

# A Refuge in Thunder

Candomblé  
and Alternative  
Spaces of Blackness

Rachel E. Harding



# Refuge In Thunder Candomble And Alternative Spaces Of Blackness

**Rashauna Johnson**



## **Refuge In Thunder Candomblé And Alternative Spaces Of Blackness:**

A Refuge in Thunder Rachel E. Harding, 2003 An important detailing of the development and evolution of a major institution of the African Diaspora and of Brazilian and Afro Brazilian identity Sheila S Walker The Afro Brazilian religion Candomblé has long been recognized as an extraordinary resource of African tradition values and identity among its adherents in Bahia Brazil Outlawed and persecuted in the late colonial and imperial period Candomblé nevertheless developed as one of the major religious expressions of the Afro Atlantic diaspora Drawing principally on primary sources such as police archives Rachel E Harding describes the development of the religion as an alternative space in which subjugated and enslaved blacks could gain a sense of individual and collective identity in opposition to the subaltern status imposed upon them by the dominant society

A Refuge in Thunder Rachel E. Harding, 2000 Drawing principally on primary sources such as police archives Harding describes the development of the religion as an alternative space in which subjugated and enslaved blacks were able to cultivate a sense of individual and collective identity that stood in opposition to the subaltern status imposed upon them from the dominant society

**BOOK JACKET** Relocating the Sacred Niyi Afolabi, 2022-11-01 Although Brazil is home to the largest African diaspora the religions of its African descendants have often been syncretized and submerged first under the force of colonialism and enslavement and later under the spurious banner of a harmonious national Brazilian character Relocating the Sacred argues that these religions nevertheless have been preserved and manifested in a strategic corpus of shifting masks and masquerades of Afro Brazilian identity Following the re Africanization process and black consciousness movement of the 1970s to 1990s Afro Brazilians have questioned racial democracy seeing how its claim to harmony actually dispossesses them of political power By embracing African deities as a source of creative inspiration and resistance Afro Brazilians have appropriated syncretism as a means of not only popularizing African culture but also decolonizing themselves from the past shame of slavery This book maps the role of African heritage in and relocation of the sacred to three sites of Brazilian cultural production ritual altars literature and carnival culture

**Holy Harlots** Kelly E. Hayes, 2011-05-11 Holy Harlots examines the intersections of social marginality morality and magic in contemporary Brazil by analyzing the beliefs and religious practices related to the Afro Brazilian spirit entity Pomba Gira Said to be the disembodied spirit of an unruly harlot Pomba Gira is a controversial figure in Brazil Devotees maintain that Pomba Gira possesses an intimate knowledge of human affairs and the mystical power to intervene in the human world Others view this entity more ambivalently Kelly E Hayes provides an intimate and engaging account of the intricate relationship between Pomba Gira and one of her devotees Nazar da Silva Combining Nazar's spiritual biography with analysis of the gender politics and violence that shapes life on the periphery of Rio de Janeiro Hayes highlights Pomba Gira's role in the rivalries relationships and struggles of everyday life in urban Brazil The accompanying film Slaves of the Saints may be viewed online at [ucpress.edu/go/holyharlots](http://ucpress.edu/go/holyharlots)

Deeper Shades of Purple Stacey M. Floyd-Thomas, 2006-08 Womanist approaches to the

study of religion and society have contributed much to our understanding of Black religious life activism and women's liberation. This volume explores the achievements of this movement and evaluates some of the leading voices and different perspectives within this field.

**Underworld Work** Ahmad Greene-Hayes, 2025-05-06 A rethinking of African American religious history that focuses on the development and evolution of African spiritual traditions in Jim Crow New Orleans. When Zora Neale Hurston traveled to New Orleans she encountered a religious underworld, a beautiful anarchy of spiritual life. In *Underworld Work* Ahmad Greene Hayes follows Hurston on a journey through the rich tapestry of Black religious expression from emancipation through Jim Crow. He looks within and beyond the church to recover the diverse leadership of migrants, healers, dissidents, and queer people who transformed their marginalized homes, bars, and street corners into sacred space. Greene Hayes shows how while enclosed within an anti-black world, these outcasts embraced African esotericisms, ancestral veneration, faith, healing, spiritualized sex work, and more to conjure a connection to freer worlds past and yet to come. In recovering these spiritual innovations, *Underworld Work* celebrates the resilience and creativity of African religions.

