



# Sowing agroecology and harvesting healthy dietary practices: a look at the *faxinalenses*

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## Abstract

The environmental, economic, and social sustainability of the most dominant food system is raising questions. In this process, agroecology has been an important strategy for the construction of the Food and Nutritional Sovereignty and Security, especially among populations and traditional communities, where food production and consumption practices differ. The study was intended to contribute with the discussion on the dietary practices of the *faxinal* people and their relationship with local sustainability. Through a qualitative methodology, 11 semi-structured interviews were conducted in three different south-central *faxinal* communities in the state of Paraná. The analyses showed that *faxinal* people, known to be traditional, may be considered solid examples of how food production and consumption can be managed differently, based on the principles of agroecology. And, as so many other actors, *faxinalenses* take on the most relevant role in the construction of a different food system, which is more sustainable and sovereign.

**Keywords:** Sustainable Development. Food and Nutrition Security. Agroecology. Small Communities.

## Introduction

The lack of studies on the management of common land use and agroecology as strategies capable of materializing Food and Nutritional Sovereignty and Security (FNSS) has compromised the dialogue between actors and mediators of public policies in terms of what the most effective interventions could be. On this process, the cultural and social aspects of so-called traditional peoples and communities are taken for granted, resulting in negative impacts on the preservation of their lifestyles due to the ongoing depreciation of their living characteristics.<sup>1</sup>

It is this aspect that this article intends to discuss. The current hegemonic agrifood system has limitations to the changes that go from increasingly population growth, which generates greater demand for food, to the need of questioning the quality of food produced. Thus, some reflections are needed on certain evidence indicating unsustainable perspectives of this model, which in turn, goes against what has been published when it comes to peoples and traditional communities. This paper refers to a specific group - the faxinalenses - who has managed to differ in respect to its unique traditional lifestyle, as pointed out by Azevedo & Rigon.<sup>2</sup>

The definition of Traditional Peoples and Communities is referred to in Article 3. Decree No. 6,040, of February 7, 2007:

*Culturally diverse groups who acknowledge themselves as being such, which have their own forms of social organization, which occupy and use territories and natural resources as a condition for their cultural, social, religious, ancestral and economic practices, using knowledge, innovations and practices generated and transmitted by tradition.*<sup>3</sup>

Silva<sup>4</sup> constructs a brief analysis on the evolution of the National Policy of Sustainable Development of Traditional Peoples and Communities (PNPCT), in which the author points out that, due to different historical processes, segments of Brazilian society developed their own ways of life, different from the other. This reality has given the country a social and cultural diversity that is expressed by the multiplicity of behaviors, social institutionalities, languages, ethnicities and knowledges, resulting in socio-cultural richness and invisibility in the face of society and public policies in general.

Based on such historical backgrounds, the employment of this policy has contributed to an inclusive process, even if slow, in terms of valuing the social and cultural processes of these peoples. Silva also claims that through such policy, it was possible to establish a link between the government and these groups, giving them visibility and allowing access to other universal policies, to ensure that they are adequate to meet the demands and unique characteristics of this target audience.<sup>4</sup>

It is in this evolutionary scenario (in this case, intended for a specific audience) that the dietary component will be addressed. This article analyzes and discusses the social relationships and dietary practices of some *faxinalenses*, in an attempt to understand the existing perspectives in their processes of food production and consumption and thereby understand the conceptions they have on such dietary practices. Furthermore, the productive profiles of some families have been outlined in order to relate to aspects of local sustainability, mainly considering the practices of agroecological production.

By developing a research of such nature, results are assumed to contribute to the social, cultural and dietary practices of *Faxinalenses*. It can be added to this argument that traditional peoples and communities, in this case the *Faxinalenses*, are part of a network of actors who have been leading a unique process of building a different model of development - and hereby, the sovereign and sustainable consumption and production of food is on focus.

