

## Impact of the sowing life program in the forms of social organization, from the Good Living approach in San Blas Atempa, Oax.

## Impacto del programa sembrando vida en las formas de organización social, desde el enfoque del Buen Vivir en San Blas Atempa, Oax.

CRUZ-CARRASCO, Cynthia´ & LOPEZ-CRUZ, Juana Yolanda´´

´Estancia Posdoctoral CONAHCYT, Instituto Politécnico Nacional, CIDIIR Oaxaca, Centro Interdisciplinario de Investigación para el Desarrollo Integral Regional, Unidad Oaxaca.

´´Instituto Politécnico Nacional, CIDIIR Oaxaca, Centro Interdisciplinario de Investigación para el Desarrollo Integral Regional, Unidad Oaxaca.

ID 1<sup>st</sup> Author: *Cynthia, Cruz-Carrasco* / ORC ID: 0000-0001-9419-3381, CVU CONAHCYT ID: 238363

ID 1<sup>st</sup> Co-author: *Juana Yolanda, López-Cruz* / ORC ID: 0000-0001-8812-2245, CVU CONAHCYT ID: 74876

DOI: 10.35429/JURRE.2023.13.7.14.24

Received July 10, 2023; Accepted December 30, 2023

### Abstract

The objective of this paper is to identify the relationship between the forms of social organization from the perspective of good living in the indigenous communities that belong to the Sembrando Vida Program in the municipality of San Blas Atempa, Oax. The study is qualitative in nature, and is supported by non-participant observation and semi-structured interviews. The selection of the sample was convenient, in combination with the "snowball" technique. Data collection was carried out in March 2023 and consisted of a sample of 22 planters. The research results indicate that in the operation of the program, the forms of community organization in the interior of the state of Oaxaca have been strengthened, provided that the Sembrando Vida Program has taken advantage of traditional forms of organization and institutions, of an indigenous nature, among which are the mano vuelta, the tequio and the guelaguetza, especially in communities that became more vulnerable after COVID.

### Resumen

El presente trabajo tiene por objetivo identificar la relación entre las formas de organización social desde el enfoque del buen vivir en las comunidades indígenas que pertenecen al Programa Sembrando Vida en el municipio de San Blas Atempa, Oax. El estudio es de naturaleza cualitativa, y está respaldado por observación no participante, y entrevistas semiestructuradas. La selección de la muestra fue a conveniencia, en combinación con la técnica de "bola de nieve". La recolección de datos se realizó en marzo del 2023 y consistió en una muestra de 22 sembradores. Los resultados de investigación señalan que en la operación del programa se han fortalecido las formas de organización comunitaria en el interior estado de Oaxaca siempre que el Programa Sembrando Vida, ha aprovechado las formas de organización e instituciones tradicionales, de carácter indígena, dentro de las cuales se encuentran la mano vuelta, el tequio y la guelaguetza sobre todo en comunidades que después del COVID se volvieron más vulnerables.

### Communality, Good living, Sowing Life

### Comunalidad, Buen vivir, Sembrando Vida

**Citation:** CRUZ-CARRASCO, Cynthia & LOPEZ-CRUZ, Juana Yolanda. Impact of the sowing life program in the forms of social organization, from the Good Living approach in San Blas Atempa, Oax. Journal-Urban-Rural and Regional Economy. 2023. 7-13:14-24.

\* Correspondence to Author (E-mail: ccruzca@ipn.mx)

† Researcher contributing as first author.

## Introduction

COVID-19 exposed fundamental problems such as the concentration of wealth/social inequality and the ecological catastrophe/destruction of life on the planet, both of which are a consequence of the neoliberal economic-political model that has pushed social and environmental conditions to the limit, a situation that, if it continues and an alternative economic model to capitalism is not implemented, the economic, environmental and social problems will increase. (Boaventura, 2021:373).

Given this situation, it is important to strengthen the forms of social organisation of indigenous communities in our country, and to contribute to the regeneration of the social fabric and the generation of income in the communities, reducing their dependence on the big cities in terms of employment and income. The aim of this research is to determine the impact of the Sembrando Vida programme on the forms of social organisation, from the Good Living approach in San Blas Atempa, in the Isthmus of Tehuantepec.

The first part of the paper describes the concepts of Good Living and communality framed in the sociology of absences in the communities of Oaxaca, based on Bonaventura de Sousa Santos, Esteva, Sulvarán and Tapia to mention the most important ones, as well as the operation of the Sembrando Vida Programme. The second part describes the methodological aspects, the unit of analysis and the method of data collection. The third part describes the forms of organisation of the Peasant Learning Communities of the Sembrando Vida Programme, as well as the forms of social reproduction of the communities, and finally the conclusions of the work are described.

