

i dont practice santeria

i dont practice santeria is a phrase that has gained cultural significance beyond its literal meaning, often associated with music, religion, and social identities. This article explores the origins and interpretations of this phrase, its connection to Santeria as an Afro-Caribbean religion, and its broader cultural impact. Understanding the context of "I don't practice Santeria" requires delving into the religious practices, beliefs, and common misconceptions surrounding Santeria. Additionally, the phrase has been popularized through modern media and music, further influencing how it is perceived. This comprehensive overview will clarify the distinction between the phrase and the religious practice, offering insights into both the spiritual and cultural dimensions involved. The following sections will guide readers through the history, beliefs, cultural significance, and common misunderstandings related to Santeria and the phrase itself.

- Understanding the Phrase "I Don't Practice Santeria"
- The Origins and Beliefs of Santeria
- Cultural Impact and Popularization
- Common Misconceptions about Santeria
- Respectful Cultural Awareness and Sensitivity

Understanding the Phrase "I Don't Practice Santeria"

The phrase "I don't practice Santeria" is most widely recognized as a lyric from the song "Santeria" by

the band Sublime, released in the 1990s. While the phrase literally means that the speaker does not engage in Santería, its usage often reflects a broader cultural or emotional context, sometimes misunderstood or taken out of context. It has become emblematic of a certain attitude or identity in popular culture, separate from the actual religious practice. Understanding this phrase requires recognizing its dual existence: as a pop culture reference and as a statement about religious identity.

Context in Popular Music

The phrase gained prominence through Sublime's song, where the lyrics mix themes of love, revenge, and cultural references. The line "I don't practice Santería" is repeated to emphasize a distinction between the speaker's beliefs and the spiritual practices referenced. This use has led to widespread recognition of the phrase, although many listeners may not be familiar with what Santería entails. The song's popularity has contributed to a common association of the phrase with certain attitudes or lifestyles, often disconnected from its religious origins.

Linguistic and Cultural Interpretation

Beyond music, the phrase functions as a linguistic tool to express non-participation in particular spiritual or cultural practices. It can signal personal boundaries, cultural identity, or simply a declaration of disassociation. Its repetition in various media forms highlights how language evolves and how phrases can acquire layered meanings influenced by social and cultural factors.

The Origins and Beliefs of Santería

Santería, also known as La Regla Lucumí, is an Afro-Caribbean religion that originated in Cuba among enslaved Yoruba people. It combines elements of traditional Yoruba beliefs with Roman Catholicism,

resulting in a syncretic faith that emphasizes the worship of Orishas, or deities, who govern various aspects of life. Understanding the religion's origins and tenets is essential to appreciate why someone might say, "I don't practice Santeria," and what that implies.

Historical Background

Santeria emerged during the transatlantic slave trade as Yoruba people were brought to the Caribbean. To preserve their spiritual heritage while under colonial rule and Catholic influence, practitioners syncretized their orishas with Catholic saints. This adaptation allowed the religion to survive and flourish despite oppression. Today, Santeria is practiced by millions, particularly in Cuba, Puerto Rico, and other parts of the Caribbean and the United States.

Core Beliefs and Practices

Santeria centers around the worship of Orishas, each representing natural forces and human attributes. Devotees engage in rituals, offerings, divination, and ceremonies to honor these deities. Key elements include:

- Initiation rites and spiritual training
- Use of sacred objects and symbols
- Drumming, dancing, and music as expressions of devotion
- Consultations with priests and priestesses known as Santeros or Santeras

These practices aim to maintain harmony with the spiritual world and influence everyday life positively.

Cultural Impact and Popularization

Santeria has influenced various cultural dimensions, including music, art, and literature. The phrase "I don't practice Santeria" reflects this impact, showing how religious concepts can permeate secular culture. This section examines how Santeria has been represented and popularized, especially in the United States.

Representation in Music and Media

The most notable popularization of the phrase comes from Sublime's 1996 song "Santeria," which brought widespread attention to the religion's name, if not its practices. Since then, references to Santeria have appeared in various songs, movies, and books, sometimes accurately depicting the religion, but often using it symbolically or inaccurately.

