


FROM COLONIAL BRAZIL TO REPUBLIC BRAZIL: THE RELATIONSHIP BETWEEN THE LATIFUNDIUM AND THE CULTIVARS

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ABSTRACT

Access to land is configured as access to productivity, housing, work and survival. Knowing that this access is unequal, it is worth reflecting on the issue, since it directly impacts the lives of individuals, especially small farmers. Furthermore, understanding the historical roots of the latifundio can also contribute to the understanding of the agrarian question in contemporary times. In this aspect, this article aimed to understand in the course of history how the agrarian question was engendered in colonial Brazil and the Republic and the forms of cultivation in contemporary Brazil. For this, a historical overview of Colonial Brazil and Republic Brazil was drawn and reflected on the agrarian question in these periods as well as on the ways of cultivating. The qualitative research approach that favors the interpretation of meanings to the detriment of the purely numerical was used, and as a method, the bibliographic review, in which a bibliographic survey is carried out to reflect the issues focused. With the research, it was noted that the origin of the latifundio dates back to colonization and policies such as the sesmarias and the Land Law. From the 1950s onwards, a struggle for agrarian reform began, which would be able to democratize access to land, however, there were political and economic tensions that immobilized the realization of such reform, accentuating the great interference of the State in providing everyone with access to housing and work in rural areas. It was also concluded that the hegemony of transgenic seeds goes hand in hand with the capitalist system and the landowning forms of production.

Keywords: Land Law. Latifundium. Brazil. Transgenic seeds.

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INTRODUCTION

In the year 1500, Portuguese navigators arrived in America, the so-called "new world" was motivated by the enthusiasm for realizing the vastness of the territory and natural resources existing here. Much is said about the discovery of Brazil, however, post-colonialist theories that investigate the cultural, political, economic and philosophical effects arising from the colonization process claim that saying that Brazil was discovered is configured as a negligence to the peoples who were already here, the indigenous peoples.

In this sense, Brazil was conquered from violent movements of extermination of traditional peoples, cultural, religious, political imposition and the exploitation of material and human resources present in Brazil.

The sesmarias, from the colonial period, and the debate on agrarian reform are historically situated movements that involve the right to land. Reflecting on the line of events can bring to light reverberations in agrarian issues experienced contemporaneously. Therefore, this article aims to understand, in the course of history, how the agrarian question was engendered in colonial and republic Brazil and how the landowner model impacts on plantations, the use of seeds, society and the environment.

It uses the qualitative research approach that privileges the interpretation of meanings to the detriment of the purely numerical, and as a method, the bibliographic review, in which a bibliographic survey is carried out to reflect the issues focused.

HISTORY OF THE LAND IN BRAZIL

The history of land occupation in Brazil began when it was still a colony of Portugal, the metropolis had established that portions of land would be distributed to a limited portion of people. The hereditary captaincies, as historiography calls them, were instituted in 1534, so that people who had the confidence of the Portuguese government could produce, but also assist in the colonizing domination of the crown.

In this same period for productive purposes, a system that came into force between the sixteenth and nineteenth centuries and ended in 1822, for Ferlini (2010), this system, the sesmarias, potentiate and determine the latifundia. It is worth mentioning that the sesmarias:

[..] were part of the body of laws of the Philippine Ordinances of January 11, 1603 and were discussed and updated in various charters and royal orders over the following centuries, until their extinction.' It was, in short, a law than. originally designed for the occupation of uncultivated land in

Portugal became the legal framework for solidifying the colonization of the overseas territories (MOTTA, 2012, p.129).

It must be understood that the sesmeiros (recipients of land donated by the crown) did not have absolute possession of the land, according to Silva (2008) "even for the sesmeiros who had fulfilled the conditions of the donations, because the conditionality stipulated in the ordinances was never revoked."

To supervise the execution of the distribution of the soil, the king of Portugal ordered that men of the best be chosen for the investigation of cultivated and uncultivated lands, thus influencing the owners to exploit for productive purposes or lease. In this aspect, some sesmeiros abandoned the lands, which became vacant and returned to the administration of the crown, which again donated to other sesmeiros.

