
**RECYCLABLE MATERIAL PICKERS, FACTORS, RIGHTS AND
DIGNITY: FROM SOCIAL INCLUSION TO HUMAN RIGHTS*****CATADORES DE MATERIAL RECICLÁVEL, DE TRABALHO, DE
DIREITOS E DE DIGNIDADE: DA INCLUSÃO SOCIAL AOS DIREITOS
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ABSTRACT

The significant changes that modern Western states have undergone in the course of history have been a reflection of social problems faced by a large part of the human contingent, usually through processes of popular pressure, claiming individual, collective and/ or social minimum legislation. Consequently, have been approved many legal standards in legislative structures, which act as instruments for the promotion of human dignity. However, not all people were and/or are benefited by such rights, as is the case of solid material pickers in Brazil who, due to lack of employment and income, are subjected to unworthy and precarious work situations. In this sense, through a theoretical reflexive analysis, based on normative documents and emphasized by some case reports, the article will address the social and economic situation of pickers of recyclable materials in Brazil, as well as advances and limitations of the organization in cooperatives under the processes of Popular Education, and Human Rights. In view of the study carried out, it is worth noting that cooperatives and training processes in Popular Education have a high emancipatory potential, helping people to situate themselves in the space they are in, improving their lives and awakening to the demand for Human Rights. On the other hand, the State with the positive public policies and legislation aimed at this public does not achieve the minimum guarantee of dignity, as this overarching by economic aspects. The present article integrates a more dense and in-depth research that is being carried out with the support of the International Labour Organization (ILO).

KEYWORDS: Recyclable material pickers; Cooperatives; Popular education Human dignity; Human rights.

RESUMO

As expressivas mudanças a que os Estados modernos ocidentais têm se submetido no decorrer da história têm sido reflexo de problemas sociais enfrentados por grande parte do contingente humano, geralmente através de processos de pressão popular, reivindicando legislações mínimas individuais, coletivas e/ou sociais. Por conseguinte, houve a positivação de muitos direitos nos ordenamentos jurídicos, os quais atuam como instrumentos de promoção de dignidade humana. Porém, nem todas as pessoas foram e/ou são beneficiadas por tais direitos, como é o caso das pessoas catadoras de materiais sólidos no Brasil que, por falta de emprego e renda, se submetem a situações indignas e precárias de trabalho. Neste sentido, através de uma análise teórico reflexiva, embasada por documentos normativos e enfatizada por alguns relatos de caso, o artigo irá abordar a situação social e econômica de catadores de materiais recicláveis no Brasil, bem como avanços e limitações da organização em cooperativas sob o enfoque de processos de Educação Popular, e dos Direitos Humanos. Diante do estudo realizado destaca-se que as cooperativas e os processos de formação em Educação Popular têm um potencial emancipar elevado, auxiliando as pessoas a se situar no espaço em que se encontram, melhorando suas vidas e despertando para a exigência de Direitos Humanos. Por outro lado, o Estado com a positivação de políticas públicas e legislações voltadas a esse público não logra a garantia mínima de dignidade, pois isso perpassa por aspectos econômicos. O presente artigo integra pesquisa mais densa e aprofundada que está sendo realizada com o apoio da Organização Internacional do Trabalho (OIT).

PALAVRAS-CHAVE: Catadores de materiais recicláveis; Cooperativas; Educação popular; Dignidade humana; Direitos Humanos.

INTRODUCTION

Social relations are permeated by encounters and disagreements of people and social groups, as well as outlined by conflicts, power relations, pacts, resistances and, above all, by the dream of being happy fed in any and all living space. In this sense, the Democratic State of Law, which prizes for dignity, social justice, citizenship, among other values proclaimed as fundamental principles, also has the duty to create these minimum conditions. Although many countries have taken over the Democratic regime and the state model of social welfare, they still carry in their core the most forceful aspects of liberalism, which has produced a significant contingent of people excluded from the economy, the labor market, as well as access to human rights guaranteeing the existential minimum. In the face of the situation, more cooperative organizations and associations have emerged in Brazil, with more intensity in the last few periods, which bring together informal workers who seek through cooperation a form of resistance and survival to the exclusionary status quo.

