

ATINER CONFERENCE PRESENTATION SERIES No: EDU2017-0055

**ATINER's Conference Paper Proceedings Series**

EDU2017-0055

Athens, 22 March 2018

**Literature Analysis for Developing Intercultural Competence:  
The Construction of a New Mixed Identity in Álvaro Núñez  
Cabeza de Vaca's *The Relation* (1528-1536)**

**Luz Mary Mora D.**

Athens Institute for Education and Research

8 Valaoritou Street, Kolonaki, 10683 Athens, Greece

ATINER's conference paper proceedings series are circulated to promote dialogue among academic scholars. All papers of this series have been blind reviewed and accepted for presentation at one of ATINER's annual conferences according to its acceptance policies (<http://www.atiner.gr/acceptance>).

© All rights reserved by authors.

**ATINER's Conference Paper Proceedings Series**

EDU2017-0055

Athens, 22 March 2018

ISSN: 2529-167X

**Luz Mary Mora D.**, Head of the Department of English, Fundación  
Universitaria Unipanamericana, Colombia

**Literature Analysis for Developing Intercultural Competence:  
The Construction of a New Mixed Identity in Álvaro Núñez  
Cabeza de Vaca's *The Relation* (1528-1536)**

**ABSTRACT**

The account of the 16th century expedition of Álvaro Núñez Cabeza de Vaca through the North American territory in *The Relation* has been the object of several analyses on the impact of conquest and exploration, the evangelization process in the New World, and the sociological outcome of such cultural encounters, among others. This research provides on the one hand a new approach to his account, and on the other hand an analysis of the sociological acculturation processes, as well as the progression of *going-native*, and finally the transformation of De Vaca's identity while a hostage of the Native-American tribes for several years. The development of a remarkable awareness of specific sociological understandings of the natives' world led him to evolve into a tenacious explorer/ethnographer. De Vaca appreciated, contested and negotiated his captivity, and finally coped with the challenges of reshaping his own noble Spanish identity. In brief, De Vaca became a hybrid-man, losing sight of his own cultural preconceptions. The results of the literature review indicate that De Vaca acquired precious cultural awareness of his hostile "host" community and developed an ethical perspective of his roots towards the creation of a new hybrid-identity: a cultural mestizo, capable of embracing the challenges of interactions and of understanding the tangible cultural behaviors of his captors.

**Keywords:** captivity narrative, cross-cultural transformation, acculturation, going native, intercultural competence.

## Introduction

In this research project, I will examine the extent to which Álvaro Núñez Cabeza de Vaca's *The Relation* captivity narrative is a case of cross-cultural adaptation based on the relationship between a conquistador and an unknown native community and its culture. In keeping with general scholarly practice, I will refer to Álvaro Núñez Cabeza de Vaca by "De Vaca" in this paper. Although the purpose of my research is based on the analysis of the acculturation process of De Vaca as perceived in his first account, *The Relation*, the intriguing question is whether a human being should undergo a series of life-challenging and life-threatening events to understand, appreciate, and respect cultural and sociological differences among cultures of his own kind.

Being far from an expert in any of the scientific subjects which I have come across during my research - anthropology, sociology and psychology, among others - I intend to understand and interpret the stages of the acculturation process applied to De Vaca's cross-cultural transformation. De Vaca, a little-known Spanish conquistador, wandered the North American territory and underwent a series of physical and emotional challenges, as well as cultural stages, such as being enslaved, captive, and later becoming a respected member of the tribe. He struggled to survive the misfortune of his shipwreck while pursuing a civilizing mission under the Spanish King Charles V in the 16th century. He struggled with his heritage because of his own challenge to survive, and to maintain his Spanish identity during his trekking as a captive in the territory now known as South Florida and Texas. His cross-cultural transformative experience portrays holistic growth as a human being and a diminishing of the so-called supremacy of his race, the Spanish. Railton's punctual description of De Vaca summarizes his cross-cultural identity experience:

The obviously extreme nature of de Vaca's time in the New World—after the expedition on which he served as an officer was shipwrecked on Florida's Gulf Coast, he spent the next nine years making his way across the continent in the company of various native tribes and cultures, rather than distinguishing him from the typical European explorer, provides instead a particularly strong lens through which the cross-cultural transformations that always accompanied exploration can be perceived and analyzed. (25)

What is more, *The Relation* not only narrates the encounters between a Spanish conqueror and the indigenous population of the Americas, specifically in southern Texas, but also De Vaca's account portrays his condition, interaction, negotiation, understanding and self-placement from the point of view of the natives. His failed participation in the Pánfilo Narváez expedition to the Americas in 1527 ended in a dramatic account of his cross-cultural encounter, the construction of a new cultural identity, and probably the first captivity narrative of early American literature. In fact, the captivity narrative genre explores sociological concepts such as acculturation and cross-cultural transformation.

Indeed, both are identity processes suffered by the captives, such as De Vaca, whose behavior and heritage were drastically impacted by the influence of the captors' culture. Individuals have different degrees of participation within the hosting community, as well as different socio-cultural interests and/or personal aims while interacting. Therefore, the outcome might be blending, displacing or creating one's identity.

To further develop my explanation of the acculturation process and the cross-cultural transformation, it is necessary to understand that both conditions equally require a physical and a psychological evolution of the individual, described as a "going-native" process, as represented by De Vaca's experience during his eight years of captivity. According to Berry (2005), this evolution is reflected in individual attitudes or preferences about how to acculturate and behaviors themselves; in other words, the person's actual activities, which are exhibited in day-to-day intercultural encounters (8).

Indeed, the extraction of the captive from the original environment and the introduction to life in the wilderness becomes a psychological culture shock because of the fears provoked by the images of violence and supposed barbarism of the Indians. De Vaca, as a pioneer ethnographer, dealt with his preconceptions and prejudices, for not becoming swallowed up in the native's perception of the world. The "going-native" experience is a stage of "becoming more likely as the native's culture" or of losing sight of one's own concepts of normality, which are generally offered by one's society. Yet, De Vaca's account portrays a condition of understanding and placing himself within the point of view of the natives, while also seeking his own survival. Following the culture shock is the stage of assimilation or adaptation. Then, the captive ceases to balance the roles of participant and observer and, instead, simply joins it like any other group member. A captive who "goes native" effectively stops being an outsider. He begins to identify and blend with the hosting community and adopts the natives' attitudes and costumes. On that subject, Malinowski claimed that "a long period of immersion in another culture enables one to develop a position of objectivity, somewhere between 'going native' and being stuck in one's own world view" (n.p.).

