OMV Exploration 3: Final Data Set

**List of Works:**

Anonymous and Daniel Olubi. "Gleanings from Recent Letters. The Gospel Preached by a

Captive Yoruba Girl." Edited by Kenneth C. Crowell and Cassie Fletcher. BIPOC Voices, *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022, https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv\_026047\_HTML.html.

Anonymous and Daniel Olubi. "Gleanings from Recent Letters. Baptism and Death of an Aged

Yoruba Woman." Edited by Kenneth C. Crowell and Cassie Fletcher. BIPOC Voices, *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022, https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv\_026033\_HTML.html.

Anonymous, James White, and Anonymous Yoruba Market Women. "Gleanings from Recent

Letters. A Conversation with Yoruba Market Women." Edited by Kenneth C. Crowell and Cassie Fletcher. BIPOC Voices, *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022, https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv\_026043\_HTML.html.

Mary Prince. *The History of Mary Prince, a West Indian Slave; The Narrative of Asa-Asa, a*

*Captured African.* F. Westley and A.H. Davis; Waugh & Innes, 1831.

Mary Seacole. *Wonderful Adventures of Mrs. Seacole in Many Lands.* James Blackwood, 1857.

Philip Cohen Labatt. "‘An Incident in the Late Rebellion in Jamaica’" (1855). Heidi Kaufman,

Adrian S. Wisnicki, eds. *One More Voice*, new dawn edition, 2021, https://onemorevoice.org/html/transcriptions/liv\_020036\_TEI.html.

Selm Aga. "My Parentage and Early Career as a Slave." Edited by Thomas Coughlin and

Kenneth C. Crowell. BIPOC Voices, *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022, https://onemorevoice.org/html/bipoc-voices/additional-texts/liv\_025998\_HTML.html.

Walter Jekyll, ed. *Jamaican Song and Story*. David Nutt for the Folk-Lore Society, 1907.

