

1. Record Nr.	UNINA9910617313503321
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Titolo	Obeah, Orisa, and religious identity in Trinidad . Volume II Orisa : Africana nations and the power of black sacred imagination / / Dianne M. Stewart
Pubbl/distr/stampa	Durham : , : Duke University Press, , 2022
ISBN	1-4780-2215-9
Edizione	[1st ed.]
Descrizione fisica	1 online resource (xxiii, 340 pages) : illustrations, maps
Collana	Religious cultures of African and African diaspora people
Classificazione	REL000000SOC002010
Disciplina	299.60972983
Soggetti	Orisha religion - Trinidad and Tobago - Trinidad - History Religion and sociology - Trinidad and Tobago - Trinidad - History Religions - African influences Black people - Trinidad and Tobago - Trinidad - Religion - History Cults - Law and legislation - Trinidad and Tobago - Trinidad - History Religion and law - Trinidad and Tobago - Trinidad - History Postcolonialism - Trinidad and Tobago - Trinidad Trinidad Religion African influences
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	I Believe He is a Yaraba, a Tribe of Africans Here: Establishing a Yoruba-Orisa Nation in Trinidad -- I Had a Family That Belonged to All Kinds of Things: Yoruba-Orisa Kinship Principles and the Poetics of Social Prestige -- We Smashed Those Statues or Painted Them Black: Orisa Traditions and Africana Religious Nationalism Since the Era of Black Power -- You Had the Respected Mothers Who Had Power! Motherness, Heritage Love, and Womanist Anagrammarts of Care in the Yoruba-Orisa Tradition -- The African Gods are from Tribes and Nations: An Africana Approach to Religious Studies in the Black Diaspora -- Orisa Vigoyana from Guyana.
Sommario/riassunto	"Obeah, Orisa, and Religious Identity in Trinidad is an expansive two-volume examination of social imaginaries concerning Obeah and Yoruba-Orisa from colonialism to the present. Analyzing their entangled histories and systems of devotion, Tracey E. Hucks and Dianne M. Stewart articulate how these religions were criminalized

during slavery and colonialism yet still demonstrated autonomous modes of expression and self-defense. In Volume II, *Orisa*, Stewart scrutinizes the West African heritage and religious imagination of Yoruba-Orisa devotees in Trinidad from the mid-nineteenth century to the present and explores their meaning-making traditions in the wake of slavery and colonialism. She investigates the pivotal periods of nineteenth-century liberated African resettlement, the twentieth-century Black Power movement, and subsequent campaigns for the civil right to religious freedom in Trinidad. Disrupting syncretism frameworks, Stewart probes the salience of Africa as a religious symbol and the prominence of Africana nations and religious nationalisms in projects of black belonging and identity formation, including those of Orisa mothers. Contributing to global womanist thought and activism, Yoruba-Orisa spiritual mothers disclose the fullness of the black religious imagination's affective, hermeneutic, and political capacities."

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