Creatures Of Philippine Lower Mythology By Maximo D Ramos

Creatures Of Philippine Lower Mythology By Maximo D Ramos Creatures of Philippine Lower Mythology by Maximo D. Ramos provides a fascinating glimpse into the rich and diverse mythological creatures that inhabit the folklore of the Philippines. These beings, often mysterious and supernatural, reflect the cultural beliefs, fears, and values of Filipino communities long before the arrival of Western influences. In this article, we will explore some of the most intriguing creatures documented in Ramos' work, their characteristics, origins, and significance within Philippine mythology. Understanding Philippine Lower Mythology Philippine mythology is a complex tapestry of stories and legends passed down through generations. It is generally categorized into three layers: upper, middle, and lower mythology. The lower mythology, which Ramos extensively studied, encompasses creatures and spirits that dwell in the supernatural realm, often interacting with humans in ways that are both helpful and harmful. These creatures are typically associated with natural features such as forests, mountains, lakes, and caves. They serve as cautionary tales, explanations for natural phenomena, or embodiments of cultural values. Maximo D. Ramos, a renowned Filipino folklorist, dedicated significant effort to cataloging and analyzing these mythological beings, thereby preserving an essential part of Filipino heritage. Major Creatures of Philippine Lower Mythology Ramos identified numerous creatures within the lower mythology, each with unique traits and stories. Here, we focus on some of the most prominent and culturally significant. 1. Tikbalang Origin and Description The Tikbalang is perhaps one of the most recognizable creatures in Philippine folklore. Described as a tall, humanoid being with disproportionate limbs, often with an animalistic head—commonly that of a horse—it is said to lurk in forests and mountains. Characteristics and Behavior - Mischievous and sometimes malicious, Tikbalangs are known to play pranks on travelers. - They can lead people astray, causing them to become lost in the woods. - Some tales 2 suggest they have the ability to shape-shift and become invisible. - To ward off Tikbalangs, Filipinos often carry a piece of rice, which they supposedly dislike, or wear their hats backward. Cultural Significance The Tikbalang symbolizes the wild and unpredictable nature of the forest. It also serves as a reminder to travelers to be cautious and respectful of nature. 2. Kapre Origin and Description The Kapre is a giant, often depicted as a tall, dark, and hairy creature that dwells in large trees, especially balete trees. Known for

its calm demeanor, the Kapre is often associated with smoke and fire. Characteristics and Behavior - Usually depicted as smoking cigars or pipes. - It is considered a guardian spirit of the forest and sometimes a protector of travelers. - Kapres are believed to be solitary beings who prefer the darkness of the forest canopy. - They can be both benign and mischievous, sometimes playing pranks or warning humans of danger. Cultural Significance The Kapre embodies the mysterious and sacred aspect of nature. Its presence reflects the Filipino respect for the forest and its spirits. 3. Aswang Origin and Description The Aswang is perhaps the most feared creature in Philippine mythology. It is a shape- shifting monster, often depicted as a woman by day and a creature of horror by night, with various forms including a vampire, witch, or ghoul. Characteristics and Behavior - Known for preying on humans, especially pregnant women and children. - Feeds on blood or flesh, depending on regional variations. - Can transform into animals like dogs, cats, or birds to hide or stalk victims. - Has the ability to fly, often depicted with bat-like wings. 3 Cultural Significance The Aswang symbolizes societal fears and moral lessons about trust, community vigilance, and the dangers lurking within society. It remains a popular subject in Filipino horror stories and films. 4. Tiyanak Origin and Description The Tiyanak is a vampiric creature that appears as a crying baby or infant, luring unsuspecting victims into danger. Characteristics and Behavior - Transforms into a monstrous creature when approached. - Known for its shrill cries that attract people, especially those traveling alone at night. - Capable of flight and possesses supernatural strength. Cultural Significance The Tiyanak reflects fears of the unknown and the dangers of the wilderness, as well as the importance of vigilance when traveling at night. 5. Dwende Origin and Description Dwende are small, elf-like spirits believed to inhabit homes, farms, and natural features like trees and caves. Characteristics and Behavior - Usually benevolent but can be mischievous or vengeful if disrespected. - They are believed to bring good luck or misfortune depending on how they are treated. - Offerings and rituals are performed to honor these spirits. Cultural Significance Dwende embody the Filipino respect for nature spirits and the importance of harmony with the environment. 4 Other Notable Creatures in Philippine Lower Mythology Beyond the major creatures discussed above, Ramos' work highlights numerous other beings, each with unique stories and cultural importance. Manananggal: A deadly, flying, vampiric woman that separates her upper body at night to hunt pregnant women. Sigbin: A creature resembling a dog with long ears and a hanging tail, believed to come out at night to steal children or livestock. Berbalang: A ghoul or vampire-like creature that feeds on the dead, often associated with graveyards. Multo: The Filipino term for ghosts or spirits of the dead, often believed to haunt specific locations or individuals. The Role of Creatures in Filipino Culture Philippine mythological creatures serve various functions within the culture: - Moral Lessons: Many stories about these

