



ALLAN FERREIRA CALISTO

RACISM X BLACK PEOPLE IN PUBLIC MANAGEMENT

1

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2

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RACISM X BLACK PEOPLE IN PUBLIC MANAGEMENT

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SUMMARY

The presence of black people in public management is a complex issue that is intertwined with the history of racism in Brazil. The fight for greater black representation in positions of power is a direct confrontation with the racist structures that permeate society. The slavery system, which lasted for centuries in Brazil, left deep scars on society, establishing racial hierarchies that persist to this day. Slavery, for more than three centuries, denied black people citizenship and any type of political participation. This historical legacy perpetuates inequalities and prejudices, affecting the current Brazilian social structure. This article, through bibliographic research, seeks to understand the relationship between racism and the low black representation in public management that culminates in the Brazilian political system, analyzing how racism directly contributes to the underrepresentation of black people in other spheres of power and social prestige. However, the study reinforced that tackling structural racism is essential so that, together with affirmative policies, the inclusion of black people in Brazilian society can occur in a more egalitarian way in the context of public management, enabling institutions to be more diverse and plural.

Keywords: Racism. Prejudice. Blacks in Public Management. Representation.

ABSTRACT

The presence of black people in public administration is a crucial and complex issue that is intertwined with the history of racism in Brazil. The fight for more black representation in spaces of power is a direct confrontation with the racist structures that permeate our society. The slave system, which lasted for centuries in Brazil, left deep marks on society, establishing racial hierarchies that persist to this day. For more than three centuries, slavery denied black people citizenship and any kind of political participation. This historical legacy perpetuates inequalities and prejudices, affecting the Brazilian social structure to this day. This article, through bibliographical research, seeks to understand the relationship between racism and low black representation in the Brazilian politics system, analyzing how racism directly contributes to the under-representation of black people in

4

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other spheres of power and social prestige. However, this study only reinforces how fundamental it is to tackle structural racism so that, through affirmative policies, the inclusion of black people in Brazilian society can take place in a more equal way in the context of public management, enabling institutions to be more diverse and plural.

Keywords: Racism. Harm. Black in Public Management. Representativeness.

INTRODUCTION

Currently, 55.7% of the Brazilian population is black, a universe formed by black and brown people (IBGE, 2022). According to the TSE – Superior Electoral Court, based on the 2022 elections, there was an increase in the number of black candidates running for public service. However, when a black person enters the public service, they find a completely opposite scenario. They become a minority among elected candidates and civil servants. Furthermore, in most cases, according to the data collected in this article, they have lower salaries than white people.

In addition to the low representation of black people, another problem is gender inequality, which becomes clear when comparing the pay of white men to that of black women in the public service. This reality is a result of Brazil's slave-owning past. The history of racism in Brazil is intrinsically linked to the period of slavery, which lasted for centuries. Thousands of Africans were forcibly brought to Brazil and subjected to extreme, inhumane working and living conditions.

Slavery and structural racism in Brazil led to the social and economic exclusion of black people, generating an accumulation of disadvantages that have continued over generations. This traumatic experience left deep scars on Brazilian society, shaping social relations and perpetuating inequalities to this day. Despite the set of laws and regulations, Brazil continues to develop an ethnic-racial public policy. This article aims to outline this timeline of racism in Brazil to the present day, seeking a reflection, even if still preliminary, but fundamental, to achieve greater representation of black people in public management.

Based on a Bibliographic Research, with recently listed data, I present a time frame, starting from the Lei do Ventre Livre, the first law approved in favor of the rights of black people born in Brazilian territory, the reconquest of their full freedom, until the conquest of rights, until then, exclusive to white people, passing through some historical milestones that portray the struggle of black people.

5

The issue of black people in public management positions is crucial to combating racism and promoting racial equity in Brazil. This representation brings with it a series of

benefits that contribute to the construction of fairer and more effective public policies. Black people who occupy management positions bring with them a unique perspective on racial inequalities and their consequences. This experience allows them to identify and address the specific needs of the black population in a more precise and empathetic way. The presence of black people in positions of power legitimizes the fight for racial equality and demonstrates that diversity is valued in public institutions. This helps to strengthen the black population's trust in the State and its policies.

Racism is present in many institutions, including the State. The presence of black people in management positions can help identify and dismantle racist practices, making institutions more fair and equitable. This article seeks to contribute by bringing the black perspective to the formulation of public policies, in order to shed light on the structural problems caused by racism, bringing racial inequalities and their consequences to light, we can raise awareness in society about the seriousness of the problem and sensitize people to the need for change.

