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## O EMPODERAMENTO FEMININO E AS CADEIAS CURTAS: UMA ANÁLISE NA FEIRA DO PRODUTOR RURAL DE MARECHAL CÂNDIDO RONDON/PR E ESPAÇOS CONEXOS

\***Glaucci Aline Hoffmann, Flavia Piccinin Paz Gubert and Dirceu Basso**

Doutoranda em DRS – Unioeste, Mestre em Direito Processual e Cidadania, Advogada - OAB/PR 42.569

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\***Corresponding author:**  
**Glaucci Aline Hoffmann**

### ABSTRACT

As mulheres sempre foram subordinadas as vontades dos homens e tratadas como seres inferiores, tanto que, por muito anos, nem ao menos eram reconhecidas como sujeito de direitos. No entanto, após muitas lutas, o reconhecimento dos direitos das mulheres e da importância do trabalho destas vem ganhando força. Em relação a economia solidária, por sua vez, se destaca como nova forma de economia em razão de que envolve todos os sujeitos do processo, cuja efetividade pode aumentar quando utilizada em cadeias curtas de comercialização. A presente pesquisa objetivou analisar a participação das feirantes da Associação Feira de Marechal Cândido Rondon/PR na produção, na organização da família, na sua participação na feira e na comunidade geral. Assim, se analisa como a economia solidária praticada em cadeias curtas, pode contribuir para a diminuição das desigualdades entre homens e mulheres. A pesquisa realizou-se por meio de uma revisão bibliográfica, bem como com o levantamento de dados empíricos por meio de entrevistas semiestruturadas, com abordagem qualitativa. Os dados demonstraram que as mulheres feirantes participam integralmente do processo produtivo nas propriedades exploradas, ocupam e dividem espaços com os homens na produção, bem como na realização e administração da Feira de Produtores Rurais de Marechal Cândido Rondon/PR. Porém, no que diz respeito as tarefas domésticas, estas, ainda, são realizadas exclusivamente pelas mulheres. A pesquisa também demonstrou que as mulheres possuem grande preocupação com a qualidade dos produtos comercializados na feira, com o meio ambiente em geral e que realizam várias práticas de sustentabilidade. Assim, observa-se que a venda de produtos pelas famílias de agricultores familiares nas modalidades de comercialização nas cadeias curtas permite uma maior valorização das atividades das mulheres e respeito à estas. No entanto, ainda é preciso percorrer um longo caminho na busca pela igualdade entre homens e mulheres.

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## INTRODUCTION

Throughout the history of humanity, women have always been treated unequally in relation to men. This situation culminated in a series of injustices and disrespect for women's rights (KRAMER; SPRENGER, 2007). Women's work has never been sufficiently valued and even the present day finds it difficult to recognize their functions (HERNANDEZ, 2009). Many authors, such as SAGGIN and ALVES (2019) and SPECHT (2009), COSTA (1998), FALCÃO and ALMEIDA (2003) explain that activities that require cooperation among several people, especially women and men, such as family farming, could contribute to the reduction of such inequalities. In view of this, the present study aims to analyze how women participate in family establishment activities both in the productive process and in domestic chores and outside the family establishment.

The women participating in this study are part of the social membership of the Association of the Street Market of Rural Producer of Marechal Cândido Rondon/PR. Founded more than 25 years ago, it is located in the municipality of Marechal Cândido Rondon/PR belonging to the Western Paraná State Geographic Mesoregion and in the Microregion of Toledo (IBGE, 2020). According to the interviews carried out to prepare the present work, the opening days of the street market are Tuesday and Friday beginning at 05.15 pm, however, due to COVID-19, the times were changed and the beginning occurs at 4.30 p.m.. The Products commercialized are: Vegetables, fruits, baked products, smoked products, cold meats, milk derivatives, honey, fish and flowers. According to the President of the Association, the street market contains 23 stalls which are occupied by the street market sellers, of which only 5 are men, all other stalls are occupied by women. The street market is held in a building rented by the Association.

