

COMIDA DO AMANHÃ INSTITUTE  
in partnership with  
the Federal University of the State of Rio de Janeiro (UNIRIO)  
and the Heinrich Böll Foundation Brazil

# THIS IS NOT (ONLY) A COOKBOOK



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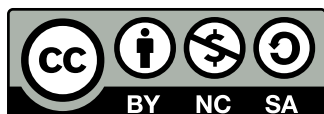
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THIS IS NOT  
(ONLY) A  
COOKBOOK...  
it is a way to change the world.

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## NOTE ON THE ENGLISH EDITION

Looking at the world through the lens of food is a coherent and effective strategy. Our plate can connect people, stories, territories and bring possibilities for collective action. What we eat tells about who we are, our network of relationships, our cities, our governments, as well as our history as humanity and our planet.

In the face of numerous challenges in the food systems, it is up to civil society institutions to support the process of communication and dialogue with different audiences and with urban consumers. An informed community is better able to influence and support the transition to healthy systems and monitor public policies that promote access to real food, in systems that are fair to all. Over the last decades, I have committed myself to deepen the learning and experiences of the Brazilian program to fight hunger, Fome Zero (Zero Hunger), and make all possible efforts to make healthy food more and more accessible to everyone and with the least possible impact on natural resources and environments.

I understand that an effective public policy comes from the joint action of citizens, governments, institutions and serious research. Also, that we need to continuously narrow dialogues and broaden language and ways of communicating.

For this reason, this book, which is not only a cookbook, should cross borders and propose a closer possibility of action, by bringing together several struggles and themes with the same amount of spices and flavors, so characteristic of our food culture, particularly for two reasons:

1. Because this is not only a cookbook, it is also a political paper listing challenges, presenting some solutions and insightfully suggesting that, when cooking, we can all be part of a transition movement.

2. As this book dialogues with more specific challenges of the Global South (where the debate on gender issues and traditional communities linked to food is more urgent), its dissemination among Latin American countries and other organizations committed to sustainable food systems seems to be a natural path and a possibility to expand attention on the need for local governments and national policies to respond to the current scenario: increased obesity rates accompanied by increased malnutrition, the need to rethink the rural-urban frontiers, the importance of local food production and traditional communities, school feeding policies and food in contexts of vulnerability, the high loss of biodiversity in favor of monocultural systems, among others.

This book carries a set of values and opinions. It proposes interdisciplinarity, collectivity, collaboration, lightness, flavor, conviviality, and stories. Initiatives like this can guide us towards the construction of new narratives, and this is why this book is accomplishing worldwide recognition and should be seen as a possible tool for reapplication in other territories, with other characters.

Enjoy the reading!

**José Graziano da Silva**

Special advisor at Comida do Amanhã Institute  
Former Director-General of Food and Agriculture  
Organization of the United Nations (FAO) - 2012-2019

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## PREFACE

We are facing a paradigm in crisis. The increase in malnutrition, which affects the hungry and the obese, goes hand in hand with climate change and the loss of biodiversity. The standardization of food, inherited from the supposed “green revolution”, proves to be obsolete and dangerous for human health and the sustainability of the planet.

To change this paradigm and take action, we need to look at the situation differently. This is a cookbook because the monoculture of the land comes with the monoculture of the mind and the taste. Recipes invite us to take action, to return to the kitchen, to socialize, to touch and get to know our food. But this is not (only) a cookbook... we expanded the scope and blended, over nine chapters, some of the main impacts of the current food system in Brazil, bringing challenges and solutions, mixing science with cuisine and technical content with food traditions.

To change this paradigm, we need to bring food to the center our tables and our discussions

And that is the purpose of this book. This book was instigated by the EAT-Lancet Commission’s 2019 “Food, Health, Planet” report and aims at presenting some of the main challenges of the food system in Brazil and showing recognition and appreciation for recipes developed in the Brazilian territory, presenting the importance of the flavors, existing knowledge and food culture, so that healthy diets in sustainable food systems can make sense in a contextualized and contemporary way. We have recipes containing animal protein, saturated fat and sugar together with Brazilian food, zero waste, and whole ingredients.. Because this is not (only) a book on healthy and sustainable food systems, it is a way to look closer at the reality of kitchens and of Brazil.

Don’t look for an answer, because that is not the purpose of this book. The 37 recipes from different territories and practices presented herein, which blend renowned chefs with traditional communities (riverine, indigenous, quilombola), along with texts by specialists who actively work in changing the production and food systems, are, for us, organizers of this publication,

an opportunity to throw various ingredients in the pan without controlling the result.

We invite you to taste this meal with us. To question yourself, to ask yourself.

Each chapter begins with one or two inspiring texts, a free opinion from each guest author, which were not under the influence of the coordinators, editors, and organizers of this book. Then, there are four or five recipes, which materialize each chapter's theme and dialogue with it.

The recipes were organized cooperatively, and the invitation is for you, who read us, to stimulate and immerse yourself in the flavors and knowledge, blended and connected, and become aware of the power we have when we decide what to eat, how to eat, where to eat and when to eat.

At the Comida do Amanhã Institute, we create spaces for questions to be asked comfortably and for answers to never be definitive. So, this is neither (only) a book with answers, nor a book that closes in itself all the necessary questions. It is an affectionate, generous, horizontal, dreamed and materialized attempt, by those who love food, people and the planet, to get a little closer to promoting some transformation.

This work was only possible thanks to the tireless support of the School of Nutrition and the School of Languages of the Federal University of the State of Rio de Janeiro (UNIRIO), which, from the moment the idea of the book began to flourish, rolled up their sleeves and joined us in this kitchen to help us gather the book's recipes, and also thanks to the trust and support of the Heinrich Böll Foundation Brazil, which made the publication possible. We are deeply grateful. If we go together, we go further.

Enjoy your reading and your meal!

**COMIDA DO AMANHÃ INSTITUTE**

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SUSTAINABLE  
AND HEALTHY  
FOOD: WHY IS  
IT IMPORTANT  
AND WHAT  
CAN BE DONE  
ABOUT IT?



DOES WHAT WE  
EAT CHANGE  
THE WORLD?  
REGENERATING  
THE PLANET AND  
RECONNECTING  
BEINGS THROUGH  
FOOD.

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"THE DAY IS COMING WHEN  
A SINGLE CARROT, FRESHLY  
OBSERVED, WILL SET OFF A  
REVOLUTION."

PAUL CEZANNE

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We think food will always be at our disposal. On supermarket shelves, mobile apps, restaurant menus. In the refrigerator at home, our memory or a cookbook.

But this is not only a cookbook.

