

Rituals and beliefs in venezuela religion



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In Venezuela and around the universe has had been developed endless medical fortes, psychological, scientific discipline and engineering really quickly, in the same manner and about at the same velocity, besides, has emerged a big figure of beliefs, myths, faiths that each twenty-four hours rises with a flourishing consequence. In fact, in the Twenty-one century these faiths, beliefs and superstitious patterns, such as witchery, they manifest themselves with a big figure of followings and/or funny people that are consulted with the thought that the priest-doctor, medium or ace help them to work out their jobs, whether physical, mental, economic or any other nature.

Some people queried for immorality or retaliation from others who harmonizing to them are the responsible to the beginning of the struggle, and so there are those still without of all time holding attended a witchery rite or faith and they are normally followings of Christianity or Catholicism, those people express to believe or to be under the effects of a “ work ” of thaumaturgy and / or black magic, or have a steadfast belief that witchery is existent and something to be fright of. We frequently hear from these people phrases like ‘ I do n’t believe in enchantresss, but if there are, there are, ‘ or ‘ with the Saints do non play ‘ (mentioning to Santeria which is a syncretistic cult of witchery) .

Santeria: A faith that combines beliefs of the Yoruba and Bantu people of Southern Nigeria, Senegal, and the Guinea seashore with elements of Roman Catholicism, with roots in the Caribbean.

Donnelly (2005: 65) explains how in this century Venezuelans ' increasingly break with a series of tabus imposed from the Spanish conquering about impostes and faith ' , which opens a new door to the pattern of rites, spiritualism and occultism, being a heritage of ascendants, indigens and slaves of the yesteryear. This cultural bequest, speaking about occultism, rites and faiths intermingle to unite faith, thaumaturgy, occultism, between the sacred and heathen, between the rational and irrational, is to give a deeper significance to life or touchable and its jobs, is to looking for a closer God and non abstract or distant one. (Marin, 1986: 27) .

Because many of the spiritual patterns and beliefs are transmitted by unwritten tradition, such as Santeria, they have non established a clear footing ; in fact many of these faiths and pseudo faiths are characterized by a complex procedure of syncretism that even today continues.

Harmonizing Gruson (1970: 34) , the most popular faith is Catholicism, where 80 per centum of the population see themselves Catholic, whether or non they are participants. The faithful believe in God, but he is far from this universe, the rites are directed towards the saints, the Virgin and the Souls who are closer to the worlds. Religion provides the stricken people the solution of many jobs, including physical and mental wellness ; besides it has recreational intents (dances, parties) , psychological (ego satisfaction,

when a individual has an of import place in the ritual organisation) , societal (cronyism) and medicative (miracle remedies) .

Popular faiths believe in nature liquors and other supernatural entities, shades and marvelous hobs, this is considered Catholic and does non do harm to the basic construction of faith. Private rites are secrets, they are done in clip of crisis, performed with a individual intent, but the purpose is to relieve the job of the client or make immoralities, while the public rites are instead linked to official Catholicism.

A mixture between pagan religion and sacred characterizes popular Catholicism. The rites and symbols of Catholicism frequently have a different significance for members of the educated categories than lower category or low provincials. Catholics go to church, but besides they pattern rites of Santeria at medium Centres, at the same clip they may see the Gravess of “ folk saints ” , religious therapists or acquire a audience via Internet. Even in most Television channels is possible to watch plans of cartomancy, tarot, among others, with a considerable evaluation, over 7 % . (IBOPE AGB Venezuela, 2010) .

For illustration, baptism is considered a rite that protects the neonate against all evil influences ; the cross for illustration, contains powers to guard off evil liquors. Although the Christianization of the Indians and black slaves during the colonial epoch, many constructs and oldest spiritual patterns were preserved, which could boom outside of official Christianity, all this is embedded so strong on this civilization, that some medical professionals

recommend the usage of enchantment against the evil oculus and herpes zoster (agonies of spiritual intension) (Molina, 1947: 90-110) .

There is no grounds of serious or brooding surveies sing the present subject, but it is interesting to observe that spiritual and heathen is widespread in this state, rites of witchery, black magic, popular religionism and Catholic beliefs has been mixed together ; among the most common are Nigerian Santeria or traditional and Cuban santeria (Martin, 1983: 74) .

The pattern of psychotherapeutics in Venezuela is new, there are really few professionals in the state and it is non specifically regulated by any entity, except the Venezuelan Association of Psychotherapist (AVEPSI) , located in the capital metropolis Caracas and formed in 2009.

The pattern of this forte in Venezuela is extremely welcomed by the general populace, but a uninterrupted instruction and feedback from the healer towards the client and frailty versa, in countries such as clinical hypnosis, beliefs in the supernatural, myths and rites are necessary. The healer may confront a diverseness of state of affairss, similar to those faced Carl Jung and referred in his thesis “ On the Psychology and Pathology of So-Called Occult Phenomena ” (1902) in which he describes a immature adult female seemingly enduring supernatural onslaughts.

Harmonizing to the old account, surges a demand to make a survey that lead to reply the undermentioned inquiry:

Does beliefs ; spiritual or esoteric patterns of Venezuelans influence the psychotherapeutic pattern in Venezuela?

From the above inquiry arise the undermentioned aims:

General aim

Describe the influence of faiths, beliefs, thaumaturgy and witchery in the pattern of psychotherapeutics in Venezuela

Specific OBJECTIVES

Identify spiritual beliefs, thaumaturgy or witchery on patients go toing psychotherapeutic audience.

Estimate about the pattern of spiritual rites, thaumaturgy or witchery in clients go toing to psychotherapeutic audience.

Acknowledge the efficiency of Psychotherapy Techniques in the intervention of clients with spiritual inclinations or witchery practitioners.

