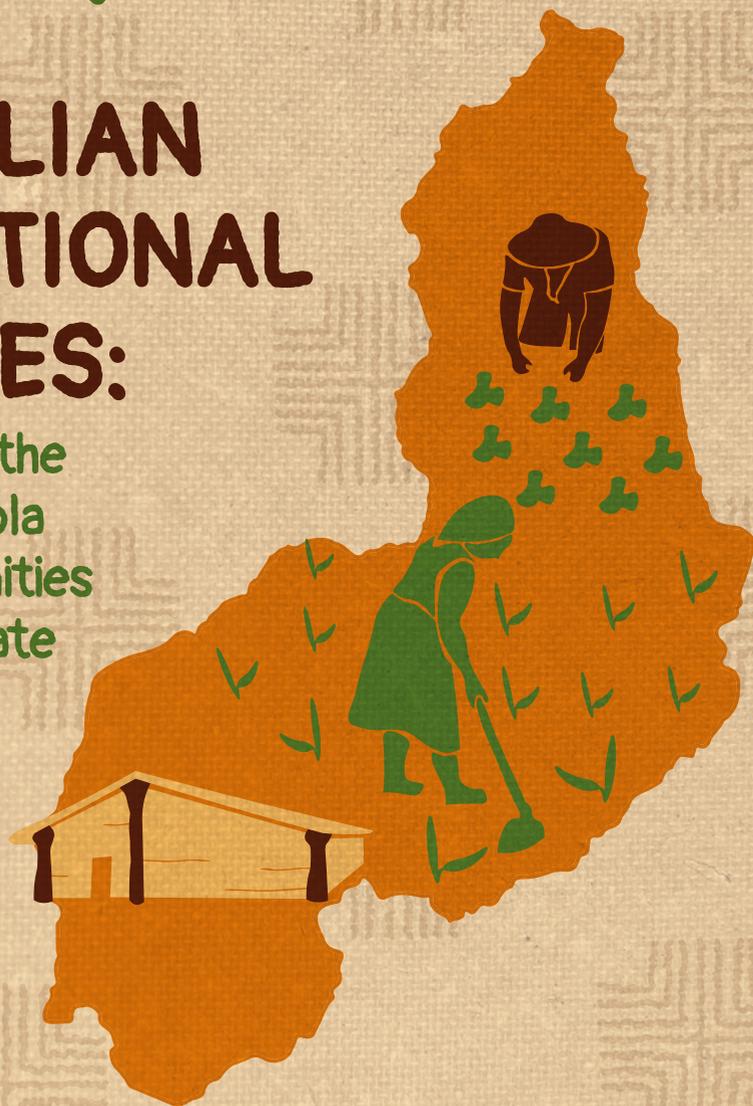


BRAZILIAN TRADITIONAL PEOPLES:

a look at the
Quilombola
communities
in the State
of Piauí



Realization:

FUNARBE
FUNDAÇÃO ARTHUR BERNARDES

UFV
Universidade Federal
de Viçosa

IPPDS
Instituto de Políticas Públicas e
Desenvolvimento Sustentável

AKSAAM

Funding:

JL FIDA
Investindo nas populações rurais

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Brazilian Traditional Peoples: a look at the Quilombola communities in the state of Piauí

Realization

Project AKSAAM - Adapting Knowledge for Sustainable Agriculture and Access to Markets - IPPDS/UFV

Funding

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Abbreviations and acronyms

BRL - Brazilian Reais [Reais do Brasil]

CADÚNICO - Unified Registry for Social Programs of the Federal Government [Cadastro Único para Programas Sociais do Governo Federal]

CAR - Rural Environmental Registry [Cadastro Ambiental Rural]

CASA APIS - Central of Beekeeping Cooperative of the Brazilian Semi-Arid [Central de Cooperativas Apícolas do Semi-Árido Brasileiro]

COMAPI - Mixed Cooperative of Beekeepers from the Simplício Mendes Region [Cooperativa Mista dos Apicultores da Microrregião de Simplício Mendes]

CONAQ - National Coordination for the Articulation of Black Rural Quilombola Communities [Coordenação Nacional de Articulação das Comunidades Negras Rurais Quilombolas]

CONGEP - Project Management Council [Conselho Gestor do Projeto]

EMATER-PI - Piauí Institute of Technical Assistance and Rural Extension [Instituto de Assistência Técnica e Extensão Rural do Piauí]

GPTE - Traditional and Specific Population Groups [Grupos Populacionais Tradicionais e Específicos]

HDI - Human Development Index [Índice de Desenvolvimento Humano]

IBGE - Brazilian Institute of Geography and Statistics [Instituto Brasileiro de Geografia e Estatística]

IFAD - International Fund for Agricultural Development [Fundo Internacional de Desenvolvimento Agrícola]

INCRA - National Institute of Colonization and Agrarian Reform [Instituto Nacional de Colonização e Reforma Agrária]

MW - Minimum Wage [Salário Mínimo]

PIP - Productive Investment Plan

PVSA - Viva o Semiárido Project [Projeto Viva o Semiárido]

RTID - Technical Report of Identification and Delimitation [Relatório Técnico de Identificação e Delimitação]

SAF - Piauí State Secretariat of Family Farming [Secretaria de Estado da Agricultura Familiar]

SICAR - Rural Environmental Registry System [Sistema Nacional de Cadastro Ambiental Rural]

USD - United States dollar [Dólares dos Estados Unidos]

WHO - World Health Organization [Organização Mundial da Saúde]

Quilombolas

Oh, moringa uncapped,
Stove that sizzled,
Stick in the pestle that blared.
It was the rooster that cock-a-doodle-did,
D'Angola that crowed,
Candle that went out,
Monjolo that windmilled,
It was the day that dawned!
Oh, Quilombo woke up,
Carapinha jumped,
It was the beater that started.
It was the corn that ginned,
Mucama that casseroled
The plow that plowed,
The cattle milked by a black,
It was black that forriô!
Take the knife,
Cut the sugarcane,
Check the mill,
Garapa is already done.
Take the sickle,
Toast the banana,
knock down the pindoba
That the ceiling has already perforated.
There is time,
Give it to the drums
Because Quilombola
Has no longer a sir!



Composition: Paulo César
Pinheiro / Sérgio Santos.



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Preface

The AKSAAM Project (Adapting Knowledge for Sustainable Agriculture and Access to Markets) was established in October 2019 and is the result of the donation agreement from the International Fund for Agricultural Development (IFAD) to the Arthur Bernardes Foundation (FUNARBE). The Institute of Public Policies and Sustainable Development (IPPDS) of the Federal University of Viçosa (UFV) is in charge of Project's execution.

AKSAAM aims to contribute to sustainable development in rural areas, with a focus on reducing rural poverty and promoting nutrition and food security, in line with the Sustainable Development Goals (SDGs).

Knowledge management plays an important role in the Project. There is a significant effort in the systematization, analysis, adaptation and comparison of experiences of poverty eradication and local development. Special emphasis is given to the productive inclusion of women, youth and Traditional Peoples and Communities (PCTs). The latter play an important role in the preservation of the country's environment, agrobiodiversity and culture.

Brazil has a multiplicity of PCTs. Currently, there are 28 groups of individuals who declare themselves to be culturally differentiated and to present specific procedures for economic, cultural, social, religious and economic ancestral reproduction, according to the Presidential Decree that created the National Policy for the Sustainable Development of PCTs (PNPCT). Among

these are the quilombola communities, indigenous peoples, catingueiros, plant extractivists, pasture bottom families, terreiro communities and babassu coconut breakers. According to the Brazilian Institute of Geography and Statistics (IBGE, 2019), in 2019, there were about 5,972 quilombola communities, distributed among 1,672 Brazilian municipalities. The Northeast region concentrated 53% of the total number of locations, followed by the Southeast (23%) and North (15%) regions.

Despite a legal framework—involving the Federal Constitution, international conventions and PNPCT legal provisions—which regulates the rights of PCTs, these groups remain invisible in our society and find themselves in socio-economic vulnerability. In this sense, AKSAAM is launching a collection of booklets with the objective of bringing a set of information about traditional peoples and communities, in order to shed light to their importance to society and present the main bottlenecks that affect them. In addition, it is intended to characterize the actions of IFAD projects aimed at these communities.

The first booklets bring a presentation of the quilombola communities in Bahia and Piauí and the pasture bottom communities in Bahia. We believe that the documents help clarifying that there is a great opportunity for Brazil to become a reference in the field of sociobiodiversity.

Have a good reading!

1. Introduction

Traditional communities are the group of culturally distinct individuals who claim to be such. These groups have their own social organizations, occupying territories and using natural resources as a condition for their cultural, social, religious, ancestral, and economic reproduction by using knowledge, innovations, and practices that have been created and transmitted (Brazil, 2007).

Among the many traditional communities existing in Brazil, the Quilombola communities are currently made up of descendants of enslaved people from Africa who were brought to Brazil in the Colonial Period (1530-1815). Thus, between the XVI and XIX centuries, during Brazil's Colonial and Empire period, the expression "Quilombola community" was used to identify the support units arranged by African people against the slavery system.

In this regard, the formation of Quilombola communities represented a transition movement from slavery to freedom. However, the Quilombola people continued to exist even after the end of slavery, but only in recent decades have they begun to be considered as individuals with proper rights, as defined in the 1988 Constitution¹, and in international human rights treaties ratified by Brazil, and in other public policies directed towards this population.

¹ Ratified by the Decree No. 4.887, of November 20, 2003, and the Decree No. 6.040, of February 7, 2007.

A study conducted by the Brazilian Institute of Geography and Statistics (IBGE) on Indigenous and Quilombola peoples estimated that, in 2019, there were 5,972 Quilombola locations distributed across 24 Brazilian states. In regional terms, the largest number of Quilombola locations are concentrated in the Northeast: 3,171 communities.

Quilombola communities are amongst the vulnerable groups that are the focus of IFAD activities, especially in the Northeast region of Brazil. Specifically in the state of Piauí, Quilombola communities have benefited from the PVSA, which has helped them to increase their main productive activities and strengthen their organizations.

This IFAD initiative has been instrumental for the state of Piauí. In fact, this state has a high level of poverty and inequality, as well as a medium HDI (0.646), ranking 24th among Brazil's 27 federative units (UNDP, 2022).