## Food and Nutritional Sovereign and Security: A brief background

Food sovereign refers to the following:

*[...] es el derecho de los pueblos a los alimentos nutritivos y culturalmente adecuados, accesibles, producidos de forma sostenible y ecológica. Se trata del derecho de los pueblos a decidir el propio sistema de alimentación y producción. Esto coloca a quienes producen, distribuyen y consumen alimentos en el centro de los sistemas y de las políticas alimentarias, por encima de las exigencias de los mercados y de las empresas.*<sup>5,6</sup>

The sustainability of the Brazilian food system, as well as that of other countries, is seriously compromised, and it is only assured when it meets short-term needs, without compromising renewable and non-renewable natural resources, enabling the preservation of conditions that ensure food availability in the long term. The agricultural development model adopted by Brazil in the 70's with the so-called "Green Revolution" has never reached such outcome.<sup>7</sup> Siliprandi<sup>8</sup> has contribute to this matter by stating that, to achieve sustainable development, it is necessary and essential to guarantee the food sovereignty of a population.

Food Sovereignty is associated with Food and Nutrition Security (FNS), whose concept in Brazil, according to the National Council for Food and Nutrition Security<sup>9,10</sup> and conceptually embedded in the Organic Law 11,346 –which establishes the National System SAN (SISAN),<sup>11</sup> is:

*[...] all peoples' right to regular and permanent access to healthy, good quality food, in sufficient quantity and permanently. It should be based entirely on promoting healthy dietary practices without compromising access to other essential needs. This is a Brazilian right, the right to eat properly, respecting the cultural peculiarities and characteristics of each region.*

From the conception within these definitions, Bezerra (p. 26)<sup>12</sup> suggests a wider definition of Food and Nutrition Sovereign and Security (FNSS):

*[...] The right of peoples to define their own policies and strategies for a sustainable production, distribution and consumption of foods that ensure regular and permanent access to healthy food, with good quality, in sufficient quantities and on a permanent basis in the light of the human right to adequate and healthy food for the entire population. The FNSS should be based on small and medium production, respecting cultures and the agricultural diversity of farmers, fishers, and native Indians, and it is based entirely on promoting health practices without compromising access to other essential needs.*

Rigon<sup>13</sup> agrees with this perspective, especially with regard to the construction and implementation of public policies through the Parana State Food and Nutrition Security System and Policy. The author states that the execution and validation of FNSis as important as the implementation of Food Sovereignty in a country, that is, if the latter does not exist, there is no way to secure the first.

Nicholson et al.<sup>14</sup> call attention to the process of building food sovereignty, which, according to these authors, requires changing the current dominant model of agricultural production, which has unimaginably expanded 50 years ago and concentrated the power of the food system, leaving it in the hands of a few multinationals and transnationals. Thus, it is important to reinforce that people, organizations and movements that do not agree with this system do not hesitate to argue, demand and raise the need for a change in the development model that is able to break the capitalist logic of accumulation and exploitation.

Já LöwenSahr & Cunha<sup>15</sup> emphasize that even in this period, the intense process of modernization has brought the concentration of land, the expulsion of small farmers, and large ecological damage that resulted - at least in southern Brazil - in large areas of monoculture (like corn and soybeans), extensive cattle pastures and huge grain silos, giving room to a monotonous landscape, and interfering with the traditional social and ecological system.

Campos & Campos,<sup>16</sup> in turn, claim that, as a result of modernization and rural development during the implementation of neoliberal policies and the expansion of capital in the Brazilian countryside, a form of production was developed mainly focused on monoculture associated with large property : agribusiness. These authors also believe that monocultures, whatever their types may be, reduce the diversity of fauna and flora, generating environmental imbalances. In addition to causing negative effects to the climate, water and soil resources, they promote a sequence of uncontrolled explorations without any commitment to the sustainability of natural resources, to produce irreversible environmental impacts.

In opposition to this process, the social and environmental movements that defend family agriculture, agrarian reform and the preservation of biodiversity, emerge, gain prominence and begin to join forces, encouraged, at first, by the environmental problems arising from this exploratory model of production, that is agribusiness. More recently, these movements have incorporated the issue of food sovereignty, as highlighted by Campos & Campos.<sup>16</sup> And it is in this scenario of political and ideological clashes, with collective actions, disputes over the means of production such as land, water, and subsidies, that the Faxinal people are inserted.

Löwen Sahr & Cunha<sup>15</sup> describe the Faxinalenses - subjects that took part of this research - as a population that has managed to partially stay away from modernization and technological transformation, thus resisting the productive process of homogenization and preserving their way of life, which gives them a unique perspective in cultural terms.

