

Knowledge, Associated Production and *buen vivir*: The Creole Seed Exchange Festival in traditional peasant communities in the Baixada Cuiabana - MT

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ABSTRACT. This text aims to present a brief discussion about the existence of the associated production and agro, the unique culture of work and experience of some principles of *Buen Vivir*, which give the historical basis for the imposition of 'Feast of exchange of seeds crioulas' in traditional communities peasants from cuiabana. This issue is being discussed by the Group of Studies and Research on Work and Education (GEPTE) of the Graduate Program in Education (PPGE) of the Federal University of Mato Grosso (UFMT). It is a theoretical research and field on the matter concerned with analysis, wheels of conversations and interviews.

Keywords: Peasant Traditional Community, Associated Production, Creole Seeds, Solidarity.

Saberes, Produção Associada e bem viver: A Festa de Troca de Sementes Crioulas em comunidades tradicionais camponesas da baixada cuiabana - MT

RESUMO. Este texto tem como objetivo apresentar uma breve discussão acerca da existência da produção associada e agroecológica, da singular cultura do trabalho e da vivência de alguns princípios do Bem-Viver, que dão fundamento histórico para a instituição da 'Festa de troca de sementes crioulas', nas comunidades tradicionais camponesas da baixada cuiabana. Temática essa que vem sendo discutida pelo Grupo de Estudos e Pesquisas sobre Trabalho e Educação (GEPTE) do Programa de Pós-Graduação em Educação (PPGE) da Universidade Federal de Mato Grosso (UFMT). Trata-se de uma pesquisa teórica e de campo sobre o assunto em questão com análises, rodas de conversas e entrevistas.

Palavras-chave: Comunidade Tradicional Camponesa, Produção Associada, Sementes Crioulas, Solidariedade.

Saber, Producción Asociada y buen vivir: El festival de Intercambio de Semillas Criollas en comunidades campesinas tradicionales en la Baixada Cuiabana - MT

RESUMEN. Este texto tiene como objetivo presentar una breve discusión sobre la existencia de producción asociada y agroecológica, la cultura de trabajo única y la experiencia de algunos principios de Buen Vivir, que dan una base histórica para la institución del “Festival de Intercambio de Semillas Criollas”, en las comunidades campesinas tradicionales de la Baixada Cuiabana. Este tema ha sido discutido por el Grupo de Estudio e Investigación sobre Trabajo y Educación (GEPE) del Programa de Posgrado en Educación (PPGE) de la Universidad Federal de Mato Grosso (UFMT). Esta es una investigación teórica y de campo sobre el tema en cuestión con análisis, ruedas de conversación y entrevistas.

Palabras clave: Comunidad Campesina Tradicional, Producción Asociada, Semillas Criollas, Solidaridad.

Introduction

This text is a theoretical and field research in some traditional peasant communities in the municipalities of Nossa Senhora do Livramento and Jangada, in the state of Mato Grosso. The categories used, the method and the subjects of this research are inserted in the section researched by the Study and Research Group on Work and Education (GEPTE) of the Graduate Program in Education (PPGE) of the Federal University of Mato Grosso (UFMT).

These communities, organized in units of family production (Chayanov, 1974), maintain solidarity relationships of cooperation between the units, for the satisfaction of their material and immaterial needs. However, the historical limitations of the composition of the Labor force, of nature, etc. it has pushed them to another level of productive organization: an associated production of products and knowledge and an agroecological production.

The culture of work arises from this production of existence, full of meanings, significance, representations of the world. Thus, from this work culture, the characteristics of *Buen Vivir* (Acosta, 2016) emerge: harmony with nature, alternative proposal for the production of existence, food sovereignty, attempt to

overcome the logic of capital, strengthening popular and traditional knowledge, attempts at another relationship with the other, self-management in production, protection of the territory and biodiversity.

These are determinations that have created historical conditions for the establishment of Creole Seeds Exchange Feast in these traditional communities. The preservation of the Creole seeds is the driving intention that unifies the different communities, families, interests, perspectives, values, attitudes and representation of the world.