However, it will become a reference to free land, consistent with expansion into areas not yet occupied. Consequently, the word vacant comes to express unused, unpopulated lands, without knowledge of their owner, without a trace that it had been occupied for some time or where there is no news of the person to whom it belongs (MOTTA, 2012, p.132).

In this sense, sesmariarism was the pioneering instrument of distribution and access to land in Brazil, the free nature of this access transforms it into a characteristic element but also a generator of many conflicts, since donations would be made to specific people, almost always, individuals linked to the nobility and/or those who had the appreciation of the crown.

According to Smith (1990), the regime of sesmarias was in force until 1822. With the authorship linked to José Bonifácio, a resolution was published that categorically affirmed the suspension, from that moment on, of all concessional movements of the sesmarias, until a new resolution scheduled to be carried out in the Constituent General Assembly. Although the suspension was made with months of differences regarding the proclamation of the republic, it becomes one of the traits of the Estado Novo.

It was in fact the only important decision taken by the government during the early days. Two facts attest, however, that the problem of land continued to concern a portion of the politicians engaged in the organization of the State, although it had not yet imposed itself as a general concern (SILVA, 2008, p.91).

A few decades after the proclamation of the republic in Brazil, the then Emperor Dom Pedro II signed the Land Law, in which the country opts for rural organization in large

estates to the detriment of small properties. For Smith (1990), the law arose from the State's need to have control over vacant lands, which serves as state social control of productive use and, therefore, the generation of more income for the country.

For the same author, the creation of the land law is directly linked to the law that puts an end to the slave trade "The Land Law combines, around its appearance, a boiling process, two decades after the country's Independence, regarding the changes in the labor relations in force and that would imply the end of slavery" (SMITH, 1990, p.237).

As the capitalist system unfolded and solidified, workers' movements emerged in Europe. Increasingly, the elites were questioned about slavery and pressured to replace slave labor with salaried labor. However, the paths to the abolition of slavery were permeated by tortuous, complicated and tense moments, since slave labor was one of the pillars of the Brazilian economy.

To speak of slavery in colonial Brazil and in the early years of a Brazil that was becoming a Republic, is to speak directly of agriculture, especially sugar, of the economy in force in the country, and therefore, of the distribution and use of land. It is possible to say, in this sense, that slavery is one of the bases of the latifundia.

For Adam Smith, characterized as one of the signatories of liberal thought, wage labor should be paid with a significant value, to discourage workers from individual work, for themselves. Moved by thoughts like this and the Enlightenment ideals that also culminated in abolitionist thought, in 1888 slavery was abolished and free labor was used.

After 30 years in which Brazil was not governed by any law that regulates the use and ownership of land, in 1850, with the land laws it was established that land would no longer be donated to individuals, the lands would be acquired through purchase, which in turn, contributed to those who already had privileges therefore, financial resources, continue to access land.

In this aspect, the Land Law was configured as a maintenance of the *status quo* with regard to the agrarian structure of landowners. With the mandatory process of buying and selling land for its effective and legal use, the impoverished population did not have access to the land. With the glimpse of abolition and the promising labor force of European immigrants, free access to land, as was the case under the sesmarias regime, could have a negative impact on the interest of immigrant workers in working in coffee plantations. Thus, according to Smith (1990, p.310): "[...] Project n.94 and the Land Law corresponded to the expression of "coffee eager" interests"

Thus, with the Land Law, the captive, which was previously the enslaved man, becomes the land itself, now without free access, in which neither slaves, about to be freed nor immigrant workers, had access except through the settlement regime in the coffee economy.

At the end of the twenty-first century and the beginning of the twentieth century, Brazil began a process of industrialization, albeit timid, the market expanded to domestic consumption:

Let us consider the relations between industry and agriculture in Brazil from around 1870 onwards [...] we can say that in the period extending from that date until 1920/30. Industrial investment, induced by the expansion of exports, was not reduced to consumer goods, but included the production of inputs and soft capital goods for the agricultural-export and transport sectors, and for the processing of export products. The processing and processing of wool, jute, cotton, leather, wheat and sugarcane was developed, as well as the internal production of some simple agricultural machines, such as those for processing coffee and rice, and milling for sugarcane (MULLER, 1989, p.28).

