



FOR GLOBAL WARMING CONTROL - ZERO DEFORESTATION

QUILOMBOLA LANDS TITLING IS ZERO DEFORESTATION

From 1 November 2021, governments and civil society will meet in Glasgow, United Kingdom, for the 26th United Nations Conference on Climate Change (COP 26), which has as its main debate the decarbonization of the planet through reduction of greenhouse gas emissions.

The existence of COP 26 confirms that the climate crisis is already a reality. The latest IPCC (Intergovernmental Panel on Climate Change) report of 2021 was definitive in stating that there is no longer any doubt about the role of humanity in the impacts of climate change. Furthermore, a study that has just been published in the Nature Climate Change journal highlights how the climate crisis is already affecting 85% of the world's population.

Along with the Covid-19 pandemic, recent years have highlighted the climate emergency and the recrudescence of racism in the world and in Brazil. The concern about the impact of large-scale climate events on human life has never been greater. And the BLACK COALITION FOR RIGHTS (articulation that brings together about 250 organizations), grassroots social movements and black researchers in Brazil have denounced and continue in constant struggle against the genocide of the black population, in the city or in the countryside, defending black lands, territories and territorialities as spaces for environmental and human life, fighting also against environmental racism.

The fundamental debate on environmental racism is still not widely accepted, or denied, by environmental movements in Brazil, as well as the need to racialize environmental public policies. As a result, we have a lack of environmental security in urban and rural territories with a majority of black population, impacted by expropriation, water and air pollution, extreme weather events, dwelling in risky areas, due to the illegal dumping of waste, lack of access to basic sanitation services, impacted by floods, landslides, waterborne diseases, among others.

The climate crisis is also humanitarian and has a direct impact on the lives of black populations, quilombolas and indigenous peoples. In Brazil, the majority population is black and today represents 56% of the population (IBGE, 2020). Denying environmental racism is denying that the Brazilian State is racist, is denying the reality of life in the poor areas of large cities, the increase in hunger, is denying the violation of constitutional rights against communities, quilombola territories and indigenous lands, it is denying the country's urbanization history and its profound territorial inequalities.

The government of Brazil has violated environmental laws and codes and the result has been an increase in deforestation of forests in the Amazon, Cerrado, Caatinga, Atlantic Forest and the Pantanal. In the case of the Amazon, the forest, indigenous peoples and quilombola communities have been impacted by deforestation and the criminal activities of legal and illegal mining. Criminal actions are added to legal and illegal forest fire on expressive dimensions in

the North, Central-West and Northeast regions, impacting the territories of traditional peoples and communities. As well as, historically, they are the regions where more human rights activists, indigenous peoples, quilombolas and environmentalists are murdered during the fight to defend the lands, waters, forests and territories.

In urban space, the effect on the life of the black population has been the urban inequality promoted by the 'master plans' (without extensive social participation and formulated in order to guarantee the interests of large urban capitalists) which, in the last 20 years of the Statute of Cities, have made cities violent and criminal for the environmental, social, and cultural life of black people. Urban planning is environmental racism in perversity seen and felt in criminalized spaces (densely populated black areas) geographically (subnormal agglomerates): the slums, ghettos, lowlands, hills, valleys and stilts.

We make our own the words of Lélia González, in 1984: "From the Big House and the townhouse to the beautiful buildings and current residences, the criterion has always been the same: the racial division of space".

The lack of water (essential for everyone) from taps is part of a daily disaster in poorer areas. The lack of water supply in these places is not restricted to specific times of the year, it happens every day so that non-criminalized spaces (densely populated white areas) have water available. Low-income people live with lack of water. Children die on the banks of streams in floods, families lose houses built in risky areas, on the banks of dams, in valleys, on slopes due to the lack of access to urban land for housing in urban security.