2 ROOTS OF RACISM IN BRAZIL

Racism is a system of power that produces hierarchical social relations, producing the superiority of one racial group over others (SANTOS, 1984). This form of organization is harmful and leads to discrimination, prejudice and inequality, affecting the lives of millions of people around the world. Racism in Brazil is a problem deeply rooted in the country's history, with roots that date back to the era of colonization and slavery. The dehumanization of black people was fundamental to justify slavery; Africans were seen as inferior, incapable and destined to serve white people. "The idea that 'we don't have these problems here' is ingrained in our heads. It is also common for us to end a conversation about violence in the world with this stupid phrase: 'thank goodness none of that happens here'" (SANTOS, 1984).

Between the 16th and 19th centuries, millions of Africans were forcibly brought to Brazil and subjected, in an inhumane manner, to conditions of forced slave labor on sugarcane plantations. - sugar, coffee, among other forms of exploitation. Slavery in Brazil was one of the pillars of the colonial and imperial economy, profoundly shaping Brazilian society and leaving marks that persist to this day. The institution of slavery, which lasted for more than three centuries, established a social hierarchy based on race, with white Europeans at the top and black Africans at the base of the social pyramid. However, the black population never remained submissive to this scenario has historically constructed ways of confronting racial violence via numerous ways of (r)existing and fighting against the enslavement and dehumanization of their bodies.

6

According to Brito (2003), in the year 1655, it was born in the state of Alagoas, then part of from the Captaincy of Pernambuco, one of the main black leaders in Brazil: Zumbi, known as Zumbi dos Palmares. The story of Zumbi dos Palmares is one of the most important chapters in the fight against slavery in Brazil.

The struggle of Zumbi and the quilombolas was marked by countless battles against the troops of Portuguese crown. Despite the numerical and technological superiority of the invaders, the quilombolas resisted for decades, demonstrating a great capacity for organization and struggle. In 1694, Dandara was captured by the Portuguese and, in order to avoid being enslaved, she took her own life (SILVA, n.d.).

After years of resistance, Quilombo dos Palmares was destroyed by the Portuguese military on November 20, 1695. Zumbi was killed and dismembered, but his struggle left an important legacy. After Zumbi's death, the quilombolas resisted for a short time, since interventions by Portuguese troops prevented the formation of new black leaders and new quilombos. From then on, the fugitive slaves stopped organizing in the quilombos, fearing losing their lives in military actions by the colonial authorities (GOMES, 2015).

In 1835, in Salvador, one of the most remarkable episodes in Brazilian history took place: the Malê Revolt. A major uprising led by around 600 enslaved Africans represented an important resistance movement against the oppression and injustice of slavery (FUNDAÇÃO CULTURAL PALMARES, 2024). For centuries, indigenous and African people were victims of the cruelty and exploitation of this inhumane system imposed by the colonizers. At the end of the 18th century, abolitionism emerged as a movement against the structures of slave labor. Starting in Europe, the movement gained strength during the French Revolution.

The liberation of the enslaved did not mean the end of inequalities. The naturalization of social inequality persisted, and some see this as a form of revenge, since abolition did not bring adequate reparation or inclusion. Furthermore, the debate over the false abolition, and whether Princess Isabel acted of her own free will or under pressure, is historically complex and continues to divide opinions.

Former senator, poet and multi-artist Abdias do Nascimento (2011) states:

I used to say that the Lei Aurea was nothing more than a civic lie. Its celebration every year was part of the chorus of praise that the slave-owning elite gave to itself in order to convince itself and the black population of this plunder known as "racial democracy". That is why the movement characterized May 13 as a day of reflection on the reality of racism in Brazil. (NASCIMENTO, 2014, p. 12)

Most former slaves had no access to land, education or decent jobs, and were relegated to precarious and poorly paid jobs. Freed blacks and their descendants were marginalized, deprived of education in many states and provinces, and also suffered political marginalization, with little or no representation in spheres of power.

Violence against black people was systemic and institutionalized, both during slavery and after abolition. Ancestral black culture was criminalized and devalued, often associated with inferiority and barbarity.

It is important to emphasize that slavery was not just a historical fact, but a

system that shaped Brazilian society in all its aspects. The consequences of this slave-owning past have lasted for generations, requiring effective public policies and affirmative actions to promote racial equality (GUIMARÃES, 1995). Such affirmative actions are essential for historical reparation for black people, since they were subjected to conditions of extreme violence, therefore having their basic social rights denied. Given this context, it is clear that Black representation in Brazilian public power is an extremely relevant and urgent topic.

The historical underrepresentation of the black population in decision-making positions has had profound impacts on society, perpetuating inequalities and preventing the construction of a more just and equitable country.

2.1 REPRESENTATION AND CREATION OF LEADERSHIP

The abolitionist campaign at the end of the 19th century mobilized vast sectors of Brazilian society and created important leaders in the fight against the slavery system. The black abolitionist movement in Brazil was a struggle that included the participation of black men and women, as well as other social groups. Legal actions included the distribution of pamphlets about the movement, the publication of articles in newspapers, the holding of events open to the public, and the filing of lawsuits based on existing laws, as discussed below.

