

EXPERIENCE, WORK, AND WAYS OF LIFE: TOWARDS A DEBATE ON TERRITORIES OF TRADITIONAL PEOPLES AND COMMUNITIES AND PROCESSES OF STRUGGLE AND RESISTANCE ¹

EXPERIÊNCIA, TRABALHO E MODOS DE VIDA: PARA UM DEBATE SOBRE TERRITÓRIOS DE POVOS E COMUNIDADES TRADICIONAIS E PROCESSOS DE LUTA E RESISTÊNCIA

EXPERIENCIA, TRABAJO Y FORMAS DE VIDA: POR UN DEBATE SOBRE TERRITORIOS DE PUEBLOS Y COMUNIDADES TRADICIONALES Y PROCESOS DE LUCHA Y RESISTENCIA



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¹ The present work is based on bibliographic research, in support of the doctoral research in progress on the formation of the child social being in the contradiction between capital and labor, with a focus on the experience of a quilombola territory in the State of Pará, from the Postgraduate Program in Education in the Amazon - PGEDA - Doutorado em Rede, Federal University of Pará.

ABSTRACT: We problematize the experience category in defining the territories of traditional peoples and communities, considering their ways of life, struggles, and resistance necessary for their existence in opposition to the capitalist mode of production. This is an investigation with a qualitative approach using bibliographical research, giving conditions to understand critically, interpretatively, and analytically the conditioning factors of the human relationship, within the contradictions between capital and labor, in ways of life of traditional peoples and communities. We infer that the experiences lived and shared by subjects in the context of traditional communities and peoples express forms of struggle and resistance against sociabilities, which intensify social inequalities and individualize relations. We attest, therefore, that the experience presupposes ways of life, constituting a peculiar identity and arising from the territory inhabited, allowing men and women, mediated by social awareness, to reflect on their reality and seek strategies to change it or maintain it.

KEYWORDS: Territory. Experience. Traditional communities. Work. Ways of life.

RESUMO: *Problematizamos a categoria experiência na definição dos territórios de povos e comunidades tradicionais, considerando seus modos de vida, lutas e resistências necessários para o processo de suas existências, em oposição ao modo de produção capitalista. Trata-se de investigação com abordagem qualitativa, por meio de pesquisa bibliográfica, dando condições para entender de forma crítica, interpretativa e analítica condicionantes da relação humana, no interior das contradições capital e trabalho, sobre modos de vida de povos e comunidades tradicionais. Inferimos que as experiências vividas e compartilhadas por sujeitos no contexto de comunidades e povos tradicionais expressam formas de luta e resistência contra sociabilidades, as quais intensificam desigualdades sociais e individualizam relações. Atestamos, por conseguinte, que a experiência pressupõe modos de vida, constituindo identidade peculiar e decorrente do território habitado, permitindo a homens e mulheres, mediados pela consciência social, refletirem sobre sua realidade e buscarem estratégias para modificá-la ou mantê-la.*

PALAVRAS-CHAVE: Território. Experiência. Comunidades tradicionais. Trabalho. Modos de vida.

RESUMEN: *Problematizamos la experiencia de categoría en la definición de los territorios de los pueblos y comunidades tradicionales, considerando sus formas de vida, luchas y resistencias necesarias para el proceso de sus existencias, en oposición al modo de producción capitalista. Se trata de una investigación cualitativa, a través de la pesquisa bibliográfica, dando condiciones para comprender de manera crítica, interpretativa y analítica condicionando la relación humana, dentro de las contradicciones capital y trabajo, sobre las formas de vida de los pueblos y comunidades tradicionales. Inferimos que las experiencias vividas y compartidas por los sujetos en el contexto de las comunidades y pueblos tradicionales expresan formas de lucha y resistencia contra la sociabilidad, que intensifican las desigualdades sociales e individualizan las relaciones. Atestiguamos, por tanto, que la experiencia presupone modos de vida que constituyen una identidad peculiar resultante del territorio habitado, permitiendo a hombres y mujeres, mediados por la conciencia social, reflexionar sobre su realidad y buscar estrategias para modificarla o mantenerla.*

PALABRAS CLAVE: Território. Experiência. Comunidades tradicionais. Trabalho. Formas de vida.

Introduction

In this paper, we problematize lived experiences arising from economic-socio-cultural relations in territories of traditional peoples and communities as expressions of the constitution of struggles and resistance to establishing their ways of life in opposition to the capitalist production mode, considering their formative processes.

This is bibliographical research that stems from the need to deepen the experience category, within the historical materialities of peoples and communities in the Amazon, in favor of doctoral research in progress, about the constitution of the child social being, in a quilombola community in the state of Pará, in the perspective of analyzing the processes of this constitution, from the contradictions between capital and labor, considering first and second order mediations, according to Mészáros (2006).

We seek, thus, to contribute with future analyses about how child subjects are formed in the face of the experiences of traditional peoples and communities, considering the possibility that the second-order mediations of capital are impacting the constitution of the subjectivity² of these subjects but also the possibility of resistance to a formative process of the capital interest, based on first order mediations; in the sense of materializing a way of life that understands work and its experiences as a condition for humanization, in principles of sociability, reciprocity, and collectivities - dimensions opposed to the subjectivities of capital.

