



THIS LAND WAS NOT A GIFT

STORIES TOLD BY
QUILOMBOLAS FROM
THE CAPIXABA AND
FLUMINENSE COAST



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This land was not a gift

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To Dona Uia, passed in 2020 from Covid-19, and all quilombola women and men in Brazil, fighting for their rights, keeping our country's history alive.



ACQUILERJ – Rio de Janeiro’s Quilombola Community Association, founded on October 3, 2003, is present in 22 municipalities throughout every state region. It comprises 52 remaining quilombo communities and has been acting as a representative for such communities to various social agents, including federal and state governments, in search of guaranteeing their rights’ enforcement.

Quilombos were firstly created by escaping slaves. They occupied isolated, empty territories, acquired either through inheritance, grants, service payments, or purchase and permanence in lands they inhabited and farmed. In Brazilian history, quilombos are renowned as a symbol of people’s resistance against slavery.

The remaining quilombos have been undergoing rights violations inside and outside their territories. They have been fighting to maintain their heritage and rights, seeking to create strategies to keep the quilombola struggle, strengthening and organizing the community towards better living conditions.

Covid 19 landing in the quilombos helped reaffirm the lack of public policies, the State’s negligence, and exposed racism. Currently, quilombolas must fight against companies, landgrabbers,

and the pandemic-related escalating unemployment in their territories.

Nevertheless, our Partners’ contribution has been essential for the quilombola people’s empowerment. Some of these partners have boosted the community by generating income and work projects for decades through training and qualification that stimulated the local economy somehow.

And that’s how we keep going, solid and purposeful, day after day, seeking to intensify our struggle and guarantee our fundamental rights.

Rio de Janeiro’s Quilombola Community Association



Covid-19 pandemic's unexpected and catastrophic arrival brought various sorts of tragedies. Families that have been torn apart, hunger returning to the more financially challenged, increased discrimination against black people and immigrants, and so forth. Among those, I highlight loneliness and isolation.

That is how the 21 quilombos located in Rio de Janeiro's northern area and Southern Espírito Santo are right now. In an isolation process that, though aggravated by the pandemic, goes back further in time. Ever since their founders decided to unite and flee to escape slavery. For many people, the quilombos existence is unknown; for others, extinguished. However, they do (re) exist and represent more than just places where thousands of people live. They are communities, mostly isolated, where the past is present, and resistance has not fallen behind.

There is hope, and there are broken dreams in these communities. There is also strength and courage to keep on writing history. They are adult, elderly, adolescent men, and women fighting together for their rights, eager to flourish.

Our joint action with Shell Brasil has energized some of this light to lead ways through the People and

Healthy Trade project. It has alleviated hunger and headed towards the same community sense, integration, and future-designing direction so vivid in these quilombos.

Local organizations have initiated actions to dynamize and set cater production, engage residents, and recover old-time recipes. Small businesses that were shut down or that didn't exist before having started to produce meals. In doing so, rowing against isolation and along with People and Healthy Trade, we have been enhancing confidence within the community, getting closer to actors willing to collaborate, and building bridges to the future. Currently (November 2021), we have come to produce around 245,700 meals distributed only in the quilombos.

We could think it is enough. That we have accomplished our mission, easing hunger for those most in need. But we have found a kind of stamina that makes us want to move further in these quilombos. It makes us want to endeavor, make communities better places to live, more integrated, with more opportunities for young people, with a culture that is valued and accessible for all. They are communities marked

by unfortunate events. They want the public, private and service sectors by their side to make rights thrive through their dwellers' power and strength – Brazilian people, fighters, and warriors of basilar tradition and costumes, historically helping to build this country.

This issuance is double purposed: to celebrate the reach of the People and Healthy Trade project, a collaborative action scaffolded from an emergent situation, endowed with sustainability and belonging vision; and highlight the importance of getting to know and integrate these dozens of quilombola communities, so connected with our roots and culture. We intend to present, to other organizations and governments, realistic possibilities for supporting these communities' development, and most of all, help them build this future path. That might be better than the one treaded so far, with more opportunities and prosperity.

CIEDS is proud of its partnership with Shell Brasil in this initiative and is committed to networking to promote prosperity for those many people seeking a better future.

Vandré Brilhante



People and Healthy Trade

This book stems from the People and Healthy Trade Project, a collective impacting action designed and articulated by CIEDS – Integrated Center for Sustainable Development Studies and Programs. Amid the pandemic, it has delivered food for those most in need while strengthening local organizations and food endeavors heavily affected by the sanitary crisis.

Inequalities stirred up with Covid-19. Hunger escalated again in Brazil, and handing over ready meals became a genuine need. Beyond that, articulating people, institutions, and local businesses to take food to others meant recovering a sense of community, staying connected during social distancing, and supporting vulnerable families and community organizations that struggle leading actions to support and defend their residents' rights. It was mainly a matter of boosting confidence in the future.

Through People and Healthy Trade, we connected to the private sector and operated in several territories located in six different Brazilian states. We became a network

that brought together and supported actors from favelas, outskirts, rural areas, and traditional communities. In Rio de Janeiro and Espírito Santo, with the Shell Brasil partnership, People and Healthy Trade connected to an urban community, a set of 13 fishing communities remaining from quilombo, whose stories we are about to tell here.

Along with People and Healthy Trade, we at CIEDS have forged our purpose to articulate strategic partnerships to build prosperity networks. Through the Program, we put more than 400,000 ready-to-eat meals on Brazilian people's tables. We supported 99 food companies and 56 community-based organizations in 6 different Brazilian states: Bahia, Ceará, Espírito Santo, Rio de Janeiro, Rio Grande do Norte, and São Paulo.



CIEDS (Integrated Center for Sustainable Development Studies and Programs) is a civil society organization fostering social solutions that generate more income, health, education, and more confidence in the future, articulating strategic partnerships that build prosperity networks.

CIEDS: strategic partnerships that build prosperity networks.

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TREASURE
DWELLS
UNDER-
GROUND





Cacimbinha Quilombo Presidente Kennedy - ES

The Cacimbinha Quilombo Remaining Community, located in Presidente Kennedy, in the state of Espírito Santo, is marked by a feeling of union and local culture power. The person who gave us a chance to learn a bit of this quilombo's rich history was Dona Cláudia de Jesus, 46 years old, and her nephew, Magno Jesus de Castro, 24. Dona Cláudia was born and raised in the community. She is a teacher, sociologist, pedagogue and is currently pursuing a master's degree in Science, Technology, and Education.

Magno is the Association of Resident's president, an activist, and holds a bachelor's degree in Law. They explain that Cacimbinha and Boa Esperança are sister communities. Union is of great value for them.

The name "Cacimbinha" comes from a time when there was a shortage of water in the region. They used to make holes to retain rain and draw water from these places they called cacimbinhas.

The quilombo's onset story is related to Seu Mané João, Dona Claudia's great grandfather. Some people say he was once enslaved; some say he was not. Seu Mané João had more than just one family. One lived in Cacimbinha, the other lived in Boa Esperança, and a third one in Graúna. Thus, Cacimbinha and Boa Esperança arise from the settling of two families. The Our Lady of the Snow Church was built by people enslaved, and there were regular Jongo performances around it. Ever since, there has been Jongo outside the Church on August 5, during the Our Lady of the Snow's festivities.



Jongo is a Brazilian cultural expression that originated in Africa. A combination of music and dance tells a little of the history permeating generations through lyrics, rhythm, and dance.

Among the elderly are Dona Cláudia's mother, Dona Lucileia, aged 74, Edna dos Santos, probably in her 80s, Dona Nelba Graça, Dona Maria Aparecida, Seu Aécio e Seu Enaldo Batalha, also around 80. In 2021, the community lost many of its griôs.



Griôs are the older adults, living memories that preserve and pass traditions on.

Dona Cláudia and Magno made a point of mentioning people that were important to the community but have passed away. Among them were Dona Permínia, a lady who was deaf and used homemade remedies for nursing people, and Seu Ladislau, a prayer and litany singer. He was the person in charge of home Christenings before they started happening in Church. There is a lady in the community, Dona Tereza. She is a prayer. She prays over children when they are cast "an evil eye". Nowadays, she is the one in charge of home Christening. The practice remains among Catholics, which are most of the people. The presence of religious protestants in the community has lowered it, though..



At Cacimbinha, people keep the habit of eating canjica during the Holy Week. People get up early to get milk for canjica at the farms. Food plays a key role in human relations in the territory, and canjica resembles a time for sharing. During this period, people ask for their parents' blessings before getting up. The youngest ones don't do this daily but comply with the custom during the Holy Week.

Dona Cláudia created Jonginho (performed by kids) to keep children close to the Jongo culture in school. She taught 13- and 14-year-old adolescents to read during the encounters for Jongo dancing before and decided to do the same with kids.





The community needs a headquarters for local art, culture, and history appreciation. They point out the fight for recognition, the historical, cultural, and emotional value of the local activities for the quilombo.

Men dedicate their time to hunting and women to fishing.

Cacimbinha comprises 100 families, more than 240 people in total. Few people make a living from land farming, but they still have passion fruit, pineapple, corn, and cassava planted, besides sugar cane cutting. Some people work outside the community because of the lack of space for planting. Men dedicate their time to hunting and women to fishing. There are other nearby properties not belonging to the quilombo.

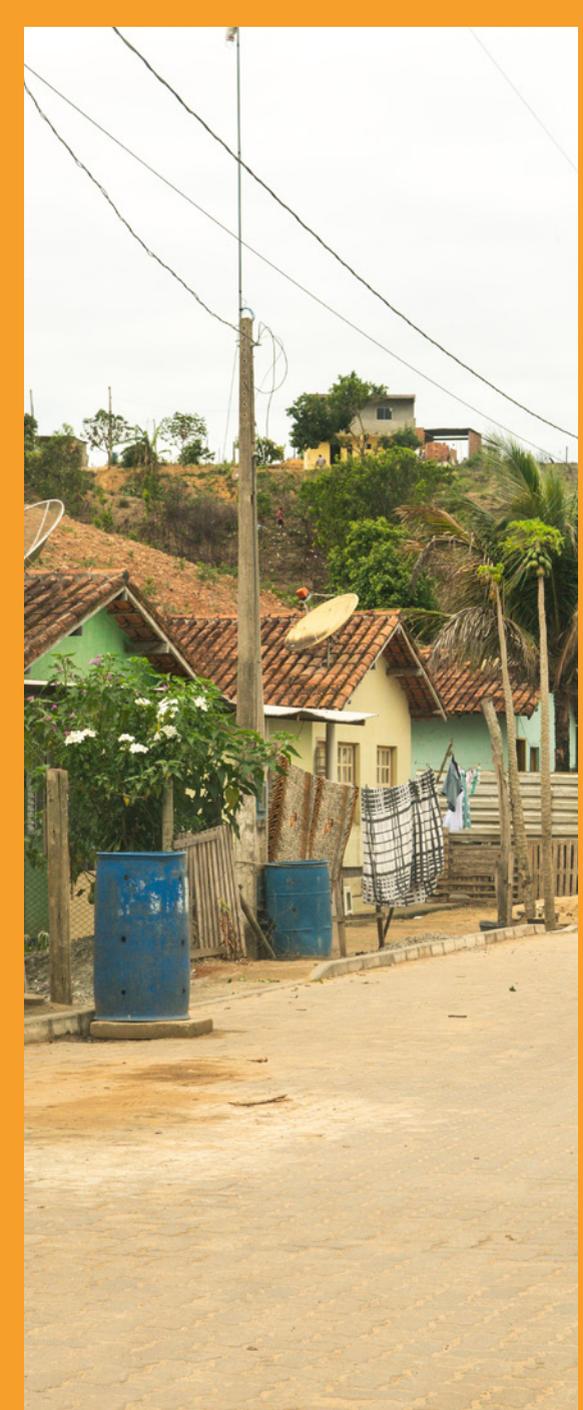
Before finishing, Magno clarifies there is a co-leadership in the community whose Association of Residents he presides. There are also frequent shifts with the person that was in charge before. This interaction between generations is displayed during our meeting, which comes to an end. Dona Cláudia and Magno thank the community and the ones that were there before. They also thank each other for the continuity of the movement.





HOPE THAT
DOESN'T
WAIT. IT
FIGHTS





Boa Esperança Quilombo Presidente Kennedy - ES

The Boa Esperança Quilombo Remaining Community, located in Presidente Kennedy, in the state of Espírito Santo, has a history of strong resistance. Dona Tania Marcia Hora Ferreira and Magno de Jesus have told us a little of it. Dona Tania, 49, is a black quilombola woman, a proud daughter, and granddaughter of jongueiros. She currently participates in the National Coordination for the Quilombola Rural Black Communities' Articulation (CONAQ). Dona Tania takes pride in being a quilombola and being born at home through a midwife's hands. Like her mother, Dona Tania has always worked in the fields. She learned to appreciate her territory, culture, and heritage through her grandmother's stories, told by the stove while cooking beans in a clay pot. Magno, 24, the Association of Residents' president, was with us during this educational moment.

The Boa Esperança and Cacimbinha Quilombo's history intertwine. It began with Seu Mané João's escape from a ship. He started one family in each community. That is one of the reasons for the bond that unites Cacimbinha and Boa Esperança. In the old times, the area was known by the nickname Amarra-égua, for the horseback ridings and people's habit of tying their horses in front of local businesses. People don't like the handle, though. Dona Tania explains that only those who know its origins are entitled to use it. The name Boa Esperança also comes from a long time, linked with black people's resistance.



Amongst the elderly are Dona Maria Sanfoneta, over 100 years old. She has been a reference in the quilombo, for her performances as Mãe Maria, the untouchable woman, at the Boi Pintadinho dances. Tia Edna dos Santos, over 80, is a Jongo master. Seu Ronildo and Seu Robel, are 83. Seu Edvaldo is one of the Boi Pintadinho's creators in Boa Esperança.

