

# Collective Land Tenure in Brazil: Lessons Learned, Challenges, and Perspectives

**Felipe Litsek:** [00:00:00] Good morning, good afternoon, and good evening, everyone. We're taking a few minutes; we'll start our webinar shortly.[00:01:00]

Well, good morning, good afternoon, and good evening to everyone. My name is Felipe, I'm from the organization Comunidades Catalizadoras, and we're going to kick off our webinar, "Collective Territorial Terms in Brazil: Lessons Learned, Challenges, and Perspectives." It's a pleasure to be here with all of you; I'd like to thank you very much for joining us, and we hope to have a very productive and interesting discussion [00:02:00] about the CLT here, the CLT movement here in Brazil.

Well, this webinar is part of the global virtual TTC meeting; it is an initiative of the International Center for Community Land Trust and the Rondo Community Land Trust, which is organizing this virtual meeting in May and June 2026, with various events to discuss the TTC instrument in different contexts.

So, it's an initiative... This is the first edition of this global virtual gathering, and we have a number of organizations supporting this initiative, including CONCAT here in Brazil. Throughout May and June, we will have 11 different events in [00:03:00] various countries such as Australia, Canada, Brazil, Puerto Rico, Europe, and the United States, and it is a very interesting opportunity to gain in-depth knowledge and hear from people who are using the TTC on a daily basis as a tool to guarantee the right to housing in their respective contexts.

So, to access the full schedule, just visit the website of the International Center for Collective Territorial Terms, where you'll find all the webinars being organized. Well, in today's webinar, we'll be discussing our Brazilian experience. I am the deputy coordinator of the TTC project at CONCATE, and I'll also be moderating today's event. We'll hear from Tarsila, who is the TTC project coordinator at CONCATE, Cláudia Pires, an architect with a PhD in [00:04:00] architecture and urbanism, Jurema Constâncio, from the National Union for Popular Housing, and Pedro Lima, from the University of São Paulo.

So, these are people who are personally involved in the collective territorial movement in Brazil, and this panel reflects that diversity. We'll have representatives from academia, the socialist movement, and a civil society organization working on architecture and urban planning for housing purposes.

Before we begin, we have a few guidelines regarding language. First, if you have any questions, just use the chat box in the "Questions" section. We will record the session and send a summary to everyone. This session offers live captions and simultaneous interpretation via Wordly.

To access [00:05:00] this tool, just go to the Zoom chat and select your preferred language. If you have any trouble accessing the captions, just write in the chat—we have technical support available for any issues. Well, then, before I hand it over to the participants, I'll give a brief presentation on the history of the term "collective territory" in Brazil.

Specifically based on the experience of the TTC Project. The TTC Project is a project linked to CONCAT, which was launched in 2018. It has been the main driving force behind the introduction of the collective territorial term instrument in Brazil. So, I'll provide a brief historical overview, and then I'll hand the floor over...

To each of the speakers. Well, then, what is the context surrounding the arrival of the [00:06:00] TTC instrument in Brazil? The project emerged in 2018, shortly after Rio de Janeiro underwent the largest cycle of evictions in the city's history. So, we had 20,000 families evicted between 2009 and 2016 in the context of mega-events—the Olympics, the Pan American Games, the World Cup—and, above all, the rise of a business-oriented vision for the city of Rio de Janeiro, in which favelas and low-income communities in gentrified areas did not benefit much; on the contrary, they were made more vulnerable by this initiative.

At the same time, during that same period, Rio de Janeiro was a city experiencing a rise in the cost of living, and we also saw a [00:07:00] structural shift in our land regularization policy, which, starting in 2017 with the new national framework for land regularization, began to transform into a policy heavily oriented toward individual title.

So, individual property titling began to be sold as a solution for land regularization in favelas and urban communities. So, given this context, in which evictions impacted tens of thousands of families in Rio de Janeiro, and the rising cost of living has made it harder for low-income people to remain in their neighborhoods, land regularization has become guided by a more market-oriented vision. We are beginning to feel a lack of mechanisms that guarantee security of tenure [00:08:00] and the continued presence of communities in their territories.

And activist researchers and civil society organizations in Rio de Janeiro are beginning to look for solutions on the international stage. And we find a very interesting example, which is the case of Puerto Rico, where the concept of “collective territory” was established in the context of favelas. Here are some images that illustrate this context a bit; these maps show how the eviction policy unfolded. So, those little pink dots on the top map were the favelas and communities that were evicted, and those yellow houses on the left are the housing complexes where people were relocated.

And in Rio de Janeiro, this area here on the right side of the map is the central area and the northern zone [00:09:00], and the area on the far left is the western zone, where the urban fringes and peripheries are located; it is an area quite distant from access to services and the labor market. So we effectively saw a movement to relocate communities from central areas to more distant parts of the city, precisely following this logic of...

preparing the city for the mega-events it was hosting. In 2014, Rio de Janeiro was the city with the highest cost of living in the world, so this was entirely in line with the city’s project to market the Rio de Janeiro brand globally, and the mega-events played a fundamental role in that. And some activists in the city find in the experience of Puerto Rico, at the FIDEI Comício de La Terra, a very important tool to defend the right to remain and the security of [00:10:00] tenure for these communities.

Well, the TTC project emerged in August 2018 from a series of workshops involving a delegation from that Puerto Rican initiative, which came to Brazil and shared with us how the community... the experience unfolded, what the lessons were, what the impacts were, and following five days of workshops and exchanges—in which public agencies such as ITERG and the Public Defender’s Office, university researchers, other civil society organizations, community leaders from favelas, and social movements participated—after these five days of workshops, the TTC project was officially launched.

And we formed... we formed a multidisciplinary working group that began working with the goal of seeking [00:11:00] to develop pilot projects for collective territorial terms in Brazil and ensuring that this instrument becomes a reality in our country. So here are some photos from those workshops in 2018; here we see Jurema, who is here on our live stream today and has been participating since the project's inception.

And the TTC project then emerges and divides into three work fronts, and these work fronts are how we operate to this day: mobilization, legislation, and dissemination. I'll talk a little bit about each work front to help you understand how we operate. Mobilization is a fundamental front dedicated to developing TTC pilot projects in some communities that show interest in the model.

So, in 2018, when the project began, part of the strategy was [00:12:00] to find communities with favorable conditions for implementing the collective territorial agreement and that showed an interest in the model based on different possibilities. So, it might be a community facing eviction, or a community heavily impacted by real estate speculation, or a community that wants to strengthen a collective management structure.

So, at first, we started working with Trapicheiros and Grupo Esperança, but as time went on, we began working with other communities in the city, such as Terra Prometida, Cooperativa Shangri-La, and Vila Autódromo. And, over the past few years, we've been expanding this discussion beyond Rio de Janeiro and working with communities, squatter settlements, and organizations in other states.

So, we've already held workshops in the [00:13:00] Cobra Coral community in Brasília, in Vila do Joque, also in Brasília, at the housing occupation in São Carlos, and currently, we're starting a partnership with a favela called Jardim Leni, in São Paulo. So, this work with the communities is all part of the legislative front, and here I have some photos from our workshops.

