

MAGAZINE

# ACTIONWOMEN

EDITION 01 – DECEMBER 2022

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**Ação Mulheres**  
por reparação das  
dívidas sociais





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This publication was produced with the support of funds from the German Federal Foreign Office through IFA (Institut für Auslandsbeziehungen) and Funding Program Zivik, Cafod, DKA and co-financing from the European Union. Its content is the sole responsibility *Jubileu Sul Brasil* Network and does not necessarily represent the viewpoint of the of the funders.

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# YES, WOMEN HAVE BEEN ON THE FIGHT!

Facing a year essentially traversed in the fight to defend democracy and against the series of setbacks that define the Bolsonaro administration in 2022, we have gone on with an agenda of mobilizations and confrontations in the streets, fighting hand-to-hand, in every corner, town or city, village, alley, slum and public spaces in Brazil. We haven't left out nor have we run away from advocating for the democratic stability threatened and for reparation of the historical social debts of Brazil.

In this context, "Action Women for reparation of the social debts", one of the priority working axes of the *Jubileu Sul Brasil* Network, has strengthened the struggle in the territories and asserted the identity designated in the very name it holds. Yes, women have been in the fight! Our action in the territories — Amazonas, Bahia, Ceará, Minas Gerais, Rio de Janeiro, Rio Grande do Sul, and São Paulo — has surely enhanced the grassroots organization, has renewed hope, and stimulated collective dreams aimed at constructing community spaces, such as kitchens, vegetable gardens, fish farming, circle dancing for children, conversation circles for women, social cartography, designing action plans for the communities and participating in public hearings related to the struggles for land legalization and the right to housing, advocacy for rights threatened, among other initiatives that have enlivened the lives of women in the 23 communities where we have working.

After a tense and intense electoral campaign, the victory of the progressive candidate has changed the political atmosphere and has

ignited the country with many expectancies, with a positive pressure with which the new government will have to handle. A country under re-construction. The moment to depart from this authoritarian government brings us such energy and the perspective of new mobilizations of the progressive grassroots forces, especially women, the black youth, LGBTQIA+ people and all the popular sectors committed to the reparation of the social, financial, socio-ecological, historical debts and the review of the indebtedness system which withdraws fundamental rights from the Brazilian population, while the financial system is strengthened and the outrageous enrichment of a small portion of people from the Brazilian elite, in the face of the impoverishment of many other people.

Yes, there are a great deal of challenges. More than ever, we invest in hopefulness as Paulo Freire argues: "Being hopeful is to get up (...), is to go for it, is to build, is not giving up! Being hopeful is to get on with things, is to get together with other for the sake of making things in a different way...", focusing on formation and mobilization in the territories, with women, adding up forces towards a project of Well-Being of the Peoples, as it announced by the 6th Brazilian Social Week, to include the claims and needs of the population as people daily suffer more and more the impacts of life and the environment being financialized.

We get on fighting for live the women's rights.  
Life is above and beyond the Debt!  
Reparations now!



# SOCIAL DEBTS AND REPARATIONS



*Economist, popular educator,  
and member of the Coordination  
of the Jubileu Sul Brasil Network*

**S**ocial debts and reparations is the central issue in the actions conducted by the Jubileu Sul Brasil Network and its member entities. But when we talk about reparations, what are we really talking about? And the social debts? Sometime this term is understood as some sort of indemnity.

As an important hot topic in the black movements, the historical reparations for the black people who are descendants of the enslaved, for example, it is not about compensating for so many lives smashed by the brutal slavery system. There is no money in the work that could compensate that! When we talk about reparation, the basic principle is acknowledging that there is something needs to be fixed, corrected, recanted, reimbursed, remediated.

A national State, which is born based on enslaved labor, on landlordism and on the exportation of commodities to the international market at the expense of hunger of its people, has a lot to make amends, don't you think?

