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ANALYSIS OF ASSOCIATIONS AND RELATIONSHIPS PROVIDED BY THE AGRICULTORS IN MOVEMENT PROGRAM

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Abstract: This article aims to analyze the proposed action of the “Agriculturists in Movement” Program, examining, specifically, the associations that the program gives rise to and the relationships that need to be built to put such practices into action. Methodologically, documental research was chosen, having as theoretical-conceptual support the contributions of political scientist Sônia Alvarez (2014; 2019), more specifically her concept of discursive fields of action, since it allows different individual and collective actors to be made visible, in addition to of the social, political and cultural contexts that interact with each other in the public arena. In the present research, these articulated networks were understood as possibilities for building resistance in order to make visible agendas that question the relations of forces that place rural women as individuals subjected to practices that cross the social field, engendering the emergence of discursive changes and practices of political subjectivation. The results showed that the Program’s proposal shows a way of acting, which can contribute to the emergence of rural women as political subjects, capable of carrying out critical, autonomous and plural productions, which make visible inequalities and social injustices.

Keywords: Rural women; Software; Social Practices

INTRODUCTION

This article aims to examine the collective strategies that exist in the reality experienced by rural women in the Zona da Mata Mineira and their social mobilization processes, based on the analysis of the proposal of the Agricultors in Movement Program, whose main axes are political participation; income generation, agroecology and solidarity economy; health promotion and self-care of rural women. With this, we seek to answer the

following questions: What are the associations that this program entails? What relationships need to be built to put such practices into action?

By adding the articulation between the promotion of political participation, income generation through family farming, agroecological practices and self-care of rural women, the Program is in line with the literature on the relationship between political participation and rural women, since agriculture family, agroecology and the solidary and feminist economy, in their different intervention fronts, have been evidenced as powerful strategies to promote the role of rural women as political subjects, bringing consequences both in the public sphere, through the incentive to collective action with the cooperatives, unions, social movements, as well as in the domestic-family environment by questioning gender hierarchies, the capitalist economic system and by highlighting the importance of social mobilization for the construction of a more equitable and sustainable society (SILIPRANDI, 2015, HORTA; REZENDE; MACEDO, 2015, SILVA, et. al, 2018, SIMON, 2020).

What differentiates family farming from other forms of rural production is the interconnection between land, work and family (OLIVEIRA; VILACA; CORREIO, 2020). In this context, the participation of women in family farming is an element present in Brazilian rural territories, a work that points to the accumulation of knowledge and ancestral knowledge passed on from generation to generation, articulated with new experiences and knowledge lived throughout the life history of every woman. Such elements can be observed from the selection and planting of each seed, seedlings, to the ways in which the harvests are carried out, with cultivation being common in their own

backyards and terreiros (SILVA, et al., 2018).

Subsequently, part of the food is used for the family's own consumption and, in some cases, the surplus is sold in local agroecological markets and fairs. The income from the holding of fairs, for example, contributes to the financial autonomy of rural women, as they do not depend on their husband's resources (SILVA, et al., 2018).

Agroecology, in turn, is seen as a new way of thinking about production and a new model of rural development based on respect for nature and people, through community strengthening and appreciation of popular knowledge. In this context, the promotion of gender relations based on the redistribution of power and the deconstruction of social hierarchies is also evident, because, as the motto says: "Without Feminism, there is no Agroecology". Therefore, agroecology is believed to strengthen women's struggle to end gender inequality and violence (SERRANO, 2015). In this same direction, Silva et al. (2018) emphasize that the spaces fostered by agroecology, when they integrate a gender discussion into their actions, enable the recognition of the work of these women, as they become protagonists or share agroecological management and the commercialization of fairs.

It is observed that a new discourse has been established by questioning the traditional view based on the subordinate view that rural women's work is seen as "help" to their husbands. Therefore, assuming a feminist posture articulated with agroecology makes visible a new place to be occupied by rural women, bringing an economic, social and political connotation to their work and a new social place when assuming new responsibilities and redefinitions of roles, even if partially (SILVA et al., 2018).

The presence of women in agroecological movements has been increasingly noticed and

their political participation in these collective actions has presented important advances, such as: the recognition of their participation in the construction of grassroots experiences and in the opening of some spaces in the management levels of entities. Finally, his action shows "that it is possible to resist, denounce, organize, building themselves as political subjects who, based on their multiple identities, do not conform to the 'unfair and bitter' fate reserved for them in the patriarchy" (SILIPRANDI, 2015, p. 338).

