

Public policies aimed at the Quilombola community



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ABSTRACT

Introduction: Despite the advances of contemporary society in its most diverse aspects, it is verified, through population, economic and social data, that the inequality between classes remains evident and there is disparity between blacks and whites in the Brazilian scenario, including in the face of the treatment with the Quilombola Communities, descendants of enslaved Africans. Objectives: to analyze the intervention of the State through public social policies aimed at the quilombola community

in the municipality of Presidente Kennedy, in its capacity to promote social inclusion and preservation of its historical and cultural heritage, characterizing the respective community and the public social policies aimed at it. Methods: This is a social, bibliographic and documentary research with a qualitative approach. Results: It was inferred that public policies, even though they are regulated by legal frameworks, still lack effectiveness in their execution by the government, being a challenge the implementation of more effective actions that meet the needs of quilombo descendants. Conclusion: Black cultural heritage needs to be more valued within quilombola communities, with the support of policies and actions to this end. Therefore, establishing effective actions to promote equal rights ensures harmonious coexistence within society, ensuring the preservation of a culture and providing insertion within the social environment.

Keywords: Quilombolas, Social Rights, Racial Equality, Public Policies, Affirmative Action.

1 INTRODUCTION

The societal transformations that shape contemporary society have not been able to eliminate the inequality between classes, on the contrary, the development of the productive forces of capital, in times of advanced automation, information technologies and the financialization of capital seem to reiterate the essence of capital in its form of wealth production, as Karl Marx had already announced – the *general law of accumulation* –, when over the years national and international researchers have found the intensification of the exploitation of the labor force, the expansion of poverty, inequality and the expressions of the social question.

The research, in question, seeks to analyze, in the contemporary scenario, the Public Policies of inclusion and promotion of racial equality in dealing with the Afro-descendant population, with special attention to the Quilombola Communities of Boa Esperança and Cacimbinha, which are located in the municipality of Presidente Kennedy, in the southern region of the State of Espírito Santo.



The interest in the theme is located in the persistent and growing social inequality between blacks and whites that has been evident in Brazil in recent times. Although the Brazilian Federal Constitution of 1988 guarantees equality, as provided for in Article 5: "All are equal before the law, without distinction of any kind, guaranteeing Brazilians and foreigners residing in the country the inviolability of the right to life, liberty, equality, security and property [...] (Brasil, 1988) Afro-descendants have lived since slavery, in constant resistance and struggle to ensure that their demands enter the political agenda, for the end of racism and inequality of conditions. In current times, the results are expressed in the achievement of the first Special Secretariat for the Promotion of Racial Equality, established on March 21, 2003, in the government of then President Luiz Inácio Lula da Silva and now in the institution of the Ministry of Racial Equality.

The agendas of struggle of the remaining quilombo communities are for respect and appreciation of their identity, their culture, their tradition and their history that, even marked by pain, needs to be kept alive, because it is also the history of a people who fight, face and resist. It is important to keep alive the traditions of your ancestors, customs, habits, and behaviors of your past generations in order to add value for future generations.

It is necessary to recognize the course of history and analyze it, because, after so many years of abolition and the freedom granted, research reveals that this population, although it has its rights guaranteed in the constitutional charter, seems to be in defiance of existing public and social policies. If there is a public policy to care for Afro-descendants and the remaining quilombo population, what justifies the disparities in the data when compared to the white population? What happens that public policies to promote racial equality are not capable of reversing the situation of subordination of this population, even though they represent the will of the State? How is the power of force of the smallest portion of the population that supersedes the majority constituted?

This chapter originates from our master's dissertation whose objective was to characterize the access to social assistance goods and services of quilombola communities in the municipality of Presidente Kennedy. We carried out a social research, with a qualitative approach and documentary research in secondary sources, in which historical records, identification of culture, religiosity, main social characteristics, and other aspects were collected and analyzed. Thus, it became easier to understand the identity of the community and its particularities. The documentary research made it possible to access historical documents of the community, reports of their ancestors and other information from formal and informal records, but which were of great value for verifying the culture of the quilombos of Cacimbinha and Boa Esperança.