In this context, this booklet aims to present an analysis of the Quilombola communities in the state of Piauí, describing them in order to disseminate their way of life and provide greater national and international attention to these communities. Furthermore, the purpose is to disseminate IFAD-supported initiatives conducted by the PVSA in some of the Quilombola communities in the state of Piauí

In addition to this introductory part, this booklet is divided into seven other sections. In section 2, the definition of Quilombola communities is presented, as well as a brief historical background to explain the formation of these communities. In section 3, the relationship between the Quilombola knowledge and environmental preservation is outlined. Section 4 discusses the importance of land for Quilombola communities. Afterward, in section 5, the Quilombola communities located in the state of Piauí are addressed. Section 6 describes the Quilombola families in the state of Piauí who are enrolled in the CadÚnico. In section 7, IFAD's efforts to support the Quilombola communities from the state of Piauí are reported. Lastly, in section 8, the final considerations are presented.





2. What are Quilombola communities?

2.1 Definition

At first, Quilombos were defined as physical places that sheltered black refugees. Quilombos were identified as the materialization of black resistance to enslavement, racial discrimination, and prejudice (SILVA, 2012). Thus, the meaning of the term Quilombo prevailed as a physical space composed of warrior peoples who sought protection and survival.

Nevertheless, the notion of Quilombo posteriorly started to be connected with the notion of belonging and the identity of traditional populations, attributing—in addition to the physical aspects—symbolic and subjective elements. In this sense, the Quilombola communities formed in these physical spaces came to be defined as follows:

“Quilombola communities are groups with their own cultural identity and were formed through a historical process that started in the period of slavery in Brazil. They symbolize resistance to different forms of domination. These communities maintain a strong connection with their history and journey, preserving customs and culture brought by their ancestors.”
(BRAZIL, 2015)

Quilombos can be located either in rural or urban areas, formed by individuals who self-declare to belong to Quilombola communities due to their ancestry, relationship

with the group, and their preserved collective identity. These communities are made up of strong family ties, family heritage or not, between the individuals.



2.2 The recognition of the Quilombola territory

The recognition and legalization of the territorial rights of Quilombola communities depend on the State's legitimization to guarantee their territorial grounds (MOREIRA et al., 2015). As of 1988, the rural black communities were granted a new perspective for land regularization² of the areas where they live, being considered "Quilombola communities" with the right to their territories. . From then on, the acknowledgement of these communities goes

² With the inclusion of Article 68 of the Temporary Constitutional Provisions Act (ADCT) in the Constitution of the Federative Republic of Brazil.

through self-recognition of their Quilombola identity to, posteriorly, be legally recognized and gain possession of their territories (SANTOS, 2008; MOREIRA et al., 2015). The Palmares Cultural Foundation is responsible for issuing the certificate of acknowledgment to Quilombola communities, while INCRA is in charge of land regularization³ (identification, acknowledgment, delimitation, demarcation, and titling of the lands) at the national level; these agencies having common competence on state and municipal lands (SANTOS, 2008).



³ Based on the Decree N. 4,887, of November 20, 2003, and the INCRA Normative Instruction N° 16, of March 24, 2004, currently governed by the INCRA Normative Instruction N° 57, of October 7, 2009, which regulates the Article 68 of the ADCT. Compliance with the INCRA Normative Instruction N° 57, of October 7, 2009, requires the preparation of a Technical Report of Identification and Delimitation (RTID) of Quilombola lands, which guides the procedures of identification, delimitation, demarcation, and titling of the lands.

How is Quilombola Land Titled?

Quilombola self-awareness

To regulate their territories, Quilombola communities must present the Certificate of Self-Recognition, issued by the Palmares Cultural Foundation, to the INCRA.

Preparing the RTID

The preparation of the RTID require the collection of cartographic, agronomic, ecologic, geographic, socioeconomic, historical, ethnographic, and anthropological information from public and private institutions. The RTID aims to identify the land boundaries of Quilombola communities.

Publishing the RTID

After the publication of the RTID and the proper notification, interested parties have 90 days to contest the Report in the INCRA Regional Superintendence, presenting the appropriate evidence. After contestations are judged, a single appeal may be made to the INCRA Board of Directors within 30 days of the notification.

Ordinance of recognition

The territory identification stage ends when INCRA's President publishes, in the federal and state official gazettes, the ordinance recognizing the boundaries of the Quilombola territory.

Expropriation Decree

If there are private properties (titles or possessions) within the Quilombola territory, it is required the publication of a Presidential Decree of Expropriation due to Social Interest.

Titling

The titling will made by the President of INCRA through the granting of a collective, imprescriptible, and co-owned title to the community, on behalf of its legally constituted association, without any financial burden. Thus, the sale and garnishment of territory is prohibited.

Source: INCRA (2020)

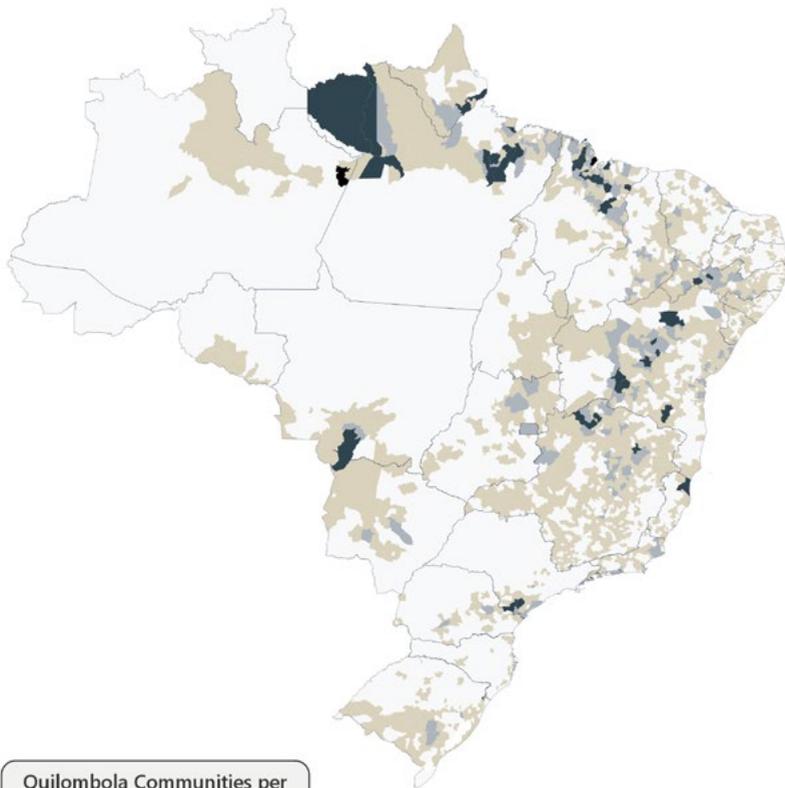
2.3. Identification and distribution of Quilombola communities in Brazil

In Brazil, multiple Quilombola communities are distributed throughout its vast territory. In 2019, according to IBGE estimates, there were about 5,972 Quilombola communities distributed across 1,672 Brazilian municipalities.

The Northeast region has the largest number of Quilombola communities: 3,171. Regarding the other Brazilian regions, the Southeast houses 1,359 communities; in the North there are 873 communities; and in the South and Center-West regions there are about 319 and 250 Quilombola communities, respectively (IBGE, 2019).



Identification and distribution of Quilombola communities in Brazil



Source: IBGE (2020)

3. The connection between the Quilombola knowledge and environmental preservation

Quilombos and indigenous villages are historically essential for ensuring environmental preservation and controlling the greenhouse effect as they usually have a healthy and sustainable relationship with the environment. Quilombola territories are the locations with the greatest environmental protection since they are composed of groups of people whose interaction with the environment is not economic-driven (CONAQ, 2022).

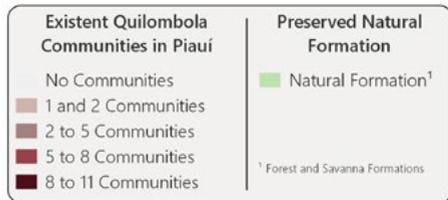
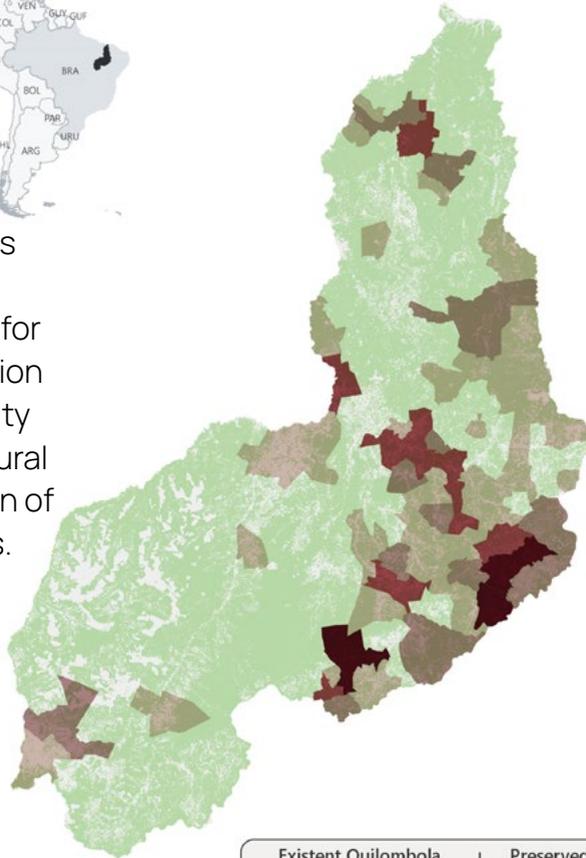
Holders of their own traditional knowledge, the Quilombos constitute subsistence-based communities where members plant and harvest. Therefore, the knowledge passed on from generation to generation leads Quilombola communities to recognize the importance of environmental protection. In addition to the environmental protection, Quilombola areas also generate biodiversity. Therefore, the Quilombola way of life is based on the careful and sustainable use of the available natural resources, with special care for the river springs and forests located in their territories (CONAQ, 2022).



“Quilombo communities have adapted to living in occasionally hostile regions. However, by maintaining their cultural traditions, they have learned to make a living from the available natural resources while becoming responsible for their preservation and interacting with other traditional peoples and communities as well as the surrounding society. Its members are farmers, rubber tappers, fishermen, gatherers, and, among others, they develop community-based tourism activities in their lands, for which they continue to fight” (PALMARES CULTURAL FOUNDATION).