### **Faxinal People: from invisibility to action on behalf of FNSS**

The Faxinal is a form of social organization based on a traditional way of producing through family agriculture, specific from the central-south region of the state of Paraná, which is characterized by the use of the land collectively. It is based on the integration of three components: a) breeding free animals, especially pigs, horses, cattle, goats, and poultry; b) extracting yerba mate, Araucaria and other native fruit species (guabirobeira, jabuticabeira, Surinam cherry, cherry and guava trees), within what they call community breeding, common lands or lands to breed; c) agricultural production - areas for farming - in the land of plant or to plant, which are located out of the common breeding area, but tend to be near it.

In Faxinais, a food polyculture for self-consumption is practiced, whose byproducts may be traded, especially beans, potatoes, rice, wheat, barley, cassava and maize. The last two foods are also used to supplement the diet of animals freely reared - particularly pigs - in the period between the harvests of native fruits.<sup>17-19</sup>

By means of Decree No. 3,446, of August 14, 1997, the government of the State of Paraná began to formally recognize the existence of a mode of production that is self-sustainable called "Faxinal System". This instrument has legitimated the definition of the authors mentioned, and depicts the system as Regulated Areas of Use (ARESUR), entitling them to subscription on the Conservation Unit State Registration (CEUC) and, therefore, provides to their municipality resources of the Ecological Tax on Circulation of Goods and Services (ICMS), to be used for the preservation of Faxinal.<sup>20</sup>

The formation of Faxinais occurred in the early seventeenth century as a result of the alliance between Indian slaves (fugitives from Jesuit) and black African runaway slaves, who settled in mixed forests of Araucaria in the central-south region of Paraná. The Indians brought with them their communal way of life and the use of natural resources in community, while black Africans, the practice of breeding free animals, especially pig, and both the practice of extracting yerbas. The combination of these elements was essential for the construction of Faxinais. Its consolidation was achieved through the significant contribution of Polish and Ukrainian peasant immigrants, and in part, from *cafuzo* peasants who escaped the genocide of the Contested War, which occurred early in the second decade of the twentieth century.<sup>19</sup>

Also according to Tavares,<sup>19</sup> through his exhaustive research on the subject, there are several forms of lands of common use, still practiced in many parts of the world. In Brazil, besides the Faxinais, there are the Terras do Preto –in Maranhão, Terras de Santo, Terras de Índios, Terras Soltas, Fundos de Pasto and Terras de Herança, which have, in part, their historical origins in Portugal. There are also forms of shared land practice in Spain (*Veciñais Hills* and *Badlands*), Portugal (*Badlands*), France (*VainePatre*, *Biens Communaux*), Italy (*Della Comurione*, *Le Terre Del Compascuo*) in Angola, Colombia, Germany, England, Ukraine, Poland and other countries. Although there are similar characteristics among these types of common land use, each has its particularity; and, especially Faxinais, the study object of this work, they have their own characteristics, such as the type of biome and creation, which makes them different from all the other models.

With regard to these different characteristics, according to Bertussi, the Faxinal people - also called faxinalenses—embed varied realities that differ among themselves, ie, the manner management of the territory is conducted may be different, creating a diverse scenario. For example, the elements present in some faxinais are not necessarily present in others, and sometimes not in the same pattern, For instance, in the case of free animals within the community breeding area, at a given faxinal, and the existing animal husbandry enclosed within the land of the owner at another, as well as land size measurements of the backyard of each family.

The author also points out that some characteristics are present in many faxinais, as it is the case of the residences being located within the breeding area. The houses are often fenced in small areas of land called “backyards”, where they grow vegetables, medicinal herbs and subsistence crops. The way these individuals relate to the territory is specific, fundamental and inherent to their culture, acting in permanent resistance and creating their own strategies of social reproduction. LöwenSahr & Cunha<sup>15</sup> emphasize this statement when stressing that the faxinalsystem can be seen as a sustainable manner of using the forest, since it preserves and protects

the ecosystem of the Araucaria Forest in Paraná, without abandoning completely its use and having unique techniques and even rudimentary, loaded with cultural symbols inherited by generations.

Bertussi<sup>21</sup> cites that during the modernization of agriculture, many areas of common usage eventually disappeared, due to the modes of appropriation of natural resources used by conventional agriculture model, which gradually progressed through the faxinal territory, causing the breakdown of many communities. However, it was the increasing breakdown of their territories and land conflicts that triggered their need to join forces in order to promote, in 2005, the 1st Meeting of the Faxinal People, which gave rise to the Faxinal People Coop Articulation (APF), a social movement that proposes the role of political representation of faxinalenses before the government.