However traumatic the experience, captives successfully assimilate through the process of going native in order to survive captivity, just as De Vaca did. In fact, he accepted his faith, became acquainted with his captors, lost temporarily his European trappings, and established parallels between himself and his captor's community. In other words, he became a slave, a merchant, and a healer. He took advantage of the captivity and, as a keen researcher of the native's world; he wisely documented his rather unfortunate experience.

## Methodology <sup>1</sup>

My research project consists of two main chapters, an introduction, conclusion and a bibliography consisting of 56 sources.

In the first chapter called the historical background, I present the author's life and the context of his exploration of the North American territory.

In the second chapter, called The Role of Captivity in the Acculturation Process of Álvaro Núñez Cabeza de Vaca, I present his acculturation process and analyze six different stages of his cross-cultural transformation and the characteristics of his outcome, his mixed cultural hybrid identity.

Indeed, my work is based on the book *The Relation*, De Vaca's first and most important account. It is a non-fiction historical piece of Spanish and American literature and, quite remarkable, it has the value of being one of the most representative pieces of early American captivity narratives. I chose to work on this author because, apart from being a historical piece with traces of

---

### <sup>1</sup> Literature Review: Critical Editions of *The Relation*

Although Álvaro Núñez Cabeza de Vaca was a Spanish explorer and chronicler, his first account *The Relación*, also known as *Naufragios* or *Shipwrecks*, was translated into English and belongs to the early American captivity narrative. This account was written after his 8 years of captivity and his reencounter with the De Soto expedition in 1536. It was originally published in Zamora, Spain in 1542. De Vaca's second major account was *The Comentarios*. It is a detailed description of the three years he worked as leader of an expedition in the South American territory. It was published in 1555 and includes a newly edited version of his previous North American account, which became the original source for many scholars. For this research, I have obtained a print copy of the original version in Spanish, *Naufragios*, from Ediciones Orbis, S.A. Editorial Origen, S.A. España, 1982.

As for the English version, I have consulted and cited in my research the critical edition translated as *Castaways*. This version was edited by Enrique Pupo-Walker and translated by Frances M. López-Morillas, University of California Press, 1993. I have also consulted the printed critical edition and translation of Adorno, Rolena, and Patrick C. Pautz, *The Narrative of Cabeza De Vaca, Álvaro Núñez Cabeza De Vaca*. Lincoln: U of Nebraska, 1999, which is a translation from the Spanish original published in Zamora in 1542. It also offers a comparative work with another translation, as well as other studies and captivity narratives. They also analyze De Vaca's captivity narrative in terms of authorship and authenticity in comparison to some of the narratives produced by the other three survivors. Additionally, the authors tackle subjects such as historical phases and the outcomes of the encounters, but mostly the cultural adaptations of the Europeans abducted by the inhabitants of the Americas. Lastly, they examine the narratives in terms of fact and fiction and their influence on American literature. In *Redefining American Identity: From Cabeza De Vaca to Barack Obama*, Railton explores the transformative explorations from Columbus to Obama, the multicultural roots of the current American population, and the European influence in building the nation's identity. Railton also analyses De Vaca's hybrid identity and his personal narrative after his cross-cultural transformation.

As a final note, some translations into English are my own version since the original manuscripts are only available in Spanish. As for the Spanish quotations, I follow the original orthography. On occasion, I will also provide in the footnotes the translated terms or the definitions to permit a more fluent reading.

my Spanish heritage, it describes customs, traditions, and the cultural behavior of Native-Americans and their encounters with the European explorers.

The analysis of my project is mostly based on the theories of Berry (1997), a cross-cultural researcher who has examined acculturation from a perspective of stress, psychological adjustment, cross-cultural transition and adaptation, in terms of cultural identity and type of acculturating groups. I have adapted Berry's Stress-Coping Framework of Acculturation (1997) to De Vaca's experience. Berry highlights the significance of life changes during cross-cultural transitions, the value of these changes, and the selection and implementation of coping strategies to deal with them.

Moreover, I consulted Railton's book *Redefining American Identity: From Cabeza De Vaca to Barack Obama*, where he explores the transformative explorations from Columbus to Obama, the multicultural roots of the current American population and the European influence in building a nation's identity. He also analyses De Vaca's hybrid identity and his personal narrative after his cross-cultural transformation. Railton analyses captivity narratives in terms of generic and cultural changes, divisions, and differences caused by the captives' cultural crossings." As for the sources, I have consulted the printed critical edition and translation of Adorno, Rolena, and Patrick C. Pautz, *The Narrative of Álvar Núñez Cabeza De Vaca*. Lincoln: U of Nebraska, 1999. This work analyzes De Vaca's captivity narrative in terms of authorship and authenticity in comparison to some of the narratives produced by the other three survivors of the same expedition. Additionally, they tackle subjects such as historical phases and the outcomes of the encounters, mostly the cultural adaptations of the Europeans abducted by Native-American tribes. In addition, I studied the work of the Hispanista Juan Francisco Maura, who highlights De Vaca's achievement in becoming the first European explorer in trekking the American territory.

Regarding the methodology, I followed Berry's theoretical framework for acculturation; I provided the definitions of the concepts in stages, and I illustrated them with extracts from the text *The Relation*. Then I analyzed and interpreted the relevance of the extracts in terms of psychological, cultural and historical perspectives of the piece.

## **Findings/Results**

As described in UNESCO's Intercultural Competence: Conceptual and Operational Framework (2013a): "the intercultural competences empower the participating groups and individuals and enable them to interact with cultural 'others' with a view to bridging differences, defusing conflicts and setting the foundations of peaceful coexistence" which are revealed in the shaping of one's behavior and therefore in their identity. Indeed, one of the key concepts described in this research is related to the Hybrid Mix Identity of De Vaca, which is the result of his conviviality, cultural shifting and reflection, among

many other various manners as explained in the Intercultural Competence conceptualization.

The emergence of a new hybrid cultural identity of an individual who has lived through a life-challenging experience while confronting his own beliefs and his inner-self might sound rather obvious in our current time. Nowadays, hybrid cultural identities are the result of multicultural experiences, immigration and mobility programs, relocation and technology, among others.

Acculturation has never been a choice or a conscious psychological process rather than a consequence of the circumstances. Yet, it is important to realize that the whole process of De Vaca's acculturation was both conscious and a consequence of his multicultural experience. What is intriguing about his acculturation is the outcome. His noble Spanish identity seemed to be reshaped in stages as his body suffered with the struggles and life-challenging experiences during captivity with the natives.

