HIGHER EDUCATION: THE PRESENCE OF AFFIRMATIVE POLICIES

EDUCAÇÃO SUPERIOR: A PRESENÇA DAS POLÍTICAS AFIRMATIVAS

EDUCACIÓN SUPERIOR: LA PRESENCIA DE POLÍTICAS AFIRMATIVAS

Silvia Cristina de Oliveira QUADROS

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Adventist University Center of São Paulo (UNASP), Engenheiro Coelho – SP – Brazil. Professor and Coordinator of the Professional Master's in Education. Post-Doctorate in Education, Doctor of Languages. Member of the GEPED research group.
ABSTRACT: This study presents reflections on documents and data regarding Affirmative Action Policies and Initiatives in Higher Education, intending to understand their implementation and impact on society, specifically in higher education. To achieve this, the methodological approach included a narrative literature review and research into reports issued by government agencies and documents from educational institutions available on the Internet. The results of this analysis indicated that Affirmative Action Policies or Initiatives are present in some of the institutions selected for this study and have, to some extent, contributed to overcoming challenges faced by higher education students by providing entry quotas for public universities and also through the University for All Program (Prouni) and scholarships in private universities. In this way, Affirmative Action Policies have sought to address historical inequalities and promote equity of opportunities and access to education for historically marginalized groups.


RESUMO: Este estudo apresenta reflexões sobre documentos e dados sobre as Políticas e Ações Afirmativas presentes na Educação Superior, com o objetivo de compreender sua aplicação e efeitos na sociedade, em específico, na educação superior. Para tanto, realizou-se como percurso metodológico a revisão bibliográfica narrativa e pesquisa em relatórios emitidos pelos órgãos governamentais e documentos de instituições de ensino disponíveis na internet. Os resultados dessa análise apontaram que, as Políticas ou Ações Afirmativas estão presentes, em algumas das Instituições selecionadas para este estudo, e de certa forma, têm contribuído para a superação de desafios dos estudantes da educação superior, ao oferecer cotas de entrada para as Universidades Públicas e, também, por meio do Programa Universidade para Todos (Prouni), e bolsas em universidades particulares. E, dessa forma, as Políticas Afirmativas têm buscado corrigir as desigualdades históricas e promover equidade de oportunidades e acesso à educação para grupos historicamente marginalizados.


RESUMEN: Este estudio presenta reflexiones sobre documentos y datos sobre Políticas y Acciones Afirmativas presentes en la Educación Superior, con el objetivo de comprender su aplicación y efectos en la sociedad, específicamente, en la educación superior. Para ello, la ruta metodológica fue una revisión bibliográfica narrativa y una investigación de informes emitidos por organismos gubernamentales y documentos de instituciones educativas disponibles en Internet. Los resultados de nuestro análisis indican que las Políticas o Acciones Afirmativas están presentes, pero no en la mayoría de las Instituciones seleccionadas para este estudio. Pero, en cierto modo, en su conjunto, han contribuido a superar desafíos para los estudiantes de educación superior, al ofrecer cupos de ingreso a las Universidades Públicas y, también, a través del Programa Universidad para Todos (Prouni), becas en universidades individuales. Y de esta manera. Al tiempo que buscan corregir desigualdades históricas y promover igualdad de oportunidades y el acceso a la educación para grupos históricamente marginados, las Políticas Afirmativas se convierten en uno de los caminos para la ciudadanía y necesitan ser conocidas de todos los que las necesitan.

Introduction

The motivation for the reflections presented in this text comes from the observation of the following question from the Student Questionnaire, presented to the student completing the undergraduate course at the time he is submitted to the National Student Performance Exam (ENADE):

Was your entry into the undergraduate course through affirmative action policies or social inclusion?
A – No;
B – Yes, based on ethnic-racial criterion;
C – Yes, based on income criterion;
D – Yes, for having studied in a public or private school with a scholarship;
E – Yes, for a system that combines two or more previous criteria;
F – Yes, using a different system than the previous ones (INEP, ENADE, our translation).

In these alternatives, the criteria covered by affirmative action are presented: ethnic-racial, income, having studied at a public school or with a scholarship at a private institution, or other measures.