Influence on Contemporary Culture

Santeria's symbols and rituals have been adopted or adapted in fashion, tattoos, and spiritual practices beyond traditional contexts. This diffusion shows the religion's cultural resonance but also raises questions about appropriation and respect. The phrase "I don't practice Santeria" can thus also represent a distancing from these commercialized or misunderstood versions of the religion.

Common Misconceptions about Santeria

Many misunderstandings surround Santeria, often fueled by stereotypes, media portrayals, and lack of knowledge. The phrase "I don't practice Santeria" might sometimes be used to clarify that one does not engage in practices incorrectly attributed to the religion.

Association with Witchcraft or Black Magic

One common misconception is that Santeria involves witchcraft or harmful magic. In reality, Santeria is a religion that focuses on healing, community, and spiritual guidance. Its rituals are intended to promote well-being and balance rather than harm.

Confusion with Other Religions

Santeria is often confused with other Afro-Caribbean or African diasporic religions, such as Vodou or Palo. While there are similarities, each has distinct beliefs and practices. Clarifying this distinction is important when discussing or referencing Santeria.

Misuse of Religious Symbols

Another issue is the misuse or commercial exploitation of Santeria symbols and terminology, which can lead to disrespect or trivialization of the faith. The phrase "I don't practice Santeria" may implicitly reject such misrepresentations.

Respectful Cultural Awareness and Sensitivity

Engaging with Santeria or referencing it respectfully requires cultural awareness and sensitivity.

Whether in academic, artistic, or casual contexts, understanding the religion's significance and avoiding stereotypes is crucial.

Guidelines for Cultural Respect

Respectful engagement with Santeria involves:

1. Educating oneself about its history and beliefs from credible sources.
2. Avoiding appropriation or trivialization of its symbols and rituals.
3. Recognizing the religion's role in the lives of its practitioners.
4. Using terminology accurately and respectfully.
5. Respecting the privacy and sacredness of Santeria ceremonies and practitioners.

The Role of Language and Representation

Language plays a powerful role in shaping perceptions. The phrase "I don't practice Santeria" can serve as a boundary marker or a statement of identity. When used thoughtfully, it can help clarify distinctions between cultural practices and popular interpretations, fostering respect and understanding.

Frequently Asked Questions

What is the meaning of the song 'I Don't Practice Santeria' by Sublime?

The song 'I Don't Practice Santeria' by Sublime is about heartbreak, revenge, and regret. The narrator expresses feelings of loss and contemplates taking revenge but ultimately reveals he doesn't practice Santeria, a religion involving spiritual rituals.

Who originally performed 'I Don't Practice Santeria'?

'I Don't Practice Santeria' was originally performed by the American ska punk band Sublime and released in 1996.

What is Santeria, as mentioned in the song title?

Santeria is an Afro-Caribbean religion that originated in Cuba, blending Yoruba beliefs with Roman Catholicism. It involves rituals, offerings, and spiritual practices, but in the song, it symbolizes the narrator's contemplation of using spiritual means for revenge.

Why does the singer say 'I don't practice Santeria' in the song?

The phrase 'I don't practice Santeria' suggests that although the narrator is angry and wants to take revenge on someone who hurt him, he doesn't actually engage in witchcraft or spiritual rituals to do so.

What genre does 'I Don't Practice Santeria' belong to?

The song belongs to the ska punk and alternative rock genres, characterized by its mix of punk rock, reggae, and ska elements.

What is the story told in 'I Don't Practice Santería'?

The song tells the story of a man whose lover has left him for another man, and he expresses his pain and desire for revenge but ultimately admits he doesn't engage in Santería to exact that revenge.

Has 'I Don't Practice Santería' been covered or referenced by other artists?

Yes, 'I Don't Practice Santería' has been covered by various artists and frequently referenced in pop culture due to its catchy melody and memorable lyrics.

What impact did 'I Don't Practice Santería' have on Sublime's career?

The song became one of Sublime's most popular and enduring hits, helping to solidify their legacy in 90s alternative music and bringing greater attention to their self-titled album released in 1996.

Additional Resources

1. *Santería: The Religion: Faith, Rites, Magic*

This book offers an in-depth exploration of Santería, a syncretic religion blending Yoruba beliefs with Catholicism. It covers the history, rituals, and spiritual practices of the faith, providing readers with a comprehensive understanding of its cultural significance. The author also discusses the role of orishas and the importance of divination in Santería.

