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As basic ecclesial communities in case of political organization of popular movement for housing in the city of round trip – Brazil (1970-1980)

Camila Faria

Abstract

During the 1970s, some lay movements of the Catholic Church contributed to the development of the principles of liberation theology marked by critical role in defense of justice and social rights. This theology was fierce during the military regime, causing more clear internal divisions between conservatives and progressives. During this period, the space of the Church was presented as a single place of re-articulation of popular movements in Brazil.

Keywords: ecclesial communities

1. Introduction

In Volta Redonda county region of South Fluminense, this perspective has become this political reference period, for his engagement in social movements and ecclesial practices. This feature of the local diocese was the result of a pastoral line beginning in the late 1960s with the arrival of Don Waldyr, which brought an important contribution to this innovation of the Church.
To understand this relationship between religion and politics, consider that produced a religious conception which contained both ethical and religious significance as socio-political, through a practice with the ideal of social transformation, which should be conducted by the popular classes as a subject social. This meaning in turn showed a relationship of affinity between religious ethics and social utopias, possible in a historical context characterized by social polarization and the political conflict, according to Löwy (2000, p.62).

Within this reality religious faith turned into a tool of emancipation of the working classes, having great influence on social movements through adherence to a house.

Regarded as exemplary monument of a project of industrialization, organized and sponsored by the Brazilian State in its phase of conservative modernization, the city of Volta Redonda was architectured to build a factory and a city. Transform Brazil into a modern agricultural and industrial nation was autonomous national reformist-conservative dream. However, the developmental national ideal was confronted by U.S. hegemony that had Brazil as a developing country. This phase of the imperialist economy aimed to underdeveloped countries Completion of its economy, fueling a relationship of economic dependence with countries of the First World.

For Octavio Ianni (1989) the uniqueness of the relationship of this class with the proletariat, the agrarian bourgeoisie, international capitalism and the State founded on the conversion of an economy facing an increasing degree for the domestic market.

The urban space is designed for the ideal of discipline and organization and work toward creating the "company town", i.e., workers' cities emerged with a production infrastructure, a market for hand labor and available low circulation workers. However, this city collided put in social conditions. If one side built up an idealized and planned to benefit the capital, another industrial town that project contrasted with a social life already organized on site.

Migration clashed with the discipline and order of the new city making the dream of Eldorado, the wonder spot in wealth and opportunities to be replaced by the harsh reality of the image created by capital. Accommodation to the periphery, this was the path traced by the workers of the National Steel Company (CSN) who experienced, at an early stage, the striking reality of the capitalist universe. Out of the wealth production center, these workers lived in urban and population growth, being taken to the outskirts of the city, considered only place for them. Expelled from the center towards the periphery of the growth made in a disorderly way, without planning frameworks, such as: housing, piped water, sanitation, public transportation, paving, etc. Living in appalling conditions, in no time, received the attention of the State.

In that space of abandonment and hopelessness emerged as an ally of the popular, a current in the Catholic Church, which made the choice for the poor, rescuing primitive values of Christianity, geared to solidarity, social justice and critical to competitive market values classes. Liberation theology appeared in response to a church that, over the centuries, allied only to the rich and powerful. The terrible living conditions of workers is substantiated through the practice of those securities, in a politicized movement lay the Basic Ecclesial Communities (BECs). The organization of these Christians was instituted in the popular media as social space of a new consciousness producer can enter the social and political practices in the religious sphere. One must remember that in this context the military regime implemented by the military coup of 1964. There was a growing movement of opposition to the regime started with the organization of the left base of the reforms, the Government João Goulart. In the Church, the Catholic Action has inaugurated new way of working, forming movements of which the University Youth became the protagonist in the struggle for social justice, resulting in their radicalization and the essential role of his reflections and political engagement in the formation of CEBs and the emergence Liberation Theology (Pinheiro, 2010). CEBs and popular movements have articulated towards claims of social rights in the peripheries.

