



COMPLEMENTARY MATERIAL TO THE DL
SHORT COURSE ON THE RIGHTS OF
RURAL WOMEN AND GIRLS IN THE
CONTEXT OF THE CPLP – COMMUNITY
OF PORTUGUESE-SPEAKING COUNTRIES



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FACT SHEET

SEMEAR INTERNATIONAL PROGRAM TEAM

Coordination – Fabiana Dumont Viterbo
Administrative and Financial Assistance – Ana Luiza Santos
Knowledge Management Leadership – Aline Martins da Silva
South-South Cooperation Leadership – Ruth Pucheta
M&A Management – Adalto Rafael
Communications Office – Gabriel Monteiro

TEAM RESPONSIBLE FOR THE PUBLICATION

Coordination – Fabiana Dumont Viterbo
Texts prepared by – Joana Dias, Victoria Medina, Simone Amorim, Nereide Silva, Elsa Elena Rocha Fernandes, Nzira Deus, Adalgisa Bozi Soares, Jacqueline Mary Soares de Oliveira
Final proofreading – Fabiana Dumont Viterbo
Graphic project and layout – Simone Silva

«« »»

SPECIAL THANKS

Coletivo Afreketê – Simone Amorim, Taísa Oliveira, Priscilla Nonato, Rebeca Gomes de Freitas; Plataforma Alimentar CPLP!; Tiniguena ONG; Skills for Sustainable Family Agriculture in the Community of Portuguese-Speaking Countries Community CCAFS-CPLP (Valkiria Spring); Biological Movement of Sao Tome and Principe (Valdemira Tavares); Program on Sustainable Agrifood Policies in Sao Tome and Principe PAS – STP (Lucilina Pontes); Eco-feminism Movement of Cape Verde coordinated by Mónica Rodrigues; Cape Verde Women Organization (OMCV) represented in this activity by Fátima Balbina Lima; Women Forum; Célia Sapalo of ADRA – Action toward Rural Development and Environment; Carlos Ferraz and other peers of Caritas Angola / REDRAS – Network of Rural Development and Sustainable Development – Angola.

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presentation

This material is complementary to the distance learning short course RIGHTS OF RURAL WOMEN AND GIRLS IN THE CONTEXT OF THE CPLP – COMMUNITY OF PORTUGUESE-SPEAKING COUNTRIES, produced by a partnership between the Semear International Program and the NGO Actuar – Association for Cooperation and Development. This short course presents a portfolio of challenging themes related to seeking gender equity and to the fight against rural poverty. These issues are discussed in the light of the rights of rural girls and women, pointing out to the development of their skills, and the improvement of living conditions and gender relations in the countryside.

The Semear International Program has prioritized the development of actions focused on gender. Since its inception, it carries out numerous initiatives aimed at the empowerment of women in projects supported by IFAD in Brazil and, in partnership with ACTUAR, has proactively worked on the *Intercâmbio Brasil e África sobre as Mulheres Guardiãs da Sociobiodiversidade e as Cadernetas Agroecológicas: Uma experiência de sucesso nos projetos FIDA Brasil (Brazil-Africa Exchange on Women Guardians of Sociobiodiversity and Agroecological Logbooks: A successful experience in IFAD-Brazil projects)*. This international event brought to female technicians and farmers from Portuguese-speaking African countries the experience of applying the Agroecological Logbooks methodology in the Brazilian projects supported by IFAD (the International Fund for Agricultural Development).

The success of the partnership has shown that the exchanges between organizations, and between Brazilian and African women farmers still have many issues to be developed together. Based on this first experience of exchange, and considering the most relevant themes for rural women in Brazil and Africa, the proposal to build a distance learning educational activity for rural women that would include the distinct, yet complementary, practices and experiences of the contexts of the Portuguese-speaking nations was consolidated. It was then decided to work on the grand of fundamental rights for rural girls and women within the scope of the CPLP, driven by the Human Rights principles.

The short course is also supported by the “Alimenta CPLP!” platform and its digital portal, which encompasses several organizations involved in strategic partnerships to provide subsidies to CPLP farmers in multiple key activities. Thus, gathering the online format to the thematic approach, the short course “Rights of rural girls and women within the CPLP” deepens concepts, information, and guidelines regarding the rights of rural women in Brazil and Portuguese-speaking African countries, adding existing tools and perspectives in each country that work as exchange of experiences on successful initiatives.

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Map of Ifad in Brazil





Paulo Freire Project (PPF)

IFAD Funding: US\$ 40 million
Government Funding: US\$ 40 million
Benefited Families: 60,000
Families Headed by Young People: 16,052
Families Headed by Women: 10,800



PROCASE Project (Sustainable Development of Cariri, Seridó and Curimataú)

IFAD Funding: US\$ 25 million
Government Funding: US\$ 15.5 million
Benefited Families: 22,000
Families Headed by Young People: 1,570
Families Headed by Women: 10,800



Dom Távora Project (PDT)

IFAD Funding: US\$ 16 million
Government Funding: US\$ 12.2 million
Benefited Families: 12,000
Families Headed by Young People: 3,600
Families Headed by Women: 4,800

ETO
ELDER
A R A

Ifad's performance in Brazil with Semear Internacional Program

The International Fund for Agricultural Development (IFAD) is a financial agency of the United Nations (UN) that, in partnership with state and federal governments, enters into loan and grant agreements to support rural development. In Brazil, IFAD's main investment focus is the semi-arid region, where it performs actions aimed at promoting productive projects to generate agricultural income, cooperatives, associations and access to markets. With promotion of nutritional food security and reduction of poverty in rural areas among its pillars, IFAD encourages the strengthening of activities whose priority audiences are women, young people and traditional communities.

IFAD has already provided an amount of approximately US\$ 300 million for the implementation of 13 projects in Brazil. Six projects are in execution in 2020, with direct benefit to 250,000 families. Five of them are in partnership with state governments, through bilateral agreements: Paraíba (*Procase* Project – Sustainable Development of Cariri, Seridó and Curimataú), Bahia (*Pró-Semiárido* Project), Sergipe (*Dom Távora* Project), Piauí (*Viva o Semiárido* Project), and Ceará (*Paulo Freire* Project). In partnership with the federal government, the *Dom Hélder Câmara* Project (PDHC) covers 11 states: Pernambuco, Ceará, Rio Grande do Norte, Alagoas, Bahia, Piauí, Paraíba, Sergipe, Maranhão, Minas Gerais, and Espírito Santo.

In parallel with the projects, IFAD seeks to carry out actions that go beyond productive development in the communities served, encouraging access to information through donation programs, such as the *Semear Internacional* Programme (PSI), whose operationalization is supported by the Inter-American Institute for Cooperation on Agriculture (IICA). Operating in Brazil, PSI has the following axes: Knowledge Management; Monitoring & Evaluation; Communication; Policy Dialogues; and South-South and Triangular Cooperation. PSI works with the six projects supported by IFAD in Brazil, strengthening their capacities by carrying out activities that stimulate knowledge. The objective is to facilitate access to contextualized knowledge and innovations for coping with the semi-arid region.

Among the PSI's activities, there are exchange programs; training; workshops and seminars with technicians and project beneficiaries; technical training for public managers; institutional articulations; support for gender equality; support for the collection of socioeconomic data and methodization of results; book publications, and production of journalistic and communicational content in print and digital formats. In this way, the program has been making a significant contribution to the systematization and dissemination of good rural practices in IFAD's projects, both nationally and internationally.

OPERATION OF EACH PSI'S ACTION COMPONENT:

KNOWLEDGE MANAGEMENT

Training, exchange programs, thematic meetings and seminars are the main activities developed to strengthen knowledge and the knowledge exchange between projects, involving technician and beneficiaries. The most addressed themes are: access to markets, agroecology, gender, gastronomy, and goat farming. Many of these events result in publications that, in print and/or digital format, contribute to the enhancement and increased visibility of these good practices and successful experiences.

MONITORING & EVALUATION

Periodic training courses for technicians from these areas are carried out, with promotion of meetings in working groups and the involvement of professionals from other institutions. All IFAD's projects in Brazil use an integrated management system called *Data.Fida*, a great product developed by *Semear Internacional* for this component, which contributes to improving quality and accuracy of the information collected and processed by the projects.

COMMUNICATION

A component that permeates all others, *Semear Internacional's* Communication uses several channels, such as the portal and social networks, to make knowledge and information reach the most different audiences. Publications (books, booklets, manuals and studies), a collection of videos and photos and the database of good practices already listed can be found on the website, as well as texts created weekly and disseminated among IFAD's projects. A recent product in this area is the ***Prêmio Semear Internacional de Jornalismo***, award in its first edition that honors the best news reports in Brazil on good rural practices.

SOUTH-SOUTH AND TRIANGULAR COOPERATION AND POLICY DIALOGUES

The objective of South-South and Triangular Cooperation is to foster new knowledge and networks through the internationalization of its actions. Through exchange programs, training and seminars involving countries in Latin America and Africa, topics of common interest in family farming are addressed, identifying techniques and practices that can help rural workers in their daily lives. In addition, PSI seeks to facilitate the dialogue on public policies, with a view to supporting spaces aimed at the debate between civil society, governments, academia, and partners.

Learn more about PSI's actions; visit the virtual library and access the events held to join the network for the dissemination of good rural practices in the semi-arid region, accessing www.portalsemear.org.br.



History of Feminisms and Women's Rights



What is the meaning of the word ‘feminism’? The term came out to represent women-led social movements that recognize social inequality, fight for the guarantee of rights, and challenge all forms of exploitation/subordination/oppression of women. Feminism first gained visibility in the United States and Europe because of the suffragist movement, which in the 18th century began to claim in Europe women’s political right to vote and to be voted for. The movement was mostly composed of white women who sought legal reforms with the perspective that equality in laws would solve the discriminatory processes against women. (COSTA AND SARDENBERG, 2008)¹. This first moment of the feminist movement would become known as **liberal feminism**.

The invisibility and absence of black women in the agendas headed by liberal feminists led to the diversification of women’s and feminist movements, especially the articulation of black women, and the strengthening of black feminism.

In the 1960s, the feminist movement adopted the tag line “the personal is political”. The aim was to problematize the notion that political referred only to the public space, being inherent to men. With this tag line, the movement disrupted the public/private dichotomy, and brought to public and political discussion the power relations existing in domestic spaces, and that create processes of women’s subjugation and oppression.

In Brazil, the feminist movement developed in parallel to the world context. Until the mid-1980s the singular term – ‘feminism’ – was used in Brazil, referring to a hegemonic movement arising from the experience and demands of white women. The term in the plural, **feminisms**, now addresses the demands and specificities of several groups of women: black, indigenous, *quilombolas*, Latinx, fat, albino, from the forest, from the *sertão*, and peasant women.

It is important to say that these definitions do not deal with stand still movements, with well-defined starting and ending dates. The demands for rights intersect in time and territories, adding new banners to carry. In Brazil, women’s movements began long before the term feminism was coined, as since the colonial period the enslaved women hung together to strengthen the *quilombos* and anti-slavery movements. At that time, for example, Luiza Mahin – a black woman born in Costa Mina, Africa, who was brought as a slave to Brazil, lived in Bahia and participated in the Malês and Sabinada Revolts (1835 and 1837) – and Maria Felipa – considered the leader of a group of women who would have confronted Portuguese soldiers during the fight for the independence of Bahia – stood out².

1 O Feminismo do Brasil: reflexões teóricas e perspectivas / Ana Alice Alcantara Costa, Cecília Maria B. Sardenberg, organizers. – Salvador: UFBA / NEIM, 2008. Available at: file:///C:/Users/jacqu/Downloads/O%20FEMINISMO%20NO%20BRASIL_%20REFLEX%C3%95ES%20TE%C3%93RICAS%20E%20PERSPECTIVAS.pdf. Accessed July 28, 2021.

2 About the history of black women and their struggles, visit Geledés – Black Women’s Institute (<https://www.geledes.org.br/>). Geledés was established in 1988, and is an organization made up by black women whose mission is to confront sexism and racism from the perspective of valuing and promoting black women, and the entire black community.

According to Costa and Sardenberg (2008, pg. 32), in “Brazil, the feminist thought appears, for the first time, in the last century, introduced by Nísia Floresta Brasileira”, considered to be the first feminist educator, who fought for women’s access to education. Her first book was named *Direitos das mulheres e injustiça dos homens* (Rights of women and injustice of men). To learn more about Nísia Floresta, visit: <http://www.dominiopublico.gov.br/download/texto/me4711.pdf>

Throughout history, feminists have hung together around several strands and movements, among which we highlight the following:

1 – FEMINISM FOR EQUALITY/LIBERAL

Previously pointed out as the movement that pleaded for equal rights for men and women, it had the Suffragist movement³ as one of its most important representations. It was first articulated during the French Revolution (19th century), having Mary Wollstonecraft as one of its most important representatives when she wrote “A Vindication of the Rights of Woman”. In Brazil, the first manifestation for women’s right to vote was organized by Nísia Floresta, who also advocated for women’s political rights. However, it was Bertha Lutz who became known as one of the main leaders of the suffragist movement in Brazil.

2 – RADICAL FEMINISM

Is grounded on the assumption that women are part of a social group that is oppressed by men, considering patriarchy as the main structure that perpetuates this oppression through marriage, reproduction and maternity, and compulsory heterosexuality. It considers that in a patriarchal society – based on the supremacy of male power – the relations between people become unequal and hierarchical. The patriarch’s power of decision-making fosters inequality and hierarchy among social subjects.

Radical feminists point out that achieving equality requires “a complete revolution of social structures and the elimination of patriarchy processes.”⁴ Radical feminists are against prostitution and pornography, because they believe these are ways of objectifying women, and strategies used by men to control female bodies and sexuality.

3 – SOCIALIST/MARXIST FEMINISM

According to this strand women’s problems stem from economic exploitation; it challenges the sexual division of labor. In Brazil, one of the most renowned supporters of socialist/Marxist feminism was Heleieth Saffioti, who, based on the notion of patriarchy taken from radical feminism (as a system that subordinates women), conceives the idea of a knot between gender, race/ethnicity and class, that is, intersectionality, as coined by Kimberlê Crenshaw. To understand the notion of intersectionality, access the

3 In 2015 the film “The Suffragettes,” directed by Sarah Gavron, was launched, telling the story of women’s fight for the right to vote.

4 ROWLAND, Robyn; KLEIN, Renate. Radical Feminism: History, Politics, Action. In: Radically Speaking: Feminism Reclaimed. North Melbourne, Victoria: Spinifex Press, 1997. p. 9-17.

work by the black feminist Carla Akotirene (Plural Feminisms collection) from Bahia: [https://files.cercomp.ufg.br/weby/up/1154/o/Interseccionalidade_\(Feminismos_Plurais\)_-_Carla_Akotirene.pdf?1599239359](https://files.cercomp.ufg.br/weby/up/1154/o/Interseccionalidade_(Feminismos_Plurais)_-_Carla_Akotirene.pdf?1599239359).

Feminists followers of this strand understand that the materiality of women's exploitation is determined by class, race, and gender relations. They also perceive class division and **sexual and racial division of labor** as responsible for the context of social inequality. "Collective intervention in the material relations that determine dominant ideas is fundamental. In the concept of Marxist feminism, women's subordination to men is associated with the establishment of private property and class struggle"⁵ (CISNE, 2018, pg. 215, *free translation*).

Feminist movements have been able to bring the issue of the **sexual division of domestic labor** into the public arena. Historically and culturally, work-related activities have been divided on the basis of gender, creating a division between specific jobs for men and for women. This is due to the cultural establishment of societies that made women, for their capacity to generate life, responsible for care. Some activities were thus considered as eminently feminine, for example: caring for the home and family members, educating children, and feeding them – tasks made invisible in the social dynamics, and taken as the sole responsibility of women and, as such, of little social value. Men, on the other hand, take on the productive sphere of prestigious activities, social value, monetized, and that grant power in capitalist societies.

Stay tuned

Video: From the sexual division of labor to studies on caregiving
<https://youtu.be/5yb-biemjJs>
IBGE data (2019) on the wage gap between men and women reported by Agência Brasil:
<https://agenciadenoticias.ibge.gov.br/agencia-noticias/2012-agencia-de-noticias/noticias/27598-homens-ganharam-quase-30-a-mais-que-as-mulheres-em-2019>

5 CISNE. Mirla. Feminismo e marxismo: apontamentos teórico-políticos para o enfrentamento das desigualdades sociais. Serv. Soc. Soc., São Paulo, n. 132, p. 211-230, May/Aug. 2018

4 – PEASANT FEMINISM

The struggle against the advance of agribusiness and the developmental project that seeks to serve the interests of the capitalist system are some agendas of peasant feminism, which brings together the demands of rural, indigenous, landless, and riparian women. They fight in defense of agroecology, and against all forms of violence in the countryside. The peasant feminism started being structured in meetings held by the Movement of Landless Rural Workers (*Movimento dos Trabalhadores Rurais Sem Terra*, MST), specifically at the 2007 MST Conference, when for the first time women represented 42% of the total number of participants⁶. It was the turning point for this group to hang together into a peasant feminist movement. Every year several marches of rural women take place in defense of their political position, and of the specific demands and struggles of this group.

