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Affirmative Action In Brazil: Reverse Discrimination And The Creation Of A Constitutionally Protected Color-line

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AFFIRMATIVE ACTION IN BRAZIL: REVERSE DISCRIMINATION AND THE CREATION OF A CONSTITUTIONALLY PROTECTED COLOR-LINE

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I. INTRODUCTION

This paper presents a critical analysis of affirmative action programs at public universities in Brazil and other similar gender and ethnicity-based positive discrimination programs implemented throughout Latin America. Without ignoring other states, the focus is on the state of Rio de Janeiro in part because of the amount of litigation challenging the quota-based affirmative action policies in place at the State University of Rio de Janeiro (UERJ).

Brazil’s racial history is dissimilar to its neighbors. Although many other countries in the Americas have implemented affirmative action programs, many of them have focused primarily on combating gender discrimination. Developing affirmative action programs to create access to universities for Brazil’s population has presented new obstacles for the Brazilian government. Recent history has seen an influx of litigation challenging the government’s new policies.

Faced with challenges over the implementation of affirmative action for students of African descent (Afro-Descendentes) in Brazil’s state public university systems, both the Superior Court of Justice (STJ) and Federal Supreme Court (STF) have consistently upheld the constitutionality of quota-based admissions policies for Afro-Brazilians. However, the rationales set forth by those courts may merely be skirting the harder issues.

Although the Brazilian Constitution provides that “[a]ll persons are equal before the law, without any distinction whatsoever,”
Brazil’s affirmative action programs neglect the underlying economic causes of unequal access to education. Brazilian courts, for their part, fail to offer any serious rationale for the approval of such policies. The courts have merely upheld affirmative action as consistent with the constitutional principal of “university autonomy,” an outdated and inappropriate justification for such policies. This paper attempts to show that such quota-based admissions policies amount to both social and racial discrimination in a nation where poverty, not race, leaves many without access to a college education.\(^4\)

The iniquity of Brazil’s affirmative action programs is not solely that affirmative action amounts to state-mandated segregation; the adoption of quotas for students with black and indigenous ancestry has also neglected the underlying cause of centuries of economic and racial discrimination.\(^6\) Some consider these programs merely a temporary and illusory measure to combat the country’s economic problems.\(^7\) After analyzing the shortcomings of Brazil’s approach to affirmative action, this article concludes by suggesting some ways in which the Brazilian government can improve both the quality of and access to public education.

II. The Color-Line: The Difficulty of Racial Self Identification For The Purpose of Admissions Under Brazilian State University Quota Regimes.

Brazil, unlike its Latin American neighbors, is a racially mixed country, consisting of a population with European, African and indigenous ancestry. Although Brazil participated in the slave trade for almost sixty years, its history, unlike that of the United States and South Africa, is void of so-called Jim Crow or Apartheid-

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\(^4\) Sylvia Romano, *Sistema de cotas gera injustiça*, GAZETA MERCANTIL (Brazil), June 19, 2006.


\(^6\) See id. at 700-01.

like legislation. Due to this historical absence of legalized race-based discrimination after the end of slavery in 1888, Brazil lacks a clear-cut “color-line.” As noted by one scholar, “[t]he lack of a clear-cut distinction between whites and blacks may be the greatest bar to effectiveness of any affirmative action regime currently in place in Brazil. In part, the lack of a clear-cut distinction between skin colors also raises doubts as to whether such students are actually ‘cheating’” when identifying their ethnicity on university applications. Because Brazil’s affirmative action system is based on self-classification, some critics contend that many light-skinned residents are taking spots in Brazil’s public universities originally intended for blacks.

The policy reasons behind Brazil’s choice of affirmative action programs stem from a long-standing “racial democracy” thesis, supported by the Brazilian government, which:

- insists that the disproportionate impoverishment of blacks and their absence among elites is due to class discrimination and the legacy of slavery, and that the absence of state-sponsored segregation, a history of miscegenation, and social recognition of intermediate racial categories have upheld a unique racial order.

In light of this mixed racial structure, the age-old question of “who is black in Brazil” confuses even the Brazilians themselves. Nevertheless, it is very much apparent that vast inequalities between

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8 See Hernández, supra note 5, at 694.
9 Id. at 684-86.
whites and "blacks"14 pervade Brazilian society.15 Because the distinction between white and black is not so clear, the question that still remains to be decided is who, if anyone at all, should actually benefit from these quota-based affirmative action systems in Brazil's public universities. As previously mentioned, particular difficulty arises with racial self-classification under UERJ's admissions policy, as it does not distinguish between multitudes of shades of skin color in Brazil.16

Having had one of the longest reigns of slavery in the world, Brazil, like the United States, is a melting-pot of diversity, with a significant portion of its citizens descended from African slaves.17 A common saying in Brazil is that "cada Brasileiro tem um 'pé na cozinha,'"18 or "every Brazilian has a foot [in Africa]."19 The slave trade in Brazil began to sink under increasing international pressure in the mid-nineteenth century, and was finally abolished in 1888 with the formation of the Republic.20 In contrast to the subsequent race relations between blacks and whites in the United States after the slave trade, Brazilians became comfortable living with such a large population of freed slaves.21 Even before the abolition of slavery,

14 References to "Black" in this article refer to the afro-descendente, those tracing their roots to an ancestor from the African continent, as well as those of mixed-descent. See generally EDWARD E. TELLES, RACE IN ANOTHER AMERICA: THE SIGNIFICANCE OF SKIN COLOR IN BRAZIL (Princeton University Press 2004). Lower case "black" refers specifically to the Brazilian negro classification, or darkest skin color. Id.
15 dos Santos, supra note 13, at 43.
16 See Telles, supra note 14, at 61.
17 See Peggy A. Lovell, Race, Gender, and Development in Brazil, 29 LATIN AM. RES. REV. 7, 7 (1994) (aside from Nigeria, Brazil is the nation with the largest number of people of African descent in the world).
19 The literal translation is "Every Brazilian has a foot in the kitchen." The term "a foot in the kitchen" is a colloquial term for being black. Id., supra note 12.
mixed marriages accounted for almost 6% of all marriages in Rio de Janeiro.\textsuperscript{22}

Despite Brazil's long-standing history of racial diversity and traditional self-classification as a "racial democracy," discrimination pervades the country's socio-economic structure.\textsuperscript{23} Although, as mentioned above, Jim Crow or Apartheid-like legislation was never codified,