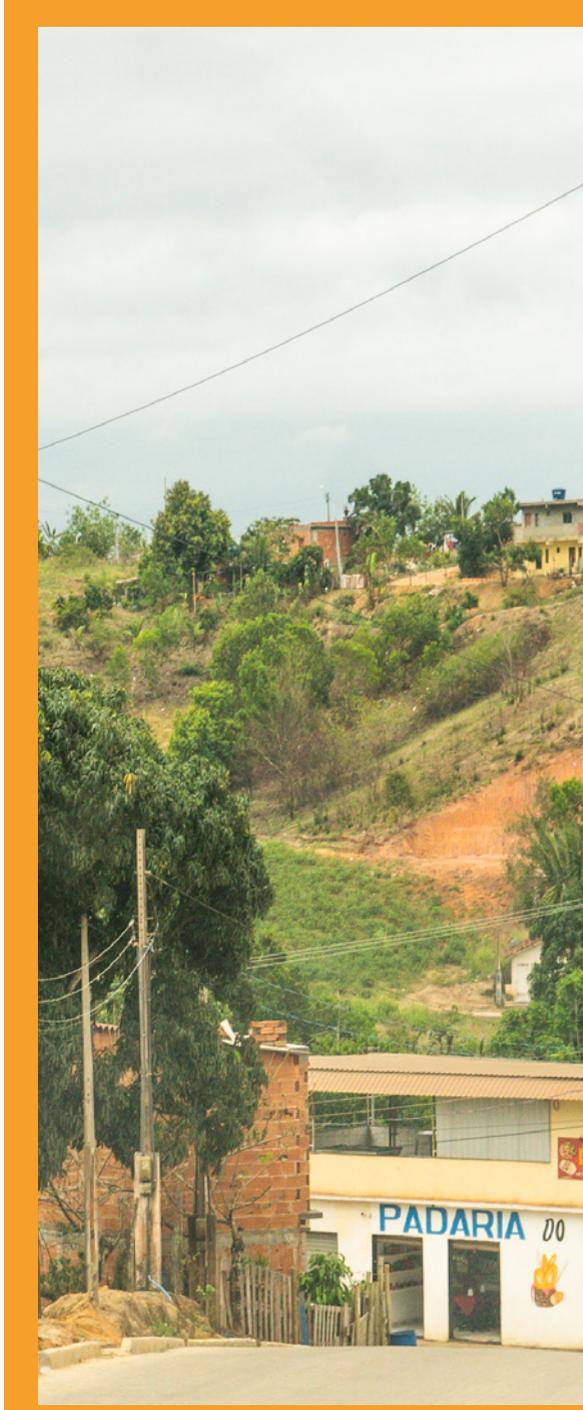
Boi Pintadinho is a cultural expression based on an ox's movements, where verses telling the oxen's history are sung.

Cultural expressions vary in the community. Jongo, Brazilian square dance, Capoeira. A theater and music group named "In Memoria" is being created. The idea is to display some of the community's history in the presentations. São João and Black Awareness Day (November 20) are some of the traditional festivities in Boa Esperança.

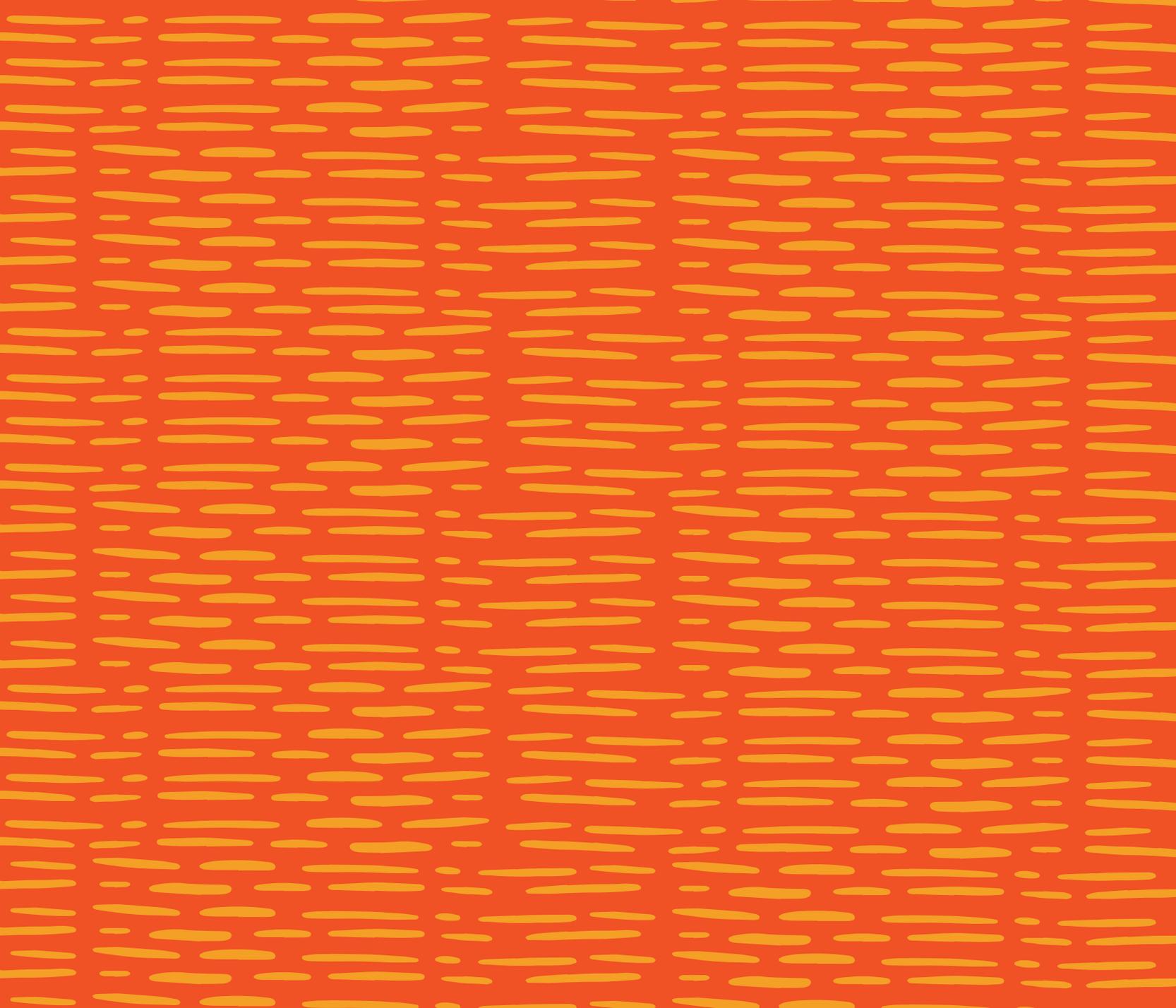
The marks of the resistance of the Boa Esperança quilombo can be seen in the pride and defense of black identity.

The community comprises between 300 and 400 families, around 700 people in total. In the past, they were mostly Catholics, but now religious Protestants are predominant. They plant potatoes, greens, and corn. The latter has been of much relevance for the local nutrition. They use it to make porridge, pamonha, canjicão, and "pela égua", a recipe made of pounded corn. According to Magno, the community has its traditional culinary, an essential part of its roots.

Aside from fighting for land, they also fight for access to public policies, seeking sustainable development and autonomy. Marks of resistance at the Boa Esperança Quilombo may be observed through their dignity and black identity advocacy. Dona Marcia highlights the braids and black power hairstyles. The quilombo presents its history of struggle, resistance, power, and pride for being a people who strive for existence and autonomy.







UNION IS
SPELLED
WITH AN
A, B, AND C



Aleluia, Batatal and Cambucá Quilombos Campo dos Goytacazes - RJ

Three Quilombo Remaining Communities are located in Campos dos Goytacazes, in the state of Rio de Janeiro. The community is bonded with a great sense of collectivity. They introduce themselves as ABC, 'Aleluia', 'Batatal' and 'Cambucá'. Their history converges. Through Seu Paulo Honorato, 60 years old, and his niece, Luiza Gomes Honorato, 23, it was possible to witness the respect existing between generations. Seu Paulo Honorato highlighted the importance of the learning process as experience exchange since teaching allows for even more learning.

Seu Paulo Honorato is the Rural Union's and the Quilombola and Small-scale Producer Association's president. He represents the three quilombos and defines himself as a quilombola and an accomplished person. Seu Paulo enjoys planting, which is what he does to this day. Luiza was born and raised in the quilombo, works in agriculture, and has a scholarship at SENAC – Commercial Learning

National Service. She is training to be a massage therapist. This generation reunion helped us learn about the three communities' rich history. Besides identifying themselves as ABC, they are also called Fazenda Novo Horizonte, former Novo Horizonte Sugar Mill's land. The facility filed for bankruptcy in 1987.

Seu Paulo tells us they worked in sugar production, the best in town. According to him, the region is steeped, which helps to differentiate flavor. They planted beans, corn, sweet potatoes, cassava, and pumpkins while working at the sugar mill. After it broke, workers did not receive any wages for six months. They got to survive because of their crops. They fished and raised pigs. They liked to prepare a dish made with green bananas, jerked beef, and sausages. It could also be made with fish. They called it "cantão de banana verde com carne seca".

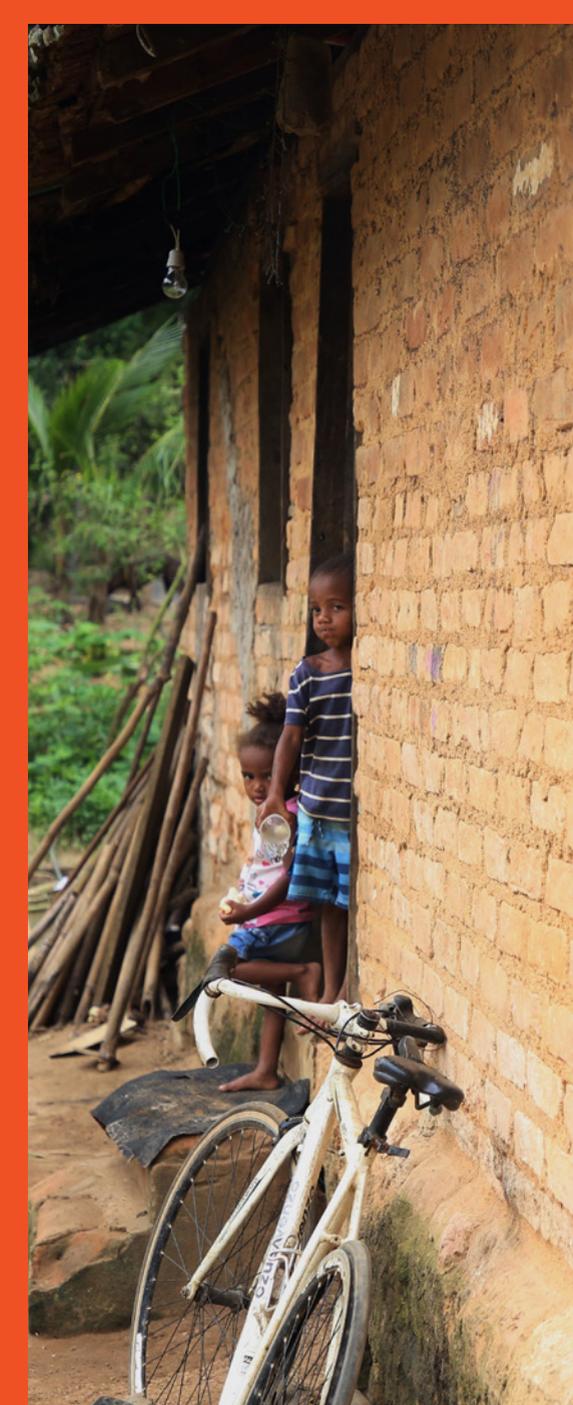
With Novo Horizonte's bankruptcy, workers got together and put a wheelless truck in front of the facility. Four hundred families stood there for four days. Younger people went for food. Families danced the Jongo to get warm during June chilly nights. The police were called, and a truck full of officers arrived. They thought the workers were destroying the facility based on information they had gotten. When the police officers realized that no violence was taking place, they just stayed and observed.

The Union gathered along with the families, and the group decided to fight for the lands. They went to Brasilia and Rio de Janeiro to protest. Farmers called them lazy.

AFETAG – Federation of Workers in Agriculture – prepared a public letter and attached it with the land-reform process, signed by President Sarney, expropriating 4,375 hectares of land rendered to 375 families. After being settled, they realized it was a quilombo. It started in the Laranjeiras region, with wattle-and-daub houses with pindoba-and-thatch roofs and wood-burning stoves. Many families left Laranjeiras and moved to Aleluia to study, creating the community.

There are 233 families distributed around the three communities now: 86 in Aleluia, 71 in Batatal,

and 76 in Cambucá. They keep planting corn, pumpkin, cassava, coconut, guava, and banana. They also produce cheese. There is a 110 m² soccer field inside the quilombo, where girls also engage in the practice, and Seu Paulo Honorato is very enthusiastic about it. There is a school in the community, but they feel the need for a medical post. A significant number of people have died from anemia. The region includes an old weir, waterfalls, and the Imbé river. There is a cavern in Cambucá, two flour houses in Batatal, and the Desengano State Park.





There is a group of women artisans, and Luiza is one of them. They produce pindoba straw brooms and purses made of banana leaf straw. Purse production is a way to avoid waste. There is a Brazilian square dance group in which many people engage, along with some others from Conceição do Imbé.

A union sense is present in their history and activities, becoming a major composition, where parts form the whole ABC community. The way they identify themselves display union as a crucial value ruling the quilombo. This union is what provides power for fighting for the land.