It is worth stressing that the definition of the concept of environmental racism is supported by the recognition of the Racial State and deliberate institutional action that results in disproportionate exposure of black and indigenous populations, keeping them permanently in vulnerable conditions. Even in the face of increasing pressure from black movements around the world to recognize the racial dimension of the climate crisis, the Brazilian Government has given racist contours to the urgent debate on the survival of the planet and the most vulnerable people: Brazilian black and indigenous women and children.

The ghettos resist and live, but the public and private administrations – the racially oriented capitalists – continue to operate in the logic of the "room of eviction", as quoted by Carolina Maria de Jesus.

The current position of the government and the president of Brazil elected in 2018 is still the same, symbolized by the speech of mid-2017, when the pre-candidate for the presidency of Brazil, after visiting a quilombo, in the countryside of Sao Paulo, said at an event held by the Clube Hebraica in Rio de Janeiro that "the lightest Afro-descendant there weighed seven arrobas. They don't do anything! I think they don't even serve as procreators anymore. More than R\$ 1 billion a year is spent on them." (black people would have the same weight measurement category as animals such as oxen or horses, which dehumanizes this population). Already as a president, in March 2020, Bolsonaro stated that his government would not demarcate any quilombola land, despite being a guaranteed right by the Federal Constitution of 1988, which turned 33 years on 5 October, 2021.

With the government of president Jair Bolsonaro, Brazil entered a ten-year delay with regard to the certification of quilombola communities, and with regard to titling, if the reference is the period from 2003 to 2015, there is a 20-year delay to be overcome in the 2030 Agenda for Sustainable Development (approved as an ambition by Brazilian society as a post-COP 26 pact). By 2030, Brazil needs to complete 1,486 (one thousand four hundred and eighty-six) quilombola land titling processes in the North, Northeast, Southeast and Central-West regions, opened at the National Institute for Colonization and Agrarian Reform (INCRA), for land regularization by the Federal and/or State Governments (INCRA, 2019).

Between 1995 and 2021, only 137 quilombola territories were fully titled by INCRA and state land agencies. Added to the 52 partially titled quilombola territories, there are 189 (one hundred and

eighty-nine) territories with land title regularization, representing 13% of all titling processes open in the country (COMISSÃO PRÓ-ÍNDIO SÃO PAULO, 2021).

With regard to quilombola self-recognition certificates, today there are more than three thousand quilombola communities in Brazil, according to the Palmares Foundation (2021), an institution whose current chairmanship is denying the rights of the black quilombola population and has destroyed the Afro-Brazilian memory and heritage.

For this reason, the BLACK COALITION FOR RIGHTS, an articulation that brings together about 250 organizations, collectives and entities of the black and anti-racist movement throughout Brazil, will act in incidence with other organizations of the black movement present at the 26th United Nations Conference on Change Climate Change (COP 26) against environmental racism, to reduce global warming, zero deforestation of forests in the Amazon, Cerrado, Atlantic Forest and Caatinga and in defense of the titling of quilombola lands and territories.

At COP 26, the Brazilian black movement will be represented by the delegation of quilombolas, activists and researchers for the most important conference on the planet's climate in the 21st century, after the Paris Agreement (2015). It will be an opportunity to demand solutions for the climate emergency that prioritize the fight against environmental racism, racial, gender and social inequalities, with the urgency that the planet needs! More than ever, real Nationally Determined Contribution (NDC) ambitions will be needed to reduce global warming and Greenhouse Gas (GHG) Emissions, because the global race for zero carbon, the approval of Article 6 of the Paris Agreement and the investment of US\$ 100 billion a year in developing countries have an ethical and humanitarian duty to produce climate justice and racial justice.

COP 26 must be ambitious and realistic in its proposals for confronting climate change. Developed countries must assume their responsibility for the unsustainable carbonization of the planet, as well as for the inequalities that it has produced over the last 200 years. And the collective response of most developing and poor countries must be through adaptation and mitigation to the effects and impacts of climate change in cities and rural areas. The centuries of the Global North denial to climate change impact the lives of people in the Global South.