The method used is dialectical historical materialism (Fernandes, 1978; Gadotti, 2010; Harnecker, 1973). In this method, the analysis criterion is the concrete, dialectical, contradictory and procedural history, which has work as its ontological foundation (Lukács, 2013), which is the constitutive principle of active and thinking humanity itself, thus being an educational principle (Lukács, 2013). As for the methodology, that is, the research instruments, observation of the productive process of the Creole Seed Exchange Feast of these communities was used in the dialogues, interviews and chatting circles with some residents.

The objective is to analyze an alternative of the production, distribution,

circulation and consumption process of the capitalist mode of production. Especially the capitalism territorialized in the countryside. Which commercialise the labor force (Marx, 1980) and commodifies the most necessary product for human life: food. Commodification that has as main intention, the profit.

In view of this control over production and workers, that capital institutes a new determination to relations: its fetishization (Marx, 1988). In which the relationship between people became a relationship between things (ditto), between goods. Namely, while people maintain the material relationship between them, the goods maintain a social relationship (Ibidem).

The Creole Seed Exchange Feast - built from the existence of an associated and agroecological production, of the unique culture of work that gradually implements the principles of *Buen Vivir* - breaks with several imperatives of capital, grounding itself as a non- capitalist production (Luxembourg, 1985) and creating conditions for a new relationship, not of things, but of people.

Capital goes to the countryside: monoculture, pesticides and commercialization of relations and seeds

As the territorialization of capitalism in the countryside, production has a single

intention: to make its merchandise a source of profit. This production in Mato Grosso is limited to very few commodities: cattle, soy, corn, cotton and sugar cane, occupying more than 90% of the arable land. With the land monopoly, monoculture is effective in occupying 39.235.900 hectares (Cabral, 2017). This is the strength of the commodification of food in the intentionality of profit and its consequent price control: "on the world market, oligopolies put all their weight to impose food prices - for their own benefit, of course: as highest price as possible". (Ziegler, 2013, p. 157). By commercializing food, the product ~~if~~ the survival of men and women, delimits and determines who will live or have the quantity and quality of food necessary for survival. In order to control prices, "essential sectors of agribusiness are controlled, notably seeds, fertilizers, pesticides, storage, transport, etc.". (Ziegler, 2013, p. 152). An oligopoly of few companies that controls the entire productive and circulating process of food, thus being not only an economic power, but a political and social power, unbalancing nations, peoples and communities, especially the poorest ones and most miserable ones.

This offer of agricultural products is the offer of industrialized agricultural products

The main modern inputs, including fertilizers and chemical pesticides, fuels, feed and concentrates, seeds and seedlings, etc., have created important links of inter-industrial relations with the chemical and petrochemical industry and with the food products sector. (Delgado, 1985, p. 88).

With the command of industrialization over production, not only on seeds, fertilizers, etc., but on pesticides that pesticides have become the great marketing force of this system directed by agribusiness. Its products are diverse: insecticides, pesticides, herbicides, fungicides, ant killers etc. In this way, with this uniformity of production in wide space, they attract several 'diseases', making nature itself sick. Thus, increasingly needing industrialized 'medicines' for its 'cure'.

Pesticides are present in the production of the field in such a ubiquitous way that their effects on flora and fauna, soil, water, air, workers, consumers, etc. they are so devastating that it is a true biocide what happens to the liabilities of the effects of the pesticide.

In addition, it drastically reduces the diversity of existing products and food wealth.

In fact, the world's agricultural landscapes are intended for planting just 12 species, 23 species of vegetables and 35 species of fruits and nuts. This means that no more than 70 species occupy approximately 1.44 billion hectares of land currently cultivated in the world. (Altieri, 2012, p. 24).

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Capital directs what is relevant or not to ecological and human life. Therefore, with the sole intention of commercializing food with an obsession with profit, hunger is created.

