article discussion Santería From Wikipedia, the free encyclopedia (Redirected from Santeria) For the song by Sublime see Santeria (song) The Free Encyclopedia navigation Main page Contents Featured content Current events Random article search Go Search oppression. interaction About Wikipedia Community portal Recent changes Contact Wikipedia Donate to Wikipedia Help toolbox What links here Related changes Upload file Special pages especially in Cuba. Printable version Permanent link Contents [hide] Cite this page 1 History languages 2 Controversies and criticisms Български 3 Allusions in popular culture Català 4 See also Dansk 5 References Deutsch 6 Further reading Ελληνικά 7 External links Español Français Italiano **History** Nederlands 日本語 Norsk (bokmål) Polski Português Русскии Suomi In Cuba this religious tradition has evolved into what we now recognize as Santería. In 2001, there were Svenska researcher. Of those residing in the USA, some are fully committed priests and priestesses, others are "godchildren" or members of a particular house-tradition, and many are clients seeking help with their everyday problems. Many are of Hispanic and Caribbean descent but as the religion moves out of the inner cities and into the suburbs, a growing number are of African-American and European-American heritage. As the religion of Africa was recreated in the Americas it was transformed.

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may be challenged and removed. (November 2007) Santería is a syncretic religion of Caribbean origin, also known as Regla de Ocha, La Regla Lucumi, or Lukumi.[1][2] The word "santería", often used by colonial Europeans to describe the religion of Africans

history

whose origins are Yoruba (present-day Nigeria and its surrounding environs), can be loosely translated from Spanish as the "Way of the Saints". The Africans, however, called themselves: "O lukumi" or "my friend". This term may have emerged from the consolidation of African beliefs and culture under the

banner of a colonizing country, in this case, Spain. It formed the basis for a new "people", united under The priests are known as Babaolorishas, "fathers of orisha", and priestesses as lyalorishas, "mothers of orisha", and serve as the junior lie or second in the hierarchical religious structure. The Babalorishas and lyalorishas are referred to as "Santeros(as)" and if they function as diviners of the Orishas they can be considered Oriates. The highest level of achievement is to become a priest of Ifá (ee-fah). Ifa Priests receive Orunmila who is the Orisha of Prophecy, Wisdom and all Knowledge. If a Priests are known by their titles such as "Babalawo" or "Father Who Knows the Secrets." In the recent years there have been

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initiations of "Iyanifa" or "Mother of Destiny," but their role as Ifa diviners is not generally accepted per the Odu Ifa Irete Intelu which states women cannot be in the presence of Olofin or Igba Iwa Odu and therefore cannot be initiated as divining priestesses. Instead women are initiates as Apetebi Ifa and are considered senior in Ifa to all but fully initiated Babalawos. The most well known Orishas are; Elegua, [3] Oggún, Oshún, Changó, Oyá, Obatalá, Yemayá and Orula. These are the most common Orisha names,

Santería is one of the syncretic religions. It is a system of beliefs that merge the Yoruba religion (brought to the New World by slaves imported to the Caribbean to work the sugar plantations) with Roman Catholic and Native American traditions. [2] These slaves carried with them various religious traditions. including a tradition of a trance for communicating with their ancestors and deities, animal sacrifice and the practice of sacred drumming.

an estimated 22,000 practitioners in the USA alone, [4] but the number may be higher as some practitioners may be reluctant to disclose their religion on a government census or to an academic

worship a god their ancestors had not known who was surrounded by a pantheon of saints. The early concerns during this period seem to indicate a need for individual survival under harsh plantation conditions. A sense of hope was sustaining the internal essence of what today is called Santería, a misnomer for the indigenous religion of the Lukumi people of Nigeria. In the heart of their homeland, they had a complex political and social order. They were a sedentary hoe farming cultural group with specialized labor. Their religion based on the worship of nature was renamed and documented by their masters. Santería, a pejorative term that characterizes deviant Catholic forms of worshiping saints, has become a common name for the religion. The term santero(a) is used to describe

a priest or priestess replacing the traditional term *Olorisha* as an extension of the deities. The *orishas* became known as the saints in image of the Catholic pantheon." (Ernesto Pichardo, CLBA, Santería in

no choice but to disguise their *orishas* as Catholic saints. When the Roman Catholic slave owners

As mentioned, in order to preserve their authentic ancestral and traditional beliefs, the Lukumi people had

observed Africans celebrating a Saint's Day, they were generally unaware that the slaves were actually worshiping their sacred *orishas*.[1] In Cuba today, the terms "saint" and "*orisha*" are sometimes used

Contemporary Cuba: The individual life and condition of the priesthood)

"The colonial period from the standpoint of African slaves may be defined as a time of perseverance." Their world quickly changed. Tribal kings and families, politicians, business and community leaders all were enslaved in a foreign region of the world. Religious leaders, their descendants, and the faithful,

The term Santería was originally a derisive term applied by the Spanish to mock followers' seeming overdevotion to the saints and their perceived neglect of God. It was later applied to the religion by others. This "veil" characterization of the relationship between Catholic saints and Cuban *orisha*, however, is somewhat undermined by the fact that the vast majority of santeros in Cuba today also consider themselves to be Catholics, have been baptized, and often require initiates to be baptized. Many hold separate rituals to honor the saints and *orisha* respectively, even though the disguise of Catholicism is no longer needed. The traditional Lukumi religion and its Santería counterpart can be found in many parts of the world

today, including but not limited to: the United States, Cuba, Dominican Republic, Mexico, Puerto Rico,

Brazil, which is home to a rich array of other Afro-American religions. This is now being referred to as "parallel religiosity" [5] since some believers worship the African variant that has no notion of a devil and

no baptism or marriage and at the same time they belong to either Catholic churches or mainline