With the purpose of reflecting on the issues described above, through an interdisciplinary study that critically sociojurídico and a psychological view, the article addresses the situation of pickers of recyclable materials in Brazil, their social and economic situation, as well as their organization in cooperatives and the insertion of Popular Education in this space, under the focus of Human Rights. The study is based on the experiences of one of the authors of this article, together with his experience at the Filadelfia Cooperative of recyclable materials pickers located in the eastern part of the city of São Paulo, due to a training process carried out through the Technological Incubator Program Popular Cooperatives of USP (ITCP / USP), linked to the Nucleus of Rights and to the Pro-Rectorate of Culture and Extension of this Institution.

Some questions permeate the approach: Could these cooperative and associative organizations overcome the problems generated by capitalism and guarantee dignity for people who seek in this way a way to survive? What would be your limits and achievements? What has been the role of the State in this context?

In order to reach the central objective proposed above, the study begins with the approach about the social place of the profession of pickers of recyclable

materials and their stereotyping, to analyze the perspective of the collective work and the popular education developed next to the cooperative of pickers of recyclable material Filadelfia. Lastly, involving the themes discussed above, the paper discusses the perspective of human rights and the dignity of the human person in the context of the Democratic State of Law, looking at whether or not it is possible for these pickers to achieve, through their work, the dignity.

2 PICKERS OF RECYCLABLE MATERIAL - STIGMAS AND DIFFICULTIES OF PROFESSIONALS WHO ARE ON THE MARGINS OF SOCIETY

The neoliberal model implemented in Western countries and, in particular, imposed on underdeveloped or developing countries, has generated a contingent of social inequality and exclusion, occurred, in particular, in the world of work. Currently, the unemployment and precarious employment rate has risen significantly, leading to an acceleration in the number of informal workers who seek to survive in constant economic crises. Faced with this, new basic social demands arise, such as food, housing, jobs, education, access to health, among others, which, when not addressed, fail to meet the minimum human dignity of a people.¹

This situation of exclusion and poverty is reflected in your end, in an old profession that has been expanding every day: the profession of *scavengers*, also called the *environmental agents*, in an attempt to ease the social weight of a profession that seeks dignity and the waste produced by others.²

Thus, the pickers, to survive, found in the trash a source of income to meet their needs. In short, the garbage that needs to be collected and recycled for the

¹ Although we are using the term *minimum of dignity*, it is not intended to evaluate all their demands, since they involve something quite complex. Therefore, in this work, the connotation given to this term is limited to food, shelter and education, as the minimum conditions guaranteeing the survival of a human being.

² It is denominated *trash* the mixture of food debris to any other type of packaging or objects that are no longer serving, while solid waste is "[...] the recyclable materials that have been properly separated and that will pass through the hands of the waste pickers to have a correct destination."(ROCHA, CAMARGO, SOUZA, 2016, p.140).

survival of the planet is in a picker and the picker's production, which needs work and income, finds in the trash an alternative of survival (BAND SCARIOT, 2015, p. 31).

These groups of pickers are made up of a diverse range of people: women, men, young people, children and the elderly. No one knows for sure the number of these professionals, but it is estimated that it reaches between 400 and 600,000 people throughout Brazil. However, the number of people directly attached to solid materials increases, when considering the family members who survive with this income, reaching about 1.4 million people (IPEA, 2011).

In this scenario, the movement of pickers of recyclable materials (MNCR) points out that women are the majority in this category, or more than 70%. This ends up demystifying that women are the fragile sex. In this profession, they work in different areas: collecting material on the streets, sorting, loading and unloading of trucks, actively participating in the whole process. Notably, these women, for the most part, go through this job because they are in a situation of low income, unemployment, low schooling and with children to feed. Men still have the possibility of working in civil construction that does not require training and income is higher (FERNANDES, 2016).