Souza,<sup>22</sup> in turn, suggests that along with this organizational political process, the action of local organizations provided the social visibility of faxinalenses as social movement. Subsequently, through the elaboration of the “Social Cartography and Social and Environmental Conflict Dossier of Faxinais” project, called *Ecological war in Araucaria Forest Biome*, came the beginning of the recognition of faxinalenses as traditional peoples or communities through discussions stimulated by the creation of the National Commission for Sustainable Development of Traditional Peoples and Communities (CNPCT). At this juncture, the people of faxinal acknowledge themselves and are identified as traditional peoples and communities, according to the Federal Decree. 6,040, of February 7, 2007, establishing the PNPCT.<sup>3</sup>

Shiraishi Neto et al.<sup>23</sup> points that the intense political mobilization of the Faxinalenses, from their 1st meeting, resulted in the revival and proposal of various legal means, having as one of its greatest achievements the State Law No. 15,673, of November 13, 2007. According to this provision, the State of Paraná considers faxinalenses intangible cultural heritage of the state and provides for specific recognition and territoriality, based on their characteristics, among which are culture and lifestyle, bonds of community solidarity, preserving their traditional social practices and biodiversity, aiming to maintain their physical, social, cultural, economic, religious and ancestral practices. According to Souza<sup>24</sup>, 227 Faxinais have been mapped in the State of Paraná.

It should therefore be emphasized that, although this paper brings limited analyzes - especially considering the mapped universe of faxinalenses communities - it is not intended to generalize the practices of production and consumption of these people, but rather, to highlight the singularities that constitute the faxinal system, demonstrating their specificities / characteristics, especially in regard to food.

## Methodological Aspects

The methodological procedures used on this research have a qualitative character, Minayo et al.,<sup>26</sup> relates to a set of meanings, motives, aspirations, beliefs, values, attitudes and habits that represent a more realistic level, as refers to the dynamics of relationships, processes and human phenomena that do not fit the scope of this paper.

Information was collected through technical case study in three faxinalenses communities, namely: Faxinal dos Telles – municipality of Pitanga, Faxinal da Saudade Santa Anita – municipality of Turvo and Faxinal dos Kruger – municipality of Boa Ventura de São Roque. Among the types of qualitative research, the case study is seen as one of the most important, because it investigates a contemporary phenomenon within various aspects of life on certain individual, family, group, community or fact, and aims to deepen the knowledge of a certain reality and emphasize the complexity of the situation, trying to reveal the large number of variables that surround and determine, according to Yin and Triviños.<sup>28</sup>

During data collection, semi-structured interviews were conducted with 11 faxinalenses, which were recorded using a digital recorder. We opted for a non-probabilistic convenience sampling or accidental in which, according to Gil,<sup>29</sup> the researcher selects as its subjective criteria, members of the most accessible population as well as the elements which have more access, assuming that they can represent a universe. Laville & Dionne<sup>30</sup> claim that the method of selection of this type of sample provides that members shall be selected by the time it is estimated to have done enough research to understand the motivations, values, interpretations and perceptions, as needed, and Research Development. interviews were guided by a script of questions about understanding and experiences that subjects have in relation to their mode of production, practices and eating habits. The organization of semi-structured interview script as well as its realization, followed the recommendations of Manzini,<sup>31</sup> are then formulated key questions for the topic being investigated and aimed at achieving the intended goals, complemented by other questions that are relevant to momentary circumstances to interview. In this way, information could arise that would not be found if the answers were conditioned to a standardization of alternatives. Here it is appropriate to refer the participants were informed and signed the Informed Consent Form (ICF), emphasizing that the research was conducted within a larger project duly approved by the Committee of Ethics in Research of the Federal University of Paraná (CEP-UFPR), conforming protocol CAAE -0058.0.091.000-08 number.

Further corroborating Manzini,<sup>31</sup> script served not only to collect basic data, but as a means for the researcher to arrange for the moment, perceived as a process of social, verbal and nonverbal interaction that occurs face to face interview with the respondent, which supposedly has information that allow to analyze the phenomenon in question, and whose mediation occurs



primarily through language. During the fieldwork, s registry records audio recording and photo were made in the field diary - before prior authorization of (a) respondent (a) - observation of actual living conditions, housing, customs and traditions, production and consumption of food.