Hunger is primarily a product of a poor distribution of wealth and a poor planning of the world economy, where one does not seek to meet the real biological needs of each people, but only their soluble needs, in other words, what they are able of paying. (Castro, 1960, p. 29)

Monopoly over land, monoculture, commodification of the labor force and food, ambitious control over prices, reduction and uniformity of food are some of the historical premises of this creation of hunger.

Hunger is not an inevitable fatality that affects certain countries. The causes of form are political. Who controls natural resources (land, water, seeds), who allows food production? Who benefits from agricultural and food policies? (Esteve, 2017, p. 24).

Food is not only a commodity, it is an instrument of political power, so its control is necessary. States, people, workers and consumers are controlled. Life is controlled: "only ten companies - including Avantis, Monsanto, Pionner and Syngenta - control one third of the world seed market [...]". (Ziegler, 2013, p. 152).

Only with analyzes on the territorialization of capital in the countryside and with alternatives that structurally transform this reality that men and women will have access to food, that they will be able to create another society, on other social, economic, cultural and political structures.

Traditional peasant communities in the Baixada Cuiabana: associated production and work culture as the basis for Buen Vivir

In Mato Grosso, traditional peasant communities are located, almost entirely, in the Baixada Cuiabana¹. These are organized by families, for the material and immaterial production of life, in territories that have meanings.

An important element in the relationship between traditional populations and nature is the notion of territory that can be defined as a portion of nature and space over which a given society claims and guarantees to all, or to a part of its members, stable rights to access, control or use over all or part of the natural resources that exist there that she wants or is to use. (Diegues, 1996, p. 83).

The territory, in some of the communities of Nossa Senhora do Livramento and Jangada, is not only a space for access to natural resources, but, simultaneously, for access to nature, housing, leisure, celebration. The living space is transformed into the comfort of families, where generations have lived in the same territory, building a traditional culture.

Diegues (1996) highlights, when defining traditional cultures, the relevance of natural resource management; the respect for natural cycles; respect for limiting human exploitation of animals and plants; and, finally, the complexity of inherited knowledge for maintaining the ecosystem.

As Diegues (1996, p. 85) acknowledged, "it is important to analyze the system of representations, symbols and myths that these traditional populations build, because it is based on it that they act on the environment". They are the

religious celebrations blessing the family, the work, the nature; they are songs of cururu and the dances of siriri (with their clothes of strong colors); it is the reduction in two climatic seasons (drought and rain); it is the hope of the arrival of the 'cashew rain'; etc. that give meaning to life in these traditional communities in the Baixada Cuiabana. That is why Diegues (1996, p. 87) defines traditional cultures as "patterns of socially transmitted behavior, mental models used to perceive, report and interpret the world, symbols, socially shared meanings".

Another characteristic in these traditional peasant communities is balance. Ploeg (2016), from Chayanov, analyzing the peasant production mode, highlighted some balances necessary for the reproduction of peasant life: work-consumptionⁱⁱ; utility-painⁱⁱⁱ; person-nature^{iv}; production-reproduction^v.

The Chayanovian balances are what constitute and regulate agriculture. They model and remodel, within certain contexts restricted to time and place, the shape and fertility of the fields, the quantity and type of cattle, the profits generated by plantations and animals. (Ploeg, 2016, p. 14).

In these balances, work, leisure, coexistence, needs and hardship at work are intertwined in the same life experiences to satisfy needs and overcome historical difficulties such as the natural limitation

typical of the cerrado, such as the soil poverty for production, difficulties with the amount of water, lack of money for investments in production instruments, greater presence of elderly people in the communities, distance from urban areas, etc.

In this dynamism, for the suppression of the two determinations, it is that some of these communities organized their production in an associated way.

As for associated production, it can be understood in two ways, not necessarily excluding: either as associated work or a process in which workers associate in the production of goods and services, or as the basic economic unit of the society of free associated producers. (Tiriba, 2008, p. 81).

