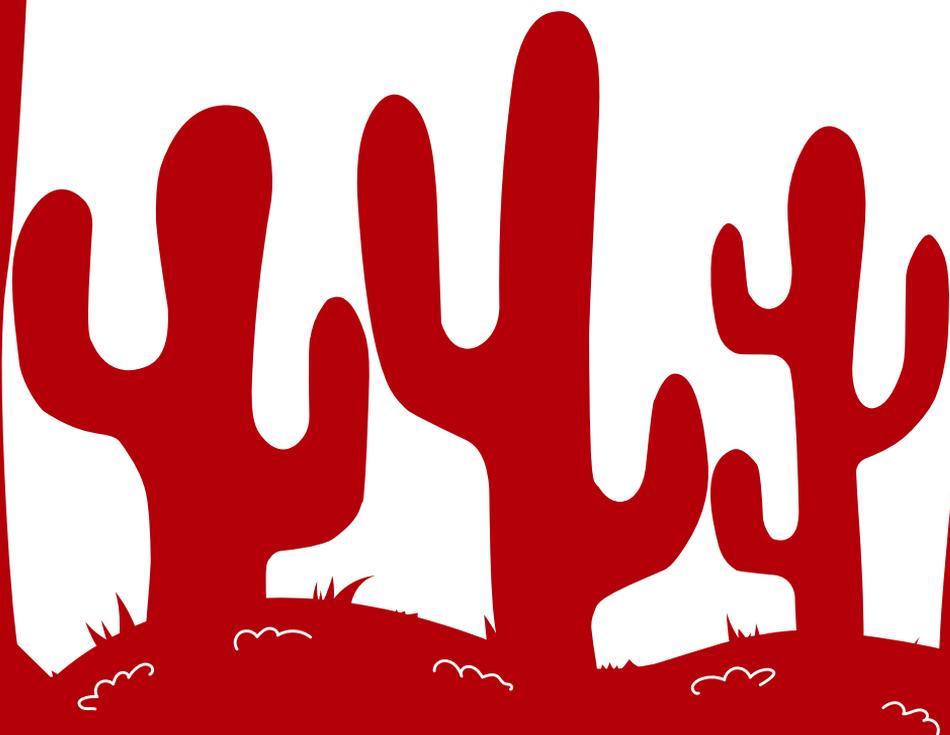


climate rights charter

**QUILOMBOS  
SÍTIO ARAÇÁ  
& JATOBÁ II**



# CHARTER CREDITS

## **Charter Credits**

**Realization:** *The Climate Reality Project Brasil, Associação Remanescente de Quilombola do Sítio Araçá, Associação Quilombola da comunidade Jatobá II - AQUICBA, and Quilombos de Pernambuco*

**Methodology:** *The Climate Reality Project Brasil*

**Charter Authors:** Adailton Conceição Barros, Amanda Ferreira Nunes, Ana Vitoria Nunes da Silva, Beatriz da conceição Viana, Beneliza, Raquel Rodrigues, Carla da Conceição, Cícero José Viana Neto, Claudiana da Paixão Santos, Cleaneide de Souza Silva, Edilene da Conceição Souza, Edileusa Noemia dos Santos, Edna da Conceição Santos, Edna da Paixão Santos, Elisangela Patricia Coelho Nunes, Elisangela Vitor da Silva, Enos André Farias, Esmeraldo José Nunes, Francisca da, Silva Souza Santos, Francislaide da Conceição dos Santos, Geraldo José Nunes, Geraldo Raimundo dos Santos, Gerriany dos Santos Ferreira, Gilmaria dos Santos Paixão, landra Lorrany da Silva Lima, Iracilda Raimunda da conceição, Irene da Conceição Santos, Israilda Ferreira da Silva Nunes, Ivanilda Nunes dos Santos, João Batista da Costa, João Evangelista da Silva (João Gregório), Jose Manuel Pereira Nunes, Joseana Nunes, Joseilda Gomes Nunes, Joselita Joselia da Conceição, Josemar Bagagi Brasileiro, Josicleia Joana dos Santos, Josilene da Cruz Rodrigues, Jurema da Paixão Neto, Kemilly Launny dos Santos Lopes, Leonardo da Conceição Viana, Lidia da Silva Nunes, Luciana Petronila da Conceição, Lucicleia Nunes dos Santos, Lucilane de Souza Nunes, Luzineide Maria dos Santos, Luzinete Nunes dos Santos, Maninez rosa dos Santos, Maria Antonia Santana Nunes, Maria Aparecida da Conceição, Maria Betania da Conceição, Maria da Paixao dos Santos, Maria da Paixão dos Santos, Maria da Penha dos Santos, Maria de Jesus da Conceição Ribeiro, Maria do Socorro Silva, Maria Ines de Santana Nunes, Marilucia Jana da Conceição, Marinelza Suza Rodrigues, Marinez da Silva Souza, Marlene de Souza Araujo, Nazario Manuel

