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NARRATIVES AND PERCEPTIONS OF THE SUSTAINABILITY AND GOOD LIVING OF HOUSEHOLD FARMERS IN THE MATO GROSSO, AMAZON, BRASIL

NARRATIVAS E PERCEPÇÕES SOBRE A SUSTENTABILIDADE E O BEM VIVER DE AGRICULTORES FAMILIARES NO MATO GROSSO, AMAZÔNIA, BRASIL

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ABSTRACT
The concern for sustainability and good living is present in the discourse of territorial development policy. However, it is unknown what research has been done within a participatory perspective to evaluate the sustainability and good living of household farmers in rural settlements. Thus, the objective of this work is to evaluate the sustainability and good living of the São Pedro settlement in the northern Amazon region of Mato Grosso (MT), through a collective and participatory methodology. For this, we use workshop techniques such as brainstorming, web dynamic, radar chart, and the traffic light rating system. The evaluation technique was qualitative, using local subjects' narratives and perceptions; and a quantitative one, using the traffic light rating system. For the local subjects, sustainability refers to a sequence, a continuum related to organization, training, and to the environment. The pillars that support the settlement's sustainability range from production, through organization, formation, religiosity, to conservation. In this case, in terms of sustainability, nine categories were evaluated as strong and nine as average. The local subjects believe that their settlement is sustainable; moreover, they think that such process occurs over time, goes back and forth and is in (dynamic) motion.

KEYWORDS: Amazon. Sustainability evaluation. Participatory and collective research. Land reform

RESUMO
A preocupação com a sustentabilidade e o bem viver está presente no discurso da política de desenvolvimento territorial. No entanto, não se sabe que pesquisas tenham sido feitas dentro de uma perspectiva participativa para avaliar a sustentabilidade e o bem viver dos agricultores familiares em assentamentos rurais. Assim, o objetivo deste trabalho é avaliar a sustentabilidade e o bem viver do assentamento São Pedro na região amazônica, no norte de Mato Grosso (MT), por meio de uma metodologia coletiva e participativa. Para isso, utilizamos oficina com chuva de ideias, dinâmica da teia, gráfico tipo radar e sistema de avaliação de semáforos. A técnica de avaliação foi qualitativa, usando narrativas e percepções dos sujeitos locais; e uma quantitativa, utilizando o sistema de

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classificação de semáforos. Para os sujeitos locais, sustentabilidade se refere a uma sequência, uma continuidade relacionada à organização, a formação e ao meio ambiente. Os pilares que sustentam a sustentabilidade do assentamento vão desde a produção, passando pela organização, formação, espiritualidade, até a conservação. Nesse caso, em termos de sustentabilidade, nove categorias foram avaliadas como fortes e nove como médias. Os sujeitos locais acreditam que o assentamento é sustentável; além disso, pensam que tal processo ocorre com o tempo, vai e volta e está em movimento (dinâmico).

PALAVRAS-CHAVE: Amazônia. Avaliação de sustentabilidade. Pesquisa participativa e coletiva. Reforma agrária

INTRODUCTION

The term sustainability comes from the Latin "*sustentare"* that means to sustain, to support, to keep in good condition, to maintain, to resist. Thus, sustainability must have durability in the time of the social and ecological mechanisms for reproduction of an any ethno-ecosystem (Gliessman 2009); sustainability is a way of life and must help to maintain the support system of life, by means of the laws of nature (Cavalcanti 1995); it is a strategy to diminish social inequalities and lead to social progress (Sachs 2009; Toledo 2019); it is a way to recreate living conditions for humanity (Leff 2010); it is a new value, an ecosystem resilience (Veiga 2010); and its logic is circular and inclusive (boff 2016).

Boff (2016) analyzed several models that seek sustainability. Among these models, what has a desirable sustainability is the collective good living. This forms part of the conceptual and vital legacy of the original Andean peoples and refers to the harmonious ways of conducting life between humans and nature an anticolonial process (Gudynas, 2011a; Keim and Santos 2012), and a way of conceiving and ordering life (Viteri 2002; Solón 2016)). Good living is an Andean ecological ethic system (Claros-Arispe 1996); a cosmological ethic system (Estermann 1998); a paradigm of life (Escobar, 2018), and an alternative practical philosophical system to the dominant "civilization" model (Cortez 2008; Gudynas, 2011b). The concept of good living has not only a historical anchorage in the Amerindian indigenous world but is also based on some universal philosophical principles (ACOSTA 2010; DELGADO, 2013).