beings teach values such as respect for nature, community vigilance, and moral conduct. - Cultural Identity: These creatures are integral to Filipino folklore, festivals, and rituals, reinforcing cultural identity and heritage. - Explanation of Natural Phenomena: Mythical beings often serve as explanations for mysterious natural occurrences or disasters. - Entertainment and Horror: They continue to inspire stories, films, and performances that entertain and frighten audiences. Preservation and Modern Interpretations Maximo D. Ramos, meticulous documentation of these mythological creatures has helped preserve Philippine folklore amidst modernization. Today, these beings are featured in literature, movies, and popular culture, adapting to contemporary storytelling while maintaining their cultural roots. However, the beliefs in these creatures vary across regions and communities, with some viewing them as mere legends, while others still hold spiritual significance. Conclusion The creatures of Philippine lower mythology, as detailed by Maximo D. Ramos, offer a captivating window into the Filipino worldview, showcasing a universe filled with supernatural beings that embody the fears, hopes, and morals of the people. From the mischievous Tikbalang to the frightening Aswang, these creatures continue to live in the collective consciousness, enriching the cultural tapestry of the Philippines. Understanding and appreciating these mythological beings not only honors Filipino heritage but also fosters a deeper respect for the stories that shape the nation's identity. 5 QuestionAnswer What are some notable creatures described in Maximo D. Ramos's 'Creatures of Philippine Lower Mythology'? The book details various mythical creatures such as the Aswang, Tiyanak, Kapre, Manananggal, and Tikbalang, highlighting their characteristics and cultural significance. How does Ramos categorize the creatures in Philippine lower mythology? Ramos classifies these creatures as supernatural beings that are part of local folklore, often considered as spirits, monsters, or mythical animals that influence everyday life and beliefs. What is the cultural significance of creatures like the Tiyanak and Aswang in Philippine mythology? These creatures serve as moral lessons or warnings, embodying fears and societal values, and are often used to explain mysterious or frightening events in traditional communities. According to Ramos, how do Philippine lower mythical creatures differ from those in higher mythology? Lower mythology creatures are typically more localized, everyday spirits or monsters with specific regional stories, whereas higher mythology involves more divine beings and epic deities. What impact has Ramos's work had on the study of Philippine folklore and mythology? Ramos's detailed documentation and analysis of Philippine lower mythical creatures have significantly contributed to the preservation, understanding, and academic study of Filipino folklore and cultural heritage. Creatures of Philippine Lower Mythology by Maximo D. Ramos: An In-Depth Examination Philippine mythology, rich with vibrant tales and enigmatic beings, offers a compelling window into the diverse cultural tapestry of the