The interest of the present study arises from the need to know the forms of social organisation of our communities, whose main objective is autonomy, food self-sufficiency and the satisfaction of basic needs without giving priority to the search for profit as the ultimate goal. The hypothesis of the study is that the forms of organisation existing in the CACS of the PSV strengthen the forms of social reproduction existing in the communities (Ballina, 2017: 2).

The Peasant Learning Communities (CACs) in the Sembrando Vida Programme have made an effort to rescue the traditional knowledge of the communities through the dialogue of knowledge between the producers and the programme's technicians, improving the management of agroforestry systems and the production of products and crops that allow the planters to guarantee self-consumption and strengthen organisation and cooperation.

The hypothesis of the work is that the existing forms of organisation in the CACS of the PSV, strengthen the forms of social reproduction existing in the communities (Ballina, 2017: 2).

## Development

### *Good living*

In the past, it was believed that the economic factor was the only determinant of development; however, in recent years, other dimensions of development have been incorporated, such as economic, social, cultural, environmental, physical-territorial and political-institutional, which maintain a certain relationship. These dimensions condition or determine development, as well as the way in which we should organise ourselves and live together. In this sense, alternative theories of development emerge under the premise of constructing another development, outside of capitalist economic development, which tends to exclude the majority (Franco, 2008:3).

The Epistemologies of the South consider that any process of knowledge construction requires a process of deconstruction of what has been learned, which implies a process of decolonisation, which starts with a process of transformation of Western, Eurocentric scientific knowledge that allows a true liberalisation, which aims to rebuild the foundations of inequality, exclusion and exploitation (Tapia, et al, 2020:10). Buen vivir in this sense is presented as a new way of doing economy through maintaining and building new forms of social reproduction and food production (Amador & Rojas, 2023:23).

(Boaventura de Sousa, 2006:26) points out that capitalist rationality leads to the conception that developed countries are civilised and that countries that do not share the same worldview are backward, unproductive, residual, local, and ignorant. The aim has been to incorporate non-Western knowledge, eliminating the differences that denigrate or demean people, rescuing non-capitalist forms of production with the aim of humanising people who live at the expense of globalisation.

The result of this process of deconstruction-reconstruction will have to be, necessarily, outside of colonial conceptualisation, allowing for the reconstruction of inequalities, exclusion and exploitation in our countries. Therefore, the promise of Good Living is promoted with the aim of working on a proposal that allows us to unlearn the indicators of life that we have constructed (Alaminos, 2012: 172). This proposal should be constructed methodologically, taking up aspects of objective and subjective well-being in order to reach happiness, which depends on each subject and has no firm correlations (Ab-dallah, 2010: 34). The Good Life is presented as an alternative to the androcentric and anthropocentric view, which proposes a separation of human beings from nature based on the control of capital through the market, based on the thinking of logical rationalism that Vandana Shiva called "mental monocultures" (Ab-dallah, 2010: 34).

In the face of the failure of the theories of capitalist modernity and theories of development, it is worth remembering that in the different indigenous cultures there is "a conception of well-being in society or of a good life, which has nothing to do with the possession of material goods or the accumulation of wealth, but with a notion of collective life, harmonious and in balance with all the living beings that populate planet earth" (Amador & Rojas, 2023: 50).

Sulvarán & Sánchez (2017): define the good life as follows:

Living well within and outside the family. Lekil means good and well, kuxlejal life or living. It is tranquillity, harmony, it is the collective work that unites almost all the people in each community, it is fullness, all the good that can exist, that is lekil kuxlejal or good living. If in the community there is no

tranquillity, there are no agreements, there is no lekil kuxlejal (p.210).

Some other indigenous peoples have not found a definition in this regard, nor in their constitutional norms, but in their social organisation and community life, which is confirmed in their original language.

It was in the 1980s that authors such as Boaventura de Santos (2006:13) and Esteva (1996: 11) discovered that there were other forms of development, which coincided with the definition of good living, which aims to honour mother earth and coexist with others. With the aim of rethinking ideas and opening ourselves to the need to learn from and about the South, building a fairer society that sustains that there is life beyond postmodernity. From the above, new epistemologies will be constructed in territories built by peasants and indigenous people, as well as the recovery of values, philosophy, biocultural heritages, linguistic diversity and community practices of organisation and social solidarity economy. To quote Gustavo Esteva (1996).

the problem of underdeveloped countries is not mere growth, but development. Development is growth plus change. Change, in turn, is social and cultural as well as economic, and qualitative as well as quantitative. The key concept must be to improve the quality of people's lives (p.12).

One development proposal is the practice of "buen vivir" (good living), presented by the indigenous communities, in which the forms of decision-making are taken by means of collective assembly through participatory democracy in which women are gradually being incorporated and where the inclusion of all the inhabitants of the community is possible.

The socio-economic indicators of indigenous households, such as education, health, income and social security, are the lowest at the national level; however, social cohesion is what has allowed them to "recreate a solidarity economy that has been reproduced and maintained to the present day" (Sulvaran and Sanchez, 2001). (Sulvaran and Sanchez, 2017:250).