Although most street market sellers have not been certified for organic products, since their constitution, according to the current President, it has been sought to authorize the entry of only producers who produce without the use of synthetic inputs and, if necessary, make use of the minimum amount possible, such as interview III, a strawberry producer, who reported that he needs to use synthetic fertilizers, but that he does so in very low proportions, because the street market customer is considered to be a family friend. The interviews showed that the street market is a commercialization area for products from family farmers. The short face-to-face chain has guaranteed conditions of dignity to these, which are very satisfied with the results obtained, as well as that it is a short chain of commercialization and uses the solidary economy to carry out its activities and produce its results. In order to prepare the present study, a bibliographic research was carried out, as well as semi-structured questionnaires were applied to obtain the results, as it will be presented in a topic of its own.

## METHODOLOGY

Upon analyzing the purpose of a study, Antonio Carlos Gil observes that “research has the purpose of proceeding from intellectual reasons, when based on the desire to know by simple satisfaction to act”. (GIL, 2010.p.42) Initially, the source used was bibliographic, and was based on journals, news, electronic means and specifically doctrines. It is characterized by being a research carried out from material already elaborated. In addition, to obtain part of the data, semi-structured interviews were carried out, with non-probabilistic samples, since 05 families were interviewed that produce several products and in different ways, as well as the President of the street market, which were selected according to pre-established requirements because there was no intention of representativeness of the population (SAMPIERI, COLLADO, LUCIO, 2014), because it is not usually possible to include representative samples due to the nature of the observations and the situations studied (HAIR JÚNIOR et al., 2005). The interviews were conducted with the objective of knowing and analyzing the dimensions and variables. The first dimension object of the interviews was the women’s participation in the production unit in the family establishment, in this dimension they were asked about the following variables: a) participation in planning (including decision-making); b) activities in which they participate or develop; c) activities carried out in association/cooperation with other families; (d) innovative practices and environmental preservation or sustainability. The second dimension aimed to understand women in family life, with the following variables: A) household cleaning and maintenance tasks; b) family feeding; c) the realization of innovation and sustainability practices; d) decisions on how to manage family assets. In addition, the third dimension was the subject of a questionnaire in relation to women in the Association of the Rural Producer Street Market of Marechal Cândido Rondon/PR and in the spaces/dynamics external to the family establishment, with the following variables: a) participation of the Board of Directors of the Association of the Street Market of Rural producer; b) participation of the decisions of the Association of the Street Market of Rural Producer; c) participation in the activities of the street market; d) in other spaces/dynamics; f) environmental preservation and/or sustainability practices. The use of the qualitative methodological approach makes it possible to understand the interaction of certain variables (table above), to understand and classify dynamic processes experienced by social groups, in the case of the participants of the street market object of the research, as well as the interpretation of the particularities of the behaviors and/or acts of individuals (OLIVEIRA, 2006). Therefore, the present study will use the methods described above in order to enable the understanding of the proposed theme and the results obtained.

## RESULTS/DISCUSSIONS

For a better presentation of the results and discussions contained in this Article, it is necessary to first be submitted on the theoretical

basis used, in order to later present the results of the field research. Thus, theoretical questions about women and short chains will be addressed and, later, presentation of the field research results.

**Women in society in general:** It is public and notorious that, throughout the history of humanity, women have always been exploited, subjugated and dominated by supposedly fragile and uninformed beings, so much so that for a long period they were not at least considered subject to rights (KRAMER; SPRENGER, 2007). Patriarchalism is the basis that formed contemporary societies and is characterized for the subordination of women to man, with man exercising his authority over women. For this, social, production, political and personal organizations are marked by domination and violence against women. The origin of this domination and violence toward women is effectively patriarchalism (CASTELLS, 1999). It should be stressed that there have always been gender relationships marked by a hierarchy of men over women and by a division of gender-based unequal labor, while women are responsible for less valued activities such as reproduction, family care and domestic chores, men are responsible for the production and activities carried out in public life, both of which are much more valued in social life. (ARAÚJO; SCALON, 2005).

