

# QUILOMBOS AND QUILOMBOLAS IN THE AMAZON

The Challenges of Recognition





**QUILOMBOS AND  
QUILOMBOLAS  
IN THE AMAZON**  
The Challenges of Recognition

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# QUILOMBOS AND QUILOMBOLAS IN THE AMAZON



The Challenges of Recognition





The National Coordination of Articulation of *Quilombolas* Rural Black Communities (CONAQ) was created in 1996 as a national movement with the purpose of representing and defending the rights of *quilombos* located in all Brazilian regions and biomes, as well as in rural and urban environments.

It is mainly focused on defending *quilombola* territories, seeking to enforce the right to entitlement based on collective property and opposing to large exploratory economic enterprises - agribusiness, mining, real estate speculation, industries, wind farms, among others - whose activities have severely impacted the *quilombola* way of life.

The threats and violations of individual, social, economic, cultural and environmental human rights have been posing a risk to the survival of *quilombola* communities and resulted in the death of their leaders.

Faced with this, CONAQ has expanded its partnerships and built strategies to strengthen *quilombos* in Brazil throughout its existence. One of the strategies is the access to new technologies and contents related to their use, such as tools to disseminate and strengthen the struggle of *quilombolas*, at national and local levels, through knowledge. In this sense, the New Technologies and Traditional Peoples and the Sharing Worlds Programs provided and strengthened actions focused on young *quilombolas* in the Amazon.



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Ecam works to integrate socio-economic development and environmental balance. Since 2002, the organization supports traditional peoples and communities in implementing projects and processes that seek to promote and strengthen knowledge related to the territorial and environmental management of their territories.

With the New Technologies and Traditional Peoples and the Sharing Worlds Programs, Ecam supports these communities in the use of technologies, data collection and analysis by combining both local knowledge and technology, so that they can think about strategic actions for their territories and access public policies.

### Google Earth Outreach

Google Earth Outreach has partnerships with organizations that aim at creating new knowledge, increasing awareness and enabling actions to achieve positive social and environmental impact using geographic data and technology tools.

Google Earth Outreach, along with Ecam and its other partners in the Brazilian Amazon, looked to support indigenous and *quilombola* peoples in mapping and monitoring their territories. Within the New Technologies and Traditional Peoples Program, it provided training and knowledge on the Google Earth mapping and Open Data Kit (ODK) monitoring technologies.



The New Technologies and Traditional Peoples and the Sharing Worlds Programs are supported by the United States Agency for International Development (USAID / Brazil) through the Partnership for the Conservation of the Amazon Biodiversity (PCAB) - a bilateral agreement with the Brazilian government with the objective of strategically supporting biodiversity conservation work in the region.

At USAID, investment in program has been important given the positive and transforming results achieved so far. Several *quilombola* communities are benefited by activities that promote the dissemination and training in new technologies and engagement in new opportunities through workshops given by the project, in the Amazon Biome.

USAID resources were directed and only invested with Quilombola communities located in the Legal Amazon.



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# INTRODUCTION

“Information is recognition”.

The *quilombola* movement, represented by the National Coordination of Articulation of *Quilombolas* Rural Black Communities (CONAQ) affirms the need for recognition and entitlement of *quilombola* communities, which seek to resist and overcome the invisibility imposed on them. This invisibility is strategic from the point of view of the State, so it does not have to deal with the more than 6,300<sup>[1]</sup> *quilombola* communities present in 24 states of the federation and to implement public policies and the rights guaranteed in the Federal Constitution of 1988.

The narrative of the formal abolition of slavery in Brazil, in 1888, ignored countless historical records about the contribution of black men and women to the formation of the Brazilian society. This generated a silence that, over the years, produced - and continue to produce - inequalities between blacks and whites. A lot of this silencing has been structured in the institutional racism that permeates education, communication means, health, housing, access to land, among others.

By not telling the story of resistance, it is believed that there was no resistance, insurgency and, therefore, all the organizational processes and the struggle of black men and women who were responsible for the end of slavery in Brazil and in the Americas are denied. It can be said that many of the denials of rights to *quilombolas* are associated with racism, which from the individual, extends to institutions and forms what is currently called institutional racism.

Therefore, the creation of techniques and the mastery of tools by the *quilombolas* themselves can be an effective measure in the fight against institutional racism, in addition to subsidizing new forms of struggles. Thus, Sharing Worlds is part of an empowerment strategy based on access to information, which is important for youth, especially youth in the Amazon region.

For a long time, *quilombola* communities, as well as other traditional populations lived without any support from the State and this never caused strangeness to the society, when a process, still

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[1] [www.conaq.org.br](http://www.conaq.org.br)

timid, of access to public policies begins, reactions are immediate within institutions.

This is what leads us to associate them with institutional racism. And, in the case of the Amazon, other stereotypes are added, including the narratives that there are no black men and women in the region. This is classic example of invisibility of *quilombos* and *quilombolas* marginalization in the Amazon. The Sharing Worlds Program brought *quilombos* to light through data collection, analysis and presentation, and community mapping tools so that their actions and struggles for rights are also properly represented.

Creating mechanisms that allow the Brazilian society to recognize *quilombolas* and their rights to territories, has a dimension that transcends the segment itself. It means an understanding of their story and formation, which enables greater awareness of the history of Brazil.

Recognizing the contribution of black men and women is a way of valuing the culture and history of resistance of all peoples. For this reason, strengthening the means for *quilombos* to tell their own story is to take it for yourself or as your own, that is, to take ownership of their roots and responsibilities and, thus, take charge of the well-being of 53.6%<sup>[2]</sup> 3 of the population formed by self-declared black and brown people - a figure that places Brazil as a country formed by a majority of black people.

Sixteen million are estimated to be *quilombola*<sup>[3]</sup> that have been contributing to the society through their culture, respect for nature and sustainable environmental management, in addition to their agricultural, phytotherapeutic, culinary, handicrafts knowledge and solidary and sustainable productive organizations. This strategy allows the civil society itself to be strengthened through networking.

Thinking about the role of *quilombola* women in a strategic action is also relevant that, such as happens in the Brazilian society as a whole, continue to be victims of sexism, racism and domestic violence. However, this situation is hidden by the lack of statistical data on this reality. As a measure to counter these violence, women have become a majority in the composition of local and state representation bodies, and the appreciation and protagonism of *quilombola* women must be treated as a priority in the set of activities developed by CONAQ and its partners.

*Quilombola* women are exposed to various forms of violence and are the main ones impacted by territorial conflicts, mainly from large developmental ventures and the suppression of rights. This significantly undermines the social and economic development of these women. Even so, it is clear that *quilombola* communities resist and the protagonism and strength of *quilombola* women have significant weight in these contexts.

“*Quilombola* women are exposed to various forms of violence and are the main ones impacted by territorial conflicts...”

<sup>[2]</sup> [www.ibge.gov.br](http://www.ibge.gov.br)  
<sup>[3]</sup> [www.conaq.org.br](http://www.conaq.org.br)





The role of women in the income generation of *quilombola* communities is permeated by enormous challenges, since the income produced by women has little visibility and recognition and they are often not included in the family income composition data.

While men migrate to the nearest cities or even to big centers searching for work, they remain in the *quilombos* and produce and guarantee their children's livelihood there. In this context, the management of natural resources and planting in the fields, the social organization of the territory and the passing on of ancestral knowledge are supported by *quilombola* women.

*Quilombola* youth also play a key role in their communities. It is noticed that several processes affect the performance of young people and the forms of production in *quilombos*; these are the most vulnerable groups because they are not actively recognized in the means of production and in generation of income. They are the ones that most move from their communities to big centers.

Young people who leave their communities cause visible effects and this is becoming increasingly common. Perhaps this is further aggravated by the lack of strategies involving them in the works of the territories. To change this scenario, CONAQ has been promoting an involvement of young people to think about new ways for generating income including them and making them stay in their territories. One of the ways is working with new technologies applied to community mappings. Thus, the Sharing Worlds program offers

new knowledge and opportunities for young people to develop their individual capacities that benefit their communities.

The need to empower women and young people is even bigger in the Amazon. Due to logistical difficulties in accessing communities and even the distance between them, community members also have to deal with the impacts of poor accessibility.

For this reason, CONAQ saw the need to expand interlocution and articulation in this region, mobilizing actions and proposing strategies for the program to be carried out in the broadest possible way and produce the intended results. Thus, the data analyzed here is an effort by CONAQ together with the communities, to build and qualify the information from the research forms. Unlike so many other methods used from outside to inside communities, this was an initiative of the *quilombola* movement for the *quilombola* movement. Not all *quilombola* communities were reached in the Amazon region; however, an important foundation was formed to help the other communities in that and other Brazilian regions.

The appropriation of the program's tools must be strengthened by sharing first between *quilombola* organizations and then promoting the impact of their results on the policies of the Municipalities, States and the Union. The Sharing Worlds program crossed borders, rivers, lands, seas and forests to plan and build new paths to strengthen the development of *quilombola* communities and their territories.



Grandmother Camila, matriarch of the *Quilombola* Lajeado Community (in the state of Tocantins), shared many stories, knowledge and wisdom about her struggle and existence. We pay a tribute to her in this publication. She was born in 07/1938 and passed away in 11/2019.





# THE NEW TECHNOLOGIES AND TRADITIONAL PEOPLES PROGRAM AND THE SHARING WORLDS PROGRAM

## ► THE NEW TECHNOLOGIES AND TRADITIONAL PEOPLES PROGRAM<sup>[4]</sup>

Since 2007, the New Technologies and Traditional Peoples Program has been supporting traditional peoples in implementing practices related to the sustainable use of their territories. Through activities encompassing formation actions, exchange of knowledge and support to field data collection actions. The program promoted access and diffusion of techniques and tools for community mapping and diagnostics. This work was performed with a unique method that was prepared along with the communities in the different areas served by the program. ....

Google Earth is a mapping program that allows satellite travel showing the territory and making unique mappings. Communities using Google Earth may enter important information on their territory, including cultural elements, infrastructure, use of the land (hunting, fishing, farmland, etc.), among others. All of this information can result in the Ethnographic Map, which is a Cultural Map made directly on Google Earth by the communities themselves, and also on other types of map such as infrastructure

The purpose of the program is to promote the use of accessible and free Google tools, such as Google Earth and ODK. These technologies can support practices related to the management of territories and give visibility to the stories and demands of communities.



<sup>[4]</sup> <https://sites.google.com/earthoutreach.org/amazon/home?authuser=0>



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or even those that highlight political agreements. All of them can strengthen community autonomy.

Open Data Kit: set of tools that allows surveys and data organization using smartphones and tablets. According to the interest of each community, it is possible to collect information on socioeconomics, invasions in protected areas or volume of production, for example.

Such tools have been used by communities to systematize information about their territories, their experiences and territorialities, expanding the mechanisms of dialogue in the search for the enforcement of rights through public policies, and dissemination of stories of struggles, resistance and achievements.





## SHARING WORLDS PROGRAM

The Sharing Worlds Program arises from the demand of communities to go beyond learning and using the tools of the New Technologies and Traditional Peoples Program. In this second phase, the communities learn quantitative and qualitative analysis of the data collected using the technology tools, and create applicability strategies for the information collected. Said strategies are mainly focused on supporting the search for enforcing their rights and access to public policies. ....

The Sharing Worlds Program provides communities with qualified data owned by the *quilombola* movement to support the strategic planning of these communities.

The main purpose of the Sharing Worlds Program is to give visibility to the different realities lived. Realities that encompass fights, resistance, achievements, cultural and institutional strengthening, but that also pose challenges. All such diversity translated into consistent data and shared with the society shows the real need for effective policies for the needs of these communities.



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## HOW WAS IT DONE?

*“Those who always entered our quilombola areas were the scholars: anthropologists, geographers, university staff. But not always when we talked, they showed our reality in the same as we said. And they would never return. The return the community expects does not happen. And with this course things are different. With Ecam and CONAQ, the young quilombolas were the ones that went inside the quilombos.”*

(Patrícia Costa, Quilombola Alto Pirativa/AP).

The communities contemplated by the programs were indicated by CONAQ, involving six states of Legal Amazon: Maranhão, Mato Grosso, Tocantins, Amapá, Rondônia and Pará, by the Association of Remaining *Quilombo* Communities of the Municipality of Oriximiná (ARQMO)<sup>[5]</sup>, covering the *quilombola* communities of the Municipality of Oriximiná, in Calha Norte (state of Pará). Thirty communities were indicated in total; however, other communities showed interest during the program, and the number increased to 142.

During **step one**, meetings with CONAQ and ARQMO were held to prepare the form that was going to be used during data collection. Socioeconomics was the topic chosen by the institutions. In that same step, workshops were planned in all the six states aforementioned. The New Technologies and Traditional Peoples Program included training on the Google Earth and Open Data Kit (ODK) tools focused on training young *quilombolas* in the survey and mapping tools.

**Overall, the program trained over 230 people on these tools in 2017 and 2018.**

<sup>[5]</sup> The chapter “Socioeconomics of the Program’s *Quilombos*” include data from the forms prepared by Conaq. In Calha Norte, Oriximiná/PA, ARQMO prepared its own form, which is not part of the data analysis in this publication because since the forms are different.

The material used in the training was prepared in partnership with Google Earth Outreach and it can be found in full at: <https://sites.google.com/earthoutreach.org/amazon/materiais-de-treinamento?authuser=0>. The macro purpose of the Program is to make these free, user-friendly tools increasingly useful to the communities in their territorial and environmental planning.

The training sessions had instructors from Ecam, Google and *quilombola* assistants, that were trained in previous workshops. Each training on the tools lasted three days, and covered: CONAQ, Ecam and Google institutional presentation; the New Technologies and Traditional Peoples Program presentation and its possible uses and objectives; Google Earth and ODK operation, which happened simultaneously in separate classes, and logistics/executive planning of field surveys.

The **second step** included socioeconomic surveys and mapping in *quilombola* communities. In addition to conducting the research, young men and women that participated in the training returned to their communities and promoted new training sessions to replicate the knowledge acquired to other *quilombolas* and conducted surveys in the planned communities.

In addition to putting into practice the tools proposed, their work also provided broad knowledge on the steps for research conduction. During the surveys, they were able to exercise their ability to act in different types of political articulations, systematization and reporting rules and also the rendering of accounts on the inputs acquired by the program. By going through these steps, in practice they not only consolidated the knowledge acquired in the training, but also developed as a research team, strengthening even more the *quilombolas'* autonomy processes.

The number of people making the surveys on the communities more than tripled as compared to the number of people trained in the first moment, reaching over **800 quilombolas** applying the tools.

Surveys were conducted in **98** territories and **142** communities in all **06** states, covering an area of **1 million 600 thousand** hectares.



The previous steps, comprised basically of the training and application of the tools on field, were a part of the New Technologies and Traditional Peoples Program. From this, the **third step** began and was developed under the Sharing Worlds Programs; its main goal was to analyze the collected data and understand how to use these data to guarantee the rights and access to public policies. And this gave rise to data analysis workshops.

Data analysis workshops had the expertise of the Brazilian Institute for Research and Data Analysis (Ibpad) [6], hired by the project, responsible for the instruction of the theme.

Quantitative and qualitative analyzes of the socioeconomic data collected were made during the workshops to understand the present of the communities. Mappings made by the communities were also used to learn more about the dynamic of the territories. And, lastly, a specific Excel instruction was made using dynamic tables and data analysis graphs.

Seven data analysis workshops were held (one in Maranhão, one in Mato Grosso, one in Tocantins, one in Amapá, one in Rondônia and two in Pará) with young people who conducted the field surveys, representatives of *quilombola* associations and leaders.

The result of the socioeconomic research is detailed in the topic “Socioeconomics of *Quilombos* in the Program”. This topic includes the data collected from the form prepared by CONAQ in each State. Such data from the communities or specific territories can be found in the system “*Quilombo* Documentation Center Ivo Fonseca da Silva,” available at [www.cedoq.org.br](http://www.cedoq.org.br).

This method is expected to be increasingly replicated and enhanced by other *quilombola* communities (not only in the Amazon, but other biomes too), demonstrating that the research has more value when made by people who live their territories’ day to day and know the specifics of their realities.

Over **250** *quilombolas* received training on data analysis.

This directory was made with resources from the Sharing Worlds Program to support **CONAQ** and the communities in the management of the information about their territories, initiatives and policies, and **CONAQ** acted as the managing institution responsible for the system.

“Official data are our: collected by *Quilombolas* about *Quilombos*”.

Francisco Chagas Quilombo Tapuio/PI - CONAQ).

[6] <https://www.ibpad.com.br/>







# WHAT IS QUILOMBO AND WHAT DOES IT MEAN TO BE A QUILOMBOLA?

The *quilombola* territories are also constituted in their geographical boundaries, but its essence goes beyond as it goes through the incorporation of several dimensions of life. In this aspect, cultural, spiritual and religious matters are lived from the common use of the territory and the collective decision-making models, considering actions and activities related to ancestry, sustainability and respect for nature.

The violent withdrawal of black men and women from the African Continent to subject them to slavery in other continents – including Latin American – was one of the most violent acts of human history. Slavery in Brazil cannot be analyzed before saying that few acts in the world had produced so much violence, extermination and dehumanization of peoples and nations, causing incalculable effects in the past and today.

Constituted as space of fight and resistance of black people in Brazil to break up the slavery, the *quilombos* imploded the slave system and today threaten the colonial-modern project by trying to resist/exist to keep themselves and produce in their territories.

The regions where the *quilombos* are located give each of them their own characteristics, without losing what is most important and common to everyone, that is the meaning of being “*quilombos* and *quilombolas*”. Thus, talking about the *quilombos* is talking about knowledge, sciences and knowledge in and with them.

Therefore, resistance goes from need for daily affirmation of being to the resistance to a set of factors that operate in the lives of *quilombolas* who fight not to lose their identities, remain and belong to a reasoned space of ancestry with the specificities of each territory.





© Ana Carolina Fernandes

If for Brazil the *quilombos* or remaining *quilombo* communities are, as described in Decree no. 4887/03, “the ethnic-racial groups, as per self-assignment criteria, with own historic journey, endowed with specific territorial relations with presumed black ancestry related to resistance to the historical oppression suffered” this past and journey are supported by ancestry and resistance. Therefore, the *quilombola* is reflected in territorial, environmental aspects, life in community, defense of rights and the fight against structural racism. The definition of *quilombos* in Brazil encompasses a set of issues related to African identity and belonging.

The social life, ways and forms of organization of the *quilombolas* do not fit the development logic in force in the country. This is one of the key parts of the conflicts since *quilombolas* are the most vulnerable on this theme. Even with all resistance and fight, we often times cannot avoid the damages caused in our territories and the brotherhood bond, and the ancestral ties are disrupted by this dispute and conflict.

So how to keep the flame of struggles alive in such diverse scenarios? As diverse are also the territories and ways of defending them. And that’s where the *quilombolas* are. There, men and women plant, harvest, pray/bless/heal, make crafts, produce family farms and educate their children. In the *quilombo* gender issues are faced and life happens.

Alternative medicine is produced and conducted several times by women in that same space because many public health services have not yet arrived there and the existing knowledge in *quilombola* territories sustain the existence and make their making-living. . . .

Retrace paths, feel the ground, bring out their memories, specially slavery memories; those are not easy feelings and maybe impossible to be felt, specially the memories of slave ships. But, if walking, dreaming, fighting and defending freedom have always been a routine in the lives of black men and women around the world, this would not be different in the *quilombos* in Brazil.

**So not one quilombo less!**

*“Every community has its science. We make science when we heal with our teas, our prayers, our knowledge.”*

(Maria Rosalina dos Santos, Quilombo Tapuio/PI - CONAQ).



