

Report on Development Projects in the Center of South America and Life of Women and Children

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1 Introduction and localization of the problematic

The Instituto Brasileiro de Inovações pró-Sociedade Saudável Centro-Oeste (Ibiss|CO) is a nonprofit organization, established in 1993, which operates in the Brazilian Midwest, developing actions to promote human rights and to fight against exploitation of children and adolescents and trafficking of women. The Ibiss|CO has built specific methodologies for training and mobilization of networks and social movements, as well as seeking representation in the other social organizations. IBISS/CO is a reference in advocacy in defense of human rights groups in vulnerable situations because of their generational status, gender, ethnicity and sexual orientation.

The actions developed by the organization are focused on studies, researches, empowerment and recognition of rights of people living with HIV/AIDS, sex workers women, women, children and adolescents in situation of violence. The work focuses on strategic coordination and categorization of the target audience of its actions and the impact on decision-making spaces in an attempt to democratize access to public policies, ensuring the inclusion of their needs as legitimate demands of the democratic state in Brazil.

The State of Mato Grosso do Sul is located in the Central Region of Brazil (see map in next page). The State borders on two countries: Paraguay and Bolivia. Mato Grosso do Sul produces for export such as sugar, ethanol, beef and soy, and now the entrance to the steel and pulp from eucalyptus. All production chains, mentioned above, there is a large presence of environmental contamination of the rivers especially with heavy use of pesticides, deforestation and commitment of the traditional communities of the areas affected by this economic model. There is a constant presence of slave labor (including indigenous), and various degrading

situations in prison for debt, beyond the accidents at work with increasing reports in recent years.

The inclusion of Mato Grosso do Sul in the global economy is guided by governments, media and by employers' organizations is a landmark big development in the State, always affirming the growing exportation of primary goods such as grains, sugar, alcohol and iron ore and manganese. The set of economic and political forces present in the discourse on development lead to believe that criticism of the process of globalization is because we do not want the welfare of local residents.

It strategy the IBISS-CO together to State Committee to Combat Human Trafficking (CETRAP) and State Committee of Defense Against the Violence and Sexual Rights of Children and Adolescents (COMCEX-MS) has been conducting research involving people from different organizations and knowledge and political references to act locally and globally representing a set of thought that are opposed to the reality that presents itself.

This report refers to two researchs conducted: *Impacts of this sector sugar and ethanol in the sexual exploitation of children and adolescents in Mato Grosso do Sul* and *violations of sexual rights of girls Kaiowá and boys and the territories of Amambai and Caarapó (MS)*.



2 The alcohol and sugar sector and territorial changes

With the European expansion in America, the cultivation of sugarcane has been widely used in Brazil since the arrival of the Portuguese. The product found in Brazil climate and fertile soil, and the "possibility" of using compulsory labor of the Indians and, later, the enslavement of Africans. The quality of the land and the enslavement of manpower today has been the duo that has maintained the progress of the sector in addition to sugar, producing ethanol.

The low cost in use of land and the existence of an important contingent of black workers, indigenous people and migrants today, put Brazil for over 400 years as the major world producer of sugarcane. Currently, environmental problems and increased demand for energy, especially those labeled "clean energy", put in evidence the biofuels. Internally, the ethanol market is already considered consolidated with the production of hybrid cars. Brazil is now seeking, by encouraging public activity of the expansion of sugarcane in countries of the Africa and Latin America, creating a stable supply and ensuring the consolidation as a world leader in production and technology.

The sugarcane becomes thus a growing culture of Brazilian agribusiness. In the case of the Brazilian Midwest, with the exception of the Federal District, the intensification of monoculture expands with reasons very similar to the historic entrance of sugarcane in Brazil, plus strategies adopted by companies to consolidate their insertions in a time of transnational capital largely globalized, which exacerbates worldwide disputes. Ethanol production also means the incorporation of the energy market of biofuels by TNCs (Transnational Corporations). For that, besides the new market area, there is a shift to new territories.

Along with a scenario that combines the technological sophistication and spatial displacement is seeking the deregulation of labor. In that case, the work is also called "flexible" seasonal. In the sugar and alcohol sector, beyond migrant labor and

indigenous labor, its implementation occurs in places of low density organization of workers, in other words, make use of own impoverishment of the population to act "hidden in the informal labor market, which meet the variability of production at low costs" (RIGOTTO, 2008, p. 77).