Our body, our society, and our planet: if we look at their cycles, interactions, and complementarities, in essence, they are food systems. Let's think together:

### **Body**

The senses, functioning of the organs and health (and healing) of our body relate mainly to the balance between what feeds it and what is released from it. Today, noncommunicable diseases, such as diabetes, hypertension, and obesity, are responsible for the majority of deaths worldwide. And we can no longer view obesity as an excess of "food" or an indicator of prosperity - obesity and malnutrition go hand in hand. Today, approximately 750 million people suffer from hunger and more than 1.2 billion are overweight or obese - the number keeps growing around the globe. According to the World Health Organization, the double burden of malnutrition is considered the greatest pandemic of the century. What we eat says a lot about our relationship with our body, well-being, quality of life and the right to health.

### **Society**

We are all consumers and co-producers of the food we choose to eat. More than that, we are co-responsible for the complexity of the food system we have: when we consume ultra-processed foods, we are supporting this industry and politically acting in favor of its prosperity. When we consume organic foods directly from producers, we are strengthening another chain and actively supporting a different paradigm. The food that we choose always feeds someone, an entire chain. Food is the largest social network in the world. Whose hands planted, harvested, prepared and transported my food?

Eating an ultra-processed sandwich, during a work break and standing on the street, or eating slowly, a freshly prepared food with local ingredients, says much more about our society and the territory where we live than about our hunger or our will: food choices are conditioned and illustrate a whole foodscape.

Throughout the food system, each stage is strategic, has conflicts of interest and can be transformative for everyone: family and small-scale food production or large-scale monoculture

and concentration of power and land? Is it the demand that determines what is planted or is it the natural cycles that determine what is consumed? Are logistics and distribution in the hands of monopolies and over great distances or on a more local scale and shared among various players? Are access and retailing happening in large supermarket chains or small street markets? Do I cook meals at home or order it? Does my home have a kitchen?

In every decision-making situation, eating is never just about an independent decision. In essence, food is a matter of relations. It is community building and design and sharing.

What we eat, where we eat, with whom we eat and how we eat are deeply social and political decisions in which we are all, simultaneously, cause and consequence, protagonists and victims.

### **Planet**

Where does the food we eat come from? How is it produced? What is its ecological footprint? Sustainability is a relatively new concept that comes as an urgent response to the rampant dilapidation of natural living systems caused by human activities.

According to the Worldwatch Institute, the Brazilian agricultural system is responsible for approximately 51% of all national greenhouse gas emissions. Food production is a major cause of deforestation (land-use change - the

largest source of GHG emissions in Brazil), water consumption<sup>1</sup> and a threat to biodiversity. Converting biomes like the Amazon or the Cerrado to monoculture and pasture goes against Brazil's biodiverse polyculture, and the growing use of fertilizers and pesticides in crops has an impact on river and sea ecosystems, due to contamination through groundwater<sup>2</sup>.

Seeing Earth as a resource goes hand in hand with the idea that food is a product, commodity, source of revenue and an asset for international financial transactions.

"We have never been so disconnected from our food and from the pleasure of eating it," says Raj Patel. Knowing about the planet we eat at each mouthful, the planet we drink at each chew is probably the most foolproof and effective strategy for reconnecting ourselves with the planet and playing, three times a day (on average), an active role in global sustainability.

### **Activism through taste and knowledge**

In September 2015, the 182 UN member countries unanimously signed the global agenda: the 17 Sustainable Development Goals that target global commitments to the planet, people and prosperity until 2030. Climate Action, Life Below Water, No Poverty, Gender Equality, Good Health, and Well-Being and Sustainable Cities and Communities are just some of the goals, detailed in hundreds of indicators.

The food systems and the food we eat can impact all SDGs. It is not possible to meet the global agenda and its commitments without looking at what is on our plate.

For us, this is great news. This book exists not only for us to get hold of recipes that reconnect us with the world, by providing the current panorama by the hands of Brazilian experts, or for us to understand that we have the means to have healthy diets in sustainable food systems that respect the local context and traditions, in an ancestral and contemporary multiculturalism. This book is an open door for us to be leaders and protagonists in the regeneration of our relationship with our body, our society, and our planet. It is the acknowledgment, made in the kitchen, in front of a pan, that we can be deeply revolutionary and reattach the umbilical cord that connects us to the whole. We break walls and dissolve borders: we and the world are deeply connected and interdependent. We became a single organism - beginning, middle, and end.

And everything can be done with aromas, flavors, reunions, pleasure, and sharing. This is not (only) a cookbook, it is a way of changing our relationship with the world.

1            3/4 of all rivers and lakes are used for crop or livestock cultivation on the planet (IPBES Global Assessment, 2019)

2            According to the latest report on biodiversity released by the IPBES (Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services), approximately 1 million species are at risk of extinction. The report, prepared by 400 scientists, points out that industrial farming operations and intensive fishing are the main causes of this unstoppable loss. (IPBES. 2019. Global assessment report on biodiversity and ecosystem services of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services. ES Brondizio, J. Settele, S. Díaz, and HT Ngo (editors). IPBES Secretariat, Bonn, Germany)

# WHAT IS THE ROLE OF THE UNIVERSITY IN THE HEALTH OF PEOPLE AND THE PLANET?

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We are constantly looking for health and well-being. But what is health, anyway? The word health is derived from the Latin and means wholeness, being whole or sound. By definition and according to the World Health Organization<sup>1</sup>, health is “a state of complete physical, mental and social well-being”. However, although there is a concept that tries to define what health is, we know that neither the meaning of the word nor the definition of the term is capable of contemplating all its complexity.

Many determinants and factors influence, affect and/or determine health, such as biological, cultural, social and environmental factors<sup>2</sup>. What we define as health can even vary according to the place where we live, values that our society holds and matters that we value. Some people may simply define health as the absence of disease while others may define it as “just” being happy. Have you ever stopped to think about this?

It is important to point out the role of the territory in the health of individuals. Territory are spaces for the

construction and functioning of the networks that surround the community that lives there and are fundamental for the socialization and identity of its inhabitants<sup>3</sup>. Territories are also the spaces that connect individuals to the environment, including the food environment. Your territory, the environment you live in, the water you drink, the soil of the food you eat, your means of transportation, among many other aspects, need to be in balance so that health can be promoted to society. It is noteworthy that this path is always a two-way street, i.e., the environment interferes in the health of the individual and the individual interferes in the health of the environment, thus being able to interfere in the balance of the planet.

Food is one of the determinants and constraints of health and a right of each individual. In Brazil, the right to food is even recognized in the Brazilian Constitution<sup>4</sup>. When it comes to the right to food, however, it must be emphasized that food should be in adequate quantity and quality, sustainable and a promoter for more fair and equitable food systems. Therefore, special attention to the food

environment to which individuals are exposed is fundamental in terms of promoting food and health.

The dietary pattern of the population, worldwide and nationwide, has been changing over the last decades and is associated with different disease processes that plague different societies and contribute to the development of chronic noncommunicable diseases, such as obesity, inflammation, arterial hypertension, dyslipidemia, diabetes mellitus, among others. Nowadays, there is a Westernized diet characterized by a high content of fat and sugars and numerous processed and ultra-processed foods, which are full of chemical additives. This current model of the food system is hegemonic and based on large corporations, which centralize food in the consumption of industrialized products. They define what we eat or don't eat.

