

Scientific  
Journal of  
**Applied  
Social and  
Clinical  
Science**

**THE CONSTITUTIONAL  
RIGHT TO HOUSING: THE  
UNCONSTITUTIONALITY  
OF INSTITUTIONAL  
SHELTERS IN THE  
MUNICIPALITY OF  
BELO HORIZONTE  
FOR THE HOMELESS  
POPULATION**

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## INTRODUCTION

### PROBLEM

As housing is a space that contributes to the integrity and dignity of the human person, the Federal Constitution of the Federative Republic (CFRB), of October 5, 1988, identifies it as a social constitutional right (BRAZIL, 2019). Its importance is recognized beyond the national scope, with an express provision in the International Covenant on Economic, Social and Cultural Rights in its article 11 (BRAZIL, 2019), a Covenant to which Brazil is a signatory.

The right to housing belongs to the so-called second dimension<sup>1</sup> of fundamental rights, as stated by Sarlet (2014), demands state benefits, however, the absence and inadequacy of policies in Brazil that allow access to this right is evident.

Research carried out by Fundação João Pinheiro in 2015 shows that the housing deficit in the country, which includes the lack of adequate housing, the need to increase the number of homes, people's difficulties in meeting the costs, as well as the use of non-residential spaces, corresponds to 6.355 million homes. The same research states that the State of Minas Gerais is the second Federation Unit with the highest housing deficit<sup>2</sup> (FOUNDATION JOÃO PINHEIRO, 2018).

Therefore, the Brazilian State does not serve the population as it must. This fact is further demonstrated by a study carried out by the Institute of Applied Economic Research, which estimates 101,865 people living on the streets in Brazil in 2015, and in Belo Horizonte the number of people living on the streets, despite changing due to research, it is worrying<sup>3</sup> (INSTITUTE OF APPLIED

ECONOMIC RESEARCH, 2016).

The Chamber of Retail Managers of Belo Horizonte found that there were 1,664 homeless people in 2005. The report in the newspaper "Hoje Em Dia" from that year brings much higher numbers, seven thousand according to the Ministry of Citizenship and four thousand and five hundred according to the City Hall (AGGRESSION..., 2019). This last number is confirmed by a report from the newspaper "Globo" (BH..., 2019).

The municipal government of Belo Horizonte provides temporary institutional shelter services for these homeless people, which is provided for in Resolution, number: 109, of November 11, 2009 (BRAZIL, 2009). The City Hall's official website states that there are three different types of reception, overnight stays, dormitories and post-hospital discharge units.

In these spaces, the person will receive social assistance assistance, be able to eat, sanitize and from there they will be referred to other sectoral policies. Therefore, the question arises as to whether the State violates the right to housing, more specifically, whether the Municipality of Belo Horizonte violates the rights of people living on the streets, when providing institutional care services.

We chose this Municipality, since the research aims to carry out a diagnosis of the manifestations and testimonies of people living on the streets, collected in public hearings and in the Homeless Population Forum, held in the city of Belo Horizonte.

### HYPOTHESIS

This research presents as an initial hypothesis that Belo Horizonte's municipal policy of temporary institutional shelters,

1 Constitutionalist José Emilio Medauar Ommati (2019), when saying that there is no way to divide fundamental rights into installments and mere state abstention, as they all require State action, rejects both the thesis of dimensions and generations.

2 The record is 575 thousand units in 2015.

3 According to IPEA, in Brazil there is no official data on the homeless population, so to give you an idea, homeless people registered in the Single Registry represent only 47.1%.

aimed at homeless people, possibly violates Human Rights, and may therefore be unconstitutional.

Furthermore, we assume that the receptions may not comply with the rules of the Unified Social Assistance System and are incapable of providing adequate conditions for hygiene, of providing appropriate social assistance services and of referring homeless people to other sectoral policies.

There are four institutional shelters in the Municipality of Belo Horizonte. In the overnight mode, they are Albergue Tia Branca and Abrigo São Paulo, while those that operate throughout the day and intended to serve families only, are Abrigo Pompeia and Abrigo Granja de Freitas.