\ldots public segregation in Brazil has nevertheless been virulent. For instance, in the 1940s Afro-Brazilians were not allowed to enter public parks in São Paulo. In Campinas, "Whites only" signs were used in movie theaters and other public places. Similarly, residents of Vasalia, a small town in Rio de Janeiro's northwestern interior, recall "Jim Crow-like segregation of the main street, stores, public sidewalks, social clubs, dances, and beauty contests that was a fact of life as recently as 1985."\textsuperscript{24}

Nevertheless, Brazilians have never felt especially different from each other on the basis of race; almost any tourist can point out that Brazil has no \textit{true} white or black race,\textsuperscript{25} but (some argue) instead, a "multi-colored national race."\textsuperscript{26} Brazilians voluntarily classify themselves into categories such as "black, white, pardo, yellow, and indigenous."\textsuperscript{27} According to the Washington Post,

The result [of such racial diversity] is a country in which census forms contain more than 100 classifi-

\begin{footnotesize}
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\item \textsuperscript{23} \textit{Id.} (noting that "racial democracy" has been classified as a structure in which "discrimination runs along lines of social status rather than racial origin").
\item \textsuperscript{24} Hernández, supra note 5, at 694.
\item \textsuperscript{25} See Romano, supra note 4.
\item \textsuperscript{26} Mala Hut, supra note 12, at 61.
\item \textsuperscript{27} dos Santos, supra note 13, at 43.
\end{itemize}
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cations focused on skin color; one category is ‘coffee with cream.’ Only 6 percent of the population chooses the darkest classification, ‘black,’ but nearly half of all Brazilians identify themselves as either black or pardo, the term used here for mixed race.28

Author José Roberto Pinto de Góes also noted that there traditionally is no true black race in Brazil, but that it became necessary to create one for the purposes of speaking on its behalf.29 Additionally, Brazil’s current Constitution, “like its predecessors, does not recognize the idea of race as a valid criterion for distinguishing between people.”30 It refers only to punishment for the crime of racial discrimination.31

Brazil’s best universities, which are state-sponsored, contain disproportionately few blacks.32 This is because those admitted on the basis of the competitive entrance exams come from private elementary schools.33 Because very few blacks can afford private school facilities, private schools that feed the public universities tend to be exclusively white.34 This is mainly because “race [in Brazil] is correlated with poverty, income distribution, education, and adequate housing.”35 Statistics show, however, that racial disparity is most pervasive in levels of education; for example, students of African descent primarily attend underfinanced public schools for both primary and secondary education.36 “[O]f the 1.4 million students admitted to universities in Brazil each year, only 3 percent identify themselves as black or mixed race; only 18 percent come from the public schools, where most black Brazilians study.”37 Children whose

29 José Roberto Pinto de Góes, Cotas, um remédio que é veneno [Quotas, a Venomous Remedy], O ESTADO DE SÃO PAULO, Apr. 13, 2004 (Brazil).
30 Id. (author’s translation).
31 Id.
32 See Hernández, supra note 5, at 688.
33 See id.
34 See id.
35 Htun, supra note 12, at 62.
36 See Hernández, supra note 5 at 688.
37 Rochetti, supra note 10, at 1426 (citation omitted).
parents are economically positioned to pay tuition for private primary and secondary British and American schools graduate better prepared for the vestibular, or public university entrance exam.\textsuperscript{38} Prior to the passage of affirmative action legislation in Brazil, this pattern of school segregation resulted in disproportionately higher attendance levels of white, or otherwise wealthier, students in the public universities.\textsuperscript{39}

III. THE ROOTS OF AFFIRMATIVE ACTION IN BRAZIL

A. The Afro-Brazilian Movement

Education has been one of the main focuses of both the Brazilian government and Afro-Brazilian advocacy groups over the past few decades.\textsuperscript{40} Afro-Brazilian cultural movements in Brazil, such as the Brazilian Black Front and Black Experimental Theater, were established to fight against racism through political campaigns and became a public force again in the mid-1990s.\textsuperscript{41} For decades, however, the Brazilian government denied even the existence of racism in Brazil and ignored calls for support from those groups.\textsuperscript{42}

Brazil in the mid-1990s saw both social change (such as the rise of new Afro-Brazilian movements) and legislative reform. Senator Benedita da Silva, who proposed a 10% quota program for “socially discriminated ethno-racial sectors” for entrance to state universities, wrote the first proposal for affirmative action legislation.\textsuperscript{43} The bill, however, was never voted upon.\textsuperscript{44}

Only after some social organizations in Brazil began to internationalize the debate over access to higher education for students of

\textsuperscript{38} See Hernández, supra note 5, at 688-89.
\textsuperscript{39} Id. at 689.
\textsuperscript{40} Sérgio Da Silva Martins, Carlos Alberto Medeiros & Elisa Larkin Nascimento, Paving Paradise: The Road From “Racial Democracy” to Affirmative Action in Brazil, 34 J. BLACK STUD. 787, 806 (2004).
\textsuperscript{41} See id. at 790-91.
\textsuperscript{42} See id. at 788.
\textsuperscript{43} Id. at 798.
\textsuperscript{44} Id.
African descent did the government begin to take significant reform action.\textsuperscript{45} "Reinforced by international networks, the Afro-Brazilian movement placed intense pressure on the Brazilian government and its diplomatic agents, leading the country to assume advanced positions, including an explicit commitment to the principle of compensatory policies for the African descendant population."\textsuperscript{46} This included what would later become the Brazilian National Affirmative Action Program.\textsuperscript{47}

### B. The 2001 Durban Conference and the Brazilian National Affirmative Action Program

In the early 1990s, the world witnessed the fall of Apartheid. Despite this tremendous accomplishment, the United Nations believed that many countries around the world had stopped short of realizing the "dream of a world free of racial hatred and bias . . . ."\textsuperscript{48} In 1997, the U.N. General Assembly passed Resolution 52/111, its self-proclaimed first step in realizing that dream.\textsuperscript{49} Resolution 52/111 was passed as a commitment to host The World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, which was to be held in Durban, South Africa (Durban Conference).\textsuperscript{50} In its Resolution, The UN Commission noted, "with grave concern," that, "despite the efforts of the international community, the principal objectives of the two previous Decades for Action to Combat Racism and Racial Discrimination have not been attained and that millions of human beings continue to this day to be the victims of varied forms of racism and racial discrimination."\textsuperscript{51}

The UN High Commissioner believed that the Conference would be incremental in the struggle to eradicate all forms of racism,

\textsuperscript{45} See \textit{id.} at 802.
\textsuperscript{46} \textit{Id.} at 802.
\textsuperscript{47} See \textit{id.} at 803.
\textsuperscript{48} Press Release, World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, Basic Information, \url{http://www.un.org/WCAR/e-kit/backgrounder1.htm}
\textsuperscript{50} \textit{Id.}
\textsuperscript{51} \textit{Id.}
"requiring a strong follow-up mechanism to examine whether Governments [had] delivered on their promises made." In fact, over 100 countries and dozens of NGOs and Human Rights Institutions from around the world were represented at the Conference. Nearly every South American nation was present, seeking to help adopt uniform measures to combat racism in their respective countries. Part of the Report signed at the Conference focused specifically on affirmative action programs to aid in providing equal access to basic services like primary education. Section 100 of the Conference Report:

Urg[ed] States to establish, on the basis of statistical information, national programmes, including affirmative or positive measures, to promote the access of individuals and groups of individuals who are or may be victims of racial discrimination to basic social services, including primary education, basic health care and adequate housing.