According to Cruz Neto,<sup>32</sup> fieldwork manifests itself not only as an alternative to achieve an approximation to what one wishes to know and study, but also to gain knowledge from the reality on the field. Other qualitative research method used nest was participant observation, whose goal, according the same author, is to allow the deepening of the reality experienced by social actors in their own contexts, making possible the realization of a variety of situations and phenomena hardly obtained from questions, since it conveys what is most unpredictable and indeterminate in real life.

Similarly to survey the research done by Silva et al.,<sup>1</sup> was built a qualitative production profile of each community, to identify the products of agricultural biodiversity present in faxinais through the list of foods produced based on the reported faxinalenses of, besides the visit plantations thereof, v Isando relate the findings to the sustainability of faxinal.

Some reports were transcribed and nes t work, and to ensure the anonymity of participants the letter F (Faxinalense), followed by digital display was used, whose number corresponds to the chronological order of the interviews conducted during field research in January 2013. was chosen by taking care not to change the words uttered by the participants, as they reveal how the interviewee designs and / or realize the subject matter, and are essential to the complete understanding of the answers.

### Agroecology and health dietary practices among *faxinalenses*

The survey was conducted during the month of January 2013 through data collection (interviews) faxinalenses in three communities located in the c enter s-ul Paraná. However, it should be emphasized that during the year 2011, during the execution of the project titled *Research and Extension Planting, Harvesting, Eating and Nurture: the path of the Paraná SAN rural areas*, it was possible to play the role of observer-participant faxinalenses different communities, especially considering their daily lives with family and friends, watching the events of day to day, especially those related to production practices and food consumption. fact that justifies the adoption of this supplemental analysis technique.

Eleven interviews were conducted, respectively: a resident of the FaxinalTelles (Pitanga), nine residents of Santa Anita Faxinal da Saudade (m unicipío of Murky) and a resident of the Faxinal Kruger (m unicipío Boa Ventura São Roque). Considering the issue of gender, people interviewed, seven were male and four were female.

According to the situational mapping Faxinais Paran , developed by Meira, Vandresen & Souza,<sup>33</sup> there are 18 axinais F located in the three counties that made up its universe, and 13 are located in the village of Murky, three and two in Great Pitanga Ventura of San Roque, covering a total of 594 families.

For access to communities, told with the help of articulators.

## Faxinal conceptions of ecological production and dietary practices

Variables that predominated in the statements were related primarily to food, considered by them as “healthy”, “good quality”, “necessary for survival”, “natural”, “pure”, “healthy”, “different”, “a treasure”, “a wealth”, “all” and “sufficient”. “Predominantly, these concepts were associated to the fact that, mostly, the consumption of food by households comes from own production, which in turn earns for such attributes to be “agroecological”, “diverse” and “fast”. One must also consider that, when referring to foods that produce, is the emphasis that these are produced without pesticides, meaning that foods are “no poison”, “no preservatives” and “no GM”, attributing to its consumption indicator of quality food, which in turn presents how important health promoter.

*Good. All natural. Has no poison. It diversified production. (F 1).*

*I think very good, because you know what you’re eating. Tudo the garden is agroecological is produced without any poison can - without consuming problem. (F 11).*

*I think it’s a healthy diet, you can take the tomatoes, passes a aguinha and eat without fear, no poison, has nothing, is a treasure, can not afford to pay. (F 8).*

*I think very good. It has a very good security and food sovereignty. I myself was that period in the city and my power was there and we can not have a healthy diet, and here we can have a great natural, organic production. Myself I realize, is a good day I’m here and I see the difference in the people, the most healthful diet’s pretty significant.*

*[...] The health of people enters the mouth. (F 3).*

The results obtained in research by Ell, Brandenburg & Silva<sup>34</sup> about dietary practices among ecological farmers - but not faxinalenses - are similar to previous reports, since they bring evidence that, for ecological farmers, healthy food means food with no pesticides. In these terms, the pesticide is defined as “poison”, that is, with the presence of this toxic substance in food, it becomes harmful to health.

In the book *Pesticides in Brazil: a guide to action in defense of life*, Flavia London,<sup>35</sup> are explained the dangers of poisons used in agriculture, highlighting studies on the development of serious neurological disorders, hepáticas, respiratory, and renal cancers provoked by pesticides and emphasizing the point that one of the greatest risks posed by these substances says respect to the harmful effects they cause on people's health.