archipelago. Among the many treasures of this mythic universe are the creatures of Philippine lower mythology, a category that encompasses the mysterious, often elusive entities residing in the liminal spaces between the human world and the supernatural. Maximo D. Ramos's seminal work, Creatures of Philippine Lower Mythology, provides a comprehensive and scholarly exploration of these beings, elevating local folklore from mere stories to valuable cultural artifacts. This article aims to critically review and analyze Ramos's contributions, examining the depth, scope, and cultural significance of these mythic creatures. --- Understanding Philippine Lower Mythology: Context and Significance Before delving into the specifics of Ramos's catalog, it is essential to contextualize what constitutes Philippine lower mythology. Unlike the higher deities and celestial beings, lower mythological creatures typically inhabit the wilderness, waterways, and other liminal spaces. They often embody the mysterious, the dangerous, or the morally instructive aspects of folklore. In Philippine culture, these beings serve multiple social functions: they are cautionary figures, guardians of nature, or embodiments of the Creatures Of Philippine Lower Mythology By Maximo D Ramos 6 unknown forces that shape human existence. Their stories reflect the community's relationship with the environment, social order, and spirituality. Ramos's work is significant because it systematically documents these creatures, offering detailed descriptions, origins, and their roles within the broader mythological framework. His approach combines anthropological rigor with a deep respect for the oral traditions, contributing to the preservation and scholarly understanding of this facet of Philippine culture. --- Overview of Maximo D. Ramos's Approach Maximo D. Ramos's Creatures of Philippine Lower Mythology is distinguished by its meticulous research methodology. Ramos draws from a wide array of sources: oral traditions, ethnographic accounts, historical texts, and comparative folklore studies. His primary goal is to compile a definitive taxonomy of these entities, clarifying their characteristics, origins, and cultural functions. The work is structured to introduce readers to a broad spectrum of beings, categorized according to their habitat, nature, and social roles. Ramos emphasizes the diversity of creatures across different ethnolinguistic groups, acknowledging regional variations while seeking common themes. His approach is both descriptive and analytical. He not only catalogs the creatures but also explores their symbolic meanings and their relevance to contemporary cultural identity. Ramos's scholarship is rooted in respect for the indigenous belief systems, resisting reductionist interpretations and instead highlighting the complexity of these mythic figures. --- Key Creatures of Philippine Lower Mythology: An Analytical Overview In his comprehensive catalog, Ramos identifies numerous mythic beings, but a few recurring categories stand out due to their prominence and cultural significance. These include forest spirits, water dwellers, and subterranean entities. Below is an examination of some of the most notable creatures, their attributes, and their roles within

mythic narratives. 1. The Tikbalang: The Forest Guardian Description: The Tikbalang is perhaps the most iconic of Philippine lower myth creatures. Described as a tall, humanoid figure with disproportionate limbs, often with a horse-like head, glowing red eyes, and a tangled mane. Habitat: Forested areas, mountains, and secluded wilderness. Cultural Role: Ramos notes that the Tikbalang functions as both a guardian and a trickster. It is believed to lead travelers astray, causing them to become lost, but can also be appeased or tamed through rituals. The creature embodies the unpredictable and often dangerous aspects of nature. Symbolism: The Tikbalang Creatures Of Philippine Lower Mythology By Maximo D Ramos 7 represents the chaos and mystery of the forest, serving as a reminder of humans' limits within nature's domain. 2. The Kapre: The Enigmatic Tree Spirit Description: A tall, dark, hairy humanoid figure often depicted smoking cigars and sitting atop ancient trees. Habitat: Large trees in forests, particularly balete or acacia. Cultural Role: Ramos interprets the Kapre as a guardian of the forest, sometimes playing pranks on humans but generally protective. They are associated with fertility, good luck, and the importance of respecting nature. Symbolism: The Kapre embodies the spirit of the ancient woods, emphasizing reverence for nature and caution in wilderness encounters. 3. The Diwata: The Lesser Deity or Spirit Description: While often categorized as higher spirits, Ramos discusses the Diwata as lower mythological entities when they inhabit the natural features like springs, caves, or trees. Habitat: Natural features such as waterfalls, caves, and forests. Cultural Role: Often seen as protectors of their domains, Diwatas can be benevolent or mischievous. They are invoked in local rituals to ensure good harvests or protection. Symbolism: Diwatas symbolize the sacredness of natural sites, illustrating the deep spirituality embedded in Philippine ecology. 4. The Mangkukulam: The Spirit of Malice Description: A malevolent entity or witch capable of casting spells, often associated with the spirit world. Habitat: Often linked with particular locations but more a social archetype than a creature per se. Cultural Role: Ramos emphasizes that the Mangkukulam is a reflection of societal fears and conflicts. While not a creature in the traditional sense, its mythic representation embodies the darker side of supernatural influence. Symbolism: Represents the social anxieties surrounding maleficence and the importance of spiritual protection. 5. Water Creatures: Sirens, Sea Serpents, and Water Nymphs Description: Philippine waters are inhabited by a variety of beings, including the sirena (mermaid), bakunawa (a large sea serpent or dragon), and mambabarang spirits associated with water. Habitat: Lakes, rivers, seas, and underground water sources. Cultural Role: These beings are often linked to themes of love, danger, and the mystical power of water. For example, the sirena is both a seductress and a warning against the dangers of the sea. Symbolism: Water creatures illustrate humanity's awe of the ocean's vastness and the mysteries beneath its surface. --- Creatures Of Philippine Lower Mythology By Maximo D Ramos 8 Regional

