

Living in the municipality of Paraty-RJ: Weaving tradition and valuing traditional and cultural knowledge in the rural and urban context

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ABSTRACT. This article deals with traditional urban-rural peoples and communities. The Traditional knowledge is the knowledge and practices of rural and local communities associated with biological resources and it is part of the community's identity. This work aims to identify the tradition and value traditional knowledge in the rural-urban context at the municipality of Paraty, State of Rio de Janeiro, seeking to do a dialogic reflection with authors who present and discuss this theme. The field research was made on several rural locations and at the city of Paraty-RJ, to contextualize the rural-urban reference contributing to the biodiversity and quality of life placed on this space. The methodology used is based on the assumptions of qualitative research with ethnographic characteristics and the instruments used to produce the data were field visits, interviews, field diary, photographic records, videos and participant observation. The results obtained allowed an approximation of school contents and daily reality in the rural-urban context, through contextualization. With that, we saw that traditional knowledge is vital for a rural-urban community, as learning, although being continuous, it can preserve identity over time, as well as generating income and giving voice to the communities surveyed.

Keywords: traditional knowledge, teaching, ethnography, rural-urban knowledge, culture.

Vivência no município de Paraty-RJ: tecendo a tradição e valorizando os conhecimentos tradicionais e culturais no contexto rural e urbano

RESUMO. Este artigo trata de povos e comunidades tradicionais urbano-rurais. Os conhecimentos tradicionais são o conhecimento e as práticas das comunidades rurais e locais associadas aos recursos biológicos, e fazem parte da identidade do grupo. Assim, esse trabalho tem como objetivo identificar a tradição e valorizar o conhecimento tradicional no contexto rural-urbano no município de Paraty, Estado do Rio de Janeiro, buscando fazer uma reflexão dialógica com autores que apresentam e discutem essa temática. A pesquisa de campo foi realizada em diversos locais rurais e na cidade de Paraty-RJ, para contextualizar a referência rural-urbano, contribuindo para a biodiversidade e qualidade de vida inserida nesse espaço. A metodologia utilizada está baseada nos pressupostos da pesquisa qualitativa com características etnográficas, vídeos e os instrumentos usados para a produção dos dados foram visita a campo, entrevistas, diário de campo, registros fotográficos e observação participante. Os resultados adquiridos permitiram uma aproximação aos conteúdos escolares e à realidade cotidiana no contexto rural-urbano, por meio da contextualização. Com isso, vimos que os conhecimentos tradicionais são vitais para uma comunidade rural-urbana, pois o aprendizado, apesar de ser contínuo, consegue ao longo do tempo preservar a identidade, além de gerar renda e dar voz às comunidades pesquisadas.

Palavras-chave: conhecimento tradicional, ensino, etnografia, saberes rurais-urbanos, cultura.

Vivir en el municipio de Paraty-RJ: tejiendo la tradición y valorando los conocimientos tradicionales y culturales en el contexto rural y urbano

RESUMEN. Este artículo trata de los pueblos y comunidades urbano-rurales tradicionales. El conocimiento tradicional es el conocimiento y las prácticas de las comunidades rurales y locales asociados con los recursos biológicos y es parte de la identidad de la comunidad. Este trabajo tiene como objetivo identificar la tradición y valorar el conocimiento tradicional en el contexto rural-urbano en el municipio de Paraty, Estado de Rio de Janeiro, buscando realizar una reflexión dialógica con autores que presentan y discuten este tema, la investigación de campo se realizó en varias localidades rurales y en la ciudad de Paraty-RJ, para contextualizar el referente rural-urbano contribuyendo a la biodiversidad y calidad de vida inserta en este espacio. La metodología utilizada se basa en los supuestos de investigación cualitativa con características etnográficas y los instrumentos utilizados para producir los datos fueron visitas de campo, entrevistas, diario de campo; registros fotográficos, vídeos y observación participante. Los resultados obtenidos permitieron una aproximación de los contenidos l'école y la realidad cotidiana en el contexto rural-urbano, a través de la contextualización. Y con eso, vimos que el conocimiento tradicional es vital para una comunidad rural-urbana, ya que el aprendizaje, a pesar de ser continuo, con el tiempo logra preservar la identidad además de generar ingresos y dar voz a las comunidades investigadas.

Palabras clave: conocimiento tradicional, enseñando, etnografía, conocimiento rural-urbano, culture.

Introduction

In recent years, there has been a multitude of experiences of rural development, carried out by governmental and non-governmental organizations, as well as by rural producer organizations or peasant organizations, whose characteristics are the innovative solutions to the basic problems of rural development: improving the quality of life of the population, lasting income-generating activities, right to voice and presence of farmers in decision-making bodies, or qualitative changes in gender relations, through various solutions, both organizational and institutional.

Thus, in view of the persistence, added to the worsening: of the poverty situation of the vast majority of the rural population; migration to urban centers and, in many cases, of rural inhabitants; problems of deterioration of natural resources in many rural areas; and the low economic dynamism of vast areas of the interior, it is necessary to seek, in the innovative development experiences that occur nowadays, lessons and suggestions to begin to reverse these processes on a larger scale.

Obviously, macroeconomic and macro-social factors should be considered for this, including the impossibility of almost all countries to achieve the sustained growth of their economies and stable public investment, especially in productive infrastructure and human capital. In this bias, the growing financial unviability and vulnerability of our economies to external shocks make it difficult to find answers that internalize this structure of uncertainty.

In addition, an urgent challenge for rural development is to learn from current experiences to build new approaches and perspectives. These are emerging elements that provide interesting messages to understand which initiatives are built by local communities and address their ways of exclusion.

