

WITHOUT FEMINISM, THERE IS NO AGROECOLOGY

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The CSM was founded in 2010, as an essential and autonomous part of the reformed UN Committee on World Food Security (CFS), to facilitate civil society participation and articulation into the policy processes of the CFS.

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1 FAO, IFAD, UNICEF, WFP and WHO. *The State of Food Security and Nutrition in the World 2018. Building climate resilience for food security and nutrition*. Rome: FAO, 2018. Available at: www.fao.org/state-of-food-security-nutrition/en.

2 SOFI 2018. *Supra* note, 1.

3 For more information on the role of women as guardians of seeds, illustrated by the example of Africa, please see: Pschorn-Strauss, Elfrieda. “African Food Sovereignty: Valuing Women and the Seed They Keep”, *Right to Food and Nutrition Watch* (2016):49-51. Available at: www.righttofoodandnutrition.org/african-food-sovereignty.

Our planet is on the brink of environmental collapse, and hunger is on the rise. According to the 2018 State of Food Security and Nutrition (SOFI) report, the number of people affected by malnourishment and chronic deprivation is climbing for the third consecutive year: 821 million persons suffered from undernourishment in 2017, an increase from 784 million in 2015.¹ In the face of such realities, it is critical to give special attention to the role of women, who are disproportionately impacted by hunger and food insecurity, as well as by climate change, despite being a crucial part of the solution to these issues. This article sets out to demonstrate that the role of women is of particular importance in the advancement of agroecology, as a key pillar of food sovereignty, and that there are inextricable linkages between the struggles for feminism and agroecology. It underscores the importance of taking a feminist approach to the promotion of agroecology and the realization of the human right to adequate food and nutrition as the way towards securing just and sustainable food systems.

WOMEN AND FOOD (IN)SECURITY

Women represent around 43% of the agriculture labor force in developing countries, despite lacking equal access to the productive resources necessary for farming.² Families run about nine out of ten farms globally, and 80% of the world’s food is produced by family farms and small-scale food producers. Women play a key role in all stages of food production, including seed collection,³ land preparation, weeding, livestock rearing, fishing and net weaving, harvesting and storage, as well as in food processing, packaging and trading.⁴ Women in rural areas are also traditionally responsible for household and care activities, spending up to 10 hours a day car-

ing for family and community members (the young, the old and the sick), cleaning and cooking, fetching water, fodder and fuel.⁵

However, despite their key role, women in rural areas face gender discrimination and a host of social, legal and cultural constraints. First, they have more limited access than men to land, productive and financial resources, education, health, rural extension, markets, climate adaptation initiatives and employment opportunities.⁶ Second, they are subject to social exclusion from decision-making and labor markets, as well as to sexual exploitation, and domestic violence.⁷ The current increase of climate shocks, extreme climate events and climate-related disasters worsen further the status of women.

Patriarchal, feudal (particularly in the Asian context) and capitalist relations of power, along with the current sexual division of labor and ‘gender blind’ agricultural policies, are among the root causes of gender inequalities, discrimination and marginalization of women, especially in the rural areas. The recognition, fulfillment and protection of women’s human rights, through the implementation of international political instruments is a key element towards the de-construction of the above-mentioned asymmetry of power relations.⁸ Women are largely invisible, and their work is merely seen as an aid to male work or as a ‘female obligation’. The traditional and indigenous knowledge of women is disregarded in commercial industrial agriculture: women are among the most vulnerable groups to land, ocean and resource grabbing by investors and private interests, as well as subject of criminalization in their attempt to defend their communities, natural resources and bodies.⁹

Despite the marginalization they face, and due to patriarchy, food provisioning by women receives no support. Women often employ traditional knowledge to ensure the quality of their families’ diets while maintaining biodiversity. Additionally, due to their gender-ascribed roles in care, their responsibilities are crucial in addressing their own food security and that of their communities. While such activities do not necessarily generate money, they are fundamental for survival and reproduction. Policy frameworks must acknowledge this and focus on the redistribution, recognition and representation of women’s productive and reproductive work and realization of their human rights.

AGROECOLOGY: THE WAY FORWARD

Agroecology – a science, practice and social movement that promote agricultural practices that are environmentally sustainable and socially just¹⁰ – is of interest to resource-poor rural communities not only because it is an accessible and affordable grassroots solution, but also because it challenges the power dynamics in the current exploitative and oppressive agri-food regime. Integrating social, biological and agricultural science with traditional knowledge and culture, agroecology is context-specific and locally adaptive, and refined through participatory on-farm experimentation.

