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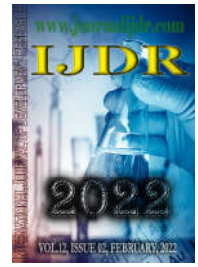
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WOMEN IN THE AGROECOLOGICAL TRANSITION: PROMOTING FOOD SOVEREIGNTY AND AGROBIODIVERSITY CONSERVATION

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ABSTRACT

The Agroecology can help peasant women, as well as peasants as a whole, to build greater levels of autonomy based on knowledge, allowing these relationships of dependence to be reduced, and opening space for women to conquer their power. In this context, this article aims to address the reflection on the connection between agroecology and the work carried out by women in family farming and its contribution to enhancing the experiences of agroecological transition, analyzing the importance of productive and reproductive work and the challenges faced by women.

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INTRODUCTION

In recent years, agroecology has been showing the potential for women to confront their vulnerabilities and gain more power in the personal, productive, family and political spheres (Ferreira, 2016). In this sense, agroecology is contributing to elucidate the productive and political role of farmers when it recognizes the work and knowledge developed by them (Henn, 2013), starting from their self-knowledge in social spaces by recognizing individual and collective struggles that may change living conditions and social positions, imbuing meaning and visibility to the consolidation project. Therefore, the participation of women in collective acts of construction of family farmer groups, elucidated here in this analysis, highlights the long experience of shifting positions and senses in which women redefined hegemonic agendas of institutionalization of gender relations in ecological agriculture (Neves, 2013). In addition, most women, especially in rural areas or inland cities, are housewives and take care of household chores, including the cultivation of medicinal plants (Guimarães, 2019). The emergence of the agroecological movement in Brazil emerged since the modernization of agriculture since the

1960s and followed, in general terms, the model of the Green Revolution, the so-called "industrialization of agriculture". Over the past 40-50 years, innovation in agriculture has focused mainly emphasizing on high yields and profits per production unit, which has generated remarkable economic returns, but also a series of negative impacts on the environment (Gleissman, 2020). Agroecology provides the scientific, methodological and technical bases for a new agrarian revolution, production systems based on biodiverse, resilient, efficient, socially just agroecological principles and constitute the pillars of an energy and productive strategy strongly linked to the notion of food sovereignty (Altieri, 2012). According to Pacheco (2005) "Agroecology, when considering all the components of production systems contributes to give visibility to the work developed by women, which is fundamental for the sustainability of the system and for family reproduction". However, it is known that the work performed by women has been made invisible by patriarchal society. Whether in domestic dealing, in the planting process in the backyards, in harvesting medicinal plants to cure children with diseases, in the raising of small animals, or passing of traditions to the younger ones. Rural women have always been a present, exploited and undervalued force.

According to the Instituto Brasileiro de Geografia e Estatística (IBGE 2017) for the 2017 Agricultural Census, it showed that the participation of women in the field increased in recent years, rose from 12.6% to 18.6% between the years 2006 and 2017. However, even with the increasing prominence of women, which has been directly contributing to the agroecological transition process, they still occupy a subordinate position in the management of the agroecosystem of the families. According to Siliprandi (2015), agroecological projects should not only recognize women and their activities, but, above all, highlight them as agents of production spaces. Women's experiences with agriculture can contribute to the design of new strategies for sustainable development of their locality, in order to rebuild and strengthen this popular knowledge and lead other women in the search for their autonomy, as a strategy for the agroecological transition processes. Agroecological systems have proved to be possible as social construction means in the context of environmental transformation in agriculture among women farmers. This relationship is a two-way avenue that brings benefits to both sides, since the producer guarantees sovereignty and food security of the consumer population, and this one in turn pays back by guaranteeing the economic and cultural sovereignty of the producer, in addition to collaborating for the valorization of their work and products (Santiago et al, 2017).