Considering that all students completing the courses, which are designated according to the evaluation cycle of the Higher Education Assessment System (SINAES), answer this question, regardless of whether they studied in a public or private school, it is understood that it is essential to understand how this issue of determining the Affirmative Action law presents itself based on the data described in Reports from government agencies.

Thus, the importance of reflecting more in the academic world on affirmative actions and their significance at the individual and collective level is highlighted so that the exercise of citizenship is conscious and full.

The objective of this reflection is not to discuss the philosophical-ideological implications of affirmative policies but to understand their application and effects in society, especially in higher education.

The path taken to understand the Policies/affirmative actions constitutes a path towards understanding what these Policies are and the effects on society, specifically on higher education, through bibliographic and documentary research since, through them, it is possible to access bibliographic materials available in open databases and, in works on the topic discussed here, in addition to reports issued by government bodies.

The reflections presented here came from a narrative bibliographical review, as the aim was to verify the state of the art (FERREIRA, 2002) of Affirmative Policies in the current
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reality, after practically more than ten years of the institution of Law nº. 12,711 of August 29, 2012.

To verify the effects of Affirmative Policies on higher education, we chose to have a view of public Higher Education Institutions that, as determined by the Law, adopted the Affirmative Policies admission system.

To this end, the data issued in the Technical Summary of the Education Census of the Directorate of Educational Statistics (MEC/DEED, 2022) will be analyzed, among other documents, which present consolidated data based on information provided by Brazilian institutions throughout Brazil, whether of a private or public nature, with face-to-face or distance learning.

For a view of private, non-profit institutions, we chose to select institutions according to the quality criteria indicated by the Ministry of Education through the evaluation of the general course index (GCI), considering those obtained in 2021, GCI 4, located in the state of São Paulo, in the University Center and non-profit category.

The path of reflection presented here begins with the understanding of Affirmative Policies to analyze the data presented in the DEED Report to reflect on the effects of Affirmative Policies in higher education.

Affirmative Policies

The Brazilian Constitution (BRASIL, 1988), an essential milestone for Affirmative Policies, can be seen in its third article that the Constitution presents the fundamental objectives of the Federative Republic of Brazil, which its third section aims to: “eradicate poverty and marginalization and reduce social and regional inequalities” (BRASIL, 1988, art. 3. inc.3, our translation); in the fifth article, there is the statement: “Everyone is equal before the law, without distinction of any kind, guaranteeing Brazilians and foreigners residing in the country the inviolability of the right to life, freedom, equality, security, and property [...]” (BRASIL, 1988, cap. I, art. 5, our translation), based on this premise of the Brazilian Magna Carta, it appears that affirmative actions were adopted in Brazilian society so that people, in situations of social inequality, can achieve citizenship rights, having opportunities access to material, cultural and social goods. To this end, affirmative actions result from government initiatives established

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through Public Policies so that society can comply with what is determined by law and that these actions occur.

Before being established as legislation, Affirmative Actions were designed as an incentive for non-discrimination, to have ethnic representation in the world of work, in companies and schools, for example. This proposition is based on a vision of seeing society without prejudice and discrimination. However, the non-realization of this ideal, this non-prejudice, and non-discrimination points to a search for “equality of opportunities through the imposition of rigid quotas of access for representatives of minorities to certain sectors in the job market and in educational institutions” (GOMES, 2012a, online, our translation).

The idea of Affirmative Action has existed since 1961, present in Executive Decree 10,925, in the USA, and has had different guises, such as “compensatory measures, affirmative measures, reparatory measures, equal opportunities”. Thus, Affirmative Action started in the USA as a “State policy” aimed at the world of work and, later, at academic institutions (OLIVEN, 2007).

In the USA, as Gomes (2023) stated, Affirmative Policies were instituted to resolve “the social and economic marginalization of black people in American society. They were later extended to women, other ethnic and national minorities, Indians, and the physically disabled.”

In Brazil, Affirmative Policies were established through various actions and legislation, with the former Minister of the Federal Supreme Court, Joaquim Barbosa, being a reference for studies on the subject and defining affirmative steps, as shown in the following excerpt:

[...] affirmative actions can be defined as a set of public and private policies of a compulsory, optional, or voluntary nature, designed to combat racial, gender, physical disability, and national origin discrimination, as well as to correct or mitigate the effects present discrimination practiced in the past, to achieve the ideal of effective equality of access to fundamental goods such as education and employment (GOMES, 2012a, online, our translation).

