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(Organizador)

**CULTURA, SOCIEDADE E
SUSTENTABILIDADE**
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Marcos Roberto Pisarski Junior
(Organizador)

**CULTURA, SOCIEDADE E
SUSTENTABILIDADE**
Um diálogo necessário



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APRESENTAÇÃO

Esta obra, intitulada “Cultura, Sociedade e Sustentabilidade: um diálogo necessário”, apresenta uma visão interdisciplinar e atenta entre as facetas da sustentabilidade e da sociedade no mundo contemporâneo, envolvendo as diferentes interfaces do consumo, como os hábitos sociais, os resíduos e os espaços das comensalidades.

Os capítulos dispostos neste livro, realizam análises, reflexões e exposições de diferentes contextos onde o consumo, como produto da atual sociedade, se encontra com a sustentabilidade e com as dinâmicas que permeiam o nosso mundo, como a cultura, os espaços e a construção dos indivíduos.

O diálogo entre diferentes aspectos que estão presentes em nosso mundo se torna extremamente necessário devido ao fato de todas as dinâmicas estarem em movimento e ao mesmo tempo envolvidas em teias de significados, como aponta Geertz (1978). Deste modo, não existem caixas que separam os conhecimentos e sim uma transversalidade de dos conhecimentos que são interligados por significados que nos mesmos tecemos.

Neste contexto de constante ressignificações e materializações do mundo vivido, as temáticas desenvolvidas nos capítulos deste livro são de suma importância para o desenvolvimento de pensamentos crítico e inovadores nas mais diferentes dimensões existentes no cotidiano.

Novamente agradeço a Pantanal Editora pela confiança de continuar organizando trabalhos, mesmo nos tempos complicados que estamos vivendo. Também agradeço aos autores dos importantes artigos selecionados para serem os capítulos deste livro pela confiança e dedicação, pois sem vocês não seria possível a publicação desta obra.

Por último, espero que este livro possa fortalecer pensamentos e diálogos entre diferentes interfaces da nossa sociedade e assim possibilite a difusão de pensamentos críticos, progressistas e plurais para que as ciências sociais e humanas no Brasil não se limitem ao que já existe, mas deem novos frutos.

Marcos Roberto Pisarski Junior


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***Faxinal* system and sustainable food production: a mechanism for mitigating the impacts of globalization on regional food traditions**

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Marcos Roberto Pisarski Junior^{1*} 

INTRODUCTION

Food, as a cultural expression of a people, is not restricted to nutritional values, it involves several anthropological, historical, economic, geographic, cultural and social aspects that permeate all interfaces of food production, distribution, transformation, known and consumption.

In the contemporary economic context, based on the capitalist model of production, it is possible to point out the existence of class exploitation intrinsically in the different interfaces of society, as in the economic, social and cultural aspects. Starting from a dominant class, owner of the means of production, over a class that only holds the labor force as a mechanism for the reproduction of life (Marx; Engels, 1987; Santos, 2006).

In the cultural context, one of the main expressions of this structural process can be seen through the standardization and homogenization of popular customs around the world, the result of cultural globalization as an instrument of the capitalist production model and ideology (Harvey, 2005; Ritzer, 2004; Santos, 2007).

Among the different expressions of popular customs affected by this globalization process, there is the standardization and homogenization of eating habits and customs, which materializes in a way that only certain dishes and preparations are consumed and, consequently, a small variety of agricultural products are produced.

Nowadays, only a small fraction of the immense variety of existing foods is produced commercially, this is due to the logic of large-scale production based on agribusiness that prioritizes the production of commodities such as soy, corn, rice and wheat (Santos, 2006; Gonçalves, 2004).

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However, in the opposite direction of this process and as a mitigator mechanism of his effects, there is the model of the *faxinal* system, a sustainable agrosilvopastoral production system and concept that comprises agricultural diversity, seasonality and regionality and the food traditions.

