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2 **Sustainability and good living in the eyes of family** 3 **farmers settled in the Amazon, north of Mato Grosso,** 4 **Brazil**

5 **Wagner Gervazio^{1*}, Sonia Maria Pessoa Pereira Bergamasco² and Ana Isabel Moreno-Calles³**

6 ¹ Universidade Estadual de Campinas - Unicamp, Campinas, São Paulo, Brasil

7 ² Universidade Estadual de Campinas - Unicamp, Campinas, São Paulo, Brasil; soniaberga@yahoo.com

8 ³ Universidade Nacional Autónoma do México – Unam, Morelia, Michoacán, México; nakaricitla@gmail.com

9 *Correspondence: wagnergervazioengagro@gmail.com; Tel.: +55 11 9 9255 5437

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11 **Abstract:** In the Brazilian Amazon, rural settlements are increasingly isolated by large-scale
12 production farms, jeopardizing their sustainability and the good living of family farmers. Works were
13 carried out in settlements to measure sustainability. However, the majority does not consider the
14 participation and the collectively of those involved. In this way, we propose to evaluate, in a collective
15 and participatory way, the sustainability and good living of the SDP São Paulo Rural Settlement, of
16 the northern Amazon of Mato Grosso. We used the didactic-pedagogical method Circle of
17 Sustainability, developed from five points: 1st - circle of investigation of generating themes; 2nd -
18 circle of the history of the subject world; 3rd - circle of diagnosis of rural settlements; 4th - circle of
19 exchange of knowledge; and 5th - circle of sustainable perceptions and narratives. The historical,
20 socioeconomic and cultural characterization of the settlement allowed us to understand how
21 sustainability and good living are being built in the settlement history process. Sustainability and
22 good living are dialectical processes, are under construction, in movement.

23 **Keywords:** Family farming; Agroecology; Rural settlements; Circle of sustainability; Agricultural
24 ecology; Paulo Freire; Participant research; Land reform; Generating themes.

25

26 **1. Introduction**

27 In the last years, the Amazon in the north of the state of Mato Grosso, Brazil, underwent intense
28 transformations due to the model of capitalist development imposed by the Brazilian State and
29 international capital [1]. This model of development is based on deforestation for the irrational
30 exploitation of wood and minerals; for extensive livestock activities and for the intensive use of the
31 soil with monoculture planting, especially soybean [2]. Consequently, it has led to soil desertification,
32 soil and water contamination, erosion, silting of watercourses and rural exodus.

33 From this capitalist agricultural model, Marx had already indicated unsustainability, since he no
34 longer found natural conditions of his own production within him, naturally, spontaneously [3].
35 Marx spoke of metabolic failure, which was created by capitalist society and that in this society the
36 conditions of sustainability imposed by nature had been violated [3].

37 In this context of expansion of capitalist agriculture in the Amazon, there are rural settlements
38 that are increasingly being lodged by large-scale production farms, jeopardizing the sustainability of
39 these rural settlements and the good living of family farmers [2]. Therefore, the Amazon context
40 promotes studies such as ours in rural settlements, for the evaluation of sustainability and good living
41 in a collective and participatory perspective.

42 We believe that the evaluation of sustainability through collectivity and participation
43 contributes to the idea that we are all carriers of knowledge and knowledge; for the empowerment
44 of family farmers and for building knowledge about sustainability and the real situation of rural
45 settlements. To know is the task of subjects, not of objects; it is as subject and only as subject, that man
46 can really know [4] (p. 75). Collective and participatory evaluation can also contribute to the reading
47 of the world of the subjects through a critical knowledge of their reality; in the rescue of the struggle
48 for land, in cultural identity and in the look at settlements through the community.

49 Several works were carried out in several rural settlements in the Amazon [5]; [6]; [7] and in
50 Brazil [8]; [9]; [10]; [11]; [12]; [13]; [14]; [15]; [16] for the measurement of sustainability. However, most
51 of them work with a quantitative evaluation only, through indicators and often do not consider all
52 the dimensions of sustainability, nor the effective participation of those involved.

53 Thus, the realization of our research is justified considering that the actions that have been
54 carried out in these rural settlements in the municipalities of Amazonia in the north of Mato Grosso,
55 Brazil, are not known, from a participatory perspective to evaluate sustainability and good living of
56 rural settlements.

57 In this way, we propose to evaluate, in a collective and participatory manner with the family
58 farmers, the sustainability and good living of the Sustainable Development Project – SDP São Paulo
59 Rural Settlements, in the northern Amazon region of Mato Grosso.

60 This research wants to align with the good living to contribute with reference to the “change of
61 social and political reality, colonial and colonizing, to promote a perspective that configures life with
62 a greater and infallible good in favor of dignity and collective plenitude” [17] (p. 25).

63 We try to answer what the family farmers of the settlement SDP São Paulo, understand for
64 sustainability and well live? Is SDP São Paulo in the northern Amazon of Mato Grosso sustainable?
65 What does SDP São Paulo support?

66 **2. Materials and Methods**

67 *2.1 Study area*

68 This article derives from our doctoral thesis carried out in two rural settlements in the Amazon
69 region in the north of the state of Mato Grosso. In this article, we will present the evaluation of the
70 sustainability and good living of the rural settlement SDP São Paulo. The SDP is in the municipality
71 of Carlinda, in the northern Amazon region of Mato Grosso state (MT). This settlement was chosen
72 due to the actions that have been carried out by local institutions from the perspective of Agroecology
73 and Sustainability.

74 SDP São Paulo is a settlement modality in which it implies the concession of communal land
75 use, as well as the development of sustainable activities, based on the Extractive Reserves model of
76 the Amazon. SDP has 48 plots, with 47 families in an area of 2,390.07 ha, 63.25% of legal reserve. A
77 parcel was reserved for a technician to live in the SDP and this portion is a model so that the settled
78 family farmers can mirror.

79 We scheduled a visit for the month of February 2017 to an SDP leadership. This leadership
80 provided us with a list of the names of the Association's board of directors. From this list, we make

81 visits to its members. During the visits, we talked about the research proposal and combined the day
82 of a meeting to present the research project to all the family farmers of the SDP.

83 In the year 2017, we experienced a little of the daily life of the family farmers in the Settlement
84 after the consent of the subjects to participate in the research. During these visits, we talked informally
85 about the research proposal, about the life in the settlement, and invited family farmers to a project
86 presentation meeting.

87 In March and April 2017, on Saturdays, the first meetings in the Settlement took place at the
88 association's headquarters. These first meetings were for the presentation of the work proposal and
89 for obtaining the consent of the family farmers. Thus, the subjects participating in the research are
90 those who, through the invitation in their residences prior to the meeting, agreed to participate in the
91 research. In order to meet the requirements of the Research Ethics Committee (REC) of the State
92 University of Campinas (Unicamp), the subjects signed the Informed Consent Form (ICF).

93 The other meetings took place in April and the others in October and November 2017; in addition
94 to the final presentation of the thesis for the familiar farmers of the settlements in order to validate
95 the research by the subjects, which occurred in the second half of 2018.

96 The sampling method used in this work was non-random or non-probabilistic, and sampling
97 was by type. This sampling "consists in selecting a subgroup of the population that, based on
98 available information, can be considered representative of the entire population" [18] (p. 97).

99 2.2. Methodological procedure

100 To evaluate sustainability, we use a multidimensional and multidisciplinary methodological
101 approach to understand different points of view. Therefore, we made use of several tools and
102 methodological procedures. The use of only one method alone would not account for the complexity
103 of the research topic.

104 For the evaluation of sustainability, we used the didactic-pedagogical method Sustainability
105 Circle (Table 01) built with the subjects in the development of the doctoral thesis [2]. The method is
106 based on the popular education of Paulo Freire, Carlos Rodrigues Brandão, Orlando Fals Borda and
107 the Framework for the Evaluation of Natural Resource Management Systems Incorporating
108 Sustainability Indicators ("MESMIS") proposed by [19].

109 **Table 01.** Didactic-pedagogical method Sustainability Circle for the evaluation of the sustainability of the
110 Rural Settlements in the North Amazonian Mato Grosso

1st - Code the "world"	Research tools	Historical and dialectical materials
Circle of investigation of generating themes [20]	Note Participant [21]; [22]; [23] Field Notebook [24]	
2nd- Decode the "world"	Research tools	
Subjects World History Circle <i>Characterization of rural settlements - history, formation and organization</i>	Interactive or dialogic interview [21] Life's history [21]; [25] Documentary research [18] Bibliographic research [18] Field Notebook [24]	
3rd - Decode the "world"	Research tools	
Circle of diagnosis of rural settlements <i>Analysis of Settlements</i>	Field Notebook [24] Interactive or dialogic interview [21] Bibliographic research [18]	
4th - Decode and re-signify the "world"	Research tools	
Circle of knowledge exchange <i>Workshop sustainability and good living</i>	Field Notebook [24] Generator workshop [2]	

5th - Decode and act in the "world"	Research tools	
Circle of sustainable perceptions and narratives <i>Sustainability assessment</i>	Field Notebook [24] Semaphore system [26]	

111

112 To evaluate sustainability, it is necessary to go through the five points:

113 *1st - Circle of investigation of "generating themes" - codify the "world"*

114 The purpose of this point was to carry out the codification of the reality of the world of family
115 farmers in the settlement. For the development of this point, it was necessary to live in the settlement.
116 This allowed us the insertion, the conquest of the confidence of the familiar farmers and to experience
117 in practice how the life of the subjects in the local reality takes place.

