Why do they prefer blondes?

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It seems to be becoming a rule: a successful black man always has a blonde in tow. This is not only our problem, much less a lack of clarity. Just remember a few phrases of the black American leader Eldridge Cleaver, in his autobiography *Soul on Ice*.

“...Love doesn’t exist between a black man and a black woman. I for example, love the white women and hate the black ones. Its inside me, it’s so deep that I don’t try to change it anymore.”

“Every time I hold a black woman, I’m embracing slavery, and when I hold in my arms a white woman, well....I’m holding freedom.”

The book was written in the ’70s and today, at the gates of the Third Millennium, black men, in whole or in part, agree with his analysis: “It is undoubtedly an interesting comparison, because the white man really represents this greatness. I think I have always related to the black woman in a backwards manner”, confesses DP, black businessman, successful, in his forties, who only agreed to speak on the subject if his identity wasn’t revealed. The reason? “I can’t have an open, intelligent conversation with my wife. We never talked about it despite being married for 22 years and having two children.”

DP even made a reflection: “If I found a black girl in college, would I marry her?” He answers himself: “No. My wife doesn’t have a college degree, she’s short, fat and has a belly.”

But she’s white.

“...I will not be free until we can have a white woman in bed ...”

This one sentence written by Cleaver hit the nail on the head for DP. For him, this is the naked truth, at least in his case: “I don’t want to be from the Samba*, the east side, where I was born. I wanted to be an ambient non-black, and I saw in the white woman the gateway to a better world. Besides that, I had to show that I could have as many white women as I wanted. When I was young I was rejected by the family of many girlfriends.”

Ana Lucia Valente, of the Federal University of Mato Grosso do Sul, owner of a post-doctorate in anthropology, makes this assessment of the problem: “When the black man has dominion over a white woman he reaffirms his manhood. It is the revival of the racist practice – ’I dominate this white woman.”

Joel Rufino dos Santos, a black historian that heads up the Palmares Foundation as the Minister of Culture, confesses: “All the anxiety of the ascension of the black man maybe has as the
objective to be white, and he only reaches this – or thinks he reaches this – when he finally possesses a white woman sexually.”

To the question, asked bluntly, “why do black men prefer blondes?”, Antonio Campos, director of the Guia do Círculo Negro (Guide of the Black Circle)**, reacted angrily: “What is their preference?! They don’t have a preference. It doesn’t matter if she is black, white, yellow, Japanese. If the guy is from the periphery (loosely, “the ‘hood’”) and never had access to a light-skinned woman, there is a curiosity, the opposites attract. This is not true for all the black men. Dating and marriage, has to do with chemistry, flirting, the style, the look. I think that emotions have no color.”

Another business administrator, Cleto Peppe, owner of Domet’s Bar, reinforces the idea: “It’s not a matter of preference, is a matter of coincidence.”

The black psychologist Sérgio Ferreira da Silva doesn’t agree. He said “black men prefer blondes for fear of perpetuating the race. When you look at black, you see the dirty, the tar, the monkey. And what he experiences as a child in school he brings to his adult life. Then when he thinks of marrying, he searches for the white woman as the object of the denial of his own color.”

Cleto Peppe disagrees. For him, the black man that says he suffers or has suffered prejudice it is because he considers himself to be inferior, he has a complex.

An example? Himself.

“Everyone sees that I usually go out with white women,” he says quite naturally.

* – Samba is a Brazilian dance and musical genre originating in (northeastern state of) Bahia and with its roots in Brazil (Rio De Janeiro) and Africa via the West African slave trade and African religious traditions. It is recognized around the world as a symbol of Brazil and the Brazilian Carnival. Culturally and historically, Samba’s significance is akin to American Blues and Jazz.

** – Organization established in 1997 in the city São Paulo to offer black professional services to the Afro-Brazilian population.

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