Without other prospects in sight, many of these women work individually in landfills or in solidarity, as in the case of women pickers of the Philadelphia cooperative, who, like most, claim to be in this profession not by choice but by necessity. For the women of the cooperative, as well as for the great majority of women pickers, the fact that they are women end up with great difficulties and limitations, mainly because they are responsible for domestic duties and for caring for their children, in the unavailability of participating cooperatively in the work of the cooperative. Such situation generates charges and problems within the group that seeks to distribute the work equally and, when a fault, all are impaired. It is interesting to reflect from the above on the invisibility of domestic work, reflected in charge own colleagues of cooperative, who are also women. In this case, it runs through the idea that the collector's cooperative is a work space, unrelated to other personal issues, such as domestic obligations.

Not enough being women and victims of the invisibility of housework, her profession as women pickers suffers with the same stigma: invisibility and social

prejudice. In this sense, it has been tried to associate the work carried out by these people with a positive connotation, as a way for society to recognize them as any other worker. However, this is a very difficult attempt, since people identify the garbage discarded by itself, with whom it collects it, and this semantic becomes, by way of exclusion (MIGUELES, 2004).

What is called trash for non-collector of recyclable material, for pickers symbolizes source of income, food on the table, clothes for their sons and daughters, dignity and guarantee of survival. Still, the woman picker and collector follow accompanied by the stigma of being lazy, incompetent, bums, among other attributes his person. It is worth mentioning a situation of prejudice reported by a son of one of the pickers of the Filadélfia Cooperative, at his school, when a colleague mocked him, saying in an offensive tone: "Your mother is a 'trash!'". According to the mother recyclable material picker, her son took a cell phone out of his pocket and pointed it at his colleague saying, "Yes, but my mother gave me a cell phone!" This narrative proves that the supposed garbage promoted dignity to that young man who, like his colleagues, was able to have access to this technology.

With regard to the work situation of the picker's work it may be related to the perverse dialectic process of social exclusion/inclusion. The process is characterized by three parts: the material dimension, characterized by social inequality; the social injustice, characterized by the numerous forms of discrimination and prejudice, and by the psychological suffering, awakening in the person feelings of guilt, sadness, fear and shame in the face of the exclusion condition to which it is attached (SAWAIA, 1999).

For the most part, these people work in an individualized way and are far from any safety, being exposed to the most varied types of diseases and risks of contamination, since they handle these objects with chemical residues and / or lodge them in their houses. The commercialization of these products is almost always carried out by middlemen or intermediaries, making the values received by the products are negligible. One of the main difficulties in the work of women pickers and men pickers is that, for the most part, they receive only the amount of material they can sell, being held hostage by the amount of material they collect, and by the intermediaries who, amount of material, imposes prices on products taken.

In the case of the pickers profession, as seen earlier, the value of his work is directly linked to the amount of material he collects. To regard the pickers as a working person rather than as a thing requires the recognition that he performs a set of tasks that constitute a specialized service of selective collection. Therefore, the fight of pickers, through the National Movement of Waste Pickers (MNCR), is done in the sense that the public power recognize and pay by the public service of selective pickers performed by them. The fight of the MNCR by recognizing the work of the collector of recyclable, as a profession, resulted in inclusion of the category in the Brazilian Classification of Occupations (CBO), code 5192-05 (PINHEL, 2013). This recognition of the knowledge developed in the daily work is an important aspect in the appreciation and visibility of the work of these people, contributing to strengthen cooperation ties and face the tough competitiveness of the market.

As a form of resistance to the logic of the market and, with the purpose of ensuring a better quality of work, better incomes and a greater dignity, women pickers and men pickers has been meeting on cooperatives and/or organizations of the type of solidarity economy and self-management, accompanied by processes of Popular Education, qualifying its social insertion and valuation.

