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RESEARCH ARTICLE

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ECOFEMINISM AS A SUSTAINABILITY THROUGH PRECAUTION TO ENVIRONMENTAL DAMAGE

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ABSTRACT

This paper aims to study the participation of agricultural women in the family economy, in which the understanding of her relationship with the environment is allowed; these activities enable the development of sustainability activities in its activities. Enabling theoretical support in Ulrich Beck and scientific articles related to the theme. The text was structured in three topics using the deductive method; analyzing it, in the first ecofeminism; its origin and statistics, without the first item to be tested for precaution and risk theory; and in the third moment, through the hypothetical-deductive method; focusing on the analysis of women's empowerment as a vector of sustainability. This is a procedure that concludes whether knowledge is powerful, and this is how empowered women are a natural means of sustainability, being a real application of the precautionary principle, acting as a means of avoiding environmental damage.

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INTRODUCTION

This paper aims to study the environment through the sociological and philosophical aspect, using ecofeminism and the factors that motivate women to protect the family rural environment as a starting point for the study. Ecofeminism starts from a gender issue, analyzing the submission of women in the rural environment to the patriarchy that has a vision of total exploitation of property and division of rural tasks, demeaning women, and enabling the empowerment of peasant women so that she has "knowledge Power". Daniela Rosendo (2012, p.29) in her work, "Sensível ao Cuidado", shows the point of view of Karen J. Warren, ecofeminist philosopher, who manifests herself in the sense that ecofeminism starts with principles based on the recognition that there are links between the oppression of women and nature and the reasons why both are considered inferior is a central theme in the need for justice and equality. Therefore, the objective is to identify if the empowerment of women, in the context of family farming, would be a way of preventing environmental damage through the formation of an ecological and sustainable awareness, analyzing what are the contributions that ecofeminism provides, in a theoretical way and practices, aiming to develop proposals for changes in gender relations in

order to evolve to another productive, more sustainable and more balanced paradigm. For the construction of the study, it is intended to analyze ecofeminism, its main trends identifying its contribution to environmental conservation and the relationship between the female gender and nature; highlight the factors that motivate women to protect the rural family environment and evaluate empowerment within the family economy as a measure of sustainability and compare whether the sustainability measures taken come from knowledge of legislation or natural pre-disposition and identify whether empowerment women, in the context of family farming, is a precaution against environmental damage through sustainable activities. For the development of this study, bibliographic and exploratory descriptive research will be used, in which articles, doctrines with a descriptive segment and documentary analysis will be analyzed. The qualitative method and exploratory research will be used in order to explore all fields with the possibility of removing information necessary to obtain satisfactory results.

METHODOLOGY

For the development of this study, bibliographic, exploratory descriptive research was used, in which articles, doctrines,

with descriptive segment and documentary analysis Will be analyzed. The dialectical and qualitative method and exploratory research were also used in order to explore all fields with the possibility of removing the necessary information to obtain satisfactory results. When analyzing the purpose of a research, Antônio Carlos Gil observes that "a research has the purpose to result from intellectual reasons when based on the desire to know for the simple satisfaction to act". (GIL, 2010.p.42). This method is a set of systematic and rational activities that, according to Marina de Andrade Marconi and Eva Maria Lakatos, "with greater security and economy allows to reach the objective - valid and true knowledge -, tracing the path to be followed, detecting flaws and helping the scientist's decisions". (MARCONI, LAKATOS, 2011, p. 83). According to the aforementioned authors, the technique "is a set of precepts or processes that use a science or art; it is the ability to use these precepts or Standards, the practical part. Every science uses countless techniques to obtain its purposes". (MARCONI, LAKATOS, 2011, p. 48). The source used Will be bibliographic and Will be based on periodicals, news, electronic media and specifically doctrines. It is characterized by being a research made from material already elaborated.

As regards of qualitative approach, Silvio Luiz de Oliveira (2010, p. 117) says that research has the facility of "presenting contributions in the process of change, creation or formation of opinions of a certain group and allowing the interpretation of the particularities of behaviors or attitudes of individuals". When the standardized data collection technique is used, it is possible to be successful in the research because the descriptive research enhances this work, since this technique has been used in order to answer initial questions. Through this method, the present work Will have clarity to conclude the answers to all the questions that arise during its elaboration. The research aims to enable the procedure of the levels of analysis and identify some specific cases within an organization that often present theories and knowledge about the topic in question, it is also a very rich methodology that provides proposals and fundamental challenges in the techniqueto be guided and completed. (R2.3) This article is developed through study and an analysis of references and studies by authors on the theme and sample of countless articles and literary works that deal with the proposed theme, contributing to the solution of the problem already identified and in the application of the solution in the reality experienced.

