

Gastroquinta



food from the yard to the table

Young people from the semiarid region promoting
food and nutritional security through gastronomy



In the productive backyards, the weak soil becomes strong, sowing several crops, now there is a way of producing without damaging our soil or waiting for luck.

We produce maroon cucumber, manioc, and melon, beans, corn and watermelon, soursop and papaya. Cashew, coconut and guava, parsley and chives, beet acerola and peppers.

And all that is produced without fire and poison, with ecological management to improve the rustic and smart soil, with a different backyard, milk and honey are coming.

Some people even sell the left over from production: they sell to schools products from our soil; economy grows, our health improves and the Sertão becomes richer.

Argument and Verses: Erivan Camelo







Gastroquinta:

food from the yard to the table

Young people from the semiarid region promoting
food and nutritional security through gastronomy

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Institutional presentation

The International Fund for Agricultural Development (IFAD) is an investment agency of the United Nations (UN) which, in partnership with state and federal governments, makes loan and grant agreements to support rural development, especially family farming. In Brazil, IFAD's main investment focus is the semiarid region, where it promotes actions for income generation, farming, cooperatives, associations, access to markets and agroecology.



Investing in rural people



Federative Unit: Piauí
IFAD Finance: US\$ 20 million
Governmental Finance: US\$ 10,1 million
Famílias Beneficiadas: 22.000
Young People: 3.832 mil (reach) / 5.400 (goal)



Federative Unit: Ceará
IFAD Finance: US\$ 40 million
Governmental Finance: US\$ 40 million
Benefited Families: 60.000
Young People: 16.052



Federative Unit: Paraíba
IFAD Finance: US\$ 25 million
Governmental Finance: US\$ 15,5 million
Benefited Families: 22.000
Young People: 1.570 families headed by young people



Federative Unit: Sergipe
IFAD Finance: US\$ 16 million
Governmental Finance: US\$ 12,6 million
Benefited Families: 12.000
Young People: 1.545 families headed by young people (reach)



Federative Unit: Bahia
IFAD Finance: US\$ 45 million
Governmental Finance: US\$ 50 million
Benefited Families: 61.963
Young People: 17.990



Federative Unit: Distrito Federal
IFAD Finance: US\$ 125,3 million
Governmental: US\$ 42 million
Benefited Families: 74.000
Young People: 39.000

Two of the most important pillars that IFAD and its projects sustain are (1) support for improving food and nutritional security and (2) reducing poverty in rural areas. To this end, IFAD encourages the strengthening of activities that target women, youth and traditional peoples and communities as priority audiences.

IFAD has already made it feasible, through loans, for approximately 300 million dollars to implement thirteen projects in Brazil. Currently, in 2020, six projects are being executed, reaching 250 thousand directly benefited families. In addition, there are IFAD donation programs, with a focus on knowledge management, such as the Semear Internacional Program (PSI).

PSI operates in Brazil with the following axes: Monitoring & Evaluation, Communication, Knowledge Management, Policy Dialogues and South-South Cooperation, with its management supported by the Inter-American Institute for Cooperation on Agriculture (IICA).

The program works alongside the six projects supported by IFAD in Brazil, strengthening their capacities by carrying out activities that stimulate information and knowledge. The objective is to facilitate access to knowledge, innovations and good practices in context for living with the semiarid region.

Let's get to know a little of each area!



Monitoring & evaluation



Knowledge management



Communication



South-south cooperation and policy dialogues



Monitoring & evaluation

Periodic training courses for technicians from these areas are carried out, with the promotion of meetings in working groups and the involvement of professionals from other institutions. An integrated management system common to all FIDA projects in Brazil, Data.FIDA, is the great product developed by Semear Internacional in this component, which contributes to increasing the quality and accuracy of the information collected and processed by the projects.



Knowledge management

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



Communication

Component that permeates all the others, Semear Internacional's communication makes use of several channels, such as social media and the portal, to make knowledge and information reach the most different audiences. On the website are available, for example, publications (books, booklets, manuals and studies), the collection of videos and photos and the bank of good practices already cataloged, in addition to texts created weekly and disseminated among IFAD projects.



South-south cooperation and policy dialogues

To foster new knowledge and networks through the internationalization of their actions: this is the objective of South-South and triangular Cooperation. Through exchanges, training and seminars involving countries in Latin America and Africa, topics of common interest in family farming are addressed, identifying techniques and practices that can help rural workers in their daily lives.

In addition, the PSI seeks to facilitate the dialogue on public policies, with a view to supporting spaces aimed at the debate between civil society, governments, academia and partners.



Learn more about PSI's actions: visit our library and access the events held to stay up on our actions and join the network for the dissemination of good practices in the semiarid region, by accessing www.portalsemear.org.br





Preface: youths from the semiarid region of Northeast Brazil



This publication deals with a combination of themes worked on by the PSI over its three years of execution. We want to offer readers a little of what we disseminate through our exchanges and courses: healthy and regional food, food and nutritional security, rural youth, gender equity and gastronomy.

The highlight will be gastronomy, which has become even richer as it came in line and was complemented with productive backyards (an activity encouraged by IFAD). This happy union gave rise to the term Gastroquinta.

Before we get to the main theme, however, we want to remember what brought us here and which we are very proud of. After all, the act of cooking gives an opportunity to reflect on the origin of food, rescues family culinary



Young participants in the 1st Ecogastronomy Exchange Meeting

practices, extols the importance of taking care of the land and recognizes the important role of rural producers. In this sense, gastronomy in the countryside is positioned as an act of resilience to the standardization and colonization of food, raising the understanding that cooking is an agrarian act and eating is a political act.

We started our journey through the memories that strengthen this theme, going back to the year 2018, when we held the first exchange in Eco-gastronomy, in the region of the lower São Francisco River, in Sergipe, along the lines of the principles of the international Slow Food (SF) movement. Our event included 30 rural young people from the semiarid region, beneficiaries of projects supported by IFAD.

The results were the creation of a strong group of young people who communicate and share experiences to date, and also a publication on the exchange, with recipes developed and tested by the participants with the support of renowned Brazilian chefs. In fact, it is worth taking a look at the Semear Internacional website and accessing this publication too.

Subsequently, we held the II Meeting of Rural Youth in the Brazilian Semiarid Region, in April 2019 in Picos, Piauí, which brought together 500 people, including 355 young people from the Northeast. The event's theme was "The new challenges of rural succession for the youth of the Brazilian semiarid."

These events, in addition to providing thematic training, technical assistance, exchanges, expansion and innovation in traditional and alternative production systems, also give a unique characteristic to the projects supported by IFAD in the semiarid region of Northeast Brazil. Notably, the participation of young people from the countryside in the projects and events carried out by PSI is growing, a phenomenon that generates new demands and missions, particularly for activities aimed at the improvement and trade of local production.

Understanding the importance of involving young people as allies in the Decade of Nutrition, IFAD has been adopting participatory and contemporary strategies to respond to the enthusiasms of these young people focused on food production and distribution. Thus, gastronomy is seen as an option for empowerment and for (re)approaching the land and promoting agroecological production.

In this way, this publication brings both theoretical content and practical sessions developed from the speeches and hands of young men and women from projects supported by IFAD. They described their experiences and expectations with Gastroquinta and got their hands “dirty” on the production of recipes with food from two Brazilian biomes: the caatinga, with a predominance of xerophils, such as cacti; and the cerrado. What’s more, the book also contains tasty and creative recipes that demonstrate the love

of the land and food and the dedication to the collective and the semiarid.

This publication is another step taken in the search for sustainable rural development, the affirmation of youth in the countryside, the conservation of regional food and the empowerment of women in their daily struggles to ensure agroecology.

We thank the projects supported by IFAD in Brazil, for making a difference in young people’s lives in the semiarid region and, in particular, the coordination and technical team of the Viva o Semiárido Project (PVSA). The productive backyards of the Piauí semiarid region served as a backdrop for the preparation of recipes and the production of the very beautiful photos featured in this publication. PVSA also provides all the necessary logistical support in the territory.

Finally, we thank each young person who participated in the PSI events, making sure that current and future generations understand the value of food that comes from agroecology, which is planted, prepared and consumed with zest.

Eating is a political, revolutionary act of love. Let us be ourselves the revolution we want.

Good reading and good practices in your kitchen!



Young participants in the 1st Ecogastronomy Exchange Meeting



Food security: hands that plant, land that produces, mouths that eat

Food security in Brazil has been marked by the efforts and initiatives carried out in the last decades, transforming specific and fragmented actions into public policies in an inclusive and cross-sectorial way, to combat hunger and malnutrition in the country. Early in the century, in 2000, more than 11 out of 100 Brazilians did not have enough food to eat, registering a cycle that was repeated from generation to generation, particularly in the most vulnerable regions.

In the same year, the UN, along with leaders from 189 countries, approved the Millennium Declaration, which establishes eight goals to end extreme world poverty, known as the Millennium Development Goals (MDGs), in order to project the desire of a fairer and more decent world. The first goal "Eradicating extreme poverty and hunger," halving the proportion of people starving, represented a major challenge for many developing countries.



Mrs. Rosemar, producer.
Assentamento São José, Valença do Piauí - Piauí.

In response to this challenge, Brazil launched the Zero Hunger program in 2003 to change a history of hunger, establishing strategies for the development of food production, the country's macroeconomic policy, programs and social protection systems.

This advance was the great ally for the resumption of the National Council of Food and nutritional Safety (CONSEA), an immediate advisory body to the Presidency, composed of two thirds of representatives of civil society; leaders of indigenous peoples, quilombolas, women's movement, among other traditional peoples of Brazil, and one third of government representatives, expanding concepts and understanding about Brazilian food.