3 COOPERATION AND POPULAR EDUCATION: THE CASE OF THE FILADELPHIA COOPERATIVE

The changes and transformations underway in society has affected the world of work, as well as social relations. In the face of these processes, new needs arise, as well as new forms of social and economic organization that generate processes of change and, at the same time, practices of learning and education. Cooperative organizations has been an alternative with potential for viability, especially in the face of economic crises and work, but at the same time, with deep social, political and cultural meanings (ANDRIOLI, 2007, p. 20; 34).

Cooperatives are organizations that instrumentalize, constituting a common enterprise with a view to achieving specific economic objectives, but with political, social and cultural meanings and reflexes. The economic sense is

the basis of the enterprise, but the dynamics of its organization and functioning are born other dimensions, other meanings are consolidated (ANDRIOLI, 2007, p. 20).

So, the cooperativism is materialized through companies organized for economic purposes, in the form of solidarity economy exercise, creating networks of self-management, as well as networks of production, consumption and marketing of these organizations that are generally excluded from the formal market that are outside of the capitalist system, although they do not isolate themselves from this dynamic (Schutz, 2012, p. 96). This process of economic solidarity is therefore mixed with social, political and cultural aspects of life in society. Paul Singer defines Solidarity Economy, highlighting its main characteristics:

We define solidarity economy as a mode of production, which is characterized by equality. For equality of rights, the means of production are owned collectively by those who work with them - that is the central characteristic. And self-management, i.e. the sympathetic economy enterprises are managed collectively by the workers themselves entirely democratic form, I mean, every partner, each Member of the project is entitled to one vote. If they are small cooperatives, there is no important distinction of functions, the whole world does what it needs (SINGER, 2008, p. 289).

It was in this context of seeking better conditions of life and work, which arose the Filadelfia Cooperative, located in a makeshift shed in one of the most impoverished regions of São Paulo, being composed by about ten women, including young people, adults and elderly.

For being the associative and cooperative activity a process of human relations, it carries with it an educational potential. Education takes place beyond the formal school, but in the context of the most varied human interactions, through which people evolve. It comes to constitute itself as a social practice, in addition to carrying within itself a transformative potential of social relations, since they are always linked to ideologies and experiences (ANDRIOLI, 2006). Therefore, there is not only a place and a way of educating, and the cooperative environment is one of these spaces.

Through the organization and experiences of cooperatives their ideals can be diffused, changing contexts. Therefore, knowing the space where one lives and their

situation is a mechanism to produce consciousness, element that is defended by Popular Education. The methodology called Popular Education became known in Brazil for the work carried out by the educator Paulo Freire in the period before the civil-military dictatorship and by the work of literacy of young people and adults (PAIVA, 2003).

Paulo Freire highlights in his trajectory the need for education to be reflected through the problematization of social relations, of the economy, developing a critical view, from the reality experienced. He states that "[...] it is necessary that education is [...] adapted to the end that is pursued: to enable man to become subject, to build himself as a person, to transform the world, to establish relationships with other men of reciprocity, to make culture and history [...]" (FREIRE, 1980, p. 39).

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Under the influence of sociological studies on the Brazilian reality and historical-cultural notions of the Popular Culture Movement (MCP), educator Paulo Freire sought to provide workers with a reflective reading of the world in which they lived, contextualizing this world to the Brazilian political reality.

It was with this same intention that the partnership between the Technological Incubator of Popular Cooperatives of the University of São Paulo (TIPC/USP) and the Philadelphia Cooperative arose, when this incubator expressed the interest of approaching the struggles of Social Movements, with the aim to strengthen the values and proposals of the Solidarity Economy in TIPC-USP itself.

At the same time, the trainers contacted the National Movement of Recyclable Materials Collectors (NMRMC) and signed a partnership for the execution of a project that involved collecting data on cooperatives, as well as providing advice to those most in need. In this way, it was intended to take technical training and to

sensitize the pickers to the topic of cooperativism, based on the influence of the methodology of Popular Education from the Basic Ecclesial Communities (BECs) and Liberation Theology (PINHEL, 2013).