A recent Lancet publication presents climate change as a pandemic and suggests that, together with obesity and malnutrition, it represents a global syndemic, i.e., a synergy of epidemics. In general, we discuss how much

the current food system affects the environment, but climate change also affects food systems in several ways. In other words, we need to change now!

And what is the role of the university throughout this process? First of all, the university is a space not only for technical and professional education but mainly for citizenship education. The university plays a very important social role in several spheres, given that the knowledge acquired therein goes beyond institutional walls, thus reaching individual and collective needs and desires<sup>5</sup>. Also, the university is where we acquire a large part of our critical thinking, learning and, consequently, critical "doing" skills.

During professional education, the university trains people in different areas of knowledge and should always encourage the interdisciplinarity between these areas. Taking the example of the planetary diet, there is a need for dialogue among many players, similar to what happens in professional life challenges such as health, human sciences, social sciences, environmental and food professionals.

In this sense, there is no doubt that the university plays a central role in supporting the development, maintenance and monitoring of public policies on different areas, as well as in educating players and expanding debates, whether through education projects, research and/or extension courses.

The university commits to various agendas and designates itself as a potential agent for social change, not only because of its capillarity in the implementation of actions but also for the possibility of recognizing itself as a social agent and setting governmental agendas for dialogue on different topics.

1 World Health Nutrition. CONSTITUTION OF THE WORLD HEALTH ORGANIZATION. Geneva: 1946.

2 Carrapato et al. Determinante da saúde no Brasil: a procura da equidade na saúde. *Saúde Soc.* São Paulo, v.26, n.3, p.676-689, 2017.

3 Junges & Barbiani. Interfaces entre território, ambiente e saúde na atenção primária: uma leitura bioética.

4 Alves & Jaime. A Política Nacional de Alimentação e Nutrição e seu diálogo com a Política Nacional de Segurança Alimentar e Nutricional. *Ciência & Saúde Coletiva*, 19(11):4331-4340, 2014.

5 Freitag et al. A universidade e seu papel social: educação em saúde com trabalhadores de uma empresa de transporte urbano Interfaces - Revista de Extensão da UFMG, v. 4, n. 2, p.66-79, jul./dez. 2016.

# DEVELOPING FOOD POLICIES: THE ROLE OF CITIES AND CITIZENS.

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Have you ever heard of food banks or community restaurants? Community gardens or urban agriculture? Organic farmers markets or institutional food purchasing? School feeding programs or nutritional education? Food labeling regulations or dietary guidelines?

If your answer was yes to any of these questions, then you've already heard of food policy. These are just a few examples of a series of policies and programs whose full list would not fit in this article.

Food policy means any public policy that impacts the food system and what people eat. In other words, any government program, action or legislation that concerns or impacts the production, supply, and consumption of food, even if indirectly - such as income transfer programs. Agricultural policies, public health policies, anti-hunger policies, transport policies, access to credit policies and even a city's master plan can all be considered food policies.

In Brazil, we use the term *food security policies* to refer to food policies. Although many people still want to refer to food security as the old

concept of guaranteeing quantitative sufficiency of food, it is important to understand that this term is, and should be, used today to indicate a broad concept that includes the qualitative aspects of nutritional security, food sovereignty, sustainable production and the democratization of access to healthy food. Therefore, food security must be herein understood as "the execution of everyone's right 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", according to Brazil's National Council for Food and Nutrition Security (CONSEA).

Because it is a right, a human and universal right, enshrined in the Brazilian Constitution (Article 6), adequate food must be promoted by the government - whether at the national, state or municipal level - in the most efficient way possible.

The governance model designed to guarantee efficiency in food policies was structured in Brazil in 2006, with

the edition of the legal framework of food security, Law 11,346/06. To ensure that these policies and programs from different, but interconnected areas can be executed without overlapping actions or resource disputes, in coherent and systematic ways, governments need to build strategic plans every four years. However, these plans should not be left to only one Ministry or Secretariat, as they concern objectives, problems, and solutions that relate to different sectors and disciplines. A cross-cutting development is required, one that is made by an intersectoral body that brings together representatives from all related bodies - Health, Agriculture, Environment, Education, Social Development, etc. But none of this will give legitimacy - and, therefore, efficiency - to planned public policies if they are not built with social engagement, with the proper intervention and collaboration of an organized civil society.

That is why, together with the body that formulates the strategic plan for food policies, there needs to be a council in which civil society and governments constantly dialogue about the guidelines and implementation of the plan - the food and nutritional security councils (CONSEA) - at all levels. Furthermore, the councils must act following the relevant issues raised in conferences held every four years, where civil society identifies the main difficulties and issues that deserve governmental attention.

Without this cohesion of disciplines and key actors, food policies are bound to fail, and the constitutional guarantee of adequate food will not be enforced. A city or state - or even a country - that is committed to building a sustainable and inclusive food policy cannot give up this governance structure.

And, if this structure is guaranteed, which food-related issues would require solutions or regulation from the public authorities? Not all food policy issues can be properly addressed by the three levels of government. Some are usually addressed by the federal government, while others are addressed by the cities.

Cities are major consumers of food. The vast majority of the Brazilian population lives in cities and there is also where the main trends and public opinions are born. According to the division of powers of the Brazilian Constitution, public education for children is under the management of municipal governments.

To promote the healthy transformation of urban food; raise awareness of the impacts of food on the biodiversity and cultures of traditional communities; guarantee the democratization of access to healthy food; and combat food waste throughout the distribution and consumption stages are essential strategies that cities must have to positively impact food systems and promote their global sustainability.

When the EAT-Lancet Commission's report points out that, in 2050, the world population will only be able to eat properly, without destroying the planet, if an immediate change in eating habits starts - with a reduction of animal protein consumption - and if sustainability measures are firmly imposed on agricultural production, what is ultimately being asked is that cities and citizens around the world do their part.

Cities must produce healthy food, or obtain food from neighboring rural areas, encouraging community planting, ensuring the zoning of agricultural areas and using public food purchases as a mechanism to support local and sustainable agriculture. Institutional purchases are an important tool to encourage organic planting, a rational use of water and agricultural inputs and an agroecological transition.

Cities must allow easy transit of fresh food and prevent the formation of food deserts, promoting farmers market and public markets accessible to local producers.

Cities must be resilient to withstand food supply crises that result from, for example, reduced harvests caused by the effects of the climate crisis or blockages in access routes.

Cities must also avoid food gentrification and food insecurity by creating food banks, supporting food sharing initiatives and community kitchens and restaurants.

Cities must ensure that schools provide nutritious food, promoting food education for their children and ensuring that they are not freely offered anything besides real food. School food gardens have a prominent role, both as a means of nutritional education and rescue of rural reference and as an element of integration of the school community.