With the crisis of 1929, which culminated in a drastic drop in the price of coffee, which was the protagonist production in the Brazilian economic scenario, coffee production, as well as the coffee oligarchy that sustained it, went into decline, giving way to a Brazil, previously monoculture, industrial. In this context, the government was presided over by Getúlio Vargas and there were stimuli to the national industry and measures to solidify the domestic market.

From the 1950s on, Brazil was experiencing a process of industrialization and the rural environment began to receive technologies that were the result of industry, in addition, the federal government began to finance and grant subsidies to large landowners, therefore, the main objective was the replacement of large and traditional coffee crops for other crops that use goods such as modern machinery and tractors.

In fact, in the early 1950s, two American authors, John Davis and Roy Goldberg, named agribusiness to the set of "operations that encompass the manufacture and distribution of inputs for the agricultural production unit; the productive operations in the agricultural unit itself: and the storage, processing and distribution of agricultural products and their by-products" (MULLER, 1989, p.46).

The new socio-economic conjuncture in force from the 1950s onwards did not solve the agrarian question, but brought new implications of this *agribusiness* in the emerging social relations. For Muller (1989, p.59):

The new level of national agriculture reposes the questions related to land rent and, therefore, territorial property, the questions related to agrarian reform, the prices of food and raw materials, credit and others as issues, at the same time, national — because of the role of the State and the financial and input markets — and regional — because of the specificities of agriculture (production lines, soil, climate, distances, etc.) and state situations (weight of agricultural production in regional economies, state taxation and income, presence of agro-industries, etc.).

In historiography, it is already common ground that Getúlio Vargas improved the working conditions of urban workers while relegating rural work to the margins and, in this aspect, the agrarian question. Even though it had the opportunity to carry out some reform to democratize access to land, it did not do so.

However, in the mid-1950s, popular movements began to emerge that were precursors of the struggle for access to land. As an example, there is the Galiléia farm located 50 kilometers from Recife, where families of rural workers lived and cultivated subsistence agriculture. However, the price of rent charged for the use of the land by the owner increased too much beyond the means of the families.

Due to the great difficulties for survival, and the need to rely on the city hall to bury their dead, the Agricultural and Livestock Society of the Planters of Pernambuco (SAPPP) was founded with a welfare purpose, in which the farmers of the mill prepared a fund to help the members so that they would have the dignity of a good burial.

For Montenegro (2003), the tactic of collective confrontation with the problems that infringe the community is influenced by the presence of former communist militants. Later, SAAPP will be very visible and a major signatory of the demands for agrarian reform.

The 1950s and 1960s were characterized by the emergence of political militancy and the emergence of peasant leagues, mainly in the northeast, which began contestations regarding inequality in access to land in Brazil and demanded agrarian reform in the country. With the election of João Goulart to the presidency, the banner of agrarian reform gained more visibility, since the then new president had progressive ideas and recognized the importance of the struggle for the democratization of access to land. According to Montenegro (2003, p.268):

The recognition of rural unions by the Ministry of Labor and Social Security (MTPS), from 1962 onwards, breaks with the tradition of rural landowners to prevent any form of effective regulation of relations in rural areas. The union, which is considered a threat to agrarian peace by the landowners, is now seen by the government and sectors of the Church as a way to stop the advance of the Peasant Leagues.

According to the same author, concerned with creating ways to confront the frequent conflicts in the rural sphere, he became a supporter of the banner of Agrarian Reform, and among other actions, he elaborated the Superintendence of Agrarian Reform (SUPRA). In the first months of 1964, he approved the Statute of the Rural Worker. Meanwhile:

The coup of 1964 will interrupt all this historical experience. Union leaders, politicians and left-wing militants will be the target of arrests, torture and murders. The landowners will have the support of the military to curtail any attempt to modernize labor relations in rural areas. During decades of resistance, the struggles in the countryside were transformed, engendering new forms of organization and mobilization of rural workers (MONTENEGRO, 20003, p.268).