The project is organized to visit communities on a monthly basis to carry out various activities. One of our main concerns in the communities is establishing the legal framework for the TTC, which involves creating a community association that truly represents the residents and discussing local regulations. The entire process is very much community-driven.

The idea is for residents to take the lead in some [00:14:00] of our activities. And here are some milestones on this legislative front. Over the course of these seven years of the project, we have reached more than 900 residents, not only in Rio de Janeiro but in other Brazilian states. We held more than 130 community workshops, we managed to formalize two community associations—one in Esperança and another in Xangrilá—and we also approved territorial regulations in two communities.

Well, the second area of work is legislation. When the project began, we conducted a legal study indicating that the TTC can be implemented in Brazil using what is already available in our legal framework. But even though we already have the tools to make such an instrument viable, there was a consensus that having specific legislation [00:15:00] on the TTC is important.

It is important to ensure greater security for the initiatives, it is important to overcome bureaucratic obstacles, and it is also important to broaden the public debate and ensure that the TTC reaches institutional levels. So, we formed a working group, the Legislation WG, to discuss what a law on collective territorial tenure would look like.

And, over the course of two years of meetings, we arrived at several proposals for legal regulations regarding the TTC. These proposals were extensively debated with various stakeholders, not only legal experts but also community leaders and professionals in architecture and urban planning. And these legislative proposals began to be utilized as opportunities arose for us to...[00:16:00]

Propose and pass laws regarding the collective territorial term. And after many years, we've also achieved several milestones. We held a series of public hearings on the collective territorial term, not only in the City Council of Rio de Janeiro but also in Salvador. We drafted a federal bill on the TTC that is currently under consideration in Congress and has just been approved by the Urban Development Committee.

We managed to incorporate the TTC into six master plans in Brazil, in the cities of Rio de Janeiro, São João de Meriti, Magé, Maricá, Biguassu in Santa Catarina, and, more recently, in Brasília. The master plan incorporating the collective territorial term was approved. We have also been focused on training congressional staff so that we can bring [00:17:00] this debate to those on the front lines of politics, and

recently, last year, we approved the TTC in Rio de Janeiro's housing plan.

This is the first time the city has formulated its social housing plan, and it includes the collective territorial term as a strategic tool to address the housing problem in our city. So this series of initiatives and achievements means that today in Brazil we have a more favorable regulatory framework for implementing the collective territorial term.

Finally, we have here... This is the outreach front, and within this front we seek to broaden the debate on the collective territorial term across Brazil, moving beyond Rio de Janeiro to engage in dialogue with social movements, civil society organizations, leaders, and researchers in other states [00:18:00] of Brazil.

This front emerged precisely during the pandemic, when we saw a shift toward the virtual realm. And despite the challenges of continuing fieldwork in communities in this environment, we realized that it was a strategic situation—a strategic opportunity—to reach other spaces, other people, and other states in Brazil.

Part of the strategies for dissemination include academic output, so today we have dozens of articles, master's theses, and doctoral dissertations discussing the TTC at the national level. We also provide technical assistance to groups interested in implementing the tool in other states, including on-site visits by our team.

We engage with various stakeholders, as I mentioned, and organize a series of [00:19:00] events such as live streams, public events, exchanges, and technical visits, precisely so that the TTC becomes better known at the national level and can be adopted and advocated for by different stakeholders. A highlight—or rather, several highlights—of this outreach effort include our national TTC seminars.

Since 2021, we have organized a national seminar, a large-scale event that has historically drawn hundreds of participants. These have been opportunities to broaden the debate on the concept of collective territory. We have held four editions of the National Seminar, and all are available on our website.

We have a presence on social media, so we have an Instagram page, a Facebook page, a YouTube channel, and a number of other [00:20:00] platforms. So, if you don't follow us yet, please visit our social media pages and follow the project. We've seen a rise in initiatives interested in the TTC in other states, and it's worth mentioning that in 2021, following the National Seminar, a group emerged that came to be known as...

a working group of multipliers, the TTC Multipliers Working Group, consisting of people from three different Brazilian states who expressed interest and a desire to have more regular updates on the TTC. This working group met throughout 2022 and 2023 and are our partners in other Brazilian states.

We were present at the World Urban Forum in 2024 and will be there again in 2026. [00:21:00] We managed to strengthen the TTC's presence in a broader public debate on the right to housing and urban policy. A milestone in this was the inclusion of the TTC in the Platform for Struggles for the Right to the City during the Popular Conference for the Right to the City, along with a series of other manifestos and spheres of social participation for the right to housing in Brazil.

So, all of this led the term "collective territory" to evolve from a little-known concept in 2018 into a model widespread across Brazil—a model in which social movements are familiar with and have embraced it, where universities are producing knowledge and research, and where we can make it a possible and viable alternative for [00:22:00] guaranteeing the right to housing, security of tenure, and community development in our country.

So, some milestones over the years: the spread of the TTC in master plans; as I mentioned, our federal bill, which, if passed, will establish a national legislative framework for the term "collective territory"; more than 60 academic papers published in the last six years; the project has reached over 4,500 people through activities and information about the TTC; and, as I mentioned, we've been sensing that the term "collective territory" is gaining an increasingly prominent presence in the national debate on cities, the right to housing, and land regularization.

Well, now for some news: we've just received word that we're finalists in the [00:23:00] UHPH competition for Inspiring Housing Practice—the Urban Housing Practitioners Hub—and there are three finalist projects. We'll hear the results next week, so this is another milestone. And

I'd like to wrap up this presentation on the project's history by inviting everyone to visit our websites and social media pages to learn more about this story and all that has been achieved over the years.

I'm going to pause the presentation now because I'd like to hear from our speakers today, and we've prepared the following key question to guide this discussion: What are the lessons learned, challenges, and prospects for TTC in Brazil, considering its trajectory so far? [00:24:00] So, I'd like to first give the floor to Jurema Constâncio, from the National Union for Popular Housing, so she can share a bit about how she...

Oh, no, sorry, I see that Tarsila is here on our webinar, so let's start with Tarsila Fidal, coordinator of the TTC project, to share her account of what the TTC movement in Brazil has been like all this time. Tarsila, the floor is yours.

**Tarsila Fidalgo:** Thank you, Filipe, thank you everyone. I want to apologize for being late, but as Filipe probably mentioned, we were in the process of voting on a specific TTC law here in the city of Rio de Janeiro.

For those following us from outside Brazil, Brazil has a very complex legal system, so even if we approve a certain measure in the master plan, that doesn't mean... That it would be [00:25:00] self-enforcing; there are a series of steps to be completed, and, in short, this is a very important milestone for the project, so I had to go to the City Council at the last minute, but, anyway, I'm back.

It's a pleasure to be here, celebrating yet another International Day of Community Land Trusts. I'd like to say a few words—so as not to repeat what Felipe said in his presentation on our history—about how interest in Community Land Trusts has developed here. When we started in 2018, there was only one academic paper that mentioned the Scammin It'll End Trust, but only very superficially, as an example; there was no debate, no knowledge about the experience of [00:26:00] Puerto Rico, or about the successful experiences in the United States, the United Kingdom, or continental Europe.