This is the founding structure of Brazil which has generated over its history countless debts and, among them, we mention here the social debts. We have insisted that each cent that is paid for the financial debt increases the social debt. The portion of the public budget that goes to remunerate the financial capital, by means of interests being paid and writing off government bonds, was around R\$ 1.96 trillion in 2021, 42% more than what had been paid in 2020. And even so, the debt has increased about 708 billion of Brazilian Reals from one year to the next. Outrageous!

And what came for the land reform, to tackle violence against women, for housing? Virtually nothing! Funds are in the scale of thousands, but not in millions, billions, or trillions what go to financial capital. Each cent of that money could be used to improve the quality of life of our people and, especially, of women who are the poorest among the poor. There is a lot to be fixed, corrected and reimbursed, and fighting to stop the payment of interests and write off of the government debt is certainly a good start!



# PRODUCTIVE GROUPS AND FORMATION FOR WOMEN GENERATE INCOME AND EMANCIPATION

*In order to ensure housing and food on the plate, the action has a stake in activities to generate income combined with the struggle for shelter and decent life.*

The economic crisis made women more vulnerable to unemployment, to precarious housing, to hunger, and to the increased domestic violence: one out of four women suffers or has suffered violence over the last 12 months in 2022. Due to the pandemic crisis, women were the first ones to be sacked, to lose fundamental rights, and many women don't manage to provide a living for their families, it's a phenomenon that shows hunger has been feminized: 47% of Brazilian women do not know if they will be able to buy food the next day, according to the Getúlio Vargas Foundation (FGV Social).

Moreover, one out of three Brazilians doesn't have decent housing conditions, as shown by data from the Brazilian Institute of Geography and Statistics (IBGE). They amount 54 million people (34.5% of the urban population) living under inadequate housing conditions, and there is a housing deficit of 6 million houses, according to the João Pinheiro Foundation.

To mitigate and propose new ways for so many women who need to survive, the Action Mulheres por reparação das dívidas sociais (women for the reparation of the social debts) have been promoting workshops — handicraft, embroidery, crochet, production of soap, bleach, and washing-up liquid — in the territories so that they will have the opportunity of supporting themselves financially.

## FORMATION AND EMANCIPATION

As part of the initiative, the action also provides formation addressing topics that are specific of the reality in each community, so that they can reflect about their rights, understand and interfere with their realities. This has brought a significant change in the life and in the social vulnerability of women. Formation then becomes an instrument of educational emancipation combined with income generation.

In the community *Nova Vida*, in the west part of (AM), about 20 women are engaged in the action, and as a result of the formations they started activities in the productive group of handicraft. Even though they are an indigenous community, many women didn't know how to make ornaments such as necklaces and earrings. Currently they are manufacturing beautiful items and pieces and are organizing a fair to exhibit the products.

**Activities have been leading the women to acknowledge their potentials, to realize that they are capable of developing something, to support themselves financially, and ensure food on the table of their families.**

They also help rescue the dignity and the perspective of another or of a new reality. In parallel to the work in the productive groups, the action monitors the struggle for the right

there are entitled of getting the documentation of their real estates.

In the communities *Coliseu 1, 2, and 3*, also located in Manaus, around 40 women have been accompanied by the action as they are engaged in the production resulting from the reuse of oil. They started making bars of soap, today they are capable of producing liquid soap, washing-up liquid, softener, and bleach. They managed to offer the products for sale in the

community's markets, at this moment they are creating a trademark and, for the future, they have large-scale production in mind.

These are opportunities that come up in the context of the current political situation and financial crisis Brazil is going through, which allows these women are no longer at the mercy of programs provided by the government; instead, they manage to pay their own way and achieve emancipation.



*Meeting at the Coliseu 3 community, in Manaus (AM)  
Photo: Patrícia Cabral*

# ORGANIZED ACTIONS STRENGTHEN TERRITORIES IN THEIR STRUGGLE FOR HOUSING

*Land legalization, self-management, and grassroots organization are among the advances and successful experiences of women's actions*

2022 is the year when face-to-face activities were resumed to fight the several crises which affect mainly women: “post-pandemic”, increased inequality, and hunger. We have not been short of challenges in the struggle for housing, access to the city, and decent life, but the organized actions of the communities took steps towards the victories, advances, and successful experiences in the territories of the action Women for reparation of the social debts.