2. *Santería Soul: Pathways to a Santería Priesthood*

A personal memoir and guide, this book details the author's journey into becoming a Santería priest. It provides insight into the initiation process, ceremonies, and the responsibilities of a santero. Readers gain an intimate look at the spiritual and communal aspects of practicing Santería.

3. *Santería: African Spirits in America*

This work examines how Santería has evolved and adapted in the Americas, particularly in Cuban and

Caribbean communities. It explores the religion's historical roots and its contemporary role in identity and resistance. The book also addresses misconceptions and stereotypes about Santería.

4. The Handbook of Yoruba Religious Concepts

Focusing on the foundational beliefs behind Santería, this handbook delves into Yoruba cosmology, deities, and rituals. It serves as an essential reference for understanding the spiritual framework that underpins Santería practices. The clear explanations make it accessible for both scholars and casual readers.

5. Santería in the City: African Magic and Survival in New York

This ethnographic study explores how Santería practitioners maintain and adapt their traditions within the urban landscape of New York City. The author highlights the blending of cultures and the challenges faced by practitioners in a multicultural environment. The book provides a contemporary perspective on Santería's resilience.

6. Orishas: The Gods of Santería and Yoruba Religion

Dedicated to the orishas, this book profiles the major deities worshipped in Santería and Yoruba traditions. It explains their attributes, stories, and significance within rituals and daily life. Readers learn how these divine figures influence followers' spiritual and cultural identity.

7. Santería and the Politics of Religion in Cuba

This book investigates the complex relationship between Santería and the Cuban state. It discusses the religion's historical suppression, subsequent acceptance, and its role in national identity. The analysis offers insight into how Santería functions within broader political and social frameworks.

8. Healing with Santería: Traditional Remedies and Spiritual Practices

Focusing on the medicinal and healing aspects of Santería, this book outlines traditional herbal remedies and spiritual healing practices used by practitioners. It explores the integration of physical and spiritual health in Santería rituals. The text is valuable for those interested in ethnobotany and alternative medicine.

9. *Santería: A Beginner's Guide to the Afro-Caribbean Religion*

Designed for newcomers, this guide provides an accessible introduction to Santería's beliefs, rituals, and cultural context. It covers the basics of orisha worship, divination, and ceremonies without requiring prior knowledge. The book is perfect for readers curious about this vibrant and complex spiritual tradition.

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i dont practice santeria: *My Life In Service To The Orishas* Orunmila's Servant, 2018-02-02 Italian-American Orunmila's Servant escapes a troubled, at-risk boyhood by joining the United States Marines. After years in the military and a number of deployments, he comes to feel as if his life has never been his own. But one very early morning in 2011, as he's casually smoking a cigarette while driving to work, everything changes. Alone in his car, Orunmila's Servant hears a crystal-clear voice, and it says, "It's time...time to practice Santeria." From that moment on, a whole new world opens up for him, as he pitches himself into a fervent quest to learn all the secrets of the Orishas and create a happy, meaningful life for himself. In a passionate, yet frequently hilarious companion piece to his first book, Orunmila's Words Don't Touch the Floor IFA Odu Synthesis, Orunmila's Servant chronicles his adventurous rise to joy and enlightenment in service to the Orishas, while compassionately lighting the way for others to follow.

i dont practice santeria: Secret Rituals Jo Beekman, 2023-02-20 Morgan Knight is many things: security company owner, a sheriff deputy's widow, and an expert in alternative religions and occult practices. After local law enforcement finds human remains and evidence of unusual ceremonies, it all points to some sort of occult ritual, and Morgan's late husband's captain taps her to help him solve the case. Her expertise will also prove useful in helping a grieving grandmother make sense of her late grandson's descent into the darkest of occult practices. Mysterious writings and grimoires seem a strange and curious bend for the young man. Her expertise and wit will be soon pushed to the limit, when dark forces pick her as their next target. A descent into the dark beliefs that surround us, 'Secret Rituals' is the first book in Jo Beekman's series of occult mystery novels.

i dont practice santeria: Voodoo and Afro-Caribbean Paganism Lilith Dorsey, 2005 Few religions are as misunderstood as Afro-Caribbean traditions like Voodoo, Yoruba, Candomble, Shango, Santeria, and Obeah. Even the most wide-ranging books about Paganism rarely include a discussion of the African earth religions.