Ecofeminism

Issues of ethics, ecology and spirituality are recurrent in the debates and discussed by important thinkers, in particular Leonardo Boff (2009, p. 18), Who states that "from the truly holistic (globalizing) view, we understand the environment better and respect it (environmental ecology)". In the holistic view Leonardo Boff (2009, p.22) explains the need to overcome anthropocentrism favorable to cosmocentrism and to cultivate an intense spiritual life. Ecofeminism appears in this strand, which is based on the combination of feminism and ecological activism, a movement inserted in several currents; liberal, Marxist, socialist and ecofeminist. The term ecofemism was introduced by the French writer Françoise D'Éaubonne (1920-2005), in her literary essay *Le féminismeoulamort*, launched in 1974. (SILIPRANDI, 2000. p. 87). In this work, the author suggests that women, as well as nature, are dominated by patriarchy, which appropriates fertility - of

women, and fertility - of nature. In the view of ecofeminism, it is perceived that nature is associated with the feminine, relating the devaluation of nature with the devaluation of women by means of exploitation and abuse. Daniela Rosendo (2012, p. 29) in her work, *SensivelaoCuidado*, shows the vision of Karen J. Warren; ecofeminist philosopher, Who expresses himself in the sense that ecofeminism appears inserting principles based on the recognition that there are important connections between the oppression of women and nature and the reasons why both are considered inferior is a central theme in the need for justice and equality.

Therefore, ecofeminism originates with the premise of recognizing a connection between women and nature related by oppression and exploitation, thus "ecofeminist philosophy, therefore, is based on: 1) feminism; 2) in ecology and environmentalism; and 3) in philosophy, with its analysis of human systems of unjustified domination, which the author characterizes as "isms" of domination". (ROSENDO, 2012, p. 62). The ecofeminist strands, disseminated in "ECO-92", are classified into spiritualist ecofeminism, classic ecofeminism and constructivist ecofeminism. Spiritualist ecofeminism originated in southern countries and was influenced by Vandana Shiva, author of *Staying Alive: Women, Ecologyand Survival*, in 1988, arguing that the development of society generates a process of violence against women and the environment, rooted in patriarchal conceptions of domination and centralization of Power. (SILIPRANDI, 2009. p. 92) Vandana Shiva argues that the main flaw is the developmental paradigm that excluded women from their roles as protagonists in agriculture. The knowledge that was ecological, with a global view, was wasted in the name of the privatization of profits and the environmental exploitation of predatory monoculture. Its main characteristics are the critical stance against domination, the anti-sexist struggle, the anti-racist, the anti-elitist and the anti-anthropocentric. Vandana Shiva gives the principle of cosmology the protective tendency of women towards nature. (SILIPRANDI, 2000. p. 69). In classical ecofeminism, the denunciation made by feminism is directed towards the naturalization of women as one of the mechanisms of legitimation of patriarchy. In this aspect, there is an opposition of the female ethics of protection of living beings to the aggressive male essence and it is based on egalitarian characteristics, as well as on maternal attitudes that end up pre-disposing women to pacifism and nature conservation. (ANGELIN, 2014, p.1583).

The third strand, on the other hand, is that of constructivist ecofeminism, which is identified neither with essentialism nor with religious and spiritual sources, despite the fact that it shares ideas such as anti-anthropocentrism and anti-imperialism. (PULEO, 2004, p. 23). It all comes down to practical environmental conservation measures that are based on the traditional knowledge of rural women, replacing industrial monoculture with the diversity of indigenous seeds, decentralizing and promoting the participation of disadvantaged groups in decisions. (PULEO, 2004, p. 28). Therefore, in constructivist ecofeminism, the empowerment of women in the context of family farming makes it a precursor to protection and environmental sustainability measures. With this in mind, this study proposes an analysis of the factors that motivate women to protect the rural family environment, identifying whether this woman's empowerment is a precautionary measure against environmental damage through the formation of an ecological and sustainable awareness. It is

questioned whether these women, farmers in a family economy regime, would be through their female empowerment and their sensitive connection with the environment, not only minimizing environmental risks, but also taking sustainability measures; referring measures, means of precaution to the damage.