So, we really started from scratch, in the sense of bringing TTC into the debate—into public debate, academic debate, and political debate. And, as you can imagine, it's very challenging to bring a topic

into the debate from civil society. We are used to seeing many topics introduced by politicians, sometimes introduced by international organizations, at seminars, at major events, but the introduction of a topic, of a concept by civil society, stemming from a process of mobilizing vulnerable residents, is truly something very [00:27:00] innovative that I am not aware of having occurred before in Brazil.

We had the Movement for Urban Reform here, which gave rise to our City Statute, a Brazilian law intended to address all aspects of urban policy. So, of course, the Movement for Urban Reform also brought the voice of civil society to the table regarding urban issues, but this aspect of involving residents, of bringing in the grassroots, of engaging the population had not, until then, been so clear.

And the mobilization around the issue of the TTC also makes a lot of sense in our country. Brazil, like many other countries in the world, especially countries in the Global South, has a chronic, historical problem related to social housing. And of course, this problem has already been raised and addressed through a series of public policies and civil society movements.

But the fact is that, despite all the mobilization around this issue, we have never managed to conceptually unite the right to housing with the right to land. Either we were too focused on the right to housing in terms of building homes, ensuring that people had a home, a place. Or we were too focused on the instruments that would guarantee land-related documentation.

And I think the TTC makes this connection in a very important way. And it's a connection that makes a lot of sense considering the history of [00:29:00] social movements and Brazilian civil society, but one that hadn't been made yet, hadn't been brought to light yet. Based on one element. So I believe that during our eight-year journey—or nearly eight years—we identified very easily with the people's struggles.

Precisely because everyone—every single person, the whole of civil society—was seeking that link, seeking that connection between land and housing. This is very important, because we know that under capitalism, especially in the current era of financialization and neoliberalism, there is a tendency toward land appropriation.

Land, which [00:30:00] has always held great value within capitalism, has always been a challenge to rentier accumulation; it is returning to the forefront in a very prominent way. So, we began to realize, as civil society, that guaranteeing the right to housing necessarily involved guaranteeing the right to land.

And when we talk about the right to land, the right to housing in Brazil and also in other countries, we are engaging with very complex policies, laws, and partisan groups. We are delving into the history of our people. And it's worth remembering that Brazil was a country invaded by Portugal, colonized, and had its lands divided arbitrarily; it has always carried this issue of land as [00:31:00] social prestige, of land as political power.

So, it is a country with immense complexities related to this issue. And addressing this issue is very challenging. We have progressive lawmakers and activists who have already risked their lives, and some have even suffered acts of violence related precisely to their work in this struggle—this struggle for housing, this struggle for land.

So, our progress over eight years—from a completely unknown instrument to one that is now being discussed, that has a place in politics, that has a place in academic debate—is, in fact, very encouraging for us to continue seeking the means to, in [00:32:00] fact, make the term “collective territory” or the Community Land Trust a reality.

Even though we still don't have a formalized PTC in the country, with all the documentation in order, we have also, over this period—as Felipe highlighted in his presentation—made very significant progress in community mobilization. Even communities that have not yet fully implemented the model have been benefiting over the years from the organizational process brought about by the TTC, by the Community Land Trust.

This organizational process ranges from the formalization of a legal entity, to reflection on the rules that will apply to the territory, to reflection on the future [00:33:00] of that community—what needs to be done to empower those people, to bring a dimension of production, of...

income, to bring a dimension of territorial development based on the residents' active role. And this is also a milestone I wanted to highlight

of this period of collective territorial tenure in Brazil. It is worth noting that the process itself has proven to be a gain for these populations. Beyond, of course, our goal of having a fully established CLT, beyond all the recognition that Felipe has already highlighted, and all the growth, the process itself has already proven to be beneficial. And that is why we believe...

That the CLT, the Community Land Trust, is a model that needs to be further explored in the Global South [00:34:00] as a whole. We are not united in a single category for no reason. Although we are very different, we face very similar challenges. And this issue of land and housing seems to permeate the vast majority of countries that make up this Global South group.

And, in that sense, the pursuit of this tool not only brings a new legal perspective—a new formal perspective on land ownership and tenure—but it also allows groups, communities, and existing informal settlements to benefit from this organizational process brought about by the TTC.

So, I want to conclude my remarks by once again highlighting the residents' leading role, highlighting the population's leading role in this [00:35:00] eight-year journey of ours, and emphasizing that, without them, none of this is possible. The TTC is not a technical tool; it is not a tool that allies or the university conceive of and then see if it works.

The TTC is a tool built day by day together with the residents. So, I think that's... Perhaps the most relevant point I wanted to bring to the discussion. Thank you.

**Felipe Litsek:** Thank you very much, Tarsila. And I think that provides an excellent bridge to our next speaker, Jurema Constâncio.

Tarsila concludes her remarks by speaking about community leadership. So, I'd really like to hear Jurema's perspective on all of this. Jurema, who is a resident and community leader at the Shangri-La Cooperative and an activist with the National Union for Popular Housing, please.

**Jurema Constancio:** Good afternoon. Can you hear me?

**Felipe Litsek:** [00:36:00] Yes, we are.

**Jurema Constancio:** Well, good afternoon, everyone. Felipe introduced me, but I'll continue with the introduction. I'm Jurema Constâncio, I'm

a resident of the Shangri-La Cooperative, the first affordable housing cooperative in the state of Rio de Janeiro, and I am a coordinator; I serve in a coordinating role for the National Union for Popular Housing.

Thank you. The movement is active in 17 states, and we've been working to bring the states together so they understand what the TTC entails and so we can implement it in other states as well, because we recognize the need for this TTC initiative. Why do I say this? We see... I've been part of the housing movement here in Rio de Janeiro for 30 years now.

And we see a very big challenge, which is precisely the issue of access to land. And so I think the big challenge is for us to get the TTC approved [00:37:00] and for us to ensure that territorial communities, families, and individuals understand and embrace this proposal—which I say is a new proposal, because we've only recently come to know it.

But it's been a long-held dream of ours to have this TTC initiative, and today we can finally understand what that name means. It's a proposal we've been discussing for a long time now in relation to housing projects. For the grassroots movement, it's very difficult to spend years fighting for a piece of land, only to then see the organization itself, the movement itself, and the families themselves fighting to sell something that likely wouldn't even belong to them.

We're talking about a movement where the struggle is collective, and then it becomes individualized. So, the Shangri-La cooperative is a cooperative built within the favela where real estate speculation [00:38:00] is very strong. We're talking here about the West Zone of Rio de Janeiro, very close to Barra da Tijuca, where we estimate that today it's one of the most expensive square meters in Rio.

So, real estate speculation is taking over every available backyard and building a high-rise. And then, automatically, something similar to what we saw with Vila Otódromo—which is the Rio city government—happens. What does it do? It uses the Minha Casa Minha Vida program for real estate speculation. It uses Minha Casa Minha Vida to remove families from their neighborhoods and relocate them to other areas where they often cannot adapt due to a variety of issues, such as their children's schooling.

So, I think that's the biggest challenge. It's about helping families understand that living on collectively owned land means it's a struggle—a fight that's been going on for years and years and years to acquire that land—and that,

truth, this land isn't the struggle of just one [00:39:00] person or one family. It's the struggle of a collective of people.