No less important is the issue that the quilombola community, the locus of study of the doctoral thesis under construction, maintains a bond with nature, also in a complementary relationship. As provided by Fischer and Rodrigues (2022), they make their living through family farming, which consists of planting cassava fields for the production of flour and extractivist through the practice of collecting açai, Brazil nut, babaçu and other elements derived from the constitution of the forest around the community, dealing with experiences permeated by traditional knowledge as opposed to the production of capital interest.

Theoretically, we discuss the categories territory, experience, work, and ways of life, a procedure that is based on "[...] data from theoretical categories already worked on by other researchers and duly registered [...]", making the texts "[...] sources of the themes to be researched" (SEVERINO, 2007, p. 122, our translation).

² "Subjectivity is understood as the way of being and the forms of existence" (OLIVEIRA; TRINDADE, 2015, p. 30, our translation) that singularize the subjects before their personal or collective relationship, therefore within a society and its ways of producing life and its conditioning factors.

Based on Thompson (1981), we take the experience as a condition of the social being, awakening a social consciousness that allows other relations of existence in opposition to the materialities of the capitalist production mode. This allows us to understand different forms of social organization, among which those related to traditional quilombola peoples and communities and their way of life also constituted in and by the experience in their territory.

About territory³, we consider the discussions of Santos (2005) and Anjos (2009), relating the use of geographical space where power relations are conceived, with the contradictions arising from the relationship between capital and labor, imprinting the social production of existence, manifested in political, economic and cultural experiences, constituting a material and symbolic historicity of the subjects that constitute it.

We also considered the reading of Haesbaert (2004), which enabled us to understand territory in its multiplicity and diversity, considering how people organize themselves in a space, assigning peculiar meanings to the place, for example, the peoples of traditional communities, for whom the territory is realized as a referent for living culture of an intense relationship with nature and heritage of their ancestors.

Tiriba and Souza (2021), on the other hand, address the implications of territory with shared experiences. Based on Thompson (1981), considering both productive and social relations, which implies the understanding of the materialization of a way of life that can be configured as principles of resistance to the onslaughts of the production mode focused on accumulation - which we agree, substantiating the north that we are discussing in this work.

As for the category work, our discussions go through the contributions of Frigotto (2008) and Marx (2008), considering the creative dimension of human work as a constitution of the social being, responsible for mediations between human beings and other elements of nature, enabling women and men to constitute cultural, social, symbolic life, as well as, in general, their formative process through conscious action, which projects and materializes *pari passus* their existence.

Regarding the category of ways of life, from territories of traditional peoples and communities, according to Tiriba and Fischer (2015, p. 409, our translation), for which it refers to methods of being in the world but different from the capitalist mode of production

³ In this paper, we discuss the category territory as a result of the research we conducted in the Postgraduate Program in Education in the Amazon - PGEDA - Federal University of Para - UFPA, analyzing the formation of the child social being within the work processes in the community of Mupi-Torrão, in the municipality of Cametá, from the dispute between capital and labor, around the constitution of human subjectivity. This is a community with its territory inhabited by agricultural workers who live from agriculture, representing the main source of the local economy.

because it is based on the understanding that the "[...] metabolism between human being and nature presupposes the regulation of the labor process in tune with nature [...]", in which "[...] the organization, coordination, and control of multiple activities, material and cultural, [...]" aim at "[...] an increasingly complex system of social reproduction," but not based on processes of production of more value, of the commodification of life.

Based on Silva and Menezes (2005), we developed qualitative research, considering that "[...] there is a dynamic relationship between the real world and the subject, that is, an inseparable link between the objective world and the subjectivity of the subject that cannot be translated into numbers" (SILVA; MENEZES, 2005, p. 20, our translation), presupposing, on the other hand, "The interpretation of phenomena and the attribution of meanings [...]" (SILVA; MENEZES, 2005, p. 20, our translation); to analyze reality, understanding the multiple determinations that determine it, according to (KOSIK, 1976).

In this perspective, based on theoretical references, we will understand the movements and dynamics of social relations experienced in a society that presents unique work experience, values, and culture, considering the materiality of life of traditional peoples and communities, also assuming the constitution of subjectivities that may diverge from those of the capitalist production mode, for the sake of maintaining life itself in society.

In structural terms, this article presents the introduction, in which we introduce the research object and problem and the methodological procedures. Then, in the first section, we discuss the experience as a historical condition of the social being, about its reality, to break with principles of domination, to constitute ways of life opposed to the capitalist order.

In the second section, we approach the importance of territory and the identity relationship constituted by social groups that live in it, building their identities in the course of experience, a space where subjects experience cultural processes articulated with the happening of everyday life. We understand territory as a space of existence and coexistence of subjects and their experiences, which constitute both material and symbolic life, giving a singular meaning to the way of life of their traditions. In the third section, we deal with the dynamics of living of traditional peoples and communities in the Amazonian context, based on ways of life that presuppose the exchange with nature in opposition to the disruption of metabolism by the capital order. Finally, we offer our final considerations.

