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The occupation and the San Juan elite: resistance and collaboration
The Yanquis and the Olivoristas; Departure of the Americans and return of the caudillos; The San Juan Valley under President Vasquez: 'The principality of the Ramirezes'; The survival of the cult; The rise of Trujillo and the subjugation of the Ramirezes; Trujillo's initial attacks on the Olivoristas; The Dominicanization of the San Juan Valley; The Ramirezes under Trujillo; Trujillo and the Olivoristas; 4 Palma Sola: The revival of Olivorismo, 1961-62; Olivorio resurrected: the twins of Palma Sola

The foundation and organization of Palma Sola
The road to the massacre; The massacre; After the massacre; Part II: The myth; 5 Olivorista lore; Folklore; A magical environment; Olivorista salves; The great code; A legendary life of Olivorio; The salves and the theology of Palma Sola; The violent message: sectarians and outsiders; The hidden transcript of Olivorismo; Conclusions; Appendix: Jonestown and Palma Sola; Part III: The causes; 6 Popular religion in the Dominican Republic and its influence on Olivorismo; The Indian presence in Dominican popular religion

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The cofradias: an Afro-European fusion; Other expressions of popular religion in the Dominican Republic reflected in Olivorismo; Rural prophets in the Dominican Republic; Conclusions; 7 Economic and political change in the San Juan Valley, 1503-1922; The San Juan Valley; The economy: the early years; In the doldrums; The creation of a trade pattern; Consolidation of the pattern; Land tenure: the rise of the terrenos comuneros; Destruction of the cattle economy; The Haitian occupation: the rise of a peasantry; The late nineteenth century
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Sommario/riassunto

This book examines the relationship between economics, politics and religion through the case of Olivorio Mateo and the religious movement he inspired from 1908 in the Dominican Republic. The authors explore how and why the new religion was formed, and why it was so successful. Comparing this case with other peasant movements, they show ways in which folk religion serves as a response to particular problems which arise in peasant societies during times of stress.