Chapter I

Theoretical Model

Rites and Beliefs in Venezuela

Some bookmans take the pattern of witchery in Venezuela as slightly folkloric (Cazabone, 2009: 89) unlike other states where some rites have devilish intensions with carnal forfeits involved.

This folkloric facet is closely linked with the Venezuelan humourous character, who in general do non take really earnestly the powers of thaumaturgy ; the ‘ just in instance ‘ , or ‘ I do n’t believe in enchantresss, but if there are, there are ‘ , gives a sense of belief in certain facets in the ‘ occult ‘ .

Branch (in Zalazar et Al, 2001: 67) concluded that this Venezuelan manner of be is a historic stereotype, derivative from crossbreeding and the character of the participants on it, foregrounding the inventiveness of autochthonal, the difficult labor of black workers and the vanquisher ' s haughtiness. These originals explains Branch, “ play an of import function to explicating the Venezuelan people features “ , reasoning that the Venezuelan loosely is cheerful and humourous by its black and Spanish heritage, smart for his Spanish and Indian roots, loving and generous the Indian heredity, but by the other manus, the negative side, lazy by the Indian kernel, disorganized and uneconomical by their black lineage, disrespectful to the jurisprudence and violent by the Spanish beginning, however none of these influences have or are backed by scientific grounds, ‘ are merely societal images that continue to be relevant ‘ (Zalazar et al, 2001: 89) .

Furthermore, beliefs and magic-religious patterns are a privileged means to show worlds, struggles, emotions and concealed feelings, taking topographic point beyond the ability to be rational.

Christian (2009: 30-45) explains that ‘ a great figure of people light tapers to different divinities (Black First, Philip Black, Guaicaipuro, Maria Lionza, etc.) In order they may allow miracles or favors ‘ .

This usage of appliances is a psychological scheme, Figueroa (2005: 82) explains that worlds use to command their lives and get the better of their restrictions in an environment that sometimes exceeds his capacity for understanding and action.

Furthermore, the usage of amulets and / or talismans or merely called “ vulture seed ” , the “ aloe works ” are used in rites and cults as a agency of protection or lucky appeals.

Cabazone (2009: 97) describes that the leader and ex-president Romulo Betancourt said with an air of certainty that ‘ his pipe was put under enchantment by a enchantress, and many believed that this was the key to its success ’ . Magic and all its techniques is one of these resources and sometimes this religion on a ritual or belief generates dramatic solutions.

Figuerola (2005: 89) suggest, that the usage of amulets and talismans day of the months from the ancient times and world-wide great work forces, politicians, creative persons, soldiers, jocks, etc. , have behaved and carry symbols of good fortune, giving high respect to the power of positive suggestion, so have been able to carry through their intents. The psychological consequence makes trusters to hold faith on the talisman, rite, or amulet.

The function of faith in Venezuelan civilization and beliefs

As discussed, the cultural background and crossbreeding have been influential in Venezuelan civilization, even on the whole Latin America despite an evident secularisation.

Notably, worldwide, all civilizations of the universe were shaped by faith, no one cultural group escapes this procedure and on the same country, charming spiritual traditions and imposts have influenced significantly in societal relationships, community life and moral codifications, ‘ this religion

in supernatural existences is apparent non merely in Venezuela but throughout the universe ' (Pollak-Eltz, 2004: 69) .

In Venezuela and throughout Latin America, Catholicism, shaped the civilization that until late had absolute monopoly ; all societal categories were influenced. Today the functionary and popular faiths are looks of different types of life styles, on the one manus, traditional or popular religionism has healing and charming and is by and large practiced by popular sectors and secondly official Roman Catholicism practiced by people in urban countries.

In this sense, the proliferation of rites and beliefs and personal readings of followings and practitioners and the deficiency of a defined priestly liturgy make these patterns and cults an easy mark of mountebanks and maltreaters.

Among the most popular cults is that of Maria Lionza, in which the medium is “ obsessed ” he or she fall in enchantment (affair) and then the spirit that possesses the individual is consulted and this gives advice to the individual seeking aid. The cult of Maria Lionza is complex and covers all charming and spiritual beliefs of Venezuelan people and forms a synthesis of charming patterns, within a spiritual context. (Pollak-Eltz, 2004: 82) .

Can be said that this is a syncretistic cult with “ practical ” solutions through rites that recognize the values of Christianity, in fact, Maria Lionza is sometimes identified with the Virgin of Coromoto and/or an autochthonal spirit.

Magic is present on this cult and its techniques are neither good nor bad, but can be used for make good or evil. Aces pretend to pull strings those forces and claim to possess supernatural and extraordinary powers to pass on with the supernatural universe (affair) .

Pollak-Eltz (2004: 83) provinces that ' Faith is the cause of miracles ' .

Because these techniques can be learnt, the prestidigitator is non responsible for Acts of the Apostless performed ; he or she is an officer to whom the client pays their services. This magician or medium frequently has the cognition to work out jobs and remedy diseases, and is an first-class psychologist despite his limited formal instruction.

Harmonizing Pollak-Eltz (2004: 106) or heathen faith of witchery was faded from the countryside to the metropoliss. This civilization is loosely Christian and despite progresss in engineering and medical specialty is popular religionism more alive than of all time, and that ' s because the popular faith is useful, giving religious support and serves as a psychological appeasement in times of personal crisis.

Saignes (in Pollak-Eltz 2004: 65) , states that ' Historically, Whites and slaves used to confer with black therapists that frequently had more success than white sawboness in mending the sick. Their cognition on medicative workss and charming rites brought a increased the prestigiousness of the African medicine-men ' .

This figure of the prestidigitator or magician could be seen as the representation of an graven image, which has the privilege to impart and steer the prosperity or bad luck at will of others.

This is reflected harmonizing to Rojas (2006: 30) , in the peculiar character of Venezuelan people when they worship a individual or spiritual figure on which can be trusted and resignation.