Distribution of Quilombola communities in preserved areas of the state of Piauí

Quilombola communities are of great importance for the generation of biodiversity and the natural conservation of ecosystems.

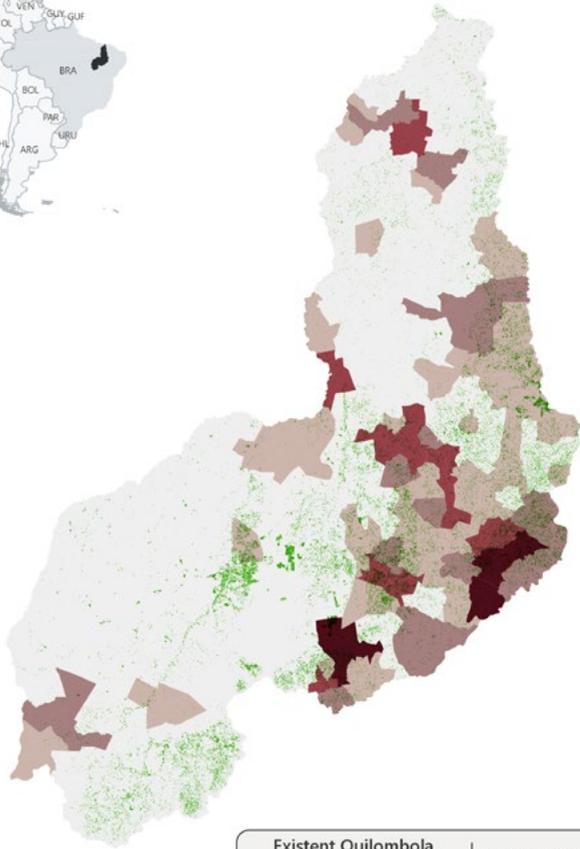


Source: MAPBIOMAS (2020)

Distribution of Quilombola communities in areas of recovering vegetation of the state of Piauí



There is a greater dominance of recovering vegetation in the areas of Quilombola communities.



Existent Quilombola Communities in Piauí	Recovering Vegetation
No Communities	Recovering Vegetation ¹
1 and 2 Communities	
2 to 5 Communities	
5 to 8 Communities	
8 to 11 Communities	

Source: MAPBIOMAS (2019)

¹ Considering a historical series from 1988 to 2018

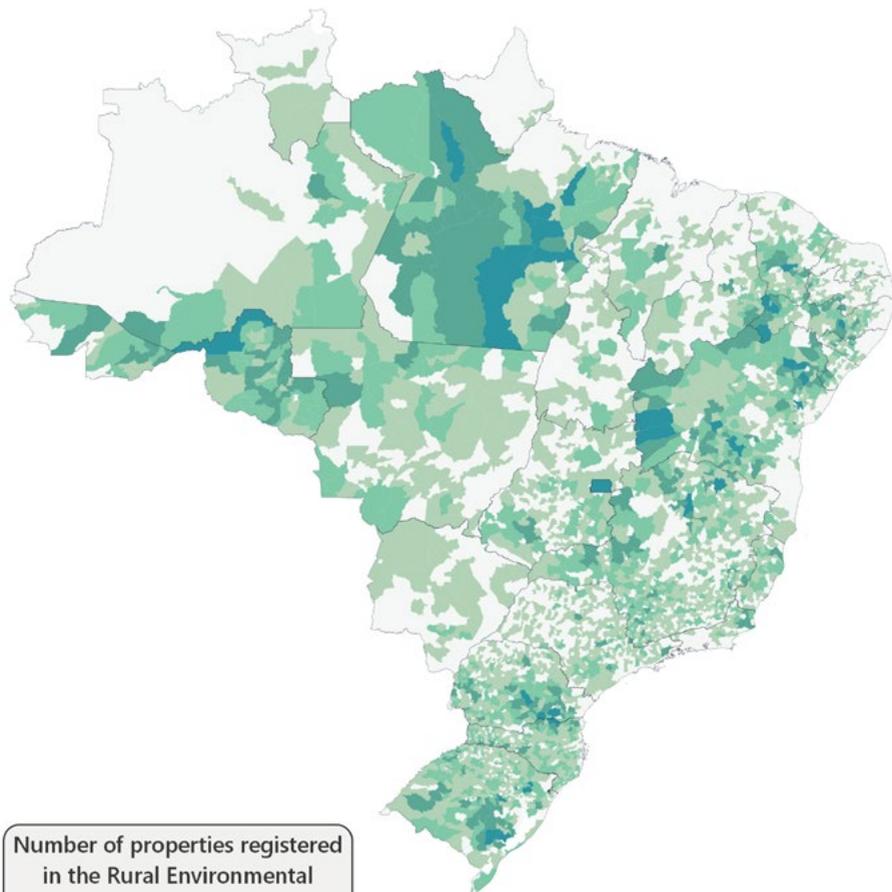
3.1. Rural Environmental Registry (CAR)

The Rural Environmental Registry (CAR)⁴ is an electronic registration instrument that is mandatory for all rural properties. It aims to assist public authorities in environmental legalization. This electronic registry contains information regarding the location of permanent preservation areas, legal reserves, remaining areas of native vegetation, areas of restricted use, and areas of rural properties within the country. It makes it possible to control, monitor, and combat deforestation of Brazilian forests and other native vegetation. The CAR aims to guarantee the availability of natural resources for farmers as well as the access to various rural programs.

The Rural Environmental Registry System (SICAR) integrates the CAR of all federative units of Brazil. Currently, there are more than 7 million registered rural properties, which corresponds to almost 540 hectares (ANALISACAR, 2021).

⁴ Established by Federal Law 12.64/12 and Decree 7.830/12, which addresses the protection of native vegetation..

Rural Environmental Registry (CAR)



**Number of properties registered
in the Rural Environmental
Registry (CAR)**

- 1 to 602 Properties
- 602 to 1380 Properties
- 1380 to 2546 Properties
- 2546 to 5014 Properties
- 5014 to 12657 Properties

Source: Rural Environmental Registry System (2022)

For Quilombola peoples, however, access to CAR is still limited due to lack of resources, lack of titled land and registration incompatibility. Initially, the Quilombolas were informed that the registration of properties was limited only to the area occupied by the households, not the total area of traditional use, thus restricting their right to the territory. In addition, for Quilombolas and other traditional peoples, the CAR must be collective, not individual (CONAQ, 2021). As a result, several Quilombola communities in the states of Piauí and Tocantins reunited to regularize the CAR on their properties by their own. In Piauí, self-registration began in 2016 and, by the end of 2017, 20 CARs of Quilombola territories were carried out (INSTITUTO SOCIOAMBIENTAL, 2021). Currently, new guidelines and registrations are being carried out for the defense of Quilombola territories.

4. The importance of land for Quilombola communities

Among the various demands of the Quilombola communities, the fight for land rights arises as one of the main issues. For Quilombolas, land represents much more than a material issue. Land is seen as a symbolic element, responsible for social relationships and the self-recognition of belongingness (LEITE, 2000).

Families do not exist without land, and land does not exist without families. Therefore, there is an interdependence between these elements. The separation between families and land would represent the loss of the historical achievements of the ancestors and, consequently, the loss of the Quilombola identity (SANTOS; FERREIRA, 2019).

For the Quilombolas, obtaining the land title equals freedom attainment. The territorial space of Quilombos represents a place of their ancestors' path, a sense of belonging, and a symbolism of fight and culture (SANTOS; FERREIRA, 2019).

The freedom denied to their ancestors is present in Quilombola territories. The land is a symbol of life. For Quilombola communities, recognizing land rights means respecting their history.



4.1. Land Conflict

Land conflicts involving Quilombola communities are very common due to the non-regularization of their lands, real estate speculation and the expansion of agricultural areas. Usually, these conflicts are followed by violence (physical and mental), with episodes of arson, which end up destroying houses and productive areas of these communities. In the occurrence of land conflicts involving the Quilombola territory, pressured communities disrupt their initial forms of spatial organization to protect themselves from threats and aggression. Thus, they can disperse or concentrate, depending on the situation (MOREIRA et al., 2015).

5. The Quilombola communities in the state of Piauí

The 2022 Population Census will mark the first time that the ethnic-racial belonging of Quilombolas will be investigated in Brazil, enabling the production of official statistics on this population.

To identify the areas to be studied, IBGE mapped indigenous and Quilombola locations based on four fundamental assumptions:

- adoption of the officially delimited boundaries of territories;
- identification of clusters of indigenous and Quilombolas households, considering the principle of self-recognition;
- identification of other locations that do not meet the above criteria, but that are occupied by indigenous peoples or Quilombolas; and
- consultation with indigenous and Quilombola representatives in all stages of the process.

According to information from IBGE, the mapping process identified that the state of Piauí is composed of 13 Quilombola territories officially delimited and defined in census sectors, 90 Quilombola groups defined in census sectors and 112 Quilombola locations

Officially delimited Quilombola territories are the lands occupied by the Quilombola communities and used for cultural, physical, social, and economic reproduction.

Understanding the difference:

A Quilombola group is a cluster of 15 or more Quilombola individuals in one or more spatially contiguous households that establish family or community ties, and may or may not be certified.

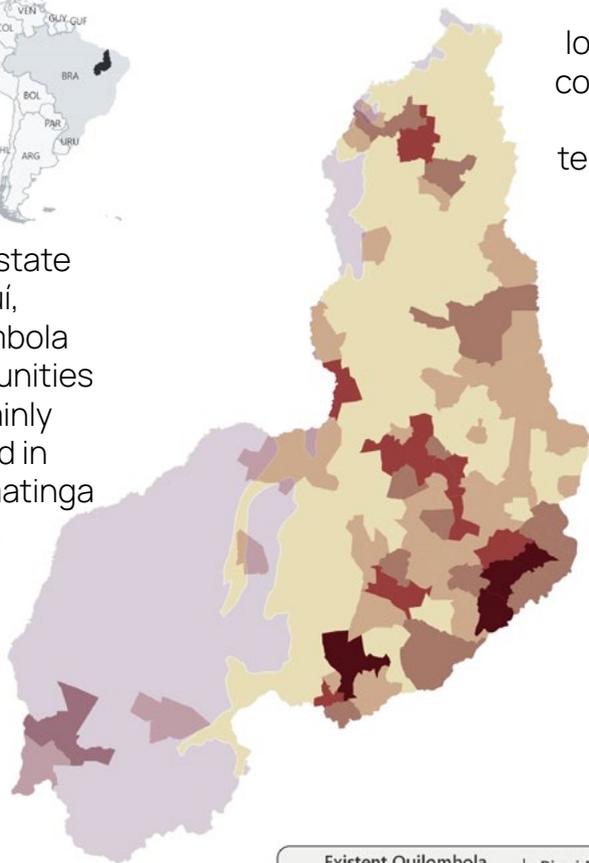
Quilombola locations present a more scattered configuration (more than 50 meters between households), and may be around delimited Quilombola areas, Quilombola clusters or locations where Quilombola individuals are likely to reside, according to databases and administrative records from other agencies and civil society organizations.