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**CONAQ**

Coordenação Nacional de  
Articulação das Comunidades  
Negras Raciais Quilombolas





# QUILOMBOS AND QUILOMBOLAS IN BRAZIL



“We are many! We are over 16 million quilombolas present in over 6,000 communities throughout all Brazilian Biomes and we cannot be ignored.”

(Ivo Fonseca da Silva, Quilombo Frechal/MA - CONAQ).

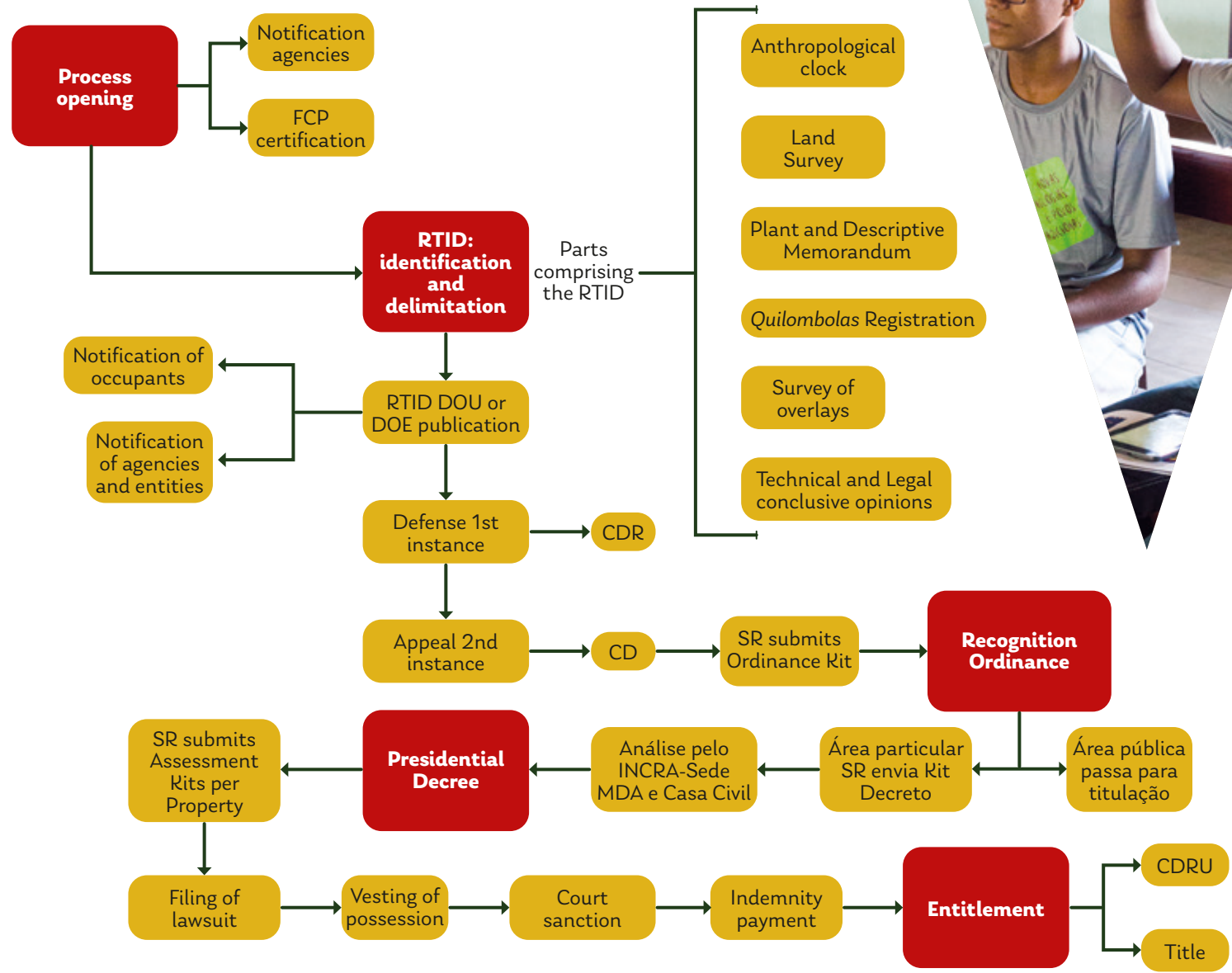
Silenced and omitted for a long time by historiography in Brazil, the *quilombos* start being noticed during the 1970s by the Brazilian black movement. The following fact was the recognition of these groups as subjects of right by the Federal Constitution of 1988. Since then, debates have been settled down more sharply about the explanation of rights and their coverage. Matters that have guided most debates are territorial matters above all.

A survey of secondary data on the land regularization of *quilombola* territories nationwide was conducted under the Sharing Worlds Program, in addition to the primary data of communities. This research was conducted by the historian Rogério Rodrigues and presents information from government institutions about *quilombola* territories and their entitlement steps.





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Quilombola Territories Land Regularization Procedure IN INCRA nº. 57/2009

Until December 2019,  
period of survey of  
secondary data about  
*quilombos* in Brazil, the  
following was issued

**2,798**  
certificates

■ Cultural  
Palmares  
Foundation

registering  
**3,312**  
communities

**TOTAL** Titles  
federal government

■ **27** territories  
52 communities

**PARTIAL** Titles  
federal government

■ **43** territories  
48 communities

**TOTAL** Titles  
state governments

■ **106** territories  
148 communities

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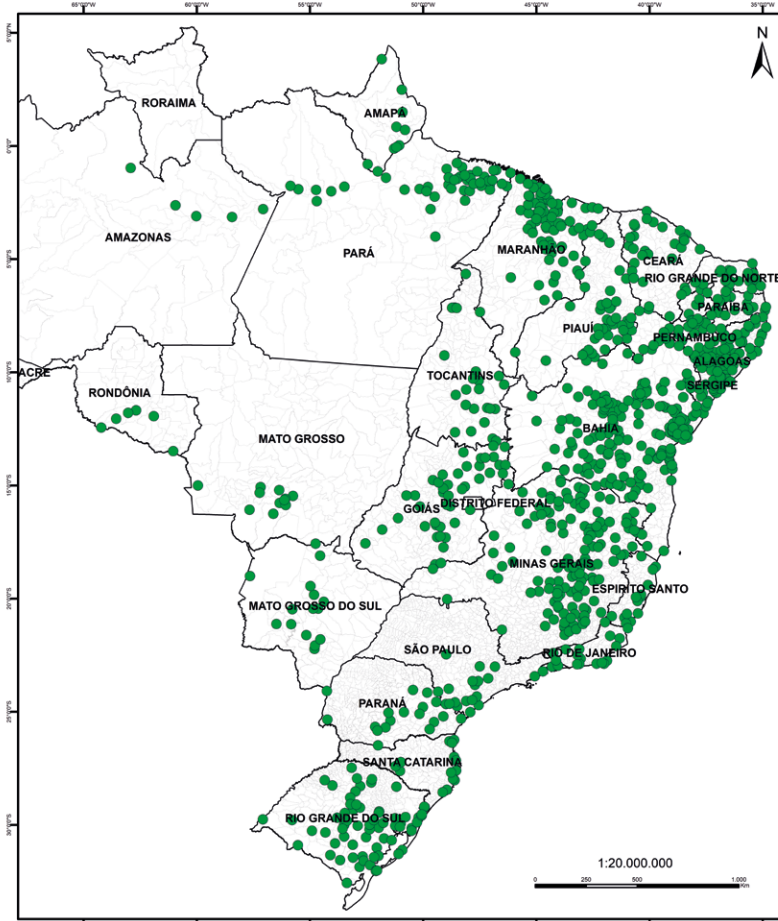
© Nathalia Purificacao

Data about certification and entitlement of the *quilombola* territories presented here were obtained from the compilation of data from various (federal, state and municipal) government institutions from 2017 to 2019, and when observed separately in these institutions, may vary. This happens because of the lack of standardization and integration among these institutions which makes it difficult to monitor the land situation in *quilombola* territories.

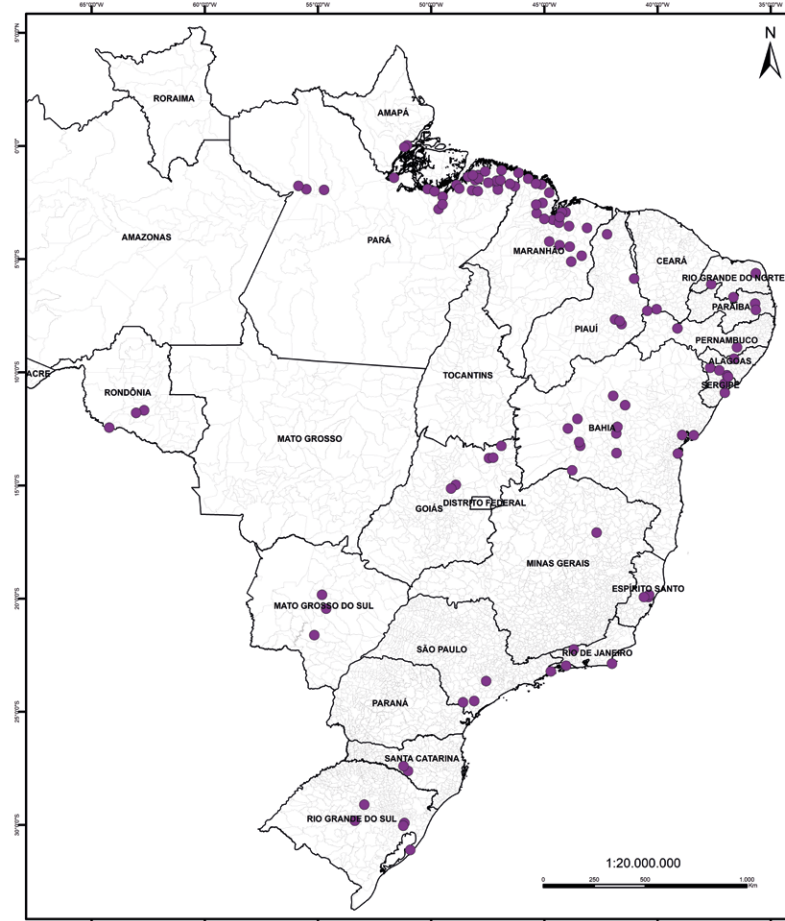
The following map shows the difficulty in advancing the steps on land regularization in *quilombola* territories:



**Brazilian Municipalities with Certified Quilombola Communities**



**Brazilian Municipalities with Titled Quilombola Communities**



**PROGRAM PARTNERS:**

**Sources:**  
 Brazilian Institute of Geography and Statistics - IBGE  
 Palmares Cultural Foundation - FCP  
 The Map presents the set of 957 municipalities with the presence of quilombola communities certified by the federal government.  
 FCP data updated until March 13, 2020 (Ordinance FCP nº 053/2020).  
 Projection: Transverse Mercator. Datum: SIRGAS 2000.  
 Elaboration: Meline Cabral Machado - CREA 18360-D / DF

**Legend**

- State Boundary
- Municipality Boundary
- Brazilian Municipalities with Certified Quilombola Communities

**PROGRAM PARTNERS:**

**Sources:**  
 Brazilian Institute of Geography and Statistics - IBGE  
 National Institute of Colonization and Agrarian Reform - INCRA  
 The Map presents the set of 114 municipalities with the presence of quilombola communities titled by the federal government.  
 INCRA data updated until March 13, 2020.  
 Projection: Transverse Mercator. Datum: SIRGAS 2000.  
 Elaboration: Meline Cabral Machado - CREA 18360-D / DF

**Legend**

- State Boundary
- Municipality Boundary
- Brazilian Municipalities with quilombola communities - total or partial titling

The current scenario, where just a few *quilombola* territories are entitled in Brazil makes the integrated and qualified access to public policies to ensure the right to health, differentiated education, food security, production, housing, among others unfeasible. Is the proof that, even with a few advances in the provision of rights, racism continues to guide state political action, persisting to dehumanize and make the *quilombola* people invisible, making them hostages to the most diverse territorial pressures.

The various types of conflicts and violation of the rights of *quilombolas* often started by the State itself, have tried to force the process of removing *quilombos* from their territories in several aspects, whether cultural, identity, organizational, economic and others. Said conflicts are related to the colonization process and what has been conventionally and historically taught about the black population and their place of existence. It has never been thought about black people being free and independent; therefore, they would never own land.

Hence, it is not a about threats to geophysical-regional territories only. It is about threats and loss of history, culture and several lives of a People that resisted to one of the most lasting and violent colonization processes that slavery was in Brazil.

*Quilombolas*, when organized themselves as a social movement category through CONAQ, created a representative structure to take their demands to the Brazilian State, report injustices and demand the enforcement of their rights. In this context, territorial matters have been the strongest pillar of the *quilombolas* struggle and their representative organizations.

**“they want to take our territories, but we will resist.”**

**(Givânia Silva, Quilombo Conceição das Crioulas/PE - CONAQ).**

Please note these rights are still little recognized and enforced, and even when public policies are implemented, they often do not respect the *quilombo*'s ways of life and violate their cultural manifestations, or still silence and omit their existence.

The fact that the Brazilian State recognizes the *quilombola* communities as subjects of rights does not mean that these same rights, that are still recent (1988-2020), are not constant threats even before being reached by the major part of *quilombos* in Brazil. Most threats come from the State itself, or are legitimized by it, such as the overlaps of military bases, restrict environmental preservation areas, large state enterprises in *quilombola* territories.

One of the strategies used by the colonial-modern project is the silencing of *quilombola* voices with the elimination of human and non-human lives, that for these groups, make up their territorial structure (animals, forests, waters, sacred places, knowledge, etc.). The usurpation of *quilombola* territories by the various forms of violence would leave the land free, with no impediment for the continuity of the colonization project started with the arrival of the Portuguese in Brazil and, currently, coated by a modern speech.

Such repression process for territorial expropriation in *quilombos* has the main objective to continue the colonization and the absolute domination of lands, waters, bodies, knowledge, that is, the tangible and intangible assets that still exist in *quilombos* and are under the custody of the *quilombolas*.

This is why, collect and organize information about *quilombolas*' territories and use them in the fight was one of the main goals of the New Technologies and Traditional Peoples and Sharing Worlds Programs.







# SOCIOECONOMICS OF QUILOMBOS IN THE PROGRAM



Pará was the state with the highest proportion of research respondents and the highest amount of *quilombola* communities interviewed. Due to this proportion, communities were divided into 5 regionals (Guajarina I, Guajarina II, Nordeste Paraense, Tocantins and Marajó), making the analysis easier.

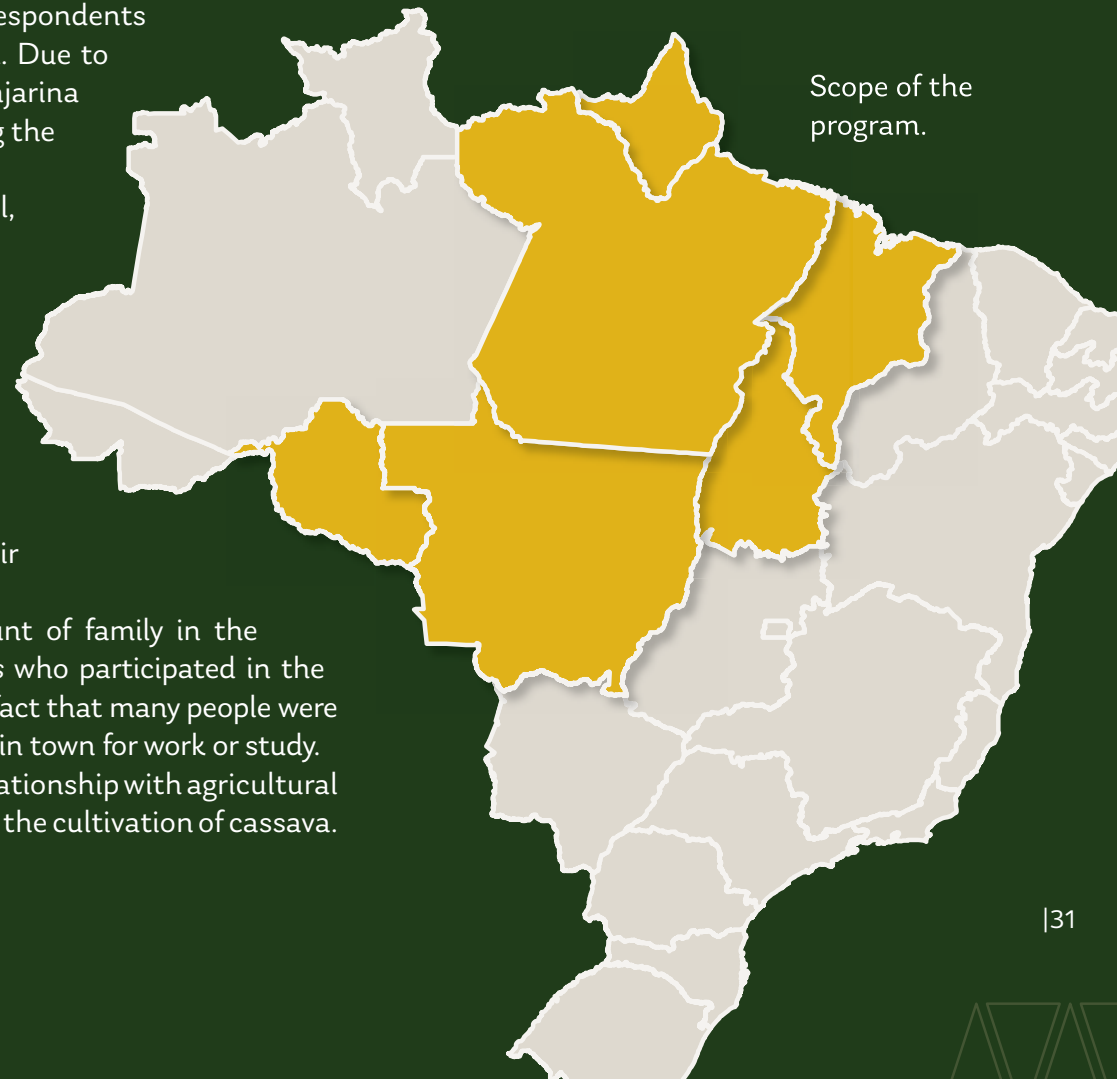
The highlights of the communities in Maranhão is Frechal, considered the first *quilombo* recognized in Brazil representing a history of resistance.

In Tocantins, the communities of Lajeado and Kalunga have an anthropological report and a more advanced demarcation process than the other ones in the state. Said documents address a little of the history of each community.

In Rondônia, the biggest Community is Santa Cruz, located very near the municipality. *Quilombolas* mentioned that part of the people from this community change the location of their homes due to real estate speculation in their territory of origin.

In Mato Grosso, there is a divergence between the amount of family in the communities indicated in the survey and the reality. *Quilombolas* who participated in the data analysis workshop affirmed that this difference is due to the fact that many people were not present when the researchers were on field because they were in town for work or study.

*Quilombos* from Amapá have a large territory and a strong relationship with agricultural cultures, such as the extraction of açai and cupuaçu, in addition to the cultivation of cassava. In the historical context, their roots and memories are preserved.





## • SCOPE

The socioeconomic data presented here belong to **107** quilombola communities located in the states of Maranhão, Mato Grosso, Tocantins, Amapá, Rondônia and Pará. Interviews were conducted in **3,203** households encompassing **12,483** quilombolas.