Popular Religion

The bad lucks and influence that the church had in the 19th and 20th has no relevancy in how Venezuelans built his thoughts about religion and divinities. Since colonial times, this alone blend between faith and popular faith came framed on a profound enigma of the supernatural and esoteric (Gackstetter et al, 2010: 45) .

There is a term called “ The three powers ” , has nil to make with the Catholic Trinity. Maria Lionza is symbolized as the Virgin Mary, these represent the three chief constituents of the state individuality, in other words, European, African and autochthonal. On this tribunal of liquors enters Simon Bolivar (liberator of Venezuela from Spanish regulation) Andres Bello, Negro Felipe (First Black, a black slave who was besides murdered by the settlers) , Negra Matea (Bolivar ‘ s nursemaid) , Jose Gregorio Hernandez and other Catholic saints.

The cult of Maria Lionza is non a faith guided or hierarchal ; the priest-doctor or mediums merely ask inquiries to the trusters about their households, jobs, differences, fiscal jobs, or medical jobs. Sometimes people who seek aid and hold a comparative in gaol, seek aid from Juan Vicente Gomez, those political inquiries do through Simon Bolivar. Believers by and large have a high strength of religious devotedness, and made a pilgrim’s journey to Sorte

Mountain (near Chivacoa in Yaracuy State) with the belief that the goddess will work out the state of affairs or bad luck.

Believers choose a corner in the forests or a crook in the river to construct an communion table from which invoke, this is called portals. Usually is decorated with exposure, figures and statuettes, spectacless with rum or brandy, cigars, coffin nails cross, flowers and fruits.

There are several versions of this fable. One of them says that a green-eye Indian adult female called Yara was baptized as Maria del Prado of Talavera de Niva. The Cacique Yaracuy sent her to the mountains where it is said she rode on an ounce (leopardus pardali) . So Mary was called ‘ the Onza ’ and so Maria Lionza. It is believed that her cult was born of devotedness to the forces of nature and the liquors of the rivers, jungles and caves.

Maria Lionza is portion of a “ three ” along with Guaicaipuro, an Indian head murdered by the Spanish settlers, and Negro Felipe. These three saints are the prima figures of the cult and lead several “ tribunals ” of lesser divinities. These tribunals are:

The Indian Court led by Maria Lionza and composed of many Venezuelan Indian head.

The Medical Court led by Jose Gregorio Hernandez and composed of many other celebrated physicians.

The Court of the Juans made up by a figure of figures belonging to Venezuelan folklore.

The Teachers ' Court led by Andres Bello and some other writers.

The Black and African Court, led by popular black figures of Venezuelan history such as La Negra Matea (who was a slave to the Bolivars and nursemaid of Simon Bolivar) , and El Negro Primero (Pedro Camejo) who was known as Negro Primero because he was black and besides among the first to travel into combat.

The Celestial Court composed of a figure of Catholic saints.

The Political Court, which includes Simon Bolivar.

The Court of Malandros, made up of asleep felons.

The Viking Court, with assorted of the of import Viking heads.

Maria Lionza has had a great societal and cultural significance that transcends their followings. Her cult was unveiled outside Yaracuy to the 50s of last century, when in 1953 during the term of office of General Marcos Perez Jimenez, the sculpturer Alexander Hill (1901-1953) built the celebrated sculpture of Maria Lionza on a Tapir, (Tapirus terrestris) , which has been for over 50 old ages on the Eastern Freeway in Caracas. On this cult nil is written, is transmitted orally from coevals to coevals (cited in hypertext transfer protocol: <http://www.rnw.nl/espanol/video/cultos-populares-venezuela-adoraci%C3%B3n-de-mar%C3%ADa-lionza>. , 2021) .

Most relevant Churches and cults in Venezuela

Among spiritual organisations and cults largest in the state are:

(beginning: Directorate of Religious Affairs of the Ministry of Justice in Venezuela, 1989) .

1. Protestant or Evangelical: After the “ Diet of Speyer* or Diet of Spires protest in 1529, there was no purpose of proselytising in Latin America, neither to the evangelising mission. The chief involvement was focused merely on the Reformation, which resulted that Protestantism could non take root in Latin America until the mid-nineteenth century with small success. However, over the old ages the indexs have changed, even the statistics of late 20th century are truly turning non merely in footings of evangelical denominations but besides on other spiritualistic denominations. They are grouped into the followers:

- a. Anglicanism.
- b. Presbyterian Church
- c. Lutheran Church.
- d. Baptist churchs.
- e. New Tribes Mission.

*Diet of Speyer or Diet of Spires refers to any of the Sessionss of the Imperial Diet of the Holy Roman Empire, of which 50 took topographic point between 838 and 1570 in the metropolis of Speyer (Spires) , now in Germany. The most celebrated Sessionss occurred in 1526 and 1529 (Wikipedia 2011) .

2. Confederate Evangelicals: Religious currents coming from the United States and has Christian intensions.

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3. The Pentecostalists: They represent a quickly turning motion with alone features. This spiritual motion is marked by Methodism and the American Baptists. Pentecostalists came to Venezuela in 1940, and its laminitis the Rev. Irvin Olson, an American Baptist who chose Barquisimeto as pilot centre to set up the first “ Assembly of God ” in Venezuela. Then widen his work to Caracas the capital metropolis and Falcon.

4. Pseudo Christian faith or Millennialists: These faiths tend to turn easy. They have in common that their laminitiss made a personal reading of the Bible, making a new tenet around it, which means, to give different significance to the tradition, followings believe to hold the absolute truth (Mangas and Montero, 2001: 110) .

In Venezuela there are three organisations: The Seventh-day Adventist Church (SDA) , Jehovah ‘ s Witnessss and Mormons, the latter without enrollment within the Directorate of Justice and Religion.

a. Seventh-day Second adventists Church.

b. Jehovah ‘ s Witnessss.

c. Church of jesus christ of latter-day saintss.