The paradigm of good living is convergent and fed by advanced analyzes and proposals that question the notions of economy and wealth in its classic and predominant neoclassical forms, and which postulates environmental and human sustainability as central and inseparable dominions (Varese, 2013; Vanhulst & Beling, 2013). Good living is an opportunity to build another kind of society based on a human's coexistence in diversity and harmony with nature, based on the recognition of the cultural values existing in any country and in the world (Acosta 2010; Estermann, 2012). It has the potential to articulate diverse social groups as indigenous and non-indigenous groups around shared values of good living, contributing to reflections on new forms of peaceful relations between people and nature (CHAVES et al. 2018).

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In this context, we discuss sustainability from the good living paradigm. Sustainability has been used in the rhetoric of several authors, in several scientific works, by many organizations and / or institutions, by environmentalists, by the media, and in political struggles. It is used in the most diverse aspirations and political projects, according to the aims, objectives and the interest of each person or collectivity (Toledo, 2019). This topic has been developed through fieldwork in municipalities of the northern Amazon Mato Grosso, Brasil.

Belonging to the northern Mato Grosso Amazon, these municipalities have an ample heterogeneity, in their origin of its population, in productive activities and local culture, as well as in their local historical contexts (Grando 2014). The region is privileged in terms of ecosystems. However, it presents the highest rates of deforestation in the Brazilian Amazon, due to anthropogenic pressure, mainly caused by the activities of unsustainable livestock production, as well as the intensive use of natural resources to soybeans monoculture plantations. In this sense, the region becomes a priority for sustainable actions for agrobiodiversity conservation, in addition to land tenure regularization.

Thus, the concern for sustainability, good living and the environment, is present in the discourse of territorial development policy; and in some actions and practices, in this sense, may be verified. Thus, the realization of our research is justified considering that the actions that have been carried out in these municipalities are not known from a participatory perspective for evaluating the sustainability and good living of household farmers from rural settlements. We believe that most of the conventional academic research carried out is in line with the development of agribusiness in the region.

We believe that this research is important not only for evaluating the sustainability and good living of rural settlements, but also for understanding their possible role for regional and local development schemes, as well as for the formulation of agricultural and agrarian public policies.

Given this context, this article wants answering for the following questions: what is the understanding of sustainability by household farmers of the São Pedro settlement in the northern Amazon of Mato Grosso? Is the São Pedro settlement sustainable? How to evaluate the sustainability and good living of the São Pedro settlement?

We believe that household farmers use a variety of knowledge and skills to assess the sustainability and good living of their settlement. The best way to assess both issues is through collectivity and participation, by applying participatory methodological techniques, using on local knowledge as the main objective.

Participatory research is a methodological proposal inserted in a defined action strategy that involves beneficiaries in the production of knowledge (Gabarrón and Landa 2006). Participatory research is a solidarity alternative to the social creation of knowledge, the construction of a popular science (Brandão and Streck 2006). Thus, research and education identify in a permanent and dynamic movement (FREIRE 1987).

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Research should aim to strengthen resistance, insurgency, through a participatory methodology based on a critical view of the current social model (FALS BORDA 2007).

Participatory research should be like in a two-way: on the one hand, the participation of subjects in research; on the other, the researcher's participation in popular actions (BRANDÃO and STRECK 2006).

In this paper, we adopt the concept that participatory research takes place through a process of collective knowledge construction. That this knowledge is socially useful so that the subjects can critically read the reality. In this way, being able to transform it and transforming it can improve their living conditions.

We believe that scientific research should take on a political character and contribute to the emancipation of the subjects involved.

MATERIALS AND METHODS

Study area

This article derives from a doctoral thesis carried out in two rural settlements in the Amazon region in the north of the state of Mato Grosso. Here, we will present results from an evaluation of the sustainability and good living of the São Pedro settlement. After the expropriation of the “Mogno” farm or large estate, the São Pedro settlement was inaugurated in December 1997, however, most of their settlers occupied their lots in 1999, due to the lack of basic infrastructure.

The São Pedro settlement occupies an area of 35,000 hectares. It is located at 54 km from the headquarters of the municipality of Paranaíta, Mato Grosso state. The main access road is the state highway MT-208, which is paved. The settlement is cut from one end to another by a main road. From this main road, others were built in an East-West direction (EW), named EW-roads; and, parallel to them, roads were built in a North-South direction, named NS roads.

The extension of plot sites in São Pedro settlement is not fixed. It depends mainly on the rocky outcrops, and can vary between 15.03 ha to 81.96 ha, the average area being 39.97 ha. The settlement has 776 lots, distributed in 22 communities.

Methodological procedure

To evaluate the sustainability and good living of the São Pedro settlement, we used a multidimensional and multidisciplinary methodological approach. Therefore, we made use of several tools and methodological procedures. The use of only one method alone would not account for the complexity of the research topic.

