Annotated Bibliography

Alonso, M. C. "The Development of Yorùbá Candomblé Communities in Salvador, Bahia,

1835-1986." *The Development of Yorùbá Candomblé Communities in Salvador, Bahia,*

1835-1986 (Book, 2014) [WorldCat.org]. Macmillian, 10 May 2016. Web. 07 Nov.

2016.

Miguel C. Alonso explains the foundation of the Yoruba belief system and culture that forms a basis for the understanding of Candomblé.  He takes us to Yorubaland in southwest Nigeria and explains the significance of the Oyo Empire and the “cradle” of Yorubaland, Ile-Ife, residence of the spiritual head of the Yoruba, the Oni.  He cites Andrew Apter’s scholarship that places the town of Ile-Ife at the center of the Yoruba civilization.  Prominent Candomblé figures Oduduwa and Olodumare (the mythical all-powerful god from whom the deities follow) are adopted directly from the Yoruba.  He lays out the pantheon of Yoruba and Fon deities that form the basis for an understanding of the Candomblé orixa which in Bahia are syncretized with Catholic saints.  Alonso offers many insightful comparisons between Yoruba spiritual practice in Nigeria and in Bahia.  One is that in Bahia, women (Mae de Santo) headed the compounds or “terriero’ of spiritual worship, a departure from Yorubaland where women often played a role but did not dominate as in Bahia.  One reason women ascended to head the terrieros is because they had the organizational skills and financial means to do so, having worked as traders and in other roles in urban centers.  In Bahia the terrieo served almost exclusively as a place of worship, not doubling as a residence as in Nigeria.  Another Bahian adaptation of Yoruba spiritual practice allowed the Mae de Santo to achieve her status through years of study and experience.  In Nigeria spiritual leaders were assigned by birthright, as with the Oni of Ife.  In both cases, a strict heiricarcy and code of behavior was adhered to.

Barbassa, Juliana. *Dancing with the Devil in the City of God: Rio de Janeiro on the*

*Brink.* New York, New York: Touchstone, 2015.

Juliana Barbassa was born in Rio but her father moved around constantly because he worked for Petrobras, the quasi-government owned Petroleum company. When Barbassa got the chance to transfer back to her place of birth, she jumped at it. She thought this was the opportunity of a lifetime until she began to scratch the surface of the *Cidade Maravihosa*(marvelous city), and found violence, corruption, a disregard for the marginalized, and a city teetering on the brink of collapse. As a reporter for the Associated Press, she found Rio was a place of immense beauty, but behind the sun-drenched beaches and the natural topography lay a host of problems that have come to the forefront because of the two major sports competitions Rio is hosting: FIFA World Cup and the 2016 Summer Olympics.

 She reports on how people who have money live in gated communities, while people who are poor must fend for themselves and do the best they can; their only comfort is: *Deus dará*(God with provide).  Rio’s economy is now stagnant. The economic problems as well as these two world sporting events have exacerbated Rio’s already fragile existence. Crime continues to plague the city. The *favelas,* which house low-income residence and where gangs are headquartered, were systematically raided and some were torn down; its occupants relocated to the farthest reaches of the city where jobs were scarce and transportation unreliable. Some of the *favela*s were in the center of the choices pieces of real estate for the World Cup and the Olympics. And even though crime did go down, the police were found to be as brutal as the gangs; several of whom were tried for murder.  The lack of infrastructure and environmentally sound practices make the rivers, lagoons, and streams around the city polluted with human feces and garbage.  Although the city of Rio and the State have promised better infrastructure, construction is fraught with corruption and buildings, highways, and water systems are being built with little regard for environmental impact.  This book may be focused on Rio, but after reading it, I have the sense that all of Brazil is plagued by the same problems of income disparity, poor infrastructure and an unwillingness by political and business leaders to tackle these problems.  As an American I will criticize my country for its inability to solve long-standing problems, but frankly after reading this book, I’m glad I live here, and not in Brazil.

 Blake, Stanley E. *The Vigorous Core of Our Nationality: Race and Regional Identity*

*in Northeastern Brazil*. Pittsburgh, PA: U of Pittsburgh, 2011. Print.

*The Vigorous Core of Our Nationality* explores conceptualizations of regional identity and a distinct population group known as nordestinos in northeastern Brazil during a crucial historical period. Beginning with the abolition of slavery and ending with the demise of the Estado Novo under Getúlio Vargas, Stanley E. Blake offers original perspectives on the paradoxical concept of the *nordestino* and the importance of these debates to the process of state and nation building.   Since colonial times, the Northeast has been an agricultural region based primarily on sugar production. The area’s population was composed of former slaves and free men of African descent, indigenous Indians, European whites, and mulattos. The image of the *nordestino* was, for many years, linked with the predominant ethnic group in the region, the Afro-Brazilian. For political reasons, however, the conception of the *nordestino* later changed to more closely resemble white Europeans.   Blake delves deeply into local archives and determines that politicians, intellectuals, and other urban professionals formulated identities based on theories of science, biomedicine, race, and social Darwinism. While these ideas served political, social, and economic agendas, they also inspired debates over social justice and led to reforms for both the region and the people. Additionally, Blake shows how debates over northeastern identity and the concept of the *nordestino* shaped similar arguments about Brazilian national identity and “true” Brazilian people." Since this will be the area we are visiting, I think this book would aid in further exploring race relations and identity within Northeast Brazil.

Capone, Stefania. "Searching for Africa in Brazil | Duke University Press." *Searching for Africa*

*in Brazil | Duke University Press*. Duke University, n.d. Web. 07 Nov. 2016.

Translated by Lucy Lyall Grant from French to English, Capone argues that Candomble is a continuum entity in Afro-Brazilian cultures. She discusses how priests and priestesses are the foundation of the religion and the use of orixas to reshape the narrative. There are deep discussions about rituals and how they affect identity and Afro-Brazilian culture.

Clare, Roberta. “Paulo Freire,” *Talbot School of Theology*, Biola University,

Accessed July 27, 2016, http://www.talbot.edu/ce20/educators/catholic/paulo\_freire/

Clairman, Claudia. Brazilian Art Under Dictatorship, Antonio Manuel, Arthur Barrio, and Cildo Meireles. Durham: Duke University Press, 2012.

