Résumés/Abstracts

J. J. Reis — Differences and Resistance: Blacks in Bahia under Slavery.

Ethnic differences and rivalries in Brazil’s African community during the time of slavery are studied through the example of black Catholic brotherhoods. Owing to these divisions, ethnic identities were maintained, even reinforced, that helped Africans stand up to Whites. In these brotherhoods, this confrontation mainly involved negotiations for better living conditions, cultural values and the autonomy of Blacks in their own brotherhoods. Although they did not participate in more important struggles, these brotherhoods did not hinder (and sometimes even did the contrary) Blacks from developing a critical, even rebellious, consciousness.

A. S. A. Guimarães — Classes and Their Colors in Bahia.

What changes have occurred in the class structure of Bahia State, Brazil, since the 1950s? During intense industrialization, a status society, wherein differences of color used to clearly mark the line between rich and poor, has been replaced with a class society wherein race has become a difference within each class. An analysis is made of the historical formation of the major social classes in Bahian society: the financial and industrial bourgeoisie, middle-class white-collars, workers in modern industry and government employees.

M. Agier — Ethnopolitics: Racism, Status and the Black Movement in Bahia.

What do individual or group identities in terms of négritude mean in urban Bahia, Brazil? Movements based on these identities define a new social space and racially (i.e., politically) reappropriate a broad, diverse cultural background. Afro-Bahian political, cultural and religious associations are defined by their way of combining the racial, social and cultural dimensions of a sense of identity. By studying each of these dimensions, we can examine this community space: how to form a symbolic system of contrasts in a culturally mixed society, a system that identifies subjects mainly defined as being subject to racism?

J. Teles dos Santos — The Caboclo Divinity in Bahia’s Candomblé.

A divinity usually called Caboclo is present in candomblés in Salvador, Brazil. Followers think he has native origins. A century of Afro-Brazilian studies has considered him to be insignificant in the symbolic structure of Bahian candomblés, because research concentrated on the “Yoruba nation”, which reputedly maintained the purest traditions of African origin. Since Caboclo figures in nearly all Afro-Bahian candomblés, what position does he hold in the religious system? By concentrating on the internal logic of the symbolic system of Salvador’s candomblés.

blés, we can understand the relations, correspondences and symmetries between Caboclos and Orixas.

V. Boyer-Araujo — *From Country to City: Caboelo's Migration*.

A major character in Brazilian possession cults regularly indwells a medium who can then counsel clients seeking help. His name is the same as the term designating country-dwellers: *Caboelo*. The image of "inlanders" (migrants from Amazonia) in Northeastern Brazil's big cities contributed to the creation of this character during the first half of the 20th century. Because of the malleability of the term *caboclo*, most of the poor thus find a sense of identity that formulates their vision of history through this religious character.