Most practical alternative production experiences were defined as processes of "agroecological transition". The transition would be a gradual process of redesign of agroecosystems, modifying the strategic planning of the property, the scope of production (the integration within markets, for example), making use of more environmentally sustainable practices, such as reducing the use of external property inputs (Siliprandi, 2015). The movements of rural women demand an appreciation of women's work in the spheres of social reproduction, in addition to a productive inclusion that enables them greater financial autonomy by obtaining income (Leal, 2020). Schaff (2001) apud Siliprandi (2007), through the analysis of the movements promoted by rural women in southern Brazil, underlining how the process of the relationship between woman and the environment was built and fortified "from a concern for people's health (a typical motherhood issue), and put back the theme of the 'natural' way of life for rural women". The author also points out that it is the women who have a greater concern for their families, with the exhaustion of natural resources and with nature. In this train of thought, women throughout their struggles began to spread the use of agroecological practices in their communities, in addition to gender reflections in society and in the countryside. Therefore, autonomy is conquered in a collective way, that is, women organized collectively study, understand the complexity of the web of relationships built historically and culturally and fight for their autonomy, both economic and over their own lives (Pulga et al., 2018). This way, gender issues are defined in agroecological premises and contribute to the strengthening of ecological agriculture. This paper advocates studying the role of women in society, as a way to contribute to resignify the ignored place that women farmers occupy, strengthening experiences in the field of research in feminism and agroecology. Agroecology can help peasant women, as well as all peasants, to build higher levels of autonomy from knowledge, allowing them to reduce dependency relationships, and making room for women to gain power (Ferreira, 2009). Therefore, this article aims to ponder on the connection between agroecology and the work performed by women in family agriculture and its contribution to enhance the experiences of agroecological transition, analyzing the importance of productive and reproductive work and the challenges faced by women. In addition, it also aims to analyze the relevance in improving the food and nutritional security of families and the conservation of agrobiodiversity for the strengthening of agroecology as a whole.

LITERATURE REVIEW

Women and Agroecology: Agroecology has shown the potential to make room for peasant women to face their condition of vulnerability and gain more powers in the personal, productive, family and political

spheres. Agroecology aims to support the transition of current models of agriculture and rural development, considered unsustainable, to others, sustainable (Siliprandi, 2015). Nevertheless, the labor, from the agroecological perspective, is not enough for sufficiently problematize the devaluation and invisibility of productive work and the social function of women (Ferreira, 2016). In this perspective, the agroecological transition and access to public policies are important factors for the social evolution of the role of peasant women, not only in the care of their families, but also in the recognition of their role in society. The woman as protagonist started to participate more in the decisions, regarding the care of the agroecosystem, contributing actively to improve the division of labor and getting involved with political and social processes, sharing responsibilities while being active in participatory and organizational spaces in their community. In this perspective, one of the main innovations brought by agroecology was the affirmation of the role of peasant women as a central element in the construction of a new rural development (Siliprandi, 2015).

The female gender is a social construct. According to Simone de Beauvoir "*No one is born a woman, but becomes one*", demonstrating the importance of perceiving the feminine roles and the construction of the concept of gender in today's society (Ribeiro, 2018). Gender inequalities, which women are subservient can be observed in all spaces and professions, and also reflected in women working in the countryside. However, many organizations in the agroecological field still fail to incorporate the perspective of an integration into their working methods, insisting on a virtual separation between feminism and agroecology. In practice, this conceptual separation allows that women continue to be oppressed and excluded partially or totally from the agroecological transition process (Ferreira, 2016). It is perceived that the struggle for space and valorization of the feminine is a subject that has not yet been exhausted, on the contrary, it remains current today. Fact proven by the various women's movements, in search of recognition and appreciation of their work and struggle. The conquest process of speech spaces in various scenarios is still a reality for women. Among the specificities of the feminist movements there is a line of thought characterized by the struggles that tie women's causes into the conservation of natural resources (Leal, 2020). Therefore, the dialogue between agroecological and feminist perspectives becomes an important path for the political and scientific confrontation of some of the dilemmas experienced by women in rural areas, especially those that are inserted in the agroecological and feminist movements (Ferreira, 2016). Several strategies can be adopted to promote dialogue between peasant women, regarding them as protagonists and promoters of agrobiodiversity. Consequently, they also can convey knowledge about agroecology, in order to provide the foundations of a productive model, taking into account the principles of this knowledge, in opposition to the current production model, in order to achieve sustainable development.