In this way, this paper has as main objective to contribute to the debate about the standardization and homogenization of eating habits, regional food traditions, and sustainable agricultural food production that respects regional agricultural varieties. To explore this theme, this research was based on a dense bibliographic review on scientific articles, books, theses, dissertations and documental research at materials produced by entities related to the *faxinal* system and rural social movements.

FOOD TRADITIONS AND GLOBALIZATION

Food is a basic need for human beings, according to Marx and Engels (1987) "men must be able to live in order to 'make history'. But, in order to live, it is first necessary to eat, drink, have housing, get dressed and some other things. ", so, eat is the first and indispensable "historical act" for the reproduction of life.

However, in addition to nutritional functions, food involves several cultural, geographic, economic and social aspects, as DaMatta (1986) points out "food is not just a food substance, but it is also a way, a style and a way of eating, and the way of eating defines not only what is eaten, but also who eats it ". In the same sense, Santos (2006) states:

eating is a social act, as it constitutes attitudes related to uses, customs, protocols, behaviors and situations. No food that enters our mouths is neutral. The historicity of gastronomic sensitivity explains and is explained by cultural and social manifestations, as a mirror of an era and that marked an era. In this sense, what you eat is just as important as when you eat, where you eat, how you eat and with whom you eat (Santos, 2006).

In this way, it can be said that food is not only a functional necessity for survival, but a social artefact that carries with it the cultural accumulation of social groups, their customs, traditions and regionalisms, in addition to being part of their social dynamics, suffering influences and influencing their reality, dialectically.

In globalization, the result of neoliberalism and the culmination of this process of integration in the world market, a standardization of habits is experienced that seeks a cultural homogenization with the intention of making the instruments of the capitalist system exercise even more power of influence in daily life (Santos, 2007; Ritzer, 2004).

Among some of the aspects that are most affected by this homogenizing process are the cultural interfaces of food, which, although they are the result of all the historical and social accumulation and

reflect the interactions with the geographical space, are transformed into commercial products or commodities (Harvey, 2005; Santos, 2007).

This part of the globalization process that seeks to homogenize cultural habits and customs is called McDonalization and refers to the globalist attempt to standardize the different facets in our reality, from areas of entertainment, languages, culture, market and food customs, among them the food traditions (Ritzer, 2004).

In this sense, McDonalization of food habits and traditions aims to homogenize what is consumed by the population, making regional and cultural foods, which do not follow a market logic, stop being consumed and global habits, such as the consumption of processed foods, replace them.

In addition to attacking regional food traditions and cultures, the effects of McDonalization on eating habits mean that the diversity of agricultural food products is limited to an extremely low number compared to what they were in the past centuries. As Santos (2006) points out:

Today our diet is based on a few species: less than 30 plants are responsible for feeding 95% of the population. In the 19th century, 250,000 plant species became extinct. Since the beginning of the 20th century, America has lost 93% of its agricultural products and Europe almost 85% (Santos, 2006).

This process is due to the intention of producing certain foods through conventional agriculture, resulting from agribusiness practices, which prioritize the large-scale production of agricultural commodities such as soy, corn, wheat and rice, which use genetically modified seeds and agricultural additives such as pesticides, aiming at a higher production rate and, consequently, profit (Gonçalves, 2006).

In this way, it is possible to affirm that the ideology of globalization and McDonalization in food habits, guided by the market instrument as an apparatus of the ruling class, seek to define which foods should be produced and consequently consumed. Thus, allowing access to only a small fraction of the food that has already been available, thereby putting food traditions of different cultural groups at risk.

FAXINAL SYSTEM AND SUSTAINABLE FOOD PRODUCTION

Although the current agricultural food production system in Brazil is dominated by the market ideology of agribusiness, with government support, there are contradictions that arise at the center of its own structure, as well can be seen in all the relations of the modern capitalist system (Marx; Engels, 1987).

