

Ecology of Contributions for Women Association with Brazilian Semiarid

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Abstract— We bring this work some historical perspectives on the conceptions socially constructed about gender and sexual division of labor, and dialogued with some theorists that reference the topic further highlight some narratives that illuminate the emancipatory bias of women's active participation in production in spaces of Family Farming. Thus, the study discusses the role of women in Food Safety production space, because we believe that discuss food security in the Brazilian semiarid region (SAB) implies reflect gender relations and women's participation in the production of food for the family and to the market and their participation in the management of property and public spaces.

Keywords— Family farming. Food Safety. Genre. Sexual division of labor.

I. INTRODUCTION

Since mankind's early history of women is inextricably linked to agricultural production, in the process, their participation was fundamental to human social development, expanding the pillars of production and reproduction of work, family and society. The woman who invented agriculture (DIAS, 2010), enabling greater food security and the settlement of people in suitable environments for the development of humanity. But with a sedentary lifestyle and technology also came to lust for power, dividing humanity into oppressors and oppressed groups (FELIZARDO, 2015).

The first population groups vied with each other and the animal's territories with greater abundance of food and water. With the advent of agriculture humans can be installed in places with more security and went on to live longer and to produce surpluses. For it was essential to ensure the possession of the best land, which led to the culture of private ownership of land, the surplus production, tools and after the domination and enslavement of people. Came the towns and then cities. The family structure has also changed, humanity left to

live in flocks and lived in families with few members, now headed by the man who won this power by force, gained over many thousands of years lived as hunter. At that juncture it was no longer possible to guarantee the possession of the best land without the family's control and inheritance. The woman, who until then was considered a deity to have the ability to generate life (MONTEIRO; SITA, 2013), was controlled by man, for life had to now also be controlled, manipulated in the service of a new model society.

The advent of agriculture and sedentary lifestyle has spread around the world and how to exercise power and control are established in different ways in different people that have formed. In parts of Africa, Asia, Europe and America people continued and still living nomadic way or semi-nomadic, which leads us to the reflection that the history of mankind cannot be thought of linear and evenly, there are several ways of living and organize themselves socially. But we cannot deny or ignore the pressure that other forms of social organization suffering on the part of people who want to impose at all costs a unique model of society based on private property, social control and exploitation of natural resources and human being.

Our territory (before being appointed Brazil) lived up to 500 years ago, other forms of social organization that were not based on inactivity or on private property. Before the Portuguese colonization this region was inhabited by various peoples 100,000 years ago, however, with the arrival of the Portuguese in Brazil, from 1500, social relations between man and man, man-woman and the relationship between society and nature was fully modified. In the Portuguese caravels came only men, priests, soldiers, adventurers and convicts who had no claim to settle definitively, only plunder the natural resources they could find. The Portuguese saw the native people like animals as described in Gandavo (1980, p. 34) "on earth or have homes or villages where they live, live among the bushes as brute animals." Native men who

bowed to slavery were killed and captured women to sexually serve the settlers and also in domestic service. The woman was likened to a beast of burden, especially being responsible for the task of fetching water, either in the head or the donkey's back. Phrases like "my grandmother or great-grandmother was caught the dog tooth" reflect the way women were treated by society and meant to say that the woman was hunting literally domesticated and was "tied" - and here we bring the metaphorical perceptions but also physical - indoors subservience to her husband. were the head or donkey's back. Phrases like "my grandmother or great-grandmother was caught the dog tooth" reflect the way women were treated by society and meant to say that the woman was hunting literally domesticated and was "tied" - and here we bring the metaphorical perceptions but also physical - indoors subservience to her husband. were the head or donkey's back. Phrases like "my grandmother or great-grandmother was caught the dog tooth" reflect the way women were treated by society and meant to say that the woman was hunting literally domesticated and was "tied" - and here we bring the metaphorical perceptions but also physical - indoors subservience to her husband.

