**National Coordination for the Articulation of Black Rural Quilombola Communities – CONAQ’s Contribution**

**Contribution for the preparation of the report of the UN Secretary-General pursuant to the UN General Assembly resolution A/RES/78/234 “A global call for concrete action for the elimination of racism, racial discrimination, xenophobia and related intolerance and the comprehensive implementation of and follow-up to the Durban Declaration and Programme of Action”**

The National Coordination for the Articulation of Black Rural Quilombola Communities *(Coordenação Nacional de Articulação das Comunidades Negras Rurais Quilombolas – Conaq*, in Portuguese) is honored to contribute to the construction of the report of the UN Secretary-General with a view to finding concrete solutions for the elimination of racism and related discrimination in Brazil. The focus of our contribution is the presentation of data on racism and lethal violence perpetrated against quilombolas in Brazil due to territorial disputes. Before presenting the data, however, it is necessary to understand the emergence of quilombos and the current struggle of quilombola communities in Brazil.

Quilombo refers to communities of black slaves who resisted the slavery regime that dominated Brazil for over 300 years until its abolition in 1888. These communities were established through various means, including the escape of slaves to free and often remote areas. However, freedom was also attained through inheritance, donations, and land revenues as payment for services rendered to the state or for the occupation and cultivation of land. Additionally, some lands were purchased both during the slavery period and after its abolition. The defining characteristics of quilombos were resistance and the pursuit of autonomy. The formation of quilombos marked the transition from being enslaved to becoming free peasants.

Quilombos continued to exist even after the formal abolition of slavery, considering that the abolition of slavery in Brazil was not accompanied by public policies aimed at enslaved people, but by a series of other racist violations legally approved by Brazil. The remaining quilombo communities, or contemporary quilombos, are social groups whose distinct ethnic identity sets them apart from the rest of society. This ethnic identity forms the basis of their organizational structure, interactions with other groups, and political activities. A social group's identity is shaped by various chosen factors, such as common ancestry, political and social organization, and linguistic and religious elements.

It was not until 1988 – a century after the abolition of slavery – that the Brazilian Constitution acknowledged the existence and rights of contemporary quilombos for the first time. The 1988 Constitution granted quilombo communities the right to own their collective territories. However, enforcing these land rights for quilombolas remains a significant challenge. The first land title was awarded seven years after this constitutional recognition, in November 1995, when Quilombo Boa Vista, located in the Brazilian Amazon, gained ownership of its territory.

As of July 2023, only 211 quilombola territories have been titled across Brazil. Furthermore, 62 of these are only partially titled, with the remaining areas still in the process of regularization. There are more than 1,787 quilombola land-titling processes pending before federal authorities. The process is slow, with 44% of these cases having been open for more than a decade without resolution. Without secure land titles, quilombolas face greater vulnerability to territorial disputes and have less autonomy to plan for their future.

Over time, since the abolition of slavery, violence against quilombolas and our territories has not decreased. On the contrary, it has increased over time, highlighting not only the lack of specific and massive public policies aimed at quilombolas, but also the racist desire to exterminate black quilombola communities and their ancestral territories.

To get an idea about lethal violence and racism against quilombolas, the National Coordination for the Articulation of Black Rural Quilombola Communities and Terra de Direitos carried out a research titled **“Racism and Violence against Quilombos in Brazil”.** Its purpose is to identify and analyze the extent of violence experienced by quilombolasacross the country. The second edition of the survey has identified murders documented within quilombos between 2018 and 2022. It highlights the worsening inequalities and violence historically practiced against quilombola communities.

The research revealed that 32 quilombolas were murdered between 2018 and 2022. A look at the motivation behind these cases shows that, although they are victims of various forms of violence – which are also the result of processes of denial of other rights – quilombolas have died primarily due to land conflicts or femicides. Although men are the main victims, it is clear that quilombola women have been killed because they are women. It’s necessary to note that 69% of murders were recorded in quilombos that have not yet been titled.

A look at the violence recorded in quilombos based on the stage of the titling process reveals that securing and guaranteeing territory is essential for mitigating violence stemming from land conflicts. However, progress needs to be made in implementing other public policies to protect families. Cases of femicide, for example, were recorded in quilombos that were at different stages of the titling process, including in titled quilombos. Titling is a first step in combating violence, but we need to go further.

* **RECOMMENDATIONS**

Here are some measures that need to be taken to combat racism and violence against quilombos in Brazil:

1. Titling of the country’s quilombola territories;
2. Access to public health, education, labor, and income generation policies;
3. Implementation of public policies to combat violence against women, taking into account the specificities of quilombola women;
4. Respect for the Right to Prior, Free, and Informed Consultation;
5. Comprehensive and inter-institutional protection for quilombolas who have been threatened;
6. Investigation and accountability of those involved in the threats and murders of quilombolas;
7. Establishment of anti-racist actions by the public authorities, with the creation of quotas for quilombolas and training for officials who work in government bodies and the justice system;
8. Creation of a National Policy to Combat Institutional Racism at the National Institute for Colonization and Agrarian Reform (Instituto Nacional de Colonização e Reforma Agrária – INCRA, in Portuguese).]

\* THE COMPLETE RESEARCH CAN BE ACCESSED THROUGH THE FOLLOWING LINK: <https://terradedireitos.org.br/racismoeviolencia/>