CONSEA took on the challenge of being a motivator in the participatory preparation of the draft Organic Law for Food and nutritional Security (LOSAN) in the country, responsible for the institutionalization of the National Food and Nutritional Security System (SISAN) in 2006, with a view to ensuring the human right to adequate food with the implementation of the National Food and Nutritional Security Policy (PNSAN), at the federal, state and municipal levels.

Thus, Law No. 11,346, of September 15, 2016, art. 3rd, attests: "Food and nutritional security consists in realizing the right of everyone to regular and permanent access to quality food, in sufficient quantity, without compromising access to other essential needs, based on health-promoting food practices that respect cultural diversity and that are environmentally, culturally, economically and socially sustainable."

In other words: **every human being has the right of access to three meals a day, every day of the year, in a healthy way, free from pesticides, colored in local varieties, like grandma's food: spicy with flavors, filled with aromas, with a hint of tradition and affective memory, sharing the pleasure of eating well and in a balanced way as a family.**



If the countryside does not plant, the city does not dine!

Family farming has a significant participation in the production of food that gets to the table of Brazilians and involves small rural producers, traditional peoples and communities, artisanal fishermen, extractivists and agrarian reform settlements.

According to an agricultural census conducted in 2017 by the Brazilian Institute of Geography and Statistics (IBGE), a survey carried out on more than 5 million rural properties across Brazil, registered that 77% of the country's agricultural establishments were classified as family farming. In addition, the activity employed more than 10 million people in September 2017, representing 67% of the total employed in agriculture.

Generally, the land on which the family farmer works is the extent of where he lives, generating a particular relationship of respect and protection for local biodiversity. Plurality is another characteristic of producers, who often understand subsistence production as destined for trade, stimulating short chains and legitimizing the quality of what they produce, as it is what they eat, according to the socio-environmental reality of each territory.

Therefore, considering the importance of family farming in strengthening food security, the National School Feeding Program (PNAE) is consolidated in Brazil, which establishes that at least 30% of products composing school meals of public basic education students have to be purchased from family farming; and the Food Acquisition Program (PAA), whose objective is to purchase products from family farming to serve people in situations of social vulnerability and food insecurity, served by social programs and entities.

Both programs contributed to food stability in Brazil and were praised and recognized by the UN as responsible for Brazil's exit from the "Hunger Map," in 2014.

At the same time, the results of the programs reflected positively on the lives of farmers, generating pride and empowerment, as they saw the production of their gardens or yards supplying schools, daycare centers, hospitals, among other public institutions.

Enthusiastic about socio-productive dynamics, adding value to family farming products and generating complementary income for rural families, young people and women have expanded their participation in cooperatives, associations and/or organized production groups. In this way, they assume leadership positions, bring new perspectives and stimulate new products to the market, opening up

sales channels. This phenomenon also contributed positively to the gender balance, as well as to job creation and income redistribution in the countryside.

However, guaranteeing food and nutritional security for the world makes us reflect on the complexities and weaknesses of the food system as a whole. In this way, the social movements of family farming bring about a reflection on the concept of food security, which argues that "a people to be free must be sovereign and that sovereignty includes food" (Small Producers Movement – MPA).

For them, food sovereignty, rather than a concept, is the principle that guides peasants on an alternative proposal for sustainable production and consumption, and places those who produce, distribute and consume food at the heart of food systems and policies, above the requirements of markets and food companies.

70% of the food consumed in Brazil is the result of the work of women, men and young people who live and produce in the field!



More food on the plate and zero waste

The way food is grown, harvested, processed, stored, distributed and marketed can be both an ally in guaranteeing the right of access to healthy and regular food for all and a threat to food and nutritional security, causing negative impacts on food culture and local biodiversity.

According to a study entitled "Global food losses and food waste," conducted in 2011 for the international conference "Save Food!" at the request of the Food and Agriculture Organization (FAO) of the United Nations, 1.3 billion tons of food are lost on the planet each year, that is, 30% of what is produced. That would be enough to feed 821 million people who still go hungry in the world.

These foods are lost or wasted throughout the production system, according to the socio-economic reality of each country, starting with agricultural production in the countryside and going to the final phase of consumption in homes, which signals the ineffectiveness of the current process.

Therefore, we understand that a large part of hunger and malnutrition in the world is not the



result of limited resources or food shortages. It is more a matter of access (purchasing power and food prices, for example) than a supply problem, pointing out the great need for improvement in the efficiency of the food supply chain in the world.

In addition, in just one year, Brazil lost or wasted 26.3 million tons of food, which represents almost 10% of the available food, while 5.2 million people in the country go hungry, as revealed by 2013 data released by FAO.

In order to broaden the understanding, any type of voluntary loss caused by disposing of food that is still fit for consumption is considered wasteful; loss, on the other hand, occurs when the disposal is not done on a voluntary basis, and may be the result of limitations or lack of appropriate structure, weaknesses in

the harvest, transportation or improper storage of food.

It is worth mentioning that both food losses and waste reflect and cause an expenditure of natural resources used in food production, such as soil, water, energy and inputs. As a result, the production of food that will not be consumed generates unnecessary CO₂ emissions and soil degradation, besides the financial loss.

We understand that economic losses are only part of the toll, as the possible social and environmental impacts are numerous.



Say yes to the healthy effects and no to the climate impacts on the plate

Sustainable land use and changes in planting modes and eating habits are mandatory needs, according to the recommendation expressed in the Intergovernmental Panel on Climate Change (IPCC) report published in 2019, which shows the serious climate impact caused by land management.

Data show that global population growth and changes in per capita consumption of food, animal feed, fiber, wood and energy have caused unprecedented rates of land and freshwater use, with conventional agriculture currently accounting for 70% of global use freshwater.

According to FAO projections, in 2050 the world population will be around 9.3 billion people and 70% of this contingent will occupy urban areas. Within this scenario, food production is expected to grow by 70%, with an increase in cereal production of 3 billion tons/year, and meat production will need to increase by more than 200 million tons, according to analy-

sis by FAO representative Alan Bojanic, during the conference “The challenge of sustainable production in the face of the growing demand for healthy food,” in 2016.

Brazil, as it ranks second in the world in the production of beef and soybeans, has a major challenge ahead, since almost 70% of the country’s greenhouse gas (GHG) emissions in 2016 resulted from conventional agriculture and changes in land uses, mainly associated with deforestation to expand the agricultural frontier, as disclosed by the Brazilian Agricultural Research Corporation (EMBRAPA).

Searching for solutions, the Slow Food movement, in 2017, together with partnerships, organized a conference entitled “Climate change and the food system: perspectives and solutions from cities and civil society,” and declared that “food production represents one of the main causes—and victims—of climate change, but could also become one of the solutions.”

Reducing pressure on land, making food systems more sustainable, is one of the recommendations to prevent the transformation of fertile land into deserts, a fact discussed in the Paris Agreement in 2016, a treaty that aims to contain the increase in global average temperature at 2 °C, preferably limiting it to 1.5 °C. Brazil is a signatory to the agreement and intends, in the agricultural sector, to strengthen the Low Carbon Emissions Agriculture Plan

(ABC Plan) as the main strategy for sustainable development in agriculture, including through the additional restoration of 15 million hectares of pasture degraded by 2030.

In summary, the need to make Brazilian agriculture more sustainable and adapted to climate change is not optional nor can it be postponed to the future, it is essential at present to adopt an agriculture in balance with the natural resources still available.

Agroecological principles and practices can inspire the necessary changes by strengthening family farming initiatives and implementing public policies and participatory strategies in the production, marketing and consumption of food and access to land. In addition, it would be necessary to expand research and technologies in the field, particularly in the (re) use of water and renewable energies, involving mainly young people, which would guarantee rural succession.

Women in the countryside have a very important role in the sustainable maintenance of the soil and are contributing to the improvement of local food through their agroecological practices, such as using and selling agroecological products, creating recipes with food grown in their own backyards and around their homes, and rescue of culture and ancestry maintained in the act of planting, harvesting, eating and donating.

Mother earth is everyone's place and must be cared for by everyone. The Earth Charter, a declaration of principles for the 21st century prepared by an international team under the auspices of the UN that intended to analyze what to do to guarantee the future of civilization, begins with the sentence "The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life."

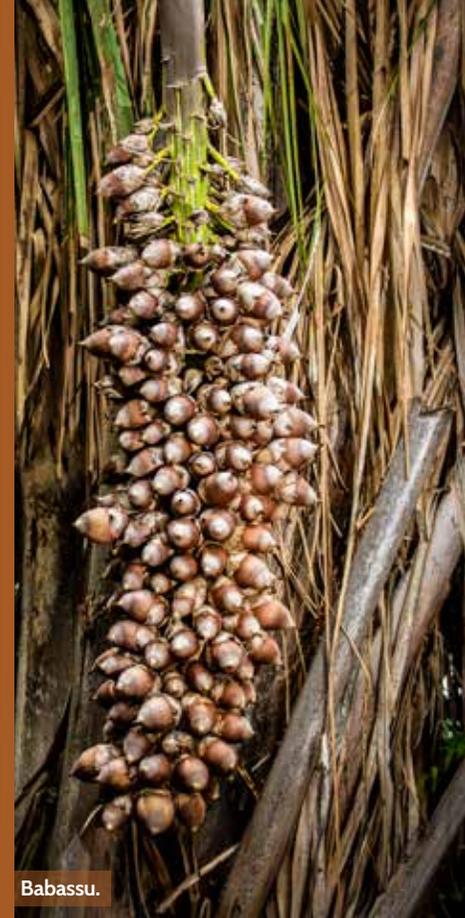
In this context, healthy eating, as a human right accompanied by educational food practices, becomes one of the most important pillars to ensure food security for the population.