The following subsections move from the macro to the micro, covering, firstly, national issues regarding the rights of descendants of slaves and the demarcation of the remaining quilombo areas.



Funneling to the State of Espírito Santo and, finally, to the municipality of Presidente Kennedy, bringing, respectively, the legislation pertinent to the subject under consideration in this chapter.

2 THE FORMATION OF QUILOMBOLA COMMUNITIES IN BRAZIL

The period of slavery in Brazil portrays the inhumane conditions experienced by blacks kidnapped and brought from Africa to Brazil for forced labor, starting in the sixteenth century, during the period of colonization. Since they were mere producers of commodities, they were also commodities with commercial value. And as a commodity, they were treated as if they had no soul, no voice, and no right to their own lives. They suffered strong physical, moral, social and cultural repression during the 300 years that slavery lasted in Brazil.

There was resistance to the regime on the part of slaves who rebelled and organized collective and individual escapes, migrating to more remote and possibly safer regions. In these regions, the "quilombos" were created, which were spaces in which the search for freedom was consolidated. The formation of quilombos during the period of slavery was an important step for slaves in the conquest of freedom and, therefore, they are a symbol of struggle and also of resistance of the enslaved African population brought to Brazil.

The communities that exist today and that are home to the recognized remnants of quilombos or, also known as, peoples of traditional communities, still characterize spaces of resistance when, against the opposing forces, they try to preserve their history, their culture, their identity, their way of life and the guarantee of the land. They seek space and visibility of their demands before the State, since, historically, they have suffered from social exclusion, hard and tiring work, as well as humiliation, being prevented from expressing their cultural and identity specificities, thus infringing their right to freedom. For this reason, they demand from the authorities the right to equality, access to goods and services, and the right to preserve their history and traditions.

Clóvis Moura (1987, p. 11) defined quilombo as "[...] all the dwellings of runaway negroes that exceed five, in part deprived, even if they have no ranches erected nor are pestles found in them."

Munanga (1995, p. 63) defines the Brazilian quilombo as "[...] a copy of the African quilombo rebuilt by the enslaved to oppose a slave structure, for the implantation of another political structure in which all the oppressed found themselves."

For the Brazilian Association of Anthropology (ABA):

The term 'quilombo' has taken on new meanings in the specialized literature and also for groups, individuals and organizations. Although it has a historical content, it has been re-semanticized to designate the present situation of black segments in different regions and contexts of Brazil. Definitions have been elaborated by non-governmental organizations, confessional entities and autonomous workers' organizations, as well as by the black movement itself. ... the term 'quilombo remnant' has been used by the groups to designate a legacy, a cultural and material heritage that gives them a face-to-face reference in the feeling of being and belonging to a specific place and group (ABA, 1994, p. 01).



Therefore, it is identified that a quilombo is a refuge found by slaves who fled from the properties, and who organized themselves there to free themselves from suffering and humiliation and be able to live a life with dignity.

According to Ramos (2019, p. 01), "quilombos were a kind of community composed of former slaves who fled the plantations at the time of Colonial Brazil. The period of greatest formation of quilombos was between the sixteenth and nineteenth centuries."

Ramos (2019, p. 01) also points out that:

The quilombos had an organization similar to the African villages, where the quilombolas were from. There was a division of tasks and everyone worked. A leader usually commanded the quilombo. They lived mainly from subsistence farming and fishing. They could live according to their African cultural habits and freely practice their religious cults.

"The slave revolts against the slave system should be seen not only as revolts for the freedom of the body, but also, and mainly, for the freedom of the mind" (MACIEL, 2016, p. 94).

According to Osvaldo Martins Oliveira (2011, p. 143):

[...] The quilombos in Brazil, in different periods of history, have faced struggles to obtain autonomy, first in relation to the slave regimes and, later, in the face of the large economic enterprises that followed these regimes. In the analysis of social situations of conflicts and their influences on the political processes of formation of quilombola consciousness, if we take into account the studies on the existence of the first quilombos, such as the one in Palmares (Carneiro, 1988; Moura, 1987), we would be facing a situation in Brazilian history, with more than 300 years of combat, resistance and negotiations.