5. Religious Centre: Its the Venezuelan important disposition toward the esoteric, rites and stellar. It is non based on beliefs but on personal demands.

This conciliation between the sacred and the profane has its kernel in animism and polytheism primitive Strengthened by the African Christian cult

with an evident institutionalism. The Indians embraced the religion of the Catholic Church, but the endurance of their beliefs and their intimacy to the African slaves produced that Kind of new beliefs.

5. 1. The popular autochthonal tribunal: This inclination is associated to Aboriginal elements. For illustration, the Indian adult male thought on the power of natural phenomena, on the rocks, lakes, rivers, and the acquisition of that supernatural power conceived by their Gods. These beliefs were transmitted to subsequent coevalss and were fed by transcultural elements including Santeria and Spiritualism. There is no hierarchy that identifies these elements on the modern-day society. What for the Indian was a divinity for the therapist now is a agency of economic support and it is seen as a company with first-class patronages.

5. 2. Mediums: Along with santeria, this is one of the most advanced signifiers of cryptic beliefs based largely on spiritualism of Allan Kardec, French instructor and pedagogue. He is known today as the orderer of Spiritism for which he laid the foundation with the five books of the Spiritist Codification. It is believed that Spiritism entered to our state under the influence of immigrants from Brazil and Colombia, merchandise of oil febrility.

There is no hierarchy around which are organized. The main caput leads the worship and is raising otherworldly existences, going the medium and are called to execute miracles, healings, among others of its sort.

5. 3. Santeria: This signifier of faith is more complex than others. There is a mix of autochthonal elements with spiritualist elements, African and

Christian originating a semi-organized loanblend. This faith takes the construction of an ancient African tribal faith of the seashore of Nigeria, and has three hieratic orders: the babalaos, the Orishas curates and priests of a peculiar divinity. African slaves brought this faith and their chief Centres are in Brazil, Cuba, and Haiti, later deriving followings in Colombia and Venezuela (Gonzalez-Wippler, 1989: 45) .

The Santeria in Venezuela have made an even greater mixture, they have found an equality between the African Gods with Catholic saints, so, for illustration, Chango (God of lightning and boom) has its equivalent on Santa Barbara, Oshun (river goddess) at Nuestra Senora de la Caridad del Cobre (Our Lady of Charity of Copper) and so on, giving a divinity character to popular saints like Jose Gregorio Hernandez, Maria Lionza, Negro Felipe, among many others.

To the priests formation a sort of coach is assigned, who is responsible to learn the learner all enigmas and so a new priest is ordained. They prepare their ceremonials at sites near rivers or on a mountain as located at Sorte, Yaracuy. Once ordained, the priest is ready to mend, and to take evils liquors, that according to them are the 1s who tie the person. Constants pilgrim's journeys are made from inside the state to Sorte Mountain. There are transport companies that offer their services to the mountain, plus a big figure of appointed priests, normally called physicians or magicians, who organize these trips from their Centres. It will be noted that trade (trading) around these cults is comfortable (audiences, travel, esoteric merchandises, tapers, text, aromas, etc) .

5. 4. The cult of Maria Lionza: The cult of Maria Lionza comes to stand for the formation of a Venezuelan autochthonal faith with elements of other civilizations, in which prevails the origing of the worship of a divinity autochthonal enriched with African ' s spiritual civilization and spiritualism.

6. Sects

6. 1. The Moonies: The name normally are due to its laminitis Sun Myung Moon, born in North Korea in 1920. The organisation has the official name of “ Association for the Unification of World Christianity ” (AUCM) and aims to make a society based on the seeding of religious values and on the drive of the household towards existent peace.

6. 2. Scientology: Its laminitis is the American Lafayette Ron Hubbard (1911-1986) , a specializer in 25 professions in which stand out those of the author of scientific discipline fiction (65millones of transcripts sold of the book “ The Way to Happiness ” and film writer) . The church is considered a company in all facets. They have a really distinguishable construction. Its rules are based on the “ Dianetics ” which consists of the person mending itself liberating the enslaved spirit. The process to accomplish this terminal is by go toing Sessionss called “ hearing ” where the person is subjected to purification by using a tool called “ electropsychometer ” device that detects countries of religious hurt. This method is progressive. The novice discards their old beliefs and acquires new regulations that he/she must follow harmonizing with the sum of publicities obtained.

6. 3. Eastern Syncretism: Unlike the censure generated in Venezuela during a good portion of 20th century the religious orders, today are accepted and a

important figure of Venezuelans profess analogue and at the same time in their faith some of these beliefs. It is common to hear things like this: “ I am a Catholic but I received the Taoist ” or “ I am a Catholic but I like traveling to the negotiations of Buddhist metaphysics. ” All this is due to the openness of the Eastern religious orders who reconciled Christianity with their spiritual principles and the openness of Venezuelan society to let several beliefs coexist with both.

The usage of ritual in psychotherapeutics as a tool for alteration

The usage of rites is an effectual tool in some patients on the pattern of psychotherapeutics in Venezuela and is frequently the lone manner to convert the patient that his head can be healed, free from existences, liquors, influences, or enchantments that endangering the physical and mental wellness of the individual.

The rite was ever an issue discussed by anthropologists who have described the impostes and rites of peoples and communities. Its curative efficaciousness for alteration has been described by many clinicians in systemic literature (Ochoa de Alda, 1995: 89) .

Notably rites are non heritage of healers, but processs of the peoples, households and civilizations. An of import point is that, in pattern as healers, it should take into history the importance of these phenomena on persons and households who participate in these traditions (and any other) , and cognizing these processs, that are made spontaneously it may originate new thoughts for bring forth options that can be used on a curative context, in

order to seek to promote alterations that help to acquire a more adaptative public presentation, non diagnostic, of households and persons who, because of their agony, come to seek therapy. In add-on, and of class, as an component good worked, can supply significant information, particularly relational.