Distribution of Quilombola communities in the state of Piauí, by biomes

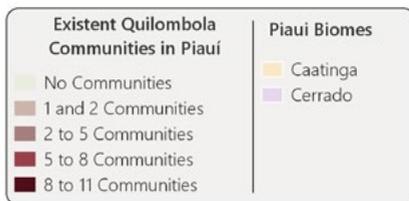


In the state of Piauí, Quilombola communities are mainly located in the Caatinga biome.

Quilombola locations are concentrated in the eastern region of Piauí.



Source: IBGE (2020)



6. CadÚnico and Quilombola families in the state of Piauí

6.1. CadÚnico in Brazil: origin, goal, and implementation

The Unified Registry for Social Programs of the Federal Government⁵ (CadÚnico) was created through the Decree No. 3,887, of July 24, 2001. This is an initiative from the Brazilian Government aimed at identifying and providing a socioeconomic characterization of poor and extremely poor families. For registration, it is collected information on the entire family unit, household features, forms of access to essential public services, and data on each of the members of the registered families.

The Decree No. 6,135, of June 26th, 2007, established that the execution and maintenance of the CadÚnico would become a shared responsibility of the federal, state, and municipal governments. At the federal level, responsibility lies on the Ministry of Citizenship, while the Caixa Econômica Federal is in charge of operating the CadÚnico. The role of the states is to provide technical support to the local management of CadÚnico. The role of municipalities—including the Federal District—is to identify low-income households, fill in the registration, enter the collected data in the CadÚnico system, update information, and analyze inconsistencies.

⁵ The information provided on this page was retrieved from the following website: <https://www.gov.br/cidadania/pt-br/acoes-e-programas/cadastro-unico>. Accessed on: April 25, 2022.

CadÚnico target audience and data collection period



The target audience of CadÚnico include households with:

- per capita income of up to 1/2 MW per month; or
- total income of up to 3 MW per month; or
- total income of more than 3 MW, when applicable.

Households with total income of more than 3 MW can be included in CadÚnico as long as they participate or are claiming to participate in any program using the CadÚnico for the granting of benefits. Homeless people and those who live alone can also be registered. Therefore, the CadÚnico target audience is comprised of low-income households and its geographic coverage equals the Brazilian territory.

There is no specific time for the collection of data by the CadÚnico since this procedure must be carried out on a daily basis by the local management, both in terms of household inclusion and information update. The disclosure of the profiles of households benefiting from the CadÚnico is carried out annually.

Brazilian social diversity through CadÚnico

The CadÚnico provides the identification of part of Brazil's social diversity. This process is known as Differentiated Registration, defined in Article 24 of the MDS Ordinance No. 177, of June 16, 2011. Through this registration, it is possible to give special attention to families from Traditional and Specific Population Groups (GPTE) since they live in locations far from urban centers and have little access to public policies. In this case, the families themselves declare that they belong to one or more GPTE.

The correct identification and classification of these families are very important since it enables the recognition of their real needs as well as the development of more effective social policies and programs. In the CadÚnico, 15 GPTE are identified, which were grouped into four categories:

Ethnic origin

- Indigenous families
- Quilombola families
- Gypsy families
- Families from terreiro communities (African diaspora religions)

Related to the environment

- Gatherer families
- Artisan fishing families
- Riverine families

Related to the rural area

- Families of agrarian reform settlers
- Encamped families
- Family farming families
- Families benefiting from the National Land Credit Program (PNCF)

Conjunctural issues

- Families affected by infrastructure projects
- Families of inmates
- Families of recyclable material collectors
- Homeless families

6.2 Piauí state Quilombola families in the CadÚnico: quantitative and socioeconomic characteristics

Quilombola families are among the 15 GPTe in the CadÚnico, classified in the category of ethnic origin. For the CadÚnico, Quilombola families are those who self-declare as such, regardless of color or race. Furthermore, the family's territory does not need to be titled by INCRA. However, it must be certified by the Palmares Cultural Foundation. Therefore, the listing provided by the Ministry of Citizenship follows the self-declaration and the certification criteria.

In this context, the head of the family registered in CadÚnico must inform the name of the Quilombola community to which they belong. If their community is not listed, the local manager must request the Ministry of Citizenship to make the inclusion.



32.554.336

Brazilian families were registered in 2021, according to CadÚnico data.

228.047

families declare themselves as Quilombolas and were registered in the “Quilombola family” category, representing 0.7% of the families registered in CadÚnico.

Reference: December 2021



72%

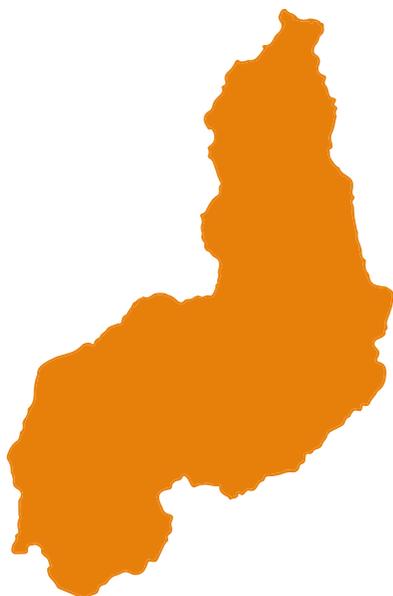
of Quilombola families registered in CadÚnico are located in the Northeast region of Brazil.



Among northeastern states, Piauí has

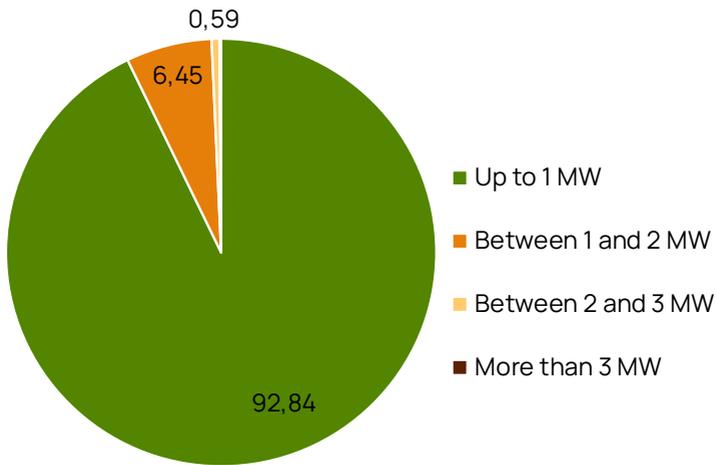
6.439

Quilombola families registered in CadÚnico, which corresponds to 4% of registered Quilombola families from the Northeast region. According to data from December 2021, these Quilombola families comprise 18,210 individuals, according to data from December 2021.



Among the 6,439 Quilombola families from Piauí that are registered in CadÚnico, 5,978 have a monthly income of up to 1 MW, while only 8 families have a monthly income of more than 3 MW.

Percentage of Quilombola families from Piauí registered in CadÚnico, by monthly household income

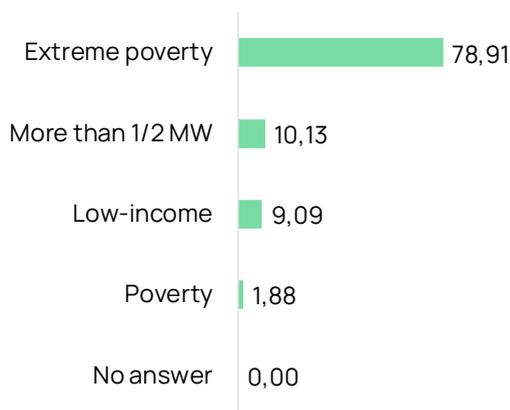


Source: CadÚnico (2021)



Reference: December 2021

Percentage of Quilombola families from Piauí registered in CadÚnico, by monthly household income per capita



Source: CadÚnico (2021)

Most Quilombola families from Piauí registered in CadÚnico are extremely poor (monthly household income per capita of up to BRL 89.00), while 1.9% are poor (monthly household income per capita between BRL 89.01 and BRL 178.00).

Two of the limitations of the CadÚnico database are: a) family information is based on self-declaration; and b) not all Brazilian families living in poverty are registered. Some low-income families may be not registered yet due to the inability to reach registration centers, the lack of documentation, or the misfillment of the registry form.

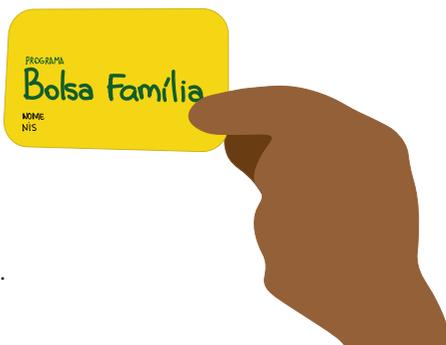
Reference: December 2021

However, even with these limitations, the CadÚnico is considered reliable. It is the primary tool for selecting and including low-income families in social programs and benefits at the federal, state, and municipal levels. Moreover, it should be noted that the CadÚnico registration does not mean the automatic inclusion of the family in social programs as the granting of each benefit follows its own criteria and procedures.

In December 2021, it was observed that

80%

of the Quilombola families registered in CadÚnico benefited from Bolsa Família.



Reference: December 2021

In Piauí

87%

of Quilombola households are in rural areas, with the remaining 13% being in urban centers.