**Matter, Magic, and Spirit** David Murray, 2013-04-23 The spiritual and religious beliefs and practices of Native Americans and African Americans have long been sources of fascination and curiosity, owing to their marked difference from the religious traditions of white writers and researchers. *Matter, Magic, and Spirit* explores the ways religious and magical beliefs of Native Americans and African Americans have been represented in a range of discourses, including anthropology, comparative religion, and literature. Though these beliefs were widely dismissed as primitive superstition and inferior to higher religions like Christianity, distinctions were still made between the supposed spiritual capacities of the different groups. David Murray's analysis is unique in bringing together Indian and African beliefs and their representations. First tracing the development of European ideas about both African fetishism and Native American primitive belief, he goes on to explore the ways in which the hierarchies of race created by white Europeans coincided with hierarchies of religion as expressed in the developing study of comparative religion and folklore through the nineteenth century. Crucially, this comparative approach to practices that were dismissed as conjure or black magic or Indian medicine points as well to the importance of their cultural and political roles in their own communities at times of destructive change. Murray also explores the ways in which Indian and African writers later reformulated the models developed by white observers, as demonstrated through the work of Charles Chesnutt and Simon Pokagon, and then in the later conjunctions of modernism and ethnography in the 1920s and 1930s through the work of Zora Neale Hurston, Zitkala-Sa, and others. Later sections demonstrate how contemporary writers, including Ishmael Reed and Leslie Silko, deal with the revaluation of traditional beliefs as spiritual resources against a background of New Age spirituality and postmodern conceptions of racial and ethnic identity.

**Sorcery in the Black Atlantic** Luis Nicolau Parés, Roger Sansi-Roca, 2011-02-15 Roger Sansi is lecturer in anthropology at Goldsmiths University of London. Book Jacket

*Terms of Inclusion* Paulina L. Alberto, 2011-05-02 In this history of black

thought and racial activism in twentieth century Brazil Paulina Alberto demonstrates that black intellectuals and not just elite white Brazilians shaped discourses about race relations and the cultural and political terms of inclusion in their modern nation Drawing on a wide range of sources including the prolific black press of the era and focusing on the influential urban centers of S o Paulo Rio de Janeiro and Salvador da Bahia Alberto traces the shifting terms that black thinkers used to negotiate their citizenship over the course of the century offering fresh insight into the relationship between ideas of race and nation in modern Brazil Alberto finds that black intellectuals ways of engaging with official racial discourses changed as broader historical trends made the possibilities for true inclusion appear to flow and then recede These distinct political strategies Alberto argues were nonetheless part of black thinkers ongoing attempts to make dominant ideologies of racial harmony meaningful in light of evolving local national and international politics and discourse Terms of Inclusion tells a new history of the role of people of color in shaping and contesting the racialized contours of citizenship in twentieth century Brazil

The African Diaspora and the Study of Religion T. Trost, 2007-12-25 This book focuses on the location of the religious heritage of Africa within the academic study of religion including indigenous African religions African Christianities African American forms of Islam the religions of African Americans Afro Caribbean religions and Afro Brazilian religions

**Spiritual Citizenship** N. Fadeke Castor, 2017-11-09 In *Spiritual Citizenship* N Fadeke Castor employs the titular concept to illuminate how If Orisha practices informed by Yoruba cosmology shape local national and transnational belonging in African diasporic communities in Trinidad and beyond Drawing on almost two decades of fieldwork in Trinidad Castor outlines how the political activism and social upheaval of the 1970s set the stage for African diasporic religions to enter mainstream Trinidadian society She establishes how the postcolonial performance of If Orisha practices in Trinidad fosters a sense of belonging that invigorates its practitioners to work toward freedom equality and social justice Demonstrating how spirituality is inextricable from the political project of black liberation Castor illustrates the ways in which If Orisha beliefs and practices offer Trinidadians the means to strengthen belonging throughout the diaspora access past generations heal historical wounds and envision a decolonial future

*Slavery's Metropolis* Rashauna Johnson, 2016-11-07 New Orleans is an iconic city which was once located at the crossroads of early America and the Atlantic World New Orleans became a major American metropolis as its slave population exploded in the early nineteenth century slaves made up one third of the urban population In contrast to our typical understanding of rural localized isolated bondage in the emergent Deep South daily experiences of slavery in New Orleans were global interconnected and transient *Slavery's Metropolis* uses slave circulations through New Orleans between 1791 and 1825 to map the social and cultural history of enslaved men and women and the rapidly shifting city nation and world in which they lived Investigating emigration from the Caribbean to Louisiana during the Haitian Revolution commodity flows across urban rural divides multiracial amusement places the local jail and freedom seeking migrations to Trinidad following the War of 1812 it remaps the history of slavery in modern urban society