When the military government began as a result of a coup d'état, nine months later, the Land Statute was approved in a vote in the National Congress in November 1964. However, although the promulgation was carried out during the period in which the military ruled, the Land Statute is the result of a few years of conflicts and claims dating back to the 1950s, to specify, in the late 1960s and early 1960s, the temporal spaces in which agrarian reform acquires amplitude. According to Palmeira (1989, p.94):

Both the Statute of the Rural Worker and the Statute of the Land and their developments were the result of a long process of social and political struggles. Far from representing the unilateral imposition of the will of a group, they reflected a game of conflicts and compositions between the interests of the social sectors involved with the issue of land or labor rights, at the same time that they expressed the changes in the "compositions of power and styles of populism" that led to the military coup of 1964. It is never too much to remember that this process of struggle only stopped with the Land Statute or any other subsequent legal piece. Throughout the authoritarian regime and in the subsequent period, the game of pressures and counterpressures continued to be played, directing legislation more to one side or the other.

The attempts to control and repress the peasant movement undertaken by the military dictatorship were not enough to end the workers' organization. The unions organized themselves with some speed for mobilization at the national level.

Skilfully using the existing legal reference, the trade union movement managed to maintain its profile as an autonomous force by demanding the sanction of the law, publicly contesting the Government in the countryside in which it was possible to fight (government initiatives that directly affected the interests of rural workers), at a time when there was practically no organized contestation outside of armed attempts (PALMEIRA, 1989, p.102).

Not even during an authoritarian regime of the extreme right was the peasant struggle for agrarian reform contained, which placed agrarian reform at the level of urgent need from the military regime to the present day. It cannot be configured only as a public policy like so many others. It was a demand that the rulers could not ignore.

However, according to Palmeira (1989) the influence of private and agrarian interests is significant and no matter how much planning has been prepared for the realization of agrarian reform, conservative sectors and the Brazilian elites maintain a tense relationship with the struggle, since it would mean loss of privileges. According to the author, these reasons contribute to political immobility.

Palmeira (1989) goes further by stating that the urgency of agrarian reform is not only related to the State/government, nor only related to specific groups, but the entire society that is crossed by the disputes listed since Colonial Brazil and the way in which Brazil, even after redemocratization, shelves much-needed demands. For the author, this is mainly due to the interference of the State.

CULTIVATION ON THE LATIFUNDIO

It seems obvious, but it is important to say that plantations start with small particles that contain the DNA of certain plant species. These particles are the infamous seeds. They are the origin of agricultural diversity and the memory of peoples when thinking about food sovereignty and security (MELO, BITTENCOURT, ISAGUIRRE-TORRES, 2020).

The territory of seeds is quite wide. Both traditional peoples and individuals who live under the yoke of the financial market have developed knowledge about seeds, improving them, diversifying them, crossing native and creole seeds, creating an immense agrobiodiversity.

However, while traditional peoples manipulate seeds creatively, the process of commodification has caused a limitation to the small producer with regard to the possibilities of cultivation, since the "improved" seeds, in terms of homogeneity and stability in cultivation, in the laboratory have become hegemonic.

Thus, agricultural systems are gradually inserted into the international market and guided by the circulation of goods. So much so that, as guarantors of market logics, legal relations focus on seeds: regulating them, classifying them, dressing them up under the proprietary mantle (especially intellectual property) and attributing monetary value and normative control to them. That is, from the common good of the peoples, they become regulated commodities (MELO, BITTENCOURT, ISAGUIRRE-TORRES, 2020, p.4).

According to Amin (1977), it is from the third phase of capitalism that the subordination of agriculture to capital begins, this process takes place worldwide. From this, it is clear that large-scale agriculture receives state subsidies, tax pardons, facilitated and comprehensive credit lines and credit in the socio-cultural sphere for all Brazilian food production, while the small farmer, on the margins of the capitalist system, goes through numerous contingencies even though he produces a large part of the food consumed by Brazilians.

It is common ground that the planting processes involve the use of seeds, however, before starting the reflections on the types of seeds, starting with transgenic seeds. Such seeds contain genes from organisms of different species, inserted in the genetic materials, aiming at the generation of plants with desired characteristics, such as: ability to resist weather, insecticides or specific predatory animals.