After the household farmers accepted to participate in the research, they signed an informed free and clear consent form (TCLE, in Portuguese). According to the ethics committee of the Unicamp. In a meeting with all participants, we worked with the concept of sustainability and good living paradigms through a participatory workshop, where the local participants, while sitting in circles,

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expounded their opinions. The discussion about sustainability and good living was based on their knowledge and experiences and through scientific knowledge, considering the historical and dialectical contexts, concepts, and discussions of these main terms and paradigms.

We began workshop activities with a brainstorm, which lasted about three hours. Subject exposed their understanding about the meanings of the sustainability and good living terms. Each individual participation was recorded in a field notebook. After this first stage, we conducted a spider web dynamic. For this, we use a ball of thread. The ball was passed around and each participant, when holding it, responded in one or more words, what is necessary for the "holding" of the settlement's sustainability and good living of settlers and their settlement.

As soon as they expressed themselves, they passed the ball to another person, who answered the same question. So on, at random, all subjects participated and by the end, a web was formed. We wrote down every word said by the subjects on a sheet and attached it at the ends of each thread of the web.

We explained to the subjects that the web formed represented the settlement. We emphasized that if one or more of these threads were left or broken, it could dismantle the web, compromising it. Thus, if each word expressed by the subjects were not developed in the settlement, just as in the web, all sustainability could be compromised. We regard the words that hold sustainability, in the view of the subjects, of sustainability categories. Throughout the whole process, all the subjects' participations were written down in a field notebook.

In another meeting, lasting about two hours, we evaluated the sustainability and good living of the settlement through each category of sustainability analysis constructed in the previous workshop. The evaluation took place in two moments: in the first moment, using a qualitative approach, the evaluation of sustainability took place through the narratives and perceptions of the participant local subjects regarding each of the categories used for ranking sustainability; in the second term, a quantitative approach was used for the evaluation with the aid of a "traffic light rating system" (ALTIERI and NICHOLLS 2013).

For the qualitative evaluation, we constructed a table with two columns: in the first column, we wrote each category of sustainability; in the other column, we wrote the ranking of these categories, according to the narratives and perceptions of each subject in relation to the sustainability of the settlement. For each category, the subjects reached a consensus on the evaluation. Thus, what was being written on the table was a collective view on each category.

The quantitative evaluation took place through the "traffic light rating system" (Altieri and Nicholls 2013). We drew a divided circle on a paper sheet according to the number of sustainability categories of each site plot; evaluating each category using red, yellow and green colors. Red indicated a weak sustainability; yellow as an average sustainability; and green a strong sustainability. When viewing the circle on the poster board, the local subjects reached a collective consensus on the

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evaluation of each category. When they agreed on the color given for each evaluated category, they painted that color in the circle. At the São Pedro settlement, eighteen categories were listed.

Data analysis

The systematization, analysis and discussion of the data resulted from the qualitative approach, the codification, and categorization of the collected information. In order to give a quantitative value to these results, adapted from (Altieri and Nicholls 2013) the ranking done by the traffic light rating system (qualitative), the following, notes were attributed: after debate and consensus for each sustainability category according to each color, a collective note was given. Grades were given from 1 to 3, being: 1 - red; 2 - yellow, and 3 - green.

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

RESULTS

Sustainability and good living of the São Pedro settlement

For the subjects of the São Pedro settlement, sustainability refers to a sequence, a continuum; this possible trend is related to the practices of organization, training and the environment. Thus, they summarized: "it is a sequence of determined activities, being them productive, cultural, social, etc. It is when planting, producing, generating jobs so that the young people can follow, and giving continuity to the work on the site-plot that is needed at the settlement, to remain in them attached to the land". For this continuity, the subjects reported that it was necessary to "train children and grandchildren for working at the site plot".

In addition, and according to the local subjects, it is necessary to sensitize and mobilize families, for showing young people that it is possible to live well in the countryside. "If the family and the children take money into account, the children, the young people would stay in place, because in the city it is necessary to pay for water, electricity, internet, food, rent, etc. In our places, it is possible to live with little: there is a chicken, a pig, eggs, cassava, fruits, etc..." argue the subjects. That is, according to the local subjects, if their parents pass on to their children and grandchildren these ideas, it will be possible for the young people to remain in the land, and this is sustainable.

It was also reported that the young will only stay in their family fields if they have an income, if they have a job; because young people study, graduate and cannot get a job, or even work on their property. "Though on the site plot, it is easier for the young people to live here. Every house has a good bike, some have a car, no one else walks", the subjects report.