(REMOVE THIS INFORMATION OR REFORMULATE IT?) People who use these four institutional shelters participated in the public hearing held on April 23 of this year, dealing with the “Collections of belongings and violations of the rights of the homeless population” and in the Forum of the Street Population of Belo Horizonte (BELO HORIZONTE CITY COUNCIL, 2019). In this sense, we believe that these shelters are unconstitutional and ineffective, therefore, the hypothesis will be formulated that there is no satisfactory return either to society or to the individual or families in a vulnerable situation.

Another discussion is regarding the reform of these institutional receptions. Thus, the hypothesis to be examined is that the reform may lead to more segregation. Therefore, they would serve as a justification for sending as many people living on the streets to these places, even against their will, which does not solve the problem, but only hides it.

## GOALS

- a) The possible unconstitutionality of

institutional accommodation in Belo Horizonte will be verified, possibly violating Human Rights, in particular, the right to housing.

- b) Treat the information and statements obtained in public hearings and in the Municipal Street Population Forum, in order to ensure the voice and expression of people in relation to legal security of tenure, the availability of services and infrastructure, the affordable cost, habituality, accessibility, location and cultural suitability.

- c) Analyze whether institutional reception places are effective or not, with regard to compliance with standards relating to the right to housing.

- d) Propose a possible reform of institutional care in Belo Horizonte or possibly its abolition.

- e) Discuss the housing policy adopted in Finland as it is always cited as a model of efficiency.

- f) Prepare an article based on the research report.

## JUSTIFICATION

This research proves to be extremely relevant, as it will discuss Human Rights, an issue of undeniable seriousness both nationally, municipally and internationally. This research will be limited to the Municipality of Belo Horizonte and as an initial hypothesis we have that there is possible violation and disrespect, by the government of this Municipality, when implementing and continuing to implement policies that may be bankrupt.

The concern of this study was verified through the Extension Project “Iepê Óminira: observatory and human rights clinic”<sup>4</sup>,

<sup>4</sup> Project number 22332, approved by the Vice-Rector of Extension at PUC Minas, in 2018, in which extension workers

provided by ``Pontificia Universidade Católica de Minas Gerais`` and coordinated by Professor and Doctor in Clinical Psychology Bruno Vasconcelos de Almeida.

After participating in this Extension Project for two consecutive semesters, the dissatisfaction and revolt of homeless people regarding Belo Horizonte's municipal policy regarding institutional care was noted. Considering the numerous complaints, doubts arise regarding the violation of the human dignity of people who use this public service.

Therefore, a detailed study of the problems surrounding institutional care in Belo Horizonte and the homeless population in need of these services is necessary. Based on these studies, changes in reception and the way they operate would be proposed, with the aim of reintegrating this population into society.

However, as a solution is not possible through changes, a solution will be sought in the abolition of these state apparatuses. We consider that institutional reception may be outdated, in addition to the fact that there is an extremely important demand from the homeless population, that is, access to housing.

We will analyze the reports and demonstrations produced by the homeless population in the previously mentioned public hearing and in the Homeless Population Forum, as they are spaces that allowed and encouraged participation, with the right to the voice of this population.

In this sense, the philosopher Enrique Dussel (2016), when dealing with peripheral culture oppressed by imperialism, states that

attended the Municipal Forum for the Homeless Population, also participated in the activities developed by ``Pastoral de Rua`` or the National Movement for the Population of Street, in addition to attending occupations in Belo Horizonte.

5 The other, for us, is Latin America in relation to European Totality; This is the poor and oppressed Latin American pueblo with respect to the dominant and yet dependent oligarchies.

6The proceduralist proposal of democracy, "consists precisely in the fact that the democratic process institutionalizes speeches and negotiations with the help of forms of communication" (HABERMAS, 2012, p 27), and this communication, in Habermas' view, would be devoid of subjects.

it must be the starting point for the process of its own affirmation and consequent liberation. For Dussel (1973) the "other", that is, "the poor and oppressed Latin American people in relation to the dominating and still dependent oligarchies 5." (DUSSEL, 1973, p 161, our translation), cannot be excluded, because only from it can oppression come to an end.

Furthermore, in the same sense, Professor Bruno Rodrigues Leite (2017) states that like any other subject of law, a person who is homeless has the right to self-illustration and self-inclusion, rights that, if ignored, infantilize the person and make public policies welfare and paternalistic.