The Brazilian square dance is a cultural expression in which people dance and re-enact a story during the June festivities.

The most important celebration in the region is Black Awareness Day (November 20). Seu Paulo reminds us that it is not Zumbi's death anniversary. On this day, they celebrate struggle and resistance.





WHAT
DID RAIN
TEACH US,
BACURAU?



Bacurau Quilombo Quissamã - RJ

We needed to re-schedule our first meeting with Jovana because of the rain in Quissamã, a northern Fluminense municipality. The internet was unstable in the Bacurau community. When we finally met, this young community leader, a member of the Machadinha Quilombo Remaining Association, told us a little about her story, which intermingles with the story of the quilombo where she was born and with others around the region.

Bacurau is one of the four Machadinha's adjoined quilombos and is divided into three centers: Montreal, Bacurau, and Sítio Santa Isabel. Its name refers to a mysterious homonymous bird of nocturnal habits, constantly present in the area. The community comprises 40 households where 85 people live. Most of them come from the same bloodline, the Azevedo Family.

Bacurau is a rural community living from family farming activity. They plant greens, raise cattle and extract milk. From this craft arise their major references. Starting from Seu João José, an elder farmer called grandfather by the younger ones, even those with no family relation. Seu Robertinho is a herd carer and plowman who taught his craft to his offspring. His daughter, Luisa, stands out as an inspiration for local female farmers. Jovana describes her as a person who embodies the "rural woman character". Moacir's daughters also live in Bacurau. They are women that work in the fields and milk cows. The milk production is consumed in the community or sold to an outside cooperative. They are men and women respectful of their community and for their strength and wisdom in handling nature.

Food plays an essential role at this quilombo. Not surprisingly, Antonio Amorim's hall, where the fado drums could once be heard, at some point became a flour house, leaving the cultural expression to the elderly's memories. Traditional parties of African origin happen in Machadinha, where Jovana coordinates the children and old adults Jongo group. She received this task as a legacy from its creator, her grandmother, Xêro, who lived in the community.

The most significant cultural assets in Bacurau are land farming and the production of what comes from it. Like Seu Zequinha's bamboo and homemade papaya, pumpkin, sweet potatoes, and banana jams. Nowadays, people at the quilombo dream about having a space, a headquarters, where they can display and sell their handmade products, becoming part of the tourist cycle in Machadinha.

Another desire is to have a recreation center. They want a place that might recover a little of what was once Seu Joel's Bar do Funil and its weekend dances. Those who lived those days tell parents used to take mats along to put their children to sleep on them, so they could keep on dancing all night long. Nobody knows why these parties

are not thrown anymore. The bar is still there under the same management.

Even with some traditions left behind, Bacurau still preserves values typical of a quilombo, such as a union sense among resident families, respect for the elderly, and nature.

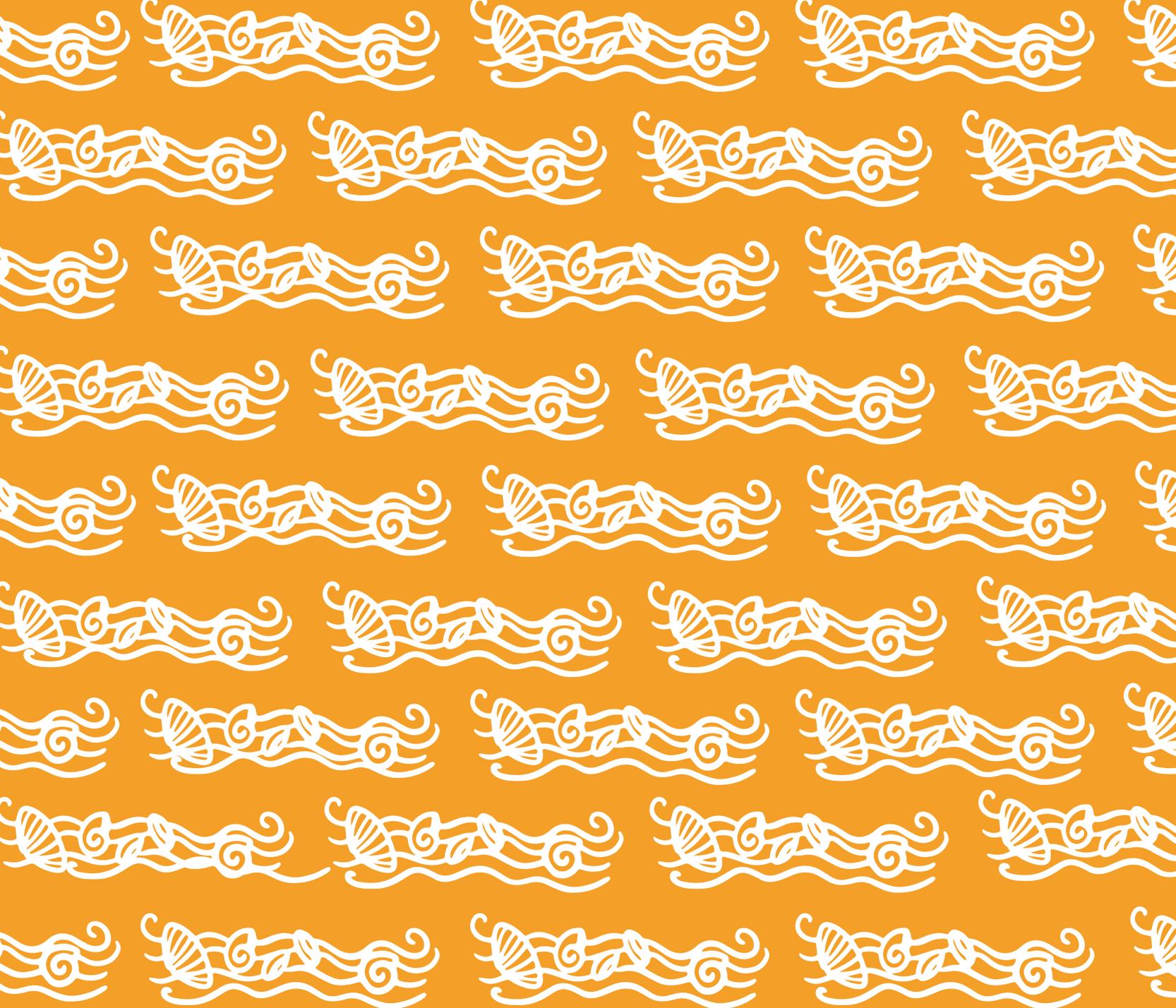




Rumor has it that a long time ago, when there was a thunderstorm, people in the community used to get together in the same place, quietly waiting for it to stop. In case something unfortunate happened, it would happen to everyone. The silence was a sign of respect, understanding that nature has its way and time for everything. The oldest people still maintain the habit of keeping quiet during thunderstorms. Such is their reverence for the event that radios and television sets might be shut down, and their children asked to take off their shirts and shoes.

Suddenly, the setback preventing our first meeting with Jovana took another connotation. Maybe it was the force of heritage teaching us it was time to silence.

The Bacurau Quilombo and the others belonging to the Machadina Complex still fight for their land titling.



RESPECT
FOR THOSE
WHO CAME
FIRST



Baía Formosa Quilombo Armação dos Búzios - RJ

Armação de Búzios is in a península, which explains why it played such a significant role in the slave trade in Brazil, even after abolition. The ships docking at the beach resort brought people to be enslaved in local farms such as Fazenda de Piraúna, Fazenda de Tauá, Fazenda Campos Novos, and other places in the central state. When they got to escape while disembarking, these Africans ran away to Ponta do Pai Vitório – current Morro do Arpoador – a viewpoint from which it was possible to watch plantation owners or slave drivers' approximation. According to Dona Uiá, a griô at Rasa Community, the Black's Beach, now Rasa Beach, was behind the hill and was a place where they used to bathe. An archeologic study showed this emerging community used seashells (búzios) as utensils.

From Praia Rasa, the quilombolas advanced towards other spaces and founded different communities such as Baía Formosa, with 250 families approximately. This quilombo

is divided into four groups: "Perto da Sede", Cezarina, Zebina and "Família Expulsa". The latter refers to the Fernandes family, forcibly removed to Jardim Peró, Cabo Frio, after the neighboring landowner enhanced his herd and arbitrarily moved his land's limiting fence. This event was the reason for the creation of the Baía Formosa Quilombo Association, by Elizabeth Fernandes Teixeira and brothers Cassiano and Joil Pinto. They fought to return to the original farm, which has not happened almost 50 years after.

Zebina, the most populated center, has its matriarch's name and is the place where her descendants – around 46 families – live. Zebina was a granddaughter of enslaved people and bought this land through goods and food that she produced for trade. The plain land and houses cover what real-estate speculators know well: Zebina's offspring live in a greatly market-valued area. Flanked by an upper-middle-class gated community (inhabited mainly by white people), Zebina's descendants undertake all kinds of harassment – from financial offers for the lots' purchase to invasion accusations.

The siege comes from the local

elite's state representatives. The roads to Búzios were paved in such a way that the quilombo stayed below lane level. When it rains, the houses are flooded. Although the community didn't have to deal with this problem before pavement, local authorities presented removal as the only answer to protect their households, which the residents rejected. Eventually, the government allotted a large area in the Lakes' Region encompassing Zebina's territory. On one side, it created The Costa do Sol National Park, surrounded by paradisiac beaches open to visitation. On the other side, specifically where Zebina's descendants live, labeled it an Environmental protection Area. Thus, despite having ownership titling, this quilombo is now under permanent threat of losing the land their ancestor conquered. From time to time, residents need to put their arms around their houses to prevent machines and bulldozers from tearing them down. They are deprived of building on their own land and live with no essential services such as garbage collection, legal water, or electric light supply.

The reason for this harassment is apparent, according to Ricardo, current Baía Formosa Association's president. He explains that "for some, having black people settled in a land of great value is unacceptable" and

affirms that the greatest fight of a quilombo is for respect. "For a long time, it has been denied to us. This fight is for respect, the right to live in our own place, where we can have electric light. A place where the streets are taken care of, and our garbage is collected the way they do in gated communities", he adds, in an emotional state. "We keep fighting for respect, the right to health care, to education".





The way to get more visibility has been through art and ancestral cultural expression, which bring notability and eventual safety. They participate in every event in the city with Jongo, Capoeira presentations, and recipes of typical quilombo delicacies served in ceramic bowls produced by women at Baía Formosa. Thus, they conquer space and voice in the city's touristic scenario, proving that the historic Brigitte Bardot's visit is not the only attraction in Búzios. There are also Elisabeth's lyrics, Maria de Cássia's singing and drums; and there is Ciranda, as the song goes:

*"Ciranda is in Baía Formosa
Ciranda is in Baía Formosa
Baía Formosa, Baía Formosa
Armação dos Búzios is
Baía Formosa, Baía Formosa
Buzios' Quilombo is"*





NO FOOT
BACKWARD



Botafogo Cabo Frio Quilombo Cabo Frio - RJ

The Botafogo Cabo Frio Quilombo Remaining Community is in the Cabo frio municipality, in the state of Rio de Janeiro. Seu Josué Ribeiro da Costa, 64 years old, the Quilombo's president and founder, "a true quilombola", as he introduces himself, was the person who told us this community's history. He comes from the Marambaia Quilombo, in Mangaratiba, Rio de Janeiro. Seu Josué's father was Portuguese, and his mother was a black woman. His father took him from his mother in his early days, so he doesn't have any recollection of her. Another family raised him. Seu Josué lived in the city of Rio de Janeiro from 15 to 20 years old. Then he lived in Dona Sebastiana's household, in the region that one day would be known as Quilombo Botafogo Cabo Frio.

The quilombo's name originates from the neighborhood where it is located, Botafogo, bordering Cabo Frio and São Pedro da Aldeia. In São Pedro da Aldeia there is another community named Botafogo

Caveira. Therefore, this community is denominated Botafogo Cabo Frio. It underwent two expulsions: the first one was when families still lived in the Rasa community. After that, they moved to another area the Navy later invaded (1964) and demanded that they leave in 24 hours. Half of the families came from the Rasa community after being expelled. After the Navy's request, they retired to the land they occupy now, at the Restinga, where houses and farming were made collectively.



The Cabo Frio Botafogo Quilombo had eight flour houses, but no one is there now, which directly affects the place's income generation. The advent of what he calls "the oil illusion" had a tremendous impact on the area. Farmers could never really count on the public power and could not plant and wait for the harvest's due time. When there was a chance to earn a wage through oil, some of them quit producing crops, a longer-time process. Seu Josué explains that when oil exploration collapsed, people started to struggle for survival. The fact that they had stopped planting was striking because the place had been once a food supply source for part of the city.

Eight grãos remain in the quilombo. The community now strives to rescue cultural traces that underwent prejudice from those who came later, especially Religious Protestants. According to Seu Josué, "the Candoblé religion was predominant at first, but then came the churches and began to attack". Candoblé practitioners need to be discrete, hide, but it still exists. Protestants also persecute Jongo, which also remains. The Brazilian Square Dance is significant for the quilombo. There is also Folia de Reis, ring-around games, and a ten-women samba group called Raizes. Feijoada is the quilombo's typical food. Fish with manioc porridge is also customary.

Folia de Reis is a cultural event of Catholic origin to celebrate the visit of the 3 wise men to the baby Jesus.





Seu Josué explains that, in the past, there were tall-tale stories that are not told anymore, like “the beheaded mule” and the werewolf story. The beheaded mules were godmothers to someone’s child and afterward had sexual relations with their godsons. From then on, they made weekly appearances turned into beheaded mules. They had peculiar characteristics: they wore long gowns, witch-style and did good, working as midwives, healers, and advisors. Werewolves were easy to identify because of their pale appearance.