As I aimed to make clear in my paper, once an individual sets off, seeking for new ports, adventures and opportunities, their identity begins to reshape. As it is enriched by new experiences, as stated by Berry, euphoria arises. This cultural shock conflicts with the individual's behavior and culture until adaptation and assimilation, as an option for survival, regain space and time to accustom and to accept the new situation. De Vaca belonged neither to his own community nor to the adopted one. The two input spaces conflicted as the "time as a mover" to use Turner's words, passed by to produce a blended identity, which projected the binding and the integration of the multiple spaces. On the same subject, according to Patrutiu (2013): "The feeling of belonging to a community is subjective and it involves two interrelated mental processes: the definition of the self-image and, at the same time, the demarcation of other individuals or groups of individuals." In my research, I have concluded that the two interrelated mental processes led De Vaca to the creation of a third identity, a third image: one of an indianized-Spaniard, in the words of Silva (1999). In this new identity, his vision of the natives' world was rather objective and respectful. He left aside his emotions and prejudices inherent to his so-called Spanish supremacy. Indeed, in an official letter to King Charles V, De Vaca states that his account was a short report:

What I learned and saw in ten years (1527-1537) which I wandered lost and naked through many and very strange lands [...] and the diverse customs of many and very barbarous nations with whom I spoke and lived and all the other details that I could learn and know that may in some wise be of service to your majesty." (4)

By using the words "learned and saw" instead of suffered or struggled for instance, De Vaca aims to establish that he mostly gained cultural experience. Indeed, his close interaction with the natives reflected in a wider vision of his own being. He became the global thinker of his time, and he intended to prove so by reporting customs and traditions, such as cooking or hunting, living practices and rituals, as well as his very own responsibility in his own survival.

He insists: “such was the life we led there and even that scanty maintenance we had to earn through the objects made by our own hands for barter” (88).

Speaking about identity, in *The European Identity*, Morin (2004) stated: “As Europeans, we hold a local, regional, national, transnational (e.g. Slavic, German, Latin) identity and possibly a religious or a doctrinal affiliation, and it would be unfair to state that these two overarching identities exclude each other, even if they may be conflicting.” In my opinion, Morin’s words can accurately be related to the experience lived by De Vaca in the 16th century. He negotiated his European identity, redefined his national values and reconsidered his own doctrines and conceptions of the Other, in this case the Native-Americans, without excluding or depreciating either one. Conversely, in *The Relation*, he insists on his cultural understandings with the natives: “they always could understand us and we understood them, so that when we asked they would answer by signs, as if they spoke our tongue and we theirs.” It is important to realize that his statement is not one of a casual observer or a subjugated captive. Rather, it is the testimony of his involvement and willingness to achieve a cultural understanding in the same social status. De Vaca achieved a balance in his identity and proved the importance of national identities and the right to difference. He also showed that identities are constructed and can be reconstructed through social action, managing the misunderstandings between communities, feeding natural human curiosity and the desire to understand, and getting to know others.

De Vaca clearly states his personal interest in knowing the natives closely like addressing the future explorers and travelers:

I wished to stay here, since, besides that all men are curious to know the habits and devices of others, such as might come in contact with those people [the Native-American] should be informed of their customs and deeds, which will be of no small profit to them” (95),

As explained by Bakhtin<sup>2</sup> in *Speech Genres and Other Late Essays* “To understand [a foreign culture], it is immensely important for the person who understands to be located outside the object of his or her creative understanding — in time, in space, in culture” (1979, 7). In my understanding, De Vaca better understood the similarities and differences between the Native-Americans and the Spanish cultures once he returned to Spain. After he was released by his hosting culture, he was able to deconstruct his own life-experience as an extemporal observer. The time and the space allowed him to recognize and appreciate their differences, which in fact led him to reconstruct his identity.

Some authors, such as Adorno and Pautz, Molloy and Wade, among others, claim that De Vaca’s intentions of understanding the natives’ culture were based on his need to Christianize the natives. Therefore, his blending with his culture was in fact a disguise of his real intentions. On the same subject

---

<sup>2</sup> Bakhtin was a Russian philosopher, literary critic, semiotician [4] and scholar who worked on literary theory, ethics, and the philosophy of language



Maura claims, “De Vaca was most of all a conquistador who did not have the opportunity to act like one due to the circumstances, not out of his own willingness” (1987, 9). To be fair, this is rather common in the analysis of most of the captivity narrative accounts in terms of what the conquerors achieved or how they impacted the Native-Americans culture; rather than how the conquerors and the natives. Both experienced and coped with the colonization process in terms of identity mixing, cultural hybridity, and the awakening of the cultural awareness. De Vaca’s years in captivity actually transformed his vision and his own being into what Molloy defines as “híbrido incongruente,” or “incongruous hybrid,” because he overcame the process of going-native, assimilated, adapted and integrated to the natives’ community. Remarkably, after returning to Spain, his reviewed account still dignified the natives’ special treatment and qualities. In other words, the captivity turned into a space for transforming De Vaca’s identity, and his acculturation, with all its stages (anger, surprise, cultural shock, wonder and expectation), was the source and trigger for refocusing his primary goals. Yet again, Morin in *Seven Complex lessons in education for the Future* (1999) said “Humans are physical, biological, psychological, cultural, social, historical beings” and De Vaca’s experience not only can be related to this statement, but also portrays both cultures.

De Vaca’s narrative tries to show that all cultures have virtues, experience, wisdom and they all have shortcomings and ignorance. His chronological account shows a mental evolution, as well as his adaptation and connection to his hosting community, initially to survive, then to satisfy his curiosity. About De Vaca’s challenges, Howard states, “It was his adaptation to the socio-political and kinship systems of the groups he traveled through and interacted with that ultimately ensured Cabeza de Vaca’s survival” (I). What is more, he adds, “Hybridity is an encounter of same with a difference, and the results of that encounter become manifested in a multiplicity of forms.” For De Vaca, the encounter resulted in an awakening of his mixed hybrid identity.