The people of the people need to have the power to influence government decisions, because as Neves (2010) demonstrates, government programs do not go beyond constitutional reforms, which does not resolve the most recurring issues, as these issues are very more related "to the social conditions for the realization of a Constitution inherent to democracy and the rule of law than to the constitutional provisions themselves" (NEVES, 2010, p 187).

Restrepo (2011), questions who the true constituent is and in doing so, states that the self-determination of a people disappears from the moment they constitute the system, becoming constituted, limited and remaining. However, we consider that this situation is not correct, as the people must be able to influence government decisions through the legal system, because as Cattoni (2004) well teaches, the principles encompassed by Law are what will enable the legitimization of rights<sup>6</sup>.

Based on these explanations, it became

impossible to ignore the opposition of homeless people to the reform of institutional care in Belo Horizonte. Therefore, this study considers that if the unconstitutionality and ineffectiveness of these shelters remains demonstrated, perhaps their abolition would be the best path to a real solution to the problem of homelessness.

We also consider that if the government promoted improvements in institutional care, it would perhaps be making the same mistake as England in the 19th century, when the “Poor Law” of 1834 was introduced, which aimed to reduce the costs of care for this population. “Workhouses” were built to “- remove beggars from the streets, - encourage poor people to work hard for themselves”. (THE NATIONALS ARCHIVES, [20-?], our translation)<sup>7</sup>. It seems to us that the purpose was to mask the problem through a building, in which homeless people at the time would be confined, without assistance to become independent.

## THEORETICAL REFERENCE

The principle of human dignity, as it is currently understood, that is, “as the foundation of human rights and intrinsic value of the human condition” (PIOVESAN, 2018, p 231), was consolidated in the 20th century, after the barbarities of the Second World War. However, it would be wrong to say that the notion of the dignity of human beings was only considered from that century onwards.

Thus, Sarlet (2015), when trying to define a concept for this principle, reports a brief history of its notion over the centuries, ranging from Ancient Rome to the present day. Fernandes (2013), when dealing with the principle, goes back to the era of Confucianism in Imperial

China, but like Sarlet (2015), he shows that the history of the principle went through the Scholastic period, through the Enlightenment until it reached contemporary times. From these considerations, the relevance of this value for humanity becomes irrefutable.

There are several international documents throughout the 20th century that enshrine the dignity of human beings, such as the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the Declaration of Human Rights of Vienna, the Rome Statute of the International Criminal Court, among others.

The Brazilian legal system enshrined human dignity in 1988, with the Citizen Constitution, establishing it as one of the foundations of the Democratic Rule of Law. This circumstance, according to Sarlet (2015), was no exception when compared to other orders at the time, especially because it was only in 1945, with the Statute of the United Nations, that there was “the rediscovery of the idea of human dignity” (FERNANDES, 2013, p 299).

Three years after this Statute, the Universal Declaration of Human Rights was formulated. When dealing with this declaration, Piovesan (2018) states that human rights were only understood as universal, after the idea that these rights derive from human dignity was consolidated. From this perspective, Fernandes (2013) maintains that most constitutionalists accept dignity as a “meta-principle”, consequently any fundamental right must be interpreted in light of this “super-principle”<sup>8</sup>.

The Universal Declaration of 1948, in addition to enshrining human dignity,

7 - Take beggars off the streets - Encourage poor people to work hard to support themselves

8 The constitutionalist, Marcelo Novelino (2014) differentiates dignity as a value from dignity as a principle. Thus, in the first aspect it would be absolute due to its intrinsic value to human beings, however, in the second aspect it would not. The principle of human dignity will be applied to different degrees, as will other principles.

establishes housing as a human right in its article XXV. However, in addition to being a human right, according to Sarlet (2003), it is a fundamental right, that is, it is a constitutionally guaranteed right. Thus, taking the teachings of Fernandes (2013), housing is a right that must be interpreted in light of the principle of human dignity, consequently, it becomes necessary to ensure the basics, such as hygiene, privacy and comfort.

According to Loreci Nolasco (2009), housing is the place where a person finds protection and can eat, rest, sanitize, reproduce. For the author, there is no way for an individual to have a decent life, that is, to have the minimum conditions to survive without having a place to live. Nolasco (2009) understands that the right to housing is subjective, given that the State chooses where to invest resources.

