BRAZILIAN TRADITIONAL PEOPLES:

a look at the Quilombola communities in the State of Bahia

Realization:

FUNARBE
FUNDAÇÃO ARTHUR BERNARDES

UFV
Universidade Federal de Viçosa

IPPDS
Instituto de Políticas Públicas e Desenvolvimento Sustentável

AKSAAM

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Brazilian Traditional Peoples: a look at the Quilombola communities in the State of Bahia

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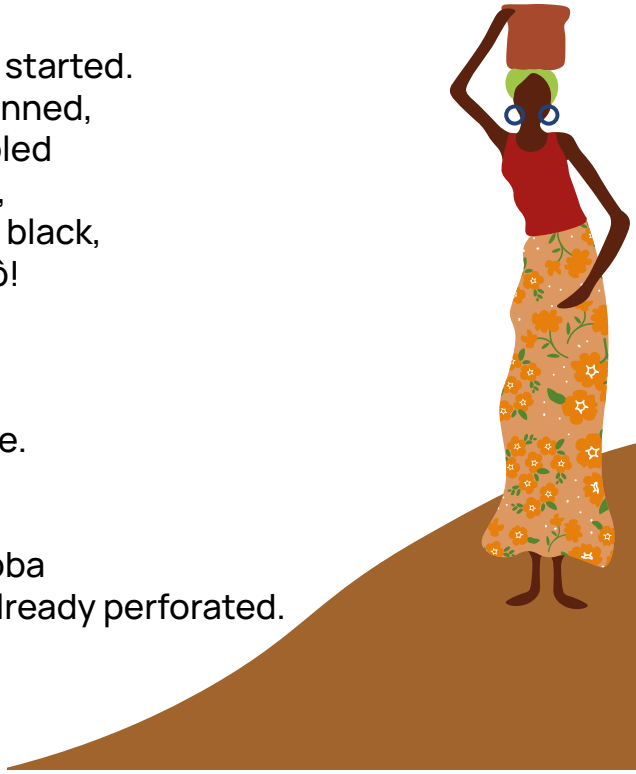
Abbreviations and acronyms

ATC – Continuous Technical Assistance [Assistência Técnica Contínua]
ATER – Technical Assistance and Rural Extension [Assistência Técnica e Extensão Rural]
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]
CEFIR – State Forestry Registry of Rural Properties [Cadastro Estadual Florestal de Imóveis Rurais]
CEFIR-PCT – State Forestry Registry of Rural Properties for Traditional Peoples and Communities [Cadastro Estadual Florestal de Imóveis Rurais para Povos e Comunidades Tradicionais]
CONAQ – National Coordination for the Articulation of Black Rural Quilombola Communities [Coordenação Nacional de Articulação das Comunidades Negras Rurais Quilombolas]
GPTE – Traditional and Specific Population Groups [Grupos Populacionais Tradicionais e Específicos]
IBGE – Brazilian Institute of Geography and Statistics [Instituto Brasileiro de Geografia e Estatística]
IFAD – International Fund for Agricultural Development
IN – Normative Instructions [Instruções Normativas]
INCRA – National Institute of Colonization and Agrarian Reform [Instituto Nacional de Colonização e Reforma Agrária]
MW – Minimum Wage
PSA – Viva o Semiárido Project [Projeto Viva o Semiárido]

RTID – Technical Report on the Identification and Demarcation of Quilombola [Relatório Técnico de Identificação e Demarcação de Terras Quilombolas]
SDR – State Secretariat of Rural Development [Secretária de Desenvolvimento Rural]
SICAR – Rural Environmental Registry System [Sistema de Cadastro Ambiental Rural]
UNDP – United Nations Development Programme [Programa das Nações Unidas para o Desenvolvimento]

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 broght 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 slavey 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 Constitution[1], 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. In the Northeast region, the state of Bahia stands out, according to the Palmares Cultural Foundation (2021), with 872 certified Quilombola 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 Bahia, through the Pro-Semiárido Project[2] (PSA), the Quilombola communities were benefited with actions that helped to increase the prevailing productive activities and organizational strengthening. In Bahia, until the beginning of 2020, the PSA benefited 52 Quilombola communities, covering a total of 1,574 families.

In this context, this booklet aims to present an analysis of the Quilombola communities in the state of Bahia, 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 PSA in some of the Quilombola communities in the state of Bahia.

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

2 Loan agreement with the state of Bahia, via IFAD.

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 Bahia are addressed. Section 6 describes the Quilombola families in the state of Bahia who are enrolled in the Cadastro Único (CadÚnico). In section 7, IFAD's efforts to support the Quilombola communities from the state of Bahia 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 idea 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 were defined as follows:

> "Quilombola communities are groups with their own cultural identity and were formed through a historical process that began in the slavery times 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 regularization of the territorial rights of Quilombola communities depend on the State's legitimization to guarantee their territorial bases (MOREIRA et al., 2015).

As of 1988, the rural black communities were granted a new perspective for land regularization[3] 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 through self-recognition of their Quilombola identity to, posteriorly, be legally recognized and gain possession of their territories (SANTOS, 2008; MOREIRA et al., 2015).

3 With the insertion of article 68 of the Transitional Constitutional Provisions Act (ADCT) in the Federal Constitution: "To the remnants of the quilombo communities that are occupying their lands, the definitive ownership is recognized, and the State must issue the respective titles".

The Palmares Cultural Foundation is responsible for issuing the certificate of acknowledgement to Quilombola communities, while INCRA is in charge of land regularization[4] (identification, acknowledgement, delimitation, demarcation, and titling of the lands) at the national level, these agencies having common competence on state and municipal lands (SANTOS, 2008). In the state of Bahia, the issuance of title of domain recognition for the remaining communities of Quilombos is carried out by the Coordination of Agrarian Development (CDA), a unit of the Secretariat of Rural Development [5](SDR).

4 Based on Presidential Decree No. 4887/2003 and Normative Instructions (IN) Incra No. 16/2004, currently governed by IN Incra No. 57/2009, infra-constitutional instruments regulating Article 68 of the Transitional Constitutional Provisions Act of the Federal Constitution of 1988. Compliance with IN Incra No. 57/2009 requires the preparation of a Technical Report on the Identification and Demarcation of Quilombola

5 It is incumbent upon the SDR to identify, to discriminate and allocate public lands, in accordance with current legislation, in particular Law No. 3038 of 1972, known as the "Bahia Land Law".

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.