Furthermore, the Report,

Urg[ed] States to commit themselves to ensuring access to education, including access to free primary education for all children, both girls and boys, and access for adults to lifelong learning and education, based on respect for human rights, diversity and tolerance, without discrimination of any kind.

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52 Press Release, World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, supra note 42.


54 Id.

55 Id.


57 Id. at ¶ 121.
Even before the Conference, however, the Brazilian government had already begun to set the legal framework to implement such policies. The Minister of Agrarian Development (Ministro do Desenvolvimento Agrário or MDA) announced that the Brazilian government would adopt an affirmative action program “to accelerate the process of building racial equality,” and set-up a minimum quota for blacks in decision-making positions and the public service sector.58

On December 20, 2001, the Brazilian Ministry of Justice (Ministério da Justiça) promulgated Portaria No. 1.156.59 This act was followed by Presidential Decree No. 3.952,60 and consolidated under Presidential Decree 4.228 of May 13, 2002.61 Under the supervision of the Ministry, these measures created the National Affirmative Action Program, which required public universities to create quotas for Afro-Brazilians, women and handicapped students.62 The ultimate goal was to end discrimination against these groups.63

During the consolidation of these decrees under the National Affirmative Action Program, the Rio de Janeiro state legislature approved a bill establishing a 40% quota for Blacks in its two state universities,64 leaving it up to the students themselves to self-identify on the entrance exam as either black, white or indígena.65 Beginning with vestibular exams in the fall of 2002, Rio’s universities began applying the quota system.66 A conflicting 50% quota had been established one year prior and was not repealed by the 2001 bill.67 To fulfill that 50% quota, UERJ needed to construct two different

58 Martins et al., supra note 40, at 803.
60 Decreto No. 3.952, de 4 de outubro de 2001 (Brazil).
61 Decreto No. 4.228, de 13 de maio de 2002 (Brazil).
62 Id.
63 Id.
64 See Htun, supra note 12, at 71. (noting that “[t]he bill followed approval of an earlier initiative . . ., which created a quota of 50 percent quota for students coming from public schools”).
65 See discussion infra Section 5.
66 See id. at 71 n.21.
67 See id. at 71.
methods of entrance: one for public school graduates, and one for private school graduates. When the initial rounds of entrants had been determined based on exam performance, the university would reclassify the pool of qualified applicants until the 40% quota was reached. UERJ’s admissions policy requirements have since been reduced; the UERJ currently maintains a 20% quota for students coming from public schools, a 20% quota for “blacks,” and a 5% quota for Indians, disabled students, and children of deceased parents who served as policemen, firefighters, and other public servants.

But are these percentages too high? If only 6% of Brazilians regard themselves as “black” on the census, a 40% to 50% quota seems so. Moreover, there appears little justification for using as a quota figure the percentage of the population that meet the criteria. Perhaps the percentages drawn by state legislatures are merely convenient figures. On the other hand, a quota that reaches 40% to 50% of the incoming student population may also trouble the education system as a whole. If the affect of affirmative action is lower substantive qualification for 40% of an incoming class, the end result may be an effectively diminished quality of education for all students.

In November 2001, the President of the STF held a major seminar at the Superior Labor Tribunal regarding the constitutionality of these decrees. Following the election of President Luiz Inácio da Silva (“Lula”) in 2002, the Brazilian government created the Federal Secretariat for Policies Promoting Racial Equality (SEPPIR). Together with the Ministry of Education (Ministério de Educação), the Lula administration published the National Policy of Racial Equality, which emphasized the need for continued development of a comprehensive affirmative action program.

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68 See id. at 71 n.21.
69 Id. at 71 n.21.
71 Martins et al., supra note 40, at 804.
72 Id. at 806.
73 See id.
In one instance, several black quota students were compelled to drop out because they could no longer afford the price of education. Soon after, to prevent more drop-outs, the Ministry of Education began supplementing the original affirmative action legislation. The newly created UNIAFRO and ProUni programs were an attempt to facilitate the continued attendance of quota-students into the universities by providing financial support. Today, both programs remain at the center of the affirmative action debate.

The creation of these programs reflects governmental awareness that the underlying causes of the disparity in education are more economic than racial. Their efforts, however, have fallen short of a permanent solution. The University for All Program, ProUni, provides grants for students entering public and private universities and gives preference to certain classes of persons. Together with REUNI, the Federal Program for Support for Restructuration and Expansion of Federal Universities, some universities have actually increased the quota reserves for Black students in the university system country-wide.

UNIAFRO, The Affirmative Action Program for the Black Population in Public Higher Learning Institutions, created in 2004 by the Ministry of Education, is dedicated to the integration of the black student population as well as promotion of Afro-Brazilian culture in the public universities. These programs all function together under the National Affirmative Action Program and focus on the

74 See Rochetti, supra note 10, at 1429.
76 Programa de Universidade Para Todos [University for All Program, Lei No. 11.096, de 13 de janeiro de 2005 (Brazil)].
78 Id.
80 See Htun, supra note 12, at 71.
elimination of discrimination and promotion of equality. Despite their successes, however, these programs have failed to eliminate the need for distinguishing between blacks and whites in the educational system.

C. Constitutional Equality Throughout the Americas

Numerous states in Latin America, like Brazil, have incorporated language in their constitutions focusing on racial and gender-based equality. The states’ approaches to combating discrimination, however, differ widely. For example, Chile’s Federal Constitution mentions only that “[m]en are born free and equal, in dignity and rights.” Other countries go much further by establishing equality for all people. Article 13 of the Colombian Constitution, entitled “Fundamental Rights,” states:

All individuals are born free and equal before the law and are entitled to equal protection and treatment by the authorities, and to enjoy the same rights, freedoms, and opportunities without discrimination on the basis of gender, race, national or family origin, language, religion, political opinion, or philosophy.