118 During our experience in the settlement, we realized the socioeconomic, environmental and
119 cultural universe of the family farmers. It was possible to list a set of expressions, terms, words,
120 themes more loaded with "existential sense" [27], used in the daily life of the settlers and settlers. The
121 words that were repeated in our conversations in the settlement were grouped into seven major
122 themes. These themes are called "generating themes", inspired by Paulo Freire. It is a form of
123 organization of the content, of the subject to be treated in the research; is like a semi structured script
124 that guides, from the floor of the subjects, the whole process of research development. That is, the
125 subject to be treated in research, in research, is not exclusive to the researcher, but is thought with the
126 subjects. This process contributes to sustainability thinking according to the world view of the
127 subjects.

128 The generating themes are loaded with "affective load and critical memory" [28]. For [20] the
129 generating themes represent a limit situation, a problem to be overcome. In this work, the generator
130 themes do not necessarily carry a limit situation. We use the term generating themes as a way of
131 organizing the contents, the subjects to be treated with the subjects in this work.

132 For this organization of the content, for the survey of the generating themes, we use as a
133 methodological tool participant observation [23]; [21]; [22]. Thus, during our experience, we observe,
134 listen and ask about the universe of subjects. The questions came spontaneously, without the use of
135 a script. In participant observation, the researcher is not only a spectator, but is placed in the position
136 and at the level of the subjects that compose the phenomenon observed [23]. In this sense, we have
137 learned "to write history together with these people and the methodology of popular education, the
138 teachings left by Paulo Freire, for example, give us clues on how to do" [29] (pp. 67-68).

139 For the record of the observations, the subjects' speeches adopted a "Field Diary". It is an
140 instrument often used by ethnography. For its preparation, we follow the guidelines of [24]. The field
141 diary or field notebook is an instrument used by researchers to record data in the field. It is a tool that
142 allows us to systematize the experiences and then proceed to analyze the data.

143 From this survey of the "present, existential, concrete situation of the people" [20] we organize
144 the next point for the evaluation of sustainability, called "circle of the history of the subject world.

145

146 *2nd - Circle of the history of the world of the subjects - decoding the world*

147 At this point we work with three of the generating themes, focused on the subjects' life history,
148 in the history of the struggle for land and in the organization / formation of the settlement. The
149 purpose of this moment was to contribute to the decoding of the world of the subjects and to observe
150 how sustainability is being built throughout history. In order to do this, we carried out life histories
151 [25]; [21], a participatory or dialogical interview [21] and documentary research [18] analyzing the
152 minutes of the São Paulo SDP association and bibliographic research [18] for reading work already
153 done in the settlements.

154 This process was carried out in a meeting at the seat of the settlement association, lasting two
155 hours, in two moments. At the first moment each subject was invited to talk about his life history
156 (where he was born, where he lived, until he reached the region of Amazon north of Mato Grosso)
157 and later, as the struggle for land took place, how the process occurred, what were the difficulties,
158 etc.

159 In the second moment of the "Circle of the history of the subject world", we conducted a
160 participatory or dialogical interview for the discussion about the organization / formation of rural
161 settlement. To do this, we used a script with open questions, elaborated from the observations made
162 during the first stage of the research with family farmers.

163 We also analyze the minutes and other documents of the association of the SDP São Paulo,
164 through documentary research; "Which relies on materials that have not yet received an analytical
165 treatment, or that can still be reworked in accordance with the research objectives" [18] (p. 73).

166 To complement the information, we also carried out bibliographic research based on materials,
167 books articles, theses, already elaborated [18]. For the author, the main advantage of this type of
168 research is the fact that it allows the researcher the scope of a series of phenomena much more
169 extensive than the one that could research directly [18].

170 All speeches were recorded in a field notebook. We chose not to record interviews as the
171 recording device inhibits people from expressing themselves and people have agreed not to record.
172 The speeches present in the course of this thesis, are collective speeches, supported by all the subjects.

173 *3rd - Circle of diagnosis of rural settlements - decoding and rereading the world of the subjects*

174 At the 3rd point of this construction for sustainability assessment, we carried out analysis of the
175 rural settlement through the diagnosis in a meeting, lasting approximately four hours. In the
176 diagnosis, we discuss four generating themes related to the present issues of the local reality. The
177 issues discussed were the legalization of the settlement, public and party politics, the socioeconomic
178 and cultural profile of the families and the environmental characterization of the settlement. For this,
179 we elaborated a semi-structured script to subsidize the interviews. Each subject expressed himself in
180 relation to the topics discussed.

181 In order to diagnose rural settlement, in the light of the historical and dialectical context, we
182 conduct a participatory or dialogical interview.

183 *4th - Circle of knowledge exchange - decoding and re-meaning the world of the subjects*

184 In another meeting we held the "Knowledge Exchange Circle". The purpose was to decode and
185 re-signify the world of the research subjects. We worked with the concept of sustainability through a
186 generator workshop, where the subjects, sitting in circles, exposed their opinions. The theme of
187 sustainability was proposed by us to start a dialogue. The discussion about sustainability was based
188 on the knowledge and knowledge of the research subjects and through scientific knowledge

189 considering the historical and dialectical context, concepts, approaches and discussions about the
190 term sustainability.

191 We started the workshop with a "storm of ideas", which lasted approximately three hours. Each
192 subject exposed his understanding of the meaning of the term sustainability. Each speech was noted
193 in the field notebook. After this first stage, we realized the dynamics of the web. For this we use a
194 ball of thread. The ball was being played and each participant, while holding, responded, in one or
195 more words, what is necessary to "hold" the sustainability of the settlement. As soon as he expressed
196 himself, he passed the ball to another subject, who answered the same question. And so on, in a
197 random way, all the subjects participated in the dynamics and at the end a web was formed. We write
198 down every word said by the subjects on a sheet and expose it to the ends of the threads of the web.

199 We explained to the subjects that the web formed represented the settlement. We emphasize that
200 if one or more wires are left, broken, it can dismantle the web, compromising it. Thus, if each word
201 expressed by the subjects is not developed in the settlement, just as in the web, all sustainability can
202 be compromised. We call the words that hold sustainability. In the view of the subjects, of categories
203 of sustainability. The whole process, all the speeches of the subjects were recorded in a field notebook.

204 5th - Circle of sustainable perceptions and narratives - to decode and act in the subject's world

205 In this meeting, approximately two hours, we evaluated the sustainability of the settlement
206 through each category of sustainability (category of analysis) constructed in the previous point. The
207 evaluation took place in two moments: in the first moment, qualitative, the evaluation of
208 sustainability took place through the narratives and perceptions of the subjects regarding each
209 category; in the second, quantitative, the evaluation was done with the help of the system of the
210 "traffic light system" [26].

211 For the qualitative evaluation, we constructed a table (in a poster fixed for all see) with two
212 columns: one column we wrote each category of sustainability (each word said by the subjects in the
213 previous encounter) and in the other column we wrote the evaluations of the categories, through of
214 the narratives and perceptions regarding the sustainability of the settlement, through the speech of
215 each subject. For each category, the subjects reached a consensus on the evaluation. Thus, what was
216 being written on the table was a collective view on each category.

217 The quantitative evaluation took place through the "traffic light system" [26]. On a piece of
218 cardboard, we draw a divided circle according to the number of sustainability categories of the
219 settlement. To evaluate each category, we use the colors red, yellow and green. Red indicated a weak
220 sustainability; yellow an average sustainability; and strong green sustainability. When viewing the
221 circle on the poster board, the subjects reached a collective consensus on the evaluation of each
222 category. When they agreed on the color, they would give for each category evaluated, we would
223 paint the color in the circle.

224

225 2.3. Data analysis

226 The systematization, analysis and discussion of the data were based on the qualitative approach,
227 the codification and categorization of the information collected. To give a quantitative value to
228 results, adapted from [26] classified with the traffic light system (qualitative), the following notes
229 were attributed: a collective note was given, after debate and consensus for each category of
230 sustainability of according to the color. The grades were given from 1 to 3 being: 1 – red; 2-yellow;
231 and 3 – green.

232 For the quantitative evaluation, we used a radar chart (amoeba) for the graphic visualization of
233 the results. Graphic visualization is a very didactic and efficient way of observing the integration of
234 sustainability categories proposed by the subjects. In the radar chart the axis of each value (of each
235 sustainability category) starts from a common center. The closer the end of the radar, the more
236 sustainable the settlement will be.