In this sense, KERGOAT (2009) points out that the work is divided into men's work and women's work, and on the basis of the principle of hierarchization, men's work is more valuable than women's work. Because of this, women’s work has always received inferior treatment than that of men have done. In family farming the situation is not different, because women work a lot and receive little recognition. Brazilian women farmers are seen as helpers in the work done by men and they are recognized as rural producers, while men are recognized all intellectual and productive work the work of women is seen only as belonging to the domestic world (BRASIL, 2012). In this sense:

In the institutional context (the Family or the State), gender relationships are the aspects of social relationships that create and reproduce differences in the social position between women and men in relation to institutional processes and outcomes. Although these institutions can work with their different ideologies and their own procedures, they share certain common standards and assumptions that lead to the creation and strengthening of social inequalities (HERNANDEZ, 2009, p. 50). The incorporation of women into the paid labor force led to an increase in the possibilities of reinventing men, reducing their domination. On the other hand, there was an increase in women's activities for both paid and family work and household activities (CASTELLS, 1999). Due to the inclusion in the paid labor force, they started to have purchase power and contribute to the family budget, which culminates with the increased performance of the role of family providers (COSTA, 1998). According to MACEDO FILHO and REGINO (2006, p. 3) “The women's movement has been able to break the condition of passive recipients, leading to public space discussions previously seen as inferred and negatively regarded as domestic competence”.

Eliminating inequalities between men and women requires an increase in women's access to land, credit, and power, however this will only be possible through the process of women's empowerment (DEERE and LEÓN, 2002). Knowledge also plays an important role in reducing inequalities between men and women, since “the appropriation of knowledge generates criticality, expands horizons, brings independence” (OLIVEIRA, 2005, p. 166). Knowledge, through female empowerment, causes women to make decisions that meet sustainability, assume the risks inherent in environmental activity developed in their rural properties, in order to guarantee the livelihood of their family, taking from the rural environment only the necessary, in a balanced and conscious way, in contrast to the colonial idea of unlimited and disrespectful exploitation. Women have a meeting point and proximity to the natural environment because they have life cares (ANGELIN, 2006). Whereas regarding the concept of empowerment, it has its origins in the Protestant Reformation and also in the civil rights struggle that took place in the

years 1960. The emancipation of women enters Brazil in the years 1970, based on feminist and black movements. With the use of empowerment, women were inserted into the intellectual, political and intervention perspectives in reality, that is, in various fields of knowledge (HOROCHOVSKI AND MEIRELLES, 2007). Most Latin American countries have adopted legislation in recent years that foresees gender equality, as well as that the activities, finances and family administration must be carried out jointly by men and women (DEERE and LEÓN, 2002). In Brazil, the Federal Constitution of 1988 (BRASIL, 1988), brought the prediction of equality between men and women upon providing in Article 5, section 1 which says that “men and women are equal in rights and obligations under this Constitution.” In addition, the Federal Constitution began to provide for retirement for urban and rural women, labor benefits, and art. 226, §1<sup>st</sup>, of the Federal Constitution (BRASIL, 1998), provides that the rights and duties related to conjugal society are also exercised by man and woman. Rural welfare legislation was adopted in 1990, in 1993 rural women workers became entitled to maternity pay, and later, when they had a child, rural women workers received a benefit of a monthly minimum wage for a period of 120 days. After the constitution of 1988 (...) the female rural workers are entitled to retirement by the age of 55 years old, regardless of whether the spouse is already a beneficiary or not, or to receive a pension for the spouse’s death (BRUMER, 2002, p. 58).

Based on the above, the present research aims to perform the analysis of the work of the women participating in the Street Market of the Producer of Marechal Cândido Rondon/PR, in order to verify if there is a decrease in the inequalities between men and women in the street market.

### The short chains

Society now needs the insertion of the productive apparatus to survive, which made the market mechanism a determinant for the life of the social body (POLANYI, 1977). According to Polanyi, the shift from economy to a market economy has caused society motivation for production to be profitable, not for subsistence anymore, this means a market system, which must remain exempt from external interference, that is, self-regulation. Regarding the concept of market SANDRONI (1999, p. 378), explains that the term means “a group of buyers and sellers who are in close contact so that the exchanges between them affect the conditions of purchase and sale of the other”. Whereas for PLEIN (2012), Economic Sociology is the most appropriate to provide the concept of market, since it analyzes markets as social constructions because they are instituted and organized socially. In the classical economic sociology of Durkheim and Weber, the market relationship is a social relationship, “[...] since the economic actor must take into account not only the behavior of the other economic actors, but also, in general, the socio-political context” (RAUD-MATTEDI, 2005).