In conclusion, because of living between two worlds and being rootless, De Vaca acted as an observer who developed a new identity; he deeply rooted himself in the idea of respect to otherness, regardless of his original intentions of conquest and colonization. His hybrid cultural identity was thus the result of the intersection of two stories, two geographies, and mostly of two quite strange and conflicting cultures. I find De Vaca’s life inspiring. He deconstructed the image of the Renaissance Hidalgo, whose career as an explorer led to a voyage of the soul, and to a precious understanding of the native’s culture. Maura acknowledges the polemic around De Vaca’s life and actions, highlighting that he was a good example of the “cortesano”<sup>3</sup> in the Renaissance sense: a warrior and a cultured man, who traveled, learned, and wisely sought fame and fortune by enrolling in the most important project of his time:

Aunque dude que algún día se resuelva la polémica sobre las acciones llevadas a cabo a lo largo de la vida de Alvar Núñez, el no darse por vencido

---

<sup>3</sup> Cortesano “courtier”: a person who seeks favor from the Court in an ingratiating manner

después de las tragedias que vivió en Europa, Norteamérica y Río de la Plata demuestra algo, además de la megalomanía de algunos de estos conquistadores. Una sed insaciable de gloria, determinación, imaginación para escribir y perseverancia a prueba de fuego, que sólo decenas de acusaciones y finalmente la pobreza, la enfermedad y la muerte pudieron poner fin<sup>4</sup>. (681)

At its core, De Vaca's life and legacy has been extensively analyzed and debated, although his accounts *Naufragios* (1542) and *Comentarios* (1555) present a great sensitivity to the well-being of the natives, as well as the region's people, landscape, flora, and fauna. De Vaca has also been portrayed as a man who experienced both a courtier and an Indian's life and successfully excelled at both, a survivor of the cruelty of captivity and an exploiter of the natives. Nevertheless, he ultimately provided the Spanish Crown with wealth and a vast source of research, and in return, he gained not fortune, but *virtù*, the self-serving ability to act appropriately in threatening circumstances, such as those lived in the exploration of South America.

## Discussion

### *The Role of Captivity in the Acculturation Process*

The inter-ethnic relations, which resulted from the intercultural encounters between the Europeans conquerors and the Native-Americans, altered the behavior of members of both groups and were based on diverse social and psychological conflicts. These conflicts and encounters provoked the modification of the cultural and psychological behavior of those involved. De Vaca's first encounter with the Native-Americans began with the distress of facing the tragedy of the shipwreck, thus the first cross-cultural interaction was, both mentally and physically, naturally stressful. Coping with cultural distress requires behavioral adjustments of the individual. Before analyzing these adjustments, it is necessary to highlight the significance of *ethnic identity* during these intercultural encounters.

*In Acculturation, ethnic identity, and coping*, Schönplflug (2002) defines ethnic or cultural identity as a "dynamic state, which covers three different components: the degree of inclusion in the group of one's cultural origin; the tendency to assimilate to the ethnic group of origins; and the complementary tendency to differentiate from one's own ethnic group" (1). These components are the basis of ethnic interest in the communities and the way individuals

---

<sup>4</sup> Translation mine: Translation mine: Although I doubt that someday the polemic on the actions carried out by Álvar Núñez during his life will be solved, the fact of not surrender himself to defeat after the tragedies that he lived in Europe, North America and Rio de la Plata demonstrates something, besides the megalomania of some of these conquerors. An insatiable thirst of glory, determination, imagination to write and fireproof perseverance, that only dozens of accusations and finally the poverty, the disease and the death could put to an end.

identify and relate to other cultures. It is also understood as an awareness of both culture's differences and similarities and an ability to cope with cultural issues, such as language, beliefs, and customs.

Following this, the adjustment of behavior under sometimes spontaneous and other times imposed changing and challenging circumstances was later defined as *acculturation*. For this research, I consulted several authors starting with the definition of Redfield, Linton and Herskovits (1936), since it can be applied to the first intercultural encounters between European explorers and Native American communities during the Exploration Age. Their theory also suggests the phases or stages and the outcome in holistic terms of identity and cultural impact and transformation, which have been widely reviewed by many scholars in the field.

Having said that: "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (Redfield, Linton and Herskovits 149). To clarify, the term *acculturation* was first accredited in 1880 to J. W. Powell, who used it to describe the changes suffered in the Native-American languages due to overpowering European colonization in the New World. Powell claimed that "the force of acculturation under the overwhelming presence of millions [of Europeans] has wrought great changes" (Quoted in Rudmin 9), and those changes can be perceived in stages which are not necessarily in a specific order, but mostly follow a pattern. In his *Introduction to the Study of Indian Languages, with Words, Phrases, and Sentences to be Collected*, Powell highlights in the acculturation process four general stages, according to the expectations, the experience itself and the mental outcome of the acculturation. These stages are first, the euphoria or initial enthusiasm, second the acculturative stress, suggesting a rejection of the culture and behavior, it is the culture shock, which can be reflected in feelings of inferiority, loss of prestige or undiminishing of the identity. Third, there is a stage of the anomie and recovery or a psychological alienation to protect the inner customs, interest and behaviors. In addition, the fourth and last stage is the assimilation or adaptation, in other words, it is the stage of the acceptance of the contact culture's behaviors and the eventual assimilation of the differences to reach a harmonious stage for both parts. This last stage of assimilation might be, as well, the bicultural acceptance and adaptation to the other's culture.

The acculturation process, as an intercultural engagement, creates differences and requires a stage of cultural negotiation to avoid or at least to manage conflicts satisfactorily for both implied parties. It involves mutual sociocultural accommodation and adaptation, while also maintaining one's own cultural heritage. The theory of acculturation and its usefulness in literature describes an understanding of interactions, for instance, between the Spanish explorers of the Narváez expedition in 1527 and the dominant culture at that moment, in other words the Natives or original inhabitants of the American territory during the conquest period. In De Vaca's account, his very own process could be described as the cross-cultural transformation of a colonizer who, according to

Silva (1999) becomes a sort of “Indianized Spaniard who could both recognize the problems inherent in the concept of ‘discovery,’ but still wished to colonize the natives” (2). On this subject, Derounian-Stodola (1997) remarks that processes such as adaptation and acceptance of cohabitation were initially used by the conquerors to survive, then to grant their well-being: “They surrendered to the savages, losing the nobility, to survive and maybe to find the opportunity to be rescued or to be released” (49). De Vaca wisely surrendered, blended, survived and narrated his journey of captivity as an eager observer of his context and mostly as a sensible human being.

According to Railton, captivity narratives, such as *The Relation*, “persistently explore generic and cultural changes, divisions, and differences occasioned by the captives’ cultural crossings” (50). De Vaca is the unexpected outcome of the blending of two opposite worlds. Railton continues “De Vaca’s eventual (if partial) return to a Spanish and European identity and perspective, his experiences in the New World illustrate how much such cultural identities were altered by, while themselves impacting and likewise reshaping, the identities and cultures they encountered” (26).