It is therefore important to highlight the forms of organisation of indigenous groups as part of the forms of social reproduction.

In the Tojolabal communities of the 21st century we will thus find a solidarity economy that survives and makes exchanges possible, not so much the material as the possibility of exchanging, of offering reciprocity and seeking *lajan aytik* (to be even and equal), a basic principle of their philosophy, as we have pointed out in other studies (Ávila and Ávila, 2014: 54).

It is important to highlight the exchange and solidarity economy among the Tojolaban communities, among which "the *koltumatel*, *tequio* or *mano vuelta*, which is characterised by the exchange of labour force in the hope that this act will be returned by another person" stands out. This activity is carried out 'usually when the maize is harvested, the family that owns the plot seeks help from another family to carry out this activity and then return the work provided in the plot of the family that provided the support (Ávila and Ávila, 2014:65). "In both cases, at the end of the work, a *convivial* is held, better known as the *chich*, which signifies gratitude for the labour force provided through a meal" (Sulvaran & Sánchez 2017:112).

"Another example is the *b`olmanek* is when a person comes to exchange their product for another in a community and where both parties benefit" (Ávila & Ávila, 2014:65). Bartering is carried out when a person needs help in terms of wages or labour force, through which an agreement is made to benefit both parties either in kind or with labour force. The Tojolabales note in (Sulvaran and Sánchez, 2017)).

We don't care whether we eat meat or not, let alone have fancy cars, new or brand new clothes, the only thing that matters to us is to live in harmony with everyone else, to be at peace with God and with nature, that makes us live well and makes our hearts happy (p.260).

Within the concept of Good Living (*Lekil kuxlejal*), peace, family solidarity, the right to education in traditional knowledge, the right to food, linked to the *slamadil kinal*, for the *Tsetals* this means the sacred and perfect dimension in silence, *slamalil* also means tranquillity. Linked to this is the *chabajel* which is community reintegration and their own rules of justice.

One of the consequences of capitalism is to destroy the community in order to turn its inhabitants into wage labourers, in the logic of the reproduction of capital. Therefore, it is of vital importance that the community becomes an instrument of emancipation that allows it to be self-sustainable and thus to resist (Amador&Rojas,2023:54). In this sense, various authors have taken up the concept of communality as a form of social reproduction of the peoples in the communities in Mexico, specifically in the state of Oaxaca.

### *Community*

The concept of community comes from the Latin *communis* which means, men living together in a space, sharing coexistence, communication, unity, which is defined as a system of social relations as a defined space, integrated by shared interests and needs (Kisnerman, 1986:150). In Oaxaca, rural populations appropriate the concept of community, defined as an entity represented by a group of people who pursue common goals. This characteristic has allowed the communities to have stability, basing their satisfaction of needs on nature and on which they have exercised their traditions and the use of them.

Within the communality, the system of voluntary community work implies for the members the obtaining of common benefits, having a morally legitimised social action such as the system of charges, kinship and relationship with nature. Unlike salaried work, it does not seek to make a profit, but represents a strategy for the reproduction of life and a survival strategy through the management of work for a given community.

### *Uses and customs in the state of Oaxaca*

As strategies of social reproduction, which are still preserved in our communities in Oaxaca, we find the "uses and customs" which, in most cases, "refer to the customs of yesteryear that endure to this day", i.e. the ways of life of the people, which include traditional medicine, festivals, rites, etc." (Avendaño). Likewise, as part of social reproduction are the strategies of citizen participation, identity and collaboration in the provision of services, such as the *tequio*, *mano vuelta*, *gozona* and the *guelaguetza* (Avendaño, 2009) (Cruz, 2014:9).

Within the modes of social, cultural and economic reproduction, there is a reproduction of political social organisation, which refers to the forms of self-government in their systems of governance (Cañedo, et, al 2015:2) (Cruz, 2014:10). Indigenous communities have exercised various forms of communal work with the characteristic of cooperation, voluntary and forced. These strategies aim to ensure the subsistence, social security and harmony of the group (Carrillo, 2011). The following are some examples:

#### *The Guelaguetza*

The guelaguetza is defined as:

An act of social solidarity of reciprocal aid in the components of a community, practised by the indigenous Zapotecs, in function of common needs and resulting product of coexistence. It is an institution of mutual aid through which any member of the community receives help from neighbours in work, money or kind, in which the beneficiary is committed to reciprocate the services or help provided in case of need or on the occasion of some transcendent event of the individual such as marriage, death, birth of a child as well as construction or repair of a house through the loan of material and/or executing the labour (Cañedo, 2008:6)

#### *The tequio*

The word tequio is defined as follows:

It comes from the Náhuatl which means: "thing that has, or gives work", it consists of the summoning of the whole neighbourhood for the execution of a material work of collective utility (construction of a temple, school, market or town hall building or repair, as well as the opening or conditioning of neighbourhood roads and the work of tilling, sowing and harvesting the lands in common), the services rendered are not subject to any retribution, the neighbours are responsible for providing the necessary materials of the work undertaken, according to their economic possibilities (Bradomin, 1968:250).