This definition presents Affirmative Actions characteristically with a restorative character and a guarantee of citizenship rights. In Oliven (2007, p. 30-37, our translation), we find that Affirmative Action “aims to remove barriers, formal and informal, that prevent certain groups from accessing the job market, universities and leadership positions” and, in addition, presents as a form of respect “for cultural differences in a society, which is becoming increasingly multicultural”.

Through Public Policies so that society can comply with what is determined by law and that these actions occur.
In addition to the quota system for black and indigenous people at Federal Universities in Brazil, the Bolsa-Escola Program was created so that children from low-income families could remain in school and, thus, would not need to engage in child labor (prohibited by Law). In this way, Affirmative Policy starts from an economic bias. Furthermore, in Higher Education, under financial criteria, places are reserved for high school students in public schools.

Other Affirmative Actions are very relevant for those who intend to enter higher education, specifically in private institutions, such as the University for All Program (PROUNI) and the Financing for Higher Education (FIES). In addition to these, there is a reserve of vacancies for people with disabilities in the world of work. These actions fulfill the premise of repairing damages since they seek to provide opportunities to enter and keep students in school, those who did not have access to the same opportunities as others.

These examples of Affirmative Action are often unknown to academics, including when defining their identity as black/non-black, as socially inserted or excluded. For this awareness, it is necessary to be informed about this issue of ethnicity, get out of common sense, and seek to understand the meaning and meaning of the established policies. A safe path to this is knowledge of Human Rights legislation of opportunities to access material, educational, and cultural goods, which broadens and deepens the vision that citizens will have of themselves and the world around them and can fully exercise their rights and claim them following the Law (PEREIRA MOTA; SANTOS CRUZ, 2023).

Along these lines, law 11.645/08 established the mandatory teaching of Indigenous History and Culture in schools, meanwhile, law 10.639/2003 established that educational institutions must include the study of Afro-Brazilian History and Culture in the curriculum. This inclusion is another way of providing students with knowledge about the historical process of ethnicities and their ethnicity so that they can build their identity, become aware of their rights as citizens, and have access to higher education.

In addition to education, in Brazil, Law nº 8,213/91, in its article 93, determines: “A company with 100 (one hundred) or more employees are obliged to fill from 2% (two percent) to 5% (five percent) of its positions with rehabilitated beneficiaries or people with disabled, qualified, [...])” (BRASIL, 1991, our translation). This Law manages to ensure that at least a small portion of people with disabilities who can work in the field of work can access a service position.

To provide access to higher education, Law No. 12,711/2012 ensures that Federal Education Institutions reserve at least fifty percent of their admission places for undergraduate
courses for students who completed secondary education entirely in schools. Public, as per the wording of the first article of this Law. In a single paragraph of this first article, the Law mentioned above also aims to guarantee that fifty percent of students from low-income families (equal to or less than one and a half minimum wages per capita) have access to public universities.

In addition to this guarantee of access to public universities for public school students and low-income students, there is also a guarantee of places based on ethnic criterion, as per an excerpt from this Law:

Art. 3º In each federal higher education institution, the vacancies referred to in Art. 1 of this Law will be filled, per course and shift, by self-declared black, brown and indigenous people and by people with disabilities, following the legislation, in proportion to the total vacancies at least equal to the respective proportion of black, brown, indigenous and people with disabilities in the population of the Federation unit where the institution is located, according to the latest census by the Brazilian Institute of Geography and Statistics Foundation - IBGE. (Wording given by Law No. 13,409, of 2016) (BRASIL, 2012, our translation).

To guarantee access for low-income students, also at private universities, the government established the University for All Program (PROUNI), implemented in 2004. This Program offers fifty percent scholarships to people with a family income of up to three minimum wages) or one hundred percent for a person with a family income of up to one and a half minimum wages. In addition, PROUNI also reserves scholarships for people with disabilities and self-declared indigenous, brown, or black people.3

Caregnato and Oliven (2017) present, in the conclusion of their research with a population of 990 people aged 18 or over residing in the state of Rio Grande do Sul in 2015, that Affirmative Policies are well accepted, however, most of the information about them occurs among the more educated and higher-income population. However, the population that would most need information to benefit does not have it, as shown in the research conducted by the authors.