Engaging Coloniality Raimundo Barreto, Mark A. Lamport, 2025-08-19 The fifteen chapters of *Engaging Coloniality* tell a complex and multifaceted story of Latin American Christianity. Latin America was the first region of the colonized world to be Christianized. As no form of Christianity preexisted the colonial invasion of Latin America, no Latin American Christian story can be told without reference to colonialism. Throughout its five hundred year history in Latin America, Christianity has taken multiple forms. This history is presented as in no other volume available in English. Primarily non Eurocentric perspectives alternate between continuity and transformations. Rather than emphasizing denominational branches, this volume focuses on liberative decolonial and intercultural movements. This book is cutting edge scholarship on Latin American religion and theology and the featured contributors represent the extent of a continent where almost six hundred million Christians live today. Latin American Christian identity has never been homogeneous and the volume describes countless Christian spiritualities and practices resulting from continuous encounters, tensions and negotiations over five centuries. These encounters have not taken place in a historical vacuum but as part of a broader history in which visible and invisible power disparities still inform the limits, challenges and promises of the Christian experiment in the region. **Bastide on Religion**

Michel Despland, 2014-12-18 Roger Bastide developed the theory of acculturation which provides a framework for understanding contact between different cultures and beliefs. *Bastide on Religion* offers a clear introduction to the life and work of this influential scholar. The volume focuses on Bastide's study of Afro-Brazilian religions, in particular his study of Candomblé, a religion born from the contact between African and Brazilian cultures. The book outlines Bastide's work on acculturation, his concept of the relationship between religion and culture, and his challenge to many dominant approaches to economic development.

*Critical Appropriations* Simone C. Drake, 2014-05-12 From the novels of Toni Morrison to the music of Beyoncé Knowles, the cultural prevalence of a transnational black identity as created by African American women is more than a product of geographic mobility. Rather, as author Simone C. Drake shows, these constructions illuminate our understanding of a chronically marginalized demographic. In *Critical Appropriations*, Drake contends that these fluid and heterogeneous characterizations of black females arise from multiple creative outlets: literature, film, and music videos, and reflect African American women's evolving concept of home, community, gender, and family. Through a close examination of Toni Morrison's *Paradise*, Danzy Senna's *Caucasia*, Gayle Jones's *Corregidora*, Erna Brodber's *Louisiana*, and Kasi Lemmons's film *Eve's Bayou*, as well as Beyoncé Knowles's *B'Day* album and music video collaboration with Shakira, *Beautiful Liar*, Drake reveals how concepts of hybridity, whether positioned as *crölité*, *Candomblé*, *gritudo*, *Latinidad*, or *Brasilidade*, are appropriated in each work of art as a way of challenging the homogeneous paradigm of black cultural studies. This redefined notion of identity enables African American women to embrace a more complex transnational blackness that is not only more liberating but also more pertinent to their experiences. Drawing from this borderless exchange of ideas and a richer concept of self, *Critical Appropriations* offers a rewarding reconsideration of the creative implications for African American women.

mapping new directions in black women s studies

**Defending Rumba in Havana** Maya J. Berry,2024-11-29 In *Defending Rumba in Havana* anthropologist and dancer Maya J Berry examines rumba as a way of knowing the embodied and spiritual dimensions of Black political imagination in post Fidel Cuba Historically a Black working class popular dance rumba Berry contends is a method of Black Cuban struggle that provides the community accountability sustenance and dignity that neither the state nor the expanding private market can Berry s feminist theorization builds on the notion of the undercommons to show how rumba creates a space in which its practitioners enact deeply felt and dedicatedly defended choreographies of reciprocity refusal sovereignty devotion and pleasure both on stage and in their daily lives Berry demonstrates that this Black corporeal undercommons emphasizes mutual aid and refuses neoliberal development logics favoring instead a collective self determination rooted in African diasporic spiritual practices through which material compensation and gendered power dynamics are negotiated By centering rumba to analyze how poor Black Cubans navigate gendered and racialized life Berry helps readers better understand the constraints and yearnings that move diasporic Black struggles to seek refuge beyond the bounds of the nation state Duke University Press Scholars of Color First Book Award