Argentina took this approach a step further. Chapter 1, Article 16 of the Argentine Constitution guarantees not only that “[a]ll its inhabitants are equal before the law,” but also designates certain powers to Congress to ensure that those rights are enforced. Specifically, the Federal Constitution of Argentina delegates to Congress the power:

To enact laws referring to the organization and basis of education consolidating national unity and respecting provincial and local characteristics; [those] which ensure the state responsibility that cannot be delegat-

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82 See Martins et al., supra note 40, at 804; see generally, Htun, supra note 12.
85 CONST. ARG. § 16.
ed, family and society participation, the fostering of democratic values and equal opportunities and possibilities with no discrimination whatsoever; and which guarantee the principles of free and equitable State public education as well as the autonomy and autarky of national universities.86

Although turmoil in Venezuela currently exists involving the socio-economic status of its citizens, the text of Venezuela’s Constitution goes the furthest in echoing the principals outlined at the Durban Conference. The Preamble to Venezuela’s Constitution “guarantees the right to life, work, learning, education, social justice and equality, without discrimination or subordination of any kind.”87 Article 21 states that,

All persons are equal before the law, and, consequently: (1) No discrimination based on race, sex, creed or social standing shall be permitted, nor, in general, any discrimination with the intent or effect of nullifying or encroaching upon the recognition, enjoyment or exercise, on equal terms, of the rights and liberties of every individual. (2) The law shall guarantee legal and administrative conditions such as to make equality before the law real and effective manner; shall adopt affirmative measures for the benefit of any group that is discriminated against, marginalized or vulnerable; shall protect in particular those persons who, because of any of the afore-mentioned circumstances, are in a manifestly weak position; and shall punish those who abuse or mistreat such persons. . . .88

Despite these broad assurances of equal protection, traditionally, little constitutional action in Latin America was race-based. In

86 Id. § 75, ¶ 19.
88 Id. art. 21.
Argentina, for instance, a special law was passed in 1991 that mandated the use of a 30% female quota for all political parties in certain national elections.\textsuperscript{89} A 1993 decree implemented the quota requirement.\textsuperscript{90}

Although the Colombian government, like Brazil, recognizes that civil society must be based on the elimination of discrimination and promulgation of equality,\textsuperscript{91} it has not gone as far as Brazil, especially in the area of racial discrimination, to enact affirmative action programs like racially based university quotas. Thus, Brazil's position is quite unique; no other country in Latin America can compare in its approach to Brazil, particularly because of Brazil's large population of afro-descendents.

D. The Brazilian Constitution: “Equality Under the Law”

Brazil's 1934 Constitution was the first revision to declare that “[a]ll are equal under the law. There shall not be any privileges, nor distinctions for reasons of birth, sex, race, personal or family occupation, social class, wealth, religious beliefs, or political ideas.”\textsuperscript{92} The Constitutions of 1937 and 1946 eliminated this language, declaring only that, “[a]ll shall be equal in the eyes of the law.”\textsuperscript{93} In the 1967 Constitution, the government reintroduced the prohibition of racial discrimination by adding, “racial prejudice will be punished by law.”\textsuperscript{94}

\textsuperscript{90} Id. at 16.
\textsuperscript{92} C.F. art. 113, §1 (1934).
\textsuperscript{93} C.F. art. 122, §1 (1937); C.F. art. 141, § 1 (1946).
\textsuperscript{94} C.F. art. 150, § 1 (1967).
Article 5 of the current 1988 Constitution once again establishes that “Everyone is equal before the law.” The preamble to the 1988 Constitution also declares:

We, the representatives of the Brazilian People, assembled in the National Constituent Assembly, to institute a democratic state destined to ensure the exercise of social and individual rights, liberty, security, well being, development, equality and justice as supreme values of a fraternal, pluralist, and unprejudiced society, founded on social harmony and committed, in the domestic and international orders, to the peaceful solution of disputes, promulgate, under the protection of God, the following Constitution of the Federative Republic of Brazil.

Despite these guarantees of equality, affirmative action policies create a special preference for members of a group that are defined by color, race, religion, language or sex. Such preferences considered by many a form of reverse discrimination.

On the subject of gender discrimination, Brazil has the reputation “of being the Latin American country with the lowest level of women’s representation in national politics.” Accordingly, by 1996, Brazil joined forces with other Latin American countries in adopting mandatory gender quotas for lists of proportional representation candidacies. The first experience involved the Brazilian Chamber of the Council, the equivalent of local legislative power. In 1998, the

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95 C.F. Art. 5. (1988). Note, however, that article 5 does not mention color, but rather Art. 7, § 30 which prohibits, “any difference in wages, in the performance of duties, and in hiring criteria by reason of sex, age, color or marital status.”
96 Id. at pmbl. (emphasis added).
98 Mala Htun, Puzzles of Women’s Rights in Brazil, SOCIAL RESEARCH (2002), http://findarticles.com/p/articles/mi_m2267/is_3_69/ai_94227139/.
99 Id. at 4
100 Id.
Brazilian government passed Constitutional Amendment No. 20, maintaining gender quotas for female political representatives at the federal and state level. However, such quotas systems for women, like those for blacks, undermine the constitutional notion that “all are equal in the eyes of the law.”

Several constitutional provisions have been the foundation of litigation both against and in defense of Brazil’s public university affirmative action scheme. With regard to education, Article 206 of the Brazilian Constitution guarantees “equal conditions of access and permanence in schools.” Along these same lines, Article 227 imposes upon the State duty of “assur[ing] children and adolescents, with absolute priority, the right to life, health, nourishment, education, leisure, professional training . . . in addition to safeguarding them from all forms of negligence, discrimination, exploitation, violence, cruelty, and oppression.” More importantly, Article 207 establishes the principle of “university autonomy.” However, many of these provisions have been manipulated by the Brazilian courts in order to circumvent the harder issue, to wit: the socio-economic reasons for unequal access to education.