Let me repeat: this is only accomplished - with expressive results - through the development of participatory strategic planning.

Taking all this into account, next time you, your friends or neighbors say that organic food is more expensive or that you can't eat fresh food because the market is too far away, or feel sorry because you saw children begging for food on the street, remember the power of acting collectively, the importance of integrating a network, movement or association that fights for the right to adequate food in your city, demanding from governments coherent food policies. And, maybe, you will possibly join, help creating or somehow get involved with your city's food security council.

# CHEFS CAN SUPPORT CHANGES



Roasted Tomato Bonbons with Goat Cheese. Recipe by Roberta Ciasca.

CLOSED CIRCUITS,  
OPENING  
OPPORTUNITIES:  
THE ROLE OF  
GASTRONOMY FOR  
A HEALTHIER  
AND MORE  
SUSTAINABLE  
WORLD.  
THE JOINT  
EXPERIENCE  
BETWEEN CHEFS  
AND FARMERS -  
AChA

## FRANCINE XAVIER<sup>(1)</sup> and FLÁVIA BRITO<sup>(2)</sup>

(1) is a cooker who has been working with education and management in the gastronomy segment for 30 years and holds a master in Sustainable Development Practices at the Federal Rural University of Rio de Janeiro (UFRRJ). She is a partner at Cambucá Consultoria, chef and manager at the A.Ch.A Project and director at Comida do Amanhã Institute.

(2) is a cooker who holds an undergraduate degree in Chemistry; a master's degree from the Alberto Luiz Coimbra Institute for Graduate Studies and Research in Engineering (COPPE) of the Federal Rural University of Rio de Janeiro (UFRRJ); and a PMP certificate. She has been working with project management consultancy for over 10 years, is a partner at Cambucá Consultoria and manager at the A.Ch.A Project.

Food knowledge is present in conversation circles and all media. Kitchens literally invaded our living rooms. Chefs are increasingly consolidating themselves as opinion makers. A forgotten product, in their hands, becomes a hit!

Contemporary chefs know that their responsibilities overflow taste and go beyond dishes. Their opinions both influence consumers' choices and expose them to consumers' judgments.

Power comes together with responsibilities and, fortunately, also with questioning. What does the food that I use feed? Who does my job serve? Can I help create the world I want?

When we question, we realize that we need to rethink the way we produce, distribute and sell food.

Despite the high productivity achieved in the current model, we didn't solve hunger, we only increased inequality, waste and the concentration of land and income. With a standardized, globalized and ultra-processed diet, the rates of obesity, malnutrition and food-related diseases are constantly increasing. Pesticides, GMO and the uncontrolled and excessive use of natural resources threaten biodiversity, the maintenance of production capacity and, ultimately, life. We are in the wrong direction!

Changes in food and food production proposed by the Planetary Healthy Diet, presented by the recent EAT-Lancet commission's Report (Food, Planet, Health) aim at correcting this direction.

Chefs and gastronomy professionals are key players in the great food transformation proposed by the Commission. In addition to using their narratives to raise awareness among society, they can create delicious vegetable-based recipes, increase biodiversity in their dishes, decrease the choice of animal protein, create strategies to minimize waste and become an ally with farmers to support transformation in the countryside.

It is not possible to talk about food without thinking about another key player: the family farmer.

In Brazil, family farming is responsible for 70% of the food that arrives at our table and employs 74% of the field workers. However, paradoxically, it has only 14% of agricultural credit and 24% of the land dedicated to agriculture and livestock<sup>1</sup>.

They are burdened with debts to be able to plant, plant without knowing whether they will harvest and harvest without knowing whether they will sell it. The fight against abandonment!

The lack of agroecological technical assistance paves the way for the use of pesticides and chemical fertilizers. The lack of access to credit, logistics, and infrastructure leaves farmers to

the mercy of a market where they are by far the weakest link. This perverse scenario devalues family farmers, hinders succession and promotes rural exodus, land concentration, increased inequality and, consequently, violence in the countryside and the city.

The A.Ch.A Project, which aims at connecting chefs and farmers, was born of the desire to change the logic of the food system. It sees agroecology as a path, linking the countryside, the city, and the university.

It is based on the CSA (Community Supported Agriculture) methodology. It brings together chefs, family farmers, and professional management and technical assistance composed of teachers and residents of the Federal Rural University of Rio de Janeiro (UFRRJ)<sup>2</sup>.

This is a collective creation. Financial and production plans and results are open and transparent, followed and discussed by everyone involved. Face-to-face meetings are held in the countryside and the city. This way, each one has the opportunity to see each other's reality. The idea is to make it possible to build a trusting and empathetic relationship that goes beyond the market, where the culture of price gives way to the culture of appreciation.

It is financed by chefs who are willing to absorb the project's production and distribution risks. At the same time, any production surplus goes to the chefs at no additional cost.

Pre-financing also includes agroecological technical assistance, making it possible to cultivate and conduct research on unique products developed with the use of genetic banks from the university. It stimulates food biodiversity, with an exchange of knowledge, within a proposal for local, fair and transparent trade.

In 2018, the A.Ch.A Project produced eight varieties of special tomatoes using UFRRJ's gene bank<sup>3</sup>, which has more than 350 varieties: tomatoes with colors, flavors, and textures that are different from those found in the market. Eight chefs believed in the project and funded it, and three families of certified organic farmers accepted the challenge of producing the tomatoes<sup>4</sup>.

During its first year, the project successfully produced 20% more than expected, with no waste. The entire production was allocated to chefs, who used it to create delicious dishes. Many connections were established and many others started. In 2019, the product portfolio was diversified, the amount of food tripled and the number of chefs doubled. This way, we keep growing organically.

The A.Ch.A Project shows how chefs can bring close together the universes of science, production, and consumption and, thereafter, create alliances for a more fair, healthy and sustainable world for everyone.

1 Carneiro, Fernando Ferreira et al. (Org.) Dossiê ABRASCO: Um alerta sobre o impacto dos agrotóxicos na saúde – Rio de Janeiro: EPSJV; São Paulo: Expressão Popular 2015.

2 The management company is Cambucá Consultoria founded by the partners Francine Xavier and Flávia Brito. The technical assistance partners are professors Antonio Abboud and Anelise Dias, in addition to residents Gabriel Mello, Victor Borin and Livea Bilheiro

3 . Gene bank under the responsibility of professors Antonio Abboud and Margarida Gorete of the Department of Phytotechnics at UFRRJ

4 The chefs who believed in the 2018 project were the ecochefs from the Maniva Institute: Teresa Corção; Roberta Ciasca; Rafa Costa e Silva; Cica Roxo, Claudia Vasconcellos and Romano Fontanive, in addition to chefs Thomas Troisgros and Francine Xavier. The family farmers who accepted the production challenge were: Flávio Lourenção and Maria Cristina Feitosa, Isabel Yamaguchi and Augusto Xavier and Felipe Latini and Priscilla Ruela, all from the city of Seropédica and members of the Raiz Forte group of the Participatory Guarantee System of the Association of Biological Producers of the State of Rio de Janeiro (SPG/ABIO).