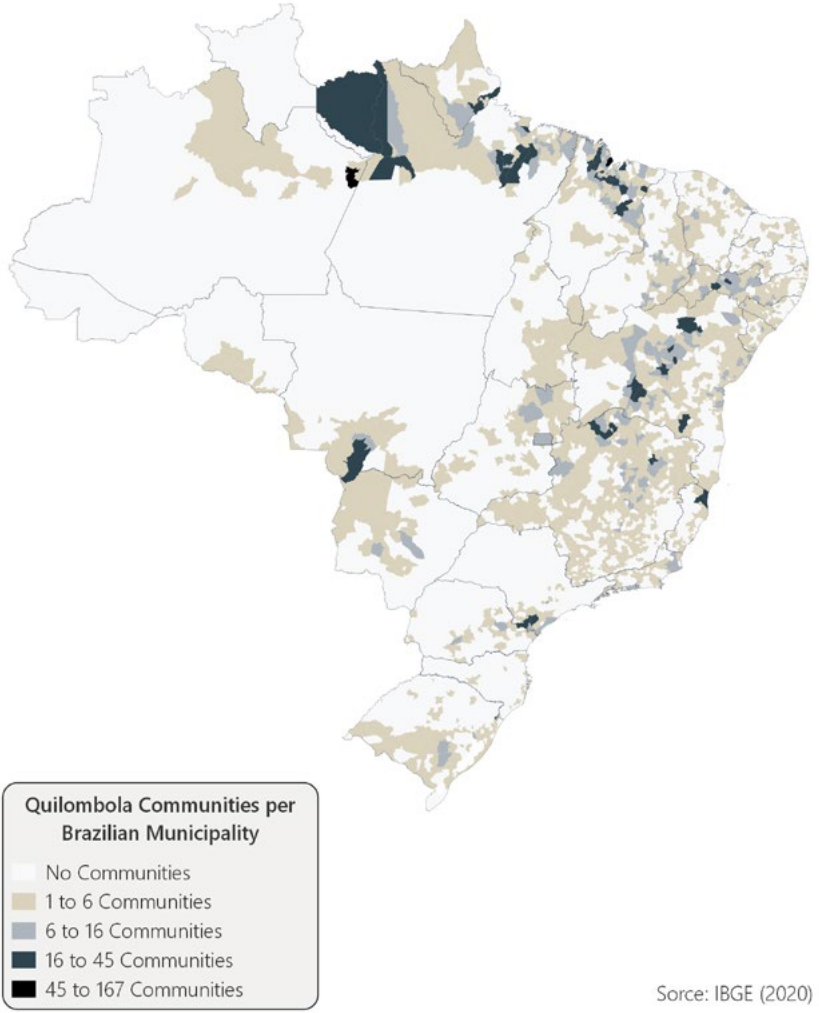
Source: INCRA (2020)

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 among 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



Sorce: IBGE (2020)

3. The connection between the Quilombola knowledge and environmental preservation

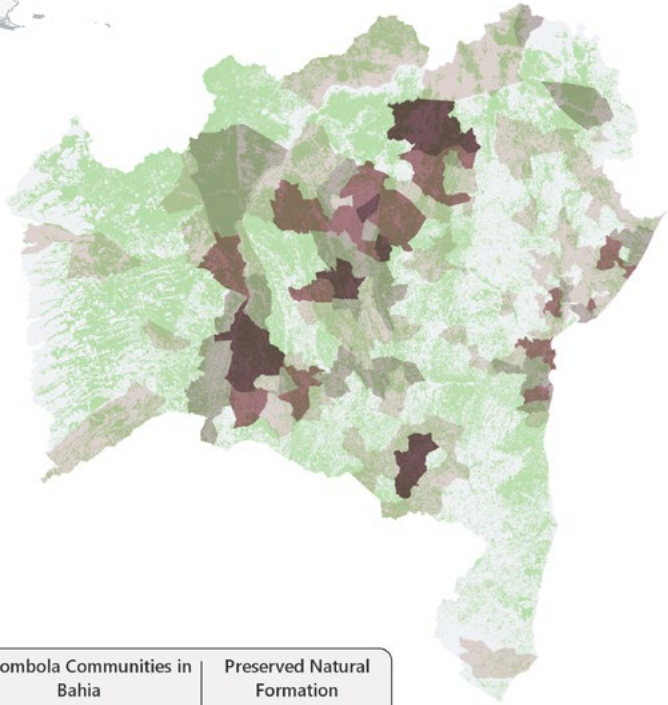
Quilombos, as well as indigenous villages, are historically essential for ensuring environmental preservation and controlling the greenhouse effect as they usually have a healthy and sustainable relationship with the environment. Quilombola territories are the locations with the greatest environmental 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, Quilombos constitute subsistence-based communities where members plant and harvest. Thus, the knowledge passed on from generation to generation leads Quilombola communities to recognize the importance of environmental preservation. In addition to the environmental protection, Quilombo áreas also generate biodiversity. Therefore, the Quilombola way of life is based on the careful and sustainable use of 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 peoples and communities as well as with the surrounding society. Its members are farmers, rubber tappers, fishers, 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 Bahia

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



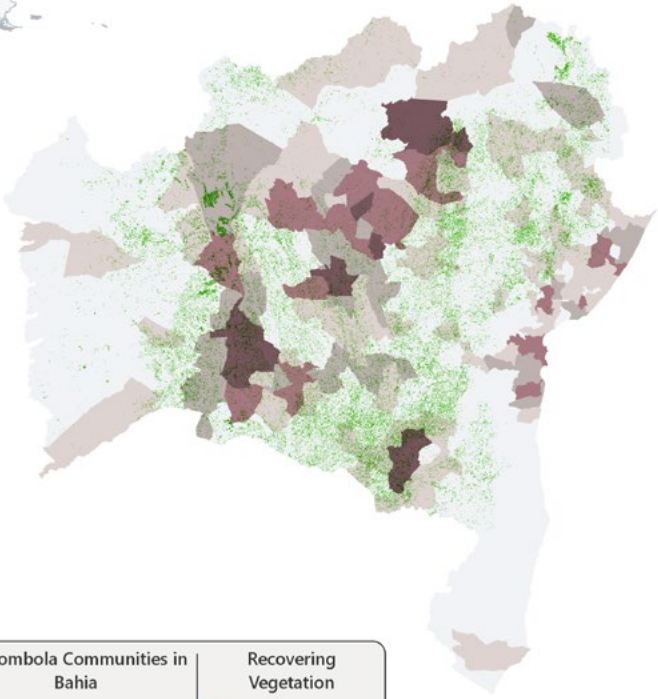
Quilombola Communities in Bahia	Preserved Natural Formation
No Communities	Natural Formation[1]
1 and 4 Communities	
4 to 9 Communities	
9 to 16 Communities	
16 to 28 Communities	

[1] Forest and Savanna Formations

Source: IBGE (2020)
MAPBIOMAS (2020)

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

In areas belonging to Quilombola communities, there is a greater predominance of recovering vegetation.