Developing and poor countries cannot go back to being colonies and again be impacted by the new "zero carbon" industrialization. It's time to stop worrying about the loss of profits of transnational corporations. Lives cannot be measured by the economic growth of the same economies that failed to act in a humanitarian way to save the more than 4 million lives during the Covid-19 pandemic. Most deaths would be preventable in the Global North and South if these people were not in conditions of extreme social and environmental vulnerability.

It is urgent to consider other development patterns, other ways of living well in society (political motto of the Black Women's March), which reconnect human relationships and their constitution as part of nature. It is necessary to consider the knowledge of peoples in their nature in the Global South, especially the different voices of women, voices of youth, quilombolas, indigenous peoples and low-income diasporic black populations.

Environmental racism impacts and violates the rights of those who least contributed to the climate and humanitarian crisis!

With climate change, we need to put an end to colonialism and its modulations nowadays, therefore, recognizing and prioritizing the fight against environmental racism and racial, gender and social inequalities is urgent for the achievement of NDC's ambitions that will be agreed upon by States, Governments and Societies at COP 26. Denying the structures of racism is denying peoples and human generations the right to live well on Planet Earth.

BLACK COALITION FOR RIGHTS

1. ABPN – Associação Brasileira de Pesquisadores/as Negros/as – Nacional
2. Abong – Associação Brasileira de ONGs
3. AfirmAção Rede de Cursinhos Populares – ES
4. Africanamente Centro de Pesquisa Resgatar Preservação e Tradições Afrodescendentes – RS
5. Afrikan Power
6. Afro-Gabinete de Articulação Institucional e Jurídica – BA
7. AIABA – Associação Interdisciplinar Afro-Brasileira e Africana – PR
8. ALAGBARA – Articulação de Mulheres Negras e Quilombolas do Tocantins
9. Alma Preta – SP
10. Amparar – Associação de Amigos e Familiares de Presos – SP
11. ANEPE – Articulação Negra de Pernambuco
12. APN's – Agentes de Pastoral Negros – Nacional
13. Articulação Nacional de Negras Jovens Feministas – ANJF – RJ
14. Associação Beneficente Marina Mercez – Ilê Ase Oju Ewe
15. Associação Carnavalesca Bloco Afro Olodum
16. Associação de Amigos e Familiares de Pessoas em Privação de Liberdade – MG
17. Associação de Capoeira Motta e Cultura Afro
18. Associação de Consciência Negra Quilombo
19. Associação de Mulheres – AQUALTUNE
20. Associação de Mulheres Mãe Venina do Quilombo do Curiau – AP
21. Associação de Mulheres Negras do Acre e seus apoiadores