# ROASTED VEGETABLES IN BED OF MASHED SWEET POTATOES

OSVALDO GORSKI

is a chef who holds an undergraduate degree from the College of Culinary Arts of the Le Cordon Bleu Paris. He is the specialist responsible for the kitchen and bakery areas of the National Service for Commercial Education (Senac) in Rio de Janeiro.

**servings** 4 to 6

**prep time** 40 minutes

**difficulty** medium

## INGREDIENTS

### **mashed sweet potatoes**

- 5 medium orange-glazed sweet potatoes
- 1/5 tonka bean (grate like nutmeg seed)
- extra virgin olive oil to taste
- sea salt to taste
- freshly ground black pepper
- 50ml nut milk

### **roasted vegetables**

- 8 small carrots, washed and halved\*
- 8 small beetroots, washed and halved\*
- 1 medium diced eggplant
- 1 medium diced zucchini
- 3 shaved garlic cloves
- 20 small colored tomatoes, halved\*
- 33 or 50g toasted baru nuts
- sea salt to taste

### **mix of grilled mushrooms**

- olive oil to taste
- sea salt to taste
- 3 teacups or 300g assorted mushrooms
- coriander sprouts to garnish

\*if these ingredients are not easily found where you live, use the ones you found and dice them like the others.

## DIRECTIONS

### **mashed sweet potatoes**

Peel and wash the potatoes, dice, and steam until tender. Mash the potatoes with a potato masher and season with salt, black pepper, tonka bean, nut milk, and olive oil until tender and creamy. Set aside.

### **roasted vegetables**

Preheat the oven (medium/high heat) and roast the vegetables adding a trickle of olive oil in the following order: start by roasting the carrot and beetroot and, after 5 minutes, add the zucchini, eggplant, and garlic. NOTE: You may want to add another trickle of olive oil so that it does not dry. Put it in the oven for 10 minutes. Remove it from the oven, add salt to the vegetables to taste. NOTE: Trickle more olive oil as needed. Add the tomatoes and the roughly-chopped baru nuts and let it stand in the oven (off mode).

### **mix of grilled mushrooms**

You can use a mix of shimeji, shiitake, pleurotus, button mushroom, etc. Clean the mushrooms and cut them evenly to taste. In a frying pan with heated olive oil, grill the sliced mushrooms. Give preference to a large frying pan, making sure they are not overlapped. Keep it on high heat until they are ready.

### **plating and presentation**

Put two tablespoons of mashed sweet potatoes in the center of the plate. Add the roasted vegetables to one side of the plate and the mushrooms to the other side. Decorate with coriander sprouts (on top of the mashed sweet potatoes).

# LIMA BEAN SALAD WITH CAMBUCI SCENT

FRANCINE XAVIER

is a cook who has been working with education and management in the gastronomy segment for 30 years and a master's student in Sustainable Development Practices at the Federal Rural University of Rio de Janeiro (UFRRJ). She is a partner at Cambucá Consultoria, chef and manager at the A.Ch.A Project and director at Comida do Amanhã Institute.

**servings** 4

**prep time** 40 minutes

**difficulty** easy

**suggested side dishes**

green salad or grilled fish fillet

## INGREDIENTS

- 2 cups lima beans
- 1 large and firm (unripe) avocado
- 2 cambuci fruits
- 1 red onion
- 1 tbsp grated ginger
- 1/2 wild coriander bunch
- 1 teacup small colored tomatoes (you can replace them with cherry tomatoes)\*
- 1/2 cup chopped Brazil nut
- 1/2 cup extra virgin olive oil – preferably a Brazilian one that is less than one year old
- black pepper and salt to taste

\*the original recipe suggests using the tomatoes from the A.Ch.A Project

## DIRECTIONS

Wash and cook the lima beans with water for 15 to 20 minutes, until tender but still firm. Drain and set aside. Wash, peel and dice the cambuci fruits into small cubes, removing the pulp. Peel and dice the onion into 1cm cubes. Rinse in boiling water and drain. Remove the small yellow spines at the leaf margins of the wild coriander, wash, and finely chop it. Peel the avocado and slice it into half-moon-shaped pieces. Halve the tomatoes. Combine all the ingredients (except for the avocado) in a salad bowl. Mix well and season with salt and pepper to taste. Add the avocado and adjust seasoning.

MUSHROOM  
MEDALLION AND  
CONSOMMÉ WITH  
PINE NUT FAROFA  
AND SHORT-GRAIN  
RICE RISOTTO FROM  
*VALE DO PARAÍBA\**  
WITH VALE  
*FORMOSO* SEMI-  
DRIED TOMATO

\*geographical region, situated both in the State of São Paulo and in the Fluminense Region (Rio de Janeiro) with specific climate conditions that allows the production of special rice species (including Short-grain Rice, Black Rice, Arboreo, among others).

RONALDO CANHA

is a chef who holds an undergraduate degree from the Culinary Institute of America. He has been responsible for the kitchen of the restaurant Quadrucci for 10 years, is a partner at Vale do Formoso, a jam factory, and a chef at the 2019 A.Ch.A Project.



Mushroom medallion and consommé with pine nut farofa and short-grain rice risotto from Vale do Paraíba\* with Vale Formoso semi-dried tomato. Recipe by Ronaldo Canha.

**servings** 1

**prep time** 35 to 40 minutes

**difficulty** medium

## INGREDIENTS

### **mushroom medallion**

- 1 teacup or 100g button mushroom
- 1 teacup or 100g shiitake
- 1 teacup or 100g shimeji
- 1 rosemary sprig
- 2 thyme sprigs
- 1 basil stem
- 1 piece or 50g leek
- 1 garlic clove
- 1 tbsp or 15g butter
- 1 scant tbsp or 10g all-purpose flour
- 1/2 egg white
- salt and pepper to taste

### **pine nut farofa\***

- 1 scant tbsp or 10g butter
- 1 heaping tbsp or 20g cooked, peeled pine nuts  
chopped into small cubes
- 1 heaping tbsp or 20g cassava flour
- salt and pepper to taste

### **short-grain rice risotto with semi-dried tomatoes**

- 2 tbsps or 15ml olive oil
- 1 tbsp or 10g onion chopped into small pieces
- 70g short-grain rice
- 1/2 teacup or 100ml white wine
- 2 teacups or 400ml vegetable stock
- 40g semi-dried tomatoes (each tomato sliced in six)
- 1 tbsp or 20g good quality parmesan cheese
- 1 heaping tbsp or 20g butter
- salt and pepper to taste

\*see glossary

## DIRECTIONS

### **mushroom medallion**

Place the mushrooms in a baking pan with rosemary, thyme, basil, leek, garlic clove, and a little salt. Bake it at 160°C for 20 minutes. Strain the stock and set the mushrooms aside. Roughly cut the mushrooms and brown them in a frying pan with butter. Brown quickly and gently add the flour. Remove from heat and place in a bowl. Add the egg white and thyme. Season with salt and pepper. Mix well and assemble one medallion in a 7-cm-diameter mold. Add more flour if needed. Set aside.