Agroecology can create better opportunities for women on multiple levels. First, it creates meaningful work by integrating diverse work tasks and specific forms of knowledge, providing a diversified role for women in the household economy while challenging patriarchal structures inside the family unit. Second, as farmer-to-farmer sharing and learning are at the heart of agroecology, the pursuit of agroecological methods requires the spaces and opportunities for such exchanges and builds social cohesion. This includes women-only spaces, which are of high im-

4 FIAN International. “Fishing for Gender Justice on Women’s Day”. *FIAN International News*, March 8, 2019. Available at: www.fian.org/en/news/article/fishing-for-gender-justice-on-womens-day-2165.

5 Wijeratna, Alex. *Agroecology: Scaling-up, scaling-out*. Johannesburg: ActionAid, 2018.

6 SOFI 2018. *Supra* note, 1.

7 SOFI 2018. *Supra* note, 1.

8 One of the key instruments is General Recommendation 34 on the rights of rural women, adopted after a consultative process in 2016 by the Committee on the Elimination of Discrimination against Women (CEDAW Committee). OHCHR. *General recommendation No. 34*. OHCHR, Sixty-third Session, 2016. Available at: www.ohchr.org/en/hrbodies/cedaw/pages/recommendations.aspx. The newly adopted UN Peasants’ Rights Declaration also contains provisions on the rights of women in rural areas, particularly under article 4. UN General Assembly. *Declaration on the Rights of Peasants and Other People Working in Rural Areas*. A/C.3/73/L.30. October 30, 2018. Available at: undocs.org/en/A/C.3/73/L.30.

9 For more information on the criminalization of women, and Honduras as an example, please see article “Migrating for Survival: A Conversation between Women from Guatemala, Honduras and Mexico” in this issue of the *Right to Food and Nutrition Watch*.

10 For a definition of agroecology from the perspective of social movements, please see: Declaration of the International Forum for Agroecology. Nyéleni, Mali, February 27, 2015. Available at: www.foodsovereignty.org/wp-content/uploads/2015/02/Download-declaration-Agroecology-Nyeleni-2015.pdf.

portance for achieving gender equality, building solidarity, autonomy and strengthening women's creative and collective work towards self-determination. Third, agroecology fosters better economic opportunities for women. Characterized by low start-up and production costs, simple and effective production techniques and yields that are stable over time, agroecology is less risky and more affordable and accessible for women. Fourth, agroecology supports the health of both agriculture workers and consumers by eliminating harmful synthetic chemicals, which have a disproportionate negative impact on women's health.¹¹ Furthermore, diversified crops, fruits and livestock enrich diets and improve household self-sufficiency alleviating women's care work burden. Finally, agroecology supports biodiversity and traditional knowledge, affirming the crucial role of women as traditional keepers of seeds and indigenous knowledge. Last but not least, in its political dimension, agroecology seeks to achieve a more just system, therefore its implementation can deconstruct and render all forms of injustice more visible, including the inequalities that women face and suffer. It is not enough to simply include women in the implementation of actions: if the process is to be truly inclusive, women need to be there from the outset, designing them. It is not about increasing women's options within the recognized economy, but rather about generating a new economy where productive and reproductive work is made visible and shared.

The much-needed transition to locally-based, diverse, environmentally sustainable and climate resilient approaches is realized through the implementation of agroecology, as demonstrated by numerous case studies. In Cuba, a study conducted by La Vía Campesina and the National Association of Small Farmers (ANAP) demonstrated that the conversion from monoculture-based agriculture to agroecology improved traditional gender roles and power relations inside peasant families. In India, the Deccan Development Society also demonstrated positive experiences in agroecology, involving the collective reclamation of fallow land by community-based women-only groups and the revival of around 80 traditional crop varieties in partnership with a Dalit (low caste) women-run network of community gene banks in 60 villages.¹² Other case studies from India include: 1. the Tamil Nadu Women's Collective, through which marginalized women in rural areas have started new collective farms and seed banks, thereby addressing women's lack of access to productive resources,¹³ and 2. the Manipur's Rural Women's Upliftment Society, which demonstrated agroecology's potential for women's empowerment even in societies living under military occupation.