■  
**PARÁ**  
**55** communities

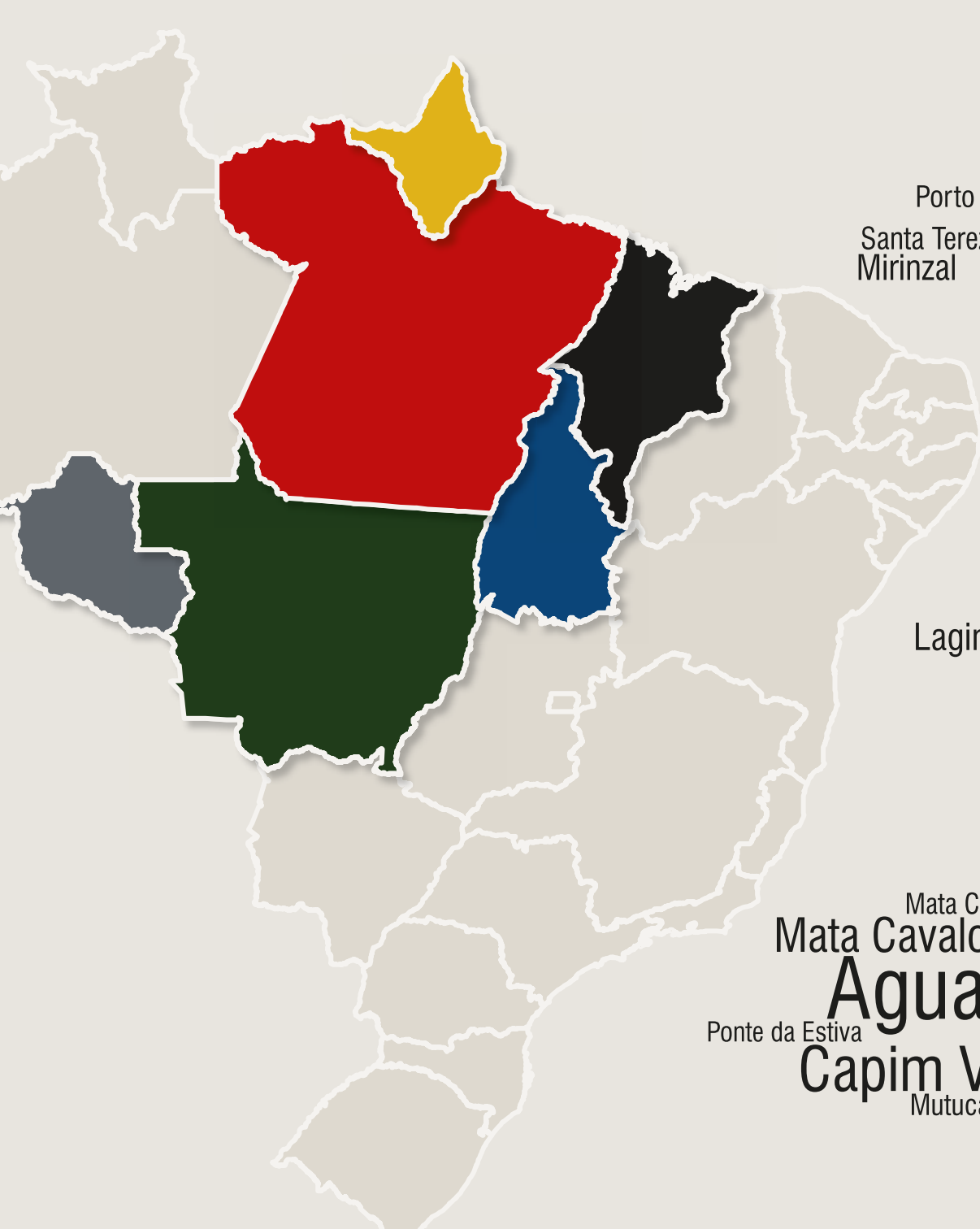
Espírito Santo do ITA  
Vizânia  
Santo Pedro  
Santa Rita de Barreira  
Itacoã Miri  
Tambai-Açu  
Itabocal  
Alto Itacuruça  
Tauera Açu  
Mupi Torrão  
Bracinho de Icatu  
Jacarequara - Santa Luzia  
Moju Mirim  
Sítio Bosque  
Acarauqui  
Conceição do Mirindeua  
Santo Sebastião  
Guajará - Miri  
Jacarequara - Santa Izabel  
Igarapé Arirá  
Poace  
Santo José de Icatu  
África-Laranjituba  
Livramento  
Pitimandeuá  
Santa Maria do Mirindeua  
Santa Luzia do Traquateua  
Cupuauçu  
Uxizal  
Arapapuzinho  
Nossa Senhora das Graças  
Samauma  
Bandeira Branca  
Boa Vista do ITA  
Macapazinho  
Santana do Baixo Jambuaçu

Igarapé do Palha  
Vila do Agostinho  
Campina Grande  
Matafome  
Santa Luzia do Pacuí  
São Sebastião da Boa Vista  
São Benedito do Pacuí  
Vila do Damasco  
São Tomé do Pacuí  
Abacate da Pedreira  
Santa Catarina  
São Francisco do Piririm  
Garimpo de São Tomé  
Cantanzal  
São Benedito  
Alto Pirativa  
Nossa Senhora do Disterro 2 Irmãos  
Retiro Boa Vista  
Curiaú  
Vila Velha  
Cunani  
Maruanum

■  
**AMAPÁ**  
**22** communities

■  
**RONDÔNIA**  
**8** communities

Pedras Negras  
Forte Príncipe da Beira  
Santo Antônio do Guaporé  
Santa Fé  
Laranjeiras  
Pimenteiras do Oeste  
Santa Cruz



Graça de Deus  
**Colônia Frechal**  
 Porto do Nascimento  
 Santa Tereza  
 Mirinzal  
**Bom Viver**  
 Santiago  
**Deserto**  
 Rumo

■ **MARANHÃO**  
**9** communities

Poço Dantas  
 Kalunga do Mimoso  
 Lajeados  
 São Joaquim  
 Laginha  
**Baião**  
**Káagados**

■ **TOCANTINS**  
**7** communities

Mata Cavalo de Cima  
**Mata Cavalo de Baixo**  
**Aguaçu**  
 Ponte da Estiva  
**Capim Verde**  
 Mutuca

■ **MATO GROSSO**  
**6** communities



Data collected refer to the socioeconomics of communities. During the data analysis workshops, entered in the Sharing Worlds Program, information was grouped in four analysis sections defined as follows: About Us, Our Infrastructure, Our Work and Our Rights and Citizenship.

## • ABOUT US:

The section About Us presents the characteristics of life in the *quilombo* and its regional specificities.

*Quilombolas* show how they preserve their sense of community, which is very connected to preservation and historical, cultural and religious conscious through data about what it is the *quilombola* family, the cultural and religious manifestations, the composition of gender and age and the generation differences among the communities surveyed.

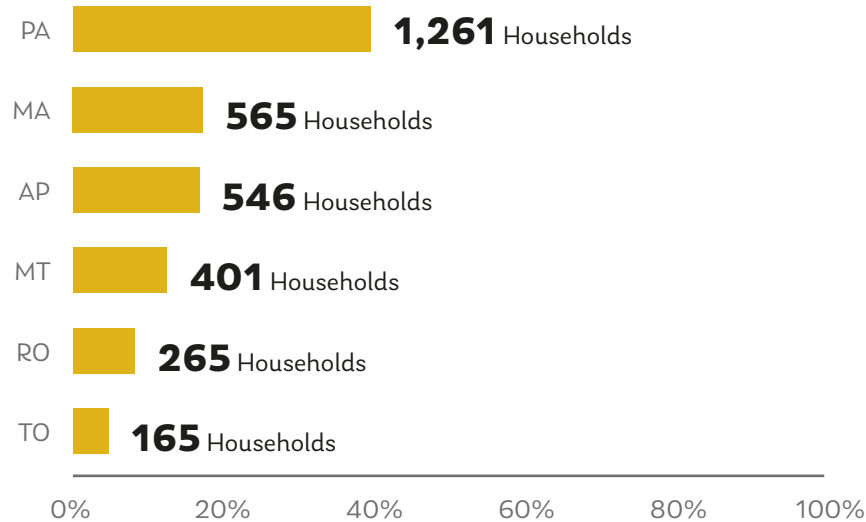
This is the opportunity to observe the *quilombola* reality from their own voices.

We are *quilombola* men and women living in rural and urban areas. We are in all biomes. Urban is the peripheral urban areas away from public health, education and housing services, therefore exposed to many types of violence. And rural? Rural is the one that still keeps rivers without pollution, living forests, palm trees, chestnuts, areas with big ore extensions, among other natural resources not nominated here. In the name and defense of life in our own territories, we have been dying. However, defend them is part of our existence.





## THE STATES



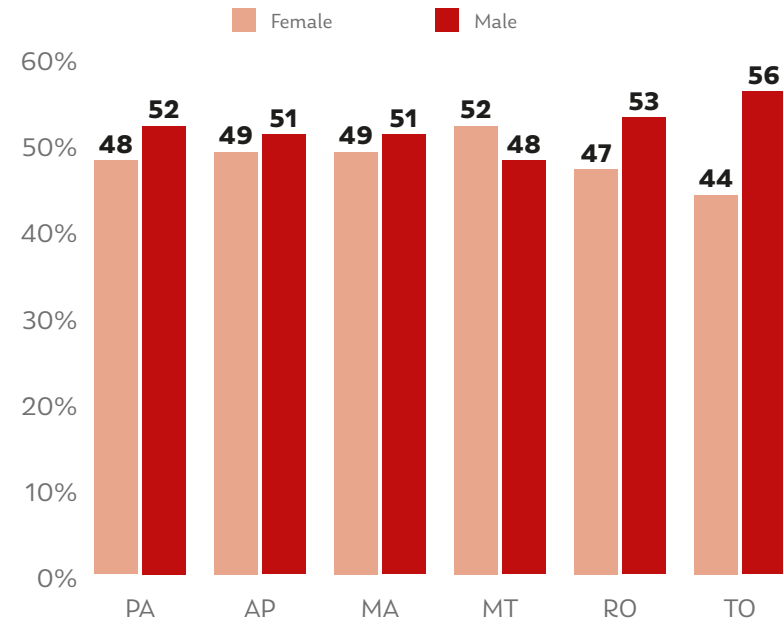
The percentages refer to 3,203 households interviewed



## GENDER PER STATE

The number of men and women inside the communities per state is balanced. During the data analysis workshops, it was noticed that most leaders are women, considering the community and association leadership, for example.

In Tocantins, the male population is significantly predominant, if we consider the other states analyzed. Meanwhile, Mato Grosso presents the opposite scenario.



\* From the 12,483 individuals interviewed, 516 did not answer the question.



## AGE PYRAMID

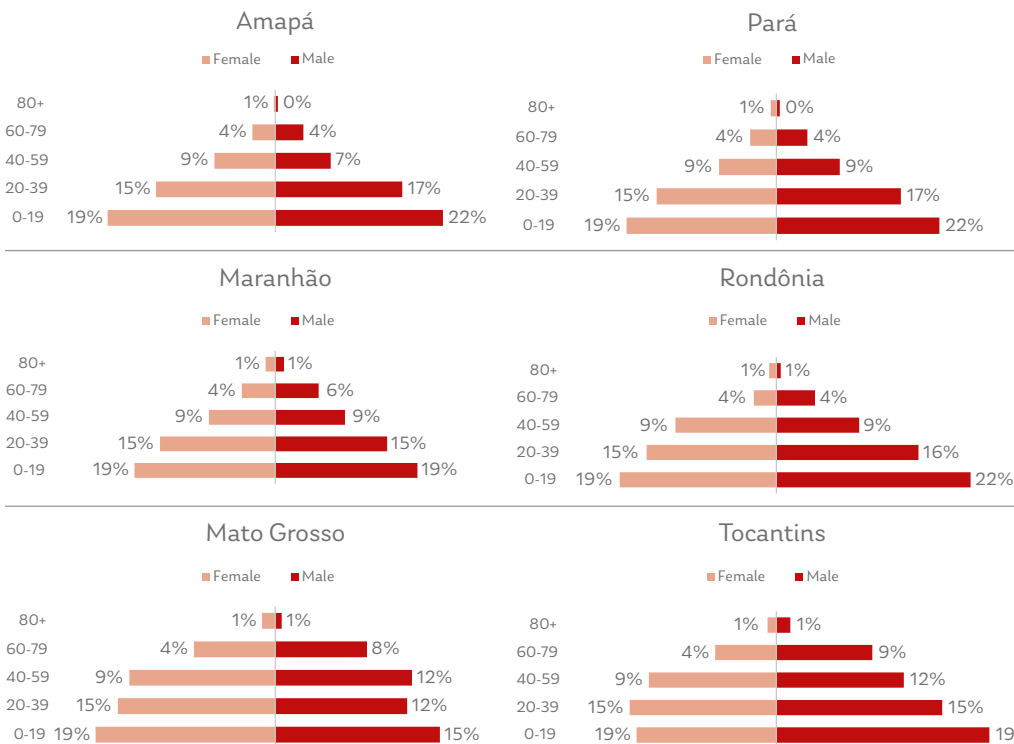
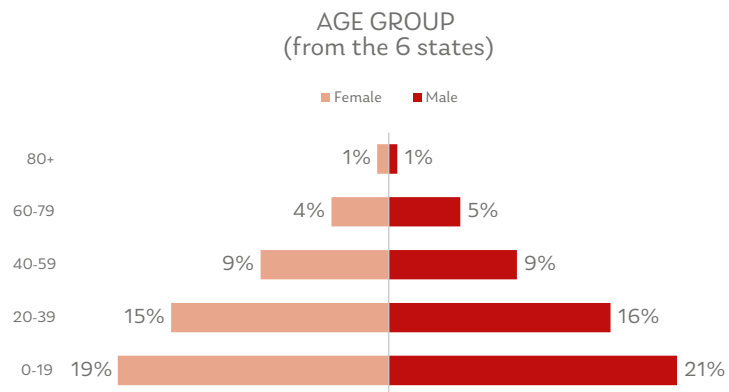
The graph shows a predominance of young people in communities. They are responsible for the search of new ways of development of the territory (such as power and internet), but without leaving their values and respect for the *quilombo's* griot.

Griot is an African concept, and is a reference, an inspiration. They are a library of oral tradition, where there is respect for the older members of the communities. In African traditions from Mali, in Africa, there is saying "Inside the Universe of oral tradition, you do not have a book, you have a book in the body of a Griot" (Ratia Penha, *Quilombo Divino Espírito Santo/ES, CONAQ*).

With the change in conditions of access to public policies, there is also an increase in vulnerability in health care for the elderly.

In addition, the analysis pointed out the following:

- Pará has a considerably high rate of young people between 0 and 19 years old and a low rate of people above 60 years old;
- Amapá has a few elderly people aged 80 and over and many young people aged 0 to 19;
- Tocantins has many young people from 0 to 19 years old and only a few people over 60 years old;
- Maranhão has significantly more elderly people above 80 years old in its population as compared to other states;
- Mato Grosso has considerably many young people and adults between 0 and 59 years old. And has a small population above 60 years old;
- Rondônia does not have major differences in population when we consider the age pyramid strata.



As porcentagens fazem referência a 12.483 indivíduos entrevistados





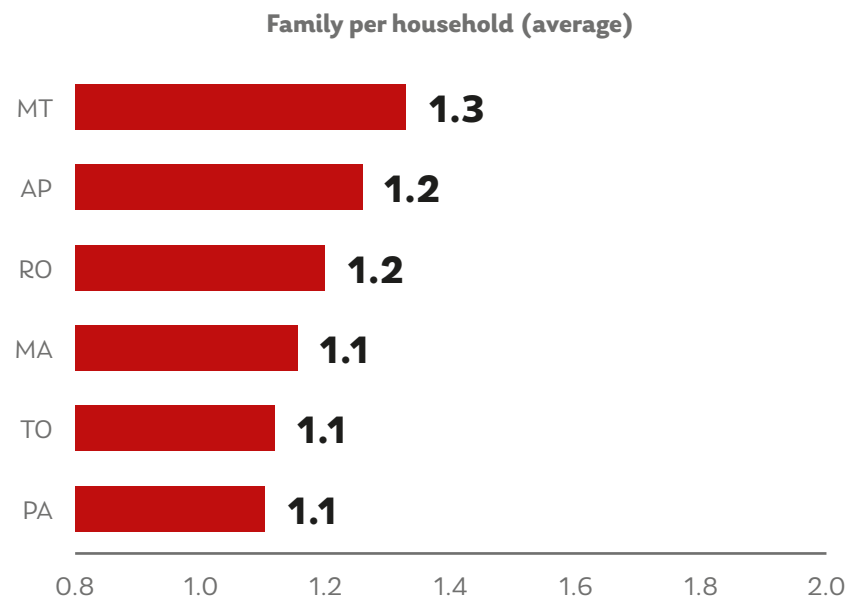
## THE QUILOMBOLA FAMILY

The concept of family goes beyond marriage for *quilombolas*. The maternity and paternity relationship can exist, even if these individuals have no connection through marriage. Another important aspect is the possibility of leaving the parents' house to build their own house, when a new family is considered.

For the Community of Rágado (Tocantins), for example, family is understood as all those who live in the same household. The blood, inheritance and ancestry bond are part of the recognition of *quilombola* identity, and the family is the central point for this understanding.

In the territories surveyed it is common to mention that the size of the families has been decreasing. Due to the lack of close access to public policies, such as education, health and work, *quilombolas* migrate to the city and this ends up changing the family scenario.

When it comes to number of families per household, most houses have at least one family. Note that Mato Grosso included households with 6 to 11 families.



The percentages refer to 3,203 households interviewed





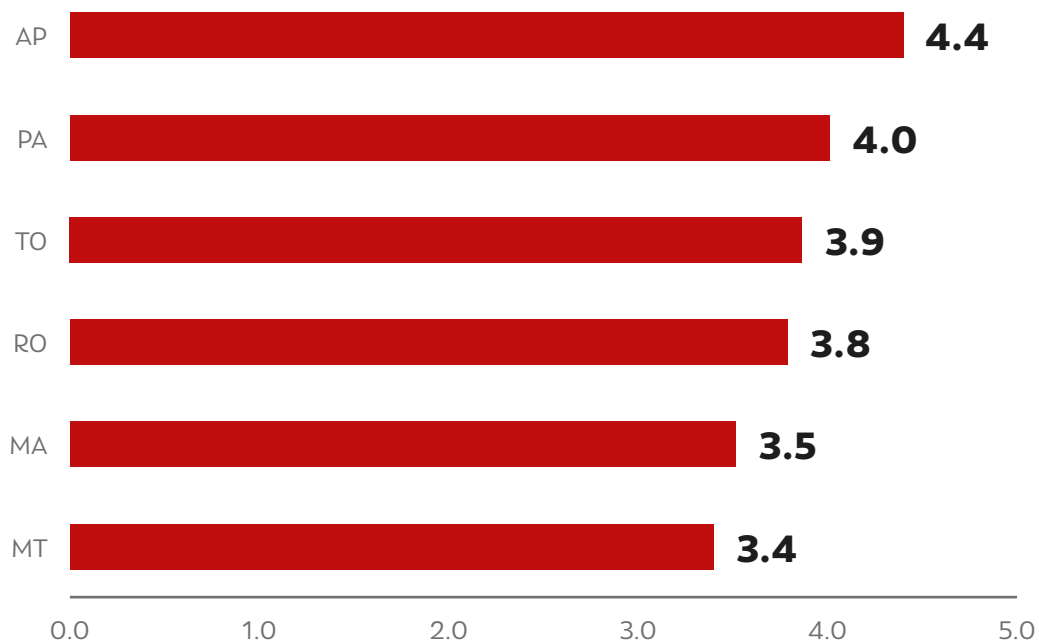
## PEOPLE

The number of people per household has been decreasing. One of the causes is the evasion of people to the city.

The concentration of *quilombolas* per household is related to the limitations on the size of the possible construction territory. Such insufficiency makes it difficult to expand the construction of houses. Another important topic is the difficult access to the community, which is also one of the responsible for the evasion of people who need mobility in their daily lives.

*Quilombolas* use the expansion all over the territory (that includes house, farm, river, etc.) as a way of occupation and use of the space, and is one of the community's strategy to prevent invasion by third parties.