One issue, perhaps the most important, is how to establish a fruitful relationship between knowledge, innovation and rural development.

Therefore, the aim of this article is to deal with the critical-reflexive view of researchers from a fieldwork research. It is important to highlight that, for this discussion about the research, it was taken into account the insertion of researchers in the municipality of Paraty – RJ, located in the Costa Verde region – southern region of the state of Rio de Janeiro-RJ –, as well as in the historical center, which is part of the city of Paraty-RJ, which led to the understanding, methodologically, of the rural context as the main agent of transformation, because it was possible to verify part of the reality of the field, cultural philosophy, local historicity and traditional knowledge.

Thus, the research seeks to identify how, in educational practices, local traditional knowledge, cultural context, historicity and daily interaction with the natural environment of producers and their families are incorporated or excluded. Among these knowledges and beliefs, we seek to report those that manifested themselves through evaluations, interpretations and attributions of meaning, as well as concrete practices, which demonstrate a specific type of relationship with nature, since, from this, the need to include local traditional knowledge as an indispensable element in educational processes on environmental issues is justified.

Knowledge and Innovation: structural origin and meaning

Associated traditional knowledge can be considered of non-identifiable origin, as there is an inability to associate its origin with at least one indigenous population, traditional community or traditional farmer. When it is able to associate its origin with at least one indigenous population, traditional community or traditional farmer, knowledge is considered of identifiable origin (Vasconcelos, 2016).

With this, it covers the territory where the community lives, and where knowledge is created and shared. The conservation of territories, biodiversity and ecosystems are ways to maintain the identity of rural and local communities. However, associated with biological resources, it is more than information. For communities, it represents the basis of their identity. This knowledge determines the management and use of biological resources that allow rural and local communities their economic, cultural, political and social developments. In other words, it is important to take decisions enabling them to establish the forms of Community organization, the rights and obligations of members, the rules and procedures, as well as the forms and practices for the use of biological resources and the management of the territory.

Most rural development programs have, in common, their weak theoretical and conceptual frameworks, and their limited ability to analyze the dynamics of rural societies, as well as a reduced ability to learn about similar experiences. Solving this perplexity can mean a contribution to finding solutions to the challenge. There are reasons why many of the innovative experiences in rural development generally have no multiplier effect. This can result from the difficulty that the actors themselves have to systematize lessons from their own practices, to establish the bonds under which these experiences can grow in coverage and

influence, and in the limitations of power that they have to develop proposals that influence context factors, facilitating their effectiveness.

The proximity and collaboration between innovative soil agents and researchers can be useful to systematize these social practices. However, this requires some preconditions: to accept the need to formulate new paradigms and conceptual maps, to interpret the rural development process as a "source" and form of learning, constituting the organizations and agencies involved in the implementation of projects, as agents of knowledge, and to seek creative ways to improve the relationship with academics and researchers. The relationship between innovations and knowledge, as critical aspects of rural development, means thinking about rural development as a learning process. The necessary conditions to transform the projects and organizations involved in their execution into learning agents seeks to build a better relationship between rural development experts and researchers, in addition to the potential that this implies.

An innovation environment means a specific set of production and management relationships, based on a common social organization, manifested by a culture of work and operational objectives aimed at the creation of knowledge, procedures and new products (Castells, 1996). Thus, what defines the innovation environment is its ability to generate motivations and synergies, that is, an added value resulting from the interaction, that is, they are learning processes for people to learn to solve problems in interaction with other people and, in this process, apply, exchange, research and create knowledge, called interactive spaces of learning and innovation.

Thus, it is said that, after the notion of creativity, in addition to imagination and curiosity, there are other factors, such as: group support and incentive to innovation; people's freedom of thought and action; experimental attitudes, including open-mindedness towards a person's own beliefs; stimuli to interdisciplinary work and with diverse experiences, access to knowledge and information, fault tolerance (Costa-Lobo, Campina & Menezes, 2017).

In addition, classical society is now based on powerful bases, virtually unknown until recently, in rural media: computer science and electronic communication. However, the communication society and the new telematics space should be seen as a powerful basis for supporting creativity and innovation, the production of new knowledge and the exchange of knowledge, and not just as a correspondence instrument (Abramovay, 2000). The creation of knowledge in an organization is a continuous and dynamic process of interaction between tacit and explicit knowledge. For this, it is necessary to transcend personal knowledge,

establishing exchange networks, teams and groups and, therefore, spaces of interaction that facilitate these different types of conversion (Nonaka & Reinmoeller, 2002).

Thus, the creation of knowledge implies identifying and recording the tacit knowledge and ideas existing in a company, organization or region and that can be a fertile basis for the sowing of territorial sustainable development activities. These may refer to ideas of tourist development, cultural attractions, culinary traditions, services and traditional knowledge about local products, to name a few. Also, they can be small-scale activities that people perform that can be improved.

In addition, the comparative advantages of a territory, organization or community in which innovations can be developed, should also be considered. It is not appropriate to limit the scope of the search, which should allow the discovery of the potential of a specific territory. In the case of many rural areas, this is related to various identity resources, whether ethnic or landscaped, historical heritage, flora and fauna of the region, traditions and local legends.

Knowledge about these tangible and intangible elements can be a basis for innovation when combined with explicit knowledge of marketing or image building. So it's time to research and identify new ideas that the population has. Once this knowledge is identified, it is necessary to seek methodologies that facilitate its outsourcing. Therefore, it is a question of explaining this knowledge and making it transmissible through communication. For this, face-to-face dialogue facilitates the induction modalities that can be used to express them.