In this environment, it is possible to notice the *faxinal* system of agricultural production, an agrosilvopastoral system found in the state of Paraná, in Brazil, which goes against agribusiness and its

marketing intentions and which, differently from conventional agriculture, comprise agricultural diversity and sustainability.

Otherwise large private estates of land connected to conventional agriculture and agribusiness in “the System *Faxinal* exist a collectivization of the use in the Open Community Yards. This spirit of collectivization is antagonistic to the rationality of capitalist production, where private is considered inviolable presupposition unquestionable.”(Chang, 1988). To define what the *Faxinal* system is, Schuster and Löwen-Sahr (2009) describes:

There are two spaces separated by fences or ditches: the “lands to create”, which are areas of common use by the inhabitants in which the Araucaria Forest is preserved and where their houses and animals are found; and the “plantation lands”, which constitute areas for the private use of each resident, where subsistence agriculture is developed (Schuster; Löwen-Sahr, 2009).

To illustrate this concept, the image below was created:

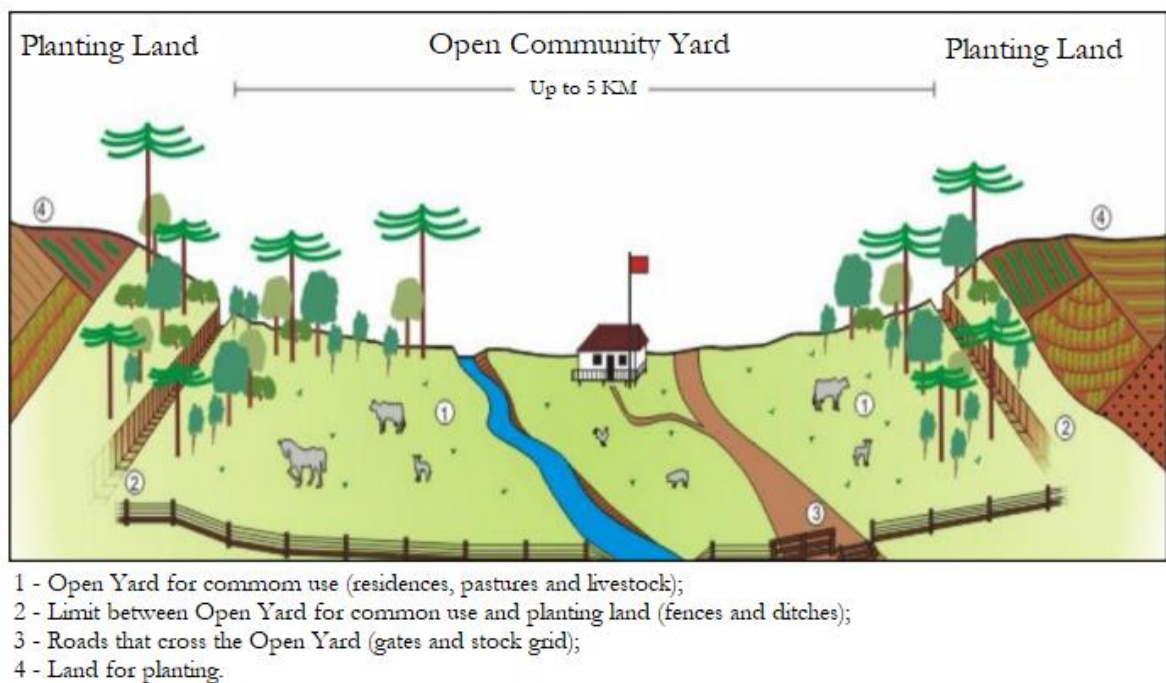


Figure 1. Territorial distribution in the *Faxinal* System. Source: Author (2020).

Therefore, it is possible to state that one can find, within the territories of the *faxinal* system, an agricultural logic totally different from what is seen in the vast majority of existing rural properties in the state of Paraná and in Brazil, which prioritizes productivity and its consequent profit.