It is in this sphere that Melo (2002) states that women's work in family farming is not properly recognized, because, in common sense, it does not generate economic value and social organization, it is considered as something free of cost, that does not require effort and thus does not generate monetary income. Being these women deemed as "domestic caretaker", this nomenclature already devalues them. They do not have their labor rights recognized, nor the appreciation of their partners, becoming invisible to society. Therefore, it is necessary that women seek to valorize their role, for the maintenance of agroecosystems, demonstrating their contribution to the sovereignty and food security of the population where they live. According to Siliprandi (2015), although gender issues are defined in the premises and methods of agroecology as critical to understand how power relations are expressed in rural areas, there are still few practical developments of the research. On the other hand, even if they perform activities similar to or equal to men, women occupy a subordinate position in the family production unit and the tasks they perform are generally seen as "help", in addition to domestic work, under their responsibility, being considered secondary by the other family members, as Brumer (2004) explains. The unrest of rural women

arose in many states of the country, correspondingly to the demands related to labor rights derived from the recognition of the woman farmer as "rural producer", no longer simply being wives or "domestic caretakers" (Delgado, 2017). Women farmers and peasants are also protagonists of family production throughout Brazil, developing both agricultural and livestock activities, in addition to caring for the home and family.

Hence, studying family issues contributed to realize the invisible place that women have occupied in the generic division of labor, being essential to point out their political participation as a social force. The examples of work methods and practices of the peasant women presented in this article provide elements for understanding the process of how ecological sustainability is achieved. In this context, the woman's decision to participate in productive groups in peasant life was due to the various contexts in her trajectory and experiences that attribute other meanings to her work practices. These functions and these behavioral patterns vary according to several factors, such as social class, position in the social division of labor, level of education, religious creed and, primarily, according to gender (Ribeiro, 2018).

The organization of the women in the production processes contributes to collective reflection, where she begins to rethink her own condition in productive activities, in order to incorporate this to the practice of the agroecological model, as this reflection informs her on perceiving gender inequalities. Emma Siliprandi (2015) made the effort to identify these factors, revealing the importance of valuing traditionally feminine activities, so women could be involved in several or every stage of the productive process. Consequently, it is necessary to expand the possibilities of women's activities in public spaces and in commerce activities, which could have repercussions on the increase of their self-esteem but also access to the income. As Pacheco (2002) explains, to outline a perspective of sustainable and egalitarian development, it is necessary to ensure spaces for women's empowerment, overcoming the issues that prevent them from participating as subjects having full rights, ensuring organizational support and technical training. Women play an important role in ensuring the family's food security and this means we need to emphasize the importance of valuing women's work not only in monetary terms, but by its own right and contribution to the human life, which involves the construction of relationships, promotion of health and care and above all the possibility of building a production model that enables the conservation of biodiversity (LEAL et. al., 2020). In this context, it is evident that family farming and peasantry struggles become a place with women's protagonism in the relations of autonomy and female empowerment, as well as shown the importance of the work of the peasant women on the production, conservation and maintenance of agrobiodiversity, understanding that the presence of women is not limited to domestic work alone, but also to the activities in the countryside.

Women's Contribution to Nutrition, Food Sovereignty and Security: The concept of Food and Nutrition Security (FNS) adopted in Brazil at the Second National Conference on Food and Nutrition Security defines the FNS as:

"[...] realization of the right that everyone has regular and permanent access to quality food, in sufficient quantity, without compromising access to other essential needs, based on health-promoting food practices that respect cultural diversity and are environmentally, economically and socially sustainable" (Bezerra, 2017).

The model of food production and consumption is fundamental to ensure food and nutritional security; in addition to hunger, there is always food and nutritional insecurity whenever food is produced without respecting the environment, with the use of pesticides that may harm health, or even when advertising leads to the consumption of foods that also may harm health, contributing to the distancing of traditional eating habits. Machado (2017) also complements:

Food sovereignty is a crucial principle for ensuring food and nutrition security and concerns about the right of peoples to define policies, with autonomy over what to produce, for whom to produce and under what conditions. Food sovereignty means assuring the sovereignty of both men and women farmers, extractivists, fishermen, among other groups, regarding their culture and the goods of nature.

Hence, food sovereignty becomes an elementary concept to articulate the people's struggle in defense of food as a good and a cultural value as opposed to its value as a commodity meeting the interests of an external market (Júnior, 2013). Within this principle of food sovereignty that women seek to promote a process of food resignification, highlighting the interdependence between food systems and the different ways of living, producing and eating (Giordani et al., 2017). Consequently, it is necessary to highlight the role of women in agroecology, in the care of biodiversity, in the conservation of their territory. Often also we find women in the confrontation of the agribusiness, so she is always present at the beginning of the transition to agroecology, in order to make it to happen. For Dias et al. (2018), the different dimensions that connect food sovereignty and Food and Nutrition Security (FNS) involve a broad set of rights, ranging from access to land, to territories, to seeds and even the respect and protection of food cultures, which cover multiple identities, knowledges, flavors and making processes. Facing this, in order to have access to food, it is necessary to go through agroecology, so there is guarantee that the redesign of food systems is based on the principles of HRAF (Human Right to Adequate Food) and food sovereignty. Women are the starting point of the creation of spaces for every ecological, social and cultural process to occur, playing an important role as administrators of the biomass flow, promoting sovereignty and food security and from their knowledge passed from generation to generation, the work to manage soil and conserve agrobiodiversity, protected by diversity of knowledge (Pacheco, 2002).