In more depth, the 2004 Report of the Joint Mission of the National Rapporteur and the United Nations (UN) (SAULE JÚNIOR; CARDOSO, 2004) establishes seven essential components of the right to adequate housing, they are: legal security of tenure; availability of services and infrastructure; affordable housing cost; habituality; accessibility; location; cultural adequacy. Therefore, only those with a healthy environment, close to health services and transport, without the risk of being taken away from the people in their possession, will be suitable housing. The house cannot be deprived of drinking water, basic sanitation, energy. The costs cannot be disproportionate to the owner's income, in addition to being a place in which plurality is respected.

As it is a fundamental right, Mendes (2017) says that housing has a negative and at the same time positive nature. The constitutionalist exemplifies the negative with the prohibition against arbitrary deprivation of the so-called "family asset" and then to

exemplify the positive nature, he cites the City Statute, which, by outlining urban policies, helps in the implementation of means to achieve decent housing.

At the international level, the right to housing, which is no different from the act of living, is recognized in other documents, such as the International Covenant on Economic and Cultural Rights of 1966, which establishes "adequate" housing. In addition, the 2000 European Union Charter of Fundamental Rights recognizes housing assistance as a means of "ensuring a dignified existence for all those who do not have sufficient resources".

The Vancouver Declaration on Human Settlements – Habitat I in 1976 and the Istanbul Declaration or Habitat II Agenda were also formulated. Both documents deal with issues about human settlements, the first, according to Sarlet (2013), ensures adequate housing and the second, in addition to treating the right to housing as a fundamental right, is concerned with its meaning and with the accountability of States.

In the early 1990s, in New York City, clinical psychologist Sam Tsemberis founded the non-profit organization called "Pathways to Housing" which, in addition to conducting research projects, promotes the "Housing First" program. On the official website for this program you can find that "this program provides immediate access to permanent supportive housing for homeless people and people with mental health and addiction problems." (PATHWAYS HOUSING FIRST, our translation, accessed 07/23/19).

Through the Housing in First Place program, it is possible to break with the notion of meritocracy, in which people's exit from the streets is only possible through their personal achievement of access to housing. In other words, the individual initially goes to care centers or shelters, and then enters transitional housing alongside treatment programs, and

must then demonstrate preparation to live independently in permanent housing.

In Brazil, according to the National Typification of Social Assistance Services of the Ministry of Development, the reception network for homeless people begins with the referral of institutional agents of Specialized Service in Social Approach; CREAS or other social assistance services; or with spontaneous demand (BRAZIL, 2014). Researcher Rosa (2017) shows how this policy works progressively. Initially, social assistance carries out the “Social Approach Service”, through which it is possible to locate homeless people and then include them in services such as overnight shelters or Specialized Reference Centers or POP Centers, with the Reception Service in Republics is the last step before permanent housing.

We consider the implementation of the principles of the Housing First Program in Belo Horizonte, a way of replacing institutional care services. Thus, the homeless person, when approached, would be directed directly to permanent housing with social assistance support. In this sense, in order to sustain the implementation of the program in this Municipality, it is necessary to verify its effectiveness in helping to solve the problem of homelessness.

This way, Gray (2018) states that the Housing First program adopted by Finland was capable of solving the issue of homelessness. This statement is confirmed by the Finnish Ministry of the Environment Report (FINLAND, 2015), which certifies that in the 1980s, the number of homeless people reached 10,000 people, which decreased to 2,000 people in 2012<sup>9</sup>.

The report carried out by the European Federation of National Organizations working

with the homeless talks about the Finnish action plan to prevent homelessness, called “Paavo” (Y-SAATIO, 2015). Coordinated by the Ministry of the Environment, this plan aimed to build between 2008 and 2014, 2,800 apartments aimed exclusively at the homeless population, with the result being a reduction of 1,150 people in this situation. It is important to highlight that this program brought together 350 professionals to provide support, in addition to not being the exclusive responsibility of the State, as it is a joint action with the Municipalities and has the help of volunteers and Non-Governmental Organizations.

With these considerations, it is possible to say that the Housing in First Place program, adopted in Finland, is an efficient program to solve the problem of homelessness. This study aims to demonstrate that the Program can be one of the solutions adopted for Belo Horizonte, when dealing with homeless people, therefore it will be necessary to make a comparison between this city and the Finnish country.