The training interventions of TIPC/USP with this cooperative addressed topics such as: Cooperativism and Solidarity Economy, the productive chain of waste, remuneration systems, accounting and administrative management (internal regulations, status), employee valorization, positions and functions, gender and human rights, among other topics, for a period of four years. All these themes were worked out from the experiences of the cooperative.

In their reflections, Freire realizes with more clarity the precarious conditions of life of factory workers, farmers and fishermen, subjected to arbitrary orders, unsanitary conditions, high job requirements, low pay and lack of guarantee of rights basic food, housing, transportation and basic sanitation (BEISIEGEL, 1985), as occurs in the daily lives of members of the Philadelphia Cooperative. The oppressions suffered amid the demeaning conditions are reproduced also in relations with their children, with the partner or with other co-workers.

Freire believed that the rupture of this chain of oppression depended on an educational work whose contents had these oppressions as thematic, leading him to formulate the *Pedagogy of the Oppressed*. By this pedagogical model, the students were invited to participate in the construction of their educational process. This participation summoned them to an active role that recognized their responsibility in the course of history (FREIRE, 2014).

Therefore, it is important to emphasize that consciousness is the result of the social practice of education, just as the formation of culture is responsible for maintaining or modifying social relations. It can not be forgotten that education and culture are historical products generated by human action and its relations, capable of tracing new historical paths or maintaining current power (ANDRIOLI, 2006).

Above all, the Popular Education methodology proposes that the educator the exercise of listening to the stories experienced by workers in your daily work, by means of dialogue. For this bug if you recognize the loaded in these stories, opening the way for dialogue and knowledge of the world of these workers. Is of the different realities and the various interests of departing educator and student, budding

conflicts that required a posture of both. Paulo Freire to the liberating education needs to take the Act of knowing as a mediator of subject experts and not as end in itself, that is, knowledge is taken as a means for people to be able to see possibilities before a reality so many hard times, battling for overcoming the current reality, to propose a conscious, intentional movement, able to design your action in the world in which you live (FREIRE, 2014).

In the process of forming solidarity cooperative and participatory management at the cooperative's cooperative *Filadelphia*, worked in the context of cooperation, solidarity and organization of work collectively, especially in non-cooperatives There is an owner, but that they were jointly and severally the *Donnas* and, consequently, the decisions should be taken collectively. In the course of the monitoring of the activities of the cooperative was possible to realize the mutual control exercised by them in moments of disagreement or attempt to impose any position for any promotions on the other, when they remember that *all they own* and not just one or a few, and therefore need to be heard and the topics discussed. Such a reaction shows results of popular education that led to an atmosphere of greater dialogue to solve the problems. However, in some everyday situations some individualist aspects and included cooperative decisions, arguing that they were also *housewives* of the venture, which, of course, generated the need for new dialogues. This process of experience, fundamental responsibilities in building autonomy, brings us the Freire in stating that "[...] It's an existential given. There can't be incorporated into the man intellectually, but experientially"(FREIRE, 2001, p. 66).

The job training by the *Filadelphia* Cooperative has clearly demonstrated the need to enable the cooperative to gestate internal conflicts through differences in the form of lead to cooperative, or for particular issues. Usually they are from spaces where responsible participation and through dialogue are not a constant. This exercise dialogue and otherness proposed by Popular education served as the basis for realizing the importance of respect for diversity and that they're together on the social and labour situation, being so important to the taking of collective decisions. Human relationships that enable the sufferings experienced in the work,

which could be seen in acts of solidarity were faced with moments of turbulence in the cooperative.

In an attempt to strengthen the spaces of participation and organization of the cooperative was intensified the training process conducted by the incubator, promoting debate and systematization of collective agreements, which could later be transformed into an *internal regulation* for functioning of the cooperative. These moments of formation were very important, because in the process, several problems emerged dialogue hasn't brought up, as the attendance of the work and the reasons why not everyone could do this at all times, especially if the work overload with domestic obligations, as discussed earlier. Through participatory methodologies, the cooperative were able to see and recognize better in their personal characteristics, which contributed to the choice of the function and the responsibilities of each of them within the cooperative, making them feel more confident with the responsibilities in the group.