Quilombola Communities in Bahia

- No Communities
- 1 and 4 Communities
- 4 to 9 Communities
- 9 to 16 Communities
- 16 to 28 Communities

Recovering Vegetation

- Recovering Vegetation[1]

[1] Considering a historical series from 1988 to 2018

Source: IBGE (2020); MAPBIOMAS (2019)

3.1. Rural Environmental Registry (CAR)

The Rural Environmental Registrl[6] (CAR) is an electronic registration instrument that is mandatory for all rural properties. It aims to assist public authorities in the environmental legalization process. 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 witin the country. It makes it possible to control, monitor, and combat the deforestation of Brazilian forests and other native vegetation. The CAR aims to guarantee the availability of natural resources from 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).

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 the traditional use, thus restricting their right to the territory. In addition, for Quilombolas and other traditional peoples, the CAR must be collective and not individual (CONAQ, 2021).

.

6 In Bahia, CEFIR has been implemented since 2012, as provided for in the State Law No. 10,431, of December 20, 2006.

In the state of Bahia, CAR was established as the State Forestry Registry of Rural Properties for Traditional Peoples and Communities[7] (CEFIR-PCT).

What is the CEFIR of Traditional Quilombola Communities?

It is a registry that gathers all the environmental information of the territory traditionally occupied and belonging to the Quilombola communities. It is like a portrait of the territory, which shows where the community's area of use is (farms, plantations, houses, etc.) and where the forest is.

Steps taken by the Pro-Semiárido Project to carry out the CEFIR of the Traditional Quilombola Communities

Source: CAR (2021)

7 In Bahia, CEFIR has been implemented since 2012, as provided for in the State Law No. 10,431, of December 20, 2006.

What is Quilombola communities' CEFIR for?

- Identify whether the territory complies with the rules of the new Forest Code or not;
- Help in planning the use of the collective and the individual areas of the territory of the Quilombola communities;
- Regulate the CEFIR documents of families living in the communities;
- Protect the collective land, preventing non-community people from registering land within the area;
- Fight deforestation, recover or preserve forest areas, banks of springs and streams, which are important for the sustainability of the territory and the survival of the families.

How is the Quilombola territory demarcated?

The demarcation of the territory is carried out with the support of farmers who know the borders of the territory traditionally occupied by the Quilombola community.

Source: CAR (2021)

4. The importance of land for the Quilombola communities

Among the various demands of Quilombola communities, the fight for land rights arises as one of the main issues. For the 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 means 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 áreas 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. Quilombola communities in the state of Bahia

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 Bahia is the state with the largest number of Quilombola localities in Brazil. In 2019, 1,046 Quilombola areas were mapped in Bahia, that is, 17.5% of the 5,972 from across the country.

Nevertheless, still according to information from the IBGE's Territorial Census Base, 96% of the Quilombola communities in Bahia were not officially delimited, as opposed to only 4% that were regularized by INCRA or by SRD. This situation of "informality" of Quilombola communities occurs

throughout Brazil, given that only 7% (404) of Quilombola communities were officially delimited in March 2019; 39% (2,308) were groupings; and 55% (3,260) were other types of locations.

Between the 1,006 Quilombola localities in Bahia that were not officially delimited:

- 406 locations (or 39% of the total) were Quilombola groups that integrate groups of 15 or more Quilombolas in one or more spatially close dwellings, which establish family or community ties, and may or may not be certified by the Palmares Foundation; and

- 600 locations (or 57% of the total) showed a more dispersed configuration (more than 50 meters between households), which may be in the vicinity of delimited Quilombola areas or in groupings or in places where the existence of Quilombola individuals is presumable, according to databases, administrative data and records from other civil society institutions, and organizations.

Understanding the difference:

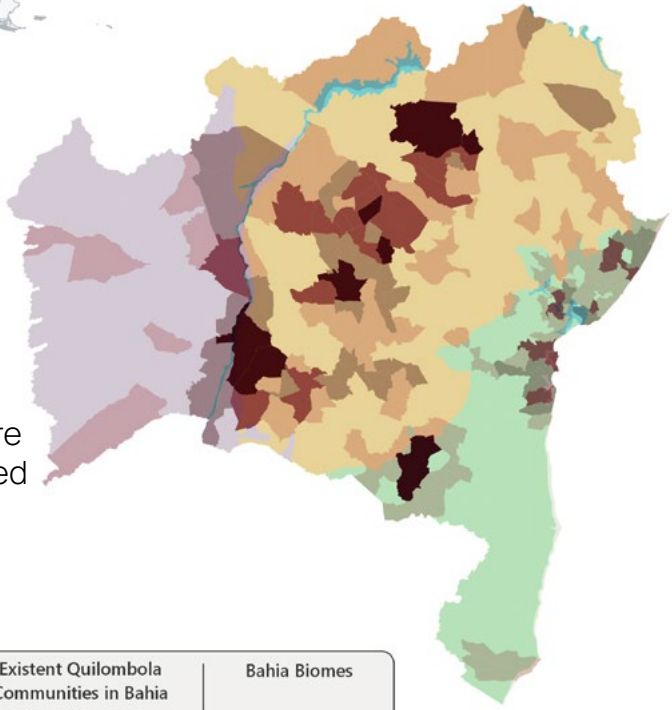
Officially delimited Quilombola territories are the lands occupied by the Quilombola communities and used for cultural, physical, social, and economic reproduction.

A Quilombola Grouping 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 arround delimited Quilombola areas, groupings 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 Bahia, by biomes

Quilombola locations are widespread all over the Bahia's territory.



In the state of Bahia, Quilombola communities are mainly locateded in the Caatinga and Atlantic Forest biomes.

Existent Quilombola Communities in Bahia	Bahia Biomes
No Communities	Caatinga
1 to 4 Communities	Cerrado
4 to 9 Communities	Atlantic Forest
9 to 16 Communities	Continental Waters
16 to 28 Communities	

Source: IBGE (2020)

6. CadÚnico and the Quilombola families in the state of Bahia

6.1. CadÚnico in Brazil: origin, goal and implementation

The Unified Registry for Social Programs of the Federal Government[8] (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.