Variations and Cultural Significance Ramos's work highlights that while certain creatures are widespread, many are regionspecific, reflecting local beliefs, environments, and histories. For example: - The Bakunawa is particularly prominent in Visayan mythology, believed to cause eclipses by swallowing the moon. - The Tiyanak, a vampiric creature that mimics a crying baby, is more prevalent in Luzon and Visayan tales. - The Sigbin, a creature said to walk backwards with its head hanging between its legs, is rooted in Mindanao folklore. These regional variations underscore the dynamic and adaptive nature of Philippine mythology. Ramos emphasizes that understanding these differences is essential to appreciating the full scope of lower mythology, as they mirror diverse cultural identities and ecological contexts. --- Symbolic and Sociocultural Implications Ramos's analysis extends beyond mere description, probing into the symbolic meanings and societal functions of these creatures. Key themes include: - Moral Lessons: Many creatures embody moral virtues or vices, serving as cautionary figures to enforce social norms. -Environmental Awareness: The association of beings like Tikbalang and Kapre with natural sites underscores the importance of respecting nature. - Spiritual Beliefs: These entities reinforce indigenous spiritual frameworks, often intertwined with animism and ancestor worship. - Cultural Identity: The creatures serve as markers of regional identity, differentiating local communities while also uniting them under shared mythic themes. By documenting these functions, Ramos demonstrates how lower mythological creatures are integral to the social fabric, influencing behaviors, rituals, and perceptions of the environment. ---Critical Evaluation of Ramos's Contribution Maximo D. Ramos's Creatures of Philippine Lower Mythology is invaluable as a scholarly resource. Its strengths include: - Comprehensive Coverage: The work covers a broad spectrum of beings across various regions and cultures within the Philippines. - Methodological Rigor: Ramos's use of multiple sources and ethnographic accounts lends credibility and depth. - Cultural Sensitivity: The author approaches the subject with respect, avoiding dismissiveness or exoticism. - Integration of Symbolism: The analysis goes beyond descriptions, offering insights into the cultural meanings. However, some limitations include: - Static Categorization: The taxonomy may oversimplify the fluidity and evolving nature of mythic beliefs. - Lack of Contemporary Perspectives: The work primarily focuses on traditional accounts, with limited exploration of how these beliefs adapt in modern contexts. - Potential Biases: As with any ethnographic work, some interpretations may reflect the author's perspectives more than the lived realities of local Creatures Of Philippine Lower Mythology By Maximo D Ramos 9 communities. Despite these limitations, Ramos's scholarship remains a foundational text for anyone studying Philippine folklore and mythology. --- Conclusion: The Enduring Legacy of Philippine Mythic Creatures Creatures of Philippine Lower Mythology by Maximo D. Ramos stands as a testament to the rich, complex, and enduring mythic landscape of the Philippines.

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The creatures explored within serve not only as fascinating entities in folklore but also as vital symbols of cultural identity, environmental consciousness, and spiritual belief. mythical creatures, Philippine mythology, maximo d ramos, kapre, aswang, tikbalang, diwata, duwende, manananggal, tiyanak