Stay tuned

PODCAST: Peasant feminism

<https://podcasts.google.com/feed/aHR0cHM6Ly9mZWVhZm1lZ2Fmb25vLmhvc3Qvc2VtZW50ZS1ib2E/episode/YTNhNTU5MDEtOWU0Zi00NDA0LTk5YTktZjhmM2U4YTUxNDY3?hl=pt-BR&ved=2ahUKEwj2l66DJPTxAhXxqZUCHU8-AfUQjrKEegQIBBAL&ep=6>

episode/YTNhNTU5MDEtOWU0Zi00NDA0LTk5YTktZjhmM2U4YTUxNDY3?hl=pt-BR&ved=2ahUKEwj2l66DJPTxAhXxqZUCHU8-

AfUQjrKEegQIBBAL&ep=6

YOUTUBE Video

A MARCHA DAS MARGARIDAS – <https://youtu.be/uc1jo0C1ZoE>

A MARCHA DAS MARGARIDAS – <https://youtu.be/uc1jo0C1ZoE>

5 – BLACK FEMINISM

This branch arises from the perception that black women's demands were invisible in the meetings held by feminists. That is due to the fact that the first strands of the movement were articulated by white women, as the access of this group to spaces of training and education was greater, given the advantageous class condition in relation to non-white women, and the absence of color prejudice. This invisibilization started being noticed and problematized. Sojourne Truth kicked off the questioning about women's conditions in a speech delivered at the Women's Rights Convention in Akron (1851).

⁶ To learn more, access: <https://www.brasildefato.com.br/2020/03/08/conheca-o-feminismo-campones-popular-pauta-das-mulheres-sem-terra>

Sojourne Truth's speech.

May I say a few words? I want to say a few words about this matter.
I am a woman's rights.
I have as much muscle as any man, and can do as much work as any man.
I have plowed and reaped and husked and chopped and mowed, and can any man do more than that?
I have heard much about the sexes being equal; I can carry as much as any man, and can eat as much too, if I can get it.
I am as strong as any man that is now.
As for intellect, all I can say is, if women have a pint and man a quart – why can't she have her little pint full?
You need not be afraid to give us our rights for fear we will take too much, for we can't take more than our pint'll hold**.
The poor men seem to be all in confusion, and don't know what to do.
Why children, if you have woman's rights, give it to her and you will feel better.
You will have your own rights, and they won't be so much trouble.
I can't read, but I can hear.
I have heard the bible and have learned that Eve caused man to sin.
Well, if woman upset the world, do give her a chance to set it right side up again.
The Lady has spoken about Jesus, how he never spurned woman from him, and she was right.
When Lazarus died, Mary and Martha came to him with faith and love and besought him to raise their brother.
And Jesus wept and Lazarus came forth.
And how came Jesus into the world?
Through God who created him and the woman who bore him**.
Man, where was your part?
But the women are coming up blessed be God and a few of the men are coming up with them.
But man is in a tight place, the poor slave is on him, woman is coming on him, he is surely between a hawk and a buzzard.

Version available at: <https://www.migalhas.com.br/coluna/migalaw-english/307474/direitos-das-mulheres--os-discursos-de-sojourner-truth-em-traducao>. Accessed on: 07/29/2021

VIDEO "Ain't I a woman?", speech by Sojourner Truth

https://www.youtube.com/watch?v=gTHm_Zeok5c

In Brazil, Sueli Carneiro⁷ (2003, pg. 117) points to the women's movement as one of the most "respected in the world and a vital reference in certain subjects of interest to women at the international level. [...] A fact that illustrates the power of this movement was the forwarding of the 1988 Constitution, which reflected about 80% of their proposals". However, according to the author, prior to the Brazilian Citizen Constitution (1988), the movement was a prisoner of Eurocentric and universalizing perceptions of women, being unable to perceive the issues that generated inequality among them, and therefore it was necessary to "blacken feminism".

Besides Sueli Carneiro, Brazil also counted on the intellectual production and activism of Lélia Gonzalez, Beatriz Nascimento, Luiza Bairros and Matilde Ribeiro, personalities who gave rise to black feminism in Brazil.

It was in 1975, during a solemnity to celebrate the International Women's Year that Lélia Gonzalez and other black women presented the "Black Women's Manifesto" – a document that disclosed the contradictions of the "hegemonic white" feminist movement, as they called it. Later on, several black women's groups were founded, among which the Nzinga – Collective of Black Women, in 1983 (Rio de Janeiro), and Geledés – Institute of Black Women, in 1988 (São Paulo) stand out.

The effervescence of the black feminist movement is allied to the **decolonial feminism** from a perspective of decolonizing the intellectual, cultural, and global system production of the Global South's populations. Decoloniality consists in reshaping a societal model built from the global north (Europe and North America), interfering in the production of knowledge, and ways of thinking and acting of the Latin American and African peoples.

In the academic point of view, Maria Lugones (Argentine feminist) was the one who broadened the notion of decoloniality coined by Aníbal Quijano. Lugones defines decoloniality as a modern colonial gender system, pointing out that non-Europeans, Africans, and indigenous people were seen as something different because they did not fit the model of socialization and coexistence imposed by the European standards.

The intellectual production of decolonial feminism has been growing and redefining the sense of world of the Southern Cone's populations. We currently count on the intellectual contribution of: Oyèrónké Oyěwùmí, a Nigerian female author who problematizes the concept of gender from a Yoruba perspective; Yuderkys Espinosa Miñoso, who emphasizes the experiences of women in Latin America; Luiza Bairros (deceased in 2016), who contributed to the strengthening of the black feminist movement in Brazil; and Ivone Gebara, who through Ecofeminism, among other fronts, coordinates movements for environmental preservation in an effort to protect life in the countryside and forests.

7 CARNEIRO. Sueli. *Mulheres em movimento*. Estudos avançados. 2003, Volume 17 N° 49.

Stay tuned

PODCAST: Latin America and the decolonial turn
https://podcasts.google.com/feed/aHR0cHM6Ly9hbmNob3luZm0vcy81MTJiZWU4MC9wb2RjYXN0L3JzZcw/episode/MDBjNmU2ODItNWNhZS00MzYyLTNmZmUtNzJhN2lzZWMyYWJl?hl=pt-BR&ved=2ahUKEwjSpvWxivTxAhXeH7kGHT2_AalQjrkEegQIBhAF&ep=6

7 – TRANS FEMINISM OR TRANSFEMINISM

Studies on gender relations began in the mid-1970s, when Joan Scott⁸ coined the term and defined it as a constitutive element of social relations based on perceived differences between genders, as well as a primary way of signifying power relations.

The discussions about heteronormativity⁹ and gender identities start understanding sexuality as one of the tools of power and social regulation that deny diversity as part of the human being. By challenging these devices, the movement defends that dissidences of the standard cannot and should not lead to inequalities, and also problematizes the universal model of **woman**. In this sense, transfeminism carries the banner, including against the invisibility of trans women within feminist movements.

Some of the matters it advocates for is to challenge any and all forms of violence against trans women, ending sexism, civil registration adequacy (name and gender), and the depathologization of trans identities.

8 To learn more, read: <https://www.geledes.org.br/o-conceito-de-genero-por-joan-scott-genero-enquanto-categoria-de-analise/>

9 The social model that nurtures everyone to be heterosexual, or to organize their lives based on this structure, seen as “coherent”, “superior”, and “natural”.

Stay tuned

Some activists and organizations focused on trans people in Brazil:
Amanda Palha – transvestite activist, human rights activist. She ran for federal deputy in the 2018 elections.
Keila Simpson – first transvestite to assume the presidency of the National Council to Fight Discrimination and Promote LGBT Human Rights.
Fran Demétrio – postdoc in philosophy, doctorate in Collective Health, leader and coordinator of the Human Laboratory of Transdisciplinary Studies, Research and Extension in Integrality and Intersectionality of Care in Health and Nutrition, Genders and Sexualities at UFRB
Jaqueline Gomes de Jesus – <https://www.escavador.com/sobre/7977905/jaqueline-gomes-de-jesus>
Laerte Coutinho – https://pt.wikipedia.org/wiki/Laerte_Coutinho
ANTRA – <https://antrabrasil.org/>

8 – CONTEMPORARY FEMINISMS

In contemporary times, some women’s movements have fit into the process of globalization and worldizing of information ensuing from the advance of social networks. This made visible the demands of some women who were subsumed to the more general demands of feminist movements, providing a sharper social debate regarding the guarantee of rights and human dignity.

The use of social networks as a tool of political articulation has enabled groups of women to disclose more specific demands, as in the following cases:

8.1 – SlutWalk – first held on April 3, 2011 in Toronto, Canada, it was so named to destigmatize the term “slut” commonly assigned to women in the course of history, especially those who participate in movements for sexual and reproductive rights. In Brazil, the first SlutWalk (*Marcha das Vadias*) took place in 2011.

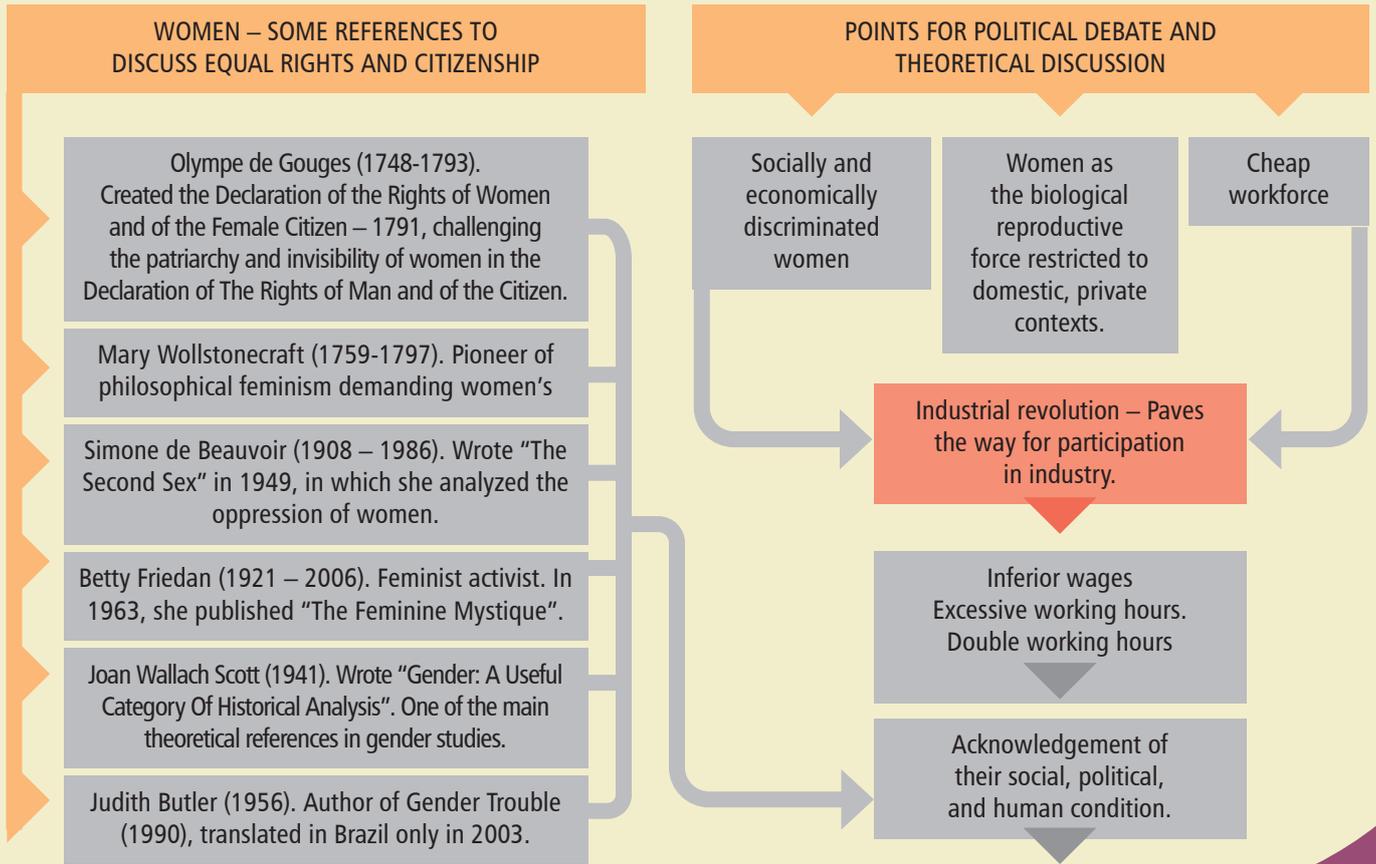
8.2 – Empoderamento crespo (Curly Empowerment) – was created in Bahia, in 2015, by a group of black women self-organized around the aesthetic issue, understood as a political act, and an important tool in the anti-racist struggle. The *Empoderamento Crespo* associates to the black movement to promote acceptance and freedom of the black aesthetics.

8.3 – Vai ter gorda Movement – exalts the beauty and well-being of women who have fat bodies, criticizing the beauty standards culturally imposed from the colonization process, and centered in the North American and Eurocentered model.