Experience and ways of producing life: between the extended reproduction of life and the extended reproduction of capital⁴

The experiences lived and shared in the daily dynamics of traditional peoples and communities in Brazil impact actions that are beyond the right to exist and resist in their territories as subjects belonging to a place and space that enable them to live political-social, cultural, and economic relations, for example, to consolidate their formative and identity dimensions. They also express forms of struggles against capital sociabilities that, as a result coming from labor exploitation, result in forms of profit, accentuating social inequalities and the individualization of relations, imposing research that makes it possible, according to Fischer and Rodrigues (2022, p. 09, our translation):

[...] to know and understand other forms of relationship with nature, such as that of traditional peoples and communities that are crossed by the orders of capital, and also how they fight to maintain and also build other possibilities of metabolism with nature, in which the maximization of profit is not the keynote in allowing us "in search of a realm of freedom before the abyss" (FERNANDES, 2021, p. 14).

In the dimension of the experience of traditional community peoples, however, the work culture is politically articulated with the social and complementary relationship with the environment as mediations of the first order, which Mészáros (2006) tells us about. In this direction, the exchange between human beings and other elements of nature, as well as between man and society, is essential for the well-being of the working subjects that show in their territories another logic of production of life, a non-capitalist logic, according to Fischer and Rodrigues (2022, p. 11, our translation):

[...] we understand that these diverse groups have processes of social organization, materialized in knowledge with broad dimensions (political, cultural, economic, social, technical, among others), which embody processes of self-identification, with "[...] a political-organizational sense [...] as an alternative to the mode of production and the capitalist way of life" (CRUZ, 2012, p. 597).

From this perspective, the conditions of class among the subjects are established based on the understanding that "Society is structured according to how the process of production of human existence is organized, the process of work" (SAVIANI, 1986, p. 14, our translation) lived in an educational dimension so that the worker perceives himself as a class. Starting from the assumption that "Classes are defined according to how much formation effectively

⁴ We take the categories extended reproduction of life and capital from Tiriba (2018).

happens" (THOMPSON, 2001, p. 277), from experiences that enhance the perception of contradictions, but also as belonging to cultures and values, as Thompson highlights (*ibidem*), being "class [...] a relation, not a thing" (THOMPSON, 1987, p. 11), so that subjects

[...] do not experience their own experience only as ideas, in the realm of thought [...]. They also experience their experience as feeling and deal with that feeling in culture, as norms, family and kinship obligations, and reciprocities, as values or (through more elaborate forms) in art or religious convictions (THOMPSON, 1981, p. 189, our translation).

This relationship of complementarity with the environment presupposes a conscious action of the subjects before their historical-social reality, which leads us to understand the experience as a human condition that allows men and women to perceive and reflect on their living conditions. From there, they organize themselves to change or maintain it in the face of the mediations of capital (MÉSZÁROS, 2006), according to Thompson (1981, p. 182, our translation):

Men and women also return as subjects, within this term [experience] - not as autonomous subjects 'free individuals', but as people who experience their given situations and productive relations as needs and interests as antagonisms, then 'treat' this experience in their consciousness and their culture (the two excluded by theoretical practice) in the most complex (yes, 'relatively autonomous') ways, and then (often, but not always, through resulting class structures) act, in turn, upon their given situation.

From this perspective, we understand that "Experience is a necessary middle term between social being and social consciousness [...]" (THOMPSON, 1981, p. 112, our translation), so that the constitution of traditional peoples and communities as working class, in struggles and resistance to the capitalist production mode, is constituted beyond living in a territory, presupposing to understand their experiences of work, culture, production, and income, for example, as expressions of other sociabilities, which may be antagonistic to the capital's socio-metabolism, that Mézáros (2006) tells us about.

In this sense, we understand that experience is not only related to just knowing how to do something but also includes forms of behavior, interaction, relationships and coexistence, and economic-cultural activities, which are constituted through feeling, thinking, and acting of the subjects in the face of their ways of producing life, elaborating their existences in contexts of traditional peoples and communities, agreeing with Vendramini and Tiriba (2011, p. 1, our translation), that "[...] the analysis of experience, generated in material life,

contributes to the understanding of the various forms of organization of social life and the historical meaning of workers' lives.

For subjects of traditional peoples and communities, therefore, the experience of work as the production of life stems from the exchange with nature that enables their existence in multiple dimensions, both material and symbolic, so that work manifests itself "[...]" as an element of human formation, i.e., of becoming human as a social being, which requires a permanent process of creation and reflection on the world" (FISCHER; CORDEIRO; TIRIBA, 2022, p. 191, our translation), as well as its way of living and existing beyond feeding and dressing, for example, presupposing the complementary relationship between human beings and other elements of nature, which Fischer and Rodrigues (2022) talk about.

Thus, we consider that the basis for strengthening economic-social relations in traditional communities is through experiences lived around caring for the territory, through its social and not personal use, as assumptions for guaranteeing existence, both materially and symbolically, enabling subjects to live in solidarity beyond the world of work, in its commodified form.

In this sense, when it comes to the material plane of life production, traditional peoples and communities in the Amazon maintain a relationship with nature regarding the common use of the land for the production of food necessary for family sustenance, respectfully and with balance. When an area is producing, that is, occupied with the planting of cassava, rice, beans, for example, or after being used for another purpose, it goes through a resting process to recover the nutrients and not lose its fertile condition, thus restoring its vegetation and the conditions of complementarity between men and other elements of nature, according to Silva (2016).

We understand, thus, from the above, that it is "[...] a metabolism or organic relationship capable of configuring a certain condition of balance and allowing self-sustenance" (SOUZA; CHAVEIRO, 2019). This will supply, for a long time, the urgent needs of the people who inhabit the territory, also maintaining the organic species of the environment, including men and women.