Another characteristic that differs from the logic of the *faxinal* system of rural properties that adopt conventional agriculture is the interest of the residents of *faxinals* in the production of agricultural food products without the use of transgenic seeds or without the use of pesticides, thus differentiating them from the logic agribusiness. (Chang, 1988)

This debate on the non-use of genetically modified seeds in *faxinal*s plantations enhances the agenda for safeguarding creole seeds and the production of regional agricultural food, an issue raised by social movements linked to *faxinal* systems, as the “Articulation Networking of the *Faxinal* Peoples” (*Articulação Puxirão dos Povos Faxinalenses*).



Figure 2. Social Movement linked to the *Faxinal* System. Source: Rede Puxirão (2020).

The implicit antagonism between agricultural productions linked to agribusiness, which prioritize the production of commodities, and the sustainable preservation of regional foods and Creole seeds, proposed by residents of *faxinal*s and social movements, is something that routinely puts these two concepts on a collision course, as Camacho (2009) points out:

Due to the current high incidence of transgenetically modified foods, it is necessary to reflect on the importance of preserving and reproducing these Creole seeds, since the extinction of these seeds will inevitably lead to the extinction of ancient species necessary for human survival and preserved for several generations by rural countryside people (Camacho, 2009).

In this way, it is possible to reflect and affirm the importance of the role of the *faxinal* system, the *faxinalenses* people and their social movements, as *Articulação Puxirão dos Povos Faxinalenses*, in the sustainable plantations, conservation of regional food traditions and in the safeguarding of agricultural products that are not of interest to agribusiness, such as Creole seeds and unconventional food plants.

With the possibility of access to regional and ancestral foods, produced on a human scale, it becomes possible to educate new generations to transmit food traditions, thus contributing to the maintenance of regional cultures and traditional social groups, such as the *faxinalenses* people, because

“individuals they tend to be identified with their childhood eating habits: foods that they get used to eating from a young age and extend throughout their daily lives” (Giard; Certeau, 1996).

CONCLUSION

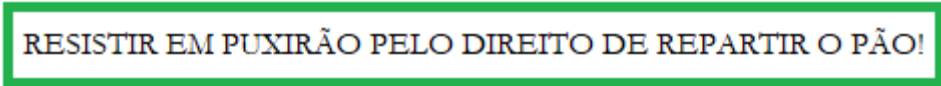
Globalization, the result of modern capitalism, has harmful effects on the population and its culture and traditions. Along with this process occurs the phenomenon called McDonalization, which seeks to homogenize cultural habits in all forms, including food traditions. The main way that McDonalization acts on food is through the standardization of food habits around the world, always seeking to benefit the large food industries based on the production of processed foods and the base of agricultural commodities such as rice, corn, wheat and soy.

This production demand reinforces the concept of conventional agriculture linked to agribusiness, where, through the use of genetically modified seeds, pesticides and monoculture, it seeks the highest possible productivity and the flow of its agricultural commodities around the world.

However, in the state of Paraná, in Brazil, it is possible to find an agricultural system that goes against the productivity logic of the agribusiness market and capitalist ideology. This antagonist concept is called the *Faxinal* System and is based on the shared use of land for sustainable agrosilvopastoral production.

The anti-capitalist logic of the *faxinal* system that proposes the community use of land for animal husbandry, agricultural production and living, makes it possible to defend and maintain the production of regional agricultural food and creole seeds that are structurally combated by agribusiness, due to the idea sustainable and human-scale production.

In this way and as a conclusion of this chapter, it is possible to affirm and identify the *faxinal* system, the *faxinalense* people and their social movements, as mechanisms to mitigate the impacts of capitalist globalization and cultural McDonalization in regional food traditions, in addition to identifying the role of resistance in the food sovereignty, as a traditional community and its struggle for land.



RESISTIR EM PUXIRÃO PELO DIREITO DE REPARTIR O PÃO!

Figure 3. Watchword: “Resisting in group for the right to share bread!”. Source: Rede Puxirão (2020).

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