The community struggles with the lack of public policies. They feel abandoned, not counting on the State’s assistance. There isn’t a square, an efficient medical post, or a school. More than 300 women work in lodges, hotels, and restaurants. Others work as street sweepers, and the community is trying to get a daycare center. There are around 250 families in the quilombo, and a small part of them are farmers. According to Seu Josué, the quilombo’s priorities are the fight for starvation extinction and public policies access. They keep fighting for their land.

“The quilombola may one day stop moving but will never move backward.”





RESISTANCE:
A FEMININE
WORD





Rasa Quilombo Armação dos Búzios - RJ

At the Armação dos Búzios beach resort, Rio de Janeiro, Rasa Beach was used for the arrival of slave ships and for selling and distributing enslaved people through colonial times and after abolition. Among many farms receiving these people, Campos Novos was the main one. Those who got to escape while disembarking or from the farms, hid in the Rasa wood, near the place known as Rasa's Community today.

Dona Eva Maria, a centenary Quilombo resident, was born a few years after Princess Isabel's Golden Law. She early felt on her flesh and bones what the fallacious abolition meant. As a child, Dona Eva and her parents worked at the same farm their ancestors had once been enslaved. She tells us they left the house to work with nothing in their stomachs and so would remain for the rest of the day. No food was provided. There were no streets, only trails, and they needed to walk long distances to find water. Food came only from what they cultivated.

Many years after, some

residents started getting together in meetings that ended up in the Rasa Quilombo Remaining Association, presided by her daughter, Dona Uia, a remarkable character for the community's quilombola fight.



Dona Uia participated in the ACQUILERJ's foundation and represented the quilombo in various spaces for Black Movement's fight in Brazil. She closely followed the community's recognition process by the Palmares Foundation and its subsequent demarcation by INCRA – Colonization and Agrarian Reform National Institute. Adriano Gonçalves, the current Association's president, is emphatic that if it weren't for Dona Uia, there would be no quilombola community. He adds that what they do today is a follow-up on what she has conquered before.

Besides being a leader, Dona Uia is also a griô, a word of African origin that designates those who preserve and spread a people's memory and traditions. At the meetings in her house, the political agenda was softened by folk tales and local legends that could cause fear or laughter amongst the most skeptics. One of the most beautiful stories is a childhood game. Uia told us that she and other girls made rag dolls and gave them names. Then they had a Christening ceremony for them. There was food, a godmother, a godfather, and even a priest. Even knowing it was a make-believe ceremony, these kids grew up together and referred to each other as "comadre" and "compadre" for the rest of their lives. What was just a

childhood memory has become a local cultural expression. Nowadays, a group of artisan women make rag dolls and re-enacts a Christening event, dancing to the maculelê; a reverence to this tradition and Dona Uia, who left us, a victim of Covid-19 in 2020.

Today's Rasa community looks different from Dona Eva's childhood memories. It has become an urban quilombo; real estate speculation and people from other places explain the paved streets, schools, grocery stores, health posts, houses, and condominiums.





Around 750 quilombola families live in the Rasa Quilombo. However, they have become a local minority. The Rasa quilombolas keep fighting for their right to the land, though. Re-living their ancestor's experience when abandoned for their own devices after slavery's end. With no State's support whatsoever, they need to face invasion, land grabbers, and militia threats. Trapped by danger and the long wait for the possession title, these people have decided to make an agreement with the new ventures' "owners" to have, at least part of what belongs to them: the land where their ancestors took shelter, planted, and lived.





'YO, I'M
FROM THE
BARRINHA
QUILOMBO'



Barrinha Quilombo São Francisco de Itabapoana - RJ

The Barrinha Quilombo, in São Francisco de Itabapoana, in the Northern Fluminense coast, has a close relationship with the sea. Its first inhabitants, forcibly brought on slave ships to be enslaved in the sugar cane mill farms, escaped on their arrival to the coast and made their way into the thicket where they built the Barrinha Community. Those who succumbed to the African continent's painful travel were buried in a nearby beach – Manguinhos. During the low tide, human skull fragments and remains can still be found. The existence of this "Slave Cemetery" contributed to Barrinha's recognition as a quilombo.

Oyster fishing and Jongo are important ancient feminine traditions in Barrinha. Women dance dressed in long flowered round skirts, shoulder-free blouses, and, as Valdemira says, "some entulhozinho on the head."

Besides fishing, this approximately 140 inhabitant

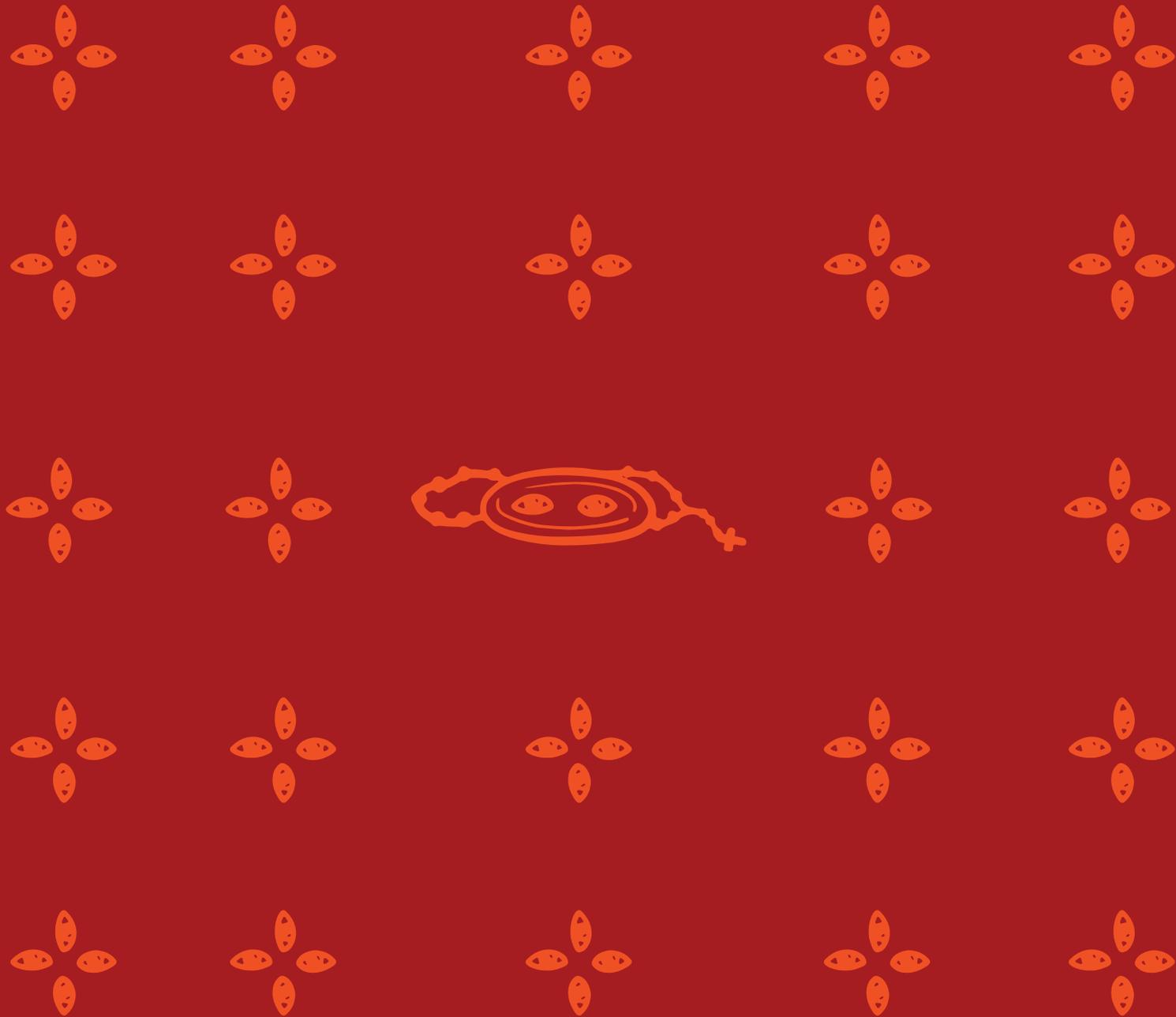
community has farming as one of its primary activities. However, little offer for local employment makes people seek job opportunities. Regardless, for Dona Arlete, a Quilombo native and resident, life is better now because there is freedom. She is in her 90s and is a granddaughter of enslaved people.

According to Valdemira, Dona Arlete still remembers the time when she worked as a maid in the surrounding farms. She wasn't allowed to eat the same kind of food eaten by her employers, a similar experience her enslaved ancestors went through before. But Valdomira sees racism as a freedom limitation, particularly for quilombolas.

The community has resistance and history appreciation as a mark against bias. Valdemira takes pride in seeing "a child of ours" recognizing themselves as a quilombola.

"We try to replicate to our children the stories our parents told us, how they lived, how black people were discriminated. We try to pass history on to our children to help them understand the need for fighting prejudice, which is strong. We do it even in talks with other children in the community; we speak about the need for self-acceptance, self-value and never feel ashamed of introducing themselves: 'Yo, I'm from the Barrinha Quilombo'. Who we are should never be a stain on us.





A
SUPERNATURAL
PAST



Santa Luzia Quilombo Quissamã - RJ

Santa Luzia Quilombo's history blends with Maria da Natividade Rodrigues Ribeiro da Conceição's family. She is an 89-year-old lady, better known as Mãe Preta. After abolition, the place where the quilombo is located was considered an inheritance inventory. Her grandfather, Jacinto José Pacheco, a former cook at Luiz de Queiróz and Dona Didi, at the Machadinho Farm, took the land's lease taxes over and lived there with his family, for many years.

At a given moment, he could not pay the taxes anymore. Jacinto's grandmother, Guilhermina Pacheco, asked her son, Boaventura, for help. He was Preta's godfather and lived in São Paulo. He took over the lease costs, on the condition the land was shared among all siblings "who had a harder life than his", says Mãe Preta. Thus, from the Pacheco family, the Santa Luzia Quilombo arises.

When Preta was born, Santa Luzia had only three households: her father's, her

uncle's, and godfather Boaventura's. She cannot say the number of houses existing today. She only says that "they are quite a few". The family grew in number, and all descendants remained in the quilombo. "The ones that are not here are those God took with him. They are in a good place".

The quilombo's name is in honor of its patron saint, to whom Guilhermina was a devotee. Preta tells us she received a Saint Lucia statue from her grandmother and kept it in her house as an inheritance. One day, she headed to Quissamã's City Hall, showed the relic to the mayor, and asked him to build a small room to celebrate a Mass and recite the rosary. Her request was granted, and the Santa Lucia Chapel was built in the quilombo. She got the money to buy furniture through bingo halls and donations.

The Saint's statue is small, made of plaster, but carries an immense emotional value. "Only death will tear us apart", she affirms. When it needed restoration in Rio de Janeiro, she wrapped it very carefully and hid it as if carrying a treasure. Ironically, during the short itinerary from Dona Preta's house to the chapel, she lost

the Saint's golden tiara. She regrets never having found it again.

Besides the Patron's little church, visitors to the quilombo may see the hall where the community gathers for celebrations. Dona Preta is a Jongo culture supporter. Along with Dona Xêro, from the Machadinho Center, she is responsible for the quilombo dance rescue: "I am an important criolona". Many people come for me. When they think I'm home, I'm not. I'm traveling to Rio de Janeiro! I'm always moving around. A couple of days ago, I was in Macaé, to dance the Jongo. Everybody comes for me. Upper-class people... I've been in such places... God only knows! I even feel embarrassed, but they ask for me, and I go".

Dona Preta learned to dance the Jongo with her aunt. Whenever there was a full moon, she put the girls in line and took them to dance in Machadinho. Once getting there, she called Valdemiro to play the drum and Jandira to dance along. Through her vast experience since a little girl, Dona Preta knows how to explain the difference between the Jongo and Fado, another typical regional dance. "Fado is played with a tambourine and a viola, with singers and dancers.

They are 4: two men and two ladies (donas) to dance. Then a big ring is formed. Men go first, clapping and stomping. The ladies follow, dancing around them, elbows close to their hips", she explains, smiling as if telling something improper. "Jongo is a boy and girl ring. Fado is for adults. To dance the Jongo, girls wear a long dress. To dance the fado, women wear an adorned yellow skirt and blouse. Men wear boots, checkered shirts, and a hat".