Additionally, a study by ActionAid in Africa and Asia also confirmed that agroecology can provide holistic solutions for women living in rural communities, whose unpaid care work (5-10 hours each day for women vs. 1.5 hours for men) limits their engagement in productive agriculture. In Rwanda, the Abishyizehamwe women's smallholder farmers' cooperative established an agroecological alternative to help women to become more fully integrated in agricultural production and community life. Through a wide array of actions, from the establishment of community seed banks and an early childhood development center to harvesting rainwater, they managed to save women's time, prevent soil erosion, ensure climate resilience, and improve women's productivity and economic and decision-making capacities.¹⁴ In Mali, women agroecological peasants who are part of the COFERSA cooperative (Convergence of Rural Women for Food Sovereignty), have raised awareness about the nutritional benefits of local foods (for example, fonio, millet and sorghum), and have encouraged consumers to switch from imported foods with low nutritional value, such as white bread, to their local products. Women have thereby improved

11 Mrema, Ezra et al. "Pesticide Exposure and Health Problems Among Female Horticulture Workers in Tanzania". *Environmental Health Insights* 11 (2017). Available at: www.ncbi.nlm.nih.gov/pmc/articles/PMC5484550/; London, Leslie et al. "Pesticide Usage and Health Consequences for Women in Developing Countries: Out of Sight, Out of Mind?" *International journal of occupational and environmental health* 8 (2002): 46-59. Available at: www.environment.gov.za/sites/default/files/docs/pesticides_usage_health_consequences_for_women_0.pdf; For more information, please also visit: www.panu-uk.org/effects-pesticides-women-children/.

12 Wijeratna. *Supra* note 5.

13 Khadse, Ashlesha. *Women, Agroecology & Gender Equality*. New Delhi: Focus on the Global South, 2017.

14 Wijeratna. *Supra* note 5.

their access to the market. Interestingly, “[p]ride in local biodiversity, based on traditional knowledge and culture and manifested in local cuisines, is a driving force of their work.”¹⁵

These cases and others highlight the potential of agroecology to realize women’s rights in the agricultural sector, to enrich feminist perspectives, and further strengthen political will to reframe gender roles and responsibilities. In this sense, agroecology provides a strong foundation for alternative rural movements striving for social justice that includes gender equality and the full recognition and participation of women as political subjects and agents of change in the struggle.

INTERSECTIONAL FEMINISM AS A POLITICAL STRUGGLE

Feminism is a political struggle to overcome patriarchal structural and systematic discrimination and oppression due to unequal social, political and economic dynamics affecting the position of women within families, communities and society at large. In order to achieve this goal, feminism must stand on its own two feet, as well as be part of the larger struggle to eradicate race, caste, class and gender domination in all its forms. For example, it is necessary to understand that patriarchal domination shares its ideological foundation with racism, sexism and capitalism as well as other structural forms of oppression.¹⁶ Overcoming gender inequalities requires working together with people across the gender spectrum¹⁷ to challenge binary conceptions of femininity and masculinity. Intersectional feminism¹⁸ sheds light on how some people are impacted more than others. For example, pesticides impact landless rural women workers more due to their multiple identities; a *dalit* female-headed household might struggle to get access to land or extension support; and elderly women in the community might be greater repositories of indigenous knowledge around soils, seeds and farming practices, but face multiple discrimination due to their gender, age and ethnicity.

Feminism in food crisis struggles finds its best representation in the agroecology and food sovereignty paradigm, applying the practices of solidarity by collective actions that challenge gender roles as well as paradigms of inequality, oppression and exploitation.¹⁹ The right to food and nutrition, food security and food sovereignty of women will be achieved only by achieving their human rights. The recognition of women’s role as political subjects, citizens, organizers, facilitators and coordinators on different initiatives and movements, agents of their own change and development as well as knowledge bearers, will enable their self-determination, autonomy and decision-making power in all aspects of their life, including producing and consuming food.²⁰

Putting the invisibility of women’s labor at the center of the political debate, and recognizing their role as active subjects and protagonists in their own lives, families, communities, social movements and societies, is a step towards the fulfillment of the right to safe, nutritious and sufficient food for all women, and all people.