There are several classifications about the markets, but for the work under discussion there will be an analysis of markets with short marketing circuits, which have their own characteristics.

In recent decades, family farmers experience a diversity of political pressures, institutional affirmation (maturity), technological transformations and profound changes in the forms of intermediation between family and market production (NIEDERLE, 2009). The short agri-food chains emerge and develop, because they express the socialization of family agriculture with the local dynamics of development, referring to forms of interaction between family farmers and the market that express themselves in the proximity between producers and consumers (SCARABELOTTI; SCHNEIDER, 2012). Among the family farmers those with modern “in transition” rationality and with “unconventional” modern rationality develop productive strategies from short agri-food chains (alternative market) (BASSO, 2013). It is important to mention that farmers with “in transition” rationality also interact in the market from the long agri-food chains (conventional market), varying in importance, between one and the other, according to the productive project of the family

establishment. In this approach, the proximity or short circuits allow contact between the producer and the consumer, which allows the maintenance of reciprocity between cohabitation and exchange during the product marketing process (SABOURIN, 2013). Besides this CORDEIRO (2014) points out that in this case it is a space that transcends simple trade, enabling the cultural exchange and collective learning between the urban and rural universes. Free street markets, sale in properties, farmers' stores, farmers' markets, door-to-door sales, direct harvesting in properties by consumers, electronic commerce, collective consumer groups are examples of short chains (GAZOLLA and SCHNEIDER, 2017) According to SCARABELOTTI and SCHNEIDER (2012, citing Marsden et al. 2000) there are three main types of short chains: face-to-face; spatial proximity, and spatially extended. They can also be classified by quality criteria, in regional/craft and ecological-natural. The ‘face-to-face’ chains are characterized by the producer’s direct sales to the consumer through street markets, home sales, colonial house and tourism routes. The short spatial proximity chain is very associated with traditional know-how, whether or not linked to some attribute of the site. In this, the trade takes place through sales to local retailers, restaurants, institutional sales, regional markets, colonial houses and events in the municipalities.

In the context of globalization, short agri-food chains are becoming more relevant. They arise as an alternative to the question of the increase in production costs due to the dominant technological trajectory assumed by farmers, who are perceived to be in a situation of agricultural income decline (PLOEG, 2008) and of vulnerability regarding social reproduction (BASSO, 2013). Also, the emergence of short chains is associated with important movements of change throughout society regarding food standards. Before the changes in population consumption patterns, family farmers can occupy an important area of this market that is expanded through short agri-food chains. This reality that has been desired by both family farmers of the type “in transition” and of the type “non-conventional” (BASSO, 2013), aiming at social sustainability, and is in connection with the consumers interests for food with differentiated quality. These short chain markets “have the ability to re-socialize or [...] re-space food, allowing the consumer to make” value judgment. (MARS DEN et al., 2000, p.425). The approach adopted to support the process of constructing short agri-food chains is felt to the extent that the social actors consider the need to incorporate into the rural development process issues, among others, such as pluriactivity and new functions for agriculture and rural areas.

In this approach, short food supply chains then become necessary elements of rural development, because they add values to local production systems, as well as use the solidarity economy to bring innovations in market relationships (RENTING et al., 2017). Solidarity Economy is a “new economy,” because it retains some of the characteristics of the tradition of fighting the labor and trade Union movement against poverty, it is more militant, but also more fragile, organizations in some cases. (MOTCHANE, 2003, p. 3). Solidarity economy plays an important role in reducing gender inequalities, based on the use of varied resources, aiming at the priority in human needs, and in the constitution of proximity spaces guaranteed, especially by the women’s dedicated activities (SPECHT, 2009). According to SAGGIN and ALVES (2019) the cooperativism since its emergence seeks to provide the development and autonomy of those involved, and for this reason, it has fundamental importance for women to have visibility, and “together with the solidarity economy seeks the non-sexual division of labor, allowing the woman to also be the owner of the production, providing her economic autonomy.” (SAGGIN; ALVES, 2019, P. 32). Thus, the solidarity economy, through short chains, provides for development, facilitating the circulation of goods produced by producers in family economies and contributes greatly to the reduction of inequalities between men and women.

