

An anonymous Brazilian non-profit organization whose works since 1990 defending the rights of the black population, in particular of black youth and women. Develops and implements a program to promote racial and gender equality in public and private institutions.

Its performance is through projects in the areas of work, education, racial justice and youth.

CONSIDERING art. 15 of resolution 47/21 of the United Nations General Assembly, adopted by the Human Rights Council on July 13, 2021, **1presents** the contribution on the "Promotion and protection of human rights and fundamental and Afro-descendant freedoms against the excessive use of force and other violations of Human Rights by law enforcement through transformative changes to justice and racial equality."

MONITORING OF POLICE APPROACHES THROUGH BODY CAMERAS AS A MEANS OF MITIGATING VIOLENCE AGAINST AFRICAN AND AFRO-DESCENDANT PERSONS IN BRAZIL.

In the city of São Paulo, the largest city in Latin America, a 53-year-old black woman had her neck trampled in a police approach. At the time she fainted.

The case occurred shortly after the repercussion of the George Floyd case, there were, together with other cases that occurred in similar periods, such as João Alberto, a black man murdered by supermarket security guards, and increased mobilization in Brazil and in the world in favor of black lives².

In an act of cynicism, the Military Justice said that the act of the police officer was necessary, as if there was proportionality in an armed man trampling on the neck of an unarmed 53-year-old woman³.

After pressure from civil society organizations, such as the black movement, the State of São Paulo, through João Dória, announced that it would add cameras in the uniforms of the police. This would generate legal certainty for the police and at the same time guarantee for the population the recording of possible excesses⁴. This act took place in 2019.⁵

¹ <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G21/199/03/PDF/G2119903.pdf?OpenElement>

² <https://noticias.uol.com.br/cotidiano/ultimas-noticias/2020/07/17/mulher-negra-pisoteada-no-pescoco-por-pm-diz-ter-desmaiado-na-abordagem.htm>

³ <https://noticias.uol.com.br/cotidiano/ultimas-noticias/2022/09/01/sentenca-justica-militar-pm-pisou-pescoco-mulher-negra.htm>

⁴ <https://agenciabrasil.ebc.com.br/politica/noticia/2020-07/policiais-militares-de-sp-vao-usar-cameras-nas-fardas-diz-doria>

⁵ <https://www.estadao.com.br/politica/cameras-nas-fardas-da-pm-entenda-como-funcionam-e-quantas-mortes-ja-evitaram/>

With the advent of the implementation of the program known as "Olho Vivo" that monitors the action of the Military Police of the State of São Paulo (PM-SP), research by the Getúlio Vargas Foundation indicates a 57% reduction in the number of deaths resulting from police action after the adoption of the equipment.

It is noted that despite the drop in lethality among whites fell by 30.9% between 2020 and 2021. For the black population, however, the statistic went against the national trend: there were 5.8% more deaths of blacks in police interventions in the year prior to the survey⁶.

The genocide of black youth in Brazil is linked to the way of combating drugs in the country, which is, in many cases, a public health situation, not a security force situation, and this is closely linked to the country's police model, the Military Police.

Although the model of Military Police existed since the Brazilian Empire, a period in which the Portuguese colony settled in Brazil, it only served in defense of the State. After the Military Dictatorship they began to take the place of non-militarized patrols⁷. And from the violations of Human Rights such as disappearances, political arrests and torture, which occurred with the coup of 1964, a culture was installed, a way of being, that endures until then.

This does not mean that before there was no criminalization of blacks in Brazil, from capoeira⁸, to samba and ⁹ even the exercise of the faith of¹⁰ African peoples and Afro-descendants were considered a crime. In fact, all this criminalizing apparatus of blackness has been systemically instilled in the organizations of the State, and the police is one of them.

Militarism by itself is based on the hierarchy that consequently generates a corporatism that does not speak directly to the civilian life that one should serve as public officials. It is not difficult to find police officers who take cell phones and even arrest people who film their operations in dissonance with the principle of advertising carved in Article 37 of the Constitution of the Federative Republic of Brazil.

The measure of implementation of the cameras aims to ensure this publicity and in addition, to give legal certainty to the administrators and to the police themselves in their actions.

⁶ <https://veja.abril.com.br/coluna/maquiavel/os-estados-onde-a-policia-mata-mais-e-menos-no-brasil/>

⁷ <https://tab.uol.com.br/noticias/redacao/2020/06/27/como-surgiu-a-policia-militar-no-brasil.htm>

⁸ <https://www.scielo.br/j/rieb/a/z6PmLtDRxtQ9bHdcMvLXXrJ/?format=pdf&lang=pt>

⁹ <https://www.bbc.com/portuguese/brasil-51580785>

¹⁰ <http://www.publicadireito.com.br/artigos/?cod=13d83d3841ae1b92>