The call for the tequio is an example of social solidarity and is convened by the municipal authority, of an obligatory nature, verified by neighbours after a previous call in which the days of work are indicated.

#### *Mano Vuelta*

It is a communal way of organising work to give, to share, without money, only with collective work.

#### *The Sembrando Vida Programme*

In 2019, the administration of President Andrés Manuel López Obrador, launched the Sembrando Vida Program; deployed in several stages, a strategic project whose purpose was to serve farmers in the national territory, through \$5000.00 per month in arrears, under the fulfillment of a work program, contemplating within its principles social inclusion and gender equity (Secretaria de Bienestar, 2019).

The Program provides economic support to the subjects of right, deposit that is made through the Banco Bienestar. The planters must comply with the work plan agreed between the Productive Technician, the Social Technician and the subject of right and perform at least 80% of the activities set out in the monthly work plan either directly on the plot or through the CAC and in most cases received support for nursery installation, establishment of plants and inputs for their plot and biofabrica (DOF, 2022:5).

The Farmer Learning Communities (CACs) are made up of an average of 25 beneficiaries of the program, whose objective is to generate dialogues for learning and generational encounters. The CACs seek to recover traditional knowledge, crop improvement and local productive systems, to guarantee self-consumption, promote the organization and cooperation of the communities through their specific forms of social reproduction and ancestral ways of living (Arellano, 2020:2).

The importance of the research lies in identifying the forms of knowledge transmission with the objective of identifying problems of the past, since many have started from the lack of knowledge of the ecosystem and disregard for the culture, knowledge and practices of the native peoples from the generation of enterprises that promote the productive conservation of ecosystems and biodiversity as a viable, efficient and sustainable alternative with the objective of promoting inclusive and culturally relevant development in the communities (Álvarez, 2023).

## Methodology

The nature of the research is descriptive, with a non-experimental quantitative qualitative design (Hernández, 2014:169). The primary information gathering technique consisted in the application of semi-structured interviews to know the situation with respect to the objective of the program; and participant observation: of the various activities promoted by the Sembrando Vida program with the Peasant Learning Communities with the planters. The unit of analysis was the planters who are beneficiaries of the Sembrando Vida program in the municipality of San Blas Atempa. The techniques of the secondary sources of information were the following: compilation of information in CONEVAL, CONAPO, INEGI, Adata, Secretary of Welfare, as well as bibliographic information that points out the approach, methodological strategies of the uses and customs of the municipalities of Oaxaca.

The sample size by convenience was 22 planters located in the CAC (Comunidad de Aprendizaje Campesino) Bissa Llaga which is located in San Blas Atempa and is formed by 13 men and 9 women and has stood out for its form of social organization in community work.

### *Sembrando Vida Program in the municipality of San Blas Atempa*

In the municipality of San Blas Atempa, the Sembrando Vida program operates with 12 CACS, Comunidades de Aprendizaje Campesino, with a total of 264 beneficiaries, of which 90 are women and 174 are men. The CAC Bissa Llaga is located in San Blas Atempa and is made up of 13 men and 9 women, standing out for its form of social organization in community work.

### *Nursery plant production*

The production of the CAC nursery for the establishment of its agroforestry systems for the month of May to 2022 was as follows: (See Table 1).

Species	Total Amount
Caobilla ( <i>Swietenia humilis</i> )	303
Tepeguaje, palo fierro ( <i>Lysiloma acapulcense</i> )	2,313
Papaya ( <i>Carica papaya</i> )	100
Soursop ( <i>Annona muricata</i> )	500
Cocohite, cacahunanche ( <i>Gliricidia sepium</i> )	3,526
Pink cedar ( <i>Acrocarpus fraxinifolius</i> )	1,384
Chicozapote ( <i>Manilkara zapota</i> )	150
Lemon ( <i>Citrus spp.</i> )	35
Guaje, guach, leucaena ( <i>Leucaena leucocephala</i> )	950
Anona blanca o saramullo ( <i>Annona squamosa</i> )	100
Total	9631

**Table 1** Nursery plant production  
Source: Interview with CAC, 2022

Forest species include cacahuananche, cedar and tepehuaje, and fruit species include guabana anona, chicozapote and lemon. It is important to note that the Tepehuaje colorado is a species used to make cartwheels for the community's field work.

The Sowing Life program promotes a payment per day to the planters for the establishment of their plot, the management of their nursery and the construction of their biofactory. For which it is important to create a committee which is integrated by the Peasant Learning Community (CAC) which is organized with the following commissions and main actors:

**Coordinator:** To ensure that the decisions and actions of the CAC are in accordance with the program guidelines and internal agreements.  
**Secretary:** Support the central committee in making clear and consensual agreements for the benefit of the CAC, as well as preparing assembly minutes and attendance lists.