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Another notion of sustainability is the question of organization and unity. The local subjects quoted the importance of union of the family: "If the family is not united *the cow goes to the swamp" (*everything goes wrong). They also reported the needs for cooperation through the association that they run within the Settlement. For the subjects, the creation of the local association has already created jobs and income for the families the Settlement, besides the benefits brought by the machines and implementations that help the development of working in the plot site, the preparation of the soil, etc. They emphasized, "The association was made for the sustainability of the plot sites".

Another aspect of sustainability for the local subjects was the need for training. They analyzed that the partnership with several institutions contributed formation of the household farmers of the Settlement. This training refers to non-formal education, through courses, lectures, and workshops that have been developed for some time in the Settlement.

Also discussed was the need to raise awareness about the environment and the proper use of nature. For the local subjects, nature itself is resilient, but it is necessary to conserve the selected permanent preservation areas (PPA's) so as not to have problems such as lack of water. For them, "in the beginnings of the settlement, the settlers entered the forest, pricked in the forest and deforested, to have sustainability".

Today, household farmers have incomes, so they have created their sustainability, "but we must recover soils for grazing to produce food. Everything is being prepared for the sustainability of the settlement". In short, the local subjects conclude, "Sustainability is a sequence of life... for perpetuating life".

The concept of sustainability in this sense "is equivalent to the idea of maintaining our life support system. Regarding good living, the local subjects believe that the good living goes from freedom of expression, through peace, and tranquility. They think that harmony with God and people, as well as respect, are fundamental for good living". They understand that, ultimately, production and income are important for good living. We observe that the issues related to material goods are not the most important for the good living in the São Pedro settlement.

Thus, for the household farmers of the São Pedro settlement, the pillars which "hold" the sustainability of the Settlement range from production, organization, formation, and religiosity to preservation of nature (Fig1).

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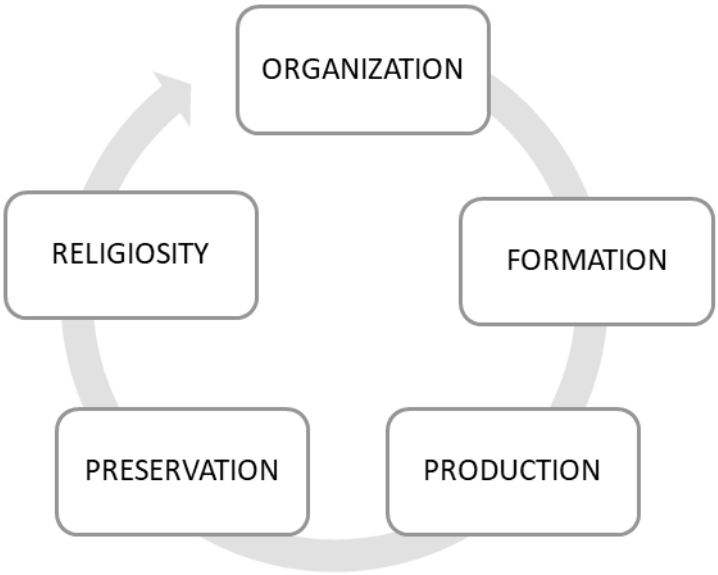

Fig 1. "Circle of Sustainability" with the five pillars of the São Pedro Settlement, Paranaíta-MT

Regarding production, they cited land, income, milk, planting and production diversification. The production mode of the São Pedro settlement is conventional, with the use of techniques spread during the Green Revolution, such as the use of technological packages: agrotoxics, agrochemicals, credits, etc. Although conventional, it is in this way of production that lies the basic subsidy of the existence of household farmers .

The conventional mode of production of the São Pedro settlement is a dialectical process. It is dynamic because, despite the use of technological packages, there are initiatives for changing the paradigm of the system, such as the recovery of degraded areas, the production of pesticide-free goods, local trading, and cooperation.

In the pillar of the organization for sustainability were cited: the family, the community, the union, the leaderships, and the association. Thus, according to this view, this type of organization mentioned by the subjects is accountable for contributing to the promotion, by means of the fostering of sustainability as an essential pillar and background for discussing sustainability and good living.

Training is also a pillar that "safeguards" the sustainability in the settlement, being a formal or informal training. Other important dimensions are the social and cultural dimensions, as reported by the local subjects.

With regard to preservation and continuity, the local subjects cited the conservation of permanent preservation areas, and the conscious use of nature; they also believe that the permanence of young people in the fields will contribute to continuity, for the passing down of family farming. This can be guaranteed if the youth is protagonist, and participates in the decision-making processes of the landholding property. These socio-environmental issues are fundamental in the sustainability process.

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In the pillar of religiosity, churches, religions and faith are the basis for life in the settlement. Without this condition, according to the local subjects, the sustainability of life as a whole is not possible.

Perceptions and sustainable narratives of the São Pedro settlement

The result of the process of qualitative evaluation of the sustainability of the São Pedro settlement, through perceptions and narratives, is systematized in the table below (Table 01).