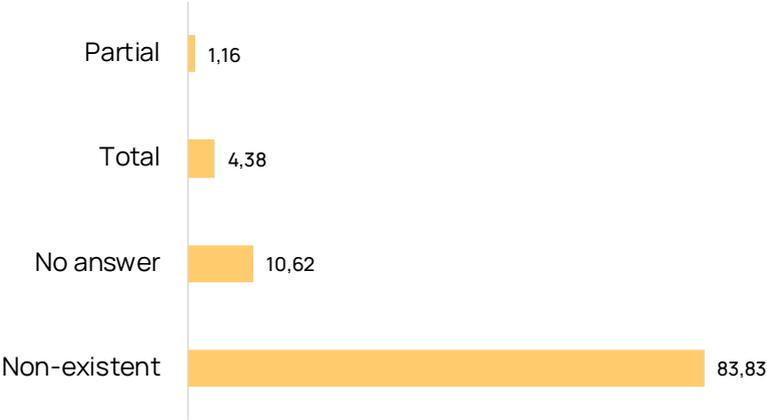
5.755

households of Quilombola families from Piauí registered in CadÚnico are permanent private. The remaining households of Quilombola families are classified as improvised private (570) and collective (140).



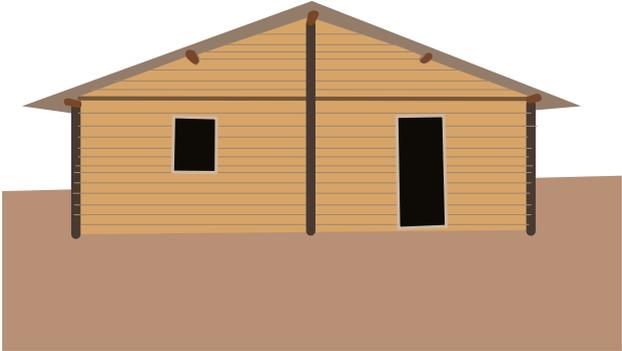
Reference: December 2021

Percentage of Quilombola families from Piauí registered in CadÚnico, by the presence of sidewalk in the place of residence

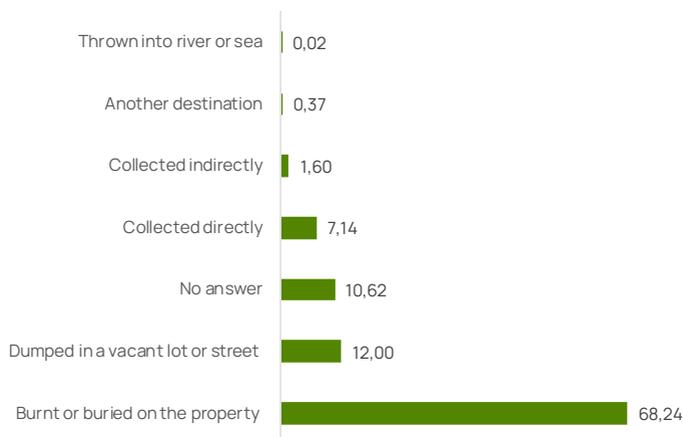


Source: CadÚnico (2021)

The absence of sidewalks is a reality for most Quilombola families in the state of Piauí.



Percentage of Quilombola families from Piauí registered in CadÚnico, by form of household solid waste management practice



Source: CadÚnico (2021)

In Piauí, 68% of Quilombola families registered in CadÚnico burn or bury the household waste on their own lands. On the other hand, only 7% have household solid waste collected directly.



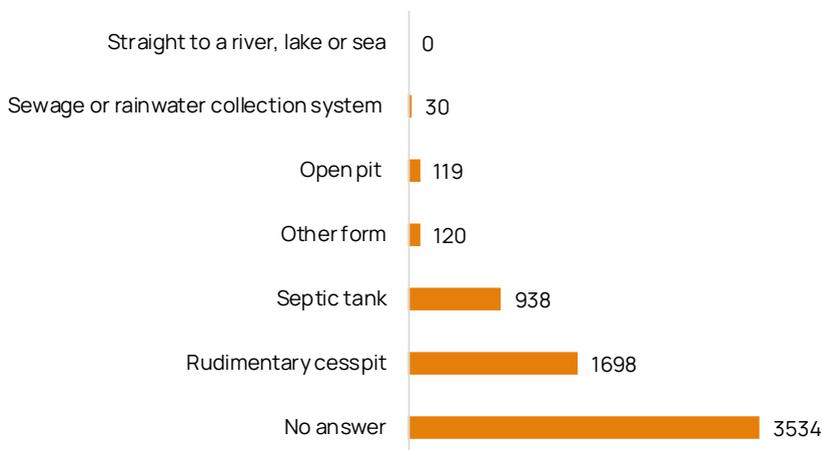
In the state of Piauí,

44%

of registered
Quilombola households
DO NOT have restrooms.



Number of Quilombola families from Piauí registered in CadÚnico, by form of sewage disposal

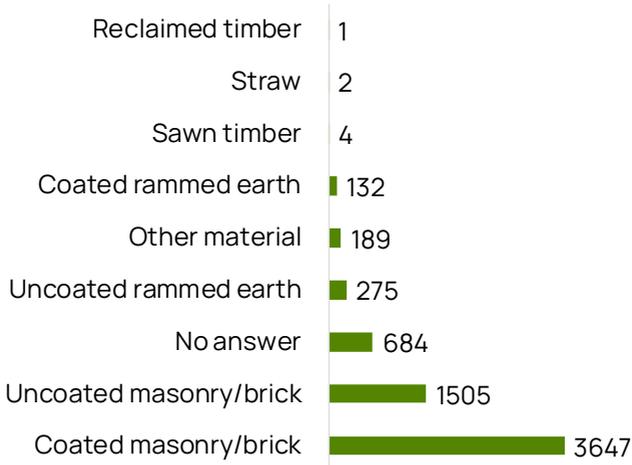


Source: CadÚnico (2021)

Among those who answered about the form of sewage disposal, the most cited were rudimentary cesspits and septic tanks.

Reference: December 2021

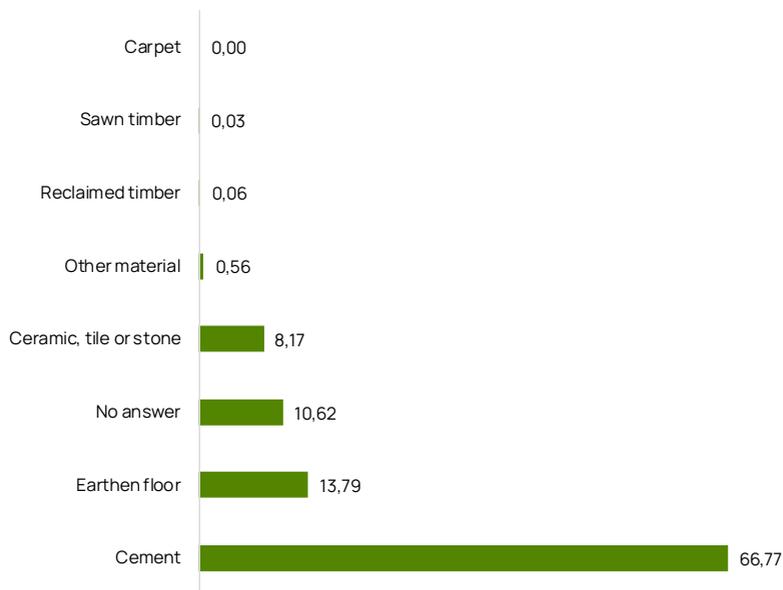
Number of Quilombola families from Piauí registered in CadÚnico, by type of wall covering



Source: CadÚnico (2021)

Of the total number of Quilombola households, 3,647 have their walls covered by coated masonry/brick, corresponding to more than half of total households.

Percentage of Quilombola families from Piauí registered in CadÚnico, by household flooring material

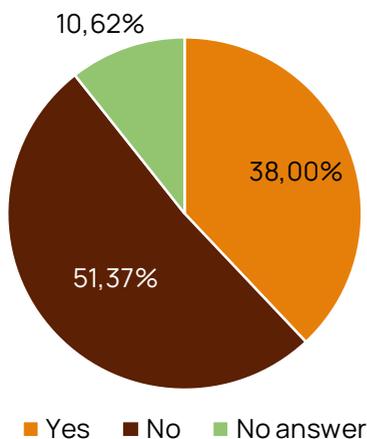


Source: CadÚnico (2021)

Regarding the flooring material, 67% households have floors made of cement. However, earthen floors also account for a significant share (14%).

Reference: December 2021

Percentage of Quilombola families from Piauí registered in CadÚnico, by the presence of piped water in the household

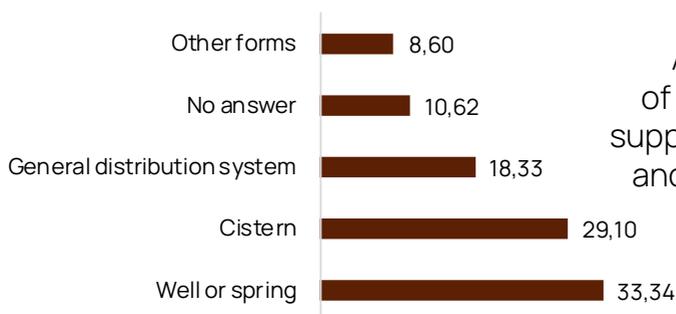


It can be noted that, in the state of Piauí, more than half of Quilombola households do not have piped water.



Source: CadÚnico (2021)

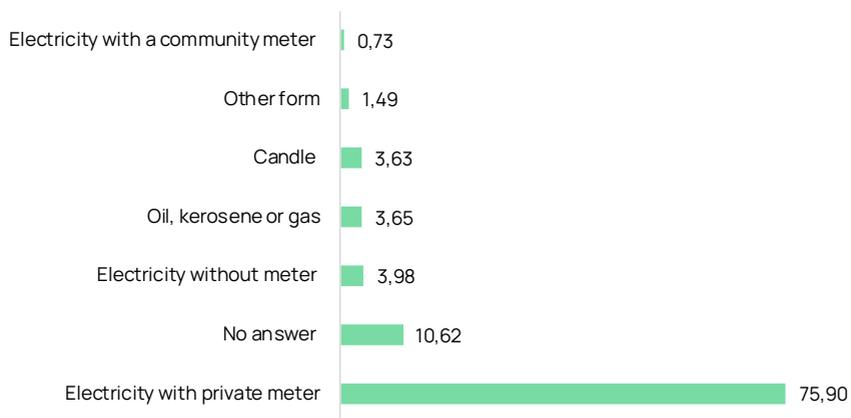
Percentage of Quilombola families from Piauí registered in CadÚnico, by forms of household water supply



Among the forms of household water supply, wells, springs, and cisterns are the primary ones.