So, I think that's one of the big challenges. When I first heard about the TTC proposal—I'm the daughter of a miner, and there must be some miners here—Cláudia is from Minas, Cláudia, and Pedro is from Minas. So, since I'm the daughter of a miner and a Carioca, I'm very suspicious. So, when I first heard about the TTC, I was a bit worried. But it's like this: it's like eating giló. It's no use looking at the giló and saying it's bad. You have to try the fruit to know if it's bad or not. And today it's one of the things I like to eat the most. And one of the things I like to do most is discuss the TTC. Because when we start to complain, we create a cooperative based on experiences from Uruguay. And then, that experience, at first, adapts to Brazil, to Rio de Janeiro. That's why I said that the first cooperative for affordable housing adapted well because everyone wanted to have their own home. And then we usually say: Today, for me, housing is no longer just four walls. So housing, for me, is much bigger than that. We have a phrase we use a lot: that housing is the gateway to all other rights. And here I'm including the right to housing—to live in peace, without assuming that I'm going to have a fight with my neighbor tomorrow, who was fighting alongside me, and that at some point he wants to sell a portion of the land that isn't his—it belongs to the collective. So when I hear about the TTC, at first I'm a bit suspicious, as the popular saying from Minas goes, “Escabriada.” But then I'll try to understand. I'll try to understand before questioning. And so, when we start Shangri-La, we have a lawyer named Dr. Eliana Taíde, and we had already been working with the Beto Rubião Foundation. This lawyer has since passed away. So I had already been talking to her a lot, trying to [00:41:00] transform the Shangri-La property—the Shangri-La land—into a collective property, because we live collectively. And here, the cooperative is built in a U-shape. So, there's a house on top, a family on top, and a family below. So, what was the argument I used at the time to bring the TTC here? It was to say the following: look, if I have 50 square meters and I live downstairs, and I don't have land to build forward, I don't have land to build backward, or to the sides, I can't have a bigger house than the person living upstairs. Or conversely, the person upstairs couldn't have a bigger house, since they have a roof they could build on top of. If the standard here is 50 square meters, it's an agreement for everyone, and we held onto this perspective That the cooperative was The dream, our dream.

And when I look at the TTC, I start to realize that the dream is bigger than that. The dream lies within [00:42:00] what I was talking about back then, which was

to legally transform this property into a collective property. And they'd say to me, "No, but it's a cooperative. No one messes with you." And then, when I met my companion, partner, friend, comrade, Tarsila Fidalgo—not to suck up to her, but to say that, well, we understand each other through language and through our gaze.

I started listening more closely to Tarsila and began to realize that the TTC's proposal to meet this demand in Xangri was exactly what we'd been waiting for.

Because the cooperative was a cooperative focused on building the 29 houses. From then on, there was no more cooperative. And what happens during this period?

We go to find out how the land issue stands. And we had two plots of land: one purchased in one person's name and another purchased by the Catholic Church, which claims it belongs to the cooperative. And when we went to the registry office, it wasn't in either of their names. It's a dormant contract that's there. And, in [00:43:00] fact, the owner was the person from the past who sold it.

So, it was still in their name. And that kept me up a few nights, because I was very worried. Because the issue of speculation, as I mentioned earlier, is very strong here. So, we kept looking for a way to resolve it. And so, I see the TTC as a... a door, a window, an open house so that we can, in some way, resolve some situations regarding the Xangrelá cooperative.

Especially because some of the founders have passed away, leaving behind grandchildren and children, and their mindset is no longer what it was in the past—thinking about making money, selling a house for 100,000 or 50,000 reais, then leaving here and going to another area where they can't afford to buy anything, because today they know they won't be able to hold onto or sell the property. I think this is a...

Something we need to be very clear about. Our challenge is to implement the TTC so that [00:44:00] it actually reaches the territories that need to be anchored in some way so that what has been achieved isn't lost. The other thing I've learned—and I'm still learning, as I mentioned—is that I don't like to use the word "learned" too much, because we're always learning, every day. It's about dealing with these differences—the fact that people can't understand what I'm understanding. So I think the group, the TTC people coming here, are developing this sensitivity to really listen to the community and do everything.

I can even understand—I even wrote it down here to mention, folks—that the TTC has other issues that are fundamental, that it's a self-management issue that you

have and I haven't heard anyone bring up yet. And what is that? It's playing the role that you play. A monthly meeting where you come here—and you don't come here just to discuss whether or not to divide the land.

You're bringing other issues here [00:45:00] that the territories need. You have a team of lawyers here, an architect, and a social services team, who come and do this work very well with us here. Of course, there are differences—there always are and always will be. So, I think this is also a learning experience for us.

Let's say we got a little lost in time, and you bring that memory back. We had a meeting last week, and at the meeting we set up that clothesline—only it wasn't a clothesline up high, it was a clothesline on the ground. And then we looked, and I noticed tears in the eyes of some of our comrades who were recalling the memory of Xangri right then, when we put up some photos—which were meant for other comrades who were coming here to understand the Costa Verde, the mountainous region, and the Baixada—who were here at the Union meeting.

And that really strengthened us. At times it strengthens us, at others it saddens us. Because we also know that it's not easy to come [00:46:00] to hold a meeting and have an extremely sparse turnout, but I think that's just part of daily life. I think that's somewhat the case regarding the task and the proposal that the TTC brings.

I want to quickly mention, Felipe and Tarsila, my trip to learn about the experience in Puerto Rico. And I usually say that on the first day I couldn't sleep, because I was haunted by the memory of what I saw while touring the communities—the tragedy that happened there, the tragedy that happened here in Rio, and Shangri-La a bit this month—being able to learn about that experience, to share your experience.

Because Shangri-La is a cooperative built for 20... At first, it was meant to serve 16 families, and we serve 29 precisely because of a tragedy that happened—a massive flood in Jacarepaguá—and we build this bridge to bring in other [00:47:00] members. So, the first day I didn't sleep there was because it felt like I was being flooded there too, along with those comrades.

And then something I realized is this exchange—this very concrete exchange, a different kind of exchange. And I was overjoyed to know that in the team, in the group that was here, there was a colleague from there who was here and recognized me.

So, for me, that was the highlight of my day. So, it's not just a superficial statement, from the heart, of knowing that this exchange is happening.

It's not an exchange where someone went there and saw, came here and saw, and that was it. We're managing to replicate our perspective on work, on continuity, on replication—on being able to share how the TTC is transforming this space here. And so, countless projects are underway that I don't think I can list here.

But these are things that are affecting [00:48:00] families, affecting the land, getting some of our comrades to take action, and making people start to reflect on what we're saying about preventing land speculation. We have a housing group here that's been waiting 15, 16—Cláudia must know this—even more years, and then when we see that they get a plot of land, we see right after they receive the housing that people want to sell it, so there's another thing I'd like to bring up, Parfila, Filipe, everyone here in Jurema—just, excuse me for a moment

**Felipe Litsek:** to wrap up

**Jurema Constancio:** Hi, am I wrapping up?

Just to touch on one quick thing that I think is the biggest challenge for me—the biggest challenge is implementing a TTC in federal government areas, just as you took on the challenge of doing it at Grupo Esperança. For me, that's the biggest [00:49:00] challenge today, regardless of Xangri. That's what I wanted to contribute. If there's a possibility, if there's an exchange, we'll talk a little more, okay?