The Creatures of Philippine Lower MythologyEncyclopedia of Spirits and Ghosts in World MythologyThe Undead in World Mythology and FolkloreEncyclopedia of Giants and Humanoids in Myth, Legend and FolkloreEncyclopedia of Beasts and Monsters in Myth, Legend and FolkloreHome, Identity, and Mobility in Contemporary Diasporic FictionGaldosEncyclopedia of Vampire MythologyOral Traditions of Southeast Asia and OceaniaMyths on the Edge of Empire: How Classical Mythology Spread throughout Roman BritainGenreDirty KitchenThe Myth of José MartíSoutheast Asia Catalog: Western language monographs: the Philippines, Portuguese Timor, Thailand, Vietnam, Russian language monographsPicturing Argentina: Myths, Movies, and the Peronist VisionThe Tragic MythOf Space and MindThe Myth and Mystery of UFOsSubject CatalogViolence and Gender in the Globalized World Maximo D. Ramos Theresa Bane Theresa Bane Theresa Bane Theresa Bane Jopi Nyman Jo Labanyi Theresa Bane Herman C. Kemp Steven Paul Turner Jill Damatac Lillian Guerra Cornell University. Libraries Currie K. Thompson Edward F. Stanton Patrick L. Hamilton Thomas E. Bullard Library of Congress Sanja Bahun The Creatures of Philippine Lower Mythology Encyclopedia of Spirits and Ghosts in World Mythology The Undead in World Mythology and Folklore Encyclopedia of Giants and Humanoids in Myth, Legend and Folklore Encyclopedia of Beasts and Monsters in Myth, Legend and Folklore Home, Identity, and Mobility in Contemporary Diasporic Fiction Galdos Encyclopedia of Vampire Mythology Oral Traditions of Southeast Asia and Oceania Myths on the Edge of Empire: How Classical Mythology Spread throughout Roman Britain Genre Dirty Kitchen The Myth of José Martí Southeast Asia Catalog: Western language monographs: the Philippines, Portuguese Timor, Thailand, Vietnam, Russian language monographs Picturing Argentina: Myths, Movies, and the Peronist Vision The Tragic Myth Of Space and Mind The Myth and Mystery of UFOs Subject Catalog Violence and Gender in the Globalized World Maximo D. Ramos Theresa Bane Theresa Bane Theresa Bane Theresa Bane Jopi Nyman Jo Labanyi Theresa Bane Herman C. Kemp Steven Paul Turner Jill Damatac Lillian Guerra Cornell University. Libraries Currie K. Thompson Edward F. Stanton Patrick L. Hamilton Thomas E. Bullard Library of Congress Sanja Bahun

imaginary creatures depicted in a people s lower mythology are one of the most important phenomena in their belief systems

this is because the common folk in particular must strive to maintain harmonious relations with these creatures a continuous process that permeates many aspects of their everyday lives and requires the intercession of a special person in the community who acts as the medium of communication between them the subject of maximo d ramos s work is the creatures of philippine lower mythology as this level of folklore is called in undertaking this study dr ramos directed his efforts to two principal tasks 1 making a taxonomic classification of all the beings which in his opinion fall within the framework of the problem as found in philippine folk beliefs and 2 correlating the implications of these beliefs in terms of these classifications to education particularly on the elementary level the taxonomic classification is intended to help clear up the confusion that attended earlier studies of these creatures this is indeed the first attempt to systematize the identities of these philippine mythological beings for the benefit of folklore scholarship more specifically ramos writes where names traits and functions appear to have become confused through the process of transfer that constantly occurs in traditional lore it was thought fruitful to point these out and then attempt to account for them in spite of the very extensive christianization of the filipinos particularly the lowlanders these mythical entities still persist in their traditional belief systems hence the student of folk traditions cannot ignore them if he is to achieve greater relevance in his studies little by little the perspective from which these creatures have been traditionally viewed is bound to change until they are accepted as part of our cultural heritage this change is bringing about an understanding of these creatures function in our society the present work is primarily taxonomic in nature but it sheds light into many of the dark corners of philippine folklore studies and brings to the reader a fuller understanding of the most maligned inhabitants of the philippine other world herein lies the major contribution of dr ramos a basic recognition and a deeper insight into the cultural heritage of the filipino

of all the anomalous phenomenon reported ghost sightings are by far the most common the words ghost and spirit are used interchangeably in american english but in other cultures the lingering souls of the departed are not to be confused with ancestral spirits demonic spirits numens or poltergeists this encyclopedia lists hundreds of entities of the spirit realm from aatxe to zuzeca from world mythology and folklore

the undead horrific monstrosities that will not remain at rest nor let the living be at peace such entities who will not stay buried may appear as animated corpses or ghostly apparitions and have unclear motives they return to advise to act as a

guardian or to devour anyone in their erratic path from the abhartach of western europe to the modern zombie this book catalogues nearly 400 different varieties of the undead in meticulous and encyclopedic fashion with a robust bibliography and an exhaustive index this carefully researched encyclopedia presents an authoritative and rich account of those dreadful entities known as living dead

every culture has in its folklore and mythology beings of immense size and strength as well as other preternatural humanoids great or small who walk among us serving the divine or fulfilling their own agendas this book catalogs the lore and legends of more than 1 000 different humanoid species and individual beings including the titans valkyries jotnar y kai biblical giants elves ogres trolls and many more