237 3. Results

238 3.1. *The generating themes of the SDP São Paulo*

239 The following generating themes were observed:

- 240 ➤ Generator theme 1: "Changes" – approaching the life history of families;
- 241 ➤ Generator theme 2: "Camp", "Shack", "Fight" – history of the struggle and conquest of the land;
- 242 ➤ Generating theme 3: "Settlement", "Association", "Community", "Plot", "Land", "SDP" –
243 formation and organization of settlement;
- 244 ➤ Generator theme 4: "Land titling" – legal situation of the settlement;
- 245 ➤ Generator theme 5: "Politics" – public policies, party politics in the settlement;
- 246 ➤ Generator theme 6: "dram-shop"; "Community"; "School"; "College"; "Church"; "Milk"; "Work"
247 – socioeconomic and cultural profile of families;
- 248 ➤ Generator theme 7: "Environment", "Agroforestry system" – environmental characterization of
249 settlement.

250 3.2. History of the world of the subjects and characterization of the SDP São Paulo

251 For the dialogue about the history of the struggle and the conquest of the land, the theme
252 generator two: "Camp", "Shack", "Fight", guided the discussion of the ethical and political dimensions
253 of sustainability of the SDP, at the Association headquarters.

254 The organization of the landless movement started with the Carlinda "Rural Workers' Union"
255 (RWU's) in February 2004. Gradually a significant group of people approached the Union to begin
256 work on the struggle for land. After several meetings with the RWU's, the participants of the
257 movement decided to camp in front of Farm "Zonta", in the municipality of Carlinda-MT.

258 This time of camping lasted very little, because the farmer made a settlement with the authorities
259 and leaders of the camp for the landless ones to leave the camp. In this way, the campers broke up
260 their shacks, took their belongings and went camping in front of the Pinheiro Velho farm (now,
261 "Pinheiro Velho" Settlement), also of the MT-419, without conflicts.

262 Already in this camp there were about 500 people, because they joined another group of
263 encamped, being thus, formed the camping "Pinheiro Velho II". More than 100 tarpaulins were built
264 with five people inscribed per shack. From observations, meetings and studies, the campers realized
265 that the method of claiming was wrong and not achieving success. They had the idea that they would
266 gain land. They did not realize they would have to fight to conquer the land. In these two years they
267 concluded that either they fought for land or had to abandon the movement.

268 The meetings were accompanied by the President of the Union, who provided information on
269 the progress of the processes developed by national institute of colonization and agrarian reform
270 (NICAR) for the expropriation of areas occupied by farmers who would be destined to the National
271 Policy on Agrarian Reform (NPAR).

272 In the struggle for land, the campers went through a long process of organization. There were
273 those who had partisan, financial, and individual political interests. It had groups within the
274 movement with different interests and goals. Information was distorted and conflicts were common
275 among the campers themselves, not with the farmers.

276 For better organization, they created an informal association, but many leaders were corrupt,
277 bought for the interests of malicious politicians and perceived maneuvers by leaders of the union
278 itself. The campers were pressured to pay fees to the leaders of the movement, on the pretext of being
279 expelled from the camp if they did not pay. From this, there was a division, a "split" in the movement.
280 They drove out some leaders and set up base leaders, who were camped from the start.

281 However, after technical surveys of the NICAR, the decision was negative, favoring the farmers.
282 The time of the camp was two years, and many gave up, left their huts and left. They were able to
283 request an inspection of the farms targeted for agrarian reform and found that these were legalized.
284 Thus, they felt cheated by the Union, since what the Union spoke did not fit the reality. However,
285 they also admit that the union was important for the articulation of basic food baskets for campers.

286 They sought in this new phase a movement of struggle and resistance. They mobilized,
287 demonstrations. They managed to close the MT-320, in a 1 km stretch, for 36 hours, with the
288 participation of more than 600 people, from the two movements "Pinheiro Velho I and II",
289 demanding new surveys. The RWU'S has been sued and has been ordered to pay a fine for the closure
290 of the MT-320. Here we perceive a process of criminalization of the struggle for land. Fight this,
291 legitimate, since it is in the federal constitution the right to the land. The value of the fine was paid
292 by the union dividing the value by the members (among them, the own camped). Instead of the local
293 authorities, they put themselves in the beside the poor, of those that fight, of the landless, they have
294 chosen to criminalize the fight for the land.

295 These two years were very important to strengthen the movement. The subjects themselves
296 reported that they had prejudiced against the landless. The vision is that preached by the mainstream
297 media that the campers and settlers are vagabonds and bandits. They realized the need to seek
298 information, knowledge, studied the Federal Constitution, and were informed of the legal basis. They
299 discovered that only with a process of expropriation would it be possible to conquer the land, starting
300 a tireless struggle for land.

301 Finally, in 2006, with this new organization, as they darkened, they chartered vans and departed
302 for the long-awaited land, leaving the Pinheiro Velho II camp, and moved to a new camp in front of
303 the São Paulo farm, 18 km camping "Pinheiro Velho II". They knew that "São Paulo" farm was the
304 area that had the most chance of expropriation. The orientation that the farm had more chances, more
305 possibilities of expropriation, was made by politicians and by executors of the own NICAR. The
306 camped no longer had the collaboration of the Union of Rural Workers. The 82 campers had the same
307 dream and purpose: to conquer a piece of ground!

308 After the organization of the camp, from the shacks, they organized an entity that represented
309 them. They created the Association of Workers Camped New Conquest (AWCNC). They created the
310 rules of the camp, among them the ingestion of alcoholic beverages, the care with the trash and the
311 not permission of the entrance in farms neither for the fishing, nor hunting of wild animals. They
312 searched for information about the São Paulo farm's documentation and found that it was legalized.

313 They thought of giving up, many anguishes, frustrations, discouragement; but in meeting they
314 decided that they would resist and conquer the dreamed land. This is how they created a second list

315 of people interested in fighting for land. This list was organized by mutual agreement, so that the
316 dwellers of the shacks would have priority, while the participants who did not live in the shacks
317 would stay for a second call.

318 They managed to restructure and elected a board of AWCNC. The association appointed a
319 commission to run for Carlinda RWU'S board and were victorious. The expropriation process was
320 processed at the NICAR Superintendence in Cuiabá, followed step by the president of the association
321 and the secretary of agriculture of Carlinda, by city councilmen, federal and state deputies and by a
322 senator. At this time, the Public Prosecution Office even asked to file a petition for the expropriation.

323 In the year 2008, a part of the landless occupied the NICAR of Carlinda was camped for four
324 months; another part of the landless remained in the camp. They claimed the decree for the purpose
325 of the agrarian reform of the São Paulo farm area that was granted on September 11, 2008. The decree
326 established the social interest in agrarian reform purposes of the rural property "Farm São Paulo /
327 São Paulo II ", With a measured area of two thousand, three hundred and fifty-five hectares.

328 As soon as they got the decree, they returned to the camp and the fighting continued. In a
329 meeting in the camp shack, they agreed to accept the SDP, because in the Amazon Biome,
330 conventional / traditional settlement, would no longer be allowed. So, there was already a debate
331 about sustainability. The settlers became aware of this settlement model and discussed what it means
332 to be sustainable. This model even the NICAR employees were unaware of. The campers accepted
333 the challenge. Following step by step the "Sustainable Development Project" primer from the
334 Ministry of Agrarian Development (MAD) and NICAR, October 2000. The Pastoral Land
335 Commission also participated through orientation to camped out.

336 AWCNC's coordination at the camp sought to alleviate the suffering of families by charging
337 municipal authorities with priority services such as health (vaccine, chlorine distribution), education
338 (school transport), social assistance (distribution of blankets, water filters, basic baskets). Normally,
339 the women and children remained in the shacks while the men went out to work on the farms. In the
340 beginning, the peasants faced discrimination against some farmers, later conquering confidence of
341 the same that even happened in the camping for a coffee. "We were seen as criminals, without land,
342 vagabonds, etc.," the subjects reported

343 The children studied in the Del Rey Community about 20 km from the camp. They played ball
344 in a makeshift paddock among the roadside huts, played bets, bathed in rivers, fished, cycled, and
345 played some games in the pool shed.

346 Adults planted vegetable gardens, kept chickens closed in hens (it was the norm), and did not
347 use alcoholic beverages or guns to ensure greater security for their families. Meetings were held
348 whenever necessary to inform everyone about the progress of the process, among other matters of
349 interest to the campers. Over time, some families gave up the fight, abandoning the group. They
350 always had the accompaniment of Carlinda military police sergeant. The president of AWCNC
351 always went to the police station to seek guidance and the sergeant went to the camp to guide the
352 camped.

353 After the decree still in 2008, NICAR carried out the registration of the families that participated
354 most frequently in the camp, since there were two categories: the campers who lived permanently in
355 the camp and those who participated but did not live (they had their shacks and visited in were aware
356 that according to the rules of the NPAR the area would not contemplate at all, and this category
357 would be waiting for other areas, in the waiting queue).

358 In 2009, the then President Luiz Inácio Lula da Silva visited Alta Floresta, MT. At the time, one
359 of the campers, an artisan, handed over a craft to former President Lula. The encamped took bands
360 claiming the settlement of those families, as well as thanks for the decree.