Thus, the formation of quilombola communities in Brazil was important for the weakening of the slave system of blacks implemented in the sixteenth century by the Portuguese, as it demonstrated the fragility that the system had, despite being repressive, but which, in turn, was vulnerable to escapes and made it possible for slaves to organize themselves to end this regime.

It was very common for plantation owners and plantation owners to hire armed men to dismantle the quilombos and capture runaway slaves. There were several fights between these men and the quilombolas during the colonial period. The quilombolas resisted and often protected the quilombo by maintaining its existence (Ramos, 2019).

Thus, it is important to highlight that the quilombos played a decisive role in the end of slavery, since, with the passage of time, their strengthening was clear, with the adhesion of new refugee slaves and the organization of their structure. As a result, in these places, enslaved Africans could also express their customs, beliefs and show their roots.

The quilombos in the region of Espírito Santo in the nineteenth century were also strengthened and organized to plan revolts against the farms, in order to free more slaves, obtain food and weapons, thinking about the survival of the refugees and protection against alleged attacks that could hit them:



The quilombos in the province of Espírito Santo in the nineteenth century became a daily reality and in increasing numbers, which led the public administration to organize guerrilla companies to slaughter them, because an increasing number of enslaved people, according to the report of the president of the province, left the farms of their masters to live in the quilombos (Oliveira, 2011, p. 145).

With the strengthening of the quilombos with the constant escapes that occurred in the middle of the nineteenth century, the Empire found itself in the need to reestablish control by planning attacks on these quilombos with the police force, and they considered them as a criminal organization of that time, which in turn, committed some attacks and looting the property, however, For the reason that they were unable to develop any lasting agricultural activity, because they were always on standby for attacks by the police, they had to get some food from the properties to survive. In these attacks, they often also took weapons and tools to later use them in new police fights (Treccani, 2006; Schwartz, 1987).

In this context, Oliveira (2005) shows that, during the nineteenth century, the social experience of the quilombo was presented in the political and legal scene by the forces of the Empire as a criminal action, when its members were classified as a threat to private property and public security, that is, the security of the interests of the landlord class.

The slaves were realizing that freedom was a matter of time, and that escape was the way to free themselves temporarily to strengthen the quilombos, and with the decrease of slaves on the properties, the concern of the planters for the search for more enslaved labor increased.

The slaves who managed to escape and those who obtained their freedom through the Letter of Manumission came together and created the quilombos, which over time became stronger, due to the exodus of slaves and the weakening of landowners. The struggle for freedom was marked by the strengthening of quilombos, as we can see in the quote from Maciel (2016, p. 103):

The slaves' struggle for freedom took place in Espírito Santo in the same way as in the rest of Brazil. In addition, the number of quilombos was so large that they were practically spread over almost the entire territory of the province. However, despite the violent repression, resistance increased and was incorporated into the free society. It was thanks to the sacrifices and struggles of blacks that the administrative authorities of Brazil ended up giving in to pressures, also international, and gradually created the laws for the end of slavery. In this sense, there were many black heroes from Espírito Santo who fought for freedom.

3 PUBLIC POLICIES PROVIDED TO QUILOMBO REMNANT COMMUNITIES

In Espírito Santo, after the abolition of slavery, we had the formation of new quilombos. Poverty and social discrimination made quilombos the means by which blacks organized themselves in search of social equality. For Moura (2014 *apud* Almeida, 2019), the struggle of blacks since slavery is a manifestation of the class struggle, in such a way that the logic of racism is inseparable from the logic of the constitution of class society in Brazil.



The Quilombos of Boa Esperança and Cacimbinha, to which we returned our research, have their origin in the expansion of the Muribeca farm, at the time of slavery, which was located near where the Sanctuary of the Church of the Snow is today, in the municipality of Presidente Kennedy, in the state of Espírito Santo. This farm had a strong influence on the economy in the colonial period, through sugar cane plantations, and due to its large extension of land, which included the southern region of Espírito Santo and Norte Fluminense (Rio de Janeiro).