The Human Right to Adequate Food (HRAF) is a fundamental right within the framework of economic, social and cultural rights, which, together with civil and political rights, form the human rights framework (Valença, 2017). It is understood that human rights are those that human beings possess, solely and exclusively, because they were born and are part of the human species. Based on this perspective that food sovereignty deals with the right of populations to food, the role of peasant women show is beyond the rights of food and the guarantee of a permanent and quality feeding, it is fundamental that the production model to be diverse and supported by the power of traditional and socio-historical-cultural practices of people. The proposals for Food Security and Sovereignty require, in a unique way, previous political and economic conditions for their achievement. These pre-conditions are associated with guiding criteria of the actions promoted by each of the proposals to ensure, since their interpretation, also unique, the rights to be protected against hunger (Hoyos, 2017). In the search for more sustainable food systems, there are women that contribute to safer eating practices acting as a way to ensure food for the survival of the population. Hence, the guarantee of access to food on a permanent and regular basis and food practices suitable to the biological and social aspects of individuals is what will ensure the sovereignty of a given population. In this context, according to the final report of the 5th National Conference on Food and Nutrition Security (2015), which was governed by the motto "Real food in the countryside and in the city: for rights and sovereignty", women have a strategic role to ensure sovereignty, food and nutritional security and conservation and sustainable management of natural resources.

In this sense, Brazil has adopted protective measures for women, through the creation of programs such as the Family Grant (Bolsa Família) and Rural Women (Mulheres Rurais), as ways to promote food sovereignty, needed within the reach of sovereignty and Food and Nutrition Security (FNS), which Burlandy & Maluf define as:

[...] the right of people to define their own sustainable policies and strategies for the production, distribution and consumption of food that guarantee the right to food for the entire population, based on small and medium production, respecting their own cultures and the diversity of peasant, fishing and indigenous manners of agricultural production, commerce and management of rural spaces, in which women play a key role[...]. Food sovereignty is the way to eradicate hunger and malnutrition and ensure lasting and sustainable food security for everyone.

It is perceived that despite the governmental actions and the growing evolution of the role of women both nationally and internationally, as Lima & Pereira (2021) affirms, there are several challenges for both men and women peasants who resist in the countryside, since the conventional agricultural production model generates not only instability and environmental losses, but also regarding the social issues, it directly affects the permanence of peasant families in the countryside, and since agribusiness generates a cycle of dependence, to have access to credit and programs to encourage production, it is necessary to adhere to the packages of harmful inputs, such practices cause food insecurity, loss of productive diversity and degradation of agricultural areas. Accordingly Lima & Pereira (2021, p. 93), "even with the offensive of agricultural and agrarian capitalism, peasant agriculture continues to resist and reinvent itself", and reaffirms the importance of the peasant character, recognizing that it is women who have their life linked to the rural life in their various forms of being. It is necessary that women are engaged in the fight to strengthen their productive work in agroecosystems and that this work is necessary to inhibit the food insecurity of the population where they are inserted.

For this, the increase and strengthening of self-organized spaces by women, inside and outside mixed collectives, have been an important tool for reflection and transformation of spaces, dealing with inequalities and building freer territories regarding gender and race issues (Queiroz, 2019). In the context of family farming, women are the ones who contribute the most to food sovereignty and the local economy, because, as Pimbert (2009) explains, they are responsible for most of the work of food production, processing and trade, besides being directly involved in family food (Lacerda, 2020). In this sense, it is necessary to consider that the transformations that occurred in the production chain, up to the consumption of food, cemented on eating habits, should take place within the promotion of the quality of life of the individual and its collectivity, promoting health and respect for agroecological principles, as well cultural, environmental, economic and socially sustainable diversity, taking into account the sociocultural models resulting from globalization and adaptations to the methods of food production. Finally, with a scenario of a Covid-19 pandemic, it becomes a major challenge to individuals' food security and environmental integrity. To meet future challenges, there is the need to take into account the agroecological principles of the agricultural system that presents high levels of diversity for the ecosystems.