People per household (average)



The percentages refer to 3,203 households interviewed.

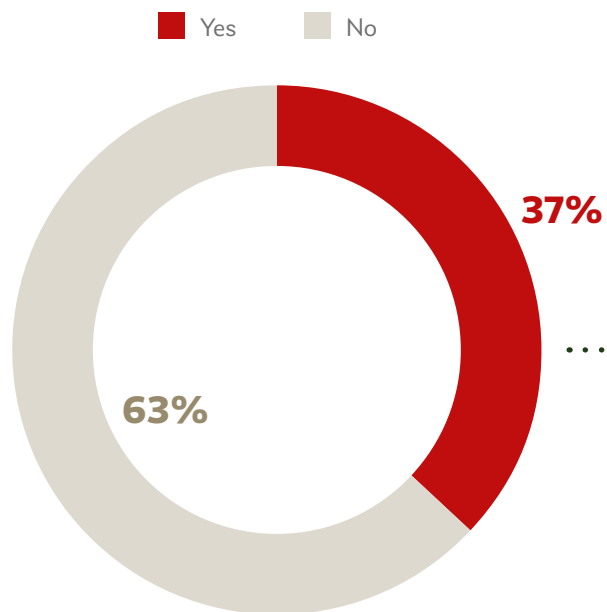


## MOVE TO THE CITY

The survey showed that part of the communities' families has members living elsewhere. Reasons include work, study and health. Despite the move from these community members, data show that

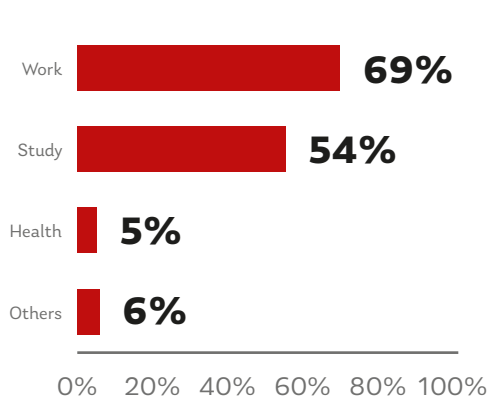
such *quilombolas* keep frequent contact with the family. Access to technology, such as Internet, was pointed as one of the facilitators for that contact.

Is there any family member living in the city?



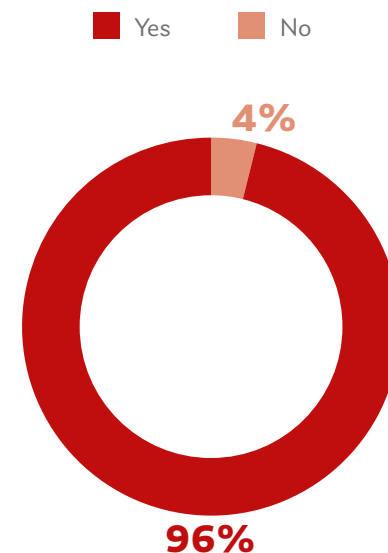
\* From the 3,203 households interviewed, 145 did not answer the question.

Reason for the move:



\* 1,531 households answered the question.

If "yes", do they keep in touch with the family frequently?



\* 1,142 households answered the question.







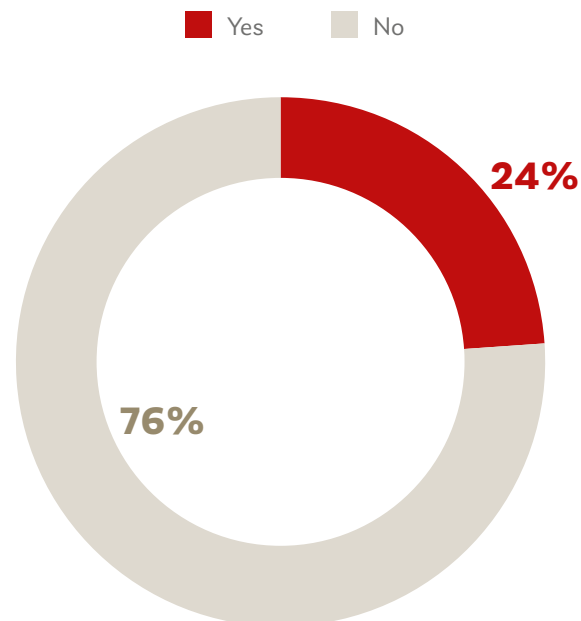
## RETURN TO THE COMMUNITY

The survey shows that most *quilombolas* do not return to their communities. Difficulty to find a formal job and study conditions are still among the principal motivations that make these people do not return. The lack of High Schools inside the communities and the need for a physical address for enrollment in public schools make students and families move to another city. These impediments make continuity in *quilombola* territory unfeasible.

Another behavior identified is that *quilombolas* who left to study tend to return more often to the original *quilombo* as compared those who left searching for work. Health-related changes don't usually last longer than treatment time.

Even if they are not living in the community, *quilombolas* keep in touch and continue participating in community activities.

Did any family member that lived outside the community live in it today?



\* From the 3,203 households interviewed, 287 did not answer the question.



## GROUP ACTIVITIES

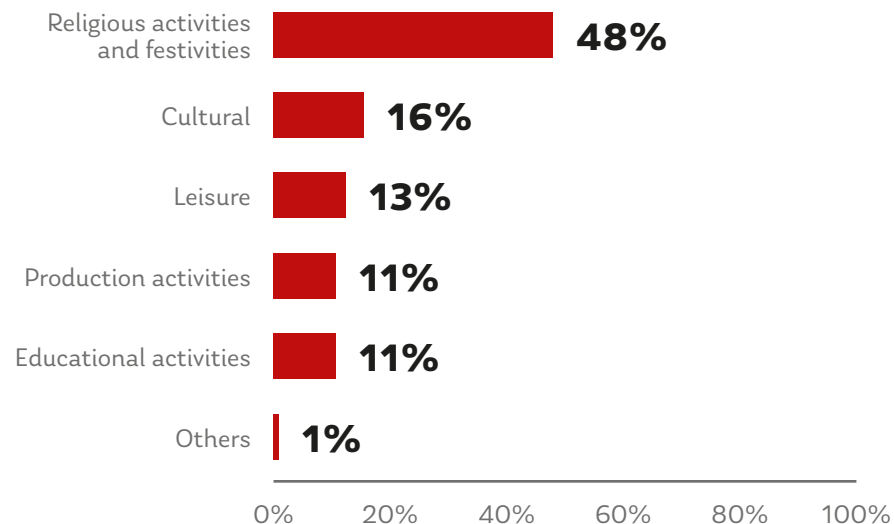
Group participation in collective health is common in communities, and most participation occurs in festivities. Prejudice related to African religions prevail in the community, and is identified as intolerances imported from outside the *quilombo* itself.

Production activities, mainly planting and extractivism, had a decrease over the last years, but are still present in the collective practices of the communities. Community parties, frequent in all the states surveyed have food from farms.



© Raphael Rabelo

### Does any family member participate in Community group activities?



\* From the 3,203 households interviewed, 272 did not answer the question.

\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.



## RELIGIOSITY

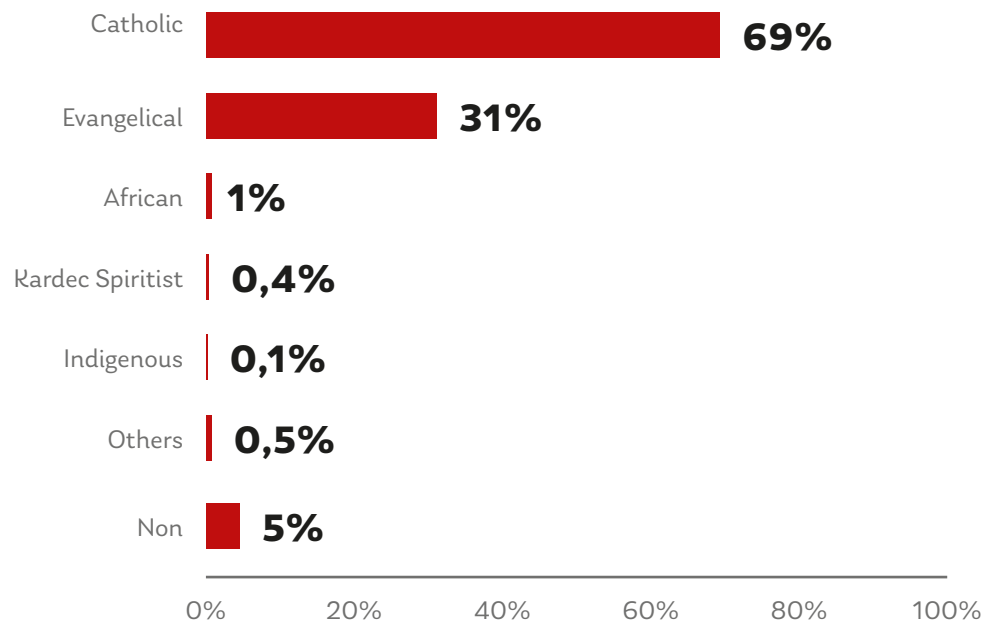
The survey shows a greater presence of Christian religions. However, it was pointed that, in the old days, African-based religions were more common. Religious syncretism and the taboo in assuming your religiosity can influence the low volume of data.

It was commented that the African religion goes beyond a terreiro: it addresses medicine, the science of life, and emphasizes that

*“we can’t live inside boxes and our expressions of faith do not need to be called religion or terreiro, but an existence.”*

(Maria Rosalina dos Santos - Comunidade Tapuí, no Piauí).

### Do you practice any kind of religious cult?



\* From the 3,203 households interviewed, 110 did not answer the question.

\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.

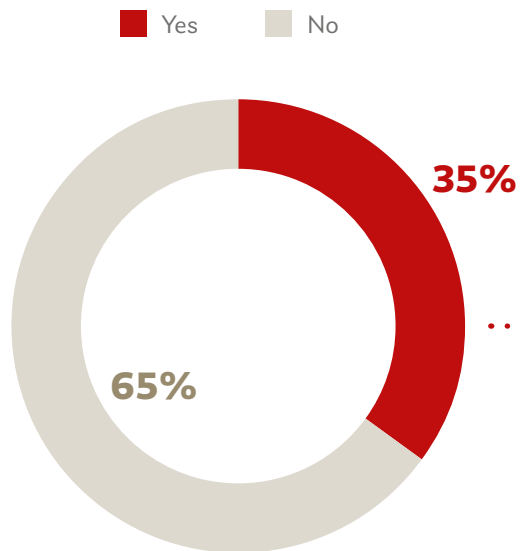




## CULTURAL ACTIVITIES

The majority answered that they do not participate or develop cultural activities, but it was noticed in the data analysis workshops that the question may not have been well understood. Participants also mentioned a few, but very common, festivities, including Carimbó, Tambor de Crioula, etc. The community is active in activities, from the youngest to the *quilombo* griots.

Does any family member develop a cultural activity or cultural group?



Cultural Activities



\* From the 3,203 households interviewed, 746 did not answer the question.

## ► SOME CULTURAL ACTIVITIES MENTIONED IN THE WORKSHOPS:

### MARABAIXO:

Marabaixo is a typical Amazonian cultural manifestation in the State of Amapá, that includes musical rhythm and an African nursery rhyme. The name also explains the drum used in this musical rhythm, also called as “caixa de marabaixo” (marabaixo box). Marked by the mix of traditions and religiosity, marabaixo has the following elements: musical verses (known as “ladrão” - or thief), gengibirra (ginger-based drink served on the nursery rhyme), broths, flowered shirts and ‘dançadeiras’ (dancers) full skirts who also wear flowers on their heads. Today Marabaixo is known as an Intangible Heritage of Brazil.

**(Patrícia Costa, Quilombo Alto Pirativa - Amapá)**

### CARIMBÓ:

Identities, knowledge, practices, way of life, preservation of nature, roots and transmission of traditional knowledge. Carimbó is a cultural expression permeated by rhythms, dance, art and several other doings. The sound of curimbós, maracas. The engaging banjo chords, sometimes the flute, clarinet or saxophone’s sound. The pairs of dancers, women with full, flowered skirts and men with pants almost always short. When or where it appeared isn’t clear, although some municipalities call themselves the “crib of carimbó”. The only thing that is known is that this identity represents the sounds, forms, tastes and the meaning of life for so many carimbó lovers, that today is a Brazilian Cultural Heritage.

**(Raimundo Magno Nascimento, Quilombo África - Pará)**

### QUADRILLE:

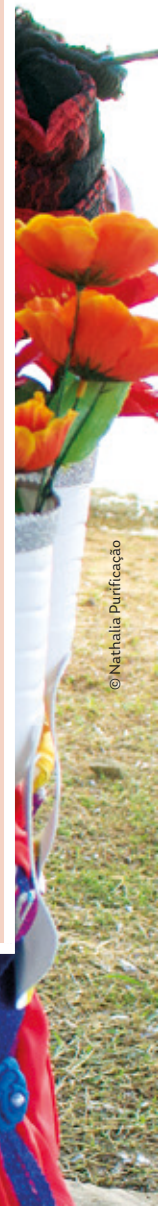
Quadrille in the south of Tocantins is a catholic manifestation, part of the festive culture in the *quilombos*. Seen as a time to celebrate the Saint Anthony, Saint John and Saint Peter day with specific beliefs and references each of them brings from their history. The tradition is to pray the rosary sung, eating typical foods around the fire pit and cheer themselves while dancing the forró arrasta pé rhythm with relatives and friends.

**(Celenita Gualberto, Quilombo Lajeado - Tocantins)**

### TAMBOR DE CRIOLA:

Cultural African dance practiced by its descendants, typical in the State of Maranhão. It honors Saint Benedict, the most popular black saint. This is a very relaxing dance with men, women and children in joy.

**(Janiléia Gomes, Quilombo Frechal - Maranhão)**



## • OUR INFRASTRUCTURE:

Access to public policies/  
improvements in communities  
increased in terms of  
structure in the *quilombo*.

This happened because of  
the public policies created  
and implemented by previous  
governments that made  
this access possible - such  
as Programa Luz para Todos  
(Power for All Program),  
Minha Casa Minha Vida (My  
House, My Life), etc. However,  
CONAQ points out that 75%  
of the *quilombola* population  
in Brazil still lives in a  
situation of social inequality.

© Marjellen Cristóvão



© Vanessa Lyra



Our Infrastructure section shows the relation of *quilombola* communities with basic infrastructure items, ranging from the construction of bathrooms to the treatment of water, sewage and waste disposal.

Despite the advance in some sanitation and housing public policies, the regional precariousness of some resources still stands out.

*Quilombolas* show, through data, the daily reality of house construction, garbage collection, access to electricity, treated water and sewage.

For CONAQ, the public policies aimed at these communities are precarious and in other regions of Brazil they do not reach efficiently the other *quilombola* communities, thus affecting all *quilombos*.





## FORMS OF ACCESS

Each *quilombola* region encompassed in the survey has its specificities related to the forms of access to the *quilombo*. Access in most of them is made by road, but they are not always in a good condition. In certain periods of the year, like winter, only appropriate cars can drive, resulting in increased travel costs to the city.

Communities have parts that can be accessed through river. In some of them this is the only form of access. However, in certain periods of the year, the access is also complex, such as the rainy season (which demands waiting the river flow to improve) and the drought season (in which sandbanks are created with low water, making it difficult for boats to travel in the region).

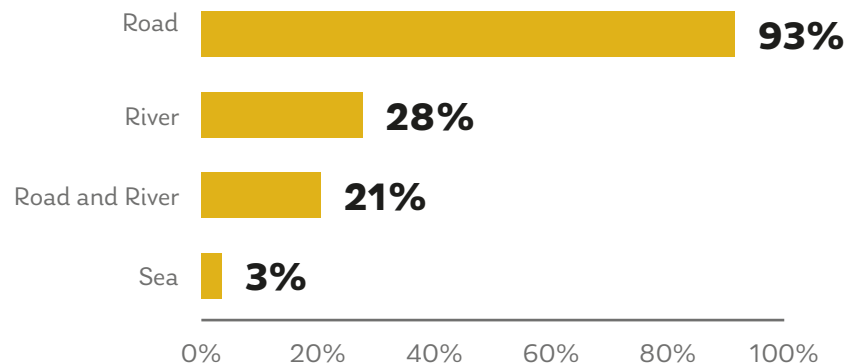
Road access in Pará represents 28.4% of answers, followed by Maranhão using roads 23.2% of times. Rondônia is the state that least uses roads as access, accounting for only 4.9% of said use.

Road and river together are significantly more used by the communities in Pará, in 64.9% of times. Rondônia ranks second using this access 21.8% of times. Amapá and Maranhão use 8.6 and 4.7% of times, respectively. Tocantins and Mato Grosso do not use this access.

Exclusive river access is often used by the states of Pará and Amapá and is hardly used by Rondônia. On the other hand, the communities surveyed in Tocantins, Maranhão and Mato Grosso do not use river as access.

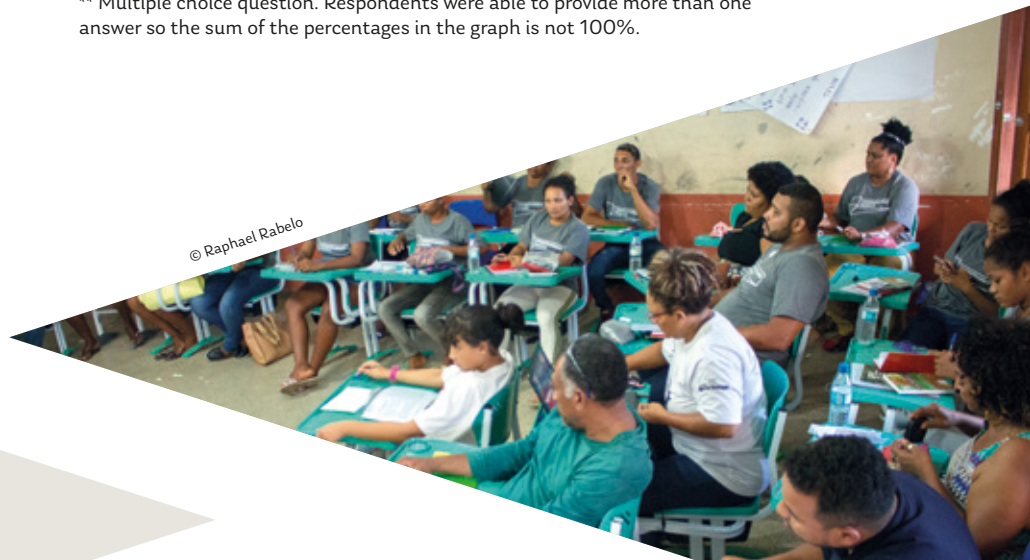
River and sea are a form of access used only by the state of Pará.

Access to the Communities



\* From the 3,203 households interviewed, 7 did not answer the question.

\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.





## FAMILY HOUSE

Most houses are made of masonry as a result of the implementation and access to programs that include Cheque Moradia (Home Check), Minha Casa Minha Vida (My House, My Life) and National Rural Housing Program (PNHR). However, the *quilombolas* complain such policies do not reach all communities, specially the ones accessed through river.

Another important aspect is that the construction made of masonry results in more heat retention. This is one of the reasons that other community living spaces are built with another type of material, such as wood or straw.

But even using the appropriate materials, their quality is a problem. In Pará, for example, due to the extractive activity carried out by companies outside the *quilombos*, the material is scarce and its quality is poor.