The municipality of Presidente Kennedy has a small population of just over 13 thousand inhabitants (IBGE, 2022), 153 km away from the capital, whose economy is based on agriculture and oil exploration, having, in its territory, one of the largest maritime oil reserves in the State of Espírito Santo.

According to Oliveira (2011), recent ethnographic and historiographical research on local and community memories, as well as document-based ones, demonstrates that the political processes and movements that produce a black consciousness, quilombola memories and identities have their particularities in Espírito Santo, but are in interaction and articulation with black and quilombola movements at the national level (Oliveira, 2006, 2005, 2002; Silva, 2012; Moreira, 2010; Marinato, 2006; Martins, 2000):

Different social movements fought to guarantee the rights of cultural expression and to ensure political and legal recognition of the existence of specific social groups and their territories demarcated by ways of living, doing and thinking, that is, by their particularities in the forms of cultural transmission" (Oliveira, 2011, p. 143).

Ramos (2019) points out that, to this day, especially in inland regions of Brazil, there are quilombos. Called quilombos remnants, they are inhabited by descendants of former slaves and one of the main struggles of the current quilombolas is for land ownership.

An important step for the preservation of the remaining quilombo communities was the Federal Constitution of Brazil of 1988, which guarantees the right to land to the descendants of quilombos, as stated in article 68 of the same, "the remnants of the quilombo communities that are occupying their lands are recognized as definitive property, and the State must issue them the respective titles".

The recognition of quilombola lands reinforces the importance of strengthening culture, seeking to disseminate it among the members of the community and the new generations, in order to continue the formation of a cultural identity.

Although, as analyzed by Izoton (2016, p. 138), "[...] Article 68 of the ADCT, which prescribes the definitive titling of the ownership of the lands of the remnants of quilombo communities, presents a problem regarding the conceptualization of the subjects of the law".

The process of slavery left an exclusionary, racist and discriminatory historical-social legacy in relation to the Afro-descendant population, and this resulted in many discussions against the



processes of regularization of the remaining quilombola communities. Thus, Decree 4,887/2003 regulates the procedure for the recognition of lands occupied by remnants of quilombola communities, provided for in article 68 of the ADTC of 1988, and transcribes, in article 2, that:

For the purposes of this Decree, ethnic-racial groups are considered remnants of quilombo communities, according to criteria of self-attribution, with their own historical trajectory, endowed with specific territorial relations, with a presumption of black ancestry related to resistance to historical oppression suffered.

According to Oliveira (2011), in the various discourses against this decree, various stigmas are attributed to the current quilombolas, such as "place of poverty", "backward customs" and productive and administrative "incapacities".

However, this historical stigma attributed by legal thought to the term quilombo needs to be decharacterized, as advocated by Almeida (1996), it is necessary that the quilombo be considered as a place of self-definition and not as a place of historical repair, to "fix" damages.

Self-definition consists of the recognition of black identity, an important step in the cultural reconstruction of Africa, which had been neglected for many years by the slave regime.

The self-definition as a "quilombo", based on the legislation in force, also means the right to memory and cultural heritage, not only that which has been accumulated in Brazilian territory, but also that inherited from Africa. Quilombo, therefore, is a category of the right to territory as a physical basis (land) and symbolic dimension (memories, rituals and knowledge) employed by the subjects of the law to demarcate the social boundaries of ethnic belonging to their collectivities (Oliveira, 2011, p. 157).

Within this context, Decree 4,887/2003 contemplates issues such as the recognition of lands by the self-definition of the community and demarcation, which are taken into account as a criterion to certify the titling of the quilombola territory, as set out below in paragraphs 1, 2 and 3 of article 2:

§ 1 For the purposes of this Decree, the characterization of the remnants of quilombo communities shall be attested by means of self-definition by the community itself.

§ 2 Lands occupied by remnants of quilombo communities are those used to guarantee their physical, social, economic and cultural reproduction.

