

Em defesa da economia nacional. By FERNANDO GASPARIAN. Rio de Janeiro, 1966. Editôra Saga. Tables. Pp. 266. Paper.

This volume consists principally of a collection of statements and economic analyses presented to the Brazilian National Economic Council on the subject of the Government Economic Action Program 1964-1966 (PAEG), put into effect by the Castelo Branco administration following the ousting of President João Goulart. The author, a member of the Council, is also an important textile manufacturer, and is the spokesman for an influential segment of Paulista industrialists who want easy credit and do not consider a little inflation as necessarily a bad thing (pp. 43-45). Gasparian's principal thesis is that the government program has given priority to exchange stabilization rather than to the promotion of economic development. According to Gasparian, this involves the same error as the "monetarist" policy of the International Monetary Fund, which, he says, was ruinous in Argentina and Chile (pp. 36-38). At the same time, the author recognizes some praiseworthy aspects of the PAEG. He includes statements favorable to the program prepared by the Economic Department of the Council and by two of the Council members, Glycon de Paiva and Harold Poland. The statement of Glycon de Paiva, incidentally, is a good summary of the Brazilian government's views and likewise of what may be called the official United States position.

Another theme argued by Gasparian is the "denationalization" of Brazilian industry as the result of the government's exchange policy, which, he says, tends to favor foreign-controlled enterprises as against Brazilian concerns. Gasparian is a vigorous advocate of private enterprise, but he means national, or Brazilian, enterprise. He insists on the need for special measures to protect the Brazilian entrepreneur against the superior financial and technical resources of large foreign companies. Gasparian does not want to exclude foreign capital (p. 220), but he apparently feels that the contribution which it makes to real development has been exaggerated (p. 259).

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A integração do Negro na sociedade de classes. 2 vols. By FLORESTAN FERNANDES. São Paulo, 1965. Editôra da Universidade de São Paulo. Dominus Editôra. Illustrations. Tables. Pp. xv, 261; 394.

The society of classes referred to in the title is that of the city of

São Paulo, and one conclusion of the author is that almost eight decades after the abolition of slavery the Negro has only just begun to enter into it. Emancipation freed São Paulo's Negroes from bondage to the slave owners, but not from problems of poverty, social disorganization, prejudice, and discrimination. The social heritage of slavery combined with the new forces of a rapidly expanding commercial and industrial society to keep them in their places—somewhere below the bottom. It was not until the 1940s that the colored population of São Paulo began in a significant way to move into the ranks of industrial labor and the middle classes.

Perhaps this is not what one is accustomed to hear about the character of race relations in Brazil, even though some Brazilian sociologists have written with the conviction that it is more patriotic to study the reality of their society than to project an image of perfection for an admiring world to applaud. Some of the material in this book appeared earlier in *Branços e Negros em São Paulo*, written in collaboration with Roger Bastide. There is much additional material, however, and the work represents a reconsideration of the problem with new insights and the benefits of a broader historical perspective.

A peculiarity of the racial question in Brazil has been the widespread acceptance of what Fernandes calls the myth of racial democracy. In his view the myth itself was a barrier to racial democracy, masking very real problems by flatly denying their existence.

An interesting section of the work discusses the Negro protest movements which flourished in the 1930s. The most influential of these transient and in some respects ineffectual organizations was the *Frente Negra Brasileira*, which curiously—but naturally enough in the context of time and place—had been partly inspired by the fascist movements in Brazil and Italy.

A North American reader cannot help asking how the racial problems of São Paulo or Brazil compare with those current in his own country. A book such as this abounds with material which by contrast or coincidence seems relevant to an understanding of North American experience. But the two societies differ in myriad subtle ways which cannot meaningfully be summarized in a concise formula. These differences require further research. Let us hope that those who accept the challenge will bring to it not only critical intelligence but a spirit of malice toward none and charity for all.

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