



## Housing provision and land rights in the quilombola community Ribeirão da Mutuca (Brazil).

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### INTRODUCTION

- The quilombola communities represent more than **400 years** of social struggle of former slaves and their descendants. The Brazilian Federal Constitution of 1988 defines in its **article 68** the right to the lands occupied by these communities. The legislation defines them as "**ethnic-racial groups**, according to **self-attribution criteria**, with their own historical trajectory, endowed with specific territorial relations, with presumption of black ancestry related to resistance to the historical oppression suffered."
- In Brazil there are **2.682 quilombola communities** recognized by Palmares Cultural Foundation (FCP), but only 220 have land tenure security provided by INCRA. In the state of Mato Grosso there are **70 communities recognized** by FCP, but only **3** of them have the **land tenure security**. And from these 70 communities, only 2 had access to the housing policy.
- The quilombola community "Ribeirão da Mutuca", located in the state of Mato Grosso, received houses from a federal housing program (PNHR, the rural version of "Minha Casa Minha Vida"). 50 houses were firstly built in 2014, and another 100 more in 2017.
- During the production of the houses, local habits were identified as local income generators and social improvers, strengthening the local agriculture production and insertion of new crops such as vegetables.

### MATERIALS | METHODS

This paper is part of a masters research which methods are:

- **Literature review** in the fields of study of geography, anthropology and sociology;
- **Data collect** from the competent agencies as cited: INCRA, Ministry of Cities, Ministry of Social Development and Palmares Cultural Foundation.
- Semi structured **interviews** held in the quilombola Community Ribeirão da Mutuca.

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### RESULTS



Image 1: A traditional quilombola house from the Ribeirão da Mutuca Community.



Image 2: One of the houses produced by National Program of Rural Housing in 2014.

- The **territory** is an important element in the construction of the **identities** of these groups. The remaining communities of quilombos have **their own territoriality**, which challenges the dominant spatial order because it is based on principles of **collective ownership** and community work.
- In the case presented, the housing policy emerges as an innovation and possibility of emancipation of this community, combining **access to dignified housing** and **income** generation.
- Although the project helped to improve specific aspects of their life quality, the new houses did not fully consider the ways of life of the community: ways of building, arrangement of rooms, materials and common spaces, etc.
- The **guarantee of permanence** in their territories demands the continuous **articulation of specific public policies** to the quilombola population such as education, agricultural production and land regularization.

### CONCLUSIONS

- The housing supply policies as **isolated actions** are not capable of rescuing the basic rights of these populations, both in terms of access to citizenship and public services that have been **historically** denied to them. It is certainly an important part of it, but it has to be **articulated** to other policies.
- A possible way to guarantee the rights of the quilombola communities passes through the **recognition and respect** of their culture, territories and ways of life. So, it is necessary to support **holistic approaches** that understands the diversity of aspects that involve the permanency of these people in their territories.
- It is important to formulate and articulate specific public policies that cover different areas of **social development** such as: **education, health, proper sanitation, credits and technical support for agriculture**. With these policies combined with land tenure security, it is possible to achieve social and economic **development** in these areas.

### LITERATURE CITED

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