The use of media as metaphors and stories and many of the techniques and games that rural development programs have developed can be effective vehicles for this. The combination assumes the synthesis (sharing) of the explicit knowledge acquired, whether generated in knowledge centers or in the already outsourced tacit. This is the time when new ideas, recommendations and proposals for innovation are produced. In this bias, we can say that we arrived here due, in large part, to the thought that arose in Modernity, still in force. This is based on a series of dualisms that justify the domination and exploitation of nature by men and values, which gave rise to societies closely linked to capitalism, which subjected individuals and nature, taking advantage of their work and knowledge, while making them invisible, maintaining their epicenter in the markets.

Therefore, we have reached this point due to two fundamental problems, caused by our social model and by ignoring the fact that we are eco-dependent and interdependent beings: we drag a great environmental crisis and a great crisis of care (the other crisis). We depend on

nature as well as the time and energy of other people available for care, which are universal and inevitable. Thus, it is urgent to question basic aspects of our social imaginary that have demonstrated their inability to make people live in a dignified and just way. Moreover, some studies show that these reflections are being lost, for reasons such as the incorporation of certain communities into the capitalist market or the absence of this type of education in formal education. Its application is especially relevant in biodiversity conservation, in our quality of life, in the management of local resources, among others (Fleury & Almeida, 2007).

The collaboration of the Convention on Biological Diversity (CBD) is the thanks to the autonomy of countries according to their biodiversity. Moreover, this indicates as its purpose, in its art.1, the conservation of biological diversity, the ecological use of its elements and the correct and egalitarian division of the privileges of the use of human resources (Távora, 2015). Thus, a necessary tool to achieve social change is Environmental Education. While it cannot, in itself replace political responsibility or scientific-technological knowledge, it potentially creates the right cultural conditions for environmental issues to be understood differently.

Methodology

Local traditional knowledge is those knowledge and beliefs that, being part of the cultural knowledge of an entire city or a cultural group, are determined by its specific geographical, cultural, environmental and historical context. These are constructs based on inter- and intra-generational experiences and community, from the past, with the present and for the future, in force in a given community and guiding daily practices, as well as interpretations of reality that express a way of life and a spirituality (Andrade, 2006).

The methodology we use is based on the assumptions of qualitative research, with ethnographic characteristic of data collection that aims to understand, observe and interact with people in their natural environment, that is, to be in the "field". To this end, the data in ethnographic research direct the theoretical path to be followed and influenced by the analyses and results of the research respond to the research object as a view of researchers and research agents. With this, we observed that ethnographic research "is to give voice to a silent minority; is to walk in an unknown world" (Mattos, 2011 p. 45). The methodological procedures of the research were: interviews; field diary; photographs; videos; and participant observation. Data analysis was based on interviews with producers and farmers, resident/guide, spiritual and quilombola leaders.

In this sense, Duarte (2004, p. 215) emphasizes, on the interview, that:

they will allow the researcher to take a kind of deep dive, collecting clues to the ways in which each of these subjects perceives and means their reality and raises consistent information that allowed them to describe and understand the logic that presides over the relationships that are established within this group, which, in general, is more difficult to obtain with other data collection instruments.

The research site is in the municipality of Paraty-RJ, which is in the Costa Verde region. This region is part of the state of Rio de Janeiro-RJ, belonging to the Southern region of the state. The research subjects are nine, being identified as: producer A; producer B; producers C and D; Professor E; producer F; resident/guide G; spiritual leader H and quilombola I, all belonging to the municipality of Paraty-RJ.

Results and Discussions

Weaving with palm heart producer

When we arrived as a group, we began the dialogues with the producer "A" of the agroecological site. He reports that he was a physical education teacher from 1st to the 4th grade in São Paulo. He was motivated to abandon teaching for another passion, to live near the sea. He explained that

on site is marketed the organic palm pupunha and Jussara, being a foot of palm heart yields about 750 grams, selling the kilo, at R\$25.00. The production also has bananas, but without much expression. Logistics is manual, I can sell to schools, being the palm tree sold in glass or in natura in fairs, I participate in AAPOP (Association of Agriculture of Organic Products of Paraty). I have no incentive for local politics.

In this sense, D'Ambrosio (2019, p.29) emphasizes that "Mathematics, like knowledge in general, is a response to the leaps of survival and transcendence, which synthesize the existential question of the human species. The species creates theories and practices that solve the existential question". In addition, Mattos (2016, p. 9) corroborates, stating: "the mathematical knowledge of man in the field shows a cognitive development and presents an enormous wealth of content stemming from culture, which is part of a mathematics necessary and sufficient for the day to day".

The rural owner continues to report that "he sees in me a lot of prejudice when I go to town. People see me in dirty, simple clothes". The venue is far from the city of Paraty-RJ and with difficult access. Even without encouraging public policies and having difficulty selling their production in the markets, the owner says "I am very happy where I live". In turn,

traditional knowledge must be understood in the purpose of experiments and knowledge accumulated through a community in front of its natural resources carried out in a creative and modifiable way, and may undergo changes and adaptations over the years (Santos & Quinteiro, 2018).

In dialogue with producer "A", we identified that the contact with nature and handling of it was a life decision for him. Even with a profession already acquired as a teacher, the passion for traditional knowledge of the land was stronger than the teaching career. We know that teaching is not limited to the classroom, but to all forms of knowledge transmission. A traditional population is understood as each community group that resides in rural areas, which maintains a certain region with specific characteristics, modified by its habits, uses and customs. This population lives, preserves and always values the customs acquired from generation to generation by non-traditional educational means (Lima, 2008).