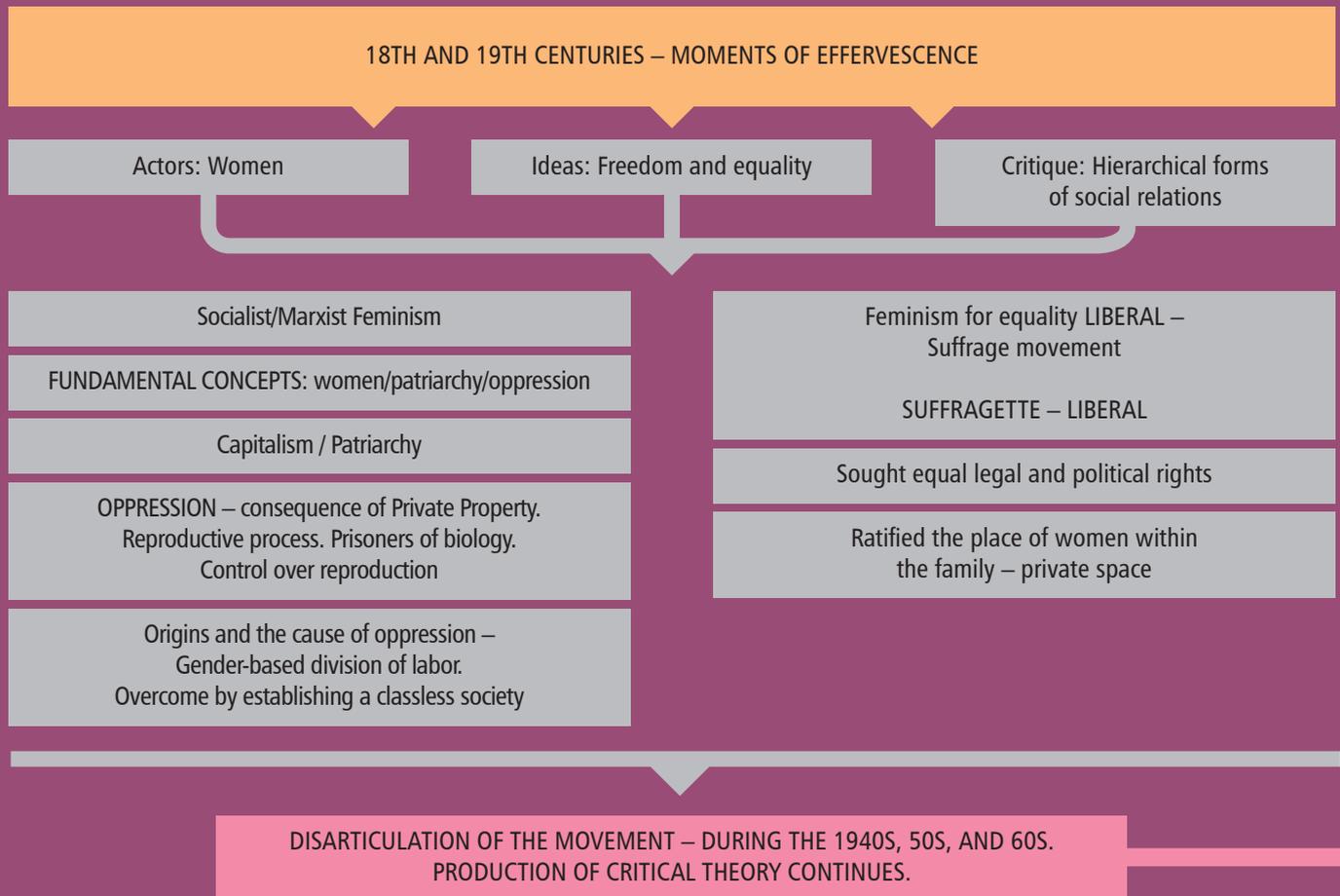
Attached

Mind Map

FEMINISMS AND THE DISCUSSION ON THE CONDITION OF WOMEN

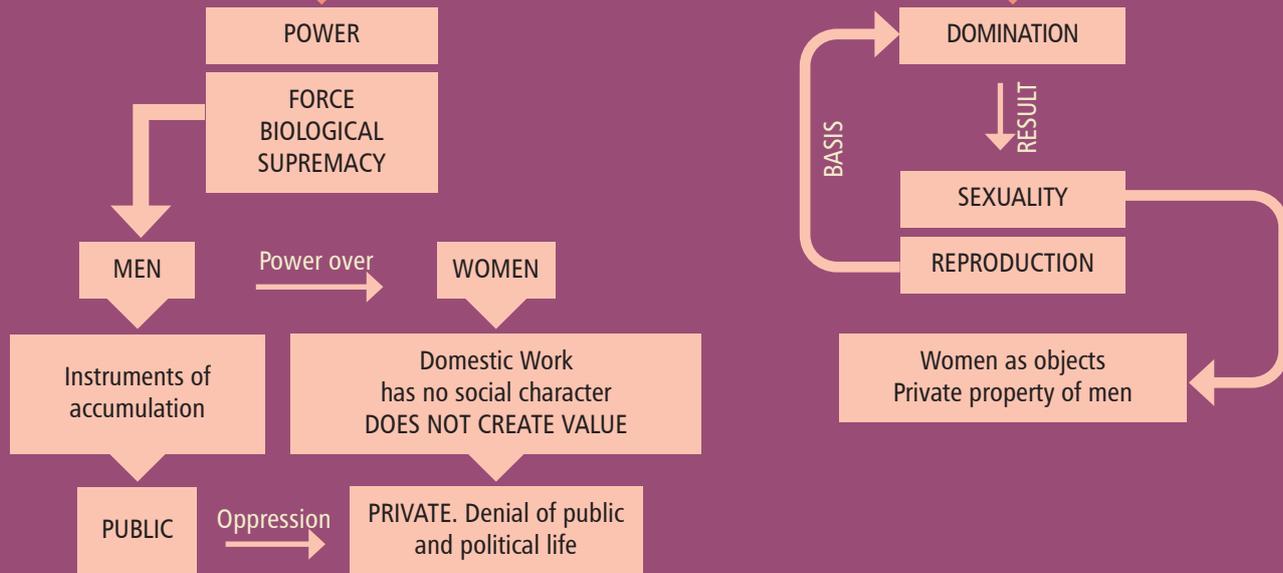


FEMINIST MOVEMENT

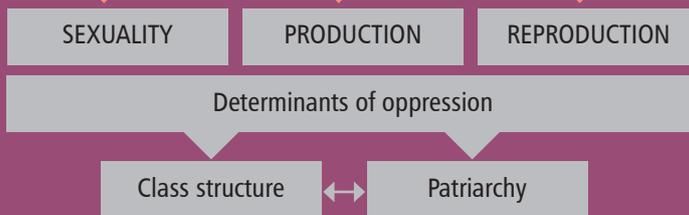


Debate on the condition of women in society MATRIX OF DOMINATION

Patriarchy



SEXUAL SYSTEM OF POWER



New feminist project – 1960s

- Opening the space to discuss women's specificities
- Black/lesbian feminism/ transfeminism
- INTERSECCONALITY
- RACE/CLASS/GENDER/SEXUALITY/BODY

Joan Scott

GENDER

Constitutive element of social relations based on perceived differences between the sexes, and **gender is the first way of signifying power relations.**

1. Culturally available symbols evoking multiple representations (often contradictory, binary)
2. Normative concepts expressed in religious, educational, scientific, political or legal doctrines, typically taking the form of a binary opposition that categorically and unequivocally defines the meaning of what is masculine and feminine.
3. Reference to social institutions and organizations.
4. Subjective identity – gender becomes implicated in the conception and construction of power itself

AXES OF OPRESSION SUBORDINATING WOMEN FOR THEIR SPECIFICITIES

VIOLENCE AGAINST WOMEN –
LGBTPHOBIA – RACISM – FATPHOBIA –
RELIGIOUS INTOLERANCE

CONTEMPORARY FEMINISMS
Vai ter gorda (There will be fat women) / SlutWalk/ Curly Empowerment

Heteronormativity: instills the preference for heterosexuality or the organization of peoples' lives from the supposedly coherent, superior, and "natural" model of heterosexuality



Discourses and technologies normalizing gender identities – as agents to control lives



Economic Autonomy of Rural Women



2

ECONOMIC AUTONOMY

Economic autonomy exists when women have the social, political and economic conditions to make choices about their own lives: how and with what to work; to be able to plan their own education, their productive and reproductive life. Economic autonomy depends on access to public services and social protection, to education and training, to credit, solidarity economy, and decent work. These are the material conditions required for women to be able to decide, with freedom and dignity, on their own livelihood and that of all those who depend on them.¹⁰

To learn more

UN Women's training booklet on gender and women's economic autonomy explains the cultural and historical origins of inequalities between men and women, presents concepts on feminist economics, and brings examples of public policies for women's economic autonomy. Available at https://www.onumulheres.org.br/wp-content/uploads/2016/04/caderno_genero_autonomia.pdf

CHALLENGES TO THE ECONOMIC AUTONOMY OF RURAL WOMEN

1. Overload of caring work and home chores¹¹

Women are traditionally responsible for taking care of the house, cleaning, cooking, caring for children, the elderly, and diseased people. In the countryside, women also sweep the yard, water the plants, feed chicken, among many other activities. The dedication to these activities, which take up many hours of the day, means that they do not have much time for other income-generating work – which can be a waged job, production of goods, handicrafts for sale, among others.

Sharing with men tasks such as child care, house cleaning, and meal preparation is vital to allow women to also dedicate themselves to their fields, their production of goods, their education, and their leisure. In addition, the State and the communities could develop alternatives to share the caring work, such as the creation of popular restaurants and community kitchens, day care centers, and care services for the elderly, among others.

10 MORENO, Renata. **A Economia da agenda política do feminismo**. In: "Feminismo, economia e política: debates para a construção da igualdade e autonomia das mulheres". São Paulo: SOF Sempreviva Organização Feminista, 2014

11 BUTTO et al.. **Mulheres Rurais e Autonomia: Formação e articulação para efetivar políticas públicas dos territórios da Cidadania**. Brasília: Ministry of Land Development, 2014.

To learn more

Care work overload worsened during the Covid-19 pandemic. Check out the study by the *Sempreviva Organização Feminista* (SOF) that measured how the lives and work of rural women were affected during this period:
<http://mulheresnapanademia.sof.org.br/mulheres-rurais-em-meio-a-pandemia/>

2. Social norms and customs that restrict women's autonomy

Although men and women are equal before the law, society still expects women to take care mainly of the home, of the family, while men are expected to be the head of the family, the breadwinner, working on the street, or being politically active. Girls and boys, thus, are educated differently, so that women remain subordinate to men. Today, in many families and communities women do not have effective autonomy to decide about their education and their work.¹²

Understanding that both men and women have the right and the ability to study what they want, to make their own decisions, and to work in any area that interests them is of utmost relevance. In order to achieve this, we need to educate girls and boys from an early age about equal rights, and encourage girls to be as “fearless” as boys. We need to ensure that men and boys respect the women and girls of the family, and support their work and education.

To learn more

Gender inequality is learned from an early age. The video “gender equality” provides examples of the gender stereotypes imposed on girls and boys, and discusses the consequences of sexist upbringing. Available at:
<https://www.youtube.com/watch?v=ZCGLC-vziRc>

3. Lack of access to quality public services and social protection

Women need to have access to education, capacity-building and training services, as well as health facilities, to fully exercise their autonomy.¹³ They also need to be covered by social protection mechanisms to have access to income throughout their life cycle, which includes maternity and coping with economic and environmental shocks and crises.

¹² UN Women Gênero e Autonomia Econômica para as Mulheres – Caderno de Formação. Brasília: SPM, 2016.

¹³ MORENO, R. Op Cit.

For example, soon after having children, rural women may be prevented from doing work for which they were paid before maternity, such as farming or commodity production. Ensuring these women the access to maternity wage is extremely important for their economic autonomy. In Brazil today, only women who contribute to social security have this right.

Rural women affected by disasters like dam bursting have to fight in court for economic reparation. Strengthening public and social protection services, and that rural women have access to these is vital for the economic autonomy.

To learn more

The publication *Proteção social: rumo à igualdade de gênero* (Social Protection: Towards Gender Equality) provides examples of social protection programmes that promote gender equality around the world, including for women in the informal sector of the economy. Available at http://www.ipcig.org/pub/port/PIF38PT_Protecao_social_rumo_a_igualdade_de_genero.pdf

4. Reproduction of hierarchies between men and women by the State in its policies on rural development

States¹⁴ typically direct rural development resources to men, neglecting women farmers. This type of state action that results in discrimination against women in the access to credit, training, land titling, among others, is based on the sexual division of labor, and the lack of recognition of women's productive and reproductive contribution.

Since the 1988 Federal Constitution in Brazil, men and women have equal rights to land in the agrarian reform; men and women rural workers have the same rights as urban workers, as well as should have access to social protection benefits – achievements that result from the struggle of the women's movement and rural workers' unions. However, legal equality had little impact on the effective economic autonomy of rural women.¹⁵ As of 2003, a series of public policies, designed through participatory processes that responded to the demands of organized women, started showing the way toward the economic autonomy of rural women.

14 PARADIS, Clarisse. **A luta política feminista para despatriarcalizar o estado e construir as bases para a igualdade.** In: "Feminismo, economia e política: debates para a construção da igualdade e autonomia das mulheres". São Paulo: SOF Sempreviva Organização Feminista, 2014

15 DEERE, Carmen Diana. **Os direitos da mulher à terra e os movimentos sociais rurais na reforma agrária brasileira.** Estudos Feministas, Florianópolis, 12(1): 360, January-April/2004.

The *Bolsa Família*, a cash transfer program that assists the most vulnerable families in Brazil, and has women as its beneficiaries of preference, has contributed to the increase in women's autonomy, both by guaranteeing regular income to rural and urban workers and, through the existing conditions to earn income, promoting women's contact with public education and health facilities, reinforcing the citizenship of that group.

In Brazil, women farmers began to have a specific line of credit for funding and investment at subsidized interest rates in 2003, with the creation of the Brazilian National Program for Strengthening Family Agriculture (Pronaf) Woman. It is worth noting that Pronaf already existed since 1996. In this case, the state recognized the need to pay attention to the women farmers' condition. The *Programa de Organização Produtiva de Mulheres Rurais* (Rural Women's Productive Organization Program) was another important initiative. It was created in 2008, based on principles of solidarity economy and feminism, to support rural women in production, management, and marketing.¹⁶

Women farmers need to participate in the design, implementation and evaluation of policies toward rural areas, because only then can we guarantee that these policies will meet their needs and priorities.

To learn more

The Inter-American Institute for Cooperation on Agriculture (IICA) developed the strategy **Gender and Rural Women in Agricultural Development and Rural Territories**. The document details strategies to ensure the full participation of women in rural development. Available at: <http://repositorio.iica.int/bitstream/handle/11324/7254/BVE19029518p.pdf>

16 WEITZMAN, Rodica. **Mulheres na assistência técnica e extensão rural**. In: "Autonomia e cidadania: políticas de organização produtiva para as mulheres no meio rural". Brasília: MDA, 2011.



Reproductive Rights

3



WHAT ARE REPRODUCTIVE RIGHTS?

Every woman has the right to decide the number of children she wants to have, or if she does not want to have children. Every woman also has the right to decide on the interval between the birth of her children. Every woman has the right to have access to the means required to exercise autonomy over her reproduction, i.e., to access services and receive proper and safe inputs to plan her reproductive life without suffering any discrimination, coercion, violence, or restriction. These, in short, are the reproductive rights of women and of all people.

To fulfill these rights, women must have access to sexual and reproductive health, and must have their sexual and reproductive autonomy respected. In other words: it is necessary to guarantee to all people – especially women, girls, and LGBT+ (lesbian, gay, bisexual, transvestite, and transgender) people – freedom, safety, respect, and access to information. It is also crucial to ensure public services and social protection for the achievement of these rights: quality health services, schools prepared to deal with gender and equality issues, safeguard people against discrimination in maternity and paternity, and protection to their health.¹⁷

To learn more

The Human Rights Clinic of the Federal University of Paraná (UFPR) produced a video that displays a summary of sexual and reproductive rights from the main international milestones: <https://youtu.be/-3VpAL5iDfl>. At <http://www.adolescencia.org.br/site-pt-br/direitos-sexuais-e-reprodutivos>, you can access content on sexual and reproductive rights for adolescents.

AND HOW DO I KNOW IF I HAVE ACCESS TO REPRODUCTIVE RIGHTS?

1. Can you decide, without any violence or coercion, whether or not you want to get pregnant? Can you plan your pregnancy without pressure and without fear of people's reaction to your decision? If you decide not to become pregnant, could this be a reason for humiliation, threats or discrimination?
2. Have you had access to quality information, offered without prejudice, judgment or humiliation, when seeking contraceptive alternatives such as buying condoms, IUDs, or ordering birth control pills?
3. Do you have information and access to the contraceptive method of your choice, such as IUDs, condoms, hormonal pills?
4. Are you able to exercise your sexuality with no fear of violence or reprisal?
5. Did you have a respectful prenatal, childbirth and postpartum follow-up?

¹⁷ VENTURA, Miriam. **Direitos Reprodutivos no Brasil**. Brasília: UNFPA, 2009.

If you answered yes to all questions, you probably have access to most of your reproductive rights. Great! Then you can support other girls and women.

If you answered no to any of the above questions, it is likely that your reproductive rights are being violated in some way – a situation that, unfortunately, is all too common around the world.

To learn more

The United Nations Population Fund (UNFPA) provides primers that support the dissemination of quality information on reproductive rights and health: **Sexual health and sexually transmitted infections** (https://brazil.unfpa.org/sites/default/files/pub-pdf/unfpa_cartilha_ists_web_pt.pdf) and **Reproductive planning, pregnancy and lactation** (https://brazil.unfpa.org/sites/default/files/pub-pdf/unfpa_planejamento_reprodutivo_gravidez_e_lactacao_web_pt.pdf).

HISTORY OF REPRODUCTIVE RIGHTS

Reproductive rights are an achievement of the feminist movement, and of women around the world.¹⁸ Did you know that until the International Conference on Population and Development, held in Cairo in 1994, the main focus of the debates on reproduction was demography and birth control? In other words, the discussion was focused on the need to **control reproduction** of women in Latin America, Asia and Africa in order to **reduce poverty**. **It was as if women's reproduction – and not the unfair distribution of wealth – was the cause of poverty.**

The women's struggle changes this focus and, from then on, there is an international consensus that determines that **reproductive rights are human rights**.

Knowing this history is important for two reasons. First, many people still believe that women's reproduction, including rural women, black women, migrant women, among other groups, should be controlled, and it is necessary to understand this logic in order to fight it. Secondly, it is fundamental to know that women's reproductive rights are internationally recognized, and all signatory countries of the Cairo declaration have the obligation to guarantee them – including here the Community of Portuguese Speaking Countries (*Comunidade de Países de Língua Portuguesa*, CPLP).

To learn more

The video <https://youtu.be/d9a1krzpUPs> brings information about the main international frameworks on reproductive rights, and about these rights in the Brazilian laws.

¹⁸ CORREA, Sonia, and PETCHESKY, Rosalind. **Direitos Sexuais e Reprodutivos: uma perspectiva feminista**. Physis 6 (1-2), 1996.

CHALLENGES TO EXPERIENCING REPRODUCTIVE RIGHTS

Although the countries have committed themselves to the reproductive rights of women and girls, there are still multiple challenges to be faced in order to achieve them in the CPLP countries. These challenges are generally related to:

1. Legal discrimination, i.e., the legal framework of the countries has laws that restrict access to services such as abortion, modern contraception, and sex education;
2. Hard access to health services and supplies such as modern contraceptives. This affects rural women in particular, through lack of health infrastructure, difficulty with prenatal care, and other services that sometimes do not exist outside of urban centers;
3. Domestic violence against women, which stands for fully denying women's physical, sexual, and reproductive autonomy, and affects at least one in three women worldwide; and,
4. Norms and customs that are contrary to women's reproductive and sexual autonomy. Some people still believe that women cannot decide about their sex lives, or that they must give in to their husbands' demands about pregnancy and sex, regardless of their wishes. These ideas attempt to justify the violation of women's reproductive rights and autonomy, and are in themselves a serious violence against women.

A survey by the United Nations Population Fund¹⁹ on goal 5.6 of the Sustainable Development Goals, which concerns universal access to sexual and reproductive health and reproductive rights within the framework agreed in Beijing and Cairo, shows that in Angola, 62% of married women have the autonomy to make decisions about their sexual and reproductive health. Legal restrictions on abortion and access to relevant health supplies, the absence of laws, and a curriculum on sex education in schools, in turn, mean there is still a gap in the regulations necessary for full access to reproductive rights in the country.

