show that religion can have positive as well as negative effects on human wellbeing. They address a number of crucial questions about the relationship between religion and human security: Under what circumstances do religiously motivated actors tend to advance human welfare, and under what circumstances do they tend to threaten it? Are members of some religious groups more likely to engage in welfare-enhancing behavior than in others? Do certain state policies tend to promote security-enhancing behavior among religious groups while other policies tend to promote security-threatening ones? In cases where religious actors are harming the welfare of a population, what responses could eliminate that threat without replacing it with another? *Religion and Human Security* shows that many states tend to underestimate the power of religious organizations as purveyors of human security. Governments overlook both the importance of human security to their populations and the religious groups who could act as allies in securing the welfare of their people. This volume offers a rich variety of theoretical perspectives on the nuanced relationship between religion and human security. Through case studies ranging from Turkey, Egypt, and Pakistan, to the United States, Northern Ireland, and Zimbabwe, it provides important suggestions to policy makers of how to begin factoring the influence of religion into their evaluation of a population's human security and into programs designed to improve human security around the globe.

A massive religious transformation has unfolded over the past forty years in Latin America and the Caribbean. In a region where the Catholic Church could once claim a near monopoly of adherents, religious pluralism has fundamentally altered the social and religious landscape. Conversion of a Continent brings together twelve original essays that document and explore competing explanations for how and why conversion has occurred. Contributors draw on various insights from social movement theory to religious studies to help outline its impact on national attitudes and activities, gender relations, identity politics, and reverse waves of missions from Latin America aimed at the American immigrant community. Unlike other studies on religious conversion, this volume pays close attention to who converts, under what circumstances, the meaning of conversion to the individual, and how the change affects converts' beliefs and actions. The thematic focus makes this volume important to students and scholars in both religious studies and Latin American studies.

Christian evangelicals among native people in Latin America. What does it mean to be both Maya and Protestant in Guatemala? Burgeoning religious pluralism in Mesoamerica and throughout Latin America is evident as Protestantism permeates a region that had been overwhelmingly Catholic for nearly five centuries. In considering the interplay between contemporary Protestant practice and native cultural

traditions among Maya evangelicals, Samson documents the processes whereby some Maya have converted to new forms of Christianity and the ways in which the Maya are incorporating Christianity for their own purposes. At the intersection of religion and cultural pluralism, contemporary evangelicals focus on easing the tension between Maya identity and the Protestant insistence that old ways must be left behind in the conversion process. Against the backdrop of the 36-year civil war that ended in 1996 and the rise of the indigenous Maya Movement in the late 1980s, this work provides a unique portrait of social movements, cultural and human rights, and the role that religion plays in relation to the nation-state in post-conflict political processes. *Re-enchanting the World* fills a niche within the anthropological literature on evangelicals in Latin America during a time of significant social change.

By 2025, Latin America's population of observant Christians will be the largest in the world. Nonetheless, studies examining the exponential growth of global Christianity tend to overlook this region, focusing instead on Africa and Asia. Research on Christianity in Latin America provides a core point of departure for understanding the growth and development of Christianity in the "Global South." In *The Oxford Handbook of Latin American Christianity* an interdisciplinary contingent of scholars examines Latin American Christianity in all of its manifestations from the colonial to the contemporary period. The essays here provide an accessible background to understanding Christianity in Latin America. Spanning the era from indigenous and African-descendant people's conversion to and transformation of Catholicism during the colonial period through the advent of Liberation Theology in the 1960s and conversion to Pentecostalism and Charismatic Catholicism, *The Oxford Handbook of Latin American Christianity* is the most complete introduction to the history and trajectory of this important area of modern Christianity.

