



USIL INTERNATIONAL CENTER FOR STUDY AND RESEARCH		
<b>Course:</b> Healing and Shamanism in Andean and Amazonian Culture		
<b>Professor:</b> Oscar Ortega		
<b>Number of contact hours:</b> 48		
<b>Credits:</b> 3		
<b>Recommended level:</b> junior or senior		
COURSE SUMMARY		
<p>This course introduces students to ancient and current traditional healing and shamanic practices and beliefs in the Andean and Amazonian worlds, focusing upon their origins in the pre-Columbian period and their development over time. We will discuss traditional concepts of health and illness, the roles and status of ritual specialists in native societies, the importance of sacred and medicinal plants and other natural resources, and the interaction of ancient Andean heritage with the contemporary cultural context of modern Peru. Field trips will enable students to experience firsthand traditional healing and healing-related practices.</p>		
	TOPIC / LEARNING ACTIVITY / ASSESSMENT ACTIVITY	HOURS
	<b>UNIT 1: INTRODUCTION TO THE COURSE</b>	
1.	What is shamanism? Traditional healing and how it is distinguished from modern medicine.	3
	<b>UNIT 2: ANCIENT ANDEAN RELIGION AND HEALING PRACTICES.</b>	
2.	Religion and healing in pre-Columbian Andean cultures: common beliefs and practices.	3
3.	Ancient diseases and pathologies.	2
4.	Ritual specialists, their categories and functions.	1
	<b>UNIT 3: HEALING AND SHAMANISM IN HIGHLAND AND JUNGLE CULTURES TODAY: USES OF SACRED PLANTS.</b>	
6.	The Spanish conquest and European diseases.	1
7.	Health, illness and healing practices in today's Andes.	1
8.	The coca leaf and related traditions in Andean culture.	1
9.	*Field trip to the village of Huasao: healing and divination traditions in Cusco today.	4
10.	*Field trip to the Coca Museum.	2
11.	Ayahuasca and the jungle tradition of consuming hallucinogenic substances.	3
12.	Mid-term exam.	1
13.	*Field trip to Taray and Pisac: interview with a Shipibo Ayahuasca master and a visit to the Pisac Botanical Garden.	5
14.	Wachuma, willca, tobacco, toé and other sacred plants.	3
15.	Chicha, brewing and feasting in the Andes.	1
16.	Medicinal plants and their qualities.	3
17.	*Field trip to Cusco's central market: sacred and medicinal plants.	3
	<b>UNIT 4: FUSION AND INTERACTION OF TRADITIONAL PRACTICES WITH CONTEMPORARY SOCIETY.</b>	
19.	Contemporary uses of old practices: New Age spirituality, new religions, art.	2
20.	Tourism and the commercialization of traditional culture.	1
21.	*Field trip to a tour agency offering psychedelic experiences.	3
22.	Film: "Ayahuasca, vine of the soul"	1
23.	Debate about the contemporary use of hallucinogenic plants and traditional healing practices.	1



	<b>UNIT 5: WRAP-UP</b>	
24.	Final seminar: students' presentations	2
25.	Final exam	1
<b>BASIC READING</b>		
1.	Allen, Catherine J. 1981. To Be Quechua: The Symbolism of Coca Chewing in Highland Peru. <i>American Ethnologist</i> . Vol. 8, No. 1 (Feb., 1981), pp. 157-171.	
2.	Dawson, Andrew. 2012. Spirit Possession in a New Religious Context The Umbandization of Santo Daime. <i>Nova Religio: The Journal of Alternative and Emergent Religions</i> . Vol. 15, No. 4, (May 2012), pp. 60-84.	
3.	Dobkin de Rios, Marlene and Fred Katz. 1975. Some Relationships between Music and Hallucinogenic Ritual: The "Jungle Gym" in Consciousness. <i>Ethos</i> . Vol. 3, No. 1 (Spring, 1975), pp. 64-76.	
4.	Eliade, Mircea. 1964. <i>Shamanism: Archaic techniques of ecstasy</i> . Princeton University Press & Bollingen Foundation.	
5.	Gómez-Barris, Macarena. 2012. Andean Translations: New Age Tourism and Cultural Exchange in the Sacred Valley, Peru. <i>Latin American Perspectives</i> . Vol. 39, No. 6, (November 2012), pp. 68-78.	
6.	Harner, Michael J. 1973. <i>Hallucinogens and shamanism</i> . London, Oxford, New York: Oxford University Press.	
7.	Janiger, Oscar and Marlene Dobkin de Rios. 1973. Suggestive Hallucinogenic Properties of Tobacco. <i>Medical Anthropology Newsletter</i> . Vol. 4, No. 4 (Aug., 1973), pp. 6-11.	
8.	Larco, Laura. 1997. Encounters with the Huacas: Ritual Dialogue, Music and Healing in Northern Peru. <i>The World of Music</i> . Vol. 39, No. 1, Music and Healing in Transcultural Perspectives (1997), pp. 35-59.	
9.	Mendoza, Ruben. 2003. Lords of the medicine bag: Medical science and traditional practice in Ancient Peru and South America. In: Selin, Helaine (ed.) <i>Medicine Across Cultures: History and Practice of Medicine in Non-Western Cultures</i> . Kluwer Academic Publishers.	
10.	Peluso, Daniela M. and Miguel Nomikós Alexiades. 2006. For export only: "Ayahuasca" tourism and hyper-traditionalism. <i>Traditional Dwellings and Settlements Review</i> . Vol. 18, No. 1, Hyper-traditions: Tenth International Conference, pp. 73-74.	
11.	Schultes, Richard Evans, Albert Hofmann and Christian Rätsch. 2001. <i>Plants of the Gods: Their Sacred, Healing, and Hallucinogenic Powers</i> . Rochester, Vermont: Healing Arts Press.	
12.	Sharon, Douglas G. and Christopher B. Donnan. 1977. The Magic Cactus: Ethno-archaeological Continuity in Peru. <i>Archaeology</i> . Vol. 30, No. 6 (Nov. 1977), pp. 374-381.	
13.	Verano, John W. 1997. Advances in the Paleopathology of Andean South America. <i>Journal of World Prehistory</i> . Vol. 11, No. 2 (June 1997), pp. 237-268.	
14.	Wiedmann, Inga. 1979. The Folklore of Coca in the South-American Andes: Coca Pouches, Lime Calabashes and Rituals. <i>Zeitschrift für Ethnologie</i> . Bd. 104, H. 2 (1979), pp. 278-309.	