Es's perceptions of security is in knowing what is being consumed and the possibility to enjoy food "without poison" in the faxinalense leads to grow their own food, developing a production for own consumption that leads to contribute to other standard health food and, concomitantly, the diversification of production. According Darolt,<sup>36</sup> the practice of ecological production can allow access to a more varied diet for households of small farmers, in this case the faxinalenses, and appreciation of local resources, such as contributing to improved quality of life and health of the farmer and the consumer, due to the production of food free of chemical and / or genetically modified substances.

### Faxinal social relations and ways of acquiring food

The forms of acquisition of food for household consumption, according to the reports of faxinalenses occur mostly by own production (subsistence polyculture), trading with neighbors and in his minority by purchase in markets. It is noticed that in the production of food for autocosumo practiced by all respondents, there is a rich diversity of elements, such as state the following reports about the types of foods produced:

*It is only if you plan to plant a piece, you have various types of food for your spending, and health is another. (F 8).*

*I fear Creole milk, meat Creole, the garden, cassava, beans [...] Here we give to the native fruit blemish, guavirova, cherry, guava, also gives orange citrus, pine [...] We have a cow milk, pork - 5 per sow and sow breeder 3 - 40-50 chicken [...]. (F 2).*

*Now if in the garden and want to make 4 or 5 kinds of salad has without talking on beans, rice, milk, pumpkin, cassava, potatoes, meat, lard, hillbilly milk, dairy products, fruit derivatives, peach, sweet, apple, persimmon, strawberry, has a good variety, sweet corn. (F 3).*

*The garden has all sorts of vegetables: lettuce, cabbage, chayote, tomato, carrot, cabbage and has groves as pear, peach, inga, blemish, lemon, orange, tangelo, tangerine, and also has the breeding of pigs, chickens, milk cows and horses. The pork, lard, meat, everything is Creole. Has it all. It is very pleasant to live here, because you have everything here, has a lot of stuff you produce in faxinal, have fruit, have the pig, chicken, egg. Has enough varieties. (F 4).*

The reports exposed, always with an intonation of contentment, corroborate another study by Rigon,<sup>37</sup> in which a group of agroecological farmers enter the region c - sul Paraná shows that the practice of production for self based on a variety of foods is considered traditional strategy of fundamental importance for the social, economic, biological and adaptive farmers playback. The reports below make this observation.

*I'm doing environmental technician course [...] and has a research paper, where we identified a property only around 35 to 40 products. Because if you sort by species such as grains, eg corn, you have several species, the beans with 4-5 varieties, rice, fruits have about ten varieties, cassava, sweet potato, potato salsa, blemish, without counting what nature provides for us, it will only give around 30 species. If the greens and roots, the species is far more telling. We have cabbage, lettuce, radishes, beets, carrots, endive, kale. (5 F).*

*We have yerba mate has the pinion at the time, strip faxinal. [...] We got through it all, what's here, sweet potato, cassava, pumpkin, vegetables, beetroot, radish cabbage, lettuce, peach [...]. I fear pork, chicken, lamb, turkey, goose, cow, horse, rabbit [...]. [...] Very afraid. (F 9).*

*Here we create the loose pig, fear the cow, goat, chicken, and horse, dairy cattle, beef cattle. The garden is where we planted lettuce for consumption, cabbage, cassava, sweet potatoes, kale, mustard. (F 10).*

*It has a bit of everything, has been picked some beans, cauliflower has has beets, cabbage, watermelon, lettuce, sweet corn. (F 11).*

In his classic work, Brandão<sup>38</sup> already in this ta va glee and pride among the surveyed rural households. This one was no different searchable; it can be stated that there are between faxinalenses families a joy to demonstrate that much of what we consume is clear from his own work on the land. Added to this, the arguments Gazolla & Schneider,<sup>39</sup> who claim that production for family consumption is relevant in the autonomy of the farmer, the community and family sociability and exchanges of knowledge, contributing to the achievement of Food Safety Nutritional and families.

In the same sense, the results of a researsa developed by Grisa<sup>40</sup> on the roles that production for own plays for families, the author emphasizes the contribution of this practice to ensure food security, to the extent that plays an important role in maintaining the satisfaction of one of the main needs for reproduction social: food. What, to the author, means that it is a strategy of relatively autonomous reproduction, because it reduces the dependence of the market. The following reports may help to reflect on this statement.