Thus, we bring this work some historical perspectives on the conceptions socially constructed about gender and sexual division of labor, and dialogued with some theorists that reference the topic further highlight some narratives that illuminate the emancipatory bias the active participation of women production in the spaces of Family Farming.

For these assumptions, we will support what we see along the colonization history of Brazil, especially in the semiarid region, where the woman began to accumulate double working hours, having to reconcile the household chores and read in the field. However its activities are hardly recognized, being cited mostly as help when.

II. MATERIALS AND METHODS

The research was conducted as literature, given a necessary survey on the topic in question. Nature's point of view, the survey was established as basic research, as it sought not present solutions to an existing problem, but understand a certain reality and how it is presented in the context in which it operates (Gerhardt; SILVEIRA , 2009). Regarding the approach, we chose the qualitative research, given that this emerges in the context of a vision that questions the research models established by modern science.

Thus, the qualitative approach was presented as consistent ability to be used to direct the research. For it is proper "to the study of history, representations and beliefs, relationships, perceptions and opinions, ie,

products of the interpretations that humans do in their lives, the way they build their material artifacts and themselves, feel and think "(MINAYO, 2008, p.57).

Another important and necessary element to be explained about the research presented here refers to the overall objectives as one of the working assumptions. In this case, performed a descriptive, since it sought to describe the studied phenomenon and its characteristics (Doxsey; DE RIZ, 2002).

III. RESULTS AND DISCUSSION

In Brazil, after centuries of colonization there is no news of a social group that does not have in its structure elements of the patriarchal society, even in the case of indigenous peoples, traditional communities, quilombolas and peasant communities that have different ways of relating to each other with other groups and with nature and the different forms of production and existence we can perceive macho traits, especially with regard to land management and property and in relation to women. Moreover, we can describe traits of physical and psychosocial violence against women in all social strata and groups, this reality is found in the field of population as well as in urban populations, as described ADITAL (2013, p. 1 emphasis added).

In Brazil, in the period 2001-2011, it is estimated that there were more than 50 000 femicides, Which is equivalent to approximately 5000 deaths per year. Between 2009 and 2011 it is estimated that there were an average of 5,664 deaths of women from violent causes each year, 472 every month, 15.52 every day, or one every half hour. The Northeast, Midwest and North had the highest femicide rates, respectively, 6.90, 6.86 and 6.42 deaths per 100,000 women. young women were the main victims: more than half of the deaths (54%) were women 20-39 years.

The reality disclosed in above citation shows how brutal treatments are still exempt women in our country. So understand this number requires realizing that there is a deafening silence in society that neglects the number of women murdered, assaulted, silenced, they had and still have their rights violated in the daily life of Brazilian society. Against this reality and taking possession of the purpose of this paper, we present other possibilities emanating from the field in the Brazilian semiarid region and demonstrate the existence of women who have reached new prospects for production, work, life.

The sexual division of labor is a major elements of maintenance and macho patriarchal society (PERSON; Viana 2008). Socially man's work is seen as more important, even if it is not. According Kergoat (2002, p.

4) the sexual division of labor is nothing but the "priority appointment of men to the productive sphere and women's reproductive sphere, and at the same time, capturing the men of the functions with strong value aggregate social".

In this sense, we see in many communities, when it comes to food production, for example, at certain times of year to plant corn and beans and creating ox are the least profitable activities the family is a negative balance in such cases, which keeps the family is the creation of goats, chickens and backyard activities those that are managed by women and thereby raising chickens is "women's work" in view only when the amount of animals and production is mainly for family consumption. However, when the creation becomes more technology-dependent, with egg production on a large scale with more profitable business purposes, the man seizes the activity, does the gardening.

In the current context, we can see that they are not as numerous official statistics on the work of women in agriculture and family extraction, being most common data on your home journey. This is directly due to the devaluation of women's work in this business. That is [...]:

The conventional economy also devalues or does not consider the work of women. What is more important than 70% of the world's companies continue to say that they have no income or are just for self-consumption. Feminist economists stop, however, any conceptualization of competitiveness through all the processes of production of goods and services oriented to a subsistence and the reproduction of the people, including of which they are produced (...) The insertion of the women in the spaces of work is not greater, the greater financial income, since men are the own resources and those who define alone where they are employed. Another important measure is, just as women's work is invisible to men and women, often also because they are also disregarded and devalued (PACHECO, 2009, p. 8).