During a period of the military dictatorship, specifically 1960s and 70s, some artists in Brazil formed new ways to produce and display their art. These artists, like other intellectuals were censored and restricted from using different means and types of expression. The book discusses the works of three artists: Antonio Manuel, Arthur Barrio and Cildo Meireles. The book discusses how these artists opposed the political situation. Traditional forms of art creation were abandoned and strategies to reconcile the political situation were developed. This website has a helpful overview of Freire’s life as well as a bibliography of his major written works with excerpts of each one chosen by the author, Roberta Clare. This is therefore a good introduction to Freire for students and a resource that can help to guide them to further works of Freire’s. Freire, born in 1921 in Recife, Pernambuco, is well known for advocating critical pedagogy and praxis learning.  The author explains how she will summarize her introduction to Freire’s life and work by focusing on four important times in Freire’s life: “childhood poverty, the abandonment of a law career, ‘homelessness’ in exile and his later return ‘to relearn’ his country, Brazil.” Freire’s parents were impoverished after the 1929 global economic crisis, and he knew gnawing hunger, displacement and uncertainty as a child. Despite these trying circumstances he received an education. Deciding not to practice law, he instead pursued his interest in philosophy, joining a study group and reading Karl Jaspers and Gabriel Marcel. He would later draw on his firsthand experience when writing The Pedagogy of the Oppressed. While he attended university, Clare explains, “Freire became familiar with the ideas of the radical Catholic student movement and read such authors as Jacques Maritain, Thomas Cardonnel, Emmanuel Mounier and their Brazilian interpreters.” Claire summarizes the main influences of Freire’s as being “liberalism, existentialism, phenomenology, humanism, liberation theology and Marxism.” Freire developed a way to teach literacy to the agricultural workers and urban poor that had as its goal, conscientization, that is, helping the poor to understand their own circumstances and lived experiences. For Freire, education can either reinforce the dominant ideology of a society, encouraging submission of complacency, or it can encourage people to question the way things are and motivate them to change. He wrote about teaching in the Mocambos which were communities of runaway slaves. In that context, the emphasis on books was misplaced. Some called Freire’s method one of “education of indignation” as Mocambo members describe their social reality with all its difficulties and injustices. This led to his writing the book, *Education as the Practice of Freedom*.  In the early 1960s he worked with sugar cane sharecroppers, but his projects came to an end with the military dictatorship in 1964. Although he had set up 20,000 reading circles reaching about two million Brazilians in need of literacy, all of that was canceled three months after the dictatorship came to power. Freire had to flee Brazil. As he explains in one of his books, his sixteen years of living abroad (in Chile, the U.S., and Switzerland) helped him to understand himself as a Brazilian and the unique situation of his country.  He returned from exile in 1980 and became a founding member of the Workers’ Party. His later writings re-emphasized the importance of critical education for transforming society. He also reflected on how Brazil and other Latin American countries’ activists had learned to answer the violence of abusive State power. While he died in 1997, many Paulo Freire Institutes have arisen that continue his projects, and Brazilian director Augusto Boal has created a “Theatre of the Oppressed” that continues a project of conscientization. Clare also argues that Freire had a large influence on liberation theology, and many of the Christian Base Communities’ works were based on his model.

Cleveland, Kimberly.L*. Black Art in Brazil: Expressions of Identity*. University Press of

Florida.

Cleveland discusses how contemporary Afro-Brazilian artists represent the complete Afro-Brazilian experience. Cleveland analyzes a variety of modern and contemporary artworks in her efforts to articulate how art has shifted from religious representation to symbols of "blackness". Topics of social, political, economic ad historical context are visited in her interpretation of black art in Brazil.

Degler, Carl N. *Neither Black Nor White: Slavery and Race Relations in Brazil and the*

*United States* Madison: University of Wisconsin Press, 1971.

This pioneering work on the comparative history of slavery and race relations was written by a prominent American historian on both subjects.  Although somewhat dated, it is very accessibly written and still a good starting point for "wading in" to these subjects. Among

Degler's major contributions are his counterpoint to Frank Tannenbaum's *Slave and Citizen* (1947), which posited that slavery was less harsh in Latin America due to the presence of the Catholic church and the Iberian legal code.  Another is his recognition of the relative ease of slave manumission in Brazil. For my purposes, Degler provides a nice beginning point for comparing slave rebels and runaways in the two colonies/nations (I'm teaching a course on this in Fall 2016).  Pp. 47-61 offers an excellent overview of the process of slaves running away to form *quilombos* and of urban slave rebellions (especially in and around Salvador, Bahia, between 1807 and 1835).

Dinnen, Mark. 2001. *Brazilian Woodcut Prints*. Kegan Paul Limited.

The traditional woodcut technique is explained as it relates to Brazil. Woodcut prints depicting the culture, social and political aspects of life in Brazil cover the front of small books. The creative process and content of the small books, referred to as Litertura de Cordel is communicated in the book. Several replications of the prints are provided to aid I expressing the themes of the books.

Dolin, Kasey, Qynn. Kasey Qynn Dolin, “Yorùbán Religious Survival in Brazilian

Candomblé,” *MACLAS - Middle Atlantic Council of Latin American Studies Journal*,

Vol. XV (2001), Web, <http://www.maclas.org/journal/essays-xv/essays-xv-kasey-qynn-dolin-2/> accessed July 27, 2016.