The 1988 Constitution also created a number of measures that encourage a social justice approach to litigation. For example, the Constitution established a procedural device, a mandate for injunction (mandado de injunção), designed to empower individuals to seek a remedy for the failure to enact legislation necessary to make a constitutional rule effective. Moreover, it has been noted that:

Brazil’s Constitution is also dirigiste, setting out ambitious goals and programs for reforming society with virtually nothing excluded from its global scope. Many of its provisions, however, are not self-executing. They either require complementary legislation to

102 Id. art. 206.
103 Id. art. 227.
104 Id. art. 207.
105 Id. art. 5, cl. LXXI.
106 Id. art. 103, § 2.
fill in certain missing elements, or they are programmatic, mandating directives for substantive legislation and regulations.\textsuperscript{107}

IV. THE BRAZILIAN COURTS’ REACTION TO AND INTERPRETATION OF AFFIRMATIVE ACTION

In early 2003, after the implementation of quotas in Rio de Janeiro’s State University, UERJ, a number of white applicants who were denied entrance were granted injunctions to prevent rejection even though “[s]ome of them would not have been admitted independently of the quotas.”\textsuperscript{108} That trend, however, was short lived. As the debate over the establishment of quotas at public universities grew, successful lawsuits challenging the policy soon followed.\textsuperscript{109} For example, the same year, the National Confederation of Learning Establishments (Confederação Nacional dos Estabelecimentos de Ensino or Confen) instituted actions in the STF, triggering both countrywide pro- and anti-affirmative action campaigns, as well as other lawsuits in the STF, STJ, and the more conservative state and regional courts.\textsuperscript{110} Many of the most prominent cases, both for and against the quota system, were brought as writs of security - a summary judicial remedy for the protection of basic constitutional rights unprotected by \textit{habeas corpus}.\textsuperscript{111}

In the Brazilian civil law system, “the Supreme Court’s definitive decisions on the merits in direct actions of unconstitutionality and in declaratory actions of constitutionality shall have \textit{erga omnes} effects and shall be binding with respect to the rest of the Judiciary and Federal, State and County public administration, both direct and indirect.”\textsuperscript{112} While this language was slightly reworded by Amend-

\begin{footnotesize}
\textsuperscript{108} Martins et al., supra note 40, at 808.
\textsuperscript{109} Id.
\textsuperscript{110} Id.
\textsuperscript{111} \textit{See generally} Lei No. 1.533, de 31 de dezembro de 1951 [Law No. 1.533 of December 31, 1951], D.O. de 31.12.1951. (Brazil).
\textsuperscript{112} C.F. art. 102, § 2.
\end{footnotesize}
ment 45 in 2004, its essence has remained unchanged since its insertion into the Constitution as Amendment No. 3 in March of 1993. Thus, sumula vinculante, or stare decisis, is unnecessary for these direct actions, because the Constitution already makes the decisions binding upon everyone. In recent years the Supreme Court has decided that the decisions it renders upon cases coming up from the lower courts are binding precedent. Therefore, if the Supreme Court eventually decides the issue in Rio de Janeiro, that decision will likely settle, for everyone, the issue of the constitutionality of affirmative action in Brazil.

A. The Notion of “University Autonomy”

The STJ has decided numerous cases challenging the constitutionality of affirmative action and the implementation of a quota system in several state universities. In one instance, the court upheld the principles of affirmative action as a “legitimate human interest” in line with the constitutional principle of isonomia, or equality under the law, which mandates compensation for past discrimination that created current racial inequalities.

Another case before the STJ was brought against the Chancellor of the teaching hospital at the State University of West Paraná (UNIOESTE) for allegedly failing to observe the legal reserve of quotas for afro-descendentes. In that case, the candidates for the positions argued that the state law violated the constitutional principle of equality between candidates “without distinction as to color, sex or race.” Although the issue presented in the case dealt with a quota for public service work at the University as opposed to its student-
admissions policy, the Court defended quota-regimes as consistent with the National Affirmative Action Program, in all respects, including federal employment, public service, and university admissions.\textsuperscript{118}

The court stated that two notions of equality are present in the text of the Brazilian Constitution: formal equality and material equality.\textsuperscript{119} Formal equality consists of the necessity to prohibit the State from engaging in discriminatory treatment, and prohibits all administrative, legislative, and judicial acts that deprive one of the right to enjoy fundamental public liberties on the basis of arbitrary criteria.\textsuperscript{120} Material equality, on the other hand, consists not only of the abolition of arbitrary discrimination, but also the imposition on the State of an affirmative obligation to promote equal opportunity and access to public resources for underrepresented or less favored groups, such as blacks.\textsuperscript{121} The goal is to compensate for and eliminate the factors of inequality that have developed over time and are embedded in what the court referred to as “cultural sedimentation.”\textsuperscript{122}

Furthermore, the Court referred to the 1988 Constitution which, in its view, not only created the possibility of a State-created affirmative action program, but also imposed a constitutional duty on the State to implement one.\textsuperscript{123} The court also noted that Brazil, as a signatory, committed itself to the promotion of policies “to eliminate racism, preconceptions, discrimination, and lack of opportunities for afro-descendentes.”\textsuperscript{124} According to the Court, under these notions and constitutional provisions, State policies promoting equality for blacks and other underrepresented minorities, as well as the quota regime for both public service and university admissions, should be upheld in the face of any challenge.\textsuperscript{125}

\textsuperscript{118} Id.
\textsuperscript{119} Id.
\textsuperscript{120} Id.
\textsuperscript{121} Id.
\textsuperscript{122} Id.
\textsuperscript{123} Id. (citing C.F. art. 5 cl. I, art. 7 cl. XX, art. 37 cl. VII, art. 170 cl. VII).
\textsuperscript{124} Id. (author’s translation).
\textsuperscript{125} Id.
The court also cited to a number of prior cases that upheld the constitutionality of affirmative action legislation and quota-regimes in different aspects. One was a case decided by the STF, dealing with a challenge by a physically handicapped person seeking public employment under a state public-service quota system. The STF held that the reparation or compensation of the factors creating inequality has been “inscribed” in Brazil’s “fraternal society” since the publication of the Preamble to the 1988 Constitution. The STJ followed the reasoning of the STF, stating that “the question of equality, although difficult to comprehend, was, without a doubt observed under state law, valorizing the call for affirmative action, a mechanism that defends material and substantive equality . . . .”

The STJ also placed great emphasis on the philosophy of Minister Joaquim Barbosa Gomes, the only Afro-Brazilian Minister in the STF and a prominent defender of black rights. According to the Court, Minister Barbosa’s rationale in support of affirmative action was based on the need to eliminate the factors perpetuating inequality that have been embedded in the culture and history of Brazil.