8 The information provided on this page was retrieved from the following website: https://www.gov.br/cidadania/pt-br/acoes-e-programas/cadastro-único. 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 CadUnico 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[9] 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

9 Information availabe on: https://www.gov.br/cidadania/pt-br/acoes-e-programas/servicos/cadastro-unico/gestao-do-cadastro-unico-1/processo-de-cadastramento/cadastramento-diferenciado. Accessed on: April 24 2022.

6.2 Bahia 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 declares 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 (163,058).

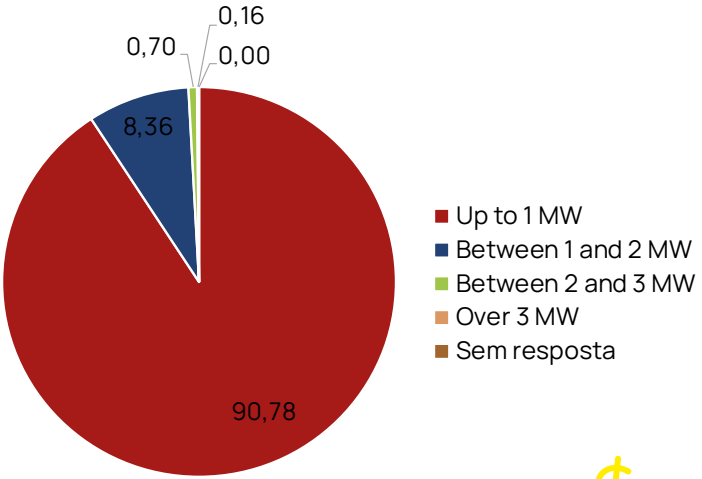
Among northeastern states, Bahia holds

59.037

Quilombola families registered in CadÚnico, which corresponds to 36% of the registered Quilombola families from the Northeast region. According to data from December 2021, these Quilombola families comprise 159,269 individuals.

Among the 59,037 Quilombola families from Bahia that are registered in CadÚnico, 53,591 have a monthly income of up to 1 MW, while only 95 Quilombola families have a monthly income of more than 3 MW.

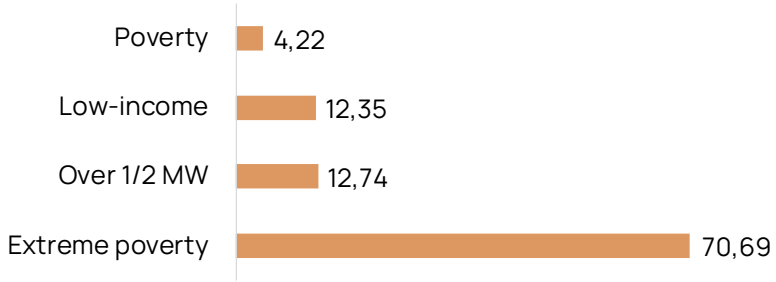
Percentage of Quilombola families from Bahia registered in CadÚnico by monthly household income



Source: CadÚnico (2021).

Reference: December 2021.

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



Caption: Extreme poverty: families whose income per capita is up to R$ 89.00;
Poverty: families whose income per capita is between R$89.00 and R$178.00;
Low income: families whose income per capita is between R$ 178.00 and half a minimum wage;
Over ½ minimum wage: families whose income per capita is greater than half of the minimum wage.
Note: The minimum wage in force in 2021 was BRL 1,212.00.
Source: CadÚnico (2021).

Most Quilombola families from Bahia registered in CadÚnico are extremely poor, and 4.2% are poor.

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 it own criteria and procedures.

In December 2021, it was observed that

73%

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

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Reference: December 2021.

In Bahia

79%

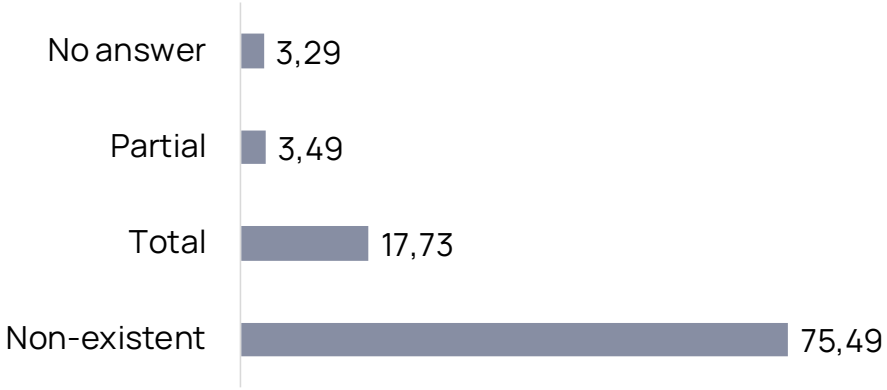
of Quilombola households are in rural areas, with the remaining 13% being in urban areas.

57.097

households of Quilombola families from Bahia registered in CadÚnico are permanent private. The remaining householdsof Quilombola families are classified as improvised private (1,765) and collective (173).

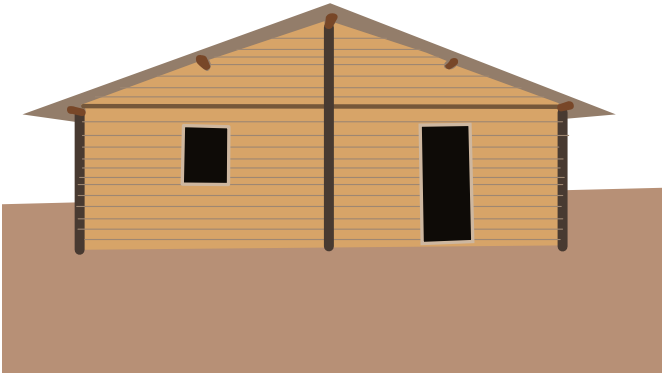
Reference: December 2021.