### **The Initial Enthusiasm**

During the process of acculturation, the question lies on how individuals of different communities can achieve mutual understanding, negotiate and compromise to reach a stage of harmonious adaptation. According to Berry “at the individual level, the focus is on how persons who are members of different groups work out how to live together, again through negotiation so that conflict is avoided.” First, as mentioned before, the acculturation process begins with initial enthusiasm, which will be modified according to the individuals’ preconceptions of communication and understanding. To begin with, there was a feeling of excitement, idealism and eagerness in belonging to an expedition. The exploration awoke ambition not only in the empires, but also in the explorers, who were finally and unconsciously the subject of the acculturation. It is important to realize that each empire approached the Native-Americans with a different perspective; therefore, the interactions varied among different cultures, for instance:

The Spanish wanted to control the natives, to enrich themselves with the New World’s natural resources. While the French exploited existing inter-tribal alliances and rivalries to establish trade relationships. The Dutch did not emphasize religious conversion in their relationships with Native-Americans unlike the French and Spanish. Instead, they focused on trade with American Indians in present-day New York and New Jersey. [...] The English were satisfied to live side-by side, they were glad they received help, though they were cautious in their treatment. (Pearson i)

The Spanish *Hidalgos*, the noblemen of the Spanish Renaissance, looked for fortune, social stability and recognition. They were the portrait of optimism about the new endeavors and the new opportunities ahead once they became a part of an expedition.

### **The Culture Shock Phase**

Having analyzed the phase of Initial Enthusiasm, it is necessary to highlight that the actual acculturation process begins once the individual is displaced from his original environment and confronted with the foreign one, as in the case of captives such as De Vaca. While De Vaca begins a journey of assimilation with the unknown recently discovered community, it seems like his own identity and perception of the natives is reshaped as he gets acquainted with his captors. His once simply defined *European identity* is troubled by the encounters he experiences. Certainly, his cross-cultural journey begins with culture shock or acculturative stress in a rather wild environment, followed by a sense of alienation. Bochner states that the concept "*culture shock* is frequently used to describe how people react to novel or unaccustomed situations and the degree of separation between the cultures" (3). It derives from differences in cultural values, customs and behavior, and from being exposed to a completely unfamiliar and overwhelmed setting or phenomenon. In addition, culture shock brings feelings of neither belonging nor being able to participate in the dominant culture, therefore the individual struggles to get back to the roots of the original culture. The captivity becomes the phenomenon when the culture shock develops into situations of anxiety, emotional distress and rejection of the dominant culture, in other words of the dominance of captors' culture over the captive's one. As for the environment, the overwhelming setting contributes to the upsurge of the culture shock.

Berry states that this acculturative stress or culture shock is "triggered when the subject feels the increasing intrusion of the cultural differences in his own image of self and security, when there are two cultures interacting" (3). The acculturative stress fluctuates into different feelings, from estrangement to anger, hostility and frustration caused by the reality of the new living conditions and experiences. To illustrate this point, in the introduction of the most recent critical edition of *The Relation*, Pupo-Walker narrates the feelings of rupture and confusion that De Vaca faced as soon as they landed on the coast of Florida, as well as an overview of the following events:

By the autumn of 1528, Núñez having analyzed the and some of his companions were left defenseless and destitute among groups of Karankawa Indians who lived on these coasts, now part of eastern Texas; perhaps they did not imagine that in this desolate region they would spend years of slavery and indescribable suffering. (xvii)

Berry calls this culture shock a stage of cultural conflict: “A new understanding of intercultural sensitivity the inevitability of cultural conflicts the discussion on multiculturalism should concentrate on how to cope with cultural differences” (18) In other words, the conquerors and the natives needed to work on an understanding of each other’s innate characteristics in order to develop feelings of mutual respect.

In De Vaca’s experience, the flourishing of a new cultural consciousness was initially shocking and then a reflection of his own noble Spanish identity. He constantly describes his acculturative stress, and the physical culture shock of inhabiting the wild.

When the Indians saw us, they clustered together, after having talked among themselves, and each one of them took the one of us whom he claimed by the hand and they led us to their homes. While with those, we suffered more from hunger than among any of the others. In addition, we finally grew so hungry that we purchased two dogs in exchange for nets and other things, and a hide with which I used to cover myself.

At that point, De Vaca no longer feels like the noble hero of the tales he has read. On the contrary, he begins to develop an awareness of his new situation and his surroundings. Indeed, he begins to constantly highlight his personal struggle and culture shock.

### **The Phase of Anomie and Recovery**

After the acculturative stress, the following stage is called “anomie and recovery.” As stated by Berry et al, after culture shock, adaptation depends on how the individual approaches the new culture. “The anomie and individualism attempts to address the differences between individuals who do not identify with either the culture of origin or the new society’s culture and may become alienated” (333). According to Durkheim, “society forms our minds and controls our behavior” (1), and therefore the individual subject of an acculturation process seeks strategies for adjustment in the community. At this point, the individuals look to negotiate the acculturation process, which will affect the process of adjustment and lastly the cultural identity outcome. Although the theory of anomie and recovery was initially applied to examine the social origin, reference and function of cognitive thought, it can also be used to support Powell’s definition of the stage of anomie, the third stage of the acculturation process. After acculturative stress from the unexpected cross-cultural encounters, the stage of recovery requires the individual to be fully aware of his surroundings. In that case, the individual, or captive in the current analysis, undergoes a stage of social instability. This is the result of the breakdown of social standards and personal values, as he knows them. For instance, during the captivity, De

Vaca's role as a conqueror was diminished by the circumstances of his life in captivity. The society that once formed his personality was no longer in proximity. Therefore, new social behaviors and roles gradually flourished as a recovery of the culture shock, the alienation and the mediation between the two cultures in conflict.

Both captives and captors interact to achieve a tentative stage of mutual understanding. They work together to achieve a harmonious agreement. Berry explains that "both groups exhibit attitudes toward these changes (they may desire them or reject them), and in many cases, they are able to act accordingly" (8). To clarify, "acting accordingly" requires an understanding of the key features of the two original cultural groups' inputs of heritage, such as background and origin. In the following example, De Vaca explains his understanding of the natives' traditions for welcoming an influential figure in their community. Let us recall that at this stage of his captivity, he was already acting as the healer or "medicine man" for the community, a new social behavior while coping with his captivity.

They hid some of their chattels, and, after receiving us with much rejoicing, they took out the things, which they had concealed and presented them to us. These were beads and ochre, and several little bags of silver. We, following the custom, turned the gifts immediately over to the Indians who had come in our company, and after they had given these presents, they began their dances and celebrations, and sent for others from another village nearby to come and look at us. In the afternoon they all came, and brought us beads, bows, and other little things, which we also distributed (104).