AGROECOLOGY AND FEMINISM: PROMOTING WOMEN’S RIGHTS

From a feminist perspective, agroecology is and must be a political proposal that recognizes and promotes the historical and social practices of women, from the domestication of agriculture and the production of healthy and quality food to the eradication of hunger, food insecurity and malnutrition. It is urgent to recognize that women are building agroecology in their everyday practices: resisting the predatory model of agrarian capitalism; preserving and multiplying native seeds; pro-

15 Bezner Kerr, Rachel. “Agroecology and Nutrition: Transformative Possibilities and Challenges”. In Burlingame, Barbara, and Dernini Sandro, eds. *Sustainable Diets: Linking Nutrition and Food Systems*. CAB International, 2019. Page 58.

16 Cock, Jacklyn. “A feminist response to the food crisis in contemporary South Africa”. *Agenda Empowering women for gender equity* 30:1 (2016). Available at: www.tandfonline.com/doi/abs/10.1080/10130950.2016.1196983.

17 For more information on food systems and the LGBTTIQ (lesbian, gay, bisexual, transsexual, transgender people, transvestites, cross dressers, intersex and gender queer) individuals, please see article “Coming Out! Gender Diversity in the Food System” in this issue of the *Right to Food and Nutrition Watch*.

18 For more information on intersectionality of race, class and gender, illustrated with the position and organizing of Black women in the United Kingdom, please see article “Invisible Women: Hunger, Poverty, Racism and Gender in the UK” in this issue of the *Right to Food and Nutrition Watch*.

19 For example, in Taiwan, the Land Dyke Feminist Family Farm promotes biodiversity through agroecology, while standing for a new understanding of the concept of family and bringing gender awareness into farming practices. Supra note 17.

20 For more information, please see: CSM. “CFS Forum on Women’s Empowerment in the Context of Food Security and Nutrition - Chair’s Summary with Draft Outcomes”. *CSM Updates and News*, September 30, 2017. Available at: www.csm4cfs.org/cfs-forum-womens-empowerment/.

21 According to organizations such as WABA (World Alliance for Breastfeeding Action), a member of the Global Network for the Right to Food and Nutrition, “[w]omen who wish [emphasis added] to breastfeed [sic] their babies but cannot - because of inadequate support from family or health workers, constraints in the workplace, or misinformation from the infant food industry - are oppressed and exploited”. Therefore, for many, “breastfeeding is an important women’s issue, human rights issue, and feminist issue.” Van Esterik, Penny. “Breastfeeding: A Feminist Issue”. WABA Activity Sheet 4. May 19, 2001. Available at: www.waba.org.my/resources/activitysheet/acsh4.htm. More importantly,

breastfeeding can bring women to the “centre of decision making on feeding of infants, rather than the infant formula companies and market institutions”. Linne-car, Alison. *Formula for Disaster Weighing the Impact of Formula Feeding vs Breastfeeding on Environment*. BPNI and IBFAN-Asia, 2014. Available at: www.bpni.org/documents/FormulaForDisaster.pdf.

22 For more information please see the following document by civil society organizations, including several members of the Global Network for the Right to Food and Nutrition: *Public Interest Civil Society Organizations’ and Social Movements’ Forum Declaration to the Second International Conference on Nutrition (ICN 2)*. November 21, 2014. Available at: www.fao.org/fileadmin/user_upload/faoweb/ICN2/documents/CS_Declaration_to_ICN2_-_English_-_21_Nov_14.pdf.

23 Lima, Marcia Maria, and Vanessa Brito de Jesus. “Questions on gender and technology in the construction of agroecology”. *Scientiae Studia* 15: 73 10 (2017)

24 In the urban world, it is challenging to change consumption habits, and to ensure the right to food and nutrition due to the triple burden and multiple roles women have when they engage in productive and reproductive work, as well as activism. The lack of time together and the lack of access to healthy food are the main disabling factors for many women to realize their right to food and nutrition in urban environments. In this sense, it is essential to build bridges, and place the spotlight on the common inequalities that rural and urban women face. For more information, please see: Molero Cortés, J. et al., eds. *Salud y Derecho a la Alimentación. Bienestar, equidad y sostenibilidad a través de políticas alimentarias locales*. Valladolid, España: Fundación Entretantos y Red de Ciudades por la Agroecología, 2018. Available in Spanish at: www.ciudades-agroecologicas.eu/wp-content/uploads/2018/12/InformeSalud_Definitivo_Web.pdf.