Currently, the city of Belo Horizonte, according to the Brazilian Institute of Geography and Statistics (IBGE), is made up of 2,501,576 inhabitants with a per capita income of 35,122.01 reais until 2016, with an area of 331,401 km<sup>2</sup>. In Finland, there are 5,542,517 inhabitants, with a per capita income until 2017 of 45,670 US\$ (172.18 reais), whose territorial extension is 338,145 km<sup>2</sup>. From this exposition, it is concluded that the country is around five times richer, with a territorial extension very close to this Municipality, in addition, the number of people from Belo Horizonte is much smaller compared to the number of Finns.

It is also known that in 2017, the “Project:

9 It is important to highlight that this finding is not in line with the graph on “Long-term homelessness in PAAVO municipalities 2008-2016” presented by Gray, which shows the existence of more than 2,500 people living on the streets in 2012, and only reached the number of 2000 people in this condition, in 2016. Despite this uncertainty, there is no way to consider it a contradiction, as the number, in both surveys, is evidently decreasing more and more.

streets” (PROJECT: ``STREETS``, 2017), recognized today as a Non-Governmental Organization, started housing first in Latin America and through it has served 350 people to date and of these only 19 have been reconnected with their families and another 31 reconnected with work.<sup>10</sup>

The above project approach begins by offering housing alongside financial literacy, training and curriculum, family reconnection therapy and community inclusion. The Project is supported by the Young Leaders of Americas Initiative (2019), financially supported by the ``STREET`` Network! (Ronda Urbana de Amigos) which, according to its official website, works through volunteers, such as dentists, doctors, employers, also through partnerships with social services such as rehabilitation centers, in addition to holding events to raise money. Therefore, it is possible to assume that from the rounds carried out, there was no government assistance for the activities carried out by the Project.

In developing this study, we will verify the possibilities of implementing some of its premises as a proposed solution for issues involving homeless people in the Municipality of Belo Horizonte.

In order to support the relevance of the right to housing, Osório (ALFOSIN, FERNANDES, 2004) cites, in addition to Brazil, fifteen countries in Latin America, which recognize housing as a constitutional right and that in four other countries, this right is actually considered a state duty. This scenario allows us to conclude that there is considerable concern among the so-called “developing countries” regarding the guarantee and concreteness of this right in their territories.

10 We assume that this number can be justified by the fact that the project is only two years old.

11 Art. 21. The Union is responsible for: XX – establishing guidelines for urban development, including housing, basic sanitation and urban transport;

12 Art. 23. It is the common competence of the Union, the States, the Federal District and the Municipalities: IX - promote housing construction programs and the improvement of housing conditions and basic sanitation.

13 Social rights include education, health, food, work, housing, transportation, leisure, security, social security, protection of maternity and childhood, assistance to the destitute in accordance with this Constitution.

The 1988 Constitution, when dealing with the powers of federated entities, defined the Union as the entity competent to direct urban policies, expressly indicating housing as one of them.<sup>11</sup>, in addition to determining the common competence of the Union, States, Federal District and Municipalities, the promotion of programs and improvements to housing conditions<sup>12</sup>. However, until 2000, housing was not recognized, at least expressly, as a fundamental right; acquired this condition with Constitutional Amendment, number: 26, of 2000<sup>13</sup>.

According to an official document from the Chamber of Deputies, the Proposed Amendment to the Constitution, number: 601, of 1998 (P.E.C. - Proposed Amendment to the Constitution, number: 28/96 – SF), when being processed in the Federal Senate, provides justification for the inclusion of housing in the list of fundamental rights, the its inclusion in the international documents mentioned above.

However, even with the international and national recognition of housing as a fundamental right for human dignity, the Brazilian reality is far from the objective of guaranteeing it to all people, as there is a considerable number of people currently living on the streets in Brazil, according to IPEA estimate already mentioned previously.

Until 2009, there were no specific policies to serve these people in extremely vulnerable situations, but with Decree, number: 7053, of December 23 of that year, a national policy was finally regulated to exclusively serve the homeless population. The Decree considers homeless people to be a heterogeneous population, marked by extreme poverty,



disconnected from their families and without regular housing, in addition to using public places and shelters for temporary overnight stays as housing.

The expression “people in their situation” is recent, because as Rosa (2017) states, around the 20th century, the term used to identify this population was “beggars”. However, until the expression used today was reached, there were other ways in which this population was identified, such as “marginalized”, “street sufferers”, “street people”, “street population”.