The Lei do Ventre Livre (Free Womb Law), proposed by Viscount of Rio Branco, determined that children of enslaved mothers born after September 28, 1871, would be freed. It is worth noting that, as other European countries had already abolished slavery, this law was proposed to reduce Brazil's international isolation – due to the maintenance of the slave system – “and to weaken the abolitionist movement, reducing the possibility of revolt by slaves” (SILVA, 2024).

The Feijó Law, of November 7, 1831, was the first Brazilian law to prohibit slave trafficking. The text declared all those who entered Brazil free and imposed penalties on importers and buyers of slaves, who would be treated as pirates.

The Eusébio de Queiroz Law, enacted on September 4, 1850, also proposed the end of the slave trade in the country. The Sexagenarian Law, enacted on September 28, 1885, granted freedom to slaves aged 60 or over.

As is well known, André Rebouças was one of the main members of the Organization of the Abolitionist Confederation, as he was of several other similar entities. And, in the same tone as Teixeira Júnior, several authorities of the time spoke out, including some who had established themselves as enemies of the “black thinker”. The Emperor himself, on one occasion, meeting with Rebouças at the Palace, said to him: “I admire your courage and your capacity for sacrifice”, when referring to Rebouças’ insane work in organizing the Societies for the Defense of Abolitionism, societies that included the promotion of marches, rallies, meetings in theaters, demonstrations in the press and, most importantly, fundraising to guarantee the great abolitionist campaign. (LOUZEIRO, 1968, p. 136)

In addition to the projects that formed the basis of the Lei Áurea, Rebouças developed an extensive educational project to train Brazilian workers. Above all, when the abolitionist debate gained momentum, he engaged in the abolitionist campaign and collaborated in the creation of the Brazilian Society against Slavery, alongside Joaquim Nabuco⁴ and José do Patrocínio. “The Brazilian constitution does not mention slaves, but only freedmen. Now, the emancipatory spirit that presided over our independence is indisputable.” (PATROCÍNIO & REBOUÇAS, 1883, p. 10).

Taking on a political role, he opposed the dominant sectors, leading the campaigns for abolition and the republic, carried out in 1888 and 1889. Twenty-one years after the signing of the Lei Aurea, in 1909, after the death of then president Afonso Pena on June 14 of that year, the abolitionist Nilo Peçanha took office as the seventh president of Brazil and the first, and to date only, black president⁵ of Brazil. “In him they saw the mulatto, due to his very dark complexion, strange to the caste that until then had dominated the affairs of the State, the simple man, without titles of nobility, without coats of arms and without fortune”. (CELSO, 1978).

His administration, which lasted until November 15, 1910, was characterized by efforts to bring about political peace and measures to modernize public administration. He remained president until the end of his term, a period of 17 months, with the motto of his government being “Peace and Love.” Nilo Peçanha was one of the greatest Brazilian politicians of the 20th century and is considered the greatest statesman from Rio de Janeiro during the Republic. He created the first nineteen Schools for Apprentices and Craftsmen, which gave rise to what we know today as the Federal Network of Professional, Scientific and Technological Education. Even after the end of his term, he was elected senator for the state of Rio de Janeiro and, two years later, president of the state of Rio de Janeiro (a position equivalent to that of governor today).

The fight for civil rights for black people in Brazil was gaining more and more momentum. In October 1931, in the city of São Paulo, the Frente Negra Brasileira (FNB) was born, one of the first organizations in the 20th century to demand equal rights and participation for black people throughout Brazilian society.

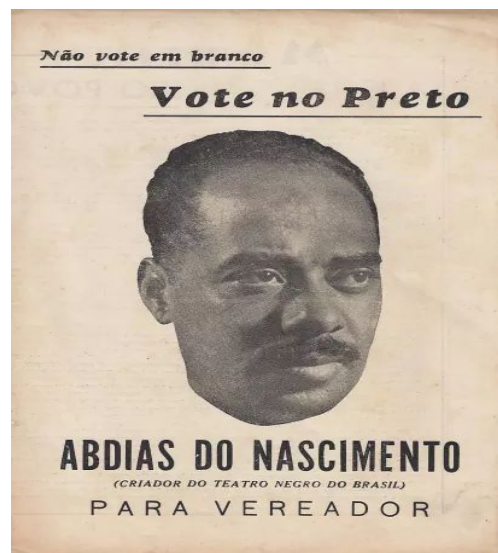
Led by Arlindo Veiga dos Santos and José Correia Leite, among others, the organization promoted various political, cultural and educational activities for its members and guests – it held lectures, seminars, literacy courses, sewing workshops and music festivals.

9

Image 1 – “Santinho” by Abdias Nascimento with the slogan “Don’t vote blank, vote in black: Abdias do Nascimento” from the 1950 political campaign

⁴ Joaquim Nabuco, Brazilian politician, diplomat, historian, jurist, orator and journalist. He was one of the founders of the Brazilian Academy of Letters. ⁵

The term “black” is used to refer to people who self-identify as black or brown, and who have They have physical features that characterize them as black or brown.