**Treasurer:** Control the CAC's finances, as well as ensure that collections and payments are made in a timely manner (resources related to the management of the CAC, not savings).

**Savings Committee.** Contribute to generate a savings culture, based on the principles of social and solidarity economy, giving another look at the value of work, the use of money, establishing fairer and more equitable relations for all.

Education Commission. Contribute to generate and organize space for dialogue and learning on important topics such as nutrition, gender equity, reconciliation with nature, teamwork, leadership and healthy cooking.

Sustainability Commission. Contribute to ensure that decisions and processes in the CAC are based on the principles of autonomy, self-sufficiency, solidarity, diversity and respect for the environment, which together strengthen the sustainability of the localities where the VSP works.

Nursery Commission. Plan, supervise and guarantee the sufficient and necessary production of seedlings in the nursery under agroecological and sustainable conditions in agroforestry systems.

Biofarm Commission. Design strategies to maximize the use of organic resources, preserving the natural conditions of the environment and not depending on chemicals, in addition to ensuring that the CAC has sufficient and necessary inputs, such as fertilizers, bioinsecticides, substrates, broths, etc. for use in the nursery and plots.

Work plan committee. To have complete information on the real situation of the plots with respect to the MIAF and SAF agroforestry systems, through the follow-up and verification of the work plans of each planter enrolled in the Sembrando Vida program. This results in a record of progress and difficulties reported each month (De la Rosa, 2021).

Sowers. Subjects of law, who are fulfilling their work program, and who carry out the activities indicated in the rules of operation, such as the establishment of agroforestry systems, work in nursery and biofabrica established by their commission, as well as attendance to the trainings indicated by the social and productive technician, which as a result will receive \$5000.00 as economic support from the Banco de Bienestar (Aguilar, 2022).

Scholarship recipients. Mexican youth residing in the community between 18 and 29 years of age who are not studying and not working, in training in the Sembrando Vida program to develop their skills and strengthen their work experience.

Social technician. Training planters in social skills, elaboration and follow-up of work plan in savings, education and sustainability, as well as administrative activities related to the program.

Productive technician. Training to planters in productive nature, elaboration and follow-up of work plan in biofactories, nursery and plot management, as well as administrative activities related to the program.

Facilitator. Follow-up and validation of work plans of productive technicians, social technicians, planters and scholarship holders (DOF, 2022).

Territorial Coordinator. Validate the work plans prepared by the community facilitators and supervise the activities of the technicians.

Women: The participation of rural and indigenous women in the program is promoted in the rules of operation, which contribute significantly to the work of the CAC, with respect to nursery, biofarm and plot management. Women's participation has been important, as they have stood out as presidents of the CAC, citizen oversight committee, commission representatives and in most cases they have been characterized by their compliance with the activities entrusted to them and the achievement of goals, despite the double workday that characterizes the female gender.

#### Key Actors

The participation of the economic organizations was mainly with the irrigation units, communal properties and the municipal president, who have provided support in the operation of the program.

Municipal President: The municipal authorities participated in the presentation of the intervention strategy on the objective and requirements of the program to the agrarian authorities, in addition to collaborating with the logistics for the organization of the community information assemblies in which the program was made known to the interested parties (De la Rosa, 2021).

**Communal property:** The agrarian authorities helped with the management of the beneficiaries' property titles, as well as with the approval of the sharecropping contracts. The sharecropping contracts are agreements signed by the landowner and the sharecropper in which they agree to rent or loan the land to participate in the program.

**Irrigation units:** This committee has supported the verification of irrigation with the planters in order to follow up on the plants planted.

In the municipality of San Blas Atempa, although it is not a municipality governed by customs and traditions due to its governmental regime, it preserves traditions of customary origin, which are developed within the VSP in coordination with the social and productive technicians, to achieve the program's objective. As part of the sowing life program, the following activities have been carried out:

#### *Tequio or mano vuelta among CAC planters*

The program established as a goal for planting 2,750 plants in the 2.5 hectares per planter. The planters who for personal reasons have fallen behind in meeting the goal, are organized with the work plan commission, in groups so that they can carry out tequio or mano vuelta to support the planters to achieve their goals.

Once organized, they plant trees in the benefited plots, in this case the owner of the plot provides the necessary resources, such as the plants and to have the land clean. Several planters have achieved their goal with this strategy. Due to the CAC's regulations, support is given to senior citizens or women who do not have the support of a man.

#### *Tequio in favor of your community*

The PSV aims to contribute to the social retribution of the community such as cleaning of roads, schools, rivers, etc. The planters have organized themselves to support their localities with community volunteer work (mainly Tequio) on a monthly basis or when required in order to contribute to the development of their community.