**Analysis of the Results Obtained Through the Field Research:** After theoretical contextualization, in the present item, the analysis will be carried out on the interviews conducted with the street market

sellers and with the President of the Street Market, in order to explore the answers regarding the three dimensions questioned and each of the variables explored.

#### **The Woman in the Production Unit in the Family Establishment:**

The role of women was, for centuries, only linked to the domestic chores and the family care, while the man was assigned the role of worker and family provider, landowner and woman's ruler, as described above. In this sense, DEERE and LEÓN (2002, p. 27) point out that "until the beginning of the 20th century, one of the main factors limiting women's ownership of property was the restricted nature of married women's property rights." In a clear situation of developing such limitations, in structured interviews with the families participating in the Street Market of the Rural producer Marechal Cândido Rondon/PR, it was possible to verify that in all cases women are considered land partners, actively participate in the planning of family activities, including decision-making processes from the beginning of activities, such as which products or crops will be introduced into family production, how financial resources will be allocated, what procedures will be adopted in production. In the case of interviewees III and IV participation in the street market and all decision-making are of the unique and exclusive competence of women, because this is the way they have managed to gain financial independence, which culminates with the reduction in subordination to men (CASTELLS, 1999). The process of products production and processing for the street market is carried out by all members of the family, and the activities are divided according to demand, but all of them participate both in the production, processing or packaging of the products for commercialization. Men and women contribute to the full production and commercialization process.

In these interview situations, it was verified that they refer to effective family farming, because the management, ownership and most of the work come from people who have blood or marriage ties (ABRAMOVAY, 1997). In all the interviews carried out, it was observed that there was women's effective participation in production, as well as little use of external labor. Therefore, they become providers of the family support and, consequently, they become more equal to men (COSTA, 1998). FALCÃO and ALMEIDA (2003, p. 4), point out "what we are seeing is a change in the standard of social life, which has invaded the rural area where often, it is they, the women, who support solely the family." However, in relation to the association with other families for production, only in Interview II there was a report that in production she counts on the collaboration of another street market seller and vice versa, a collaboration that refers to labor exchange.

Concerning the innovative practices, environmental preservation and sustainability, it was verified that women are constantly seeking to create practices that aim to preserve the environment, as well as that have a relationship of respect with the land and with the natural resources that originate the products. In some properties it was verified the use of plant residues for soil fertilization, in order not to use chemical fertilizers, and even those street market sellers who use synthetic fertilizers or pesticides use only when there is no success with practices that protect the environment. A common phrase in all interviewees, especially women: we need to produce quality products for our customer, because he is not a customer he is a friend... and if we do not respect the environment it does not allow us to produce anything. The interviews, all of them, demonstrate practices such as almost complete exclusion from the use of synthetic fertilizers or pesticides, respect for forests and rivers, integration between animals and products for the street market, use of water reservoir for irrigation and at the same time fish production, reuse of products such as fertilizers, recycling waste collection through a direct partnership between producers and collectors, because the public authorities did not allow conditions for this collection. Women participate effectively in the realization of practices of sustainability and preservation. This is due to the fact that they are the most affected by environmental damage, since they are in charge of families in a vulnerable situation (BONEWIT, 2015 apud MOURO, 2017). Moreover, women have great relevance in the transition to organic

agriculture, as well as in the realization of practices that preserve the environment and generate sustainable development in the face of practices of respectful relationship with it and, including seed storage (KARAM, 2004). This situation was largely demonstrated by the research carried out with the street market sellers because women were responsible for the implementation of sustainable and preservation practices, as well as referring to production with integration and respect to nature, in the quest to produce quality products and without damaging the natural space. The approaches performed by the interviewees, especially women, aim for sustainable development, because, according to BOFF (2015, p. 43), "to be sustainable, development must be economically viable, socially fair and environmentally correct." In this sense, rural sustainable development aims to improve the well-being of rural populations, with the final objective of this development (SCHEIDER, 2004, p. 88). According to the answers obtained, it was possible to verify that the street market is the income that enables better comfort, health and living conditions for the producers. In all cases interviewed there are other activities carried out in parallel to the street market, but the street market allowed better conditions and well-being for the producers.