For rural and local communities, all components of the territory are united and inseparable. In his worldview, it is difficult to understand the separation of the elements surrounding his life and concepts such as natural or biological resources, which are related to a different cultural view. Therefore, territory, habitat or ecosystem, which encompass various components of nature, are concepts of integrated human nature closer to the rural and local worldview.

Weaving with cachaça producer

After the end of the experiment in the initial stage of studies with the rural producer "A", in the afternoon we continue in dialogues on the wheels of conversations in various locations of the property. It was possible to identify traditional and mathematical knowledge in the practice of the producer and entrepreneur, owner of the Alambique of Cachaça, present in the market since 2009.

Producer "B" states:

Makes a collection of three or four culmsⁱ and each cane bead we bring here to the machineⁱⁱ with refractometerⁱⁱⁱ. Let's take the foot and finish and we will have the maturation rate of each plot. At this time, we make the cutting plan, according to the maturation index^{iv} that is placed there. Generally, this cutting sequence changes very little every year, because from the moment I cut this plot for the first time, next year the trend that they are mature first. So more or less that's the rule that we're putting, so far is that we can know, if we can get into the given year, start harvesting in mid-May, late May, early June will depend a little on that. Sometimes the cane makes us wait a little longer. What we do throughout the year, regardless of even the brix^v of the cane, even if it is giving sixteen, seventeen and a half is the blended cane. Sugarcane melate produces all year round, so I always have.

Regarding the “melate” product, the producer "B" was asked about his explanation:

we produce, we produce throughout the year, so this cannot stop, because the demand even in the summer is very large, so we always reserve some portions of sugarcane that we practically cut during the summer for the production of the melate.

In addition, he complements the information explaining the differences related to the production of melate:

exactly, the difference is that sometimes an axe in the summer will yield me, in our pot, a hatcher will yield there about 35 to 40 liters of melate, when it arrives in the harvest period we stay in the same axe 50 and so much, 60 and little up to 70 liters of melate we can, depending on the moment of the brix of the cane.

When asked of how much brix his melate has concentration, he replies: "we take the concentration of it by baumé^{vi}, I can't say the brix, in baumé we take the concentration there from 35 to 36 degrees baumé, it is the syrup, it is the point, there". In turn, in the words of Brito and Matos (2016, p. 33), these knowledge "they generate teaching and learning that serve as a pedagogical example in community schools, as well as in other schools".

We continued with the interview, asking, "is that the density?" And it was answered that:

it's a decimeter, the density. So here on the site we have some clusters of variety of noble canes, which are ancient varieties that we were looking for from one place to another right here in the city, more decorative, more to do experiments, today our varieties of use here, basically came since 2007, we do some experiments of sugarcane, here in Alambique.

The producer "B" responsible, explains to us broadly and objectively that:

so people here, as I said, according to the harvest, made on the property or the cane when it comes here from an external supplier, is the case of this cane here, it is not ours, we do the grinding right, with grinding the bagasse already falls straight into the wagon of the and tractor from here it will be directed either to the boilers, we have 2 boilers or for these areas of composting or sugarcane itself.

The broth here at the plant is an 8-by-12, 9-by-12 device, sorry, we put a decanter^{vii} filter, right here on its way out. Our idea is that next year already change by a rotating sieve, because we think it will be a better job for us, but for now we are using a decanter filter, here at the exit of the machine, the tube passes through the pipe that passes over, is mounted and disassembled daily, involving the assembly, grinding then disassembles to do cleaning, washing and enters the fermentation room by that tube that is there, in that hole in the wall there, closes, is closed in the outer tube there, so there we direct the broth, it goes by the gravity of the device to our lung tank, okay, I think this here is not much mystery.

In view of these words, it is necessary to understand that "the human being, at all times, is always attributing meaning to everything, especially when they seek an answer to the outgoings and events that occur in everyday life" (Mattos, 2020, p. 36).

We asked, "do you have how many suits in the grind there?"

are three suits, three suits, three grinding, three cell massacres. It crushes when it goes down, crushes when it goes up, and goes down again, so we do it in one single time, we can regulate there, so that it crushes the cane well, and we can extract well, of course if we had a grinding job with more suit there, we could get a little more, but that's what we can do at the moment.

Knowledge associated with science and know-how associated with traditional communities and family farmers share usual methodological principles. Therefore, it is feasible to say that the methods that lead to the formation or structure of these two "types" of knowledge are different. The knowledge of farmers is efficient and differentiated, and this differentiation is fundamental to obtain respect for ownership (Meyer, Mota & Corrêa, 2011).

By identifying climates, plant cycles, cold or rainy seasons, animal and insect habits, observing and experimenting with plants and animals, they obtain food, raw materials and tools, which together form part of cultural identity and is expressed in different ways: gastronomy, clothing, crafts, customs, traditions, language, celebrations, rites and myths, techniques and procedures. Producer "B" was able to transmit, through his speeches, how it is a sugarcane process from grinding to the final product, which is cachaça. We have seen a lot of passion of this producer for his work, as well as a lot of respect for the biodiversity of the place.