Kasey Dolin describes Candomblé as a religion and compares and contrasts it to Catholicism. She notes that Candomblé is the only Afro-Brazilian religion where members receive, or are possessed by the orixás. Since it is based on Yorùbán religious practices, she addresses the question why the Yorùbá religion is more salient in Brazil than other African religions. She says it is due to the Yorùbán attraction to urban life, their skill at metal working which led to many of them working in cities, and the fact that many bought their freedom and then traveled back and forth between Brazil and Yorùbá areas of Africa as merchants. This helped them to stay in touch with their religious traditions and developments. Also, unlike other African religions that had deities tied to specific places, the orixás were forces of nature and so they could still be relevant in Brazil. Dolin suggests that the syncretism present in Candomblé was not so much slaves tricking their masters into thinking they were practicing Catholicism. Rather, she thinks that there were many commonalities between the two religions and that enslaved Africans could adopt foreign forms by reinterpreting them. She thinks that slave masters and Catholic priests tolerated syncretism because they viewed it as a “vehicle for conversion.” Both religions have in common the idea that there is a remote high god and lesser intermediaries that are more approachable (orixás and saints). But there are some differences as well. The orixás can permeate the material world, and in fact they relish being embodied through the act of possession. Also, those in Candomblé who don’t want to disturb the orixás can call upon the exus who are in the realm of spirit that is closest to the material earth. Exus are sometimes referred to as devils and they can do either good or evil as can humans, but they are still considered higher spirits than humans. This leads Dolin to insist that Candomblé is based on a matter-spirit continuum rather than the good-evil dichotomy of Catholicism. Dolin concludes that the similarities between the Yorùbán religion and Catholicism helped Candomblé to survive, while its distinctions from Catholicism ensured that it would still continue as a distinct religion.

Forde, Kaelyn. “Where Police Kill 6 Times More People Than In the U.S.” Refinery29,

Refinery29, [www.refinery29.com/2015/08/92326/brazil-black-lives-matter-police-](http://www.refinery29.com/2015/08/92326/brazil-black-lives-matter-police-) [brutality-protest.](file:///C:\Users\Owner\AppData\Roaming\Microsoft\Word\Forde,%20Kaelyn) Accessed July 27, 2016.

  Journalist Kaelyn Forde shocks us with facts such as the number of killed by the Brazilian police in the last five years as have been killed in the U.S. in the past thirty years. From 2009 to 2013, Brazilian police killed about six people per day with the vast majority being poor and black youth. Youth as young as 13 or 14 have been targeted and killed by the police, with the excuse that the youth are involved in drug trafficking. (Whether or not that might be the case, execution is not a just and humane response to lawbreaking of minors, members explain; and many times innocents are caught up in the police fire). There has also been an organization in Brazil dedicated to changing this situation. It’s called  *Reaja ou Será Morto* which means "React or Die." It has been in existence for ten years. Recently they have begun to protest in the streets. For example in response to the Cabula Massacre where police killed 13 youths in February 2015. The article has links to 15 photographs of a recent protest of theirs with quotes by their members.  One member explained that the white-owned media in Brazil is complicit in the police killings insofar as they build public support for such ruthlessness in the way they report crimes, praise police as heroes and neglect to convey deeper understanding of social problems. Members do not hesitate to call these police killings genocide against the black community. The article also notes solidarity between this Brazilian movement and the Black Lives Matter movement in the U.S. Activists from the U.S. have joined Brazilians as a show of international solidarity.

Furtado, Junia Ferreira.Chica da Silva: *A Brazilian Slave of the Eighteenth Century.*

Cambridge University Press, 2009. (Originally published in Portuguese in 2003?)

Furtado is an historian who constructs a more accurate depiction of Chica da Silva, a woman who was a slave who gained her freedom and became one of the wealthiest women of Brazil. The more accurate history is intended to contrast with the exaggerated and distorted account of Chica da Silva given in popular culture and based in large part on a 1970s movie as well as a contemporary soap opera. Chica da Silva had a slave mother, and her father was her mother’s owner. Chica was sold at age seven to a doctor who abused her sexually, and a Church member of the Inquisition lodged several complaints against this abuse of Chica, basically forcing the doctor who abused her to be sold so as to remove her from his home. Still, Chica bore a son with this doctor who owned her. She was bought by court judge Joao Fernandes de Oliveira. Oliveira seems to have genuinely loved her, and he manumitted her soon after having bought her. He then lived with her but was not allowed to marry her due to their racial difference, since Portuguese law did not allow such inter-racial marriages. Chica bore de Oliveira 13 children. They lived in Minas Geras (“General Mines”) and the town of Tejuco, which was outside of Rio de Janiero. This town had quite a few well-to-do free black women who owned their own homes. Many of these women had white lovers (and many of these relationships were long-lasting), so Chica was not an exception in this fashion. However her husband became very wealthy, and he spent lavishly on Chica. She at one time had one hundred slaves of her own. She became a devout Catholic, and insisted that her slaves went to church. She built a monastery (Brotherhood of the Rosary) for an order of monks. Still, African customs could be maintained, but only behind a “front” of whiteness.  Furtado explains that white Brazilians like de Oliveira practiced graft, and that in part explains how de Oliveira could get all of his children classified as being white. Being considered white was a way in which African-descended women could engage in social mobility. Furtado also mentions that de Oliveira and Chica have their fantastic riches due to the exploitation and deaths of miners. All in all the book paints a detailed picture of life for the rich and poor, Portuguese and African-descended persons in 1800s.

Gillett, Jody.

[http://soundsandcolours.com/articles/brazil/setting-the-scene](http://soundsandcolours.com/articles/brazil/setting-the-scene -salvador-22313/ ByJody Gillett)

[-salvador-22313/ ByJody Gillett](http://soundsandcolours.com/articles/brazil/setting-the-scene -salvador-22313/ ByJody Gillett)

This article posits that the stylistic divergences in Brazilian hip hop reveal a set of social and geographical dynamics related to São Paulo, the country's largest city and supposed beacon of modernity. The case of São Paulo hip hop speaks beyond Brazil and potentially contributes to larger discussions of the contemporary city complex including the role of the working-class periphery sprawls on urbanism. This text focuses on the primacy of *periferia* (periphery) as an ideological and spatial concept rooted in the artistic expressions of the “marginal.” In their activities, hip hoppers articulate “periphery” as not only a place but also as an epistemology, which in turn works to change the meaning of the city for the historically disenfranchised. Not without its limitations and internal critics, marginality secretes a “magic” or at least retains a pull as hip hoppers and urban, working-class Brazilians, in general, look to convince others of their value in exchange for respect.

