

1. WHAT ARE THE KEY CHALLENGES AND ISSUES OF RACIAL DISCRIMINATION IN YOUR COUNTRY/REGION TODAY AND HOW DO YOU WORK TO ADDRESS THEM?

### **OVERCOME INSTITUTIONAL RACISM**

The myth of racial democracy is still widespread in the Brazilian society, although economic literature has continuously documented pervasive racial discrimination. Racial inequalities coexist with a popular state regime on which NGOs participate in the implementation of multicultural policies and racial democracy ceases to be a hegemonic discourse. Brazil has acquired consciousness of the limitations of our democracy, of the multicultural nature of our national formation, and of our invidious system of racial inequalities, but we are not successful in stopping it from reproducing itself. The idea of Brazil as a society free from racial discrimination hides the Institutional Racism that acts diffusely within institutions' and organizations' everyday routines, and leads to inequality in the distribution of services, benefits and opportunities to different segments of the population, from a racial point of view. The idiom of class and color in Brazil was always used in a way to "naturalizing" the inequalities that might tarnish the country's prevailing image as a racial democracy. The policies for overcome Institutional Racism acquired the law's establishment, some of them well succeeded like the Law nº 10.639, of 2003 that turned mandatory the teaching of African-Brazilian Culture and History in the Elementary and High School; the Quotas Act of 2012 determining the percentage of vacancies for students with social and racial in order to democratize the access to higher education in Brazil or the Statute of Racial Equality a special law that sets rules and legal principles aiming to curb racial discrimination and establish policies to reduce social inequality between different racial groups. Although we have achieved advances in legislation, in practice the black population in Brazil is still violated.

### **.CESSATION OF POLICE VIOLENCE**

Police violence rates shows that 412.961 where killed by gunshot in 2014, 29813 where black and 9.766 white or for each male white person dead, almost 3 (three) male black people dies.

From 2003 up to 2014 the homicides by firearms fall 26,1% among with people, during the same period the rates for black people raised up to 46,9%<sup>1</sup>. Violent conflicts have killed a huge number of young black people in Brazil a silent tragedy promoted by political and cultural practices in which violence, aggression and murder are tolerated and even encouraged. We must take into account that Brazilian Police is military and most of them is unprepared to understand racial subjects

#### . CULTURAL REPRESENTATION AND SYMBOLIC VIOLENCE

The myth of the Brazilian racial democracy still remains among the literature, visual arts, cinema and soap opera markets, even though it is greatly criticized by several sectors of the black population. The myth is characterized as a powerful curtain that enables the perception of negative stereotypes about African-Brazilians and provokes the lack of recognition of black artists, writers, actors throughout the country's history of cultural expressions related with the academic or erudite network. Despite the critics claiming new context of representation, black artists and art still remain mostly with non-prominent roles in the narratives or in cultural spaces. However, some advances were observed, Brazilian governments and civil organizations have to deal with the media democratization in order to open spaces for counter narratives.

#### .EQUALITY IN THE LABOUR MARKET

Taking the wage differences as a basis for understanding racial discrimination at work, it is possible to perceive great disparities in the articulation between professional training and good jobs. The problem is already beggin during the job interview, when black candidates are disadvantaged or diminished by their color and the policies of consciousness only have a limited effect to reduce the wage differentials between races. Recently, the country adopted racial quotas for public tenders in an attempt to guarantee access to more valued jobs.

Taking the wage differences as a basis for understanding racial discrimination at work, it is possible to perceive great disparities in the articulation between professional training and good jobs. The problem is already beggin during the

---

<sup>1</sup> Mapa da Violência, 2016. Available on:  
[http://www.mapadaviolencia.org.br/pdf2016/Mapa2016\\_armas\\_web.pdf](http://www.mapadaviolencia.org.br/pdf2016/Mapa2016_armas_web.pdf)

job interview, when black candidates are disadvantaged or diminished by their color and the policies of consciousness only have a limited effect to reduce the wage differentials between races. Recently, the country adopted racial quotas for public tenders in an attempt to guarantee access to more valued jobs. Nevertheless, we need to open space for black people inside private companies in order to be really democratic.

### **AFRO BRAZIL MUSEUM AGAINST RACIAL DISCRIMINATION**

Afro Brasil Museum as an institution of art operates mostly at the recognition of African people importance in the construction of Brazilian society taking into account not only the contribution in the field of art, but also in our history and memory. We cannot think about Brasil without that civilizing force. The data about slavery can illustrate this thought; over 3.5 million up to 5.5 million of Africans came only to Brasil. Because of that the African heritage is inside of every Brazilian black and white people's home. But unfortunately due to racial prejudice and discrimination Brazilian people are blind about our African roots. The museum tries to reveal these roots as an important part of our culture trough out our public programs supporting the work with education at elementary schools, doing lectures with teachers and helping them to find didactics solutions for racial discrimination inside their work environment, cooperating as well with universities, social movements, other art institutions, NGO's, etc. not only at the Museum but also outside, taking place at suburbs, two fast growing and needy neighbourhood.

One of our main activities on Human Rights is a partnership developed with "Fundação Casa" a penal institution to adolescents on deprivation of liberty that are now able to go out, come to our exhibition space and learning trough objects about afro-Brazilian history and identity. The employees also partake on training courses about how to face racism with recognition and promotion of African and Afro-Brazilian cultural heritage.

2. WHAT HAS BEEN YOUR EXPERIENCE, AS CIVIL SOCIETY, OF ENGAGING WITH CERD TO DATE?

That is the first occasion where Afro Brasil Museum cooperates with CARD expecting for an exchange of knowledge, practices and support for our initiatives concerning the combat of racial discrimination in Brazilian Society.

3. HOW CAN THE CERD IMPROVE AND ENHANCE ITS ENGAGEMENT WITH CIVIL SOCIETY, AND ITS WORK ON RACIAL DISCRIMINATION FOR GREATER IMPACT ON THE GROUND?

The first step is establishing a wider network with a strong theoretical and empiric foundation and also international backgrounds as a potential solution in order to conceive strategies on human rights or causes related to racial discrimination. Since there isn't a unique solution, the local experiences can point practices able to be exported for other situations. Then, turning public the expertise acquired and the results of the shared work experiences thought out an easy web-based platform. And, if possible, set goals in partnership with governments in order to make mandatory the fulfilment of the established objectives.