A difficulty envisioned in the training process was faced with the fact that many do not have knowledge about mathematical operations, which undermined the debate about remuneration, this coupled with the fact that the cooperative could not guarantee a steady income for them, similar to wage model, but varied according to sales, resulting in insecurity of the cooperative. ^[7]

Illiteracy and difficulty reading and/or writing of many members were a limiting formatting the *internal regulations*, obstacles to transcribe the agreements already made between them in everyday life. So, not many changes were made in the collective organization, immediately. Therefore, the were reticent to cooperative participation in administrative activities, often preferring to stay on the job to separate the waste, since the responsibility for separation involved more herself, while the responsibilities of the administrative sector involved himself and the others. On the other hand, the lack of records in minutes of input and output values and importance due to the management, caused several problems of mistrust between the cooperative.

Even so, it was noticed that the collective work and the responsibilities assumed and experienced by the cooperative were serving pedagogically for the management and social training of these women pickers, as well as for a more

effective participation. After knowing each other better self-management processes, registered an increase of charges in relation to the transparency of budgets of the cooperative, as well as to all work on the table sorting (separation) of recyclable material, in order to ensure equality between all the cooperative without any if overlap by performing a administrative activity.

That's why the Popular education as a process of knowledge and educational practice:

[...] If constituted in permanent exercise critique of corporate system in force, as well as access to standard of sociability for he spread. Built in the processes of struggle and resistance of the popular classes, is formulated and lived, in Latin America, while an educational concept that links education and policy explicitly, in seeking to contribute to the process of construction and resistance human emancipation, which requires a corporate order that is not governed by the capital (PADHI, 2015, p. 220).

Learning from the method proposed by Paulo Freire occurs, for example, the recognition of the needs of a particular group, by reflection on the actions engaged in the world in which you live. In this sense, there is the famous statement of Paulo Freire that "[...] Nobody educates nobody, nobody educates himself, are educated men between you and IBM the world (FREIRE, 2014, p. 79).

Faced with a society in which there is still a wide gap between those who think and who performs the work, it is common that if you think that works, how the women pickers do not produce nor require technical knowledge for your implementation. During the coexistence with the cooperative, for your time, it was the execution of a series of categories that emerged from the process of separation of materials, in addition to requiring the Organization to this work, technical knowledge, in particular classification.

Even though it's a participatory methodology and reflective, you can't forget that the Popular education is within a context of social, political and ideological generator economic problems and difficulties of human relationships, as in the case of competition imposed by the market system and the supremacy of the productive logic that comes from making it difficult to achieve the participation spaces and collective organization of work, necessary for the formation of links and solidarity that underpin the cooperative.

It is in this order that the Popular Education is positioned next to the solidarity economy: serve as an instrument of reflection of the historical reality of the people who participate in this type of education, promoting awareness of your condition, both economic, social and consequent actions to change these realities. That is this methodology can serve as a tool in situations of experience of people who work in cooperation, but specifically to the solidarity economy, which requires a different form of human and social relations.

3 HUMAN RIGHTS AND THE PROMOTION OF DIGNITY IN *PICKER* PROFESSION IN BRAZIL

The approach of *Human Rights* lies in the focus centers of contemporary Western society, generating numerous debates in academic and social areas on your execution. This theme could not fail to be a fairly complex task, once that is wrapped in social contexts where individualism and competition are still central assumptions on social relations. Because they are historical achievements in different times, starting in the 15th century to the present, human rights has been the main pedagogical task of *making visible the invisible* and, at the same time, serve as a tool for ensuring the dignity of the human person (HERRERA FLORES, 2009, p. 42-43), here seen as assumptions of a lifetime to understand the existential minimum.