*I filled 50 glasses of peach, and I still fill with fig and pear, is about 30 ma. These days I had several kind of thing to make salad, I could not bring everything inside, my market is there [...]. [...] Had all sorts of salad [...]. (F 8).*

*What we say is that consumption, we produce everything we consume. (F 6).*

*Here the issue of food we buy very little. Only salt, sugar, wheat, sometimes took a liter of vinegar, sometimes used for lemon seasons. (F10).*

*Buy only the basics right, which sometimes can not produce here within the property. The base is sugar, wheat or that (...). (F 6).*

*Only that we handle from the outside, but what sticks out is little, wheat, sugar, salt. (F 4).*

*[...] Often do not know what to buying, you never know the truth. But until we can buy from other producers, our colleagues in other regions that have a job together. [...] The one who does not produce is exchanged with another. (5 F).*

Among the few food items commonly acquired through purchase in markets by households are mainly sugar, wheat, salt and coffee. The rationale used by the majority for the purchase was the fact that these foods are not produced in the community. Although there is the need to acquire some basic foods, it can be seen that the production for self has greater relevance, and as highlighted in the study by Ramos,<sup>41</sup> is significant for families in the maintenance of knowledge, access to a power quality and maintenance practices of sociability.

Grisa<sup>40</sup> stresses that agroecological food production base - practiced by the participants of this research - keeps man, nature and work in connected form of co-production, it is premised on the use of material and social resources available locally in a sustainable manner, due to at the same time allow its reproduction by ensuring the presence of a base and future cycles of self-controlled resources.

It in relation to the amount of food produced is sufficient for household consumption, all respondents claimed to be sufficient and, moreover, there are still leftovers. Generally the excess of production, when it is not sold, it becomes important instrument for the promotion of sociability. As noted by some authors and also Known and the present work, the frequent exchange and / or donating food to neighbors, relatives, friends, or sharing in meetings, do not give in order to meet nutritional needs, but to maintain ties of solidarity, friendship, cooperation and the desire to share the foods produced.<sup>34,42,43</sup>

## Final remarks

The present study sought to contribute to the discussion on the unsustainability of the current hegemonic model of production and consumption. Therefore it focused on the effort to represent a group that identify themselves as traditional community and people - the Faxinalenses. These, like many other actors, assume role of key players in building a different system that is sustainable.

Since there is increasing demand for more equitable, safe, healthy and environmentally balanced alternative forms of development, this paper here faxinalenses the initiative of the people as one of the examples of the practice of agroecology is a viable proposal, which has been advancing along recent years.

From this perspective, agroecology is expressed as an aspiration and a stimulus to another form of development because, as can be seen in the results des ta research, it appears that agroecological practice is able to serve as an instrument of resistance and social reproduction, economic, biological and adaptive farmers, to break new ground for affirming their autonomy and mastery of the ways of producing and living. Moreover, it is clear that the practice of using adaptive dynamic and diversified in the production process - as advocated agroecology - by privileging agriculture with low environmental impact and no use of pesticides (or any other chemical input), achieves up reducing damage to biodiversity, but especially reduce the risks to human health. In the statements of faxinalenses about their conceptions around their dietary practices and production, it becomes clear that these are generally linked to their conception of health and well - being.

The situation experienced by farmers interviewed faxinalenses shows that the production of agroecological basis for self practiced has great relevance in the rescue of knowledge and traditional knowledge and community sociability, by seeking to maintain ties of solidarity, friendship, cooperation and the desire to share surplus food to family consumption. Moreover, materializes as an important strategy of autonomy, because it reduces the dependence of the market, contributing to the achievement of Nutrition and Food Safety households, corroborating other results referenced herein.

It is noteworthy, as explained by Peterse No, <sup>44</sup> that without overcoming the paradigm of modernization in the sphere of public institutions, the endogenous potential of the territories - where here faxinalcommunities - will not be valued as forces driving sustainable rural development. Therefore, with the exhibition, it becomes imperative to defend profound changes in agricultural and agrarian policies, as advocated by London, <sup>35</sup> so that, in parallel, is employing a new design geared to promoting these unsustainability agriculture policies.

Thus, it is possible to create conditions for ecological farming can actually develop and expand, and that this scenario is the role of actors not only with development issues, but mainly with the Food and Nutritional Sovereignty and Security and the nation.

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