i dont practice santeria: The Dellroys Darryl T. Mallard, 2010-03 James E. Dellroy or Great Ezomo the venerable head of the Dellroy clan, is getting old. He has raised his family up to become one of the most powerful families in the U.S., certainly the most powerful black family...and the most dangerous. He is a man of tradition like his father and all who came before him and carried on a warrior tradition that goes all the way back to his most revered ancestor...and even further. But

some of these traditions are under stress and his descendants begin to worry him. When an obscure African slave dies in a slave revolt, he leaves behind a legacy of defiance, pride, and resistance to his children, over the generations, many defiant Dellroys have met a premature end in America...but none of them ever went down easily. Others survived to continue the line, but many bore scars to prove their defiance and continued warrior spirit. Abiola left three other things behind that would shape the mentality and direction of his descendants. His name, Abiola, a small carving of his god, and a strict order obeyed faithfully by his children and children's children all the way to the present at all cost... Never allow my bloodline to be tainted by that of the White Man! The Dellroys' don't even marry other black people if they show any signs of white ancestry. Although the Dellroys' have mixed with Native Americans and even later, Asians, no Dellroy of the main bloodline has ever voluntarily mated with a Caucasian or at least given birth to a child of one if the opposite occurred, not if they wanted to stay a Dellroy...that is about to change. America is now a different place from what it once was and there are those who believe that some practices of the family have long outlived their day...but not everyone agrees, and there are those who may yet prove them right! One of Tawanna's sons is about to cross a line that will challenge old ignorance's, but at the same time set in motion events that will cause upheaval in the Dellroy hierarchy, send war drums sounding throughout the African Diaspora from Harlem to Argentina and set the Dellroys' and their kin on a collision course with one of the most powerful mafia families in the country. Tawanna Dellroy must now earn the name that Ezomo gave her all those years ago...Queen Dellroy!

i dont practice santeria: Divination Conjure Style Starr Casas, 2025-09-12 A delightful in-depth guide to the divination practices of conjure from the beloved author of Old Style Conjure and other booksIn Divination Conjure Style Starr Casas shares the secrets of conjure-style divination that she learned at home and that, until very recently, were family secrets that were only transmitted orally. Traditional conjure is the domain of the poor and disenfranchised, living in regions that were (and remain) unfriendly to esotericism and the occult. Thus, conjure divination relies on inexpensive tools that are not exclusively magical: playing cards, rather than tarot cards, or scrying with blue water instead of a crystal ball.The primary focus of Divination Conjure Style is playing-card divination, but other methods covered include bibliomancy, pyromancy, pendulums, and throwing the bones. Starr discusses the history of these methods and also offers practical information so that the reader can master these techniques for themselves. Josef Bailey, a young New Orleans artist, has created illustrations of conjure-style playing cards to Starr's specifications.

i dont practice santeria: Claimed by the Immortal Rachel Lee, 2013-08-01 A vampire mage and a modern cop team up to battle evil magic... When police sergeant Caro Hamilton witnesses a man being killed by an invisible assailant, she suspects a detective agency with a reputation for solving weird cases might be her only hope. Especially now that she senses someone has been watching her ever since she saw the murder. But when Caro walks in the door, her own uncanny skills tell her these aren't ordinary men...especially Damien Keller, who, surprisingly enough, is the first person to believe her. Once a Persian mage, Damien is drawn to Caro in a way that no woman has ever attracted him. The magic glimmering within this mortal witch calls to his own, and the need to possess Caro drives him, until it's all-consuming. The vampire can fight it...or he can save her, teach her and damn himself.

i dont practice santeria: A Country I Do Not Recognize Robert H. Bork, 2013-09-01 During the past forty years, activists have repeatedly used the court system to accomplish substantive policy results that could not otherwise be obtained through the ordinary political processes of government, both in the United States and abroad. In five insightful essays, the contributors to this volume show how these legal decisions have undermined America's sovereignty and values. They reveal how international law challenges American beliefs and interests and exposes U.S. citizens to legal and economic risks, how the right to privacy poses a serious threat to constitutional self-government, how the Supreme Court's religion decisions have done serious damage to our religious freedom, and more.

i dont practice santeria: Rune Gate: A Tabula Rasa Book 3 Janelle Peel, 2018-11-30