Graham, Sandra Lauderdale *House and Street: The Domestic World of Servants and Masters in Nineteenth-Century Rio de Janeiro.* Cambridge University Press, 1998 (originally published 1988)

This book looks at the role of women slaves as well as free servants and their roles in

society, their living and working conditions, and their rights or lack thereof. It looks at city life, so these enslaved persons and servants have a very different life than Africans enslaved on rural

plantations.  It focuses on the time period of the nineteenth century when slavery was still legal

for most of that century. The book also looks at the ways in which work changed as slavery

was finally eradicated. It covers the fact that Brazilian society was shaped by patriarchal values

and practices in which men considered themselves heads of the household and protectors of the

women, both their own wives as well as slaves and servants. While families tried to separate

“house” from “street,” attempting to make the home free from the chaos and danger of the city

(keeping disease at bay, protecting women from the unwanted advances of strangers), the

“street” could not help but permeate into the house. Slaves or servants who were wet nurses, for

example, may live in the damp and unclean part of the city and thereby bring disease to the

children that they nurse. Servants have to leave the house to complete the chores of shopping,

and as they do, they leave the protection of the house. Heads of households have to make

decisions about which servants to hire, and do so by scrutinizing letters of reference for

servants; but despite these attempts to be careful, servants have a lot of mobility and leave

houses they don’t enjoy working at (or are dismissed), and the long time servant or slave

becomes very rare by the end of the century no matter how much households would prefer such

servants. Graham makes the point that if the city as a whole will not address its public health

crisis and the rampant poverty that makes it difficult for free black women to raise their own

children, troubles will continue to plague all occupants of the city. Graham ends the book by

looking at the 1961 Young Domestic Servants union statements, noticing the ways in which the

concerns of house servants in a more contemporary Rio de Janiero share some concerns with

their earlier counterparts.

Guillermoprieto, Alma. *Samba*. New York, Knopf, 1990.

Guillermoprieto had been a professional dancer and then a journalist and news editor. Originally from Mexico, she came to Brazil because of her fascination with carnival. But she did not want to experience this annual event from the perspective of the rich white people from Rio. She went to a small informal settlement/ neighborhood on the outskirts of Rio called Mangueira. We know this is a poor area because mud slides cause the death of many persons, and there are garbage dumps and bad roads. Guillermoprieto nevertheless befriends several people, and moves to the neighborhood so that she can experience the preparations, months in advance, and experience Carnival dancing with the neighborhood’s samba band. She is a keen observer, relishing the artistry of the many contributors to the samba, and always noticing the ironies of how so many impoverished people work so hard and sacrifice monetarily for this annual lavish celebration. She herself gets caught up in the frenzy, and describes the days of Carnival as being almost overwhelming and disorienting. She seems to genuinely enjoy the preparations more than the day itself which is excruciating in some ways. As a dancer she loves the exhilaration of the dance. She notes however the ways in which the celebration is connected to drunkenness, illegal drug use, and rivalry that sometimes ends in murder. While one might have thought this book would end on the happy note of the successful parade, it goes one step further to end on a sober evaluation of how the major problems facing this community continue unabated.

Isfahani-Hammond, Alexandra. *White Negritude: Race, Writing, and Brazilian Cultural Identity*.

New York, Palgrave Macmillan, 2008.

This book explores a topic that has always been a concern of mine with not only literature from the U.S. but around the world. The majority of the writers that address racial concerns and injustices, including in Brazil, are not of African descent but yet we read and study their work as if they were since they are often the main source of information readily available to us. However, because their connection to that identify is missing and they lack the first-hand experience living as a person of African descent, inconsistencies are present in their work. This book looks at the relationship of literary criticism to the social construction of race in Brazil. Isfahani-Hammond considers Gilberto Freyre's model of master/slave synthesis and examines what "multiculturalism" means after the turn of the century. "Isfahani-Hammond has made a very significant scholarly contribution to the vast and complex field of comparative racial discourse in the Americas. Riffing on Norman Mailer's notion of the 'White Negro,' she explores the interesting and troubling ways in which white patrician intellectuals have positioned themselves as uniquely endowed to speak about and for black people in post-plantation societies. While her focus is squarely on Brazil and its architects of national identity, like statesman Joaquim Nabuco, sociologist Gilberto Freyre, and poet Jorge de Lima, her scope is resolutely transnational, engaging texts and contexts from the English, French, and Spanish-speaking Caribbean, and from the southern US." - Christopher Dunn, Associate Professor and Chair of Brazilian Literary and Cultural Studies, Tulane University says, "Brazilian literary discourses of mestizaje include a paradoxical and insidious convention: the claim that socially 'white' authors can best speak as 'black' Brazilians, because only they can claim to be disinterested and balanced in their representation of Afro-Brazilian life. White Negritude traces this discourse through its acme in Gilberto Freyre, the fountainhead of Brazilian racial ideology, to its consequences for socially 'black' authors as a bizarre Catch-22 that charges them to hold their tongues in the name of authenticity.”- Dain Borges, Associate Professor of History, The University of Chicago

Hertzman, M. A. *Making Samba: A New History of Race and Music in Brazil*. Durham: Duke

University Press, 2013.

In *Making Samba*, Hertzman highlights how samba was "made" out of the Afro-Brazilian experiences and struggles with culture and race in Brazil by highlighting specific musicians throughout samba's history. In doing so, Hertzman touches upon intellectual property, race relations, and popular culture. In the beginning of the book, he discusses the growth of Afro-Brazilian music, how samba and samba musicians faced repression, and the birth of the music industry in Brazil. From there, he introduces Donga, and the Pele Telefono controversy, in which he was accused of not only stealing music from folklore, but exploiting the black culture in Brazil for profit. He then ties samba to the politics of Vargas and music censorship. He ends his book with an analysis of the myths surrounding samba and samba musicians with the experiences of the black community.

Kerr, Gordon. *A Short History of Brazil: From Pre-Colonial Peoples to Modern Economic*

*Miracle*. United Kingdom: Pocket Essentials, 2014.

Kerr's book starts off with the geography of Brazil, and then delves into history, starting with the history of Brazil prior to 1500 and then Brazil under colonial times. In discussing the colonization of Brazil, he focuses on the use of indigenous peoples and Africans as slaves, labor in Brazil, and the influence of the Church. He then jumps into Brazil's independence from Portugal and issues going into the 1900s such as immigration, the reliance of the Brazilian economy on coffee, the abolition of slavery, and political unrest resulting in a series of military coups and revolts. He ends the book with an analysis of Brazil's current state of affairs, and how Brazil needs to address it's economic policies and social issues in order to realize it's potential as a global power.