This indicates how the work done by women in family agriculture is socially undervalued and about this CORDEIRO (2015, p 07.) Complements stating that "still dominates the view that men are who actually works; women only help. For many years, women do not even have civil and labor documents; and when they had, they were framed them as domestic and home.". Studies with respect to women in agricultural production, indicate that while 98% participate in activities related to this industry, only 60% participate in decision making in communities. The few women who participate are younger belonging to the current generation (SILVA, 2010).

However, it is clear the role of women in production for self-consumption, accounting for 90.9% in poultry and small animals, 69.2% in horticulture and fruit farming and fishing 26.5 (MELO, 2009). To the sustainability of family farms and dignified stay of the family in the field, this work is very important because, according to Melo (2009, p 04.):

Understanding the characteristics and significance of production for self-provisioning of the family and the property itself remains a bit-depth issue, as well as their importance for food security, for sociability and the transmission of knowledge needs to be further studied.

In the case of rural populations, the vast majority fall within the concept of family farming. Second (SILVA, 2010 cited NODA et al, 2009, p. 7):

In Brazil, the number of establishments classified as family farms represent 85.2% of total establishments, 30.5% of the total area, corresponding to 37.9% of the gross value of production. Compared to yields of large farms, family farms has a 38% higher agricultural productivity per unit area and double the return, when it quantifies the amount of credit used in production. These data indicate the positive results that investment in agricultural policies for small producers can bring, as well as financing of production that can benefit society as a whole.

This audience accounts for 70% of all food consumed by the population. Food produced by women, men and young people. It is the strength of family work, with few technological resources and few machines available, the higher the family a chance to production, so the culture of large families in rural areas. In family structure there is a very clear distinction between men's work and women's work, where the role of women is always seen as secondary, less important, but what we see is that women participate in the same activities and the same intensity as men. Besides having to reconcile the activities of the field (productive) activities with domestic (reproductive), food and children's education, their productive activities are viewed as not working an activity that does not generate income and resources for the production process of family farming (SILVA, 2010). However, often your workload is less than of man, for reconciles the household chores with agricultural activities, working up to 14 hours on average per day (LORETO, 2005).

Another important thing to note in this kind of relationship is the control of material goods and citizenship. Women until today have not yet achieved equivalence to men with regard to the legal control of land tenure, access to public policies for credit and

participation in family decisions, property, community, other public spaces and not even decide over their own bodies. According to Jalil:

Although women represent 47.8% of the population living in rural Brazil (PNAD, 2006), only 16% are owners of the land where they live. According to the Brazilian Institute of Geography and Statistics (IBGE), 40% of the rural population does not have any document and of those, 60% are women, that makes it impossible to have access to social protection, basic social rights and credit. That means nearly 15 million women who, in most cases, are deprived of access to citizenship for not having recognized its condition of family farmer, peasant, maroon or rural worker (JALIL, 2009, p. 9).

It is noticed that one of the most important factors for maintaining this unequal relationship or to overcome it is to access information, the possibility of knowing the world beyond the borders of their community or municipality. Realizing this the macho culture tried to create means for the perpetuation of this situation. For example: from birth children are directed to take certain behavior differentiated by gender (girls play dolls and house; boys play ball, fight and drive) making as adults seem natural that the public environment is of men and women remain restricted to the private environment. Another aspect to consider is access to income, since there empirical evidence reported by scholars as Deere (2002) "that guarantee the physical well-being conditions of women and children and the fight against poverty significantly depend on whether women or not they have direct access to income and assets productive" (PACHECO, 2009, p. 6).

This behavior is not innate gender or sex, culturally is produced in every society, from birth and maintained through various forms of education, with a strong presence in the games, how to dress, to the religious and scientific dogma. Even with all this pressure, the existence of family farming is only possible because of the work of women.