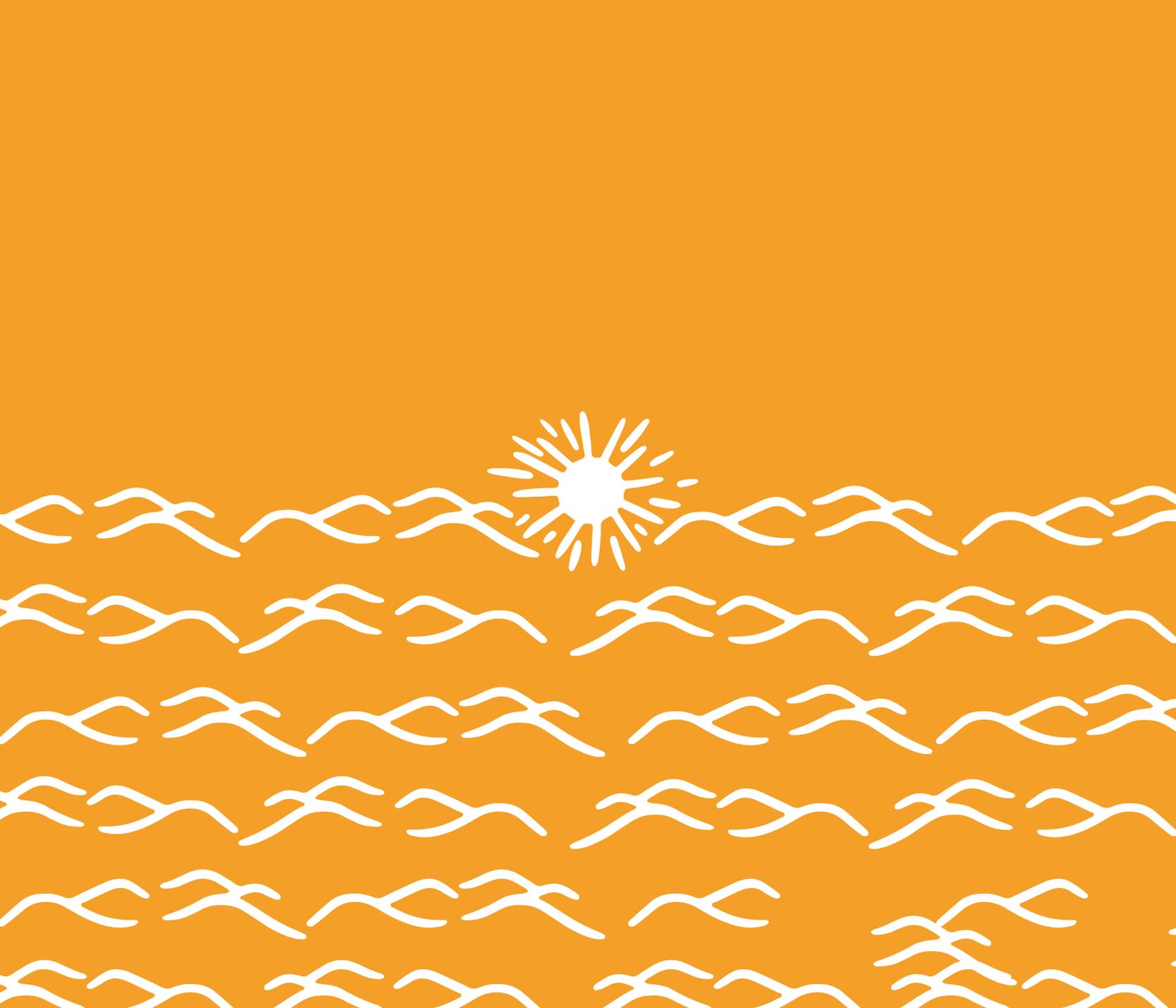
According to Mãe Preta, life has been much better for the past years. She explains the place used to be too "sacrificed" (poorly urbanized). Now we have a chapel, a square with a small park, and a bus that takes kids to school in Machadinho.





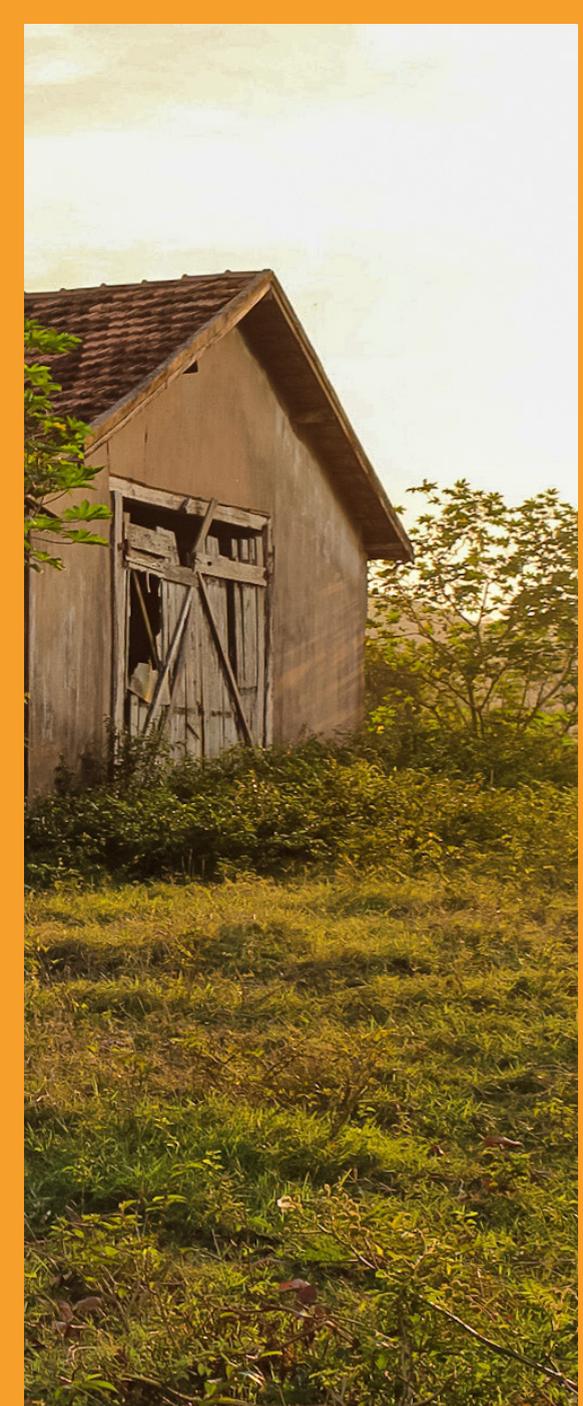
Furthermore, Mãe Preta thinks life used to be more difficult because there were supernatural beings in the community. She explains that the land used to be invaded by werewolves coming from the neighboring quilombo. They broke into the flour house in Machadinha to eat what had been produced by the ladies. They could also turn into pigs chanting a surrender prayer to the devil. One day, one of these creatures was caught eating on the stove. Startled, he regained human shape: "It was a certain Antônio Simi and Chico Simi, father, and son. The spell was broken", says her, amused.





ECHOES
THE FIGHT





Deserto Feliz Quilombo São Francisco de Itabapoana - RJ

Poliana Cruz Santos, 32, is a quilombola hairdresser and is proud to say that, since a little girl, she sang the Jongô with her grandfather. Poliana worked as a local leader but needed to step away to take care of her child. She is the person who tells us the history of the Deserto Feliz Quilombo Remaining Community in São Francisco de Itabapoana, Rio de Janeiro.

The history is presented in fragments that Poliana used to listen to. One version defends that a local farmer decided to divide his land into pieces and sell it to people who didn't have much money. Another version of the Quilombo's history started with an enslaved man's escape from a farm. He chose to flee in fear that he would eventually die from the punishment constantly suffered.

The Quilombo's name is related to the characteristics of the enslaved's houses, behind the mountains, with no activities whatsoever and almost no population. It was possible to hear the echo of the residents' laughter at a distance, which is why it became the Happy Desert.

Among the older adults is Poliana's grandmother, Dona Santinha, 90 years old, and uncle Alcino, 87. Poliana learned to sing the Jongô with her granddad and her uncle. She says that Jongô is a cultural expression marked by prejudice and that the quilombolas suffer discrimination. Poliana affirms that "everyone should be proud and not be ashamed of their direct relations with formerly enslaved people".

The community comprises around 55 families. They have started a soccer school project for kids. They still play the Ciranda game the way Poliana did. Most people are Protestants nowadays. There are cassava and pumpkin crops, but the

flour house was shut down.

Some traditions remain, but others are only part of their memories. There used to be a ritual in Deserto Feliz. People liked to switch saint statues from one house to another to make rain, which worked most of the time. They needed to exchange them, sometimes sing chants, but, mainly, have faith.

Aside from taking pride in being quilombolas, Poliana highlights the importance of union and collectivity in the quilombo. They are families that have made even bigger ones. Everybody is related. Their major struggle is for the land. There is a lack of access to health and transportation public policies. The quilombo people feel the local government has forsaken them.

But they keep strong, and their endurance comes from the power, union, collectivity, and joy for belonging to the community. If laughter once echoed in Deserto Feliz, words of empowerment echo today.







TEACHING
BY EXAMPLE



Graúna Quilombo Itapemirim - ES

The Graúna Quilombo Remaining Community is in Itapemirim, in the state of Espírito Santo. Seu Leandro Silva Fabiano, 45 years old, told us a little of the community's history. The Graúna Quilombola Community Association's president told us he comes from a humble background. When aged 12, Seu Leandro had to drop out of school to work. When he was 22 and married with kids (2 girls), he resumed his studies and eventually graduated in Pedagogy.

The quilombo emerges from land that coffee farmers donated right after abolition. People that worked on the farms received lots of lands that became the Graúna Community, whose name has a negative and discriminatory connotation. There were many black people in the region. People referred to them as "those Graúnas" because of their dark skin. The expression was re-signified and today is a symbol of pride for belonging to this territory.

Sadness shows in Seu Leandro's eyes and voice when the matter is the quilombo's cultural expressions today. But a smile comes to his face when he speaks about Jongo – what a strong influence – being rescued. Still incipiently, he remarks, but we can tell.

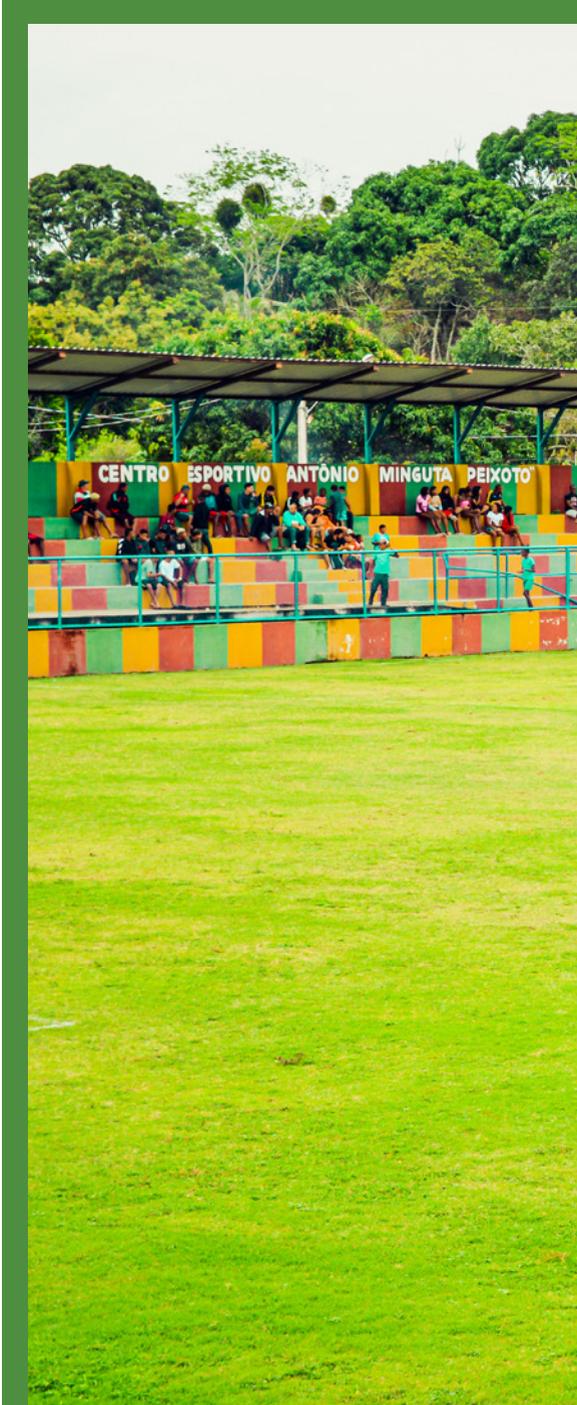
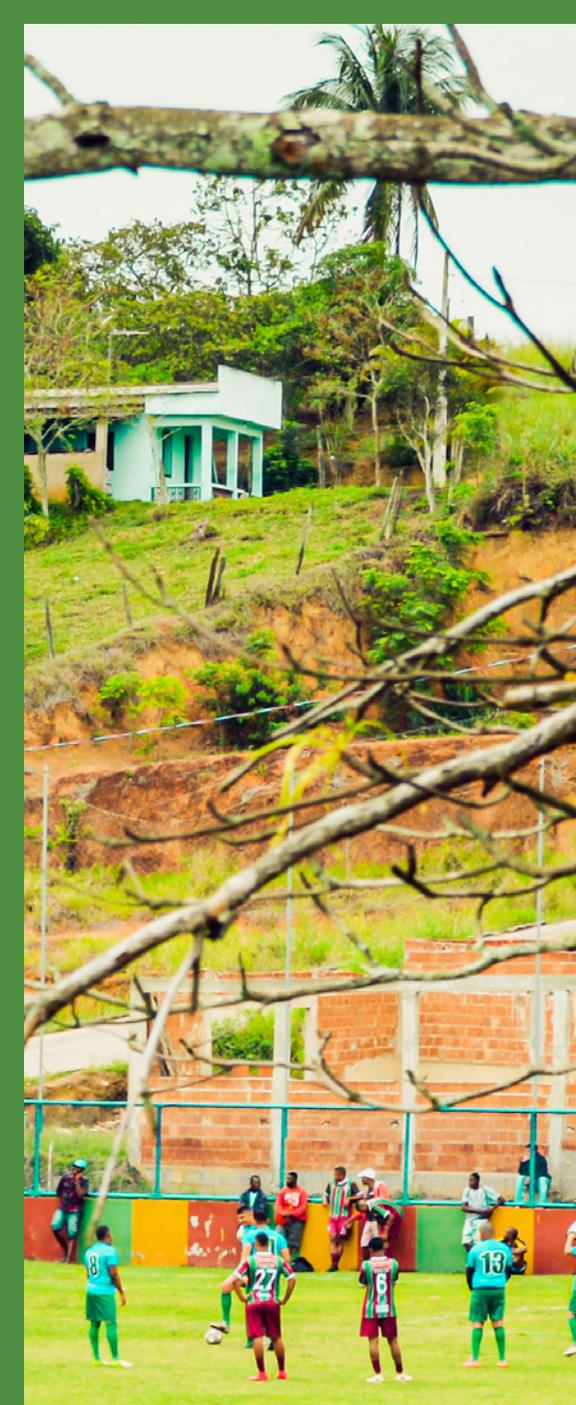
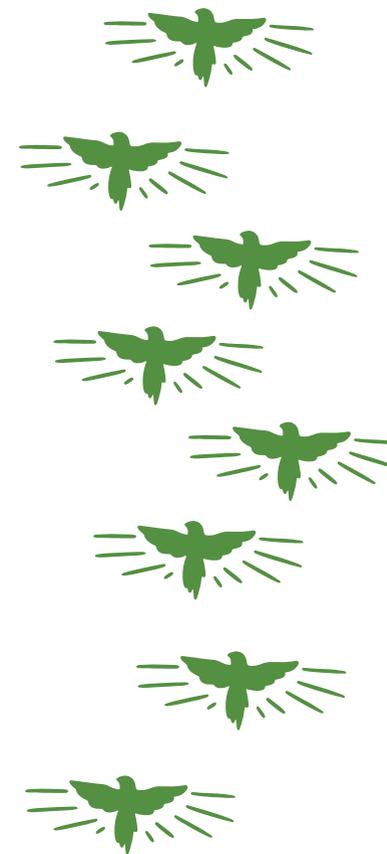
The quilombo comprises around 600 families, and most of them are Protestants.