The increase of alcohol production is coherent with the Brazilian project of promoting export of ethanol, including link to other major infrastructure projects and imperialist role of Brazil in the other countries of Latin America and Africa. The State of Mato Grosso do Sul records the greatest advance concerning the production of sugarcane in Brazil. In the period 2009 to 2010, the production of sugarcane in Mato Grosso do Sul grew 22.58%, the highest index in the country (IBGE, 2010).

The race of ethanol reflected in initiatives of the three spheres of government to attract sugar and alcohol companies with support which goes from providing physical space, infrastructure, political and technical support for the release of permits and licenses, as well as support direct financial for installation and expansion by BNDES- Banco Nacional de Desenvolvimento Econômico e Social (National Bank for Economic and Social Development). That bank is also currently funding the transfer of technology to African and Latin American countries, as well as companies that want to install outside of Brazil.

The public managers of the places have different perceptions about the territorial transformations arising from the installation of the plants, although the data of population growth and expansion of the revenues are broadcast daily, as seen in the participation in colloquium:

With the plants, we see an increase in population, and a greater demand for school, health care, and social service. There is a great migration. But all this has not increased criminality. This is a good point. As for prostitution, there is not supervision; girls fake documents. But the criminality we do not see ... The plant, on the positive side, brings jobs and development, but the administration has to go along. Have to increase the attendances.

The sugar industry arrived there about 25 years. We realise that the plant generates a very large social problem. And the public power

does not go along with school, or anything... There are also cases of drug trafficking, sexual exploitation...

Dissonant at different points and revealing bias or not, the discourses converge in a common datum: the plants brought significant changes to the municipalities. The disproportion between the institutional smallness of municipalities and the greatness of the demands generated by the plants is flagrant in all statements, and highlight the population increase.

But the speeches are also dissonant when the considerations are about the characteristics of the changes related to plants and to answers given by public managers. It can be seen explicitly the need to relate the presence of plants by promoting the benefits to locality, as well as does not exist relationship between the sexual exploitation of children, migrant smuggling and women trafficking with the transformations that occur in the territories.

The speeches apart plants and negative impacts, particularly, relating to sexual exploitation of children and adolescents. Those talks are moving in two strategic axes: one that disengages the enterprise and the people from outside (mostly, workers), blaming those people - and not the presence of plants - by negative changes; and another that no does this separation and searches to exempt from any responsibility plants and people outside by the harm, as can be seen in the fragments of observation reports:

Because of employment is great, because before there were many men who were on the streets without a job and now work in the plants. On the other hand, it increases the violence, because of the many people who come from outside and are unknown people.

Or

We had no case involving those workers. It may come to have, but not for to have a plant. I do not see that has anything relationship with the fact that we have a plant here. Hopefully not, but if it comes to happen it will be by chance.

The search for understanding of the complexity between the installation of a large enterprise (as are the plants of sugarcane) and the promotion of favorable conditions for the entry of girls and boys in prostitution involves the own conception of society. The society, understood as a living totality, resulting from the dialectical seams

between the production of material activity and the production of the ideas, it will be possible to uncover, amid the impacts caused by the installation and presence of plants, the promotion of propitious situation for development of the sex market and, in the interior of that, the sexual exploitation of children and adolescents.

The territorial transformations that occur from large development projects, in localities physically distant from the decision centers of those same transformations, are operated by companies and governments. These build social and political cohesions to operate projects with less chances of *social fractures* that endanger the Brazilian energy agricultural-exporting model, especially the stamp of *clean energy*. The local community is involved in the new objective perceptions over the territory that also admires the identity of social groups and their integration into the globalized world.

The local community becomes an important stamp and its vision over the territory is the own approval of development model, inclusively justifying potential problems as necessary to the insertion in the globalized world. The material changes operated in the territories are accompanied by hard work, from governments and companies, seeking social cohesion and prevention of *fractures* that may prevent or even question the development.