Table 01. Perceptions and sustainable narratives of the settlement São Pedro, Paranaíta-MT

Generator Theme	Sustainability category	Sustainability pillar	Dimension of Sustainability	Evaluation
				Perceptions / Sustainability Narratives
Transitions/shifts	Earth	Production	Cultural / Technical	"We conquered the land, we realized a dream. We raised up our children on the earth, we built our homes, our lives. Today the earth needs more attention, more care. Much of it is degraded"
Faction, shack, conflict, fight	Unity	Organization	Social	"The institutions, the leaderships, the people of the settlement are united; they represent their values and union for improvement"
Settlement, association, parcel, land, farmland	Plantation, production	Production	Technique	"Planting and agricultural production are still insufficient in the settlement. There is predominance of milk production, but there is fruit growing and coffee production"
	Association	Organization	Social	"Although it's early in its functioning, the association is doing well. It has a fleet of agricultural machinery and implements, air-conditioned headquarters, a secretary, training activities, leisure activities, and the increasing adhesion of members"
	Social	Organization	Association	"The associations are discouraged and have stopped doing their activities in the communities, they are losing strength and there are no demands"

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	Community	Religiosity	Social / Cultural	“Communities carry out activities on the commemorative dates such as mothers' day, fathers’ day, etc. There are football games, reflection groups, celebrations, meetings, community gatherings and parties, among other activities”
Politics	Permanence of the youth	Preservation	Social	"Most of the youth, especially women, are leaving the fields in search for colleges, jobs in towns and / or farms. A minority of them remain in the settlement, marry and live together with the parents in the site"
	Social	Formation	Training	“Education is quite complete in the settlement. There are several courses offered by different institutions”
Dram-shop, community, school, church, milk, work	Family	Organization	Social / cultural	“Despite the problems, families are staying united, maintaining their traditional structures. There is a formation of new families with the marriage of young people”
	milk	Production	Economy	“The 'flagship' of our income is milk. It is what keeps families with certain economic stability. It generates work, jobs and income. Production is enough, but it could increase”
	Leadership	Organization	Politics	“In general, leadership represents well the interests of our institutions / entities. It requires a better participation of the political leaders of the settlement: there are three elected councilors of the settlement”.
	Income	Production	Economic	“The income is enough for the good living in the settlement. People dress well, they have motorcycles, cars, energy, etc.”

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	Faith	Religiosity	Cultural	“Faith is what makes life have meaning and hope for us. Hadn’t it been for faith, we would not have gotten here”
	Production diversity	Production	Space / Economic	“What predominates is the monoculture of pastures. Production diversity is still low”
	Study	Formation	Economic	“The municipal schools of the settlement have good rating at the Index of development of basic education (IDBE) in Paranaíta. São Pedro State School is among the top five schools in the state of MT”
	Continuity	Ethical / Political	Preservation	“The continuity of work in the countryside is threatened by the exodus of the youth In many places, lots exist for more than one household, since the young people who remain in the settlement may get married and build their houses in the parents’ lot”
Environment, Agroforestry Systems	Maintenance of permanent preservation areas	Preservation	Environmental/ Energy	"Most of the permanent preservation areas are degraded, in need for recovery, reforestation"
	Conscious use of nature	Preservation	Ethics / Environmental	"There is still deforestation in the settlement. Most permanent preservation areas are not being recovered. The legal reserve of the settlement was occupied irregularly".

Concomitant with the qualitative evaluation through the perceptions and narratives of the sustainability categories by the local subjects of the settlement, they were quantitatively evaluated through colors that symbolized ranking from 1 to 3, in a radar chart.

According to the local evaluation, the categories that need attention are land, planting / production, production diversification, associations, leadership, permanence of youth, continuity, preservation of permanent preservation areas, and conscious use of nature. In this case, nine categories were evaluated as strong sustainability (in green), and nine were evaluated as average sustainability (in yellow). In the chart below, the greener, the more sustainable categories.

The graph below (Fig2) represents the evaluation made by the surveyed subjects. In the graph, values closer to the edge, indicate more sustainability of the settlement.