In conclusion, the court determined that State Law 14.274/03, which reserved the quotas at the UNIOESTE teaching hospital, was constitutional. The court held that public universities, as self-sufficient state organizations, have sufficient autonomy under Article 207 of the Constitution to determine their personnel but not to

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127 Id.
129 Id.
130 Luciano Dias, Indicado de Lula ao STF; Joaquim Barbosa Gomes é um ex-faxineiro que venceu o preconceito racial [Appointed by Lula to the STF, Joaquim Barbosa Gomes is an ex-janitor that overcame racial preconceptions]. O GLOBO, May 8, 2003 (Braz.) available at http://revistaepoca.globo.com/Revista/Epoca/0,,EDG57316-6009-259,00.html. Joaquim B. Barbosa Gomes was appointed to the STF by President Luiz Ignacio da Silva on June 25, 2003. Id.
131 Id.; see also S.T.J., RMS 26.089 – PR 2008/0003014-1.
override the duty to incorporate affirmative action policy. But is the court’s rationale really consistent with the Constitution?

Formal and material equality are two different concepts that are likely inconsistent under the Brazilian quota-regime. In the United States, it seems that affirmative action programs were established to eradicate the vestiges of discrimination, predicated upon the fact that the State had violated the constitution by enacting “separate but equal” laws and establishing dual sets of schools. In Brazil, although Jim Crow laws never existed, the state has obligated itself to taking affirmative steps to prevent racial discrimination. On the other hand, these affirmative steps taken by the Brazilian government are merely another form of racial and economic discrimination which, according to some scholars, violates Article V of the Constitution.

B. Consistency with the Opinions of the STF and the STJ

More conservative state and regional courts have taken their own positions on the constitutionality and feasibility of affirmative action legislation and its application to public university admission quotas. The First Federal Regional Court was presented with a public civil action brought by the Federal Public Ministry, in defense of the quotas, for students graduating from public schools and seeking to enter the state universities. The court upheld the constitutionality of the quota-system under Article 207, which provides that “universities enjoy autonomy with respect to didactic, scientific and administrative matters, as well as financial and patrimonial management and shall comply with the principle of inseparability of teaching, research and extension.” The court reasoned that this provision allows the universities to choose the manner by which students could

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be admitted after taking the entrance test. The court also noted that the insufficiency of quota reserves for blacks and the privatization of the university system have left many unable to pay tuition, leaving them without access to education. The enormous deficiencies in the basic education of the lower public school system in Brazil have created an under-representation of blacks in the university system.

Although the court did not specifically mention afro-descendants or black students as a factor for defending affirmative action legislation, it made specific reference to “marginalized” social groups, presumably including a large percentage of indigenous and black students, and the need to work for incorporation and equality of those groups in education. One author notes that any policy that favors the poorer classes of Brazilian society will automatically include blacks, Indians, and other similarly marginalized groups. What remains to be seen, however, is whether or not Brazil, which has not legally discriminated on the basis of race since the abolition of slavery, will ultimately be forced to establish a color-line. Nevertheless, one must still question what is to be gained by using race rather than poverty as the criterion for affirmative action in Brazil.

The STJ has defined affirmative action as a “compulsory, voluntary and facilitating set of public and private policies designed to combat racial discrimination, and to correct the practices of discrimination practiced throughout history.” In the words of the court, the policy tends to concretize the ideal of effective equality of access to fundamental goods and services, like education and employment. The court concluded that affirmative action is but one legal method to overcome the isolation and social diminution to which minority groups are often subject. The court also noted that

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140 Id.
141 See Rochetti, supra note 10, at 1426, 1429.
143 Editorial, Ação afirmativa que favoreca estudantes mais pobres beneficiará negros [Affirmative action that favors the poor will benefit blacks]. FOLHA DE S. PAULO, May 14, 2008 (Braz.), available at 2008 WLNR 9063887.
145 Id.
146 Id.
affirmative action is not intended to last perpetually. According to the judges, it was necessary to create such a system until the socio-economic factors that benefitted the dominant social groups in Brazil could be eliminated.

In another case, the Second Federal Regional Court reversed a judicial decision that reduced the quotas for black students at the Federal University of Espirito Santo (UFES) from 50% to 20%. The Regional Court found the ruling of the lower court to be inconsistent with the principle of university autonomy under Article 207 of the Brazilian Constitution, the principle of access to higher education for all, the principle of separation of powers, and the principle of reasonability. The establishment or correction of obligatory quotas by judicial determination, according to the court, violates the university’s autonomy to determine its own quota-system, consistent with state law and the National Affirmative Action Program. In upholding the university admissions affirmative action programs however, the regional courts have crafted arguments that are inconsistent with those of the STJ, which has upheld quota regimes in all respects, including federal employment, public service, and university admissions. Inconsistencies between the federal and regional courts have exacerbated the problem of finding a uniform solution to the affirmative action debate.

C. Adjudication of UERJ’s Quota-Based Admission Policy

Since 2003, most of the debate over affirmative action legislation in Brazil has been over the policy implemented at UERJ. As mentioned above, on March 20, 2003, Confenen instituted a Direct Action of Unconstitutionality in the STF, challenging the constitutionality of UERJ’s quota system. Confenen challenged the constitutu-
tionality of UERJ’s quota system and the PROUNI legislation as a violation of the guarantee of equality under Article 5, the social welfare provisions of Article 195, and the prohibition of discrimination under Article 3.154 Those in favor of the affirmative action regime reason that, in light of the intense inequalities between whites and blacks in the public universities, it would be unjust to strike down UERJ and ProUni schemes.155 However, as the ultimate arbiter of constitutional issues in Brazil,156 the court has struggled to find clear answers in attempting to determine whether UERJ’s quota-based system complies with provisions of the Constitution granting “equality before the law” and “university autonomy.”

Although the 1988 Constitution permits, in some instances, favored treatment for special interest groups, a question remains before the STF as to whether the allowance of unequal treatment under the quota-based system is extended based on race or, more generally, to all effectively deprived of an education.157 The STF analyzed the apparent conflict between Article 208(V) of the Constitution, which imposes a duty on the State to provide “access to higher levels of education, research and artistic creation according to individual capacity,” and Article 207, which provides that “the universities shall have didactic, scientific, administrative, financial and property management autonomy.”158

After Confenen’s action was instituted in the STF, numerous manifestos (court documents comparable to amicus brief in U.S. courts) were filed with the STF both in support for and against the University’s policy. On May 13, 2008, the STF received a manifesto in support of the system of affirmative action.159 The manifesto urged the President of the court, Gilmar Mendes, to declare the constitutional-

154 Id.
155 Id.
156 See supra text accompanying note 1.
157 See S.T.F., ADI/3330.
158 Id.
ity of both the ProUni scheme and UERJ’s admissions policy. Two weeks earlier, the STF received a different manifesto requesting that the STF declare the ProUni legislation unconstitutional. The document, entitled “One-Hundred and Thirteen Anti-Racist Citizens against Racial Laws,” supported an economic-based policy as opposed to one based on race or skin color, and argued that the quota-based system has served only to divide society further into classes.