Thank you.

**Felipe Litsek:** Sure, thank you very much, Jurema, for your account. And yes, at the end of this webinar, we'll have a moment for interaction with the audience. Anyone who wants to know more about the Xangri case or the project can ask questions—we'll be able to have that interaction. I'd now like to pass the floor to Cláudia Pires. Cláudia, could you tell us a little about your experience and how you view this model? The floor is yours

**Cláudia Pires:** Well, good afternoon everyone. It's a pleasure to be here. I'd like to greet everyone, especially Professor Tarsila Fidalgo, my colleague here in various struggles, right, Tarsila?

I think it's important to emphasize that this issue of the TTC is not yet settled in the country, and I'd even like to make a correction: the first TTC enshrined in law [00:50:00] was established in São João do Meriti, you see? So, Rio de Janeiro joined the PT-Cerola initiative next, but while we managed to get it approved as a policy, we haven't been able to implement it in practice, right?

It's still a struggle today, but it's an instrument that's already included in São João's master plan, which I had the opportunity to develop with Tarsila's collaboration, right? And I think it's important to emphasize this, because it's the municipality in the Baixada Fluminense that has a population, right? It's considered one of the most densely populated municipalities in the Baixada Fluminense, and it has a historical issue there related to precarious housing and a very low socioeconomic profile among residents, which would require the municipal government to pay greater attention to innovative instruments of urban reform [00:51:00].

I think this is an important discussion, especially in these municipalities today, which are addressing housing within the context of the climate emergency and environmental justice, and I believe in the PT-C as a powerful tool for giving the population access to this issue. Well, regarding this right—excuse me—I wanted to emphasize here that I think the remarks by Jurema, Tarsila, and Filipe, who spoke before me, were quite insightful. So I won't have much trouble explaining an issue I'd like to highlight here as fundamental.

In a patrimonialist country, we still face a very great difficulty in transcending this issue of property rights, even though we talk all the time about urban reform; urban reform is [00:52:00] advocated as a right to the city—for us architects, in my case, a right to architecture, to technical assistance—but what we have observed over time is that, even though the 1988 Federal Constitution established the social function of property as a social right and the right to housing as a prevailing social right—which makes the issue of the social function of property in constitutional matters even more important—we still face a cultural, even behavioral, challenge to overcome.

When we talk about collective property, this is not settled even within social movements. If it were settled, the federal government's housing production program would be called Our [00:53:00] Home, Our Life, and not My Home, My Life. This already makes it clear—and this was one of the points I wanted to raise in my presentation, which I thought

it wasn't important to bring up now, but I think it's important for us to highlight it in my remarks.

We fight for urban reform. When we fight for urban reform, we recognize the social function of property enshrined in the Federal Constitution, but if we recognize the social function of property, why do we resist so much when the social function of property encompasses the right to housing that we fight so hard for and that is enshrined in the Constitution?

Why isn't the discussion about collective property settled, not even within organized social movements? Why does everyone want the title? Why does everyone want the property title? [00:54:00] Why does everyone fear that the TTC is an instrument for relativizing the right to private land ownership?

Because we can't gloss over this discussion, folks. I think it's... even a risk to the instrument itself. We're discussing here issues deeply rooted in the tradition of Brazilian administrative law. When we talk about this collective property or this relativized property—property that is relative in relation to that ultimate, absolute right to land—we do indeed have a hard time including this discussion of organized social movements because, if we had this discussion settled among them as well, today we would be working on residential condominium models, residential condominium projects, with absolute authority [00:55:00] regarding the TTC, not regarding private property.

We have an important discussion to have with social movements because, in the struggle for housing, not everyone in the social movements will always secure housing at the same time. As Juliana mentioned, there are struggles that have lasted 15, 20, 30 years. And we know that the person who managed to get their home sometimes abandons the struggle and leaves others behind in that struggle, trying to organize for other collective struggles—which is an injustice, an injustice caused, in fact, by this model we've managed to adopt in the country, that once you have property, all social problems are solved.

And I think this is the discussion we need to have, and it must center on the struggle to [00:56:00] secure the DTC instrument as a way to socialize land, transforming this land into a tool for promoting the right to the city, truly sparking that entire debate, reviving the debate that was waged by the religious urban reform movements back in the

1960s and which even led to various crackdowns on social movements fighting for collective land ownership.

We are in a process of increasing privatization of urban land, and it is on urban land that we wage the fiercest battles over the issue of the right to the city. So, I am a technical advisor to various social movements fighting for housing, and I have felt that this debate, [00:57:00] is not a debate that fits into the discussion; we have to be very careful, even when proposing collective ownership in urban renewal projects, right? In land regularization, the arguments made for land regularization are generally associated with the issue of inheritance rights—and thus property rights—and the rights and guarantees of land appreciation.

Well, would someone who benefits from the right to housing—who is part of the struggle for urban reform and the right to the city—refuse the TTC as an instrument if they weren't completely contaminated by this discussion of full and absolute property rights? I believe not. Sometimes, is it fear of the instrument because it is, so to speak, prevented from engaging in [00:58:00] real estate speculation on an area that was the object of collective conquest, and therefore utilized the principles of urban reform and the right to the city?

These are key questions. For us to move forward in this discussion, right? So, I'm very concerned about this, because in all the housing promotion projects I work on, one of the proposals that's being highlighted in the technical and social work—when we discuss, for instance, the urban condominium, right, or collective forms of land appropriation—since we also know that, given the very value of urban land, we need to...

Optimize its use. So, often, we need to build upward and transform those areas into highly densified areas so that we can absorb, within that development, the value of the urban land that is valued there [00:59:00], right? And I say this because a large part of the issues related to urban land in Brazil and the right to housing, social movements have been...

People are facing challenges in acquiring land, and the regulations under the "Minha Casa Minha Vida" program allow these movements to acquire that land. But I believe that the next step, following the acquisition of this land, is for us to establish as an indisputable premise in these acquisitions that collective ownership is at the heart of this achievement.

So, I think this is a very important discussion to have right now, including regarding the 16,000 units being contracted by the federal government nationwide under the Minha Casa Minha Vida Entidades program. [01:00:00] This is especially true for repurposed and retrofitted buildings, which are the ones best located in central areas and will therefore suffer even more from speculative attacks—not against the collective, but against individual families—because the title is also granted to them, and in that case, they have the option... Or do you think...

has the absolute freedom to sell that unit as soon as she finishes paying it off. Even the real estate financing models, in a way, encourage this sale after five or ten years of financing with public funds subsidized at nearly 90% or 100% for people who are not entitled to housing.

They don't have [01:01:00] the right, they don't have the means to obtain a mortgage. In those cases where... I'll wrap this up, Felipe.

**Felipe Litsek:** Okay,

**Claudia Pires:** thank you. Only in cases where they have... I'll just add this. In cases where they are also eligible to use the length-of-service guarantee fund—that is, the worker's own resources—this discussion also needs to be addressed.