"'Piety is not something you talk about, it is something you do,' writes Elaine Peña towards the beginning of this excellent book—itself a wonderful doing. Peña participates actively as an engaged scholar. This is necessary reading for scholars of religion, performance studies, Latino/a Studies, and popular culture." —Diana Taylor, author of *The Archive and the Repertoire: Performing Cultural Memory in the Americas* "Peña provides a major contribution to our understanding of sacred space, of the world of contemporary Mexican migrants, and of the vibrant ways in which Catholics honor the Virgin of Guadalupe. This is an important book about a transnational devotion, a book that powerfully and sympathetically explores how devotees perform piety in often surprising ways." —Stephen Pitti, author of *The Devil in Silicon Valley: Northern California, Race and Mexican Americans* "Performing Piety offers a textured and empathetic approach to religion in practice. Peña is a shining example of the materialist turn in the study of religion: religion approached not as decontextualized beliefs or free-floating symbolic systems, but as thoroughly embodied practices embedded in everyday life. This book is clearly on par with the work of Robert Orsi, David Hall, Leigh Schmidt and other distinguished scholars of the 'lived religion' school." —Manuel A. Vásquez, author of *More than Belief: A Materialist Theory of Religion*

In *The Broken Village*, Daniel R. Reichman tells the story of a remote village in Honduras that transformed almost overnight from a sleepy coffee-growing community to a hotbed of undocumented migration to and from the United States. The small village—called here by the pseudonym La Quebrada—was once home to a thriving coffee economy. Recently, it has become dependent on migrants working in distant places like Long Island and South Dakota, who live in ways that most Honduran townspeople struggle to comprehend or explain. Reichman explores how the new "migration economy" has upended cultural ideas of success and failure, family dynamics, and local politics. During his time in La Quebrada, Reichman focused on three different strategies for social reform—a fledgling coffee cooperative that sought to raise farmer incomes and establish principles of fairness and justice through consumer activism; religious campaigns for personal morality that were intended to counter the corrosive effects of migration; and local discourses about migrant "greed" that labeled migrants as the cause of social crisis, rather than its victims. All three phenomena had one common trait: They were settings in which people presented moral visions of social welfare in response to a perceived moment of crisis. *The Broken Village* integrates sacred and secular ideas of morality, legal and cultural notions of justice, to explore how different groups define social progress.

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.

Since the end of state repression against religion, two major processes have taken place in the formerly socialist countries: historically dominant churches strive to reassert their position in society, while new religious groups and ideas from various parts of the world are proliferating. This generates pluralism of religious communities and individual religious attitudes. *Religious Diversity in Post-Soviet Society* presents the first collection of ethnographies of this new religious diversity for Lithuania, a country that has a long history of a dominant Catholic Church. The authors reveal how Catholicism has become increasingly diversified and other religions (Charismatic Protestantism, Baltic Paganism, Eastern religions and other alternative spiritualities) are claiming their space in the religious field.

An exploration of the global growth and social and political impact of Pentecostalism.

In this fascinating book Kathleen M. McIntyre traces intra-village conflicts stemming from Protestant conversion in southern Mexico and successfully demonstrates that both Protestants and Catholics deployed cultural identity as self-defense in clashes over local power and authority. McIntyre's study approaches religious competition through an examination of disputes over *tequio* (collective work projects) and *cargo* (civil-religious hierarchy) participation. By framing her study between the Mexican Revolution of 1910 and the Zapatista uprising of 1994, she demonstrates the ways Protestant conversion fueled regional and national discussions over the state's conceptualization of indigenous citizenship and the parameters of local autonomy. The book's timely scholarship is an important addition to the growing literature on transnational religious movements, gender, and indigenous identity in Latin America.

Two unprecedented, striking developments form part of the reality of many Latin Americans. Recent decades have seen the dramatic rise of a new religious pluralism, namely the spread of Pentecostal Christianity - Catholic and Protestant alike - and the growth of indigenous revitalization movements. This study analyzes these major transitions, asking what roles ethnicity and ethnic identities play in the contemporary process of religious pluralism, such as the growth of the Protestant Pentecostal and neo-Pentecostal movements, the Catholic Charismatic Renewal, and the indigenous Maya movement in Guatemala. This book aims to provide an understanding of the agenda of religious movements, their motivations, and their impact on society. Such a pursuit is urgently needed in Guatemala, a postwar country experiencing acrimonious religious competition and a highly contentious debate on religious pluralism. This volume is relevant to scholars and students of Latin American Studies, Sociology of Religion, Anthropology, Practical Theology, and Political Sciences.