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

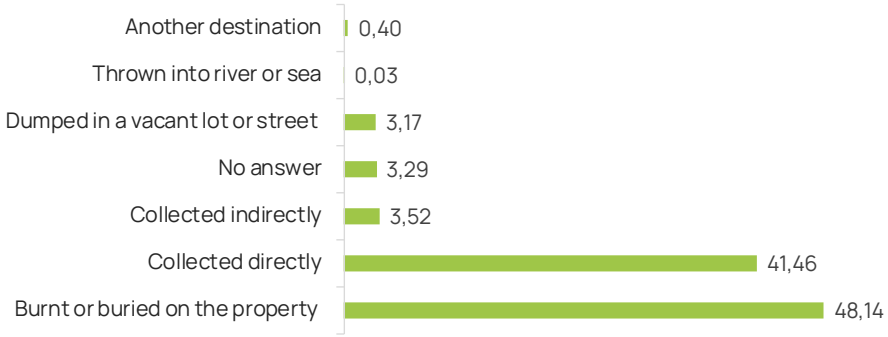


Source: CadÚnico (2021)

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



Percentage of Quilombola families from Bahia registered in CadÚnico, by form of household solid waste management practices



Source: CadÚnico (2021)

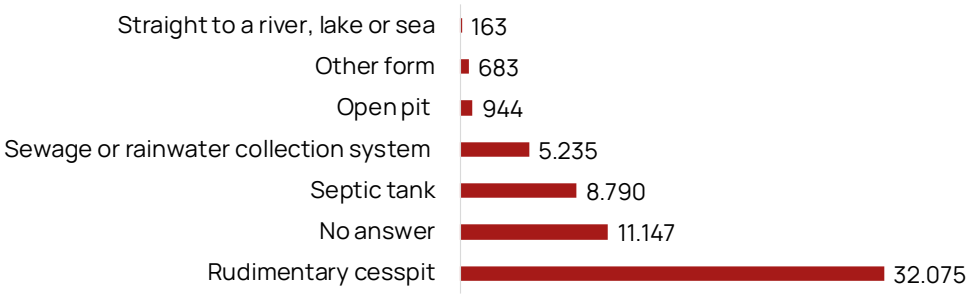
In Bahia, 48% of Quilombola families registered in CadÚnico burn or bury their household waste on their own lands. On the other hand, there is also a significant percentage (42%) of registered Quilombola families who have their household solid waste collected directly.

In the state of Bahia

16%

of the registered Quilombola households DO NOT have restrooms.

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

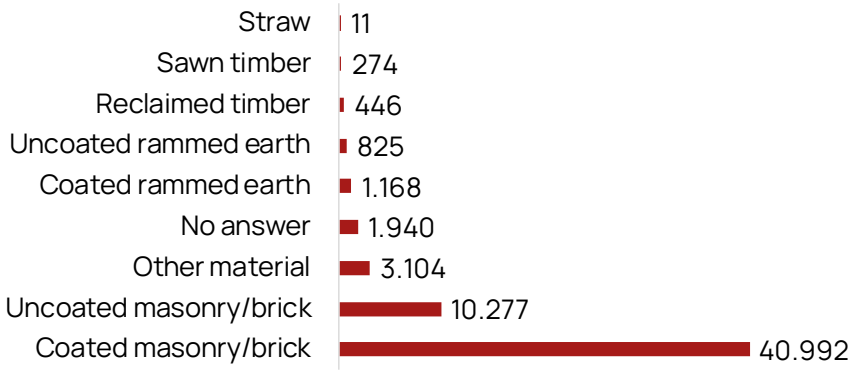


Source: CadÚnico (2021)

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

Reference: December 2021.

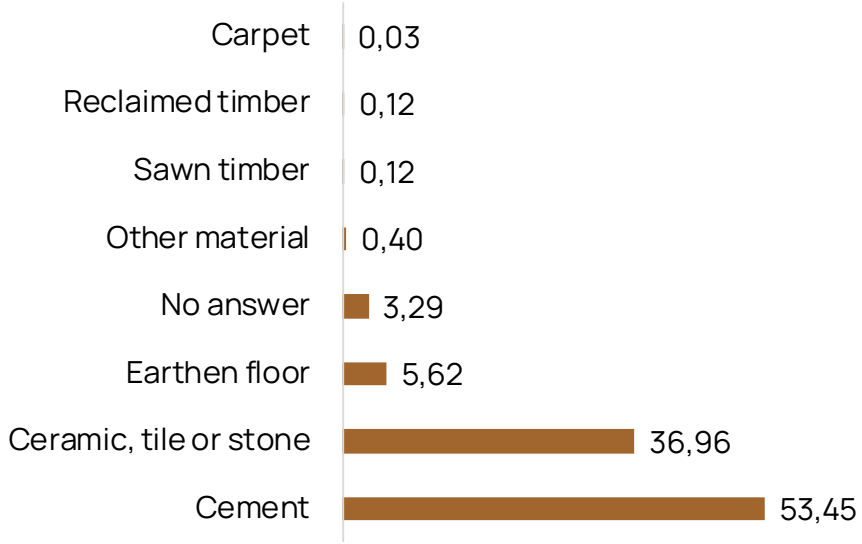
Number of Quilombola families from Bahia registered in CadÚnico, by type of wall covering



Source: CadÚnico (2021)

Of the total number of Quilombola households, 40,992 have their walls covered by coated masonry/brick, with coating on the external corresponding to 69.4% of total households.

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

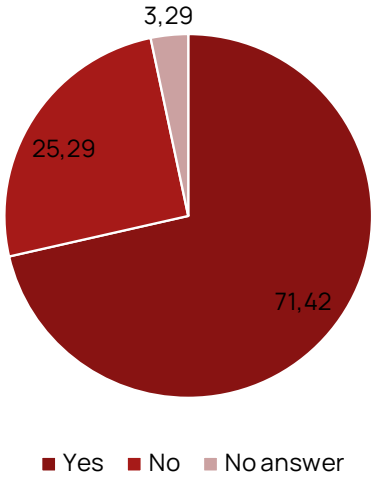


Source: CadÚnico (2021)

Regarding the flooring material, 53% of households have floors made of cement. There is also an expressive percentage of ceramic, tile or stone (37%).

Reference: December 2021.

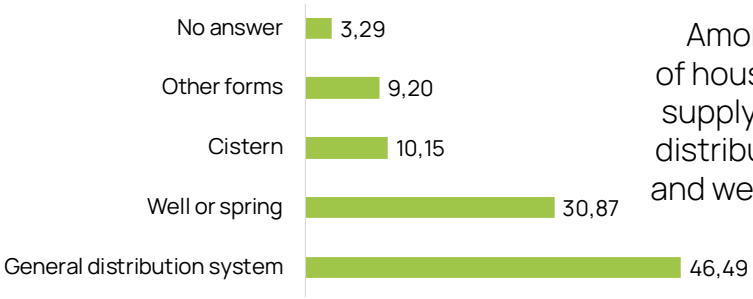
Percentage of Quilombola families from Bahia registered in CadÚnico, by the presence of piped water in the household



Source: CadÚnico (2021)

It can be noted that, in the state of Bahia, a quarter of Quilombola households do NOT have piped water.