After all, it is a social resource that has been made available to business owners AND the working class, so that they can ensure access to a credit policy that is also subsidized, but which requires extensive social oversight and also a comprehensive guarantee regarding the rights to that private property.

So, these are the issues I wanted to raise here as the focus of this webinar's discussion, and I thank you once again for the opportunity to speak about this. [01:02:00] Thank you.

**Felipe Litsek:** Thank you, Claudine, and thank you for agreeing to participate. I think Claudine sheds very important light on the major challenges we face in implementing the TTC in Brazil.

Certainly, discussing a different, collective model of ownership that breaks with some of the paradigms of classical property, as we're accustomed to, is no easy task. I think we've been colonized by individual private property, which has captured our imagination. So, as we

discuss other tools and, more importantly, how do we ensure a sustainable housing policy? Isn't that right?

So, if we have a public policy for housing production, how do we ensure that these units remain permanently tied to social housing? Right? So, Cláudia, thank you for your insights. I'd like to pass the floor now to Pedro, so he can [01:03:00] give his remarks, offering the perspective of a university-affiliated researcher on how you've been observing, Pedro, this whole TTC movement in Brazil.

**Pedro Lima:** Thank you, Felipe. It's an honor to be speaking here after you all. I'd like to thank you again for the invitation. I'm currently a doctoral student at the University of São Paulo; I'm an urban architect pursuing a PhD in urban and regional planning, and I'm in the very final stages of my dissertation. As I prepare to submit my thesis, I'm studying Latin American experiences with collective property and urban self-management—primarily housing cooperatives and collective land arrangements, such as community land trusts.

And I've outlined three points here that I believe represent both the progress and challenges of the TTC, in an attempt to answer the questions that Felipe and Tarsila posed to us as guests. I think [01:04:00] the first point is 100% in line with what Cláudia said. I think the TTC has made significant progress in bringing the debate on property to the forefront in Brazil, which I believe is a topic—as Cláudia mentioned—that is extremely difficult.

And so, I won't get into the point about social movements, because I think Cláudia and also Jurema have already spoken a lot about that, but I think that, although, in my view, property is a central element in the housing, urban, environmental, and social crisis we're experiencing today. I think it's a topic...

Very, very rarely discussed in terms of moving toward alternative forms of property beyond individual private property and a radical critique of individual private property. I think we have a history of significant urban conflict surrounding land; property is extremely important in rural areas in Brazil, but I think in [01:05:00] urban areas we've made very little progress beyond the discussion of social function.

And I think it's a discussion that was—that is—an important one, but it's a discussion that has lost substance over time. These days, the fulfillment of social function is something that has been largely stripped of its

insurgent potential, even though it remains a very important discursive resource, especially for movements working with occupation.

And I think that within the university, speaking from my field—architecture and urban planning—individual private property is often treated as a non-issue. It is so taken for granted that we don't even consider it part of the discussion. It is a starting point for the discussion, not part of the debate.

Anyway, I think that within academic debates on self-management, [01:06:00] a very significant separation has occurred between self-management and collective property, to the point that we have many academic works that deal with self-management and don't say a word about property, let alone collective property.

So, there is a rupture there between self-management and collective ownership that Jurema and Cláudio—and many of you—know resonates and is also a product of the landscape of social movements. Jurema is here as one of the few movements in Brazil that addresses the issue of property within housing movements. So, I think the TTC has made progress insofar as it raises this debate, it revives this debate, and as the project grows, we feel that this is a debate that keeps resurfacing.

And then we can discuss whether the TTC is collective property, whether the TTC is collective management of property, whether it challenges private property, whether it confronts it, whether it coexists with it, whether [01:07:00] it complements it—it doesn't matter. What I think is most important is that we're discussing this. So in this context, where this was a topic that had been practically forgotten, the fact that we've brought it back into focus, shed light on it—I think that's super important.

And then, adding something that Cláudia also mentioned, which I think is super important—and I think the TTC has also addressed this in its discourse—is that we shouldn't treat collective property or alternative forms of property as a limitation on collective property. But rather as another conception of property.

I think this framing isn't just a rhetorical trick, but a genuine way of understanding, because we begin to deconstruct collective property as an absolute right, as an exercise of freedom, as an exercise of citizenship, and, in fact, we begin to understand it as a barrier to these things, and not exactly as something [01:08:00] that is a constraint on freedom or citizenship, but rather a barrier, and that other

ways of exercising property are much more aligned with the right to the city, with citizenship, with community, with collective management of the territory, and with self-management.

So, I think addressing property strengthens self-management. The second point I wanted to make is about how the TTC, in addressing property, has addressed property in the broadest sense, and I think this is very important for us to understand that property is more than paper, more than law, more than a deed—it is all of that, but it is more than that; it is practice, it is social pact, it is agreement, it is appropriation, it is the forms of use, the ways of managing the territory, the way the territory is appropriated, the history of the territory, how community processes unfolded in the territory, and how communities collectively wish [01:09:00] to shape the future of their own territory. So, I think this is a very important step forward, which is also a challenge insofar as this is a very difficult discussion, because in this naturalization of property—in this reduction of the idea of property to individual property—there is also a reduction of the idea of property to property as the right to sell, the right to dispose of it, and I think that as the TTC, the TTC project, and the TTC instrument have arrived in Brazil as a community planning tool, it also addresses property, but it treats property in a broad sense.

There's a story that Felipe and Jurema told me. I really wanted to be there for that, but I couldn't make it because I'm here in São Paulo. So, being in Xangri-Lá all the time isn't easy. But the process of drafting Xangri-Lá's bylaws and regulations during the transition from a cooperative to a TTC involved a lot of discussion about what kind of ownership model the community wanted [01:10:00] and what the benefits and drawbacks were of having individual private ownership—where each person was free to use their unit as they wished—and, at the other extreme, what the benefits and problems were of having an ownership regime where use was entirely subject to the collective and where units could not be sold or rented under any circumstances.

I think this kind of dynamic that was adopted to arrive at a charter shows how the focus is not only on the result and the materiality of the charter, but on the process of its constitution. And I think that is ownership in the broad sense. It is about discussing and taking ownership of the statute, it is about building the statute together and understanding what kind of management process, what kind of appropriation process, and what kind of agreement will be built collectively, because if it is just a piece of paper—even if it is a paper that says the property is collective—that [01:11:00] has no

social sustainability; it has no foundation, no cohesion, and no social ownership.

And Shangri-La also tells a story of how the community managed to sustain itself as a cooperative amidst this informality and legal confusion, with very few attempts to sell or...

private appropriation of what was built collectively, it was because they had an understanding—because the process of construction and the process of community formation was very rich. So I think a second very important advance of the TTC is treating property as a practice, as a broad issue, and as an issue that is not just about norms but also about the practice of exercising agreement and appropriation.

And the third point I wanted to bring up is about the [01:12:00] journey of the TTC, which I think is very rich and very interesting to imagine: bringing to Brazil the idea of an instrument that has a beautiful history in the United States, among Black communities in the diaspora, which then went to Puerto Rico, already as a first attempt to adapt it to the reality of the Global South, which is very different.