There are those who say that transgenic seeds bring the legacy of science, their creators and sympathizers claim that it is the future, the only solution for the production of the necessary amount of food for the entire population.

They also bear the political economy imprint of "globalization," since their development has been seen both as a goal of the global neoliberal economy and as a means of strengthening its structures. Thus, it is no surprise that TG seed plantations (corn, soybeans, and other crops) have seen explosive growth in recent years. There is no other way, advocates insist, no other way to provide what is needed to feed the world's growing population in the coming decades (LACEY, 2000, p. 53).

Despite the aura of evolution wrapped in transgenic seeds, there are many questions and questions that make it ambivalent. The most important ones deal with the environmental risks that can be caused by the use of transgenic seeds, since, among other factors, they interfere in the ecological food chain and incur in environmental imbalances.

Health risks that have not yet been scientifically proven may exist, since transgenic plants tend to require more pesticides and other chemical inputs, which are invariably consumed by humans.

It should be remembered that very high prices were paid by society, due to the irresponsibility of companies and governments that legalized and encouraged society to consume products (such as Thalidomide, a drug responsible for a generation of people with deformities, organochlorine pesticides and various veterinary drugs, which are carcinogenic) that underwent superficial analyses and had to be later banned. with irreparable damage to society and others (WILKINSON, 2015, p.11).

Furthermore, there is a real threat to biodiversity and the relationship of formalized dependence between farmers and companies producing transgenic seeds, seeds with patents, subjecting farmers to the payment of *royalties* to large companies.

Some criticize the current use of TG seeds for primarily aiming at corporate profit, although they support research and development aimed at helping the people of impoverished countries, for example, by producing rice richer in the vitamin (Nuffield Council on Bioethics, 1999; Serageldin, 1999). Some think that the risks involved are a reason to abandon any enterprise (LACEY, 2000, p.54).

Although there are many criticisms and questions, the defenders give little. Although they recognize the risks, they maintain that they can be regulated and managed. They are based on the results of scientific research carried out that point out that the environmental damage caused by transgenics is not superior to conventional products. Such defenders claim that it is possible to have a cordial coexistence between transgenic plantations and the environment.

"Improved" seed varieties, as already mentioned, are protected by intellectual property rights, making them commodities. "[...] allowing access to be denied to the same farmers who developed and stored the varieties and seeds used as a basis for plant breeding" (MELO, BITTENCOURT, ISAGUIRRE-TORRES, 2020, p. 27).

On the other hand, there are native seeds that are at the other pole of the hegemonic transgenic seeds. This is due to the continental proportions of Brazil, with its regional diversities, inequalities in the distribution of income and land, in addition to the various inclement weather of nature in each region and especially the unequal economic relationship between North and South. In this context, native seeds are natural and effective ways of planting and helping small farmers in terms of production and survival.

Such seeds enable family farming peasants to feed themselves and sell the products as an alternative to the monopoly of transgenic seeds.

In this way, we can then say that native seeds are the ones that best adapt to each region where they occur, since they have been perfected through natural selection, in which the most vigorous individuals remain. Furthermore, it can be added to this observation that, with the use of native seeds, the farmer of traditional communities can store seeds from one harvest to another, thus not needing to buy commercial seeds, which are generally perishable from one year to another, but rather to use the seeds of his own previous crop (TRINDADE, 2006, p.10).

Family farming is configured as a production that is destined for the domestic market by providing basic food items to the population, which is opposed to an agribusiness model for export, usually technical and heavily financed and that occupies large portions of land by monoculture, in Brazil the most produced: soybeans.

Thus, native seeds are defined as seeds that have not undergone genetic mutations. They are called creole or native because, as a rule, the management is carried out by individuals from traditional communities such as caboclos, riverside dwellers, quilombolas and indigenous people.

However, although the concept uses the word seed, it is also related to tubers, such as cassava and yam. "The seed, in addition to being a food, represents much more, as it portrays the culture of each community, since it is through food that a people most expresses their culture and way of life" (TRINDADE, 2006, p. 4).