### **pine nut farofa**

Brown the pine nuts in butter, add the flour and braise over low heat for 5 to 7 minutes. Season and set aside.

### **short-grain rice risotto with semi-dried tomatoes**

Braise the onion in olive oil. Add the short-grain rice and braise a little longer. Pour the white wine and stir until evaporated.

Add the stock and cook, stirring. After the rice is cooked, add the tomato and mix until incorporated. Add the parmesan, mixing. Turn off the heat, add the butter and season with salt. Set aside.

### **plating and presentation**

Brown the medallion in a nonstick frying pan with a trickle of olive oil and serve together with the consommé, farofa, and risotto.

# CASSAVA CREAM, VEGETABLE TARTARE AND TOASTED PUMPKIN

CIÇA ROXO

is a chef, consultant, and partner at Consultoras na Cozinha and Aguce Gastronomia and an ecochef at the Maniva Institute. She teaches Culinary Arts at IBMR University Center. She is a chef at the 2018-2019 A.Ch.A Project and presenter of the documentary TV show called À Moda da Casa, on CINEBRASiLTV channel.

**servings** 4

**prep time** 40 minutes

**difficulty** easy

**suggested side dishes**

green salad or grilled fish fillet

## INGREDIENTS

### vegetable stock

- 1 large onion sliced in half and embedded with bay leaves and clove
- 2 celery stalks diced into large cubes
- 1 halved garlic head
- 3 ginger sliced into 3cm pieces
- bouquet garni consisting of 1 scallion, 1 parsley, 1 bay leaf, and celery leaves and stalks
- 3L water

### cassava cream

- vegetable stock
- 1 kg finely sliced cassava, peeled
- 5g salt

### vegetable tartare

- 1 zucchini diced into 3mm cubes, unpeeled and seeded
- 2 mild peppers diced into 3mm cubes, seeded\*
- 1 tomato diced into 5mm cubes, peeled and seeded
- 1 celery stalk diced into 3mm cubes, peeled
- 1 chopped scallion
- 2 chopped parsleys
- 1 tbsp lemon peel, chopped
- 3g salt
- 1g black pepper
- 2 tbsps extra virgin olive oil

### toasted pumpkin

- 1 cup pumpkin diced into 5mm cubes
- olive oil to grease the frying pan

### plating and presentation

- ora pro nobis leaves

\* the original recipe suggests using the pimenta-de-cheiro pepper

## DIRECTIONS

### stock

Put the vegetables in a pan. Cook for 30 minutes after the liquid boiled. Add the bouquet garni in the last 10 minutes. Strain.

### cassava cream

Cook the cassava in the stock. Mix with a mixer.

### vegetable tartare

Mix all the ingredients. Season with olive oil, salt, and black pepper.

### toasted pumpkin

Heat the frying pan with olive oil. Sauté the pumpkin cubes to garnish.

### plating and presentation

Garnish with 1 ora pro nobis leaf, 1 spoon of the tartare, some toasted pumpkin cubes and a trickle of olive oil.

# ROASTED TOMATO BONBONS WITH GOAT CHEESE

ROBERTA CIASCA

is an ecochef and partner at Miam Miam, a restaurant that was awarded the Michelin Bib Gourmand seal of approval. She holds an undergraduate degree in Marketing and a degree from the Le Cordon Bleu France. She increasingly seeks to re-establish direct contact with those who are behind the ingredients. She is a chef at the 2018-2019 A.Ch.A Project.

**servings** 4

**prep time** 40 minutes

**difficulty** easy

**suggestions**

try making the pesto sauce with basil and the cheese tuile with a Boursin-style goat cheese and organic tomatoes.

## INGREDIENTS

### tomato

- 2 tomatoes
- 6 medium slices or 120g goat cheese
- 1 dessertspoon black olive
- 2 thyme sprigs
- olive oil to taste
- salt to taste
- black pepper to taste

### cheese tuile

- 4 dessertspoons grated parmesan cheese

### pesto sauce

- basil sauce
- 1 garlic clove
- 100ml olive oil
- 50g chopped cashew nut
- 50g grated parmesan cheese
- salt to taste
- black pepper to taste

## DIRECTIONS

### tomato

Remove the eye of the tomatoes and cut a small cross on the bottom of each tomato (opposite to the stalk end). Scald the tomatoes for 20-30 seconds in boiling water and immediately put them in an ice-water-filled bowl. Peel, halve and seed. Arrange the tomatoes in a cutting board with the round side facing up and sprinkle with black pepper, olive oil, and thyme. Roast at 180°C for 30 minutes or until tender and starting to brown. Set aside.

### parmesan tuile

Coarsely grate the parmesan cheese. Heat a Teflon frying pan, cover it with a fine layer of cheese and let it melt until hardened. Flip over and repeat. Let it cool until crispy. Set aside.

### pesto sauce

Blend the basil, garlic, olive oil and half of the cashew nut and cheese until even. Mix the rest of the cashew nut and cheese so that tuiles are thick.

### plating and presentation

Brush the cut side of half of the roasted tomatoes with a little pesto sauce and stuff them with approximately 30g of goat cheese. Wrap the bonbons with plastic wrap and place in the refrigerator for 30 minutes. When ready to garnish, remove them from the refrigerator and discard the plastic wrap.

Add the pesto and the bonbon with cheese facing down, as shown in the photo. Decorate with black olive and the parmesan tuile.

3

# SUSTAINABLE FISHING



Pirarucu with cream, wine, and tucupí. Recipe by Teresa Corção.

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# SUSTAINABLE FISHING IN BRAZIL:

## WHY IS THIS SO IMPORTANT AND HOW CAN WE MAKE IT HAPPEN?

GUILHERME DUTRA

is a biologist who holds a master's in Ecology. He coordinated several marine conservation initiatives and projects in the Abrolhos region and on the Brazilian coast. He is a director at the Marine and Coastal Program of the Conservation International.

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WITH THE PESCA+SUSTENTÁVEL INITIATIVE, WE ARE DEVELOPING BRAZIL'S FIRST SUSTAINABLE SEA FISH PRODUCTION AND FORMING A PACT BETWEEN CONSUMERS AND FISH PRODUCERS. THE INITIATIVE DEMONSTRATES HOW IT IS POSSIBLE TO PROTECT SPECIES AND ECOSYSTEMS IN SUSTAINABLE FISHING AREAS, VALUING FISHING COMMUNITIES AND THEIR TRADITIONAL PRACTICES.