In the West zone of Manaus (AM), the communities Coliseu 1, 2, and 3 are in the process of legalizing their land with the city hall. They achieved water supply and now fight for regular electric power. In the three communities and in occupation Alcir Matos, in the city center, groups have advanced in income generation conducted by women; they produce items of hygiene and cleaning whose flagship is the ecological soap.

In Nova Vida, a community that gathers 16 different ethnicities in the urban context, legal support and the resistance of the population, engaged in the Zero Eviction Campaign, ensured the area being legalized; during the pandemic they had been threatened of being evicted.

“The action provides the community with legal orientation. We managed an intervention by the State Public Defenders Office and the

area began to be legalized”, says coordinator Marcela Vieira. Expected now is an office for community Coliseu 3, which will be built through auto-construction with the support of project Ação Mulheres (women's action).

## THE STRUGGLE FOR LEGALIZATION

There are also advances towards land legalization in the occupation *Vida Nova*, which has existed for 10 years in the city of Porto Alegre (RS) gathering around 400 families in a rural area. “This community has lived several years under the threats of eviction and now they are on the way to reach a sales and purchase agreement regarding the area, which is owned by the city hall”, reports coordinator Jamile Mallet. There is also a proposal of building a community vegetable garden which is moving forward.



Photos:  
Mila Souza e  
Isabela Alves

"After 13 years of struggle at occupation *Raízes da Praia*, we took one step further for land legalization, resulting from a meeting with the local Department of Housing Development; dialogue with them had been difficult so far", celebrates Nenzinha Ferreira, the coordinator in Ceará. In Zone Vitória, in Croatá, 70 kilometers far from Fortaleza, the capital, the occupation designed their action plan and their response plan. Now they count on broad participation of women who go on fighting for the legalization of the area.

### FOOD, CULTURE AND FORMATION

In the capital of Ceará, the group of women in the district of Planalto Pici is once again gathering in person and the community goes on with the struggle for the right to the city, in a partnership between Ação Mulheres, the Movement of Grassroots Councils (MCP) and, also, the support of universities. In Conjunto Palmeiras, self-management is one of the strengths in "Sisteminha" (little system), an initiative that enhances sovereignty and food safety in the area by collectively producing fish, vegetable gardens, and chicken houses.

Around Cajazeiras, in the city of Salvador (BA) there is the community Águas Claras, where Ação Mulheres is implemented in partnership with the local cultural movement, with music engaging the young people and with the women's group working with prose, poetry, and soup. "Every Monday they hold meetings, they talk about realities and social issues, they exchange thematic poems, and then they hand out a bowl of soup that is prepared along the activity", explains coordinator Raimunda Oliveira.

In Nova Brasília de Valéria, also in the peripheral area of Salvador, mothers participate in formative meetings where several themes are addressed, such as prevention of violence and femicide, and in the groups for income generation, while the art-educational "cirandinhas" (typical Brazilian circle dance) have been strategic to welcome the children. In turn, at Centro Antigo, the spotlight is mainly to strengthen the liaison among homeless women.

In the Grupo Geracional (generational group), in the São Paulo state capital, women who

are regulars at the Solidarity House keep on attending activities for political formation and other sorts of knowledge, beyond the handwork, in a "very interesting and intense generational exchange between us and them who are senior citizens", tells the São Paulo coordinator, Ana Paula Evangelista.

Working with Pankararus women in urban context, in Francisco Morato, located in the metropolitan area of São Paulo, the coordinator highlights the importance of promoting "sociopolitical inclusion of groups systematically neglected due to their extreme vulnerability".