In Seu Leandro's opinion, collectivity and pride for belonging to the community are essential values in Graúna. "This is my place, where I live, the place to which I identify. My roots are here".

These roots are strong, profound and the land is the drive to fight. The quilombo claims a lot of ground within its territory. It is not being used. He has just filed a request at the City Hall, claiming the lot. They want the right to work on the land, and this conquer represents Graúna's autonomy. There is family-based agriculture in some areas

in the quilombo. There are crops such as cassava and pineapple, for example. But most people don't work for themselves. Men work at the sugar cane plantation, while women work as maids.

Therefore, the fight for autonomy is shared by the quilombo people, which becomes evident in Seu Leandro's journey. He was wise to realize he needed to quit his studies and work but even wiser when he chose to start over. People at Graúna are also smart. They know the time to stop has not come yet. And they won't be shut. Graúna is a black and bright bird that flies beautifully. It teaches by example.





CENTRO ESPORTIVO ANTÔNIO MINGUTA PEIXOTO



TOUGH
BEAUTY:
TO NEVER
FORGET



Machadinha Quilombo Quissamã - RJ

Initially inhabited by the Goitacás people, the land stretching between the Macaé River and São Tomé Cape is now called Quissamã, a Northern Fluminense municipality. It was granted to the “Seven Captains” in the 16th century as payment for services to the Portuguese Crown.

Rumor has it that the Portuguese were received by the indigenous people and a black man among them as they approached the area. When asked about his name and how he ended up in that place, he

answered that he was Forro, from the Quissama Nation, in Luanda, Angola’s capital city. The man was frightened with so many questions and fled. Later, on a trip to Angola, the Portuguese learned that Quissama existed, and its name meant “the fruit between the river and sea”. Back to the land grant, they gave it the name Quissamã, referring to the black man they would never meet again.

Quissamã, the Machadinha Farm, was founded in the early 18th century. It is where the nobleman and farmer Manoel Carneiro da Silva, the Viscount of Uruaí, built the first sugar cane mill.

In 1979, INEPAC listed the property, whose name became Machadinha Farm Historical Heritage. It has become a tourist site. People can visit the house (Casarão) where Manoel Cardoso da Silva and his wife, Ana Loreto Carneiro Viana de Lima, lived; The House of Arts, a former stable, now a traditional culinary restaurant; the storehouse that was supplied with food for the slaves as work pay and now is a bar with its original structure and furniture, and a statue of Our Lady of Sponsorship in honor of the place’s patron saint.

Quissama was spelled with no orthographic mark because of the different intonation used in the original African language in which it was created. In Portuguese, it is spelled with it (Quissamã).



Aside from these historical landmarks, Machadinha has a senzala complex whose facades are kept as before but were changed into contemporary houses inside. Afro-descendant families live in those houses.

This farm’s history is permeated by cruelty and slavery. It was recognized as a quilombola territory by Palmares Foundation in 2006. The same happened with the other groups that comprise the Machadinha Quilombo: Bacurau, Mutum, Santa Luzia and Boa Vista.

Quissamã’s great touristic potential made the quilombolas embark on a battle to remain in the place where they were born and their ancestors lived. The City Hall insisted on their removal, in an attempt to leave the site exclusive for visitation. The senzalas remained careless for many years. The government claimed there were safety and health risks for those who planned on living there. The quilombolas were firm in their decision. They had to live among cracking and leaks until they conquered the right to their houses’ reforming and permanence. Public authorities built two sets of “houses of passage” during the reforming process, which lasted four years.

Families had grown and could not be all sheltered only in the senzalas. Today they occupy the two spaces.





Our tour through Quissamã and Machadinha Quilombo's history was guided by Dalma dos Santos, a great-great-granddaughter of slaves, teacher, storyteller, and writer. Dalma is the Machadinha Memorial's director. The space is a former community parties' parlor. It now houses an exhibition about the quilombo's origin, where attires and photographs of people from Quissama, likely diaspora's starting point, can be found. There are old-time photos of the community, including the ones taken of the Storehouse and Casa Grande, before it was in ruins.

There was a time in which children were not allowed to participate in some cultural expressions. Dona Xêro, one of the people responsible for Jongo heritage rescue at the quilombo, disagreed and began to insert the dance practice in school. Before passing, she asked the younger ones not to let the drums fade. Now Jovana, her granddaughter, coordinates the kids' group at the Memorial.



The parlor is also a fostering space for the quilombola culture. The Flores da Senzala Project, designed by Dalma in 2015, promotes storytelling, Jongo for kids (with dance and drum classes), Fado memory, and Abayomi handmade dolls.

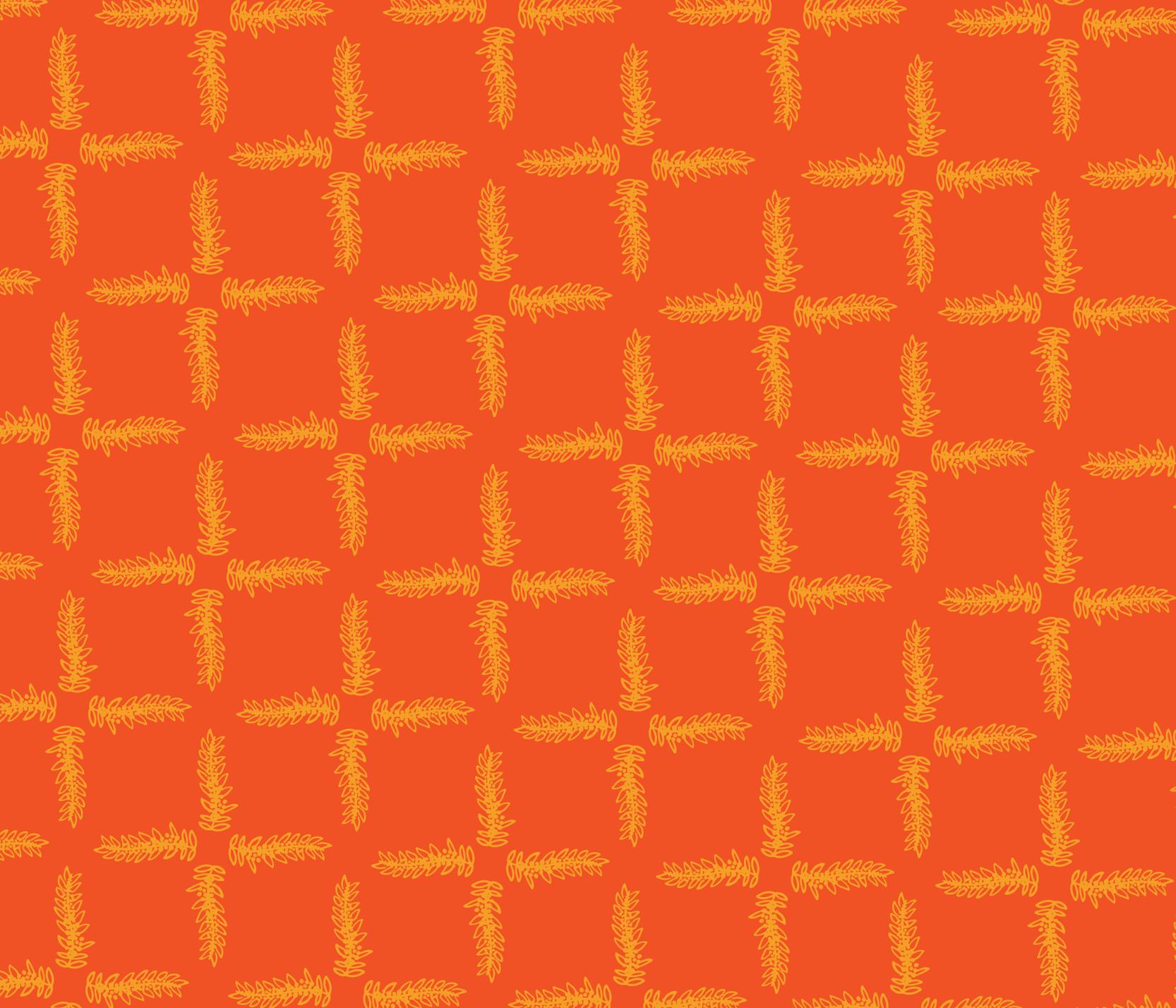


At Casa das Artes we can learn a little more about this community through the traditional quilombola culinary. There is a story for each dish. The False Cake is an example. They say that once, a pregnant Baroness woke up at dawn feeling the desire for a cassava cake. The cook told her there was no cassava at home and it was impossible to pick it at that time. The Baroness replied that it was unacceptable. She needed the cake. Otherwise, her child would be born looking like cassava. It was the slave's job to figure something out. The woman mixed up the ingredients she could find. She prepared a delicious cassava cake with no cassava, just flour, and milk. Among the slaves, it took the name "False Cake".

Each of the cultural languages at Machadinha reveals these people's power and heritage in a regular motion between pain and beauty: Jongo, the enslaved sugar cane plantation workers' dance. A cry of pleasure and joy amid misery and slavery; The Abayomi dolls, a handcraft heritage from black women who ripped cloth from the hem of their skirts to create some fun time for their daughters during those terrible slave ship voyages, in unsuccessful attempts to preserve their childhood; An enslaved cook's resourcefulness, improvising a delicious recipe while facing her Sinhá's attitude; Lastly, the appreciation for oral communication through stories told by those who could never learn to write.

Thus, living collectivity, honoring the older ones, Dona Xêro's and Dona Preta's dance, Master Valdemiro's drums beat, Seu Tide and Seu Jobel's stories, and teaching the young ones like Jovana, Master Leandro and the children at the community, Machadinha sheds light on a dark moment in Brazilian's history. It also brings out the quilombola people's strength and resistance, present in their wisdom, flavors, art, and beauty.





A
VICTORIOUS
SMILE





Maria Joaquina Quilombo Cabo Frio - RJ

Maria Joaquina Quilombo Remaining Community, in Cabo Frio, Rio de Janeiro, has an ongoing history of struggle presented through Dona Landina's smile and strength. Maria Antônia de Oliveira (Dona Landina) is 66 years old and the Association's president. She is a granddaughter of an enslaved woman and is proud of being born and raised in the quilombo. She is married to a quilombola.

The name of the community rises from an old-time enslaved woman. Farmers expelled Many people belonging to the quilombo. Among the ones that remained were Dona Landina's grandmother and two of her neighbors. They were the families that gave origin to the quilombo. Some had to pay for a lease to live on the land. It is a history of pain but also of victory, as Dona Landina states.

The oldest adult in the quilombo is Dona Landina's mother-in-law, Dona Eva, 111 years old, currently living at Rasa Community. After her husband passed away, Dona Eva moved to her daughter's home.

The second oldest, Dona Nilceia, 84, lives in the quilombo. Dona Landina tells us about Jongô, the courtyard parties, and the carnival in her grandfather's time. These cultural expressions faded with time. There was not much fun in the community, and everyday life was about working at the flour house. The Brazilian square dance and the beautiful bonfire during Saint John's festivities are some of the remaining artistic expressions. A lot has been lost.

The quilombo now comprises 120 families and is organized in three centers: 1, 2, and 3. Even with the division, Dona Landina clarifies that they are only one community. Regarding religion, the quilombo is diverse. Most people are Protestants, some are Catholic, and another part of them follow an African origin religion.

There is a soccer field, with weekly matches on Sundays in the quilombo. There are also spaces open for visitation, such as the flour

house, the community garden, and the mastic path. **The mastic collectors are an essential part of the community.**

In Maria Joaquina, people like hiking to pick mastic in harvest times, contributing to the community's sustainability. Many families make a living through it. This activity was significant during the pandemic.

In addition to the community garden, the quilombo has banana, corn, Barbados' cherry, avocado, and jackfruit crops. Their main struggle is for land titling. They keep fighting and resisting to guarantee their existence. Another important battle is for access to public policies.

Dona Landina remembers a scary childhood tall tale: with no electric light in the quilombo, people carried oil lamps to move around. On full moon nights, Boi Tatá used to visit, carrying a torch, setting the lamps on fire. It would come for any child that had not been good. Dona Landina was scared to death.

Fear did not follow her for long, though. Her generosity and charisma stand out. Dona Landina represents the fight, strength, and pride of being a quilombola. It is written in the eyes and infectious smile of someone aware of being part of a solid and victorious community.