Source: CadÚnico (2021)

Percentage of Quilombola families from Piauí registered in CadÚnico, by household lighting source

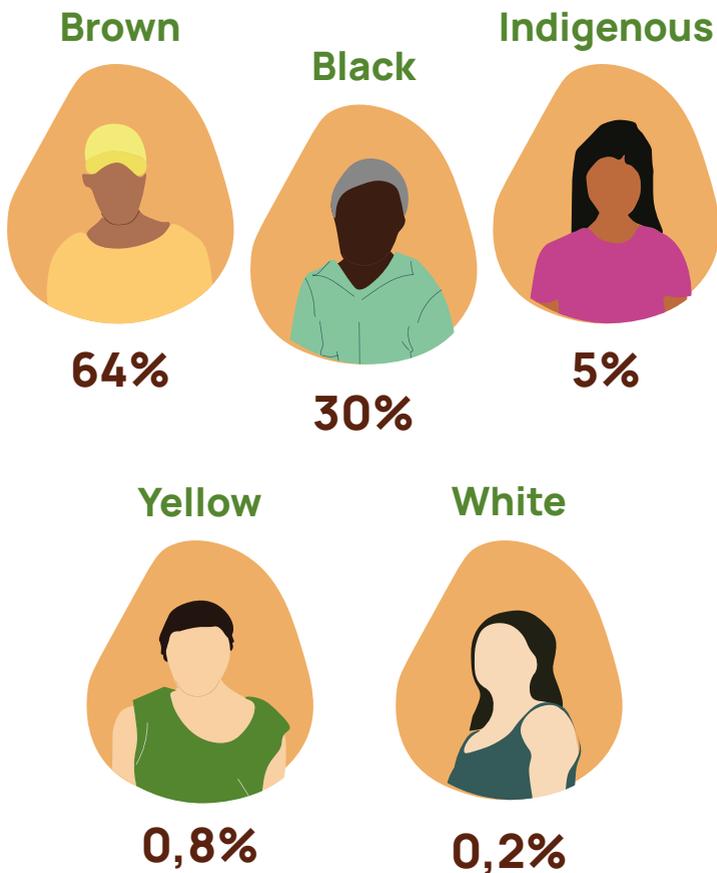


Source: CadÚnico (2021)

There are still households that use candles (3.6%) and oil, kerosene, or gas (3.7%) as lighting sources, although the majority (76%) use electricity with private meter.

Reference: December 2021

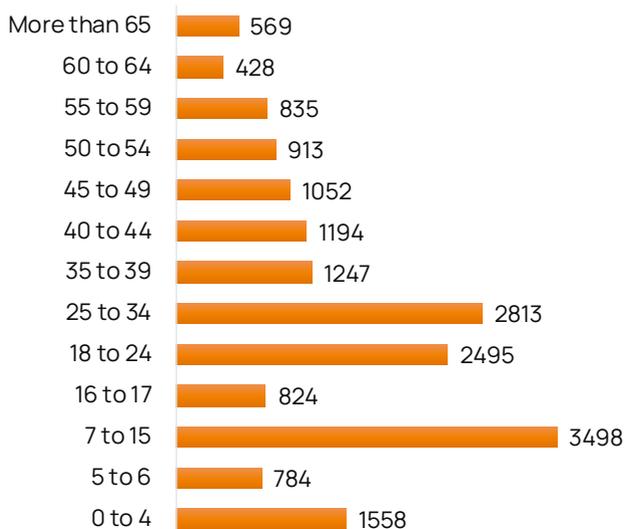
Percentage of Quilombola individuals from Piauí registered in CadÚnico, based on the self-declaration of color or race



Source: CadÚnico (2021)

Reference: December 2021

Number of Quilombola individuals from Piauí registered in CadÚnico, by age group



Source: CadÚnico (2021)

In Piauí, most of Quilombola individuals registered in CadÚnico are children (7 to 15 years old) and young/adults (18 to 34 years old).



In Piauí, women correspond to

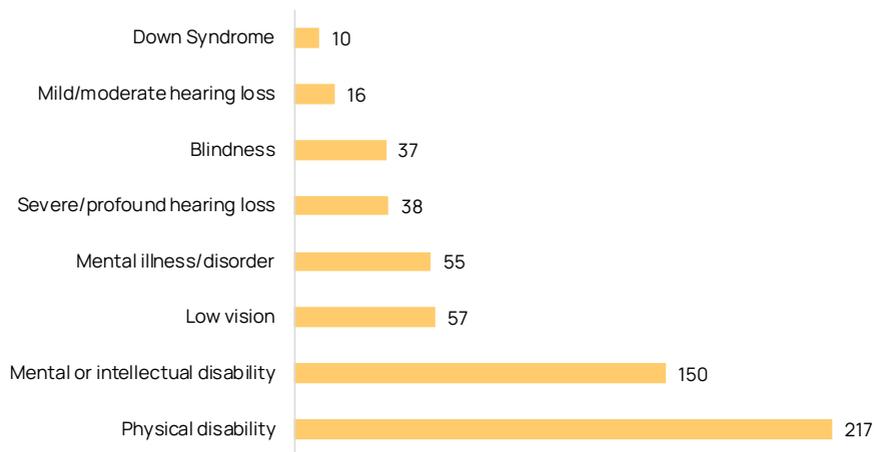
52%

of Quilombola individuals registered in CadÚnico.

Reference: December 2021

In the state of Piauí, about 3% of Quilombola individuals registered in CadÚnico have some disability. Among the disabilities mentioned, the physical and mental/intellectual are the most common.

Number of Quilombola individuals from Piauí registered in CadÚnico, by type of disability



Source: CadÚnico (2021)

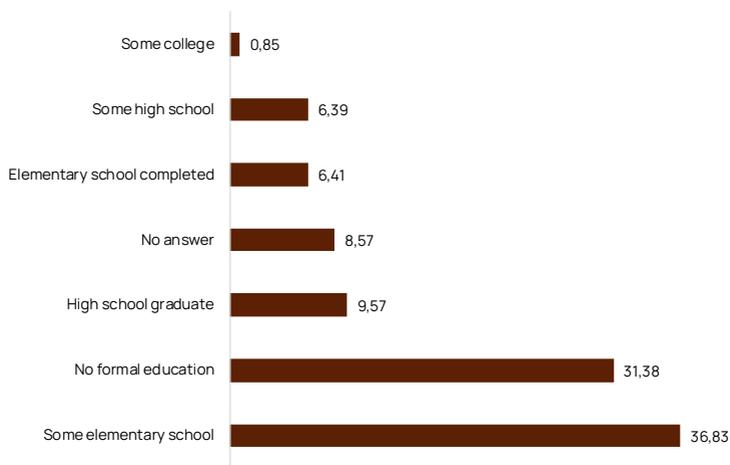
Reference: December 2021



64%

of Piauí state Quilombola individuals registered in CadÚnico are literate. However, there is still a significant share (36%) of illiterate people.

Percentage of Quilombola individuals from Piauí registered in CadÚnico, by education level



Source: CadÚnico (2021)

Reference: December 2021

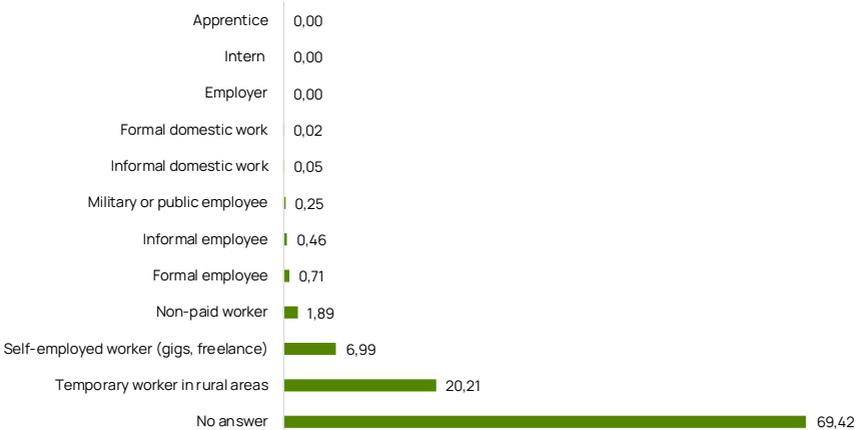
In the state of Piauí,

30%

of Quilombola individuals registered in CadÚnico had paid jobs and occupations. Temporary rural work was the most cited job.



Percentage of Quilombola individuals from Piauí registered in CadÚnico, by the main job function

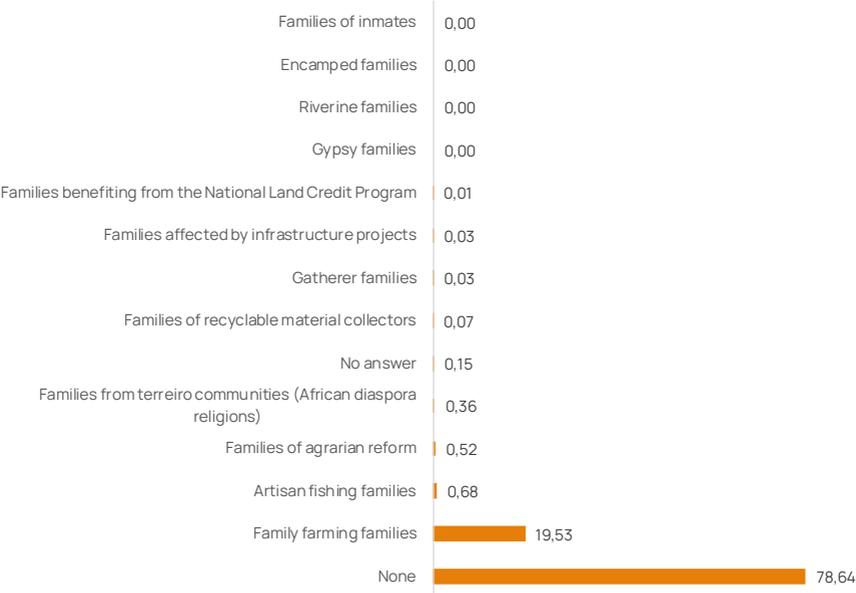


Source: CadÚnico (2021)

Reference: December 2021

Among the GPTE, about 19.5% of Quilombola individuals from Piauí registered in CadÚnico are also classified as family farmers. Most Quilombolas, however, do not consider themselves belonging to a specific traditional population group.