In psychotherapeutics is considered that a ritual includes a set of actions and / or symbolic interactions more or less structured, they are non restricted merely to the completion ceremonial, but include the full procedure of readying, the execution experience and reintegration back to mundane life (Rappaport, 1971: 12) .

A ritual must be composed of the undermentioned elements: symbols, unfastened and closed parts and the demand to be developed in a infinite and in a particular clip (Whiting, 1991: 56) . The symbols or symbolic actions are the minimal component would represent a ritual. The nexus to the significance of the symbol that appears is normally a personal building, household or societal. Besides rites symbols consist of unfastened parts and closed parts together. The enclosed parts are the parts of unchanging ritual common to all executing the ritual, these parts provide the minimal construction stiff plenty to reassure strong emotional constituents, transmit of import values and give concrete signifier to the portions. Alternatively unfastened parts provide sufficient flexibleness for each of the participants in the ritual manus part to personal and idiosyncratic experience. In the rites with an of import cultural root is normally prescribed by tradition the topographic point and clip that will be the realisation of the ceremonial.

The symbols or symbolic actions are the minimal component that would represent a ritual. The nexus of the symbol sing to the significance that appears is normally a personal building, household or societal. Besides symbols, the rites consist of unfastened parts and closed parts that are joined. The closed parts are the parts of unchanging ritual common to everyone who is executing the ritual, these stiff parts provide the minimal construction adequate to convey security against strong emotional constituents, transmit of import values and give concrete signifier to the actions. Alternatively unfastened parts provide sufficient flexibleness for each of the participants in the ritual and the possibility that each one can do his/her part harmonizing their personal and idiosyncratic experience. The rites, which have an of import cultural root, are normally performed following the tradition, on the topographic point and clip specific to the accomplishment of the ceremonial.

Type of rites

Rites of transition or passage rites: described in 1909 by A. Van Gennep.

These rites are performed in the passages experienced by persons and groups throughout the life rhythm, tagging the terminal of a phase of development and the beginning of a new one. Van Gennep after analyzing assorted civilizations argues the catholicity of such rites.

Continuance: rites of intensification. Unlike the passage rites that are normally performed merely one time in life of every person, continuity rites are executed repeatedly, their intent is to put the gait of life and maintain continuity, normalcy within each phase of life rhythm.

Mending rites: This would include the rites performed to bring around, heal and maintain out certain diseases.

Curative Rituals: This includes rites developed by healers and used in psychotherapeutic pattern, however psychotherapeutics may be considered in some instances as a ritual. Haley (1973) considered the intervention that is carried out to handle certain jobs and that arise in adolescence (psychosis, behavioral upsets, anorexia...) is like an induction rite, through which it promotes individualism and necessary emancipation required from the immature, as a manner to reconstruct him or her to a normal life rhythm.

Functions of rites:

Ochoa De Alda (1995: 56) explains that the chief maps that meet the rites described in the life of societies, peoples, households and persons are:

Rituals make life predictable, supplying a sense of belonging to the group that affects the sense of individuality of persons that form it. Rituals, does order and modulate the societal operation, corroborating the societal construction, while advancing an development in this with minimum struggles.

Another primary map is the transmittal of civilization, values and permanent norms. By one manus, it does make a sense of solidarity, coherence and continuity in groups, and on the other manus, contribute significantly to the creative activity of the belief systems of a group (Van der Hart, Voogt and Witzum, 1989: 56) .

The traditional rites non merely channelled societal coordination between persons, households, communities and small towns in the here and now, but besides between the yesteryear, present and future represented by the different coevalss (Davis, 1987: 67) .

The rites of passage, allow go throughing from one phase to other on the life rhythm. Its first component of action does that functions, relationships, and universe criterions are modified during their executing (Davis, 1987: 78) .

Admiting that any passage is to a greater or lesser extent an instability, ritual ceremonials provide a construction in which behavioral alterations can happen and so normalise the life that follows them (Van der Hart, 1983: 90) .

Turner (1967) suggests that thanks to the symbols, rites play a ternary function: (a) First, supply polyvalent significances to behaviours, emotions and knowledges, which straight affects the unfastened parts or creative of the rites ; (B) secondly, these symbols characterized by the multiplicity of significances evoke intense emotions, unifying in a common experience really different phenomena that could non fall in merely by words, and (degree Celsiuss) they work at the same time with centripetal and cognitive poles of the significance, ground why, it is of import to cultivate the potency of altering even on the smallest item, besides on the aesthetic.

The symbolic nature of ritual enables to run the ritual and at the same clip to keep the two facets of a contradiction. In the rite of running the cock for illustration, continuity and alteration are explained (cited in: hypertext

transfer protocol: [//www. ugr. es/~pwlac/G22_17Orlando_Benito_Riesco.html](http://www.ugr.es/~pwlac/G22_17Orlando_Benito_Riesco.html), 2006) .

Rituals provide support and control of emotions generated by life crises. This characteristic is best viewed in hard life state of affairss, for illustration the decease of a loved one. In such state of affairss it is common for people non to show their emotions and feelings for fright of overpowering menace of a loss of control. Indeed, in such fortunes, when rites promote and channel the look of strong emotions, forestalling flood. Besides, rites may appease a unconscious attending of the crisis, taking people to contemplate the alterations, operated on them and their relationships, as something beyond their apprehension (Scheff, 1979: 109) .

Finally, the ritual promote alterations on consciousness, because drives the attending of participants on what they are sing or witnessing, making a province of attending. Several writers have proposed the use of no witting message transmittal, by the ritual, as a possible manner to avoid any witting opposition to the transmitted messages (Hoorwitz, 1987: 67, O'Connor and Hoorwitz 1984: 45) .