STRONG
ROOTS





Maria Romana Quilombo Cabo Frio - RJ

The Maria Romana Quilombo Remaining Community, located in the Cabo Frio municipality, Rio de Janeiro, has a beautiful and rich history of resistance. Seu Lamiel Leopoldino Barreto, 50 years old, the Association of Resident's president, allowed us to learn a little about this community. He is proud of being a quilombola, his ancestry, and his roots, as he affirms. Although the land's recognition happened only in 2011, this quilombo's history comes a long way.

Seu Lamiel's ties with the community date back to before he was born; it is a family relation passed on through generations. His great-great-grandmother came from Congo and worked at the Campos Novos Farm. The Monastery building in Cabo Frio counted on his great grandfather and his grandfather's workforce.

His great grandfather was enslaved but had a craft that granted him distinction. He was a skilled carpenter that worked not only for his Master, who considered him his property but also for other farmers in

the region. He built shacks, senzalas, flour houses, and the masters' houses (casarões), among other things. Through standing out in his craft, Seu Lamiel's great grandfather got a lot of land from the landowner after abolition.

Seu Lamiel is emphatic when he says the land was not a gift. His great grandfather had to fork for 20 years on the farm to pay for the land. In 1925 the farmer produced the deed. The problem was that instead of being registered in Seu Lamiel's grandmother's name, Romana da Conceição name, it was written in his great-aunt's name, Maria Romana da Conceição. His great-grandmother lived until she was 91, but her family didn't let her marry anyone, fearing she would lose the land.

Before dying, she made a will in which she destined the land to 31 heirs, among brothers, nephews, nieces, and cousins. From the day the land was registered, the Remaining Quilombo Community took Maria Romana's name.

It is only the beginning of a history of resistance under constant updating. Most people were linked to candomblé practices. When the Protestants came, 90% were converted. Besides conversions, customs of African origin, such as Capoeira and Jongo, were persecuted because the Protestants demonized those practices. After a while, some residents started to resume Capoeira, little by little. People understood that Jongo is art and culture and could get a view beyond bias.

Among the older people in the community is Dona Ércia de Abreu, 86, Known as Aunt Côco, and Seu Noélio Barreto, 78, Seu Lamiel's father, known as Noé. From this family branch stems this community's origin and permanence. There were nine families in the beginning. Now they are 44, which totals 178 people.

Through the older adult's teachings, some values were passed on through generations. Seu Lamiel learned to cultivate peanuts with them. During the planting period, nobody could eat the seeds. They were kept in a chamber pot to be preserved from potential eaters.

The main activity in the quilombo is farming; as Seu Lamiel says: "culture is our main activity, and our culture is agriculture". They cultivate cassava, corn, beans, string beans, and sugar cane, among others. There are many fruit trees in the quilombo. The community has flour houses, and people make tapioca, beijú, and other byproducts. Seu Lamiel is preparing a flour house to be a space open to visitation. He explains he does not want visitors to see just a modern flour house. He wants people to know how flour was produced 100 years ago and that it was much better by then. They are finishing a 595 m² warehouse building to be open in late 2021. They also have a local tourism project whose aim is to help tourists experience a little of what life in the quilombo is and how rich and satisfactory it can be, instead of just getting there to eat traditional local food.

Aged 14, Seu Lamiel left the quilombo, but when he was 34, he had a cardiac problem and decided to move back. After returning, he didn't know how to handle the land. Learning came gradually

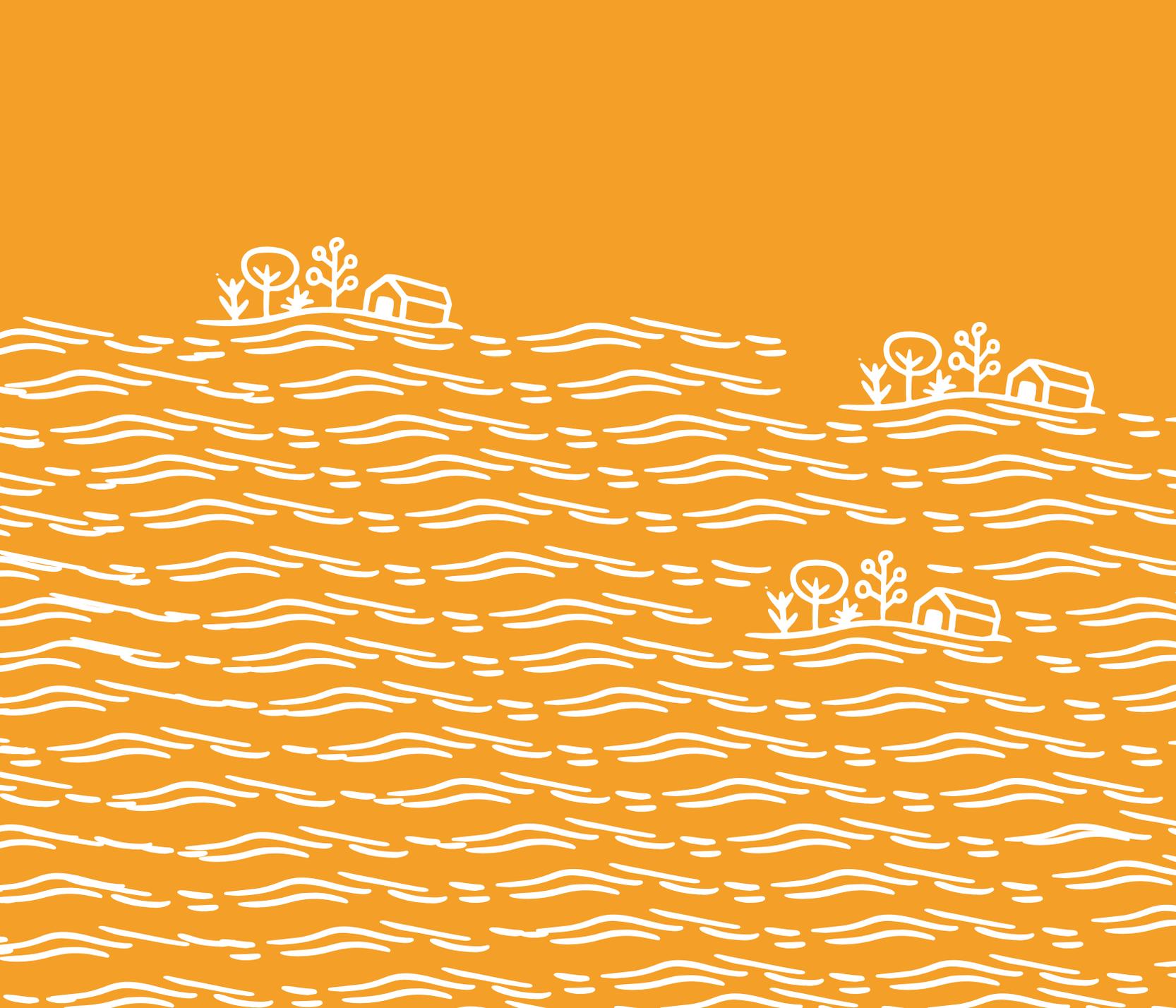


through important community values: collectivity, union, and knowledge exchange. “Quilombo is a brotherhood; brotherhood means roots and cannot be unequal. Everyone must help”.

With a solid facial expression and a broad smile, this sir told us with sparkling eyes that his cousin had gotten to issue a receipt and now could be the school supplier for parsley, cilantro, and green onion. He explained that the community’s most significant way of resistance is through agriculture and striving to be self-sustainable.







NAME AND
FAMILY NAME



Povoado de Preto Forro Quilombo Cabo Frio - RJ

The Preto Forro Quilombo Remaining Community is in Cabo Frio, Rio de Janeiro, and has an account of struggle told by Dona Eliane dos Santos, 46. She is a strong woman, proud of knowing the community's history at home through her parents and grandparents. The narrative presented had a guitar playing in the background, a soundtrack.

The quilombo arises from lands donated to the Santos family. One of the people in charge of the land told a little about the donations before passing away, leaving his daughter responsible, along with others.

There's an inner and outer struggle in this community's history due to the influence of land grabbers in the region. Dona Eliane told us her father, Claudinor, was deceived by a cousin. Seu Claudinor raised mares and horses at that time, and his cousin asked him to lease the land. Seu Claudinor agreed, but after a few years, he found a false document in his cousin's possession and a landgrabber

asserting the ground was his and Seu Claudinor's cousin's.

The landgrabbers expelled people, threatened residents, and some people just couldn't endure and left. Ten families resisted the landgrabbers' harassment. These families fought and got the State's recognition of their rights to the land.

The name Preto Forro was chosen in a meeting. They needed a name representing the community's history and agreed on it to symbolize their people's emancipation. The oldest griô in the community is Dona Leonidia Maria Pereira, 86, known as Dona Nide, Dona Eliane's mother. Another griô is Seu Manoel dos Santos, 79, Dona Eliane's uncle.

There is a group of young people – Afronide – in the quilombo Preto Forro. They perform community dances in a generation reunion where the traditional forró dance meets with more

contemporary songs. November 20 is the most celebrated date, and people start commemorating on 11/1.

The ten resisting families became 30 overtime, totaling 70 people. Agriculture has been a significant mark in the territory, and people cultivate cassava, sweet potatoes, corn, and oranges. There was a flour house in the community and a project to recover it. After trying very hard, the quilombolas got to borrow a truck and a bulldozer from the state. They are waiting for the reforming request and a headquarters building for the Association.

Quilombo Preto Forro's crucial battle keeps being for the land. Another one is for the City Hall's assistance since the only attention they get is through the state of Rio de Janeiro. In the municipal sphere, some people don't even know the quilombo exists. When Dona Eliane sees a doctor, she identifies as Elaine from Preto Forro to make people realize their existence.

Struggle is Dona Eliane and the community's resistance mark. Landgrabbers – regional landowners – have constantly

threatened the community. But they keep fighting for their land, taking pride in the fight for the Quilombo Preto Forro.







STRUGGLE
AND
MEMORY:
THIS LAND
WAS NOT A
GIFT



Sobara Quilombo Araruama - RJ

The Sobara Quilombo Remaning Community is in Araruama, Rio de Janeiro. Rosiele, 33 years old, was born in Sobara and defines herself as an interactive, outgoing person whose leadership skills have been progressively recognized through her work's outcome. She is the Community Association's president.

The name Sobara comes from the old-time coffee plantation farm from which the quilombo originates. It belonged to one of an enslaved woman's granddaughters. Her name was Cerárea. Rosiele's grandfather used to say he was not related to her, but an older man called Seu Xisto Carvalho affirms he was. Cesárea handed the document over to Rosiele's grandfather, but he ended up losing it.

In 1976 sugar cane mill owners bought part of the land belonging to some people in the community. It was very cheap. They tried to take Rosiele's family land, but her granddad didn't allow them to advance. The owners continued and fenced the territory with the sugar cane plantation,

leaving a small space for the community. The quilombo resists, even being constantly harassed by people from the mill.

There are two flour mills in the community: people make flour, beiju, sola, a remaining ancient practice. The quilombo comprises 150 families, 600 people. They cultivate beans, cassava, okra, and greens for self-consumption, but there is no extra space for planting.

Recycled drumming is one of the community's cultural expressions. Young people, adolescents, and kids play the drums or – in case they don't have one – 20 L water bottles, paint, or cocoa tin cans become rattling substitutes to the percussion set. Most people in the community are Protestants. There are two churches on the place. According to Rosiele, the Protestants settling in Araruama started from Sobara, where they built the first church.

Land and public policies access are the quilombo's major struggles. They fought hard to get a judicial order demanding the building of a health post, inaugurated in 2019. It counts with one general practitioner doctor who comes only twice a week. The lack of public transportation is also a problem for the community. There are only two bus schedules: one in the morning, one in the afternoon. When the bus is broken, there is no replacement. Another critical issue is the 43 kilometers road to downtown Araruama. Out of those 43, 23 km are non-paved and need constant maintenance.

Sobara is on its way, strengthening and valuing the quilombola identity. Rosiele points that in the past, some people refused to say they were quilombolas, fearing to be associated with macumba. Conversely, when the covid-19 vaccination started, many non-quilombola people came, trying to get the shot.

Even striving, Sobara resists. With hardly enough space to cultivate their crops, they get to keep planting for self-consumption, showing strength and union as reasons to keep standing.







TEAM
SPIRIT



Conceição do Imbé Quilombo Campos dos Goytacazes - RJ

The Conceição do Imbé Quilombo is located on a farm in Campos dos Goytacazes, on the Northern Fluminense coast, where a sugar cane mill existed long ago. The quilombo residents descend either from farmworkers or the mill's employees. When the mill owner could not afford its employees' wages, they worked in exchange for food until it was impossible to keep going, and the company began to offer lots of land as labor debt payment. Years after, the Palmares Foundation recognized the territory as quilombola interest, and an allotment process was initiated with INCRA. **Every family resident has their possession titles nowadays.**

The farm's name is in honor of Our Lady of Immaculate Conception, the quilombo's patron saint. It is a rural community that made a living selling what they cultivated in little fairs for a while. The income was insufficient, so their crops are just for self-consumption now. Most women work as maids, and men work in construction sites. Members of the Conceição do Imbé Quilombola

Association desire to change their headquarters into a marketing space and create a women's cooperative.

Culinary is an important symbol to people at Conceição do Imbé. Camila Rocha, an associate member, states that one can eat very well in any quilombo's home. Everyone can cook, from children to adults. Women make homemade jams, and specialties such as Green Bananas with Jerked Beef Stew and Canjiquinha with Free-range Chicken are a classic in the community's festivities.