**Women in Family life:** Upon analyzing how the woman performs her functions in family life, it was possible to verify that the cleaning and maintenance tasks of the house have minimal assistance from male members, and that the responsibility for such situations is the wife/mother with the help of female daughters, when they have female daughters, this is a consequence of the patriarchy in which women had the responsibility of domestic chores and man for work and social relationships (ARAUJO; SCALON, 2005). The part of the external cleaning is usually divided among family members regardless of gender, but care for clothes and internal cleaning of the house is not. When it comes to family feeding the tasks are performed in greater proportion by women, who claim to be "helped" by her husbands and male children. The responses obtained in the present papers are in line with the fact that women are exploited, subjugated and dominated since the early days when they were not considered subject to rights, were treated as fragile and unknowledgeable beings (KRAMER; SPRENGER, 2007), and therefore, women were assigned to household tasks only. In this sense, the woman always care for the house, feeding the whole family, caring for animals, saving, sewing clothes so that there is no spending on buying new clothes, taking care of family health (LUSA; FREITAS; 2017). Such situation eventually generated a symbiosis between women and nature, because, as ANGELIN points out (2006), nature is seen as an environment of life and preservation, and also because the relationship between women and nature was used as a biological basis for the exercise of power relationships and women's oppression.

Moreover, because of this fact, women possess and develop a meeting point with nature, because they carry out the care of family life and the roles exercised by women bring them closer to events involving nature (ANGELIN, 2006). The relationship between women and nature, as well as the realization of practices of respect and preservation, the creation of innovations that seek sustainability were also clear in the research carried out. Regarding the decisions on the family assets management, it was verified that women have effective participation, because among the interviewees the decisions regarding family administration are divided in the whole family or are made exclusively by women. Participation occurs through dialog, price research and joint solutions by family members, especially husband and wife. This situation is due to the fact that women started to provide the family support, which decreases their domination and submission in relation to men, as stated above. This context is a situation that is contrary to what has happened throughout history, because "in ancient times, the assignment of domestic tasks exclusively to women began to solidify as an aspect resulting from the nature of the female sex and as a basis for the rigid division of labor between men and women" (GOMES, 2005, p. 3). Nowadays it is unacceptable to consider the idea that man is the head of the family simply because he is a man, because the concepts of the family are

many and the woman is constantly in the process of taking spaces either in the family or in society (SANTANA, 2010). Women who, according to the interviewees, take on a great challenge that corresponds to being the holders of maternity, with the function of valuing and cultivating affection, also share with their husband the family management, its assets and its destiny (WOMMER AND CASSOL, 2014). Therefore, in the families that are members of the Street Market of the Rural Producer of Marechal Cândido Rondon/PR, women have assumed an important role in the family administration and its assets.

**Women in the Street Market:** Before we begin the analysis of the responses obtained in the research, it should be emphasized that free street market are present throughout the country, as well as that they are characterized as a retail market activity performed in public spaces, in pre-established frequencies, being important for the supply of the urban area and the disposal of rural production, through a large female participation (SANTOS et al., 2011). As stated above and in accordance with the statements of the President of the street market, the street market has a total of 23 stalls, which are distributed among the various street market sellers, some of which occupy two spaces.

Women's participation is of fundamental importance to the street market. In the board of the street market there are 3 women, treasurer, secretary and vice-secretary, plus 3 men, President, vice-president and vice-treasurer. In the Audit Committee there are 3 members and 2 of them are women. This female participation has been growing in the last 10 years. In his interview, the President of the street market highlighted the importance of women's dedication, work and competence for the success of the street market for more than 25 years. According to the research carried out, all the street market sellers enrolled in the street market, registered as the owner of the stall, there are 5 men and the others are women, all of them participate as voters in the decisions made regarding the street market. The women of the Street Market of the Producer of Marechal Cândido Rondon/PR perform the functions in the activities of participation in the street market in conjunction with family members, with the hiring of third parties and with partnerships with other street market sellers to share the activities and improve the range of products offered to the customers. In situations where husbands perform functions with the family members, husbands are present and tasks are performed equally among them, or when necessary a division is made according to each person's abilities. For example, in an interviewed family the woman sells the baked products and the husband is responsible for selling and roasting the kebobs. At the end of the day they make "accounting" together.