Considering the symbolic plan, on the other hand, cultural identity is a condition linked to ancestry, implying the preservation of traditions in the "habitus," according to Thompson (1981), of experiences and coexistences passed on and shared, "in the first place, in the family, at work, and the immediate community" (THOMPSON, 1981, p. 194, our translation), which guarantees the unity of life and belonging, necessary for the struggles,

organizational processes, and resistance for subjects integrated as traditional peoples and communities, constituting territory much more than spaces and places, but relationships of multiple dimensions woven in the relationship between human beings and other elements of nature, according to Fischer and Rodrigues (2022).

In this sense, the tradition of belonging, complementarity, is constituted in the feeling of "living and dying in that territory, by going where they [the subjects] were born, and where their ancestors lived and died" (ROCHA; SANTOS, 2017, p. 08, our translation), producing, by extension, struggles, and resistance, in favor of the constitution of lived cultural heritages, which are transmitted to the next generations so that they can also live them and retransmit them to other generations, according to their unique way of life, playing an important role in this cycle of learning the experiences built by work, as a producer of cultures, values, identity determinations, and belonging.

In theoretical terms, we consider, therefore, that the experience as relationships that build feelings of community, of collective perceptions, that aggregate the subjects around their territories, constituting themselves as space-time of contradiction, as a unity of opposites, from which they mobilize actions in favor of the defense of life, where they are built, through work.

Territory as a space-time⁵ of work, identity⁶, unity and resistance⁷

For Rocha and Santos (2017, p.11), "[...] the relationship of societies with their territories brings the very solid aspect of identity impregnation, and this relationship consolidates the identity of the social group". And in this perspective are the social groups that self-identify and are recognized as traditional quilombola⁸ communities, for which the territory "is no longer merely the material right to land, but the symbolic and ethnic relationship existing and established there since their ancestors" (ROCHA; SANTOS, 2017, p. 11, our translation).

⁵ We take the category space-time to understand the territory from Tiriba and Fischer (2015).

⁶ According to (FARIAS; SOUZA, 2011), identity is the constitution of the subjects through their personal and social history; it is a formation process that derives from socialization with others to cultivate a feeling of belonging to a certain space/place.

⁷ Based on Netto (2017), the meaning of resistance for traditional peoples and communities consists "in the will of these communities to persist in their being. They revolt and organize themselves to resist because only resistance is possible in the face of the movement of the world that dissolves and denies this being" (NETTO, 2017, p. 229, our translation).

⁸ For Decree 4887/2003 (BRASIL, 2003), article 2, the remaining quilombo communities are considered ethnic-racial groups, according to self-determination criteria, with their historical trajectory, endowed with specific territorial relations, with presumed black ancestry related to the resistance to the historical oppression suffered.

In this sense, it is also evident, in these territories, cultural and economic experiences that particularize a mode of production of existence in the face of forms of organization of life, including culture and work, favoring the understanding of class and class formation, given the need to counter the logic that harms the territories where subjects in the Amazon, for example, ensure their own lives, as have been constituting the mines on indigenous⁹ land. According to Thompson (1981, p. 112, our translation),

[...] it is experienced (often class experience) that gives color to culture, values, and thought: it is through experience that the mode of production exerts a determining pressure on other activities: and it is through practice that production is maintained.

And in this dimension of experience, as a determinant also of the production of values and cultures, work is experienced and shared, according to Frigotto (2008, p. 02), as "a praxis that makes it possible to create and recreate, not only in the economic plan but also in the plan of art and culture, language and symbols, the human world as responses to its multiple and historical needs".

Thus, the necessity of the struggles historically waged in the territory of traditional quilombola communities to maintain themselves in their territories coveted by capital for commercial agriculture and cattle-raising leads us to an understanding. Above all, as a field of resistance through lived and shared experiences, contrary to the sociability relations produced by capital that corroborate the promotion of individualized, unequal, and widely competitive experiences. In this regard, Tiriba and Sousa (2021, p. 181, our translation) observe that:

[...] the mediations of capital exert strong pressure on the daily lives of communities, straining the social relations that men and women established in the territory. As a counterpoint, the affirmation and defense of the way of life-based on cultures of associated work can be understood as elements of resistance of traditional peoples and communities.

As for you, these elements of resistance go through specific experiences that produce knowledge and give meaning to a cultural tradition referenced by people, subjects who historically express feelings that lead them to act in defense of their values and customs based

⁹ According to Manzolli (2022, online): "Gold exploration in Brazil has expanded its frontiers into the interior of the Amazon, invading indigenous lands and conservation units. And according to Garcia (2023, online), in a February article: The health and humanitarian crisis affecting the Yanomami Indigenous Land is far from over. The invading miners have resisted the actions of the current government that is acting to demarcating the reserve. The criminal occupation has been premeditated and stimulated, not only in the Yanomami Land but in other indigenous areas as well. More than 90% of the focus of irregular mining is in the Legal Amazon, putting at risk the lives of the contracted and isolated native peoples, who are fragile to contact with the so-called "white men".

on a conscience constituted from their process of involvement and commitment to the events in their territories.