Finally, the studies point out that to think about the solidarity economy linked to gender equality, it is necessary to break with the hegemonic, one-dimensional, market-centered paradigm, based on binarisms and dividing lines of today's society. The new paradigm envisioned is designated as paraeconomic, which approaches the feminist economy and the social and solidarity economy, as both are based on the need to incorporate non-market and non-monetary activities as well as highlight the importance of valuing the role of women in this reconfiguration. paradigm that, therefore, contribute to the elimination of the current androcentric bias. This new paradigm contemplates a multicentric view of society, which integrates social, ecological and political aspects, not denying the importance of the economic dimension, but not shaped by it (SIMON, 2020).

The social and solidarity economy makes us reflect, through its foundations, about the importance of relationships based on solidarity as opposed to the utilitarian individualism dominant in the current system centered on the market. Feminist economics, in turn, criticizes androcentric behavior, politicizes the domestic-family environment and gives visibility to women by understanding "women's work beyond the purely economic aspect, but considering the activities of care,

affection and reproduction and the impact this for society” (SIMON, 2020, p. 3).

Despite all the advances achieved, even in contemporary times, the view that the space to be occupied by rural women is the domestic environment is rooted in everyday culture. Even if an economic emancipation has taken place, there is a reproduction of social and gender roles, in which domestic and child care functions are attributed to them. For the woman farmer, this condition is very striking, as the work she develops inside the house, in the garden, in the field is assigned to her domestic duties (OLIVEIRA; VILACA; CORREIO, 2020).

In this direction, many studies have pointed to the need to value practices that foster the emergence of rural women as political subjects, so that they can give voice and visibility to their strategies of mobilization and confrontation with situations of subordination and oppression historically imposed (CARDOSO ; PINTO, 2020, SIMON, 2020, SILIPRANDI, 2015, HORTA; REZENDE; MACEDO, 2015, SILVA, et. al, 2018). Therefore, it is essential to endorse debates and research that problematize these social constructions so that rural women can, in fact, have their citizenship rights guaranteed, through the processes of political, social and economic emancipation. This struggle involves a new attitude of men and women and a transformation in the way of educating future generations. In addition, it requires the implementation of public policies so that rural women are not only seen as beneficiaries of programs, but, above all, are recognized as protagonists and participatory actors in the community in which they live and in the various decision-making spaces (OLIVEIRA; VILACA; CORREIO, 2020).

METHODOLOGY

For the development of the study, the

perspective of contributions from political scientist Sônia Alvarez (2014; 2019) was adopted as a theoretical-conceptual contribution, more specifically her concept of fields of discursive action, which allows to visualize interconnected networks of actors and contexts that continually intersect, at different levels, bringing together people, practices and ideas in constant movement. This notion is about a political formation, permeated by inequalities and asymmetrical power relations, and, therefore, they are crossed by dispute or even rupture processes, which show paradoxes and contradictions. Furthermore, it values heterogeneity, as a constitutive mark of the relationships established between the actors, highlighting the importance of paying attention to the multiplicity and conflict inherent in the discursive fields of action.

Thus, the investigation had its methodological design the qualitative approach, through documental research. Part of the scope of analyzed files were: information about the agents involved, as well as the methodology and objectives of the Agriculture in Motion Program taken from an unpublished document made available by the Program articulator, in addition to information available on the public page of the Program on the social network Facebook. Such information gives legitimacy to the proposal, subsidizing not only the practical intervention, as well as providing the basis for raising funds for its execution. As for the ethical aspects of the research, as it is public domain materials, evaluation by the ethics committee was waived as explained in the resolution, number: 510, of April 7, 2016 of the Ministry of Health (BRASIL, 2016).

RESULTS AND DISCUSSION

INVOLVED AGENTS

The Farmers on the Move Program is an initiative of the Center for Study, Integration, Training and Rural Assistance of Zona da Mata (CEIFAR-ZM) and the Rural Workers Union of Muriaé, Barão do Monte Alto, Rosário da Limeira and São Sebastião da Vargem Alegre. (STR), with the support of the Cooperative of Producers and Family Agriculture (COOPAF) and the Rural Solidarity Credit Cooperative (CRESOL).