#### *Guelaguetza in community work*

The word *guelaguetza* comes from the Zapotec word meaning "to give or share" (Rentería, 2014). During the work of the CAC in the nursery, plot or biofabrica, it has been implemented that all planters share their food, such as water, tortillas, meat, or stews from the community. The activity has allowed the reconstruction of the social fabric of the CAC with the planters, technicians and scholarship holders.

#### *Sanctions*

The program includes warnings, suspensions and cancellation of the planter for non-compliance with the program's activities. The warnings are established as a warning to planters for not complying with 80% of the work program by the technicians, as well as unjustifiably missing a CAC meeting, or unjustifiably missing the production unit when the technician so indicates (Aguilar, 2022).

Suspension of benefits occurs for repeated failure to comply with the work plan, as well as failure to attend CAC training or a plot supervision visit.

The cancellation of benefits is subject to incurring in the behaviors foreseen for the reprimand and/or suspension of program benefits. Although the sanctions are established in the operating rules, the CAC, together with the technical team, has been empowered to resolve internal problems within the CAC, and only resort to the operating rules in the event of problems in which the beneficiary does not show interest in resolving his situation with the board of directors.

#### **Acknowledgment**

The authors would like to thank CONAHCYT for funding, due to the Postdoctoral Stays for Mexico 2022 (3), as well as the inhabitants of San Blas Atempa and the technicians of the Sembrando Vida Program for the facilities provided and for sharing their experiences and for their support in obtaining the information.



### Acknowledgments

The authors acknowledge funding from CONAHACYT, the Estancias Posdoctorales por México 2022 program (3) and the project SIP20230178 project SIP20230178 Propuesta metodológica para determinar generic competencies in productive activities in indigenous communities indigenous communities of Oaxaca, to contribute to good living. We would also like to We would also like to thank the people of San Blas Atempa and the technicians of the Sembrando Vida Sembrando Vida Program for the facilities they provided and for sharing their experiences their experiences for their support in obtaining the information.

### Conclusions

The objective of this work was to know the existing forms of social organization and to see their incidence in the Good Living, specifically in the municipality of San Blas Atempa, Oaxaca in the Sembrando Vida program. Based on the above, the theoretical conceptualization of Good Living, Communitary and Uses and Customs in the communities of Oaxaca was carried out. Likewise, a diagnosis was made of the structure of the PSV and the forms of social reproduction such as the tequio, the mano vuelta and the guelaguetza, which contributed to achieving the objectives of the program. The review of the forms of social organization included the main actors and activities for the operation of the program, as well as the findings that have been found in the study communities.

The results show the positive relationship between the forms of social organization of the indigenous communities and the operation of the program, so it is important to make visible the activities of cultural, political, economic and social reproduction of the indigenous peoples as the ways of life of the people related to forms of social organization, traditional medicine, rites, festivals and government systems.

Social reproduction activities such as stewardship, tequio and guelaguetza allow their citizens to generate certain prestige derived from the fulfillment of responsibilities linked to service capacity, generating cohesion and community identity and mutual collaboration in the communities (Cruz, 2014).

These forms of organization should be encouraged by the different levels of municipal, state and federal government as development strategies through government programs in the localities, since, on many occasions, the intervention of diverse practices or development models external to the community generates conflict in the communities, because it breaks their systems of organization or specific ways of doing for life, hindering the development of the CACs.

The Sembrando Vida program has represented a platform for rescuing the countryside, especially in economic, social and training terms, representing a significant intervention strategy, especially because of its national scope; however, it is important to emphasize that the use of the communities' resources should be privileged, with the objective of motivating the planters to generate their own development.

The PSV contributes to the recovery of the forms of social organization of the communities of the Isthmus of Tehuantepec, as part of the Good Living of the municipality of San Blas Atempa, as well as to the generation of dialogues for learning and intergenerational encounters (Arellano, 2020). It is recommended for future research to make visible forms of social organization of communities in Oaxaca and Mexico that seek to recover traditional knowledge through the exchange of experiences and knowledge to improve crops with the objective of guaranteeing self-consumption and promoting the organization and cooperation of the communities.

However, there were some comments from planters who pointed out that the program's methodology is top-down in some cases, limiting the actions of the farmers. Therefore, it is proposed to strengthen the CACs, migrating from a traditionalist education where the teacher is the owner of the knowledge to a critical school where the aim is to build knowledge with a view of social justice in solidarity and dialogue (Castañeda, 2023).