Consumers have an important role in this transformation, adopting food choices without environmental impacts (food free from pesticides), cultural threats (changing from traditional to ultra-processed foods) or socioeconomic impacts (monopoly of large food companies to the detriment of short marketing channels).

In this way, the population can take control of what they want to eat, when they want to eat and how they want to eat.



Urucum.



Babassu.



Local hen, of the breed "Canela preta".



Stingless bee.



Thinking globally and acting locally in the nutrition decade

The fight against food insecurity is not just about having food on the table, as the origin and the way the food was produced and processed are important aspects to ensure a healthy diet. This has been a topic discussed worldwide, with the so-called “global obesity pandemic,” as stated by the World Health Organization (WHO), which affects 650 million adults worldwide. In Brazil 55.7% of the adult population is overweight and 19.8% is obese, according to the Ministry of Health.

Ending hunger, achieving food security and improving nutrition and promoting sustainable agriculture are the main focus of “Goal 2” of the 2030 Agenda for Sustainable Development, developed by the UN in 2017 and agreed with countries, partners, states and municipalities. The general objective is to eradicate extreme poverty, combat inequality and injustice and

contain climate change, adopting the 17 sustainable development goals (SDGs).

In line with these objectives, the United Nations General Assembly proclaims the Decade of Action on Nutrition 2016-2025 as a catalyst for collective efforts. The action places nutrition at the center of sustainable development and seeks to ensure universal access to healthier and more sustainable diets. Brazil is committed to this challenge, establishing three goals related to obesity and Brazilians' eating habits.

Recognizing the role of nutrition in food security, IFAD developed the Nutrition Action Plan (NAP) 2019-2025, which seeks to accelerate the integration of nutrition into investments for vulnerable families in rural areas, including women, children, youth and indigenous peoples, aiming to improve the quality of the diet and promote a diversified diet for the beneficiary rural populations.

For IFAD, sustainable agriculture and healthy

eating are the pillars of good nutrition and people's food choices contribute to the strengthening of these pillars.

"Local knowledge, attitudes, practices and resources influence the quantity and quality of the population's diet and are elements that are related to personal decisions and choices," says IFAD in its document "La mejora de la nutrición mediante la agricultura."

In this context, to reverse the growth of obesity, it is essential to invest in actions aimed at education and communication about healthy eating practices and the importance of quality of life and environmental balance.

IFAD also adds that empowering young people and women about nutrition, by expanding their knowledge and educational practices, can reduce malnutrition for an entire generation. Gastronomy in the countryside contributes significantly for these results to be achieved.



Honey



Goat milk



Palm



Licuri



Manioc



Babassu



Angola's chicken



Buriti



Fish from São Francisco river



Gastronomy in the countryside and the appre- ciation of local knowledge

Speaking of gastronomy in the countryside, often expresses a feeling of denial of the simple and authentic characteristics of rural areas. This thought is a reflection of a generation that linked gastronomy to the refinement of food, the pleasure of enjoying delicacies often accessible only to privileged social classes. However, gastronomy, in its purest sense, according to the Greek word from which it originates, means the "study of the laws of the stomach."

Today the term gastronomy has a broader meaning and is characterized by the set of knowledge and practices related to food, from the choice of ingredients to the techniques used, the textures achieved or even the final presentation on the plate with the result of chefs' gastronomic process.

On the other hand, cooking, at any time, is the process of transforming the ingredients into food, endowed with the cook's local knowledge and experience.

When we refer to gastronomy in the countryside, the ingredients are not gastronomic goods but a heritage of the rural population. In this sense, the gastronomic stage is a productive backyard, the wood stove, clay pots and local utensils, which consolidate a set of traditional practices in which the cuisine is inspired by family memories and inheritances.

Based on this premise, gastronomy in the countryside presents itself as a vector for the promotion and enhancement of local agrobiodiversity, whose ingredients are provided according to each seasonality and characteristics of biomes or ecosystems. These characteristics form a diverse and specific set of recipes for each region, producing real food on the plate, which teaches us the origin of each food.

In this way, the rural environment offers a favorable scenario for the practice of gastronomy, taking inspiration from all the socio-biodiversity that inhabits it and innovating with all the creativity, motivation and potential of young men and women.

The search for authentic ingredients in Brazilian gastronomy has been generating great recognition for the guardians of biodiversity: the traditional population, who for their way of life

founded their local food culture. Food culture is a set of inherited, shared or learned beliefs, traditions and practices that are associated with the food of a people. It accumulates a vast knowledge of edible plants, more recently named as unconventional food plants (UFPs), native or creole varieties of seeds and animal breeds, knowledge and experience in food handling that are not found in books.

In short, values such as socio-biodiversity, territorial identity and traditional techniques in the food production of the rural population are essential ingredients to provide and establish authentic gastronomy in the Brazilian semiarid region, in addition to being essential sources of references in the formation of the gastronomic history of Northeast Brazil.

And all of this is possible and still exists thanks to the preserved culinary heritages, adapted and passed down through the generations, passed from mother to daughter and, more recently, from mother to son. Given its importance, the United Nations Educational, Scientific and Cultural Organization (UNESCO), in 2003, recognized, in a convention for safeguarding heritage, food systems as a cultural and immaterial heritage of humanity.

Women have a fundamental role in safeguarding this heritage, as it is they who preserve the varieties grown in their backyard, define the family menu according to the season, keep several traditional recipes alive, pass on knowledge

and culinary practices to their children, cook at traditional community parties and keep the meaning and value of food, gathering the family around the table every day.

The appreciation of rural culture contributed to the promotion of local cuisine, attracting the urban population to the countryside in search of rediscovering the values of the land. In this perspective, providing rural youth with notions of rural tourism involving gastronomic itineraries presents an opportunity for them and an additional advantage of thinking about life on the basis of food.

The gastronomy reference for these young people are the moments of family meals loaded with codes, values, traditions and affective memories of the mother's or grandmother's food, which are vital elements that young people carry in their understanding

that cooking is an act of expression of cultural and local identity.

The act of cooking brings about reflections on the origin of the food, rescues family culinary practices and extols the importance of caring for the land for the production of healthy food, recognizing the important role of the producer.

“Producing food for oneself and for others is the purest and most complete way of giving back a central position to food, inserting oneself harmoniously into natural systems, interacting with them with respect, to preserve them and make them evolve, obtaining the necessary support and a bonus that few jobs in the world can match.”

Carlo Petrini, 2012.



Cassava crushed leaves (maniva).



Green beans (Feijão verde) from the species *Vigna unguiculata*

In this sense, gastronomy in the countryside is positioned as an act of resistance to the standardization and colonization of food, providing this new generation with the understanding that cooking is an agrarian act and eating is a political act, in promoting the centrality of food.

In order to strengthen this theory, in 2018, the 1st Interchange in Eco-gastronomy was created by IFAD and PSI, based on the principles of SFI. The event, which took place in response to the growing initiatives and potential identified in knowledge management by Semear Internacional, was attended by 30 rural young people from the semiarid who were beneficiaries of the IFAD projects.

Linking the socioeconomic and environmental dimensions of gastronomy, themes such as climate change, traditional rescues, income generation and biodiversity in the semiarid were some of the ingredients that inspired these young people to produce recipes compiled in the publication *Ecogastronomia para jovens rurais do semiárido*¹.

The aim of this eco-gastronomy exchange was to take young people back to land, even without their ever having left it, through technical visits and contextualized dialogues with the people who are at the forefront of these actions, adopting a process of “education of the taste” based on sensory tastings, (re)discovering products so well known and sometimes

seldom used in food, and presenting the ways and challenges experienced by farmers to keep food diversity alive in the semiarid region.

To better understand all this potential, the exchange was divided between visiting the countryside, training and hands-on experience, that is, making and cooking the new dishes made with the existing food there.

This initiative was expanded during the II Meeting of Rural Youth in the Semiarid Region, which took place in Piauí in 2019, at the initiative of IFAD, PSI and IICA. The projects supported by IFAD in Brazil, bringing together about 500 participants, including 355 young people from six states, brought the theme “eco-gastronomy” in one of the 14 workshops offered to the young beneficiaries.

The experiences revealed the gastronomic skills and culinary knowledge of the rural youth, which were shared with the invited chefs during practical classes, empowering and generating new multipliers of healthy eating in the countryside. In sequence, several initiatives by the young participants emerged, supported by the technical assistance of the projects, initiating a new gastronomic experience in the countryside. One of these initiatives is Gastroquinta.

¹ <http://portalsemear.org.br/publicacoes/ecogastronomia-para-jovens-rurais-do-semiarido/>



Gastroquinta: backyard food



To understand what Gastroquinta is, we must understand one of its pillars: the backyard. We will start this chapter by contextualizing what a backyard is before we dive into the world of Gastroquinta.

In Brazil, the backyard is a symbol of the cultural identity of the rural population, the place where dynamics, interactions, safeguards and especially food production take place. This space is defined as a land located around or close to the family home and is shaped according to socio-cultural relations, socio-environmental reality and the productive dynamics of each family. In this sense, the architecture of a yard is presented in different ways and forms, according to the sociocultural expression of each one.

Who takes care of backyards?

The protagonists of the backyards are genuinely women, who reconcile their double journey (between farmland and family) with the moments of pleasure, cultivation, exchanges, spirituality, joys and inspirations in their daily lives. This space also plays a key role in the education of their children, in their routine as a mother.

“ While I am working in the yard, my children are being educated to respect nature; cultivating, harvesting, observing how to work on the land. ”

Mrs. Marcilene, producer.
São José dos Cocos Community – Piauí.

Women play an important role in backyards, even though they are still invisible due to the weak tools and incentives of public policies. Much of the production in the backyards guarantees family food, motivating the family's nutritional and healthy balance through agroecological food.