Chapter II

Methods

The methodological model is the process to follow to accomplish the aim of the research, consists of following elements: the design, type, and research mode, stages of research, population and sample, techniques and instruments for informations aggregation, proof instrument and analysis of consequences.

In this sense, Arias (2004: 45) states ‘ the methodological analysis of the undertaking includes the type of research, techniques and processs that will be used to transport out the enquiry. It is the “ How ” the survey will be made to reply the job posed ‘ .

Type Design and Level of the Research

The research design breaks down the basic schemes that the research worker embraces in order to bring forth accurate and explainable information. In this sense, Arias (1999: 30) defines research design as ‘ the scheme adopted by the research worker to react to the job ‘ .

In this vena, the present research is conducted under a non-experimental design, which is one that is done without pull stringsing variables. What is done in this research is to detect phenomena as they occur in a natural context. As noted by Kerlinger (1979: 116) ‘ non-experimental research or expost – facto is any research that is impossible to pull strings variables or randomly assigning topics or conditions ‘ .

Furthermore, it is necessary to take into history the type of work to be done as there are many schemes for methodological process. This refers to the type of survey to be conducted in order to roll up the necessary basicss of research.

Harmonizing to the above, this survey is based on field research, as the informations are collected straight from world in their natural environment, and the informations will be collected with different techniques and tools in the consulting room where he developed research.

The manual UPEL (2005: 14) notes that field research is ‘ The systematic analysis of jobs in world for the intent, either to depict, construe, understand their nature and component factors, explain the causes and effects or bring forth their happening, utilizing methods characteristic of any paradigm or attacks of known researches or in development ’ .

Furthermore, based on the period and effect of this survey, is hence cross because variables are studied at the same time in the same clip. Pineda, Alvarado and Canales (1994: 136) study that cross-sectional surveies, ‘ study the variables at the same time at one determinate point, doing a cut in clip ’ .

In this instance clip is non so relevant, but as these phenomena occur, this is due that a cross subdivision is made, in order to look into how it is produced.

Furthermore, the survey is modern-day ; harmonizing Hurtado (2000: 234) efforts to ‘ describe an event that occurs or is observed in a individual minute on the present, holding usage of unrecorded beginnings and watching the event without alterations ’ .

Therefore, to set up the consequences that emerge from this survey, is that they seek to function as a mention point to set up hereafter schemes that allow to consolidate the strengths and get the better of the failings revealed.

Furthermore, this research is considered of character or degree descriptive, taking into history the expressed by Sanchez (1993: 63) , which consists in qualifying of a fact, phenomenon, single or group, in order to set up its construction or behavior.

The consequences of this sort of research are located at an intermediate degree sing to the deepness of cognition is concerned. There is non use of variables, these are observed and are described as presented in their natural environment. Its methodological analysis is chiefly descriptive, although some quantitative and qualitative elements may be used.

Operationalization of Variables

The operational definition or operationalization of variables is closely related to the specific aims and its indexes, which specify the significance of the variable ; this content will be used throughout the probe.

In this respect, Rodriguez (2001: 53) , states that the primary intent is to represent the relationship between the specific aims and the informations aggregation instruments.

The undermentioned chart shows the dimensions, indexes and instruments of variables to be used to accomplish the aim of this research.

Table 1.

Operational definition of variables

General Objective: To depict the influence of faiths, beliefs, thaumaturgy and witchery in the pattern of psychotherapeutics in Venezuela

Specific

Aims

Variable

Conceptual Definition

Dimension

Indicadores

Instrumentos

item

Identify spiritual beliefs, thaumaturgy or witchery on clients go toing psychotherapeutic consulting.

Religious beliefs, in thaumaturgy or witchery.

These thoughts are deemed true for those who profess a peculiar faith or cult.

Beginning of the belief

– Religion

– Ideals

– Culture

Questionnaire

1

2

3

4

Estimate the pattern of spiritual rites, thaumaturgy or witchery on patients go toing psychotherapeutic consulting.

Practice of spiritual rites, thaumaturgy or witchery

Series of actions, activities or ceremonials performed in a more or less formal, harmonizing to guidelines established by tradition or spiritual authorization.

Execution of rites

Frequent pattern

Interest of the ritual

Questionnaire

5

6

7

8

Acknowledge the efficiency of the psychotherapeutics techniques on handling clients with spiritual inclinations, enchantresss, aces or fiends in the witchery.

Efficiency of psychotherapeutic techniques

Strategy, process or curative resource that generates a stimulation to obtain a response aimed at work outing a specific state of affairs.

Psychotherapeutic techniques

– Application

Efficiency

Questionnaire

9

10

Beginning: Casas, J. (2012)

Research Population

A research population is by and large a big aggregation of persons or objects that is the chief focal point of a scientific question. Is the group about which the research worker wishes to pull decisions, harmonizing to the nature of the job, in other words, the sum sum of the units that will be studied, which must hold common features giving rise to the enquiry.

A research population is besides known as Target Population or a chiseled aggregation of persons or objects known to hold similar features (cited in [hypertext transfer protocol: //explorable. com/research-population. html #ixzz29SxhpcZb](http://explorable.com/research-population.html#ixzz29SxhpcZb), n. d) .

On this context, Arias (1999: 98) , states that the population “ is the set of elements that are common characteristics and analysis objects for which are valid the decisions of the probe ‘ .

On this position, to accomplish the aims of this research, the population selected for this survey consists of all patients going to the pattern of psychotherapeutics, from the metropolis of San Juan de los Morros and next metropoliss, in Venezuela, South America, with symptoms of depression and / or low self-pride during the months of February through July 2011, which corresponds to 203 patients.