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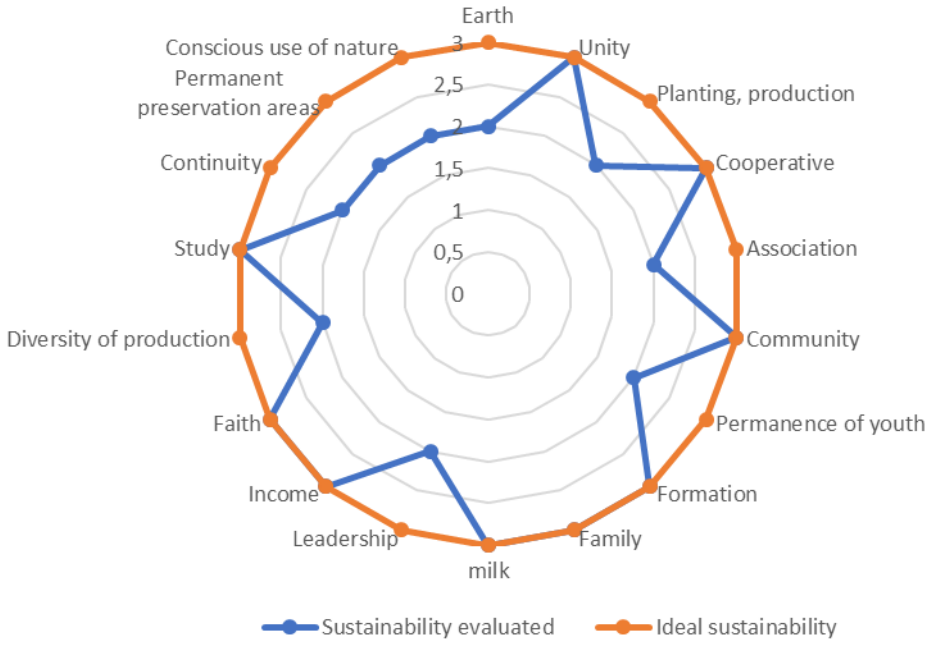

Fig2. Radar type "Circle of Sustainability" of the Settlement São Pedro, Paranaíta-MT showing the eighteen categories evaluated by the surveyed subjects

For the local subjects, the pillars that have the strongest sustainability are education and religiosity. Those that need more attention are issues related to production and, especially, to preservation. The organizational pillar is very close to sustainability (Fig3).

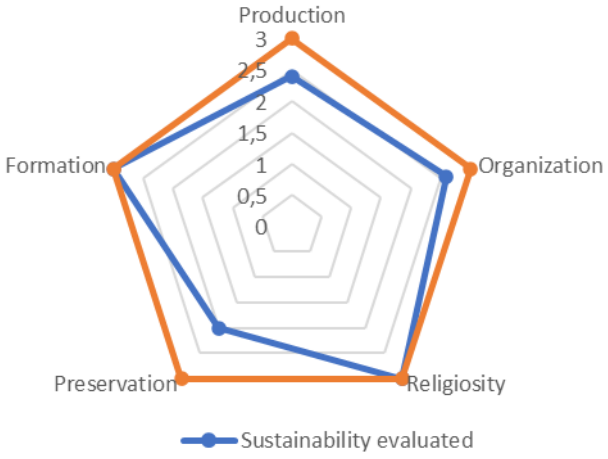

Fig3. "Circle of Sustainability" with the five pillars of the São Pedro Settlement, Paranaíta-MT

DISCUSSION

According to the participatory assessment, sustainability is stronger than average, as observed in the above graphs. In this way, the surveyed household farmers believe that the

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settlement is sustainable; however, they think that this sustainability is a process that takes place over time, at times advances, and regresses. They believe that the São Pedro settlement will be more developed and sustainable in 20 years, due to the process of education, organization and religiousness that encourages them to remain in the struggle.

There was an exchange of knowledge and the emergence of reciprocal knowledge among the local subjects and researchers, since a horizontal attitude of dialogue and respect for local culture was assumed. "I simply cannot think for others, or without others. The investigation about people's thinking cannot be done without them, but rather with them, as the subject of their own thinking" (FREIRE 1987 p. 58).

The characterization of the settlement allowed us to understand how sustainability and good living are being built in an historical and dialectical process of each subject and consequently in the settlement.

This search for sustainability -especially for the economic one-, for a balance, resulted in new processes in the social organization. Thus, "each new equilibrium results from the organization of internal social contradictions inherent to the foundational modes of production of class structures" (CASSETI 2009 p. 59).

In this period, during the late 1990s, the orientation was to clear the forested plot, otherwise the settlers would lose their lands. There was neither local nor regional concern for the preservation of PPA's and the legal reserve. The settlers themselves were not aware of education or information about the conservation of these forested areas. The debate on sustainability had not reached that region yet. A large part of the farmers, who emigrated from Paraná, reproduced the same agricultural model developed in the south of the country; there was no concern on the part of the responsible agencies or the farmers, to analyze how to make agriculture in another biome; in this case, in the Amazon. In this sense:

> [...] good living places itself as a life reference for liberation and autonomy... it identifies itself with the freirean matrix of construction and organization of a culture of reaction against oppression, developed by people who have been dehumanized, by colonizing processes and by colonial ideology, which generates oppression, misery and marginalization (KEIM and SANTOS 2012 p. 26).