This reality, constituted by the obligation of the Law and the lack of information and academic reflection on this issue of Affirmative Policies, portrays a society whose culture is based on the force of the Law for acceptance and non-discrimination, with those discriminated against, with those discriminated against remaining on the margins of the rights granted to them.

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Therefore, Higher Education institutions must address the issue of ethnic-cultural and socioeconomic inclusion in their institutional documents and, above all, in practical actions that will outline attitudes of respect and conditions of access, bringing to the student public awareness of their being in a multicultural and multiethnic world.

In a study conducted by Oliveira and Quadros (2022, p. 20, our translation) focusing on the analysis of the Institutional Development Plan (IDP) of six private higher education institutions (HEIs) in the state of São Paulo to verify “how HEIs propose compliance with current legislation regarding the topic of ethnic-cultural relations and how they develop the practice of applying what is proposed by law”.

The results showed that the IDP of these six institutions addressed the issue of ethnic-cultural education in a “broad way, without a specific policy for a more effective direction of work with ethnic-cultural education”.

This research demonstrated that institutions need to go beyond paper and move on to the practice of actions that not only comply with legislation but encourage research, teaching, and extension activities to provide reflections on the topic throughout the academic community.

In addition to the research mentioned above, Quadros (2017) presented the importance of having “semantic-linguistic awareness” about the concepts of prejudice, discrimination, and racism so that this knowledge can guide actions and attitudes consciously and constructively.

In this way, individual and collective behaviors will flow towards acceptance and respect for others, thus consolidating a healthy coexistence with ethnic-cultural differences.

In this sense, the reflections presented here will be able to disseminate and raise awareness in the academic and social universe about the existence of these policies that benefit people in accessing education, aspects that will be addressed in the following topic: Affirmative Policies in the education process.

### Affirmative Policies in the Education Process

In the context of education, the National Education Plan (NEP) includes goal 12: “Increase the gross enrollment rate in Higher Education to 50% and the net rate to 33% of the population aged 18 to 24, ensuring the quality of offer and expansion for at least 40% of new enrollments, in the public segment”⁴.

Strategy 9 (Affirmative Actions): “expand the proportional participation of historically disadvantaged groups in higher education, including through the adoption of affirmative

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policies, following the law;” 5 with the following results presented by the NEP Observatory: in the state of São Paulo, in 2010, 0.6% (35,758) and in 2019, 3.3% (282,393). This is a significant increase, but not very significant.

Considering that Affirmative Policies are based on the relationship between equality, equity, and non-discrimination, that these attitudes do not occur naturally and need to be guaranteed by the force of law, it is known that Public Institutions of Higher Education have complied with the law's requirements and students who declare themselves black, brown, or indigenous gain access by the law.

At this point, the issue of admission is extrapolated to think about the process of permanence of this incoming student through the quota system at the university. To prevent evasion, the Ministry of Education created the National Student Assistance Plan (BRASIL, 2010), which, in its third article, states that this Plan must be linked to the teaching, research, and extension tripod and must aid students in regarding residence for students, food, transport, health care, digital inclusion, culture, sport, daycare, pedagogical support, and access, as well as participation and learning for students with disabilities, who are part of the group of pervasive developmental disorders, high skills, and giftedness. If these needs are truly met, students who have entered through affirmative policy actions will be able to access and continue their stay in the academic universe.

To investigate the state of the art of this proposition of the National Student Assistance Plan, hereinafter referred to here as PNAES, it can be seen in the Consolidation Report of the Management Results of the National Student Assistance Plan consolidated by the Comptroller General of the Union, hereinafter referred to as CGU6, which presented audits carried out in 58 Federal Educational Institutions “to demonstrate the adherence of the Program to the operating rules”, in the period 2015 - 2016.

In this report, some highlights presented deserve to be mentioned to reflect on actions for the permanence of incoming students through affirmative policies. The report presents:

In particular, the results of the audits showed: a lack of standardization of the Program within the Universities; failure to incorporate the demands of the student body in decisions regarding the areas of use of resources; application of resources in non-compliance with decree 7,234/2010; weaknesses in beneficiary selections; and significant lack of controls and evaluation of the Program by Universities (BRASIL, 2017, p. 2, our translation)7.