In this sense, we understand that experience is an intrinsic dimension of men and women as social beings, which enables them to reflect and act upon personal and collective reality, besides presenting itself as a "[...] mental and emotional response, either from an individual or a social group, to many interrelated events or many repetitions of the same type of event" (THOMPSON, 1981, p. 15, our translation). Therefore, it is in the dimension of men as social beings that the social conscience shows mediation for an experience that promotes new attitudes and knowledge about the way of living in a certain society and improves their means of fighting against the intense subjectivities of the capital.

From this perspective, the category experience is directly related to the category territory, from which derives its materiality, which, according to Thompson (1988), comes from the work present therein, with cultural, economic, and class subjectivities-objectivities. Thus, the experiences in the territories of work and daily life of traditional peoples and communities allow us to understand, from their experiences, who the subjects are, how they live, how they produce, how they relate to each other, and how the formative processes take place in the face of doing and being in the territory, whether quilombola, riverine, extractivist¹⁰, among others, because the activities in this territory are derived from the experience materialized in reality and from the cultural heritage of their ancestors, but also others built in the here-and-now of historically constructed experiences.

Daily experiences, political tensions, and disputes are elements present in different realities that allow us, as researchers, to understand other subjectivities, such as those of resistance and struggle for different dimensions of territories, both material and symbolic.

In this perspective, we consider that the consolidation of the existence of women and men in the territories of traditional peoples and communities is part of a movement of struggle, implying a range of interests concerning the benefit of a collective or not; and all this happens from a place, according to its dynamism to manifest, produce its conditions for the establishment of the way of life, thus understanding the formation of their territories. In other words, understanding the experiences of struggles and resistance of traditional peoples and

¹⁰ Cruz (2012, p. 596, our translation) points out that the category of traditional peoples and communities includes: "[...] the Indigenous Peoples; Quilombolas; agro-extractivist populations (rubber tappers, Brazil nut growers, Babaçu coconut breakers); groups linked to the rivers or the sea (River communities; Artisanal fishermen; Caiçaras; Varjeiros; Jangadeiros; Shellfish gatherer); Groups associated with specific ecosystems (Pantaneiros; Caatingueiro; Vazanteiros; Geraizeiros; Chapadeiros) Groups associated with agriculture or cattle-raising (Faxinais; Sertanejos; Caipiras; Sítiantes-Campeiros; Fundo de Pasto; Vaqueiros)

communities, from a methodological point of view, presupposes ethnographies of the territories, but observing the contradictions, the crossings of the capital's orders, but also the subversions, the values and cultures that constitute class relations.

From this perspective, we understand the category territory from Santos (2005, p. 253, our translation), for whom "[...] the use of territory is given by the dynamics of places [...]", which implies considering that it is "[...] the space of existence and coexistence [...]", resulting in forms of relationships through a "solidary happening" (SANTOS, 2011 apud ANJOS, 2011, p. 55, our translation), woven daily.

Given this, we understand that every place, as territory, is constituted from life stories loaded with peculiar characteristics that constitute singular identities, but also collective, in the existence of people who lived and lived, organized and organized themselves in a given time and space. Therefore, "The territory is the ground plus the population; this is an identity, the fact and the feeling of belonging to what belongs to us [...]" (SANTOS, 2003 apud ANJOS, 2011, p. 55, our translation). And still, for Anjos (2009, p. 108, our translation):

The territory is essential because it defines the human group that occupies it, where they are located, and why they are in that space (historicity). The land - the *terreiro* (meeting places) - is not only a physical dimension but, above all, a common space, ancestral that everyone has records of the history, the personal and collective experience of its people, in short, an instance of concrete work and experiences of the past and the present.

How individuals direct, therefore, both their social and personal lives enable conditions for a being beyond the guarantee of food and clothing, but can also understand the expansion of consciousness in the face of what we understand as a citizen formation, in which the welfare of a whole passes through the way each one acts, each one and vice versa, in collective, starting from the understanding that "Consciousness is defined by men when living their history" (THOMPSON, 1984, p. 34, our translation), with experiences, although in appearance individual, but collective in relationships mediated by work, which constitute us as social beings (MARX, 2008),

For Santos (2003 apud ANJOS, 2011, p. 55, our translation), "When we talk about the territory, we must, therefore, understand that we are talking about territory used, used by a population" that reflects, works, studies, expresses its ideological position, and participates in occasional or constant religious and cultural manifestations. It is in this sense that, according to Santos (2003 apud ANJOS, 2011, p. 55, our translation), "Territory is the basis of work, residence, material and spiritual exchanges, and life, over which it influences".

Regarding the formation of territory, it is worth pointing out a political construction in which, through different social and productive practices, the subjects also consolidate their existences and develop strategies for coexistence through dispute since different social groups with other interests can face daily in the same place. Thus, "as living space-time, the territory is always multiple, diverse, and complex" (HAESBAERT, 2004, p. 19, our translation).

And, for presenting itself this way, "territory is relational, linked to movement and connections and encompasses the biological/natural, political (of power relations), cultural-symbolic and economic dimensions" (BRAGA, 2010, p. 29, our translation). The territory is socially constructed by individual and collective manifestations of women, men, and children born or arrived in a place that did not always harmoniously and peacefully weave their coexistence. Thus, the meaning that territory represents for each individual or group is permeated by various interests manifested in a condition of power. And, according to the behavior experienced in the place of production of life, it can constitute the territory in a solidary or vegetarian dimension.