§ 3 For the measurement and demarcation of the lands, criteria of territoriality indicated by the remnants of the quilombo communities will be taken into account, and the interested community will be allowed to present the technical documents for the procedural instruction.

In this sense, the same decree, in its article 3, provides guidance on the competence of the body responsible for the process of recognition of the lands of quilombo remnants, entrusting the National Institute of Colonization and Agrarian Reform (INCRA) for this purpose, addressing, in paragraph 1 of this article, the guidelines:

§ 1 INCRA shall regulate the administrative procedures for the identification, recognition, delimitation, demarcation and titling of the lands occupied by the remnants of the quilombo communities, within sixty days of the publication of this Decree.



§ 4 The self-definition referred to in § 1 of article 2 of this Decree shall be registered in the General Registry with the Palmares Cultural Foundation, which shall issue the respective certificate in accordance with the regulation.

Thus, the Palmares Cultural Foundation will be responsible for attesting to the self-definition of the quilombola community according to its specific characterization, establishing its identity and proving its true origin.

After the self-definition analysis, the Certificate of Registration in the General Registry of Remnants of Quilombo Communities will be issued by the aforementioned body, to join the land recognition process. To this end, INCRA will continue, and will also be based on Normative Instruction No. 57 of 10/20/2009, which

[...] regulates the procedure for identifying, acknowledging, delimiting, demarcating, disintruding, titling and registering the lands occupied by remnants of quilombo communities referred to in article 68 of the Transitional Constitutional Provisions Act of the Federal Constitution of 1988 and Decree No. 4,887 of November 20, 2003 (Brasil, 2009).

All the laws exposed so far strengthen the remaining quilombo communities with regard to the recognition of their lands, in the formation of a culture that for many years has been forgotten, and in the creation of areas that can establish conditions for self-sustainability, in addition to ending racial segregation.

Decree No. 6,261/2007 provides for the Quilombola Social Agenda within the scope of the Brazil Quilombola Program, in which it establishes several public policies aimed at quilombola communities, contemplating four axes of approach present in its article 2: access to land; infrastructure and quality of life; productive inclusion and local development; and, rights and citizenship.

To this end, Decree 6.261/2007 establishes that the program will be destined, primarily, to communities in situations of social vulnerability, as described in article 3. The Quilombola Social Agenda will primarily reach quilombola communities with significant rates of violence, low schooling and in situations of social vulnerability."

The Brazil Quilombola Program encompassed several actions necessary for the valorization of the communities of quilombo remnants, concerned with access to land, with its recognition, regularization and certification, the construction of an adequate infrastructure for living, which will provide a better quality of life, through productive inclusion and local development in which it will propose the sustainable growth of the area without affecting the cultural identity and resources present in the territory, in addition to the rights and citizenship that must be ensured as a way to ensure harmony with society, promoting the equality of rights provided for in the Constitution.

In this item, I brought some of the important achievements of and for the Afro-descendant and remaining quilombo population, which has been acquiring class consciousness, empowering itself,



establishing its identity, organizing, giving visibility to its struggles and demanding more effective actions from the state.

4 ATTENTION OF ESPÍRITO SANTO IN DEALING WITH THE POPULATION OF QUILOMBO REMNANTS - THE ATTENTION OF THE MUNICIPALITY OF PRESIDENTE KENNEDY FOCUSED ON THE QUILOMBOLA COMMUNITIES OF CACIMBINHA AND BOA ESPERANÇA

Currently, in Espírito Santo, there are 29 communities recognized as "remnants of quilombos" by the Palmares Cultural Foundation of the Ministry of Culture, which has the competence to do so, conferred by Decree No. 4,887/2003. However, the number of these communities in this state, according to data presented by members of the quilombola movement and other social agents interested in the subject, exceeds 50, since the same certificate is awarded covering more than one community in the same territory and there are several of them that have not yet been certified (Oliveira, 2011, p. 154).