The domain knowledge that the woman has over the production process in family farming ensures the sustainability of the property, in the sphere of work with the land and influence the sphere of gender relations, beyond the specific scope of work in sustainability as a whole production, since it has its base of support in the family. From the perspective of sustainability, the woman's role is to defend the food security of the family unit, through its productive activity. (Et.al. CASTRO, 2008 cited ADITAL, 2013, p. 07).

In the semiarid region in a special way, the share

of women farmers has been decisive for the construction of more resilient production systems and adapted to the effects of climate change. According to Silva (2010, P. 11):

Their participation in sustainability is due to the knowledge and know that this is in use and manage the land. The woman seems to have control over biodiversity and understanding grounded in the fields of natural phenomena, it is aware of the importance of nature conservation.

Sharing this perspective, we agree here that the existence of the sexual division of labor whether in the field or in other communities / life organization schemes, does not favor the sustainable development of the community or more than that: the good life of societies. We demand, therefore, the need for dialogue, understanding and equality in society so that it strives to recognize, in addition to reproduction, productive and creative capacity of women by eliminating discrimination that women suffer. This discrimination is particularly reflected in the following areas:

The work done by women, especially by rural workers, is not properly valued and recognized. Much of the workers do not have the necessary documentation relating to their profession, which brings a lot of disadvantage for them when they reach retirement age, when they are denied this right. Within families the man is considered boss, is he who makes the decisions, leaving the woman without power.

The man has every right to hold title to the land and to have access to credit, legalized by law. Although find are significant changes in the "paper" in practice it has not changed much. Is it not written that women are prevented from having access to credit, but it is also not clear that they have that right. Most of the time the financing agent interprets and acts according to its own (pre) concepts. Often it is women who ensure, with their tireless work, the support of the family, especially in the countryside.

In times of drought when man migrates to the cities trying to find a job, the woman is left alone (the widow of drought called) is responsible for caring for the family, water, garden, breeding. However it is not recognized as the manager of the property.

The woman is often prevented from participating in the training processes. So, for lack of deeper knowledge, it was just getting out of the decision process. From the perspective of interfering in this scenario, we understand how important this include discussion on the principles and the set of Coexistence with the semiarid region, aiming to break with the social and cultural discrimination and equality argue with the role of each

person in the human and sustainable development of this region.

In this process, it seeks to guarantee the right of men and women, without distinction, to resources such as access to land, home water supply, food in quantity, quality and regularity, credit, work, schooling, vocational training, health, access the market and control and participation in the distribution of benefits of production.

The growth in the supply of water in the communities through rain water harvesting, used especially for human consumption with the use of tanks and other technologies for animal use and gardens with ponds and caxios has considerably reduced the daily workload of women contributing to that do not require more have to fetch water from a great distance. We booked this room in this discussion to clarify the potential and possibilities of Living with the Semi-Arid Brazilian from the experiences that enhance the activities of women working in the production of family farming in the San Francisco Wilderness Territory.

In the San Francisco backwoods territory the municipality farther and more difficult access is Campo Alegre de Lourdes / BA, in almost all rural dwellings capture rainwater from the roofs with the use of tanks. The 4,000 tanks lay water equivalent of 8,000 tank trucks, which means a saving of at least R \$ 400,000.00 to the county each year. Assuming that each tank contains 10,000 liters of water, equivalent to 500 cans of 20 liters, we will see a savings of 1,000,000 (one million) of working hours of women, as the average spent to fetch water is 2 hours per can.

The woman not only in Campo Alegre de Lourdes, but in many realities of Brazil besides taking care of routine activities at home, also takes care of the animals and works in the cultivation of fields which ensures the family livelihood. But in addition, changes in production enable a sustainable agriculture: feed production with fodder and diverse plants and adapted to the climate semiarid and soil, reducing the number of inappropriate practices, such as deforestation and burning in soil preparation.