As a result of the training courses, liaison, interventions, and dialogues, "it was possible to empower these women, to think about designing political projects that Interact with their demands and their communities', in collective strategies to include these women in the debates on public policies, and shape them as peer agents in the territories", she concludes.

### ORGANIZATION AND MEDIATED CONFLICTS

In the city of Belo Horizonte (MG), the major success was a community group that was formed in Alto das Antenas "as it is a spontaneous occupation where there has never been an organization or grassroots movement. Struggles were quite individualized, without a collective space", says local coordinator Karla Monteiro.

In Rio de Janeiro, the action strengthens the struggle for housing in the port area, in occupations either organized or spontaneous, and in the communities of Horto. According to coordinator Gorete Gama, through the action ação "it was possible to continue with the dialogue and mediation tables, presided over by the Public Prosecution, to deal with the land conflicts faced by the communities of Horto, in the Botanic Garden, an elitist and cliquey neighborhood, in addition to occupations *Vito Giannotti* and *Quilombo da Gamboa*".

Highlighted should also be the experience of sustainable development for crop production in harmony with nature in settlement PDS Osvaldo de Oliveira, in the city of Macaé, 184 kilometers far from the capital, Rio de Janeiro.



# VIOLENCE AGAINST WOMEN

*How is it related to the struggle for housing and communitarian feminism?*



*Technical consultant to Action Women for the Reparation of the Social Debts, with the Jubileu Sul Brasil Network. Social psychologist and popular communicator. Member of the Feminist Health Network and the Minas Gerais Front Legalize.*

*Photo: Isabela Alves*

Violence against women is perceived in the everyday life of our towns and cities, in the rural areas, and in the quilombos. It can be seen in the experiences of the young and old women as well as of the girls. They are events of routine violence which take part in the webs of socialization and are often incorrectly perceived as natural; they are also part of the construction of our society. In the accounts of our mothers, grandmothers, and great-grandmothers, in bar conversations, and in the silent glances exchanged between women in the streets: we do know violence is there.

Violence is demonstrated in body marks, in the mind, in the tired and haggard look, in the faces, and even more in the limitation of feelings, wishes, and affections. The types of violence are defined by the Maria da Penha Act as physical violence, psychological violence, moral violence, sexual violence, and property violence.

While, historically, violence runs through our everyday life, we also carry, in our bodies, historical memories of struggle and of a

strong resistance. Women are exposed to situation of violence as much as they organize themselves to tackle to abuse and inequalities around them. Women organized also for the everyday fight, they exchange what they learn, they exchange ancestral wisdom which share healing, through herbal medicines, food, and affection. Women who together welcome each other and, thus, strengthen their autonomy in order to break with abusive relationships and with exploitation.

We are a diversity of women and our body, when it flourishes in the collective strength, expresses the emancipatory experience of recognizing oneself: woman. We are black and indigenous women and also from the quilombos, we are lesbian, bisexual, and transgender women, we are pansexual and we cast doubt on the binarism imposed upon our bodies, we are non-binary. We are a variety of bodies, fat, thin, our disabled bodies and with multiple plasticity. We are a diversity of bodies fighting for dignity and social justice. We acknowledge and transform our living experiences through our sorority<sup>1</sup>.

<sup>1</sup> Union of women who share the same ideals and purposes, usually with a feminist hue, characterized by mutual support shown among these women.



Struggling for social justice is fighting for decent housing, for health, education, culture, and food safety. It is no coincidence that the leading actresses of the struggle are women. They fight for their children, for their families, for their partners, with a sense of community. And while we fight, we learn to recognize each other, we learn to love each other, even with our marks and pains. We understand we must not accept the abuse and limitation imposed upon us.

The struggle for housing has women as the leading players, they organize themselves to tackle the violent absence of the State and the public policies. Women who cast doubts: where is quality health, education, and leisure? Women who cast doubts on the wild and degrading occupation of the city and rural areas. Women who create new meanings for the architecture and organization of the spaces, women who build collective and communitarian places. Women

who re-signify the act of occupying the city. Women who demand and fight for decent housing, with access to the city and to public policies, who fight for public transportation, street lighting, and for a home where they can relax.