**List of themes:**

1. Cultural Identity
2. Colonization of Faith
3. Womanhood and Slavery

**Critical Works:**

1. Cultural Identity:
   1. Alleyne, Mervyn C. "The Role of Africa in the Construction of Identities in the Caribbean." African Studies Review, vol. 44, no. 2, Sept. 2001, pp. 1-12. JSTOR, doi: 10.2307/525567.
      1. Alleyne argues that Africa played a central role in shaping Caribbean identities through the transatlantic slave trade and the subsequent African diaspora.
      2. Jekyll's collection of Jamaican folk songs and stories is relevant to Brysk et al.'s discussion of national identity in the post-colonial era in that it provides an example of the ways in which cultural practices and traditions can serve as a source of continuity and stability amidst the disruptions of decolonization.
   2. Brysk, Alison, et al. "After Empire: National Identity and Post-Colonial Families of Nations." Political Psychology, vol. 25, no. 4, 2004, pp. 595-618. Wiley Online Library, doi: 10.1111/j.1467-9221.2004.00400.x.
      1. The authors argue that the legacies of colonialism have had a significant impact on the formation of national identities in these states, and that the process of nation-building is often shaped by struggles over power and identity.
      2. The narrative of Mary Prince provides vivid accounts of the experiences of enslaved Africans in the Caribbean, and they illustrate the ways in which African cultural practices were maintained and adapted in the face of brutal oppression.
   3. Adeniyi, Akogun Tola. "The Relevance of African Traditional Religion in the Modern World." Nigeria World, 9 Nov. 2011, <https://nigeriaworld.com/articles/2011/nov/091.html>.
      1. Adeniyi argues that Yoruba culture and identity are essential to the social, economic, and political development of Yorubaland, and that the preservation of Yoruba traditions is key to achieving true emancipation for the Yoruba people.
      2. Adeniyi's article offers a broader perspective on the continued relevance of African traditional religions, while Selm Aga's narrative provides a specific example of the ways in which these religions have been impacted by historical forces such as slavery and colonialism.
2. Colonization of Faith:
   1. Osanyinbi, Oladotun B. and Adebisi G. M. Adedeji. "The Impact of the Yorùbá Traditional Belief in Reincarnation among Yorùbá Christians in Akurẹ." *Journal of Philosophy, Culture and Religion*, vol. 15, 2016, ISSN 2422-8443.
      1. The authors conclude that the incorporation of traditional beliefs in Christianity has significant implications for religious practices and identity among the Yoruba people.
      2. Osanyinbi and Adedeji's article provides a contemporary perspective on this intersection, while "Gleanings from Recent Letters. The Gospel Preached by a Captive Yoruba Girl" offers a historical perspective; whilst the two sources may not appear to be directly related, there is a connection between them in that both deal with the intersection of traditional Yorùbá beliefs and Christianity.
   2. Olajubu, Oyeronke. "A Socio-Cultural Analysis of Yoruba Women and the Re-imagining of Christianity." *African and Asian Studies*, vol. 8, no. 3-4, Sept. 2009, pp. 323-338. doi: 10.1163/156921009X12525708479994.
      1. Olajubu argues that Yoruba women have found creative ways to express their agency and assert their identity within the framework of a religion that was brought to them by Western colonizers.
      2. Olajubu's article provides a broader perspective on the ways in which Yoruba culture has shaped the practice of Christianity, particularly as it pertains to Yoruba women; whilst "Gleanings from Recent Letters. Baptism and Death of an Aged Yoruba Woman" offers a more specific and personal account of the intersection of Yoruba culture and Christianity.
   3. Schmidt, Bettina E. "The Creation of Afro-Caribbean Religions and their Incorporation of Christian Elements: A Critique against Syncretism." Journal of Religion in Africa, vol. 32, no. 2, 2002, pp. 203-229. JSTOR, doi:10.1163/157006602760195959.
      1. Schmidt argues that the term "syncretism," which is often used to describe the blending of African and Christian religious practices, is problematic as it implies a superficial and unequal mixing of cultures.
      2. The connection between this source and "Gleanings from Recent Letters. The Gospel Preached by a Captive Yoruba Girl" is the sources deal with the blending of African and Christian traditions.
3. Womanhood and Slavery:
   1. Bush, Barbara. "Defiance or Submission? The Role of the Slave Woman in Slave Resistance in the British Caribbean." Immigrants & Minorities, vol. 1, no. 1, 1982, pp. 16-38.
      1. Bush argues that while enslaved women are often portrayed as passive victims, they were actually active participants in slave resistance.
      2. Bush's article highlights the often-overlooked contributions of enslaved women to slave resistance in the British Caribbean, while Mary Seacole's book showcases the courage and resilience of a woman who refused to be held back by societal norms and prejudices.
   2. Newman, Brooke N. "Gender, Sexuality and the Formation of Racial Identities in the Eighteenth-Century Anglo-Caribbean World." Slavery & Abolition, vol. 36, no. 1, 2015, pp. 49-66.
      1. Newman argues that gender and sexuality were central to the ways in which racial categories were constructed and reinforced during this period.
      2. This source and "Gleanings from Recent Letters. A Conversation with Yoruba Market Women" both highlight the ways in which colonizers used sexual relationships with women of color to maintain their power and control as well as challenge the notion of passive victimhood for women of color, demonstrating the agency and resistance of these women in the face of oppression.
   3. Reddock, Rhoda E. "Women and Slavery in the Caribbean: A Feminist Perspective." Caribbean Quarterly, vol. 36, no. 1/2, 1990, pp. 17-32.
      1. Reddock argues that women were subjected to a unique form of oppression under slavery, in which their bodies were commodified and exploited for both labor and sexual purposes.
      2. This source and "‘An Incident in the Late Rebellion in Jamaica’" challenge the notion of passive victimhood for women of color, demonstrating the agency and resistance of these women in the face of oppression.