Something sinister lurks in the shadows of Chessa's mind. Slowly, her reality begins to slip. To make matters worse, her sight has completely abandoned her. Lost and afraid, she turns to a Vampire who's lived on the fringes of the Clutch. Sasha prefers the life of solitude she's been given. It's better than the lingering looks of pity that come from every direction on a never-ending loop. Jake's death feels as if it were just yesterday. Sora repeatedly tries to open the Rune Gate, but the Goddess's silence is a constant reminder of those she must lead. Little does everyone know... time is running out.

i dont practice santeria: *Tone* Melissa Hansen, 2014-09-11 The Vampire Fairy Tale Trilogy concludes with TONE Afterlife for vampire Hope Havergale becomes an awfully big adventure. She discovers that her immortal teenage, beloved Christian has taken a cure and turned human again. Peculiar visions and unpredictable abilities have set a new tone for Hope and force her to reassess her place in their perfect paradise on Perish Key in Southern Florida. Realizing that her family legacy includes witchcraft, Hopes becomes endowed with more power than she knows what to do with. Deeper down the rabbit hole she flees, only to find herself apprenticing for a familiar, old witch. Her skills are tested as an onslaught for new-world-order vampires plan to destroy the life she's come to love. Hope and her motley brood have until the clock strikes twelve to prevent the irrevocable shattering of their chance at a real happily ever after.

i dont practice santeria: *Wanted: Toddler's Personal Assistant* Stephanie Kiser, 2024-08-06 National Bestseller! Stephanie Kiser's emotionally honest memoir about nannying for New York's elite is a thoughtful meditation on the way social class separates our realities, even amid the universality of motherhood and maturation. — Blythe Grossberg, author of *I Left My Homework in the Hamptons* What are the lives of America's richest families really like? Their nannies see it all... When Stephanie Kiser moves to New York City after college to pursue a career in writing, she quickly learns that her entry-level salary won't cover the high cost of living—never mind her crushing student loan debt. But there is one in-demand job that pays more than enough to allow Stephanie to stay in the city: nannying for the 1%. Desperate to escape the poverty of her own childhood, Stephanie falls into a job that hijacks her life for the next seven years: a glorified personal assistant to toddlers on Manhattan's Upper East Side. At first, nannying seems like the perfect solution—the high pay covers Stephanie's bills, and she's surprised by how attached she becomes to the kids she cares for, even as she gasps over Prada baby onesies and preschools that cost more than her college tuition. But the grueling twelve-hour days leave her little time to see her friends, date, or pursue any creative projects that might lead to a more prestigious career. The allure of the seemingly-glamorous job begins to dull as Stephanie comes to understand more about what really happens behind the closed doors of million-dollar Park Avenue apartments—and that money doesn't guarantee happiness. Soon she will have to decide whether to stay with the children she's grown to love, or if there's something better out there just beyond her reach. *Wanted: Toddler's Personal Assistant* is alternately poignant and funny, a portrait of a generation of Americans struggling to find work they love balanced against the headwinds of global uncertainty and an economy stacked against anyone trying to work their way up from the bottom. It's a provocative story of class, caregiving, friendship, and family—and a juicy, voyeuristic peek behind the curtain of obscene wealth and the privilege and opportunity that comes with it.

i dont practice santeria: *The Forgotten* Heather Graham, 2015-07-28 Murdered by a dead man? A woman named Maria Gomez is murdered in Miami, apparently by her husband—who'd been presumed dead, slain by a crime boss. FBI agent Brett Cody can't believe it; dead or alive, the man had loved his wife. He also can't help feeling guilty, since he was responsible for protecting Miguel and Maria Gomez. A few miles away, Lara Mayhew has just begun working at a dolphin research facility. She loves her new job—until a dolphin brings her something unexpected from the deep. A human hand. More body parts show up, and when Brett looks into the situation, he discovers that the dismembered corpse is Miguel's. Soon, rumors of crazed zombies abound in the Miami media, and the Krewe of Hunters, an elite FBI unit of paranormal investigators, is called in. Brett and Lara find themselves working with the Krewe—and working closely together. An elderly crime boss who's

losing his memory seems to be key to solving this case, but...there's no motive. Unless Brett and Lara can uncover one in the Miami underworld. And that means they have to protect themselves. And each other.