here there be dragons this notation was often made on ancient maps to indicate the edges of the known world and what lay beyond heroes who ventured there were only as great as the beasts they encountered this encyclopedia contains more than 2 200 monsters of myth and folklore who both made life difficult for humans and fought by their side entries describe the appearance behavior and cultural origin of mythic creatures well known and obscure collected from traditions around the world

this innovative volume discusses the significance of home and global mobility in contemporary diasporic fiction written in english through analyses of central diasporic and migrant writers in the united kingdom and the united states the timely volume exposes the importance of home and its reconstruction in diasporic literature in the era of globalization and increasing transnational mobility through wide ranging case studies dealing with a variety of black british and ethnic american writers home identity and mobility in contemporary diasporic fiction shows how new identities and homes are constructed in the migrants new homelands the volume examines how diasporic novels inscribe hybridity and multiplicity in formerly uniform spaces and subvert traditional understandings of nation citizenship and history particular emphasis is on the ways in which diasporic fictions appropriate and transform traditional literary genres such as the bildungsroman and the picaresque to explore the questions of migration and transformation the authors discussed include caryl phillips jamal mahjoub mike phillips hari kunzru kamila shamsie benjamin zephaniah abdulrazak gurnah cynthia kadohata ana castillo diana abu jaber and bharati mukherjee the volume is of particular interest to all scholars and students of post colonial and ethnic literatures in english

benito perez galdos has been described as the greatest spanish novelist since cervantes his work constitutes a major contribution to the nineteenth century novel rivalling that of dickens of balzac and making him an essential candidate for any course on the fiction of the period jo labanyi s study is supported by a wide rangting introduction a section of contemporary comment headnotes to each piece and helpful appendix material

from the earliest days of oral history to the present the vampire myth persists among mankind s deeply rooted fears this encyclopedia with entries ranging from abchanchu to zmeus includes nearly 600 different species of historical and mythological vampires fully described and detailed

this study traces the spread of classical mythology in roman britain through detailed case studies of gods and heroes thematic analyses and material culture it reveals how myths were adapted at the empire s edge illuminating processes of cultural transmission identity and religious practice

in the style of crying in h mart and minor feelings filmmaker jill damatac blends memoir food writing and colonial history as she cooks her way through recipes from her native born philippines and shares stories of her undocumented family in america jill damatac left the united states in 2015 after living there as an undocumented immigrant with her family for twenty two years america was the only home she knew where invisibility had become her identity and where poverty domestic violence ill health and xenophobia were everyday experiences first traveling to her native philippines damatac eventually settled in london england where she was free to pursue an education at the university of cambridge fully investigate her roots and process what happened to her and her family after nine years she was granted british citizenship and returned to the united states for the first time without fear of deportation or retribution damatac weaves together forgotten colonial history and long buried indigenous tradition taking us through her time in america and cooking her way through filipino recipes in her kitchen as she searches for a sense of self and renewed possibility with emotional intelligence clarity and grace dirty kitchen explores fractured memories to ask questions of identity colonialism immigration and belonging and to find ways in which the ritual tradition and comfort of food can answer them

focusing on a period of history rocked by four armed movements lillian guerra traces the origins of cubans struggles to

determine the meaning of their identity and the character of the state from cuba s last war of independence in 1895 to the consolidation of u s neocolonial hegemony in 1921 guerra argues that political violence and competing interpretations of the social unity proposed by cuba s revolutionary patriot jose marti reveal conflicting visions of the nation visions that differ in their ideological radicalism and in how they cast cuba s relationship with the united states as guerra explains some nationalists supported incorporating foreign investment and values while others sought social change through the application of an authoritarian model of electoral politics still others sought a democratic government with social and economic justice but for all factions the image of marti became the principal means by which cubans attacked policed and discredited one another to preserve their own vision over others guerra s examination demonstrates how competing historical memories and battles for control of a weak state explain why polarity rather than consensus on the idea of the nation and the character of the cuban state came to define cuban politics throughout the twentieth century

