

Different brand of racism exists in Brazilian ghettos

by Joannell Ackerman
Nebraska Staff Writer

Racism in Brazil is different than the variety of racism found in the United States.

In Brazil, there are ghettos — not racial ghettos, but economic ghettos. Blacks and whites live next door to each other and intermarry. All are poor, very poor.

With these words, Prof. Gregory Rabassa from Queens College at the City University of New York pointed out his reasons for labeling as a myth the notion that Brazil has good race relations.

Rabassa said.

There is no similar "Afro movement" in Brazil because the country's "whole culture is permeated with African influences," he said, citing the folklore; the samba, a Brazilian dance with African origins; and an annual poor people's festival similar to the Mardi Gras, which started with the black population, as examples.

Negro Brazilians have two religions. They go to Mass on Sunday and to the candomble on Saturday nights.

Discrimination in schools is not a problem because there is no public school system.

The private schools are predominantly white with a few mulatto pupils because upper class whites and mulattoes are the only ones who can afford to educate their children, he said.

"Though the university is free, there are few blacks and poor whites enrolled," he added. College is not a means of advancement for the uneducated poor class because they cannot attend.

RABASSA'S specialty in Brazilian literature. In 1967, he received the National Book Award for his English translations of Latin American novels.

"The American black movement has not greatly affected the Brazilian Negroes yet," said Rabassa, "though the writers are becoming more militant."

He finds that the handling of the Negro is different in American literature than it is in Brazilian.

THE CANDOMBLE is another African survival. The cult is a mixture of various Afro religions with an added touch of Christianity. All of the African gods are identified with Catholic saints. The ceremonies strongly suggest the Afro influence.

One reason so much of the African culture survived in Brazil was that slave nations were not broken up as they were in the United States, Rabassa said.

"A black Brazilian is able to give his African ancestry. An American Negro cannot."

IN BRAZIL, mulattoes are considered separate from the Negro, while the United States' definition of Negro includes the mulatto.

Brazilian mulattoes are able to rise much higher socially and economically than Brazilians of pure African descent, he said. The reason goes back to slave times. European plantation owners educated their mulatto offspring and allowed them to live in the city.

"Thus, the mulatto had more of a chance to better himself from the beginning," Rabassa said.

Democratic Coalition plans election strategy

Members and supporters of the Nebraska Democratic Coalition are urged to attend a meeting April 2 from 7-9 p.m. at Clare McPhee Elementary School, 15th Streets.

The purpose of the meeting is to discuss candidates for Lincoln City Council, School Board, and Airport Authority. The executive committee of the coalition is considering forming a Lincoln Better Government Committee to endorse candidates in the local non-partisan election.

PREJUDICE is found in the middle and upper classes. This makes it difficult for a black man with education and ability to advance, Rabassa said.

"Many educated Negro Brazilians visiting the states envy their American counterpart who can become a lawyer, judge or professor. This would be unheard of in Brazil," Rabassa said in an interview last Friday at the end of a two-day visit on campus as a guest of the University's Institute of Latin American Studies.

There are no black officers in the Brazilian navy, he said, and very few in the army.

UNTIL RECENTLY, no Negro was allowed to represent Brazil in the foreign service. Officials did not want other nations "to think of Brazil as a black country."

But money does have a way of lightening the skin, he said.

"Brazilian society has a euphemism for any black man who manages to acquire wealth. He is called a dark mulatto instead of a Negro."

A CASE in point is Brazil's current national hero, Pele, which is one of the world's greatest soccer players. Pele, a Negro is honored everywhere he goes in Brazil. His wife is Italian and their daughter is listed in the registry as "white."

Besides the fact that racism is more pronounced among upper class Brazilians and almost non-existent among the lower class, which seems the opposite of American racism, Rabassa pointed out other differences.

"Brazilian Negroes are much closer to the African culture and religion than American Negroes are."

"THE AFRO movement among blacks in the United States is a renaissance — a digging up of African roots which died out long ago,"

Panelists vent black view

Continued from page 1

us right onto a reservation," he added. "Help can be the first in a series of steps towards control."

According to Wayne Williams, whites should do something for blacks before they expect to be accepted.

"I'm not interested in working with people who just want to talk," he said. "Do something, and then come to me and I'll talk to you."

restrict blacks to the ghetto.

"You have put the barrier there," he said. "It is up to blacks to remove it."

"Blacks don't want whites to come to the ghetto to see what it is like; they want to get out of it," Payne said. "Why don't you take some black kids out to Piedmont instead of going to the Near North Side."