The Program's target audience is women family farmers, who work in family farming and social organizations, including community leaders, artisans and directors of entities. Currently, 38 women actively participate in the program, in addition to others who participate in specific actions, such as events and meetings. Its coverage area includes the municipalities of Muriaé, Barão do Monte Alto, Rosário da Limeira and Miradouro.

In this context, the program emerges as a discursive field of action, since it interconnects different individuals and more or less formalized groups that, according to Alvarez (2014, p. 18), are:

situated in different spaces in civil society, in "non-civic" society, which politically manifests itself in the streets and in the countryside (which I usually call the "other" of civil society), in political society, in the State, in intergovernmental institutions, in and transnational advocacy networks, in academia, in the cultural industries, in the media and on the internet, and so on.

It is worth noting that these fields have discursive articulation through different elements. Among them, we can mention the languages, the meanings, the negotiated, disputed and partially shared worldviews between social actors (ALVAREZ, 2014; 2019).

The program has its main articulator,

Ariana Moraes. In a publication found on the public page of the Agriculturists in Movement Program, the leadership had its history highlighted by the Women who Transform Project, carried out by the National Union of Family Agriculture and Solidarity Economy Cooperatives (Unicafes) of Minas Gerais, in 2021, in allusion to International Women's Day, as can be seen in the description text that accompanies a link to access the video, with the report of the leadership available on the Facebook page of UNICAFES Minas Gerais:

* Meet Adriana* – Women who Transform - *Adriana Morais*, 42 years old, farmer, married, mother of a young son, resident in the São João do Glória Community, in the Municipality of Muriaé. Born and raised in the countryside, from a simple and hardworking family. From childhood she began her life in the community, being a catechist, participating in a youth group and minister of the word and eucharist. Still young, * through the CEBs (Community Ecclesiastics of Base) and her teachings, he took the first step with alternative health practices and social movements *. She has always enjoyed reading and writing, however, studying has always been one of the challenges over the years. She studied until the fourth grade and for several reasons it was not possible to continue because she could not leave the countryside and go to the city. After getting married, she took the EJA in Muriaé. Once again she had to stop due to family health issues. Two years ago, through ENCEJA, she completed high school. She is currently part of the * coordination of CEIFAR-ZM, of the board of COOPAF Muriaé, of the Rural Workers Union *, of the organization of the Agroecological Fair and the Agriculturists in Movement Program. Through these representations * she works in the fight against mining, in strengthening family farming and promoting agroecology *, as well as in supporting and encouraging the participation of women in decision-making spaces. "Years ago, I participated only by listening, then I understood that I could do more than that, and I fought and

fight so that other women can have a voice, occupy their spaces and contribute to the construction of a more inclusive society. That's why *I reinforce to every woman in the countryside or in the city the importance of participation, training and collective construction*" (Posted on facebook - Page of Agricultors in Movement - 03/19/2021).

The history of the articulator highlights that her initial connection to collective agendas was through participation in the church, which, in addition to functioning as a space for the expression of religiosity, emerged as a political space when linked to the Basic Ecclesiastical Communities (CEBs), which boosted their insertion in community practices linked to health and social movements. According to Ribeiro (2003), CEBs, through Liberation Theology, constitutes an important movement within the Catholic Church. The grassroots action is aimed at active participation in the community, aiming at collaborative and democratic decision-making on issues that afflict the population, which allows women to expand participation in the public context. This initiation of political militancy by rural women through CEBs is a common characteristic of women in Minas Gerais (MAGALHÃES, 2008).

Another element that stood out refers to the difficulty of accessing education, being reported the limitation in leaving the countryside to study in the city when young, having carried out this displacement in adult life through the Education Program for Youth and Adults (EJA), a process permeated by problems, such as the experience of illness of family members. The second year of high school was only reached two years ago by the National Exam for the Certification of Youth and Adult Skills (ENCCEJA), which is a test carried out by the National Institute of Education and Educational Research Anísio Teixeira (INEP), which allows the obtaining elementary and high school certificates

(BRAZIL, 2021). Details were not explained in the report, but the hypothesis is raised that the interruption may be related to the need to provide care to the sick family member, since traditionally this activity has been historically imposed on women (OROZCO, 2006).