Together, women construct a feminism that doesn't accept to distort itself, nor to be captured by capitalism, women who construct communitarian feminism in their everyday life and collective practices. Women who communicate among themselves and share information and instruments to resist violence. Women who share the care of their families and who share moments of self-care and healing, women who share ancestral wisdom, who share tips to prevent pregnancy and sexually transmitted infections, women who share their own food and who breastfeed the children of each other, with the wisdom that "it takes a whole village to education a child<sup>2</sup>."

<sup>2</sup> African proverb.

# PUBLIC BUDGET AND SOCIAL RIGHTS: GRASSROOTS PRESSURE IS ESSENTIAL

*Understanding and interfering with the steps in determining the public budget is part of the struggle for housing, health, and education*

With a new federal administration and the possibility of reconstructing the nation, 2023 is a year full of expectancies. It is the moment of reconstructing all that was destroyed over the last years, but where is the money? It is disturbing because the public budget left by Bolsonaro, the outgoing president, included drastic cuts that were even worse than those in previous years.

“Reading the budget mirrors a political conception of society, deeply seated in patriarchy and in racism. That is why we have the duty of getting to know, monitor, and interfere with the public budget”, points out feminist agrarian lawyer Magnólia Said, a technician with Esplar – Research and Consultancy Center.

Getting to know the public budget is important because it shows: the priorities that were left out; if what had been promised is being fulfilled; if the funds provided are sufficient. Once we learn more about the budgetary cycle (the phases through which the public budget is defined and passed) it is possible to understand how to interfere with this process and ensure funds for areas such as health, education, housing among other public policies and fundamental social rights. Four steps are followed:

## 1 PREPARATION

The Executive Branch (mayors, governors, president) is responsible for preparing the Annual Budget Bill based on the Plurianual Plan - PPA (the four-year planning that includes the strategies, guidelines, and goals adopted by the government) and Budgetary Guidelines Act (which establishes the priorities of action and tax goals so that tax collection is higher). Both are connected to form the Annual Budgetary Act (which manages where the funds come from and where they are implemented).

**“The role of the grassroots organizations is very important because it is where we may influence what is being discussed. It is possible to ask a lawmaker to submit an amendment in order to meet a demand from towns and cities, and the amendment must also be discussed in a public hearing”,** explains the lawyer.

## 2 STUDY AND APPROVAL

The Annual Budgetary Act is sent in the form of a bill to the Legislative Branch (city councils, the national congress, and the state legislative assemblies), where the bill is examined in budget and inspection commissions. Then, it goes to the plenary for



*Occupation Quilombo da Gamboa, in Rio de Janeiro: Bolsonaro's budget proposal reduces housing funding by more than 90%.  
Photo: Gorete Gama*

“legislative assessment” – in practice, for discussion and to be voted so that the budgetary bill is passed or not. It is one of the phases when popular pressure makes all the difference: it is the way through which it is possible to change the funds provided, both in the legal text and in the authorization of expenditures.

### 3 EXECUTION

It is the implementation per se, which must be also monitored in the reports of revenues and expenses. At this time, there is the risk of “budgetary cuts”, which is to reduce expenses and also the possibility of passing more funds (known as additional credits) to be added to what had been provided or not provided by the Annual Budgetary Act, including urgent and unpredictable expenses (for instance, release of funds in the case of floods and the pandemic).

### 4 CONTROL AND EVALUATION

It is when objectives defined for the public budget are analyzed to check if they have been met in compliance with the tax collection goals. An internal control is conducted by the Executive Branch under the supervision of the Controllers General, as well as an external control conducted by the Legislative Branch in an independent and autonomous fashion, supported by the Courts of Auditors on each level: town/city, state and federal.