Source:Silva (2018)

The TEN would have a political-discursive stance of Negritude, a political-aesthetic movement that drove the fight for independence in many African countries (such as Senegal) and influenced the search for liberation of African-American peoples. Thus, its banner was to “prioritize the valorization of the personality and culture specific to black people as a way to combat racism” (NAS-CIMENTO, 2014, p. 218).

On July 11, 1950, an “unexpected” event occurred with the famous American dancer and choreographer Katherine Dunham. On a Tuesday night, on the eve of her debut at the Teatro Municipal de São Paulo, she took advantage of the free time she had between the first and second acts to make a serious complaint to the reporters covering the show. Extremely outraged, the artist reported that, days before, the manager of the luxurious Esplanada Hotel, near the theater, refused to accommodate her after discovering that she was a “woman of color”. The five-star hotel in São Paulo messed with the wrong star. In addition to being an expert in African dances, Dunham was an anthropologist and social activist in the United States (WESTIN, 2020). The episode led to the creation of the first law against racism in Brazil.

Image 2 – News from 1950 in Correio Paulistano



Source: National Digital Library

According to the proposal, anyone who refused to stay in a hotel, enter a commercial establishment, enroll in a school or be hired by a public or private company, as long as it was “due to racial or color prejudice,” could be sentenced to pay a fine and serve up to one year in prison. The bill advanced over the following months without controversy or major debate.

The approval in the Chamber of Deputies and the Senate was unanimous. On July 3, 1951, one year after the “revolting incident” at the Esplanada Hotel, the approved text was signed by President Getúlio Vargas and came into force under the nickname Afonso Arinos Law (WESTIN, 2020).

The Unified Black Movement (MNU) was an organization fighting for racial equality and the defense of the Afro-Brazilian community, inspired by the struggle of Americans such as Martin Luther King, Jr.

11

...ther King Jr., Malcolm X, James Baldwin and Angela Davis, who fought for the civil rights of the people black. The MNU was founded on June 18, 1978 and publicly launched on July 7 of that same year, at an event at the Municipal Theater of São Paulo.

3 METHODOLOGY

The methodology of this research was based on a qualitative approach, focusing on literature review and documentary analysis, which allowed understanding the variables of racism in public management.

Marconi and Lakatos (2011, p. 269), states that:

Qualitative methodology is concerned with analyzing and interpreting deeper aspects, describing the complexity of human behavior. It provides more detailed analysis of research, habits, attitudes, behavioral trends, etc.

The use of bibliographic review techniques provided a solid basis for the discussion on the topic, identifying the main theories and studies already existing in the area and contributing to the deepening of knowledge. In addition, institutional documents and public policies related to the topic will be analyzed.

The sample used for the literature review includes renowned works in the area of racism and public management. Academic articles were consulted in the databases: Scielo, Google Scholar and CAPES, books, and reports from public and non-governmental organizations.

4 STRUCTURAL RACISM

Racism in Brazil is not only manifested in individual attitudes, but also in social, economic and political structures that perpetuate racial inequality. Income inequality, unequal access to education and health care, and the underrepresentation of black people in leadership positions are clear examples of structural racism.

Racism is a consequence of the social structure itself, that is, the “normal” way in which political, economic, legal and even family relations are constituted, and is not a social pathology or an institutional disorder. Racism is structural. Individual behaviors and institutional processes are derived from a society in which racism is the rule and not the exception. (ALMEIDA, 2020, p.50)

Structural racism is, therefore, a social phenomenon that has always been present in the history of humanity, but is still underestimated and naturalized by society, as it is internally permeated in all social spheres, since the emergence of political society. Certainly, Brazilian society has “a mode of socialization that has racism as one of its

organic components” (Almeida, 2020, p. 47) which has a great effect.

Black people face difficulties in finding jobs and advancing their careers, resulting in the concentration of black people in the lower strata of the social pyramid and the consequences for access to education, health and work. In recent years, inclusion, diversity and equity have gained more visibility and have begun to appear more frequently on the agendas of the main entities in Brazil, especially in executive leadership (MOREIRA & ROCHA, 2023).

This is evidenced by the publication of the Social, Racial and Gender Profile of the 1,100 Largest Companies in Brazil and their Affirmative Actions 2023-2024, presented in September 2024 during the Ethos 360° Conference, promoted by the Ethos Institute. in Sao Paulo.

The study carried out was carried out with the support of IPEC – Intelligence in Research and Strategic Consulting – in the application and monitoring of the research, being one of the main and most complete surveys on diversity, equity and inclusion in the context of the largest companies in Brazil. Compared to the previous publication of the study, published in 2016, there was an increase in the number of respondents: from 500 to 1,100 organizations – composed of the 1,000 largest companies and the 100 main financial institutions in Brazil, according to the newspaper Valor Econômico (2022).

