

◆ **Afro-**
Cuban
Religious Experience

◆ ◆ Cultural Reflections in Narrative

Eugenio Matibag

Afro Cuban Religious Experience

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Afro Cuban Religious Experience:

Afro-Cuban Religious Experience Eugenio Matibag, 2018-02-26 The books in the Florida and the Caribbean Open Books Series demonstrate the University Press of Florida's long history of publishing Latin American and Caribbean studies titles that connect in and through Florida highlighting the connections between the Sunshine State and its neighboring islands Books in this series show how early explorers found and settled Florida and the Caribbean They tell the tales of early pioneers both foreign and domestic They examine topics critical to the area such as travel migration economic opportunity and tourism They look at the growth of Florida and the Caribbean and the attendant pressures on the environment culture urban development and the movement of peoples both forced and voluntary The Florida and the Caribbean Open Books Series gathers the rich data available in these architectural archaeological cultural and historical works as well as the travelogues and naturalists sketches of the area in prior to the twentieth century making it accessible for scholars and the general public alike The Florida and the Caribbean Open Books Series is made possible through a grant from the National Endowment for the Humanities and the Andrew W Mellon Foundation under the Humanities Open Books program

Crossing the Water Claire Garoutte, Anneke Wambaugh, 2007 In the summer of 2000 two award winning photographers Claire Garoutte and Anneke Wambaugh were researching Afro Cuban religious practices in Santiago de Cuba a city on the southeastern coast of Cuba A chance encounter led them to the home of Santiago Castañeda Vera a priest practitioner of Santería Palo Monte and Espiritismo a Cuban version of nineteenth century European Spiritism Out of that initial meeting a unique collaboration developed Santiago opened his home and many aspects of his spiritual practice to Garoutte and Wambaugh who returned to his house many times during the next five years cameras in hand The result is Crossing the Water an extraordinary visual record of Afro Cuban religious experience A book of more than 150 striking photographs in both black and white and color Crossing the Water includes images of elaborate Santería altars and Palo spirit cauldrons as well as of Santiago and his religious family engaged in ritual practices the feeding of the spirits spirit possession and private and collective healing ceremonies As the charismatic head of a large religious community Santiago helps his godchildren and others who consult him to cope with physical illness emotional crises contentious relationships legal problems and the hardships born of day to day survival in contemporary Cuba He draws on the distinct yet intertwined traditions of Santería Palo Monte and Espiritismo to foster healing of both mind and body the three religions form a coherent theological whole for him Santiago eventually became Garoutte's and Wambaugh's spiritual godfather and Crossing the Water is informed by their experiences as initiates of Santería and Palo Monte Their text provides nuanced clear explanations of the objects and practices depicted in the images Describing the powerful intensity of human spirit interactions and evoking the sights smells sounds and choreography of ritual practice Crossing the Water takes readers deep inside the intimate world of Afro Cuban spirituality

Living Santería Michael Atwood Mason, 2016-06-21 In 1992 Smithsonian anthropologist Michael Atwood

Mason traveled to Cuba for initiation as a priest into the Santería religion. Since then he has created an active oricha house and has initiated five others as priests. He is a rare combination, a scholar-practitioner who is equally fluent in his profession and his religion. Interweaving his roles as researcher and priest, Mason explores Santería as a contemporary phenomenon and offers an understanding of its complexity through his own experiences and those of its many practitioners. Balancing deftly between a devotee's account of participation and an anthropologist's theoretical analysis, *Living Santería* offers an original and insightful understanding of this growing religious tradition.

The African American Religious Experience in America
Anthony B. Pinn, 2005-11-30. Most who think about African American religion limit themselves to black churches or perhaps to aspects of Islamic thought and practice. But a close look at the religious landscape of African American communities presents a much more complex, thick and layered religious reality comprising many competing faiths and practices. *The African American Religious Experience in America* provides readers with an introduction to the tremendous religious diversity of African American communities in the United States with snapshots of 11 religious traditions practiced by African Americans from Buddhism to Catholicism, from Judaism to Voodoo. Each snapshot provides readers a better understanding of how African Americans practice their faiths in the United States. *The African American Religious Experience in America* provides resources for students taking classes on the history of American religion, African American Studies, and on American Studies. In addition to the in-depth discussion of the varieties of African American Religion, the volume includes a historical introduction to the development of African American Religion, a glossary of terms, a timeline of important events, a series of short biographies of important figures in the history of African American religion, and a bibliography of sources for further study. Finally, the book includes a series of primary source documents that will provide students with first person accounts of how religion is practiced in the African American community both today and in the past.

