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The ambivalent nature of the shaman and the spirit world in the tough Arctic environment is then contrasted with the more benign attitude to shamanism in the New Age movement. After presenting descriptions of their organizations and accounts by participants, the author critically analyses the role of neo-shamanic courses and concludes that it is doubtful to consider what is offered as shamanism.

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"Jakobsen's analysis of traditional and contemporary forms of shamanism provide an important contribution to studies in this specialised type of religious experience. She confirms the view of many scholars, such as the Alaskan anthropologist Wendell Oswalt, that the central feature of shamanism is 'spirit control' while at the same time demonstrating its growing importance in contemporary Western urban settings.

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This comprehensive, experiential course, provides an overview over traditional and contemporary shamanic wisdom traditions and outlines briefly the

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psycho-spiritual personal and transpersonal teachings these traditions offer. The focus of this two-day training will be on teaching you some psycho-spiritual shamanic tools and approaches, adjusted to contemporary therapy, and how to integrate them into your practice.

Shamanism has always been of great interest to anthropologists. More recently it has been "discovered" by westerners, especially New Age followers. This book breaks new ground by examining pristine shamanism in Greenland, among people contacted late by Western missionaries and settlers. On the basis of material only available in Danish, and presented herein in English for the first time, the author questions Mircea Eliade's well-known definition of the shaman as the master of ecstasy and suggests that his role has to be seen as that of a master of spirits. The ambivalent nature of the shaman and the spirit world in the tough Arctic environment is then contrasted with the more benign attitude to shamanism in the New Age movement. After presenting descriptions of their organizations and accounts by participants, the author critically analyses the role of neo-shamanic courses and concludes that it is doubtful to consider what is offered as shamanism.

This genealogical study focuses on the work of five contemporary British poets in order to locate them in a counter cultural tradition that is informed by strategic responses to 'state terrorism.' It identifies some historical moments of ruptures, such as the persecution of the Celtic druids by the Romans, the killing of the Welsh bards by Edward I, the appropriation of bardic materials by Romantic poets writing in a post-French Revolution era, and the beatnik response to a post-World War bipolar world in order to contextualise and discuss the poets of British Poetry Revival writing under Thatcherism. Drawing on Mircea Eliade's notion of shamanism as 'archaic techniques of ecstasy,' these poets have transformed Eliade's version of the shaman's 'elective trauma' and enacted a critical rejection of totalitarian tools of the state and society. Categorized as the 'Technicians of the Sacred' and the 'Technicians of the Body' these shamanic poets include Iain Sinclair, Jeremy Prynne, Brian Catling, Barry MacSweeney, and Maggie O'Sullivan. Their poetic strategy is not a New Age fad; it rather investigates and inventories the 'hidden' energies of past and present to wrest spirituality away from the confines of religion and politics, while embodying it in textual praxis.

After Western-Europeans first heard the word 'shaman' in Siberia at the end of the seventeenth century, the term rapidly acquired a remarkable range of meanings in different contexts. This book traces the long genealogical journey of the notions of 'shaman' and 'shamanism'. It starts with the eighteenth-century discovery of Siberian shamans and ends with the contemporary field of shamanism in the Netherlands. By exploring the ways in which the notions came to be constructed and authorised historically, the various interpretations and conceptualisations of 'shaman' and 'shamanism' are interpreted as outcomes of struggles within distinct milieus.

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

Robert J. Wallis explores the interface between the 'new' and prehistoric shamans of popular culture and anthropology, drawing on interviews with a variety of practitioners, particularly contemporary pagans in Britain and north America.

As Contemporary Paganism continues to grow and establish its identity and place on the global religious landscape, new angles of inquiry about it have emerged and are discussed by Pagan Studies scholars of varying disciplines in this collection.

Theory of shamanism, trance, and modern Kabbalah -- The shamanic process: descent and fiery transformations -- Empowerment through trance -- Shamanic Hasidism -- Hasidic trance -- Trance and the nomian.

The present work examines the controversies inherent to the issues on shamanic practices, by comparing the different outlooks of the scholars and their methodological approaches, then, applying to the case of Japan, it will give a theoretical systematization of trance and possession going through the figures of the ascetic and that of the medium to demonstrate that none of them can be associated to the Eliade's Siberian type of shaman, with the former experiencing a different kind of "state of mind", and the latter lacking the ability to master the spirits.

One of the fastest growing religious movements in the Western world, neo-shamanism embraces notions and techniques borrowed from various tribal peoples and adapted to the life of contemporary urban dwellers. Until the twenty-first century, the neo-shamanism found in northern Europe differed little from neo-shamanism elsewhere in the Western world. In the new millennium, a Sámi and Nordic version of neo-shamanism came into being, along with a new focus on the uniqueness of the arctic north, expressed through New Age courses and events. The Norwegian New Age scene is increasingly overrun with Sámi and Nordic shamans, symbols, and traditions. Contemporary Shamanisms in Norway examines the construction of this Sámi neo-shamanistic movement and argues that it fits into the broader ethno-political search for a Sami identity. Drawing on ten years of ethnographic research, Trude Fonneland highlights the values important to neo-shamans' self-development and their marketing of shamanistic products and services. She explores Sámi and Nordic neo-shamans' promotion of Arctic nature, their negotiations of gender in neo-shamanism, and their ritual inventions. Focusing on contemporary shamanism in Norway and Nordic contexts, Fonneland argues that the spiritual quest in Nordic countries has developed surprising and innovative forms of spirituality that call for a reevaluation of the relationship between religion and the secular world.

An intriguing study of shamanic traditions shatters long-held myths as she looks at the role of women in the history and practice of the world's oldest system of religion and healing, examining shamanic practices, past and present, as well as the shamanic mystical experience, healing rituals, symbolism, and revitalization. Reprint. 15,000 first printing.

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