Also according to Oliveira (2011), after the opening of the processes of regularization of the territories of the quilombos, the conflicts and clashes over what is the territorial right guaranteed to these communities have intensified and involved different conflicts, with various social actors in Espírito Santo, among which we can highlight: 1) large and medium-sized landowners; 2) large monoculture enterprises of eucalyptus and sugarcane; 3) agents of municipal, state and federal public administrations, whose interests are implicated in the realization or not of the rights of these communities.

Cacimbinha and Boa Esperança were certified through the land titling process opened on 08/23/2005, and were only recognized in the Official Gazette of the Union on 05/20/2016. This recognition and titling is extremely important for the dissemination of black culture and the strengthening of the community in the face of struggles in the field of social rights.

On October 26, 2018, President Kennedy instituted Complementary Law No. 17, which directed the organization of the city's territorial space, giving attention to quilombola properties, as a zone of historical interest, as we can see below:

Art. 97 The main objective of the Zones of Historical Interest is:

I - establish a Policy for the Preservation and Enhancement of Cultural Heritage, which aims to enhance the built heritage and the important cultural manifestations of the municipality, also stimulating tourist activity in the identified historical areas;

III - to promote the cultural identity of the various localities by encouraging the recovery of memory;

IV - encourage the socioeconomic development of the areas of concentration of historical, architectural, landscape, environmental, archaeological and cultural heritage;

V - improve basic infrastructure, and;

VI - identify the archaeological sites, in order to instigate research and knowledge of society through their material remains, in addition to attracting the public and becoming an area of tourist interest.



Sole paragraph. The remaining territories of quilombola communities are classified as Zones of Historical Interest.

Art. 98 The Areas of Historical Interest are delimited as follows:

III - The Zone of Historical Interest 03, which comprises the remaining territories of quilombola communities.

§ 3 The urban indices of the Zone of Historical Interest 03 shall be defined by specific law in order to guarantee the ambience of the quilombola communities.

With the demarcation of areas of historical interest, more specifically the region of quilombola communities, they now have a legal basis for the realization of cultural manifestations, in order to value their roots and disseminate their customs. Thus, it is important that the municipality also invests in the realization of adequate infrastructure in the access roads to the communities, as well as within the communities themselves, which in turn, need safe and well-planned conditions for the well-being of the families present there.

Another way of valuing quilombola communities is by encouraging equal rights, in which discussions on public policies can be proposed and stimulated as a means of ensuring the presence of the community in the participation of actions to be implemented to improve the living conditions of all quilombolas.

By means of Decree No. 7, of January 17, 2018, the municipality regulates the partnerships that the public administration may enter into with civil society organizations, under the terms of Federal Law No. 13,019/2014, as set forth below in article 1:

Art. 1 This Decree establishes regulatory standards for partnerships between the municipal public administration and Civil Society Organizations, in a regime of mutual cooperation, for the achievement of purposes of public and reciprocal interest, through the execution of activities or projects previously established in work plans inserted in terms of collaboration, in terms of promotion or in cooperation agreements, enshrined in the Municipal Budget and in compliance with the provisions of Federal Law No. 13,019/2014 and its amendments and this Decree.

Article 7 § 2 The public notice may include specific clauses and conditions for the execution of the policy, plan, program or action in which the partnership is inserted and may establish execution by a specific public, territorial delimitation, differentiated scoring, quotas, among others, aiming, especially, at the following objectives:

I - Reduction of social and regional inequalities;

III - Promotion of the rights of indigenous peoples, quilombolas, and traditional peoples and communities;

Through cultural incentives, cooperation agreements can stimulate the promotion of quilombola rights, and thus reduce the social inequalities present in these communities, considering that they have a social, cultural, educational and economic gap, due to the inheritance imposed in the past, which did not guarantee any rights to this population.

It should also be noted that quilombola communities have their importance in the general context of history, since their labor forces were essential for the development of the country, and it is up to them to be paid and recognized for the struggle of several centuries without appreciation, and we can encourage their presence in the construction of policies and actions aimed at these communities.



To this end, quilombola communities, black movements and organizations have been gaining space in the political scenario, reinforcing debates on the rights guaranteed to this class, strengthening the bond with the public power, and in this way, claiming their rights within society, proposing actions that develop quilombola communities and their culture.