There are an estimated 600 million Evangelicals in the world today, crossing cultures, histories, languages, politics, and nationalities. *Evangelicals Around the World: A Global Handbook for the 21st Century* introduces the fastest-growing segment of the global Christian church to the world and to each other. Bringing together a team of multi-disciplined scholars, writers, activists, and leaders from around the world, this handbook provides a compelling look at the diverse group we call Evangelicals. In this guide, written by those who know the movement the best, the issues that divide and the beliefs that unite this global Christian movement are presented in a journalistic fashion. *Evangelicals Around the World* describes the past and the present, the unique characters, and the powerful ministries of Evangelicals. With a large trim size and colorful page design, this beautiful book is the perfect choice for laypeople and scholars alike. Features include: Essays written by senior leaders of the movement and newer voices with fresh perspectives Articles written by journalists convey diverse and creative perspectives on ministry Essays provide the demographic details of Evangelicals in regions around the world Maps, graphs,

photographs, quotes, and mini-profiles of evangelical heroes throughout time

This book offers a new account of human interaction and culture change for Mesoamerica that connects the present to the past. Social histories that assess the cultural upheavals between the Spanish invasion of Mesoamerica and the ethnographic present overlook the archaeological record, with its unique capacity to link local practices to global processes. To fill this gap, the authors weigh the material manifestations of the colonial and postcolonial trajectory in light of local, regional, and global historical processes that have unfolded over the last five hundred years. Research on a suite of issues—economic history, production of commodities, agrarian change, resistance, religious shifts, and sociocultural identity—demonstrates that the often shocking patterns observed today are historically contingent and culturally mediated, and therefore explainable. This book belongs to a new wave of scholarship that renders the past immediately relevant to the present, which Alexander and Kepecs see as one of archaeology's most crucial goals.

This timely and authoritative resource combines both topical and country-by-country coverage to help readers understand the coexistence of church and state in nations around the world today. • 200 entries—a combination of issue-based essays and country-by-country coverage of the relationship between religion and government worldwide • A chronology of key events in the history of interactions between church and state, from the origins of the conflict between Judaism and Islam, to the Spanish Inquisition and King Henry VIII's break with the Catholic Church, to the growth of Muslim theocracies and rise of the Christian right in the United States • An extensive bibliography of resources for further reading both in print and online • A helpful glossary of terms and a comprehensive index

Approaching sorcery as highly rational and rooted in significant social and cultural values, *Sorcery in Mesoamerica* examines and reconstructs the original indigenous logic behind it, analyzing manifestations from the Classic Maya to the ethnographic present. While the topic of sorcery and witchcraft in anthropology is well developed in other areas of the world, it has received little academic attention in Mexico and Central America until now. In each chapter, preeminent scholars of ritual and belief ask very different questions about what exactly sorcery is in Mesoamerica. Contributors consider linguistic and visual aspects of sorcery and witchcraft, such as the terminology in Aztec semantics and dictionaries of the Kaqchiquel and K'iche' Maya. Others explore the practice of sorcery and witchcraft, including the incorporation by indigenous sorcerers in the Mexican highlands of European perspectives and practices into their belief system. Contributors also examine specific deities, entities, and phenomena, such as the pantheistic Nahua spirit entities called forth to assist healers and rain makers, the categorization of Classic Maya Wahy ("co-essence") beings, the cult of the Aztec goddess Cihuacoatl, and the recurring relationship between female genitalia and the magical conjuring of a centipede throughout Mesoamerica. Placing the Mesoamerican people in a human context—as engaged in a rational and logical system of behavior—*Sorcery in Mesoamerica* is the first comprehensive study of the subject and an invaluable resource for students and scholars of Mesoamerican culture and religion. Contributors: Lilián González Chévez, John F. Chuchiak IV, Jeremy D. Colman, Roberto Martínez González, Oswaldo Chinchilla Mazariegos, Cecelia F. Klein, Timothy J. Knab, John Monaghan, Jesper Nielsen, John M. D. Pohl, Alan R. Sandstrom, Pamela Effrein Sandstrom, David Stuart