This element has been discussed by Feminist Economics as a reality that needs to be questioned in order to facilitate the construction of reproductive work, as a collective responsibility in the domestic context. Care, as a responsibility, is attributed in society from the circumscription of the individual's social position and relationships. In this context, based on traditional gender roles, women learn, from an early age, to put themselves at the service of others, prioritizing the demands of others to the detriment of their own. Therefore, it is observed that care is directly linked to social norms and identities (OROZCO, 2006).

Another piece of information that drew attention refers to the diversity of representative positions held by the leadership, as well as the different agendas defended, which are articulated with the defense of the environment, the construction of a counter-hegemonic economy and the strengthening of alternative agri-food systems, bringing gender as a transversal axis to encourage women's participation in decision-making spaces. This fact is in line with what the literature has pointed out about political participation in the rural context (SILIPRANDI, 2015, HORTA; REZENDE; MACEDO, 2015, SILVA, et. al, 2018, SIMON, 2020).

Finally, the importance of leadership as representative in the spaces of power within organizations is highlighted, in order to encourage the expansion of female participation, since it is necessary to diversify voices, in addition to enabling the continuity and viability of movements and struggles, considering that women experience real

difficulties, especially regarding reconciling personal life with collective action, because, as observed by Siliprandi (2015, p.331), women are immersed in contradictions that impose difficulties for them to exercise of political militancy, considering that “their specific conditions of life, in which work and family constitute universes so closely linked”. This, since patriarchal values are still rooted in society that need to be overcome, and that, for that, a lot of struggle and resistance is necessary. This is an important dimension to be explored in future works in order to know the relational dynamics within peasant families, identifying occupied positions, possible hierarchies, their consequences for women’s participation in public spaces and their coping strategies to break practical dilemmas.

THE PROGRAM’S OBJECTIVES

The Program’s goal is to encourage, support and strengthen rural women’s initiatives based on the aspects worked on, building future perspectives. Its main objective is to promote political participation, training and organization of female farmers, with a view to social participation, income generation, rights, agroecology, solidarity economy, promotion of sustainable practices, health and self-care. As specific objectives, the Program seeks to: Foster the participation and insertion of women farmers in movements and organizations; Promote the training of rural women in law, work and feminism; Promote family farmers’ access to public policies; Make it possible to improve income and market access to products; To promote the exchange of experiences and the construction of strategies for the organization of production, credit, institutional markets, and solidary commercialization for rural women; To promote the improvement of the quality of life and of the health and well-being conditions of rural women; Training in production in the

parameters of agroecology and cooperativism.

Among these different objectives, three main thematic axes were evidenced in the analyzed material. For a better visualization of the information, we tried to schematize the data in a summarized way, considering the axes, objectives and suggestions of actions of the program, according to Table 1, presented below.

The three main axes are: Political Participation; Income Generation, Agroecology and Solidarity Economy; Women’s health and self-care. In this context, it is observed that the program seeks to unfold itself in the articulated promotion of different fronts of action, which can bring positive effects at the individual, institutional and collective levels.

In turn, the objectives go in the direction of what Siliprandi (1999, apud SILIPRANDI, 2000) proposes, when he points out the need to plan and execute public programs and policies for rural women to provide reflection and promotion of actions that strengthen the identity of women. rural, as a worker, in order to break with the naturalized patriarchal logic that she “helps” her husband produce; address issues that may problematize traditional gender hierarchies and roles, as well as those linked to community and societal life, in order to expand their informational universe; to encourage the training and organization of male and female farmers, for the construction of more equitable modes of production; to enable adequate conditions for women’s participation in collective activities, such as time, agenda, location and day care center, for example.

The third axis of the program, health and self-care, has been one of the strategies thought of as an alternative to the current context of the COVID-19 pandemic, since the Program had its actions affected, due to the need to suspend face-to-face group activities. The dialogue

Subject	Objective	Suggestions
Political Participation	Encourage and support the participation and insertion of women in unions, associations, cooperatives, councils and other decision-making spaces.	Conducting conversations and training sessions on law, feminism, equality and others.
		Support farmers in organizing documentation.
income generation, Agroecology and Solidarity Economy	Encouraging the education and training of women to strengthen productive and artisanal groups, with a view to agroecology, income generation and solidarity economy.	Conducting courses and workshops.
		Organization of agroecological fairs and exchanges.
		Organization of production with improved quality and market access.
		Purchasing materials together.
Health and Self-care	Encourage actions with women farmers with the objective of improving physical and mental health in the search for a better quality of life.	Promotion of complementary practical workshops on health, healthy eating, food reuse.
		Encouragement to exercise.
		Motivational speeches.
		Relaxation practices.