As the Annual Budgetary Law is not imposed, it provides authorization – that is, it authorized the expense, but does not bind the execution of the budget – it’s “fundamental to exercise the social control over what is being executed by the administration”, concludes Said.

# PROPERTY VIOLENCE THREATENS THE DECENT LIFE OF WOMEN IN BRAZIL

*This kind of violence strengthens the basis of material, social, and economic inequalities, including real estate, which affect the life of women and push them to situation of extreme vulnerability.*

Property violence is one of the five types of domestic violence against women that have been acknowledged by the *Maria da Penha Act*, of 2006. It is characterized by subtracting, retaining, or destroying property, either material, real estate or rights and papers (documents). Property violence happens when, for example, an aggressor breaks the cell phone, tears clothes, or retains documents of the victim. Someone who has taken an in-depth look at and shared fundamental elements of this crucial subject is Raquel Lurdemir, who is a PhD in urban development and manager of political advocacy of NGO Habitat for Humanity Brazil.

"A very important point is when a woman loses her properties, that is, her right to some property. When a woman is forced to leave home to protect herself from a situation of violence, she, therefore, loses this property right. It is also considered property violence when an aggressor defiles the victim's name at large, taking a loan under the victim's name or starting a business. Another quite

common type of this violence is the economic abandonment when spousal support is not paid. Property violence is also widespread among siblings, such as in inheritance disputes. All these situations keep a woman away from her effective right to property", adds the manager of political advocacy from NGO Habitat for Humanity Brazil.

## PROPERTY RIGHT AND GENDER

Frequently, women do not manage to understand that they are facing property violence. Why? In general, they are now aware of their own property rights. For example, a woman who got married or is in a civil union but she does not understand that, even if she has not contributed with no money at all, half of any property or real estate that has been acquired or built during the course of the civil union must be shared. But many women ignore that and think that only the person who paid for that property is the rightful owner of it.

"If a woman does not know that she is partly owner of the moiety of the real estate that

**"Violence is not only physical aggression or defamation, and they don't understand that the *Maria da Penha Law* itself has already recognized patrimonial violence against women", explains Lurdemir.**