And I think a step forward and a very important aspect of the TTC is seeking to build a Brazilian model of a Community Land Trust. And as a good model of an instrument for popular ownership, for a reality as complex as ours, this model needs to be as flexible as possible, as broad as possible, and as open-ended as possible.

So, I think that's a step forward because this has been done, but it's also a challenge because it's not easy. Also, this balance between building a framework, between establishing a coherent definition of what the instrument is [01:13:00], while ensuring it remains sufficiently open to the diversity of situations we face in Brazil, in Latin America, and in the Global South.

Given the diversity of situations, typologies, and landscapes, we have seen the TTC being useful and adopted by... by long-standing cooperatives, by new cooperatives, by associations, by favelas, by very recent squatter settlements, by building occupations, and also to engage with the diversity of the socio-legal landscape we have in Brazil.

And then I talk about both these legislative challenges we face—which are enormous—and the ingrained culture of the technicians who will work on the regularization of these places, on the titling of these places, but also on the diversity of

conflict in the territories we have, whether territories increasingly traversed by regimes of armed control, by [01:14:00] illegalities, by businesses that are flirting between the legal and the illegal, of which land and housing are an increasingly important part.

So I think the TTC's ability to be open and its conception from the outset in Brazil as a model that hacks structures—whether to appropriate the tools it already has, to build upon what already exists, or to exploit the loopholes in existing tools, using the language of property to challenge individual property rights—I think that's a strength, and I think it's a very important path.

And, to... wrap up, I think that in this journey of a model being open, a very interesting development—I've been following the TTC for, I don't know, four or five years, of always seeing new people [01:15:00] arriving—both technicians and new researchers, as well as older professors who used to work on regularization in a different way—who are now beginning to see the TTC as a possibility for movements that view the TTC as a way to transform the territories they already have, or as a possibility for the things they are building.

I think this is increasingly making the TTC cease to be a model of the TTC project, but rather a model that is being built by all the partners who are coming together. And I think this is a strength; I think we've made a lot of progress in this regard, and the sign of this is seeing more and more new people taking an interest in the model—people coming and going—because it's not easy; the paths aren't...

linear. And this is a central challenge; when studying other models in other countries where third-sector organizations provide technical assistance, it's always a very [01:16:00] difficult balancing act for organizations like CONCAT and the TTC project to build relationships with movements that are based on partnership rather than dependency.

So I think this is a challenge, but I think that from what I've observed, it also seems to be a step forward and a very important concern. Again, we come back to self-management: how collective ownership and self-management relate, and how, at the same time that we've seen progress in self-management that hasn't been accompanied by collective ownership, I also see in some other places that we've made progress in other models of ownership that try to break with individual ownership but that often don't address self-management or the leading role of

movements. So I think that here, too, we have made significant progress, but we also face a challenge in continuing to do this because it really isn't a simple task—it's a complex task and one that unfolds as we move forward [01:17:00] Once again, I'd like to thank you for the invitation to be here speaking after all of you, and I'm increasingly happy to be participating in larger events with more people and a broader scope, and seeing the TTC resonate more and more—not only in Brazil but also by bringing the Brazilian experience, which has much to teach those of you watching us from other countries. I think we've already built a great story here in Brazil—we're not just learning from what comes from abroad; we're also starting to share the lessons from our own journeys here.

**Felipe Litsek:** Thanks, Pedro, thank you very much for your account and for the partnership. That's exactly what we're aiming for: for people to take ownership of the model, for communities to take ownership, so it becomes a tool available to so many agents and people in Brazil. The TTC movement is diverse, and the global TTC movement is quite diverse as well, and it's well represented here [01:18:00] at this event and in this personal initiative. I'd now like to invite the audience to ask questions via the Q&A box here in the chat. As people are asking, I'd like to highlight a question that came up in the chat—this one is directed somewhat at Tarsila, but it's a question from Carlos Basílio, president of the Cobra Coral Community Association. Carlos, it's a pleasure to be here with you; thank you for joining us. Some parts of the question are very specific to the situation there, so we invite Carlos to schedule a meeting later to clarify and continue this conversation. But moving on to Tarsila here, there are three points. Tarsila, first, he asks if the TTC is only about housing—what to do in communities that have a strong religious, cultural, and identity-based dimension. Can the TTC capture these elements [01:19:00] Then he asks if, after the TTC is established, there are any plans for public or institutional support for the TTC's managing entity.

And finally, what should be done regarding families that do not meet the TTC's eligibility criteria or families that do not wish to be included in the TTC? Is it possible to include them later? How should these cases be handled? So I'll pass it on to you, Tarsila, to answer Carlos, and I'd like to reiterate the invitation to anyone who wants to ask more questions here in our chat.

**Tarcyla Fidalgo:** Carlos, it's a pleasure to have you here. We already have a conversation scheduled for tomorrow, but in response to your very important questions—thank you for bringing them up here—this gives us the opportunity to talk a little more. Let's start: is the TTC just about housing? No. The TTC has

exactly that characteristic of flexibility that Pedro [01:20:00] mentioned, and it actually addresses all the issues that involve a community.

So it can address cultural, religious, and agroecological aspects of food sovereignty, among others. We have examples around the world of TTCs that, for instance, play a very significant role in protecting watersheds or that play a very significant role in food sovereignty. In preserving the cultural traits of their communities—and here, in particular, the TTCs that serve immigrant populations.

We have plenty of it in the Global North. So, it's definitely not just for housing. The second question is about the managing entity. No, there's no provision for it. There's no support at all, even though we know that support is important, but there are several ways [01:21:00] to ensure that the TTC has what we call economic sustainability, which is exactly this ability to manage itself, to pay the people who participate, and ultimately to create a slightly more professional management structure.

And this can happen, whether through the TTC renting community spaces—shared spaces—or through some kind of monthly contribution from residents, or by establishing a return to the TTC of a certain amount in the case of transactions involving the houses, such as sales, and so on. There are a number of possibilities, and each community will have a preferred path to follow—or not.

And of course, the possibility of engaging an existing international network of TTCs is not ruled out, and this can also, without [01:22:00] a doubt, help shed some light on the paths forward regarding this issue of management. The last question is about the people who don't want to. This is a classic question we get, of course, because if we depended on everyone—every family in a community—well, sometimes, as we're talking about, in Puerto Rico, for example, there are 8,000 families.

If we had to get them all to agree, we'd have a really hard time actually implementing the program because, of course, people think differently; sometimes, you even have issues... There are internal conflicts that mean that if one neighbor decides on A, you'll decide on B, even if you, well, don't really know what's going on, but you won't go down that path.

So, we know there are many conflicts. And one of the characteristics of the TTC—one of its central characteristics—regardless of whether we're talking about a

TTC in the United States, in Brazil, in Puerto Rico, in Kenya, [01:23:00] one of the central characteristics is spontaneous participation. The people who join the TTC have to do so consciously and spontaneously, understanding what is at stake, understanding what they are giving up and what they are gaining by joining the model.

And it cannot be mandatory, because otherwise it loses its *raison d'être*. When we say that we depend on popular mobilization, that we have this whole dimension of self-management that was highlighted here by Pedro and Jurema, if we don't have consent, it's obvious that people tend not to want to participate.