Precaution for Environmental Damage

Most of the issues related to the environment are related to risk and are the result of the expansion of science, technology, developments necessary for the maintenance of society. This way, the development of technological, scientific, industrial resources and the industrialization process itself are related to the damage production process, given the exposure of humanity to possibilities of being contaminated in different ways. These risks are present at all times, in society and in the environment, such as accelerated deforestation, unrestricted use of water resources, biotechnology and others. Women are most affected by such environmental damage because they are responsible for families, in a situation of vulnerability. (BONEWIT 2015). Fact that since the industrial revolution the Idea of development was already related to environmental exploration, this way exposes the view of Adam Smith (1988, p.22), when he affirms that wealth or economic value is created by work, that is, by transforming nature's resources into things that people want. Therefore, the transformation of society has always been related to the need to exploit the environment to the maximum, which indicates the need to take risks. Risk is one of the effects of the transformation of technological and production models that characterize modern society. Actually, the topic of risk became an object of interest and concern for public opinion, when the problem of ecological threat allowed the understanding that society produced Technologies that could generate uncontrollable damage.

There are many definitions and perspectives that analyze risk, in the context of modern society, despite the different conceptions and approaches in the construction of the sense of risk, this is not limited to a dimension of reality, but expresses all the complexity of modern society in its different clashes. The risk is part of the permanent attempt to orient itself towards the future through the hypothetical unveiling of eventuality and contingency, questioning risk management and control because each and every management strategy is a source of new risks. In Niklas Luhmann's conception, the definition of risk is based on the difference between risk and danger. This difference presupposes the existence of uncertainties about future damages: the risk becomes evident when a probable damage is a consequence of the action (of an individual or collective decision) and the awareness of this damage is presupposed; the danger indicates that the damage is caused externally (attributed to nature), beyond control. (CAPELLARI, 2016, p. 122). Modern society is inserted in a context in which actions and decisions are implicated in the probability / improbability relationship of events, on which it is difficult to build a chain of connections imputing its causality. In this way, modern society is characterized by the ability to control and produce indeterminations and that this paradox shows the need for protection and security. This need for security is inserted in a context of uncertainty because every decision could have been taken differently (CAPELLARI, 2016, p. 117). Thus, Niklas Luhmann, (1992, p. 74, apud CAPELLARI, 2016, p. 120), asserts that "[...] there

is no risk-free conduct [...] this means that there is no absolute security [...] risks are inevitable when we make decisions." In this context, development is related to the production of innumerable risks, which are inherent to the evolution process, with no conduct that is absolutely harmless or totally safe.

Women's empowerment as a means of sustainability

Knowledge through women's empowerment enables women to make decisions that are related to sustainability and assume the risks inherent in the environmental activity developed on her rural properties, ensuring the sustenance of her family, removing from the countryside only what is necessary in a balanced and conscious way. Initially policies were focused on obtaining better and fairer treatment, the focus was more on well-being than an empowerment of rights and guarantees. Women have evolved and strengthened themselves to incorporate their active role as an agent of their Will. Nowadays, women are no longer recipients that can be helped to improve their well-being, but are increasingly understood, both by men and by themselves, as active agents of change: dynamic promoters of social transformation that can influence life of women and men. (SEN, 2017, p. 246). However, this condition conquered through centuries of struggle, cannot be reduced by the countless obstacles that are still in the way. There are still many inequalities imposed by patriarchal society, making women an agent that fosters their rights through empowerment and knowledge. "These various aspects of the female situation (potential to earn income, economic role outside the family, literacy and education, property rights etc.) may appear too varied and disparate, but what they all have in common is their positive contribution to strengthening the active voice and the condition of agent of women - through the independence of the gain of Power". (SEN, 2017, p. 249) The role of woman and its feminine Power, reflected in economic independence and social emancipation, can have great projections on the forces and organizing principles that govern divisions within the family and society. In this way, the empowerment of woman makes her an active voice that influences the family in raising their children, in public discussions on the most varied environmental and social issues and, mainly, on the sustainability measures applied to the property. "The voice of woman and the voice of nature have been silenced in patriarchy. Woman and nature are considered objects. Objects do not speak. Objects do not feel. Objects have no needs. Objects only exist to serve the needs of others". (ROSENDO, 2012, p.71).