Corroborating with the above, the Spanish jurist, Joaquín Herrera Flores, in your work, *critical theory of human rights: human rights as cultural products*, highlights:

[...] human rights arise in a specific context of social division, sexual, ethnic and territorial do conditional negative human and unevenly all access to goods needed for a dignified life. Its validity therefore does not depend on any evolutionary/ball or a ball generational morality unconditioned, but your personal effectiveness or ineffectiveness in time to fight count dictates the form of divide and tier access to such goods (HERRERA FLORES, 2009, p. 54).

One of the challenges in the implementation of human rights lies in the economic sphere. Facing the paradox of human rights and the market-encased in

rules and rules governing the production, as well as the exchange of goods in the capitalist system, is a significant enough at the moment to implement basic human rights of portion of society that is excluded from the market, as is the case of solid materials pickers, since they are in a situation of such miserability, which often are not recognized by the State.

On the paradox above, American philosopher Nancy Fraser supports through its studies on justice and democratic participation, addressing questions about minorities and your social subordination. The author points out that these social minorities would be subjugated to this situation of miserability due to poor resource distribution and goods within society, which would prevent equitable participation of these people causing injustice society (FRASER, 2007, p. 109).

For this, Fraser points to need for a change in the political and economic structure able to redistribute income reorganize the labor relations and participation. His theory is based on the contention that, from the moment in which people have access to income and their basic needs are met, therefore, change of *status*, the social that will ensure that participating teams of the decisions of the State. Such action will result in the recognition of this portion of society (FRASER, 2010; FRASER, 2011). This requires the active participation of the State, two ways: through the promotion of *affirmative measures* in order to correct the social injustices within the framework of the current State (for her would be momentary measures) and *transforming measures*. This last, unlike the first, includes structural changes in society, fighting the reason that generates social injustices (FRASER, 2011).

The vast majority of Democratic States of law, although in your core combat bring social inequalities and the promotion of social justice, is structured in the capitalist mode of production, following the liberal dominance, what motivates them to adopt only some affirmative action, as is the case of Brazil, with regard to the situation of the pickers of recyclable materials.

Given the insecurity to which they are subjected people who live from the profession, *pathetic* and, from the action of the national movement of Recyclable Scavengers (MNCR), who seek social recognition in front of a situation of economic injustice of these people, in the last few years Brazil has paid more attention to this

audience, legalizing some norms and creating public policies that meet their demands, which will be listed below. ^[8]

One of the first important advances to be highlighted in this scenario, already mentioned above, was the possibility of registration of the profession of dung in the Brazilian Code of occupation (CBO), conquered in 2002, which guarantees the formal recognition of this craft (BRAZIL, CBO). Next to that, as a result, in the year 2003, the then President of the Republic, through the Presidential Decree 11/2003, created the Interministerial Committee for Social inclusion of garbage pickers, for the purpose of supporting organizations of pickers of recyclable materials, which was replaced by the Decree No. 7.405, [23 of December](#) of [2010](#), which "Establishes the program Pro-Groomer, called Inter-ministerial Committee for Social and economic inclusion of Reusable and recyclable Material pickers the Inter-ministerial Committee of the Social inclusion of Garbage pickers [...]" (BRAZIL, 2010).

Also in the year 2003, the federal Government created the Sympathetic economy National Secretariat of the Ministry of labor and employment (Senaes/MTE), which began operation with your associations and cooperatives of pickers, developing important projects in conjunction with other government agencies. On the same treadmill was signed the Decree at 5,940, of 25 October 2006, which "Establishes the separation of recyclable waste discarded by the organs and entities of the federal public administration, direct and indirect, on generating source, and your destination and associations cooperatives of pickers of recyclable materials, and other matters "(BRAZIL, 2006).

An important legislation created in 2007 was the National Sanitation Law (Law/11,405 2007) because it modified the Brazilian Bidding law to provide that municipalities could hire cooperatives or associations of pickers to make the collection and processing of solid materials, as well as the marketing of these without the need of the bidding process (BRAZIL, 2007).