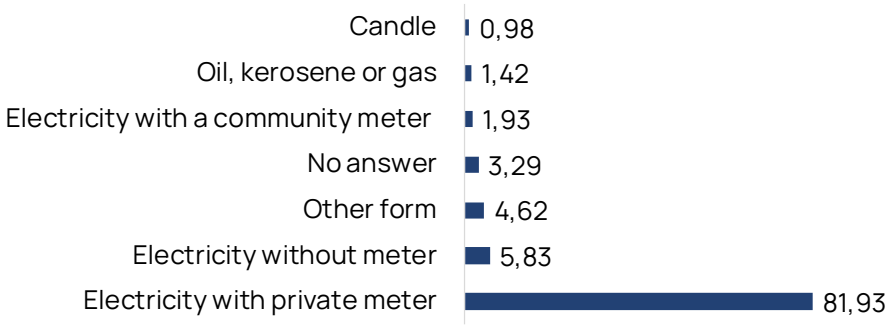
Percentage of Quilombola families from Bahia registered in CadÚnico, by forms of household water supply



Among the forms of household water supply, the general distribution system and wells or springs are the main sources.

Source: CadÚnico (2021)

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



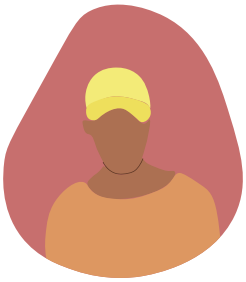
Source: CadÚnico (2021)

There are still households that use oil, kerosene or gas (1.4%) and candles (1%) as lighting sources, although the majority (82%) use electricity with private meter.

Reference: December 2021.

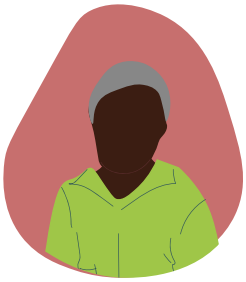
Percentage of Quilombola individuals from Bahia registered in CadÚnico, based on self-declaration of color or race

Brown



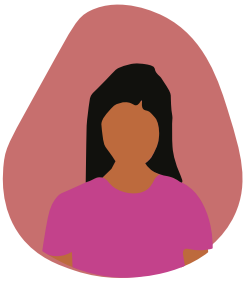
63,10%

Black



30,65%

Indigenous

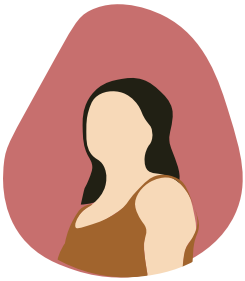


0,07%

Yellow

0,39%

White

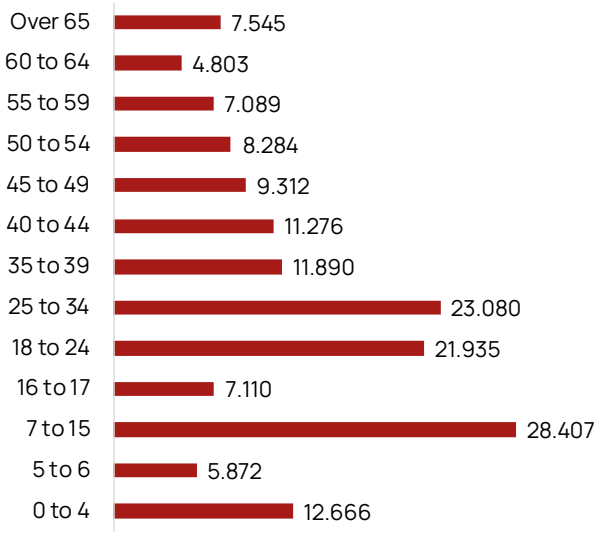


5,78%

Source: CadÚnico (2021)

Reference: December 2021.

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



Source: CadÚnico (2021)

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

In Bahia, women correspond to

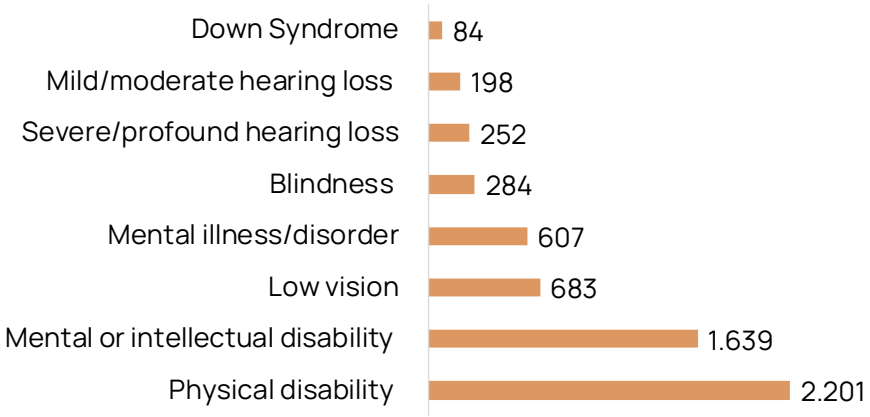
53%

of Quilombola individuals registered in CadÚnico.

Reference: December 2021.

In the state of Bahia, about 3.4% of Quilombola individuals registered in CadÚnico have some disability. Among the disabilities mentioned, physical and mental/intellectual are the most common.

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



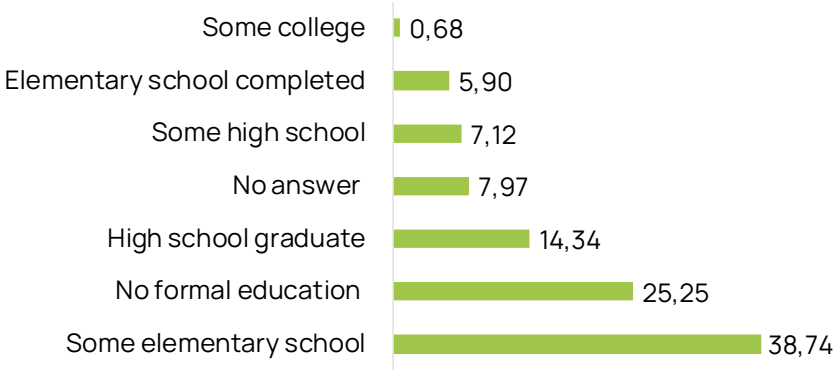
Source: CadÚnico (2021)

Reference: December 2021.

71%

of Bahia state Quilombola individuals registered in CadÚnico are literate. However, there is still a significant share (29.5%) of illiterate people.

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



Source: CadÚnico (2021)

Reference: December 2021.

In the state of Bahia,

25%

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

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

Source: CadÚnico (2021)

Reference: December 2021.