Once he accepts their custom, as the current leader of the group, he understands and respects the natives' courtesy. Therefore, he treats them with the same deference and respect. In *Literary Mind*, Turner explains that: "what counts is our experience as bounded, mobile agents oriented in specific elemental ways to a physical and social environment that must be successfully negotiated if we are to survive." (11). In the captive's case, the recovery stage within the acculturation process considers all sorts of cultural challenges and ways to overcome them, in order to survive the adversities of captivity. Turner provides insights into how "humans are designed to learn to organize the world (and their interaction with it) in this way. Experience, not least social experience, is necessary for realizing the innate capacities for comprehending and negotiating the environment" (25) can be useful to understand the process of recovery after acculturative stress. For instance, as a healer, De Vaca gained recognition and respect, allowing him once again to feel strong and significant:

Often, we had with us three to four thousand persons. Moreover, it was very tiresome to have to breathe on and make the sign of the cross over every morsel they ate or drank. For many other things, which they wanted

to do, they would come to ask our permission, so that it is easy to realize how greatly we were bothered (110)

In the words of Turner, he acquired the necessary experience to organize his world and evolve into a mediator. He positioned himself as a mediating symbol between the two communities, captors and captives, and once he acquired certain experience in interacting with them, he declared his curiosity: "I also do wish to tell of the nations and languages met with from the Island of Ill-Fate to the last ones, the Cuchendados." (96). His observation led him to first comprehend and negotiate his situation, then to appreciate the natives' culture as well.

### **The Going-native Stage**

The going-native stage is a physical and psychological evolution of the individual; it goes beyond the adjustments to wild living conditions. According to Malinowski, to understand a tribal culture it is necessary to separate the "preconceptions about concepts such as savage and magic being somehow primitive and irrational, to find sense in such things, and to grasp the natives point of view, his relation to life, and to realise his vision of his world" (25). Understanding comes from placing oneself in the position of the other and trying to involve oneself in the customs and observe behaviour. Malinowski claims, "The process of *going-native* goes beyond the adjustments to survive" (11). It is a holistic gradual involution of the subject, usually a transition from one physical and psychological stage to another, neither isolated nor an identifiable stage within the acculturation process. It overlaps the whole period of captivity and develops as the individual copes with the adversities of his surroundings and gets used to the new living conditions. In anthropology, *going-native* refers to the psychological process of "learning, adjusting, expanding, and accepting what goes on [...] with their hosts and their hosts' cultures through long-term fieldwork and participation" (Tamakoshi and Cross, 1996). Accepting "what goes on" refers to a process of assimilation and adaptation as well, for instance, De Vaca's process of understanding, absorbing, and blending into the *Other's* culture was psychologically overwhelming and physically challenging. Both aspects highly influenced his adaptation. He is unexpectedly immersed into the natives' world and devoid of his belongings, he feels offended in his self-respect:

The rest of us, as naked as we had been born, had lost everything, and while it was not worth much, to us it meant a great deal. It was in November, bitterly cold, and we in such a state that every bone could easily be counted, and we looked like death itself. (45)

Although, he suffers a psychological and physical regression De Vaca manages to cope with the adversity and blended in his captors' culture to better



understand it. He acts just as a curious ethnographer would. The *going-native* process suggests a willingness of the subject to learn and adjust. According to Turner's theory, this cultural understanding and sharing of common ground is a blending of two zones: the one of the colonizer and the one of the colonized. In this case, Cabeza de Vaca, as a colonizer who underwent through the *going-native* process, gradually adapted to the colonized input space characteristics and its circumstances. He embraced unfamiliar experiences during his stages of acculturation to reach later a blend in a third mental space.

### **The Phase of Assimilation or Adaptation**

Up to this point, the captivity experience has become the cause and the condition of the acculturation process. The captive has undergone the culture shock or acculturative stress, the anomie and recovery, his evolution from a civilized man into an image of a native one. His evolution, within his *going-native* process, placed him in a phase of adaptation and assimilation. The *going-native* phase has been a process of a sort of cultural evolution, compared to his own cultural imprinting. His behaviors, attitudes and ethnic stereotypes have been drastically affected by contact and participation, the need for survival, and the strategies applied during captivity. Therefore, the following phase should be based on the development of the relationships, and on the assimilation or adaptation to the hosting community. It refers to the individual's integration into the hosting community. The emotional equilibrium is gradually restored, and psychological acceptance of the new living conditions within the foreign culture develops the self-confidence in the new person. Self-confidence reflects in the raising of different goals developed by the hostage in the new culture. On the same subject, Maura states the value of the individual's participation in his immediate community:

Todos somos en cierta medida "hombres de nuestro tiempo" y actuamos de alguna forma de acuerdo a las "circunstancias" que nos rodean. Probablemente dentro de doscientos o trescientos años, todo lo referente al "encuentro" acaecido en el siglo XV y XVI entre las culturas europeas y americanas será interpretado bajo puntos de vista que difícilmente hoy se pueden imaginar. (67) 5

In De Vaca's experience, "being a man of his time," meant participation in the Exploration Age. As for "acting according to the circumstances", De Vaca wisely coped with his captivity and learned to become more than a captive or slave. He made his way through several stages and circumstances to survive.

---

<sup>5</sup> The translation is mine: We all are up to a point 'men of our time' and somehow, we act according to the 'circumstances' that surround us. Probably, in two hundred or three hundred years, from now, everything relating to the 'encounter' happened in the 15th century and the 16th between the European and the American cultures will be interpreted under points of view that today we can difficultly imagine.

### **The Cross-Cultural Transformation**

The phase of assimilation or adaptation is characterized by the awakening of cultural awareness. This cultural learning and cultural managing of conflict can turn into the switching of roles, which is also understood as the cross-cultural transformation that every subject goes through under such circumstances. De Vaca made his way through a cross-cultural combination of roles to blend in the natives' world, providing them with the services they needed. For instance, De Vaca became a healer, or "medicine-man", since the Indians witnessed his faith and saw him and his men praying to their God. They then asked him to keep them in their prayers. De Vaca honestly believed in God's power to cure the sick ones, saying, "We prayed to God our Lord to assist us, and the sick began to get well" (82). Then he transmitted this belief to the Indians.

According to Berry, during his captivity, De Vaca undertook such responsibility by seeking cultural accommodation and partaking in the world of his captors, which additionally reduced the level of conflict and stress (2005). His cross-cultural transformation was not deep enough to become a new person, but rather enough to appreciate and identify with the culture and values of both communities. It is the emergence of a third hybrid identity, or the "Indianized Spaniard" as described and mentioned before in this research.