To learn more

The UNFPA has published a global report with the main advances and challenges for women's and girls' bodily autonomy. The main points of this report are summarized in the link https://brazil.unfpa.org/sites/default/files/pub-pdf/swop2021-highlights-br_web_0.pdf.

In Brazil, the high rate of maternal mortality in a context where almost all deliveries are in hospitals, and where most women have access to prenatal care led activists and researchers to coin the term “obstetric violence” to address violations against women in all stages of pregnancy and postpartum. In Brazil, this violence is very visible in childbirth care, affecting at least one in every four women. It includes practices such as

¹⁹ Sexual and Reproductive Health and Reproductive Rights Country Profiles. Available at: https://www.unfpa.org/sites/default/files/resource-pdf/Country_Profiles_SDG.6.pdf

unnecessary or premature cesarean sections and other invasive interventions²⁰ such as Kristeller maneuvers (when the uterus is pressed at the top to speed up the baby's exit, a practice still in use in Brazil but that has been banned in other countries due to the risk to mother and baby). Obstetric violence also includes negligence and refusal of care, including in the case of abortion, when mainly black, indigenous, poor, and adolescent women can be subjected to verbal aggression and humiliation.

To learn more

The video <https://www.youtube.com/watch?v=NXAtjgv2pFU>, from the group “*mães de peito*” (breast mothers) explains the various practices that are characterized as obstetric violence.

AND HOW CAN WE CHANGE THIS SITUATION?

We have seen that states have a great responsibility: they need to review their laws to guarantee that women are not discriminated against and have legal support to access their reproductive rights, but it is also up to us to push for this to happen. It is also up to the public authorities to implement health and education policies that guarantee access to sexual and reproductive health services and supplies, and support communities and families to change the beliefs that restrict women's reproductive rights.

Families and men, on the other hand, need to commit to gender equality and acknowledge women's reproductive autonomy.

Women need to be aware of their reproductive rights in order to demand the fulfillment of international commitments on these. It is worth remembering that the implementation of these commitments is in everyone's interest; however, there are still specific challenges for different groups of women, such as rural women, who must deal with difficulties of access and infrastructure.

²⁰ MARQUES, Silvia Badim. **Violência obstétrica no Brasil: um conceito em construção para a garantia do direito integral à saúde das mulheres.** Cadernos Ibero-Americanos De Direito Sanitário 9 (1):97-119, 2020.



Family's, Child's and Adolescent's Rights

4



GENDER INEQUALITY WITHIN FAMILIES

Families may be spaces of love, affection, and care, but also of violence, inequality, and subordination of women and girls. It is within families that gender inequality begins to be naturalized. Transforming the family into a space for promoting equality between boys and girls, men and women, should be a priority for governments, schools, organizations, and everyone.

To learn more

The Plan International explains how gender inequalities are reinforced by families from birth, and the consequences of this process for boys and girls: <https://youtu.be/04u0UHEq2f4>

The 1979 Convention on the Elimination of All Forms of Discrimination Against Women (known as CEDAW) is also known as the charter of women's human rights. The document establishes that states should pursue the equality of men and women in the law, and in the exercise of their rights in marriage and the family.²¹ CEDAW has been signed and ratified by all members of the Community of Portuguese Speaking Countries, the CPLP. This means that these states have an obligation to guarantee, in their laws, equality between men and women, including within families.

To learn more

The United Nations Development Programme (UNDP) in Angola prepared a guide presenting the objectives of CEDAW, its basic principles and general recommendations. The material is available at: <https://www.ao.undp.org/content/angola/pt/home/library/guia-a-convencao-sobre-a-eliminacao-de-todas-as-formas-de-discr.html>

RIGHTS OF CHILDREN AND ADOLESCENTS

The rights of girls and adolescents are also the subject of the 1989 Convention on the Rights of the Child, ratified by all the CPLP countries. Brazil designed a legal framework in response to the Convention and the demands of civil society, the Statute of the Child and Adolescent (*Estatuto da Criança e do Adolescente*, ECA) of 1990. The ECA establishes that children and adolescents are subjects of rights that must be fully protected by the State, society, and families. Children and adolescents should also be absolute priority in the definition of public policies.²² Since the enforcement of the ECA, the full development of children and adolescents is considered a national priority.

²¹ Source: http://www.onumulheres.org.br/wp-content/uploads/2013/03/convencao_cedaw.pdf

²² Source: <http://crianca.mppr.mp.br/pagina-2173.html>

To learn more

The United Nations Children's Fund (UNICEF) makes available online a brief and simplified version of the points established by the Convention on the Rights of the Child, available at: <https://www.unicef.org/brazil/voce-conhece-convencao-sobre-os-direitos-da-crianca>

EQUALITY BEFORE THE LAW, DIFFERENCES IN PRACTICE

Although these international treaties address the importance of the family, they do not define what a family is. This is important because there is no single family model, and no family type is better than another. Families can be formed by different generations living in the same house – grandparents, uncles, parents and children all together –, or by women and their children, by men, women and their children, or childless couples, including homosexual couples, among other possible configurations. If we take human rights into account, the Brazilian laws and public policies should take into account and attend to all this diversity of families, and guarantee equality for all in the access to services and rights.

In Brazil, formal equality between men and women is established by the 1988 Federal Constitution. However, women still struggle to guarantee the enforcement of the equality guaranteed in the Constitution. It is not an easy task, since the State and its agents tend to reinforce gender inequality in their practices.

For example, in case of divorce, the current law in Brazil determines that the custody of children is shared between father and mother. This arrangement may be very good for some families, but not for all. For example, if there is reason for the mother to believe that shared custody is not in the best interest of the children, such as in situations of family violence, it is up to her to prove in court that shared custody is not the best arrangement.

In Brazil, the division of assets after divorce takes into consideration the couple's property system. The most common is that couples have chosen the partial communion of goods, that is, at the time of divorce everything that was accumulated during the union is divided between the two. However, even if they have established total separation of property, if the woman has no income and during the marriage took care of the house and the children, judges tend to recognize that she is entitled to a share of the assets in the divorce. This, however, depends on the woman's legal action. If the couple lives in a stable union without getting married – that is, has a long-lasting, continuous and public relationship with the intention of starting a family – and separates afterwards, the woman is also entitled to half of the assets accumulated during the union, and to inheritance.

VIOLENCE AGAINST WOMEN IN THE FAMILY

When we talk about women's rights in separation and divorce, it is important to highlight a little known type of violence: the alienation of property. In order for women to be entitled to the assets accumulated by the couple in case of divorce, termination of the union and inheritance, they need to know that the assets exist. It happens that during their marriage or union, some men hide their assets, such as houses, equipment or land, from their wives. Some even hide part of their income from their wives. Thus, the women often do not know about the assets they help build, and do not benefit from them. Men hide income and assets from women in order to control them, which is why we understand this behavior as violence.

To learn more

The electronic magazine Azmina has elaborated an excellent summary about patrimonial violence, including information on how to report it in Brazil: <https://azmina.com.br/reportagens/violencia-patrimonial-o-que-e-como-ocorre-e-como-denunciar/>

Violence against women in the family is a harsh reality all over the world: one in three women suffer physical or sexual violence at the hands of their partners throughout their lives²³. It is important to remember that violence is not only physical: besides a slap, a punch or a rape within the marriage, situations of humiliation, verbal aggression such as cursing, destruction of objects and documents to exert control over the woman, and denying access to the couple's money are some examples of violence. In Brazil, the pressure and articulation of the feminist and women's movements were fundamental for the passing of a broad law to fight domestic and family violence against women. The Maria da Penha²⁴ Law established mechanisms to prevent domestic violence, created courts for domestic and family violence against women, and established assistance and protection measures for women in situations of violence.

To learn more

The United Nations Population Fund (UNFPA) has prepared a short booklet about the Maria da Penha Law that can be useful for all women in CPLP countries, as it includes explanations about violence against women and the cycle of violence in general. Check it out: <https://brazil.unfpa.org/pt-br/publications/cartilha-entenda-lei-maria-da-penha>

23 Source: <https://www.unwomen.org/-/media/headquarters/attachments/sections/library/publications/2019/progress-of-the-worlds-women-2019-2020-executive-summary-en.pdf?la=en&vs=3513>

24 Source: <https://www.cfemea.org.br/images/stories/publicacoes/leimariadapenhadopapelparaavida.pdf>

The CPLP countries have taken a first step towards jointly confronting violence against women. In 2019, the CPLP Parliamentary Assembly adopted the Declaration for Fighting All Forms of Violence against Women and Girls²⁵, which encourages the legislative power of each country to: improve its laws to prevent and punish violence against women; develop public policies to promote women's job and income; and increase women's political participation in spaces of power.

To learn more

This declaration can be accessed at http://portais.parlamento.cv/forum_e_seminarios/arquivo/Delibera_%202019%20AP-CPLP.pdf

²⁵ Source: http://portais.parlamento.cv/forum_e_seminarios/arquivo/Delibera_%202019%20AP-CPLP.pdf



Right to racial and
gender equality

5



RACIAL AND GENDER DISCRIMINATION, AND THEIR IMPACT ON FOOD AND NUTRITIONAL INSECURITY INDEXES

Food insecurity is, above all, a manifestation of structural poverty and social inequalities. Elza Soares once said that she came from “Planet Hunger” – this planet is ours, and even today it is inhabited by millions of people who experience hunger, most of them being black women.

In Brazil, according to the survey on “*Insegurança Alimentar e Covid-19*” (Food Insecurity and Covid-19) conducted in 2021 by the Brazilian Research Network on Food and Nutritional Sovereignty and Security (Rede PenSSAN), hunger afflicts 11.1% of households headed by women, while in households headed by men the percentage drops to 7.7%. The indexes also suggest the influence of the race or color factor, since 10.7% of the families whose head of household is a black woman experience hunger, while this rate drops to 7.5% in homes with white women.

The 2020 Global Hunger Index (GHI) concluded that current crises are actively contributing to the worsening prospects for hunger. According to the most recent data, the Covid-19 pandemic and the resulting economic downturn, coupled with other crises, are reflected in increased levels of food and nutrition insecurity for millions of people.

The Regional Food and Nutrition Security Outlook for Europe and Central Asia warns that while severe food deprivation is no longer a concern in these regions, considerable pockets of food insecure populations still persist. Data show that although differences are relatively low, more women experience food insecurity at severe or moderate levels against the rates experienced by men.

Statistics reveal that gender and race are determining social markers for the bodies that suffer from hunger, whether it is the kind experienced by Carolina Maria de Jesus, the hunger that hurts because there is only “air in the stomach,” or the so-called hidden hunger, which is that even if the individual eats at least three times a day, they do not have access to nutrients in sufficient quantity and quality to lead a full and healthy life.

To learn more

Hidden hunger is defined by experts from the Food and Agriculture Organization of the United Nations (FAO) and the World Health Organization (WHO) as a deficiency of micronutrients, and is observed when the quality of the food consumed by the individual does not meet his minimum daily needs of vitamins and minerals, thus preventing their growth, development, and access to a full life. This type of hunger may be experienced not only by people who have access to sufficient food, but also by those who are overweight and obese. FAO released a video in 2014 on its Youtube channel that summarizes this issue:

<https://youtu.be/Sgm4gzc3B8U>

Anti-racist and feminist struggles as core movements for the promotion of human rights

The deprivation of proper food prevents the fulfillment of all other basic rights such as education, health, housing, work, etc. In order to break the context that pushes this population to subordinate places in society, it is necessary to deconstruct the patriarchal and racist structure that establishes the prevailing power relations.

It is therefore necessary to address this issue from an intersectional approach that shows that the achievement of a more just and egalitarian society necessarily involves anti-racist and feminist struggles, which, in turn, are inseparable.

Racism and machismo are structural, and are manifested in the loss of opportunities, and the deepening of poverty and inequality. Although black women are fundamental agents for the promotion of development in society, according to Lélia Gonzalez, they are subjected to all kinds of structural violence.

Black people, particularly women, continue to be systematically prevented from accessing prominent and successful spaces in society, an inheritance from a colonial and slavocracy period that is still present in social structures and institutions.

To have an overview, according to the report on *Desigualdades Sociais por Cor ou Raça no Brasil* (Social Inequalities by Color or Race in Brazil) prepared in 2019 by IBGE:

- Within the scope of **labor market**, of the existing managerial positions, 68.6% were held by white individuals, while only 29.9% of these positions were held by black or brown individuals;
- With regard to **income distribution and housing conditions**, there are statistical differences between races/colors. Among white people, 15.4% live below the poverty line (with a value of less than US\$5.50/day), while among black or brown people this rate rises to 32.9% of the population. Such disparity is even more evident among those who have even scarcer resources and survive on less than US\$ 1.90/day, since 3.6% of white people live in these conditions, while this is the reality for 8.8% of the black or brown population.
- In relation to **access to education**, inequality is explicit in the illiteracy rates, which are higher among black or brown people living in rural areas, being 20.7%, while among white people in the same situation the rate is 11%. In urban areas, the rate drops to 6.8% among black and brown people, and to 3.1% among white people;
- As for **political representation**, among the federal deputies elected, only 24.4% are black or brown, while 75.6% are white.

To learn more

The full report on “Social Inequalities by Color or Race in Brazil” puts the issue into context, and brings other relevant data for the understanding of this issue: https://biblioteca.ibge.gov.br/visualizacao/livros/liv101681_informativo.pdf

It is frequent nowadays to hear about veiled racism, but in fact this problem is structural and becomes very evident when we observe the Brazilian data that shows that the unemployment level is always higher among black people, who still earn less for the same work when compared to white people. Illiteracy rates are also higher among the black/brown population, who are also more affected by poverty.

In Brazil, black people are the main victims of murders, and make the majority of the prison population. In relation to femicide, it is no different: violence against black women is higher in comparison to that suffered by white women. In Brazil, a woman is murdered every two hours, and of the 4,519 victims in 2018, 68% were black. Between 2008 and 2018, homicides of black women increased by 12.4%, while homicides of non-black/black women decreased by 11.7%.

To learn more

Access the full Map of Violence in Brazil, released in 2020 by the Institute for Applied Economic Research (*Instituto de Pesquisa Econômica Aplicada*, Ipea), https://www.ipea.gov.br/portal/images/stories/PDFs/relatorio_institucional/200826_ri_atlas_da_violencia.pdf

To discuss this issue more broadly in relation to other realities, we present a reflection from Portugal, where a defeat of the black movement postponed even more the possibility of having official and transparent ethnic-racial data that could confirm what the Portuguese media reports daily about the racialized portion of its population, especially about the unequal conditions of women.

In the current period, in which a health crisis ravages the world, the analysis of the political scientist and decolonial feminist Françoise Vergès is that the confinement imposed in European countries to curb the virus epidemic makes even more visible the deep split between lives made vulnerable, and protected lives. In reality, the possibility of confinement in these countries shows more than ever the differences of class, gender, and race. There are the confined and the unconfined, and the latter guarantee the daily lives of the former, as Vergès narrates in the preface of the book *Um feminismo decolonial* (A decolonial feminism): “All these people, crucial to confinement, work with no protection, no masks and no gloves, and need to leave their children alone because the schools are closed.” In Portugal, there is an underrepresentation of women in these functions.

WITHOUT ANTI-RACIST FEMINISM(S) THERE IS NO FOOD AND NUTRITION SECURITY!

The blatant racial and gender inequalities enable the condition of food insecurity, both in urban and rural areas of poverty. The consumption of food, or rather, ultra-processed food products, GMOs and sprayed with pesticides, is widely encouraged by the mercantilism-driven hegemonic food system of today. This food is then incorporated to the diet of more vulnerable and marginalized populations and, therefore, black women are more susceptible to consuming unhealthy foods, which are extremely harmful to health in the short, medium, and long term.

To learn more

The Brazilian Ministry of Health released in 2018 the results of the survey on risk and protection factors for chronic diseases focused on the black population, in which it is found that because of social inequalities black people consume less *in natura* food (such as fruits, vegetables and greens) than white people. The publication is available at:
https://bvsms.saude.gov.br/bvs/publicacoes/vigitel_brasil_2018_populacao_negra.pdf

With regard to data from the Annual Monitoring Report of the Sustainable Development Goals, the indicators for Portugal (INE, 2020) point out that more than half (53.6%) of the population aged 18 years or older is overweight or obese. Obesity affects 1.5 million people aged 18 or older (16.9%) in Brazil, with women more affected than men (17.4% and 16.4%, respectively), and mainly the population aged 55 to 74 years.

FAO experts warn that healthy diets are five times more expensive than those that only cover energy needs. FAO recommends governments to take steps to reduce hunger for the most vulnerable, and to ensure they have access to nutritious food in the current crisis by increasing emergency food aid and social protection programs. The situation is even more disturbing when one considers that most of the people suffering from hunger and poverty live in the countryside and work in agriculture.