7 ditto
Based on these considerations, the Institutions received guidance to propose a schedule highlighting “steps” and those responsible for monitoring and evaluating the PNAES and directing the use of resources that comply with Decree 7,234/2010.

The fact that there is monitoring and auditing by the government, through the CGU and the Federal Universities regarding the PNAES, there is the establishment of important security for society, and the public presentation of the data demonstrates transparency, which generates a state of trust in the government and its policies.

The CGU report showed significant growth between 2008 and 2015, as can be seen in the following figure:

**Figure 1 – Evolution of the University Budget in PNAES**

![Graph showing the evolution of the University budget in PNAES](chart1_translated)

**Source:** INEP- PNAES (s/d)

This increase in the budget applied to PNAES indicates greater communication and an increase in people who have sought access to the Public University through Affirmative Policies.

In addition to this PNAES support offered to the student, Silva (2019) comments that the students who entered through affirmative action in Public Institutions adopt a community modus vivendi on the university campus, forming cooperation groups among themselves for study for sharing didactic materials and even financial. Silva (2019, p. 200) also highlights that most Federal Universities have “pedagogical concerns related to the academic development of their students”. It is assumed that this vision of the University means this incoming student can be seen and served.

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8 Chart Translation: Chart 1 Evolution of the Budget of Federal Universities in nominal values.
The Technical Summary of the Higher Education Census (2022, p. 28) presents the reality of the profile of those entering Higher Education in 2020, showing a growth from 2011 to 2020 of 28.8%, considering that, in 2011, the number was 6,739,689 and in 2020, 8,860,354. Of this 2020 number, 1,956,352 are enrollments of first-year students in public institutions and 6,724,002 in private institutions.

This number indicates a modest increase in admissions to Public Institutions. Regarding the entry of students who declared “color/race”, considering public and private, it can be seen in Figure 2 below:

**Figure 2** – Information from declarations relating to the “color/race” variable. Brazil (2011-2020)

![Chart showing percentage of students by color/race from 2011 to 2020]

Source: Deed/INEP, 2022

It is possible to observe an increase of 11% over 10 years (from 35% to 46%) in the declaration regarding “color/race, which is a small percentage considering the length of the period. About whites, there was a reduction from 62% to 52%, but it remains above 50%. The declaration of yellow/indigenous entrants remained at 3% from 2011 to 2020. The Institutions report these data to create the annual census.

Considering that Law No. 12,711, of August 29, 2012, is more than ten years old, these statistics presented in the CGU Report constitute a reality where there is an initiative to declare ethnicity, and entry has been guaranteed.

Concerning disclosure, which was even presented in the study by Caregnato and Oliven (2017), the benefits of the law are not known to students in time for them to make use of them for their entry into higher education and after entering into PNAES, the CGU Report shows that federal educational institutions publicize the Program appropriately, they do so via the notice,
on the institution’s website and also send it to students’ email addresses. This institutional attitude creates a space for communicating the care of its vulnerable community and provides continuity in the educational process.

According to the PNAES Report, even if there is no counterpart requirement in the legislation, institutions observe the issue of frequency and grade to remain in the program, 98% of institutions have counterpart criteria for granting the benefit. This action, in addition to making the PNAES severe, helps the student to value their process of insertion into the educational environment.

Regarding PROUNI numbers, in the same period, the DEED/INEP Technical Summary presents: “a growth of 55.4% in the historical series, and 2020 (566,636), concerning 2019, there is a drop of 8.0%”. This action related to PROUNI, despite the reduction in 2020, has been significant for people to have access to Higher Education institutions.

In research presented by Silva, Teixeira, and Costa (2021, p. 137-160) regarding the effect of Affirmative Policies on student performance in ENADE from 2011 to 2016, they concluded that Public Policies aimed at improving qualification and training of individuals before entering higher education are essential for their performance in Public Universities, whether or not they benefit from Affirmative Actions.

The authors consider that only the application of isolated Affirmative Actions will not bring positive performance and that these actions must be applied in line with other related policies, allowing the student to remain in the academic environment and be able to develop professional practice following the career chosen in the undergraduate course.

The authors also propose that Affirmative Actions promote increased representation of social groups in universities and, considering the importance of human rights and equal opportunities for all, access and permanence in education must be open to citizens, as found within the legislation that established inclusion in a general and specific way.
Methodology

In addition to the narrative bibliographic review that supported the considerations highlighted in this reflection, to continue the study conducted by Quadros and Oliveira (2022), a screening was carried out to search for institutions based on the quality indicators of Higher Education available on the INEP website\(^9\).