# CHARTER CREDITS

Paixão, Nemia Luiza de Caonção Santos, Patricia Furtuosa Conceição, Paula Regina Ferreira dos Santos, Petronio José de souza Nunes, Poliana Ferreira dos Santos, Raimunda Maria Brito, Ranikelly da Silva, Regilene Pereira dos Santos, Rosilda Nunes da Conceição, Rosimar Madalena Nunes Cruz, Salete Santos da Paixão, Sandra Sá Nunes da Silva, Sebastião Joaquim dos Santos, Sheila Daiana de Souza Nunes, Tamara dos Santos Paixão, Tatiana Maria da Paixão, Thalys Henrique de Souza, Thiago Vinicius Ferreira Rodrigues, ValdemarMarco de Brito, Valdenes de Souza Brito, Vandervania Conceição Lopes, Vaneide Lopes, Vanessa Nunes dos santos Lopes, Vanizueli dos Santos Nunes, Vilaneide Ferreira dos Santos Nunes, Vítor Gabriel souza Torres, and Zilta Luiza Conceição.

**Construction Meeting Facilitators:** Bárbara Gomes, and Isadora Gran

**Meeting Production:** Edna Paixão, Paulinha Quilombola, and Valdenes de Souza Brito

**Text:** Luize Sampaio

**Translation:** Luane Teixeira, and Isadora Gran

**Revision:** Bárbara Gomes

**Layout:** Luane Teixeira

**Photos:** Poliana Santos

**Coordination:** Isadora Gran

# SÍTIO ARAÇÁ E JATOBÁ II

The faith in the territory is a living movement. Specially in the Caatinga, a biome where the Quilombola\* people found the “pharmacy of nature”, supplied with the richness and diversity of many healing plants. This feeling came from the words of Dona Raimunda, one of the leaders of the Quilombola territory of Jatobá II. She seeks to understand the reason for people to be distant from their biome, and trying to rescue this contact, she wonders why we have stopped turning to nature for healing.

Registered only in 2007 by the Palmares Cultural Foundation, the Jatobá II Quilombola Territory was born in 1879 with the arrival of Manoel Gregório de Sá Barreto, son of an enslaved woman with a 'slave master', being raised in the farm's house. At the time, his family lived off planting beans, cotton and cattle breeding. Today, 140 families and around 500 people live in the community. The Quilombola region - which borders the Serra de Umãs, Serra da Bananeira and the community of Barreiras - is made up of the localities of Várzeas das Domingas, Caibeiras, Córrego do Facão, Barra do Exu, Recanto, Sabonete, Bananeira and Jatobá.



# SÍTIO ARAÇÁ E JATOBÁ II

At the other end of Pernambuco is the Quilombo Sítio Araçá, in Afrânio. The name of the community refers to the tree used as shelter by its founder, Seu Raimundo. He was an enslaved person who arrived in the region fleeing the *Canudos War*, which occurred during the 19th century. According to the story told by Seu Martins, the oldest member of the community, Raimundo was taking shelter near a lake that had dried up. To access water, he began to dig a well, a type of well that is very common in the northeast. This well still exists today, but a dam was built on top of it. When the dam dries up, the residents use the water from the well dug by Raimundo. Currently, the Araçá community is in the sixth generation of Raimundo's descendants.

***“THE BIOME IS LIKE A FAMILY MEMBER OF OURS WHO IS SUFFERING FROM DEPRESSION AND WE DON’T EVEN KNOW WHAT THE SYMPTOMS ARE, OUR DAILY ROUTINE DOESN’T ALLOW US TO NOTICE IT”***

- Dona Raimunda

*\*A Quilombola is a term used in Brazil to describe members of communities originally formed by escaped enslaved Africans. These communities, known as Quilombos, were historically established as safe havens where African cultural heritage could be preserved. Today, Quilombola communities are recognized as having unique cultural and historical identities and are protected by Brazilian law, which guarantees land rights and promotes preservation of their cultural traditions and autonomy.*

From natural remedies in Jatoba to ancestrally stored water in Araçá, the Quilombos of Caatinga protect and are protected by nature.