In a condition of solidarity, it is understandable that the well-being of a majority is also the stage for concern and action by a collective, and thus, decisions are agreed upon that can meet life in its various needs. In the condition of selectivity, the use of territory is made by the domination of capital agents imposing unequal relations and individualized concerns, almost always based on means of accumulation for certain beneficiaries and, thus, emphasizes another territoriality, it is understood that "[...] territoriality is not always an expression of freedom and resistance, but also of domination, spoliation, and oppression" (VASCONCELOS; ALBARADO, 2020, p. 16, our translation).

Therefore, it is possible to arise "social relations (of power) that will require the domination of continuous and delimited spaces that 'legislate' on behalf of all the members of these spaces/territories" (HAESBAERT, 2004, p. 31, emphasis added, our translation). In this regard, Raffestin (1993, p. 158, our translation) understands that.

Territoriality acquires a very particular value because it reflects the multidimensionality of the territorial "lived" by the members of a collectivity, by societies in general. Men "live", at the same time, the territorial process and the territorial product through a system of existential and productive relations.

Considering the context of existential relations, the economic and cultural conditioning factors are closely related to the way of life of the subjects since the way they organize the space where they live, the importance and meaning given to the place, the way they use the land/nature,

for example, reflect a dynamic of life and work of peoples who seek to resist the determinations of capital, struggling to constitute their identities more and more. With this perspective, we find the traditional Quilombola peoples and communities, for example, for whom territory has a symbolic dimension, and this is endowed with a feeling that enables them to constitute particular forms of coexistence based on principles of solidarity, according to Miranda and Rodrigues (2021).

Such principles tend to be perceptible in the process of labor productivity as a way of dealing with production, for example, in the cultivation of the land, when exchanging days of work not for coins/cash but for retribution/performance of an activity previously carried out or still to happen in a neighboring property, whose agreements are defined in the combined and not in the law of profit, thus manifesting principles of mutual help and not of the market, according to Thompson (1981).

And in this dimension of interactions, the basic references are people and their form of organization, and not how much they produce for a stipulated price. In this way, the work culture is perceived and experienced in the relationship established among individuals, conferring a particular form of living in a territory that many times need to fight to maintain its culture and economy, which may be in defense of its existence as subjects of a way of thinking that seeks to oppose the way of life imposed by capital. Thus, according to Haesbearte (2004, p. 28, emphasis added, our translation)

[...] most traditional societies combined the material construction ("functional") of the territory as shelter and base of "resources" with a deep identification that filled the space with symbolic references fundamental to the maintenance of their culture.

Therefore, we agree with Haesbearte (2004) when considering territory from the perspective of integration, pointing out that it is not a solely natural space, nor can it be understood separately from economic, political, or cultural aspects. Instead, it is a constitution of life that is presented beyond the intensive production mode of commodities because both land and territory "are not only a source of work and food; they are also culture, community, history, ancestry, dreams, future, life, and mother nature" (TIRIBA; SOUZA, 2021, p. 175, our translation).

In this sense, the way women and men produce life also constitutes the territory because in it are immersed material and symbolic elements resulting from their experience from their way of life, understood as

[...] a set of daily social, economic, and cultural practices shared by a given social group in material and symbolic production. As an expression of culture, it concerns customs, traditions, values, beliefs, and knowledge that guide the rules of coexistence in family life, at work, and in the community (TIRIBA; SOUZA, 2021, p. 182, our translation).

For many workers, particularly those who depend on agriculture for a living, territory is also the way to "produce, consume, and distribute the fruits of labor, given the ways of feeling and thinking about life and the world" (TIRIBA; SOUZA, 2021, p. 182, our translation). Thus, the relationship with the territory is implicit in shared experiences, effective practices, and social relations. The subjects form their territories and are also formed by them from work experiences, thus presupposing a dialectical relationship, as stated by Picanço (2019, p. 27, our translation):

[...] the territory is before anything, social relationship, it is conflict, resulting from an action conducted by a geographical subject who is subject and the subject of forms of social relations territorialized in different ways with differentiated interests and visions.

It is in the territory that all human actions take place, including the intentionalities to exist. Given this, the struggles of people in certain communities present themselves as an important element in understanding the forms of relationship present in a certain place, therefore, the reason for this place. In territories of quilombola communities, for example, we know, according to Miranda and Rodrigues (2021), that the political struggle was once manifested as a condition of escape, of resistance to forms of oppression and violence; currently, the purpose of the struggles in quilombola territories may be for the defense of the maintenance of values, culture, own identities, without ceasing to constitute forms of resistance. According to Anjos (2009, p. 53, our translation),

The quilombola community, therefore, originates in the black peasantry, people of African origin who managed to occupy a land and obtain political and economic autonomy. To the contemporary quilombo is associated with a broader interpretation, but one that perpetuates the resistance of the ethnic territory capable of organizing and reproducing in the geographical space of adverse conditions its particular way of living over time.

We understand, therefore, considering doctoral research in progress on the constitution of being a child in a quilombola community in the State of Pará, that to live in a quilombola territory is to seek first to understand that everyone needs to guarantee access to social goods, and in this dimension, according to Anjos (2009, p. 108, our translation)

[...] the land is not thought or practiced as individual property, but as an instance of common-collective use, which is the main element of the

consolidation of ethnic territory, of the maintenance of cultural identity and social cohesion.