Community edible gardens, collective production of medicinal plants, collective production of derivatives of manioc, milk, sugar cane and bananas are some of the associated productions experienced by parts of these traditional communities. Instruments, land, knowledge and work forces are thus used collectively.

Associated production - which strengthens elements inherent to the actual work and presents new elements - is an educational organization, producing knowledge in association (Tiriba & Fischer, 2012). Transforming this material

production and knowledge into culture, in exchanges "of symbols, intentions, patterns of culture and relationships, of power". (Brandão, 2007, p. 08), preserving values, ideas, knowledge, thoughts, beliefs, feelings, etc. (Brandão, 1985).

Such reality is called work culture, which Palenzuela (1995, p. 13) defines as

Set of theoretical and practical knowledge, behaviors, perceptions, attitudes and values that individuals acquire and build from their insertion into work processes and/or the internalization of the ideology of work, all of which modulates their social interaction beyond their specific work practice and guides their specific worldview as members of a particular group.

In the dynamism of this work culture - the worldview, attitudes, behaviors, the work process, the associated production - life has meaning, which is experienced not only in the work process, but in free time, which it was only possible in the communities - associated production - by reducing the working day and simultaneously meeting needs. In this way, with the satisfaction of the realm of necessity, the realm of freedom was able to materialize in the production of existence, as announced by Marx (2008, p. 1083-1084), respecting historical and theoretical differences.

Freedom in this domain can only consist in: the social man, the

associated producers rationally regulate the material exchange with nature, collectively control it, without letting it be the blind force that dominates them; they do so with the least expenditure of energy and in the most appropriate and most suitable conditions with human nature. But this effort will always be in the realm of necessity. In addition to this, the development of human forces begins as an end in itself, the genuine realm of freedom, which can only flourish on the basis of the realm of necessity. And the fundamental condition of this human development is the reduction of the workday.

This reality, even in its limitations and contradictions, exists in the traditional community of São Manoel do Pari in its associated production, which is collectively thought and implemented from the satisfaction of common material and immaterial needs. Meeting these needs in a cooperative and self-managed manner produces both qualitative and quantitative time. In the capitalist mode of production, the excess time appropriated by the capitalist for the extraction of surplus value: by expropriating the surplus work by paying the worker only the necessary work, in the same working day, the capitalist has part of the time of this working day to thus, achieving the added value and, subsequently, its realization with profit.

Now, with these peasants in possession of their own workforce and means of production, producing in an

associated and self-managed way the time necessary for the material production and reproduction of life is reduced quantitatively and qualitatively, leaving time in excess of the freedom of other activities: political, festive, religious, educational, recreational, leisure etc.

Only when this realm of freedom implements itself, always starting from the realm of necessity, which will implement *Buen Vivir* in the traditional peasant communities of the Baixada Cuiabana, “*Buen Vivir* should be considered part of a long search for life alternatives forged in the warmth of popular struggles”. (Acosta, 2016, p. 70).

Building new production relationships, based on cooperation and solidarity. All with a purpose: "it is about promoting a life in harmony of individuals in the community as part of nature". (Acosta, 2016, p. 85). The organization of life based on balance facilitates this harmonization, being able to "collectively build a new way of life". (Acosta, 2016, p. 23).

Thus, with the associated and agroecological production, which create conditions for a unique work culture and the experience of some bases of *Buen Vivir*, that the traditional communities surveyed created conditions for the

construction of the 'Creole seed exchange feast' experience.

Exchange of knowledge and flavors: 'a people with no seeds is a people with no history'

In order to reach the identification with knowledge, practices, territory, values, behaviors and attitudes, these traditional peasant communities had to recreate various attributes present in their production of existence. Brandão (1984, p. 78) already stated that "it is with a new way of recreating, combining and using symbols and values of culture, that the people reconstruct their own popular identity, what among other educators corresponds, in some way, to class consciousness".

Obviously, in this process of 'recreation, combination and use' some characteristics of capitalism and the urban area are used. Even so, these characteristics do not structurally deny this identification of peasants and peasants as a traditional community with singular meanings, representations, practices and knowledge.