Weaving with rural producers of the Agriculture Fair

The Fair of Family Agriculture and Alternative Economy Fair of Paraty-RJ was a space where the producers "C" and "D" reported to us that they are part of several communities containing ten stalls with strong traces of family traditionalism. The marketer, producer "C", a visual artist, graduated in administration, has always planted it as a hobby, and says, "for 30 years I have been working in the production of flowers, spices, medicinal herbs with my husband, developing mosaic in eggshells and paint created by myself". The rural producer "D", from the spice tent of life, reports that "several natural seasonings are sold, such as: paprika, vegan farofa, turmeric of the earth powder, homemade seasonings, salt seasoned with fine herbs". The rural producer "D" also tells us: "I write my story with good things, in my

lemon tree foot planted many years ago, in it every day I leave a bag with my problems to forget about them and try to give the best to people with my work".

Free fairs are important spaces for the sale of family farming production and also as a form of socialization, formation of local and cultural identity. It is at these fairs that the population finds healthy products, free of pesticides and that boost family farming and rural development.

In this context, Environmental Education is of paramount importance. It transmits knowledge and educates society for the consumption of healthy food and to support local producers. Authors such as Viveiro and Diniz (2009) highlight the importance of including in Environmental Education the affective factor and the environmental values as accessible to all. When developing training tasks, we should convey the message with the word, the example, and the feeling. Therefore, an environmental education is advocated with a perspective developed by numerous authors. The most relevant characteristic is that the model begins with: one, offering all people the guarantee that their opinions are vital and important; and, therefore, helping to establish participation channels, strengthening a process of consolidation of personal and collective autonomy, that is, strengthening society.

Weaving with rural producers of Family Farming

In the visit held at the origin of the days described above, and in the dialogues in the conversation wheel, it was possible to identify the traditional knowledge in the producers' practice and experience. We will describe, below, the reports, passing through the philosophical lineage of the producers, coupling them to the treatment and zeal with the treatment of the land. Producer "E" reports:

I went to all that countryside, I went to meet Paraty whole with the bike, about 5 years living here, I came to live here in São Roque, as soon as things worked out, I got another job with Physical Education was already formed. Then I came to live here in São Roque which is this neighborhood passes, which there is a missing street that is a neighborhood even, has bakery, grocery store and such.

In the original historical context described by the producer "E", we can perceive zeal, as to thoughts in the way of expressing. The philosophical current is visible and wide in this context of thought, aligned and visible as to its originality, according to which he reports:

I came to live here in São Roque, I fell in love and talked to my mother, mom we go there, we'll live there and such, then my mother came, my mother is also a teacher, fell in love, said of this I do not leave, I'll stay here, then brought her state registration here. Me and my wife

are 18 years together, she had not come that thing from her mother and does not leave close to her mother and such, then the first money we gathered, we bought a small land there in Barra Grande, our idea was to build in that place, it is not yet the time to have the animals, create.

We realize that, throughout the discourses, the zeal and care for dreams are very strong and present in the real essence of the producer "E", who follows and tells us:

the land was there, no building on that land, then one beautiful day, I met a boy, I was owner here, I have a place and I want to negotiate, finance, people were putting together the money, I taught during the day and delivered pizza at night with the bike, I was putting together a little money, then this opportunity arose, 10 years ago, then I said let's go see the place, when I came here I fell in love, I did business at the time.

Producer "E" explained to us how he proceeded to the initial framing on the ground over a unique axis in the rural property. The explanatory process was:

here was a place that was all a banana. Most of these trees grew after the banana tree was dropped and such, came here forest, but before it was all just banana, did not have these big trees, at the time I bought, we only planted palm heart that had the whole area clean.

Throughout our dialogues, it was possible to identify how dreamy this producer is. We realized that care for traditional knowledge is peculiar in his experience. This is visible at the moment he says:

then I started to probe the city, what I'm going to do on the site, I need to generate income on the site, we have idea to live there, and we are here about 2 years, working hard here in the place, today we can sell bananas, we have 2 bananas here and one there on the other side, and on the other side too and start handling this banana, I found producer F, my strong arm here. He is from here from Paraty, born and raised here, he lives in an area, which is quilombola area too, he was raised there in that area, today he is no longer, for some reasons and today he lives here, lives here on the site and helps me, then we started working with banana and palm heart, that's what we have is that.

It is possible to see that, throughout the dialogue with the producer and his examples, that strategies adopted reveal traits in their formalizations and care, much of it aligned with mathematical structures, as well as, always, aiming at protection and care for nature, because this shows us that, in the educational process, this interdisciplinarity is present. Thus, the producer "E" tells us:

at the time I even thought: I'll composting this banana will take bananas, we will put to sell and box, then when you will see price of things, the investment is very large, put chemistry and start studying, research and such, producer F always talked, we have to plant with strength of the earth is the strength of the earth that will help us there in the banana. The city with the family farming bid began to buy the banana farmer, producer F says, and many here

say they produced a lot of bananas in Paraty sent bananas to Rio de Janeiro, came out a ferry full of bananas, at the time that did not even have road.

The producer "E" also reports: "there was no Rio-Santos road, the transport was boat".

He continues:

30 years ago, we started working the banana, I got the possibility to sell to the city for school lunch, for school meals of the state, in a public call, we participated and such, I went to study and see how, I could fit within family farming, here comes several items, so we had to leave some jobs out, that generated a cool little money, that we could move life, improve things and such, because we have to have a higher income inside the site than outside the site and for us to be framed and be benefited in being able to sell to the city hall we had to stop delivering pizza at night, decreased off-site income and maintain a higher income within the site so that we benefit from this type of policy. Since then we are working here, I am a different profile of the people of agriculture here, because, having studied and have higher education, have another job, I live and learn a lot from the people here.