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Fishing is one of humanity's oldest production activities. Although it brings economic support to many people, its inadequate practice has been causing negative impacts on natural resources. Today, overfishing is one of the main threats to the conservation of oceans.

In Brazil, the situation is no different. Its coastline measures 11,500 km and is home to around half a million people who directly depend on sea fishing. This activity is mainly artisanal, with some stocks exploited by industrial fishing in the south, southeast and north regions of the country. Despite the importance of this activity, a large part of the commercial stocks is exploited above the recovery capacity, compromising the future of the species caught.

To change this scenario, Conservation International developed the Pesca+Sustentável program, which seeks to promote a paradigm shift in the fishery in Brazil, valuing "fishing better" instead of "fishing more" and creating a more promising future for marine ecosystems and Brazilian fishing communities. The program started in 2013 with the support of the first Google Social Impact Challenge in Brazil, when it was ranked among the most voted and was selected out of 750 projects, illustrating the great interest of people in this issue. Today, it has the support of the Instituto Humanize, Alpargatas/Havaianas and individual sponsors.

Pesca+Sustentável works directly with traditional fishing communities, which have been organizing themselves to change their reality, and with markets, restaurants and chefs, who are betting on the proposed path for change. The goal is to develop a unique product, called “Pescado Sustentável”, that encourages fishermen to commit to more sustainable fishing practices, adds value to fish production, brings more direct gains to fishermen and, at the same time, offers a product of quality and guarantees its source to consumers. This product is being developed through partnerships between interested producers and buyers who aim at improving fishing activities. This process consists of commitments from both parties and goals to be achieved periodically, aiming at sustainability in fish production.

The participating communities were chosen with the support of CONFREM, Brazil's National Commission to Strengthen Extractive Marine Reserves and Coastal Marine Extractive People, a group that joins forces and acts nationally in favor of traditional fishermen. Each community that joins

the program receives training in fish and fish-handling best practices, as well as in the use of the fishery tracking system, which was specially adapted by the program and tracks the product from its origin to its final consumer. A fishery transparency portal takes all information about these fisheries to consumers and is the central point of the program's communication initiatives. A great communication effort was made to promote the products, with a good return on visibility and dissemination of the Pescado Sustentável product.

Today, seven fisheries and aquacultures are part of the program: (1) swamp ghost crab fishery in the São João da Ponta Extractive Reserve, Pará State; (2) mangrove oyster cultivation in the Mãe Grande do Curuçá Extractive Reserve, Pará State; (3) swamp ghost crab and (4) common snook fishery in the Canavieiras Extractive Reserve, Bahia State; (5) mullet fishery in the Araruama Lake, Rio de Janeiro State; and (6) scallop and (7) cobia cultivation in Ilha Grande Bay, Rio de Janeiro State. New marine fisheries are being analyzed by the program to increase and diversify the supply of

fishery products. We hope that we will soon be able to also include freshwater fisheries in the Pesca+Sustentável program, such as pirarucu fisheries in the Amazon, with great successful examples of sustainable handling and stock recovery in lakes in the region.

All fish and fish products involved were analyzed for their level of sustainability, proving to be viable from an environmental point of view. Economic viability analyses were carried out for fisheries in Pará, Bahia, and Araruama, showing the production volume and fishermen's participation level necessary to enable fishery associations to participate in the initial stages of the chain.

The Pescado Sustentável product was experimentally offered to restaurants in the cities of Belém, Canavieiras, Santa Cruz de Cabralia, Porto Seguro, Vitória, Cabo Frio, São Pedro da Aldeia, Rio de Janeiro and São Paulo with a great welcome and support from great chefs who liked it very much.

In the current stage of the work, the chain is being analyzed and structured to guarantee the delivery of the tracked products with quality of conservation and periodicity to the partner restaurants, including the development of business plans and training for the fishermen's associations and intermediaries of the marketing chain. Until the end of 2019, the goal is to have the first chains of the Pescado Sustentável structured and operating permanently.

Although the mechanism of the Pesca+Sustentável program is still restricted to a small set of fisheries, the expectation for the coming years is that it will expand and bring more and more fisheries to join the program. The responsibility of conscious and concerned consumers regarding their choices is fundamental to the success of this initiative.

# MEDITERRANEAN MULLET

GRILLED MULLET FILLET WITH CASHEW NUT CRUST,  
CHICKPEA PUREE AND LIME-PARSLEY SAUCE

CHARLY DAMIAN

is a Brazilian descended from Franco-Lebanese ancestors. He has an intuitive cuisine that combines Mediterranean cuisine with his love for fishing. He has a talent for combining haute cuisine with native people from extractive or indigenous reserves, aiming at the sustainability of the food we consume daily.

**servings** 4 (300g each)

**prep time** 1 hour and 30 minutes

**difficulty** medium

## INGREDIENTS

### **fish fillet**

- white fish fillets, skin on and scales removed (180g each)
- 6 to 8 pink peppercorn seeds
- 1 coffee spoon coriander
- salt and black pepper to taste
- 1/2 lime juice

### **chickpea (broth and puree)**

- 1 teacup or 200g chickpea (let it soak for 24 hours)
- 1 coffee cup or 50ml coconut milk
- 1 pinch nutmeg

### **broth**

- 4 celery stalks
- 1 medium carrot
- 1 large onion
- 3 thyme sprigs
- 2 bay leaves
- 2L water
- fish trimmings
- salt and black pepper to taste

### **lime-parsley sauce**

- 2 tbsps chopped parsley
- 2 tbsps chopped mint
- 1 tbsp chopped onion
- 1 tbsp chopped red bell pepper
- 1 coffee spoon chopped dill stem
- 2 rangpur lime juice
- 1 orange juice
- 10ml olive oil

### **cashew nut farofa\***

- 3/4 cup or 80g cashew nut
- 1 heaping dessertspoon or 20g cassava flour
- salt to taste
- 1 tbsp chopped onion
- cherry tomato confit

\*see glossary

## DIRECTIONS

### **fish fillet**

Season with salt and black pepper to taste. Mix 6 to 8 pink peppercorn seeds with 1 coffee spoon of chopped coriander, add the juice of 1/2 lime and a trickle of olive oil and spread it on the fillets. Let it marinate for 1 hour in the refrigerator.

### **broth**

Cut the onion, carrot, and celery into small pieces. Add the bay leaves, thyme sprigs, salt, and black pepper. Add the fish trimmings and mix for 5 minutes on medium heat. Add the water until it starts boiling and keep it on low heat for 30 minutes. Sift (the remains can be used in other recipes) and use the broth to pressure cook the chickpea for 30 minutes.

### **chickpea puree**

Process the chickpea after cooking, adding the coconut milk and a pinch of nutmeg. Add some of the cooking broth if necessary. You can process the chickpea peeled or unpeeled. However, peeled chickpea makes the puree softer and lighter.

### **lime-parsley sauce**

Mix all the ingredients and set aside.