“ The yard contributes 50% to the income of many families, as they no longer buy a chicken, fruits, spices and salads. And they also save with the fuel they would spend to get these foods in the city. ”

Mrs. Francisca, producer.
São José dos Cocos Community – Piauí.



Agroecology and traditional practices: an intangible heritage of backyards

Backyards enable sustainable management and practices, promoting the economic autonomy of women, who recognize their role in the generation and commercialization of agroecological foods, and providing income through productive inclusion. These characteristics are expressed in the guidelines of the National Plan for Agroecology and Organic Production (PLANAPO) 2016-2019.

These spaces play a fundamental role in transmitting traditional knowledge and maintaining biodiversity. What is expressed in live pharma-

cies where herbs and medicinal plants are used to prepare the bottles (mixture of herbs for diseases), through recipes passed down from generation to generation, often not recorded in books, or in the production of condiments and spices, such as achiote-based annatto.

These knowledge and know-how translate into intangible heritage, which resists various evolutions, as described by backyard specialist Júlia Aires (Advisor on productive backyards at PVSA in Piauí.)

“ Backyards are one of the oldest forms of agriculture, existing and resisting the historical periods of humanity, in an intrinsic relationship with the evolution of society, culture and food cultivation. ”

Therefore, to speak of the backyard is to speak of family farming, whose production is mostly for food and the surplus traded, exchanged or donated. It is worth mentioning that this dynamic is responsible for the movement and creation of short sales channels (orders, door to door, fairs, institutional markets), valuing local markets, ensuring the development and consumption of local and seasonal products by families.

Within this approach, a productive yard has potential in the productive arrangement, with



São José dos Cocos Community, Ipiranga do Piauí - Piauí.

the practices of horticulture, fruit growing and the raising of small animals (chickens, ducks, pigs). It contains numerous native varieties, often underutilized in gastronomy.



“ **Backyards are resistant to fluctuation and market insecurity, given the diversity of products and permanent production, guaranteeing food security, an important fact in the face of the global epidemic that the world is currently experiencing.** ”

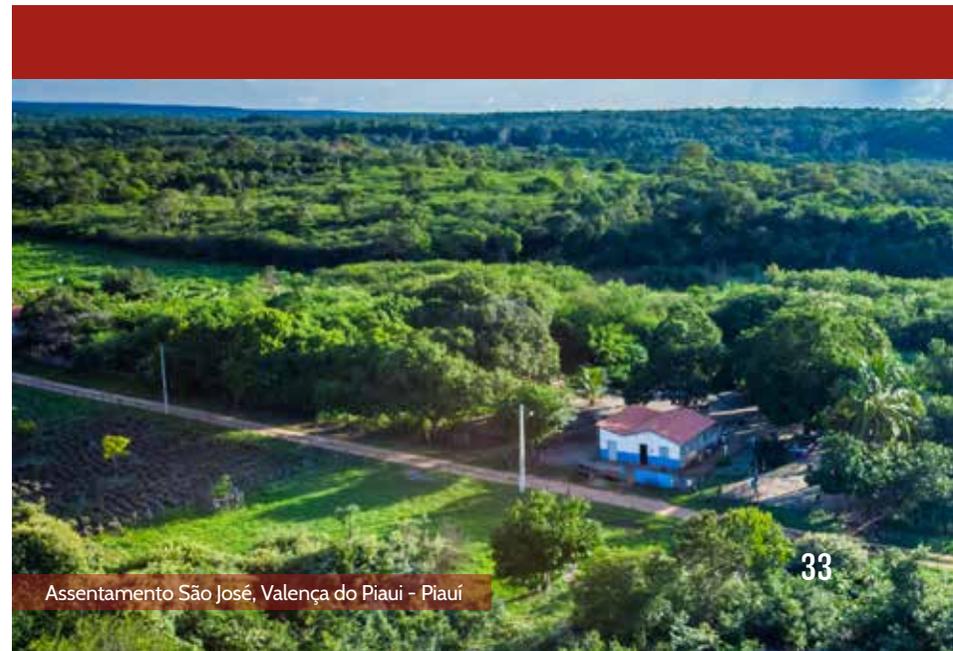
Julia Aires, advisor on productive backyards at PVSA in Piauí.

In the environmental sector, the backyard is also a space for practices of living with the semiarid region that adopts social technologies orchestrated by women, with the capture of rainwater, reuse of gray waters (from baths,

washing machines, kitchen sinks), construction of cisterns and production of compost and drip irrigation systems, intended for production areas.

These actions make the yard a field for observation, experiments and adaptations in the face of climate change. The importance of these practices is emphasized, considering the lack of water in the Brazilian semiarid region.

In short, a backyard goes far beyond a productive space and of food subsistence. Within this dynamic, the backyard assumes the role of a living laboratory of experiences and continuous learning, led by women through mutual exchanges of experiences. Sustainable alternatives are practiced there, and as an environmental education space, it promotes food security and sovereignty and contributes to the maintenance of agrobiodiversity.



Assentamento São José, Valença do Piauí - Piauí

...To the Table

Bringing the concepts of Gastroquinta to the table is to contribute to rural sustainability, through the choices of your food.

“Gastroquinta: Food from the backyard to the table” is defined by the new way of cooking in the countryside, where the authors are particularly young rural people, without academic training in the field of gastronomy or nutrition, who nevertheless have a diploma of traditional knowledge of rural food. This makes them masters of rural cooking entitled by their experiences with the local diversity, key elements to yield an authentic and unique dish in the world of gastronomy.



Farmer participating in Gastroquinta's recipes.

“The simplest preparations can achieve a gastronomic result if the combination of a couple of products, even common ones, produces an original flavor that only the proper preparation can obtain.”

Chef Jean-François Revel.

Eco-gastronomy is a concept that permeates the entire philosophy of SFI, which for 30 years has had the mission of promoting food and taste education, the fight for the conservation and sustainable use of agrobiodiversity products and the appreciation of family farming.

Raising the banner of “good, clean, fair and accessible to all” food, the movement affirms the belief that eating is the primary right of humanity, to guarantee the life not only of mankind, but of the entire planet. Eco-gastronomy is also a reference for the Slow Food Cooks Alliance, a project launched to build the bases of a solidarity alliance with family farmers, in which chefs and cooks from 160 countries in the SFI network, become promoters of guardians and biodiversity products through actions in their kitchens.

The projects for the productive yards in the semiarid region were the great incentive to solidify local initiatives, mainly in the state of

Piauí, where the case study visit took place to prepare this book.

Gastroquinta qualifies for the production of food characteristic of the rural environment, using essentially the pesticide-free production of productive yards in the preparation of recipes, mixing traditional knowledge with culinary techniques and practices, making each experience a moment of collective learning and transmission to other young people.

Cooking with products from backyards is already a family practice, but what marks this pioneering experience was having the backyard as a stage, yes, indeed, the backyard can also become a kitchen, promoting the connection between all the elements that characterize it in the formulation of recipes and gathering apprentices and appreciators around the wood stove. These young people put into practice the values passed on by mothers and grandmothers, providing a perfect harmony and relationship between local production, sustainable eating habits and the land – principles of Gastroquinta.

It is understood that Gastroquinta is positioned as a contextualized education tool that generates empowerment for rural young people and an option for income generation, given the global threats mentioned above. It is unquestionably an effective way to generate a new awareness of how our food choices can be

ecologically correct, socially just and economically viable, recognizing the importance of biodiversity in the production of recipes.



Teresa, one of the young participants in the recipes of Gastroquinta

Introducing the young cooks of Gastroquinta



Caring for the future involves respecting the past and paying attention to the present. Based on this principle, we invited a young man and a young woman participating in the Eco-gastronomy training, both residents in the semiarid region of Piauí, to demonstrate their practices and creativity in promoting Gastroquinta.

The experience expresses the empowerment and adoption of healthy habits of rural youth, taking a role in promoting food and nutritional security through healthy recipes from the backyard to the table.



Maria do Perpétuo Socorro Macêdo do Nascimento

Maria is known as Perpétua and as Preta. Regardless of how you know or will call her, the important thing is that this young woman has become a reference in working with local cuisine in the semiarid region of Piauí. That's why we want you, the reader, to get to know her too.

She is a 31-year-old woman, who holds a bachelor's degree in Pedagogy and History and a graduate degree in Psychopedagogy and Theology, beneficiary of PVSA, one of the projects supported by IFAD in Brazil.

Perpétua was one of the 30 young participants in the Eco-gastronomy Exchange promoted by PSI that took place in 2018, in Sergipe, an opportunity that led her to learn about Eco-gastronomy concepts and all the food potential of the caatinga and cerrado biomes.

“The Exchange awoke me to the gastronomy segment and led me to understand that food is not just an act of eating, but of producing and living well. I fell in love with eco-gastronomy, as it led me to see the importance of consuming local products and to reflect on how affective food brings us lightness and a pleasant feeling. For me, a healthy and balanced diet is very important for a better quality of life.”

In an interview, Perpétua tells us that before the Exchange, she used to cook at home while her parents worked in the farmlands, with no prospect of getting involved in the world of gastronomy, being with chefs and cooking alongside them, let alone developing multiplying jobs in this field.

Since then, Perpétua creates, rescues and develops recipes. She adopted new ingredients that are not very common in the diet of her community – cactus and palm, inspired by the initiatives of “Gastrotinga,” one of the topics

studied and experienced in practice during the Eco-gastronomy Exchange, and bringing the co-existential context to the semiarid region.

In view of the positive results and the new demands of young people focused on the field of gastronomy, a gastronomic workshop was held during the II Meeting of Rural Youth in the Semiarid Region, based in Picos, Piauí, in 2019, bringing together 20 young people from six states of the Northeastern Brazil where IFAD operates. The workshop, given by young Perpétua and cook Timóteo Domingos, the creator of "Gastrotinga," was supported by IFAD, PVSA, SEMEAR and IICA and the state government.

Gastrotinga is a movement that seeks to re-discover the cuisine of the Sertão, with the aim of valuing the local culture and showing the most distinctive ingredients typical of the semiarid region, such as cacti, mesquite, umbu tree, among others, proposing and rescuing traditional recipes.

As a result of this relationship, cook Timóteo also invites Perpétua to participate in an expedition through the caatinga along with other cooks and chefs, expanding their perception of the profession and their knowledge of the diversity of ingredients in the caatinga biome.

Among so many discoveries, Perpétua's greatest delight is to share her knowledge with the future young multipliers of Eco-gastronomy

and Gastrotinga. Given her commitment, she was invited to teach two workshops on local cuisine and products from the caatinga, involving 26 young men and women, through PVSA in the state of Piauí. The activity was paid, generating motivation and understanding of the potential of work as income generation.

About dreams, Perpétua says she intends to continue her career by providing consulting in gastronomy, cooking, proposing new recipes with local products and encouraging young people to understand that our food is our way of life, because from what we eat we represent our concerns.



Timóteo Domingos and Perpétua - Gastrotinga Project - Foto: André Fofano

² Timóteo Domingos is the creator of the project: Gastrotinga.
Social media: @institutogastrotinga | @timoteodomingos

“ I never thought my recipes would be published and I am glad to record what I have learned to bring inspiration to other young people.”



Lesson learned and lesson passed on to another young apprentice: Antoniell Ferraz

In one of the workshops she held, Perpétua met another young man, named Antoniel, who during his practical classes revealed his motivation for cooking. Since then, he has been carrying out activities, exchanging recipes and taking a new way of looking at food and cooking for young people from the São José Settlement (a rural community that benefits from Brazil's agrarian reform policy).

Antoniell Ferraz is 19 years old, graduated from high school at the State Education Center in Santo Antônio and lives in Piauí – semiarid region of Northeast Brazil. Antoniel plays his talent by cooking at home for his family with his mother in a process of exchange of knowledge between the two generations. Like many rural young people, he is a farmer and spends part of his day on the farm helping his father.

Gastroquinta also brings this possibility of a relationship between the experience and wisdom of the elderly with the spirit of the younger people, who are not afraid to dare. It was by daring that Antoniel stood out in that workshop,

with his passion for cacti, which he put in almost everything: on tapioca, juice, stew, rice.

About dreams, young Antoniel has plans to continue in gastronomy, making Gastroquinta an innovation and transformation in the menus, and finally setting up a restaurant.



“Motivated by the workshop's experience, I kept in touch with Perpétua, creating new recipes, and I was invited to do some work with her. This experience has brought me a lot of knowledge and clarification on the use of local products and gastronomic combinations.”



“My parents were surprised by the use of the palm in their food, which until then was food for animals.”



Rescuing ingredients and harvesting varieties

Here we present all the ingredients used in recipes from family backyards and also traded between community people (barter).

They reveal the diversity of production and self-reliance of families in promoting food and nutritional security and sovereignty. It is worth mentioning that the items vary according to the region, seasonality and socio-cultural aspects of each family, in the management of their yard.



Fruits



Buriti (moriche palm); Puçá; Mango; Apple banana; Acerola; Guava; Tomato; Papaya; Umbu; Starfruit; Green lemon; Backyard banana; Backyard orange; Fresh coconut.

14

items

Herbs, Vegetables and Cacti



Mint; Mastruz; Bell pepper; Coriander; Chives; Sweet pepper; Annatto; Umbu leaf; Pitanga leaf; Pepper; São Caetano melon; Palm..

12

items





Benefited products



19

items



Legumes and grains

Green beans;
White beans; Jatobá rice;
Sesame; Cassava.



05

items



Cashew nuts, Cajuína (cashew beverage);
Babassu oil;
Buchada de bode (goat's intestines);
Free-range chicken;
Pork; Free-range chicken eggs;
Guinea fowl eggs;
Pork fat;
Cattle milk; Rennet cheese;
Earth butter;
Native bee honey;
Sugar cane molasses;
Rapadura (brown sugar candy);
Cassava flour;
Puba flour; Corn flour;
Tapioca gum.

Gastroquinta's recipes







Buriti sweet

Ingredients:

1 kg of buriti dough,
400 g of demerara sugar,
400 ml of water.

Preparation:

In a pan, place the buriti dough and add the sugar, mixing slowly. After making the mixture, bring to medium heat and stir constantly until the sweet loosens from the bottom of the pan. Still hot, distribute in a bowl to cool. Serve it neat or add it to bread and/or crackers.

Buriti



“The buriti sweet is the most appreciated by the community. The buriti dough is produced by women, who during the harvest pick the fruit in the extractivist system. Dough production is a traditional way of preserving the fruit, ensuring consumption throughout the year. A portion is sold at the fair.”

Perpétua, 2020.







Puçá jam

Ingredients:

1 kg of puçá;
400 g of demerara sugar;
400 ml of water.

Preparation:

Wash the puçá, remove the peel and place it in a pan with water until it covers the fruit.

Then bring to medium heat and stir until a homogeneous pulp is obtained, for about 5 minutes. Remove from heat and strain, separating the pulp from the stones.

Then, weigh the pulp obtained and add the same amount of demerara sugar. In a pan, mix both ingredients and cook over low heat, stirring until the yarn point is reached.

Distribute in glass pots sterilized in boiling water and store in the refrigerator. Serve as dessert, accompanied by fruit or bread.

“Puçá is a typical fruit of the region and the sweet is a recipe that I created to enhance the product, which was presented to the Ark of Slow Food as a stimulus for the conservation of the species that has been little seen in the families’ backyards.”

Perpétua, 2020.

Puçá







Backyard fruit salad

Ingredients:

1 large mango; 10 acerolas;
½ papaya; 50 g of roasted cashew nuts;
4 apple bananas; 3 tablespoons of honey;
6 red guavas; Mint leaves;
8 umbus; Mastruz to taste.
1 starfruit;

Preparation:

Sanitize the fruits well (a good tip is to pour 1 tablespoon of bleach into 1 liter of water and let them soak for 10 minutes).

Then cut the fruit into cubes of uniform size. Leave the banana last, to prevent it from getting dark (a great tip for the banana not to darken is to put a little lemon on it).

Gently mix the fruits in a clean container and gradually add the honey.

Finally, add the herbs and cashew nuts.

Serve chilled.

Each season prints a variety of different colors on the fruit salad, according to the harvest in your yard. According to FAO, there is a worldwide waste of 45% of fruits. Stimulating local consumption creatively, in addition to being healthy, promotes nutritional balance in the food of rural families.







Buriti juice: jacuba

Ingredients:

*½ kg of buriti dough,
2 liters of water,
sugar to taste.*

Preparation:

Put all the ingredients in a blender and let it beat for 2 minutes. Serve chilled or at room temperature. Another way to consume is to accompany the couscous to moisten the dough, help yourself to taste accompanied by a very warm coffee.

“The jacuba makes me think about breakfast because we eat it with the fresh corn couscous dough, which we also make here in the yard.”

Perpétua, 2020.



Buriti has a very diverse participation in gastronomy, serving as a raw material for the preparation of sweets, juices, palm heart, popsicle and jam. This fruit has a high content of Vitamins A, B, C, calcium, iron and proteins. The buriti oil is rich in carotene and has a great medicinal value for traditional communities.





Quarantine bread

Ingredients:

300 ml of water,
2 tablespoons of cattle butter (bottle butter);
200 g of battered corn (flour) dough;
1 tomato;
200 g rennet cheese or cream cheese;
1 boiled egg;
salt to taste.

Preparation:

In a pan, put the water, butter and salt and bring to a boil. Gradually add the corn dough, stirring constantly until it is released from the pan.

Pour the cooked dough into a baking pan and spread it well into a loaf.

Cut the egg, tomato, and cheese into slices and use as a filling. Let it stand for 10 minutes and unmold.

Serve with a warm coffee.

“Quarantine bread bears that name but is made from the Creole corn flour that we produce here in the community. I learned this recipe from my mother and is part of the local food culture.”

Perpétua, 2020.







Baião de três from São José dos Cocos

Ingredients:

*½ liter of green beans; 1 onion;
½ liter of white beans; ½ packet of green seasons
(chives and coriander);
1 liter of jatobá rice; 2 sweet peppers;
3 tablespoons of babassu coconut oil; salt to taste.
1 bell pepper;*

Preparation:

Pre-cook, in separate pots, the white beans and green beans for 10 minutes, adding salt, then remove the water and set aside.

In a large saucepan, heat the babassu oil to sauté the onion for 5 minutes and then add the other spices cut into cubes.

Add the beans to complete the cooking, along with the rice. Add water to cover all the ingredients and cook on medium heat for about 40 minutes.

Add more water if necessary, taking care not to overcook.

“When I cook this food, I think of the families’ daily lives, as it is a traditional recipe and part of the local food culture. This one is even more special because it takes babassu oil produced in my aunt’s yard, green beans and white beans from my neighbor’s yard and my uncle João’s jatobá rice.”

Perpétua, 2020.







“ For many years I have prepared and sold buchada here in my community.”

Mrs. Maria Macêdo (Doc), agricultora.
São José dos Cocos, Ipiranga do Piauí - Piauí.



Tradicional Buchada de Bode Piauiense

Ingredients:

3 Kg of goat innards (stomach and gut)

2 onions

2 bell peppers

2 tomatoes

2 tablespoons of cumin

2 teaspoons of black pepper

2 tablespoons of urucum powder

2 tablespoons of babassu oil

10 garlic cloves

½ 1 bunch cilantro

Line and needle (to sew the stomach)

Salt to taste

Preparation:

After washing, scalding and cleaning the innard (guts and stomach), separate the stomach into two parts, the one that will be used to make the ball and the other for the filling. First chop the innards into cubes and set aside. Then, cut all the seasonings and separate them in two parts. Mix

“The buchada de bode is a typical dish in the semiarid region of Piauí and my aunt’s specialty, which for many years prepared and sold right here in the community. The goat was slaughtered and prepared by her husband, who sells the meat at the market, being a family economic activity. This buchada was the last one that my aunt Doci made so that I could make the recipe.”

Perpétua, 2020.

some of the spices with the innards and add a spoonful of the urucum, black pepper, cumin and salt to taste. Mix them well and set aside.

Cut the other part of the reserved stomach into 3 pieces to shape the balls. Sew all sides of the stomach, leaving only one side open, where you should fill with seasoned innards, until the ball forms. Then sew completely to prevent the filling from leaking.

Put the stuffed stomach in the pressure cooker and add all the other reserved ingredients, add the babassu oil and add water until cover it. Cook for 40 minutes over high heat.

Serve with Baião de Três (recipe page 56), pirão and rice



“ I learned to plant jatobá rice, or m“I learned to plant jatobá rice, or macá rice, when I was 12 years old and today, because of the low rainfall, I only produce it for my family’s consumption.”

Mr. João Gomes, producer.
São José dos Cocos, Ipiranga do Piauí - Piauí.



Chicken with jatobá rice

Ingredients:

1 backyard chicken;
2 kg of rice;
1 onion;
1 bell pepper;
1 tomato;
1 pepper;
1 spoon of annatto (achiote);
½ packet of green seasons (coriander and chives);
2 cups of cassava flour;
2.5 l of water;
salt to taste.

Preparation:

Cut all ingredients into cubes and set aside. In a pressure cooker, place the chicken clean and cut with the onion, tomato, pepper, annatto, bell pepper, half the green seasons and salt to taste. Sauté for 5 minutes. Add the water and cook under pressure for 2 hours over medium heat.

If necessary, add more water, always making sure that the meat does not overcook, so that it does not fall apart. Remove from heat and set aside. Then add the rice, the rest of the green seasons and, if necessary, water. Cook for another 40 minutes. After cooking, set aside some of the broth in a bowl and gradually add the manioc flour, stirring until it becomes a flour. Serve with the chicken.

“When I cook this recipe, I remember the festival days in the community, as women choose the best free-range chickens in their backyard to use in their preparation. It is very important to keep the traditional recipes of our community, even if there is a different touch from us, young people, as they are full of memories.”

Perpétua, 2020.





Cowpeas from the semiarid region

Ingredients:

½ liter of cooked green beans;
200 g of pork fat cut into cubes;
200 g of precooked paipera pork;
2 cooked backyard chicken eggs;

1 liter of cassava flour;
1 bell pepper;
1 tomato;
1 pepper;
green seasons to taste;
salt to taste.

Preparation:

In a large pan, put the pork fat to fry until it becomes crackling, releasing all the fat. Then add the pork and, when it is well fried, add the beans together with the other spices cut into cubes, salting to taste.

When the meat gets the flavor of the spices, add the cassava flour and stir until it becomes a moist flour. Place the mixture in a bowl and add the chopped boiled egg for decoration. Serve while still hot.

“This recipe is typical of my community and very much appreciated by the people from the Sertão. It is the main dish at religious festivals during the Holy Week, when we replace meat with fish.”

Perpétua, 2020.







Bread (Couscous)

Ingredients:

200 g of battered Creole corn dough;
200 ml of goat, chicken or other meat broth to taste;
100 ml of water;
salt to taste.

Preparation:

In a bowl, place the corn dough and salt and wet with water, mixing until you get a homogeneous and firm dough. Put the dough in the couscous pan with water and cook for 10 minutes.

Remove from heat and drizzle with the desired meat broth. Serve with chicken or goat meat.



“In the past, in local communities, couscous was called bread and at meals mothers called out loud ‘Come eat the bread, boy!’, In this case the couscous. The name remains today.”

Perpétua, 2020.







Corn dough fritter

Ingredients:

100 g of battered Creole
corn dough;

50 g of tapioca gum;

200 ml of water;

100 g diced rennet
cheese;

vegetable oil;

Para o molho:

50 g of sesame;

3 tablespoons of babassu oil;

fresh mint to taste;

salt to taste.

Preparation:

Mix the corn dough, gum and salt, gradually adding the water and kneading until you get a consistency to shape the dough. Separate into small portions, place the cheese in the middle and close, molding in the shape of small fritters. Prepare a pan with hot oil and fry, then flip them to fry the other side.

Accompanying sauce: In a bowl, put the babassu oil, sesame and mint leaves to taste. Serve the fritters with the sauce aside. It can be served as an aperitif or as an accompaniment to salads.

“This recipe has a taste of childhood because it was served as a snack. I bring some adaptations to the traditional recipe, adding different fillings.”

Perpétua, 2020.







“ I was born in the tradition of raising goats; in my day we did what our parents did and so I learned to deal with animals and the land. ”

Mr. Oseias, producer.
São José dos Cocos, Ipiranga do Piauí - Piauí.



Cooked goat meat

Ingredients:

500 g of goat meat;
1 tomato;
1 onion;
1 bell pepper;
1 pepper;
1 teaspoon of annatto (achiote);
½ packet of green seasons (coriander and chives);
babassu oil to taste;
salt to taste.

Preparation:

Cut all the spices and put together with the oil, annatto and the clean and cut meat. Sauté for 10 minutes over low heat, always stirring.

Then add the water and let it simmer for 40 minutes, observing and adding water if necessary.

“Goat meat is one of the main local foods, and it is also the most appropriate to the climatic conditions of the semiarid region. I use it a lot in my recipes to encourage its consumption instead of beef, which brings a lot of environmental damage, in addition to goat being a healthier meat.”

Perpétua, 2020.





Community backyard recipes: Antoniel, Perpétua, family and beneficiaries of local training.





Palm Shake

Ingredients:

200 g of palm;
1 green lemon;
3 large bananas;
350 ml of water;
200 ml of cattle milk;
cane molasses to taste.

Preparation:

Remove the thorns from the palm with a knife, starting at the middle and then at the edges, wash, cut into cubes. Place in a blender with water and lemon juice, beating for 5 minutes. Strain the juice and set it aside.

Then cut the bananas into slices and put them in a blender together with the milk and the molasses. Beat and gradually add the juice of the palm until you get a cream.

Place in a bowl and refrigerate for at least 5 hours. Before serving, beat it in the blender again to make it more creamy. Serve chilled.

“Inspired by the Eco-gastronomy and Gastrotinga workshops, the palm shake is a recipe that was created to bring novelty to young people’s taste and encourage the use of palm in the community’s food.”

Antoniél, 2020.





Palm juice with orange and lemon

“This juice was created to appreciate the backyard fruits, which brings freshness on the hot days in the semiarid region of Piauí.”

Antoniél, 2020.

Ingredients:

400 g of palm,
1 green lemon,
3 large backyard oranges,
350 ml of water,
cane molasses to taste.

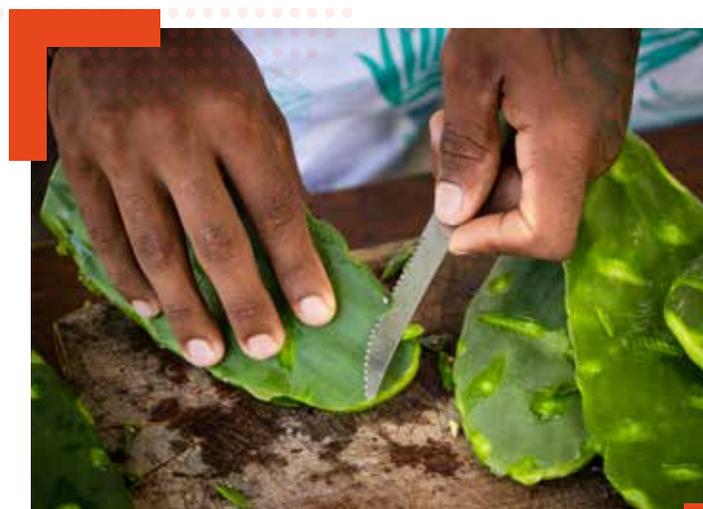
Preparation:

Remove the thorns from the palm, wash and cut them into cubes.

Place the palm in a blender, add the lemon juice and oranges and blend for 5 minutes. Strain the juice and put it back in the blender, adding the water and molasses.

Beat again for 2 minutes.

Serve chilled.



Palm







Cashew juice with lemon

Ingredients:

*1 bottle of artisanal cashew juice;
2 green lemons;
fresh mint to taste;
ice to taste.*

Preparation:

*In a jug, put the juice of two lemons,
cashew juice, the mint leaves and ice to
taste. Serve chilled.*

Cajuína is a traditional, artisanal and natural drink, recognized as a cultural symbol of the city of Teresina, Piauí, and named as cultural heritage by the National Historical and Artistic Heritage Institute (IPHAN), which describes it not just as a simple drink, but as a symbol of ties between producing families.

“Cajuína is a traditional product in Piauí and made here in the community. It is an artisanal process, with no added sugar and preservatives. It is important to appreciate this drink, as it is being replaced with industrial drinks; and consuming cajuína is guaranteeing cashew trees in backyards.”

Antonieli, 2020.







Manauê

Ingredients:

500 g of puba flour;
3 eggs of guinea fowl (angola or capota);
200 g grated fresh coconut;
200 g of shaved rapadura (brown sugar candy);
200 ml of fresh cattle milk;
2 tablespoons of cattle butter (bottle);
molasses to taste.

Preparation:

In a bowl, place the flour, eggs, milk, rapadura zest and butter. Mix all the ingredients well until you get a homogeneous dough.

Gradually place the dough in a blender, beat for 5 minutes and, at the end, add the grated coconut, beating for another 2 minutes.

Distribute the dough well in a greased baking pan and bake in a preheated oven at 180 degrees for 35 minutes. Remove from the pan and let it cool. Serve drizzled with cane molasses.

“Manauê is a cake recipe that I learned from Perpétua, a recipe from her grandmother and that is getting lost, because few young people know it.”

Antoniél, 2020.







Backyard cassava pizza

Ingredients (Dough):

*3 small roots of cassava;
2 tablespoons of cattle butter (bottle);
salt to taste*

Ingredients (Filling):

*3 bananas;
200 g of brown sugar;
150 g of roasted and crushed cashew nuts.*

Preparation:

Peel, cut and cook the cassava with salt. Then, remove from the water, drain and mash in a bowl until it becomes a consistent purée. Then place the butter in the bottle and continue kneading until it becomes a homogeneous, soft and firm dough, ready to shape.

In a greased pizza pan, spread the dough open until it takes the shape of the container, keeping it not too thick. Set aside.

“Wheat flour is one of the 4 most consumed grains in the world, threatening local diversity. The pizza recipe was made with my father’s garden cassava, using what we have on the land, promoting local products free of pesticides.”

Antoniél, 2020.



In a pan, place the cut brown sugar candy with a little water and bring it to a low heat, until it becomes a thick syrup. Add the sliced bananas and leave on low heat for 2 minutes. Remove from heat and let it cool slightly.

Then distribute in the base of the pizza and finish with the cashew nut. Place in a preheated oven at 180 degrees and bake for 25 minutes. Serve while still hot.







Palm beiju stuffed with banana heart

Ingredients:

250 g of beiju flour;
1 banana heart;
1 glass of palm juice;
150 g of cooked and shredded free-range chicken (the one left over from lunch was used here, and it can be any leftover stuffing to avoid wasting);
½ onion;
2 tablespoons of bottle butter;
2 garlic cloves;
green seasons to taste (coriander and chives).

Preparation:

In a bowl, sift the beiju flour and moisten with the palm juice, until it reaches the consistency of preparation, and set aside.

Remove the first layers of the banana heart, until it reaches the white inner part, wash and cut into slices. At the same time, place a pan of water on the fire and, when it is boiling, put

“This recipe came from an exchange of recipes with a woman from Bahia. In a region called Chapada Diamantina [in Bahia], the banana heart is used as a feed. As there is a lot of bananas in my backyard, we take the opportunity to bring new flavors to the community.”

Antoniél, 2020.

the banana heart in it, leaving for 5 minutes. Strain, wash with water and drain.

Then, in a frying pan, place the bottle butter and sauté the garlic and onion. Add the banana heart and sauté for 10 minutes.

Last, add the salt and the green seasons, cover and turn off. Then, in a bowl, mix the banana heart and the shredded chicken and set aside.

Take a small frying pan over low heat, distribute the moistened beiju dough and leave for a minute. Flip, fill with the filling and close, leaving another minute. Repeat the process until the filling is finished. Serve hot with palm juice.





The banana heart, also known as the banana flower or the navel of the banana tree, is considered a UFP and is named so because of its shape, which resembles the heart, but the part consumed is the inner one, which is white and looks like a whipping top.



Productive yards' diversity - Piauí.



Sharing the experiences of young people in the semiarid region



One of the most important results after the Eco-gastronomy Exchange for Rural Youth in the Semiarid Region, which took place in 2018 in the state of Sergipe, organized by the Dom Távora project, within the scope of the actions of FIDA/Semear Internacional and Slow Food Brazil, was the continuity of young people's interest in gastronomy and the search for healthy habits in their food choices.

This collection of testimonies and experiences is the result of interviews conducted a year and a half after the experience to understand what has changed in the lives of young people. The records show the effects and actions to promote good practices, with a focus on knowledge management, inspiring and giving pride to other young people, in their work to strengthen sustainable food systems through the act of choosing or promoting good, clean and fair food accessible for everyone.

With this special chapter, we intend to echo the initiatives, reports, reflections and multiplying processes of these young people so that, at the same time, we can affirm the important role of training for rural young people. We hope that these experiences will guide new projects and/or public policies for young people, contributing to their permanence in the field and guaranteeing the succession of the land.

It is important to emphasize that rural youth are people between 15 and 29 years old (Youth Statute, Law 12.852/2013), women and men, from family farming, agrarian reform and traditional peoples and communities: indigenous, quilombolas, artisanal fishermen, coconut breakers, riparian dwellers, extractivist workers, among others. They are young people from the countryside, forests and waters, which according to IBGE (2010), total 8 million people and about 27% of the Brazilian rural population.

Conscious food choices for young people strengthen the countryside

Cristiano Bezerra,
Dom Távora Project, Sergipe



“The impact of the exchange in Eco-gastronomy, directly influenced my eating habits.”

“The exchange was wonderful for me and I would like it to be repeated several times. I started to observe that I was eating very badly, eating a lot of wheat, many industrialized products, and I started to eat better, with products of organic origin, without pesticides, appreciating what we produce here in my community. I also changed the way I saw our Brazilian biome, our Caatinga, opening up a new perception for me, of wanting to discover new local ingredient.”

The rural world is a living laboratory in social technologies and the desire to improve its living space to remain there is the desire of many rural young people. In this perspective, innovations in living with the semiarid have not yet reached many young people and, for them, represent a means of socio-environmental education, as the young Cristiano adds:

“The exchange also made me very curious to research about different ways of using rainwater in the semiarid, such as cistern systems and also the capture of photovoltaic energy, which are solar panels used to grow food in the dry season such as palm, xique-xique [cactus] and lamb. I discovered that many technologies are being applied in the semiarid region, which can help young people stay in the countryside and feed large cities. I would like to study this.”

In recent years, the interest and participation of rural young people in themes that cut across food and nutritional security is growing and food production has been a tool for empowerment in their hands.

Unquestionably, young rural people have a huge background in technical know-how and knowledge about agricultural production, the food distribution system, public policies, traditional farming techniques, Creole varieties, among others. However, many do not know how to preserve, apply or promote them in their routines or in their professional activities.

Given the exposure and accessibility of young people to the virtual world, it is necessary to bring them a holistic education, expanding the dialogue between traditions and modernity and allowing, in a dialectical way, the empowerment and generation of new knowledge in the act of eating, cooking and generating knowledge through food and a sustainable food system.



Contextualized education of young people in the field and at the table

Paulo Freire, an educator and a pedagogue, argued that education should be connected to students' daily lives and their experiences. Transforming the weaknesses of the semiarid into an opportunity is a means of expanding collective strategies and solutions, driven by young people in universities, at Escola Família Agrícola or other educational institutions, according to their experience with the semiarid region.

The Caatinga biome is still poorly studied and formal records are still limited in view of its diversity. In this context, the exchange in Eco-gastronomy had as methodological basis the research of the origin of the food in loco and its representativeness in the semiarid.

Young Marcela Magalhães, Pro-Semiarid Project – Bahia, is a student in the area of food technology at the Federal Institute of Bahia (IF Baiano), Senhor do Bonfim campus, and her participation in the exchange has broadened her parameters in academic research on caatinga foods still little consumed.

**Marcela Magalhães,
Pró-Semiárido Project, Bahia**



“Participating in the Eco-gastronomy exchange encouraged me to develop new research to value regional fruits aside and the sustainable development of food production. And it was in this perspective that, together with the teachers and IF Baiano, we were able to develop some products for the exhibition at the Campus Science Fair, highlighting the biscuit project enriched with palm flour and also the cereal bar plus products from family farming: acerola, licuri and honey.”

This work developed with the students of the technical course in Agriculture was submitted to the III State Symposium on Research and Experiences in Family Agriculture and Rural Development, which took place at the 10th Bahia Fair of Family Agriculture and Solidarity Economy, winning the 3rd place in the event.

The young Andreane affirms the importance of education in the field:

“Young people, in order to appreciate Eco-gastronomy, need to have a continuous food education work directed to the diverse ingredients of the semiarid, where they will discover the importance of local products in the foods to get better production and marketing.”

For her, the experience with Eco-gastronomy was enriching, as she opened her eyes to the expansion of the use of edible fruits and plants that she did not know they could use in food, despite always appreciating the semiarid biodiversity. With this knowledge, Andreane shared the results and information compiled in the booklet with the community and adopted these references for her personal cooking.

It is worth mentioning that without education there is no awareness of the value of food and, if this competence – recognizing quality and value – is lacking, the only criterion of choice will be price. In this case, obviously, industrial

agriculture will win: market-oriented agriculture, which can reduce prices, since it has the power or the arrogance to do so (Carlo Petrini, 2012).



**Andreane da Silva,
Procace Project – Paraíba**

Young entrepreneurs for a healthy world

**Aparecida Silva,
Viva o Semiárido Project – Piauí**



We believe that young people have an incredible ability to understand and respond to the challenges they interact with every day in their realities, willing to use all available resources to change the world in which they live.

Recognizing backyards as a space for rural youths to learn and experiment for income generation is to invest in their autonomy. In this context, the program promoted exchanges of experiences between associations and cooperatives, in their production and marketing processes for the formation of a network.

Revealing her profile as a young entrepreneur, Aparecida Silva, from PVSA of Piauí, reports the impact of the activity for her.

“The exchange program for me was a great privilege, as I was able to pass on all the importance of Eco-gastronomy and the use of local ingredients to the women of the community association.”