In addition, the strong growth of agroecology and its important and complex ecological interaction (Altieri, 2012) in the production processes influenced not only the actions, but also the knowledge, senses, meanings, values and relationships. In

other words, it influenced the work culture, pointing out better paths to *Buen Vivir*.

In this world of meanings, based on objective material praxis, not only the meanings of things were formed as a sense of things, but also the human senses, which provide man with access to the objective meaning of things. (Kosik, 1976, p. 76).

Agroecology is not just a productive relationship with nature. Nature must also satisfy its own needs. In this way, some concerns and care are important for the reproduction of traditional communities present in the cerrado of the Baixada Cuiabana, such as favoring plant diversity, the use of organic fertilizer, the interaction of plants and animals in the same space, agroecological management, etc. (Altieri, 2012, p. 105-106).

Agroecology is the holistic study of ecosystems, covering all environmental and human elements. Their attention is focused on the form, dynamics and function of their interrelationships, as well as on the processes in which they are involved. An area used for agricultural production (a field for example) is seen as a complex system in which ecological processes that occur under natural conditions can also take place, such as nutrient cycling, predator-prey interactions, competition, symbiosis and changes arising from ecological successions. An idea implicit in agroecological research is that, by understanding these ecological relationships and processes, agroecosystems can be managed in order to improve production and make it more

sustainable, reducing negative environmental and social impacts and decreasing the input of external inputs.

The diversity of the agroecosystem is essential for production and reproduction of existence itself, satisfying the most basic needs and dispensing with money. It presents an alternative for economic development that is not under the imperative of money and capital.

This diversity is observed in the productions of: corn, papaya, jiló, orange, acerola, banana, pumpkin, potato, papaya, okra, cashew, avocado, pineapple, mango, pequi, lemon, guava, tamarind, coconut, manioc, beans, sugar cane, various vegetables (lettuce, arugula, chives, coriander).

In the creation of chicken, pig, cattle, fish. "It can be concluded that biodiversity belongs to both the natural and the cultural domain, but it is culture as knowledge that allows traditional populations to understand it, mentally represent it, handle it and often enrich it". (Diegues, 2004, p. 16).

These traditional communities have a repertoire of knowledge about the ecosystem that surrounds them and makes them appropriate nature (Toledo & Berreira-Bassols, 2015): medicinal plants; fruits; soil types; climate; natural pests; the importance of the sun, rain, moon for

production; the property of rocks; mammals; fish; birds; pollinating insects like bees; etc.

Thus, local knowledge encompasses detailed taxonomic knowledge about constellations, plants, animals, fungi, rocks, snows, waters, soils, landscapes and vegetation, or about geophysical, biological and ecological processes, such as land movements, climatic cycles or hydrological, life cycles, period of formation, fruiting, germination, estrus or nesting, and phenomena of ecosystem recovery (ecological succession) and landscape management. (Toledo & Berreira-Bassols, 2015, p. 97).

These knowledge's have become customs in the communities. Its socialization, from generation to generation, conserving and modernizing, was structured as a subversive culture. As Thompson said (1998, p. 19): "a traditional culture that is, at the same time, rebellious". In this rebellion comes a singular experience, typical of the *Buen Vivir* experience: Creole Seed Exchange Feast, which is organized by these traditional communities, supported and articulated by entities such as the Comissão Pastoral da Terra^{vi}, breaks with various imperatives of capital and proposes a alternative way of circulating labor products.

The communities themselves manage the organization of the feast. The foods for breakfast, snacks, lunch are organized in

cooperation and the products donated by all, using their own productions. The shed used for the party, when it is not ready, is built in joint effort.

Socialization and cooperation go beyond these moments. The Creole Seed Exchange Feast promotes moments when popular knowledge and scientific knowledge dialogue with each other and are socialized by peasants and peasants. Know what are the roots, leaves, bark of wood that can be used as medicine and how to use them.

