



F A S H I O N

Sun goddess: Moreira says she's proud to be Indian

Bye Bye, Barbie

The new breed of Brazilian beauty

BY MAC MARGOLIS

It's hard to imagine, but Suyane Moreira didn't always like what she saw in the mirror. Sure, she was pretty enough, the sort of pretty that can stop a conversation. And with her cinnamon skin, the curtain of raven hair and deep, black, come-hither eyes, who wouldn't notice? But until recently Moreira mostly saw what wasn't there. "I wanted to be blond and blue-eyed", she says. Her girlhood idol was Xuxa, the wildly popular children's TV-show host, and Brazil's answer to Barbie.

No longer. Ever since she started strutting for Ford Models late last year, this reedy youngster from a drowsy village in northeastern Brazil has refashioned her attitude. Moreira, who turns 19 in September, has posed for Italian Vogue and the British fashion bible ID and will soon debut on catwalks at New York and London. She knows it's a steep climb to that glamorous world where Brazilian *übermodel* Gisele reigns. But when Moreira consults the looking glass these days, she sees what was there all along: a striking young woman whose burnished skin and angular features tell of deep indigenous roots. "I am proud to be Indian", she told NEWSWEEK recently. "I like the way I look".

In Brazil's complicated social taxonomy, Moreira is a *cafuz*a— the progeny of African and Indian ancestors. Her late father, a nightclub singer, was black. Her mother is a descendant of full-blooded native Brazilians — which native Brazilians isn't clear. The genealogy died with Moreira's great-grandmother, who —family legend has it — was stolen from the cradle by white hunters on the Serra do Cariri, a scarp named after a bygone Indian nation.

Native Brazilians have always inflamed the national imagination, either as menaces or mascots. For nearly 300 years, when they outnumbered the European colonists, they were seen either as barbarians at the gate or as Christians in the rough. Many massacres later, when they were no longer a threat, they could be safely resurrected as cultural icons and even heroes.

Does Moreira's rise represent ethnic pride or opportunism? Has the fashion industry struck a blow for tolerance or found a pretty new product for the ethnic market? There's room for skepticism, but marketing "Indianness" is itself proof of changing attitudes. Moreira is not about to shed her heels to return to the reservation, but she no longer fancies becoming a Brazilian Barbie. "I have a dream", she confesses. "I'd love to spend some days with an Indian tribe, learning their dances and eating their food". Which tribe? "I'm not sure", she says, flicking her jet hair and flashing a camera-ready grin. There won't be any lack of invitations.

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Glossary

strutting: desfilar	menaces: ameaças
reedy: esbelta	in the rough: em potencial
catwalks: passarelas	rise: ascensão
übermodel: topmodel	struck a blow for: ser a favor / defender
progeny: descendência	to shed her heels: abandonar seus saltos
bygone: extinta	altos

Read the text and answer the following questions in **English**.

1st Question: (1,5 mark)

In the context of the article, how would you interpret its title: "Bye Bye, Barbie"?

2nd Question: (1,5 mark)

What is the main change observed in Suyane's attitude towards her own looks?

3rd Question: (1,5 mark)

What is the main topic of the paragraph in which Suyane Moreira is **not** mentioned?

4th Question: (1,5 mark)

Find in the text **two** different uses of the **present perfect**:

- one referring to an indefinite point in the past;
- another which includes the present time.

5th Question: (1,5 mark)

Xuxa and Gisele are two fashion icons. In which way does the author establish a connection between them and Suyane's life?

6th Question: (2,5 marks)

Suyane's rise as a model is an exception in a society where minority groups experience difficulty in the pursue of a career.

Discuss the implications of racism in the provision of education and job opportunities. Write approximately 80 words.