In order to contribute to Brazilian biodiversity and make the hegemony of transgenic seeds less abusive, a bill called PL 6176/2013 was created by Father João of the Workers' Party (PT) of Minas Gerais, a proposal to create a National Policy to Encourage the Formation of Community Seed Banks and Seedlings of Local Varieties and Cultivars, Traditional or Creole. This Bill is justified since:

The high cost of seeds of new varieties, the impoverishment of farmers, the protection laws, the delay in multiplication and distribution cause great apprehension to producers, limiting their access to quality seeds. Furthermore, the formal market only provides inspected seeds of a few protected cultivars, which restricts the diversity necessary to ensure food security and production on small properties (DIDONET, 2007, p. 9).

The high costs of quality seeds, together with the economic difficulties that small farmers go through, due to their location on the margins of the economic system, make community seed production a possible alternative for subsistence cultivation and the commercialization of surpluses.

In native seeds there are allelic combinations, that is, genetic combinations between the same species, the exchange of these seeds for transgenic (non-allelic) seeds leads to genetic erosion and can also put at risk the traditional knowledge and different modes of culture belonging to each region.

In addition to native seeds having a rich nutrient load, they offer the farmer the storage capacity to use the genetic material in the next harvest, thus being a more sustainable practice from an environmental and economic point of view. On the other hand,

transgenic seeds are expensive, highly perishable and create a certain relationship of dependence on the farmer.

Thus, the creation of seed banks, or rather, community seed exchange and storage points arises from the need to store large quantities of seeds in order to guarantee the food security of small farmers, but also to safeguard seeds that are adapted to regional conditions for future generations.

Therefore, "seed banks are of fundamental importance to protect native varieties and research new cultivars not only for the survival of those who consume more but also to improve the quality of life and productive competitiveness." (DA SILVA, LOPES, 2016, p.6).

In Brasilia, May 2010, the Brazilian Association of Soybean Producers (Aprosoja) and the Brazilian Association of Producers of Non-Genetically Modified Grains (Abrange) alleged that the Monsanto company, of North American origin and multinational, restricts the access of peasants and producers to non-transgenic, conventional seeds.

The Monsanto Company was founded in 1901, in the United States, and is characterized by a progressive involvement in the production and research of chemical products used mainly as industrial raw material. It has developed innovative products such as plastic, synthetic fiber, detergents and others. It practiced a strategy of acquiring both competitors and suppliers and became a giant in the chemical and pharmaceutical industries (WILKINSON, 2015, p.9).

As seen, Monsanto has consolidated itself as a reference company when it comes to agricultural products, especially genetically modified seeds. To do so, the company needed to invest in science and technology as well as marketing strategies so that the products were well accepted by society and the market, since transgenic products have always divided opinions.

However, strategies for promoting the brand in the market as well as the sales strategy itself must be problematized. It is of great importance to bring to light a fact that Wilkinson (2015, p. 14) presents:

There is also the "terminator" seed strategy. This technique genetically incapacitates the germination of the second generation of the seed used in agriculture, which leads to a constant dependence of rural producers on large biotechnology producing companies, since with each new harvest farmers would have to buy new seeds from these companies. Monsanto, the U.S. Department of Agriculture, and Delta & Pine Land, Syngenta, DuPont, and BASF, are among the companies that have obtained patents for the Terminator technology (Ban Terminator Campaign, 2006).

Monsanto is one of the limited companies that produce pesticides, pesticides, genetically modified seeds and inputs in general. This company, together with *Syngenta*, *Bayer*, *Dow Basf* and *Du Pont*, exert influence and control in about 60% of the seed market and around 70% of the agricultural inputs market.

The tools of control and coercion of the farmer to purchase certain seeds is negative from a social point of view, since it distorts individual freedoms, imposes a hegemonic planting mode, which can lead to public health problems, ecological health and seriously impacting the financial life of farmers, especially family farmers.

[...] The issue of transgenics can initially be situated as one more factor in the agribusiness model and commodity monocultures. This factor, specifically Monsanto's genetically modified and glyphosate-resistant soybeans (Roundup Ready), adds a technological-legal mechanism of economic dependence (the right to collect royalties for the use of the technology inserted in the seeds), in addition to damages environmental, with the risk of contamination, and public health, with the lack of studies on the long-term effects on human consumption. In fact, considered in relation to the loss of productive autonomy and the integration and dependence produced through technology, the model in which transgenics are inserted today has its origin still with hybrids of the green revolution (WILKINSON, 2015, p 76).