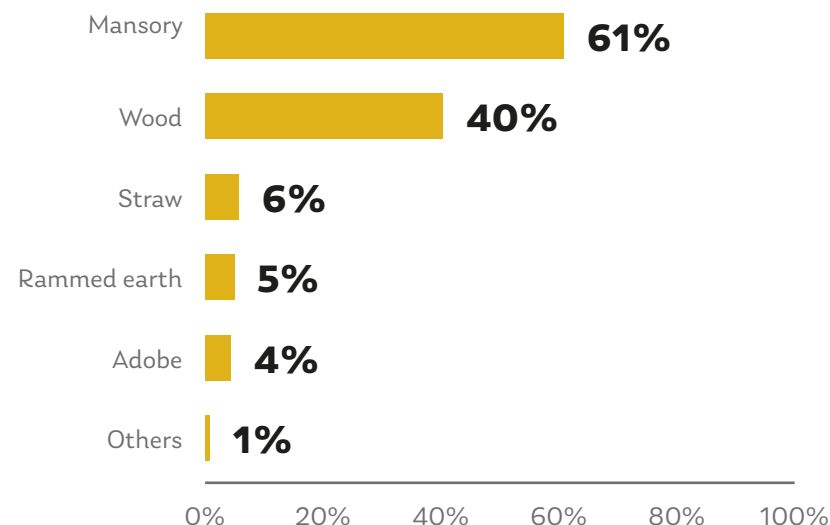
Adobe is more commonly used in Tocantins rather than in other states. Besides the pure technique, the combinations adobe/wood, adobe/wood/straw, masonry/adobe/wood and masonry/adobe/straw are techniques used only in the state.

Masonry is considerably most used in Pará rather than other states. The combination masonry/straw is mainly used in Mato Grosso.

Wood is predominantly used in Pará. Amapá and Rondônia, ranked second and third in the exclusive use of the material, have approximately 19% of the answers. Mato Grosso appears with only 9.7%. Tocantins and Maranhão practically do not use this technique.

When observing the *quilombolas*' income, wood is more used by those who reported having an income up to (70.1%) or exactly 1 minimum wage (22.7%).

Which technique is used when building the family's house?



\* From the 3,203 households interviewed, 93 did not answer the question.

\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.



## FAMILY HOUSE

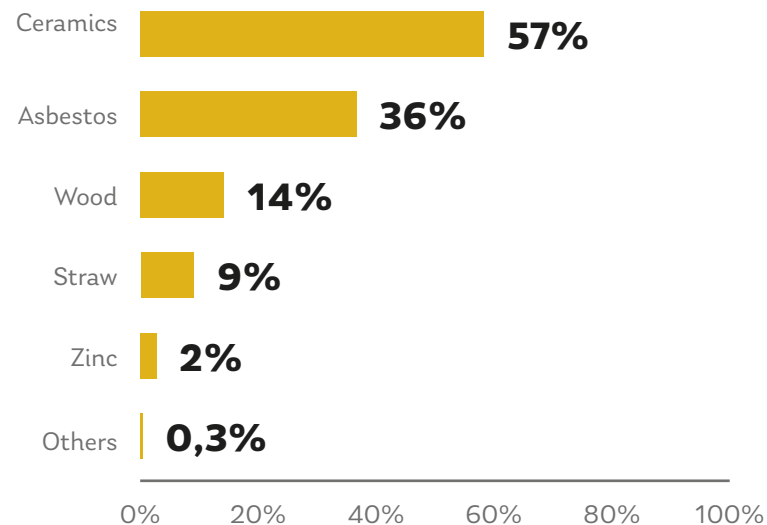
Ceramic is one of the most used materials on the roofs of houses, and in some cases, more than one material is used in the coverage composition.

Asbestos is the second most used material on roofs. This material prevails in some regions: Amapá, for example, is the region with the highest incidence of houses with asbestos tiles (93% of total responses from the state). Rondônia has 89% and Mato Grosso 51%. This is a very important point of attention. This material can be very easily accessed by communities because of its cost; however, it is very toxic. Its extraction, industrialization and commercialization have been banned since 2017 in the country.

Half of the *quilombolas* that use wood to build their houses, use asbestos as cover material. In a smaller scale, the ones that used masonry to build their houses, use asbestos as cover.

Ceramic is more used by the families that earn up to 1 minimum wage, accounting for 68.5%. Those who earn 1 minimum wage are the second who use this material the most, accounting for 24.8%. The other families, with other income groups, look for other materials for their roofs.

What materials are used on the roof of the house?



\* From the 3,203 households interviewed, 102 did not answer the question.  
\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.





## FAMILY HOUSE

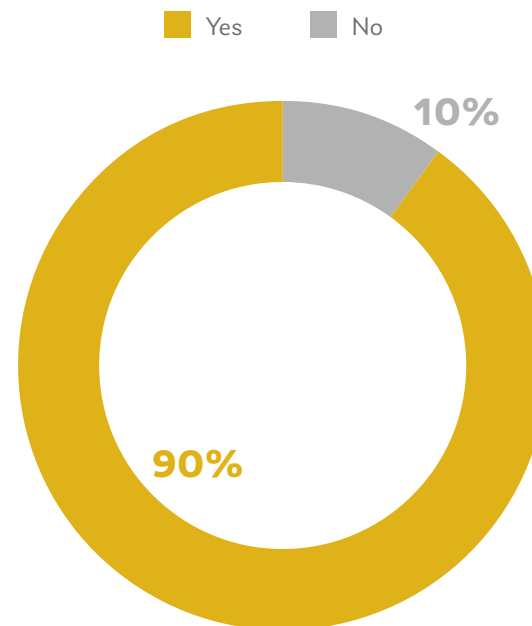
Bathrooms in the residences are seen as a place used to take a shower. Almost all the houses have a bathroom, but the survey addressed “bathroom” in many ways – internal, external, etc. The answers from Tocantins stand out presenting 72% of houses without an internal bathroom, and most communities in the region do not have basic sanitation.

Generally, respondents wish for internal (used to take a shower) and external (physiological needs) bathrooms.



© Raphael Rabelo

Does the house have a bathroom?



\* From the 3,203 households interviewed, 97 did not answer the question.  
\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.





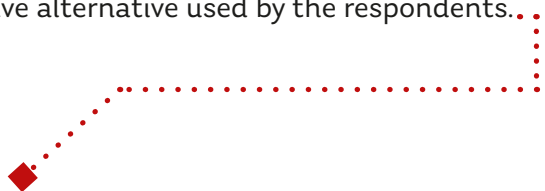
## COMMUNITY INFRASTRUCTURE

Sewer referred to in the answers are seen as a form of treatment of the water discharged by toilets.

Data show that most residences destinate the sewer to septic tank. Part of the *quilombola* communities still do not have ideal alternatives for sanitation.

The gray cesspool is a hole on the ground that allows manure to fall directly into the ground. One hypothesis is that the “gray” refers to placing the ashes of the stove to make the treatment. The water, after such treatment, is used in showers, laundry and washbasins.

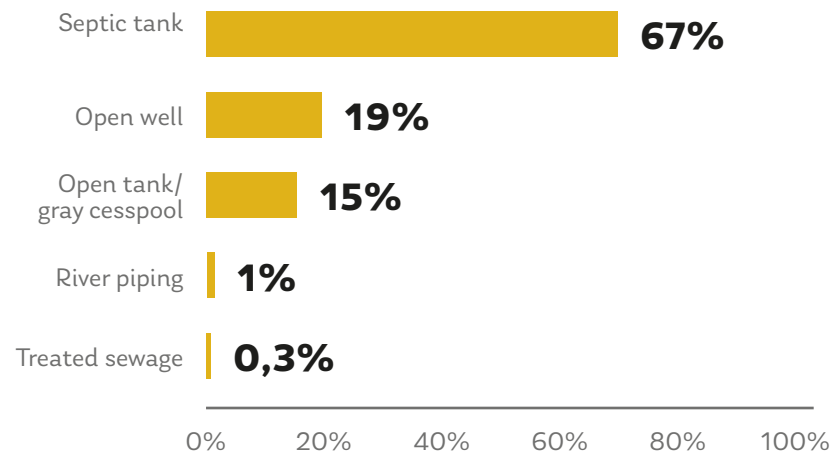
Septic tanks are primary treatment units for domestic sewage. They are a simple, inexpensive alternative used by the respondents.



*“Even if quilombolas use other alternatives for sewage treatment, an adequate basic sanitation system for communities must be implemented.”*

(Biko Rodrigues, Quilombo Ivaporunduva/SP, CONAQ).

### Where does your home's sewage go to?



\* From the 3,203 households interviewed, 238 did not answer the question.  
\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.



## COMMUNITY INFRASTRUCTURE

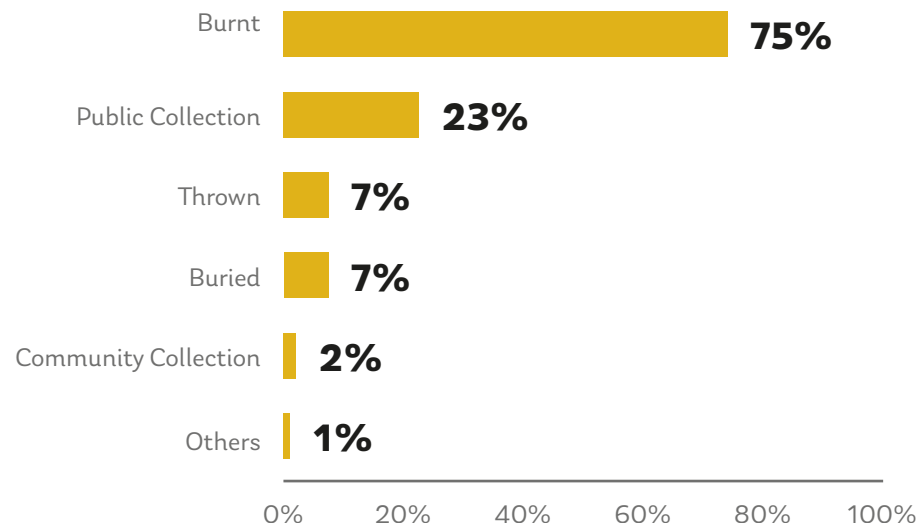
*Quilombolas* communities have different ways to define garbage. For them, organic matter is not garbage but fertilizer, and is related to the production. Garbage is what comes from the city, industrialized.

Most of the garbage is burnt in the communities. This data shows an alternative adopted once garbage collection, which corresponds 23% of the *quilombola* reality, is not widely present.

Public garbage collection, made by town halls, depends on the forms of access to the communities. The few that have this type of garbage management are located in areas with easy access by roads. The areas accessed by river do not have collection.

Interest was also shown in initiatives to create awareness projects on waste production and non-waste practices, such as recycling of inputs that are not used in the production of fertilizer.

### What is done with the garbage produced at home?



\* From the 3,203 households interviewed, 92 did not answer the question.

\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.

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## COMMUNITY INFRASTRUCTURE

Data show that most of *quilombola* houses have public power network. The mobilization of *quilombolas* made the Programa Luz para Todos (Program Power for All) reach the communities, which helps the predominance of the type of power available.

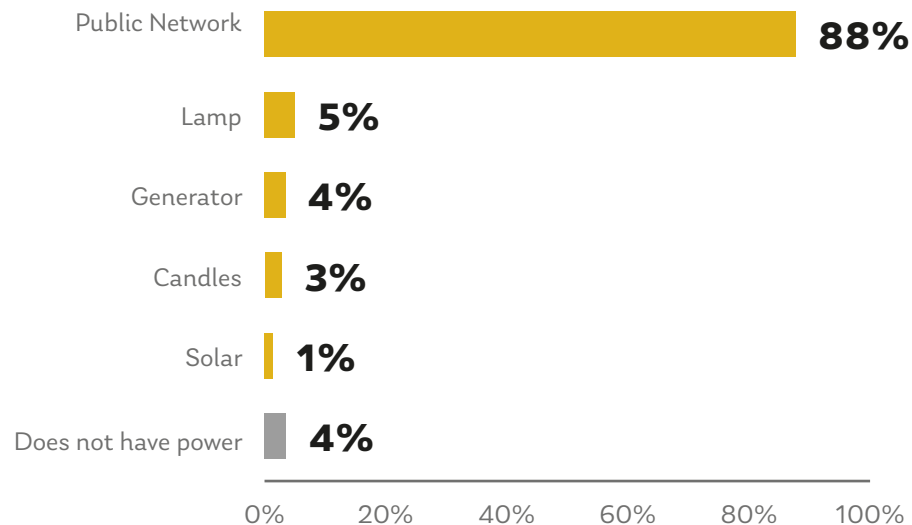
However, supply suffers frequent interruptions. In many cases, wiring is irregular and this causes damage to households as home appliances burn and food is lost due to lack of adequate cooling.

About 4% of the households mentioned not having any kind of power in their own house.



© Raphael Rabelo

### Do your house have power?



\* From the 3,203 households interviewed, 95 did not answer the question.  
\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.





## WATER ACCESS

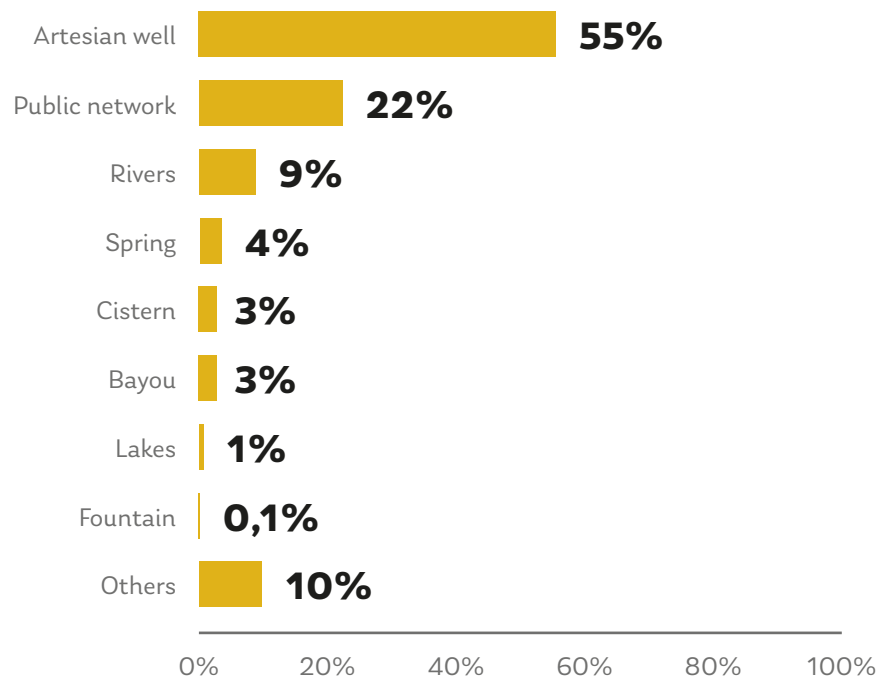
Artesian wells are still the most common ways of obtaining water in *quilombola* communities. Wells are used as a community and houses that have piped water use their own water pump to do the extraction.

River water consumption corresponds to 9% of the *quilombola* water source, which makes it important to the community. Even when distant, rivers are essential for everyday activities, such as washing clothes, flour production, among other uses.

Some of the main points of attention raised by the communities were the lack of water in schools and the quality of the water from wells, highlighted due to the use of pesticides in plantations in the surroundings that possibly contaminate the soil and groundwater.

The use of the public network may have appeared in the answers because, in the survey, *quilombolas* can understand that dug and installed artesian wells are part of a network. This is a real indication, since in some of the communities this medium stands out there is no evidence of public network. However, inside this group there are communities in urban perimeters with access to the public network.

What is the origin of the drinking water?



\* From the 3,203 households interviewed, 94 did not answer the question.  
\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.

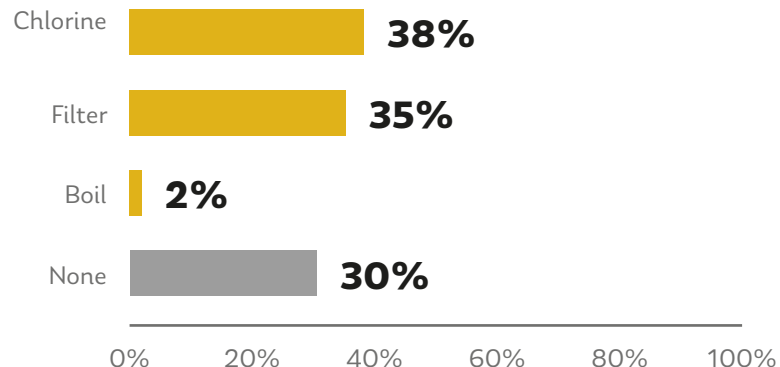


## WATER ACCESS

Chlorine is the main form of water treatment in communities, which is provided through public agents of the respective city halls. Filter is the second most used medium.

The high rate of *quilombola* homes without water treatment is still alarming. Even in artesian wells, which may be from mineral sources, the water passes through storage whose form compromises its quality. This behavior can cause diseases, such as diarrhea, very recurrent in the communities surveyed. Even washing clothes on rivers, with non-treated, potentially contaminated water has the potential to increase diseases in the communities.

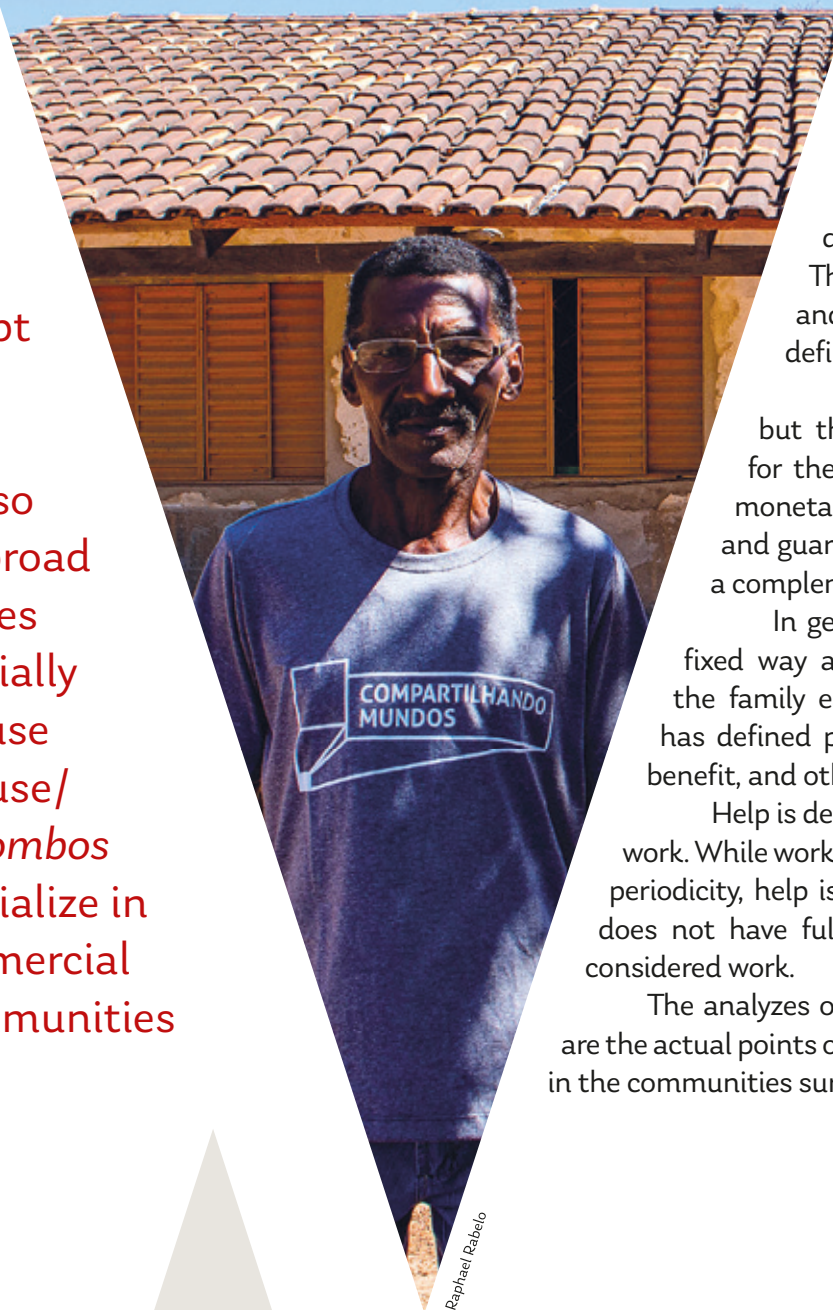
How is water treated?