PSA's operational area in Bahia

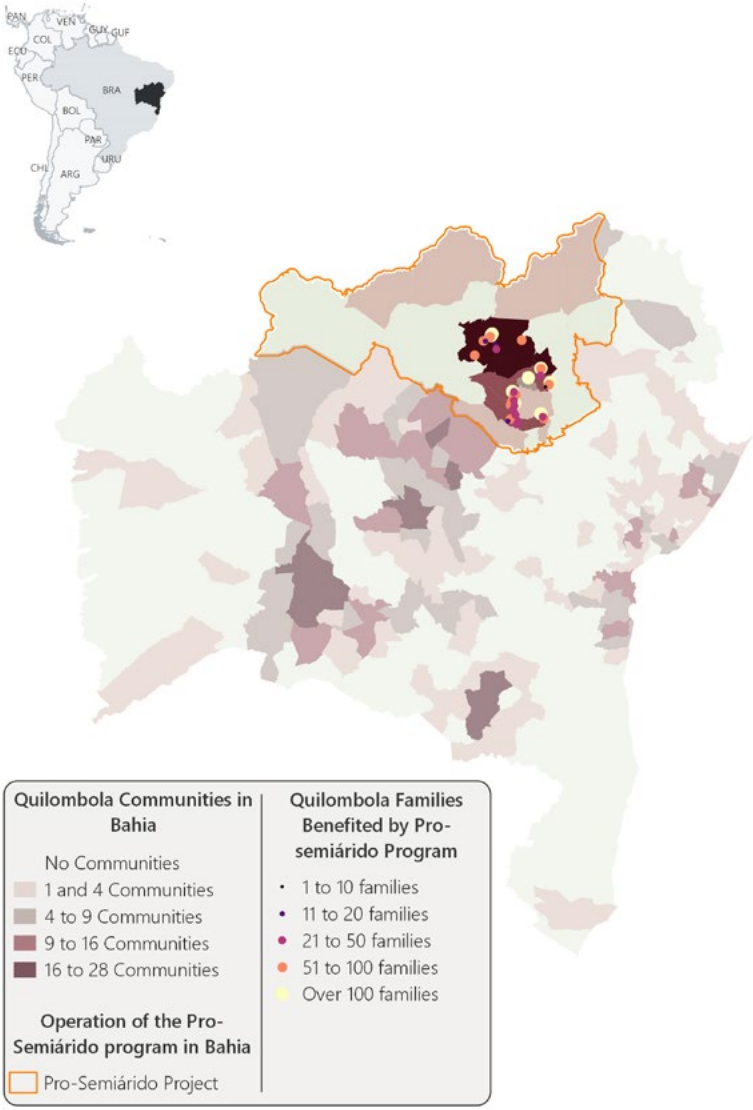
Operation of the Pro-Semiárido program in Bahia

Pro-Semiárido Program

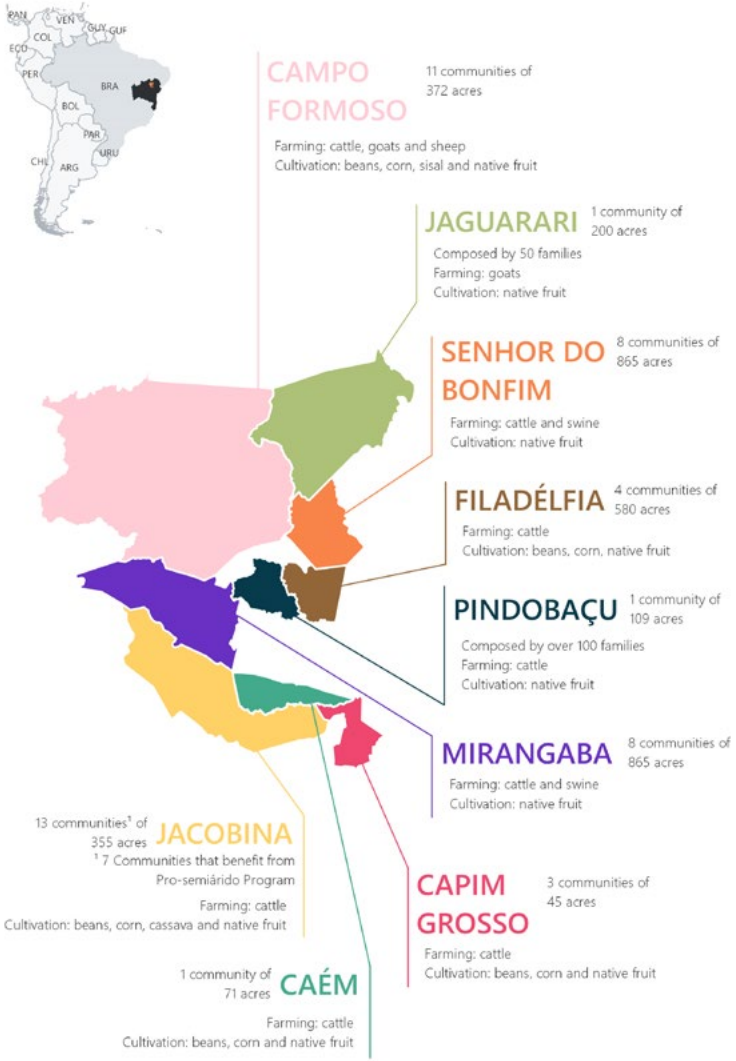
Quilombola communities benefiting from PSA

PSA has benefited 52 Quilombola communities in Bahia, totaling 1,574 families. The purpose of PSA's work is to promote self-recognition, recognition and certification of Quilombola communities, in addition to their strengthening.

Number of Quilombola communities and households benefiting from the PSA in Bahia



Number of Quilombola families benefited and activities promoted by PSA by Bahia's Microregions



7.1 Example of one of the PSA's initiative in Quilombola communities

Quilombo Bananeira dos Pretos

The Bananeira dos Pretos Quilombo is located in the municipality of Antônio Gonçalves, in Bahia, and is composed of 37 families, who have been benefited by the Pró-Semiárido project since 2017.

Handmade rapadura is one of the main productions of the aforementioned Quilombola community, being sold at the Senhor do Bonfim fair. In this case, families have their own sugarcane land, with an average of one to two acres, and the entire sugarcane harvest is used to produce rapadura.

Before PSA:

- Difficulties in productive management: the sugarcane harvest was carried out before the right time, when it was still green, and it was crushed together with the ripe ones;
- Archaic way of producing rapadura: the strength of the oxen was used to grind the cane. In addition, the sugarcane juice was cooked, passing from one copper pot to another until it became a molasses and reached the point where the rapadura was done.