Sample

Harmonizing Sampieri, Fernandez and Baptista (1991) , the sample can be defined as ‘ a subset of the population. ” It is a portion of the population, or a figure of scientifically selected persons or objects, each of which is an component of existence ‘ .

To Balestrini (1997: 138) , the sample ‘ is obtained in order to look into, from cognition of its peculiar features, the belongings of a population ‘ .

Due to the big sizes of populations, research workers frequently can not prove every person in the population because it is excessively expensive and time-consuming. This is the ground why research workers rely on trying techniques (as cited in hypertext transfer protocol: //explorable.com/research-population. html # ixzz29T2WTULB, n. d) .

Taking into history that the population is finite, and that the clip for survey is limited, has been decided to work with a random sampling technique,

knowing or opinion-based that harmonizing Lagares and Port (2001) is one in which the research worker selects the sample ' attempts that it will be representative, depending on the purpose or sentiment, and is hence subjective representation ' .

Random Sampling

Random sampling is a sampling technique where we select a group of topics (a sample) for survey from a larger group (a population) . Each person is chosen wholly by opportunity and each member of the population has a known, but perchance non-equal, opportunity of being included in the sample. By utilizing random sampling, the likeliness of prejudice is reduced.

Bias

Bias is a term, which refers to how far the mean statistic prevarications from the parametric quantity it is gauging, that is, the mistake that arises when gauging a measure. Mistakes from opportunity will call off each other out in the long tally, those from prejudices will non.

The undermentioned in writing taken from Valerie J Easton & A ; john H. McColl, Statistic Glossary (hypertext transfer protocol: //www. stats. gla. ac. uk/steps/glossary/sampling. html, n. d) illustrates bias and preciseness, where the mark value is the bulls oculus:

Precise

Imprecise

Biased

bp

Bi

Unbiased

up

ui

As such, for the survey, 100 patients will be taken, which represent about 50 % of the entire population, which is representative for the research worker to accomplish the research aims.

Techniques and Tools for Data Collection

The informations aggregation techniques are defined by Tamayo (1999: 126) , as the operational look of the research design and specifies how the research was made. Likewise, Squinting (1990: 28) , defined those techniques, ' as technologic ways that are used to enter observations and ease the intervention of them ' .

Hence, the informations aggregation techniques to be applied in the research are: direct observation, which harmonizing Tamayo and Tamayo (1994: 122) , ' is one in which the research worker can detect and roll up informations utilizing their ain observation ' .

Direct observation allow the research worker to do judgements by the ascertained world, so to back up the analysis of informations collected through study.

Second, the study technique aimed to interact straight with the human resources involved in the survey and that makes up the sample to obtain of

import sentiments. The usage of this technique will be implemented via a questionnaire. The “ closed ” inquiries contain classs or alternate replies that have been delimited. It has been prepared to garner information in order to show the research. This instrument has been taken on footing of the statement made by Garmendia (1994: 135) , dwelling of a set of points in the signifier of statements or judgements before which is requested a reaction either favorable or non for persons.

Chapter III

Consequences

Research Consequences

The methodological model is the process to follow to accomplish the aim of the research, consists of following elements: the design, type, and research mode, stages of research, population and sample, techniques and instruments for informations aggregation, proof instrument and analysis of consequences.

At this point in the probe consequences are presented, have been obtained through statistical analysis. For this intent were conducted processs and computations necessary to set up the overall tendency of the information obtained, harmonizing to responses to the indexs, and the variable factors studied.

In this sense the information was processed, for which has been calculated the frequencies of the features of the group with simple per centums, which are presented in frequency distribution tabular arraies. The information

presented is complemented with statistical graphs based on the nature of the informations displayed in the statistical tabular arraies.

Analysis and reading of informations

Once applied the informations aggregation instrument proceeded to the presentation of consequences through informations analysis. The numerical information collected was transformed in to artworks, to do a pertinent reading for each of the points collected in the instrument.

Table 2. Variable: Religious beliefs, on thaumaturgy or witchery. Index:
Religion

Item description

Yes

No

F

%

F

%

Are you cognizant of the diverseness of faiths, groups, religious orders and spiritual motions that make life in the state?

93

93

7

7

Beginning: Database Research (2012) . F = Frequency

Graph 1. Index: Religion. Beginning: Table 2.

Analysis:

It can be inferred from the above graph that 93 % of the surveyed sample has knowledge about the diverseness of faiths, groups, religious orders and spiritual motions that make life in the state, while another 7 % reported holding no cognition of the diverseness of faiths or groups that live in the state.

Table 3. Variable: Religious beliefs, on thaumaturgy or witchery. Index:
Religion

Item description

Yes

No

F

%

F

%

Are you follower of some faith, religious order or spiritual motion?

98

98

2

2

Beginning: Database Research (2012) . F = Frequency

Graph 2. Index: Religion. Beginning: Table 3.

Analysis:

From the consequences obtained the 98 % of the study sample is a follower of some faith, religious order or spiritual motion while merely 2 % said they do non follow any faith.

Table 4. Variable: Religious beliefs, on thaumaturgy or witchery. Index: ideals

Item description

Yes

No

F

%

F

%

Do any of these faiths, religious orders and spiritual motions correspond to your ideals?

91

91

9

9

Beginning: Database Research (2012) . F = Frequency

Graph 3. Index: ideals. Beginning: Table 4.

Analysis:

Harmonizing to the consequences plotted the 91 % of respondents agree that faiths, religious orders and spiritual motions correspond with their ideals while merely 9 % said they disagree.

Table 5. Variable: Religious beliefs, on thaumaturgy or witchery. Index: civilization

Item description

Yes

No

F

%

F

%

The cognition of this faith or spiritual motion came to you through the local civilization, regional or national?