25 Lopes, Ana Paula and Emilia Jomalinis. *Feminist Perspectives towards Transforming Economic Power - Agroecology: Exploring opportunities for women's empowerment based on experiences from Brazil*. Association for Women's Rights in Development (AWID), 2011. Available at: www.awid.org/sites/default/files/atoms/files/feminist_perspectives_agroecology.pdf.

ducing healthy, diverse food without agrochemicals; raising local and indigenous livestock breeds; promoting the preservation of local biodiversity; and carrying out artisanal fishing while protecting rivers, lakes and seas. Besides women producers, all women, in their role as care givers rooted in the unequal sexual division of labor, are the ones feeding the world. From breastfeeding²¹ – perceived by many as the “first act of food sovereignty”²² – to the preparation and cooking of food in daily life, women in many cultures are the custodians of healthy food practices and promoters of just food and nutrition systems.

Additionally, as a model that transforms established relations between human beings, and those with nature, incorporating respect, care and solidarity, agroecology is explicitly related to the issue of female autonomy and to the construction of spaces of equal participation between men and women. In this sense, women’s causes such as equal speech and participation, equal income, shared power and the fights against gender violence and sexism are of critical importance to the movement for agroecology.²³

At the intersection of agroecology and feminism, women construct a collective identity as subjects of rights that were historically denied to them. This process transforms the social relations of production and reproduction in the rural and urban worlds.²⁴ Women, in particular young women, become active protagonists in the construction of agroecology: they exchange their experiences and knowledge with others; they become responsible for the management of the financial resources generated from their productive work; and they acquire economic and political autonomy. By introducing new dynamics into social and family relations, women’s work becomes valued and their participation in decisions about production gains equal footing with that of other family members.²⁵ In this respect, it is simply necessary for women to create both feminist and non-mixed spaces overall. Otherwise, we risk having the opposite effect by adding to our productive workload, allowing the reproductive inertia to remain unchanged. Coming home with an extra income does not necessarily lead to a deconstruction of gender roles, and it can actually mean that we have less time for rest and self-care.

Agroecology allows the overcoming of many of the dichotomies that reinforce the sexual division of labor throughout the food system and make women’s work invisible. It shows that there is no incoherence between caring for nature and achieving good production. Experiences even show that women can improve production at the same time that they reduce their quantity of work. As care work is vital for both human life and the planet, it must be shared as a responsibility of all: individuals (of all genders) and states. Agroecology will advance and strengthen its position as soon as the shared responsibility of care work and the recognition of women’s rights are consolidated. With this in mind, it is key that women self-organize and support each other in these transitions, in order to shed light on their oppression.

AGROECOLOGY AND FEMINISM: ACHIEVING FOOD SOVEREIGNTY

Given the successful stories confirming the positive impact of agroecology on women’s self-determination, it is fundamental that governments support further adoption and implementation of public policies promoting production and consumption of agroecological food in order to, on the one hand, confront the situation of food and nutritional insecurity of millions of women in the world assuring their right to food and nutrition, and on the other, to assure the recovery and preservation of nature, given the intensity of the climate crisis that the planet is facing.

These policies must guarantee the inclusion and active participation of rural and urban women, small-scale food producers, artisanal fisherwomen, pastoralists, indigenous women, consumers, agricultural and food workers, peasants, landless women and NGO activists.

It is necessary that agroecology imbibe the feminist perspective in its totality. Being a social movement and a set of practices that question social injustices (e.g. women's land rights, land grabbing, looting of territories, privatization of water and biodiversity), agroecology should acknowledge and openly discuss the inequalities to which women are subjected. There cannot be struggle for agroecology, agroecological practices and policies without the participation of women as central protagonists. The agroecological movement should make a more concrete effort to recruit and train women activists, especially as coordinators and leaders. In this sense, it is critical that women have appropriate spaces to grow, lead, exchange, learn and earn in the framework of agroecology.²⁶

The feminist and agroecological struggles are fundamental elements for the realization of the right to food and nutrition and the promotion of food and nutritional security and food sovereignty. General Recommendation 34²⁷ – an authoritative interpretation on the rights of women living in rural areas adopted in 2016 by the Committee on the Elimination of Discrimination against Women (CEDAW Committee) – recognizes food sovereignty as the paradigm under which women's rights can be ensured, providing them the authority to manage and control their natural resources. Only transitions that are made from a systemic perspective, and which deconstruct an oppressive model, are valid here. In this sense we need to distinguish the 'false solutions' that perpetuate a model built on inequality, and we must avoid co-optation.²⁸