361 The security of the event was very strong, metal detector, and the campers could not even enter
362 with water, they were outside with the strips open, after the whole population came and settled in
363 front of the stage, the concierge was released, and they managed to expose the banners with two very
364 tall boys, two girls on their shoulders opened the banners quite far from the stage, but enough to
365 convey the message that surprised the politicians and the public and reacted with jokes but did not
366 care, because the goal was to talk to the president who was already on stage and after a short time,
367 he took the microphone, greeted the audience and answered the banners saying "that the Carlinda
368 comrades who are asking for a settlement, I already talked with the president of NICAR and in thirty
369 days they will be receiving the land "(speaks of former president Lula to the camped).

370 However due to technical problems it was impossible to delay this promise. They sent some
371 letters to the president that day and months later when the superintendent was at the camp said the
372 president sent them a copy of this letter.

373 Three days after the former president was in Alta Floresta, the president of the association and
374 an alderman, they went to Cuiabá for a meeting with the superintendent and took the filming of
375 Lula's address. The NICAR superintendent mentioned 600 lawsuits being processed in NICAR, and
376 only the SDP São Paulo had the word of President Lula, who from then on became known as the
377 "Lula settlement".

378 At this stage of the process, a regulation was made that would make mandatory a technical and
379 environmental feasibility survey, where Cuiabá had to request from Brasilia the professionals to carry
380 out this work that was done with the participation of two representatives of the association.

381 They had follow-up step by step, passed to the Federal Court through the prosecution on
382 10/09/2010. The process lasted eight months until the first investiture, almost every week consulted
383 the process to see the progress, once a month went to the prosecution to talk to the attorney NICAR.
384 A very considerate gentleman who was saying that the last proceeding which did not signify the
385 conclusion as the guide of the judicial deposit the judge would give the possession.

386 This time the direction of the AWCNC always took office to Cuiabá to collect the process and
387 agility in the expropriation, the preemptive letter for the region of Alta Floresta. Possession came out
388 at the end in 2010.

389 The land belonged to the campers, but it still could not be divided. It was when the NICAR
390 executor of Collider advanced unit responding by Carlinda that his unity had been extinguished,
391 empowered. On the occasion he said, "if the camped are in the fight for land and the land is the
392 NICAR, then the land is yours."

393 They moved the camp to the headquarters of Fazenda São Paulo. A lot of struggles would still
394 be ahead, it would have to create the settlement, it lacked the environmental license of the State
395 Department of the Environment (SDE) and the farmer appealed for annulment of the possession but
396 ended giving up and requested the closure of the process. It was a difficult time for the campers, but
397 eight months later the environmental license came out. During this time, they had orientation to do
398 the settling step by step, to make the plan of development of the settlement (PDS) and the topography
399 of the land, the campers organize themselves financially to make the PDS and the topography.

400 In 2012, the Settlement was created by the NICAR / MT Ordinance No. 014/12, of March 27, 2012,
401 published in Official Gazette no. 075, dated April 18, 2012, in Section 01, page 51, Creation of the
402 Sustainable Settlement Project São Paulo, with capacity to serve 48 (forty-eight family farm units).

403 Despite the creation ordinance, seven months passed. After the settlement set up, a group
404 organized to take advantage, causing division in the association, seeking support from some
405 politicians that aimed at re-election. AWCNC, through the president, managed to dismantle the
406 group.

407 The campers made a cooperation agreement with NICAR to be able to carry out the PDS, the
408 rural environmental registry (RER) and the georeferencing and topography of the area. It was a lot
409 of constant struggle, with Cuiabá for this agreement to be fulfilled. They counted on the company to
410 make the PDS with the participation of the campers and their families in several stages, step by step,
411 was built, monitored and supervised by the NICAR technician, with the participation of the bodies
412 responsible for conducting the post-created settlement.

413 Everything was written in the AWCNC minutes book and signed by the participants. Finally,
414 the Beneficiaries' Report (BR) came out through the Agrarian Reform Project Information System, in
415 which 43 of the 46 members and campers were approved. What to do to include everyone? Another
416 process: requesting NICAR to include three more encamped, plus a community area and an area to
417 set up a technician to contribute to the settlement according to the NICAR ordinance of 2001. This
418 possibility arose from the elaboration of the PDS with the guidance of NICAR.

419 On December 20, 2012, lots were drawn for families at AWCNC's headquarters. The lottery was
420 organized by four groups (Group A, B, C and D). Families made groups according to affinity,
421 closeness, familiarity, and common interests. That is, it was planned who the neighbors would be.
422 Each group was formed by different amounts of families. First, the group was raffled and then within
423 each group the lot for each family was drawn. Group A began with the plots from one to all members
424 of the group having their lot drawn and so on successively for the other groups. The number of plots
425 of each group was conditioned to the number of families within the group.

426 When the subjects occupied the expropriated area of Farm São Paulo, this one was with divided
427 pastures, being used by bovine cattle in partnership with cattle farmers of the region. The objective
428 was to avoid fires in the dry season and to contribute to the financial development of AWCNC and
429 the settlement. In the period of expropriation of the property, improvements such as the home of the
430 SDP headquarters, a corral etc., were used by the subjects until their lots were demarcated. After the
431 demarcation of the lots, the improvements were vacated and started to be administered by the
432 Association and NICAR.

433 In the generator theme three: "Settlement", "Association", "Parcel", "Land", "SDP", we tried to
434 discuss with the subjects, how the formation and the organization of the settlement took place. The
435 subjects reported that the formation and organization took place from the construction of the
436 Settlement Development Project (SDP).

437 The São Paulo SDP is located approximately 50 km from the headquarters of the municipality of
438 Carlinda. Access to the SDP from Carlinda is done by State Highway MT-320, which gives access to
439 the municipality of Nova Canaã do Norte, traveling a distance of 20 km to the District of Del Rey,
440 entering to the left on state highway MT-419, after a distance of 12 km, finds the property on the left
441 bank of the highway [30].

442 The settlement is organized by plots of approximately 50 ha each. Of these 50 ha, 18 are for
443 individual use per family, distributed in Permanent Preservation Area (PPA), area for individual
444 agricultural activities and the yard with the house. The remaining 32 ha are from Collective Legal
445 Reserve (65% of the Property). In total, the collective reserve area is 1,536.54 ha. In the reserve, the
446 subjects can enjoy the forest in a sustainability way, that is, use of wood for handicrafts, extractives
447 for food purposes, tourism, collective management, etc. All are responsible for the management and
448 care of the collective legal reserve.

449 SDP is cut by three main roads and two others that give access to the main. It is formed by the
450 New Conquest Community, community decided by the AWCNC assembly. Catholics founded a
451 community called "Santa Paulina", located on the "Boa Vista" road. The other major roads (lines) are
452 called "Chico Mendes" and "São Vicente". The crosspiece, which cuts the SDP horizontally, is called
453 São José and another one from "Boa Vista".

454 The SDP has a lot for the housing of a technician, a lot as a family farm unit (FFU). This lot is
455 called Modal Lot, designed to be a model of agricultural production. This determination of the modal
456 portion would serve to analyze the economic viability of the system.

457 The subjects have the AWCNC, inserted in the settlement itself, where they have full support
458 and availability to represent the local community. The headquarters of the association is a house that
459 was the headquarters of the São Paulo Farm, located in the community plot.

460 3.3. Circle of the diagnosis of the Settlement SDP São Paulo

461 The generating theme four: titling of the land, made it possible to analyze the legal situation of
462 the SDP and the plots of the settlers, in the administrative dimension. However, the occupation
463 process occurred in a disorganized way, being outside the requirements of the new Forest Code,
464 which could favor environmental degradation, especially in the PPA's, also increasing areas with
465 exposed soil.

466 In the case of settlers in the Sustainable Development Projects (SDP), it is a Concession Contract
467 of Real Right of Use (CCRRU), obtained after performing the services of measurement and
468 topographical demarcation of the property to be disposed of.

469 In the theme generating five "politics", subjects reported having a good participation in
470 celebrations, in religious activities, whether catholic or evangelical, etc. However, they mentioned
471 problems of participation, compliance with obligations, conflicts of interest in AWCNC and that the
472 steps to be taken by the association administration are slow. According to the subjects it is necessary
473 to improve the communication, the politics and the management of the association.

474 The association, a representative entity of settled family farmers, is the legal, organizational and
475 formal representative of the settled workers to defend the interests and objectives of the members.
476 The assembly is the maximum decision-making body for the settlers. It is a very important democratic
477 space for members. AWCNC has a leading role in the representativeness of settled farmers; they are
478 organized and active in the search for their rights.

479 The conflicts in the SDP are of a political and political partisan character, since the settlers
480 diverge as to the identification of political parties. In this sense, there are people affiliated with
481 political parties, but they do not always attend meetings.

482 About 50% of the settlers participate in the Mixed Cooperative of Small Producers of the Cana
483 Sector, a cooperative that is in the rural community of Caná, in line 12, in the municipality of Carlinda,
484 far from the Settlement. The Cooperative, in turn, has a partnership with the Farming and cattle

485 raising Mixed Cooperative "Terra Nova", in the municipality of Terra Nova do Norte-MT. In addition
486 to the Cooperative, twelve people participate in the Seed Network of the Portal da Amazon linked to
487 the "Portal Seeds Project". At the headquarters of the Settlement, the Network has a seed house for
488 the storage and commercialization and organization of the collectors.