51

51

49

49

Beginning: Database Research (2012) . F = Frequency

Graph 4. Index: Culture. Beginning: Table 5

Analysis:

As is apparent from the graph above, 51 % of respondents consider that have knowledge of the diverseness of faiths in their state through local, regional or national civilization while 49 % believe it is non.

Table 6. Variable: Religious beliefs, on thaumaturgy or witchery. Index: frequent pattern

Item description

Yes

No

F

%

F

%

It is performed any sort of ritual, spiritual ceremonial or black magic on the faith that you are following?

37

37

63

63

Beginning: Database Research (2012) . F = Frequency

Graph 5. Index: frequent pattern. Beginning: Table 6

Analysis:

The graph shows that 37 % of the surveyed sample performed some sort of ritual ; spiritual ceremonial or black magic nowadays in the faith that follows while 63 % do non transport any pattern.

Table 7. Variable: Practice of spiritual rites, thaumaturgy or black magic.

Index: frequent pattern

Item description

Yes

No

F

%

F

%

Make these rites ; patterns or ceremonials are performed really frequently?

21

21

79

79

Beginning: Database Research (2012) . F = Frequency

Graph 6. Index: frequent pattern. Beginning: Table 7

Analysis:

It is clear that 79 % of the surveyed said that does non execute the rites, ceremonials or patterns built-in to the faith they profess while merely 21 % do it often.

Table 8. Variable: Practice of spiritual rites, thaumaturgy or black magic.

Index: Interest on the ritual

Item description

Yes

No

F

%

F

%

The involvement on these patterns is corporate and embedded in the principles of your faith or motion?

19

19

81

81

Beginning: Database Research (2012) . F = Frequency

Graph 7. Index: Interest on the ritual. Beginning: Table 8

Analysis:

A A A A A A Harmonizing to the consequences, 81 % of the surveyed said that the involvement of spiritual patterns or rites is non corporate while merely 19 % of the sample believes that it is.

Table 9. Variable: Practice of spiritual rites, thaumaturgy or black magic.

Index: Interest on the ritual

Item description

Yes

No

F

%

F

%

Make you obtain any benefit of involvement through these rites, patterns or ceremonials?

35

35

65

65

Beginning: Database Research (2012) . F = Frequency

Graph 8. Index: Interest on the ritual. Beginning: Table 9

Analysis:

There is grounds that 65 % of the surveyed considered that it obtains no personal addition through these rites, while 35 % reported believing that they obtain personal benefits.

Table 10. Variable: Psychotherapeutic techniques. Index: Execution

Item description

Yes

No

F

%

F

%

Make you hold with the public presentation of spiritual ceremonials, rites or witchery on the psychotherapeutics pattern?

15

15

85

85

Beginning: Database Research (2012) . F = Frequency

Graph 9. Index: Execution. Beginning: Table 10

Analysis:

The chart above shows that 85 % of the study sample does non hold with the public presentation of spiritual ceremonials, rites or black magic in psychotherapeutic pattern, nevertheless, 15 % agreed that such rites are performed in psychotherapeutic pattern.

Table 11. Variable: Psychotherapeutic techniques. Index: Efficiency

Item description

Yes

No

F

%

F

%

Does the public presentation of spiritual ceremonials, rites or black magic is efficient in the psychotherapeutic pattern?

12

12

88

88

Beginning: Database Research (2012) . F = Frequency

Graph 10. Index: Efficiency. Beginning: Table 11

Analysis:

It shows that 88 % of the study sample considered that executing rites, spiritual ceremonies or black magic is non efficient in psychotherapeutic pattern and 12 % believes that if it is.

Chapter IV

CONCLUSIONS AND RECOMMENDATIONS

Harmonizing to the information obtained from analysis gathered through the methods and techniques of informations aggregation, reading of the writer proposes the followers:

Decisions

Venezuela is a complex state in footings of faith, pseudo-religions, cults, myths and patterns of black magic, this due to the mix of civilizations that began centuries ago with the Spanish colonisation, that by force introduced the Catholicism, non merely to the Indians but besides African slaves who resisted, organizing assorted spiritual motions refugees, making rites in secret, and in some instances a hermetism that allowed its endurance to the present. This is evidenced by the 93 % of the study sample, which has cognition about the diverseness of faiths, groups, religious orders and

spiritual motions that make life in the state, and besides, a 98 % of the study sample is follower of some faith, religious order or spiritual motion.

Importantly, in the present survey were non discriminated the sex or age of the patients surveyed, every bit good as socioeconomic position because religionism and spiritual patterns are widespread, nevertheless is found, a inclination to see themselves as “ spiritual trusters ” , by the mere fact of belonging to any faith which does non needfully interpret into spiritual patterns chords. Although it is besides of import to observe that holding a spiritual belief does non affect a pattern of rites that are normally associated with these faiths.

Furthermore, the positive correlativity found between subjective standard of considered themselves as “ Christians ” and “ spiritual practitioners ” and the consequences of the analysis that has been constructed and used for this work shows its cogency and dependability.

Most of the clients studied had high degrees of anxiousness, some with strong spiritual strong beliefs, where the rite is common pattern to work out a job, nevertheless, although Consider Themselves as “ really spiritual trusters ” or “ spiritual non trusters ” seems to hold no Influence on the anxiousness they felt. What is seems to be influential is to be practicer or non of these beliefs. It has been shown, that in the utmost subgroups (the really much-practicing trusters and non-believers in perfectly) the anxiousness was lower than in the intermediate subgroup (non-practicing trusters, spiritual nominative, etc.)

Regardless of being trusters of a faith or non, or to hold active engagement on it, all these clients were in psychotherapeutic audience by a state of affairs they were enduring, those who believed in rites and practitioners obtained the same consequence as disbelievers when a decrease in their anxiousness occurred. The practitioners of rites found utile to execute a rite of cleansing, normally based in a salt bath, in their places, this led to a i