There has not been conducted much research in religious studies and (linguistic) anthropology analysing Protestant missionary linguistic translations. Contemporary Protestant missionary linguists employ grammars, dictionaries, literacy campaigns, and translations of the Bible (in particular the New Testament) in order to convert local cultures. The North American institutions SIL and Wycliffe Bible Translators (WBT) are one of the greatest scientific-evangelical missionary enterprises in the world. The ultimate objective is to translate the Bible to every language. The author has undertaken systematic research, employing comparative linguistic methodology and field interviews, for a history-of-ideas/religions and epistemologies explication of translated SIL missionary linguistic New Testaments and its premeditated impact upon religions, languages, sociopolitical institutions, and cultures. In addition to taking into account the history of missionary linguistics in America and theological principles of SIL/WBT, the author has examined the intended cultural transformative effects of Bible translations upon cognitive and linguistic systems. A theoretical analytic model of conversion and translation has been put forward for comparative research of religion, ideology, and knowledge systems.

*Weaving the Past* offers a comprehensive and interdisciplinary history of Latin America's indigenous women. While the book concentrates on native women in Mesoamerica and the Andes, it covers indigenous people in other parts of South and Central America, including lowland peoples in and beyond Brazil, and Afro-indigenous peoples, such as the Garifuna, of Central America. Drawing on primary and secondary sources, it argues that change, not continuity, has been the norm for indigenous peoples whose resilience in the face of complex and long-term patterns of cultural change is due in no small part to the roles, actions, and agency of women. The book provides broad coverage of gender roles in native Latin America over many centuries, drawing upon a range of evidence from archaeology, anthropology, religion, and politics. Primary and secondary sources include chronicles, codices, newspaper articles, and monographic work on specific regions. Arguing that Latin America's indigenous women were the critical force behind the more important events and processes of Latin America's history, Kellogg interweaves the region's history of family, sexual, and labor history with the origins of women's power in prehispanic, colonial, and modern South and Central America. Shying away from interpretations that treat women as house bound and passive, the book instead emphasizes women's long history of performing labor, being politically active, and contributing to, even supporting, family and community well-being.

For too long, the Gulf Coast of Mexico has been dismissed by scholars as peripheral to the Mesoamerican heartland, but researchers now recognize that much can be learned from this region's cultures. Peoples of the Gulf Coast—particularly those in Veracruz and Tabasco—share so many historical experiences and cultural features that they can fruitfully be viewed as a regional unit for research and analysis. *Native Peoples of the Gulf Coast of Mexico* is the first book to argue that the people of this region constitute a culture area distinct from other parts of Mexico. A pioneering effort by a team of international scholars who summarize hundreds of years of history, this encyclopedic work chronicles the prehistory, ethnohistory, and contemporary issues surrounding the many and varied peoples of the Gulf Coast, bringing together research on cultural groups about which little or only scattered information has been published. The volume includes discussions of the prehispanic period of the Gulf Coast, the ethnohistory of many of the neglected indigenous groups of Veracruz and the Huasteca, the settlement of the American Mediterranean, and the unique geographical and ecological context of the Chontal Maya of Tabasco. It provides descriptions of the Popoluca, Gulf Coast Nahua, Totonac, Tepehua, Sierra „Šh–u (Otom'), and Huastec Maya. Each chapter contains a discussion of each group's language, subsistence and settlement patterns, social organization, belief systems, and history of acculturation, and also examines contemporary challenges to the future of each native people. As these contributions reveal, Gulf Coast peoples share not only major cultural features but also historical experiences, such as domination by Hispanic elites beginning in the sixteenth century and subjection to forces of change in Mexico. Yet as contemporary people have been affected by factors such as economic development, increased emigration, and the spread of Protestantism, traditional cultures have become rallying points for ethnic identity. *Native Peoples of the Gulf Coast of Mexico* highlights the significance of the Gulf Coast for anyone interested in the great encuentro between the Old and New Worlds and general processes of culture change. By revealing the degree to which these cultures have converged, it represents a major step toward achieving a broader understanding of the peoples of this region and will be an important reference work on these indigenous populations for years to come.