Seu Amaro was 113 years old when he passed. He was a good storyteller and was glad to attend meetings where his presence was requested to tell the quilombo's history. He was a close observer of the sugar cane mill's bankruptcy process and the land's allotment. Seu Amaro caught everyone's attention to his amusing fishing and Brazilian folk stories.

Soccer is also a forte in the community. It has been a passion passed on through generations. **Camila's grandfather, an enthusiastic Botafogo supporter, named the local male team Botafoguinho. Women and children also play soccer, and the teams are avid participants in local friendly matches.**

The edges of the field are full of onlookers and supporters on Sundays. It is the main leisure activity in the quilombo. At the community's entrance, the former senzala was once transformed into a place for parties and dance but is not there anymore.

Out of the soccer field, people at Conceição do Imbé keep their "team spirit" alive, showing respect for their territory, older ones, and history.







PATH



Boa Vista Quilombo Quissamã - RJ

The Boa Vista Community is one of the adjoining quilombos at Machadinho. It comprises 85 families descending from sugar cane producers who worked in the neighboring farms and received land as payment.

This agriculture and dairy producers' community was once known as "Path" for being just a passage, surrounded by sugar cane plantations. It was gradually populated and started to develop.

Fabianna de Souza, a community leader, remembers her childhood with endearment, particularly the time she used to spend at her grandparents' flour house. Her grandfather, João Marcos de Souza Pessanha, was a small-scale producer and former employee at the Palmeira Farm. He was one of this place's references, but not the only one. There were many Joãos (Johns) in Boa Vista. Probably because its patron saint is Saint John the Baptist.

The Boa Vista Quilombo is small, and people are recognized by their family names: the Souza Family, Azevedo Family, Silva

Family Santos Family, Peçanha Family. The land was passed on through generations. Parents, children, and grandchildren may be sharing the same ground. The lots were distributed informally. While waiting for the land's titling, Fabiana keeps the sheet of paper where her granddad drew the lots' division with each share and to whom it would go as a relic.

Despite being a place where outsiders don't go much (Machadinho attracts more tourists), Boa Vista offers some touristic options, such as the Saint John the Baptist's Church, for example. Or tracks where people can ride horses, go on horseback and barrel races, and calf roping. Visitors can also try the local cuisine with traditional Tia Tomázia's milk candies, now produced by her granddaughter, or Dona Geni's fried pastry with cream filling.

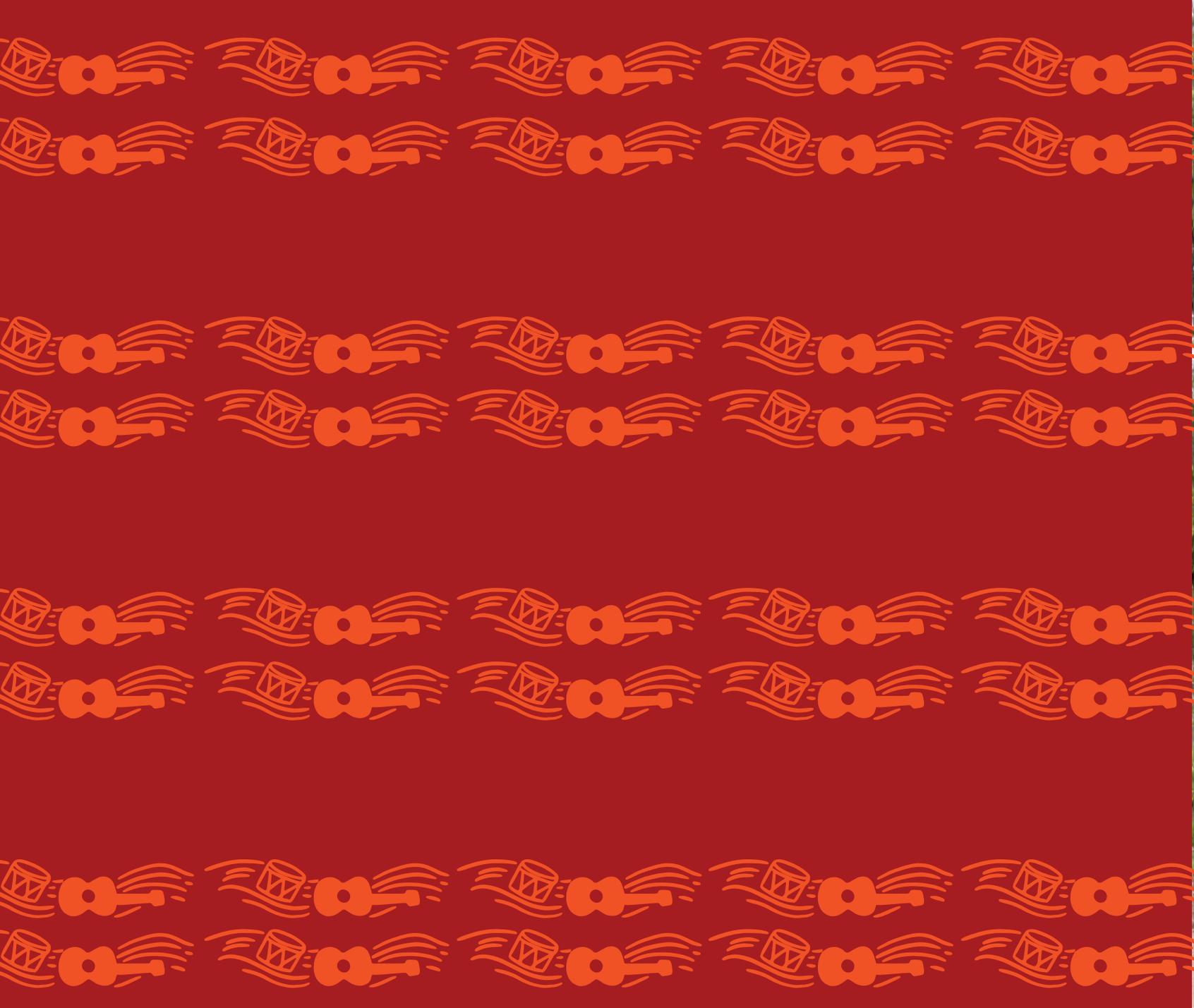
There are not many options for working in the service or business sector. Those who don't farm the land need to

look for job opportunities outside the quilombo.

Education can also be a problem due to the lack of nearby schools. Public transportation is challenging. Most of the youth study only through high school, and the unemployment rate is high.

Despite difficulties, Boa Vista keeps strong, finding its way through union and collectivity. No wonder it was once called "Path".





ARRIVALS,
DEPARTURES,
ARRIVALS



Mutum Quilombo Quissamã - RJ

Beaten soil streets, children playing outside, people walking, riding bicycles or horses, completely carefree. Buses and cars, only at scheduled times. Dogs bark, birds sing, and cows moo. A smooth community with smooth people. That is how Mariângela describes the Mutum Quilombo. She is a teacher and a community leader.

Nobody knows for sure the reason for the community's name. There is a suspicion that it might be related to the regular presence of a bird named mutum at the chanel area behind the quilombo. Mutum comprises people from Machadinha who started their families and moved to this territory. Around 200 people live there now. They are distributed in 38 families, but the land allotment and tranquility have attracted newcomers. It is a rural community that lives on farming.

Such quiet sometimes makes it seem a forsaken land. Mariângela explains that the public authority's eyes turn only to Machadinha, for its historical

heritage and Quissamã's cultural tourism. There is a lack of sanitation and mobility public policies in Mutum. Access to the Internet is close to nothing. There are no places for gatherings such as squares or other recreational public spaces.

Mariângela and her husband, André (also an influential community leader), dream with the day the quilombo has a memory preserving place, something that remains through generations. **"I think it is vital that we have a historical collection about our people. For example, Martin Luther King and Nelson Mandela are people whose stories are related to ours, but they are not our stories. I don't think their life accounts are more relevant than Jobel's or Amaro Azevedo's from our community".**

In fact, Seu Jobel has a lot to say. He is 75, born and raised in the quilombo. Mariana regards him as a "living archive". Seu Jobel is a griô, "someone older,

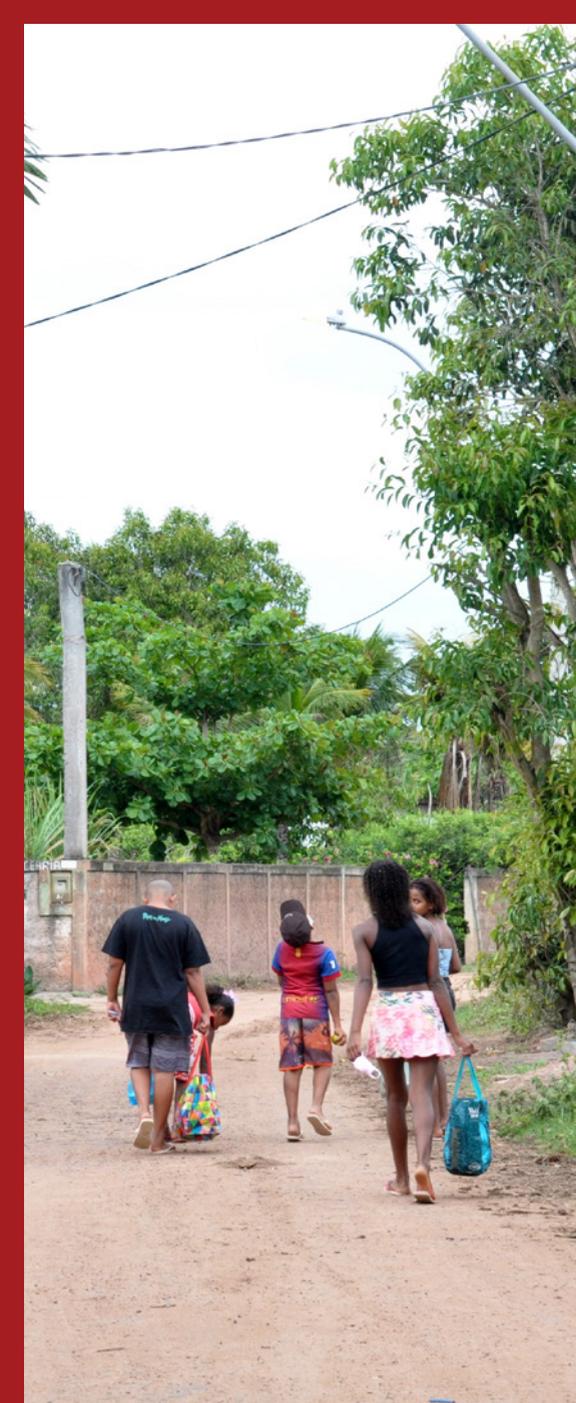
that knows the local history well. Someone who might point to a certain place and say that there used to be something completely unexpected there".

Telling stories and making one curious are some of Seu Jobel's delights. Aside from an array of ancestors' stories, every year, on Ester's Eve, he used to make a Jude dummy with tow. It wore a hat and boots. At dawn, he strategically placed the dummy with a letter in hand, which he called "pasquim". The letter had gossip involving the residents. It wasn't always good news, and it could cause some turmoil in the community. Some people were up all night, hoping to catch him in the act. But Seu Jobel is smart and chose a different place to put the dummy each year. He was never caught.

Another kind of fuss he likes to cause is the carnival street blocks. Seu Jobel collects the drums he has at home during carnival time, gathers a group of players, goes out, and people tag along, singing and dancing. They might be carrying a carton boi malhadinho or Father John and Mother Mary images.

Simplicity, hospitality, union, collectivity sense, and good humor

in Mutum might explain why people temporarily leave but always long to return.





End notes

1. Lady. Translator's Note.
2. Short for Senhor, originated from Senior (Latin). Mister. T.N.
3. A corn porridge, similar to hominy grits. T.N.
4. Mother Africa Beloved Country Brasil. T.N.
5. Jongo performers. T.N.
6. Mare-tyers. T.N.
7. Good Hope. T.N.
8. Mother Mary: one of the characters performed at the Boi Pintadinho (Spotted Ox) dance.
9. Saint John's are traditional Brazilian festivities that happen in June.
10. A green bananas and jerked beef stew. T.N.
11. Leaves from a Brazilian palm tree. T.N.
12. Also known as Uncle Moa. T.N.
13. A local dance. T.N.
14. Farm. T.N.
15. Close (Perto) to the Baía Formosa Quilombo Association's headquarters (sede). T.N.
16. Expelled Family T.N.
17. A recreational activity involving dance and songs. T.N.
18. Sandbank. T.N.
19. A catholic originating festivity that celebrates the Three Wise Men's visit to baby Jesus.
20. Roots. T.N.
21. People who are one's child's godparents. T.N.
22. An African-Brazilian Folk dance. T.N.
23. A little something. T.N.
24. Black Mother. T.N.
25. A Brazilian black bird.
26. Little hatchet. This name is related to the mysterious presence of stones and bones shaped like little hatchets on the site. T.N.
27. Cultural Heritage State Institute. T.N.
28. A big colonial-style house. Nowadays the house is called "House of Ruins"
29. The Duke of Caxias' daughter.
30. The enslaved's houses.
31. Temporary places created by the public authorities for people whose houses are going under structural reforming.
32. Dolls made of black cloth, with no glue, no seam, no eyes, or any inner detailed structure – just knots, folds, cuts, or tears. They were associated to resistance, motherly love, and protection.
33. The Landowner's wife. T.N.
34. An indigenous myth. T.N.
35. Free Black. T.N.
36. Cassava flour's byproducts. T.N.
37. Colonization and Agrarian Reform National Institute. T.N.
38. Little Botafogo. T.N.
39. A curassow
40. A tabloid. T.N.
41. Cultural expressions that evoke traditional dances having the ox character as a protagonist. Boi Malhadinho was incorporated to Carnaval in Quissamã.

Realizador:



Parceiro apoiador:



Apoio Técnico:

