

## Chapter 1 : Table of Contents: Growing up in a culture of respect

*Growing up in a Culture of Respect focuses on children in the remote Peruvian village of Chillihuani. Though poor in material goods, and living a marginal existence as subsistence herders and farmers in one of the most remote corners of the world, the Chillihuani have a durable culture that stretches back to the days of the Inca, a society of.*

It was a satisfying read--an interesting read. The book I previously read about the people in the highlands of Peru, *Andean Lives*, was just too sparse for me. This one, I felt, gave me more information even though it was written by an American. However, at times I felt like this book presented such an idyllic picture of the people that she lived with that I found it hard to believe. She shows us this picture of people who are deprived in almost every way but who are happy, respectful, loving, energetic, and intelligent. She did live with them for numerous years, while I have just read two books about this culture. I cannot consider myself to be any kind of expert. I liked this book because it had a clear purpose: The author keeps to her focus while also giving you relevant cultural and background information. This purpose was something that I found interesting and could relate to. The book was repetitive at times, and the last chapter I skimmed through, but overall it was a good read and I kept finding myself saying to my husband, a Peruvian who is studying the Quechua people, "Did you know? I would recommend it to anyone who is interested in the highlands or in a different perspective on raising children. Until the very end. It might have even been the last page. Bolin claims that the Chillihuani have no word for respect. I wrote a paper about this book and attacked this claim mercilessly. I have no knowledge of their language, but this claim seems highly dubious to me. Despite the bizarre ending, this is an enjoyable and informative read. Oct 23, Kiara rated it liked it This is another book I read for my Anthropology class this semester. I recommend it if you like to learn about other cultures!

**Chapter 2 : Project MUSE - Growing Up in a Culture of Respect**

*Inge Bolin is an anthropologist who spent over a decade living alongside the inhabitants of Chillihuani, a remote Andean village in Peru, and Growing Up in a Culture of Respect is one of two ethnographies that she published based on her research and experiences.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: In July of , when I met three-year-old Anali in her home located at almost 5, meters 16, feet above sea level, she came to greet me in Quechua. While her parents were busy preparing a meal, she took over the role of the hostess. She cared for me in an elegant and quite determined way throughout my stay at her home Figure 2. As soon as the children become conscious of their environment, they are introduced to a culture of respect. Respect is not only given to other people and the deities, but is conveyed also to all forms of life—both animate and inanimate—as the Andean people see it. All parts of nature—the earth, mountains, springs, rocks, and the entire cosmos—are believed to be imbued with life and demand respect. Children grow up knowing that without respect and compassion for life in all its forms, life cannot continue to exist. The deep love for nature is expressed in many ways, often in the form of songs and poems, which are dedicated to even the most miniscule plants. This attitude of respect for life becomes part of every child. It fosters solidarity not only with family and friends, but also with other forms of life, thereby assuring that the fragile high-altitude environment is treated with kindness and can withstand the human intervention that is necessary to make a living. The herders insist that animals—both wild and domesticated—deserve respect, love, and compassion in their own right. This attitude is further supported by the belief that animals belong to the deities, who watch over their 34 Growing Up in a Culture of Respect figure 2. At age three, my godchild Anali has already learned to be a charming hostess who knows the etiquette of her society. Condors are the birds of the Apus, and they incorporate the spirits of these mountain gods. The close metaphoric relationship of animals, people, and the gods is also expressed in North American native societies and indigenous cultures elsewhere. Whenever an animal is born, the herders rejoice. Children learn to care for animals and give Early Childhood 35 them love and respect in everyday life. They help their families hold celebrations in honor of the animals and their protective deities. You are not currently authenticated. View freely available titles:

**Chapter 3 : Child work in indigenous American cultures - Wikipedia**

*Growing Up in a Culture of Respect Book Description: Far from the mainstream of society, the pastoral community of Chillihuani in the high Peruvian Andes rears children who are well-adjusted, creative, and curious.*