Panama, Nicaragua, Argentina, Colombia, Spain, Italy, Portugal, Great Britain, Canada, Venezuela, and other areas with large Latin American populations. A very similar religion called Candomblé is practiced in

Lukumi religiosity works toward a balance here on earth (androcentric) while the European religions work

toward the hereafter. Some in Cuban Santería, Haitian Vodou or Puerto Rican spiritualism (Afro-Latin religions) do not view a difference between the saints and the orishas, [6] the ancestor deities of the

There are now individuals who mix the Lukumí practices with traditional practices as they survived in Africa after the deleterious effects of colonialism. Although most of these mixes have not been at the

hands of experienced or knowledgeable practitioners of either system, they have gained a certain

In 2007, the first Santería church in the United States was incorporated as the Church of the Lukumi Babalu Ave. [7] Controversies and criticisms [edit] In 1993, this issue was taken to the United States Supreme Court in the case of Church of Lukumi

Babalu Aye v. City of Hialeah. The Supreme Court ruled that animal cruelty laws targeted specifically at

Police found the women chanting and praying over the prostrate body. Not long before, the women had embraced Lukumi. However, Lukumi doctrine does not postulate the existence of demons as such, nor does its liturgy contain exorcism rituals. The mother in question, Vivian Miranda, was found

There have been some horror thrillers about the religion, such as the 1987 movie, The Believers based on the 1982 novel *The Religion*, and the 1997 Spanish-Mexican-American movie *Perdita*

her mother Vivian, 39, and sister Serena, 20, after attempting an exorcism to free her of demons.

not guilty by reason of insanity, and is currently confined in a New York State psychiatric hospital for

Durango, which portray Santería beliefs and practices as sorcery (incl. mind control) and worship of

In the TV series Third Watch's final season the character Maritza Cruz (played by Tia Texada) seems

■ In the episode "Days of Wine and D'oh'ses" of *The Simpsons* Moe gestures to a small altar beneath

Santería is a central theme in the novel The Devil in Gray by Graham Masterton and the novel The

■ The novel Casa de juegos (House of Games) by Cuban-American author Daína Chaviano involves

"mounted" by the various orisha with a peculiar form of deliberately induced dissociative identity

■ The Hector Lavoe song, "Aguanile", is based on Santería religious beliefs and practices. Scenes of an actual performance of Santería is also displayed in the biopic *El Cantante*, which is based on Hector's

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Allusions in popular culture ■ The episode "Double Vision" of the *The Flash* television series touches on Santería, with the Flash himself being mistaken for an orisha. "Moaning Stones", a third season episode of The Real Ghostbusters involves a Santeria priestess counseling the main characters on their most recent case.

various gods/goddesses, encompassing human sacrifice and criminal amorality.

and-mouse games with the main character.

life. The episode "Whatever works" of the second season of Miami Vice deals with Santería. The popular Cuban-European Band Orishas has its name from the gods of Santería. They also

The Night of the Jaguar is a novel by Michael Gruber featuring many aspects of Santeria. In the novel Stormy Weather by Carl Hiaasen, the character of Avila practices Santeria and asks for protection through Chango.

Santeria is murdered and his rituals are exposed while the team investigates his death.

of a man's First Amendment right to protected religion. See also [edit]

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Orișa-Ifá v • d • e

Santería I Cuban culture

were now slaves. Colonial laws criminalize their religion. They were forced to become baptized and

interchangeably.

Yoruba were unconstitutional; [8] the Yoruba practice of animal sacrifice has seen no significant legal challenges since then. There have been a few highly publicized cases where injuries allegedly occurred during Lukumi rituals. One such case reported by *The New York Times* took place on January 18, 1998 in Sayville, New York, where 17-year-old Charity Miranda was suffocated to death with a plastic bag at her home by

the criminally insane. [9]

Protestant churches, where these concepts exist.

Lukumi people's *Ifa* religion.

popularity.

In 1996, the band Sublime released a song named "Santeria." The episode "The Gift" of Law & Order: Criminal Intent concerns a Santería cult. ■ The episode "Ritual" of Law & Order: Special Victims Unit touches on the sacrificial aspects of Santería. The episode "Curse of the Coffin" of CSI: Miami deals with Santería.

Religion by Nicholas Conde.

2008 album, *The Bedlam In Goliath*.

to embrace the religion after being diagnosed with cancer.

the bar and thanks Santería for returning Barney to alcoholism.

the world of Santería. Chaviano creates a surreal universe where human beings and Afro-Cuban gods coexist. The orishas try to explain the island's destiny through strange erotic rituals and playing cat-William Gibson's novel Spook Country features a major character (Tito) who combines being

syndrome to achieve impressive feats of concentration and skill.

The movie Major League shows Pedro Cerrano practicing Santeria.

actually broach the issue of Santería in many of their songs. The most popular song by Cuban-born Desi Arnaz, as "Ricky Ricardo" in the popular 1950s sitcom / Love Lucy, was "Babalu". It was an homage to the orisha Babalu-Aye. The popular progressive rock/Latin band The Mars Volta have credited Santería as an element of their

■ The episode "Murder on the Interstate/House of Santeria" of the A&E series *The First 48*, a follower of

In the novel Notes on a Scandal the narrator Barbara Covett makes a reference to the Santeria cult when discussing a friend's zealous embrace of Catholic ceremony. The film Jarhead features a scene where the soldiers have scorpions fighting each other. When the Cuban soldiers scorpion wins, the others begin to chant Shango, the saint of thunder, and he is wearing both the Chango necklace and orunmila bracelet.

■ The novel *Dexter in the Dark* has a brief explanation of Santeria, after a series of occult murders.

■ The film The Devil's Advocate makes reference to a Santeria rite during the main character's defense

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