3 Concepts and context of sexual exploitation and sexual rights

There is a problem about the concept of sexual exploitation. "The sexual use of minors for-profit there are moments that are used as child prostitution, in others as sexual abuse or commercial sexual exploitation" (FALEIROS, 2000, p. 9). The author says that sexual exploitation as an issue that is directly linked to the sex market means recognizing that there are different levels of involvement: interpersonal and through bookies. In any situation it is important to consider the problem of gender violence, generation, institutional and structural. Is important not to look at reality with a moralistic view and religious. In relation to adult is a person's right to work as sex worker, Faleiros (2000) includes in the concept of sexual exploitation sexual work autonomous. "The sexual exploitation in the sex market,

workers are subjected to two contracts: sexual (with customers) and the work with the bosses”

According to this conception, the sexual contract, the client explores the sexual service and the contract of employment, the employer exploits the labor force. The complexity of the concept intensifies when not it considers the difference in autonomy between women and children and the peculiarities of vulnerabilities.

In this case, is not possible to consider the sexual market always using the same methods of recruitment, accommodation, transport and exploitation when it comes to women and children and young women.

The sexual rights of women and the rights of migrants are not consistently considered in the analysis of reality and it is common to consider that every sex worker was trafficked or to disregard the traffic (when convenient) believes that all migration processes are autonomous.

In the case of sugar-alcohol industry, not discuss the rights of children and women. When discussing human rights separate the rights of women and children. In the process of industrialization sugar-alcohol. The violation of sexual is part of the production chain. Sexual violence is promoted to maintain the productive chain. Many sex worker does not receive by sex services.

The possibility of access to goods and recognition as a being social are nonexistent in the territories sugar-alcohol. It can be said the possibility of access to goods and recognition as a being social strengthens the sex market. But in a capitalist logic, a system to survive turns people into consumers and merchandise.

According to Bauman (2008) in the labor market, the lives of individuals is registered as a product: analyzed, measured, placed in price. People are considered goods - are negotiated between agency and owners of jobs.

In the survey we found that taxi drivers to bring / take the women and girls from other cities and / or Paraguay, the conversation with bookies is to “get merchandise” and

“leads merchandise” and depending on the number conditions and the risk is that transport prices are negotiated.

These same people, treated as commodities, will have a different pricing depending on the capacity to produce merchandise with higher value exchange and possibility of profit to the owners of jobs. The age, the appearance of innocence or cunning sexual, ethnic origin, immigration status especially when Paraguayan, are aspects that will comprise the financial value and symbolic meaning of sexual services and of people themselves.

The "merchandise woman", especially the migrant can be devalued just for this condition: "the woman Paraguayan are cheaper, accepts all is not difficult. They give less work, has no personal documents, no one knows their true ages" "(Field Report). According Scandola (2009) the sexual exploitation of women, children and adolescents enter into working relationships in a supply chain itself - the sex market – it can sometimes assist with the maintenance other supply chain helping to overcome the dissatisfaction of the workforce, especially with regard to the solitude of migration, the need for leisure and affectivity. In the different supply chains can be seen situations where the formal and informal work occur simultaneously; the lawful and not lawful to go together in the sex trade.

The composition of the workforce of the sex trade used in local prostitution is made of both women and girls locally and those that are brought in from nearby towns or more distant as Paraguay. The agency of children and adolescents in the locality is done through people's own locality, and even constituted in a network is through mobile phones that may or may not be called "having an affair," "dating" or "making program". In areas of prostitution, the "young", are generally undocumented and are identified with age limit, 18 and 19 years.

We found girls who did not speak Portuguese and the older ones are more permanent houses of prostitution and the newest walk in the district. The use of women, children and adolescents in the sex trade is intensified by continuing population growth and demanded by the presence of the sugar-alcohol industry, seasonality of harvest time, on payment of wages.

4. The impact on a territory and in many areas

The Brazilian indigenous and black population are most affected by social inequality. Poor white people, 5.1% live on \$ 30 a month. The percentage rises to 10.6% in relation to Indians and blacks, these being the highest rate of poverty. People black, indigenous and women are most affected by inequalities, the report of the IBGE 2010.

The racial democracy in Brazil is a myth that has been maintained over the centuries since the arrival of Europeans. The blacks are 51.1% (including mixed) population and Indian 0.7%.

The census data on the number of indigenous inhabitants demonstrates that the genocide was carried out on different ethnic groups, and some endangered species. Indigenous infant mortality is more than double that of other Brazilian groups. The Indian presence in this region occurs in the villages and demarcated territories, in areas of return, groups on the periphery of large cities, work sites, camps and wandering in different municipalities and the region.