Reprint information can be found at <https://www.utexaspress.com/9780292711000/growing-up-in-a-culture-of-respect-child-rearing-in-highland-peru>: Growing Up in a Culture of Respect: Child Rearing in Highland Peru. University of Texas Press, This book is a companion volume of her well-received *Rituals of Respect*: Bolin is full of unstinting praise and admiration for the parents who bring up their children in lonely and dispersed household compounds close to their pastures and high-altitude potato fields ; she stresses how the unstructured practices of child rearing with little formal education and few disciplinary measures used against children create adults who seamlessly assume the tasks involved in a largely self-sufficient and relatively independent organization of this Quechua- speaking community. The book is based on close observation, good note taking, and telling photos. In chapter 1, Bolin describes early birth, infant care, and the acquisition of godparents through an early unofficial baptism in which the child is named. She also talks about issues of what to do about childhood sicknesses and grieving in the case of infant mortality. In chapter 2 she stresses early childhood practices pointing to a loving period of genderless treatment in the early years of upbringing, until the first haircutting ceremony around age six, when the worlds of girl and boy begin to diverge. In chapter 3, Bolin underlines the point that herders depend heavily on children to care for the animals out in the pastures on a daily basis, a task that requires good knowledge, judgment, responsibility, and attention. Bolin describes how children often return home in the evening chilled and soaking wet, having spent the day in rainy and foggy conditions keeping the animals together, tracking strays and being on the alert to prevent predatory foxes, condors, or thieves from taking young animals. Yet herding is also a world of games out in the open in the company of other children. In chapter 4, socialization and learning are discussed. Bolin reiterates that formalized learning is not stressed in Andean culture. For example, girls learn to weave the intricate and complex designs and patterns through observation, imitation, and practice, while adults sometimes correct or point to the right procedure and give encouragement without formal instruction. Bolin also makes some surprising statements in the discussion of formal schooling in the community. It is related, Bolin says, to keeping track of animals in the herd, to early responsibilities in carrying out errands for their parents such as going to the valley to barter for agricultural goods and, presumably, also to buy and sell, but this is not mentioned , and to the early internalization of thread counting and to mentally conceptualizing complex patterns as they emerge in their woven garments. Missing here is a discussion of reading and writing and the degree to which the children do learn some Spanish. The book does not give any numbers against which to evaluate this enthusiasm, which I hope is true, because so much expectation is built on improved schooling by parents, children, and the state. In my experiences in various field situations, there were bitter conflicts between community leaders, parents about teacher absences, indifference, and cultural insensitivity. The implementation of a new method of teaching through a new school curriculum reform is described in this chapter but without evaluating its effectiveness. The noncompetitive but respectful behavior toward others is evidenced in spectacular horse races and all-night dances in the four quarters of the communities where young people find their future mates. Although Bolin stresses that childhood rearing practices are necessary to adaptation to high-altitude environmental conditions, I would quibble with the author about the direct link between childrearing practices and the harsh mountain environment but relate the practices described in the book to the need to train future members to become responsible, self-managed households who need to provision and maintain their units of production and consumption by themselves. Responsible household management by all its members underwrites these child raising patterns not only in the highest punas of the Andes but also in the valleys and cities, too, where Andean households need to fend largely for themselves. Bolin relates as many customs and practices as she can to the Inca past citing chroniclers and contemporary Inca scholars. Cultural continuity from prehispanic times combined with an admiration for their contemporary survival is a common idea in Andeanism, which is a scholarly trend criticized by Orin Starn , a romantic involvement of Westerners seeking their Shangri La in the cordilleras that Inge Bolin undoubtedly did find in

Chillihuani. When contrasts are made, the author often refers disparagingly to modern western childrearing practices and behaviors in which the customs of the herders of the high Andes are found to be superior to our own. Indeed, I agree with her that there is much to be admired about the lifestyles high altitude herders as reported in this readable, short and engaging book that is useful for undergraduate teaching and a general wider audience of young adults. References cited Bolin, Inge *Rituals of Respect*: University of Texas Press. Starn, Orin *Missing the Revolution: Anthropologists and the War in Peru*. In *Rereading Cultural Anthropology*.

### Chapter 4 : Growing Up in a Culture of Respect: Child Rearing in Highland Peru by Inge Bolin

*A beautifully written ethnography that reveals how villagers in one of the world's most rugged and poverty-stricken regions rear their children to be exceptionally respectful, well-adjusted, and academically talented.*

### Chapter 5 : Inge Bolin (Author of Growing Up in a Culture of Respect)

*The puzzled tone in the voice of Anã-bal Durãjn, school principal in Cusipata, rings in my ears as I remember him explaining that the children of the Chillihuani herders, who descend to the valley to continue their schooling, are always at the top of the class.*

### Chapter 6 : Growing Up in a Culture of Respect: Child Rearing in Highland Peru - Inge Bolin - Google Books

*It is this culture of respect that Inge Bolin reveals in this splendid and original book." -Wade Davis, Explorer-in-Residence, National Geographic Society, author of One River and The Serpent and the Rainbow Far from the mainstream of society, the pastoral community of Chillihuani in the high Peruvian Andes rears children who are well-adjusted, creative, and curious.*