IV. CONCLUSION

Gradually the improvement of Living technologies leads women, especially young women, to question the current model of society and to experience other ways of living in society and family life. Importantly, these initiatives are still pioneering experiences of some groups who take the lead and start to rebuild their life stories. They are young ladies and women, illiterate and universities that together are opening new avenues for life in society in semiarid

region. Including men, who are also learning new ways of relating to the opposite sex and with their peers. This has been the primary role of women in production. In the production of culture, knowledge and humanity.

Thus we would like to highlight some points as the great inventiveness of women who are reinventing life in the semiarid region, discovering new products, transforming activities that for centuries were kept as production activities for self and now emerge as sustainable possibilities of food production also the market.

Other women can have economic warranty and own income by planting vegetables and the processing and marketing of what is produced in family farming, such as: candy production, jams and local fruit juices Caatinga as umbu, bush passion or xique-xique collaborate so that women do not sell another umbu bag of 60 kg for R \$ 5.00, but so that they can get away with the same amount of fruit made into jelly, jam and juice, an income own up to R \$ 100.00 and have first money that can spend according to your criteria.

Women's work values the natural resources of the Caatinga, changing the concept of inhospitable region to place full of natural riches and possibilities. Many native plants, that were felled and burned today are protected and cultivated for the commercial use of their fruits, thanks to the initiative of women to try new possibilities for use of these plants.

Women's work contributes to the promotion, preservation and restoration of Caatinga. When the plants of Caatinga become utilized in the manufacture of food, medicine and handicrafts, people who before destroying the native vegetation to deploy exotic crops start to recover Caatinga and protect what still exists for now realize the value of Caatinga in foot.

Women's work helps to raise self-esteem and pride of being and backcountry backwoods of children and youth Semi-Arid to realize the region's potential. Like the local production of food for school feeding. The fact consume local, natural and environmentally friendly products, in school, in place of artificial products imported from other regions passes subjectively for children to information that their region has potential, varieties and flavors.

Women's work is rescuing the tradition of solidarity and mutual aid, through the organization of fruit processing groups and other products from the region, where is the exchange of information on good manufacturing practices, on new recipes and new products. Unlike urban development who preach the wild and unfair competition among producers and consumers of the sale, processing of work and industrialization of products Caatinga are only possible thanks to the

cooperation and solidarity among women of the same group and between different groups. States, groups of women can production volume to reach new markets and the joint purchase of inputs for the manufacture of products.

With the construction of tanks and other forms of capturing rainwater and subsoil women increased the production of fruits and vegetables began marketing in municipal fairs of agro-ecological products, increasing and varying your revenue possibilities.

Women's work is changing the face of rural dwellings, bringing more comfort and dignity for families. With the income acquired in the sales of their products women invest in the renovation and expansion of houses and to purchase home electronics.

Women have, and develop increasingly great administrative capacity, since most of the projects of solidarity economy in the semiarid region, which in fact are working, have the direct participation of women. Women can bring to the project its experience in shared and joint management, gained over the years in your routine to manage the house and the family unit, always done in partnership with the family and with neighbors. This experience has contributed much to the strengthening of solidarity economy.

All these activities have produced another phenomenon that is contributing to the change in gender relations. As previously reported, two of the forms of social and political control of the people in the macho culture is to prevent them from having contact with the public environment and prevent them from access to financial resources and control and asset management. However, with the actions of production and marketing of Caatinga products and fruits and vegetables of productive backyards, women now have the opportunity to interact with other people and in other environments beyond their community fences, having a vision more expanded the world and the possibilities of social life, increasing the production of the existence of a freedom that is conquered and consolidated gradually, and transforms realities and undoes socially constructed imprisonments.

That from the elements mentioned in the text can to list new positive and negative elements lived in our midst, seeking to enhance and expand the positive and negative elements to be aware of and so work to dissuade them. Women to realize even more how key people in building a sustainable society and assert themselves as protagonists. That men recognize the increasingly important contribution of women and are part of this movement, side by side, men and women in the construction of Coexistence with the Brazilian semiarid region.

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