22. Associação de Sambistas, Terreiros e Comunidades de Samba do Estado de São Paulo – ASTEC
23. Atinuké – Coletivo sobre o pensamento de Mulheres Negras – RS
24. Banda Afro Zumbi
25. Bloco Arrasta-Bloco de Favela – MG
26. Casa das Pretas – RJ
27. Casa do Hip Hop Taquaril – SP
28. Casa Sueli Carneiro
29. CCRIA-LO Comunidade da Compreensão e Restauração Ilê Asé Logun Ede – SP
30. CCRIAS – SP
31. CEAP – Centro de Articulação de Populações Marginalizadas – RJ
32. CECUNE – Centro Ecumênico de Cultura Negra – RS
33. CEDENPA – Centro de Estudos e Defesa do Negro do Pará
34. CEERT – Centro de Estudos das Relações de Trabalho e Desigualdades
35. Centro de Cultura Negra do Maranhão
36. Centro de Formação do(a) Negro(a) da Transamazônica e Xingu – PA
37. Círculo Palmarino – SP
38. CNAB – Congresso Nacional Afro-Brasileiro
39. Coletivo Afroencantamento
40. Coletivo Black Divas
41. Coletivo de Estudantes Negrxs da UFF – RJ
42. Coletivo de Juventude Negra Cara Preta – PE
43. Coletivo de Mães e Familiares de Vítimas do Terrorismo do Estado – BA
44. Coletivo de Mulheres Negras Maria Maria de Altamira Pará
45. Coletivo Leste Negra
46. Coletivo Luisa Mahin – RJ
47. Coletivo Luiza Bairros – BA
48. Coletivo Mulheres Negras Mãe Terra de Angra dos Reis
49. Coletivo Nacional de Juventude Negra – ENEGRECER
50. Coletivo NegraSô – Coletivo de alunos negros da PUC-SP
51. Coletivo Negro Dandara – UNESP/Assis SP
52. Coletivo Negro de Poços de Caldas
53. Coletivo Negro Kimpa – Unesp Bauru SP
54. Coletivo Negro Universitário UFMT – MT
55. Coletivo Nuvem Negra – RJ
56. Coletivo OuTro Preto
57. Coletivo Quilombo do Arruda
58. Coletivo Raízes do Baobá Negras e Negros Jaú- SP
59. Coletivo Sapato Preto Lésbicas Negras da Amazônia
60. COMUNEMA – Mulheres Negras Maria Maria – PA
61. Comunidade Cultural Quilombaque – SP
62. Comunidade das Águas que se Renovam CAREOS – SP
63. Comunidade de Roda de Samba Pagode NA Disciplina – SP
64. Comunidade Samba Maria Cursi
65. Comunidade Terreiro Ilê Asé Iyemonja Omi Olodo – RS
66. Comunidade Terreiro Ilê Aşę Omiojuaro – RJ
67. Comunidade Tradicional de Terreiro Ylê Axé de Yansã
68. CONAQ – Coordenação Nacional de Articulação das Comunidades Negras Rurais Quilombolas – Nacional
69. Conselho do Povo de Terreiro do Estado do RS
70. CRENLEGO – Centro de Referência Negra Lélia Gonzales – GO
71. CRIOLA – RJ
72. CUXI – Coletivo Negro Evangélico
73. Diaspora Black
74. DNBR – Designers Negros no Brasil
75. Educafro – Educação e Cidadania de Afrodescendentes e Carentes – Nacional
76. ENAR – European Network Against Racism – UE
77. Fórum de Mulheres Negras de Mato Grosso – MT
78. Fórum de Performances Negras do Rio de Janeiro
79. Fórum Formação Política de Mulheres Negras Marielle Franco – BA (Fórum Marielles de Salvador)
80. Fórum Nacional de Mulheres Negras