\* From the 3,203 households interviewed, 95 did not answer the question.  
\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.

## • OUR WORK:

For *quilombola* communities, the concept of work is resignified because it is not only related to income but also to the needs of life in a broad way. *Quilombola* territories have always been essentially productive spaces, because we produce for our own use/consumption in the *quilombos* and to change/commercialize in our diplomatic and commercial relations with other communities and with the city.



© Raphael Rabelo

The section Our Work presents data about work, income and its origins. The terms work and income are complex and have opened debates for the conceptual definition during the data analysis.

In the survey, income was monetary, but the relation between income and work for the *quilombola* communities goes beyond monetary. With work *quilombolas* have a living and guarantee their existence. That is, income is a complement of work.

In general, income is the money raised in a fixed way and does not mean the whole money the family earns every month, but the value that has defined periodicity (such as salary, government benefit, and other remunerated tasks).

Help is defined as an indirect way of talking about work. While work demonstrates, just as the income, some periodicity, help is more seasonal. Those who contribute does not have full responsibility for the work, but it is considered work.

The analyzes of this section seek to understand what are the actual points of attention on the ways of raising money in the communities surveyed.



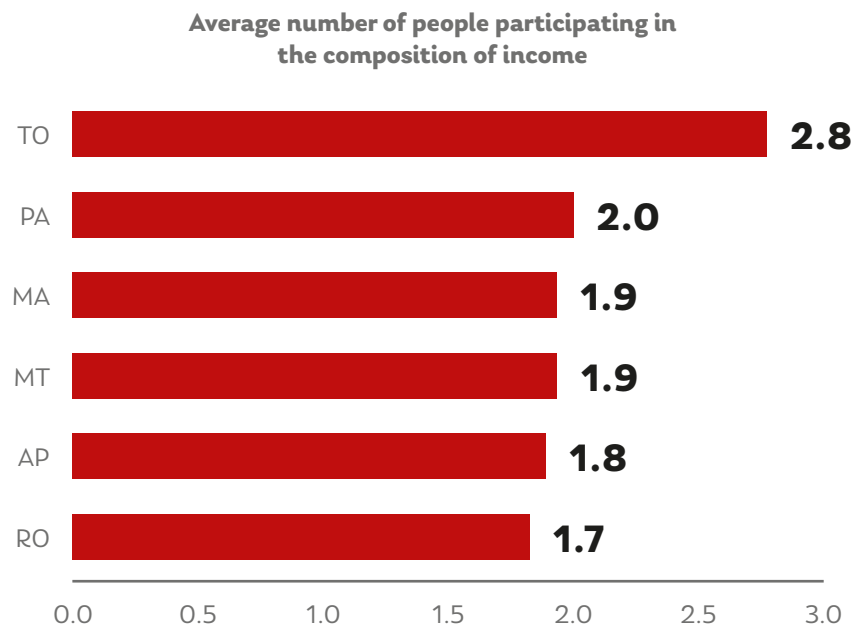
## FAMILY INCOME

Remembering the concepts is important to understand the income statement and those responsible for it within the *quilombola* residences. In this context, income is considered the money raised fixedly. It does not mean the whole money the family earns every month, but the value that has defined periodicity. Non-seasonal services and government benefits are examples. They are also not restricted to formal jobs with a formal contract, but to any paid task. Therefore, noticing that this concept does not completely cover the forms of money raised in the *quilombos* is important.

It does not mean inexistence of work. Inside the communities, with work *quilombolas* have a living and guarantee their subsistence. That is, in this scenario, income is a complement of work. So, it is reasonable that the *quilombola* works with agriculture and complete his/her income with government's benefits for example. Also, exchanges among families and collective work are very common in some regions, and is considered work, even without currency payment. In some regions, producing your own food provides autonomy and the *quilombola* communities do not depend on the capitalism of the urban environment – which guarantees their own food sovereignty. Difficulty to recognize domestic work as a work that also contributes for the income was also mentioned. Young people from certain regions, during school period, consider their focus on studying as if it was their work.

According to *quilombolas*, the small number of people who contribute to income according to the survey is because a lot of them

do not consider subsistence family agriculture, community work and input exchanges, homework, crafts and production as income activities. Income is related to work with fixed external payment, whether by formal contract (formal work) or not.







## FAMILY INCOME

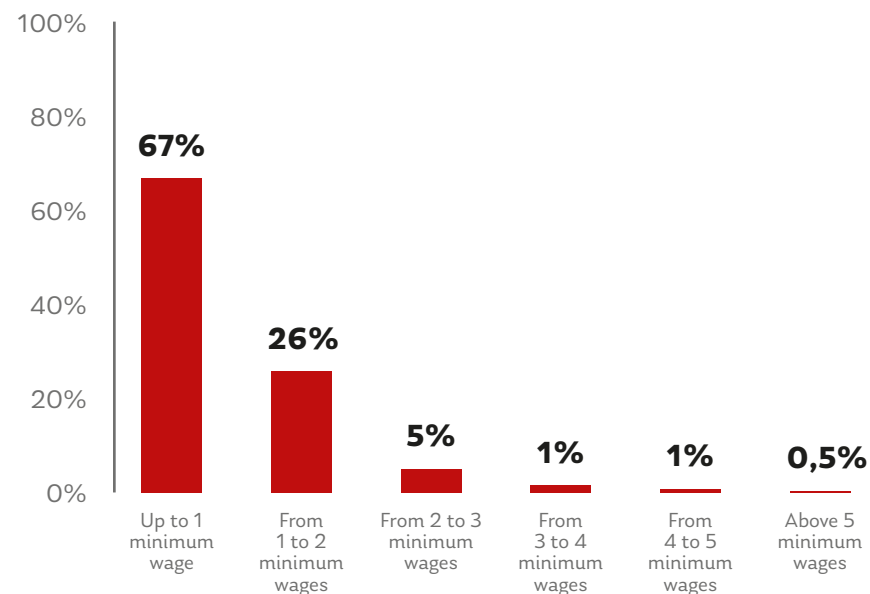
Most *quilombolas* interviewed receive up to one minimum wage. *Quilombola* families earn their money through other items besides money, such as production. In the survey, income is considered monetary income. Therefore, it is important to remember that work for the *quilombolas* goes beyond monetary work, which was not the object of study at this moment.

One of the consumption characteristics of *quilombola* communities is that, when they need to buy something that demands more money, they intensify production – which can encompass both the family and community groups.

Money is important for the community when buying items of regular use, such as rice, clothes and medicine.

Mato Grosso is the state that has more families with income above 5 minimum wages. Pará and Maranhão have no families with this income average. Pará is the state that has more families with income up to 1 minimum wage and with 1 minimum wage.

### What is the total family income?



\* From the 3,203 households interviewed, 143 did not answer the question.



Aracely Caporali



## FAMILY INCOME

Agriculture is the main source of income for communities. In *quilombola* communities, production is destined both for their own consumption and commercialization. When it comes to total income, we can note most households earning up to 1 minimum wage (94%) work in agriculture.

A common behavior of *quilombola* communities is the income seasonality, since it is not constant and may change according to the time of the year, the planting and harvest season, etc.

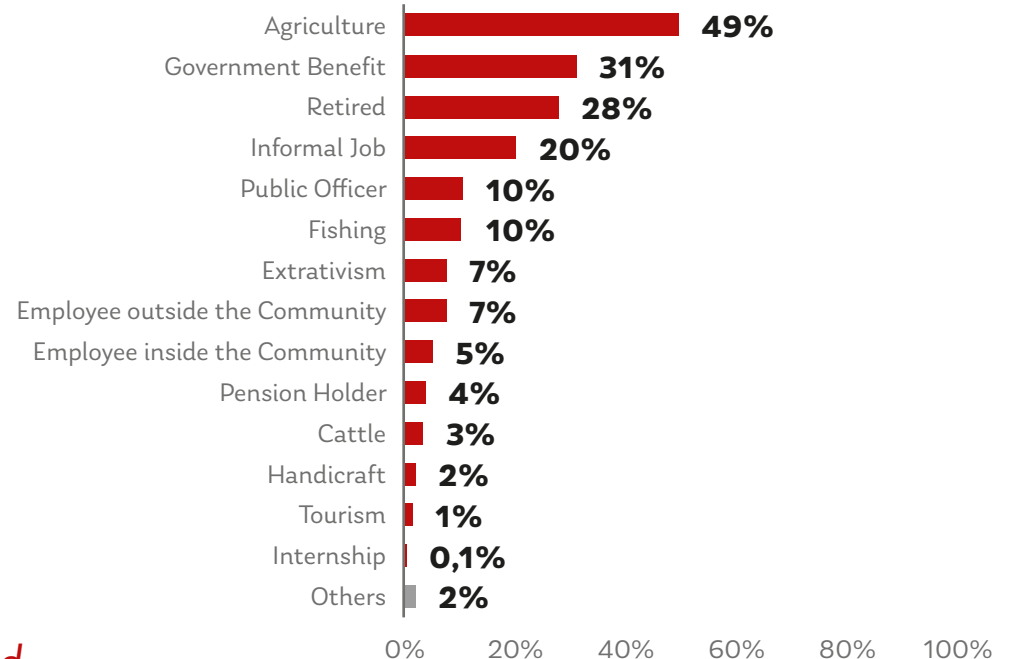
*Quilombolas* make a living from the land. According to the respondents, income from agricultural production has decreased due to the reduction in territorial space in recent decades.

Government benefits appear as the second highest source of income and is a family income complement.

*“State investment is low and this is one of the difficulties. Bureaucracy plays a huge part in the access and this affects agriculture.”*

(Jhonny Martins, Quilombo Salinas/PI, CONAQ).

### Income Origin



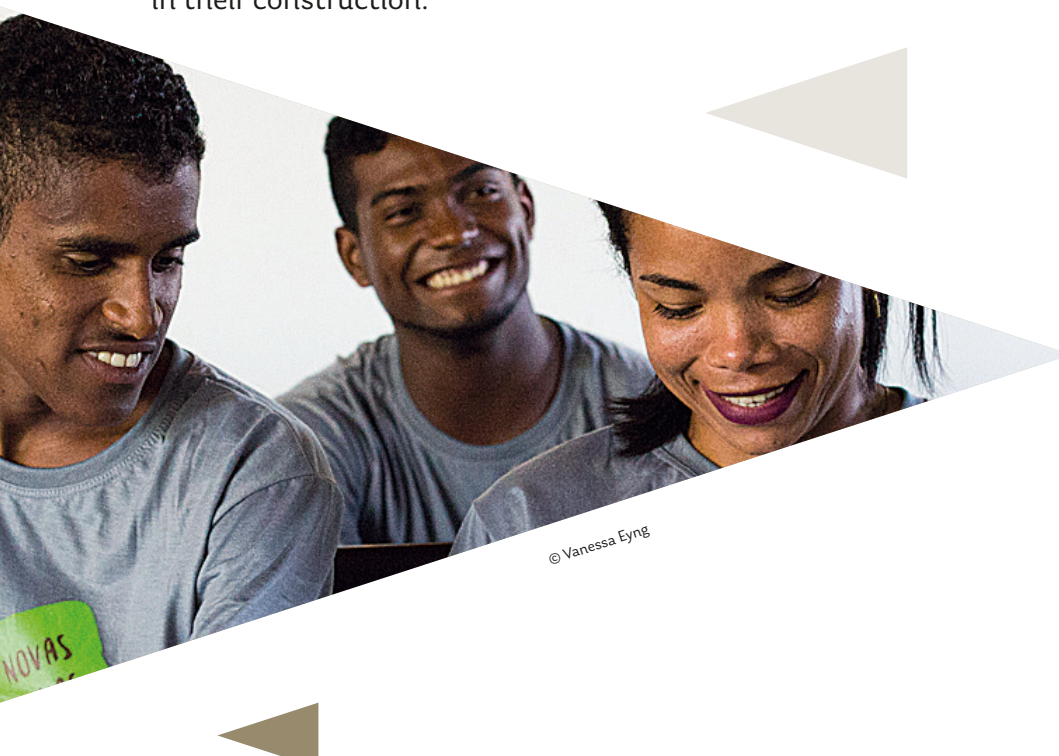
\* From the 3,203 households interviewed, 103 did not answer the question.  
\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.



## BENEFITS

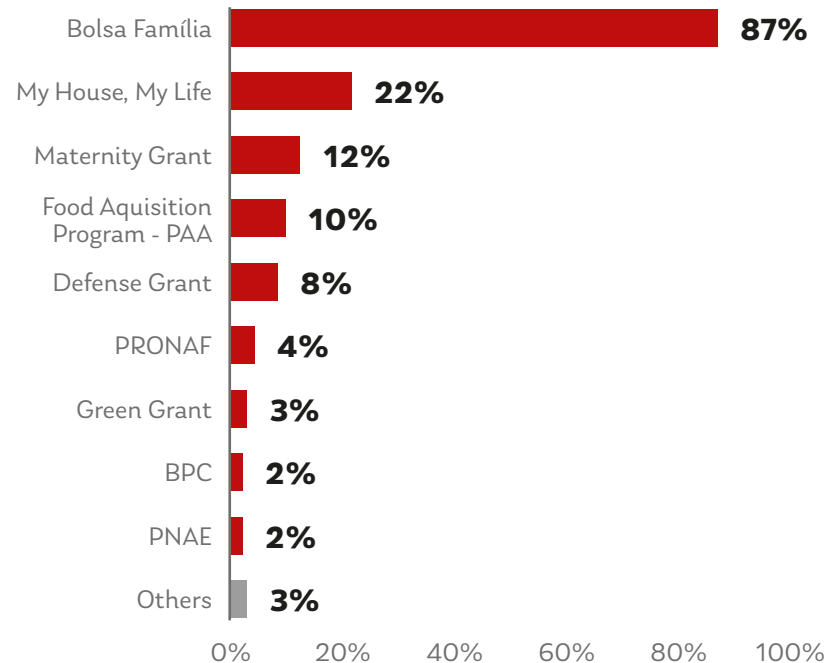
The *Bolsa Família* Program is the main benefit accessed by the families. Respondents reported that it has become increasingly difficult for communities to join the program. And government agencies also increased the number of cases with erroneous suspension.

The *Minha Casa, Minha Vida* (My House, My Life) program is the second most used in general by the *quilombola* communities interviewed. Which may explain the proportion of houses that use the masonry technique in their construction.



© Vanessa Eying

### The family has already benefited from:



From the 3,203 households interviewed, 847 did not answer the question.  
\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.

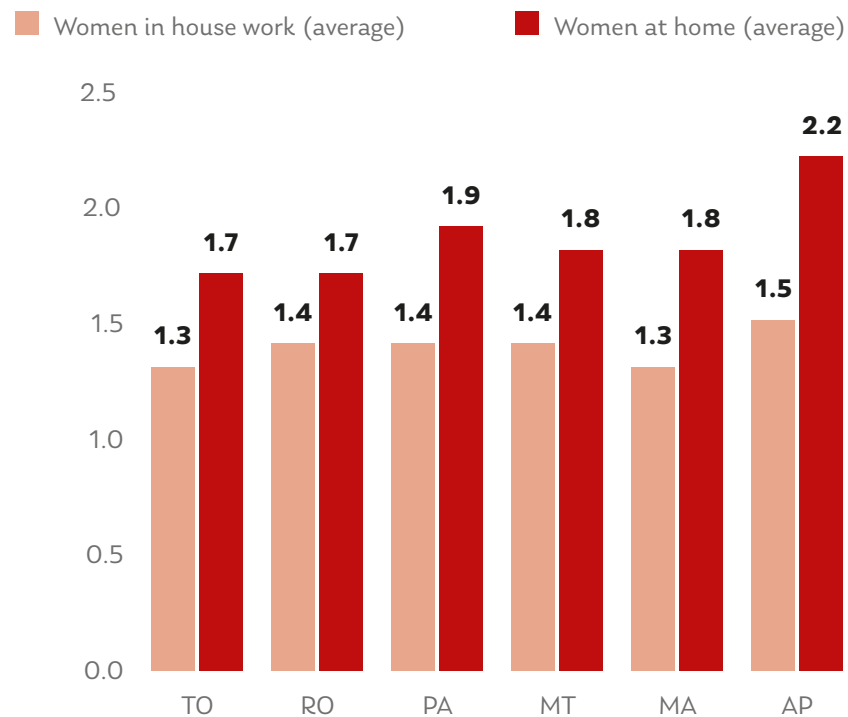


## HOUSE WORK

The average of women who contribute to house work is similar to the number of women at home, which shows that almost all women have responsibilities in the house work. However, it was reported that they are still little recognized for these activities.

Family farming, main source of work, indicates that if territories were regularized and had more investments, we would have another scenario in terms of family income and food security. Identifying production chains that can be worked on sustainable basis and developing market strategies in order to value products have been a strategic action for some communities and they need to be expanded to others.

Average number of women contributing to house work X Average number of women at home



The percentages refer to 3,203 households interviewed





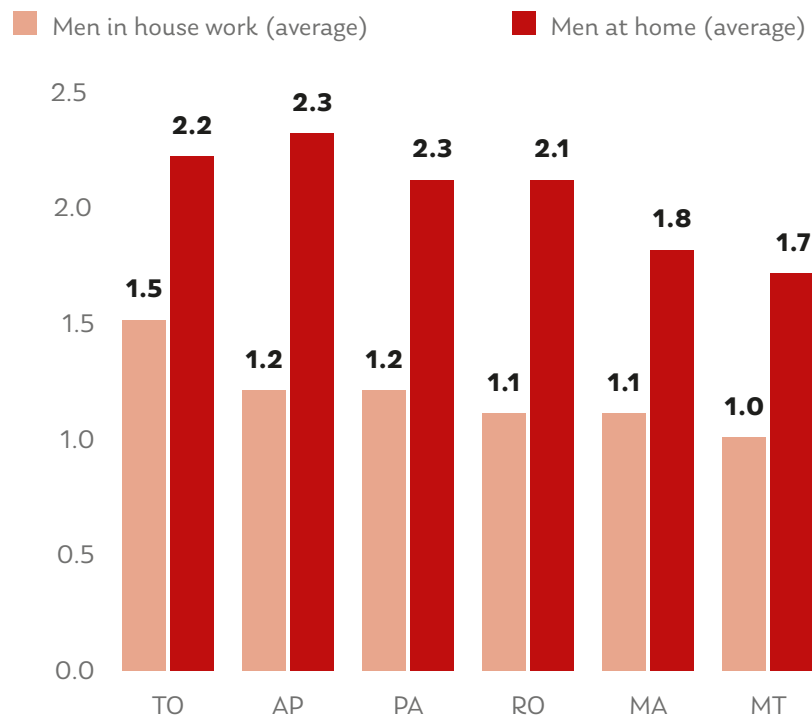
## HOUSE WORK

Men are responsible for farm management, house repairs and hunting inside the *quilombola* communities. Washing the dishes and cooking are very common tasks for young people.



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Average number of men contributing to house work X  
Average number of men at home



The percentages refer to 3,203 households interviewed



## • OUR RIGHTS AND CITIZENSHIP:

Only after the 1988 Federal Constitution providing for the right to collective ownership of territories in Article 68 (ADCT) the *quilombola* communities were entitled to rights in the national legal system. Territory is an essential matter for the access to social rights, such as health, education and food security.

The data show that many of these policies are not accessed due to the lack of enforcement of the territorial right and due to bureaucratic processes.