The life of indigenous peoples in Brazil is through confrontation cultural and economic , with the assassination of leaders and in Mato Grosso do Sul have largest number

With the departure of men from the villages to work in the sugarcane fields, different roles have been made by women living in demarcated territories, as there is also introduced new violence in their communities, especially the killing of women and sexual violence.

The work in the sugar mills and alcohol has become in recent years, the main source of income of the Guarani Kaiowá and causes a new dynamic in the family and social relationships in the villages.

The indigenous and people who work with the Indians say that until a few years ago it was common the Guarani men returned of sugar-alcohol industry and abused sexually abuse of women.

The study showed that the interference of work in the factories corresponds to a greater vulnerability of children and women. At the same time that the indian mother and wife gets more power in the leadership of the family, when the husband is absent, it is also more exposed to violence. She, alone, protects herself and her children. This intense exposure to violence is the violator of the certainty that her husband will not return immediately to the house, without risk to suffer violence.

The situations of sexual exploitation make it even more egregious impacts of the power relations between the outside world and the universe indigenous. Of the seven records with direct references to sexual exploitation, one has no explicit relation to non-Indians.

They are seen as inferior, by exogenous eyes, the indigenous people are reduced more easily, goods for sexual pleasure. In the view of those in power any product ("cachaça" cheap alcoholic beverage, especially) can serve as object of exchange. The products cited by the researchers in reports of sexual exploitation were "cachaça", food, candy and candy. In one case, a man sexually violent two boys, three and five years, giving them candy. The kids wanted candy.

The sugar-alcohol industry not only makes the distant Indian man and his family unprotected, but also leaves next men who can pay for sex. It was with this thought, with the incorporation of the reasoning of the capital, an Indian man, in the case mentioned above, would be profiting from her daughter's body. - Taking the girl to do sexual programs with workers in a plant - to buy a car, as the researchers reported.

The The sugar-alcohol industry clumps several problems for the indigenous: lets the men away leaving families unprotected, extends the sex trade and sexual violence.

It is important to note the presence of drugs and drug traffickers, crime which at the border causes sexual exploitation. In one case, the researchers speak of a young Kaiowa, which was drug trafficking in the village.

The serious problem is to show that drug traffickers are using teenagers Guarani to expand the drug market in the villages. Another aspect that should be noted is the transformation of a house in the village in brothel. The mother becomes the agency and their children, thugs, who make the safety of the sisters, who are sexually exploited. The programs, according to reports, does not occur in the home. The girls were taken by taxi to the city, where they were prostitutes. The intermediation was made by a taxi driver. A intermediação era feita por um taxista.

According to the view from outside, in addition to the villages be demarcated place where concentrated cheap labor and abundant, the indigenous community becomes a place where there are girls and boys with their bodies ready to give pleasure. According to the idea of colonization, it is common to use children to satisfy the sexual desires of adults. This view offers everything indigenous is valid because they live in misery. Then they can even sell their children or offer them for adults to satisfy their sexual desires.

In these relationships, the presence of legal drugs (alcohol) and illicit drugs (marijuana and cocaine) becomes an aggravating factor. The teenager Guarani, is a commodity easy for sexual exploitation, it becomes even more vulnerable if it begins to depend on drugs: will change the sexual activity for psychoactive. In most reported cases, there was no accountability of offenders.

This difficulty found can be caused by four general factors and inter-related: perception of violence as a cultural manifestation, uncertainties and disregard of public safety to the Indians; organizational structure Guarani corrupted by interference non-indigenous; and asymmetrical power relations between men and women, prevented the punishment of offenders. In cases where there was some kind of penalty, there is substantial involvement of community leaders.

For this social representation, the violence is part of their culture indigenous. In consequence, nothing can be done, under penalty of disrespect to Indian customs. In the colloquium Guarani Child: Right to the Life without Violence, an indian woman translated well this situation. It follows a part of its speaks: "A child suffered a sexual abuse, then we gone for the police station and they had said this is a cultural

problem, had said that we are indians and we had to decide this in our village. To be indian does not mean that we do not have rights. We gone for the police station, but the authorities didn't make nothing because we are indians. It is this that is missed with the authorities, because this is not our culture”.

The situation is aggravated by the uncertainties and neglect of public policy. The safety of demarcated territories, because they are considered federal areas, should be made by the Federal Police. However, this does not occur, except in special cases where there are special operations. The situation is even more critical because of the impediment, as determined by the State Government, act of the state police in the villages - the allegation is that the task is the Federal Police.