Given that the use of transgenic seeds corroborates models of cultivars permeated by monoculture, the hegemonic use of these seeds, deepened by the capitalist nature of the market itself and allied to a certain legislative state negligence, leads to crop models that are not compatible with family farming, characterized by diversity in productive actions

In other words: the soybean monoculture, like the other monocultures and plantations that are occupying the countryside and territorializing the productive model of exporting agribusiness (including the growing silviculture for pulp and wood in the south and southeast regions), are the ones that cause great impacts on the viability of family farming (WILKINSON, 2015, p. 76).

Thinking from the perspective that the State in its Democratic State of Law, which has the function of taking care of society, individuals, and the relations between the parties in an equitable, ethical and transparent way, one can perceive negligence in relation to the coercive measures that multinationals perpetrate on citizens, and especially small farmers.

Furthermore, another problematic fact is that of the 504 pesticides legalized in Brazil, 30% are banned in the European Union due to the risks they pose to human health and the ecological issue. Such pesticides banned in countries throughout Brazil are widely

sold on national soil. This fact may reveal a clear deregulation of the internal market and a state failure to care for people and nature.

FINAL CONSIDERATIONS

The agrarian question in Brazil is permeated by many struggles and tensions between political and economic interests. Throughout history, the marriage between the latifundium structure of Brazil and the capitalist system itself that invariably confers power, influence and resources to the already privileged elites is perceived, this becomes clear with the enactment of the Land Law that attributes the use of land only to those who can pay, thus establishing purchase and sale relations.

From the Sesmarias, Land Law and Land Statute, enacted in different historical times, it is perceptible the intricacies of the land issue both in colonial Brazil, republic, in industrialization, under military regime and in redemocratization. The role of trade union movements and militancy was and is of great importance for raising awareness of the population of politicians about the cause.

It was noted after the historical survey carried out, that the State in its different times and governments, had opportunities to promote a policy of democratization of access to land, given the vastness of the Brazilian territory and a minimum number of owners of these lands, also taking into account the unproductivity with which certain portions of land are treated by their owners.

However, agrarian reform was never actually carried out, and only after the Land Statute, which was a law that took a long time to be created, was it timidly initiated, triggering new laws and measures after redemocratization.

Thinking about the intimate relationship between the landowner model of land distribution and forms of planting, it is noted that the market for seeds and inputs for agriculture compels the small farmer to a relationship of dependence, implying therefore possible financial problems and the most serious possibility: generation of instability and food insecurity for individuals, above all, the peasants.

The capitalist system, as it was designed and developed, acts in social relations in order to build a system that generates profitability for the owners of the means of production, such a purpose can also be verified in the *modus operandi* of limited, large and multinational companies of agricultural inputs.

Therefore, it is concluded that the struggle for the expansion of access to land by the impoverished population constitutes social justice, not always privileged by the State, which often becomes immobile in the face of tensions between land, latifundia, elite, economy and politics.

It is also concluded that the struggle for the creation of community banks of native seeds is necessary when thinking about the food security of small farmers but also about their experience in the market, since being on the margins of the capitalist system, belonging to the working class, they need such protection. In the words of Wilkinson (2015):

This model, before being qualified with Monsanto and with transgenic soybeans (and which moves towards including cotton and corn) is a national issue, of a development project for the countryside and for the economy in general, and therefore, it should be at the center of the political debate (p.76).

Therefore, as it is a controversial topic that has repercussions in the economic, political and social spheres, more debates, scientific and statistical studies and state deliberations are urgent. To this end, policies need to be directed, expanded and improved to guarantee agrobiodiversity, since from a social, cultural, and ecological point of view, the use of native seeds becomes more sustainable.

It cannot be denied, however, the ideological clashes that permeate the conflict between family/conventional/traditional agriculture and landowner and transgenic agribusiness, since there are defenders and critics of both, however, with advances and continued studies it will be possible to understand the factual problems of both in order to create sustainable and efficient means of food production both for food sovereignty and for economic purposes.

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