The section our Rights and Citizenship portrays the realities of the communities on the access to benefits and basic rights, such as education, health, mobility, public security and access to credit and government benefits.

Education is a very specific reality in each region. In general, considering benefits, most people had access to the *Bolsa Família* Program and credit access policies have not been effective transversally.

Bureaucracy to access public policies and the challenge in land regularization as a prerequisite to access them, stood out in the debates on data analysis.



© Raphael Rabelo



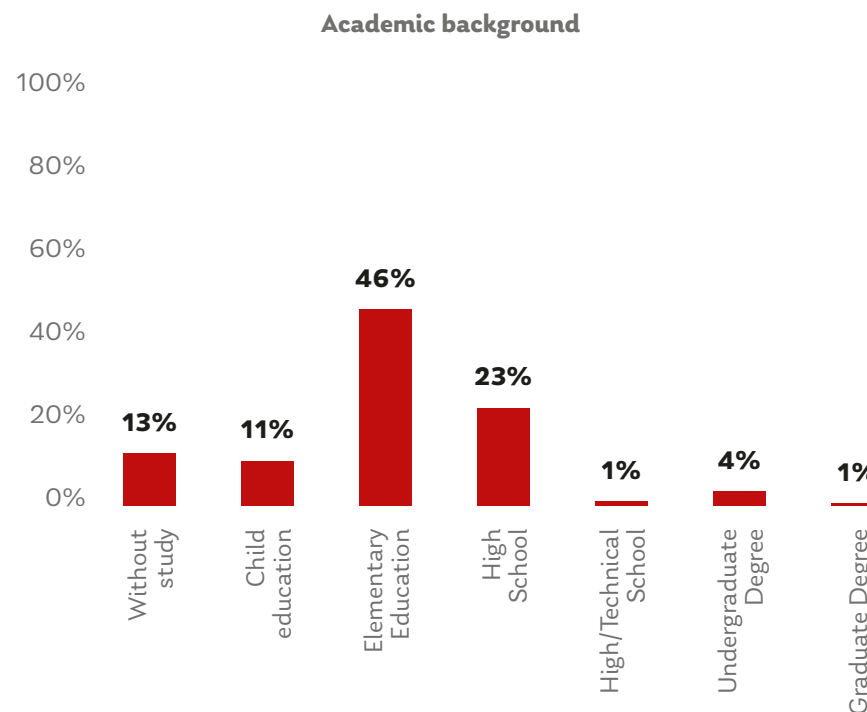
## ACADEMIC BACKGROUND

Most *quilombolas* attended elementary school. The Bolsa Família Program was an important mechanism to guarantee the permanence of children and teenagers at school. Children must start school at the age of 4. In many communities, they only start at 6 or 7, either because access to school is difficult or because there is a lack of schools inside the *quilombo*.

Only 4% of respondents completed higher education and the access to education is one of the main concerns of the communities. However, because of distance, students travel long and exhausting paths, which leads them to drop out of studies.

Most people with no education are from Pará. Only a few people have completed a graduate course, but the ones who did it, are mostly from Mato Grosso. Tocantins had a high level of higher education.

Communities have been articulating with education institutions to create hubs in the *quilombola* territory as a way to boost and encourage access to higher education in the region, such as the case of communities in Amapá.



\* From the 12,483 individuals interviewed, 642 did not answer the question.

\*\* Graduate Education includes "Graduate Education", "Masters" and "Doctors".



## ACADEMIC BACKGROUND

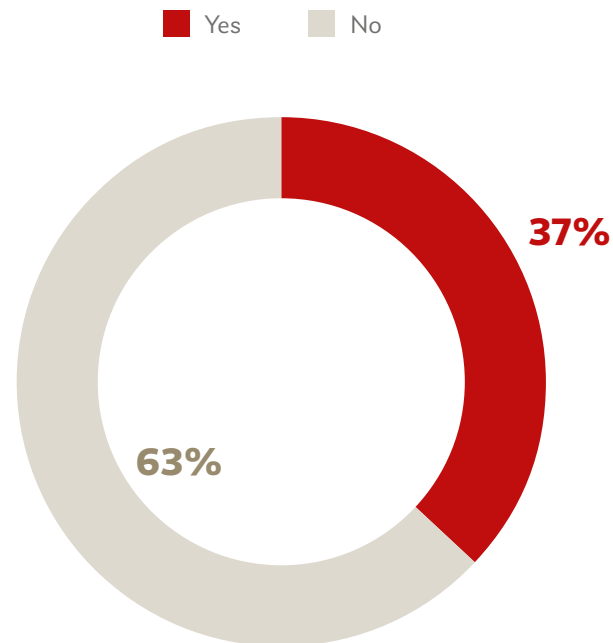
Most respondents inform that they are not studying. This may be related to the fact that High Schools are distant and not always in or near the community.

Those who continued their studies, on the other hand, face several problems due to the costs of transportation or permanence in schools and universities. In addition, .....

*“education not always has been connected to the quilombola cause, even though there are National Curriculum Guidelines for quilombola school education created by CNE Resolution no. 08 of November 20, 2012. These facts not only compromise students’ attendance but also the quality of education and learning of quilombolas.”*

(Givânia Silva, Quilombo Conceição das Crioulas/ PE, CONAQ).

How many people are still studying?



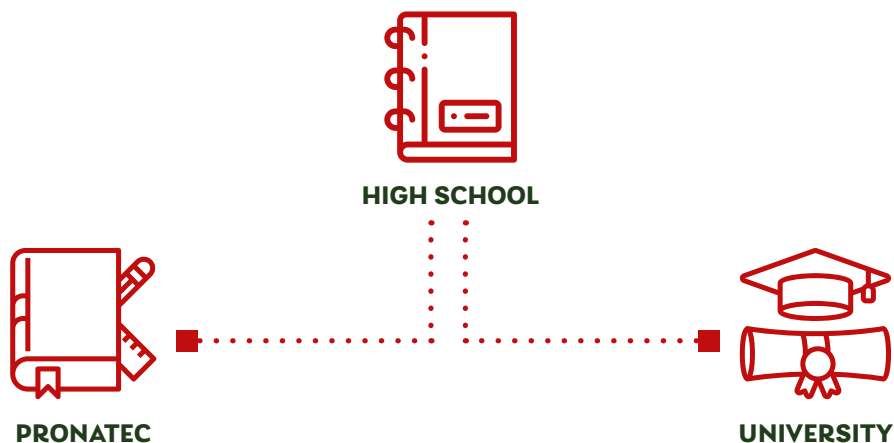
\* From the 12,483 individuals interviewed, 775 did not answer the question.





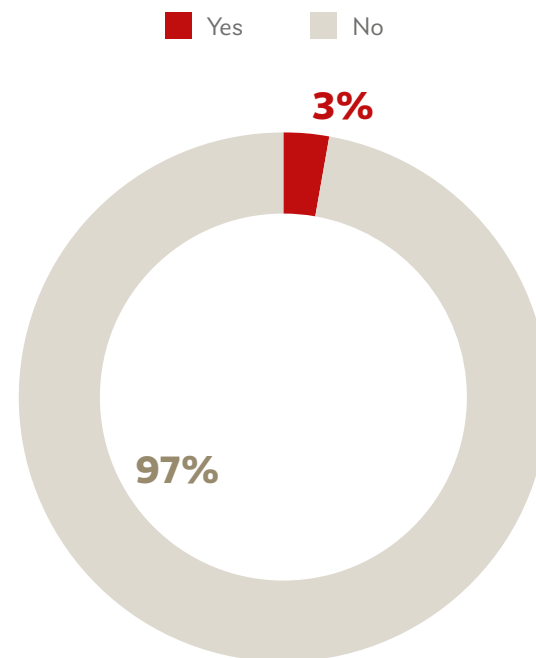
## HIGHER EDUCATION

Pronatec is a public policy that *quilombola* communities have difficulty to access due the fact that it is focused on high school young people, specially in the urban context in medium to large cities, as opposed to the fact that most *quilombola* communities do not have high school education in their territories. This can be seen in the 3% adherence to the policy shown in the graph.



The program is one of the options for *quilombolas* to have an educational continuity after completing high school.

### Is any family member served by the National Program for Access to Technical Education and Employment - Pronatec



\* From the 3,203 households interviewed, 177 did not answer the question.



## HIGHER EDUCATION

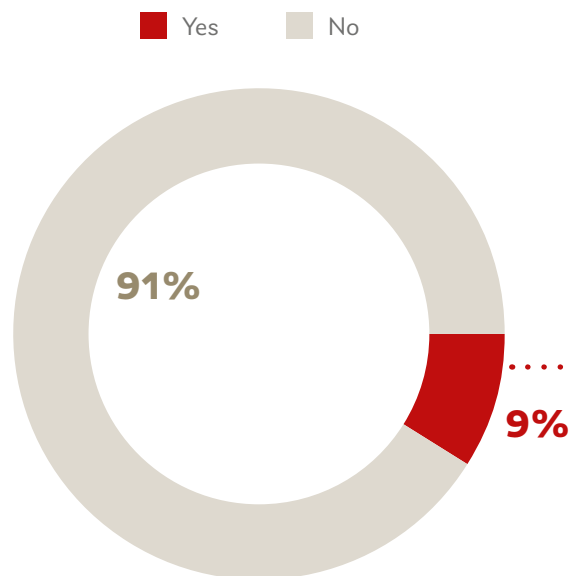
When *quilombola* students go to the University, their main difficulty is logistics due to the distance. However, 9% of respondents mentioned being attending Federal Universities, which already indicates a change.

About Bolsa Permanência (Permanency Grant Program), 40% responded to receive the benefit.

Tocantins has 63% of the students benefited and is one of the regions with the highest percentage of university students with any type of assistance. Even so, they report there is a delay in the process and that students from state institutions do not receive the assistance for lack of resources and specific policy of the institutions in the states.

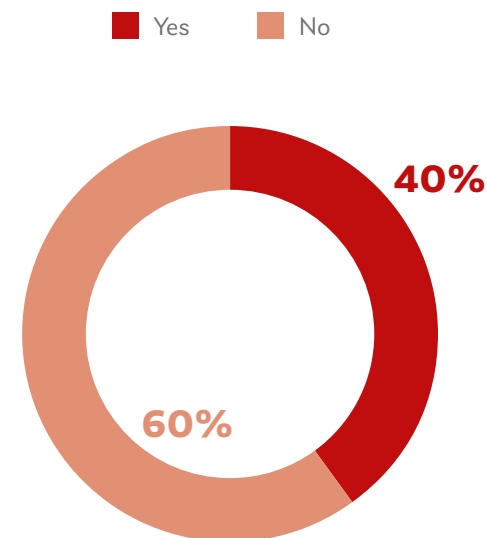
In Pará, 51% of people receive assistance and *quilombolas* emphasize the institutional difficulties to access it.

Is there anyone attending Undergraduate education in Federal Institutions?



\* From the 3,203 households interviewed, 150 did not answer the question.

Does any member of the family (attending undergraduate course in Federal Institutions) receive a Permanency Grant Program to help with expenses?



\* 265 households answered the question.



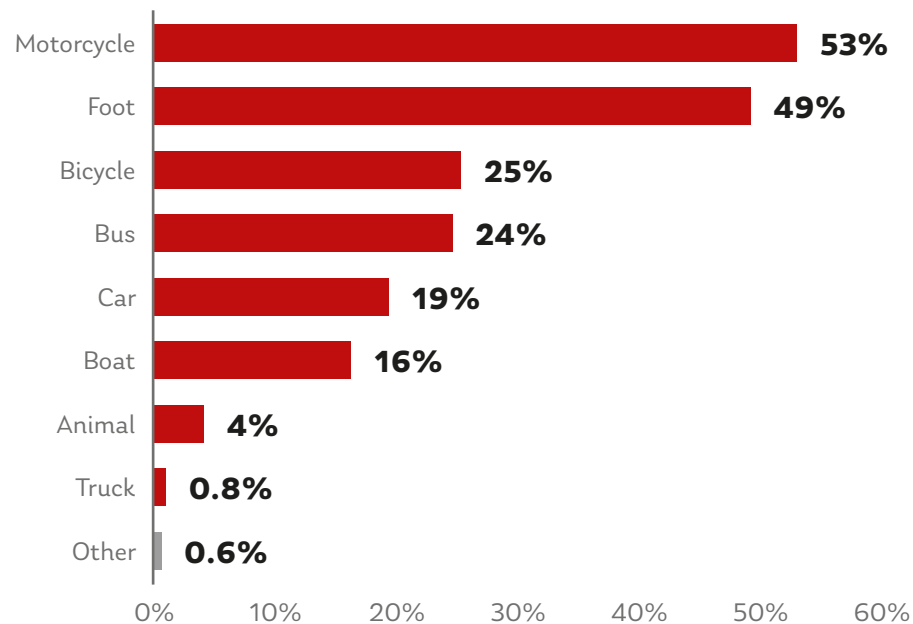
## MEANS OF TRANSPORTATION

Most participants state they use motorcycles as their main mean of transportation. *Quilombolas* face difficulties in terms of mobility. This happens because the access to public transport is precarious and the need to implement public policies for rural-urban transportation is evident, in addition to the need to maintain the existing roads.



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What means of transportation are used by the people who live in the house?



\* From the 3,203 households interviewed, 95 did not answer the question.

\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.

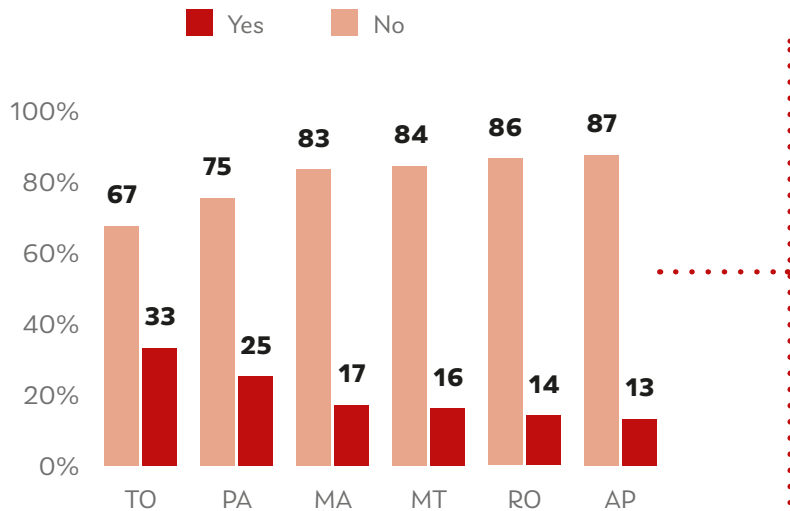


## PEOPLE WITH DISABILITY

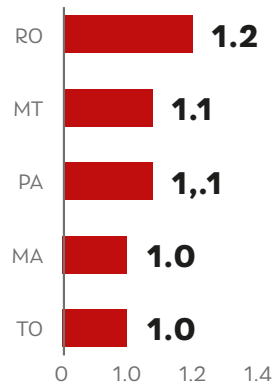
The analyzes showed difficulty in obtaining specialized care when necessary. Motor disability was identified as the most frequent among *quilombolas*.

In some communities, respondents connect the incidence of people with disability to marriage among family members.

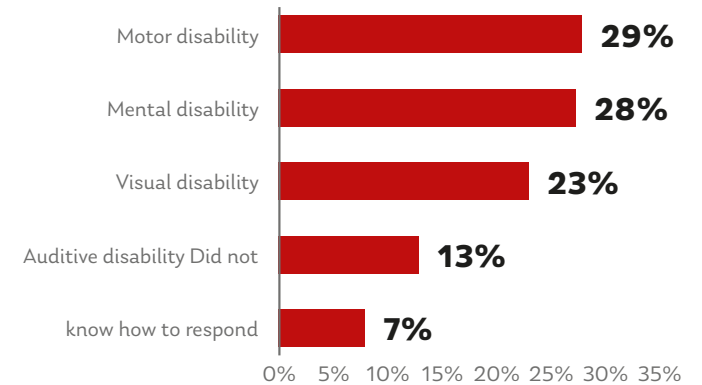
Do you have a person with disability at your house?



Average number of people with disability per household



What is the disability?



\* The numbers presented refer to the number of households interviewed.

\*\* From the 3,203 households interviewed, 126 did not answer the question.

\* 491 households answered the question.





## HEALTH IN THE COMMUNITY

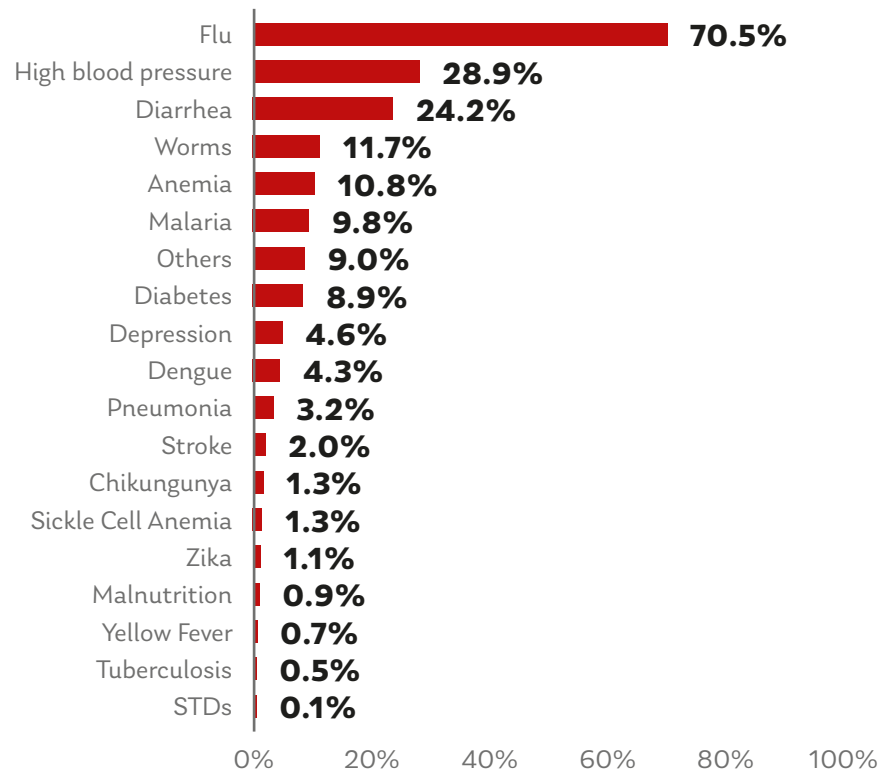
The most recurring diseases in *quilombola* families include flu, high blood pressure and diarrhea. Flu and diarrhea are treated with medicinal herbs. *Quilombolas* with specific knowledge handle them and they are also responsible for these treatments in the community. High blood pressure and other severe cases, such as malaria, are treated with medical monitoring.

According to *quilombolas* observation, cases of depression, diabetes and cancer have increased, specially among women. They report a concern with the health of the black population in the region but describe the lack of humanized care for traditional communities.

*“The incidence of different diseases among quilombolas may be related to the lack of basic sanitation in the region, thus giving rise to the need for public policies on the agenda.”*

(Sandra Braga, Quilombo Mesquita/GO, CONAQ).

What are the main diseases in the family?



\* From the 3,203 households interviewed, 400 did not answer the question.

\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.



## SINGLE REGISTRATION

The Federal Government created the Single Registration to better know who the low-income Brazilian families are and how they live. After registering or updating data in the Single Registration, a family or person is able to participate on different social programs, such as Bolsa Família, Low Income Social Tarriff, among others.