Waranda (2013) highlights how the range of names for people who live on the streets temporarily or not is wide, as it includes terms such as “robber”, “drunkards”, among others. Because they are pejorative names, Leite (2017) understands that the best expressions are “homeless subject of law” or “homeless citizen”. The same author also states that the designation “homeless population” could result in the infantilization of this social segment, consequently requiring assistance and paternalism.

However, despite understanding the author’s concern, we do not see how or why to extend the discussion about terminology further, because as Farias (2013) teaches, the person does not differ from the subject of rights. Therefore, in this study we will treat this social segment as “homeless people” knowing that they are subjects of rights. Therefore, the question that must be addressed is the analysis of whether or not fundamental rights are observed in institutional care.

Furthermore, the vision in which homeless people need to be reinserted into society is, for Leite (2017), superficial, therefore, the most accurate vision would be the self-inclusion of these people. This is only possible through the enjoyment of fundamental rights and participation in jurisdictional, legislative and administrative procedures, as “it is not possible to execute fundamental rights

through the procedure if the decision itself violates other equally fundamental rights” (LEITE, 2017, p 80), that is, broad defense, equality, contradiction.

From this perspective, Dussel, when proposing the analytical method for the philosophy of liberation, maintains that for the liberation of the oppressed, we cannot stick to theory, it is necessary to question the totality through the other, that is, by listening to them. By “totality”, we mean “structures valued by modern Euro-American culture” (DUSSEL, 2016). Therefore, only by listening to people living on the streets will it be possible to question public policies aimed at this population.

Leite (2017) shows how the State has always tried and still tries to exclude these people from urban space through so-called “revitalizations” and hygiene policies. This scenario leads us to assume that no real effort was made to resolve the economic, social and psychological problems faced by this population. However, we are not here transferring all the blame for the problem of homelessness to the State, because as Leite (2017) teaches, between this extreme and the total blame on the homeless person, there is the alternative of cooperation.

In an attempt to serve these people, the “National Policy for the Homeless Population” (BRAZIL, 2009) aims to employ temporary shelter services respecting a minimum of quality, such as capacity limits, accessibility, healthiness and geographic distribution, and its structure must observe the peculiarities of each Municipality and the number of people living on the streets. These receptions are regulated by the Unified Social Assistance System, which establishes that each institutional unit cannot exceed 50 people and that each room can accommodate a maximum of 4 people.

**Therefore, the following question arises: do institutional accommodations in the Municipality of Belo Horizonte respect the fundamental rights provided for in the Federal Constitution, in particular the right to housing, as well as in infra-constitutional legislation, and do they bring any effective result to the problem of homelessness? Is the national classification of assistance services that indicates 50 people as a maximum limit per institutional unit respected? Has the number of people living on the streets of Belo Horizonte increased, decreased or remained stable?**

To be able to carry out this study, it is necessary to understand the distinction between the fundamental right to property<sup>14</sup> and housing, as only then will it be possible to delimit the latter. Just based on the position in which they are expressed in the current Constitution, it would be reasonable to admit the first as based on the notion of individual freedoms and the second on the notion of social well-being. However, for clarification purposes we will explore this distinction further.

Thus, some authors understand property as natural, therefore, as an absolute right. In this sense, Rothbard (2010) starts from the premise that human rights are property rights and the disharmonious interpretation of those in relation to them would result in contradiction. However, this is not our position, since it is not possible to understand the right to property as absolute and in this sense Sarlet (2003) states that the social function limits this right.

Sarlet (2015) understands property as having a social content inherent to the

14 Art 5 Everyone is equal before the law, without distinction of any kind, guaranteeing Brazilians and foreigners residing in the country the inviolability of the right to life, liberty, equality, security and property, under the following terms: XXXII – the right to property is guaranteed; XXIII – the property will fulfill its social function;

Art 6 Social rights are education, health, food, work, housing, transport, leisure, security, social security, protection of maternity and childhood, assistance to the destitute, in the form of this Constitution.