A Critical Introduction to Religion in the Americas
Michelle A. Gonzalez, 2014-07-18. This book argues that we cannot understand religion in the Americas without understanding its marginalized communities. Despite frequently voiced doubts among religious studies scholars, it makes the case that theology and particularly liberation theology is still useful, but it must be reframed to attend to the ways in which religion is actually experienced on the ground. That is, a liberation theology that assumes a need to work on behalf of the poor can seem out of touch with a population experiencing huge Pentecostal and Charismatic growth where the focus is not on inequality or social action but on individual relationships with the divine.

Afro-Cuban Religions
Miguel Barnet, 2001. Regla de Ocha promotes worship of the Orisha gods and uses traditional oracles that originated in the old Yoruba city of Ile Ife. The Regla de Palo Monte came from the Congo area. The term palo refers to the ritual use of trees and plants which are believed to have magical powers.

Living Santería
Michael Atwood Mason, 2002. In 1992, Smithsonian anthropologist Michael Atwood Mason traveled to Cuba for initiation as a priest into the Santería religion. Since then he has created an active oricha house and has initiated five others as priests. He is a rare combination, a scholar-practitioner who is

equally fluent in his profession and his religion Interweaving his roles as researcher and priest he explores Santería as a contemporary phenomenon and offers an understanding of its complexity through his own experiences and those of its many practitioners

Anthropology and Religion Robert L. Winzeler, 2012-04-12 Drawing from ethnographic examples found throughout the world this revised and updated text offers an introduction to what anthropologists know or think about religion how they have studied it and how they have interpreted or explained it since the late nineteenth century Robert Winzeler's balanced consideration of classic topics basic concepts and new developments in the anthropological study of religion moves beyond cultural anthropology and ethnography to gather information from physical anthropology prehistory and archaeology Written as a sophisticated but accessible treatment of the issues *Anthropology and Religion* is a key text for upper division courses

Afro-Cuban Diasporan Religions Sara M. Sánchez, 2000

Santería Healing Johan Wedel, 2004 Will be of interest not only to specialists in Afro-Cuban and African Diaspora religions but also to medical anthropologists and students of anthropology psychology and religious studies This work provides a particularly revealing entry way into the realities of contemporary Cuba George Brandon Sophie Davis School of Biomedical Education City University of New York Johan Wedel offers a visit inside the world of Santería a healing Drawing upon extensive fieldwork in contemporary Cuba including interviews with Santería devotees firsthand observations of divination sessions and interviews with healed patients supplemented by comments from Santería healers Wedel demonstrates how Santería healing is carried out and experienced by the participants Santería with roots in Africa and the slave trade and rituals including divination animal sacrifice and possession trance would seem an anachronism in the modern world Still Wedel argues it offers treatment and ideas about illness that are flourishing and even spreading in the face of Western medicine He shows that Santería healing is best understood as a transformation of the self allowing the patient to experience the world in a new way He grounds his analysis of Santería in lively and sometimes frightening narratives in which people reveal in their own words the experience of illness sorcery and healing Wedel's account will appeal to scholars and others interested in Santería Cuba and religious healing He shows that Santería is not only a challenge to Western medical theory but also an important contribution to our understanding of illness suffering and well being Johan Wedel is instructor in social anthropology at Göteborg University Sweden

Religion in the Kitchen Elizabeth Pérez, 2016-02-16 Honorable Mention 2019 Barbara T Christian Literary Award given by the Caribbean Studies Association Winner 2017 Clifford Geertz Prize in the Anthropology of Religion presented by the Society for the Anthropology of Religion section of the American Anthropological Association Finalist 2017 Albert J Raboteau Prize for the Best Book in Africana Religions presented by the Journal of Africana Religions An examination of the religious importance of food among Caribbean and Latin American communities Before honey can be offered to the Afro-Cuban deity Oché it must be tasted to prove to her that it is good In African inspired religions throughout the Caribbean Latin America and the United States such gestures instill the attitudes that turn participants into practitioners Acquiring

deep knowledge of the diets of the gods and ancestors constructs adherents identities to learn to fix the gods favorite dishes is to be seasoned into their service In this innovative work Elizabeth P rez reveals how seemingly trivial micropractices such as the preparation of sacred foods are complex rituals in their own right Drawing on years of ethnographic research in Chicago among practitioners of Lucum the transnational tradition popularly known as Santer a P rez focuses on the behind the scenes work of the primarily women and gay men responsible for feeding the gods She reveals how cooking and talking around the kitchen table have played vital socializing roles in Black Atlantic religions Entering the world of divine desires and the varied flavors that speak to them this volume takes a fresh approach to the anthropology of religion Its richly textured portrait of a predominantly African American Lucum community reconceptualizes race gender sexuality and affect in the formation of religious identity proposing that every religion coalesces and sustains itself through its own secret recipe of micropractices