81. Fórum Nacional de Performance Negra – RJ
82. Fórum Nacional de Travestis e Transexuais Negras e Negros – FONATRANS
83. Fórum Permanente das Entidades do Movimento Negro MS
84. Frente de Mulheres Negras do DF e Entorno
85. Frente Favela Brasil – Nacional
86. Frente Nacional de Mulheres do Funk – SP
87. Frente Nacional Makota Valdina – BA
88. Geledés – SP
89. Grupo de Estudos AFETO – Africanidades e Feminismos: Educação e Terapia Ocupacional
90. Grupo de Estudos Sobre Feminismos Negros Marielle Franco – São Luis
91. Grupo Trabalho Estudos Zumbi – TEZ
92. Guarany Feminino Esporte Clube Quilombola
93. IARA – Instituto de Advocacia Racial e Ambiental
94. IBD – Instituto Brasileiro de Diversidade – SP
95. IDAFRO – Instituto de Defesa dos Direitos das Religiões de Afrobrasileiras
96. IPAD BRASIL – Instituto de Pesquisa da Afrodescendência
97. Ilê Ase Omí Ewé Ajase e Caboclo Folha Verde – SP
98. Ilê Aşę Omiojuaro – RJ
99. Ilê Asé Oya Mesan Orum – SP
100. Ilé Àse Ti Tóbi Ìyá Àfin Òsùn Alákétu – PR
102. Ilé Ìyá Ódò Àse Aláàfin Òyó – Coletivo Acaçá Axé Odo
103. Ilê Obá Ketu Axé Omi Nlá – SP
104. Ilé Ode Maroketu Àę Oba – SP
105. Ilê Omolu Oxum – RJ
106. Ilê Oyá Toningebé Fàrà Gèngbèlé – SP
107. IMUNE – Instituto de Mulheres Negras – MT
108. Innpd – Iniciativa Negra por Uma Nova Política Sobre Drogas – Nacional
109. Instituto Afro Cultural da Amazônia
110. Instituto Afrolatinas – DF
111. Instituto AMMA Psique e Negritude – SP
112. Instituto Búzios – BA
113. Instituto Búzios – RJ
114. Instituto de Defesa da População Negra
115. Instituto de Mulheres Negras do Amapá
116. Instituto de Referência Negra Peregum – SP
117. Instituto do Negro Padre Batista – INPB
118. Instituto Equânime Afro Brasil – SP
119. Instituto Luiza Mahin – ILUMA
120. Instituto Mancala
121. Instituto Marielle Franco – RJ
122. Instituto Nangetu de Tradição Afro e Desenvolvimento Social – PA
123. Instituto Negro é Lindo
124. Instituto Omolara Brasil – SP
125. Instituto Steve Biko – BA
126. IPEAFRO – Instituto de Pesquisas e Estudos Afro-Brasileiros
127. IROHIN – Centro de Documentação, Comunicação e Memória Afro Brasileira – BA
128. Jornalistas Pretos
129. Kombativa – Cooperativa Social Latinoamericana de Direitos Humanos – SP
130. Kwe Ceja Togun Hunde – SP
131. MABE – Movimento dos Atingidos pela Base Espacial de Alcântara – MA
132. Mahin Organização de Mulheres Negras – BA
133. Maracatu Ventos de Ouro
134. Marcha das Mulheres Negras de São Paulo
135. Marcha do Orgulho Crespo Ldna e Região
136. Maria Mulher Organização de Mulheres Negras
137. MNU – Movimento Negro Unificado – Nacional
138. Mocambo – Movimento Afrodescendente do Pará
139. MOVIDADE – Movimento Democrático Afrodescendente pela Igualdade e Equidade Racial
140. Movimentação Juventude Negra Política
141. Movimento de Jovens Negros e Periféricos de Moju
142. Movimento Negro Evangélico – PE
143. Movimento Ser Ògá – SP
144. MPP – Movimento de Pescador e Pescadora de Ilha de Maré – BA
145. Mulheres de Axé do Brasil – MG
146. NEGRA – Núcleo de Estudos sobre Gênero, Raça, e Africanidades (IFG)
147. NESEN/UFF – Núcleo de Estudos sobre Saúde e Etnia Negra/Universidade Federal Fluminense
148. Nós Temos Um Sonho – #NTUS – MG
149. Núcleo de Estudantes Negres de Ciências Sociais da Universidade Federal Fluminense
150. Núcleo de Estudos Africanos e Afro-brasileiros – NEAB/UFABC SP
151. Núcleo Estadual de Mulheres Negras do Espírito Santo
152. Ocupação Cultural Jeholu – SP
153. ONDJANGO – Núcleo de Estudos Afro-Brasileiros – RJ
154. Organização de Mulheres Negras Ativas – MG
155. Organização Luiza Mahin – BA
156. Os Crespos – SP
157. Ponto de Cultura Rádio Capoeira
158. Pretas em Movimento – MG
159. Pretaria.Org | Coletivo Pretaria
160. Pretas Paridas de Amazônia
161. Pré-Vestibular Popular +Nos – RJ
162. Pretos no Direito
163. Processo de Comunidades Negras en Colombia
164. PVNC – Pré-Vestibular para Negros e Carentes – RJ
165. Quilombo Ciência