15 Regarding the discussion surrounding the right to property, Ommati (2019) will defend the position that the right to property is an instrument for realizing fundamental rights, so there would not be an autonomous right to property.

principle of human dignity and that only in this sense could it be seen as a fundamental right, as constitutional protection only reaches property considering its “existential and not merely patrimonial function.” (SARLET, 2003, p 85). The right to property for Fernandes (2013) goes beyond this function, that is, it encompasses heritage, real and personal rights and artistic literary properties, inventions, discoveries<sup>15</sup>.

Demonstrating the relationship between housing and dignity, Sarlet (2013) reveals some features of that. It must be an “appropriate place to protect yourself and your family against the weather,” also a place “to enjoy your intimacy and privacy, in short, an essential space to live with a minimum of health and well-being.” being” (SARLET, 2013, p. 82), including not only physical well-being, but mental and social well-being as well.

**The proposed hypothesis assumes the possible unconstitutionality, through the violation of fundamental rights of institutional reception policies and also the ineffectiveness of these devices, which indicates inadequate public spending. In the Municipality of Belo Horizonte, this situation appears to be due to non-compliance with the determinations of the Unified Social Assistance System (MINISTRY OF DEVELOPMENT, 2014) and the growing number of homeless people in the Municipality. We also have an initial hypothesis that it is not the best solution found in reforms, as we suspect that shelters would work as a means of hiding the issue of the homeless population; therefore, they do not aim to solve the problem.**

For contextualization purposes, a brief

analysis of the organization of urban space in the capital of Minas Gerais is necessary, as it directly influences the lives of homeless people. This way, we found evidence to support our position, that perhaps the reform of institutional shelters is not the best solution, as we consider that there is a historical tendency in Belo Horizonte to remove homeless people from the centers.

At first, Carneiro (2016) demonstrates that civilization, along European lines, was the city's primary objective, through positivist and non-urban practices, in which the objective is collective well-being. The author goes on to say that urban planning kept those with greater purchasing power in the center and outside the center were workers, scoundrels and troublemakers.

However, this configuration of the city began to take another form, as from 1950 onwards, Carneiro (2015) says that the elite began to leave the center and it became "popularized" and in an attempt to rescue the image of the center, policies began to be authoritarian and technocratic. In this sense, during the Military Dictatorship, "Cleaning Operations" were carried out to remove waste pickers from the center, sending them to peripheral regions.

Araújo Filho (2016) demonstrates how the objective of modernizing the city was very present in the 1990s, with revitalization practices, which are indicated in the so-called "Code of Postures" (BELO HORIZONTE CITY COUNCIL, 2003). According to the same author, these interventionist practices of regulating public spaces, aimed at administrative improvement, remained in the municipal governments of mayors Fernando Pimentel and Márcio Lacerda.

From the second decade of the 21st century,

Carneiro (2016) talks about the relationship between the homeless population and the state agents responsible for maintaining security, assistance, cleaning and inspection; actions that, according to the statements obtained by Carneiro (2016), were carried out violently. This scenario currently appears to remain in the Municipality, as homeless people reported in a public hearing<sup>16</sup> about "Collections of belongings and violations of the rights of the homeless population", (BELO HORIZONTE CITY COUNCIL, 2019) on April 23, violations of their fundamental rights. Thus, in addition to the removal of belongings, there were many complaints regarding the city's institutional receptions, therefore, it constitutes a scenario of possible unconstitutionality of the reception services provided by the Municipality.

Complaints were also presented at the Belo Horizonte Street Population Forum (FPR), which consists of "a participatory institution made up of representatives of civil society and public authorities, which intervenes in decision-making processes relating to street population policy. street in the municipality" (FROTA, DUQUE BRAZIL, 2013, p 2).

This Forum, created in 1993 and which continues to this day, takes place every second Monday of the month at "Pastoral de Rua", located in district: "Lagoinha", being extremely important for people in situations to make themselves heard and for actions to be taken. relating to this population, begin in this institution. From the FPR deliberations, it was possible to "participate in the OP, which resulted in the achievement of the Street Population Reference Center." (FROTA, DUQUE, BRAZIL, 2013, p 7).