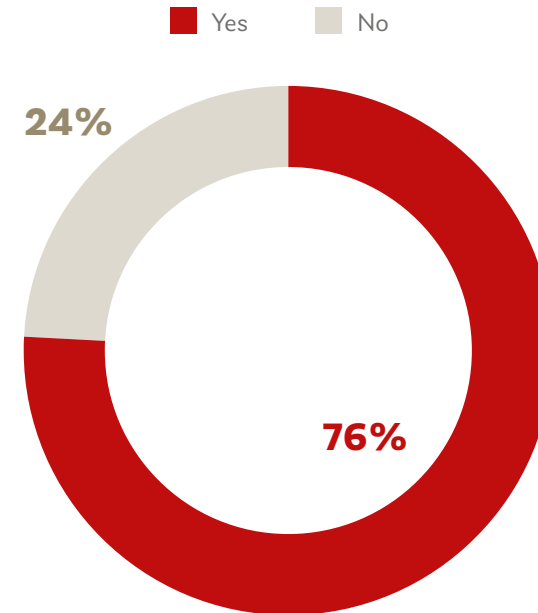
Most *quilombolas* mentioned being registered with the Federal Government Single Registration.

A few of the communities surveyed showed that this volume can be much higher in the data validation process, since a higher percentage of families declared having access to Bolsa Família, for which being registered at the Single Registration is the first condition.

This observation is confirmed by 87% of the respondents that declared receiving Bolsa Família. This situation can be derived from several factors, including the respondents' lack of knowledge about CADÚnico (Single Registration) and even the inability of the public agent to inform that the Single Registration and Bolsa Família are different public policies, and that the Single Registration is the main tool to access the other state policies.

87% of *quilombolas* mentioned receiving Bolsa Família at some point. This can demonstrate the difficulty to get information about ways of accessing public policies.

Is the family registered at the Federal Government Single Registration?



\* From the 3,203 households interviewed, 108 did not answer the question.

© Ana Carolina Fernandes



## DOCUMENTS

The work book is one of the main documents that *quilombolas* do not have. Bureaucracy is one of the difficulties they find to issue the document since service stations are distant and do not always deliver it at the moment, forcing the *quilombola* to return to pick it up at a later date.

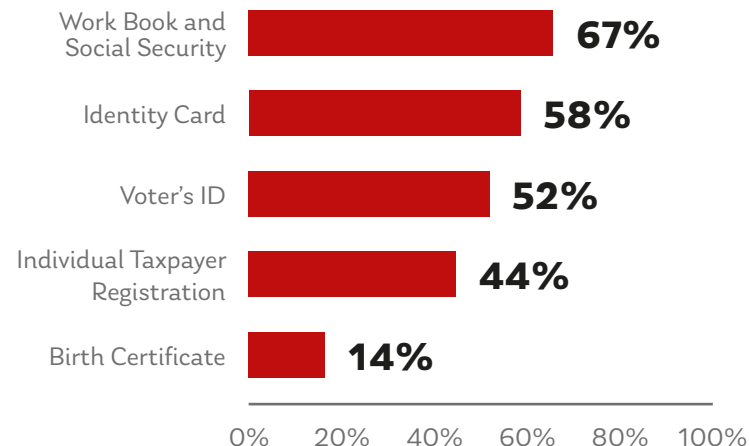
The low volume is also related to the minimum age required to obtain the document. Informal work is also predominant among *quilombolas*, which reinforces the number of people without this documentation.

*Quilombolas* reported bureaucracy in institutions. They reported that this obstacle is decreased by registration campaign efforts in the communities, which are also identified as more effective than traveling to the institution to issue the documents.

© Maryellen Cristóvão



**In relation to Basic Documentation and Civil Registration (National Mobilization 22 - Joint Effort), are there people in the family who do not have it (1st copy)?**



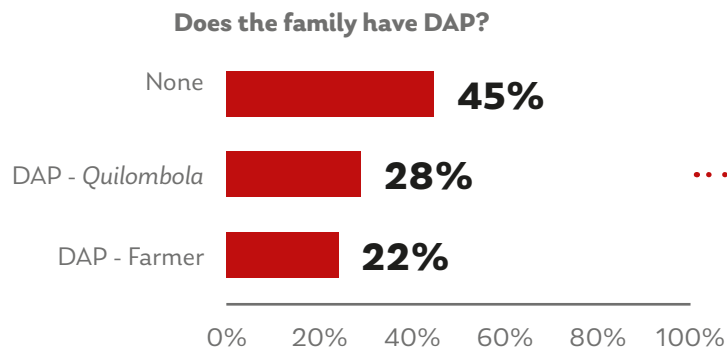
\* From the 3,203 households interviewed, 1,882 did not answer the question.

\*\* Multiple choice question. Respondents were able to provide more than one answer so the sum of the percentages in the graph is not 100%.

The Declaration of Aptitude to the National Program for Strengthening Family Farming (DAP) is the instrument used to identify and qualify the Family Unit of Agricultural Production (UFPA) of family farming and their association forms organized in legal entities. DAP is the gateway for family farmers to public policies encouraging production and income generation.

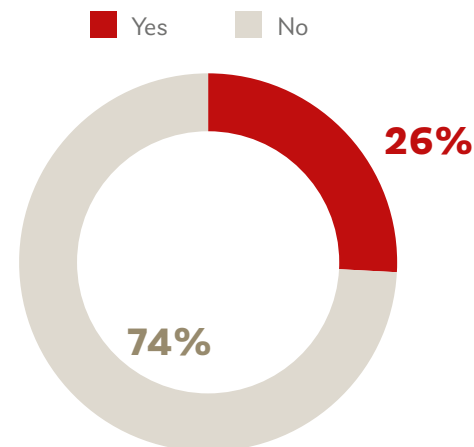
*Quilombola* mentioned bureaucracy as a problem to access their declaration and obtain credit, which resulted on the 45% that mentioned not having DAP. Respondents also mentioned that the delay in regularizing the territories reflects the reach of DAP *Quilombola*.

The lack of declaration hinders the access to the credit in financial institutions, besides impacting the direct sale and land title.



\* From the 3,203 households interviewed, 1,619 did not answer the question.

If yes, did it have access to credit line?



\* 33 households answered the question.



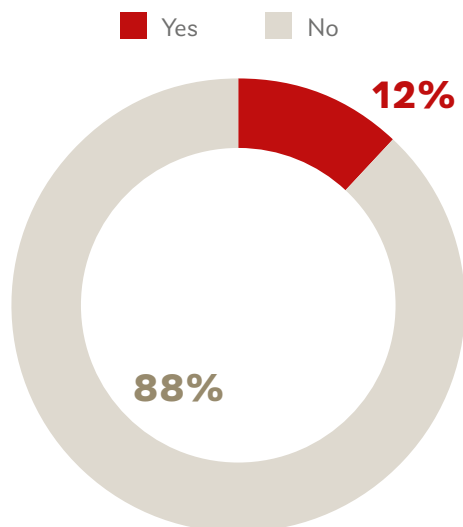


## TECHNICAL ASSISTANCE AND RURAL EXTENSION

Eighty-eight percent of the respondents mentioned not receiving the Technical Assistance and Rural Extension.

The lack of information about what ATER is and how to get it, besides the connection with other agencies, are difficulties pointed by the *quilombolas* for the inclusion. Therefore, it has been indicated that this program has weakened among them over time.

**Has your family received continued technical assistance called Technical Assistance and Rural Extension - ATER?**



\* From the 3,203 households interviewed, 176 did not answer the question.



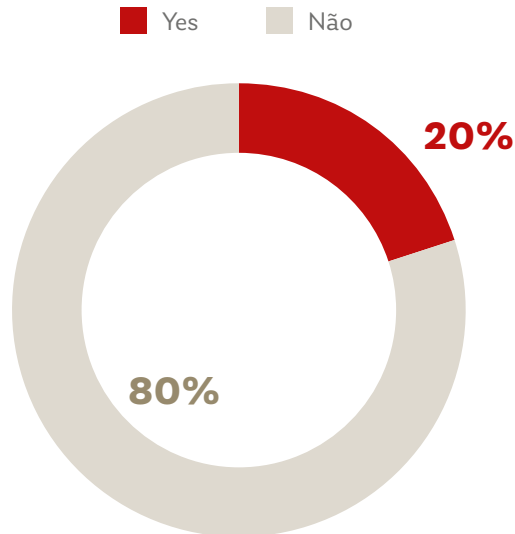
© Raphael Rabelo



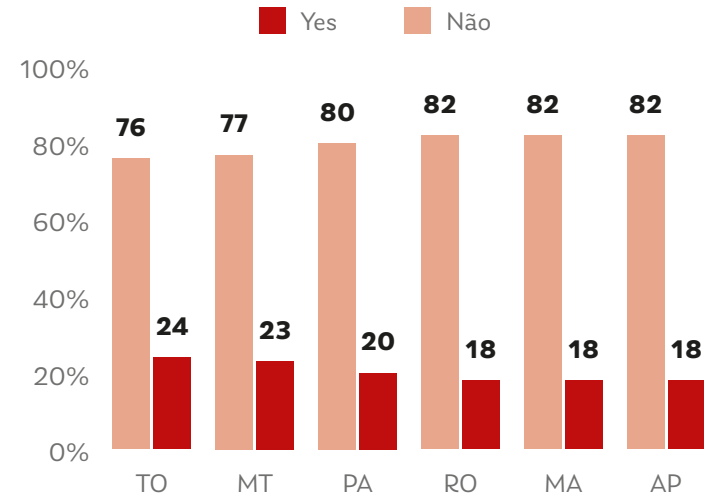
## COMMUNITY ORGANIZATION

The leadership understanding is associated with the representativity in the community. Such leadership is exercised in a participatory process in which the rest of the community members mostly assist in management.

Does any family member have a leadership role in the community? (from the 6 states)



Does any family member have a leadership role in the community?



\* From the 3,203 households interviewed, 105 did not answer the question.



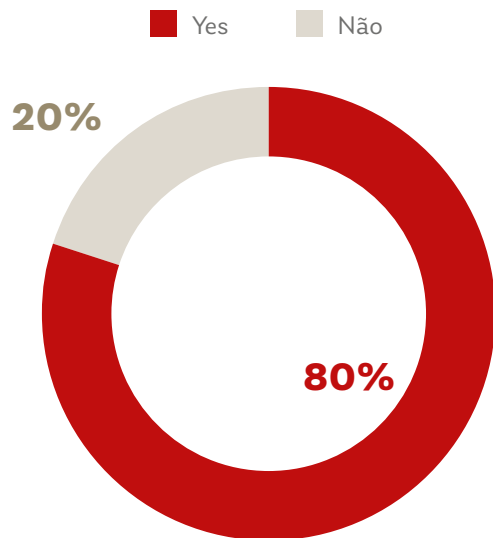
## COMMUNITY ORGANIZATION

Young people are most likely to participate and cope with matters of association in search of community development. It is also assumed that griots are given the role of leading the community to keep the ancestry and history of the community alive.....

*“Strengthening political education actions for the youth is very important so that they are familiar with the political dialogue the community may need.”*

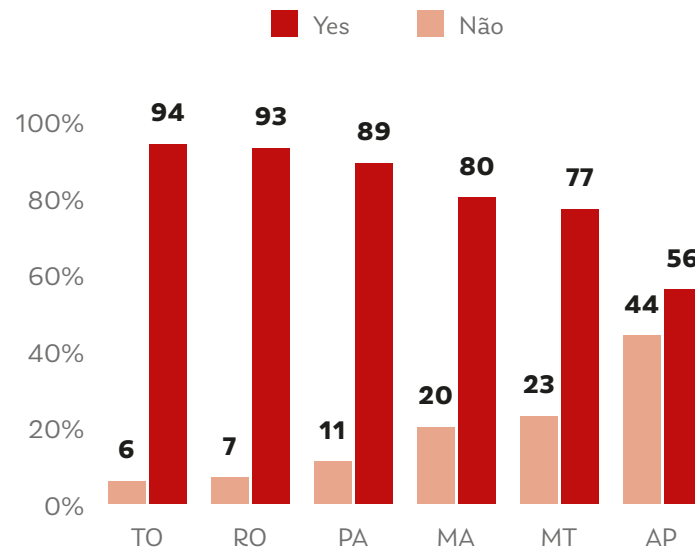
(Sandra Maria, Quilombo Carrapatos da Tabatinga/MG, CONAQ).

Is any family member a member of the association? (from the 6 states)



\* From the 3,203 households interviewed, 96 did not answer the question.

Is any family member a member of the association? (from the 6 states)



\* From the 3,203 households interviewed, 105 did not answer the question.





From the Sharing Worlds Program, the *quilombolas* turned the survey into an instrument for reflection and fight for rights.

Guaranteeing the way of life, land use, food security, culture, management of natural resources by the *quilombola* communities and, above all, the collective ownership of territories, so that all these rights are not under constant threat is essential.

**ENTITLEMENT NOW!**











# LESSONS LEARNED



Time from/in the community is a differentiated time that needs to be taken into account. Method for these territories needs to be based on the dynamics of each community and, therefore, less academic. Trees and riversides often have become meeting rooms; time goes by without the time of the clocks because that is the time that has been transmitted to us through orality.

Experiences lived in this project have showed us that institutions need to visit *quilombos* to drink from the fountain of wisdom, live and feel the many difficulties told through the pain and sadness of a lot of our old ones. Respecting our time, adapting the language to the traditional knowledge and respecting our lifestyle.

But it is also important to know the riches and beauties which we fight for daily.

We hope the descriptions and results from surveys in *quilombolas* communities may serve as an instrument for CONAQ and the communities searching for their rights, as well as leveling and understanding about the process, promoting reflections and valuing the path taken, the construction and continuity of the process and the agreements signed as a project for the future.

**“We hope the descriptions and results from surveys in *quilombolas* communities may serve as an instrument for CONAQ and the communities searching for their rights...”**

The possibility of creating policies with participation and collaboration is expected with the demands of the communities included effectively. At the same time, the challenges of men and women fighting to guarantee the rights of having their voices recognized and respected for centuries still continue.

The involvement and appropriation of young leaders, as well as the participation of men and women in the territories surveyed is emphasized both in the draft and in the access of public policies. Also, incidence for managers to be committed to the preparation and enforcement of policies meeting the demands of *quilombos* is necessary.

It is just a cycle that ends. The process of formation of the New Technologies and Traditional Peoples Program and the Sharing Worlds Program covered part of the Amazon biome, where *quilombola* populations suffer from the lack of recognition that black men and women are also born in this region, and they suffer the same persecutions from the State, and enterprises, due to the lack of infrastructure and violated rights.

This program involved over three thousand *quilombolas* through surveys and the tables showed that we are diverse. Teams of mobilizers and institutional partners who planned and set foot in these territories trained young people that generate statistic data, one of the lessons drawn from the Sharing Worlds. In addition, deepen who we are, what we have and what we want and how the fight of these communities can get stronger, was one the biggest achievements of this program.

Local mobilizers were also encouraged to continue the agenda of access to the technologies that were brought to these territories, talks about experiences and daily coexistence, in addition to exchanges, sharing and experiences between communities that increased ties and understanding of the importance of the fight for the defense of territories. Last, but not least, recognizing the potential of *quilombola* youth in the Amazon region is also important.

The young ones made the Sharing Worlds project possible and, at the same time, CONAQ got closer and deepened knowledge on the many experiences in Amazon *quilombos* because of them.

Without the young people this step would have been much more difficult. For this, we give them our gratitude.

However, CONAQ understands that crossing borders and moving to other biomes is necessary after the experiences of the Sharing Worlds Program. Expanding this experience to the biomes Atlantic Forest, Cerrado, Pampas, Pantanal and Caatinga, recognizing their importance and the need to collect and systematize data from other states and territories is important.

Producing knowledge is a guarantee that *quilombola* communities can continue generating income, developing strategies and facing new challenges that come their way, ensuring rights and improving the quality of life and full conditions for physical and cultural reproduction of current and future generations.

### **National Coordination of Articulation of *Quilombolas* Rural Black Communities (CONAQ)**







Getting to know the reality of *quilombos* and *quilombolas* in the Amazon, their histories, cultures, customs and also challenges and constant fights of resistance, was a great learning experience for Ecam. We would like to thank the partners of the Programs that made this experience possible, especially the communities that always welcomed us with open arms, sparing no effort to carry out the activities.

One of the highlights of the New Technologies and Traditional Peoples Programs and the Sharing Worlds Program was the dedication and commitment of *quilombola* youth to participate in the activities, field surveys, analysis and strategic planning of data use. The young people were a great ally for the achievement of the objectives in this survey.

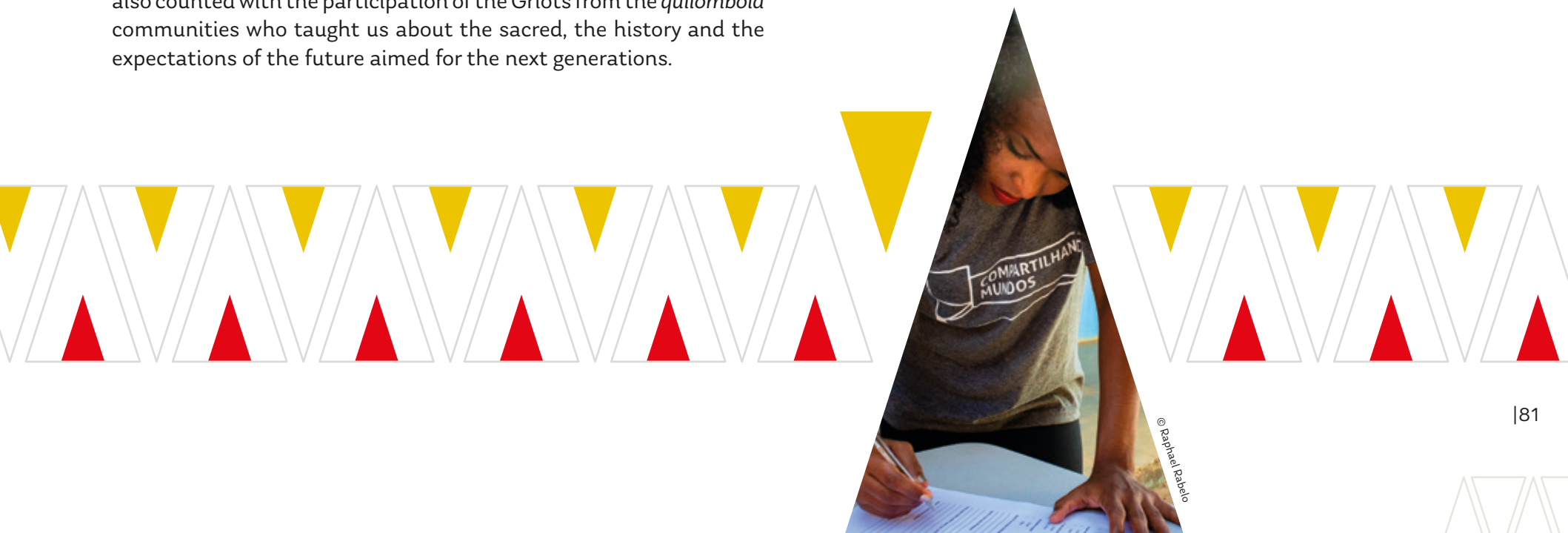
During the program, the young people taught us the power that technology has to bring them (even) closer to the struggle of their communities with new perspectives, strategies and tools. We also counted with the participation of the Griots from the *quilombola* communities who taught us about the sacred, the history and the expectations of the future aimed for the next generations.

We expect that the data collected, consolidated and analyzed here can support these and other communities in their Territorial and Environmental Management processes, as well as subsidize them in claiming the enforcement of fundamental public policies for *quilombola* territories.

The conduction of the Programs provided lessons that enable us to grow more and more and work with these communities to always have better days.

ECAM hopes future initiatives use the results, learning and methods of this pioneering experience, and that the *quilombola* movement and the communities can replicate and expand them across all regions and biomes, to further consolidate the movement's own database. Always count on us!

**Ecam**



















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