The interviewees stressed the importance of cooperation among the street market sellers so that the street market is maintained and, as a result, can continue to commercialize the various types of products. This situation demonstrates the effective importance of the solidarity economy because the objective is not only profit, but the collective and the real democracy of goods and production (SINGER, 1999).

In this sense, BOFF (2016, *internet*) points out that "the solidarity economy is the one that best realizes the concept of sustainability in direct opposition to the prevailing world system." Such a model has always existed due to the fact that solidarity refers to one of the fundamental bases of societies, and "in the first Industrial Revolution in England it emerged as a reaction to capitalist super-exploitation. It appeared at the end of the 17th century and the beginning of the nineteenth under the name of cooperativism." (BOFF, 2016, *internet*). In addition, it should be emphasized that cooperative practices awaken the women's political action and create ties of belonging and solidarity, become an effective tool for development, overcoming the processes of exclusion and improving the women's living conditions in the field (GRADE; BASSO, 2019). This research shows that, effectively, rural producers recognize the solidarity economy, through the use of short chains, as more productive than the capitalist and guarantee them the dignity of life, which goes beyond financial issues, which demonstrates, according to RENTING et al., (2017) that short food supply chains become necessary elements of rural development, because they add values to local production systems and use the solidarity economy to bring about

innovations in market relationships. Regarding the women's participation in the community, everyone replied that women have individual or family participation, such as in religious groups, women's associations, churches and sports clubs. From another north, it has been demonstrated that women have great concern in carrying out their activities in harmony with the environment, seeking sustainable practices, in order to prevent nature from being damaged by their economic activity. Women undertake acts to avoid food waste, proper disposal of useful and organic waste, which is used in family property, as well as taking advantage of common spaces to avoid waste of electrical energy. In this approach, the "empowerment of women in rural areas makes it possible to improve life in the field as a whole, both in the economic question of families and in the construction of more democratic environments and with equity for all" (GRADE; BASSO, 2019, P. 169). In view of this, research has shown that women have increasingly participated in the spaces outside the family establishment and leading their relationship of respect and harmony with nature in all the places they attend, as well as the short markets and the solidarity economy are more effective in guaranteeing women's rights and female empowerment.

### Final Considerations

The present study, which aimed to analyze how women participate in family establishment activities, both in the productive process and in domestic activities and outside the family establishment, allowed an analysis about the labor relationships between men and women, as well as the growth of female empowerment and sought to reduce inequalities when the family participates with the sale of products in street markets organized by the Association of which they are partners. The study allows us to observe the fact that the food traded by the interviewees in the street markets is, to a large extent, among those activities that in the trajectory of family farming were considered as family subsistence foods. Thus, what was previously a food produced only for the family, nowadays these same foods, with their proper processes of good production practices, are being commercialized. And what is more relevant, women are the main players in the commercialization process analyzed. The solidarity economy, through the short markets, makes it possible to integrate more people, and is also a place where women have a great deal of participation, that is, there is greater visibility and appreciation of female labor. The interviews carried out showed that, despite years of inequality, the street market women are having an effective participation in the production and management of the family administration, as well as in the board and carrying out of the street market. It has been demonstrated that women still perform most domestic chores, as well as that they have great integration with nature, which culminates in the realization of sustainable practices and environmental preservation, contributing to the different dimensions of sustainable rural development. Moreover, it was possible to observe that activities that require cooperation, whether in the family establishment or in the association, are capable of contributing to the reduction of inequalities between male and female sex, because the need for cooperation brings integration among people. Thus, it is possible to verify that there is still a long way to go to guarantee effective equality between men and women, but that regarding the families of family farmers studied and in the Street Market of the Rural Producer of Marechal Cândido Rondon/PR, face-to-face market, there is already significant women's participation and empowerment.

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