There are four institutional shelters located in Belo Horizonte, Albergue Tia Branca, Abrigo São Paulo, Abrigo Granja de Freitas

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16 The public hearing is provided for in the City Statute (BRAZIL, 2001), in its article 40, § 4, I. According to Lopes (2017) it demonstrates that the public hearing stood out due to the need to open and increase the opportunity for the people being able to participate and influence state decisions, as there was a lack of an "inclusive, pluralistic, egalitarian and autonomous" discussion (LOPES, 2017, p 69).

and Abrigo Pompeia, which will be the subject of investigation regarding the service systems provided and the number of people accommodated. Rosa (2018) states that where Albergue Tia Branca is currently located, the “*Abrigo de Belo Horizonte*” was located. This shelter was under the responsibility of the State of Minas Gerais and allowed the temporary entry of some homeless people, in addition to housing migrants and people in need of medical treatment. According to the author, it was not possible to find the date on which “*Abrigo Belo Horizonte*” was inaugurated.

Unlike Tia Branca, Abrigo São Paulo, established at the end of the 1970s, did not aim to serve people who lived on the streets, but the “needy and disadvantaged, such as families, the elderly and people without autonomy to carry out daily activities” (ROSA, 2019, p 54). Regarding the other two shelters, Granja de Freitas and Pompeia, it was not possible to find information about the date and form of operation, but according to a report published in March 2015 in the newspaper “*O Tempo*”, the “*Abrigo Pompeia*” would have started to serve the population homeless in 2009.

It is important to highlight that homeless people in these institutional shelters participated and were heard at the Public Hearing on April 23rd of this year and at the Homeless Population Forum that takes place every month.

Having made these considerations, it is possible to conclude that there is evidence regarding the ineffectiveness of institutional shelters, taking into consideration, that the number of people living on the streets does not decrease, but on the contrary, it only increases.

This research will study these institutional receptions mentioned above, in order to highlight whether violations of fundamental rights occur through this public service, with regard to numerical data and foundations of

receptions, structure and service system.

We elected the constitutional right to housing, as it is one of the main demands of the homeless population. We will also base our hypothesis through international legal documents, such as the Vancouver Declaration on Human Settlements – Habitat I in 1976 and the Istanbul Declaration, which contribute to the content of the right to housing and to raising awareness of the importance of respecting this right.

## METHODOLOGY

After placing the topic: “Constitutional right to housing”, we intend to study it, comparing it with Belo Horizonte’s municipal policy on institutional care aimed at serving homeless people.

This research will be developed in conjunction with the legal-sociological aspect, as we will analyze the facticity of Law, and the reasoning to be developed will initially be deductive, later also approaching the inductive method. A specificity will be worked on, that is, institutional accommodation in Belo Horizonte, which is subordinated to a general regularity, the right to housing.

The main reason why we chose institutional receptions was due to the constant complaints verified during the Iepê Ôminira Extension Project, by PUC Minas, from homeless people, regarding the structure and system of these services, in addition to their claim regarding their right to housing with dignity.

We will adopt exploratory research as well as bibliographic (documentary) research, theories will be defined, contextualization will be carried out to highlight the practicality of the issue. We will research facts and use a well-founded theoretical basis to explain the statements we make.

The data we intend to obtain during the study will be primary and will be extracted from official or unofficial documents,

legislation, Public Hearings held at the Belo Horizonte City Council and the Street Population Forum.

Therefore, the variables to be considered will be: the right to housing in international and constitutional law, its integration into the Municipal sphere, the Declaration of Vancouver and Istanbul, the issue of institutional accommodation in Belo Horizonte, the National Policy for homeless populations and its conformation in relation to the Federal Constitution and also, the program developed by the Finnish government for the homeless population.

The presentation of the final result of the research will be made in the form of a final report, which must point out the real bases on which the right to housing, expressed in the Federal Constitution, is based and propose suggestions to increase the effectiveness of this right in the Municipality of Belo Horizonte, with a view to its consolidation as a fundamental right.

## SCHEDULE

Activity	Dez. 2019	Jan. 2019	Fev. 2019	Mar. 2019	Abr. 2019	Mai. 2019	Jun. 2019	Jul. 2019	Ago. 2019	Set. 2019	Out. 2019	Nov. 2019
Jurisprudential, documentary and field bibliographical research	**** ****	**** ****										
Reading and recording the material collected			**** ****	**** ****	**** ****							
Preliminary writing – analysis of data obtained: transcription, systematization and comparison						**** ****	**** ****	**** ****	**** ****			
Review and correction										**** ****		
Final draft											**** ****	
Presentation												**** ****

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