An Ethnological Interpretation of the Afro-Cuban World of Lydia Cabrera (1900-1991) Mariela Gutiérrez, 2008

Afro-Cuban Literature Edward Mullen, 1998-05-26 Afro Cubanism is a movement in Caribbean arts and letters that stemmed from a rediscovery of the region s African heritage during the 1920s and to some extent paralleled the Harlem Renaissance in the United States Thus the movement was not an isolated fad but the result of a long standing tradition Intended for both scholars of Latin American literature and specialists in ethnic studies this book traces the development of Afro Cubanism from its origins in medieval Spain to its highest expression in the 1930s Each chapter offers a close reading of a major text that represents a moment of canonical change Throughout the volume special attention is given to the role played by racial ideology in the construction of the literary portrayal of Afro Cubans Through a combination of literary history and insightful examination of key texts the book clarifies issues regarding both the genesis of Afro Cubanism and its importance in Spanish American literature and it links the movement to recent theories of canon formation by examining how Afro Hispanic literary works have become valued by academic critics and writers In order to show how nations of race and nationalism contributed to the shaping of the Afro Cuban vogue the volume looks at several major works and provides translations into English of a few short but influential studies

Afro-Cuban Religiosity, Revolution, and National Identity Christine Ayorinde, 2004 Afro Cuban religions especially the practice of santer a based on West African traditions are an essential aspect of contemporary Cuban identity Christine Ayorinde argues and their existence has forced the current revolutionary state into bizarre and contradictory positions Ayorinde s bold assertion confounds official pronouncements about the irrelevance of religion in a modern socialist state The revolutionary leadership has acknowledged the centrality of Cuba s African heritage while upholding the idea of a nationhood that transcends racial difference Ayorinde proposes that the conflict between the desire to recognize the country s African roots and the official commitment to a secular state has created a complex often paradoxical situation Despite an ideological campaign to create a new rational society African derived religions are emerging today for the first time from a position of marginality Cuba now is beset with a

sense of disorientation as well as a return to old habits and patterns including racial inequality Based mostly inside Cuba Ayorinde s research includes interviews and conversations with individual Cubans including practitioners of Afro Cuban religions from different ethnic backgrounds Some are movers and shakers in the liberal debate about contemporary religion some are new initiates others have been practicing for 50 years or more Some have been members of the Communist Party others never have been and make their living from the practice of their religion Ayorinde also interviewed both religious and atheist commentators on Afro Cuban religions and culture including academics journalists party officials and members of governmental and nongovernmental institutions many at the forefront of efforts to give santer a greater recognition as a central component of the national culture In addition the book offers a fresh historical overview of changing religious forms and attitudes in Cuba examining the encounter with European culture and the Roman Catholic Church religious practice among slaves in the 19th century the concept of racial fraternity articulated by Cuban patriot Jos Mart and the witchcraft scares of the early decades of the 20th century when religious practices were associated with criminality Its emphasis on the period since 1959 and on the current decade in which the government has begun to rethink aspects of the revolution places it on the cutting edge of studies that examine contemporary Cuban culture **Santería Enthroned** David H.

Brown,2021-10-24 Ever since its emergence in colonial era Cuba Afro Cuban Santer a or Lucum has displayed a complex dynamic of continuity and change in its institutions rituals and iconography Originally published in 2003 Santer a Enthroned combines art history cultural anthropology and ethnohistory to show how Africans and their descendants have developed novel forms of religious practice in the face of relentless oppression Focusing on the royal throne as a potent metaphor in Santer a belief and practice it shows how negotiations among ideologically competing interests have shaped the religion s symbols rituals and institutions from the nineteenth century to the present Rich case studies of change in Cuba and the United States including a New Jersey temple and South Carolina s Oyotunji Village reveal patterns of innovation similar to those found among rival Yoruba kingdoms in Nigeria Throughout the book argues for a theoretical perspective on culture as a field of potential strategies and usable pasts that actors draw upon to craft new forms and identities a perspective that will be invaluable to all students of the African Diaspora *Ritual, Discourse, and Community in Cuban Santería* Kristina

Wirtz,2025-02-04 Examining the religious lives of Santer a practitioners in Santiago de Cuba this book explores how practitioners of different backgrounds create and maintain religious communities **The International Journal of African Historical Studies** ,1998 *The Greenwood Encyclopedia of African American Folklore* Anand Pahlad,2006 [The Greenwood Encyclopedia of African American Folklore: Q-Z](#) Anand Pahlad,2006 Contains over seven hundred entries on African American folklore including music art foodways spiritual beliefs and proverbs **The Greenwood Encyclopedia of African American Folklore: A-F** Anand Pahlad,2006 Contains over seven hundred entries on African American folklore including music art foodways spiritual beliefs and proverbs

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