The role of women in the conservation of agrobiodiversity

The concept of 'agrobiodiversity' reflects the dynamic and complex relationships between human societies, cultivated plants and the environments in which they live, reflecting on the policies of conservation of cultivated ecosystems, promotion of food and nutritional security of human populations, social inclusion and sustainable rural development (Santilli, 2012). In the conception of agroecological science, gender issues are interconnected, and there is support for valorization of diversity and equity in social and environmental relations, solidarity, cooperation, respect for nature, citizenship and participation, with possibilities for fairer distribution of income, power and responsibility (Da Silveira et al., 2017). In this sense, women have historically acquired a vast knowledge of agroecological systems, demonstrating, in many regions of the world, very significant knowledge about the species of genetic and phylogenetic resources, by their relevant role of managers of biodiversity conservation and domestication of plants (Pacheco, 2002,

p.20). Among the main components of biodiversity, intrinsically linked to agricultural systems, their creole seeds are considered part of the genetic and cultural heritage of several traditional people and peasant families and preserve genetic variability and the qualities of real or potential uses for humanity (Santilli, 2017). With the development of transgenic plantation, which began in Brazil in the 1990s, genetic homogenization has been occurring in agriculture, leading to a greater vulnerability of agricultural systems through situations of biotic and abiotic stress, culminating mainly in the loss of agrobiodiversity (Altieri, 2002). These crops also cause genetic pollution in the regions in which they are propagated, in which the production of GMO-free foods is hampered, either due to soil contamination or air contamination (Zimmermann, 2009). In counterpoint to this scenario, creole seeds have better resistance, they are traditional seeds that are closely linked to the genetic plurality of plant crops, which guarantee food and nutritional security and health promotion. The hands of peasant women guard and multiply diversity, so both peasant identity and creole seeds need to be rescued, maintained and propagated (Rocha Silva et al, 2018).

There are also the experiences of women in the construction of territorialities as a space of resistance, through agroecological practices, traditional agriculture and extractives. This theme is discussed by Menezes (2021), when talking about the territoriality of female dominance in a region of Brazil's Sergipe hinterland (sertão), where the production of rennet cheese continues to be carried out by women, and shows that, on the one hand, women continue this production practice to ensure family reproduction, because the sale of cheeses contributes to increased income and maintenance of the needs of families. On the other hand, this practice builds female territoriality, both by the symbolic appropriation of space, as well as by the use of available local resources and the know-how that is transmitted to future generations. The reflection on how agroecological practices are also part of the process of occupation of productive and social spaces by peasant and farmer women, seeking to highlight how these practices and knowledge are expressed in the construction of territorialities (Da Motta et al., 2021). This reflection is evidenced in the work of Miyasaka (2021), when addressing the experience of quilombola women that break babassu coconut in the construction and support of so-called "common use land", from a study in the Quilombo of Monte Alegre, in the Mearim river valley, in the state of Maranhão. According to Silliprandi (2015), it is known that it is women who first advocate the conversion of production in settlements and in areas of family farming to more sustainable models, due to their concerns about the health, people's food and the preservation of the environment. In addition to being at the forefront of the activities of the gardens, they are together with the men in the activities related to the farms, performing, in various ways, activities related to the management of natural resources and the conservation of the biodiversity, such as the production and exchange of seeds and seedlings with their neighbors (Ferreira, 2016).

It is in the face of this reality that the Agroecological Booklet, created by the Center for Alternative Technologies (CAT) and the women's working group of the National Articulation of Agroecology (Grupo de Trabalho de Mulheres da Articulação Nacional de Agroecologia), arise as a pedagogical and political instrument utilized to systematize and measure the production of women in productive farms and aims to visualize the work performed by them (Jalil; Silva; Oliveira, 2019). Through the Agroecological Booklet, women have the knowledge about their income, empowerment about their actions and importance of their work in the production for self-consumption, essential for the food and economic security of her family (Cardoso and Schottz, 2009). In addition, the performance of women in productive farms perpetuate the maintenance of the genetic heritage of native seeds, as well as their management and multiplication. These farms, according to Almada & Souza (2017) are spaces of exchange that have a huge biodiversity, resulting from the environmental and sociocultural variations of the ecosystems where they are inserted, both of native and cultivated species that make up agrobiodiversity. According to Lopes Neto et al. (2015), the Agroecological Booklet is also considered a research tool. The results systematized from this

instrument makes it possible to qualify and quantify the information, so that they can support debates on public policies specifically aimed at rural women, such as Technical Assistance and Rural Extension (Assistência Técnica e Extensão Rural, ATER), rural credit, markets, access to basic rights, etc. However, for Serrano (2015), the perspective of agroecology incorporated by women is not only linked to work on earth, but also to the quality of life of the family and the community, being manifested in its role as guardians of seeds, medicinal herbs, varieties of creations, access to water, farms and food security. These activities are important for food security, for the complementation of family income and as biodiversity conservation strategies.