The canyon in central Mexico was ablaze with torches as hundreds of people filed in. So palpable was their shared shock and grief, they later said, that neither pastor nor priest was needed. The event was a

memorial service for one of their own who had died during an attempted border passage. Months later a survivor emerged from a coma to tell his story. The accident had provoked a near-death encounter with God that prompted his conversion to Pentecostalism. Today, over half of the local residents of El Alberto, a town in central Mexico, are Pentecostal. Submitting themselves to the authority of a God for whom there are no borders, these Pentecostals today both embrace migration as their right while also praying that their "Mexican Dream"—the dream of a Mexican future with ample employment for all—will one day become a reality. *Fire in the Canyon* provides one of the first in-depth looks at the dynamic relationship between religion, migration, and ethnicity across the U.S.-Mexican border. Faced with the choice between life-threatening danger at the border and life-sapping poverty in Mexico, residents of El Alberto are drawing on both their religion and their indigenous heritage to demand not only the right to migrate, but also the right to stay home. If we wish to understand people's migration decisions, Sarat argues, we must take religion seriously. It is through religion that people formulate their ideas about life, death, and the limits of government authority. Instructor's Guide

Before Columbus, the Americas were populated by many indigenous cultures, with a great diversity of religions. After 1492, European governments and churches dominated religious life. While Roman Catholicism was the official religion, great religious hybridization occurred, mixing European, indigenous, and often African traditions into distinctly New World forms. *Latin American Religions* provides an introduction through documents to the historical development and contemporary expressions of religious life in South and Central America, Mexico, and the Spanish-speaking Caribbean. A central feature of this text is its inclusion of both primary and secondary materials, including letters, sermons, journal entries, ritual manuals, and ancient sacred texts. These documents provide readers with direct access to the voices of adherents, enabling them to act as academic investigators, experiencing and interpreting the same texts on which historians draw. The documents are framed by substantive introductions which provide both historical context and theoretical insights for the study of these religions traditions and the ways in which they have developed over time. From the religious traditions of the Mayas and Aztecs and of the African diaspora, to official and popular Catholicism, to liberation theology, the rise of Pentecostalism, and emerging trends and new religious movements in Latin America, this new work offers a concise overview of this fascinating field.

"The Only True People" is a timely and rigorous examination of ethnicity among the ancient and modern Maya, focusing on ethnogenesis and exploring the complexities of Maya identity—how it developed, where and when it emerged, and why it continues to change over time. In the volume, a multidisciplinary group of well-known scholars including archaeologists, linguists, ethnographers, ethnohistorians, and epigraphers investigate ethnicity and other forms of group identity at a number of Maya sites and places, from the northern reaches of the Yucatan to the Southern Periphery, and across different time periods, from the Classic period to the modern day. Each contribution challenges the notion of ethnically homogenous "Maya peoples" for their region and chronology and explores how their work contributes to the definition of "ethnicity" for ancient Maya society. Contributors confront some of the most difficult theoretical debates concerning identity in the literature today: how different ethnic groups define themselves in relation to others; under what circumstances ethnicity is marked by overt expressions of group membership and when it is hidden from view; and the processes that transform ethnic identities and their expressions. By addressing the social constructs and conditions behind Maya ethnicity, both past and present, "The Only True People" contributes to the understanding of ethnicity as a complex set of relationships among people who lived in real and imagined communities, as well as among people separated by social boundaries. The volume will be a key resource for Mayanists and will be of interest to students and scholars of ethnography, anthropology, and cultural studies as well. Contributors: McCale Ashenbrenner, Ellen E. Bell, Marcello A. Canuto, Juan Castillo Cocom, David A. Freidel, Wolfgang Gabbert, Stanley P. Guente, Jonathan Hill, Charles Andrew Hofling, Martha J. Macri, Damien B. Marken, Matthew Restall, Timoteo Rodriguez, Mathew C. Samson, Edward Schortman, Rebecca Storey  
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