Laird, Bergad W. *The Comparative Histories of Slavery in Brazil, Cuba, and the United States*.

Cambridge, Cambridge University Press, 2007.

This is an excellent synopsis on the subject by the premier contemporary American historian of comparative slavery in the Americas.  This was a key to preparing my May 7 presentation on "Comparative Slavery" to the GPA and has been most helpful in planning for my Fall 2016 course on slave rebels and runaways. Bergad traces, in individual chapters, the growth of slave populations in these colonies/nations, the economies of slavery, the lives and work of the slaves, and the abolition of slavery. For my purposes, Chapter 7 ("Resistance and Runaways") is particularly important.  It synthesizes the best recent work on these subjects and brought to my attention sources such as runaway slave advertisements in Brazil, which will allow for the construction of comparative primary source exercises.

Landes, Ruth*. City of Women*. Albuquerque: U of New Mexico. 2nd. 1994.

This compelling first-hand narrative of indigenous African-based religions by anthropologist Ruth Landes brings the reader inside the world of Candomblé society in the late 1940s.  With Bahian ethnologist Edison Carneiro as her guide, Landes reveals the intricacies of the Candomblé ceremonies that often initially seem endless and inscrutable.  She witnesses the dancing trance states in which Yoruba deities possess the participants and communicate through them.  She shows us how women dominate this society through terreiros (temples) where Candomblé rituals play a critical role in poor, black Salvadorian’s lives, bestowing on them order, meaning and identity, as well as providing a livelihood to many.  She explains in detail the hierarchy of the temples.

 The time, effort and money spent on religious practices are amazingly extensive.  She shows a clear connection to Africa, especially in Yoruba Nigeria, where some practitioners visit and then return.  Her book was harshly criticized when it came out by Africanist Melville  Herskovits foremost among them) for its apparent lack of scholarly rigor.  Many scholars in recent years have, however, praised its significance, and shown its scholarly logic. Throughout her vivid descriptions of her yearlong journey in Salvador, she sheds light on the complexity of race, both within and outside the African descendent community.  She also delves into the often bitter competition among the terreiros and with outside religious groups, such as caboclo (a more recent religious practice that includes indigenous Brazilian practices and beliefs).  And she shows this syncretic mix and layering with Catholicism.   It is a complex, but apparently understandable amalgam of religion, race, codes of behavior and, at many times, passionate expression of joy, fear and faith.  These qualities go on display during public festivals, about which Landes somehow manages to convey their fervor and grandiosity. In a welcome departure from a typical academic writing she describes life in Salvador:  “Negro women in voluminous cotton dress walking barefoot in small slippers to many unknown destinations, stopping often to smile and chat with acquaintances”  (Landes p. 15).  Many passages like this convey a sense of the pulsating life of Salvador.  In evenings “contentment became a singing thing, when people visited, and young folks promenaded in large bands, just marching around in fresh cloths and laughing quietly, sometimes taking up the choruses of the latest Carnival tunes.” Landes does not touch much on politics, except to place Salvador in the often-restrictive climate of the Vargas regime. Above all, she shows the parallel universe created by descendants of African slaves that give them agency in a society where they are denied opportunity. There is much, much more to say about this transformative book.  I highly recommend it, or portions of it, to high school students of history, anthropology or world religions.

MMcMahon, Richard *Anthropological race psychology 1820-1945: a common European*

*system of ethnic identity narratives.*  Nations and Nationalism, vol. 15(4), p. 575-596. 2009.

This article and bibliography is related, somewhat, to the previous one I just posted today.  Again, the nature of the research was in the context of anthropology and I believe it will help shed some light on how the terminology of 'race' really began.  In a way, the article hints that the term race and the mentality behind it is dictated by 'place' within a cultural system, in this case European!  I plan to utilize this article as a foundation for exploring and understanding the complexities of race within Brazil ( i.e. and even within the U.S.).

Meade, Teresa A. “A Brief History of Brazil. Checkmark Books 2nd edition. 2010.

This book gives a detailed chronological history of Brazil. It breaks down the countries economic battles, slavery, and land ownership. Meade takes us through how Brazil came to be culturally and the issues it still face as an growing country.

[Chico Mendes *Fight for the Forest: Chico Mendes in His Own Words*](https://knowledge.udmercy.edu/webapps/discussionboard/do/message?conf_id=_51035_1&forum_id=_38383_1&course_id=_42854_1&action=list_messages&nav=discussion_board_entry&message_id=_596252_1). Tony Gross ed.

New York: Monthly Review Press, 1989.

Chico Mendes, rubber tapper and union organizer, was killed on December 22, 1988 by assassins. Candido Gryzbowski, a Brazilian sociologist, had interviewed Chico Mendes for 2 ½ hours a few days before his death. Six chapters of the book include this interview. The co-author includes a helpful introduction, background information throughout (for example, on the Workers’ Party and Mendes’ role in the party) and the book also has many pictures of Mendes, the forest, Xapuri, lumbering, road construction, and other scenes relevant to understanding Mendes’ context. He describes his early education in politics by Euclides Fernandes Tavora. From Euclides he learned how to analyze news sources, as they listened to reportage about the 1964 coup from the perspectives of both the U.S. and Moscow (18-22). Mendes began to realize that “the workers strengthen the politicians who then defend the workers’ enemies” (although the workers are usually unaware of the effects of their support of politicians) (26), leading to a sophisticated analysis of politics and calling for a strategy to become politically effective. He embraced Paolo Freire’s emphasis on political literacy and became a literacy instructor (33-35). He explained how he created an alliance between Indians and rubber tappers (48-49) and developed links with other organizations such as the Movimento dos Trabalhadores Sem Terra (Landless Workers’ Movement) (51). He explains at length his landowning opponents and shows that he understands their psychology, knowing that they resort to violence and terror. In the face of this situation he created a nonviolent response, the “empate.” The police arrive with lumber workers to “protect” them from protestors, but the rubber tappers insist to the authorities that it is the landowners who are cutting down the forest that are breaking the law (since there are environmental laws protecting the forest and limiting the amount of forest that can be razed, and landowners routinely ignore these environmental safeguards) (67, 72). Despite the nonviolent empates, 400 rubber tappers have been arrested, and forty tortured, and several killed. But he says with pride, “our resistance has saved more than 1,200,000 hectares of forest” (81). The book’s epilogue gives an account of Darli and Darci da Silva, a father and son team who killed Mendes because the rubber tappers had a successful empate involving some of their land. The book explains the evidence against the two, the reasons it was difficult to prosecute them, and the enduring legacy of Mendes in Brazil.