Percentage of Quilombolas from Piauí registered in CadÚnico, by type of traditional and specific population groups



Source: CadÚnico (2021)

Moreover, 24.7% of Quilombola individuals from Piauí registered in CadÚnico claim to perform extractive activities, although this is not their only activity.

Reference: December 2021

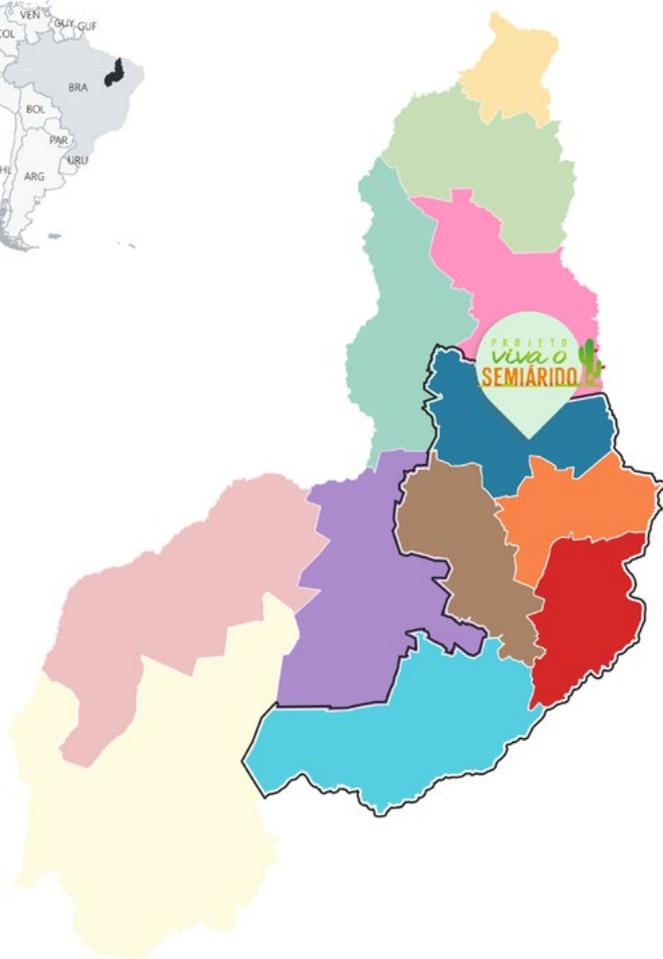
7. IFAD support to Quilombola communities in the State of Piauí

7.1 Viva o Semiárido Project (PVSA)



In partnership with the State Government, IFAD developed the Viva o Semiárido Project (PVSA). The Project aims to reduce poverty, increase productivity, and improve the standard of living of those with the highest level of social and economic deprivation in the rural areas of the Piauí semi-arid region through the improvement of predominant productive activities, income generation, and organizational strengthening of rural families.

PVSA is present in 89 Piauí municipalities, benefiting about 23,000 families with the most diverse activities, such as productive inclusion, poultry farming, beekeeping, sheep and goat farming, and fish farming. The total investment of PVSA is around USD 40 million, roughly BRL 200 million.



Identity Territories of the State of Piauí

- | | |
|--------------------|---------------------------------|
| Planície Litorânea | Chapada Vale do Rio Itaim |
| Cocais | Vale do Canindé |
| Entre Rios | Vale dos Rios Piauí e Itaueiras |
| Carnaubais | Serra da Capivara |
| Vale do Sambito | Alto Parnaíba |
| Vale do Guaribas | Chapada das Mangabeiras |

Area served by the Viva o Semiárido Project (PVSA)

- Projeto Viva o Semiárido

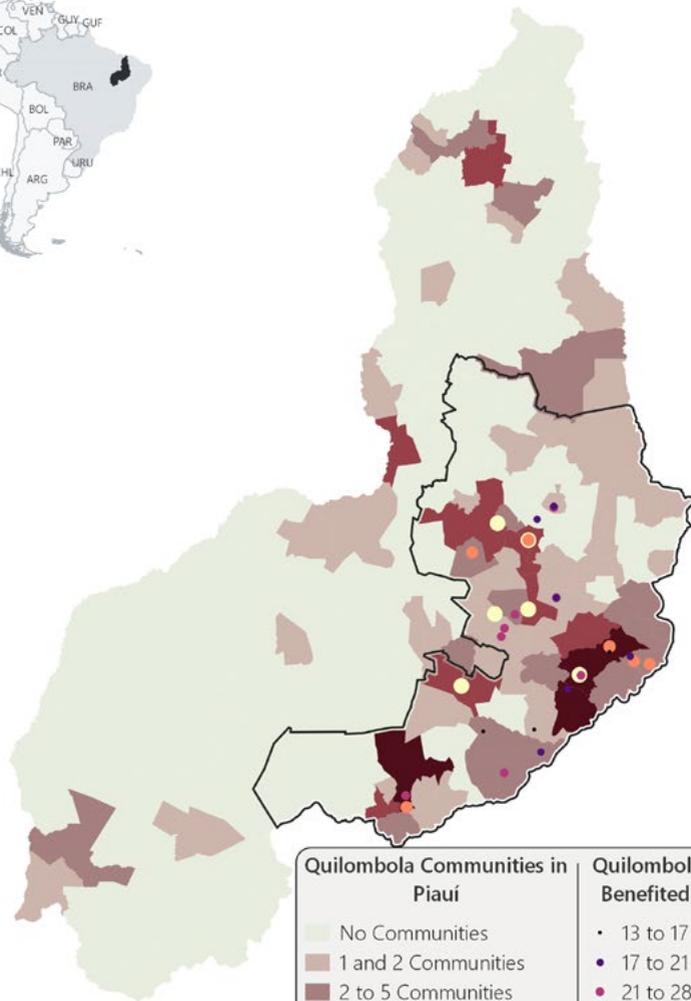
Quilombola Communities benefiting from PVSA



PVSA has benefited 32 Quilombola communities in Piauí, totaling 987 families.

These Quilombola communities are the main priority of PVSA, being assisted with training and organizational strengthening, as well as support for productive projects with non-reimbursable funds. It enables the implementation of productive activities, especially in communities recognized by the Palmares Cultural Foundation and those organized via associations.

In this regard, PVSA has developed a series of projects to implement or optimize productive activities, guaranteeing income generation and improving the quality of life of the residents of Quilombola communities.



Quilombola Communities in Piauí		Quilombola Families Benefited by PVSA	
	No Communities		• 13 to 17 Families
	1 and 2 Communities		• 17 to 21 Families
	2 to 5 Communities		• 21 to 28 Families
	5 to 8 Communities		• 28 to 41 Families
	8 to 11 Communities		• 41 to 52 Families
Viva o Semiárido Project			
	Project area		

Productive Investment Plans (PIPs)

The Piauí State Secretariat of Rural Development (SDR), in partnership with IFAD, has also provided resources to the communities with approved Productive Investment Plans (PIPs) approved via PVSA. The PIPs aim to stimulate production and the generation of employment and income in beekeeping, sheep and goat farming, poultry farming, cassava production, fruit production, productive backyards, and handicraft.

In addition, PIPs stimulate the economic and social development of the beneficiary families through the acquisition of new facilities and equipment, the improvement of production conditions, and the access to technological alternatives for coping with the semi-arid climate.

For example, in a particular association made up of families from Quilombola communities, the process of discussion and preparation of a PIP begins with the PVSA, in a participatory manner and with the support of technical assistance. After the preparation stage, the PIP evaluation process takes place. When the PIP is approved, the investment—together with technical assistance—is made for establishing and following-up the plan. In addition, there is support for the enhancement of management practices and infrastructure conditions.



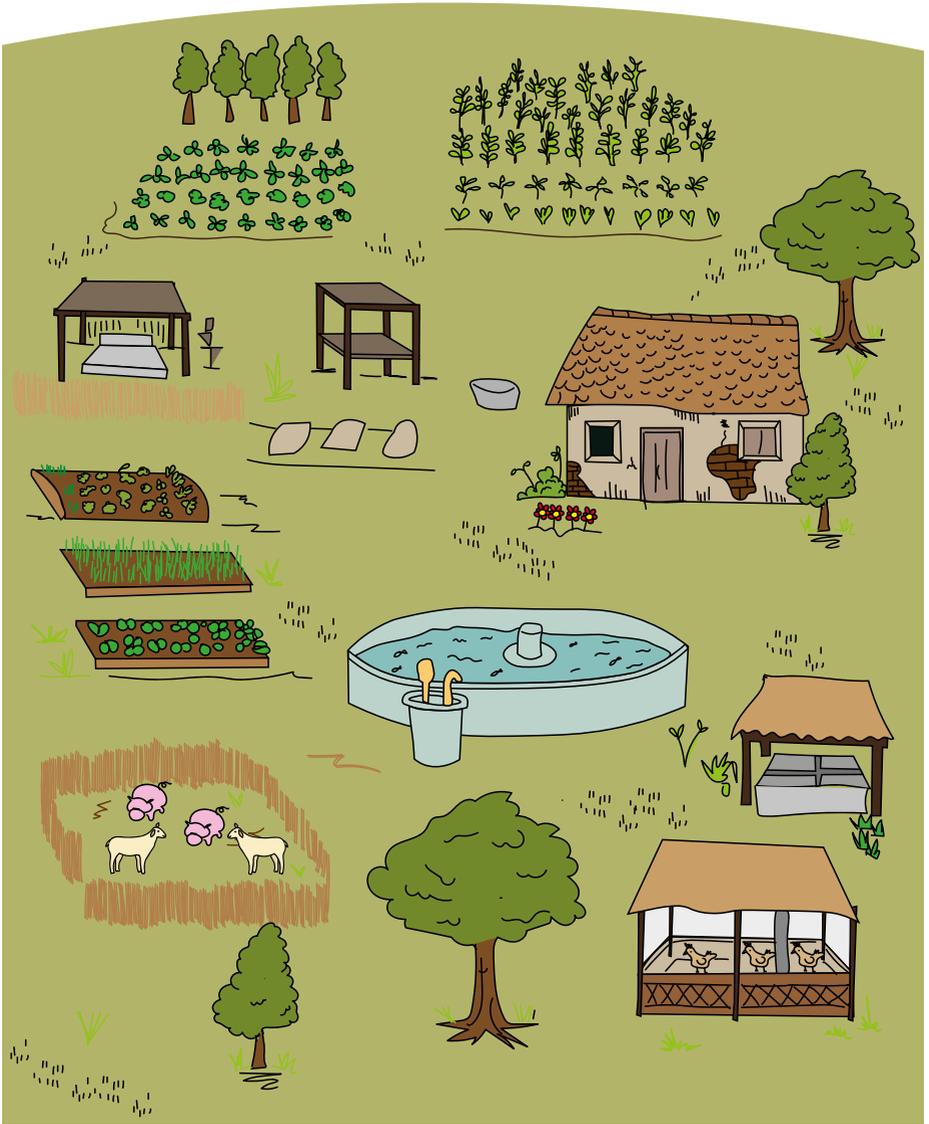
7.2 “Sisteminhas”: one of the PVSA initiatives in Quilombola communities

One of the PVSA initiatives refers to the implementation of integrated food production systems, the so-called “Sisteminhas”, which aim to make benefiting communities self-sufficiency and to include them in new markets. Proposed by the Embrapa, this social technology can be considered an essential tool in the fight against hunger and poverty. It enables the consumption of proteins, minerals, vitamins, fiber, and carbohydrates contained in meat, eggs, vegetables, fruits, and legumes, thus meeting the nutritional recommendations of the WHO.