Here are some teachings about medicinal plants, socialized at these parties: the mineiro tea, a native herb in the cerrado, contributes to the prevention of eclampsia and swelling during pregnancy; pennyroyal is a great remedy for those who have diabetes, it is recommended that you take it every day; the carrapatinho do mato serves to help balance pressure and anemia; gorse is a diuretic, helps to fight rheumatism, diabetes, helps with wound healing, to lose weight; jurubeba is good for the liver and diabetes; kale and yam prevent boils and pimples, are blood purifiers, yam is still widely used to fight itchy skin; turmeric also contributes to intestinal function, and its leaf can be used to cure asthma, bronchitis and colds. As the peasants of the communities said: "the cerrado is our pharmacy".

These identify themselves as guardians and guardians of the cerrado, traditional and popular knowledge, medicinal plants, fruits, seeds. With this identification, cooperation, solidarity, association of collective strength for production, agroecological production that the 'Creole seeds exchange feast' becomes effective as a historical consequence of these traditional peasant communities.

The wealth of seeds, medicinal plants seedlings, fruits etc. they are huge^{vii}: pepper; Cara; melon; tansagem; banana; pineapple; cupuaçu; papaya; dipyrone; corn; pumpkin; banana; caninha do brejo; cumbaru; cotton; manioc; coconut; cashew; saffron; Sesame; ingá; jambo; bean; lemon; rice; avocado; Vick; chamomile; buriti; guava; castor; tamarind; corn; okra; tomato; potato; cilantro; gherkin; etc.

Both who takes along and who doesn't take seeds and seedlings for exchange, will acquire their seed or seed to take home. Nobody is excluded from access. In exchange, there is no relevance to the financial market value, the rarity of the product, the time used to produce it, because what is relevant is the need for the product and access based on the solidarity of all.

The dynamism to find ways to overcome limitations or in family units or

in communities is not restricted to the cooperation of the work force in joint efforts, in exchanging working hours, in associated production or in agroecological productions, but extends to the exchange, free of charge, the products of their family or community work. Here, money is, again, non-existent.

However, the responsibility with the seed, with the fertilizer, with the medicinal plant is not fixed spatially and temporally to the 'Creole seed exchange feast'. With the registration of these products, in a Seed Information Bank, there is a mapping both of which family and community they donated to which family and community they received.

One of the intentions of this mapping is for an eventual loss for both those who brought and those who took, to be able to access it again. At the 2017 festivals, for example, in Nossa Senhora do Livramento and Jangada, 270 and 300 seeds and seedlings were registered^{viii}, respectively.

Sharing these seeds, seedlings and medicinal plants means sharing knowledge, traditional culture, work culture and the hope of continuing this identity forged in seeds. Thus, maintaining and continuing its own history, since: a people without seeds is a people without history.

Conclusion

The traditional peasant communities of the Baixada Cuiabana have several contradictions and limitations. However, some live the principles of *Buen Vivir* more than others, some examples are the communities of São Manoel do Pari, Raizama, Minhocal, Ribeirão das Pedras Acima, among others. Making the space for the production of existence in a territory full of senses and meanings that represent solidarity, interests, expectations, common values is essential for living the principles of *Buen Vivir*. For, not only relationships, nature, the work process, but the territory thereupon they live has meaning (Palenzuela, 2014).

In this territoriality of the unique work culture, traditional communities will be able to break through and overcome the most destructive imperatives of capitalism's human and ecological life. In this way, a new production, distribution, circulation and consumption process will take place on concrete bases.

For this reason, associated production, agroecological production, a unique work culture that values cooperation and solidarity and, finally, living in the daily life of *Buen Vivir* are attributes and experiences that are hegemonic against capital. An experience

ingrained in culture. As Gruppi (1978, p. 73) recognizes, "hegemony, therefore, is not only political, but it is also a cultural, moral, worldview".

In this way, the exchange of creole seeds, fruit seedlings, medicinal plants is the realization not only of a cultural alternative, but a political empowerment of these communities, here food sovereignty comes into the agenda.