Thus, institutions with the following characteristics were selected: private, non-profit, academic organizations in a University Center in the state of São Paulo, with a general course index (GCI) 4. After choosing the Institutions, we searched the internet via Google, on the websites of the same institutions, and the document called Institutional Development Plan (IDP).

When the IDP was unavailable, the institutional self-assessment report, available on the institution's website, was researched to check whether the documents above mentioned Policies or Affirmative Actions or any element that indicated actions related to ethnic issues. The institutions researched were indicated by numbers and not by their name to preserve the identity of Higher Education Institutions (HEIs).

Discussion and Analysis of Results

Based on the search characteristics established for Higher Education Institutions (HEIs), 17 institutions were found, 9 of which mentioned elements, actions, and strategies that referred to Affirmative Action in their IDP or Self-Assessment Report.

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<th>HEIs</th>
<th>Documents (IDP or Self-Assessment Report)</th>
<th>Indication of Policies, Affirmative Actions</th>
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<tbody>
<tr>
<td>01</td>
<td>Not available, no mention in the Self-Assessment Report.</td>
<td>-</td>
</tr>
<tr>
<td>02</td>
<td>Not available, no mention in the Self-Assessment Report.</td>
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</tbody>
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| 03   | IDP available | • Presents accessibility and social action policies, which address guidelines regarding respect for the individual's cultural identity, which is established through ethnicity, sexuality, socioeconomic context, regional culture, etc.  
• It mentions the existence of the World Program for Higher Education in Human Rights, dealing with its implementation in higher education, which highlights the |

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| 04 | Not available, no mention in the Report, but there is a Policy proposal on the HEIs website. | HEIs’ responsibility with the training of ethical citizens committed to building peace, in defense of human rights and the values of democracy.  
- From an interdisciplinary perspective, it proposes the insertion of cultural, interdisciplinary, and artistic events and themes encompassing education for ethnic-racial relations. |
| 05 | Not available, no mention in the Self-Assessment Report. | On the HEIs website, a proposal for a Center for the Promotion of Inclusion and Diversity is mentioned in the CPA Report on Google. |
| 06 | IDP available | Presents item: Human Rights and respect for diversity.  
Policy for valuing diversity, the environment, cultural memory, artistic production, and cultural heritage aims to promote and expand the commitment to respect for diversity, the environment, cultural memory, and cultural heritage, as well as promoting and encouraging the development of artistic production in line with the principles of social inclusion, respect for human dignity, freedom, and institutional mission and values. |
| 07 | Not available, no mention in the Self-Assessment Report. | - |
| 08 | IDP available | Presents: ethical principles such as valuing the fundamental rights and duties of the person, respect for freedom of expression, initiative, compliance with educational and labor legislation, defense of ethics in relationships, concern for environmental preservation, respect for human rights and relationships ethnic-racial and Afro-Brazilian and indigenous culture, which ultimately standardize the different lines of thought arising from the areas of knowledge explored by the Institution's courses.  
- Inclusion, in the curricular matrices of its courses, of the treatment of ethnic-racial relations, as well as issues and themes that concern Afro-descendants and indigenous people.  
- Theme present in complementary and extension activities.  
- Action plan:  
  - Constant evaluation of pedagogical projects following national and institutional curricular guidelines and those established for ethnic-racial valorization, human rights, and environmental education.  
  - Offers content and subjects in undergraduate courses to meet national guidelines related to ethnic-racial diversity, environmental education, and human rights.  
  - As social responsibility - topics to be evaluated: actions aimed at developing democracy, promoting citizenship, attention to excluded social sectors, affirmative action policies, etc. |
| 09 | IDP not available, analysis of the Self-Assessment Report | Institutional policies aimed at valuing diversity, the environment, cultural memory, artistic production, and cultural heritage, and affirmative actions to defend and promote human rights and ethnic-racial equality.  
- Collective actions organized by students, who mobilize to build an environment without prejudice, inclusive. |
Subject develops in students the ability to understand the environment, using scenarios and their impacts over time, considering the human, social, political, environmental, legal, ethical, and economic-financial dimensions.