Her active voice is not Just a cry, but she has a concrete active force in the application of measures to protect the environment through the proper use of rural property, taking from it what is necessary. Obstructing the freedom to participate in the labor market is one of the ways the subjection and captivity of the labor force and the fight against the deprivation of freedom existing at work. (SEN, 2017, p. 22) Cultural aspects can influence social characteristics such as gender equality, the nature of the care given to children, the size of the family and fertility patterns, the treatment of the environment and the deprivation of economic freedom can generate deprivation of social freedom, Just as deprivation of social or political liberty can generate deprivation of economic freedom (SEN, 2017, p. 23). Sustainable development obeys the Double ethical imperative of solidarity with present and future generations and requires the explanation of measures of social and environmental sustainability and economic viability. In this

way, it can be seen that the Idea of development implies atoning and repairing past inequalities, creating connections capable of filling the civilizing chasm between modernized wealthy minorities and the majority still backward and exhausted. (SACHS, 2004, p. 14). More than environmental sustainability, social sustainability is necessary. According to Leonardo Boff (2012, p. 57), “the sustainability of a society is measured by its ability to include everyone and guarantee sufficient and decent livelihoods”. In this conception, only from that we can think of fair and comprehensive policies that corroborate for the women's empowerment (SILIPRANDI, 2000, p.72). Even though woman occupies a large part of the labor force in the agricultural sector, her works is still invisible and without the recognition and particularities that are necessary, respecting gender issues, there is no sustainability.

Conclusion

Woman since Paleolithic times has been connected to agriculture, cultivating the land and maintaining a symbiotic relationship between production and reproduction. Regarding the social context, it is clear that throughout history, women have developed a caring relationship with the ecosystem, in a much more sensitive way than men. The proposed theme for study and research started through the relationship with the evolution of the woman figure within the scope of family economy properties and the role played by her. A large part of family-owned rural properties is cultivated by women with the production of various types of culture, which represent an incidental income to the family, in many cases as the primary source of livelihood. These women who are directly connected to sustainability measures and the production of various products in small agricultural areas. The study's contributions are guided by the empowerment of women farmers within the family economy and with the aim that, through the knowledge of her relationship with the environment, they Will develop sustainability activities, within the scope of their properties; not only in the environmental preservation, but also in the exploration of the property in a sustainable and conscious way, as for example, the implantation of agroforestry yards. Sustainability measures implement precaution and Foster sustainable development, relating to the desire of modern society with regard to environmental risks. In addition to protecting the natural environment, environmental sustainability includes a sense of well-being and individual and collective happiness. This sensation does not occur in the abstract, but in the real possibilities of meeting the needs, material and non-material, felt by the members of the community.

Therefore, an adequate conception of development must go beyond the accumulation of wealth and growth, it must be related to the improvement of life and individual freedoms. Therefore, to affirm that the risk exists and must be avoided, minimized, treated through security measures, the legal conceptions around issues related to risk, especially to environmental risk, they are transformed and started to be analyzed from other perspectives, such as ecofeminism. And the actions taken by woman Who work in her rural environments are in close harmony with the sustainability of the environment. However, it is necessary to include the precautionary analysis, guaranteeing sustainability and consequently an effective environmental protection. Regardless of their female gender, women need to think about proposals aimed at sustainability, since they have

particularities and because as a result of their socially and historically constructed experience, they can offer points of view that male thinking cannot include. So that, it is observed that the starting point to analyze the relationship between ecofeminism and environmental sustainability, in the context of family farming, arises from the assumption that the existence of sustainable practices is at the Center of the organization. In this vector, women are a natural form of sustainability, through the precautionary principle. Discussions about ecofeminism and the role played by woman in the rural environment, as a vector of sustainability, are still scarce, especially in terms of her empowerment, as well as being aware of the activities they can develop within their property as a source of income and measure of ecological protection. Most of the research, developed in the sustainability area, is focused on nature, production, minimizing environmental damage, situations related to agroecology with a focus on sustainability; needing an analysis of the proposed theme, which aimed to study from another perspective, that of the social question including the study of sustainability from the perspective of women.

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