However, this vital wealth is threatened: heat waves have become a frequent reality, deforestation has contributed to the disappearance of native animals and plants, also resulting in the displacement of the population from the territory.

All of this has been accelerated by the arrival of several projects, which bring with them a story – so far inconsistent – that they will protect and safeguard the territory. Residents recognize this narrative, similar to the one used during the transposition of the São Francisco River and the construction of the Transnordestina Railway, projects that forever transformed the reality of several communities in the Brazilian backcountry. The Quilombola communities denounce that this story is sold as “progress”, as something “forward”, but in reality, it has left the surrounding communities behind.

In addition to the historical territorial disputes, that have lasted for decades, new initiatives want to invest in the region with the argument of promoting 'sustainable development'. Thus, both communities are, at this moment, defending their land and also dealing with new adversities caused by renewable energy projects, which have entered the backcountry and are getting closer and closer to their territory.

***"...WHEN I WAS A CHILD THE CLIMATE WAS DIFFERENT, THINGS WERE DIFFERENT, ANIMALS WERE DIFFERENT... WE HAVE TO THINK ABOUT THE CLIMATE FOR OUR CHILDREN AND GRANDCHILDREN!"***

- Jurema Paixão

Quilombos are traditional territories that face marginalization, social exclusion and discrimination. Disputes over land ownership are a constant reality in their daily lives.

Recently, these communities have been under constant harassment from large energy companies seeking to exploit renewable energy potential available in their territories. The sustainable development agenda today does not include the urgent movement to return to the appreciation of biomes and the communities that protect them. Communities also want sustainable development to be a reality within their territories, but it must be done in a participatory and inclusive manner. A fair energy transition depends on respect for territories and traditional communities. If they are the ones most impacted by the transformations brought about by this movement, it is also necessary to ensure compensation guidelines. The Quilombola people have historically sought the Caatinga as protection and have also become an important force in ensuring the protection of the biome. If one is the pharmacy, the other seeks to be the doctor. In this charter, Quilombolas speak of a process of '*recaatingamento*', which speaks of the cultural and environmental rescue of this land full of faith in the future.



# URGENT AXES:

**01. RIGHT TO EDUCATION**

**02. RIGHT TO LAND**

**03. RIGHT TO HEALTH**

**04. RECOMMENDATIONS ON JUST ENERGY TRANSITION**



***“Why does the law exist and is not implemented? This affects the development of our territory. Teachers from outside who come to work here do not know the reality and needs of our territory. It is essential to strengthen Quilombola knowledge for future generations.”***

There are many ways to teach, but the only way to learn is with respect for the territory, which is why the school environment needs to be more aligned with the reality of the community. This applies both to the school's infrastructure and to its curricular structure. The education of students from a Quilombo needs to be focused on Quilombola culture and traditional knowledge, in its biome and particularities. In addition to a reformulation inside the classroom, more structure is needed outside as well. Quality education begins with ensuring universal access, with roads, public lighting, transportation and also a comfortable school structure that is compatible with the region's climate.

**01. Structuring of the curricular guidelines for Quilombola education, implementation of the law that hires employees from the community itself to work in schools and guaranteeing the purchase of school meals from rural producers in the community in order to promote the strengthening of the Quilombola cultural identity in schools.**

A Quilombola education involves making the school part of the living environment of a Quilombola citizen, with discussions about the correct disposal of garbage, but also the recovery of the knowledge of the elders. There is no future without the recovery of the past. Spaces in the territory for the youth to exchange with those who are today's living memory and safeguards of Quilombola traditions is also part of the educational environment. In addition to valuing these figures, the school space must be like a community space with trees in the schools, spaces for socializing, sports courts and circulation of people from the community. A living Quilombo inside the school.



## Quilombo Sítio Araçá

### **02. Implementação de cursos profissionalizantes de pré-vestibular para jovens e demais moradores do território**

É fundamental o fortalecimento dos conhecimentos quilombolas para as próximas gerações e um dos braços que vão ajudar a perpetuar essa cultura é a educação quilombola. Para que exista esse processo é necessário garantir o acesso ao ensino escolar daqueles que hoje já garantem com a oralidade, saberes e feitos da cultura. Jovens e adultos capacitados são uma forma de garantir que as futuras gerações tenham dentro da escola referências, quem melhor para ser professor nos quilombos que um quilombola?