Institutional policies aimed at valuing diversity, the environment, cultural memory, artistic production, cultural heritage, and affirmative actions to defend and promote human rights and ethnic-racial equality.

Existence of a Christian, para-church movement whose focus is sustainable revival.

Everyone's Pedagogical Course Plans also address Affirmative actions to defend and promote human rights and ethnic-racial equality.

Policy Approach:
- Enable actions that ensure the implementation of Human Rights in the academic environment and in interpersonal relationships, paying special attention to Environmental Education, Ethnic-Racial Relations Education, and the Teaching of Afro-Brazilian, African and Indigenous History and Culture and Inclusion and Accessibility.

Objective policy:
- Promote actions that contribute to national educational policy on Human Rights;
- Stimulate transversal educational policies on Human Rights;
- Promote training of the academic community related to the themes of Human Rights, Environmental Education, Education for Ethnic-Racial Relations, Inclusion, and Autism;
- Encourage social responsibility campaigns and awareness-raising actions;
- Stimulate democratic and participatory processes in the educational environment and
- Deal with possible situations of human rights violations by investigating the facts transparently and equitably.

It presents an Internationalization policy that is guided by the principles of reciprocity and mutual interest, appreciation for ethnic-racial diversity, respect for freedom and pluralism of ideas, and appreciation of culture, knowledge, and science.

The curricularization of the extension guides that the curricular components have dedication and attention to cultural premises, human rights, justice, respect for the environment, broad education that covers ethnic-racial issues, indigenous people, and gender diversity, in the face of situations, and real problems of society, aiming not only to act in a unidirectional way, but to allow dialogue with communities, social groups, businesspeople and other sectors in society.

According to the United Nations (UN), human rights include the right to life and liberty, freedom of opinion and expression, and the right to work and Education, among many others. Everyone deserves these rights without discrimination.

It mentions CNE CP Resolution no. 01/2012, which aims to promote Education for change and social...
transformation based on the principles of human dignity, equal rights, recognition and appreciation of differences and diversities, democracy in Education, transversality, experience and globality, and socio-environmental sustainability.

- The Institution introduces into its structure the precepts of CNE Resolution no. 01/2004 and CNE-CP Opinion 03/2004, which indicate to Higher Education Institutions the inclusion in the pedagogical proposals of their Ethnic-Racial Relations Education courses, as well as the treatment of issues and themes that concern people of African descent and, to an extent, also include indigenous issues, as stipulated by Law 11,645/2008.

- It proposes the inclusion in the profile of graduates of the training of professional, active and democratic citizens, capable of understanding the social and ethnic-racial relations in which they participate and helping to maintain and/or re-elaborate, capable of decoding words, facts and situations based on different perspectives.

- Proposes guidelines:
  - Include Human Rights Education in all pedagogical projects of the courses;
  - Foster the development of a sense of social responsibility and commitment to citizenship.
  - Promote the development of principles and values for the training of graduates based on human rights and ethnic-racial equality;
  - Promote the dissemination and production of knowledge, as well as attitudes, attitudes and values that educate citizens regarding ethnic-racial plurality;
  - Promote periodic initiatives aimed at promoting human rights;
  - Promote the development of skills to practice the profession as an active and conscious citizen of the multicultural and multiethnic society in which we live, seeking to contribute to positive ethno-social relations towards the construction of a democratic nation.

- Proposes including the theme in extension activities.

- The inclusive education policy proposes:
  - Guaranteeing academic training that promotes the full development of the individual, valuing their social participation in a multicultural and polyethnic environment;
  - In policies for social interfaces, it is proposed to follow what is determined by legislation on the principles of Education: equal conditions for access and permanence at school; the freedom to learn, teach, research, and disseminate culture, thought, art and knowledge; the pluralism of ideas and pedagogical concepts; respect for freedom and appreciation for tolerance; consideration of ethnic-racial diversity.

| 15 | Not available, no mention in the Self-Assessment Report. |
| 16 | IDP available |