In the midst of polyphony, a point is widely accepted that violence is not restricted to the sphere and the paths to police accountability are not limited to prisons. The main proposals on the issue were: creation of women's groups in communities Kaiowa, of Caarapó and Amambai for construction and collective actions to promote rights, including public responsabilization; creation of a security program of assistance to indigenous and authors of violence, implementation of community policing with the active participation of indigenous peoples. Of these, the accomplished was the creation of women's groups.

The difficulty of accountability is also caused by the power relations established in the social order of the Kaiowa, resulting in part from the interference of non-Indians. The figure of the captain, leadership in the communities, was created by the Indian Protection Service (SPI), serving as a mediator between the state and indigenous groups. Therefore, it is, in general, "the least of the indigenous Indians," that is, someone should be reasonably familiar to the logical non-Indians. The captain, sometimes establishes special terms to the Indians with close kinship. In some cases, accountability is usually when authors are not close relatives of the captains. In one case, the leadership determined that the author cleaned up the post of National Health Foundation (Funasa) for six months.

Even the smallest actions of the police, there was participation by leadership. In general, residents seek, first, the leaders who mediate with the police. Therefore, it is

interesting to note that the leader himself, when the perpetrator may face sanctions. In one case, mentioned much, a captain is forced to resign after the community know that he had sex with a married woman and her 13 year old daughter.

Finally, the asymmetrical power relations between men and women also hinder accountability. In some cases, women sought to avoid accountability of their husbands or of other men family that are financially and socially dependent because of the presence of a man, even for their respectability in the community. These factors cause an inversion: the victimized children and adolescents are suffering sanctions. There are severe penalties, drop out of school, are mocked, beaten and sent away from home.

5 Final comments

The sugar and alcohol sector in Brazil, from the arrival of Europeans has, always been based on slavery. Today is intensified in Brazil in order to compete in meeting of the global demands for clean energy, from the environmental protocols signed and maintains rules of human expropriation very similar to other historical periods. It has expanded with the collaboration of the different spheres of government that, together with large (trans)national companies, create the material and symbolic conditions for its existence, maintenance and intensification.

The sedimentation of the idea of development as the only way out for the territories more distant and with less resistance network of social movements and workers produces consensus in the territories where it is applied. With the conditions of few jobs in small municipalities within the industry standards combined with the developmentalist ideology, with appeal for global integration, it can be stated that local communities, including managers and population, "absorb" the needs and impacts created by the presence of sugar and alcohol sector, and "absolve" the owners of capital by the problems generated. This process of alienation of the real and maintenance of the perception of the immediate and the superficial is permanently reified as a form of maintaining cohesion of the site cohesion

The intensification of the sex market, especially prostitucional is directly linked to maintenance of the workers of this sector, able to avail himself of women , children and adolescents of the locality Or brought in from regions near and far, or of Paraguay . The migration of workers, men and woman, occurring to a lesser extent for permanent work and on a larger scale to meet the crop, when it is done the payment of wages to workers.

There are some conflicts about the presence of sugar mills alacool. Some people consider important the presence of these plants in the cities, others ignore this presence; some say that girls are increasingly "offered"; others will say that girls are from other places, others more cautious and realize a connection between the increased market prostitucional and the presence of plants, but still with ties to the moral analysis and not link to the capital. Furthermore, a large part of people understand the accountability of sexual exploitation in a dual process: the operator (user) and exploited (the child or adolescent) do not incorporate the accountability in a broad context. Furthermore, a large part of people understand the accountability of sexual exploitation in a dual process: the operator (user) and exploited (the child or adolescent) do not incorporate the accountability in a broad context.

The impacts of this sector is not restricted to the physical space of its implementation but all population groups that are affected by the productive chain. The installation of the industries do not receive adequate attention, there are few pressures to operate according to law. This makes the sugar-alcohol companies have little social responsibility. Understanding the sex trade in the context of sugarcane requires going beyond the immediate visibility. The process requires knowledge of reality by the people who will look for ways to tackle the sexual exploitation that oppress people.

Acting on this issue requires the sectors engaged in human rights actions local, translocal and global, especially to build a clean energy concept which is also connected to childhood healthy, empowered women and their rights respected. Especially with people that disalienated dream and enjoy another world is possible!

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