### **03. Capacitação para pais e professores em diversidade e para lidarem com crianças autistas, neuro divergentes e com outras deficiências**

Uma escola precisa atender a todos e se adaptar aos seus alunos e ambiente e nunca o contrário, para ser inclusiva é necessário respeitar e incluir a cultura quilombola mas não apenas. Os alunos com deficiência precisam receber a mesma educação dos demais, para isso é preciso garantir professores e escolas preparados, com infraestrutura e metodologias que facilitem o acesso desses alunos a educação, direito de todos.



## Quilombo Jatobá II

### **04. Inclusão na grade curricular temas referentes à questão climática**

É preciso engajar a juventude quilombola no que hoje é um dos maiores desafios locais e globais: o clima. As ondas de calor, as secas e as mudanças no bioma já são uma realidade territorial e para transformar esse cenário é preciso que a nova geração faça um resgate cultural e proteja o bioma. Há uma história de luta e preservação da caatinga, entender de onde viemos ajuda a fortalecer o movimento urgente de preservação do agora.



*“Man made the engine  
Radio and Television  
Made the plane  
Work of such value  
The man made the subway  
to run into the depths  
He made a bed and a table  
made a revolver and a knife  
die but don’t make a jackfruit  
Which is the fruit of nature”*

– Cordel,  
authored by José Manuel

The dispute over land is a reality in all Brazilian biomes. In the Caatinga, Quilombolas report that there is a specific issue that involves the erasure of their culture and communities, by new and old deforestation tactics, that are deepened by the climate crisis. From the historic threat of the transposition of the São Francisco River to the installation of solar and wind farms, Quilombolas are competing for their land against great powers. The outsiders' interests in this territory has left marks such as the worsening of drought, deforestation, lack of water and food and desertification, which result in threats to people's lives and continuity of this population and biome.

## **01. Investment in training and technology to strengthen family farming**

The Quilombolas point out the disappearance of a series of plants, fruits and animals, such as: sesame, fava bean, pumpkin, tinamou, ruddy ground dove, quail, pests, bees, doves and Crimson-collared Tanagers. Therefore, one of the community's main demands is the process of **recaatingamento** of the territory. With the climate crisis, it is even more necessary to have people trained to develop adaptation and mitigation strategies capable of boosting

local agriculture by organizing the flow of production and implementing productive backyards. For this production ecosystem to thrive, other processes need to receive investment, such as roads, for example.



## Sítio Araçá Quilombo

### 02. Running water, cisterns and sanitation

This basic asset for guaranteeing all types of life, from human to forest, is still a challenge in the communities, 93 houses from Sítio Araçá Quilombo don't have cisterns. Moreover, homes with cisterns suffer when intense heat waves crack the reservoir. A general investment in sanitation infrastructure is needed so that people have access to running water, with a sewage system, drains, implementation of new cisterns and maintenance of old ones.

### 03. Purchase of land by the state

The dispute over land, which has always been historical, is one of the oldest struggles of the Quilombola population. The community from Araçá, despite being larger in number of people and cultural strength, has faced centuries of unequal disputes. Having land conflicts with large companies and conglomerates, such as traditional agribusiness, but also new ones, such as big green energy companies. This battle between people and large enterprises pushes this population out of its own territory. Therefore, it is necessary for the federal government to create specific lines of credit for traditional communities, which facilitate the purchase of land as a form of historical reparation.



## Jatoba II Quilombo

### 04. Implementation of public policies that guarantee access to water

The community of Jatoba II reinforces the need to implement the federal government's "Water for All" project planned for the territory for this semester.

They also dream that a project will also be established that guarantees access to water from the transposition of the São Francisco River for agricultural production when they get their land's rights.

## 05. Land Rights

Traditional peoples have historically been defenders and safeguards of our cultures and biomes. Before the discussion on the climate crisis expanded, it was these people, together with the native peoples, who warned and mitigated the phenomena we are experiencing today. The appreciation of these efforts and also the reparation for these groups that are the most impacted by climate injustices caused by third parties, must be consolidated through land regularization of these communities.



*“Why is there a lack of assistance and public interest in the health area for the community?”*

Preventive health in a community begins with public investment that guarantees access to basic essentials such as drinking water and basic sanitation with selective waste collection and treated sewage. Quilombos also suffer from the lack of public actions that can prevent serious disease. Public policies need to be intersectoral, ensuring good quality of health should include investment in public spaces for practicing sports, for example. To reduce the chances of moderate and severe cases, it is also necessary to have basic care coverage that includes all regions of the communities, with trained professionals, active community agents and fixed equipment for the location, such as ambulances.