However, I emphasize that the black cultural heritage must be valued within quilombola communities, with the support of policies and actions to this end, in order to encourage the conservation of their origins, and thus preserve their cultural roots. Therefore, establishing effective actions to promote equal rights ensures harmonious coexistence within society, ensuring the preservation of a culture and providing insertion within the social environment.

5 FINAL THOUGHTS

Considering the exploration of the theme on public policies aimed at the communities of quilombo remnants, more specifically for the communities of Boa Esperança and Cacimbinha, located in the municipality of Presidente Kennedy/ES, it was sought to evidence, through qualitative research, the advances or setbacks, as well as the current situation of these communities, based on the legislation and actions implemented by the government.

In this sense, it is noted that the actions of the public authorities are, in most cases, captivated and fostered by the members of the communities themselves, who are present in the discussions about improvements and benefits directed to this target audience, as ascertained with a community leader. This participation takes place through the incentive to the qualification carried out by the third sector, through partnerships, which encourage the participation of members in the training of people to claim their rights in a qualified and correct way.

Portraying the events before the emergence of the main legal framework in 1988, with the ADCT of the Federal Constitution, the country in this period evolved little in the struggle for resistance, even after the abolition of slavery in 1888, when blacks began to have guaranteed freedom, however the discriminatory society, culturally rooted, continued to disqualify blacks and the places where they lived. such as, for example, the quilombos, excluding them from normal coexistence in the social environment.

This period was also marked by the rise of black movements, with the aim of giving more visibility to this excluded and discriminated population in society. With the growth and structuring of movements in defense of the black population, society began to have more presence of black representatives in debates that previously would not even have their presence.

After the 1988 Constitution, and motivated by social movements, the government began to discuss and implement actions more directed to the communities of quilombo remnants, articulating ways to establish the self-recognition of their lands, as well as the promotion of improvements in the



living conditions of their members, and also the appreciation of the culture and customs of their ancestors.

With democratic management, the creation of regulatory legal frameworks, the guarantee of transparency, social participation, social control, and the participation of the black population in the elaboration of public policies for the promotion of social and anti-racist equality, it has been possible to create spaces for discussion around anti-racial agendas and the reduction of inequality.

Even with laws that support the creation of actions aimed at quilombola communities, we observe that there is little political interest in the execution of these policies, however, we must take into account that the current administration, of Mayor Dorlei Fontão da Cruz¹, has advanced in these aspects of approach to the subject. We also understand that it is necessary to consider the political profile of each public manager and their willingness to pursue social inclusion, promotion of social equality and anti-racist agendas.

It is worth mentioning that the public policies implemented at the municipal level, which directly affect the communities of Boa Esperança and Cacimbinha, have a strong influence in the area of social assistance, since the municipality executes a social assistance plan of great scope for families in situations of social vulnerability, and does not yet execute a specific plan for quilombola communities.

In this logic, as for other areas such as health, education, works, culture, sports and leisure, the municipality has evolved in relation to the provision of health services through the Basic Health Unit present in this locality, awareness about some diseases, education with the presence of an elementary school and a daycare center, works to improve urban infrastructure and paving the main access roads to the two communities.

Regarding culture, sports and leisure, the municipality explores little in actions to encourage and disseminate traditional culture and capoeira, a heritage of enslaved blacks. It is also important to point out that in education, it would be relevant to implement the curriculum of municipal education the study of Afro-Brazilian and African history and culture, in order to value and disseminate black culture in schools, since this theme is already regulated by Federal Law 10.639/2003.

However, it remains to be evidenced that public policies, despite being regulated by legal frameworks, still lack effectiveness in their execution by the government, and it is a challenge to implement more coherent actions that meet the needs of the less favored, aiming at meeting the legal provisions and their regular compliance.

Therefore, the strengthening of quilombola communities, black movements and entities that support the promotion of racial equality reinforce the capacity for persuasion that they have before the public power in debates and discussions about public policies.

¹ Mayor of the municipality of Presidente Kennedy/ES, 2021-2024 term.



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