Williams announced that the Afro American Collegiate Society intends to follow up Martin Luther King Week with a drive to get tax free donations sent to the Nebraska Foundation where the money will go for financial aid to black students in hopes of greatly increasing the enrollment of black students at the University.

Blacks are suspicious of whites because so many times in the past when they have done anything for black people it has been only for reasons of exploitation, according to Payne.

Much of the program consisted of random opinions voiced by members of the audience and the panel.

"We understand white problems," according to one black student from the audience. "We have lived under your system and your institutions. I have watched you, studied you, mimicked you. I understand you whereas you may never understand me."

A student asked the panel if blacks desire an integrated Greek system.

Payne replied that blacks have nothing against the Greek system but "if we are accepted, we want to be there not as a black person, but because the Greek system thought it beneficial to them to admit us."

Another student described racist tendencies in a relative and asked the panel how write racism should be treated.

"If whites can't understand blacks they can't understand man," Drakeford said. "Then there is no hope for them."

"Whenever a racist begins to affect others, he must be stopped whether it is by persuasion, legal methods, — or a bullet."

Whites have to accept blacks as individuals, Wilson added.

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1:00 — 3:42
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Campus calendar

- WEDNESDAY, APRIL 2
- (All events in the Nebraska Union unless otherwise indicated.)
- 2:30 p.m. Union Music Committee
 - 3 p.m. Peace Corp — Testing & Movie
 - 3:30 p.m. Union Hospitality
 - Union Talks & Topics
 - Builders — College Days & Tours
 - Quiz Bowl
 - Union Trips & Tours
 - Martin Luther King Memorial Week Program
 - 4 p.m. ASUN — Senate
 - 4:30 p.m. Free University — Money & Banking
 - AWS Congress
 - Seminar on the Disadvantaged Child, UMHE

- 5:30 p.m. NHRRF Toastmasters
- 6:30 p.m. Phi Chi Teta Builders
- 7 p.m. Red Cross Student Action Front Builders IFC
- 7:30 p.m. Math Counselors
- Faculty Newcomers Club
- 8:30 p.m. Policies Control Committee
- 9 p.m. Sports Car Club
- Mortar Board
- 9:30 p.m. Kappa Alpha Psi
- Fellowship of Christian Athletes

Application filing deadline April 4

Students filing for ASUN Senate, executive positions or advisory boards must have their applications turned into the ASUN office by Friday, April 4.

Electoral commissioner John McCollister said Tuesday the following seats, based on a college appointment are open for ASUN Senate:

- business administration, four seats;
- agriculture and home economics, four seats;
- arts and sciences, eight seats;
- graduate and professional, seven seats;
- teachers, eight seats.

All women filing for AWS Congress, Court of Appeals or Executive positions should have their applications completed and returned to the AWS office Friday, April 4.

Current Movies

Times Furnished by Theater. Times: a.m., light face; p.m., bold face

Code ratings indicate a voluntary rating given to the movie by the motion picture industry: (G) Suggested for GENERAL audiences; (M) MATURE audiences (parent discretion advised); (R) RESTRICTED—Persons under 17 not admitted without parent or adult guardian; (X) Persons under 17 not admitted.

- LINCOLN**
- Cooper/Lincoln: 'Romeo & Juliet,' (M) 7:00, 9:30, Sat & Sun 2:00, 4:30, 7:00, 9:30.
- Varsity: 'Support Your Local Sheriff,' (G) 1:25, 3:25, 5:25, 7:25, 9:25.
- Stuart: 'World of Fashion,' 2:00, 4:20, 6:30, 8:50, 'Joanna,' 2:25, 4:45, 7:00, 9:15.
- Nebraska: 'Faces,' 2:15, 4:45, 7:15, 9:30.
- State: 'Swiss Family Robinson,' (G) 1:00, 3:42, 6:24, 9:06.
- Joy: 'Five Million Miles To Earth,' 7:20 only. 'Lost Continent,' 9:00 only.
- 84th & O: 'The Wrecking Crew,' 7:30, 'Anzio,' 9:20. Last complete show, 8:15.
- Starview: 'Lady In Cement,' (R) 7:30, 'Pretty Poison,' (M) 9:20, 'Sweet Ride,' (M) 11:00.
- OMAHA**
- Dundee: 'Funny Girl,' (G) every eve at 8:00, Wed., Sat. & Sun., 2:00 & 8:00.
- Cooper 70: 'The Shoes of the Fisherman,' (G) Every eve at 8:00, Wed., Sat. & Sun., 2:00 & 8:00.
- Indian Hills: 'Ben-Hur,' (G) every eve at 8:00, Wed., Sat. & Sun., 2:00 & 8:00.

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