



## Patriarchy, Women's Empowerment And Social Capital

  <https://doi.org/10.56238/methofocusinterv1-099>

### Marcia Hanzen

Master student PPGDRS - State University of the West - PR, BR  
<https://orcid.org/0000-0002-4882-7010>  
Email: [marciahanzen@hotmail.com](mailto:marciahanzen@hotmail.com)

### Sandra Maria Coltre

Master student in Administration and PhD in Production Engineering  
State University of Western Paraná - PR, BR  
<https://orcid.org/0000-0001-6699-0500>  
Email: [sandracutu1@gmail.com](mailto:sandracutu1@gmail.com)

### ABSTRACT

This article is part of the dissertation entitled "Root of Swidden: Female empowerment and

social capital in family agriculture", defended in the Graduate Program in Sustainable Rural Development, which sought to study the relationship between the seizure of social capital and the female empowerment of women farmers belonging to AAFEMED – Association of Family farmers and Agroecological Farmers of Medianeira/PR. The methodology for creating a conceptual map correlating the two themes was bibliographic research. The conceptual map is a model for application in field research, and can be complemented from new views on indicators of empowerment and social capital.

**Keywords:** Women farmers, Empowerment, Share capital, Sustainability, Conceptual map.

### 1 INTRODUCTION

Gender conception is discussed historically, but begins to acquire visibility with feminist groups and movements. The theme, feminism, was described and analyzed by Grosfoguel (2008), in the context of the colonization process in Western societies, replicating, *ad eternum*, ethical values, uses, customs, languages, ways of thinking and interpreting, created a worldview from the perspective of the colonizers.

In Quijano's analysis (2005), it was Europe that brought its Eurocentric/white/patriarchal profile to all Western and colonized societies, leaving these populations to decimation or subjugation, and the consequent heritage of coloniality.

The expropriation of the culture of the colonized populations, the repression of the forms of knowledge production of the colonized, their forms of expression and ways of seeing and interpreting the reality and subjugation of the culture of the dominated to overpower the order of customs and values of the dominator, led the new societies formed to repeat the colonizing model "in everything that was useful for the reproduction of domination, whether in the field of material, technological and subjective activity, especially religious activity" (QUIJANO, 2005, p.121).

America's role in this new world system, for the author, constituted the first identity of modernity with its own values practiced in European societies where patriarchy prevailed. In this system, women did not participate in decision-making processes, not even as a labor force for wealth production. In the Americas, this format of society was implanted and reproduced, and the woman only possessed some hegemonic value when compared to the mixed-race or black man.

Access to women's citizenship "is one of the points of convergence of tensions and exclusions that demarcate this new context and serves to problematize debates on democracy and development", he argues (BARQUERO, 2007, p.89). In Cappelin (1999), we understand that it is necessary to understand citizenship as a way of enjoying rights, introducing sexual difference – social brand, besides biological – to help realize under which sociopolitical modalities women and men enjoy civil, social and political rights.

This model instituted the idea of race and gender, to justify the differences of superiority between conquerors and conquered, and thus consolidate the historical format of income distribution and capital control (QUIJANO, 2005; MALDONADO-TORRES, 2008). In addition, Quijano (2005, p.118), points out as "the intersexual or gender: the conquered and dominated peoples were placed in a natural situation of inferiority, and consequently also their phenotypic traits, as well as their mental and cultural discoveries". According to Grosfoguel (2008, p.118), "global power relations within the framework of the "modern European/Euro-American world/colonial/patriarchal world system" form what he himself calls "alternative decolonial conceptualization of the world-system".

Coloniality has left cursed inheritances, among which perhaps the greatest of them is subordination to Eurocentric hegemonic thought in the spheres of knowledge, which have established themselves in the same way in the structures of power, markedly racial and patriarchal.

For the author, the place of speech of colonized society is subaltern in relation to the place of speech of the colonizing society. For him, no one escapes the hierarchies of social, sexual, spiritual, linguistic, geographical and racial classes, the historical evolution of the formation of world society, colonizing by patriarchy, capitalizing and nominating modernity.

The defense that Grosfoguel (2008, p.125), makes in the discussion about coloniality, is that "all knowledge is situated, epistemically, or on the dominant side, or on the subaltern side of power relations, and this has to do with geopolitics and the body-politics of knowledge". This imbued power relations with the concept of dominant/dominated/subaltern.

This radical new dualism has not only affected the race relations of domination, but also the oldest, the sexual relations of domination. From then on, the place of women, especially women of the lower races, became stereotyped along with the rest of the bodies, and the lower their races were, the closer to nature or directly, as in the case of black slaves, within nature (QUIJANO, 2005, p.129).

In explaining the sexual relations of the incorporation, Quijano (2005, p.129), argues that "the idea of gender has been elaborated after the new and radical dualism as part of the Eurocentric cognitive

perspective", elucidates cognitive conflicts, which culminate in the way that society places the subjugation of women, especially in Western societies, which originated patriarchy.

In this matrix of power appears this dimension of patriarchy that, associated with capitalism, deeply marks the way colonized societies reproduce their own power relations. What Grosfoguel (2008, p.119), calls an "ethnic/racial/sexual/gender epistemic place", and Maldonado-Torres (2008, p.65), defines as "other fundamental forms of hierarchical differentiation, such as gender and sexuality", more popularly defined by the global feminist movement as patriarchy, against which feminism is placed.

This thought is the focus of great discussion by feminist groups spread throughout all countries, especially westerners, and certainly began to mark societies colonized by this stereotype, the patriarchal.

European patriarchy and European views of sexuality, epistemology and spirituality were exported to the rest of the world through colonial expansion, thus transformed into hegemonic criteria that would rationalize, classify and pathologize the rest of the world population according to a hierarchy of higher and lower races (GROSGOQUEL, 2008, p.124).

For Baquero (2007, p.91), "patriarchy has overstepped its power over the family and entered the sphere of work and politics. Sexual differences have always been used as excuses to misrepresent women's individual rights."

Even though women have gained many rights throughout history, patriarchal thinking persists even in the most developed societies with equity. The challenge evolves with the new forms of oppression of women, disrespect for individualities and overlap of male power to the feminine.

## **2 FEMINISM IN EVOLUTIONARY WAVES**

When the first women began to excel in positions historically dominated by men, they were not aware that their struggle would be so intense and historically transformed into a reference for breaking patriarchal standards in the evolution of society (TIBURI, 2019). At the same time, in the context of coloniality, evolution in relation to patriarchy is tiny.

Garcia (2015), says that it was women, mostly feminists, who became aware of their condition by analyzing their working conditions, based on the idea of sexual difference. And, they were the ones to portray and historicize through their works and arts, the achievements, even if tiny, over patriarchy.

The trajectory of feminists is long and arduous, with the conception of gender being discussed historically and still persisting in seeking a universal concept, acquiring visibility with the various feminist movements, especially the black feminist movement of the late nineteenth century.

A brief analysis of these movements is salutary to understand that this is not a new fight and not even homogeneous. Conform Table 02, historicamente called waves, these struggles were marked by authors, historians, activists and ordinary women who sought respect for their individual right and their social and substantive freedoms.

**Table 1 - Evolution of wave feminism, represented by the women authors of the period**

AUTHORS	YEAR	WAVE	WORK	THEMATIC
Mary Wollstonecraft,	1792	First wave	A Claim for Women's Rights.	The founding documents of feminism denounced the exclusion of women from access to basic rights in the 18th century. It discusses the transformations of industrial capitalism and the condition of women in society.
Virginia Woolf	1929		<i>A ceiling all yours.</i>	It addresses the prejudice and difficulties that women encountered at that time if they wanted to dedicate their lives to an intellectual profession and their right to freedom of expression,
Simone de Beauvoir	1949	Second wave	<i>The second sex</i>	<b>Political activist and</b> social theorist. Themes of feminism in academic studies at universities around the world.
	1967		<i>The disillusioned woman</i>	
Betty Friedan	1963		The feminine mystique	Women's attempt to fit the patriarchal pattern and their anguish and feelings
Monique Wittig	1969		Les guérillères	Acid criticism of patriarchal society and sexist gender roles of the late 1960s.
Germaine Greer	1970		The eunuch woman	It argues that the nuclear, consumerist, traditional and suburban family is the fruit of patriarchal society that forced women to be a kind of pillar of the family.
Kate Millet	1970		Sexual policy	It is a topic for the works of the likes of D.H Lawrence, Henry Miller and <u>Sigmund Freud</u> , and discusses the impact of patriarchy on sexual relations and sexuality.
Ursula K. Le Guin	1969		<i>The left hand of darkness</i>	You put feminism at the center of your stories.
	1974		<i>The dispossessed</i>	
Audre Lord	1984	<i>Third wave</i>	Sister outsider	Collection of speeches and articles by the feminist poet who talks about sexism, racism, class struggle and other topics, among black women
Margaret Atwood,	1985		<i>The tale of Aia</i>	And explore the themes of subjugation of women and the various means by which they lose their <u>individualism</u> and independence.

**Source:** Elaboration of the author based on the aforementioned authors, 2020

Another important approach on feminist achievements was made by Pedro (2005), when he sought to elucidate the subordination of women in the historical context, seeking an explanation of gender differences through culture. The author makes the synthesis of the achievements of feminist waves and points out how the fourth wave takes place, which extends to the present day:

While the so-called first feminist wave, in the 19th and early 20th centuries, focused mainly on the demand for women's political rights, such as voting and being elected, the second wave, after World War II, prioritized struggles for the right to the body, pleasure, and against patriarchy. The third wave, in the 1990s, focuses on the diversity of women, different in colors, ethnicities, nationalities, religions and cultural origins. [...] Fourth wave that takes place in the streets in large demonstrations, but mainly through the space of social networks. Unlike previous ones that have gained new rights, much of the women's spring or maybe the fourth wave, it happens not to lose hard-won rights, to combat the culture of rape, to fight violence (PEDRO, 2018, p.1).

Citizenship has historically been denied to Indians and Indians, slaves and slaves, black and black, and women of any ethnicity. To blacks because they are property, to the poor because they do not have property and to women because they are relegated to domestic activities (BAQUERO, 2007). Superiority

over these groups considered subordinate supposition constitutes a hegemonic thought among patriarchal societies, which has historically been fought by feminist movements, and which has reached contemporaneity still seeking legitimacy.

Underestimating the oppression, rejection and difficulties women have gone through to tell in some way the stories of their oppression would be to continue replicating the patriarchal model (ALVES & PITANGUY, 1985; GARCIA, 2015). All feminist waves were marked by strong repression, which was public, on the streets, or private, inside the home of these women. And until the third wave, she was white women defending white women, as black women were still on the sidelines of discussions about citizenship, rights, freedoms, feminism and empowerment, which changed rapidly from the 1980s, when the prominence of black women arose.

One cannot fail to highlight the blackutoras such as Audre Lorde, Angela Davis, Bell Hooks, Patricia Hill Collins, Kimberlé Williams Crenshaw, Lélia Gonzalez, Sueli Carneiro, Nilma Gomes, Djanila Ribeiro, Jo Berthice, Carla Akotirene and three decades of black women who, not visualizing their struggle represented in white women's feminism, created a movement of their own, which white feminism appropriates according to convenience (BERTH, 2018).

When referring to the gender problem, "[...] the development panorama tends to be adverse to women, expressing itself by the non-recognition of specific rights or by the form of violence against them" (BAQUERO, 2007, p.90).

In her essays, Judith Butler ratifies this constant struggle of women to seek gender equality. For Butler (2019, p.21), "the notion of universal patriarchy has been widely criticized in recent years for its failure to explain the mechanisms of gender oppression in the concrete cultural contexts in which it exists." It also proposes that the concept of gender is complex and, therefore, requires an interdisciplinary and post-disciplinary set of discourses, so as not to transform this discussion into rhetoric of studies on women, only from the point of view of women.

This subalternation is explained by Ribeiro (2017, p.35), when he states that "the woman is not thought from her, but in comparison to the man". The woman is not defined in herself, but in relation to the man and through the gaze of the man. This look confines this woman to a role of submission that holds hierarchical meanings.

It is what Simone de Beauvoir in her book "The Second Sex" (1949) calls "The Other", where the world is not presented to women with all possibilities, and the male gaze on the woman is of domination, always placing her in a position of subordination. "Women never, therefore, constituted a separate group that put itself in *the face* of the male group; never had a direct and autonomous relationship with men" (BEAUVOIR, 1970, p.90).

Another point as important as the place of speech is the listening position. Ribeiro (2017) and Tiburi (2019) confirm kilomba's (2019) point of view, which emphasizes that "it is necessary to listen on the part of those who have always been allowed to speak". It is necessary that patriarchy, which has always had its

authority of speech respected, will assume a place of listening, of respect for the space of women, and that they must occupy their place of speech, in an empowered and definitive way. It would be to break with the subalternity imposed by patriarchy, because the place of speech is only realized as if it has in opposition a place of listening, breaking with the unilateral patriarchal power. It is against this context of privilege to the detriment of minorities, including that of rural women, that the place of speech arises.

The violence of the oppressors that makes them also dehumanized does not establish another vocation – that of being less. As a distortion of being more, being less leads the oppressed, sooner or later, to fight those who made them less. And this struggle only makes sense when the oppressed, in seeking to regain their humanity, which is a way of creating it, do not feel idealistically oppressor, nor do they become, in fact, oppressors of oppressors, but restorers of humanity in both (FREIRE, 1987 p.20).

Working women have been walking important paths, by sheering to public policies aimed at family farming, opening their own access and demanding the creation and implementation of their own policies. The hard daily deal to achieve an improvement in income, a sense of financial independence, makes women increasingly empowered in rural areas, suggesting a prospect of a more egalitarian future for women in family farming. However, it is also important to work for the conquest of social and personal independence, especially in the collective sphere.

If there is an agenda in evidence directly or indirectly on topics rhetorically discussed in colonized society, it is feminism, which opposes patriarchy, as a discourse against hegemonic.

[...] feminism is counterdiscourse in relation to patriarchy in the form of State, Media, Church, Family, Capital. All these institutions sell their ideologies as true discourse, essentializing the feminine and women as their carriers. [...] voices are never neutral (TIBURI, 2019, P.227).

For Tiburi (2019, P.226), "feminism grows in all social spaces. Groups and collectives enrich the scenario of struggle for women's rights and, as it cannot fail to be, of all minorities of which the sign 'Woman' is a basic expression, a sign of struggle, race and social class".

Feminism, within the process of decolonization, is one of the oldest struggles against patriarchy, where women have always been considered subaltern even in the process of colonization. For Grosfoguel (2008), the discussion is not to develop a policy of female identity, it already exists and is not a subaltern identity as they induce eurocentric paradigms. The discussion is the respect of patriarchy for this feminine identity as egalitarian to its own, not better, nor worse or subordinated.

It cannot be conceived that in today's societies, the result of the sum of many colonizing historical interferences, there are still pure identities, which have not suffered interference from European colonization, and themselves from other societies in ancient times. Grosfoguel (2008, p.141), indicates that, "since all modern identities are a construction of the coloniality of power in the colonial/modern world, its defense is not as subversive as it may seem at first glance." And he also argues that patriarchy, as a form of subordination of women in societies, is so evil and with rationality of domination, that it is not justified in any way, whether natural, social, political or spiritual. But like every dominating/dominated process,

[...] the system of exploitation is a crucial space of intervention that requires broader alliances, in terms not only of race and sexual difference, but also of classes and between a diversity of oppressed groups, around the radicalization of the notion of social equality. [...] contrary to the limited, abstract and formal notion of equality that is typical of Eurocentric modernity, the idea here is to extend the notion of equality to all relations of oppression, whether racial, class, sexual or gender. The new universe of meaning or new imaginary of liberation requires a common language, despite the diversity of cultures and forms of oppression (GROSGOUEL, 2008, p.141).

European patriarchy and European views of sexuality, epistemology and spirituality were exported to the rest of the world through colonial expansion, thus transformed into hegemonic criteria that would rationalize, classify and pathologize the rest of the world population according to a hierarchy of upper and lower races. This thought justifies feminism as a counter discourse to patriarchy so present in institutions that sell their ideologies through the vision of a female who accepts subordinate (TIBURI, 2019).

Intersectionality in rights struggles was put on the agenda by Lorde (2019), for which this revolution of feminism is not a unique event, and female empowerment should be on the schedule and on the agendas of discussions in the coming decades.

A concept that seems to be increasingly a path to be followed to achieve social equality, is what Quijano (2000) and Grosfoguel (2008), call the strategy of the socialization of power, which meets this search for freedoms that feminism represents as counter discourse and liberation practices.

In this sense, such strategies of socialization of power will imply possibilities of female empowerment without subjugation of their identity with the possibility of increasing their social capital. In the case of rural women, the family sphere is their paradox, because at the same time that patriarchy perpetuates itself from the gate inside, it is there the embryo of their resistance, where they begin their process of egalitarian female identity. Even if it does not call it feminism, it is in the rural family sphere that women become emboldened and develop their social capital in a virtuous or positive sense.

### 3 EMPOWERMENT

Empowerment, in the Portuguese language, is a neologism, because it adapted an existing word from the dictionary, to give you the same *meaning of empowerment*, which in the English language means the process of gaining freedom and power to do what you want or control what happens to you. Rappaport, in 1977 gave the floor its current meaning, which is to give power or empower (BERTH, 2018).

The origins of the word empowerment and its conceptual meaning emerge, according to Barquero (2012), in the sixteenth century, when Martin Luther triggered the Protestant Reformation. By translating the Bible from Latin into German, it enabled a large portion of the population, especially the poorest, access to the Holy Books, thus making it difficult to manipulate the use of the same conform the convenience of the clergy

As Arendt (2001, p.36) points out, power "[...] corresponds to human ability not only to act, but to act together. Power is never the property of an individual; belongs to a group and remains in existence only to the extent that the group remains united." Foucault (1979), discussed the theme, in the work

"Microphysics of power", arguing that power is a social practice present in all societies, built throughout its evolution.

It is [...] to capture power at its ends, in its last ramifications [...] to capture power in its most regional and local forms and institutions, especially at the point where it goes beyond the rules of law that organize it and delimit [...] (FOUCAULT, 1979, p.182).

In the 1960s, Paulo Freire wrote the "Theory of Awareness" as strategies and practices for the liberation of oppressed groups, which according to a strong line of thought on the subject was the precursor of the Theory of Empowerment that would emerge from feminist movements in the 1980s. Unlike Rappaport (1977), who believed that it was necessary to equip oppressed groups to make them empowered, Freire believed that "the groups that were subaltern zed themselves should empower themselves, a process that begins with the critical awareness of reality allied to a transformative practice" (BERTH, 2018, p.27). For Freire, education is a political act (1968), liberation is a social act (1960), and awareness should be seen from the social and the collective, and not from the individual (1986).

If you are not able to use your recent freedom to help others free themselves through the global transformation of society, then you are only exercising an individualistic attitude *towards empowerment* or freedom. [...]. Their curiosity, are fundamental to social transformation, but they are not in themselves sufficient (FREIRE; SHOR, 1986, p.71).

Despite the undeniable contribution of the Brazilian educator to strategies to eradicate inequalities. Berth (2018), points out that Freire was very abstract in defining the oppressed, without giving him gender identity, race, sexuality and others. Thus, the women who played this role, filling the gap in the Empowerment Theory, were feminists, especially black women, who placed women at the center of this discussion, signifying empowerment as an instrument of political and social emancipation.

But where Freire ignored gender and the subordination of women as a critical element for liberation, there were other important influences influencing activists and social movements that emerged at that time: among them the rediscovery of the 'subordinates' [...] and the hegemonic role of dominant ideologies and the awakening of theories of social and postcolonial construction (BATLIWALA, 1994).

Berth (2018), considers that the resignification of empowerment is linked to social strategic development, through work of conscious recovery of the potentialities of individuals and groups considered subordinates, aiming at the freedom of these groups, in broad processes on many fronts of action. It also considers individual and collective empowerment, arguing that they are:

[...] two inseparable faces of the same process, because individual empowerment is doomed to collective empowerment, since an empowered collectivity cannot be formed by individualities and subjectivities that are not consciously working within empowerment processes (BERTH, 2018, p.42).

Its concept must be well seized so that there is no misunderstanding as to its use. León (2001), explains that empowerment can be used as individual or collective, and in the individual context focuses on the cognitive processes of the individual, in search of personal control, to succeed by himself, if he



accepts help from the other. It seeks autonomy, self-control where feelings of solidarity and cooperation are in lower decision-making planes and disconnected from the historical and sociopolitical context. The author classifies individual empowerment in this perspective as a mere illusion. To those who use empowerment in the collective sphere, they are part of this context where they generate possibilities to develop self-esteem and self-confidence by the collective action when participating in the community in which it is involved.

In this sense, Kelba and Wendausen (2009, p.736) consider that empowerment "is a dynamic process that involves cognitive, affective and conductive aspects". It is a feeling of belonging, which increases the power of personal autonomy through collective and institutional relations.

A publication that was jointly developed by UN Mulheres Brasil and rede Brasil do Pacto Global in 2017 brings the definition of empowerment as:

Dair or acquire power or more power. Empowerment means an expansion of the freedom to choose and act, that is, the increase in the authority and power of individuals over the resources and decisions that affect their own lives. The empowered person can set their goals, acquire skills (or have their own recognized skills and knowledge), solve problems and develop their own livelihood. It is both a process and a result (UNMULHERES, 2017).

This feedback process, within which actors with common characteristics come together to conquer joint interests, to a greater or lesser extent, generate changes and awareness of their collective social values, increasing their engagement through increased trust and solidarity cooperation among the group participants. Empowered women acting collectively generate a group of women even more empowered, with the perception and awareness of what León (2001) calls "her social self".

In turn, Portes (2000) indicates that social capital should also be well understood, as it has caused discussions between sociologists, development scholars and economists. There is an ideological and epistemological debate in relation to the theme, which shows how much is still to evolve in the discussion about social capital, and cannot be confused with other types of capital, since it is found in interpersonal relationships in the *context of each person's habitus* , in view of the context inhabiting.

Despite this controversy, Portes (2000), clarifies that the expression "social capital", does not incorporate novelty for sociologists, because it is already known that participation in groups opens possibilities to obtain positive advantages for the individual and for the community involved. He understands that social capital is a current term that seeks to recover old discussion about the importance of sociability in the current world where the face-to-face and the virtual articulate.

The author points out that the term should not be treated as a solution to all evils, as some studies point out. Its importance is located in two sources:

firstly, the concept focuses on the positive consequences of sociability, putting aside its less attractive characteristics; secondly, it frames these positive consequences in a broader discussion about capital, drawing attention to the fact that non-monetary forms can be important sources of power and influence, similar to the volume of the stock portfolio or bank account (PORTES, 2000, p.133).

After the clarification, the first author to use the expression "social capital" and describe its main premises in academia, was the young American professor, Presbyterian, Rotary and Republican, of an impoverished rural community, Lyda Judson Hanifan, in 1916, in an essay on community commitment to democracy and development. Putnam (2003), describes part of the document, which could perfectly be a contemporary article:

... esos elementos tangibles, [que] cuentan sumamente en la vida diaria de las personas, a saber, la buena voluntad, la camaraderia, la comprensión y el trato social entre individuos y familias, características constitutive de la unidad social [...] Abandoned to sí mismo, el individual es socially a helpless being [...] Pero si entra en contacto con sus vecinos, y estos con nuevos vecinos, se producirá una acumulación de capital social que podrá satisfacer de inmediato sus necesidades sociales y producir unas posibilidades sociales suficientes para mejorar de sustancial las condiciones de vida de toda la comunidad (PUTNAM, 2003, p.10).

If empowerment is understood as a feeling of belonging, social capital, to develop, is in the relationship with others, situated in the structures of society, and the quality of this relationship, will indicate whether it will be subjectively evaluated, as positive or negative (PORTES, 2000).

**Table 3 - Share capital - concepts and main exponents.**

<b>Authors</b>	<b>Social Capital Concept</b>
Pierre Bourdieu	[...] the set of real or potential resources that are linked to the possession of a durable network of more or less institutionalized relationships of mutual interknowledge, or, in other words, to the linkage to a group, such as the set of agents that are not only endowed with common properties (which can be perceived by the observer, others and themselves), but also that they are joined by permanent and useful links (BOURDIEU, 1980, p. 02).
James Coleman	"Variety of entities with two elements in common: they all consist of a certain aspect of social structures and facilitate certain actions of actors — people or collective actors — within the structure" (COLEMAN, 1988, p.980).
Robert Putman	"Here social capital concerns characteristics of social organization, such as trust, norms and systems, that contribute to increasing the efficiency of society, facilitating coordinated actions" (PUTNAM, 2006, p.177).
Francis Fukuyama	"social capital is an informally established standard that promotes cooperation between two or more individuals. The norms that constitute social capital can range from a norm of reciprocity between two friends, to complex and elaborately articulated doctrines such as Christianity or Confucianism" (FUKUYAMA, 2000, p.1)
Nan Lin	"Set of resources embedded in a social structure and that are accessed or mobilized in intentional action. By this definition, the notion of social capital contains three ingredients: resources incorporated in a social structure, accessibility to such resources by individuals, and use or mobilization of such social resources by individuals in intentional actions" (LIN, 1999, p.35).

**Source:** Elaboration of the author based on the aforementioned authors, 2020.

The records in Table 3 show how the definition of social capital involves subjective and objective aspects of this relationship. In this sense, the authors warn, especially Portes (2000), of the care in concluding in studies only positive or definitive aspects.

For Woolcock (1998), the essence of social capital is organized sociability, a set of interdependencies between individuals, with collective or non-collective objectives, acting consciously to perform everyday activities.

De Franco (2001, p.25), proposes that social capital is the set of standards of an organization or society, added to its modes of regulation, and that: everything depends on these standards. Cooperation is

typical of human nature, which has a strong propensity to cooperate. And, this predisposition is responsible for generating social capital. The author considers that "this propensity will never be socially expanded if the patterns of organization are hierarchical-vertical and if the modes of conflict regulation are autocratic, based on violence and coercion".

For Fernandes (2002, p.376), "social capital becomes a broad and diffuse concept, since networks of trust and solidarity can refer from a dense network of civil organizations and associations [...] even the most formal social connections, such as friendship relationships."

Social capital, according to Higgins (2005), was incorporated as the fifth factor of production along with the three traditional factors, land, labor and physical capital (tools and technology), added to human capital (education and health). Authors who advocate this incorporation also argue that cooperation and commitment to community objectives are what underpin economic factors.

[...] social relations constitute a "not visible" but highly effective patrimony at the service of social subjects, whether individual or collective. In this sense, if relations are based on reciprocity and the expectation of mutual fulfillment – otherwise there would be social sanction – the drivers of collective action will be trust and cooperation (HIGGINS, 2005, p.29).

Higgins's synthesis (2005) points to social capital on the development agenda, being treated as a central theme or transversal by Coleman, (1988), Putnam (1996), Wollcock (1998). For them, social networks and civic commitment form, in the new perspective, a set of key factors for the sustainability of development programs. They can generate mutual benefits. And, social capital is also seen by Recuero (2005), as a set of connections between a group of people who generate numerous resources from these connections.

The World Bank's attention also turned to social capital, when it sought to implement a new paradigm integrating four factors linked to these connections: social, cultural, economic and institutional (HIGGINS, 2005), which it called the Social Capital Initiative.

The World Bank addresses that capital is valuable and that relationships with other people and groups culminate in exchange for experiences, enrichment of ideas and partnerships, as ore to personal and physical capital, which belongs exclusively to the individual. Briefly, four forms of social capital are pointed out by the World Bank (2003), which led them to develop a questionnaire to size them considering:

Natural - natural resources that can be harnessed in each geographical space. Physical - society, infrastructure, machinery and equipment. Human - level of education, health and access to information of the population. Social - use of new concepts for analysis and projects that foster development.

However, the World Bank study considered measurable indicators, avoiding evaluating subjective indicators, demonstrated by studies involving social capital. Nevertheless, its contribution is very important for future empirical studies. The results showed that the greater the presence of social capital, the greater the possibility of networking, with better results in the economic production of this region and the individuals participating in these networks.

Putnam (2003, p.13), summarizes the importance of social capital in a simple and direct way, when he states that "networks have value, above all, for those who are in them", because it resides in the relationships that happen every day and can make room for empowerment and the increase of social capital, which can lead to the sustainability of these networks in today's world.

For Rowlands (1997), cited by Oakley & Claiton (2003, p.18), the empowerment process can also be explored at three different levels:

Personal: develop a sense of self-esteem and ability; Relational: develop ability to negotiate and influence the nature of relationships and decisions made in relation to them; Collective: there are individuals who work to generate a greater impact, such as the formation of a cooperative or involvement with political structures.

Empowerment begins with increased personal capabilities, through group and organizational relationships, culminating in access to resources and structures of change. The process of empowerment must be tied to the gradual recognition by women of the power structures that are present in their own lives and of the groups to which they belong and in their freedom of action.

Power as a greater confidence in the personal capacity to carry out some forms of action; as an increase in the effective relationships that people without power can establish with other organizations; as a result of expanding access to economic resources, such as credits and inums (OAKLEY; CLAITON, 2003, p.12).

All this change in the approach of the role of women in society is due to the potential of women to produce, have their own income, develop a professional career, and make decisions within and outside the family environment. It is perceived that all these aspects have in common the positive contribution to strengthen the active voice and the condition of agents of women, through independence and power gain.

In this sense, Batliwala (1994), León (2001), Sardenberg (2009) and Siqueira (2014) reiterate that the process of individual empowerment of women will only be possible through relations with the collective in a cooperative and solidary way.

The spaces of political participation are mediating structures of empowerment processes, facilitating the overcoming of conflicts and the resignification of social relations, enabling the review of roles and meanings in the production of daily life (KLEBA & WENDAUSEN, 2009, p.733).

However, Sardenberg (2009) points out that despite the most economic-based progress, women continue to face discrimination, marginalization and exclusion, even though equality between men and women is a universal international precept, a fundamental and inviolable human right.

The need for women to feel belonging to something greater is a natural process, baquero (2006) indicates, because this process takes place not only in the individual context, but rather and especially in the collective, because empowerment to be, must happen in the sense of the community where these women are inserted, in their social groups, in cooperation and trust, exercising their full citizenship.

As an empowerment agent, the United Nations – UN Women's Organization has created a booklet, in which it presents the seven Principles of Women's Empowerment:

1. Establish corporate leadership sensitive to gender equality at the highest level.
2. Treat all women and men fairly at work, while supporting human rights and non-discrimination.
3. Ensure the health, safety and well-being of all women and men working in the company.
4. Promote education, training and professional development for women.
5. Support women's entrepreneurship and promote women's empowerment policies through supply chains and marketing.
6. Promoting gender equality through community initiatives and social activism.
7. Measure, document and publish the company's progress in promoting gender equality (UN, 2019).

In the context of the rural area, power relations are directly linked to gender relations, which results in the difference in the insertion of women in productive and organizational spaces. Spaces of power have a strong implication of gender, requiring a transformation in women's access also to economic goods, a transformation that depends on a process of empowerment of this woman (SIQUEIRA; SARDENBERG, 2012).

One of putnam's great collaborations (2006), is the study on spontaneous cooperation between actors and groups, through social capital. This importance given to cooperation, in the theme of social capital, is also highlighted by Franco (2001), who evaluates the social growth of cooperation between actors and calls for this expansion of social capital.

The scholars of the aforementioned theme strive to assert that social capital and empowerment are complementary, because in the medium and long term they lead to citizenship and the innards of democratic values, at the same time, which are based on traditional family structures in an interconnected context.

Some concepts should be taken into account for the broader understanding of the synthesis, which is presented below:

a) **Actor-agent**<sup>1</sup> – an individual who generates an action, which produces movement and difference, as mediator, articulator and group connector, connecting to other groups, from and beyond, creating bridges with other networks (LATOURET, 1994), (CASTELLS, 1999), (HIGGINS & RIBEIRO, 2018);

b) **Ethos**<sup>2</sup> - is a word with Greek origin, meaning **moral character**. It is used to describe the set of **habits or beliefs** that define a community or nation. In the field of sociology and anthropology, *ethos* are the customs and behavioral traits that distinguish a people. Culture, customs, norms and rules of conduct, which must be observed by all its members of a society (LASTORIA, 2001); *the ethos* keeps the mark of the structure that conforms the tradition of a people, its "spirit", in a given historical time (CANIELLO, 2003); *ethos* as a universal ethical awareness and basic moral attitude of man, considered individually or collectively (PIRES, 2001);

c) **Synergistic dimension**<sup>3</sup> - to examine the individual's predispositions to participate in cooperative actions, collective actions in his community, cooperative activities at broader levels, with other communities; identify distinct forms of citizen involvement in the formation of virtuous construction circles, interaction of the subject with other instances of cooperation (BAQUERO; BAQUERO, 2007);

d) **Social aggregation**<sup>4</sup> – refers to the degrees of engagement of the actor with the group, or groups. The trust that the actors manifest when they participate in the group (BAQUERO, 2007);

e) **Social bridges**<sup>5</sup> - refers to the connections between groups. They connect one group to another and allow the actor to participate in other groups through a chain of associations (BAQUERO, 2007);

f) **Networks**<sup>6</sup> – the social is formed from associations, networks that are formed at every moment, through alliances, flows and mediations (LATOURET, 1994), (CASTELLS, 1999);

g) **Innovative Means**<sup>7</sup> – the actor is not an isolated innovative agent, but part of a structure, the environment that makes him act (ABRAMOVAY, 2000), (CASTELLS, 1999);

h) **Markets**<sup>8</sup> – specific types of social structures, recurrent and standardized interactions between actors, maintained through sanctions (ABRAMOVAY, 2000). In economic sociology, several authors were summarized by Plein, who defined the market as [...] a socially constructed structure and shaped by a set of institutions, since *economic relations are rooted (embeddedness) in social relations* [...] (2012, p.247).

It is worth clarifying that the concept of Polanyi (1978), *embeddedness*:

refers to the formation of meaning for the actions of actors inserted in a historically determined context or institutional environment, and expresses the idea that social structures, established and rooted in rules, norms, conventions, habits, etc. condition the social behavior of individuals (SCHNEIDER; ESCHER, 2011, p.196).

The way family farmers relate to the markets, for Plein (2012, p.247), "implies understanding the different dynamics of market insertion associated with the particularities of products, production processes, forms of organization and marketing of products".

The authors who based their studies and theses on these concepts lead to the understanding that they are intrinsic and correlated in the relationship of sustainable development, empowerment and social capital, which can be perfectly applied in the context of family farmers.

The scheme presented was constructed considering the variable time, because the described process of sustainable development, empowerment and social capital is not something acquired in the short term, on the contrary. Some small communities, as well as associations, organizations and even nations take decades, passing through generations until they can positively evaluate this process, considering that it is not a linear relationship. "In this sense, the construction of social capital must be analyzed within an understanding of the historical evolution and material conditions of the country, besides considering itself as a process of social interactions that lead to the result of the constructive" (BANKSTON; ZHOV, 2002, p.285).

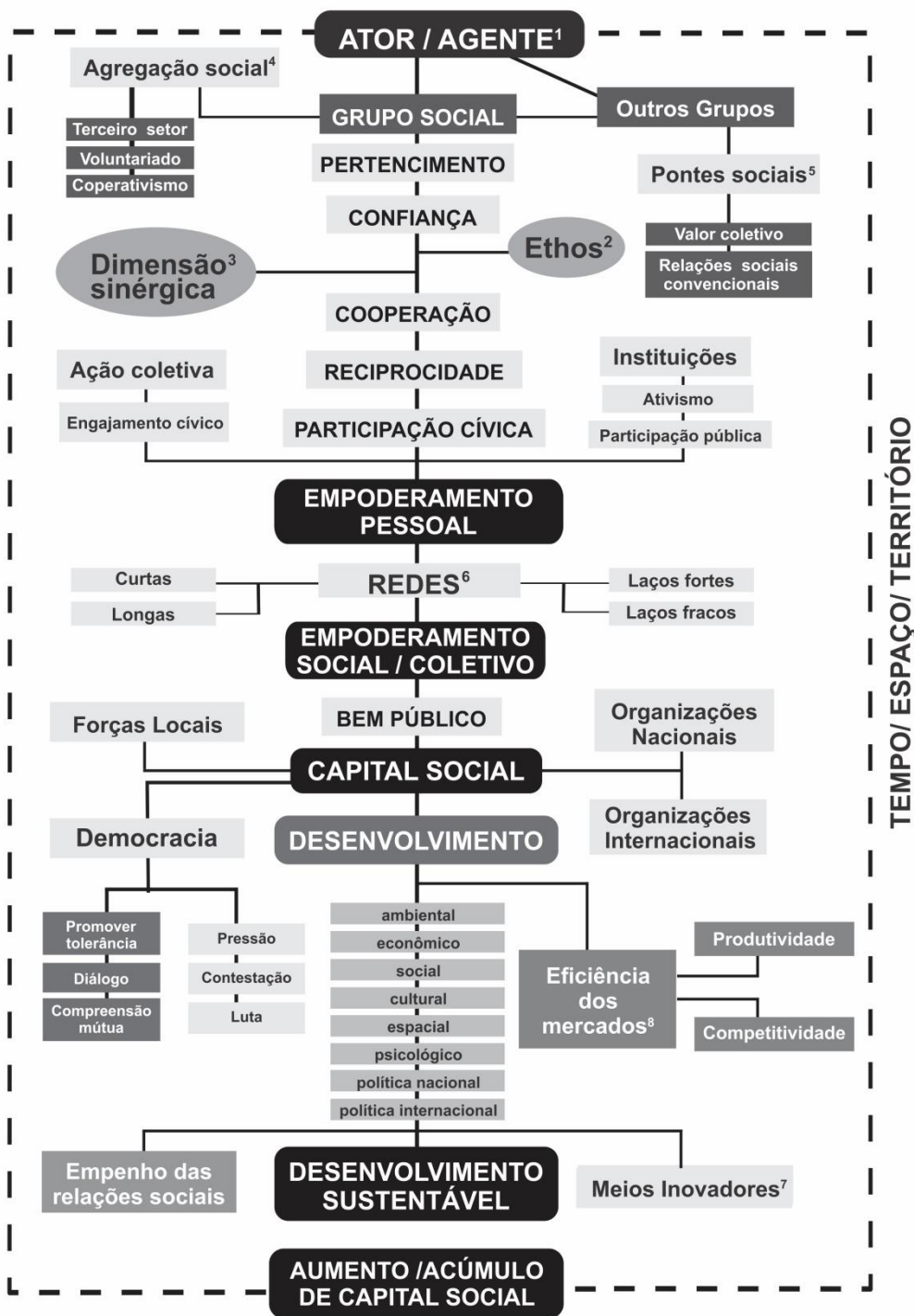
The relationship between time is also correlated with space, because social capital develops associated with a given territory, which unites social aggregations, transforming them into social bridges. Time and territory, in this analysis, are relational.

The territory, thus, is also understood as a space of organization, struggle and political and cultural resistance, in addition to its substantive due to economic, cultural and natural factors and processes, a conception closely related to the conquest of autonomy and development with more social equity (SAQUET, 2015, p.78).

Networks and flows are always present and, in a way, characterize the formation of territories, "[...] In general, they are productive, communicative networks of social movements, [...] always meaning interdependence, connection, relationship between subjects, places and territories" (SAQUET, 2015, p.89). In this context, it is essential to add the importance of the formation of identities based on the territory. It is precisely based on the formation of a territory, with historical, cultural, economic, personal and collective ties, which strengthens the cooperation of the actors with each other and with other institutions, creating networks of mutual aid, all connected.

Considering all the authors discussed, Figure 1 presents a synthesis of this context of relationships involving empowerment and social capital, as a personal and collective path to sustainable development.

Figure 1 - Conceptual map of empowerment, social capital and sustainable development



Source: Organized by the author based on the aforementioned authors, 2020.

It is not a closed construction, but a synthesis that remains open for analysis and conceptual contribution, in the search for understanding all the elements that intertwine in the formation of empowerment and social capital, from the perspective of sustainable development. The map presented can serve as a basis for analyzing various realities of groups, associations and, in a more expanded analysis, of a society of any size.



### 3.1 INDICATORS OF EMPOWERMENT AND SOCIAL CAPITAL

If empowerment is placed as a polysemic term, and always comes from "conflicting arenas, where power relations are necessarily expressed" (KEBA E WENDAUSEN, 2009, p.742), it is understood and evaluated as a feeling of belonging, high self-esteem, self-valorization, internal conviction of control, active and proactive posture and adaptability.

Both empowerment and social capital aim at personal, economic and social sustainability. Individuals need various types of resources to support their survival, and in doing so, they articulate cognitive structures, creating social relationships that can add positively, or not, to their sustainability.

Table 4 presents the mapping of the social capital indicators of Balanza and Abreu (2013). They looked at the indicators of the main scholars on the subject and who supported this study and in order to demonstrate the breadth of what was discussed here.

**Table 4 - Social Capital Indicators**

<b>AUTHORS/WORKS</b>	<b>INDICATORS</b>
Bourdieu (1980; 1984; 1985; 1986; 2005)	- Civic Participation - Prestige - Fame - Reputation - Belonging - Loyalty
Coleman (1988; 1990)	- Trust - Reciprocity - Status - Loyalty - Importance of connections - Information channels - Standards and Sanctions - Superposition - Reach of connections
Putnam(1993; 1994; 1995; 1995: 2000; 2001; 2003)	- Rewards - Social support - Sanctions - Civic talks - Fidelity - Honor - Recognition
Fukuyama (1995; 1999; 2002; 2009)	- Radius of trust - Spontaneous solidarity - Cooperation
Lim (1982; 1986; 1990; 1992; 1999; 2001)	- Status - Information flow - Trust - Influence/Power - Identity - Credibility - Recognition
Stone (2001)	- Trust - Assistance - Time spent - Visits - Financial investment - Reciprocity - Investment in the relationship - Time of action - Meetings
Baum(2000)	- Civic Participation - Belonging - Friendship - Demonstrations - Team Spirit
Régis et al,(2006)	- Emotional support - Exchange of experiences - Maximization of contacts - Visibility - Credibility
Nahapiet and Ghoshal (1998)	Cognitive dimension: -Language - Narratives - Stereotypes - Code - Impressions – Support Structural Dimension: - Centrality - Density - Belonging – Identification Relational Dimension: - Friendship - Respect - Trust - Norms and Sanctions - Conversation - Information
Uphoff(2000)	- Experiences gained - Cooperation - Generosity - Solidarity

Source: ALDANZA; ABREU (2013, p.224)

In his study on community and democracy in modern Italy, Putnam (2006) explains some of the main characteristics that define and become indicators for measuring the social capital of a group or community. For Putnam (2006, p.177), "voluntary cooperation is easier in a community that has inherited a good stock of social capital in the form of rules of reciprocity and systems of civic participation." Here social capital concerns characteristics of social organization, such as trust, norms and systems, which contribute to increase the efficiency of society, facilitating coordinated actions:

Like other forms of capital, social capital is productive, enabling the achievement of certain objectives that would be unattainable if it did not exist [...]. For example, a group whose members demonstrate reliability and who place broad trust in each other is able to accomplish much more

than another group that lacks reliability and trust [...]. In a rural community [...] where one farmer helps the other to bale his hay and where agricultural implements are borrowed reciprocally, the share capital allows each farmer to carry out his work with less physical capital in the form of utensils and equipment (PUTNAM 2006, p.177).

One of putnam's great collaborations (2006) is spontaneous cooperation between actors and groups, through social capital. This importance given to cooperation in the theme of social capital is also highlighted by Franco (2001), who evaluates the social growth of cooperation between actors and calls for this expansion of social capital.

Another basic component of social capital is trust, as it promotes spontaneous cooperation Putnam (2006). The higher the level of trust in a community, the more likely there is to be cooperation, which acts in a way that re-feed.

A specific feature of social capital - trust, norms and chains of social relations - is the fact that it usually constitutes a public good, unlike conventional capital, which is usually a private good. "Because it is an attribute of the social structure in which the individual is included, social capital is not the private property of any of the people who benefit from it." Like all public goods, social capital is usually insufficiently valued and supplied by private agents (PUTNAM, 2006, p.180).

For Putnam (2006), social trust can emanate from two related sources: the rules of reciprocity and the systems of civic participation. The most important of these rules is that of reciprocity.

There are two types of reciprocity, sometimes called "balanced" (or "specific") reciprocity and "generalized" (or "diffuse" reciprocity. The first concerns the simultaneous exchange of items of equal value; for example, when co-workers exchange their days off or when politicians combine to support each other. The generalized reciprocity concerns a continuous exchange relationship that at any time presents imbalance or lack of correspondence, but which supposes mutual expectations that a favor granted today will be reciprocated in the future (PUTNAM, 2006, p.181).

Isolated acts are altruistic in the short term, but when taken together they usually benefit all participants, and are generally associated with a broad system of social exchange. For Putnam (2006, p.182), "continued relationships often have a social meaning that holds strong expectations of reliability and abstention from opportunism."

The forms of social capital multiply with the use and languish with disuse, accumulate with the formation of virtuous circles, relationships that generate more and more trust, reciprocity, empowerment and spirit of personal and collective cooperation, and that above all bring social and economic benefits to all of the community. But social capital can also generate vicious circles, when cooperation relations sway for cooperation whose goal is only to join interests, without the greater end of generating belonging. Thus, the accumulated share capital is not always positive.

Share capital stocks, such as trust, standards and participation systems, tend to be cumulative and mutually reinforcing. Virtuous circles result in social balances with high levels of cooperation, trust, reciprocity, civility and collective well-being. These are the characteristics that define the civic community (PUTNAM, 2006, p.186).

Therefore, pointing out the appropriate social capital indicators for the analysis of societies is a complex task, as it also needs to have a look at temporality and territory, respecting the specificities of each

group or community. The indicators establish relationships and these are strongly linked to the socio, political and personal context in the face of the culture and historical bases of each region of the world.

### 3.2 SHARE CAPITAL AND GENDER

Citizenship has historically been denied to Indians and Indians, slaves and slaves, black and black, and women of any ethnicity. To blacks because they are property, to the poor because they do not have property and to women because they are relegated to domestic activities (BAQUERO, 2007). Superiority over these groups considered subordinate supposition constitutes a hegemonic thought among patriarchal societies, which has historically been fought by feminist movements, and which has reached contemporaneity still seeking legitimacy.

When referring to the gender problem, [...] the development panorama tends to be adverse to women, expressing the non-recognition of specific rights or the form of violence against them (BAQUERO, 2007, p.90).

In her essays, Judith Butler ratifies this constant struggle of women to seek gender equality. According to Butler (2019, p.21), "the notion of universal patriarchy has been widely criticized in recent years for its failure to explain the mechanisms of gender oppression in the concrete cultural contexts in which it exists." It also proposes that the concept of gender is complex, and therefore requires an interdisciplinary and post-disciplinary set of discourses, so as not to transform this discussion into rhetoric of studies on women, only from the point of view of women.

Access to female citizenship "is one of the points of convergence of tensions and exclusions that demarcate this new context and serves to problematize debates on democracy and development", argues Baquero (2007, p.89). It is necessary to understand citizenship as a way of enjoying rights, introducing sexual difference – social, in addition to biological - to help realize under which sociopolitical modalities women and men enjoy civil, social and political rights (CAPPELLIN,1999, p.206). These actions are related in the search to empower individual and collective social capital within the society where the individual is inserted. Within the scope of gender discussions, the concepts of empowerment and social capital are relevant to rethink the issue of citizenship.

In his analyses, Baquero (2007, p.90), points out that [...] reflections on empowerment and social capital highlight the senses of civility, trust and participation as essential elements of behavior to reduce these deficits and achieve full and sustainable human development.

The concept of development receives successive additions: the economic add up to the social, the cultural and the political, then the sustainable; as a last addition, the adjective human, by which the multiplication of material goods will be replaced by the goal of full realization of men and women (SACHS, 2008; BAQUERO, 2007).

For the most part, high rates of social capital are associated with greater social equity of gender and social equality mainly when linked to social indicators such as community well-being, education for

children and adolescents, safety, low level of violence against women, health indices, public leisure, etc. Thus, societies with higher rates of social capital would also have greater social and political gender equality (CAIAZZA and PUTNAM, 2005; SACCHET, 2009).

Interpersonal networks are influenced by gender issues, as men and women tend to have similar indices of social capital, but come from groups with different characteristics. Men tend to participate in more heterogeneous groups, such as work, economics and leisure. The social capital of women, also as a rule, comes from participation in smaller and more homogeneous groups linked to the sphere of the family and community, assuming a characteristic of volunteering and typically feminine (GIDENGIL ET AL, 2003; SACCHET, 2009).

In a broad discussion and rescuing the right to full citizenship, it is the role of society and the State, [...] to find mechanisms that provide options and opportunities to those who have never had them, among them: [...] find ways to combat social exclusion, guarantee women's human rights and obtain gender equity (BAQUERO, 2007, p.90). The articulation of these mechanisms involves the elements of social capital not only at the economic level, but also at the social and personal level.

Therefore, Caiazza & Putnam (2005); evaluating what constitutes social capital in balanced societies, with a culture of acceptance of the rights and needs of others, whose gender policies are developed and capable should cover feminist agendas equally and with respect to individualities. In this perspective, high rates of social capital can also favor gender equality, and by analogy, the feeling of belonging and female empowerment.

It is in this context that rural women have been building their stories of struggle towards awareness of their freedoms, autonomy and empowerment, paving the way for their recognition as an individual.

#### **4 CONCLUSIONS**

Gender inequality dates to a historical process of determining the "place" of women. This process aggregates constitutive elements that strengthened it and made it a social definition.

The assessments bring this conflict in analysis to the local spaces where the woman acts and reacts daily, where one can better identify the demands and tools for overcoming inequalities.

The connections between the woman farmer and the local movements (association, community) need "food", participation, trust, belonging, as a way to strengthen the group and her as an agent, in an essential exchange, especially until the processes of empowerment, personal, social and economic are strengthened.

The expansion of revenues, the economic status of women farmers does not necessarily mean their economic empowerment. Assuming a prominent condition within the production unit, in agricultural activities and, or not agricultural, at different levels of performance, from production to commercialization, does not necessarily end in a condition of empowerment, even considering roles in the definition, in the plan, in execution, in prioritization, also at these different levels. In the moments of decision, the still latent

moments of subordination seem to emerge, of yielding to the demand, of man in his born role as a productive agent.

This fact is at the root of the formation of women, in their responsibility for the family, in their developed capacity, for the imposition of the reproductive role, of supplying others (children, husbands, parents) and then thinking of themselves, Mis mainly linked to seeing, and often recognizing man as a determinant of productive definitions.

In the study it was possible to detect the different levels and constitutive elements of social capital, which are present in the strengthening of the personal, social and economic dimension, which are cyclical in each dimension, given the uniqueness of each history of each family nucleus and these in relation to the ongoing changes, which leads to the view of the cyclical relationship between the dimensions, with a clear lever provided by the economic dimension in the personal empowerment of women, which follows the mutual strengthening of the other dimensions.

On this basis, the process of establishment and construction of social capital is present, it is cyclical and intertwined, in the personal, social and economic relations of women as individuals and of the group itself as association, in improvements and consolidations to be built, but on a basis strong enough to move spaces of commercialization, seek other organizational information, women's leadership and design future actions.

The process of empowerment seems to begin in the awareness of the woman herself as an individual, free to exercise her own choices. In a productive process, this awareness usually occurs in a collective environment, part of the exchange of experiences, of training and reflects in an individual construction in front of its family unit. And even in this construction, the collective is present as a foundation of economic path or even as a space for sharing stories, anxieties, and solutions. As consciousness as an individual is strengthened, there is also the strengthening of collective spaces and this whole process makes use of social capital, generated not only in immediate relationships, but forged in generations of struggle and work for the for strengthening of rural women.

## REFERENCES

ABRAMOVAY, Ricardo. **Funções e medidas da ruralidade no desenvolvimento contemporâneo**. Rio de Janeiro. IPEA. n. 702, 2000. Disponível em: <<http://www.ipea.gov.br/portal/>>. Acesso em: 23 de junho de 2019.

ABRAMOVAY, Ricardo. **O capital social dos territórios: repensando o desenvolvimento rural**. Economia Aplicada – n. 2, vol. IV: p.379-397, 2000. Disponível em: <http://ricardoabramovay.com/o-capital-social-dos-territorios-repensando-o-desenvolvimento-rural/>. Acesso em: 08 de junho de 2020.

ABRAMOVAY, Ricardo. **O capital social dos territórios: repensando o desenvolvimento rural**. Economia Aplicada – v.4, n.2, 2000. Disponível em [https://issuu.com/ricardoabramovay/docs/o\\_capital\\_social?backgroundColor=%2523222222](https://issuu.com/ricardoabramovay/docs/o_capital_social?backgroundColor=%2523222222) Acesso em: 29 de junho de 2020.

ARENDT, Hannah. **Sobre a violência**. 3.ed. Rio de Janeiro: Relume Dumará, 2001.

BANCO MUNDIAL. **Questionário Integrado para Medir Capital Social. Grupo Temático sobre Capital Social**. 2003. Disponível em: <[https://posgraduacao.faccat.br/moodle/pluginfile.php/1788/mod\\_resource/content/0/Questionario%20Integrado%20para%20medir%20Capital%20Social%20Banco%20Mundial.pdf](https://posgraduacao.faccat.br/moodle/pluginfile.php/1788/mod_resource/content/0/Questionario%20Integrado%20para%20medir%20Capital%20Social%20Banco%20Mundial.pdf)>. Acesso em: 18/6/2019.

BANKSTON, C. L. & ZHOV, M. **Social Capital as a Process: The Meanings and Problems as a Theoretical Methapor**. Sociological Inquiry. v.72, n. 2, p.285-317, Spring, 2002.

BAQUERO, Marcello. **Capital social, desenvolvimento sustentável e democracia na América Latina**. Porto alegre: UFRGS, 2007.

BATLIWALA, S.The meaning of women´s empowerment: new concepts from action. In G.Sen, A. Germain & L.C.Chen (eds.) **Population policies reconsidered: healt, empowerment and rights**. p.127-138. Boston: Harward University Press, 1994.

BERTH, Joice. **O que é empoderamento?** Belo Horizonte: Letramento, 2018.

BOURDIEU, Pierre. **Les sens pratiques**. Paris: Minuit, 1980.

[BRASIL.un.org/pt-br/sdgs](https://brasil.un.org/pt-br/sdgs) Acesso em 03 de dezembro de 2020.

CAIAZZA, A. PUTNAM, Robert. "Women's Status and Social Capital in the United States." Journal of Women, Politics, and Policy, v.27, nº 1/2, 2005. Disponível em: [https://www.researchgate.net/publication/262473389\\_Capital\\_social\\_genero\\_e\\_representacao\\_politica\\_no\\_Brasil](https://www.researchgate.net/publication/262473389_Capital_social_genero_e_representacao_politica_no_Brasil). Acesso em 20/06/2021.

CANIELLO, M. **O ethos sanjoanense: tradição e mudança em uma cidade pequena**. *Mana: estudo de antropologia social*. v.9, n.1, p.31-56, 2003. Disponível em:[https://www.scielo.br/scielo.php?script=sci\\_arttext&pid=S0104-93132003000100003](https://www.scielo.br/scielo.php?script=sci_arttext&pid=S0104-93132003000100003). Acesso em: 12 de junho de 2020.

CAPPELLIN, Paola. **As mulheres e o acesso à cidadania no Rio de Janeiro: Anotações sobre a pesquisa “Lei, Justiça e Cidadania”** In. PANDOLFI, Dulce et al. (Orgs). *Cidadania, justiça e violência*. Rio de Janeiro: FGV. p.205-228. 1999.

CASTELLS, Manuel. **A Sociedade em rede**. Vol.1. 8.ed. São Paulo: Paz e Terra, 1999.

COLEMAN, J. S. **Social Capital in the Creation of Human Capital**. American Journal of Sociology. v. 94, n. Supplement: Organizations and Institutions: Sociological and Economic Approaches to the Analysis of Social Structure, p.S95-S120, 1988. Disponível em: <http://humana.social/wp-content/uploads/2017/01/Coleman-1988.pdf> Acesso em: 10 de junho de 2020.

DE FRANCO, Augusto. **Capital Social – Leituras de Tocqueville, Jacobs, Punam, Fukuyama, Maturana, Castells e Levy**. Brasília: Millennium, 2001.  
[fao.org/family-farming/detail/en/c/461586/](http://fao.org/family-farming/detail/en/c/461586/) Acesso em 04 de dezembro de 2020.

FERNANDES, Antônio Sérgio Araújo. **O Conceito de Capital Social e sua Aplicação na Análise Institucional e de Políticas Públicas**. Rio de Janeiro: RAP, 2002. Disponível em <http://bibliotecadigital.fgv.br/ojs/index.php/rap/article/view/6444>. Acesso em 09 de fevereiro de 2020.

FREIRE, Paulo. **Educação como prática da liberdade**. São Paulo: Paz e Terra, 1986.

FREIRE, Paulo. **Ação cultural para a libertação e outros escritos**. Rio de Janeiro: Paz e Terra, 1987.

FREIRE, Paulo. **Pedagogia do oprimido**. 17.ed. Rio de Janeiro: Paz e Terra, 1987.

FREIRE, Paulo; SHOR, Ira. **Medo e ousadia: o cotidiano do professor**. Rio de Janeiro: Paz e Terra, 1986.

FOUCAULT, Michel. **Microfísica do poder**. Rio de Janeiro: Edições Graal, 1979.

FUKUYAMA, FRANCIS. **A grande ruptura: a natureza humana e a reconstituição da ordem social**. Rio de Janeiro: ROCCO, 2000.

GIDENGIL, E *et al.* Gender Knowledge and Social Capital. Artigo apresentado na **conferência “Gênero e Capital Social”**. Universidade de Manitoba Winnipeg, Canadá, 2003.

HIGGINS, SILVIO SALEJ. **Fundamentos teóricos do capital social**. Chapecó: Argos, 2005.

HIGGINS, SILVIO SALEJ. Ribeiro, ANTONIO CARLOS ANDRADE. **Análise de redes em ciências sociais**. BRASÍLIA: ENAP, 2018.

KLEBA, Maria Elisabeth; WENDAUSEN, Agueda. Empoderamento: processo de fortalecimento dos sujeitos nos espaços de participação social e democratização política. **Saúde e sociedade**. v.18, n.4, p.733-743, 2009. Disponível em [dx.doi.org/10.1590/S0104-12902009000400016](https://doi.org/10.1590/S0104-12902009000400016). Acesso em 05 de outubro de 2019.

LASTORIA, Luiz. A. C. Nabuco. Ethos sem ética: a perspectiva crítica de T.W. Adorno e M. Horkheimer. *Educação e Sociedade*, v.22, n.76, 2001. Disponível em: [scielo.br/scielo.php?script=sci\\_arttext&pid=S0101-73302001000300004&lng=en&nrm=iso&tlng=pt](http://scielo.br/scielo.php?script=sci_arttext&pid=S0101-73302001000300004&lng=en&nrm=iso&tlng=pt). Acesso em: 12 de junho de 2020.

LATOUR, Bruno. **Jamais fomos modernos: ensaio de antropologia simétrica**. Rio de Janeiro: editora 34, 1994.

LEÓN, Magdalena de. **El empoderamiento de las mujeres: Encuentro del primer y tercer mundos em los estudios de género**. Guadalajara: La Ventana, n.13, p.94-106, 2001. Disponível em: [148.202.18.157/sitios/publicacionesite/ppperiod/laventan/Ventana13/ventana13-4.pdf](http://148.202.18.157/sitios/publicacionesite/ppperiod/laventan/Ventana13/ventana13-4.pdf). Acesso em 10 de janeiro de 2020.

LIN, Nan. **Building a Network Theory of Social Capital**. Connections, INSNA, **Annual Review of Sociology**, Duke University. v.22, p.28-51, 1999. Disponível em [citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.96.3792&rep=rep1&type=pdf](http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.96.3792&rep=rep1&type=pdf). Acesso em maio de 2020.

OAKLEY, Peter; CLAYTON, Andrew. **Monitoramento e avaliação do Empoderamento**. 2.ed. São Paulo: Intrac, 2003.

ONUMulheres. **Princípios do empoderamento das mulheres**, 2017. Disponível em: [sinapse.gife.org.br/download/principios-de-empoderamento-das-mulheres](http://sinapse.gife.org.br/download/principios-de-empoderamento-das-mulheres). Acesso em 07 de junho de 2019.

ONU. **Princípios do empoderamento das mulheres**, 2020. Disponível em: [relatoriosdinamicos.com.br/mulheres/7-principios-empoderamento-mulheres](http://relatoriosdinamicos.com.br/mulheres/7-principios-empoderamento-mulheres). Acesso em 10 de julho de 2020.

ONU. **MulheresRurais**, 2019. Disponível em: [onumulheres.org.br/noticias/mulheresrurais-mulheres-com-direitos-retorna-com-novos-parceiros-e-atividades/](http://onumulheres.org.br/noticias/mulheresrurais-mulheres-com-direitos-retorna-com-novos-parceiros-e-atividades/). Acesso em 07 de junho de 2019.

PEDRO, Joana Maria. “Lugar de mulher é onde ela quiser. Sem limites”, entrevista de Joana Maria Pedro a Marina Lemle. **Blog de História, Ciências, Saúde – Manguinhos**, 2018. Disponível em: <http://www.revistahcsm.coc.fiocruz.br/joana-maria-pedro-lugar-de-mulher-e-onde-ela-quiser-sem-limites/-e-onde-ela-quiser-sem-limites/>. Acesso em 05 de fevereiro de 2020.

PEDRO, Joana Maria. Traduzindo o debate: o uso da categoria gênero na pesquisa histórica. v.24, n.1, p.77-98. São Paulo: História [online], 2005. Disponível em: [doi.org/10.1590/S0101-90742005000100004](https://doi.org/10.1590/S0101-90742005000100004). Acesso em 18 de julho de 2020.

PIRES, Hindenburgo F. **Ethos e mitos do pensamento único global totalitário**. Terra Livre, São Paulo, n.16, p.153-167, 2001. Disponível em: [agb.org.br/publicacoes/index.php/terralivre/article/view/354](http://agb.org.br/publicacoes/index.php/terralivre/article/view/354). Acesso em: 12 de junho de 2020.

PLEIN, Clério. **Os mercados da pobreza, ou a pobreza dos mercados? As Instituições no processo de mercantilização da agricultura familiar na microrregião de Pitanga/Pr**. Tese (Doutorado em Desenvolvimento Rural) – Faculdade de Ciências Econômicas da UFRGS Rural, Porto Alegre, 2012.

POLANYI, Karl. **Nossa obsoleta mentalidade mercantil**. Revista Trimestral de Histórias e Ideias, Porto, n.1, p.01-17,1978.

PORTES, Alejandro. **CAPITAL SOCIAL: origens e aplicações na sociologia contemporânea**. Sociologia, problemas e práticas, n.33, p.133 –138, 2000. Disponível em: [scielo.mec.pt/scielo.php?script=sci\\_arttext&pid=S0873-65292000000200007](http://scielo.mec.pt/scielo.php?script=sci_arttext&pid=S0873-65292000000200007) Acesso em: 14 de setembro de 2020.

PUTNAM, Robert. **El declive del Capital Social**. Um estúdio internacional sobre las sociedades y el sentido comunitário. Barcelona: Galaxia Gutemberg, 2003.

PUTNAM, Robert. **Comunidade e democracia: a experiência da Itália moderna**. 5ed. Rio de Janeiro: FGV, 1993/2006.

RAPPAPORT, Julian. **Community psychology: Values, research and action**. New York: Holt, Rinehart & Winston, 1977.



RECUERO, Raquel. **Um estudo do capital social gerado a partir das redes sociais no Orkut e nos Weblogs**. Revista Em da FAMECOS, 28, p.1-19, 2005. Disponível em: [revistaseletronicas.pucrs.br/ojs/index.php/revistafamecos/article/view/3340/2597](http://revistaseletronicas.pucrs.br/ojs/index.php/revistafamecos/article/view/3340/2597)> Acesso em: 10 de junho de 2019.

SACHS, Ignacy. **Desenvolvimento Includente, Sustentável, Sustentado**. Rio de Janeiro: Garamond, 2008.

SAQUET, Marcos A. **Por uma geografia das territorialidades e das temporalidades - Uma concepção voltada para a cooperação multidimensional voltada para a cooperação e para o desenvolvimento territorial**. 2.ed. Rio de Janeiro: Consequência, 2015.

SARDENBERG, Cecilia M.B. **Conceituando “Empoderamento” na perspectiva Feminista**. Repositório da UFA, 2009. Ac <https://repositorio.ufba.br/ri/handle/ri/6848>esso:

SCHNEIDER, Sergio; ESCHER, Fabiano. **A Contribuição de Karl Polanyi para a sociologia do desenvolvimento rural**. Sociologias, Porto Alegre: ano 13, n.27, p.180-219, 2011.

SIQUEIRA, Ana Elizabeth Souza Silveira de. **Empoderamento de Mulheres Agricultoras: Possibilidades e Limites de um Projeto de Desenvolvimento Rural no Semiárido Baiano**. Salvador: Bahia, 2014.

SIQUEIRA, Ana Elizabeth S.S. de, SARDENBERG, Cecília Maria Bacellar. **Mulheres agricultoras: experiências de empoderamento**. Seminário Internacional Fazendo Gênero 10. Florianópolis, ISSN2179-510X, 2012. Disponível em: [fg2013.wwc2017.eventos.dype.com.br/resources/anais/20/1381429153\\_ARQUIVO\\_AnaElizabethS.S.deSiqueira.pdf](http://fg2013.wwc2017.eventos.dype.com.br/resources/anais/20/1381429153_ARQUIVO_AnaElizabethS.S.deSiqueira.pdf) Acesso em 08 .de junho de 2020

WOLLCOCK, M. **Social capital and economic development: toward a theoretical synthesis and policy framework**. Theory and Society, n.27, p.151-208, 1998.