489 About public policies, the SDP counted as Food Acquisition Program (FAP) and National School
490 Feeding Program (NSFP) but are no longer accessible due to the lack of organization of production
491 and the lack of FAP resources. The settlers have technical assistance and rural extension developed
492 by the Green Gold Institute (GGI), Brazilian Extension Company and by Cooperative technicians.
493 Although the subjects have technical assistance and rural extension, according to the participants
494 there is a need for financial resources for the development of agricultural activities in the SDP.
495 Therefore, "the political dimension is related to participatory methods and strategies capable of
496 ensuring the recovery of self-esteem and the full exercise of citizenship" [31] (79).

497 The generating theme 6: "Dram-shop"; "Community"; "School"; "College"; "Church"; "Milk";
498 "Work", made it possible to discuss the social, cultural, economic, ethical, food, administrative and
499 scale dimensions of SDP sustainability.

500 In the social dimension, in relation to schooling, children and adolescents' study at the Municipal
501 School "Cecília Meireles", located in the Del Rey Community, 20 km from the settlement and moving
502 through school transportation. Of the few young people living in the SDP, all of them have completed
503 high school. The great majority of the adults and the elderly have the fourth complete series. There
504 is also the possibility of adolescents studying at the Terra Nova State School in Terra Nova do Norte;
505 this is a technical school that offers technical integrated high school in agroecology in the pedagogy
506 of alternation format. One of the SDP teens studies at this school. In addition to the formal education,
507 various technical courses and workshops are offered to family farmers by GGI, Institute of Life Center
508 (ILC), etc. These courses are related to work in the field, such as agroforestry systems, rural
509 administration, passion fruit production, etc.

510 Regarding the health of farmers, these assess that the main diseases are hypertension, cases of
511 leprosy and some isolated cases of dengue. There is still a community health agent in the SDP, but he
512 had a selective test, but no one was approved. The community has an interest, a willingness to have
513 an agent. The AWCNC made requests, charges through crafts with the city hall of Carlinda, but have
514 not yet been attended. Farmers use the health services of the Basic Health Unit in the Del Rey
515 Community, since in the Settlement there is no health post. In the Unit, there is a doctor once a week,
516 and the following specialties: pediatrics, gynecology, general practice, nursing and dentistry. If
517 necessary, an ambulance from the headquarters of the municipality of Carlinda seeks the sick. In
518 addition to specialized services, farmers also make use of home remedies, medicinal plants and
519 bioenergetics.

520 The houses (99%) are made of wood, as NICAR has not yet left the resort for the construction of
521 masonry houses. In the houses there is a basic structure like sanitation, piped water, toilet and
522 electricity

523 Lots or parcels are in the name of women, in cases where they are married. Although there are
524 more men than women in the SDP, women actively participate in the Association, the movements,
525 the courses, the decisions of the plot, the SDP. About 3 to 4 people live on average in a family, in
526 addition to having a few single owners of plots. Most family farmers are between 19 and 45 years of
527 age; then comes the population up to 19 years old and the minority are from people 46 years and

528 older. This demographic profile of the Settlement is considered adequate to the needs of the
529 agricultural production in the plots.

530 The sports activities of the men are the trips to the bar to play pool, drink, etc.; there are also
531 meetings and gatherings during the year and on commemorative dates, with the participation of
532 women; already the children and adolescents play soccer in the field in the seat of AWCNC, besides
533 other jokes. For the subjects, they are still sources of leisure to watch TV, to watch movies and to use
534 the cellular to access the social networks, games, etc. They still do hunting and fishing when allowed
535 by law. The spaces of leisure, in general are of men; women go to their neighbors, participate in
536 church activities, etc.

537 The main means of transportation is the motorcycle. It is used for trips to the city, to neighboring
538 communities, to the settlement itself and to work. Few farmers own cars and many uses public
539 transport to travel to the city of Carlinda and / or Alta Floresta.

540 In the cultural dimension, we discuss the issue of religiosity and other cultural aspects. In the
541 settlement there are two churches with different religions very active. The Catholic and the Assembly
542 of God. The celebrations are held on Sundays and once a month a priest from the town of Carlinda
543 celebrates Mass. Catholic farmers participate in the Ecclesial Base Communities (EBC's) and a farmer
544 is the municipal leadership of the EBC's. The Catholic church is still made of wood, but a masonry
545 church is being built.

546 Catholics have a think tank that meets every Wednesday in a member's homes to reflect biblical
547 texts in a contextualized way with the community and region. Catholic family farmers are also
548 involved in Farm Esperance, a chemical treatment facility. For evangelicals, there should be only one
549 place, a space so that all religions could organize and celebrate in the same place, but it was not
550 possible due to the internal disputes in the settlement.

551 Farmers of different religions participate in June festivities and commemorative dates in the Del
552 Rey Community. There are farmers at the SDP who sing, play guitar and keyboard. The settlement
553 counts on a craftsman who works with remains of wood, used in a sustainability way of the legal
554 reserve.

555 As far as Catholics are concerned, they still have the habit of asking the blessing of the elders,
556 especially the family. They still call the others by "compadres, comadres", godchildren; there are also
557 those seeking benzeament outside the SDP. Whenever necessary they exchange work or pay daily;
558 some take care of the houses and the part of the neighbor when traveling or leaving to solve subjects
559 of the most varied natures. Some have the habit of growing medicinal plants to make home remedies
560 or use as tea in bioenergetics.

561 For the subjects, their identity is very clear, they identify themselves as settled family farmers.
562 There is the participation of the settlers in festivals of the song of the county of Carlinda, with award-
563 winning by a pair (father and son) of the SDP, standing out among the musical talents of the
564 municipality.

565 In the economic dimension, they reported having a minimum monthly income of 1 to 2
566 minimum wages (property income plus extra work income, off-plot). The main sources of income
567 within the property are milk and fruit growing (passion fruit in particular). They also complement
568 the income with extra daily property, either within the SDP or outside, on farms.

569 The production system is mostly conventional, but they are working with Agroecology through
570 the GGI. The GGI has been developing work with farmers to recover permanent preservation area

571 through agroforestry systems that have generated income and contributed to the food security of the
572 settlers.

573 The sale and marketing of passion fruit and other fruit is carried out at Compasc. Subsistence
574 production, as well as the production of consumer goods in general, is also important.

575 Ethics was one of the most discussed issues. According to the subjects of this research, the
576 relationship with the neighbors is good, because there is exchange of favors, services, works, things;
577 that is, there is a good relationship, a relationship of trust and respect. This relationship generates
578 friendship, dignity and tranquility in living in the SDP.

579 For farmers the values are to be fair, honest and correct. Always strive to comply with the law,
580 comply with what is in the Settlement Development Plan. For the exploration of the legal reserve of
581 the SDP a set of rules was constructed; but the settlement ethic built in the PDS era is changing.

582 In the food dimension, about 5 to 10% of everything that is consumed comes from the property.
583 Although it is a low percentage, the rest is acquired with funds from the parcels and work done
584 outside. For food, they produce poultry (chickens, chickens, eggs); they plant yams, manioc, fruit
585 species and still breed beef cattle and milk. Milk is made of cheese, curd and sweets. There are no
586 problems with malnutrition or hunger in SDP.

587 With respect to the scale, in this dimension, there is 17 ha the portion for the exploration; from
588 1.5 to 2.4 ha are of Permanent Preservation area as riparian forest. The 85 to 95% are pasture and the
589 rest the yard of the house (including the house, the vegetable garden and the orchard). In the context
590 of the SDP, it has an area of 34% of consolidated use and 23% of fallow or abandonment area; besides
591 the 64% of collective legal reserve.

592 In the administrative dimension, it was discussed the management of the SDP that is managed
593 by AWCNC. The parcels are for the use of the family, each one working as he wishes and the man
594 who manages the parcel is the man, but with the participation of the woman, with the consent. The
595 subjects reported that they do not plan production in the medium and long term. The planning is
596 happening according to the needs, so they do not use spreadsheets or notes. In the milk production
597 when they store the milk in the collective cooler, they record the daily amount of milk stored. Be
598 careful to use PPE whenever necessary.

599 The infrastructure of the properties is about, and in a very few cases, a corral for the milking of
600 the cows. The milk cooler is collective, located at AWCNC's headquarters. The AWCNC has a tractor,
601 a crate, a planter, a forage, a cart and a brush that is for collective use in an organized and scheduled
602 way. The SDP also has a production of manioc flour that is in process of construction and
603 organization of the production of flour and other derivatives of manioc.