i dont practice santeria: Bite Wedding Lisa Carlisle, I'm looking forward to alone time with my wolf shifter boyfriend before he visits his former pack. I should go with him, but my commitment issues are stressing me out. Not only is my hair turning white, but I imagined seeing sirens in the ocean. Those monsters can't be back. When I wake up looking decades older, I freak out. What happened? Sebastian can't see me like this. Have I been cursed? Can my best friend, a witch, help me undo it? Or am I stuck being the oldest twenty-something on the planet? If you like paranormal romantic comedies, you'll love the Salem Supernaturals series with quirky characters, found family, magic, and mischief!

i dont practice santeria: Heather Graham Krewe of Hunters Series Volume 5 Heather Graham, 2016-08-15 Join New York Times bestselling author Heather Graham's Krewe of Hunters, an elite FBI unit of paranormal investigators, as they're called in to investigate when cases take a turn for the strange and there are no earthly leads... THE SILENCED A congressman's media assistant suddenly quits her job—and disappears. Bodies fitting her description are showing up in nearby rivers... Could she be the victim of a serial killer? Novice FBI agent Meg Murray is assigned to work with special agent Matt Bosworth, a hard-nosed pro in the Krewe of Hunters. They trace a route through battlefields and graveyards from Harpers Ferry to Gettysburg. Places where the dead share their secrets with those who can hear... When Meg and Matt find themselves in the middle of a political conspiracy, whom—besides each other—can they trust? THE FORGOTTEN When a Miami woman is murdered—apparently by her presumed-dead husband—rumors of crazed zombies abound in the media, and the Krewe of Hunters is assigned. FBI agent Brett Cody can't help but feel responsible, since he was supposed to protect the man and his wife. Nearby, Lara Mayhew is working at a dolphin research facility. She loves her new job...until a dolphin brings her attention to a dismembered human corpse. Soon Brett and Lara find themselves working with the Krewe, and working closely together. An elderly crime boss who's losing his memory seems to be key to solving this case, but there's no motive. Unless Brett and Lara can uncover one in the Miami underworld. And that means they have to protect themselves—and each other. THE HIDDEN Historian Scarlet Barlow is trying to rebuild after her divorce by working at a small museum attached to a B and B in Estes Park, Colorado. It's the site of an unsolved murder dating from just after the Civil War. When Scarlet unwittingly takes pictures of people who've been murdered in the same manner as the past crime, the police look at her with suspicion. Can the same killer strike again—a hundred and fifty years later? Then the museum's statues of historic people begin to talk to her, and she knows it's time to call her ex-husband, FBI agent Diego McCullough—who's just been asked to join the Krewe of Hunters. Diego heads to Estes Park, determined to solve the bizarre case that threatens Scarlet's life...and to reunite with the woman he never stopped loving.

i dont practice santeria: "Sexuality" and "gender" in Santería Salvador Vidal-Ortiz, 2005

i dont practice santeria: Harlequin Nocturne August 2013 Bundle Susan Krinard, Rachel Lee, 2013-08-01 Harlequin Nocturne brings you two new dark and sensual romances for one great price, available now for a limited time only from August 1 to August 31! This Harlequin Nocturne bundle includes Daysider by Susan Krinard and Claimed by the Immortal by Rachel Lee. Take a bite out of paranormal romances with 2 titles every month with Harlequin Nocturne!

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i dont practice santeria: Death in Brooklyn Natalio Feliciano, 2011-03-01 Crime is alive and well in Brooklyn. Puerto Rican private detective Ramon Lull Lopez does his bit to reduce the crime

rate, and find a modicum of justice for the people living in the warrens of crime in the underbelly of Brooklyn. To do this he goes against the Maffia, Black Muslims, rogue cops, the Mossad, a serial killer, voodoo followers, bank thieves, and a slightly crazy little old lady. He does all of this by maintaining a philosophical, cool, laid back attitude.

i dont practice santeria: Changeling Cate Tiernan, 2008-02-28 When Morgan receives a shocking revelation about her family, she's thrown into a moral tailspin, believing that her essential nature is evil. Is her dark heritage too powerful to overcome?

i dont practice santeria: The Growth of North American Religious Beliefs Kenneth McIntosh, Jonathan S. McIntosh, 2006 Examines various religions (Christianity, Judaism, Islam, Buddhism, Hinduism, and Santeria) as they are manifest in the North America.

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