HOW CAN THIS SITUATION BE CHANGED?

In striving for a fairer and more egalitarian society, it is fundamental to promote sustainable food systems based on agroecological principles, and on an approach of the human right to suitable food and nutrition that respects the traditional practices of original peoples, and those of African origin.

Social indicators make it visible that poverty cannot be homogenized only from an economic perspective, but that the causes are also strongly conditioned by social factors such as race and gender. The recognition of this intersectionality in experiences enables formulating adequate public policies that effectively respond to these problems.

It is imperative, thus, to include black/indigenous and non-white women in decision-making processes and governance spaces, so that they can advocate for racial and gender issues with protagonist speech. To paraphrase Lélia Gonzalez, we need to go for it and ensure spaces that have never been granted to us. Thus, the anti-racist and gender equality struggles are also part of the fight for a world free from hunger and food insecurity.



Right to Physical
and Emotional
Integrity, and a Life
Free of Violence



6

GENDER-BASED VIOLENCE (GBV)

“You are not born a woman, you become a woman.” With this powerful phrase, which you may have heard somewhere before, Simone de Beauvoir denounces the gender roles that are imposed on us from birth, and that have nothing to do with genetic or natural factors, but actually concern patriarchal sociopolitical factors.

Even today, girls and women are often considered second-class citizens, with particularities of origin, race, sexuality, and material and financial conditions determining how those identified as female will be read by society. **All women**, to a greater or lesser degree, are susceptible to suffering gender-based violence. Equally worrisome is the fact that, according to the UN, **one-third of all women and girls suffer physical or sexual violence in their lives, and half of all murdered women worldwide have been killed by their partners or family members.** Violence perpetrated against women is a common cause of death and disability, and is a greater cause of health problems for women than traffic road accidents and malaria combined.

It is also likely that those who declare not to have experienced gender violence have just not identified the circumstance of aggression, either because of the normalization of these practices or because of the lack of information about what may or may not be considered as violence motivated by gender discriminations.

It is precisely from gender discrimination that situations of aggression originate. According to the **Declaration on the Elimination of Violence against Women**, adopted by the UN General Assembly in 1993, violence against women is defined as “any act of gender-based violence that results in, or includes threats of, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.”

Thus, gender violence takes many forms and affects girls and women through micro and macro aggressions that attack their physical, sexual, and/or psychological integrity.

According to Article 2 of the **Declaration on the Elimination of Violence against Women**, violence against women encompasses the following acts, but is not limited to:

- a. Physical, sexual and psychological violence occurring within the family, including maltreatment, sexual abuse of female children at home, dowry-related violence, marital rape, female genital mutilation, and other traditional practices harmful to women, acts of violence committed by other family members, and violence related to exploitation;
- b. Physical, sexual and psychological violence occurring in the general community, including rape, sexual abuse, sexual harassment and intimidation in the workplace, in educational institutions and elsewhere, trafficking in women, and forced prostitution;
- c. Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

To learn more

This full statement is available at <https://digitallibrary.un.org/record/179739?ln=pt>

THE MANY FACETS OF GENDER-BASED VIOLENCE (GBV)

On the one hand, we find everyday structural violence, such as the burden of domestic and child care due to double shifts and the sexual division of labor. According to UN statistics, “in a typical day, women spend about three times as many hours on unpaid care and domestic work as men, and the time spent on these activities tends to be even longer for women with young children at home.”

On the other hand, we face other facets of gender violence: sexual harassment, bullying, material and economic deprivation, physical and psychological assaults, forced marriages of girls and women, genital mutilation, beatings, and feminicides.

To learn more

The *Universidade da Integração Internacional da Lusofonia Afro-Brasileira* (International University of Integration of Afro-Brazilian Lusophony, Unilab) has developed an informative booklet to confront gender violence that didactically approaches the issue and identifies the several types of GBV. The material is available at https://unilab.edu.br/wp-content/uploads/2021/04/Cartilha_v4.pdf

VIOLENCE AGAINST WOMEN IN RURAL AREAS

The rural area is also characterized as a space historically associated to patriarchal power, because it is an environment where physical force tends to prevail. Thus, violence against women living in rural areas ends up being frequently normalized and, consequently, invisibilized.

Moreover, even though living in urban or rural areas does not mean that women face greater or lesser risk of domestic violence according to the UNFPA, it should be recognized that in rural areas women experience additional obstacles to eradicating gender-based violence, such as the distance between one farm and another, isolation, and the displacement difficulties.

To learn more

The report 'Sozinhas' (*Alone*), produced by the Diário Catarinense newspaper, reports the violence against women who live in rural areas, providing an overview on the additional difficulties they experience when they are victims of GBV. Although each country and region have their own particularities, the accounts unveil experiences and challenges that are transversal to women in rural areas. The video is available at: <https://youtu.be/XEuJ9XT2yX8>

DANGER USUALLY DOES NOT LIVE NEXT DOOR, BUT UNDER THE SAME ROOF: MOST PERPETRATORS ARE SPOUSES OR FAMILY MEMBERS OF WOMEN VICTIMS OF GBV

Often the offenders are partners or family members of the victim, meaning that many women are not safe even in their own homes. The feeling of powerlessness is overwhelming, since while they work on the crops, tend the animals, raise their children, and perform the daily household chores, they live with the fear of being beaten, raped, and even killed. According to statistics:

- Most violence against women is committed by husbands, ex-husbands or intimate partners. More than 640 million women aged 15 and above have experienced intimate partner violence (26 percent of women aged 15 and above);
- Nearly one in four adolescent girls ages 15 to 19 (24%) who have been in a relationship have experienced physical and/or sexual violence from an intimate partner or husband;
- In 2018, an estimated one in seven women experienced physical and/or sexual violence perpetrated by an intimate partner or husband in the previous 12 months (13% of women aged 15 to 49 years). These figures do not yet reflect the impact of the Covid-19 pandemic, which has increased risk factors for violence against women.

Abusive relationships can lead women into a situation of financial and emotional dependence on their abusers. The narrative used by the abuser is so manipulative that much of the violence committed is falsely justified in the name of “love”. Examples of this are rape and sexual abuse. But those who love do not humiliate, blackmail, beat, hurt or kill.

To learn more

UN Women has developed an audiovisual campaign to recognize the signs, and support people who may be in an abusive relationship. The video is available at: <https://youtu.be/q2B1vei5BVc>

It should be noted that many sexual assaults happen within stable relationships and marriages. A woman is entitled to her bodily autonomy, and is under no obligation to have sexual relations with anyone against her will. In other words, if she says no, she must be respected regardless of the circumstance or the bond she has with the other person.

To learn more

Watch the short video “*Não há desculpa para a violência sexual: o limite é claro quando se trata de consentimento*” (There is no excuse for sexual violence: the limit is clear when it comes to consent) available at <https://youtu.be/rlq7qZ7gW-M>

There is a fallacious patriarchal social construction that a woman’s body is public domain, that her partner and/or the society and/or the State and/or the Church can decide for her. In the heteronormative and patriarchal society, there are still places where, for discriminatory cultural and structural reasons, when women get married they are considered their husband’s property. This is a violation of human rights, since all people should have their right to bodily autonomy respected. Currently, according to a UNFPA report published in 2021, about half of women in 57 countries do not have autonomy over their bodies – a figure that reflects an alarming reality.

To learn more

UNFPA has released the report *Situação da População Mundial 2021: O meu corpo é meu – Reivindicando o direito à autonomia e à autodeterminação* (State of World Population 2021:

My Body is Mine – Claiming the Right to Autonomy and Self-Determination), a publication that brings several important data, and addresses the power and ability to make choices about one’s own body without fear of violence or having someone else decide for you. The report is available at:

https://brazil.unfpa.org/sites/default/files/pub-pdf/swop2021-report-br_web_0.pdf

We also recommend watching the following videos, very brief and didactic, which address respectively what is corporal autonomy and how to respect your body, its limits, and its times:

<https://youtu.be/fKYCYVj9fEU>

<https://youtu.be/3eq6Jkl0sZw>

Women who have been physically or sexually abused by their partners are also more likely to have a number of major health problems. For example, they are 16 percent more likely to have a low birth weight baby. They are also twice as likely to have a miscarriage, almost twice as likely to have depression, and in some regions are 1.5 times more likely to contract HIV compared to women who have not experienced partner violence.

As can be seen, the scars of violence are not only physical, but also psychological. Therefore, breaking the cycle of gender-based violence is extremely challenging, but imperative.

GBV IN GUINEA-BISSAU

According to a gender profile study carried out in 2015 by the African Development Bank Group, specifically for Guinea-Bissau, an estimated 80% of women work in agriculture, and statistically have less access to education than men working in rural areas. Moreover, about 50% of women in Guinea-Bissau aged 15 to 49 years have undergone genital mutilation.

It is estimated that at least 200 million women and girls, aged 15-49, have undergone genital mutilation in 31 countries where this practice is concentrated – half of them in West Africa. There are still places where female genital mutilation is almost universal, and has affected at least 9 out of 10 girls and women in that same age range.

To learn more

The video "*Pelo fim da mutilação genital feminina*" (For an end to female genital mutilation), produced by UNFPA and UNICEF, discusses what this practice is, its painful consequences, the progress made towards its elimination, and the actions that still need to be deployed to put an end to this situation that still plagues millions of girls and women today. Available at: <https://youtu.be/k6KqfAPhD5I>

WOMEN'S RIGHTS ARE HUMAN RIGHTS

All girls and women have the right to autonomy, dignity, to come and go safely and freely, to have access to education, to have control over their bodies, to have their sexual and reproductive rights respected, to have a decent job, to have their physical and emotional integrity guaranteed, and to have a dignified life, free from any type of violence.

In addition to the Universal Declaration of Human Rights, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979, is the main instrument for the protection of women's rights. It has the status of a legally binding international human rights treaty established within the United Nations system. CEDAW, therefore, is an important tool for the formulation of public policies aimed at eradicating gender violence.

To learn more

It is worth noting that Article 14 of CEDAW deals with the specific problems faced by rural women. The document is available at https://www.onumulheres.org.br/wp-content/uploads/2013/03/convencao_cedaw.pdf.

Such public policies should also contribute to the achievement of the Sustainable Development Goal N° 5 (SDG 5), approved in 2015, which unveils the struggle for gender equality and the empowerment of girls and women. The SDG 5 also draws attention to the urgency of promoting women's full participation and equal opportunities for leadership at all levels of decision-making in the economic, social and political spheres.

To learn more

On the Sustainable Development Goals, visit the 2030 Agenda Platform website at <http://www.agenda2030.org.br/ods/5/>

In this sense, the fight against gender violence and for the promotion of women's rights is directly linked to the establishment of democratic states based on the rule of law. Likewise, it is closely connected to a stronger and representative political participation in decision-making processes to promote the urgent implementation of measures to eradicate all forms of physical, sexual, and psychological violence.

WHAT TO DO TO END GBV: RECOMMENDATIONS FROM CIVIL SOCIETY

After identifying the obstacles to the fulfillment of the rights of girls and women, it is possible to define some strategic priorities for their achievement. First of all, the entire population should be aware of the rights of girls and women, and of the existing laws in each country to protect these rights. Access to information on these issues depends on awareness and sensitization campaigns. On the other hand, it is imperative to guarantee women's participation in the design, implementation, and management of programs and public policies.

Having that in mind, some recommendations from civil society are:

- Promote the improvement of rural area residents' access to educational institutions and basic public services;
- Support and encourage school enrollment, assiduous school attendance, and course completion to guarantee access to education for girls and women;
- Design, implement, disseminate, and enforce laws against physical, sexual, psychological, and any other type of gender-based violence;

- Pass laws on minimum quota to ensure women’s participation in governance spaces and decision-making processes; and
- Facilitate women’s access to local legal services, and promote training on gender equality for law and police officers, as well as to welcome and adequately care for victims of gender-based violence.

The struggle for a life free of violence for girls and women is an ongoing work. Therefore, the adoption of effective measures is crucial to continue running the paths to eradicate gender violence once and for all.

To learn more

This UN special report addresses the struggle of women in Guinea-Bissau to boost female participation in the country’s political life:

<https://youtu.be/tOr8mtuShvE>

HOW TO REPORT GENDER-BASED VIOLENCE?

If you are a victim of any kind of gender violence or know a woman who is, seek help and report it through the toll-free phone lines or other means described below:

Country	Hotline	Specification
Angola	Hotline 145 or 146	Report gender-based violence
Brazil	Dial 100 or 180	Report gender-based violence
Cape Verde	SMS to 110	Report gender-based violence through text messaging for free
	Green Line 8001112	Information and instruction about supporting sites
	Hotline 3561609	Report sexual violation against children and adolescents
	Hotline 3561609	Care, counseling, and information for victims of gender-based violence
Guinea-Bissau	Hotline 121	Report gender-based violence
Portugal	Hotline 144	National Hotline for Social Emergency
	Hotline 800 202 148	Support and information to victims of violence against woman
	Hotline 116 006	Support to the victim
	Hotline 112	Toll-free phone line for the whole EU for emergency situations with imminent danger
Sao Tome and Principe	Hotline 113	Emergency
	Hotline 150	Center of Counseling against Domestic Violence



Right to Natural Resources

7



WHO FEEDS THE WORLD?

The forest women and those who work in the fields and on the waters are largely responsible for feeding the world. According to data released in 2015 by the UN, women farmers represent more than a quarter of the world's population, and are responsible for cropping, harvesting, and preparing most of the healthy food that reaches people's tables.

Rural women are the foundation of communities, for they are not only protagonists of agricultural production, but also nurture a sense of collectivity and, with it, a concern for producing nutritious and safe food for their families and others. Therefore, women – particularly rural women – are powerful agents in the promotion of food and nutritional sovereignty and security, and are also fundamental in the transition to agroecological systems.

To learn more

The observatory on the Right to Food and Nutrition has produced the publication *O poder das mulheres na luta por soberania alimentar* (The Power of Women in the Struggle for Food Sovereignty), from which a webinar was also held, all available in Portuguese:

Full publication:

https://www.righttofoodandnutrition.org/files/rtfn-watch11-2019_por_b.pdf

Supplement:

https://www.righttofoodandnutrition.org/files/rtfn-watch11-s-2019_por.pdf

Webinar: <https://youtu.be/FgpP86MmlHo>

WHAT IS AGROECOLOGY?

First of all, it is necessary to understand agroecology as a science, practice and social movement that combines technological, ecological, economic, social and political dimensions to promote food systems based on synergy with nature. In this way, agroecological systems are based on practices that promote social relations that are fairer, economically viable, and ecologically sustainable.

To learn more

The *Educa Periferia* (Outskirts' Education) project produced a very succinct and didactic video that shows, in an uncomplicated way, how agroecology needs to be understood from a holistic approach. Available at: <https://youtu.be/QFrNNj9RM5o>

Agroecology is not something new, although it became popular at the end of the 20th century, and has recently been integrated into the discourses of international institutions and the UN. References to the emergence of the concept can be found in scientific publications since the early 1920s.

In this line, agroecology emerges as an alternative to rescue and improve sustainable food production technologies, based on traditional knowledge, thus promoting food sovereignty through the use and dissemination of practices accessible to family farmers. It then opposes the large-scale food production model, which is harmful to people and nature. At the same time, it may be considered a safe and effective strategy to respond to the growing demand for healthy and sufficient food, produced in a fair and conscientious way to cope with population growth.

According to the final declaration of the International Forum on Agroecology held in 2015, better known as the Nyéléni-Mali Declaration on agroecology, “Our diverse forms of smallholder food production based on agroecology generate local knowledge, promote social justice, nurture identity and culture, and strengthen the economic viability of rural areas.”

To learn more

The Nyéléni-Mali Declaration on agroecology was drafted in 2015 as an outcome of the International Forum on Agroecology, held at the Nyéléni Center in Sélingué, Mali. The meeting was attended by social movements of farmers, peasants, traditional communities, indigenous and original peoples, artisanal fisherfolk, pastoralists and gatherers, and youth. They came together to reach a common understanding of agroecology as a key element in the construction of food sovereignty, and to think of strategies to promote and defend it. Unfortunately, the document has not yet been translated into Portuguese.

ELEMENTS OF AGROECOLOGY

According to FAO, ten elements of agroecology have been established that are interconnected and interdependent, namely:

- **Biodiversity** – diversification is essential in agroecological transitions to ensure food and nutrition security while conserving, protecting and enhancing natural resources;
- **Synergy** – the creation of synergies enhances the main functions of food systems, thus favoring production and various ecosystem services;
- **Efficiency** – innovative agroecological practices produce more using fewer external resources;

- **Resilience** – improving the resilience of individuals, communities, and ecosystems is essential to achieve sustainable food systems;
- **Recycling** – recycling more means agricultural production with less economic and environmental costs;
- **Co-creation and knowledge exchange** – agricultural innovations better respond to local challenges when they are created jointly, through participatory processes;
- **Social and human values:** protecting and improving livelihoods, equality, and social well-being is key to achieve sustainable food and agricultural systems;
- **Food culture and traditions:** by supporting healthy, diverse and culturally appropriate diets, agroecology contributes to food and nutrition security while maintaining the health of ecosystems;
- **Circular and solidarity economy:** circular and solidarity economies that connect producers and consumers offer innovative solutions for living within the limits of our planet, while ensuring the social grounds for inclusive and sustainable development;
- **Responsible governance:** to achieve sustainable food and agriculture, effective and accountable governance mechanisms should be adopted at local, national, regional and global levels.