Railton's description of De Vaca summarizes his cross-cultural identity experience:

The obviously extreme nature of de Vaca's time in the New World—after the expedition on which he served as an officer was shipwrecked on Florida's Gulf Coast. He spent the next nine years making his way across the continent in the company of various native tribes and cultures—rather than distinguishing him from the typical European explorer, provides instead a particularly strong lens through which the cross-cultural transformations that always accompanied exploration can be perceived and analyzed. (25)

Upon his return to Spain, De Vaca developed new chivalrous ideals and principles: honor, loyalty, humanism, respect and pity towards his former host community.

### **The Hybrid Identity**

At this point of the acculturation, the individuals have already reached a mutual understanding of the roles and each other's needs, they have also negotiated their participation in the communities' responsibilities and most importantly, they have compromised on their initial positions. To illustrate this argument, Voigt states:

Captivity could be 'happy' and 'productive' or 'unhappy' and 'unproductive' depending upon the relative benevolence of the captor and the degree to which European captives retained core aspects of their identity, especially the Christian faith. "Happy" captives [...] transcended cultural difference while simultaneously acculturating New World peoples to European norms. The most "unproductive" European captives went native, thereby depriving the mother country of useful information. (144)

To put it differently, De Vaca's captivity indeed transcended the cultural differences of the two worlds, placing him in the natives' situation and become a captive-intermediary. From the Spanish crown's perspective, his mission was unproductive, disloyal and a cultural betrayal to the colonizing project. From his own experience, it was not happy yet productive, and paved the way to cultural tolerance. He made the most of his position to interpret and foster cultural understandings between natives and colonizers. In fact, once in Spain, he pleaded for a fair approach from the Crown to the Native American communities when the evangelization project would continue. The achieved *hybrid cultural identity*, or third mental space, might have strong influences from the hosting community and should provide the individual with new social status, religious beliefs, or roles within the community, along with a remarkable sense of belonging or detachment to either original culture. De Vaca's unexpected cross-cultural encounters restructured not only his present but also his future endeavors, and certainly the historical inheritance for the following explorers.

## Conclusions

As a conclusion, I would like to retake my original question regarding the outcome of the cross-cultural transformation of an "Indianized Spaniard," whose dreams of glory and fame led him to a rollercoaster of life-threatening experiences. Álvaro Núñez Cabeza de Vaca developed a cultural hybrid identity and became the bridge between two civilizations and their cultural heritage: becoming a captive, a slave, a healer, a trader and a cultural mediator of two opposite worlds, whose imprinting, fears and aspirations were totally unknown from each other. My intriguing question was whether a human being should undergo a series of life-challenging and life-threatening events to understand, appreciate and respect cultural and sociological differences among cultures of his own kind. As stated, Vaca's self-involved chronicle describes the interdependence created between the colonizing Spaniards trying to find their way back to the Golden City in Mexico and the indigenous inhabitants, as well as his acculturative stress and identity transformation.

As for the value of the postcolonial accounts in literature, in *The Empire Writes Back*, Ashcroft et al. highlight the value of the colonizers' experience for enriching the literature, which can also be related to the literary value of *The Relation*:

One of the more interesting features of settler colonies, in which intellectual life is as relentlessly characterized as an extension of European culture, is that from the earliest times some of the most important theoretical concepts emerged in creative texts. These texts explore, in their figures, themes, and forms, the conceptual dimensions of the act of writing itself, and the tensions and issues traversing the institution of literature in marginalized (137)

In consulting sources concerning the Exploration Age, for instance in the *Chronicles de Indies*, De Vaca's cultural miscegenation turned into a substantial source for analysis in subjects such as Spanish American Literary, cultural studies, and textual hybridity. Likewise, the shifting of his roles and reshaping of his civilized identity are probably the main subjects in the captivity accounts and Contemporary American Literature. From an ethical perspective, *The Relation* is a history of eight years of a group of four explorers wandering the territory of North America; it is an account of action and life changing, challenging events. It is a detailed description of the cultural connotation of the natives, their attitudes towards life and death, their beliefs and values, and their customs and social behaviors. It is a narrative, that have changed the conception of the New World with an accurate description made by De Vaca, as the principal survivor of the challenges of his own captivity. From the early stages of his accidental captivity when he claims; "My life had become unbearable" (66) because of his deprivation of freedom and the permanent need to accustom and to survive to his captor's community, to the acceptance and achievement of a bicultural identity. On that subject Winkleman's remarks provide an out scope of the outcome of the acculturation process:

It is important to recognize and accept the fact that an effective adaptation will necessarily change one, leading to the development of a bicultural identity and the integration of new cultural aspects into one's previous self-concept. Reaching this stage requires a constructive response to cultural shock with effective means of adaptation. (1994, 124)

De Vaca developed adaptive strategies to blend in a wild environment, which culture provoked several changes. De Vaca's motives and manners of acculturation were mostly based on the need of survival and the ethnic relations that he built to stay alive gave him the opportunity to recognize his own identity as diverse yet not opposite to the one of the Indians. He sought for easing the conflict and stress, to turn his fears into harmony and personal stability. His acculturation was not a life choice, but a strategy to approach the natives' culture and get the most of it. IN a few words, Álvar Núñez Cabeza de Vaca developed a cultural hybrid identity and became the bridge between two civilizations and their cultural heritage.

## References

- Adorno, Rolena, A., and Patrick C. Pautz, Eds. *The Narrative of Cabeza De Vaca, Álvar Núñez Cabeza De Vaca*. Lincoln: University of Nebraska, 1999. Print.
- Cabeza De Vaca, Núñez, A. *Cabeza de Vaca's Adventures in the Unknown interior of America*. [La Relación.] A new transl., with annot. by Cyclone Covey. New York: Collier books, 1961. Print.
- . *The Shipwreck Men*. London: Penguin Great Journeys, 2002. Print.
- . *Naufraios*. Ediciones Orbis, S.A. – Editorial Origen, S.A. España, 1982. Print.
- . *Castaways, The Narrative of Álvar Núñez Cabeza De Vaca*. Trans. Frances M. Lopez-Morillas. Edited by Pupo-Walker, Enrique. New York: University of California Press, 1993. Print.
- Fern, Jos, and Martin Favata, Eds. *The Account: Álvar Núñez Cabeza De Vaca's Relación*. Trans., Jose Fernandez. New York: Arte Público, 1993. Print.