In light of the STF’s continued consideration of the case, the federal government has continued to remain “hands-off,” allowing the individual universities to control the entrance of quota students. When the STF does decide the case, it may very well settle the issue of affirmative action’s constitutionality. Currently, “[t]he government believes that allowing each school to determine the mechanics of its own quota program will prevent the [legislation] from running afool of the constitutional principle of ‘university autonomy.’”

D. Skirting the Harder Issues: University Autonomy

Although the Brazilian Courts have defended quota regimes in public universities under the notion of “university autonomy,” such a rationale begs the question of whether it is ideally suited for the issue. In essence, “[i]ts basic idea is that university life flourishes best, when the community of scholars enjoys a substantial degree of

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160 Id.
161 Grupo Pede ao STF que Proiba Cotas em Universidades [Group Petitions STF to Prohibit Quotas in the Universities], O GLOBO (Brazil), April 30, 2008 available at http://g1.globo.com/Noticias/Brasil/0,,MUL450073-5598,00GRUPO+PEDE+AO+STF+QUE+PROIBA+COTAS+EM+UNIVERSIDADES.html
163 Rochetti, supra note 10, at 1433.
164 Id. at 1434.
165 See discussion supra Section IV.B.
Although it is a “communitarian” ideal, the concept of university autonomy relates very little to the idea that an “autonomous” university can simply implement discriminatory policies. While university autonomy remains essential “to the efficient functioning of universities, today its basic rationale has altered, radically and some would say, irrevocably.” It has been observed that:

[The classic relationship between university and society rested on the separation of academia and society and, in certain systems an explicit notion of distance between State and University. Against this one sees other forms: - the State acting in a guardian relationship, as the protector of the University as a public good against private interests.]

In Latin America, university autonomy ordinarily “takes the form of the medieval notion of the University as a physically autonomous space where the concept of freedom often emerges as a culture of dissent, of oppositional politics and partisanship.” Nevertheless, there appears no indication that university autonomy, in the traditional sense, is driving Brazil’s affirmative action legislation.

V. BACKLASH AND POTENTIAL REPERCUSSIONS: THE LINGERING DEBATE OVER THE FUTURE OF THE QUOTA SYSTEM

Despite the fact that the majority of cases have upheld affirmative action legislation on constitutional grounds, opposition to

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167 See id.
169 Id.
170 Id.
171 See supra Section IV.B.
the legislation and resulting public university quota-systems has not subsided. “A prominent member of the opposition against affirmative action” in Brazil, the newspaper Folha de São Paulo, took a firm stance against the system of quotas.\textsuperscript{172} At the same time, it recognized the continued existence of “rampant and pervasive racial discrimination against blacks in Brazil.”\textsuperscript{173} Although difficulty arises in trying to pin-point specific instances of racism, continued social and economic division prevails between ethnic groups.\textsuperscript{174}

UERJ’s attempt to confer benefits to certain students under the quota-based admissions policy has been ineffective for many reasons. “[G]iven the notorious lack of rigidity in racial classifications in Brazil and the nation’s considerable levels of racial miscegenation, it would be impossible to distinguish who were the most deservingly black beneficiaries of such policies.”\textsuperscript{175} In other words: “How can one establish programs to favor blacks when we cannot determine who is black?”\textsuperscript{176} One author notes:

In a tone of irony, activists have suggested a simple procedure: When in doubt as to someone’s racial identity, consult the police – or the doorman of the residential building or the employee selection agents at the local shopping mall, indeed any of the myriad of agents of discrimination in Brazilian society.\textsuperscript{177}

Nevertheless, racial self-identification is still the preferred method adopted by not only the Afro-Brazilian social movement, but by many of Brazil’s higher learning institutions, such as UERJ, as well.\textsuperscript{178} Curiously, the Federal University of Bahia (UFBA) has altogether eliminated the “white” check-box on its vestibular application.\textsuperscript{179}

\textsuperscript{172} dos Santos, supra note 13, at 31.
\textsuperscript{173} Id.
\textsuperscript{174} See dos Santos, supra note 13, at 32.
\textsuperscript{175} Id. at 31.
\textsuperscript{176} Id.
\textsuperscript{177} Martins et al., supra note 40, at 809-10.
\textsuperscript{178} Id. at 810.
\textsuperscript{179} Universidade Federal da Bahia omite ‘raça branca’ em inscrição para vestibular, O GLOBO (Brasilia), September 16, 2008 available at http://oglobo.globo.
Opponents of affirmative action, on the other hand, have noted that two race concepts are generally prevalent when students choose their race on their vestibular application: the “Brazilian color/appearance model” or the U.S. “one-drop rule.”180 Although many consider the latter policy racist, many students have not hesitated to invoke it, deciding to trace their ancestry back to a black or supposedly black ancestor181 in order to qualify for the quotas under the affirmative action legislation. The Washington Post reported in 2003 that “14 percent of applicants who declared themselves ‘white’ when they took the entrance exam, declared themselves either black or pardo when they submitted their applications to the University.”182 Such action is not surprising considering the potential consequences of not qualifying for quota positions. One girl, after scoring 82.5% on her vestibular (better than half the students admitted ahead of her), was rejected from UERJ’s medical school because there were not enough spaces left for white students.183 In an interview with the Washington Post, she stated:

I have friends who are whiter than me and didn't study and didn't do well on the test, but they wrote down they were [black] on their application and they got in. My grandmother is black. I could have written down that I am black, but I didn't feel right about that. In a country like Brazil, everyone’s blood is mixed together.184

One still unresolved issue is whether students admitted under the affirmative action policy have succeeded in their academic

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180 Martins et al., supra note 40, at 810. The one-drop rule is a historical colloquial term in the United States that regards a person with any trace of African ancestry as black. See id.
181 Id.
183 Id.
184 Id.
and subsequent professional careers. One newspaper article noted the evident change in students' test scores: “The average score for students admitted into the law school last year was nearly 81 percent. Under the quota system, the average score was 64 percent, according to the university admissions office.” In an interview, one student who was accepted to UERJ though the quota-system stated: “Now, no matter what I do, people are going to look at me and say: ‘Oh, he's an affirmative action student,’ or ‘He’s an affirmative action hire’ . . . ‘[b]ecause I am black I lose all the credit for getting good grades, for doing the work. I think the quotas are really a form of racism in reverse.’

These concerns notwithstanding, PVNC students admitted on scholarship to Pontifícia Universidade Católica (PUC-RIO, a private university in Rio de Janeiro) excelled in their academics. Although they were admitted with lower grades, those who graduated did so with grades well above average. This information demonstrates that students who manage to overcome their economic and academic disadvantages seize the opportunity to work hard and excel.