To learn more

About the history of agroecology and agroecological principles, visit the portal of the digital hub ConectAgroecologia, which is a meeting place for members of the CPLP Agroecology Network, and a tool to support capacity-building and training for farmers, fisherfolk, other food producers, technicians from public entities, and all those interested in developing knowledge and practices in agroecology: <https://conectagroecologia.net/principios-da-agroecologia>

According to the Nyéléni-Mali Declaration, the common pillars and principles of agroecology may be defined as follows:

1. Agroecology is a way of living, and the language of nature

Agroecology is not merely a productive model, with a manual of technological practices that can be implemented in the same way in all territories. In fact, agroecology is based on principles that, although sharing common points in the diversity of territories, are practiced in different ways, adapted to each reality and culture, always taking into account respect for the environment.

To learn more

The National Articulation of Agroecology (ANA) produced a video for the IV National Meeting on Agroecology, held in 2018, which is still very relevant as it presents several agroecological experiences. “*As várias formas de construir a Agroecologia*” (The various ways of building Agroecology) is available at <https://youtu.be/rV27VY5qGsQ>

2. Agroecology production practices are based on ecological principles

Such as long-term conservation and enhancement of soil fertility, nutrient recycling, and dynamic biodiversity management at all scales. Agroecological systems are free of agrochemicals, artificial hormones, GMOs and/or other chemicals that may be harmful to human and animal health, and the environment as a whole.

Among the agroecological practices, we could mention intercropping, traditional fishing, and mobile grazing with integrative approaches to crops, trees, livestock, and fish, composting, traditional seeds, and local animal breeds, etc.

To know more

The publication *Inovando em Agroecologia – Cartilha Agroecológica de Produção Familiar* (Innovating in Agroecology – Agroecological Primer on Family Production), produced by the Antonio Conselheiro Institute (IAC) in partnership with the Semear Program (FIDA/IICA/AECID), helps to disseminate useful knowledge for family farmers, focusing on good practices and innovative experiences in agroecology:

<http://portalsemear.org.br/wp-content/uploads/2018/03/Arte-Cartilha-Pronta.pdf>

In this sense, the ConectAgroecologia portal has a digital space for systematizing information about these initiatives and existing knowledge on the subject, aiming to strengthen the development and sharing of agroecological techniques, practices and experiences. In addition, it produced a guide that introduces agroecology principles for pest and disease control in agricultural crops. The documents are available at:

<https://conectagroecologia.net/temas/praticas-agroecologicas>

<https://conectagroecologia.net/component/content/article/18-temas/praticas-agroecologicas/103-praticas-agroecologicas-controle-de-pragas-e-doencas?Itemid=351>

3. The guarantee of people's and communities' right to territory is fundamental

People and communities living in and from the territory should be granted access to land, as well as the right to protect and manage it, both socially and politically. This requires full recognition of their laws, traditions, customs, tenure systems, institutions, and respect for peoples' self-determination and autonomy.

To learn more

The Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests in the Context of National Food Security (DVGTT), ratified by the Committee on World Food Security (CFS) in 2012, are considered a historic milestone as they represent the main international normative document on this issue, agreed upon by all UN member countries. Available at:

<https://landportal.org/pt/library/resources/diretrizes-volunt%C3%A1rias-sobre-governan%C3%A7a-respons%C3%A1vel-da-terra-dos-recursos>

In the same direction, another very pertinent report on the land issue in Portuguese-speaking countries is the **Pact for the improvement of land governance in the CPLP**, which can be accessed at: <https://www.landportal.org/fr/library/resources/o-pacto-para-melhoria-da-governan%C3%A7a-da-terra-na-cplp>

4. Ensuring collective rights and access to the common good is essential

The territory shall be shared and managed by the community, thus allowing its management mechanisms to be preserved and strengthened.

For further information

The article "*Os bens comuns como condição para a autonomia do ser humano*" (The commons as a condition for human autonomy) summarizes and contextualizes the importance of considering elements of nature as common goods. Available at: <http://cadernos.aba-agroecologia.org.br/index.php/cadernos/article/view/3302/2805>

5. Traditional knowledge and diverse forms of peoples' knowledge must be recognized and respected

Knowledge exchange based on horizontal dialogue among the various knowledges is essential in agroecology-oriented systems. Traditional knowledge is preserved thanks to its strong intergenerational component, that is, it is passed from generation to generation. The exchange of knowledge and the work of research, specialization, and productive selection of seeds and herds, innovation also give rise to the innovation that allows the development of even more efficient agroecological practices.

To learn more

The MST produced a video on women as seed keepers, which addresses how the cultivation and exchange of seeds is done through harvests, and the importance of this highly-specialized work for the production of healthy food and the preservation of biodiversity, and highlights the peasant art of seed paintings. Available at: <https://youtu.be/FZKmXk6-mFI>

6. The maintenance of balance between nature, the cosmos and human beings is necessary

Agroecology assumes respect for peoples' cosmovisions, and an understanding of the human being as part of nature.

To learn more

In the 2020 edition of the Right to Food and Nutrition Watch, the first article – “*Nós somos a natureza! Direitos humanos, direito ambiental e a ilusão da separação*” – (We are nature! Human rights, environmental law, and the illusion of separation) deals with the idea of the separation of humanity and nature as a core element of the deep ecological crisis that the world is currently facing. It also proposes the reorganization of our society's relationship with nature as a solution to solve this problem. Check out the publication and the supplement with infographics at the following links:

Full publication:

https://www.righttofoodandnutrition.org/files/rtfn_watch12-2020_por_0.pdf

Supplement and infographic:

https://www.righttofoodandnutrition.org/files/rtfn_watch12-s-2020_por_0.pdf

7. Self-organization and collective action is what makes agroecology possible

This means that sustainable food systems are built from communities, collectives, organizations, and social movements. In this sense, the Guidelines for the Support and Promotion of Family Farming in CPLP Member States, in the topic on Territorial Development, item 9.4, establishes that

Member States should adopt participatory methodologies and “bottom-up” planning mechanisms as strategies to strengthen public policy decentralization processes, stimulating the construction of local food systems and self-management of the territories.

To learn more

The Guidelines for the Support and Promotion of Family Farming in the Member States of the Community of Portuguese Speaking Countries were approved in June 2017, as a result of the advocacy work carried out by civil society organizations in face of the need to ensure compliance with the community policy commitments made by Member States. The full guidelines can be read at: <https://fase.org.br/pt/acervo/documentos/diretrizes-para-o-apoio-e-promocao-da-agricultura-familiar-nos-estados-membros-da-cplp/>

8. In agroecology, food, water, land and other natural resources are not commodities

Agroecology promotes short and fair circuits, based on solidarity economy, transparent relationships between all parties involved, and the ethics of responsible production and consumption.

To learn more

The Association for Cooperation and Development (Actuar) produced a very didactic and dynamic video that explains short circuits, and how the path followed by food from the field to the table can allow more people to have access to adequate food, which is fundamental for the development of the local economy, improving the living conditions of countless people. Available at: https://youtu.be/A_ygo45hMpE

9. Agroecology is political, and proposes to challenge and transform the power structures responsible for social inequalities

In agroecological systems, control of seeds, biodiversity, waters, land, knowledge, and commons must be in the hands of those who feed the world: rural workers.

To learn more

In this sense, the United Nations Declaration on the Rights of Peasants and Other People Working in Rural Areas, adopted in 2018, recognizes the right to land and other natural resources, and is a manifesto against human rights violations suffered by these workers. The declaration was conceived in the contemporary context, in which the absence of public policies to promote the rights of peasants is still perceived, or, when they exist, they are hardly made effective. Thus, the declaration was drafted aiming at strengthening the commitment of States at all levels to defend and protect the rights and dignity of rural workers. The United Nations Declaration on the Rights of Peasants and Other People Working in Rural Areas can be accessed in its entirety in Portuguese at the following link: <https://mob.org.br/wp-content/uploads/2021/02/DECLARA%C3%87%C3%83O-DOS-DIREITOS-DOS-CAMPONESES-E-DAS-CAMPONESAS-.pdf>

10. Women are protagonists in agroecology

Rural women hold traditional knowledge, values and leadership essential for the preservation and promotion of sustainable food systems.

In agroecology, gender equality is a guiding principle. Therefore, women must participate equally in decision-making processes, in the division of tasks, and in the sharing of benefits.

To learn more

The short-read article "*Sem feminismo não há agroecologia: a ressignificação das relações econômicas por uma perspectiva feminista*" (Without feminism there is no agroecology: the re-signification of economic relations from a feminist perspective), written by Mariana Martins, presents practices and experiences of agroecology aligned with the solidarity economy. These practices and experiences rescue alternative modes of economic relations through the so-called feminist economy in a community model. By approaching the case of rural women from Southern Minas Gerais State (Brazil) who work on and resignify being a woman in agriculture and her core role in agroecology, the author illustrates a reality that may be common to many rural women from the many Portuguese Speaking countries, despite the particularities of each community. The text is available at: http://www.conpes.ufscar.br/wp-content/uploads/trabalhos/iiconpes/gt03/1/sem_feminismo_ao_ha_agroecologia_a_resignificacao_das_relacoes_economicas_por.pdf

Finally,

11. Youth engagement is crucial to disseminate agroecological systems

Youth is also the guardian of agroecology, since it is the youth who will carry forward the traditional knowledge learned from the elders of their community. This knowledge is of inestimable social value for future generations.

In this sense, the Lisbon Charter for the Strengthening of Family Farming, signed in February 2018, provides in commitment number 4 for the adoption of measures that seek to effectively promote the “equality, autonomy and non-discrimination of women, youth and rural communities, valuing and recognizing their work.” Although it is an important milestone for the recognition and appreciation of the work of youth, no deadline has been established to achieve it.

Also in this sense, according to FAO, young people who leave the countryside in search of job opportunities in cities have great chances of becoming part of the urban poverty pockets, instead of finding better alternatives than if they remained in rural areas. The organization stresses that the permanence of youth in rural areas is fundamental to take advantage of the enormous potential of these regions for the sustainable socio-economic development in their countries.

However, for youth to be able and willing to live and work in rural areas, the States, together with rural communities, should design public development policies responsive to the local reality. They should also invest and support the permanence of youth in the countryside, ensuring that the measures developed are supported by the participation of family farmers.

To learn more

On the 2021 International Youth Day (August 12) the message from UN Secretary-General António Guterres highlighted that youth is at the frontline of the fight to build a better future for all. He underlined the crucial role of youth in facing the challenges of our food systems, fighting inequalities in food security, the loss of biodiversity, threats to the environment, as well as their protagonism for positive changes in all areas of life. The video message is available at:
<https://youtu.be/sbP9koVuJmY>

WHY IS AGROECOLOGY THE MOST APPROPRIATE ALTERNATIVE FOR PROMOTING AND SECURING RURAL WOMEN'S RIGHTS TO NATURAL RESOURCES?

What differentiates agroecology from other approaches is that this model of farming does not seek to reformulate the practices of unsustainable food systems, but rather to profoundly transform them, and to respond to problems in an integrated way, finding solutions that will have positive long-term impact. Thus, as aforementioned, agroecology assigns a central role to the social, environmental, and economic dimensions, and, thus, struggling to promote the rights of women, youth, and traditional peoples is a vital element of the transition to agroecological systems.

In this holistic perspective of sustainable development based on local territorial processes, agroecology seeks to find contextualized solutions. In this approach, respect for the ecology of knowledge, which assumes the cocreation of knowledge, and innovations that match scientific and traditional knowledge of community producers are very important.

In an era when the planet suffers from the phenomenon of global warming and drastic climate change at an accelerating pace, food systems are severely affected. Therefore, agroecological transition to safe and sustainable models preserve biodiversity, and work to reduce greenhouse gas emissions, while also generating food landscapes more resilient to climate change.

Agroecological practices are adapted to the territories, and foster biological relationships among diverse species that, in the long term, improve soil health and increase soil fertility. As Maria Emília Lisboa Pacheco argues, agroecology contributes to nutrition and reduces rural poverty, thus generating positive results for the environment as a whole.

In 2011, Olivier de Schutter, then UN rapporteur on the right to food, presented a study showing that if agroecology received the necessary support, the agricultural productivity of entire regions could even double in ten years, while preserving biodiversity and fighting climate change.

By encouraging autonomy and improving the adaptive capacity of rural workers, agroecology is a model that contributes to the empowerment of farmers, particularly women farmers, as protagonists of sustainable development.

To learn more

FAO produced a video with the Women's Working Group of the National Agroecology Articulation (ANA) that talks about how gender equality is a guiding principle of agroecology. Available at: <https://youtu.be/cwE0jCRI3BQ>

THE CONTRIBUTION BY FEMINIST AGROECOLOGICAL FOOD SYSTEMS

Feminist agroecological food systems empower rural women, and fight increasing inequalities, climate change, natural resource scarcity and degradation, and biodiversity loss.

Rural women hold empirical knowledge and skills in natural resource management, which are passed down from generation to generation, and that are strongly related to agroecological practices for biodiversity preservation, for example, the productive use of traditional seeds. In this way, they are both guardians and promoters of sustainable food systems.

To learn more

The publication *Guardiãs de Sementes do Paraná: Terra, alimento e preservação da vida pelas mulheres* (Guardians of Paraná Seeds: Land, food and life preservation by women), produced by the *Terra de Direitos* organization, features reflections prepared by women from organizations around the Agroecology Seeds Network (*Rede Sementes da Agroecologia*, ReSA), and highlights this highly specialized knowledge of rural women, as well as their contribution to food systems and society as a whole. The publication can be accessed at: https://terradedireitos.org.br/uploads/arquivos/PUBLICACAO_GUARDIAS_SEMENTES_arquivo-web-final%281%29.pdf

Therefore, rural women play an essential role in the transition to an agroecological rural development model. If inequalities feed on each other, struggles for equality have to be intrinsically connected.

Learn more

The UN produced an educational video about how promoting gender equality is a strategy to put an end to world hunger. Available at: <https://youtu.be/xfe5GmrVhyk>

Rural women are essential agents for building climate resilience, as they hold specific agroecological knowledge, and can contribute to solutions based on sustainable agricultural practices. For that, land, water, and seeds have to be in the rural women's hands.

Feminist agroecological food systems are thus models ruled by the principle of building equality-based relationships, and truly advocate for the preservation of the traditional knowledge of the greatest guardians of biodiversity: rural women. Therefore, the transition to these sustainable food systems is imperative, as it provides the necessary conditions for progress in the field of women's and girls' rights.

In this sense, fighting for the rights of girls and women is urgent, as well as promoting their inclusion in governance spaces and decision-making processes to ensure social, economic, and political equality in access to natural and productive resources. They should also participate in the definition of rural policies to ensure that they continue to produce quality food, and to be a driving force for the fulfillment of the human right to adequate food and nutrition – a strategic measure for the achievement of food and nutritional sovereignty and security at the local, regional, and global levels.

THE AGROECOLOGICAL LOGBOOKS: AN INSTRUMENT FOR THE EMPOWERMENT OF RURAL WOMEN

As we have seen, there is no agroecology without feminism. To demonstrate this principle in practice, the *Semear* International Program produced the Agroecological Logbooks, support tools and instrument for the empowerment of rural women. Created to enable female workers to register their production, consumption, sales, exchanges, and donations, it discloses the role of women in the family economy and values their work.

To learn more

The *Semear* International Program has launched a video to support all the training stages for the use of this important tool. With this audiovisual support, actors involved in the execution of the notebooks, whether they are managers, community leaders, technicians, or the women farmers themselves, will have access to simple, easy, and didactic information. Available at: <https://youtu.be/KvqxDv6V3yQ>

In this context, in 2020 Sao Tome and Principe hosted, as part of a partnership with the Sustainable Food Policies (PAS) program, the Agroecological Logbook Exchange. The course “*Formação e Uso das Cadernetas Agroecológicas – África*” (Training and Use of Agroecological Logbooks – Africa) was then delivered. Exchange included the participation of women family farmers, national gender institutes from several countries, donors, and international agencies, aiming at presenting the results and lessons learned from the pilot action in Sao Tome and Principe, and reviewing possibilities of synergies and strategic partnerships involving other countries.

To learn more

Visit the PAS project website: Sao Tome and Principe:
<https://actuar-acd.org/portfolio/pas-sao-tome-principe/>

In the same line, the Center of Skills for Sustainable Family Agriculture of the CPLP is another important space to carry out activities of co-construction of capacities and articulation among peasant women, technicians, and consumers.

