

bureaucratic-authoritarian state theory, Payne claims that, according to her interview data, industrialists “rebelled” against the João Goulart presidency, not to ensure continued economic expansion but from fear of social disorder. Although her analysis is more sophisticated and empirically grounded than earlier structuralist interpretations, it raises some serious questions about rhetorical strategies, not to mention the problems posed by industrialists’ accounts of their own motivations 20 years after the fact.

The analysis of recent industrialist activity is far more persuasive. It should be emphasized that Payne is careful to demonstrate both the extent and the limits of industrialists’ political flexibility, including the persistence of extremely authoritarian views among a vocal minority. For scholars interested in recent Latin American history, this book is an important step away from the orthodoxies of structural analysis and toward rethinking the political role of a crucial social class.

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*Popular Organization and Democracy in Rio de Janeiro: A Tale of Two Favelas.* By ROBERT GAY. Philadelphia: Temple University Press, 1994. Photographs. Maps. Tables. Appendix. Bibliography. Index. 191 pp. Cloth, \$44.95. Paper, \$17.95.

Much has changed in Brazil since the military seized power in 1964. Less than half the population then was urban; three-fourths is now. Running water, sewers, and electricity are increasingly available, but the speed of urbanization means that slum life is the lot of many town dwellers. Public services continue to be the prerogative of wealthy neighborhoods, and slum districts must struggle to secure their portion.

Robert Gay spent several months in 1986 researching two favelas of Rio de Janeiro, and the outcome is a succinct and readable study of the political process in slums: how votes are employed to extract public services from politicians. In Vila Brasil, a favela in Rio’s industrial *zona norte* settled in the 1940s, the president of the neighborhood association attempts to trade the inhabitants’ votes for immediate, if minor, improvements in the neighborhood’s social services. In Vigidal, a mountaintop slum next to Leblon in the *zona sul* settled in the same decade, no such boss exists; the *favelados*, urged on by the neighborhood association’s collective leadership, vote for the candidates (often from a party slate) who offer the best hope for citywide structural reforms.

Much of the book’s most vivid and (from a teaching standpoint) most useful material is in the pages devoted to Vila Brasil and its boss, for they provide a near-classic case study of patron-client politics. The author deplors the “politics of favors” (p. 139) that predominate in Vila Brasil while he praises the principled stand of Vigidal’s inhabitants. His conclusion about Vigidal, that it has “reshaped its political space” (p. 61), seems somewhat optimistic. The favela’s political attitudes and its self-sufficiency derive from the inhabitants’ defeat in 1978 of a scheme to clear the slum.

As the shared memory of that success fades and other factors intrude (such as the drug trade, pp. 97–98), political behavior may well change. The fluidity and instability of the ruling political class during the transition from military to democratic rule in the late 1980s, furthermore, gave Vigidal an unusual space for independent action.

This book is very much a work of political science. It builds a universal theoretical explanation on a narrow and time-specific base of evidence. Its understanding of the urban past is not deep, and it gives the transitory aspects of politics too much attention. Still, the book's merits outweigh these drawbacks. This study provides a valuable insight into the conditions of life and political behavior in modern urban Brazil.

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*Dangerous Encounters: Meanings of Violence in a Brazilian City.* By DANIEL TOURO LINGER. Stanford: Stanford University Press, 1992. Maps. Tables. Appendixes. Notes. Glossary. Bibliography. Index. x, 289 pp. Cloth. \$42.50.

In *Dangerous Encounters*, Daniel Touro Linger, an anthropologist at the University of California, Santa Cruz, analyzes the relationship between Carnival and violence in São Luís, the capital of Brazil's northeastern state of Maranhão. His central thesis is that Carnival and *briga* (violent confrontations) are cultural dramas, structured by organized understandings shared by all the actors. The elements that make up that structure include self-control, self-esteem, self-preservation, and social cohesion. Linger achieves his goal, to integrate cultural, psychological, and social considerations in a broad interpretive scheme, far more successfully than he is willing to admit. In the process, he not only adds to the work of scholars such as Roberto da Matta in understanding the Brazilian character, but sheds light on the nature of violence in general.

The work is divided into four parts. Part 1 provides theoretical background by reviewing the efforts of other scholars, a practice throughout the book that offers the reader valuable comparative insights. Parts 2, "Carnival," and 3, "Briga," contain the essence of the argument. The final part binds the previous sections into a cohesive, logical whole. Of particular value is the use of first- and third-person accounts of violence by Sãoluisenses themselves. This approach fosters a better perception of the author's jargon-laden explanations.

Linger points out that while violence at Carnival and other times occurs mostly among males from the lower socioeconomic class, it is not limited by class or gender. He also makes clear that Carnival is not a time of temporary equality, despite outward appearances. Instead, within the carnival structure, "anything goes"; participants can cast out (*desabafar*) accumulated anxieties, frustrations, and resentments, the results of an unequal world. Playing at Carnival allows the individual to perform in a non-