604 In the technical dimension, the subjects reported that soil preparation is carried out using
605 tractors and agricultural implements. After soil analysis they make the correction with the liming and
606 fertilization either chemical or organic in the production area of passion fruit. Fertilization is also
607 carried out with green fertilizers and composting in agroforestry systems. The most common cultural
608 practices are manual weeding, manual scraping with scythes, with costal electric machines and brush
609 cutters; pruning and slicing of fruit trees; control of insects and diseases - chemical or organic,
610 through Bordeaux groves. Other agricultural practices carried out by the settlers are the
611 agrosilvopastoral system, crop rotation, intercropping, mulching and no-tillage.

612 In the theme generator seven: "Environment", "Agroforestry System" - we try to characterize
613 environmentally the Settlement. For this we discuss the environmental and energy dimensions. The

614 Settlement presents good water potential, being crossed by two streams of perennial regime. The
615 main sources of water are intermittent, drying in the dry season, from May to August. There are 25
616 springs within the entire SDP and 1.67% of the settlement area is artificial reservoir. Near the SDP is
617 one of the largest rivers in the north of Mato Grosso, the River "Teles Pires". The "Teles Pires" River
618 is the founder of the "Tapajós" River, the main tributary of the Amazon River on its right bank.

619 The parcels have degraded areas due to the previous exploration to the Settlement, since the
620 area belonged to the farm São Paulo. Of the Permanent Preservation Areas, PPA's of the plots, about
621 7% are being recovered in partnership with the GGI that develops activities of agroforestry systems
622 and soil recovery with legumes; sowing in successive thick lines of forest species and green fertilizers
623 in the form of "seed muvuca".

624 In addition to the degraded PPA's, the soil of the settlement is degraded with the presence of
625 spontaneous species; erosions are visible and due to lack of ciliary forest the streams are silted. The
626 SDP has a collective reservation that can only be operated according to the PDS.

627 The São Paulo SDP settlement area was formerly occupied by Ombrophiles Forest / Seasonal
628 Forest vegetation, which currently covers an area of 1,415.43 ha which corresponds to 60.08% of all
629 settlement area, the collective legal reserve. There is a great diversity of plant and animal species in
630 this reserve. According to the subjects, it is still possible to find small, medium and large animals.

631 There are allegations of aerial spraying near the settlement. Spraying impaired crop cultivation
632 and passion fruit cultivation; besides causing health problems in the settlers. Another problem is that
633 in 2017 there were fires in the SDP damaging the agroforestry systems and the production of fruit.

634 With respect to the energy dimension of the SDP, the main source of energy is the electrical one.
635 They obtained the installation recently, through the "Light for All Program" of the federal
636 government. They still do not make use of renewable energies like the solar one, because there is no
637 capital for the investment - that is high.

638

639 *3.4. Sustainability and good living in SDP São Paulo*

640 For the settled farmers of the SDP São Paulo, sustainability involves issues related to food
641 production: "everything that is used to feed, to survive without eliminating what one has, to maintain
642 oneself over time; is to get hold of somewhere, to produce". The subjects of this work understand
643 that "family farming must plant everything, to live from what is planted and to have the livelihood
644 of the plot. When you buy from outside the plot you do not know what you eat, where it comes from.
645 Sustainability helps the family have a healthy diet. It is necessary to know what the land offers and
646 if the land does not offer why".

647 According to the subjects, for sustainability to exist, production needs to be diversified. "Have a
648 diversified production, diversify the agricultural crops and thus sustain the income and ensure the
649 permanence in the plot. Unfortunately, family farmers have not been able to develop this
650 diversification yet", the subjects said. They analyzed that "there is no point in planting, producing if
651 you have nowhere to sell."

652 Another issue much debated among the subjects is the question of the organic nature of family
653 farmers. For them "if you do not have an organization, you will not have sustainability. If you do not
654 have a good policy and good association, your organization has no sustainability. Because the SDP is
655 collective, we must think collectively. A differentiated, collective idea with common objectives
656 towards sustainability".

657 Care, politics and ethics have also been mentioned as fundamental to sustainability. For the
658 subjects "compliance with the rules of the development plan of the settlement, what is in the statute
659 of the association and having ethics this is sustainability." They also said that "if you have a good
660 policy, if you have good care of the environment, if you have family ethics the SDP will be
661 sustainable" and that "there are SDP residents who want to live in a sustainability way." They also
662 stated that "it is necessary to have forests, rivers, springs, areas of permanent preservation and
663 agroforestry system to be sustainable".

664 About good living, the subjects believe that it is related to unity and courage. According to them,
665 production does not matter so much as how to sustain itself; the most important thing is to be united
666 and have the courage to live. "The good living is having the courage to face what you want," they
667 reported. They think that the earth is a beginning for the good living. They emphasized that it is
668 necessary "to do what they can on earth, to live. Our place is here. We feel good. We hope it will
669 improve as well to live here in the SDP".

670 For the subjects, they are not alone, they have a cooperative that seeks to contribute to the good
671 living of all; which adds value to your products. They believe that "good living is the search for your
672 rights; is to know the laws and if they do not observe the law, they will not have the good living. "

673 They emphasized that "we have to fight, fight; if we cross our arms, we will not get what we
674 want. We must If we want, we fight, we can. "

675 For the subjects, the good living is also to be at peace with the conscience; being in harmony with
676 the family, with the community, with nature and with society. It is to have a purpose of life, to have
677 focus, goals, to have meaning to live and to reach the goals, to have a base, a faith and to seek God.
678 "Be at peace where you are aware of where you live," said the subjects.

679 Another notion of living well is that the SDP is on the way to sustainability and is being built.
680 According to the subjects, "each one sustains himself as he can. It's hard to survive. This sustainability
681 is difficult, and it is new. We must build this well live. It's a construction. We started in 2004 and are
682 moving forward. In 2012, he advanced with our dream of having land. It is part of life and that
683 difficulties make us stronger. "

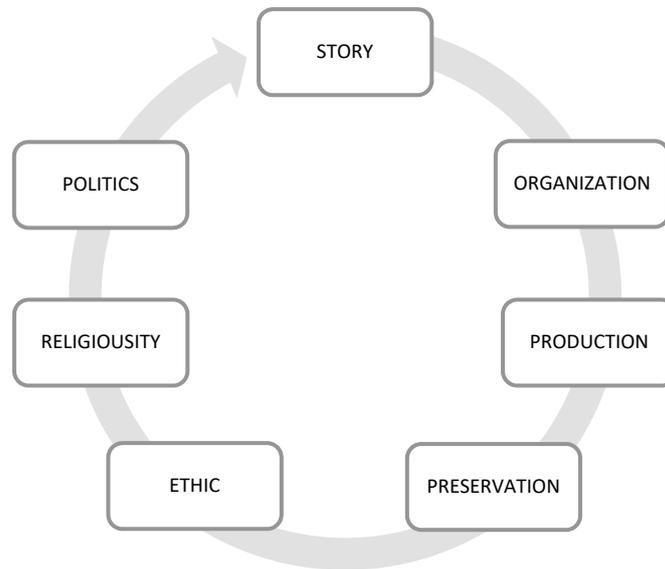
684 Anyway, for the good living subjects is building and advancing. They cited fruit-growing as a
685 breakthrough in the question of production and income generation. They think it is a process that is
686 being built in steps. "Sometimes we take a step forward, other times a step back. It is being built by
687 shaping, having goals, seeking our survival, "advocates settled family farmers.

688 In order to good living, the subjects also reported that they depended on NICAR. "We need to
689 understand the moment. We live in a time when the government is not that of family farming. We
690 can live by charging with other means. The goal of the government is to end, to de-structure NICAR.
691 Are you failing to do various activities, besides how to think of good living with the freezing of public
692 spending? ", observe the subjects. They analyzed that the good living was paralyzed in the SDP, but
693 that they must overcome this paralysis and that the institutions are not present in the SDP as they
694 should. They believe that it is necessary to make institutional partnerships to collaborate with the
695 construction of the good living. They also mentioned that the good living is to have more comfort,
696 for the guarantee of having the daily bread.

697 The subjects are also concerned about the good living, since "when we see soy plantations
698 around the SDP this gives a concern for the good living. We live in a 'bubble', because there is soy
699 around. What surrounds us is totally beyond our goals".

700 3.5. SDP sustainability pillars São Paulo

701 In Figure 01 we observe the pillars that sustain the SDP São Paulo according to the subjects of
702 this work.



703

704 **Figure 1.** Sustainability circle with the pillars of the SDP Settlement São Paulo, Amazon, Mato Grosso,
705 Brazil.

706 In the history pillar cited the following categories: the struggle for land, courage, hope and
707 resilience. The fighting story is very important to the settlers as it gives unity to the families and
708 maintains the identity of the SDP. In the course of the struggle they had a lot of courage and hope.
709 To live in the camp, they had to take everything. Thus, they affirmed that "with courage we can
710 achieve the dream of having a piece of land. Today we have a community, land, neighbors, a large
711 family. The courage is that keeps us all in the SDP. We have to keep the courage so that we do not
712 lose heart and not lose hope". The word resilience was cited by the subjects. They conceptualize it as
713 being the capacity to renew itself, to live, to be creative, to reinvent itself. That's how they managed
714 to live 10 years in camp and settled down to the present day.