Pagano, Anna. “Everyday Narratives on Race and Health in Brazil” - Pagano - 2014 –

Medical Anthropology Quarterly - Wiley Online Library.Medical Anthropology Quarterly, onlinelibrary.wiley.com/doi/10.1111/maq.12076/full?scrollto=references.Pagano, Anna. *Everyday Narratives on Race and Health in Brazil*.  Medical Anthropology Quarterly, vol. 28(2), pp221-241.

I was excited to come across this paper/research on the interaction of race and health in Brazil. What was important about this article to me was that the research was anthropologically based; and published in the peer reviewed and well respected medial anthropology journal. The data was ethnographic and obtained through two years of fieldwork in Brazil. The narrative reflected the voice of those who live in Brazil in the most natural context- conversation! The author also touches on Bourdieu's term" habitus" in explaining how Brazilians socially reproduce their understanding about race according to the cultural norm at that time. I plan to utilize this framework as a foundation to my work in Brazil in the coming month.

Papi, Liza. *Carnavalia! African-Brazilian Folklore and Crafts.*New York, New York:

Rizzoli International Publications Inc, 1994.

This is a children’s book that is worth buying. It tells, in simple terms, what’s behind Carnival, other festivals that lead up to Carnival, and how all of them are important. The festivals are part of Afro-Brazilian culture. Not only that, it is beautifully illustrated and should be a part of anyone’s library. Things I learned from reading the book: Carnival starts from Christmas to Ash Wednesday. There are several different kinds of  festivals, each with its own folklore and tradition: Reisado, Jump My Cow (Bumba Meu Boi), Frevo, Mocambique, and Maracatu. Each one of these festivals has a different significance and meaning; each one of them has a folklore behind it.  The story begins when people knock on a little boy’s door right before Christmas. Mourrice, in the story, wants to know what the excitement is about. He asks his “nanny” to explain; the woman who takes care of him. This alone I found interesting. The nanny is depicted in the drawings as a darker skinned woman with knowledge of all these festivals because she has deep roots in Africa. Besides being informative it is a how-to on how to make some of the costumes used in these festivals. (Great for Elementary and Middle School teachers). I’m not a craft person, but if I’m able to make one of these decorations, then anyone can. I would suggest buying this book just to have in your library.

Pardue, Derek. “Brazilian Hip-Hop Material and Ideology: a Case of Cultural Design.” By Derek

Pardue, [www.imageandnarrative.be/inarchive/worldmusica/derekpardue.htm](http://www.imageandnarrative.be/inarchive/worldmusica/derekpardue.htm).

Over the past decade scholars from a wide range of academic disciplines have approached the significance of hip-hop as one of the most pervasive popular cultural forms in the contemporary world. For the most part, proponents and critics alike have focused on hip-hop as a solely rhetorical medium of expression. In this essay I examine the materiality of Brazilian hip-hop by analyzing the graphic design of rap music compact disc covers. Local rap producers intentionally draw from a field of local and translocal "reality" signs to create a sense of authority and true representation. From this perspective I am able to penetrate and illustrate local sub-genres of hip-hop. Ultimately, I argue that to better appreciate the cultural meanings of Brazilian hip-hop one must understand the visual materiality of practitioners' cultural production.

Pares, Luis Nicolau. *The Formation Of Candomble*. UNC Press, The University of North

Carolina Press, uncpress.unc.edu/browse/book\_detail?title\_id=3422.

I really enjoyed this book. Pares connects the arrival of slaves to Brazil and how their culture thrived over every obstacle to dissolved it. Pares discusses how Vodun and Jeje came to Brazil through the enslaved. He discussed how Vodun tradition helped shape the syncretic religious. He also speaks of Candomble in other regions like in Italy and other places in Europe. He also speaks of cultural changes which are affected by social changes in Bahia.

Reis, Jose Joao. *Slave Rebellion in Brazil: The Muslim Uprising of 1835 in Bahia*. Baltimore and

London: John Hopkins University Press, 1993.  (An earlier version published in Portuguese in 1986).

Reis begins his book by explaining that the Muslim uprising of 1835 had some of the similar context as did the Haitian revolution earlier. In each case you had Africans who had arrived recently from Africa, and used their African languages to communicate with each other regarding the rebellion. Another common theme was that during a time when white Brazilians were fighting the Portuguese and insisting on their independence from Portugal, the ideas of rebellion and independence were in the air, and these ideas were being picked up by the enslaved Africans. Each of the two competing white groups would sometimes use slaves to attack the other group. The first large slave uprising was in 1807, soon after the Haitian Revolution, but many other uprisings would happen in the 1820s and 1830s. He focuses on the 1835 rebellion, in which men of the Malê community participated. They had been captured in the wars of the Oyo kingdom back in Africa. The group was Muslim, and included those from the Nagôs and Hausa groups, and they were rising up not against slavery per se but because Brazil had declared itself officially a Catholic nation, and they wanted to practice their religion.  And yet, the Malê counted the Yoruba among their allies and the Malê wore amulets for protection, and those amulets may be a sign of the influences of African religions upon them.  Reis found that the rebels used their literacy skills to pass notes to organize a two stage rebellion, starting outside the city before moving in to the city. The conspiracy was found out, and the book covers the severe punishment meted out by Brazilian slave owners. Brazilians also changed laws and police policy to ensure that no rebellion could happen again. Reis’s book is important because it paid serious attention to the slaves’ African heritage and the role it played in the motivation for and the organization of the uprising.