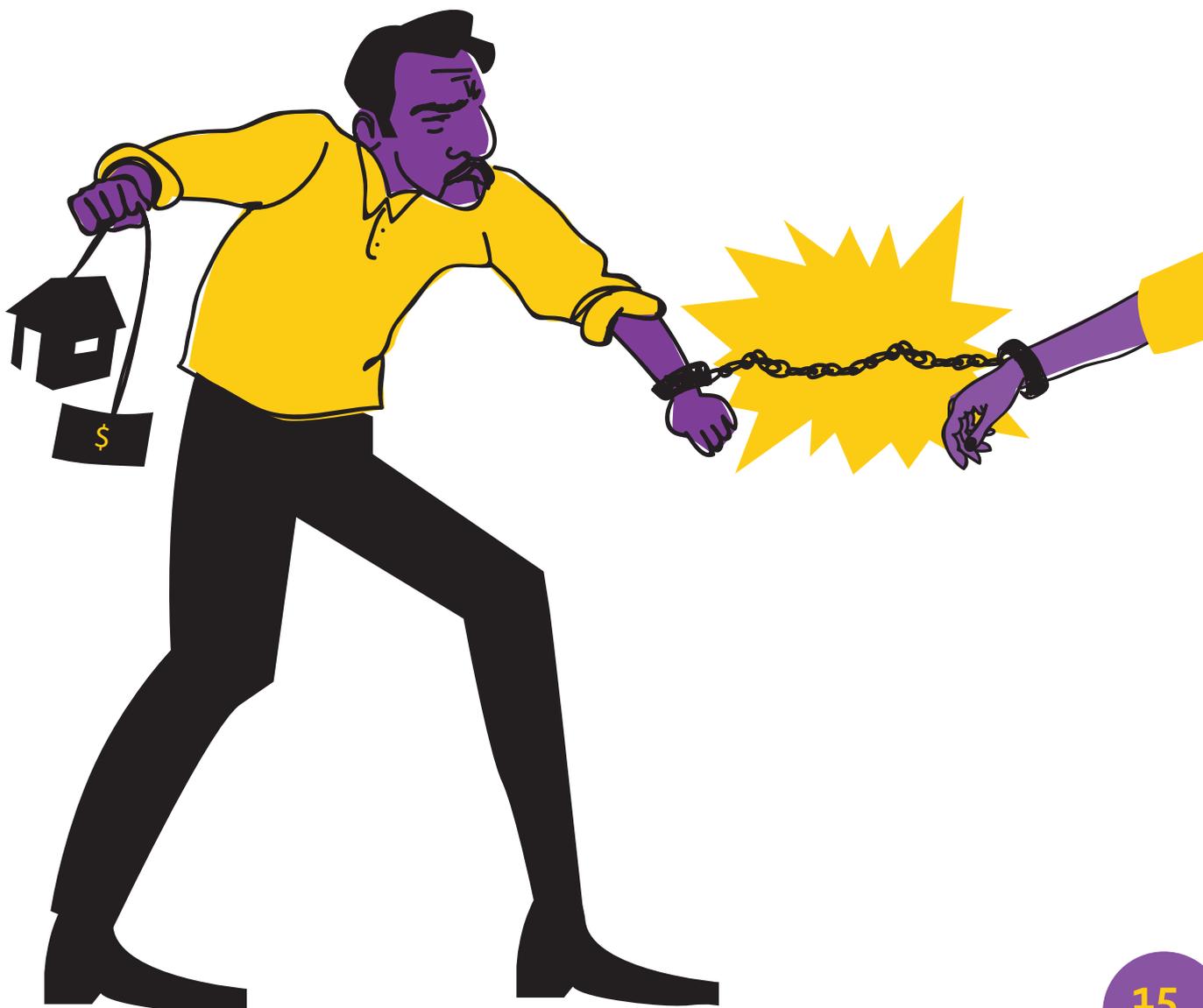
has been built during the course of the civil union, then she will not understand either that if she leaves that house, she is giving up and losing her property. The second point is that many people, even those aware of this situation, may think that violence is just when there is physical assault or defamation, and they do not understand that the very *Maria da Penha* Act has acknowledged the possibility of property violence against women”, explains Lurdemir.

### LEGAL SUPPORT

The major support for women who are facing this kind of violence can be found in the State Public Defenders Office which provide legal assistance for low-income people. In many of these Defenders Office there is a specific group that deals with women’s rights, and this becomes the main source of support in such situations.

In the Judicial Circuit for Domestic Violence, help can also be found, either psychosocial or legal support. And, finally, there are also the Police Stations for Women and the police stations dedicated to domestic violence. Ultimately, women can also seek a regular police station bringing the information that they are having their real estate/property rights violated. There, she will be able to file a complaint or accusation and request protection measures applicable so that they can have such property rights retrieved.

**“Today we have a scenario that is very difficult when one tries to implement women’s rights. This kind of deprivation and violence contribute for the material bases, for the material, financial, and economic inequality, including the right to real estate. And, finally, they lead to women being oppressed by this patriarchal system we live in”,** concludes Raquel.



# GRASSROOTS ADVOCATE FOR THE SOCIAL FUNCTION OF URBAN AND RURAL REAL ESTATE

*"Housing is a way of binding man to his family and to the rural life, so that he manages, based on his land ownership, to produce, to earn a living, and work", says architect and urban planner Cláudia Fávaro.*

It is known that housing is an issue that is transversal to all aspects of a human being's life. Included in article 6 of the 1988 Brazilian Federal Constitution, the right to housing is fundamental daily aspect to ensure the dignity of every person. After all, it is essential to have a permanent home in order to be able to work, to study, and also to have access to leisure. In addition, this concept has also great importance for the family unity. Architect and urban planner Cláudia Fávaro tells she learned all about that with the Movement of the Landless Rural Workers (MST): "housing is a way of binding man to his family and the rural life, so that he manages, based on his land ownership, to produce, to earn a living, and work".