715 The following categories were listed in the organization pillar: politics, people, common goals,
716 collectivity, association, cooperative, public institutions, nongovernmental organizations, and
717 permanence in the SDP. For the subjects, life in community is central. "Without life in community the
718 SDP would no longer be alive and organized," conclude the subjects. But for the subjects, if there is
719 no external aid, such as public institutions and NGO's that contribute to development, it is not
720 possible to sustain themselves. For them, institutions, entities etc., "are part of our daily life. These
721 meetings make us see people, a group of people; a set of people. It was the people who made us live
722 here; we are different, but with common goals".

723 Production is another pillar of sustainability. In this pillar milk production, fruit growing, and
724 diversification were highlighted. The collection of forest seeds and self-consumption were also well-
725 debated topics. For the subjects, these elements are fundamental for the economic development of
726 the families, without which it would not be possible to live in the SDP.

727 In the political pillar, about party politics, family farmers are divided. There is one group with
728 more progressive, left-wing ideas, and another more conservative, right-wing group. This creates

729 conflicts, debates, and much talk between them. Each group defends their thinking, their convictions
730 and the debates get to be warm in almost every meeting.

731 Still on politics, the settlers are represented by an association, which meets periodically to
732 deliberate the demands of the settlement. In the preservation pillar, water, legal reserve, agroforestry
733 systems and nature were mentioned as being indispensable for life in the Settlement.

734 In religiosity, they think that family, peace / tranquility and love are fundamental for good living
735 and sustainability. For the subjects "there is no other way of talking about peace, resilience, if you do
736 not talk about family, you cannot talk about sustainability without talking about family. The cradle
737 of sustainability is the family". About love, it was said that "everything we do must have love ... with
738 the family, with the neighbors, not only for us. Even with animals, with nature, love is needed.
739 Without him we are nothing". And about peace, for settled family farmers, people need peace,
740 although there is no violence in the SDP, between people and between families.

741 In the ethical pillar, respect and awareness were reported. For the subjects "every social segment,
742 organs, etc., need an ethics council. What is ethics for? If you have people, love, peace, courage,
743 resilience, association, but do not have ethics, it's no use. In the history of struggle for land the
744 movement had no ethics. Ethics fits into the family, into a relationship, into religion ... all
745 sustainability goes downhill without ethics. Do everything within ethics". Still the subjects reported
746 that "the SDP has recognition for the ethics of the people. We have shown that it is possible to be
747 organized. And we were recognized. We need to cultivate ethics, in order not to lose love, peace, joy
748 and trust". This ethics for subjects leads them to respect, care for nature; a conscience about enjoying
749 the resources not to end, not eliminate. Thus, a total of 28 categories were listed necessary for the
750 sustainability of the SDP São Paulo.

751 3.6. SDP sustainability and good living evaluation São Paulo

752 In order to evaluate the sustainability of the SDP São Paulo, the subjects think that it is necessary
753 to observe the reality, the formation; the presence of people in meetings, in the church, etc.; observe
754 and analyze production; price and marketing; observe compliance with ethics, law, statutes, be it the
755 cooperative or the association; and observe whether or not the settlers are selling the plots, the sites.

756 The results of the qualitative evaluation are set out in the table below (table 2).

757 **Table 2.** Perceptions and narratives of settled family farmers on the sustainability and good living of SDP São
758 Paulo.

Sustainability category	Pillars of sustainability	Dimension of sustainability	Evaluation
			Perceptions / Narratives of sustainability and good living
History / struggle	History	Ethics / politics	"The memories of the history of fighting for the earth are present in our daily life".
Courage	History	Ethics / politics	"The courage to fight for land is very important to us as it gives unity to families and maintains the identity of the SDP; besides, if it were not courage we would not be here".
Hope	Story	Ethics / politics	"Without hope it is not possible to live. Everyone has hope that things will get better".

Resilience	Story	Politics	"We are always reinventing ourselves and seeking to overcome challenges and difficulties".
Common objectives	Organization	Politics	"Goals are becoming individual. It is necessary to resume the struggle for SDP improvements through participation in AWCNC".
Association	Organization	Political Administrative	/"It is necessary to improve communication, the policy of administration and management of ATAN. Resources are lacking for association management. Membership is very poor because there is poor management".
Cooperatives	Organization	Political Administrative	/"About 50% of the settlers participate in COMPASC. But participation is weak. Greater benefit is needed for the cooperative".
Public Institutions	Organization	Social / technical	"Institutions are not as present as they should be".
NGOs	Organization	Technique	"NGOs are far from the SDP. They have been more attentive and active".
Ethic	Ethic	Ethic	"Most settled family farmers are following the SDP ethics".
Respect	Ethic	Ethic	"Everyone respects themselves in the SDP despite political differences".
Politics	Politics	Politics	"There are still many ideological political differences and a weak participation of the members in AWCNC".
People	Organization	Social	"We do our best to live well with everyone. Most are adults and the elderly. Few young people and children".
Collectivity	Organization	Cultural/Social	"It needs to resume collectivity. When we lived in the shacks, collectivity and unity were much better".
Family	Religiosity	Social / Cultural	"Families seek to be always united and structured".
Love	Religiosity	Cultural / Ethical	"We seek to live harmoniously, respecting people".
Peace / Tranquility	Religiosity	Cultural / Ethical	"There are no problems with violence in the SDP. We live quietly, we can leave home and leave alone, without problems".
Milk	Production	Economic	"Milk production and productivity still have to be improved".

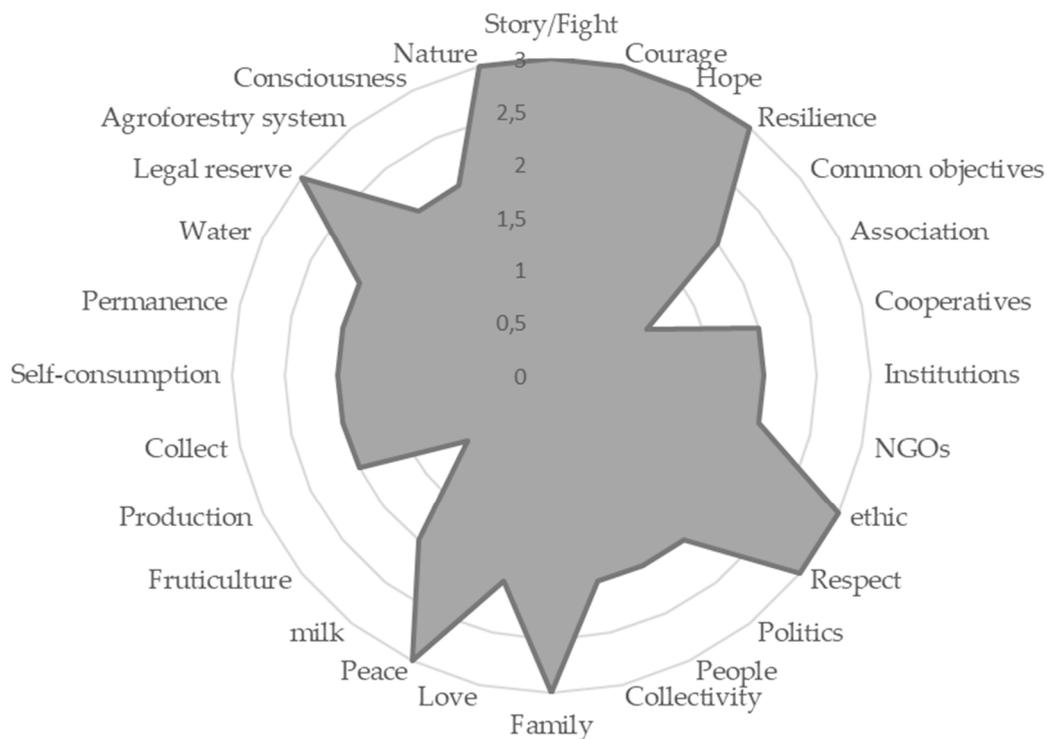
Fruticulture	Production	Economic / Technical	"Lack of organization in the process of production and marketing of fruit growing".
Diversified production	Production	Economic / Technical / Scale	"What predominates is the pasture. However, there is production of passion fruit and other foods in backyards. We are in a process of diversification and increase of the area of crops".
Seed collection	Production	Economy	"At the moment it is stopped for lack of demand".
Self-consumption	Production	Environmental	"Production is still not enough. Lack of diversity in production for self-consumption".
Staying SDP	Organization	Social / Cultural	"There are settlers who left the plots and left. This compromises the permanence in the UAF".
Water	Preservation	Environmental / Energy	"There are problems with the lack of water in the dry season".
Legal reserve	Preservation	Environmental	"It is completely preserved".
Agroforestry system	Preservation	Technical / Environmental	"Development for the recovery of APP and food production. But not all plots have FAS".
Consciousness	Ethic	Ethic	"It is a process that is being built along the formation of each subject".
Nature	Preservation	Ethic / Environmental	"It is being enjoyed, but in a sustainable way, not to end".

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In figure 02, we present the scores given by the family farmers settled for each category in the quantitative evaluation.