Rodrigues, Gomercindo. *Walking the Forest with Chico Mendes: Struggle for Justice in the*

*Amazon*. Edited by Linda Rabben, Austin, University of Texas Press, 2007.

The author, Gomercindo Rodrigues, knew Chico Mendes (the rubber tapper, union organizer and environmentalist) well. He was an adviser (“assessor”) for the rubber tappers’ union, called the Rural Workers’ Union. While he was Brazilian, he was not originally from Acre, the state where Chico Mendes was from. But one is impressed to see how Rodrigues learns to walk hours and hours on the footpaths of the rubber tappers in order to advise them. He also learns about the tappers’ beliefs in the spirits of the forest. Rodrigues analyses the many strengths of Mendes as an organizer. He describes Mendes as excelling in the “politics of the possible” (p. 3) While Mendes was informally “schooled” by an older union organizer who had been influenced by communism, Chico’s many years of working as a rubber tapper helped him to understand their world view which does not easily coincide with Marxism. However, Mendes excelled in seeing through the dominant Brazilian ideology of “developmentalism” and “progress.” He criticized the destruction of the rain forest by land speculators and came up with an effective political action – the “empate,” in which rubber tappers plead with the similarly impoverished lumber workers to put down their chain saws and join them in protecting the forest (156).  As Rodrigues states, “Mendes advocated a premodern lifestyle – extractivism, hunting, fishing, subsistence farming – with a postmodern twist – entrepreneurialism, communitarianism, multiethnicity – all within an internationalist framework” (16). With Mary Alegretti, Mendes comes up with the concept of an “extractive reserve” – the idea that by leaving the forest intact, and by having a free work force (unburdened by the exploitative labor model of an earlier era), a decent living can be made from tapping the rubber and collecting Brazil nuts. Rodrigues tells the story of how Mendes made international alliances with environmentalists, and how he encouraged rubber tappers and indigenous groups (who in the past had been pitted against each other) to find common cause using the extractive reserve model. Such alliances could not save Mendes’ life, as he was assassinated. Rodrigues clearly explains how Federal police and judges neglected to protect Mendes and basically set up the circumstances for his death. Rodrigues did additional research on the details of the murder case, the culprits, and he also documents how Mendes had publicly defended the workers consistently over ten years as represented in the minutes of City Council meetings. Despite his being killed, Mendes’ good work continues as millions of hectares of rainforest have been saved due to his efforts.

Romero, Simon "A Slice of the Confederacy in the Interior of Brazil," *New York Times*, May 8, 016.

In the wake of Confederate defeat, thousands of southern slave holding families migrated in the 1860s and 1870s from the southern U.S. to the interior of Sao Paulo state in Brazil (with their black servants).  Their descendants -- black and white -- keep this legacy alive.  Some historians call this a "lost colony of the Confederacy."  Contemporaries call them *Confederados.*

This article explores how *Confederados* honor their heritage today through festivals, country music, Confederate battle flags, pride in their Confederate heritage, and other southern symbols.  They claim their attention to their Confederate heritage is about love (not hate or white supremacy) and respecting their ancestors.  Others aren't so sure.  Luciana da Cruz Brito, a Brazilian historian of slavery in the U.S., says "there's an attempt by the *Confederados* to erase the interest in slavery as a principal motivation for their arrival in Brazil." I will integrate this article into my Civil War class at UDM.

Selka,, Stephen. *Religion and the Politics of Ethnic Identity in Bahia, Brazil*. Gainesville, Fla.

[u.a.: Univ. Press of Florida. 2007.

Stephen Selka delves into the complexity of race, identity and ethnicity in contemporary Salvador, Brazil.  After a brief summary of Salvador’s history he explores the majority African-descendent population’s overlapping associations with Candomblé, Catholicism and Protestantism.  He shows convincingly through conversations with Salvadorans the difficulty of assigning clearly cut definitions with respect to race, religion and identity.  One fascinating finding is the often intense competition for membership in Protestant, evangelical and Catholic churches.  He reviews theories of other scholars. This book is not appropriate for a teenage readership.

Sheriff, Robin, E. *Exposing Silence as Cultural Censorship: A Brazilian Case*.  American

Anthropologist, Vol. 102, No. 1, p. 114-132. 2000.

As we continue to learn about the Brazilian culture and people, one of the questions we may ask is why are the issues of racism not addressed? How has the rhetoric of Brazil being a multiracial society with all races, and ethnicities existing in harmony able to continue despite the reality of discrimination and racism towards those of African slavery heritage?  I would like to share this article as a means to address and answer the above two questions.

Sheriff explains silence as a cultural censorship as shaping both the  political and social landscape of Brazil.  More importantly, this type of silence is "...both a consequence and an index of an unequal distribution of power, ..."  in Brazil society and culture (Sheriff, p. 114, 2000).  What I found striking about this form of silence in Brazil's society is that it is strongly practiced and adhered to by the people in the absence of explicit coercion or enforcement

[Skidmore, Thomas E. Brazil: *Five Centuries of Change*. New York, New York: Oxford Press, 1999](https://knowledge.udmercy.edu/webapps/discussionboard/do/message?conf_id=_51035_1&forum_id=_38383_1&course_id=_42854_1&action=list_messages&nav=discussion_board_entry&message_id=_538725_1).

The Meade book and Skidmore’s book cover the same ground. However, the Meade books gives a good summation of historical events in Brazil while Skidmore goes into more detail as to why certain issues still persist in Brazil. He also interweaves his own opinion in with the history, culture, politics and economics of that country, which not only makes this book readable, but also gives a perspective.  But, *Brazil: Five Centuries of Change* is really a misnomer.  It is apparent in reading Skidmore’s book, that the same problems that plagued Brazil in the 1800’s and 1900’s are the same problems that plague it in the 21st century. The country still lacks adequate infrastructure, the majority of the land is still owned by a hand full of people while most of the population is landless or live in inadequate housing. The same delusion it had about emerging as a world power after World War I, is the same delusion it has today and the country is far from it. It is still considered a developing country.  And yet, when I looked up the inequality between rich and poor in different countries, it was The United States, which was the richest and also the most unequal.  Here’s the list of the countries with the highest wealth inequality, according to the Allianz report.