Thus, food sovereignty means that, in addition to having access to food, the populations of each country have the right to produce it. And that is what can guarantee them sovereignty over their existence. Controlling the production of their own food is essential so that the populations have guaranteed access to them at any time of the year and for the production of these foods to be appropriate to the biome where they live, their nutritional needs and their eating habits. (Stedile & Carvalho, 2012, p. 722).

The companies' dominance over seeds and their commercialization is broken; with its commercialization; with its industrialization and, thus, with hunger. This is the political proposal present at the 'Creole seed exchange feast' and the concept of food sovereignty.

The fight for seeds is the struggle to maintain the knowledge and flavors that are endangered by industrialized production, by monoculture and uniformity of seeds (with its consequent uniformity of knowledge and flavors): "eating, however,

is much more than swallowing food". (Esteve, 2017, p. 191).

Thus, with the 'Creole seed exchange feast' of traditional peasant communities, with all their limitations and contradictions, an alternative to the production of material and immaterial life is proposed, a new culture of work so that the *Buen Vivir* proposal have in fact a foundation in human work to satisfy their biological and socio-cultural needs.

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i The Citizenship territory's of Baixada Cuiabana, or as it is called Baixada Cuiabana, is a region belonging to the state of Mato Grosso and has 14 municipalities, namely Acorizal, Barão de Melgaço, Campo Verde, Chapada dos Guimarães, Cuiabá, Jangada, Nobres, Nossa Senhora do Livramento, Nova Brasilândia, Planalto da Serra, Poconé, Rosário Oeste, Santo Antônio do Leverger and Várzea Grande

ii Quantitative and qualitative intensification is in full relation to family needs. This determines that.

iii The hardship of working hours is only acceptable if all this effort is useful for the reproduction of life in the community. If the benefits are greater than the pain, it is accepted.

iv Relationship of care with nature, because is from it that one can stay alive.

v It is extremely necessary and relevant to maintain material production itself, with its instruments and nature, for continuous reproduction. Thus, it is necessary the constant reproduction of the materials used.

vi The Comissão Pastoral da Terra, created in 1975, after meeting with bishops from the Amazon, had the initiative of responding to the desires of rural workers, squatters, landless, riverside dwellers, peasants. Subsequently, it was established in all states of the country. The mission remains in the link between a subversive reading of the gospel and a subversive reading of reality. Its action is in the formation, organization, dynamization and strengthening of the protagonism of these social subjects in the struggle for land and in the struggle for permanence in the land, producing and reproducing existence in a dignified manner. (Canuto, 2012).

vii Data from the internal archives of the Comissão Pastoral da Terra - MT.

viii Data from the internal archives of the Comissão Pastoral da Terra - MT.

Article Information

Received on September 24th, 2019

Accepted on January 20th, 2020

Published on May, 29th, 2020

Author Contributions: The author Cristiano was responsible for the elaboration, analysis, interpretation of data and writing of the article. The author Luana was responsible for article writing and revising the content of the manuscript. The author Edson Caetano was responsible for the review the manuscript; the authors approved the final published version.

Conflict of Interest: None reported.

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How to cite this article

APA

Cabral, C. A., Burema, L. C., & Caetano, E. (2020). Knowledge, Associated Production and *buen vivir*: The Creole Seed Exchange Festival in traditional peasant communities in the Baixada Cuiabana - MT. *Rev. Bras. Educ. Camp.*, 5, e7672. <http://dx.doi.org/10.20873/uft.rbec.e7672>

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CABRAL, C. A.; BUREMA, L. C.; CAETANO, E. Knowledge, Associated Production and *buen vivir*: The Creole Seed Exchange Festival in traditional peasant communities in the Baixada Cuiabana - MT. **Rev. Bras. Educ. Camp.**, Tocantinópolis, v. 5, e7672, 2020. <http://dx.doi.org/10.20873/uft.rbec.e7672>