## Secondary Literature

- Ashcroft, Bill, Gareth Griffiths, and Helen Tiffin. *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*. London: Routledge, 1989. Print.
- Adorno, Rolena, A., Patrick Charles. Pautz, and Álvar Núñez Cabeza De Vaca. *Álvar Núñez Cabeza De Vaca: The Negotiation of Fear in Cabeza De Vaca's Naufraios*. Lincoln, Neb.: U of Nebraska, 1999. Print.
- Berry, J. W., and D. Sam. *Acculturation and Adaptation. Handbook of Cross-cultural Psychology: Social Behavior and Applications*. Eds. J. W. Berry, M. H. Segall, and C. Kagitcibasi. Needham Heights, MA: Allyn & Bacon, 2005. pp. 697-712. Print.
- . *Acculturation as varieties of adaptation*. In A. Padilla (Ed.) *Acculturation: Theory, models and findings*. Boulder, CO: Westview, 1980. pp. 9–25.
- . *Acculturation and adaptation in a new society. International Migration*, 1992. 69–85.
- . *Cross-cultural psychology: research and applications*. 2<sup>nd</sup> Edition. Cambridge: Cambridge University Press. 2002
- . *Acculturation*. In J.E. Grusec. (Ed.) *Handbook of Socialization: Theory and research*. New York: Guilford Publications Inc. pp. 2007. 543 – 558.
- Bochner, S. *Culture shock due to contact with unfamiliar cultures*. In W. J. Lonner, D. L. Dinnel, S. A. Hayes, & D. N. Sattler (Eds.), *Online Readings in Psychology and Culture* (Unit 8, Chapter 7), Center for Cross-Cultural Research, Western Washington University, Bellingham, Washington 2002.
- Derounian-Stodola, Kathryn Z., and James A. Levernier. *The Indian Captivity Narrative, 1550-1900*. New York: Twayne, 1997. Print.
- Epstein, Jeremiah F. "Cabeza De Vaca and the Sixteenth-Century Copper Trade in Northern México. *American Antiquity* 56.3 (1991): 474-82. Print.
- Fernández, José B. *Álvar Núñez Cabeza De Vaca: The Forgotten Chronicler*. Miami: Ediciones Universal, 1975. Print.
- Goetzmann, William, *Exploration and Early American Cultures in American Antiquary Society* University of Virginia Press, 2004. Print
- Hanke, Lewis. *The Spanish Struggle for Justice in the Conquest of America*. Philadelphia: U of Pennsylvania, 1949. Reprint: Chapel Hill: University of North Carolina P. 2009.
- Howard, David A. *Conquistador in Chains: Cabeza De Vaca and the Indians of the Americas*. Tuscaloosa: U of Alabama, 1997. Print.

- Hudson, Charles M., and Carmen Chaves. Tesser. *The Forgotten Centuries: Indians and Europeans in the American South, 1521-1704*. Athens: U of Georgia, 1994. Print.
- Huntington, Samuel P. *The Clash of Civilizations and the Remaking of World Order*. New York: Simon & Schuster, 1996. Print.
- Maura, Juan Francico. *Los Naufragios de Alvar Núñez Cabeza De Vaca: o el Arte de la Automitificación*. Tesis Doctoral. Universidad de Nuevo México Press, Albuquerque 1987
- . *Nuevas aportaciones documentales para la biografía de Álvaro Núñez Cabeza de Vaca*. In: *Bulletin Hispanique* 106.2 (2004): 645-685.
- Malinowski Bronislaw and Strenski Ivan. *Malinowski and the work of myth*. Princeton N.J : Princeton Univ. Press, 1992. Print
- Palacios, Argentina, and Stephen Marchesi. *Cabeza De Vaca: The Gentle Conqueror*. New York: McGraw-Hill School Division, n. d. Print.
- Pratt, Mary Louise. "Arts of the Contact Zone." *Profession* (New York: MLA) 91 (1991):33-40.
- Rabin, Lisa. "Figures of Conversion and Subjectivity in Colonial Narrative." *Hispania* 82.1 (1999): 40 - 45. Print.
- Railton, Ben. *Redefining American Identity: From Cabeza De Vaca to Barack Obama*. New York: Palgrave Macmillan, 2011. Print.
- Redfield, R., Linton, R., & Herskovits, M. (1936). Memorandum on the study of acculturation. *American Anthropologist*, 38, 149-152.
- Romero, Rolando J. *Texts, Pre-texts, Con-texts: Gonzalo Guerrero in the Chronicles of Indies*. Milwaukee: University of Wisconsin, Center for Latin America, 1992. Print.
- Rudmin, Floyd W. "Critical History of the Acculturation Psychology of Assimilation, Separation, Integration, and Marginalization." *Review of General Psychology* 7.1 (2003): 3-37.
- Sánchez, Ramón. *The First Captivity Narrative: Álvaro Núñez Cabeza De Vaca's 1542 La Relación*. University of Washington, Bothell Proceedings of the II Conference of SEDERI: 1992: 247-260.
- Schönpflug, U. *Acculturation, ethnic identity, and coping*. In W. J. Lonner, D. L. Dinnel, S. A. Hayes, & D. N. Sattler (Eds.), *Online Readings in Psychology and Culture* (Unit 8, Chapter 2), Center for Cross-Cultural Research, Western Washington University, Bellingham, Washington, D.C.2002
- Silva, Alan J. *Conquest, Conversion, and the Hybrid Self in Cabeza de Vaca's Relación*. Ann Arbor, MI: Publishing, University of Michigan, Library Winter, 1999.
- Smith, Vanessa. "The Myth of the Noble Savage (review)." *Journal of World History* 15.1 (2004): 96-99. Print.
- Sopranis Sancho de, "Datos para el estudio de Álvaro Núñez Cabeza de Vaca." *Revista de Indias* 8.27 (1947): 69-102.
- Stocking, George W. *Race, Culture, and Evolution: Essays in the History of Anthropology*. New York: Free Press, 1968. Print.
- Tamakoshi and Cross (1996). *Going Native* [Blog]. Recovered from: <http://www.theanthropologistinthefield.com/native.htm>
- Turner, Mark. *The Literary Mind*. Oxford University Press. New York. 1996. Print
- UNESCO. (2013). *Conceptual and Operational Framework*. Retrieved from <http://unesdoc.unesco.org/images/0021/002197/219768e.pdf>
- Voigt, Lisa. *Writing Captivity in the Early Modern Atlantic: Circulations of Knowledge and Authority in the Iberian and English Imperial Worlds*. Chapel Hill: U of North Carolina P, 2009.

ATINER CONFERENCE PRESENTATION SERIES No: EDU2017-0055

Winkelman, Michael. "Cultural Shock and Adaptation." Arizona State University School of Human Evolution and Social Change. (1994): 121-126