Cláudia's life story is intertwined with the struggle for decent housing. Born in a small town in the highlands of Rio Grande do Sul, Nova Petrópolis. Since she was little girl, she had first-hand experience of what it means to pay a monthly rent that ends up burning a hole in family's pocket, mainly in the case of the poor.

## LAND, ROOF, AND WORK

The grassroots movements and activists that fight for housing and the fundamental rights find inspiration in the words of Pope Francis,

contained in the Holy Father's speech in the first meeting with the grassroots movements in 2014. For the very first time, the speech mentioned the triple T in Portuguese: terra, teto, trabalho (land, roof, work). "This encounter of ours responds to a very tangible longing, something that any father, any mother wishes for their own children; a yearning that should be available for all, but today we sadly see it more and more out of reach for most people: land, roof, and work", said the Pope.

Cláudia explains the triple T addressed in this text: "the land has a fundamental importance to provide the food necessary for the family's livelihood; the roof accommodates the family, and the work develops economic activities required to support the family. For granted, the triple T is interdependent, you cannot have one T without the others. There is no work without a roof, there is no roof with the land, and there is no land without work", argues the architect and urban planner.

The need to work the land is connected to the concept of social function of real estate, which is a fundamental condition to exist and characterize land property in itself. Provided for in the Constitution (art 5, XXIII), the legal text reads that the social function is fulfilled when the rural real estate meets, simulta-



The architect and urban planner Cláudia Fávaro (black, in the community work to build the headquarters of the Association of Mothers of the Association of Mothers of São Borja  
Photo: Juliana Possani Kirsch

## The social function of property is an institute that serves to correct a process of inequality in land distribution that has plagued Brazil since the hereditary captaincies (1534 - 16th century)

neously, the requirements of rational and adequate utilization, the appropriate use of the natural resources available and the conservation of the environment, the compliance with the provisions which regulate the relations of work, and the exploration that benefits the well-being of the owners and the workers and the urban real estate when it meets the fundamental demands of orderliness of the city expressed in its master plan, a legal mechanism intended to guide the occupation of the urban ground in each city.

### THE RIGHT TO THE CITY AND THE PUBLIC DEBT

"The problem is that it has been a legal instrument quite neglected by the lawmakers and by the doctrine of Law in general, so land ownership ends up being overlapped by a lack of debate about the topic. This generates not only a non-compliance with the fundamental precepts, but also the carelessness toward the most vulnerable population, since the social

function of the land is an instrument that serves to correct a process of inequality in the distribution of lands which plague Brazil since the early days of European colonization (1534 – 16th century)", explains Cláudia. "All the process of land distribution in Brazil is traversed with asymmetry, which makes it difficult to build a more equitable country and cities. Hence, the social function of real estate is a fundamental tool that needs to be must always be safeguarded", she concludes.

The Jubilee Network has always worked with these concepts based on a fundamental issue: the public debt, a system that has existed since Brazil was "discovered" and it has been re-inventing itself by increasingly hampering important elements of the public budget. "The debt system prevents the country from investing in the social policies such as housing, education, health, assistance to women, etc. There are the true interests and necessities of the Brazilian population", points out Cláudia Favaro.

The *Collection Women for the reparation of the social debts* consists of primers which are instruments for mobilization and study in the territories and in the groups organized and accompanied by the *Jubileu Sul Brasil* Network and its partners: 6th Brazilian Social Week (SSB) and Grassroots Movements Center (CMP), through *Ação Mulheres* (Action Women), an initiative that coordinates women in the struggle for housing and reparation of the social debts in seven states: Amazonas, Bahia, Ceará, Minas Gerais, Rio de Janeiro, Rio Grande do Sul, and São Paulo.

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- All primers also on the site: [jubileusul.org.br/biblioteca](http://jubileusul.org.br/biblioteca)





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