although juan domingo perón s central role in argentine history and the need for an unbiased assessment of his impact on his nation s cinema are beyond dispute the existing scholarship on the subject is limited in recent decades argentina has witnessed a revival of serious film study some of which has focused on the nation s classical movies and in one case on peronism none of this work has been translated into english however this is the first english language book that offers an extensive assessment of argentine cinema during first peronism it is also the first study in any language that concentrates systematically on the evolution of social attitudes reflected in argentine movies throughout those years and that assesses the period s impact on subsequent filmmaking activity by analyzing popular argentine movies from this time through the prism of myth second order communication systems that present historically developed customs and attitudes as natural the book traces the filmic construction of gender criminality race the family sports and the military it identifies in movies the development and evolution of mindsets and attitudes that may be construed as peronist by framing its consideration of films from the perón years in the context of earlier and later ones it demonstrates that this period accelerates and sometimes registers backward looking responses to earlier progressive mythic shifts and it traces the development in the 1950s of a critical mindset that comes to fruition in the new cinema of the 1960s picturing argentina myths movies and the peronist vision is an important book for latin american studies film studies and history collections

with literature music constituted the most important activity of poet and playwright federico garcia lorca s life the two arts were closely related to each other throughout his career as a child lorca imbibed traditional andalusian songs from the lips of the family maids whom he would remember with affection years later at a very early age he began to study piano and during his adolescence music and poetry competed for primacy among his interests his first book was dedicated to his music teacher who instilled in him a love for the world of art and creation in part i of this study edward f stanton examines lorca s theoretical and practical approach to cante jondo the traditional music of andalusia as seen in his lectures on the subject and in the 1922 concurso in part ii he searches for direct and far more important indirect echoes of this music in his work part iii explores the mythic quality of lorca s art in relation to cante jondo throughout stanton illuminates a new dimension of the poet s work

based on author s doctoral thesis university of colorado 2006 reading space

when united airlines workers reported a ufo at o hare airport in november 2006 it was met with the typical denials and hush up that usually accompany such sightings but when a related story broke the record for hits at the chicago tribune s website it was clear that such unexplained objects continued to occupy the minds of fascinated readers why wonders thomas bullard don t such persistent sightings command more urgent attention from scientists scholars and mainstream journalists the answer in part lies in bullard s wide ranging magisterial survey of the mysterious frustrating and ever evolving phenomenon that refuses to go away and our collective efforts to understand it in his trailblazing book bullard views those efforts through the lens of mythmaking discovering what ufo accounts tell us about ourselves our beliefs and the possibility of visitors from beyond bullard shows how ongoing grassroots interest in ufos stems both from actual personal experiences and from a cultural mythology that defines such encounters as somehow alien and how it views relentless official denial as a part of conspiracy to hide the truth he also describes how ufos have catalyzed the evolution of a new but highly fractured belief system that borrows heavily from the human past and mythic themes and which ufo witnesses and researchers use to make sense of such phenomena and our place in the cosmos bullard s book takes in the whole spectrum of speculations on alien visitations and abductions magically advanced technologies governmental conspiracies varieties of religious salvation apocalyptic fears and other paranormal experiences along the way bullard investigates how ufos have inspired books movies and television series blurred the boundaries between science

science fiction and religion and crowded the internet with websites and discussion groups from the patches of this crazy quilt he posits evidence that a genuine phenomenon seems to exist outside the myth enormously erudite and endlessly engaging bullard s study is a sky watcher s guide to the studies stories and debates that this elusive subject has inspired it shows that despite all the competing interests and errors clouding the subject there is substance beneath the clutter a genuinely mysterious phenomenon that deserves attention as more than a myth

violence and gender in the globalized world expands the critical picture of gender and violence in the age of globalization by introducing a variety of uncommonly discussed geo political sites and dynamics the volume hosts methodologically and disciplinarily diverse contributions from around the world discussing various contexts including chechnya germany iraq kenya malaysia nicaragua palestine the former yugoslavia syria south africa the united states and the internet bringing together scholars and activists historicized and site specific perspectives this book bridges the gap between theory and practice concerning violence gender and agency in this revised and updated edition the scope of inquiry is expanded to incorporate phenomena that have recently come to the forefront of public and scholarly scrutiny such as internet based discourses of violence female suicide bombers and the islamic state s violence against women at the same time new data and developments are brought to bear on earlier discussions of violence against women across the globe in order to bring them fully up to date with an international team of contributors comprising eminent scholars activists and policy makers this volume will be of interest to anyone conducting research in the areas of gender and sexuality human rights cultural studies law sociology political science history post colonialism and colonialism anthropology philosophy and religion

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