The research shows that there has been progress, thanks to the development of diversity practices and policies within companies. However, the study also highlights a large hierarchical level, that is, there is a much higher level of diversity in entry-level positions, while in leadership positions this rate drops drastically, resulting in the invisibility of these diversities (IPEC, 2024). The table below illustrates this scenario:

Image 3 – Distribution by gender in hierarchical levels, according to Social, Racial and of the 1,100 Largest Companies in Brazil and two Affirmative Actions (2023-2024)

6 The Ethos Institute of Business and Social Responsibility is an Oscip whose mission is to mobilize, raise awareness and help companies manage their businesses in a socially responsible manner, making them partners in building a fair, ethical and sustainable society.

Distribuição por gênero nos níveis hierárquicos

	HOMENS	MULHERES
CONSELHO DE ADMINISTRAÇÃO	81,4	18,6
QUADRO EXECUTIVO, DIRETORIA	72,6	27,4
GERÊNCIA	62,7	37,3
SUPERVISÃO, CHEFIA, COORDENAÇÃO	61,4	38,6
QUADRO FUNCIONAL	58,0	42,0
TRAINEES	27,5	72,5
ESTAGIÁRIOS	45,5	54,5
APRENDIZES	42,6	57,4

Tabela 1: Distribuição por gênero nos níveis hierárquicos das empresas participantes

Source:IPEC, 2024

Another graph presented by the study shows the distribution by color or race at different hierarchical levels, highlighting the situation of the black population. The majority of this population is concentrated in the “low-level” functional framework, as illustrated below:

Image 4 – Distribution by gender in hierarchical levels, according to the Social, Racial and Gender Profile of the 1,100 Largest Companies in Brazil and two Affirmative Actions (2023-2024)

Distribuição por cor ou raça nos níveis hierárquicos

	BRANCA	PRETA + PARDA = NEGRAS			AMARELA	INDÍGENA
CONSELHO DE ADMINISTRAÇÃO	93,8	1,3	4,6	5,9	0,2	0,2
QUADRO EXECUTIVO, DIRETORIA	84	1,8	12	13,8	2,2	0,1
GERÊNCIA	71,4	4	22,1	26,1	2,4	0,2
SUPERVISÃO, CHEFIA, COORDENAÇÃO	58,6	7,2	31,9	39,1	2	0,2
QUADRO FUNCIONAL	45,7	11,3	41	52,3	1,6	0,4
TRAINEES	27,4	16,4	54,4	70,8	1,7	0,1
ESTAGIÁRIOS	51,6	12,8	34	46,8	1,3	0,3
APRENDIZES	38	15	45,8	60,8	1	0,3

Tabela 2: Distribuição por cor ou raça nos níveis hierárquicos. A população negra é a somatória de pessoas pretas e pardas (%).

Source: IPEC, 2024

There is a huge difference when taking into account the hierarchical level. In the executive board, as evidenced by the study, white men make up the majority of the sample (60.8%), followed by white women (23.5%), while black men represent 10% and black women only 3.4%. On the other hand, in entry-level positions in companies, such as trainees and interns, these numbers change drastically: white women represent 28.3% of interns, black women 26.5%, white men 23% and black men 20.5%.

It is worth noting that this type of racism is known as “institutional racism”⁷—a system of inequality based on race that occurs within institutions, such as public agencies, private companies, and universities (FREITAS, 2021). It manifests itself through policies, daily practices, and structures that place minority racial groups at a disadvantage compared to the majority. Institutional racism is a complex and deep-rooted phenomenon in Brazilian society, manifesting itself in subtle and systematic ways in various institutions, including public administration. Its impacts are profound, perpetuating inequalities and preventing the construction of a more dignified and distributive society.

5 RACISM X BLACK PEOPLE IN PUBLIC MANAGEMENT

On June 9, 2014, the Law on Racial Quotas in Public Tenders, No. 12,990, which establishes that 20% of vacancies in federal public examinations must be reserved for black people. This public policy of the Federal Government applies to permanent positions and public employment in the following entities: federal public administration, autonomous agencies, public foundations, public companies and mixed-economy companies controlled by the Union. The law was in force for 10 years from its publication and did not apply to examinations with public notices

15

⁷ The term “institutional racism” was introduced in the late 1960s by Black Power activists Charles V. Hamilton and Stokely Carmichael.