Because there is more than one method of knowledge, it is important to highlight what is scientific knowledge, in divergence to the so-called popular, vulgar or common sense knowledge, according to Prodanov and Freitas (2013). It is still known what was analyzed, nominated or transferred by ancestors through informal education or based on similarity or personal experience. This form of knowledge, popular knowledge, is different from scientific knowledge because it lacks the fundamental basis of science (Prodanov & Freitas, 2013).

In this bias, the associated traditional knowledge is determined by identifying scientific works, their scripture in record or in a database, or cultural listings. The law determines the simultaneous nature of this knowledge, since only a member of the people or community in content that provides it (Santos & Quinteiro, 2018).

The public policies initiated by the redemocratization process, which the country went through in the 1980s, mainly by the promulgation of the 1988 Constitution, in which governmental decentralization occurred, allowed social actors to intervene in enabling sectoral policies to the extent that they transformed the relationship between Society and State, becoming the main agents in the democratization process. At the same time, the State is in the face of this new reality, modernizing its typically traditional functions in a more participative management in social public policies. It was in this context that public policies, especially those related to poverty in the Lula Government (2003-2010), and family farming gained ground, especially with the National Family Agriculture Program (PRONAF).

It was in this way that family farming has gained space on the government agenda through a set of public policies that stimulate food production, especially for the poorest population who, and that, in Mattei's view (2014, p.74), brought visibility "to traditional

peoples and populations, previously "invisible" through the federal government's programs such as: the National Program for Strengthening Family Agriculture (PRONAF), the Food Acquisition Program (PAA) and the Family Agriculture Crop Plans, the National Agrarian Reform Program (settlements, land regularization and land credit), the Citizenship Territories and Rural Territories of Identity Programs, the Light for All Program (rural electrification) and the Rural Housing Policy.

Weaving the historicity of Paraty- RJ

The visit to the Historic Center of Paraty-RJ refers to the ancestors of 1820, when the streets with irregular sidewalks were called "brat's foot". The forces of the waters, with the intensity of the tides on the full moon, and the culture of coffee and sugarcane, characterize the Historic Center of Paraty-RJ. According to reports of the "resident" and study guide "G",

the streets were always formed from east to west in the north to south direction. Being considered by UNESCO as one of the most charming colonial complexes, it is also considered a national heritage by the National Institute of Historical and Artistic Heritage (IPHAN), being the city protected by barriers such as currents preventing vehicles from invading the city and thereby losing space taking away its beauty and registration.

Following, he continues to explain clearly when it is positioned portraying:

Masonry was part of Paraty's history, leaving the geometric designs in relief as a mark. Paraty is one of the Most visited Brazilian cities by tourists from all over the world, enchants by its natural beauties and its strong trajectory of the sugarcane and gold cycle.

According to Paes (2015), the city of Paraty with its buildings represents in its harmonious set of colonial architecture, landscaping and Atlantic Forest, a whole that combined with each other add value to the city. From a city that had an abundant architectural and landscape complex, the concern with the historicity of value made it named in 1945, State Monument of Rio de Janeiro, according to the author.

Also for the author, the current valorization of architectural cultural heritage in Brazil was based on a process of institutionalization initiated between the years 1930-1940, based on public policies that represented a nationalist project of the government of Getúlio Vargas formalized through the National Historic and Artistic Heritage Service (SPHAN) – current Institute of National Historic and Artistic Heritage (IPHAN). The city of Paraty, which was considered a National Monument, gains a World Heritage position in 2019, combining historical-cultural center and environmental area, declared mixed heritage. However, even

with the international title, it was possible to verify that the city still bumps into the barrier of violence and basic sanitation, problems that affect most cities in Rio de Janeiro.

For Axer (2009), the tourism development of the city's heritage needs to undergo a constant evaluation of its maintenance, daily use and recognition, evidencing the importance of local cultures.

In this sense, even though there is this visibility brought by the international title to the city, its local problems also become visible. Therefore, it is necessary public policies that cover the city as a whole, that is, that its architectural, cultural and natural set harmonizes with its deficiencies in order to overcome them.

Weaving with the movement "Hare Krishna"

During the visit to the Hare Krishna Community, which it is surrounded by beautiful landscapes, situated high in the mountain, direct contact was made with nature, surrounded by rivers and waterfalls practicing sustainability. In it, we can perceive an organization in relation to the issue of spirituality, besides offering, to the adherents of religion or guests, a place rich in harmony with nature. Founded in the 1980s, there was a great commercialization of bananas that were only of interest to entrepreneurs, which was not the case for the foundation of this community, because it carries a healthier lifestyle, balanced with nature and based on spirituality.

Thus, the philosophy of this community, which is closely linked to spirituality, is part of a movement that was born in India, popularly known as the "Hare Krishna" movement. Krishna defines a sublime personality of God, and is practiced in various parts of the world today. In this community visited, specifically, representative "H" says: "it is a place of refuge to come into harmony with nature and spirituality". He adds that:

respect for land and animals promote a reciprocal well-being and that due to foods such as onion, garlic and coffee are able to change the balance of the body, not being good for spirituality. The community also welcomes people who are determined to change their lifestyle, making themselves available as volunteers by inserting themselves in spirituality and contact with nature where they reciprocate by working on the site for a future stay in the community.

Considered as a new religious movement, which began in the West in the 1960s, the Hare Krishna movement began in Brazil in 1970. International Society for Krishna Consciousness (ISKCON) is an institution that has disseminated Hare Krishna around the world, and its origins are related to Hinduism (Carvalho, 2017). In this movement, Krishna is

considered the supreme embodiment of God, in which God allows a personal relationship through rituals. In Brazil, this movement was related to urban movements of middle-class young people seeking an alternative life, with the construction of ecological communities located mainly in rural areas (Carvalho, 2017).