After the 2000s, because of the public policies and federal government operations implemented, the debate about sustainability in the region arose on the importance of the Amazonian conservation. These policies have generated much debate and wearing among farmers in the region. They did not yet understand the importance of PPA's and the legal reserve for the conservation of water resources of their plots.

Moreover, collective and participatory work also requires an increase of attention and cares to ensure the participation of everyone.

A rural settlement is the consecration of struggle and conquest of the so-called "promised land". These represent new perspectives on production, income, housing, and decent living and

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working conditions in the northern Amazon region of Mato Grosso. Rural settlements are productive spaces under construction, in which the settlers develop experiences on the land and build their homes to live and experience citizenship, as a new situation in their life histories (CARMO 2003).

We discussed the role of participation of household farmers in community, associations, non-governmental organizations, political parties and public policies. In this sense, the political dimension of sustainability "has to do with participatory and democratic processes... as well as the networks of social organization and representations of various segments of the rural population" (CAPORAL and COSTABEBER 2004 p. 55).

For many years, household farmers have become disinterested in joining social organizations because of the frustration of projects that have been imposed vertically, from top to bottom. In general, the settlement's farmers have a culture of participation because of the incentives by Basic Ecclesial Communities. Thus, "the political dimension refers to participatory methods and strategies capable of ensuring the recovery of self-esteem and the full exercise of citizenship" (CAPORAL and COSTABEBER 2004 p. 56).

For Sachs (2002 p. 71) "social sustainability comes at the forefront of being the very purpose of development, not counting the probability of a social collapse occurring before the environmental catastrophe".

Migration among girls is more common in the settlement due to the lack of work opportunities; and in general, they continue studying. This has worried the settlers in relation to the continuity of works done in the parcel, in the lot; jeopardizing the sustainability of the settlement. Demographic data demonstrate the continuity of the rural-urban migration process in recent decades, among young people (Brumer 2007). The author further states that work demonstrates that rural youth frown upon agricultural work, but not necessarily rural life. This denial of rural and agricultural activities (Castro and Sposito 2007) is the result of the invisibility of the rural youth category, despite them being eight million people.

Informal education offered by various entities, institutes, has contributed to the sustainability of the settlement and the good living of household farmers, with some exceptions. These courses are usually related to production, and farmers consider this type of training very important in order to be professionally qualified. This training process has contributed to the development of ecologically based agriculture through agroforestry systems and agroecology.

The economic dimension of the settlement has dairy farming as the main source of income, with the predominant production system being the conventional one. Milk production guarantees the settlers a monthly income, be it high or low. They use coolers to store milk, either individually or collectively through associations. In this case, there is a greater diversification in production in relation to São Pedro. Farmers are hired on other farms to supplement incomes. Economic sustainability for PPA's appears as a necessity, but in no case "necessity" is a precondition for social, cultural and territorial sustainability (SACHS 2002).

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For Boff (2016), a permanent source of ethics are religions, which encourage values, and dictate behaviors; another source of ethics is critical thinking; beyond the ethics of desire, responsibility and the ethics of care. However, the basic characteristic of a new era, that of ecology, is "the essential care and the unlimited responsibility for everything that exists and lives" (Boff 2016 p. 61). About this new ethic -that is, good living-, as we are taught by the peoples of the Andes and the Amazon, search for a metabolic relationship, by means of the coevolution between humanity and nature, is needed. Respecting the rights that all living beings have to live in this common house, which is Mother Earth, Leff (2006) discusses a new environmental rationality, which is a system of values, norms, principles and practices that aim to achieve sustainability.

NGOs, and other institutions and entities, whether public, private, non-profit, churches, etc., have contributed to this new look on Pachamama (Pacha, universe, world, place, and Mama, mother, Mother Earth, in Quechua) in the settlement.

In this sense **(**Carneiro and Castroit 2007) is important to analyze sustainability from the perspective of ethics; because “this analysis makes it possible to identify that, besides adopting new practices, the consolidation of an effectively sustainable society presupposes a modification of values and principles”. In this sense, the ethics of sustainability “requires the strengthening of principles and values that express the solidarity between the current generations and the solidarity between present and future generations” (CAPORAL and COSTABEBER 2004 p. 57).

Another aspect worth mentioning is that the settlement was created in an area far from urban centers (ICV 2005). This discourages access to the outlets and commercialization of the settlers' production. In addition to the distance from the settlement to the cities, another settlers' difficulty is related to traffic, since the roads, especially during rainy season, are impassable, making it difficult for the distribution of products and the people's own transportation.