**01. Proper disposal of household waste, with an awareness campaign for and waste collection by a vehicle provided by the government. As well as improving lighting in the communities and patrolling access roads to villages.**

The population is asking for the annual cleaning of the dams and also for selective collection of waste to be carried out once a week, using a truck suitable for the service.

**02. Construction of cisterns for all households in the community, improvement of the distribution and supply of drinking water by free water trucks and awareness campaigns on the importance of taking care of ponds and dams.**

Even today, not all families have cisterns or water supply in their homes, this is one of the central demands of the Quilombos. Since access to water is vital, an immediate action is to increase public actions with free water trucks and for this, it is also necessary to invest in the conservation of the roads that give access to the communities.



## Sítio Araçá Quilombo

### 03. Presence of a multidisciplinary team at the Health Unit every day

The community emphasizes the need for the unit to operate from Monday to Friday, as is the norm for any other health unit. It is also necessary for there to be an ambulance available 24 hours a day in the community. Among the most urgent health issues, the need for more ongoing campaigns to prevent teenage pregnancy and alcoholism was highlighted.



# RECOMMENDATIONS ON JUST ENERGY TRANSITION

***“If everyone understands a fight, it will work out”***

**- Leonardo**

The forms change, but the land disputes are a historical constant among the Quilombola population. Among the new forms of harassment and threats are the exploratory interests of large renewable energy companies who see great potential for their ventures in these territories. The main concern is the installation of large wind farms and solar power plants near the Quilombos. Communities recognize the need and importance of the energy transition to address the climate crisis and ensure continued sustainable development, including in their territories.

However, since these territories are essential areas for contributing to the production of clean energy, they need to have compensatory shares for the environmental, economic and social effects of the changes that will be caused by the installation of these structures. In view of this, the traditional Quilombola territories of Jatobá II and Sítio Araçá expressed their main demands in a clear and assertive manner.



# RECOMMENDATIONS ON JUST ENERGY TRANSITION

## **01. Active community participation and company transparency**

It is necessary to consult residents and listen to their demands respectfully since they are the people who live in the territory that will be impacted by the projects. As an important part of this biome and region, the community needs to be consulted always and with each new addition or expansion of projects, this is a way to safeguard not only the community but also the territory.

## **02. Communication in a simple language that is accessible to everyone**

Ensuring participation also involves another fundamental requirement, which is ensuring that the language used is accessible and adapted to the reality and customs of residents. Contracts and technical information must be understandable to all involved. Failure to clearly understand the terms and impacts of projects distances the population from the discussion.

## **03. Compensation for use of the region**

The facilities impact life and the biome, so it is necessary to guarantee compensation and reparation to the community. Just transition projects must also be fair to the Quilombolas and residents of the territories that receive them. Actions suggested by the community are the donation of generated energy for the maintenance of, for example, cultural and sports centers and energy discounts for homes in the territory. Another important feedback is to ensure and prioritize hiring and training for people from the community, including trainings with social and environmental content.

# ABOUT THE CLIMATE RIGHTS CHARTERS PROJECT

The Climate Rights Charters are tools that enable the mobilization and engagement of territories in meeting traditional knowledge with climate science to present to society the priority demands of their communities for climate adaptation and mitigation measures. The residents determine these measures through the exchange of experiences and identification of the impacts already felt and in the pursuit of defending their rights and climate justice.

The Charter becomes an instrument for residents to become protagonists in leveraging solutions and occupying strategic speaking and decision-making spaces.

## HOW YOU CAN GET INVOLVED

Join us on this journey towards climate justice! Whether you are an expert on the subject or someone who has just started to be interested in climate, your contribution is valuable. Together, we can make a real impact and advocate for a greener, healthier world.

If you can help with any measures the territory demands, message [brasil@climatereality.com](mailto:brasil@climatereality.com) and we'll get back to you!

**The future is in our hands.**

# NOTES



# CLIMATE RIGHTS CHARTER



Get to know the other charters!

## REALIZATION:



The Climate  
Reality Project®  
**BRASIL**

## SUPPORT:



CENTRO  
BRASIL  
NO CLIMA



**QUILOMBOS**  
de Pernambuco



**CFLI/FCIL**  
Fundo Canadá para  
Iniciativas Locais

Associação Remanescente de  
Quilombolas do Sítio Araçá

**AQUICBÁ**



COMUNIDADE QUILMBOLA - AYURÁ II  
CARACÓ - PERNAMBUCO

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