To learn more

Access the portal of the Center of Skills for Sustainable Family Agriculture of the CPLP, available at: <https://conectagroecologia.net/ccafs>



Right to Education,
Information, Science
and Technology for
Rural Women and Girls

8



EDUCATION IS A RIGHT FOR ALL GIRLS AND WOMEN

At the global level, the reality we experience is still strongly based on social inequalities, in which the rights of girls and women need to be constantly reaffirmed, although consideration should be given to the particular factors of each regional, national, and local conjuncture that influence access to rights.

In this context, it is important to restate that the right to education is a fundamental human right, and therefore access to education must be guaranteed by the State. According to Article 26 of the Universal Declaration of Human Rights, adopted and proclaimed by the United Nations General Assembly in 1948, “Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education (...)”.

To learn more

Access the full text of the Universal Declaration of Human Rights available at: <https://www.unicef.org/brazil/declaracao-universal-dos-direitos-humanos>

In the same sense, the Sustainable Development Goal 4 (SDG 4) devoted to “Quality Education” promotes the assurance of access to inclusive, quality and equitable education, and promotion of lifelong learning opportunities for all. Among other things, it provides that “[...] By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations [...]”.

To learn more

The full text of SDG 4 can be found at: <https://brasil.un.org/pt-br/sdgs/4>

Another outstanding support material to understand education as a factor for positive transformation of society is the video about the SDG, 4 from the special series “IBGE explains”, available at: <https://youtu.be/htHKxLMIWrY>

In addition, the Sustainable Development Goal 5 (SDG 5), which refers to the achievement of “Gender Equality” and the empowerment of all girls and women, among other topics, calls for increasing the “[...] use of basic technologies, in particular information and communication technologies, to promote women’s empowerment [...]”.

To learn more

Access the SDG 5: <https://brasil.un.org/pt-br/sdgs/5>

Access to information and knowledge promotes a fairer, more inclusive, diverse and prosperous society. Ensuring gender equality in access to education is a tool for sustainable socioeconomic development. It is the possibility to improve the present, and invest in solutions for problems we face now and also in the future.

Even the democratization of science and the socialization of technologies may increase the resilience of the rural population to the effects of climate change, and other current challenges.

According to the United Nations Educational, Scientific, and Cultural Organization's (UNESCO) Global Education Monitoring Report 2020, educating girls and women is one of the most effective strategies to fight climate change, ranking sixth out of 80 solutions. The aforementioned report pointed out that if the estimated funding gap for this area (\$39 billion a year) were overcome, it could result in a reduction of up to 51 gigatons of carbon emissions by 2050, an excellent and immeasurable result relative to the investment. However, as much as gender equality is prioritized as a cross-cutting element with regard to the basic eligibility conditions for the various funding lines, the intrinsic correlations between this principle, education, and climate change are still not so prioritized.

To learn more

See the summary of the Global Education Monitoring Report 2020, available at: https://unesdoc.unesco.org/ark:/48223/pf0000373721_por/PDF/373721por.pdf.multi

At the same time, it is equally important to protect and value the traditional knowledge of indigenous peoples and local communities, who manage at least 17% of all carbon stored on forest lands, located in 52 tropical and subtropical countries.

GENDER INEQUALITY IN ACCESS TO EDUCATION

The limited access to education for girls and women is largely driven by socially constructed structural patriarchal issues, which also restrict their participation in important public spaces in society.

Thus, education needs to be understood as an exercise of freedom and a tool for female emancipation. Through education, girls and women begin to question the reality around them, and to recognize themselves as subjects of rights and agents of social transformation, developing autonomy and critical thinking to imagine and build other possible worlds.

To learn more

The NGO Plan International Brazil has produced a video in honor of Malala Yousafzai, a young Pakistani activist for girls' and women's education, and winner of the Nobel Peace Prize in 2014, in which more than 40 girls from around the world interpreted her most famous speech for feminist and feminist education. Watch the video subtitled in Portuguese, available at: <https://youtu.be/A6SD8vph8-8>

According to UNESCO, 16 million girls will never have the chance to attend the classroom, double compared to estimates for boys in the same age group. And while worldwide there is relative gender parity from primary to secondary education, in reality this finding does not reflect the inequality gaps related to each country's development status. In the countries with the highest poverty rates, for every 100 boys among the lowest income population a maximum of 60 girls were enrolled in secondary education.

Today, in the 21st century, women represent less than 30 percent of all researchers in the world. Only about 30% of female students choose science, technology, engineering, and mathematics-related fields in higher education.

In rural areas, gender inequalities can be further intensified. Data show that in at least 20 countries (particularly in sub-Saharan Africa) a poor rural girl is unlikely to complete upper secondary education.

Accessibility to school is often a challenge: more than 25% of girls in 11 African, Asian, and Latin American countries reported to often feel unsafe on the way to and from school.

ACCESS TO EDUCATION FOR GIRLS AND WOMEN IN CAPE VERDE

In Cape Verde, the country that grounded the present reflection, women played an effective role in the struggles for independence. However, after the victory the militants of the independence movements were deleted from history, and their participation is not sufficiently visible in basic education.

It is very true that after Independence public policies were developed that transformed the field of education, and allowed a strong inclusion of women in the education system. However, it is necessary to recognize that there is still much to be done, especially in the rural areas that lack investment and funding for the training of girls and women.

Although more than half of the rural women population has access to basic education, when it comes to higher education the male population in rural areas has higher levels of education. Of the total rural population that has attended higher education, 73.1% are men, and only 26.9% are women.

In the country, although women are the majority in most academic areas, gender disparity is striking when we observe that their presence is much less significant in courses in Exact Sciences, Engineering, and Technology. In 2015, they represented 28.9% of all students enrolled in courses in these areas.

Also based on data from the Brazilian National Institute of Statistics (Instituto Nacional de Estatística, INE), 58.5% of women working in the informal economy have basic education. To a great extent, the high percentage of women in the informal labor sector is related to the difficulties of access to the formal market which, in turn, are intrinsically linked to the lack of access to training and education.

To learn more

The data report on the state of play of gender equality in Cape Verde, entitled **Mulheres e Homens em Cabo Verde: Factos e Números** (Women and Men in Cape Verde: Facts and Figures), prepared in 2017 by the National Institute of Statistics, can be accessed in full at:

<https://ine.cv/wp-content/uploads/2018/03/mulheres-e-homens-em-cabo-verde-factos-e-numeros-2017.pdf>

ACCESS TO INFORMATION, SCIENCE AND TECHNOLOGIES AS A STRATEGY TO ACHIEVE FOOD AND NUTRITION SECURITY

The guarantee of rights to education and access to information, science and social technologies should be seen as a strategy for poverty reduction, promotion of gender equality and female empowerment, as well as a fundamental measure to achieve food and nutritional security for communities in rural areas.

When we refer to the importance of investing in the education of rural women, we mean a contextualized education that incorporates science and technology in synergy with the valuation of traditional knowledge, and territorial governance. As Paulo Freire (2004, p. 12) said, “Teaching is not about transferring knowledge, but about creating the possibilities for its production or construction [...]. Who teaches learns by teaching, and who learns teaches by learning”.

In other words, to promote the empowerment of rural girls and women, education and extension in the field should adopt a horizontal approach that exercises active listening, thus contributing to the co-construction of rural workers’ capacities, and to the recognition of their autonomy.

According to the UN, if women rural workers had equal access to agricultural assets, **education**, and markets there would be a substantial increase in food production. There would also be a decrease between 100 and 150 million people suffering from hunger in the world.

FAO advocates the adoption of innovative social technologies in the rural world to promote sustainable agricultural production as a means to eradicate poverty and food and nutrition insecurity. In this sense, according to the SDGs, the development of social technologies can contribute by implementing products and services tailored to the needs of the rural population.

In practice, the holistic use of Information and Communication Technologies in Agriculture means making the most of the achievements of information technology to develop agriculture, including the use of computers and Internet networks, remote sensing, geographic information systems, GPS, wireless communication technologies, among others, in pace with scientific advances.

To learn more

The online platform TECA, launched and sponsored by FAO, brings together agricultural practices, innovations and technologies for family farming. The materials in Portuguese can be accessed on:

https://teca.apps.fao.org/teca/pt/technologies?refinementList%5Bmulti_language%5D%5B0%5D=Portuguese%23Portugais%20%23Portugu%C3%A9s%23Portugu%C3%AAs&page=1

Digital and technological inclusion should be a priority agenda, since today about 3 billion people, or half the world's population, have no access to the Internet, and of most of those who lack digital connectivity are women.

In Cape Verde, data on Internet access includes both urban and rural areas. Although in terms of Internet connectivity for most of adult life there seems to be some gender equality between men and women, from the age group of 65 and above there is a large gender disparity that disadvantages women. In the country, this can be explained by the fact that, in that age group, there are more illiterate women than men. Thus, it can be seen that the lack of access to education can reflect directly on the lack of access to information and technology.

In this sense, the 2021 World Social Report, prepared by the UN, brings the following information, among others:

- Ensuring access and connectivity to the Internet may be the best way to raise the standard of living of approximately 3.4 billion people living in rural areas, thus avoiding forced migrations to urban centers;

- The development of new digital technologies makes it possible to bridge the divide and distance between countryside and city, providing rural populations with access to digital financing and precision tools to improve crop yields, as well as other jobs that can be done remotely.

In the particular case of Cape Verde, social technologies that promote the role of women in the capture, management and use of natural resources, guided by principles of agroecology, may give effect to a profoundly positive social impact. One of the most challenging problems in the rural areas of the country is the unavailability of land and potable water. According to FAO, the land cultivated by women in Cape Verde is often the least profitable – at the national level, 41% of women cultivate rainfed land, i.e., the driest soil and seasonal cropping. On Santiago Island, on the other hand, the percentage of rural women on rainfed land, which represents about 69% of the country's total land, rises to 70%. Out of Santiago Island, women own only 34% of the irrigated land.

In light of this, it is necessary to guarantee productive land ownership to women, and think about sustainable technical, economic, and social solutions adapted to local conditions that seek to solve the critical issue of unproductive soil, and saline water.

Talking about women's empowerment demands thinking about strategies that give them economic, social, and political autonomy. And, the achievement of autonomy demands access to education.

To learn more

The Observatory for Gender Equality in Latin America and the Caribbean has made available at its portal a guide about the several dimensions of autonomy: <https://oig.cepal.org/pt/autonomias>



Right to Food and Nutritional Security

9



FOOD AND NUTRITIONAL SECURITY

The concept of Food and Nutrition Security (FNS) is deeply linked to the recognition of food as a right, and should be understood from an interdisciplinary approach. Its multidimensional character is more clearly perceived when we define its four dimensions: availability, access, utilization, and stability.

To learn more

The report *O Estado da Segurança Alimentar e Nutricional no Brasil: um retrato multidimensional* (The State of Food Security and Nutrition in Brazil: a multidimensional portrait) prepared in 2014 by the Food and Agriculture Organization of the United Nations (FAO), presents a specific study on the governance strategies adopted by Brazil until that year to guarantee access to food for all, in addition to an analysis of the production and availability of food, addressing other correlated aspects and FNS indicators. Available at: https://www.mds.gov.br/webarquivos/publicacao/seguranca_alimentar/SANnoBRasil.pdf

In general terms, this means that FNS exists when people have, at all times, availability, physical and economic access to safe, nutritious and sufficient food to meet their dietary needs, and food preferences in order to lead a dignified, active, and healthy life. Thus, it is precisely the policies promoting FNS that can contribute to the fulfillment of the Human Right to Adequate Food and Nutrition.

It is crucial to understand that the main cause of food insecurity is not merely a production issue; rather, it is mainly related to the lack of guaranteed access to food by all people. As Carolina Maria de Jesus said in her book *O quarto de despejo* (The eviction room) “those who invented hunger are the ones who eat.” In other words, hunger, the most violent manifestation of food insecurity in all its forms, is the result of political will.

In 2020, according to data released by the Brazilian Research Network on Food and Nutritional Sovereignty and Security (PENSSAN Network), approximately 19 million Brazilians faced hunger – this is the highest number of people who suffered from severe food insecurity since 2004, comparing IBGE surveys.

To learn more

The PENSSAN Network conducted a population-based survey aiming to analyze food insecurity in Brazil in the context of the Covid-19 pandemic, whose results are in the report *Insegurança Alimentar e Covid-19 no Brasil* (Food Insecurity and Covid-19 in Brazil). The study observed that the rate of severe food insecurity in households doubles in rural areas of Brazil, especially when adequate water is not available for livestock and food production. The document is available at: http://olheparaafome.com.br/VIGISAN_Inseguranca_alimentar.pdf

WHAT IS THE ROLE OF THE STATE IN GUARANTEEING FNS?

After the recognition of adequate food and nutrition as a right, and its incorporation into the International Covenant on Economic, Social and Cultural Rights (ICESCR), the State was assigned the duty to protect citizens from hunger, and to provide food security from a multidimensional perspective.

In 2011, the Food Security Strategy (ESAN-CPLP) was approved by the CPLP member states. This policy instrument aims to ensure the progressive achievement of the Human Right to Adequate Food and Nutrition (HRtAFN). Since its approval, the Member States have been tasked to include FNS as a priority issue in their national policy agendas.

In order to monitor the formulation and implementation of public policies to promote FNS, the Food and Nutritional Security Council of the CPLP (CONSAN – CPLP) was created. With regard to the national levels, as part of the ESAN-CPLP framework, it established the need to strengthen and make effective the National Food and Nutrition Security Councils as a tactical plan to support family agriculture and achieve FNS.

In this sense, the strategic actions on advocacy at the national and regional levels to consolidate and monitor the ESAN-CPLP, which has been done by the Mechanism for Facilitating the Participation of Civil Society in CONSAN-CPLP (MSC-CONSAN), is essential. That because, despite the institutional advances at the CPLP level, there is an urgent need to fulfill state commitments for the effective promotion of FNS.

To learn more

The MSC-CONSAN prepared the Regional Monitoring of DHANA and ESAN implementation – CPLP (2018). The material is available at: http://www4.planalto.gov.br/consea/comunicacao/noticias/2018/copy5_of_maio/MonitoramentoESAN_CPLP_MSC.pdf

OVERVIEW OF FNS IN THE WORLD

The latest report on “The State of Food Security and Nutrition in the World” (SOFI), released in 2020, states that it is unacceptable, in a world that produces enough to feed its entire population, that more than 1.5 billion people are unable to have a diet that meets basic levels of essential nutrients, and more than 3 billion cannot even access a cheaper healthy diet.

The publication also states that there are more than 690 million people suffering from hunger in the world. In 2019, when the effects of food insecurity had not yet been aggravated by the Covid-19 pandemic, the number of people affected by severe food insecurity was already around 750 million. In other words, approximately one in ten people on the planet had no access to adequate or even sufficient food.

The SOFI 2020 warns that the most worrying thing is that if nothing is done this situation is likely to get even worse. The number of people affected by hunger is expected to reach 840 million by 2030. In addition to hunger, more and more people have been forced to reduce the quantity and quality of the food they eat.

Therefore, to achieve FNS, it is necessary to act urgently, and put into practice public policies to eradicate poverty and promote equality, because **the main cause of food and nutrition insecurity is structural poverty based on social inequalities**. In this sense, social minorities and developing countries are the most affected.

To learn more

Regarding the FNS status in the CPLP in times of pandemic, the *Plataforma Alimentar CPLP* presented a report on the impacts of COVID-19 in Portuguese Speaking Countries, and ongoing responses to build more equitable and resilient food systems. The publication is available at: https://alimentacplp.com/wp-content/uploads/2020/08/Relatorio-Alimenta-CPLP_-_agosto-2020.pdf

THE CENTRALITY OF WOMEN IN THE PROMOTION OF FNS: A PARADOXICAL REALITY

In Portuguese Speaking countries, the central role of women becomes evident when we realize that they are responsible for the production and reproduction of livelihoods, for maintaining social stability, and are potential agents of socioeconomic development. Many families are headed by women in the CPLP and, historically, family agricultural production falls to them.

According to the UN, women and girls in rural areas are the most affected by poverty. The organization highlights that, according to gender and development indicators, rural women occupy worse positions than rural men and urban women in relation to poverty, exclusion, and the impacts of climate change. In light of this, it is possible to conclude that vulnerability to food and nutrition insecurity is clearly affected by gender inequality, particularly in rural areas.

In addition to being more susceptible to food insecurity, rural girls and women are also more affected by the impacts of climate change. This cycle of reproduction of inequalities is thus reflected in the deprivation of their rights to access natural and productive resources.

It is family agriculture that, based on sustainability and with female protagonism, produces most of the healthy food that reaches people's tables, being the form of production par excellence that propels FNS. Female rural workers are responsible for more than half of the world's food production, and in some Portuguese Speaking African countries, they may represent more than 80% of the workforce in the field, playing a core role in guaranteeing these rights. This fact reveals a contrasting reality, since much of the work done by rural women continues to be invisible and poorly paid – if it is paid at all.