*Cuba's Racial Crucible* Karen Y. Morrison,2015-05-26 This prize winning study examines the historical interplay of racial identity nationality and family formation in Cuba from the 18th century to today Since the 19th century there have been two opposing perspectives on Cuban racial identity one that frames Cubans as white and one that sees them as racially mixed based on acceptance of African descent For the past two centuries these competing views of have remained in continuous tension while Cuban women and men make their own racially oriented decisions about choosing partners and family formation Cuba s *Racial Crucible* explores the historical dynamics of Cuban race relations by highlighting the role race has played in reproductive practices and genealogical memories associated with family formation Karen Y Morrison reads archival oral history and literary sources to demonstrate the ideological centrality and inseparability of race nation and family in definitions of Cuban identity Morrison also analyzes the conditions that supported the social advance and decline of notions of white racial superiority nationalist projections of racial hybridity and pride in African descent Winner NECLAS

Marissa Navarro Best Book Prize [The Wiley Blackwell Companion to Religion and Materiality](#) Vasudha

Narayanan,2020-04-27 *The Wiley Blackwell Companion to Religion and Materiality* provides a thoughtfully organized inclusive and vibrant project of the multiple ways in which religion and materiality intersect The contributions explore the way that religion is shaped by and has shaped the material world embedding beliefs doctrines and texts into social and cultural contexts of production circulation and consumption The Companion not only contains scholarly essays but has an accompanying website to demonstrate the work of performers architects and expressive artists ranging from musicians and dancers to religious practitioners These examples offer specific illustrations of the interplay of religion and materiality in everyday life The project is organized from a comparative perspective highlighting examples and case studies from traditions

originating in both East and West To summarize the volume Brings together the leading figures theories and ideas in the field in a systematic and comprehensive way Offers an interdisciplinary approach drawing together religious studies anthropology archaeology history sociology geography the cognitive sciences ecology and media studies Takes a comparative perspective covering all the major faith traditions

*Voodoo and Power* Kodi A. Roberts, 2015-11-13 The racialized and exoticized cult of Voodoo occupies a central place in the popular image of the Crescent City But as Kodi A Roberts argues in *Voodoo and Power* the religion was not a monolithic tradition handed down from African ancestors to their American born descendants Instead a much more complicated patchwork of influences created New Orleans Voodoo allowing it to move across boundaries of race class and gender By employing late nineteenth and early twentieth century first hand accounts of Voodoo practitioners and their rituals Roberts provides a nuanced understanding of who practiced Voodoo and why Voodoo in New Orleans a m lange of religion entrepreneurship and business networks stretched across the color line in intriguing ways Roberts s analysis demonstrates that what united professional practitioners or workers with those who sought their services was not a racially uniform folk culture but rather the power and influence that Voodoo promised Recognizing that social immobility proved a common barrier for their patrons workers claimed that their rituals could overcome racial and gendered disadvantages and create new opportunities for their clients Voodoo rituals and institutions also drew inspiration from the surrounding milieu including the privations of the Great Depression the city s complex racial history and the free market economy Money employment and business became central concerns for the religion s practitioners to validate their work some began operating from recently organized Spiritual Churches entities that were tax exempt and thus legitimate in the eyes of the state of Louisiana Practitioners even leveraged local figures like the mythohistoric Marie Laveau for spiritual purposes and entrepreneurial gain All the while they contributed to the cultural legacy that fueled New Orleans s tourist industry and drew visitors and their money to the Crescent City

*Kakaamotobe* Courtney Micots, 2021-06-24 Kakaamotobe meaning to scare is known across southern Ghana West Africa as Fancy Dress performance Masqueraders dress in colorful costumes and wear fancy and fierce masks they dance energetically to drums or brass band music through the main streets of town during holidays especially during Christmastime Competitions held in two towns are intense annual events This lively secular masquerade is a carnival form that has been practiced for well over a century primarily by coastal Fante people and many additional ethnicities participate today Kakaamotobe Fancy Dress Carnival in Ghana explores the fascinating history aesthetics performance and underlying messages of this masquerade with ties to other carnivalesque practices in the Black Atlantic While Fancy Dress may engage with global cultures through some of its aesthetics the practice is profoundly African The utilization of elaborate costumes masks and brass bands expresses not a desire to imitate outside cultures but rather the impulse of youth to adapt traditional culture to the contemporary environment Courtney Micots argues that the outward impression of folly belies the more serious refashioning of power identity and modernity in the community



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