Photos of the rapadura production process in the Quilombola community of Bananeira dos Pretos, in the municipality of Antônio Gonçalves

With the PSA:

- Technical guidance: the families were advised by specialized technicians, who helped them introducing the correct techniques for planting, managing and harvesting sugarcane;
- Women's empowerment: women in the community were educated and became household accountants, writing down everything that goes in and out[10], such as which foods were consumed and which were sold or exchanged;
- Installation of a processing unit: investment was made in the construction of a sugarcane agro-industry, allowing the manufacture of products in accordance with sanitary and marketing standards.

Besides, the community is receiving technical training, workshops on good management practices for licuri extractivism, consultancy, agricultural feasibility studies and a mixed ethnic-racial meeting.

10 Through the Agroecological Handbook, it was possible to collect qualitative and quantitative data on women's labor income.

7.3 Testimonies from PSA beneficiaries in Bahia

Testimony by Raimunda da Silva Rocha, leader of the Quilombola de Fumaça community, in the municipality of Pindobaçu, Bahia:

"Beekeeping, for me, is one of the best professions, besides agriculture, that I was born and raised in. Beekeeping was an innovation for me, because I already had knowledge, but I had no practice. When I saw people walking by with a bee, I was scared to death. But today I feel privileged to be part of the beekeeping group, which supports me in everything. Here we are very united! Here, we help each other at the time of harvest [honey] and at the time of difficulties as well. Today, as a farmer, I feel privileged. This group work strengthens me as a beekeeper and as a person, because this is where we get together, not only to harvest honey, but also in association meetings at the honey house. We get together to discuss joint efforts and to clean up the space, so it's a group that only holds hands to work as a team."

In addition to the Continuous Technical Assistance (ATC), the Pró-Semiárido Project has invested in strengthening beekeeping. Approximately BRL 67,000 were invested in the purchase of PPE, boxes and other equipment needed for beekeeping. Besides, the project also helped the group adapting the honey house and thus managed to increase the production and marketing capacity of the product.

Testimony by Jandeilson Jesus dos Santos from the Várzea Queimada Quilombola Community, in the municipality of Caém, Bahia

"This community was founded in 1885, with the arrival of Domingos and Inês. They came fleeing from a farm in Tanquinho de Feira. Initially, they came to the village of Piabas, before 1885, then, they arrived here. And here they settled and built their families, they had their children and then, more people fled from other slave quarters, and that was how the community was built into what it is today. The community is made up of three families that arrived here in 1885.

Living here is amazing, because we have the possibility of having everything, the land itself gives us everything, we just need to know the correct ways to cultivate it and make the best use of it without damaging. I often say that people who leave this place to try to live in the city face more difficulties than people who are here within the community itself, because we harvest beans, corn and andu and it is possible to survive. And, in the city, if you don't have the money you're going to face great difficulties.

And, in the city, if you don't have the money you're going to face great difficulties.

We are people who really identify with the Quilombola issue. We live the culture that comes from generations and do everything to ensure that this identity does not die. We even fight so that something from the outside doesn't harm our identity, our empowerment as black people that we have here within the community.

After the project, this identity was strengthened. Even because there were trainings that were specific to people from the Quilombo. Last week, we were in a training that came to strengthen, which helps us, who are leaders here in the community, to put in people's minds that the Quilombola identity is important and necessary so that we can live and fight against this system that tries to massacre us."

Caption: Jandeilson Jesus dos Santos, from the Várzea Queimada Quilombola Community – Caém (BA). Credit: Fábio Arruda/Arquivo Pró-Semiárido

7.4 Access to public policies

Among the PSA's actions with the benefited Quilombola communities in Bahia, there is support of environmental regularization and obtaining the issuance of the State Forestry Registry of Rural Properties for Traditional Peoples and Communities (CEFIR-PCT). CEFIR[11] aims to protect the territory and collective areas of Quilombola communities, and help with environmental planning and land use. Moreover, this registration is a mandatory prerequisite for accessing other public rural credit policies. Therefore, through work with the PSA, Quilombola communities were encouraged and had access to the necessary documentation to benefit from public policies.

In addition to contributing to obtaining documents, the PSA guided the Quilombolas with important information, providing them with conditions of autonomy and empowerment to understand their rights and the importance of benefiting from public policies. In this sense, Quilombola communities became protagonists of their own stories, that is, they left the condition of object to be subjects of action.

In order to ensure the certification from a legal point of view of Quilombola territories and traditional communities of background and pasture closure, and the access to public policies, Pro-Semiárido offers the State Forest Registry of Rural Properties for Traditional Peoples and Communities (CEFIR-PCT).

11 Enrollment in CEFIR is mandatory for all rural properties in Bahia, whether they are a Quilombola communities or not.

By March 2023, environmental regularization (CEFIR-PCT) will benefit 3,062 families from Quilombola communities.

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Caption: São João Quilombola Community, in the municipality of Antônio Gonçalves (BA) / Credit: Fábio Arruda/Pro-Semiárido Archive

7.5 Continuous Technical Assistance (CTA)

The PSA's difference with the benefited Quilombola communities is its participatory approach, enabling the projects to be designed by the beneficiaries themselves and their organizations. In this way, the autonomy of beneficiary communities and the appreciation of local knowledge are promoted, generating acceptance, continuity and effectiveness of actions.

Furthermore, the PSA provides Continuous Technical Assistance (ATC), in which the technician meets the demands of the communities on a weekly basis and is always present in learning circles, conversation circles, and field days. ATC is an

educational action and goes far beyond technical "assistance". Specifically regarding the conversation and learning circles, the beneficiaries are no longer just receivers of knowledge produced outside their environment. They become part of the process of generating knowledge necessary for the evolution of agroecological transition activities and coexistence with the semiarid region. Thereby, the participation of ATC technicians in these circles allows them to know and understand the cultural context, the reality, and the beneficiaries' way of thinking and living, so that they can diagnose the reality and act on it to transform it in the sense that they follow a path towards the principles of agroecological transition and coexistence with the semi-arid region.

8. Final Remarks

This booklet seeks to contribute to the debate on Quilombola communities, based on the characterization of the profile of people living in these communities (education, income level, profession, among others) and their importance for environmental preservation. Beyond that, IFAD's work with this traditional community in Bahia, through the Pro-Semiárido Project, stands out. Quilombola communities represent their own cultural identities, symbolize resistance and preserve ancestral traditions.

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 (such as continuous and specialized Technical Assistance and Rural Extension; promotion of water security and sustainable production activities; agro-industrialization and commercialization of

production; and access to public policies for rural areas and Family Agriculture), through the PSA, with the benefited Quilombola communities in Bahia presented, 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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