Table 1 - Action axes of the Agriculturists on the Move Program

Source: Survey Data, 2021

between the participants is maintained through a group created on WhatsApp. In an informal conversation with the leadership that articulates the actions, it was informed that online activities are taking place to continue the work. The proposal is the articulation with volunteer professionals from different areas, such as: physical education, psychology, nutrition and complementary health practices that carry out videos, activities and content for women aimed at self-care, since this type of intervention has been demanded. by the women farmers.

This can also represent a counter-hegemonic intervention, if the interventions problematize the fact that women are socialized to put the well-being of others, especially children and husbands, to the detriment of their own (OROZCO, 2006). But, at the same time, it is important to problematize that this strategy points to the inefficiency of public policies in thinking about actions for this public, and it is up to social organizations and civil society to execute them. This is even an important discussion to be discussed with women in order to problematize the current political

context, which has several setbacks as a mark, among them, the lack of funding of public policies, contributing to the precariousness of the provision of public services, a fact which has burdened women even more with care activities, since, as already discussed, this task has traditionally been imposed on them, especially related to caring for children, people with disabilities and the elderly, as well as performing household chores (OROZCO, 2006).

With social isolation, in addition, women are also subjected to the intensification of gender violence and femicide; that is, situations of oppression that produce suffering and negative psychosocial consequences for their health and well-being (BISPO; CALDEIRA, 2020). This way, this cyberspace is also configured as a discursive field, in itself, therefore, political in which citizenship can be glimpsed, constructed and exercised collectively (ALVAREZ, 2014; 2019).

PROGRAM METHODOLOGY

The Program proposes to act through a participatory methodology and in a

decentralized manner. CEIFAR-ZM and other partners, together with the Women's Committee, established by the program, play an essential role in the construction, mobilization and articulation of female farmers for participation in activities and involvement throughout the process. In order to fulfill the demands that arise during the process, partnerships are sought with social organizations, the private sector and support from the government.

In this sense, it is observed that the methodological proposal of the program intends, for the decentralization of power and democratization in decision-making, which contributes to the collective construction of actions, advancing from doing "for" in the direction of doing "with". In this proposal,

rights are imagined, not just demanded, identities and needs are forged and powers and principles are negotiated and disputed. In other words, they are not pre-political or para-political spaces, as is implicit in the distinction commonly made between "social" movements and parties, institutions or processes represented as (really) "political" (ALVAREZ, 2014, p. 19).

This element is important, because it is known that, as social markers are articulated, such as: gender, sexuality, generation, race/ethnicity, social class, among others, different ways of being a woman are configured and, together with them, demands, experiences and vulnerability processes are produced. Making multiple voices visible helps to avoid the colonizing discourse of the other (FINE et al, 2006, ALVAREZ, 2014; 2019).

THE "FARMERS ON THE MOVE" PAGE

The public page "Agricultors in movement" was created on June 20, 2016 and is linked to the Center for Study, Integration, Training and Rural Assistance of Zona Da Mata (CEIFAR-ZM). The content linked on the page is

varied, including publications on invitations and dissemination of events, courses and seminars; records of presentation of scientific papers from a partner public university; videos and reports on the environment, food and agroecology, life in the countryside; call for social mobilization and registration of collective manifestations; publicizing the participation of female farmers in fairs, events and the like; dissemination of local agroecological fair; registration of articulation meetings with partners; products produced by farmers, as well as handicrafts and homemade food products.

In this context, it is observed that the Program is inserted in a network of actions, which involve partners from different instances, bringing capillarity and diversification of the actions developed and articulation with different social, public and private organizations. Such evident contents and guidelines point to parameters and borders, or limits, fluid in the field of the Agriculture in Movement Program in its relationship with a heterogeneous network of social actors to which it relates, forming part of the political disputes that constitute it and reconfigure them in the empirical and political field (ALVAREZ, 2014).

As highlighted by Alicia Puleo (2008), information and communication technologies (ICT) constitute a space for citizen participation, as can be seen in the dissemination of materials, campaigns developed by social networks on the environment, feminism, agroecology, among others. The author points out that technological transformations have brought advances towards female autonomy; however, she points out that these technologies need to be considered sparingly; that is, it is necessary to have a critical look at the destructive excesses and instrumentalization in this context.

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