“In sequence, we were invited to a seminar training and AMAE (Association of Women Farmers) was hired to cater for four days. I organized the menu, where some of the dishes that we made during the exchange were offered there, expanding them with the backyard ingredients.”

With this trend, the initiatives aimed at generating employment and income for rural youth can cover both agricultural and non-agricultural activities, such as rural tourism, eco-gastronomy, hospitality, catering, among other offerings in the field, which can strengthen collective undertakings.

According to a Sebrae 2017 survey, the profile of the new Brazilian entrepreneur is young, between 18 and 34 years old, and the demand grew from 50% to 57% between 2016 and 2017, which represents 15.7 million young people looking for information to set up a business or partnership with a company in operation in the period of up to 3.5 years.

“The opportunity was a stimulus and together with two friends we created a group to provide services for events in the municipality, proposing the most natural menu possible, and the flagship is palm juice. It is hard work because we still do not have a professional kitchen to work in, but with young people, I believe that we are able to maintain and recover our caatinga. And inside it bring healthy food and survive on it... justly and without aggression.”

Young people in the rescue of food culture, ensuring food security

The arrival of ultra-processed foods and the improvement in family income contributed to the search for products different from those produced in the fields. This phenomenon is expanding not only for young people, but for many families, who even sell their agroecological production to buy industrialized products.

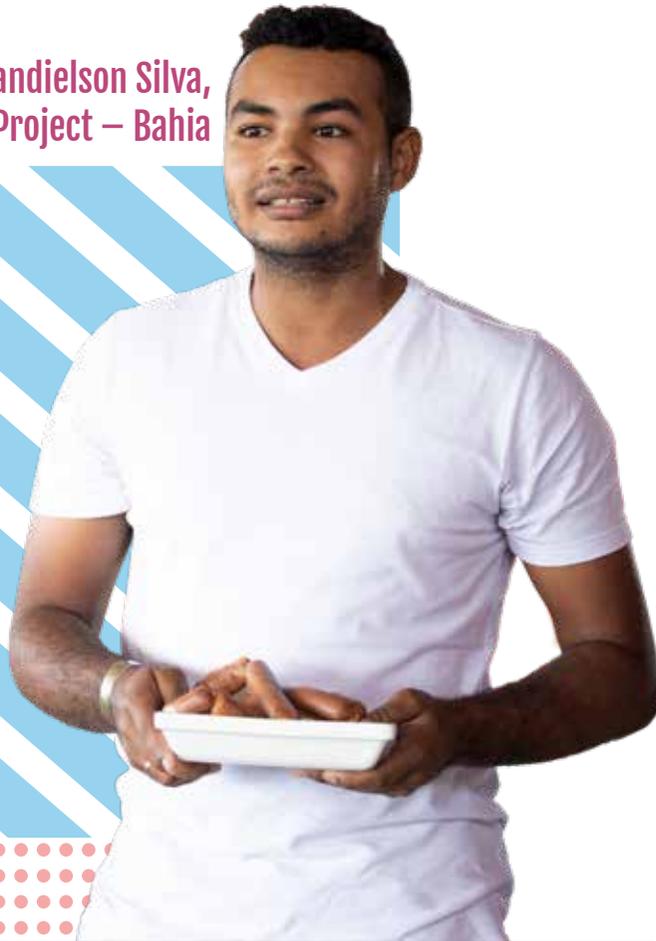
One of the solutions found to minimize this trend in rural areas, which affects young people a lot, is the accessibility of information about food systems and how healthy eating provides well-being for the body and the environment, without much effort, just by consuming what is produced in the backyards and fields of the community.

The appreciation of different culinary traditions rescues the cultural value of food, emphasizing the food memory of a people, region, country, extolling access to healthy food with respect to the biodiversity of a territory.

³ According to the Food Guide for the Brazilian Population, 2014, there are three categories of food based on the processing degree: “fresh” and “minimally processed” foods (corn); “processed foods” (corn flour); and “ultra-processed foods” (corn chips).



Vandielson Silva,
Pró Semiárido Project – Bahia



“Today the values are reversed and people give more value to industrialized foods than to food from the land, food that the farmer gets his hands on to produce for us.”

“The participation of young people in the Eco-gastronomy course was very important and I realized that today there are many foods that are practically banned from our society... Almost nobody knows traditional recipes that were lost some time ago; recipes that my grandmother made and passed on to my mother and that I already forgot... If each young person starts to look for and bring back a traditional recipe, only one recipe each, how many recipes that were lost over time would be brought back to our table, valuing a local product?”

The exchange experience revealed to the young man that a traditional recipe does not just represent flavors and affective memories, it imprints social, hereditary relationships in a family, agricultural diversity and respect for rural people, who manifest in their work an act of resilience in the face of the aggressive arrival of industrialized products on the table of the rural population.

Food and nutritional security: from the backyard to the agroecological fair

Flaviana de Lima Silva,
Paulo Freire Project – Ceará



In an era of great incentive to industrialized foods, which standardizes flavors and threatens traditional eating habits, there arise, in contrast, movements of appreciation of local food systems. Keeping up with this pace, rural young people have been taking a stand, producing their creations and rescues through the products of their backyards.

Experiences like that of Flaviana de Lima Silva, from the Paulo Freire Project – Ceará, are an inspiration to young people in the semiarid region

“After the exchange, I learned to give much more importance to the products in my own backyard. It woke me up to research, make new recipes and avoid waste.”

“The experience I had in the Eco-gastronomy course made me return with a head full of ideals. As a community leader, association president, I have already tried to bring the community together and give a lecture whose theme was ‘The food products of our land’. The engagement of young people in the spaces where we speak of Eco-gastronomy is very important. So here in Sobral we have an agroecological fair network coordinated by me where we focus on youth.

We seek to bring these young people to the fair and we are succeeding in bringing back old recipes made with the organic products of our backyards.”

The way in which food is produced, processed, distributed, marketed and prepared for human consumption is crucial in the fight against inadequate nutrition and a strong tool in the dissemination of more sustainable food systems and diversified and healthy diets.

In conclusion, the experiments cited reveal that as more rural youth get to know the reality and potential of the field, the more they reinforce their own identity and are empowered through knowledge, developing autonomy in their initiatives.



Atividades do I Intercâmbio em Ecogastronomia

See the publication Eco-gastronomy for rural young people from the semiarid region



Making of: united by food



Getting to know the communities...
learning new recipes!



○○○○○○○○ Recording stories...
○○○○○○○○ promoting the backyards !
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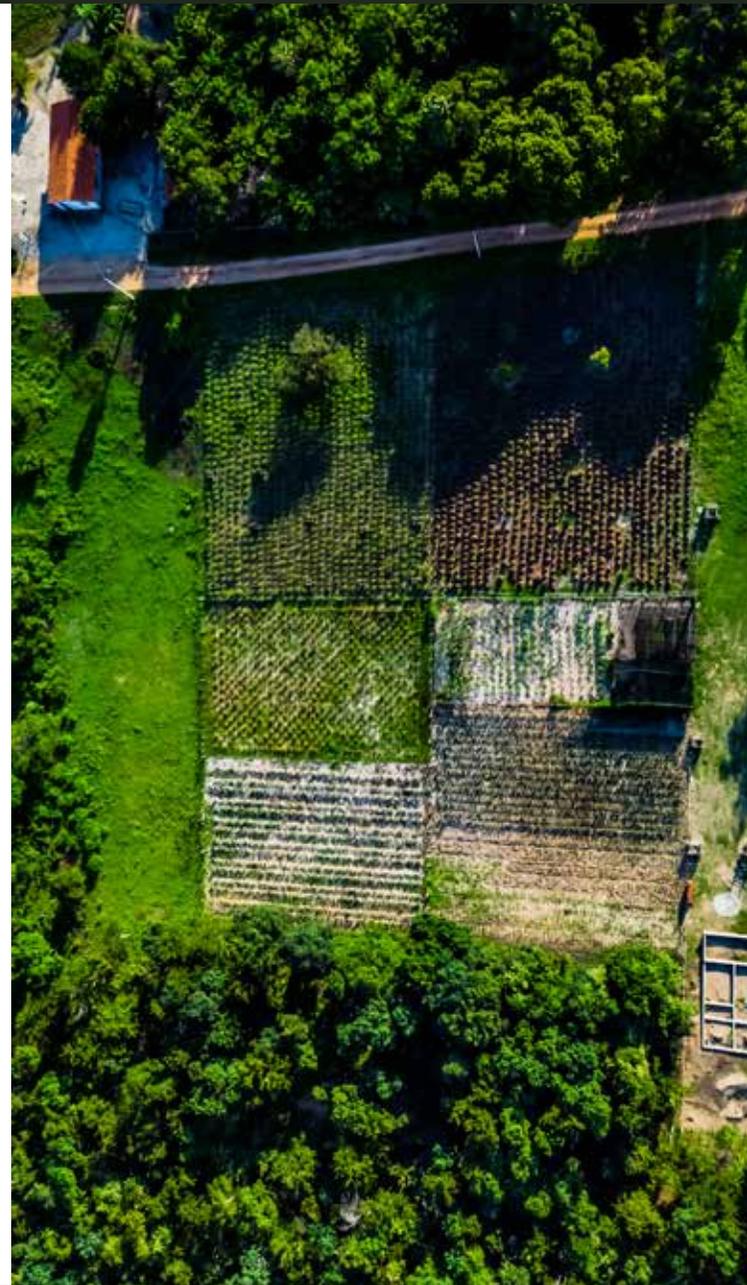


Making of: Backyards seen from above



São José dos Cocos Community
Ipiranga do Piauí – Piauí







We are following the **17 Sustainable Development Goals (SDGs)** to change our world.

For more information, access <https://nacoesunidas.org>

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