In 2010, through the law, was created the 12,305 National solid waste policy (PNRS), which discusses and governs the subject of fairly comprehensive way, forcing the public entities to create local solid waste plans. Another new feature implemented was the mandatory closure of landfills^[9] and the imposition of selective

trash collection, among others that deal with the inclusion of scavengers (BRAZIL. 2010). ^[10]

In addition to the above, the federal Government has invested in promotion back to organizations solidarity cooperatives and associations supporting productive structures for pickers:

The federal Government's policy of support for pickers of recyclable materials occurs basically in two areas: the Organization of cooperatives and associations – for this was the model chosen for the productive organization of this public in Brazil – and the allocation for infrastructure these ventures have able to provide the proposed services. Support programmes have always been designed and developed in permanent dialogue with the MNCR (Samir; METELLO, 2016, p. 30).

Despite this range of public policy, presented, according to Nancy Fraser, as affirmative action, that aims to create some conditions for inclusion of scavengers and women pickers in the social scenario out of invisibility and exclusion total. Although Fraser submit affirmative action as a form of income redistribution and combating the social injustices, she calls attention to the fact that these can create stylization of the group being favoured with them, in this case, the pickers. Why the author bet more on processing measures, as these would be responsible for the creation of jobs and, therefore, undermine the class differences (MANE, 2004, p. 148).

However, despite the Government's effort, these legal measures do not have guaranteed the support of most of these people, as seen in the case of Cooperative *Filadelphia*, much less an income security, keeping these people in a space of high vulnerability.

However, one cannot forget that human rights in social field, more specifically your regarding working conditions and income, are conspicuous by the working conditions for workers. In this context, Herrera Flowers reflects on the fact that economic power have advanced in the political area and hampered the effectiveness of human rights. The capital has been favored at the expense of the people, especially those in economic and social vulnerability situation, deepened by the individualism and competition (HERRERA FLORES, 2009).

For the Latin American anthropologist Néstor García Canclini, globalization has deepened social inequalities, generating a pre-existing economic, cultural and social imbalance, particularly in poorer countries. This process has been beneficial economically marginalizing high contingent of people in various countries and removing access to means of guaranteeing human dignity, as well as the Basic Human Rights (CANCLINI, 2009, p. 244).

The Labour Law is for respect to human dignity, since this subject is no longer one of the rights of the person, is, above all, the Foundation on which stand the fundamentals that give support to the notion of social work and your legal system. It is imperative, therefore, that all those responsible for the construction of a new world stage recognize the need for change of values and behaviors and has as main objective to make fairer society economically and socially fairer, than possibly will result a socially inclusive globalization (DARCANCHY, 2012, p. 182).

Is this change generates economic and social justice that will be able to ensure a decent life for citizens, approaching the Human rights law of human dignity. Otherwise, the advances feature many material limits.

CONCLUSION

The theme reflected in this article reveals the complexity wrapped in *picker's* profession. Analyzing the economic and social issue, is clear that these are the result of a capitalist production model, based on market economy *self-regulate* and, therefore, results in the exclusion of a range of people in the productive process, generating a battalion people who do not have access to employment and income. The result has been the growing informal work. In some extreme cases, the livelihood of families has been collecting trash and recyclable materials.

While this form of economic organization, she ends up generating resistance processes, as is the case of the national movement of recyclable material Scavengers (MNCR), which found in associative form an organization of workers and a possibility to guarantee workers a little more dignity. Clear that this category is

formed by low-income people, which makes their inclusion in the market, more difficult.

However, cooperatives of pickers of recyclable materials has shown an interesting space for two reasons: a) cooperatives have a greater bargaining power with the marketing of products, and (b) as are cooperatives, the process of self-management that relations of and human work are reviewed. In this context, Popular Education, generally exercised by entity accompanying these cooperatives, has served the reflection engine and autonomy of those people.

Although the Brazilian Government has invested in the legalization of rights and guarantees that minority-focused social, the economic model does not allow many advances. Unfortunately, many of these people follow State and poverty, human rights are wholly or partially unknown to them, which denotes that these are thought collectively and not individually. The inclusion of these minorities and access to human dignity is a social and collective process. For now, human rights are still just for *some humans*.

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