As human rights holders, women should have equal participation in the decision-making over their territories, their production and their lives. Only through the paradigm of food sovereignty and agroecology will women be able to achieve recognition and validation of their productive work and care; guarantee food for all; socialize the tasks of care; retake collective responsibilities without distinction of gender; and promote relations of respect and equality among all people regardless of gender. If the current model of neoliberalism in food and agriculture continues, peasants of all genders will continue to be commodified and exploited. In this oppressive paradigm, women's labor will be doubly exploited and the violence that women face will continue to be encouraged, tolerated and naturalized.

The relationship between agroecology and feminism is a dialectical construction that manifests in everyday practices. The fundamental task for all of us in our social organizations, local authorities, academic institutions, NGOs and spaces for political convergence is to promote food and nutritional security and sovereignty, ensuring the complete integration of feminist perspectives in agroecology.

Governments in particular must support women's struggles for their human right to adequate food and nutrition, autonomy and equal participation in decision making at all levels.

²⁶ Khadse. *Supra* note 13

²⁷ OHCHR. *Supra* note 8.

²⁸ Due to the risk of co-optation, "food sovereignty activists are wary of terms such as 'climate smart agriculture' (CSA), which they see as intentionally vague, allowing policy makers and private corporations to borrow selectively from the repertoire of agroecology, while leaving the door open for conventional practices couched in green packaging. From the food sovereignty perspective, approaches such as CSA fail to embrace the more transformative elements of agroecology and food sovereignty, such as justice, which are central to their framing". For more information, please see: Murphy, Sophia and Christina M. Schiavoni. "Spotlight Ten Years After the World Food Crisis: Taking up the Challenge of the Right to Food". *Right to Food and Nutrition Watch* (2017): 16-27. Available at: www.righttofoodandnutrition.org/files/R_t_F_a_N_W_2017_ENG_1.pdf.



IN BRIEF

From a feminist perspective, agroecology is and must be a political proposal that recognizes and promotes the historical and social practices of women, from the domestication of agriculture and the production of healthy and quality food to the eradication of hunger, food insecurity and malnutrition. The important role of women in the advancement of agroecology is a key pillar of food sovereignty, and highlights the inextricable linkages between the struggles for feminism and agroecology. This article explores such issues, underscoring the importance of taking a feminist approach to the promotion of agroecology and the realization of the human right to adequate food and nutrition as the way towards securing just and sustainable food systems. Patriarchal, feudal (particularly in the Asian context) and capitalist relations of power, along with the current sexual division of labor and 'gender blind' agricultural policies, are among the root causes of gender inequalities, discrimination and marginalization of women, especially in the rural areas. Agroecology has the potential to challenge the power dynamics in the current exploitative and oppressive agri-food regime, to realize women's rights in the agricultural sector, to enrich feminist perspectives, and further strengthen political will to reframe gender roles and responsibilities. Feminism in food crisis struggles is best reflected in the agroecology and food sovereignty paradigm, applying the practices of solidarity by collective actions that challenge gender roles as well as paradigms of inequality, oppression and exploitation.



KEY CONCEPTS

- Women represent around 43% of the agriculture labor force in developing countries, and they play a key role in all stages of food production.
- Additionally, due to gender roles, women in rural areas are traditionally responsible for household and care activities cleaning and cooking, fetching water, fodder and fuel.
- However, despite their key role, women in rural areas face gender discrimination and a host of social, legal and cultural constraints.
- The human right to adequate food and nutrition, food security and food sovereignty of women will be achieved only by achieving their human rights.
- As a model that transforms established relations between human beings, and those with nature, incorporating respect, care and solidarity, agroecology is explicitly related to the issue of female autonomy and to the construction of spaces of equal participation between men and women.

- Agroecology allows the overcoming of many of the dichotomies that reinforce the sexual division of labor throughout the food system and make women's work invisible.
- The feminist and agroecological struggles are fundamental elements for the realization of the right to food and nutrition and the promotion of food and nutritional security and food sovereignty.

**KEY WORDS**

- Agroecology
- Feminism
- Women
- Nutrition
- Food Sovereignty