1. U.S.A. — 80.56
2. Sweden — 79.90
3. U.K. — 75.72
4. Indonesia — 73.61
5. Austria — 73.59
6. Germany — 73.34
7. Colombia — 73.18
8. Chile — 73.17
9. Brazil — 72.86
10. Mexico — 70.00 (Fortune).

This was based on the Office of Economic Cooperation and Development (OECD) Income Distribution Database (IDD: The closer to 100, the more unequal the country. The closer to single digits, the more equal. What Skidmore’s book does is outline and go in depth on some of the historical issues that have impacted Brazil in the past and how they are impact it today.

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(Summer, 1983), p. 104 -118 – <http://www..jstor.org/stable/3513220>

Skidmore chose this forum to address the racial attitude, the concept of race and class in Brazil from a historical perspective. At the outset, the author referred to the sociology and anthropology theories at that time that were in the forefront of defining and explaining the meaning of race and class in Brazil. In the words of Skidmore, "To these researchers, and their collaborators, we largely owe our present knowledge of race relations" (Skidmore, p. 104, 1983).

The outcome of Skidmore's examination was the unveiling of several themes. For example, one such theme the elite of Brazil's society long held to was the (mis-guided) belief that Brazil was a nation of 'racial democracy' (ibid). The author dealt with this societal conviction in the context of how the Portuguese white male created a multiracial population through the sexual relations with their African slaves. According to Skidmore, "...this has been the operating ideology of the elite since at least the 1920's" (Skidmore, p. 105, 1983). Skidmore then went on to tackle some other elements with regards to the elite and their understanding and definition of race in Brazil society. For example, the elite managed to hold tightly to their belief in racial democracy by "...attacking the unBrazilian ..."- that is anyone who dared to speak out against the injustices and discrimination of blacks and people of color in Brazil (Skidmore, p. 108, 1983).

I believe that this article can enhance our insight and understanding into the complexities of race relations in Brazil.

Telles, E. *Race in Another America: The Significance of Skin Color in Brazil*.

Princeton, NJ: Princeton University Press. 2004.

*Race in Another America* touches on the subject of race relations in Brazil. The book outlines political and social perceptions of blacks in Brazil throughout the nineteenth and twentieth century. Racial discrimination, the "racial democracy," the black movement, affirmative action, and racial inequality are all discussed, in addition to suggestions for the future of race relations. A large emphasis in the book focuses on how the black movement has made gains in recent years by getting the Brazilian government to recognize that racial prejudices exist, but that there are still issues stemming from the racist culture and history of Brazil.

Twine, France Winddance. *Racism in a Racial Democracy: The Maintenance of White*

*Supremacy in Brazil.* New Brunswick, NJ: Rutgers University Press, 2001.

France Winddance Twine is a Sociology professor who engaged in an anthropological study of a small city not far from Rio de Janeiro called Vasalia. She mentions her background as a light-skinned African American and notes that most people thought on first glance that she was Brazilian. Through in-depth interviews with residents from various racial backgrounds, she came to the conclusion that while Afro-Brazilians experience racial discrimination, they often deny or are silent about their experiences, and so they do not organize to challenge the white status quo. Additionally, they internalize the idea that white is better than black, and such value systems are held by white and black alike. Afro-Brazilians do not remember family stories of slavery days. They also neglect to remember their African/ darker skinned members of their family tree, emphasizing their own whiteness. If photos exist of such family members they are often hidden or denied. At the census, parents register their darker skinned children as white. This denial of blackness in themselves and their own families is taken by the author to show that even Afro-Brazilians support the idea that white is better. She also learned from her interviews that Vasalians of all races insist there is no racism in their town. They admit there was racism long ago (even if on further questioning they are remembering events in their own lifetimes) or farther away from Vasalia (such as in Rio, even though Rio is relatively nearby). Twine thinks that by emphasizing the Brazilian myth of racial harmony, Afro-Brazilians emphasize a superficial harmony so as to avoid conflict or the emotional pain that comes with overt racism. Vasalians insist that there is no institutional racism because there are many poor whites in addition to poor blacks and these poor families live and socialize together in poor neighborhoods. Twine admits that Brazil is different than the US in this way (68, 99-100). But she insists that not only class but also race is a discriminating factor in Brazil. She notes that there are few elite blacks, and the few that are there constrain their social life to avoid painful situations of rejection. While she interviews families based on inter-racial marriages (and the book includes many photos of these families), she notes that each family has usually experienced some disapproval of the relationship from some family members of the whiter partner. Twine is clearly concerned that Brazil is in need of social reform, and such reforms will be impossible without a grassroots movement. In order to have such a movement, people have to change their consciousness, understanding institutional racism, and becoming able to be proud of their own African heritage (61-63).

Worcester, Donald*. Brazil, from Colony to World Power.* New York: Charles Scribner's Sons,

1973.

I chose this text based on my research as a means to give a different perspective and voice to what I am learning from the assigned readings.  The author's extensive background in Latin American history and culture provides a framework from which to examine times in which Brazil became the nation it is today. The general outline of the text is similar to the other texts assigned.  The author begins with the colonial Brazil.  The distinction in this text from the required readings is that the writer presents more detail with regards to what was going on in Portugal, especially with the Royal family.The author also addresses the key involvement of the Dutch and the French in colonial Brazil. The attitude of the Jesuits and Catholic church are also covered- as neither group were outspoken or in opposition to the African salve trade and abuse of them as slaves. What I found most important and a reflection of society in Brazil at that time were the following quotes: "Brazilian society was still divided into three general groupings ,,,first in importance and at the apex of society and the economy were the large landowners, rich Portuguese merchants, and government officials.  The middle group were the small landowners, lesser bureaucrat's, officers, priest and racially mixed personals.  At the bottom were the slaves who were half the population" (Worcester, p. 86, 1973). Finally, because Brazil was so dependent on the slave with respect to their economy,  "...they came to believe that labor was sinful for whites..It was not fitting, one planter remarked, that the natives should see Portuguese doing manual labor" (Worcester, p. 33, 1973). Such insights have enabled me to have a better understanding of what the people thought and how they thought; and not just what they did.