

1. Record Nr.	UNINA9910255231603321
Autore	Oywùmí Oyèrónk
Titolo	What Gender is Motherhood? : Changing Yorùbá Ideals of Power, Procreation, and Identity in the Age of Modernity // by Oyèrónk Oywùmí
Pubbl/distr/stampa	New York : , : Palgrave Macmillan US : , : Imprint : Palgrave Macmillan, , 2016
ISBN	1-137-52125-2
Edizione	[1st ed. 2016.]
Descrizione fisica	1 online resource (XIII, 262 p.)
Collana	Gender and Cultural Studies in Africa and the Diaspora
Disciplina	306.874/308996333
Soggetti	Ethnology - Africa Culture Sex Communication Culture - Study and teaching Race Sociology African Culture Gender Studies Media and Communication Cultural Studies Race and Ethnicity Studies
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Introduction: Exhuming subjugated knowledge and liberating marginalized epistemes -- Divining knowledge: the man question in if? -- (Re)casting the Yoruba world: Ifa, Iya and the signification of difference -- Matripotency: Iya in philosophical concempts and socio-policial institutions -- Writing and gendering the past: Akowe and the endogenous production of history -- The gender dictaters: making gender attributions in religion and culture -- Towards a genealogy of gender, gendered names, and naming practices -- The poetry of weeping brides: the role and impact of marriage residence in the

making of praise names -- Changing names: the roles of Christianity and Islam in making Yoruba names kosher for the modern world -- Conclusion: Motherhood in the quest for social transformation.

Sommario/riassunto

In this book, Oywùmí extends her path-breaking thesis that in Yorùbá society, construction of gender is a colonial development since the culture exhibited no gender divisions in its original form. Taking seriously indigenous modes and categories of knowledge, she applies her finding of a non-gendered ontology to the social institutions of Ifá, motherhood, marriage, family and naming practices. Oywùmí insists that contemporary assertions of male dominance must be understood, in part, as the work of local intellectuals who took marching orders from Euro/American mentors and colleagues. In exposing the depth of the coloniality of power, Oywùmí challenges us to look at the worlds we inhabit, anew.