166. Quilombo PCD
167. Quilombo Rio dos Macacos – BA
168. Rede de Historiadorxs Negrxs – Nacional
169. Rede de Mulheres de Terreiro da Bahia
170. Rede de Mulheres Negras – PA
172. Rede de Mulheres Negras – PR
173. Rede de Mulheres Negras de Alagoas
174. Rede de Mulheres Negras de Pernambuco
175. Rede Nacional de Negras e Negros LGBT
176. Rede Nacional da Promoção e Controle da Saúde de Lésbicas Bissexuais Transexuais Negras – REDE SAPATA
177. Rede Ubuntu de Educação Popular – SP
178. RENAFRO – Rede Nacional de Religiões Afro Brasileiras e Saúde – Nacional
179. SANKOFa
180. Sociedade Protetora dos Desvalidos – SPD – BA
181. Sotrayoruba
182. Terreiro do Cobre – BA
183. Toco Filmes – SP
184. UBUNTU – Baixo Tocantins/PA
185. UBUNTUFF-Coletivo de estudantes pretas e pretos da UFF Angra dos Reis
186. UNEafro Brasil – Nacional
187. UNEGRO – União de Negros pela Igualdade – Nacional
188. Afronte – SP
189. Akanni – Instituto de Pesquisa e Assessoria em Direitos Humanos, Gênero, Raça e Etnias – RS
190. Assessoria Popular Maria Felipa – MG
191. Associação Franciscana de Defesa de Direitos e Formação Popular – SP
192. Associação Projetos Integrados de Desenv. Sustentável – PIDS (NUDDH infância e juventude) – SP
193. Associação Recreativa e Cultural Afro Nação das Almas de Angola José Pilintra da Lapa
194. Centro de Atividades Culturais Econômicas e Sociais (CACES) – RJ
195. Centro de Cultura e Direitos Humanos – SP
196. Cia dos Comuns – RJ
197. Cia Passinho Carioca – RJ
198. Clínica de Direitos Humanos Luiz Gama
199. Coletivo 4 de Novembro – BA
200. Coletivo Amazônico LesBiTrans – PA
201. Coletivo Feminista Classista Maria vai com as Outras
202. Conectas Direitos Humanos
203. Cooperifa – SP
204. Consciência em Movimento
205. CPP – Conselho Pastoral dos Pescadores – BA
206. Cursinho Popular Risoflora – ES
207. Eu Sou Fruto de Favela – PE
208. Federação e Instituto Cultural de São Benedito
209. Federação Nacional das Trabalhadoras Domésticas – FENATRAD – Nacional
210. Frente de Evangélicos Pelo Estado Democrático de Direito – Nacional
211. GAJOP – Gabinete de Assessoria Jurídica às Organizações Populares – PE
212. Grupo de Mulheres Felipa de Sousa
213. IDEAS – Assessoria Popular – BA
214. Iniciativa Direito à Memória e Justiça Racial – RJ
215. Instituto Aromeiazero
216. Instituto Brasileiro de Análises Sociais e Econômicas
217. Instituto Bamburusema de Cultura Afro Amazônica (IBAMCA) – PA
218. Instituto de Pensamentos e Ações para Defesa da Democracia
219. Justiça Global
220. Mães de Maio – SP
221. Movimenta Caxias – RJ
222. Movimento de Mulheres do Campo e da Cidade do Pará – MMCC/PA
223. Movimento Moleque – RJ
224. PerifaConnection – RJ
225. Projeto Meninos e Meninas de Rua
226. Rede Bragantina de Economia Solidária – PA
227. Rede de Comunidades e Movimentos Contra a Violência – RJ
228. Rede de Proteção e resistência ao Genocídio – SP
229. Rede Nacional de Feministas Antiproibicionistas
230. Rede Urbana de Ações Socioculturais – DF
231. RUA – Juventude Anticapitalista
232. Serviço Franciscano de Solidariedade – SEFRAS
233. Voz da Baixada – RJ
234. IYALETA - Pesquisa, Ciência e Humanidades.
235. Nuestra America Verde
237. Rede Jornalistas das Periferias
238. Frente Preta Uk
239. Instituto Ayíka
240. Frente Antirracista do Fridays for Future
241. ISER - Instituto de Estudos da Religião