- National Curricular Guidelines for the Education of Ethnic-Racial Relations and the Teaching of Afro-Brazilian, African and Indigenous History and Culture:
- All Undergraduate courses include in their Pedagogical Projects indications for inclusion in subject contents of the
Education of Ethnic-Racial Relations and Afro-Brazilian, African and Indigenous History and Culture.
- Subject for all courses (optional or mandatory), with 40 hours/class, called “Education of Ethnic-racial Relations, History and Afro-Brazilian, African, and Indigenous Culture”
- The objectives of the social inclusion policy are:
  - Expand the possibilities of access and retention of black, Afro-descendant, and indigenous students; low-income students who cannot fully cover the costs of their higher education; and students graduating from public schools.
- Environmental Education Policies and Ethnic-racial Relations and the History of Afro-Brazilian and African Culture, in addition to being made possible in curricular content, are also developed in programs, projects, and extension and research courses.
- Community extension activities aimed at cultural, ethical, and social training.
- Among community outreach and cultural support exchange activities, it develops actions covering Afro-Brazilian and Indigenous History and Culture, through scheduled intra-course and inter-course activities.

17 Not available, no mention in the Self-Assessment Report.

Source: Own authorship, based on research at institutions

Of the 9 institutions that have an approach to policies that refer to affirmative actions, 6 have made the IDP available, and in the IDP, there is mention of policies relating to human rights, accessibility policies, social responsibility policies, etc.

In one institution, it was possible to find a project proposal on the HEIs website, in another, a description of the Human Rights policy was found on the website; and in another, the existence of actions was verified through the Self-Assessment Report.

This documentary search on the institutions' websites identified that the definition of Affirmative Policy strategies is diluted within other policies, such as social responsibility, inclusion, and Human Rights.

Furthermore, the texts were extracted from the IDPs and transcribed on the board without identifying the institution's present premises, objectives, and guidelines, without actually expressing concrete actions.

At HEI number 8, concrete actions were identified, with the presentation of an action plan. At HEI, number 9, although the IDP was not available, the Self-Assessment Report indicated the existence of institutional policies and concrete actions. At HEI 11, despite not having the IDP, the description of the Human Rights Policy presents an approach and objectives on the issue of Human Rights.

HEI 12 follows a different path, mentioning the ethnic issue within the Internationalization Policy and, more commonly, the curricularization of extension as a
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direction for affirmative action. IES 14 presents guidelines on treating Human Rights and Affirmative Action issues since its proposal by the United Nations. IES 16 presents the guidelines and objectives implemented in actions proposed by the Institution.

Of these Institutions that made the IDPs available and demonstrated direction and concrete actions for the institutionalization of Policies or Affirmative Actions, they have joined forces so that academic society can raise awareness and transform society into a space more open to differences and, consequently, more conducive to valuing these differences.

The fact of the documentary proposing Policies or Affirmative Actions does not automatically guarantee access to cultural assets or the student’s permanence at school, but at least it opens up an opportunity for awareness and the possibility of coexistence based on respect for ethnic-cultural and social differences, as proposed by Gomes (2012b, p. 9-10), in which “the realization of the ideal provides equality of access to fundamental goods such as education and employment”.

Final considerations

After these reflections, it is essential to highlight that the existence of legislation for the implementation of Affirmative Policies is a reinforcement for the promotion of equality, equity, and access for students who belong to groups socially on the margins of society to the academic universe, such as low-income, black, indigenous people and people with disabilities.

Implementing Affirmative Policies has contributed to overcoming challenges for students from vulnerable groups by offering entry quotas to Public Universities and scholarships at private universities through the University for All Program (PROUNI). In this way, even if still not so expressive, we have sought to correct historical inequalities and promote equal opportunities and access to education for historically marginalized groups.

Given this, Policies or Affirmative Actions have become a safe path for citizens to enter the educational universe and, with retention programs, their continued opportunity for professional training. However, these policies need to be known by everyone who needs them, and it is extremely important that the academic community researches, reflects on their creation and implementation, values, and helps in their dissemination.

Reflecting on Affirmative Policies broadens the vision of Human Rights, and the reflections, debates, and disagreements about their implementation and effectiveness allow
evaluation of their implications, impacts, and limitations, in addition to how they affect different social groups.

Thus, it is expected that the content and premises addressed here may have contributed to identifying problems or challenges that need to be overcome, in addition to provoking dialogue between what is proposed by law and reality, always intending to reflect on how to alleviate inequalities and promote acceptance and respect for differences. Critical and conscious reflection on these policies is essential to ensure that they fulfill their purpose fairly and equitably.

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