For Guerreiro (2001), the emergence of the Hare Krishna Movement in Brazil is associated with other urban events of the genre, of the 1970's and early 1980's. These movements, composed of young people from the urban middle classes, sought natural lifestyles.

Because it is a movement that prioritizes a fully meaningful life, it is opposed to the life of capitalist society, in which materialism is the center of attention. In this research, we observed the division of tasks organization, from planting, harvesting and preparation of food, since all meals are held together with community residents and visitors. The organization of these sustainable communities, especially the rural ones, and the search for spirituality are characteristics of this community. "This 'reenchantment' represented an attempt to find a fully meaningful life, contrasting with the apparent meaningless world of industrial society" (Guerreiro, 2001, p. 46).

The connection between the community, nature and spirituality allowed researchers to observe that the visited community looks for a new way of living, that is, a counterculture to the day, so that the subject can find themselves and seek a new life, be a new man, more humanized and integrated with divinity.

Weaving and experimenting with knowledge in Quilombo do Campinho da Independência

We noticed that Quilombo is a consequence of a method of territorial decomposition. At the end of the 19th century, with the end of the slavecrat period, and according to testimonies of residents and surveys of historians, there are indications that the first freed blacks from Brazil met on this farm. In this region, the clandestine shipments of slaves that fueled the coffee expansion in the last decades of African trafficking, which took place from 1831 to 1850 (Lima, 2008), landed.

The quilombo is located along the coastal coast of the State of Rio de Janeiro, on the Rio-Santos highway. The survey of the highway, around the years 1970 to 1973, aroused interest in the place and, consequently, real estate interest, not only in Paraty, but throughout the coastal coast, where other quilombola communities are included, such as Santa Rita do

Bracuí (Angra dos Reis), Rasa (Búzios), Caveira (São Pedro da Aldeia) and Marambaia (Mangaratiba) (Alves, 2014). In 1994, quilombolas created the Residents Association and began to claim collective ownership of their land, with the execution of the recent regiment by the remaining quilombo communities, Article 68 (Alves, 2014).

The quilombos of the State of Rio de Janeiro, currently known as traditional communities, arose as a result of the fall of large land owners and the period of economic crisis in the agricultural activity that the country was going through. At that time, some employers gave their land, which was supplied by the local workers themselves, and there were formed the quilombos, which were inhabited by runaway slaves, indigenous and free workers, who had ample production for their own consumption and the troops in charge of the criticism stouts and attacks that these territories suffered (Poubel, 2016).

The title, however, only occurred on March 21, 1999 (International Day for the Elimination of Racial Discrimination). From that moment on, the quilombolas had the support of the Palmares Cultural Foundation and the Secretary of Land Affairs of the State of Rio de Janeiro. However, the permanent possession of his land was celebrated in the Scripture of Attation of Dominion of the lands of the community, through the constituent. The state of Rio de Janeiro, together with the Residents Association, managed, after many struggles, for the Quilombo da Independência do Campinho to go to the first quilombola community to receive the collective title of its lands (Alves, 2014).

During the visit, we were received at the Quilombo Residents Association by older residents, respectfully called "elders", who carry all memory and experiences, passing on to the newest their traditions and knowledge, not letting history get lost, known as "Griô". The elder is a memory keeper with a fundamental role in the life of the traditional community, because he manages to bridge the past, present and future with acquired knowledge, which are passed on to his children and grandchildren in order to preserve a rich wisdom and keep this knowledge preserved in the community, since quilombola communities are recognized for their traditions and resistance struggles (Santos & Souza, 2020).

The quilombola "I", guide of the visit, reported that:

in the tradition of the community, people marry among families, having cases in which quilombolas married people from outside the community and that, in the case of separation, these people had to leave the community, with some exceptions that in the case of women remained because of their children not being able to marry people from outside.

This demonstrates that the tradition remains strong in the sense of marriage between maroon families. Another report of quilombola "I" is about education, "there is a municipal

school within the community that works with many difficulties, although it has the support of the Fluminense Federal University (UFF) with teacher training, but the result does not have much effect, because there is no continuity of this work ". The resistance of quilombo is for a contextualized education, with cultural manifestations (jongo, samba, capoeira, crafts), so that children do not lose the essence of their roots, which at times outside the quilombo are not valued.

For Arruti (2010), this official recognition of the community as a remnant of quilombo led to its entry into the menu of official public policies and initiatives of social organizations, which in turn produced a huge visibility of the community in the sociopolitical context of Paraty. Thus, the recognition of the black and rural community of Campinho as a remnant of quilombo, as well as the taking of the community's political position around a quilombola identity, directly impacted the lives of residents and, above all, corroborated a new process of organization in a scenario of struggles and resistances (Alves, 2014).

Quilombo do Campinho's identity cannot be defined by the number of its members, nor measured by the size of its territory, but by the experience lived and shared by its older representatives, who form an identity and a territory of its own. However, resistance practices were observed in this Quilombo, such as the fight against invisibility and denial of the existence of these subjects as quilombolas, that is, recognition as quilombola resulting from an identity socially constructed in a context of a position demarcated since slavery.

In conversation with the "Griôs", when receiving the researchers, they begin to proudly report the entire trajectory of the emergence of Quilombo do Campinho told by his grandparents and parents, a story of struggle and resistance. From the beginning, residents live according to the customs of their ancestors, maintaining the tradition in food, dance, games, music, arts and natural remedies to cure some disease, knowledge that, in most cases, are excluded by society and some researchers.