The intense relationship with the land, having as its principle an instance of common-collective use, has instituted knowledge and know-how that guarantee the existence of a group whose social value is above economic conditions. The way of caring for the land, as a principle of sustenance for all, refers to a singularity, to the way of life of people who recognize themselves as quilombola communities, among other manifestations of traditional peoples and communities, such as indigenous people, artisanal fishermen, river dwellers, family farmers, and others. Through these social practices, the territory is differentiated by how people live there, understanding resistance as an act of autonomy that reveals its principles of freedom in relation to a socioeconomic accumulation model.

Empirical experiences of traditional peoples and communities in the Amazon: brief notes on quilombolas and artisanal fishermen

As for the quilombolas, given our ongoing doctoral research, we understand that they are working, resisting, and fighting against the destruction of nature, therefore, of themselves if we understand that the "human being is a constitutive part of nature and work is central to the metabolism established in the relationship between human beings and nature" (FISCHER; RODRIGUES, 2022, p. 4, our translation).

And about these subjects, men and women of work, of cultures, of struggles and resistance, the New Brazilian Social Cartography¹¹ highlights that there are more than "1,000 quilombola communities in the Legal Amazon, distributed as follows: about 750 in Maranhão, more than 400 in Pará, almost 100 in Tocantins, and dozens in Amapá, Amazonas, and Rondônia. This group of the population inhabits and persists, in their domains, in the sustainable administration of the land, the rivers, and the forests, assuring in this way the preservation not only of the environment but also of their acts that go against the techniques of the capitalist production model that leaves traces of destruction, pollution, and death.

These social groups have their customs based on traditional knowledge, making them capable of establishing complementary relationships with other elements of nature. Thus, the gathering of natural products, hunting, and fishing provide food and income, activities that are practiced for the acquisition of what is necessary to ensure life, and not for commercialization in the sense of obtaining large-scale profit for the well-being of a privileged few. Nature, the land,

¹¹ THE PEOPLES OF THE FOREST. Society, Population and Nature Institute, [2019?]. Available: <https://ispn.org.br/biomas/amazonia/povos-e-comunidades-tradicionais-da-amazonia/>. Access: 27 Feb. 2023.

is not taken as a source of control for the exercise of power over others but, above all, to guarantee life, be it human, animal, or vegetal, according to Miranda and Rodrigues (2021).

No less important is the common use of land and means of production, the collective action, and their knowledge, for example, the knowledge of collective effort¹² practiced by community quilombolas, such as Tambaí-Açu, in Mocajuba¹³ (PA), according to Miranda and Rodrigues (2021), constitute practices of living that contribute to resisting in their spaces of production of life. About the knowledge of mutirões, Miranda and Rodrigues (2021, p. 206, our translation) point out that "The quilombolas of Tambaí-Açu, Mocajuba (PA), continue to this day producing their crops through collective effort, that is, in the movement between the expanded reproduction of life and capital. It is also observed by the referred authors that "Mutirões Quilombolas resist as a work practice that is different from the fragmented, salaried work of capitalism" (MIRANDA; RODRIGUES, 2021, p. 198, our translation), being indicators, according to the authors, of mutual aid and non-salaried relationship.

For Noda (2007, p. 70, our translation), "the mutual help relations, regionally called Collective Effort, *ajuri* or *puxirum*, are presented as the product of the economic needs of Amazonian workers", being an experience that promotes the socialization of labor force as well as the knowledge from the work experience, since in these Mutirões people of different genders and ages are possibly present.

In the Amazon, besides the quilombolas, other groups of traditional peoples who live from the sustainable management of nature, such as indigenous people, family farmers, river dwellers, and artisanal fishermen, form a mosaic of ways of living in harmony with the environment, without predation, unlike capitalist productivity.

The artisanal fishermen, on the other hand, in the movement of producing life, materialize a relationship of unity with nature, a presupposition of certain care, because when creating their fishing tools, they consider non-polluting materials produced, according to

¹² Miranda and Rodrigues (2021, p. 198, our translation) define the mutirão carried out in the quilombola community of Tambaí-Açu, Mocajuba (PA), as "a working knowledge characterized as collective, collaborative, associative and festive". According to Miranda and Rodrigues (2021, p. 198, our translation), this is its fundamental objective "to reduce the labor force". And yet, according to the authors, this practice is ritualized amidst "sounds of African ancestry materialized in the samba de cacete and banguê" (MIRANDA; RODRIGUES, 2021).

About the use of mutirão, Mourão, Uchôa e Borges (2020, p. 179, our translation) inform that this is "carried out by all workers and occurs to organize and establish labor relations, for example, the process of cultivation of cassava; it is a dynamic movement in which all communities help each other in an attempt to fully enjoy the period conducive to planting so that the harvest is done before the floods.

¹³ According to information from the Brazilian Institute of Geography and Statistics (IBGE, 2021), the municipality of Mocajuba is located in northeastern Pará with an area of 870 km², has an estimated population of 31,917 inhabitants, and has its geographical boundaries with the municipalities of Baião and Cametá.

Rodrigues and Castro (2022), with "splints and lianas present in the forest. These technologies are passed from generation to generation, leading us to understand that "Fishing knowledge also acts as symbolic capitals that contribute to the feeling of a political-social identity", mediated by experience that supposedly strengthens the relationship between man and man, man and society, and does not individualize them.