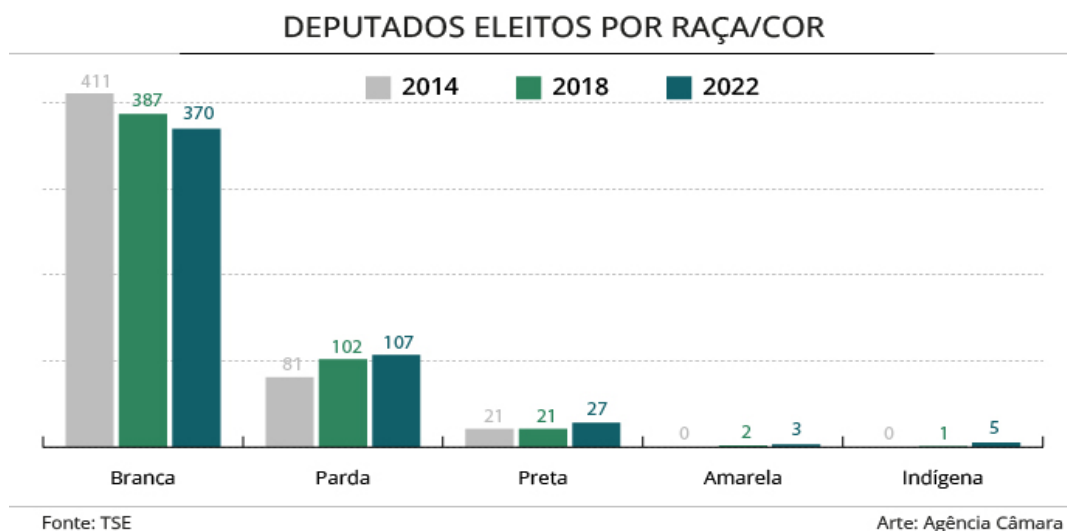
already published. Such a law is fundamental, as are laws that ensure the full exercise of black leadership in positions of power, since when black people occupy spaces that were previously predominantly white, they are seen as a threat, their presence generates discomfort, to the point of putting their lives at risk, even lethal.

In 2016, Marielle Franco was elected city councilor for the PSOL party in Rio de Janeiro. She stood out for her fight against police violence, social inequality, and discrimination. She was a strong voice in defense of the rights of women, black people, the LGBTQIA+ community, and people living in favelas. Marielle was a black woman from a favela, a lesbian, and a human rights activist. Her political trajectory made her a symbol of the fight for social and racial justice in Brazil. In 2018, she was murdered, in one of the most shocking crimes in Brazil's recent history.

Marielle's death exposed the depth of structural racism in Brazil, demonstrating that violence against black people, especially black women, is a constant reality. The crime highlighted the political violence in the country and the need to protect human rights defenders. Despite being brutally murdered, Marielle lives on in our hearts and in our struggles. Her legacy is the fight for a more just and egalitarian Brazil, free from racism, violence and inequality.

According to data from the Chamber of Deputies, despite the 36.25% increase in black and brown candidacies for the Chamber of Deputies in 2022 compared to 2018, the number of candidates effectively elected with these self-declared characteristics grew by only 8.94% (Image 6).

Image 5 - Deputies elected by race/color



Source:Souza (2022)

In 2022, the number of black and brown candidates elected totaled 27 and 107, respectively; in 2018, there were 21 and 102. According to the Superior Electoral Court (TSE), in 2022, 1,424 black candidates and 3,462 brown candidates were registered, according to self-declared criteria; in 2018, there were 937 and 2,649, respectively. Thus, in 2022, black and brown candidates totaled 4,886 candidates – almost half (47%) of the approximately 10,000 applicants. In 2018, there were 3,586, that is, 42% of the 8.6 thousand candidates.

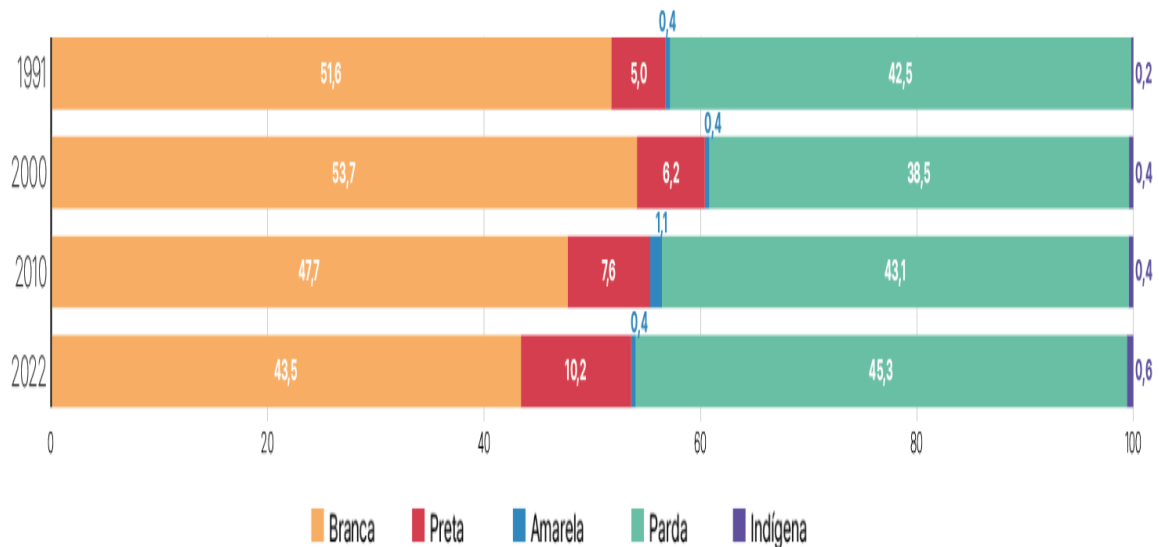
According to the IBGE, in 2022, around 92.1 million people declared themselves to be brown, which is equivalent to 45.3% of the country's population. Since 1991, these numbers have not surpassed the white population, which, in 2022, reached 88.2 million (43.5% of the population). Another 20.6 million people declared themselves to be black (10.2%), while 1.7 million declared themselves to be indigenous (0.8%) and 850.1 thousand declared themselves to be yellow (0.4%). The data are from the 2022 Demographic Census: Ethnic-racial identification of the population, by sex and age.