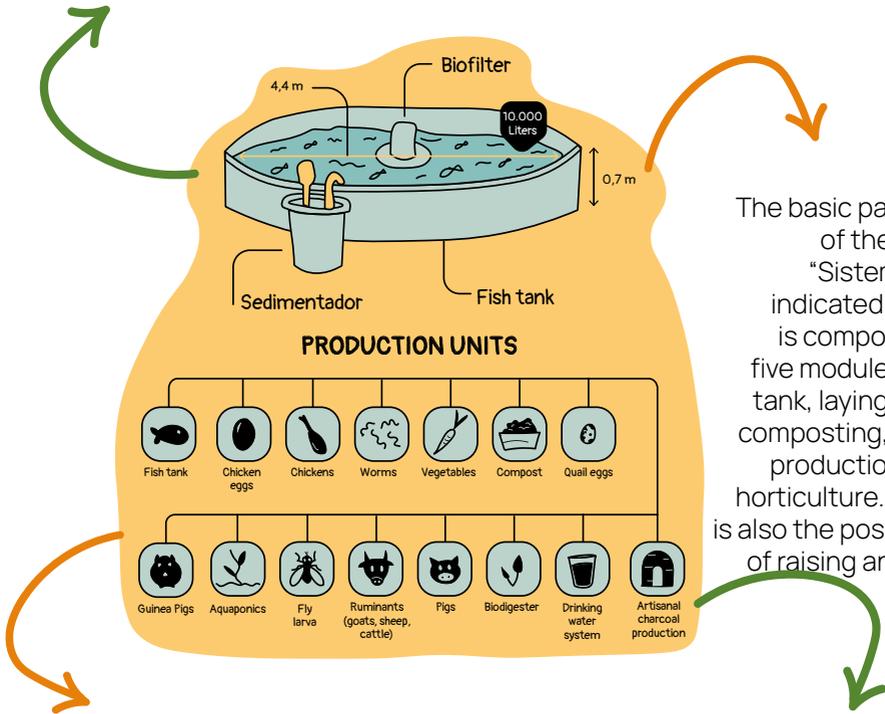
In this case, the priority is to obtain a variety of foods for self-consumption; production surplus and its commercialization can occur as a consequence. Among the various recognitions received by the technology is the Celso Furtado Regional Development Award, granted by the Ministry of National Integration in 2017.

The “sisteminhas” use intensive pisciculture conducted in small tanks built with various materials, such as cardboard, plastic, or masonry, aiming to reduce installation costs.

From the recirculation of nutrients from the fish tank, it is possible to obtain an integrated and staggered production system, including fruits, vegetables, poultry, and small animals.



In the Northeastern hinterlands, which suffer from water scarcity, water for the fish tank can be acquired from water trucks. The package indicates relatively inexpensive solutions for constructing a biological filter to reuse the water, a pump for recirculation and aeration of the tank, and a sedimentator, which separates the solid waste from the liquid



The basic package of the initial "Sisteminha" indicated below is composed of five modules: fish tank, laying hens, composting, worm production, and horticulture. There is also the possibility of raising animals.

All productions take advantage of the nutrient-rich residues produced by fish farming. For example, the industrial feed used in fish feeding leaves nitrogen, phosphorus, potassium, calcium, and magnesium in the tank—later used for irrigation and plant fertilization.

The "Sisteminha" is a way to produce without harming the environment, as long as there is good land management, growing vegetables and other crops in the same space, while respecting the biological cycle of the soil. It is seen as a sustainable practice, without the need to deforest, i.e., very different from fertilizer-based monoculture.

An example of the implementation of the “Sisteminha” in a Quilombola community in Piauí

The São Martim Quilombola community, composed by descendants of slaves, has more than 150 years of history. It is located 32 km from the city of Paulistana, Piauí. PVSA-approved projects were implemented in this community, being coordinated by SAF in partnership with several entities like EMATER-PI.

In late 2020, the São Martim Quilombola community received teams from SAF and EMATER-PI for the distribution of fingerlings and feeding kits for the 25 tanks built in the community as part of Embrapa’s “Sisteminha”, which focus on integrated production of food.



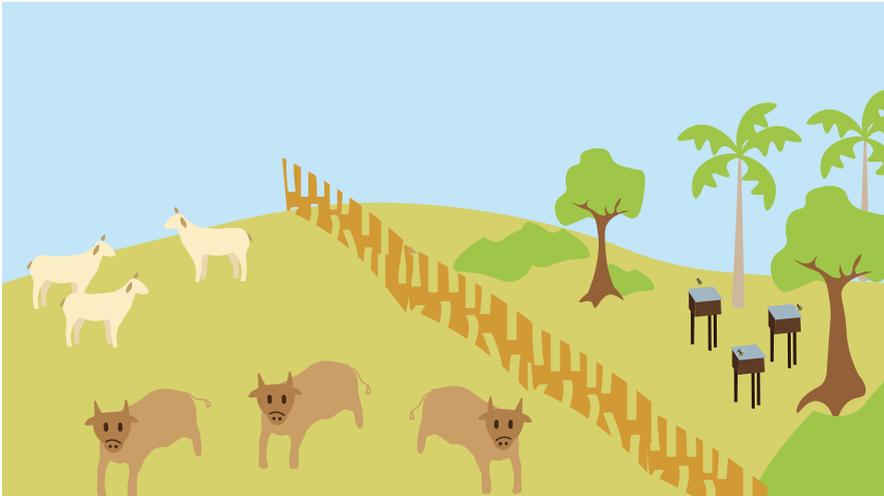
Imagens: Página do Facebook da EMATER-PI (<https://www.facebook.com/ematerpi/posts/164.314.356.587.1730>).

From 2016 to 2019, the PVSA Project Management Council (CONGEP) approved PIPs in 32 Quilombola communities in the state of Piauí, benefiting 987 families with total investments of BRL 8,453,542.11.



¹ Productive Investment Plans

The productive activity most present in PIPs is sheep and goat farming. Beekeeping, in turn, is already consolidated in Piauí due to the existence of strategic projects. These are mainly related to the export-oriented production, certification and commercialization of organic honey, a process usually coordinated by two fundamental entities: CASA APIS and COMAPI.



7.3 Testimonies of PVSA beneficiaries in Piauí



Antônia Dias Pereira Mendes Fontes, is 43 years old, married and the mother of two children. She is a farmer and the president of the Association of Organized Women “Amor do Ipiranga”. She lives in the Jardim Quilombola Community in the city of Ipiranga, Piauí.

Antonia benefited from a PIP to raise free-range chickens. In total, 43 families of her community benefited from PVSA.

According to Antonia, participating in the Project led to the increase of household income, considering the extra income earned with the new productive activity of raising free-range chickens, as well as experience gain. Through its initiatives, PVSA helped improving the community. Lastly, the farmer claimed that it would be good to have more professional courses to strengthen the productive activities of the community.

*Testimony and photo made available by Antônia Dias Pereira Mendes Fontes through the WhatsApp app..



Juscélia de Carvalho Xavier, married and mother of seven children—only one of them lives with her. She is a farmer and president of the Association of the Contente Quilombola Community. She lives in the city of Paulistana, Piauí.

Juscélia had access to the Beekeeping Productive Investment Plan and said that being a beneficiary of this PVSA initiative was very important as it helped a lot with the increase of bee eggs and beehives and, consequently, the growth of honey production and earnings.

“It changed many things because it increased our honey production. It was very good, we can only thank this Project as it came at a good time [...]”

“We are so thankful for PVSA, which was important for our community. Thanks God, we had an increase in our incomes. I can only say thanks, and I hope that more projects like this will come to our community. I am a person who likes to work with bees, I am really passionate”.

(Juscélia de Carvalho Xavier).

*Testimony and photo made available by Juscélia de Carvalho Xavier through the WhatsApp app..

8. Final Remarks

This booklet seeks to contribute to the debate on Quilombola communities, demonstrating and disseminating the initiatives provided by IFAD to this traditional community in the state of Piauí through PVSA. Quilombola communities represent their own cultural identities, symbolize resistance and preserve their ancestral customs.

Seen as “environmental preservers”, Quilombola communities are essential to the environment through the use sustainable practices and preservation habits. Thus, it is necessary to recognize them not only as “peoples”, but as a cultural and national symbol. Furthermore, granting these communities the right to land means preserving the Brazilian culture.

The communities registered in CadÚnico need social support, since most of them are in extreme poverty. In addition, investments in education and basic sanitation must be made a priority in Quilombola territories, minimizing the historical consequences and maintaining their cultural identity.

The active IFAD and Federal Government projects represent the starting point for communities’ socioeconomic and environmental development, being of great importance to Quilombolas. IFAD’s actions with the Quilombola communities benefiting from the PVSA and PIPs in Piauí reinforce the commitment of the Fund in promoting the sustainable and inclusive rural development and poverty reduction in the country.

Finally, with this material, it is expected to have contributed to the expansion of the understanding of Quilombola communities, providing a dialogue with public policies and with other national and international efforts that aim to recognize and value them.



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