The main objective of this dissertation was to understand and explain the role of the Basic Ecclesial Communities in the political organization of the popular housing movement in Volta Redonda process in the 1970s and 1980s.

For this purpose an empirical research was carried out, using as technical taped interviews with activists of CEBs in Volta Redonda. The survey was applied to a number of 09 respondents, aged 50 and 80 years of age, who participated directly in the foundation and development of BCCs in this cit, as well as in others. The time of the interviews varied between one and two hours, which resulted in a valuable material, with a hundred printed pages, and is available for consultation in Lassal (Laboratory of Social Service. New Social Movements and Corporate Projects in Latin America). The contacts were initially obtained through the Diocesan Curia Barra do Pirai, Volta Redonda, delimited after surveying the most important leaders still alive who participated or have experienced in decades included in this study. Thus the group studied was in accordance with existing conditions, taking into account the historical boundaries of the object. The interviews were administered at different sites, comprising: a
The development of the analysis in this paper confirms that the Urban Reform implies a new urban ethic to condemn the exploitation of workers and the concentration of power in the hands of the few. The establishment of the Workers Party was a positive result of the organization of the CEBs, which was present in the struggle for the consolidation of social and collective rights. At its core, the urban condition of the country itself, with 70% of the population living in cities, was the object of analysis in this dissertation the contribution of CEBs in Volta Redonda in the 1970s and 1980s, articulating the movement for housing. The research confirmed the role of liberation theology as the foundation and political-religious claim praxis of urban infrastructure and training tool of social movements in that context that acirravam class conflict under the hegemony of industrial capital, in the context of dictatorship in Brazil.

There has never been in Brazil, the guaranteed right to urban land use, that the capitalist system is a commodity, played as one of the most important objects of speculation. The right to urban land and the right of all who inhabit the city reveal historical processes of popular demands, especially articulated in various social movements that were fighting for the implementation of an Urban Reform, and performed strongly over the drafting of the Federal Constitution assuming a leading role in lobbying and organized struggle.

The process of building the Magna Carta was instrumental in the trajectory of democratization of the country, mobilizing the society in the struggle for the consolidation of social and collective rights. At its core, the urban question evidence acquired through social movements and later in institutional debates in Brazil, expressing the urban condition of the country itself, with 70% of the population living in cities. All the political process that the country was living in that context was a reflection of reality Latin – American. Several countries of the continent witnessed the advance of authoritarianism through dictatorships.

The world was divided into two powers, Brazil rocked by the economic miracle, and the Christian Liberation into six questions, which were used in the exposure of empirical reality, in the third chapter. These axes are: the emergence of CEB; methodologies used by CEB; Liberation Theology among the leaders; climate of repression in the 1970s and the CEBs; housing in Volta Redonda; CEBs today.

This work is structured in three chapters. In the first chapter a historical analysis of social movements was performed, showing the importance of the union movement and the popular movement for housing in Brazil and particularly in the concrete reality of the city of Volta Redonda. Also analyzed the history of public housing in Brazil and the right to land and housing, since the nineteenth century. In addressing the elective affinities were recovered as a tool of interpretation as discussed by Löwy.

In the second chapter the historical context of the emergence of Liberation Theology was presented, the Basic Ecclesial Communities (BECs) as an instrument of struggle in defense of the rights of the lower classes, consolidating at the time as a social movement in the process of organization.

In the third chapter were rescued the construction of the city of Volta Redonda, the National Steel Company and its repercussions for the popular classes. Following the fieldwork is presented in a systematic way, through extracts from the interviews that illustrate how the CEBs arise and his popular character boosting popular urban social movements. The aim of this analysis was to show how liberation theology and CEBs manifested in action actually specifies constituting Volta Redonda, a popular movement of relief to the local society.

Was the object of analysis in this dissertation the contribution of CEBs in Volta Redonda in the 1970s and 1980s, the articulation of the movement for housing. The research confirmed the role of liberation theology as the foundation and political-religious claim praxis of urban infrastructure and training tool of social movements in that context that acirravam class conflict under the hegemony of industrial capital, in the context of dictatorship in Brazil.