As the first class of quota-students admitted under Brazil’s affirmative action legislation emerges from the universities, it remains to be seen whether their degrees are as valid as white students, and whether they will suffer discrimination in the job market. Some who may potentially benefit from the entrance quotas have opposed it. Supporters often suggest permitting “remedial courses” for students who enter the Universities under the quota policy.

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185 Id.
186 Id.
187 PVNC stands for Pré-Vestibular para Negros e Carentes. The system was created by the Afro-Brazilian movements in the mid-1990s as a system of affirmative action without quotas. Martins et al., supra note 40, at 807.
188 Id. at 811.
189 Id.
190 Id.
191 See Jeter, supra note 182.
192 Ronaldo França, Não Deu Certo: Sistema de Cotas Para Negros, Pardos e Alunos de Escolas Públicas Desmoraliza o Vestibular da Universidade do Estado do Rio de Janeiro [It Didn’t Work: Quota System for Blacks, Pardos, and Public
However, as noted by one author, the result demoralizes and “waters down” the quality of education at the university, imposing excess costs on students and on society.\(^{193}\)

Organizations supporting the Brazilian university quota system, such as the United Nations Development Programme (UNDP or PNUD-Brazil), believe that the affirmative action legislation is, in fact, effective in combating racism, poverty, and violence.\(^{194}\) According to an article published by the organization, in the short-term, “affirmative action can augment the diversity and representation of minority groups in different sectors.”\(^{195}\) That article opines that in the long-term, however, affirmative action will induce “transformations in the cultural, pedagogical, and psychological order of Brazil.”\(^{196}\) The United Nations believes that the quota system will minimize the weight of socio-economic conditions in the university admissions process and public service employment.\(^{197}\) The UN also suggested that Brazilian universities adopt \textit{per se} quotas, thus effectively reducing the debate into a numerical question – rather than one of racial identity – and to leave self-identification as the preferred method of classification for the \textit{vestibular} and application process.\(^{198}\)

As a general principal, the UN has stood behind the belief that,

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\text{[T]he principle of equality sometimes requires States parties to take affirmative action in order to diminish or eliminate conditions which cause or help to perpetuate discrimination prohibited by the Covenant.}
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For example, in a State where the general conditions of a certain part of the population prevent or impair their enjoyment of human rights, the State should take specific action to correct those conditions. Such action may involve granting for a time to the part of the population concerned certain preferential treatment in specific matters as compared with the rest of the population. However, as long as such action is needed to correct discrimination, in fact, it is a case of legitimate differentiation under the Covenant.199

The United Nations has maintained this position in its oversight of racial discrimination around the world. The UN defines affirmative action as “a coherent packet of measures, of a temporary character, aimed specifically at correcting the position of members of a target group in one or more aspects of their social life, in order to obtain effective equality.”200 Although Affirmative Action programs around the world have been subject to much debate, due to the unique circumstances in each country in which they appear, the UN has stood behind many “positive discrimination” programs, including those in Brazil, Canada, India, Malaysia, Namibia, South Africa, the United Kingdom and the United States.201

VI. CONCLUSION AND SUGGESTIONS FOR IMPROVING
AFFIRMATIVE ACTION POLICIES IN BRAZIL

Because of differing attitudes on racism and racial classification, copying the United States model for university admissions will not address Brazil’s needs. Brazil would fare better with an economic-based, rather than a race-based, affirmative action system. Such a system could be based on a number of factors such as income, location, and rank of primary schools. Indeed, both class and race are meaningful concepts in Brazilian society; in many instances, they are inseparable. However, class-based affirmative action may have a number of advantages over race-based affirmative action.

A class-based affirmative action system would avoid the sensitive task of classifying people according to the color of their skin, as well as the overarching difficulties of monitoring the racial self-classification system. Additionally, there is no long-standing stigmatization that the economically disadvantaged, as opposed to blacks, are less qualified upon graduation. According to Rochetti, such a system would also address two issues unique to Brazilian society:

First, such a system, by benefitting the white Brazilians living below the poverty line, would not run afoul of overriding notions of fairness. Second, unlike racial classification, class membership is 'less mutable.' Therefore, universities would not have to concern themselves with the possibility of students seeking to benefit from the system by ‘crossing over’ from one race to another.202

Because class is such a meaningful concept in Brazil, if the proxy for affirmative action were to be shifted from race to class, it would find itself starting from square one. Ultimately, the entire scheme would have to undergo constitutional scrutiny under Article V of the Brazilian Constitution.

202 Rochetti, supra note 10, at 1465.
Currently, affirmative action programs for access to education based on economic status, rather than race or gender, do not exist. Not surprisingly, Brazil has come closest to implementing an economic “access-to-food” program for needy families, called *Fome Zero*, or Zero Hunger. The program is run by the Brazilian Ministério do Desenvolvimento Social e Combate à Fome (Ministry of Social Development and Combating Hunger). The Ministry has developed a number of micro-programs, from providing direct financial aid to the poorest families, to providing access to irrigation for rural farmers, to creating low-cost restaurants and even distributing vitamins supplements to the Brazilian people. *Fome Zero*, however, still neglects getting to the root of access to education for these underprivileged families as a means of poverty elimination.

Nevertheless, as the debate over affirmative action in Brazil continues, it is evident that race has become a major factor influencing legislation and educational reform. Brazilians are being forced to rethink the racial democracy thesis. They must now confront the hard fact that racial discrimination and race-based legislation has truly affected the lives of blacks in Brazil. It has created a previously inexistent color-line; one that many have argued is utterly ineffective and arbitrary. In a country where so many shades of black and white exist, and where even Brazilians have difficulty classifying themselves, Brazilians should rethink their approach to affirmative action. It is worth noting, however, that the judicial decisions mentioned in this article will not prevent the Brazilian legislature from amending the quota legislation in the future in order to correct inefficiencies in the way in which students are required to denote their race on admissions applications.

In some instances, as noted in this article, affirmative action legislation and quota-based admissions policies have forced many Brazilians to re-think their ethnicity and re-classify themselves in order to benefit from the quotas. This has only served to perpetuate the underlying problems of race in Brazil. Although the Brazilian
government is beginning to recognize the fact that race has always influenced social placement and marginalization in Brazil, quota-based admissions to create access to higher education for underrepresented groups has not tried to deal with the underlying causes of discrimination. Instead it created a temporary “quick-fix” that will need to be addressed in the coming years. The Government’s current efforts, although flush with good intention, is surely misguided.