## References

- Ab-dallah Saamah, (2010), *La revolución del bienestar, en Enfoques sobre bienestar y buen vivir*, CIPI- Ecosocial, Madrid. P.29-40 extraído de [https://www.researchgate.net/publication/264891667\\_La\\_revolucion\\_del\\_bienestar](https://www.researchgate.net/publication/264891667_La_revolucion_del_bienestar)
- Aguilar Gallegos N., (2022), *Evaluación de los procesos del programa Sembrando Vida*, CONEVAL, Universidad Autónoma Chapingo, pp.318 extraído de [https://www.coneval.org.mx/SalaPrensa/Comunicadosprensa/Documents/2022/COMUNICADO\\_10\\_EVALUACION\\_PROCESOS\\_PROGRAMA\\_SEMBRANDO\\_VIDA.pdf](https://www.coneval.org.mx/SalaPrensa/Comunicadosprensa/Documents/2022/COMUNICADO_10_EVALUACION_PROCESOS_PROGRAMA_SEMBRANDO_VIDA.pdf)
- Álvarez Alonso J., 2023, Sobre el desarrollo culturalmente pertinente de las comunidades amazónicas: bioemprendimientos, tecnologías apropiadas y otras alternativas para el Buen Vivir, *Revista peruana de biología* 30(3): e25959 (septiembre 2023) pp (1-15) doi: <http://dx.doi.org/10.15381/rpb.v30i3.25959>
- Amador Herrera, E, & Rojas Herrera, J. J. (2023). Formas de Trabajo Comunitario Voluntario en tres comunidades Nahua del Municipio de Texcoco, Estado de México y su vinculación con las prácticas de economía solidaria. *GIZAEKOA - Revista Vasca de Economía Social*, 19 (p.107-136). <https://doi.org/10.1387/gizaekoa.23739>
- Alaminos, Antonio (2012). La medición del Buen Vivir. In A. G. García & M. P. Casanova (Eds.), *Construyendo el Buen Vivir* (pp. 163-180). Ecuador: Pydlos Ediciones [https://www.researchgate.net/publication/275330362\\_La\\_medicion\\_del\\_Buen\\_Vivir](https://www.researchgate.net/publication/275330362_La_medicion_del_Buen_Vivir)
- Arellano S, (2020). Resultados de la evaluación de diseño del programa Sembrando Vida, México Social, *La Cuestión Social en México, Agendas Locales*, extraído de: <http://dev.mexicosocial.org/evaluacion-de-diseno-del-ptograma-sembrando-vida/>
- Avendaño Roa T (2009). *El Sumak Kawsay como Expresión de la Descolonialidad del Poder*. extraído de <http://censat.org/apc-aa-files/ea57238fabce2b8cd3dce1d0e928d4c3/buenvivir.pdf>
- Ávila Romero, A., y Ávila Romero León E., (2014). Democracia económica y monedas sociales. *En Revista Idelcoop*. Núm. 212. Buenos Aires, Argentina. (P.51-67) [https://www.idelcoop.org.ar/sites/www.idelcoop.org.ar/files/revista/articulos/pdf/2014\\_259555710.pdf](https://www.idelcoop.org.ar/sites/www.idelcoop.org.ar/files/revista/articulos/pdf/2014_259555710.pdf)
- Bradomín, J. M. (1968) *Oaxaca en la tradición*, México D.F. Editorial Universidad de Texas.
- Ballina Ríos F. (2017). *Ordenamiento administrativo de las organizaciones sociales de México: un problema de legalidad y legitimidad [ponencia] en el Congreso Internacional de Contaduría, Administración e Informática*. Ciudad de México, México. <https://investigacion.fca.unam.mx/docs/memorias/2017/11.05.pdf>
- Boaventura de Sousa S., (2006). *Renovar la teoría crítica y reinventar la emancipación social (encuentros en Buenos Aires)*, Buenos Aires: CLACSO, agosto <https://biblioteca.clacso.edu.ar/clacso/coedicion/es/20100825032342/critica.pdf>
- Boaventura De Sousa S., (2021), Las lecciones que nos deja el virus, La cruel pedagogía del virus. Instituto Nacional de Antropología e Historia, *Revista de Ciencias Antropológicas*, Ediciones Akal. Madrid, Cuicuilco vol. 28, núm. 81, pp. 373-377, 2021 [https://www.scielo.org.mx/scielo.php?script=sci\\_arttext&pid=S2448-84882021000200017](https://www.scielo.org.mx/scielo.php?script=sci_arttext&pid=S2448-84882021000200017)
- Castañeda Barrera Itzel, (2023), La práctica pedagógica de la educación primaria en dos espacios formales del s. XXI. Hacia una propuesta educativa desde el Buen Vivir, Universidad Autónoma de Querétaro, Facultad de Filosofía.
- Cañedo Vásquez, G., (2008) Una conquista indígena. Reconocimiento de municipios por “usos y costumbres” en Oaxaca (México). *En publicación: La economía política de la pobreza / Alberto Cimadamore (comp.)* Buenos Aires: CLACSO, marzo de 2008. <http://bibliotecavirtual.clacso.org.ar/ar/libros/clacso/crop/cimada/Vasquez.pdf>