In this sense, Gasparetto (2017, p. 152), considers that the peasant feminism takes places as a fundamental struggle for agroecology and that there is a clear concern with biodiversity and the production of healthy foods, since:

Peasant feminism is expressed by the peasant woman's concerns with the continuity of life, with family life, with the future of children, with the life of the environment and the environment as a whole. The viability of the peasant family is closely linked to the land, the water, the medicinal herbs, the animals and to healthy food. There is a care taken so nature remains thriving and present. And, in this concern, there is caring of the seeds, the planting, the harvesting and storing, relating these practices with the knowledge inherited from the ancestors, attributing to the same new senses and new meanings.

According to Gasparetto (2013) to build an agroecological peasant project, each woman "must become a scientist of her own profession". For the women of the countryside, it is a difficult struggle, full of difficulties, contradictions and limits, because, although it happens in local confrontations – municipal, regional, state – it is located in a political field defined by the capitalist ways of the production agriculture. In this sense, in the current context of the growth of conservatism and intolerance, Brazil's Peasant Women's Movement (PSM) – reaffirms the importance of women's struggles against all forms of violence, oppression and exploitation; according to Lorenzoni, Seibert & Collet (2020, p. 29) "are women's struggles of and the ones from the entire working class that organize themselves and dream with humanization and solidarity".

CONCLUSION

The importance of women's performance in the construction of ecological agriculture, in the economy and in politics as a family nucleus is clear. Women have been fundamental in this trajectory, through female empowerment and deconstruction of the harmful role model regarding female capacity. After the sociopolitical and environmental wear and tear of the 1960s, agroecology emerges as a viable alternative to the environment preservation, the economy and society. The agroecological transition is shown as a way back to the origins of the land within the natural environment, as chosen by several "conventional farmers" who envision the possibilities of gains in this new scenario. The transition process was seen to be slow, unusual and not uniform, so all the experiences ought to be cataloged, whether successful or not. Either way, they are of great value as guidelines for the remaining farmers who wish to make this change. In this regard, it's valid the recording of the performance of rural women and women's movements in this field, as positive and valid points, in view of all the value added due this recognition. In this transition, women work directly and with greater authority, although there is still much to be conquered in the space being occupied by them. This social redesign includes to the agroecological transition a "maternal" sense of concern for the family, to the environment and the society, besides providing financial autonomy and capacity showcase to the Brazilian rural women, spreading awareness of their own existence. Gender issues are contrasted in the axiom of agroecology, bringing to the forefront the feminine relevance in the agroecological transition, all of it verified by several successful

experiences already recorded in the scientific literature. In this line, the agri-food systems based on agroecology led by women, can effectively materialize the proposal of a social, environmental and political project capable of providing the needed changes to promote the food sovereignty and nutritional security of their own territory. Female protagonism and qualification, the conquest of discussion avenues, and the opening of new speech spaces in the political, social, family and agroecological transition scenario diminish the social vulnerability of this group of society that still suffers from the entrenched prejudice of patriarchy, making room for the problematization of the social function of peasant women in the several scenarios. The combination of agroecology and feminist perspectives together contribute to the confrontation of both causes. The questioning of rural women has led them to a new place of visibility and social strength, causing a collective reflection around the value of peasant women and their socio, political and environmental role. The Rural Women's Workers' Movement (Movimento Nacional das Mulheres do Campo) makes it clear that women, firstly, have to be empowered by themselves, listening to their concerns and valuing their own voice. And only then they can make themselves truly heard, by the development of a female emancipatory consciousness. It is necessary the recovery of the recognition and appreciation of the Feminine that has been all hidden over the years. Consequently, the union in equality with men and nature they can seek together a new reality of steadiness with harmony, sustainability and perpetuity, strengthening the female and male workers, helping in their struggles.

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