Image 6 – Proportion of the resident population in Brazil, by color or race

Proporção da população residente no Brasil, por cor ou raça* (%)

De 1991 a 2022

*Informação fornecida por autodeclaração.



Fontes: Censo Demográfico 2022: Identificação étnico-racial da população, por sexo e idade - Resultados do universo; Agência IBGE Notícias



Source:IBGE (2022)

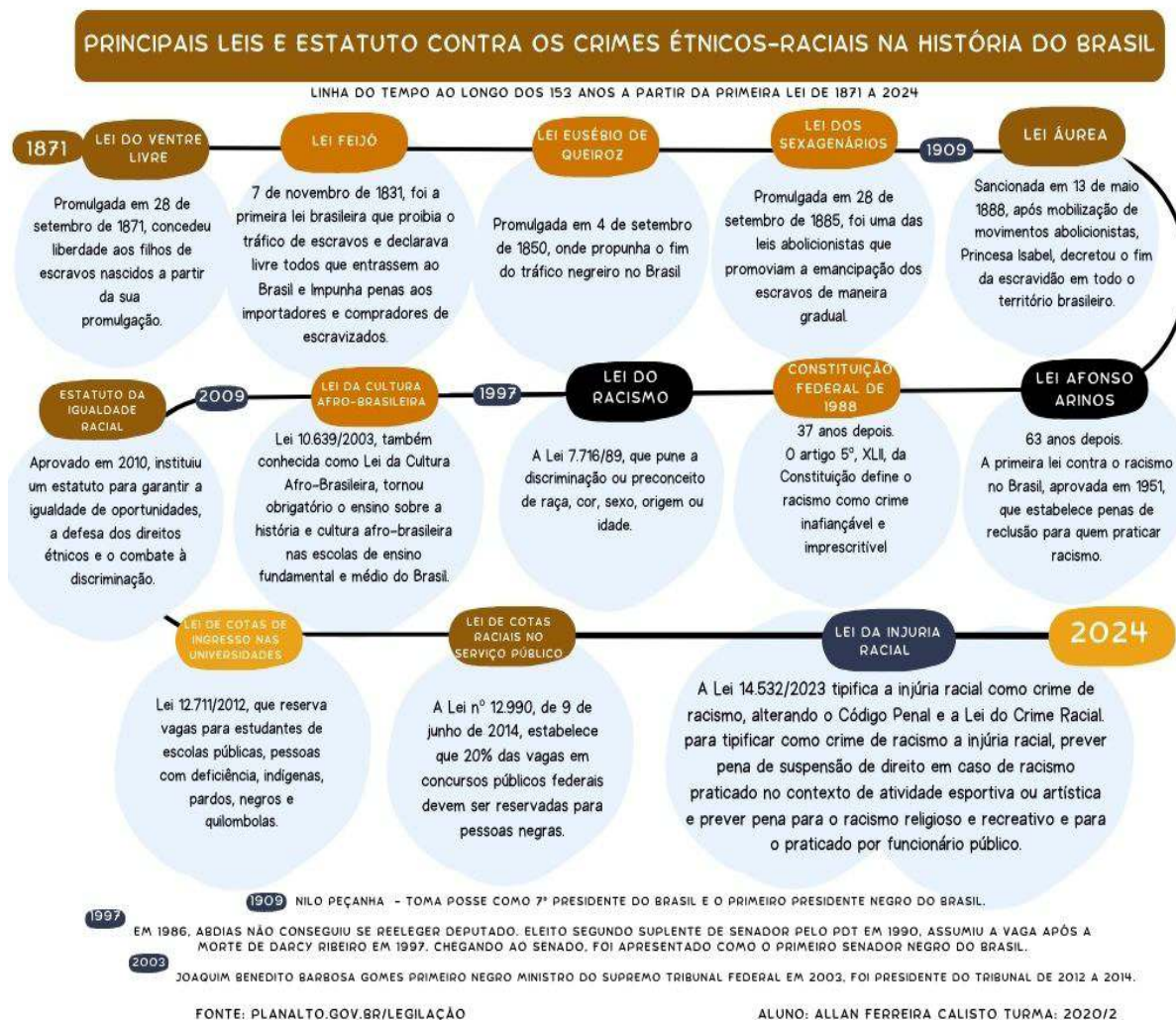
In order to reduce the ethnic gap between whites and blacks in Brazilian politics, the TSE (Superior Electoral Court) decided in 2020 that black and mixed-race candidates should receive resources from the Electoral Fund proportional to the number of candidates. Based on this decision, a white candidate who changes his or her race declaration can help the party reach the quota established by the Electoral Court. If the candidate changes his or her race declaration, being white ceases to be an impediment to the candidate receiving the resources.