Cañedo Villareal R., Barragán, Mendoza M.C., Muciño Margarita (2015). Calidad de vida y medio ambiente: residuos sólidos y bienestar en tres escuelas de la cuenca alta del río La Sabana, Acapulco, Guerrero, México, *Revista Población y Salud en Mesoamérica*, Volumen 12, número 2, artículo 3, enero-julio, pp. (1-27) [https://www.scielo.sa.cr/scielo.php?pid=S1659-02012015000100003&script=sci\\_arttext](https://www.scielo.sa.cr/scielo.php?pid=S1659-02012015000100003&script=sci_arttext)

Carrillo P, (2011), *La mano vuelta*, extraído de <https://prezi.com/auqwits-brco/la-mano-vuelta-tipo-de-mano-de-obra-indigena-en-america-latina-y-venezuela/>

Cruz Carrasco C., (2014), Participación Política, Organización Municipal y Usos y Costumbres en Tlalixtac de Cabrera, Oaxaca. *Dinámica Espacial Impactos Externos en México y Perspectivas del Desarrollo Regional*, Asociación Mexicana de Ciencias para el Desarrollo Regional A. C. – Universidad de Guadalajara. 19° Encuentro Nacional sobre Desarrollo Regional en México, AMECIDER, Zapopan, Jalisco pp(1-23) [https://www.amecider.org/\\_files/ugd/3e9b9b\\_9c3126f528014b03be1a312169518bd8.pdf](https://www.amecider.org/_files/ugd/3e9b9b_9c3126f528014b03be1a312169518bd8.pdf)

De la Rosa, Jiménez Zayra, (2021), Perfil de Responsabilidades de la CAC, febrero Microrregión 2 Oaxaca Istmo, Comunicación Personal

Diario Oficial de la Federación, (2022), *Reglas de Operación del Programa Sembrando Vida*, viernes 31 de diciembre de 2021 [https://www.diariooficial.gob.mx/nota\\_detalle.php?codigo=5639899&fecha=31/12/2021#gsc.tab=0](https://www.diariooficial.gob.mx/nota_detalle.php?codigo=5639899&fecha=31/12/2021#gsc.tab=0)

Esteva G., (1996). (En W. SACHS (editor), *Diccionario del desarrollo*. Una guía del conocimiento como poder, PRATEC, Perú, (primera edición en inglés en 1992), pp 399. <https://www.uv.mx/mie/files/2012/10/SESSION-6-Sachs-Diccionario-Del-Desarrollo.pdf>

Franco. (2008). *¿Por qué Precisamos de un Desarrollo Local Integrado y ¿Sostenible?* Revisado el 4 de octubre de 2011 [http://participar.org/documentos/De\\_Franco.pdf](http://participar.org/documentos/De_Franco.pdf) [www.definicionabc.com/social/desarrollo-social.php](http://www.definicionabc.com/social/desarrollo-social.php)

Hernández Sampieri R. Fernández Collado C, Baptista

Lucio Pilar. (2014) *Metodología de la investigación*, México: Editorial. Mc Graw Hill. <https://drive.google.com/file/d/0B7fKI4RAT39QeHNzTGh0N19SME0/view?resourcekey=0-Tg3V3qROROH0Aw4maw5dDQ>

Kisnerman, Natalio. (1986), *Teoría y Práctica del Trabajo Social. Atención Individualizada y Familiar*. Buenos Aires, Argentina. Editorial Hvmantas. <https://es.scribd.com/document/357858253/Kisnerman>

Rentería García Adriana, (2015), La guelaguetza y su riqueza musical, *FAMUS*, Universidad Autónoma de Nuevo León, Enero-Junio. pp.(1-4) <http://rac.db.uanl.mx/id/eprint/2863/1/Famus12-0003.pdf>

Secretaría de Bienestar, (2019), *El Buen Vivir: Comunalidad y Bienestar | Gobierno |* extraído de <https://www.gob.mx/bienestar/es/articulos/el-buen-vivir-comunalidad-y-bienestar?idiom=es>

Sulvarán L., Luis J; Sánchez A., M., (2017). *Patrimonio, territorio y buen vivir – Patrimonio, territorio y buen vivir: una mirada desde el sur*. Ciudad de México: Ediciones Navarra. <https://www.academica.org/miguel.sanchez/16/1.pdf>

Tapia Vega R., Cañedo Villarreal R, Mochi Alemán P., González Rivera T., V., (2020), *El Buen Vivir desde la Perspectiva Económica y Jurídica.*, Universidad de Santiago de Cali, Universidad Autónoma de Guerrero, 1ª edición, pp.268. [file:///C:/Users/LA%20RED/Downloads/Dialnet-ElBuenVivirDesdeLaPerspectivaEconomicayJuridica-785826%20\(1\).pdf](file:///C:/Users/LA%20RED/Downloads/Dialnet-ElBuenVivirDesdeLaPerspectivaEconomicayJuridica-785826%20(1).pdf)