That said, we perceive, considering the results presented, we perceive the social and cultural perspectives of each group. This position of the guidelines and norms opens the door to the incorporation, in the school curriculum, of new practices and environmental knowledge that circulate within the groups. This is undoubtedly a great success in recognizing multiculturalism and respecting the sociocultural diversity in the world.

According to Silva, Saraiva e Silva (2018), learning traditional knowledge needs to be brought into the classroom and presented to students through the teacher, as an intervenor, taking advantage of this classroom space to emphasize the relevance of traditional knowledge

of communities. This is necessary, because references of local traditional cultures must be adapted to the subjects of textbooks, for an association and, consequently, resulting in an interdisciplinary teaching.

Finally, one should think of traditional knowledge as a human activity of reasoning based on experience, to explore various environmental knowledge and practices that circulate within cultural groups. In this sense, one should open a space for them in the classroom, recognizing and respecting the wide environmental diversity of our rural population. In this way, we can make the school a meeting place for different cultures, which allows us to build societies that respect difference.

Final considerations

As seen during the research, traditional farmers, family farming, Ecovila and Quilombo and traditional knowledge are essential for the continuation of the history, customs and identity of the individual, in view of the values and contents inherent to the historical-cultural reality of these communities, in which the subjects recognize themselves and are part of this identity actively.

For traditional peoples and communities, land and nature in general have almost sacred qualities. The land is revered and respected, and not considered simply as an economic resource. In the view of these peoples, nature is the primary source of life that nourishes and sustains a people. Likewise, the knowledge that is transmitted from generation to generation becomes a local, collective and holistic knowledge, in which memory becomes the most important resource of these peoples and communities. Taking as an example what was seen in Quilombo and Ecovila, all practices and wisdoms are very well guarded when they were narrated to the researchers, because we were able to observe and admire a great wealth of details that allowed us to rethink the importance of these people for the local history of the city and Brazil, which is the case of Quilombo, when they report their difficulties and resistances to the survival of their identities.

Family and traditional farmers reported that their interests in agriculture started from their background and ecological exchanges (with nature), which ensure a flow of goods, materials and energy from the ecosystem. As seen, the family farmers who were at the family farming fair in Paraty-RJ had this characteristic of a self-sufficient relationship taken from nature, because they always showed an affection for the place and, with their traditional

knowledge and methods, maintained the specific culture of those lands, consecutively the techniques used until today for the continuation of production.

In recent decades, the issue of biodiversity preservation has become an international issue, and the numbers of protected environmental areas have increased. For this, the traditional peoples and communities have an active participation in this process, because through these will occur the empowerment of these local communities, that is, the strengthening and control of their territory. Similarly, the protection of this natural and cultural biodiversity will only take effect with joint protection between government and non-governmental institutions.

We conclude, therefore, that traditional and local wisdom are important, because they also characterize, in addition to their cultural and environmental specificity, the city of Paraty-RJ. In addition to being internationally known, through its natural and historical resources, they are preserved by those who have somehow contributed and contributed to their permanence in history.

Acknowledgment

The visits were carried out in field activities as a formative proposal for contextualization of the Graduate Program in Agricultural Education (PPGEA), of the Federal Rural University of Rio de Janeiro (UFRRJ), from October 24 to October 26, 2019, in the municipality of Paraty, State of Rio de Janeiro. These visits enrich the contextualization of the urban-rural reference and, thus, contribute to the biodiversity and quality of life inserted in this space. Valuable, too, are the present knowledge, thus adding abundantly to education. We thank the research collaborators very much, as well as the PPGEA/UFRRJ and CAPES.

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ⁱ Culm is a type of stem of grasses like sugarcane, bamboo, corn, etc.

ⁱⁱ Place where the milling machines are concentrated and where the sugarcane milling stage takes place.

ⁱⁱⁱ Instrument used to measure the refractive index of sugars.

- ^{iv} Indicator that tracks the level of maturation of the sugarcane plantation.
- ^v Brix degree is a measure that expresses the content of soluble solids in an environment.
- ^{vi} Baumé degree is a hydrometric scale for measuring the density of liquids using a densimeter.
- ^{vii} Decanter is a container used to separate sediment from a given liquid.

Article Information

Received on December 11th, 2020
Accepted on August 08th, 2021
Published on March, 31th, 2022

Author Contributions: The authors were responsible for the designing, delineating, analyzing and interpreting the data, production of the manuscript, critical revision of the content and approval of the final version published.

Conflict of Interest: None reported.

Article Peer Review

Double review.

Funding

Programa de Pós-Graduação em Educação Agrícola (PPGEA), da Universidade Federal Rural do Rio de Janeiro (UFRRJ).

How to cite this article

APA

Silva, E. A., Ramos, M. C., Evaristo, A. M. T., Gregório, S. R. (2022). Living in the municipality of Paraty-RJ: Weaving tradition and valuing traditional and cultural knowledge in the rural and urban context. *Rev. Bras. Educ. Camp.*, 7, e11205. <http://dx.doi.org/10.20873/uft.rbec.e11205>

ABNT

SILVA, E. A.; RAMOS, M. C.; EVARISTO, A. M. T.; GREGÓRIO, S. R. Living in the municipality of Paraty-RJ: Weaving tradition and valuing traditional and cultural knowledge in the rural and urban context. **Rev. Bras. Educ. Camp.**, Tocantinópolis, v. 7, e11205, 2022. <http://dx.doi.org/10.20873/uft.rbec.e11205>