In this sense, the recognition of the central role of rural women in the strengthening of sustainable food systems and their resilience is a priority strategic action for the eradication of poverty and inequality. Guaranteeing rural women workers access to natural and productive resources is essential for food production and income generation, fundamentally contributing to the establishment of FNS in their families and communities.

In view of that, Article 14 (item 2) of CEDAW establishes the following actions and measures for the fulfillment of women's rights, particularly rural women:

2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right
 - a) To participate in the elaboration and implementation of development planning at all levels;
 - b) To have access to adequate health care facilities, including information, counseling and services in family planning;
 - c) To benefit directly from social security programmes;
 - d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency;
 - e) To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self-employment;
 - f) To participate in all community activities;
 - g) To have access to agricultural credit and loans, marketing facilities,

appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes;
h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

WOMEN'S EMPOWERMENT AS A STRATEGIC MEASURE TO ACHIEVE FNS

The promotion of rural women's rights has been strongly recommended by FAO, which pointed out that the elimination of gender inequalities would be substantially beneficial for agricultural production and for society as a whole, since it was estimated that if women had equal access to productive resources, they could increase their work yield by up to 30%.

It is thus urgent to include a gender approach in national programs, policies, and laws. Above all, it is necessary to ensure the effective participation of rural women in the definition of agricultural policies.

The empowerment of rural women as agents of effective and sustainable socio-economic development must be considered a priority strategy for poverty eradication, and the promotion of food as a right, in favor of the establishment of the FNS state at local, regional, and global levels.

To learn more

This video produced by the CPLP contextualizes rural women as agents of development in the community, and presents experiences, events and recommendations of the protagonists of sustainable food systems:
<https://www.youtube.com/watch?v=Pxfxrc5ACZ8>



Right to Land

10



ACCESS TO LAND AND GENDER EQUALITY

Rural women in Portuguese Speaking Countries are largely responsible for producing quality food in synergy with nature, thus playing a central role in the promotion of the Human Right to Adequate Food and Nutrition, and Food and Nutrition Security.

These women, citizens, heads of households and rural workers, seek not only the recognition of their right to land, but also the opportunity to enjoy social, political and economic equality that results in full participation in society, in spaces of governance and in decision-making processes.

To learn more

The UN Women has produced a short video with some key messages about the importance of rural women, and some of the inequalities they are subject to, warning that climate change broadens such discrepancies. Available at: <https://youtu.be/NtFdap3s6Yk>

The challenges faced by the CPLP countries in issues concerning access to and governance of land widely vary, especially from a gender equality perspective. In a society permeated by inequalities – especially in rural areas – and still markedly patriarchal, the fight for land rights is constant and goes hand in hand with feminist struggles, since in most of these countries rural women still do not have their right to land fully respected.

According to FAO studies, a large portion of rural women in the world live in situations of social, political, and economic inequality. In addition, they only have title to 30% of the land, 10% of the credits, and 5% of the technical assistance. In this sense, rural women rarely own the land they cultivate. In many regions – for socially-constructed cultural reasons, or even at a legal level – they are prevented from owning the land on which they work.

Due to gender discrimination, and the prevailing patriarchal power relations, even though rural women are the largest producers of quality food in the world, they continue to have their rights restricted, and suffer structural obstacles to equal access to land. This statement is supported by UN data, which show that only one fifth of the women in the world have land title.

Even where land rights are legally guaranteed, in practice women face social and cultural impairments – in many localities and countries women cannot inherit land – , and it is not uncommon for them to farm land that is registered in the name of a male family member. And when they do have land title, the land is usually of lower productive value compared to that held by men.

In Mozambique, the country that grounded this reflection, the percentage of women who work and depend on the land to provide for their and their families' livelihood reaches more than 80%. According to Nzira Deus, in that country "it is not possible to talk about the living conditions of women without talking about land usurpation."

To learn more

Nzira Deus, an activist for the rights of women and LGBT people in Africa, has written an excellent, brief and didactic article entitled "*Feminismo em Moçambique: pela terra, liberdade, sororidade e uma vida livre de violência*" (Feminism in Mozambique: for land, freedom, sorority and a life free of violence). In the article she denounces land usurpation and violence in Mozambique, and shares feminist strategies for organizing and transforming. The article is available at: <https://capiremov.org/analises/feminismo-em-mocambique/>

Regarding Brazil, women own only **12.7%** of the land; such properties represent about **5%** of rural areas in the country. Men, on the other hand, own **87.32%** of the Brazilian land, i.e., they own the vast majority of rural areas. Moreover, of the people who live off agriculture without owning land, **4.5%** are men, and almost double that, **8.1%** are women.

To learn more

In 2016, OXFAM Brazil prepared the report *Terrenos da Desigualdade: terra, agricultura e desigualdade no Brasil Rural* (Lands of inequality: land, agriculture and inequality in rural Brazil), available in full at: https://oxfam.org.br/wp-content/uploads/2019/08/relatorio-terrenos_desigualdade-brasil.pdf

Historically, the struggle for gender equality necessarily goes through the struggle for land, particularly in the CPLP and in Mozambique. Since the promotion of the right to land assumes the recognition and respect for the agrarian rights of women, it is crucial to guide and ensure access to land as a vital measure for the fulfillment of girls' and women's rights, as well as for the accomplishment of HRtAFN and FNS in Portuguese-speaking countries.

Land then becomes the main asset for women to produce food, and be able to provide for their and their communities' livelihood. Land is an asset whose core social function is associated with the maintenance and reproduction of livelihoods, and the preservation of territories and sustainable food systems. Access to land goes beyond a guarantee of having a place to live and produce: it is also the idea of belonging to that place, and an investment for future generations.

To learn more

Plataforma Dhesca Brasil, in collaboration with the Organization for Human Right to Adequate Food and Nutrition (FIAN-Brazil) and Brazilian Action for Nutrition and Human Rights (ABRANDH) have produced the booklet *Direito Humano à Alimentação e Terra Rural* (Human Right to Food and Rural Land), which is worth checking out at https://direito.mppr.mp.br/arquivos/File/cartilha_plataforma_dsesca_2008.pdf

The phenomenon of land concentration directly impacts the deepening of inequalities, therefore affecting social, environmental, and gender relations in all spheres of society. The owners of large extensions of land and agribusiness do not produce to bring food to the table, but to supply the international market and accrue capital. Thus, the latifundium completely empties the social function of the land, by feeding nothing but the maintenance of privileges of a small portion of the population that holds the economic and political power.

To learn more

The UnBTV produced a series called "*Floresta de Gente*" (Ours Forest), which in its third episode addresses the MST's struggle for access to land. The movement claims for unproductive lands that, therefore, are not fulfilling their social function, i.e., to produce food for their families and community. The episode is available at: <https://youtu.be/mrq5mKem4rE>

Therefore, the land must belong to those who work and live on it, because these are the people who truly act as the guardians of this resource. In many countries, most of the labor force in the countryside is female and, as such, guaranteeing their right to land is essential for the promotion and preservation of sustainable food systems.

To learn more

Amnesty International produced a video about women in the frontline for land rights and their role as guardians of this resource, in which Lidiane Apolinária, quilombola from the Quilombo de Acauã, talks about the importance of recognizing and protecting these women defenders of territories. Watch it at: <https://youtu.be/rYk9uBDv9PQ>

In the same line, according to the UN report launched in 2021 on **Indigenous Peoples and traditional communities and forest governance**, indigenous peoples and traditional communities play a crucial role in the preservation of biodiversity, and are key agents in the preservation of the environment, being fundamental to fight global warming and drastic climate change, as well as in the fight against hunger and poverty. The report, which was based on the Latin American and Caribbean region, also states that indigenous peoples and traditional communities are the best guardians of territory and forests.

NATIONAL AND INTERNATIONAL INSTRUMENTS AND MECHANISMS THAT ENSURE THE RIGHT TO LAND

Several instruments and mechanisms for the promotion of the right to land for women, particularly rural women, at the international, regional and national level (Mozambique), have progressively linked the principle of gender equality with access to land. The incorporation of this perspective into natural resource governance mechanisms and in global, regional, and national development agendas is the result of civil society's struggles and actions to ensure women's rights. Among the **main instruments at the international level**, we can mention:

Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) – adopted in 1979, it is the main instrument for the protection of women's rights, and has the status of a legally binding international treaty on human rights. All the rights provided for in the convention apply to rural women, and article 14 in particular is directed to this group, stating among other things that “States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development [...]”. Further, it also points out that it is the duty of States to guarantee rural women “equal treatment in land reform and resettlement projects.”

In addition, UN General Recommendation 34, also concerning rural women's rights, recognizes that rural women “face systemic discrimination in access to land and natural resources.” That said, CEDAW is considered an important tool for the formulation of public policies and rural development that make up the gender perspective in relation to access to land.

To learn more

Access CEDAW, as well as the general recommendations adopted by the Committee on the Elimination of Discrimination against Women, available respectively at:

https://www.onumulheres.org.br/wp-content/uploads/2013/03/convencao_cedaw.pdf

<https://www.defensoria.sp.def.br/dpesp/repositorio/41/>

Tradu%C3%A7%C3%A3o%20das%20Recomenda%C3%A7%C3%B5es%20Gerais%20da%20ONU%20(1).pdf

Sustainable Development Goals (SDGs) – in particular SDG 5, which addresses the urgent need to promote gender equality and empower girls and women, makes reference to the adoption of measures that ensure women’s equal access to title and control over land and other natural resources. SDG 5 emphasizes that gender equality can only be achieved by ensuring women’s full and effective participation, and equal opportunities for leadership in all decision-making instances in political, economic, and public life.

To learn more

About the 2030 Agenda and the 17 Sustainable Development Goals that are the common vision for humanity and a commitment among world leaders and people, please visit: <https://unric.org/pt/objetivos-de-desenvolvimento-sustentavel/>

Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests in the Context of National Food Security (DVGT) – ratified by the Committee on World Food Security (CFS) and approved in 2012, is considered a milestone because it is the main international normative document on this issue agreed upon by all UN member countries.

The DVGT has as one of its guiding principles to promote gender equality, and ensure equity between men and women in the accomplishment of their human rights, while proposing specific measures to hasten the reduction of existing gender inequalities (DVGT, 2015). According to the guidelines, states should ensure that women and girls have equal rights to own and access land, fisheries, and forests, regardless of their marital or civil status.

To learn more

Access the Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests in the Context of National Food Security in full, in Portuguese, at the following link: <https://landportal.org/pt/library/resources/diretrizes-volunt%C3%A1rias-sobre-governan%C3%A7a-respons%C3%A1vel-da-terra-dos-recursos>

United Nations Declaration on the Rights of Peasants and Other People Working in Rural Areas – adopted by the UN in December 2018, also specifically addresses the rights of peasant women and other women working in rural areas. In its Article 4, among other provisions, it reads that “States shall adopt all appropriate measures to eliminate discrimination against peasant women and other women working in rural areas, including: Participate on an equal and effective basis in the formulation and implementation of development plans at all levels [...]; access on

an equal basis to land and natural resources, have the possibility to use and control them on an equal basis, and to obtain equal or priority treatment in land reform and resettlement projects [...]”.

To learn more

Access the full Portuguese version of the United Nations Declaration on the Rights of Peasants and Other People Working in Rural Areas:
<https://mab.org.br/wp-content/uploads/2021/02/DECLARA%C3%87%C3%83O-DOS-DIREITOS-DOS-CAMPONESES-E-DAS-CAMPONESAS-.pdf>

In the **context of the CPLP countries**, the following instruments and mechanisms are worth highlighting:

Mechanism to Facilitate the Participation of Civil Society in the Food and Nutrition Security Council of the Community of Portuguese Speaking Countries (MSC-CONSAN) – created in 2011 to be a space to ensure the coordinated and effective participation of civil society “in the negotiations, decision-making and regular work of this regional council, as well as carry out the monitoring of the implementation of the CPLP Food and Nutrition Security Strategy.” It also works to ensure the participation and inclusion of rural women, gathered in the CPLP *Rede das Margaridas* (Daisy Network) – an autonomous member within the MSC-CONSAN – in governance spaces and decision-making processes.

To learn more

To learn more about the MSC-CONSAN and the CPLP *Rede das Margaridas*, visit:
<https://www.msc-consan.org/>
<http://actuar-acd.org/portfolio/margaridas-cplp/>

Guidelines for the Support and Promotion of Family Farming in Member States of Portuguese Speaking Countries – approved at the II Extraordinary Meeting of the CONSANCPLP, held in June 2017, are considered a vital mechanism for promoting the fulfillment of rural women’s rights. They recognize that “family farming is still marked by gender inequalities that restrict women’s right and access to natural resources and their economic autonomy”, and stress the need to recognize women as rights-holders. Thus, in an attempt to respond to gender inequalities, Article 7 deals with the promotion of economic autonomy and equality for rural women and stresses the importance of public policies to ensure the right of rural women to access to an safe and egalitarian control of earnings, and natural and productive resources such as credit, **land**, water, and proper technologies.

To learn more

The Guidelines for the Support and Promotion of Family Farming in the Member States of Portuguese Speaking Countries are available in full at the link: <https://landportal.org/library/resources/diretrizes-de-apoio-e-promo%C3%A7%C3%A3o-da-agricultura-familiar-nos-estados-membros-da-cplp>

In Mozambique, with regard to instruments on access to land, the following are worth of noticing:

The **Land Law** of 1997, which states that all land belongs to the State and cannot be sold, alienated or mortgaged, aims to guarantee equal rights between men and women in access to natural resources (land and forests), and establishes that “the use and exploitation of land is a right of every Mozambican man and woman,” recognizing the right to use and occupy land according to customary law, and the rights of “local communities” that acquire a collective co-title to the land they have historically occupied. In addition, the Land Law states that all people of the community have the right to participate in decision-making processes.

Although the Right to Use and Benefit from Land (*Direito de Uso e Aproveitamento da Terra*, DUAT) may be obtained by both men and women, much of the land in Mozambique is not registered. Gender inequality remains a huge challenge in the country, and many rural women end up having their access to land restricted by traditional norms and practices. In some communities, women’s access to land is determined by their kinship to the men in the family, gaining land from their husbands, fathers, brothers, etc. Although the Land Law provides that widows are entitled to at least half of the property, many women lose everything after the death of their husband. At the same time, other factors that hinder access to the territory gain strength, such as the scarcity of land due to population growth and latifundia.

To learn more

Access Mozambique’s 1997 Land Law document, available at: <https://landportal.org/pt/library/resources/lei-de-terras-de-mo%C3%A7ambique-lei-n-1997-de-1-de-outubro>

PROPOSALS FROM CIVIL SOCIETY OF COMBAT TO SECURE RURAL WOMEN'S RIGHT TO LAND

On the report of the virtual debate on “*As Lutas das Mulheres Rurais Pelo Acesso à Terra e Outros Recursos Naturais nos Países de Língua Portuguesa*” (The Struggles of Rural Women for Access to Land and Other Natural Resources in Portuguese Speaking Countries), held in 2017, the CPLP Platform of Peasants and Peasant Women called for a permanent political commitment to the adoption of a gender approach, capacity-building of relevant institutions and actors, and information and training channels, and drafted some recommendations that even meet the initiative of the EAD short course on rural women's rights:

Promote the integration of a gender approach into sustainable land governance, including review and improvement of national legal and institutional frameworks and regional public policies regarding the incorporation of the rights of women family farmers and peasants;

Develop, adapt and disseminate training materials translated for different groups and contexts (primers, books, videos) on gender indicators adapted to national realities, and that highlight women's access to and control over natural resources and their impacts on food and nutritional security;

Promote decentralized training, sensitization and exchange actions on: i) the inclusion of a gender approach into programs, policies and national laws; ii) principles foreseen in international human rights laws; iii) the importance of women's role in natural resources management (land, water, biodiversity, seeds), and their contribution to food security and development;

Encourage the establishment of monitoring and evaluation observatories of national policies and programs that affect women's access to natural resources;

Strengthen the participation of civil society, particularly women, in national and regional food security councils to ensure that gender approach is integrated into policies and programs on access to and governance of natural resources (land, water and biodiversity);

Ensure legal support actions to ensure women's access to legal services, in order to also facilitate access to justice (e.g. the creation of free legal counseling);

Strengthen entrepreneurship and promote rural women's leadership through organizational support, technical training, and control and access to productive resources, such as land and credit.

Contribute to the construction of a new family agriculture project based on agroecology, rethinking rural development under new paradigms that preserve nature, produce healthy food, and guarantee better living conditions.

It is necessary to realize that the struggle for rural women's rights is ongoing, and the need to promote their inclusion in governance spaces and decision-making processes is urgent. Women's rights, although legally provided for, are not guaranteed by socially constructed issues.

To learn more

The Women Forum has produced an excellent video entitled "*Minha Terra, Minha Vida*" (My Land, My Life) on women and access to land in Mozambique. Available at: https://youtu.be/WDa_hMDX9bk