Quotas help break down historical barriers that prevent black people from accessing leadership positions. By providing equal opportunities, they allow black people to develop their skills and competencies, increasing their chances of success in political careers.

Anti-racist laws in Brazil are fundamental to building a more just and egalitarian society. They represent a significant advance in the fight against the structural racism that permeates our history and society, establishing a legal framework to combat racial discrimination in all its forms, whether at the individual or institutional level, aiming to guarantee equal opportunities for all, regardless of their race or color. It is essential

that civil society, public authorities and institutions work together to ensure compliance with anti-racist laws and the construction of a more just and egalitarian Brazil. In image 7, we will see a timeline of the main laws and statutes against ethnic-racial crimes in the history of Brazil.

Image 7 - Timeline of the main laws against racial crimes in Brazil



Source: Brazilian Government Legislation Portal

The historical timeline above, a period between 1871 and 2024, demonstrates and presents the laws that have been created to combat racist crimes in our society. Such laws have played an important role in preventing the perpetuation of exploitation.

and violence against the black population, as well as so that black people have their humanity duly recognized, respected, and their social rights assured.

No one is born hating another person because of the color of his skin, or his background, or his religion. People have to learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite. (MANDELA, 2012, p.761)

After 136 years since the false “abolition” of slavery in Brazil, affirmative action policies continue to seek to increasingly expand the social participation of the black population in all spheres. Brazilian institutions, such as public security, the judiciary and the labor market, still reproduce the racial inequalities rooted in our society, perpetuating structural racism.

Socioeconomic inequality is evident: the majority of black Brazilians occupy lower social levels, with limited access to education, health care and employment opportunities. Despite the implementation of laws aimed at reducing this social level, political participation by blacks remains low, reflecting historical segregation and discrimination. Furthermore, police violence against blacks remains a chronic and serious problem in Brazil, which highlights institutional racism in the country.

The murder of city councilwoman Marielle Franco in 2018 was one of the most shocking crimes in Brazil's recent history. Her death represented much more than the loss of a life, but rather a violent attack on democracy, human rights and, above all, the anti-racist struggle in the country. It is necessary and urgent to develop public security policies that do not only act to oppress the black population and deprive them of their right to life.

Despite significant achievements, the anti-racist struggle in Brazil still faces complex and multifaceted challenges – more than a century after the abolition of slavery, structural racism persists in various spheres of Brazilian society, maintaining a series of inequalities and injustices. Furthermore, these changes contribute to the strengthening of democracy, as they allow for the representation of different perspectives and more inclusive decisions. However, it is important to keep in mind that quotas are only part of the solution. Combating structural racism requires a comprehensive set of measures to ensure the full participation of all citizens in the country's political life.

In the 2022 election, President Luiz Inácio Lula da Silva took an important step in the composition of his new government, reconstituting the Racial Equality portfolio and creating the Ministry of Indigenous Peoples. These ministries are fundamental to consolidating the bureaucratic structures that open strategic paths to address the profound ethnic-racial inequalities that mark Brazil. This raises an important question: why is ethnic-racial equity essential for Brazilian public administration?

The presence of black people in public management contributes to the democratization of access to these spaces, which historically have been occupied mainly by white people.



Institutions increasingly need to carry out audits and diagnostics to identify and eliminate racist practices, such as discrimination in selection processes, moral harassment and wage inequality. Offer training for public servants on topics such as ethnic-racial relations - racial, diversity and inclusion, promoting awareness and behavior change. Establish safe and efficient reporting channels so that civil servants can report cases of discrimination and racism. Collect data on the racial diversity of civil servants to monitor the progress of inclusion policies and identify areas that require greater attention. Form working groups composed of civil servants of different ethnicities to discuss and propose solutions to combat racism.

The struggle of black people is ongoing, and the anti-racist process requires everyone's participation. By recognizing the challenges and working together, Public Management plays a fundamental role in building a more just and egalitarian society. Through specific public policies and affirmative actions, it is possible to combat racism and promote racial inclusion, ensuring that everyone has the same opportunities.

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