They're upset—upset with that arrangement—and that's not what we want. But what happens, then, to those who don't want to? Those who don't want to will participate in the land regularization process under Brazilian law, as usual, just like anyone else; they'll receive their title and will, in the end, stay there as if the TTC didn't exist.

Except... [01:24:00] Even so, the TTC has enormous potential to protect the community as a whole. And here I always bring up the example of Porto Rico, which is our most successful example in the Global South, where we have a community of 8,000 families, 2,000 of whom joined the TTC. So you have a quarter of the families, and even so, the TTC managed to ensure the community's permanence.

And how does this magic happen? Actually, when you have a quarter of the families participating, you're not necessarily talking about a quarter of the territory. You're talking about families spread throughout the entire community. And the simple fact that you have families spread out, that you have land scattered throughout that community belonging to the TTC, already has the power to deter and inhibit real estate speculation.

Because we know that real estate agents have the [01:25:00] intention of acquiring large plots of land to build developments other than affordable housing, other than single-family homes, and so on. So their goal isn't to buy a single house and a plot of land. Their goal is to buy 20 houses and 20 adjacent plots right next to each other, to consolidate everything, to have a large area and build a shopping center, a high-income condominium, or whatever it may be.

And when you have these scattered houses, they'll hardly be able to do that, because they'll run into some house, some family that's a member of the

TTC. And with that, you end up curbing the burden of real estate speculation. Besides, we know, right? Jurema brought up her point—we know there are a lot of people who also think, “No, I’m not jumping into this right away, because I don’t know if it’ll work out; I’m going to wait and see what happens.”

So, yes, it’s possible that [01:26:00] people will join later—there’s nothing stopping that from happening. Of course, there will be a notary process involved, which will likely entail some cost that we hope the TTC will be able to absorb within the framework of economic sustainability I just mentioned, but it is indeed possible that people will decide to join the model later on.

**Felipe Litsek:** Thank you, Tarsila, and Carlos, just to reiterate that if you’d like to schedule a meeting or have a conversation to address more specific questions regarding the coral snake case, we’re completely available. I see here that we have no more questions, and we’re nearing the end of our live stream. In these final few minutes, I’d like to see if you’d like to wrap up with a final thought—no longer than a minute—so I’ll pass the floor to each of you, and also if you’d like to share a message for this global movement of the 36, which stems from this webinar initiative and is part of this global network.

So I’ll go in reverse order, starting with Pedro for a final thought, so we can wrap up the event. Pedro, it’s your turn.

**Pedro Lima:** Well, I just wanted to thank you for the opportunity to be here. I think I have much more to learn from you than any message I might convey. I think everything I’ve been able to share here are things I’ve learned from being in these spaces, so my message is simply one of gratitude and honor for being here, speaking after the two women from Minas Gerais like me—Jurema, who’s almost from Minas, and Cláudia from Gema, who is from Minas. Anyway, just thank you. It was really great, and thank you for being here, for the opportunity to hear your remarks as well; they were really great and very important.

**Felipe Litsek:** [01:28:00] Thanks, Pedro. Cláudia, go ahead.

**Claudia Pires:** I also wanted to thank you and say that it was very enriching to listen and also contribute to this experience here, talking about the 36. I want to thank Concate once again for their trust and for the partnership in all our work. I also posted some information in the webinar chat about a campaign I coordinate in Brazil, so that we can have TTCs with technical assistance

in accordance with Law 11,888 of 2008 in 5,570 Brazilian municipalities, and that absolute private property becomes a thing of the past in Brazil, if we can culturally break the paradigm of this absolute property.

So thank you once again.

**Felipe Litsek:** Thank you, Cláudia. Jurema?

**Jurema Constancio:** [01:29:00] I'll try to speak here without the quiet noise—they just got back from daycare, right? Thank you. Since there are three of them, they're running wild. But here we go. So, I also want to thank you for this space. Every time we meet, I think we get more good news.

I'd like to highlight Pedro and Cláudia, who are comrades in the struggle, in the housing movement and the academic struggle. And I want to say that I've been sharing the TTC where I can talk about this—I speak out—and this achievement of ours, Cláudia, will eventually come to fruition, so that we can understand and have this discussion that the movements can grasp.

Because it's very difficult when you have a movement in the housing struggle and it hasn't eaten the giló and doesn't want to eat it. So, I want to say this: the movement's struggle needs to be understood in the following way—understanding what the TTC means. Some people call it PCC, and [01:30:00] we say it's not an acronym—it's from São Paulo, it's from Rio de Janeiro; for now it's here in Rio de Janeiro, but it's the TTC.

So, all the time, we have to be clarifying, exchanging ideas there, people changing the acronym, thinking that we're the ones in charge of everything, but

**Felipe Litsek:** we are

**Jurema Constancio:** the command of good. So, that's it, everyone. Thank you very much once again for participating and for the invitation. And we're at your service—anyone who wants to visit Xangri is welcome; it's open to the public.

**Felipe Litsek:** Thank you, Jurema. I hope no one confuses PCC with TTC anymore. I'll hand it over to Tarsila for her closing remarks.

**Tarcyla Fidalgo:** Well, everyone, I really want to thank you. It's always a pleasure to be here and share a little bit about this experience, which has also become somewhat intertwined with my life's journey.

So, I usually say that TTC is [01:31:00] my contribution to the world, very much focused on bringing a new perspective—which, in fact, isn't new—but on bringing back, reclaiming the perspective of housing as a right and not as a commodity, of land as a right and not as a commodity. Land wasn't produced by humans; it cannot be a commodity.

It is given to us and must be lived in community. I think this becomes very clear when we look at traditional communities here in Brazil—the quilombolas, the riverine communities, and so on. So I... I think that's the main lesson that remains, the main message. And for those watching us from other countries who think it's very difficult to get started, let this serve as a little inspiration: of course there are challenges—there always will be—but we always find good [01:32:00] comrades-in-arms, just as we have here on this screen.

And it's worth it, it's worth bringing up the debate; it's worth insisting so that we, in the future, can change something. That's it, thank you.

**Felipe Litsek:** Thank you, Tarsila. Well, everyone, before wrapping up the event, I'd like to share a few quick updates and invite everyone to follow the other events of this global virtual gathering of the Collective Territorial Term—the link is here in the chat.

I'd also like to mention that we, from the TTC Project in Rio de Janeiro, have just hosted TTC practitioners from all over the world at a global gathering hosted in Rio de Janeiro—the first edition of this gathering, a fantastic experience that strengthened the global TTC movement. We've been sharing updates about this gathering on our social media, and soon we'll have other resources for anyone who wants to learn more about what [01:33:00] happened. We also invite everyone to visit our social media, our website, and follow the project's progress.

On our website, you can sign up to receive updates, join our working group, and subscribe to our mailing list. So, our project is open—we're always welcoming contributions from the public—and we hope to count on you in the future. With that, we'll wrap up our webinar, thank everyone for joining us, and wish you all a great week, wherever you may be.

Listening. I think that's it, right, Ben? Anything else? Alright then, everyone, take care and see you soon.