We note that, in the scale of sustainability, most of the parcel area or lot is destined for pastures, large areas of monoculture of artificial pastures. The area size of each landholding property is enough for production and the social and biological reproduction of household farmers, although a more rational use of resources and agro-ecological techniques are necessary for the soil, water, and forests to be sustainable. A dialogue on the need for production without the use of pesticides, for example, has been carried out by NGOs in the region, and by associations’ leaderships.

In the generating themes "Environment" and "Agroforestry systems”, we carried out an environmental characterization of the São Pedro Settlement, in its environmental dimension. Though (Sachs 2002) environmental sustainability comes as a result of social and cultural sustainability. We addressed issues related to PPA’s, legal reserve, rivers, springs, erosion, compaction, soil fertility and the diversity of plant and animal species.

The settlement is in an environmental restoration, with the recovery of degraded areas, such as riparian forests and the soil, through agroforestry systems. Other production techniques linked to agroecology have also been adopted, which contribute to the overall environment of the settlement.

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There are public resources being made available for these actions, and private resources are being used. There is an increased awareness among farmers about environmental care. Schools have also contributed to the education of children, adolescents and young people.

Sustainability as presented is multidimensional. Didactically, we choose to discuss each of them separately. In this work, however, we consider sustainability as the interlinking of all its dimensions. These are interconnected and must be in balance in order to talk about the sustainability of the agroecosystems of each place. In this sense, it must be a permanent search for a balance between those dimensions that are the most contrasting ones (CAPORAL and COSTABEBER 2004).

For Caporal and Costabeber (2004), sustainability must be conceived from the cultural and political conceptions of social groups, considering the dialogue and interactions within society in general. Thus, the diagnosis allowed us to evaluate the main problems of the settlement and its perspectives. This research data may support working plans and proposals for subsequent interventions to improve the living conditions of the researched local subjects, for the sustainability and good living development.

Sustainability must also be conceived, through community representations, councils -among other related issues- to consider the social, cultural and economic dimensions as integrators of the sustainable exploitation and management of agroecosystems (Carneiro and Castro 2004). In this sense, the settlement is experienced with sustainable production through agroecology, which has made progress possible in the construction of sustainability.

FINAL CONSIDERATIONS

After the evaluation and analysis of the sustainability and good living of the São Pedro settlement, this research contributed to the local subjects' realization that sustainability is in motion in their settlement. This perception was clear through the local subjects' participation and involvement.

Assessing sustainability was also important in quantifying and simplifying settlement information. It also enabled the look, the rescue of their history, and the memories of the struggle for their land; a moment of reflection, evaluation and thinking, and rethinking of life; but also to analyze and plan actions that are being developed and that can be sent for contributing to the sustainability of the settlers and their settlements.

Regarding the method used, it was satisfactory to achieve the objectives intended by this work. Allowed is to make a proposition, according to the understanding of the literature and the narratives and perceptions of the subjects about what is sustainable and good living? Assessing sustainability through collectively and participation has contributed to uphold the idea that we all have knowledge and the empowerment of family farmers who build their concepts from their own knowledge in interaction with others. Thus, the participation of settled family farmers as subjects of

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knowledge construction validates the effort to evaluate sustainability since their narratives and perceptions demonstrate the real situation of rural settlements.

In this sense, the work contributed to the knowledge of the subjects and the researcher. After all, “knowing is the task of subjects, not objects. And it is a subject and only as a subject that man can really know” (Freire 1987). The collective and participatory evaluation also contributed to the subjects' world reading the historical and dialectical method, in the “critical knowledge of their reality” (FREIRE 1987).

The method has the characteristics of usability, flexibility; applicability and adaptability since the moderation of the settlements are different. However, it’s operationalized is complex, slow, requires time and patience. It requires mastery of group works, coordination, moderation and conflict resolution. It also demands that it be a democratic meeting place, where freedom they respected in the participation of all.

In addition to the above, the theme “sustainability” is quite complex, controversial and requires a lot of observation and reflection by the researcher to understand and systematic (Toledo, 2019). Incidentally, the structuring of speech and participation is another limitation because while the researcher is the animator, he is the moderator, and needs to make notes. For the development of the method, we suggest that there is at least an interdisciplinary team to guarantee multiple perspectives on the given reality. This allows a more complete analysis, given the complexity of the theme “sustainability” and the local reality.

In this work, despite the participation of countless subjects with their diversity of knowledge, we miss a multidisciplinary team for the development of the method. Subject participation, although research is collective and participatory, is somewhat limited. Although the subjects validated the entire process developed during the research, effective participation, involvement with the thesis is not integral. Often the construction of a research, writing about the settlement is not the objective of the subjects, usually in the interest of the researcher.

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