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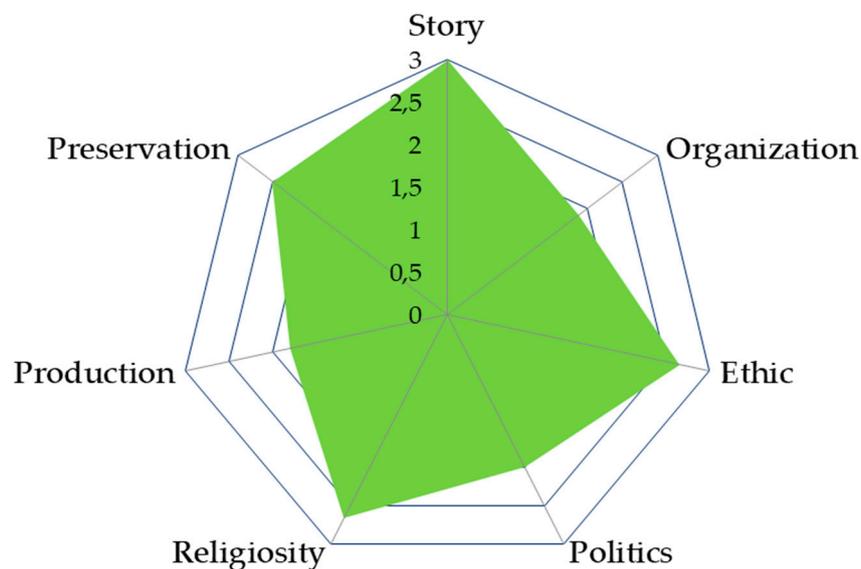
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Figure 02. Sustainability Circle with the twenty-eight categories evaluated quantitatively by SDP-settled family farmers São Paulo, Amazon, Brazil.

In figure 03, we present the quantitative evaluation of the sustainability pillars of the SDP São Paulo.



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Figure 03. Sustainability Circle with the seven pillars assessed quantitatively by the SDP's settled family farmers São Paulo, Amazon, Brazil.

We note that the pillars that need the most attention in the São Paulo SDP are organization, politics and production. History, ethics, religiosity and preservation are the pillars best evaluated by the subjects. It is worth mentioning that in the preservation pillar, besides the legal reserve being

774 conserved, several family farmers are working with agroecology, which has contributed to the
775 preservation of water, soil and agrobiodiversity.

776 Settled family farmers are working on agroecology. These are work related to training, the
777 organization of a cooperative in a seed network, and the recovery of degraded areas through
778 agroforestry systems.

779 Several agroecological principles and techniques were mentioned by the subjects as green
780 fertilizers and composting in agroforestry systems, crop rotation, crop consortium, seed house, etc.

781 4. Discussion

782 From the survey of the generating themes, we characterize the historical, socioeconomic, cultural
783 and environmental aspects of SDP São Paulo. Thus, we understand that sustainability and good
784 living are being built in a dialectical process and in the history of the subjects of this research.
785 Sustainability and good living are developing over time. Sustainability is not static; it is dynamic,
786 dialectical ... often contradictory, it is developing at times advancing, sometimes retreating with the
787 passage of time.

788 We understand that in the process of discussing and evaluating sustainability it is of the utmost
789 importance to conceive it in a historical and dialectical perspective. Therefore, in this work, we chose
790 to retake the trajectory of the struggle for land by the settlers, in the sense of rescuing the memories,
791 the formation process of the landless organization, of these spaces of production and reproduction of
792 the life of the subjects. The subjects bring with them, the wisdom experienced and apprehended
793 during the struggle for the conquest of the earth.

794 It seems to us that the history of rural subjects and settlements is strongly related to the
795 development of the concept and the sustainable way of life. "Through their permanent transforming
796 action of objective reality, men simultaneously create history and become historical-social beings"
797 [20] (p. 52).

798 The understanding of what is sustainable departs according to the values of each social group.
799 Thus, for family farmers, sustainability encompasses social, economic, environmental, profitability,
800 ethics, collectivity, resilience, organicity, diversity, politics and quality of life. About good living, it is
801 a consensus among family farmers that for the good living is necessary the struggle, the organization
802 of the community, the commitment and the participation. Thus, they summed up that for the good
803 to live it is necessary: first, to have faith in God; second to worry about securing the daily bread; and
804 third, to live in harmony with the family, with the community and with nature.

805 In this context, understanding about sustainability and good living is complex and involves
806 several dimensions, twenty-eight categories and seven pillars that sustain the SDP, if they interact
807 and complement each other in a virtuous circle. Sustainability must also be conceived, through
808 community representations, councils, among others, in order to consider the social, cultural and
809 economic dimensions as integrators of the forms of exploitation and sustainable management of
810 agroecosystems [32] Sustainability can only be achieved in the context of a social organization that
811 protects the integrity of natural resources and stimulates the harmonious interaction between human
812 beings, the agroecosystem and the environment [33]. Thus, for [34], sustainability must face the
813 challenge of social construction, based on an ethics of otherness and dialogue of knowledge, once we
814 live an environmental crisis, which originates from the overvaluation of scientific knowledge.

815 As shown in this paper, the subjects have their own understanding of what sustainability is and
816 its importance for the development of the settlement and consequently for the good living. They use
817 their knowledge and knowledge to evaluate the real sustainability conditions of the settlement.

818 We believe that sustainable production through agroecology has contributed to the
819 sustainability and good living of the subjects in the SDP. Agroecology is a support and presents
820 methodological tools necessary for community participation to become the driving force behind the
821 objectives and activities of sustainable projects [33]. According to what was discussed in the meetings,
822 we observed that the principles of agroecology are more present in the discourses and actions of the
823 SDP São Paulo.

824 In this sense, the subjects are seeking ecologically based agriculture that respects the
825 environment and contributes to a healthier diet and consequently more health. Thus, "the
826 maintenance and recovery of the natural resource base - constitutes a central aspect to reach
827 increasing levels of sustainability in any agroecosystem" [31] (p. 76).

828 In this way, agroecology as a science, "intends to contribute to the management and design of
829 sustainable agroecosystems, in the perspective of multidimensional analysis - economic, social,
830 environmental, cultural, political and ethical" [35] (p. 67). The São Paulo SDP is in a phase of
831 agroecological transition and has contributed to the recovery of knowledge and knowledge of settled
832 family farmers and generated new knowledge from the construction of sustainable agroecosystems
833 in the plots; has provided rational use of the legal reserve for craft purposes.

834 In this case, we treat transition as being "characterized by ecological processes such as the
835 transition from the conventional productivism model or forms of traditional agriculture to more
836 complex production styles from the point of view of the conservation and management of natural
837 resources" [36] (p. 29). For [38] there are three fundamental levels in the process of transition to
838 sustainable agroecosystems: reduction of the use and consumption of external inputs; substitution of
839 conventional inputs and practices for alternative practices; and redesign of agroecosystems to work
840 based on a new set of ecological processes [37].

841 In this sense, sustainability includes the notion of preservation and
842 conservation of the natural resource base as an essential condition for the
843 continuity of the socioeconomic and cultural reproduction processes of
844 society in general, and of agricultural production in a perspective that
845 considers both current as future generations [31] (p. 76).

846 The transition processes are not static, they always include the idea of processes or dynamic
847 dimension, and therefore the time variable, or time dimension [37]. The question of ethics is also
848 crucial in the narratives of the subjects of this work in the SDP São Paulo. Agroecology has as one of
849 its principles the question of ethics, both in the strict sense of a new relationship with the other, that
850 is, between humans, and in the broader sense of human intervention in the environment [35].

851 For the subjects of the SDP São Paulo, the ethics takes place in the zeal and in the fulfillment of
852 the norms established in the PDS of the settlement and in the care with the environment. In practice,
853 the ethical issue manifests itself through the sense of responsibility, in normative relations, in a set of
854 obligations that become socially sanctioned, acquiring the status of norms or values [35].

855 Thus, new strategies of action, aimed at building sustainability contexts, should ensure the
856 increase of biodiversity and cultural diversity, minimizing at the same time, the dependencies to
857 which etnoecosistemas are submitted [35]. Agroecology can only be fully understood when it is

858 directly related to the concept of sustainability and social justice [40]. Finally, Agroecology, as a
859 scientific approach that promotes sustainability, is seated in the search and identification of the place
860 and your identity from then recreate the heterogeneity of rural areas, through different forms of
861 collective social action participatory nature [39].

862 5. Conclusions

863 The historical, socioeconomic and cultural characterization of the settlement allowed us to
864 understand how sustainability and good living are being built in the process of the history of each
865 subject and in the settlement.

866 The seven pillars that sustain the SDP São Paulo interact and complement each other in a
867 virtuous circle.

868 The understanding of sustainability and good living for SDP São Paulo family farmers is broad,
869 complex and involves several dimensions and twenty-eight categories.

870 Sustainability and good living are dialectical processes, are under construction, in motion at SDP
871 São Paulo.

872 The sustainable production through agroecology has made possible progress in the construction
873 of sustainability and good living in SDP São Paulo.

874

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