

Santa Marta La Dominadora

Mark Steyvers

El esoterismo y sus discursos Oscar Iván Londoño Zapata, 2021-10-25 El esoterismo y sus discursos presenta cinco recorridos analíticos que abordan objetos diversos: empaques de jabones, volantes publicitarios, anuncios clasificados, novenas y horóscopos, géneros discursivos producidos en el campo del esoterismo escasamente indagados por las ciencias del lenguaje. El autor investiga desde la perspectiva interpretativa del análisis del discurso la manera en que el sometimiento amoroso, la calidad de los servicios esotéricos, el posicionamiento de la marca del esoterista, la legalización de la devoción a una santa popular y la credibilidad de la predicción son gestionados discursivamente. Estos estudios ponen de manifiesto los variados mecanismos de ejercicio del poder producidos para influir en aquellos carenciados que buscan ayuda para solucionar sus problemas. Las estrategias que la industria del esoterismo despliega para comercializar sus productos y servicios, y con ello ganar adeptos y consumidores eficientes, hacen que los individuos realicen acciones por elección propia, aunque motivadas por funcionamientos persuasivos presentados como legítimos, que los llevan a constituir su propia religiosidad a la carta. Las marcas discursivas relevadas, útiles para investigar los problemas planteados, permiten analizar el uso que se hace del discurso no solo en función de la mercantilización de las creencias y prácticas esotéricas sino, además, para regular la subjetividad.

Mami Wata Henry John Drewal, 2008 This book traces the visual cultures and histories of Mami Wata and other African water divinities. Mami Wata, often portrayed with the head and torso of a woman and the tail of a fish, is at once beautiful, jealous, generous, seductive, and potentially deadly. A water spirit widely known across Africa and the African diaspora, her origins are said to lie overseas, although she has been thoroughly incorporated into local beliefs and practices. She can bring good fortune in the form of money, and her power increased between the fifteenth and twentieth centuries, the era of growing international trade between Africa and the rest of the world. Her name, which may be translated as Mother Water or Mistress Water, is pidgin English, a language developed to lubricate trade. Africans forcibly carried across the Atlantic as part of that trade brought with them their beliefs and practices honoring Mami Wata and other ancestral deities. Henry John Drewal is the Evjue-Bascom Professor of African and African Diaspora Arts at the University of Wisconsin-Madison. Other contributors include Marilyn Houlberg, Bogumil Jewsiewicki, Amy L. Noell, John W. Nunley, and Jill Salmons.

Narco-Cults Tony M. Kail, 2017-07-27 Those who know about how spirituality plays into the world of drug smuggling

have likely heard of Santa Muerte, Jesus Malverde, and Santer but the details of the more obscure African religions and Latin American folk saints and cults often remain a mystery. While the vast majority of these religions are practiced by law-abiding citizens with no co

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Callaloo ,1990

MaComère ,2005

Global Desires Christopher Alan McGrath,2010

The Maximón Deity Otto Chicas Rendón,2003

Witchcraft and Welfare Raquel Romberg,2003-06 Persecuted as evil during colonial times, considered charlatans during the nation-building era, Puerto Rican brujos (witch-healers) today have become spiritual entrepreneurs who advise their clients not only in consultation with the spirits but also in compliance with state laws and new economic opportunities. Combining trance, dance, magic, and healing practices with expertise in the workings of the modern welfare state, they help lawyers win custody suits, sick employees resolve labor disability claims, single mothers apply for government housing, or corporation managers maximize their commercial skills. Drawing on extensive fieldwork among practicing brujos, this book presents a masterful history and ethnography of Puerto Rican brujería (witch-healing). Raquel Romberg explores how brujería emerged from a blending of popular Catholicism, Afro-Latin religions, French Spiritism, and folk Protestantism and also looks at how it has adapted to changes in state policies and responded to global flows of ideas and commodities. She demonstrates that, far from being an exotic or marginal practice in the modern world, brujería has become an invisible yet

active partner of consumerism and welfare capitalism.

Vodú y magia en Santo Domingo Carlos Esteban Deive,1988

African Arts ,2008

Los dioses como los vemos ,1977

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Ultima flor del naufragio Pedro Antonio Valdez,1995

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La trenza de la hermosa luna Mayra Montero,2004

Cultura popular e identidad nacional Dagoberto Tejeda Ortiz,1998

Aportes de la cultura haitiana en la frontera dominicana Bernardo Matías,2001

Uña y carne Marcio Veloz Maggiolo,1999

Sana, sana, culito de rana ... José Labourt,1979

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