In the case of artisanal fishermen in the municipality of Cametá¹⁴, in northeastern Pará, the use of the matapi (an instrument used for capturing shrimp) and the pari (a fishing instrument) also have the purpose of selecting shrimp, for example, that are not yet fit for consumption and thus prevent them from being wasted also due to possible commercialization for the acquisition of other elements for other needs.

The man-nature metabolism is a primordial factor for the production processes of life in the Amazon, once the dynamics of the tides and the cycles of nature dictate the subject's immersion in the daily work. For artisanal fishermen and other people from traditional communities, the exchange with other elements of nature produces life, shaped into realities, building other sociabilities that allow men and women and existence and their conditions (RODRIGUES; CASTRO, 2022, p. 187).

However, the workers of the Amazon: riverine peoples, family farmers, quilombolas, fishermen, and others, struggle and resist in the face of their ways of life against the "rationalities that commodify existence from the presence of large capital projects, such as the Tucuruí hydroelectric plant and the gradual implementation of the Araguaia-Tocantins waterway" (RODRIGUES, 2012 apud RODRIGUES; CASTRO, 2022, p. 187, our translation). This situation "has required resistance, organization, and political positioning" (RODRIGUES, 2012 apud RODRIGUES; CASTRO, 2022, p. 187, our translation).

With these considerations, as empirical demonstrations, from studies already conducted on traditional peoples and communities, such as Miranda and Rodrigues (2021) and Rodrigues and Castro (2022), we explicitly the contradictions between capital and labor in the Amazon, the processes of resistance and struggle, the crossings of the capitalist order, but also how the experiences of these subjects potentialize evidence for researches that seek to analyze how men and women seek to build, contradictorily, other hegemonies, opposite to the capitalist mode of production, such as quilombolas, artisanal fishermen.

¹⁴ The municipality of Cametá is located in the northeast of Pará, on the left bank of the Tocantins River, and is one of the oldest municipalities of this state. It has a territorial area of 3,018, 36 km² and an estimated population of 140,814 people; it is geographically limited to the north with the municipality of Limoeiro do Ajuru, south with Mocajuba, east with Igarapé-Miri and west with Oeiras do Pará.

Final consideration

The present work analyzed the category of experiences lived through socio-cultural relations in the territories of traditional peoples and communities as a theoretical matrix for understanding the constitution of struggles and resistance for the establishment of their ways of life, which may be in opposition to that of capital, with ways of producing existence with a sense of collectivity and solidarity, through the production of life using family work, for example, as a condition that makes the struggle and resistance possible, since the dynamics and the fruit of the work are not concentrated in the hands of a few; there is a sharing.

It is about understanding, from perspectives like these, the experience as a determining condition for the constitution of social consciousness that is forged in individuals through their social relations and knowledge, starting from a reality constituted by these same individuals, which expresses the historicity of identity constitution formed through struggles and resistance of social groups in the conquest for social rights, as well as by the maintenance of values and cultures linked to a way of life whose existence is reflected both in the material and in the symbolic from a space/place.

In this sense, we consider cultural heritages, and my work also constitutes that experience since this enables women and men to organize themselves in such a way as to educate themselves for a collective and solidary perspective of life without presupposing an intensified accumulation of the result of production, thus corroborating the constitution of a selective territory that materially privileges a portion of individuals.

For people from traditional communities, the territory does not mean only the space where they live daily; it implies a historicity in which values and cultures are presupposed by experiences arising from social relations constituted from struggles that have historically been and are waged to guarantee their existence, constitute their resistance, and consolidate their way of life. This gives meaning to the living of a singular identity that materializes in the work community and social relations.

And in this dimension of producing social life in consonance with the identity process, women and men who experience the place/space in traditional communities feel they belong to their territories because the material life produced goes through the feeling, the thinking, and the doing, fruit of a social conscience that is for an understanding of existence in a space and a place where sociabilities have their forms of social organization.

The workers who live in the traditional communities in the Amazon produce their existences in a way opposite to the capitalist mode of production, in which nature is realized for the production of merchandise, to transform goods for large-scale commercialization, that is, to obtain significant profits, to the detriment of the sociabilities that can materialize in the preservation of the environment and the well-being of all.

Theoretically, we understand that we do not punctuate experience as mere constructions of sensations in the face of reality and from it. But historical constructions, arising from the relations between human beings among themselves and with other elements of nature, enhance values, cultures, and ways of acting in the world, implying the crossings of capital orders. And also understandings about other sociabilities opposed to these orders, for which research needs to consider the territories where experiences, through work, are produced, considering the relations of totality and contradiction that socio-metabolic relations, as Mészáros (2006) says, produce.

We are also considering, based on Fischer, Cordeiro, and Tiriba (2022), that the experiences of traditional peoples and communities can show hegemonies of producing life that is antagonistic to the prevailing mode of production, and it is important to understand how the formative processes take place, which subjectivities are built far beyond the business people that current society imposes through the sociabilities of entrepreneurship. The latter places on the subjects the responsibility for success, for the individualization of existence, when the reasons are of structural order, given the capitalist mode of production that creates everything in favor of its interests, especially when facing, for example, a structural unemployment crisis.

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