

arguable assertions, yet he writes with a sense of grace, irony, humor, and intelligence that prove absent in his son's book. In this case, the gift of flexibility and insight seems to have graced the older generation, not the younger.

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Orpheus and Power: The "Movimento Negro" of Rio de Janeiro and São Paulo, Brazil, 1945–1988. Edited by MICHAEL GEORGE HANCHARD. Princeton: Princeton University Press, 1994. Notes. Bibliography. Index. x, 203 pp. Cloth. \$29.95.

Brazilian "racial democracy" has been thoroughly scrutinized during recent decades. The pervasiveness of racism and racial inequalities in Brazil is now well established in the scholarly literature. Michael George Hanchard's book proposes to insert the Brazilian case into a wider theoretical analysis in order to demonstrate "the cultural and political forms of inequality that have impeded the development of racially specific, Afro-Brazilian modes of consciousness and mobilization" (p. 5). In other words, the central goal of this work is to explain why, during the post-World War II period, Afro-Brazilians have not created a social movement comparable to those promoted by the subordinated groups in other multiracial societies, such as the United States or South Africa.

The answer to this question, Hanchard claims, lies in a central argument: hegemony. Afro-Brazilians have faced two formidable obstacles in their organizational efforts: a culturalist drive that neglects the politically contested dimension of any cultural process, and institutional deprivation.

Hanchard's insistence that culture is a contested terrain and that Afro-Brazilians' subordination, however great, has not been total represents the major achievement of this book. Using a Gramscian framework and a large number of interviews with black activists in Rio and São Paulo, the author explores Afro-Brazilians' efforts to contest the hegemonic myth of "racial democracy." He outlines his theoretical concerns in an excellent initial chapter, then applies some of his arguments with particular success in chapter 4, where he studies the development of various forms of racial consciousness among Afro-Brazilians.

Although Hanchard's focus on culture and politics has merits on its own, it largely prevents him from answering the very central question of this book. A study of cultural practices and ideological conflicts without reference to the social structure in which they are generated, and which they constantly reflect and recreate, has limited explanatory capacity, to say the least. Hegemony, no doubt, partly explains Afro-Brazilians' failure to develop a viable political movement; but other social and political variables, such as the increasing stratification of the black community and the impact of political parties with a populist agenda, are also at work in this process. Indeed, some of Hanchard's own examples strongly suggest what other scholars have already noted: a significant divorce between the middle-class,

academically oriented leadership of the black movement and the concerns, problems, and aspirations of a poorer, working-class constituency. The fundamental problem of the black movement in Rio and São Paulo is then hardly “the inability of episodic, mostly artistic events to sustain the political interest and support of black communities” (p. 121) or “the tension between content, form, and meanings of struggle” (p. 139). When Hanchard quotes a black activist who claims to be “neither right nor left,” just “black,” and considers this a “limited but viable” political option, he is missing the whole story of the Brazilian black movement, whose major trait has actually been its political inviability.

This shortcoming is partly explained by a second major problem of this book. Despite what its title suggests, it does not study the evolution of the black movements in Rio and São Paulo in any systematic way, nor does it compare the two to determine common trends and peculiarities. Chapter 5 provides a fair summary of the two movements, but it adds little to the existing literature. Had Hanchard paid more attention to the literature on social movements—which he largely dismisses on the grounds that it “rarely considers race” (p. 157)—this book would have had a significantly greater impact in the field.

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Coping with Poverty: Pentecostals and Christian Base Communities in Brazil. By CECILIA LORETO MARIZ. Philadelphia: Temple University Press, 1994. Notes. Bibliography. Index. ix, 195 pp. Cloth, \$39.95. Paper, \$16.95.

Coping with Poverty is the latest work in an emerging collection of studies dealing with the evangelical Protestant phenomenon in Brazil. Like other recent monographs, especially John Burdick's *Looking for God in Brazil* (1993), Cecilia Mariz' work seeks to explain the growing appeal of Protestantism, and particularly Pentecostalism, among less-affluent Brazilians in a religious market long dominated by Roman Catholicism and Afro-Brazilian Spiritism.

The introduction lays out the book's basic thesis. Drawing heavily on Weber, Mariz suggests that the poor are not simply hapless puppets buffeted by external economic and political forces; instead, they seek to understand and deal with their situation, adopting effective management strategies as necessary. More than other faiths, argues Mariz, Pentecostalism has developed a rationalized worldview that has facilitated this process and therefore appeals particularly to those in need.

Mariz develops this argument in chapter 1 with a succinct yet informative historical overview of Brazil's religious arena. In chapter 2, she examines the complex relationship between social class and religious affiliation. Here she reveals the predilection for evangelical faith among the poorest of the poor—those most likely to use and benefit from Pentecostalism's prescriptions for living. The bases for these prescriptions, or coping strategies, are then discussed in chapter 3,