The interviews show that the need to fight for housing was fueled by faith and by groups of coexistence of CEBs. It became clear through research that the strengthening of the social movement gave up the plan of faith, supported and expressed through a symbolic discourse coated critical and political content. Living with Faith and critical reflection constituted privileged field for the emergence and maintenance of the movement for housing. Catholics were explicit in the dialectic between religion and social movement, space to strengthen grassroots groups and political militancy.

The establishment of the Workers Party was a positive result of the organization of the CEBs, which was present in almost all organized segments of Brazilian society that fought for the emancipation of the working classes. Founded in 1979, the PT was a joint effort among intellectuals and trade union leaders and Christian. Triggered this political activism, also the Central Workers - CUT.

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the city as a source of profits for the few and impoverishment for many. It should be understood that the movement's struggle for housing occurs in opposition to the city as a commodity, fragmented and unfair, as opposed to the city as a use value where everyone has access to the costs and benefits of urbanization. Prevails in short, the right to the city understood as the right to housing, urban land, environmental sanitation, urban infrastructure, transportation and public services, work and leisure for present and future generations.

In view of these considerations it is evident, therefore, that the struggle for housing in addition to creating constitutionally guaranteed rights also stimulated the organization of new social struggles in close relationship between social movements and concerned with the popular classes sectors.

However the arrival of the 1990s is marked by the insertion of the neoliberal project in Brazil, an ideology of the market, which minimized the social, and hence the social movements and their demands.

We can not fail to mention the institutionalization of social movements, an action that led to a relative participation in the elaboration of public policies and in control of government action that emerged from the creation of participatory institutions. The official line was that inaugurated a scenario of inserting social movements in state institutions and direct relationship with government agencies. We also saw the emergence of NGO - Non Governmental Organization, a new trend from the 1990s, distinguished from social movements, although not always contribute to the social struggles.

The City Statute, adopted in 2001, brought to the normative question of regularization references, and have advancing towards promoting greater instruments of tenure and meet the fundamental right to property. One can say that after many years of its adoption, the effectiveness of even the territorial reorganization is still shy.

Drew our attention that several interviewees point to the weakening of the CEBs and the Theology of Liberation. Lesbaupin (1999) puts it against neoliberalism, strengthened the forces before them today are demobilized, but hold within themselves the roots of resistance.

The National Faith and Politics Movement is appointed by the leaders of the Christian movement as an instrument of resistance on the part of Catholics, feeding liberation theology with new emerging issues in reality and daily struggles. To Pinheiro (2010) this movement has the capacity to anticipate a debate around what is essential and common to the various spheres of politics, however, the question that arises is about the guidance given to the problems of militancy, the largest being the crisis of leftist ideals.

Nowadays, the deepening of neoliberal ideals threatens the formation of new social subjects, given the low resistance, whose boundaries are declared in the dialogue or consensus between the contradictory government strategies in the implementation of non-structural policies to combat poverty.

To lay Catholics interviewed, one need to put the current context is put the environmental issue on the agenda of church groups. The ecossocialists generally believe that the expansion of the capitalist system is the cause of social exclusion, poverty, war and environmental degradation becoming aggravated by globalization and imperialism, under the supervision of repressive states and transnational structures.

The way the leaders, activists, and intellectuals Catholic lay activists of the movement faced the decades of 1990 and 2000 brings to our substantial reflection elements that explain the historical processes by which Brazil went and why the struggle must continue.

The struggle to build an egalitarian, just society without exploitation and gained the discourse of faith, a prophetic and utopian dimension in the sense of absence and need to fight for social rights. The right to housing, social emancipation seen from the perspective of faith, engendered social rights in the democratization process of the country are aspects of a complex class society. This poses exciting challenges for political action. The guarantee of fundamental human rights have been the result of historical processes that have fights advances and setbacks, progress, setbacks, victories, defeats and massacres of social struggles.

References