### **cashew nut farofa**

Chop and brown the onion in a frying pan, add the flour and ground cashew nuts until browned on low heat. In a frying pan, pour a trickle of olive oil and add the cherry tomatoes until they wilt a little. Set aside.

### **plating and presentation**

Brown the fillets in a frying pan with a trickle of olive oil for 2 minutes, turning both sides and topping the fish with the cashew nut farofa. Let it in the oven for another 5 minutes. On a dinner plate, spread a dollop of puree in the center of the plate, put the parsley and fish on top and add the tomato confit. Decorate with watercress sprouts.



Mediterranean mullet: Grilled mullet fillet with a cashew nut crust, chickpea puree, and lime-parsley sauce. Recipe by Charly Damian.

# CASSAVA GNOCCHI WITH TUNA SAUCE AND BRAZIL NUT FAROFA

GUSTAVO ARONOVICK

is a food technologist who holds an undergraduate degree from the Estácio de Sá University (UNESA) and a lato sensu graduate degree from the Escuela Superior de Hostelería de Sevilla. He is a part-owner at Armazém Sustentável, an organic preserve, jam and jelly production company, where he is responsible for the production.

**servings** 5

**prep time** 1 hour

**difficulty** medium

**suggested side dishes**

you may sprinkle parmesan cheese to taste when serving

## INGREDIENTS

### **cassava gnocchi**

- 2 1/2 teacups or 500g fresh cassava
- 1 egg
- nutmeg to taste
- ground black pepper to taste
- 1 teacup all-purpose flour
- 5 L water for cooking
- 3 tbsps coarse salt to cook the dough

### **tuna sauce**

- 2 cans or 300g sustainable tuna\* pickled in extra virgin olive oil
- 2 fennel stems chopped in brunoise (finely chopped into cubes)

### **plating and presentation**

- 1 teacup Brazil nuts chopped into small pieces
- the leaves from the two fennel stems

\*fished with sustainable bait, e.g., captive-bred tiny anchovies

## DIRECTIONS

### **cassava gnocchi**

Cook the cassava until very soft. Remove from the water and let it cool for a few minutes. Remove the central vein. Process the cassava (with an electric food processor or by mashing with a fork) until a firm, gummy mixture forms. Put the processed cassava in a bowl, add, mix and evenly incorporate an entire egg. Season with nutmeg and ground black pepper. Place the dough on a floured surface and gently add more flour until the dough no longer sticks to your hands. Divide the dough in five.

Shape the five pieces into long snakes and cut, with a knife, each snake into thumb-nail long lengths (approximately 1cm), sprinkling more flour to make sure the gnocchi do not stick together. Bring 5L of water to a boil, add coarse salt and gently add the gnocchi. Cook until the gnocchi start floating to the top. Gently remove them from the water with a skimmer and set aside, pouring a trickle of olive oil to make sure they do not stick.

### **tuna sauce**

In a large frying pan, gently heat the tuna on very low heat together with the chopped fennel stems.

### **plating and presentation**

Add the gnocchi to this same frying pan, gently sprinkling them into the sauce. Brown the Brazil nuts in an electric or conventional oven. Serve in individual plates, topping each plate with nuts and a fennel leaf.

# NUT CRAB WITH JAMBU RICE AND VEGETABLES

NATACHA FINK

is an Amazonian from Manaus, businesswoman, chef and gastronomic consultant. She is a defender of the sustainable use of Brazilian products. She has been an owner at Restaurante Espírito Santa since 2005, where she presents an authorial cuisine, strongly based on the Brazilian cuisine and the use of Amazonian products.

**servings** 4

**prep time** 1 hour

**difficulty** medium

**suggested side dishes**

brown rice and organic green salad

## INGREDIENTS

### **jambu rice**

- 3 tbsps or 20ml extra virgin olive oil
- 1 teacup or 50g precooked jambu (stems and leaves)\*
- 1 teacup or 200g brown rice
- 3 well-chopped garlic cloves
- 5 tbsps well-chopped onion
- 30ml orange juice
- salt to taste

### **nut crab**

- 20 crabs (only the meat) or 400g handled-crab meat
- 2 1/2 teacups or 100g ora pro nobis
- 1 cup or 200g fresh heart of palm, chopped
- 1 bunch or 50g Brazil nuts
- 4 tbsps or 30ml extra virgin olive oil
- 5 cm-slices or 30g chopped ginger
- 1 dedo-de-moça pepper, seeded and chopped
- 3 garlic cloves
- 1 1/2 medium onion
- 40ml orange juice
- 3 well-chopped coriander sprigs (totaling 3 scant tbsps of chopped leaves)

### **vegetables**

- 1 teacup or 100g French beans
- 1/2 teacup or 100g pear tomato
- 5 tbsps or 100g okra
- 1 medium red onion
- 4 tbsps or 30ml extra virgin olive oil
- 7 chives (ciboulette), well-chopped
- 1 tbsp fresh oregano leaves
- salt to taste

### **nut farofa\***

- 2 bunches or 100g ground Brazil nuts
- salt

\*see glossary

## DIRECTIONS

### **rice**

Weigh the brown rice and put it in a measuring cup. You will use two cups of water for every single cup of rice. Or more, if needed. Heat the olive oil. Brown the onion, add the garlic and the jambu. Mix the rice grains with this mixture and season with salt. Next, add the water. Cover the pan and let it cook. After 15 minutes, check if you need to add more water. The rice will be ready when the grains are soft and the rice has little holes on the top. At this time, pour in the orange juice and turn off the heat. Set aside the pan with the rice until it is time to serve.

### **nut crab**

Make sure all bones were removed from the crab meat. Season with the orange juice and salt to taste. Heat the olive oil, brown the onion, garlic, ginger, pepper, ground nut and heart of palm. Add the crab meat to the mixture in the frying pan. Adjust the salt, add the ora pro nobis leaves and, after they wilt, add the chopped coriander. Turn off the heat and let the pan covered.

### **vegetables**

Clean, seed and slice the tomatoes. Clean the French beans and remove the stems. Cut each bean into two or three diagonal pieces. Clean the okras and cut them into two diagonal pieces. Finely cut the onions. Heat the olive oil in a frying pan, brown the onion. Add the French beans, sprinkling. Add the okras, sprinkling. Let it cook for 3 minutes, always sprinkling. Add the tomatoes and the herbs.

### **nut farofa**

In a frying pan, take the nuts to the fire, letting it toast, always mixing, until crispy.

### **plating and presentation**

Divide the ingredients in four to prepare the four portions. Serve one portion of rice, adding one portion of crab to the top. Place one portion of vegetables on the side. Sprinkle the nut farofa.



# PIRARUCU CONFIT WITH AMAZONIAN COUSCOUS

TERESA CORÇÃO

is a chef and owner at the O Navegador restaurant, a founder and the current president of the Maniva Institute and runs a group of ecochefs. She is an ambassador of the Brazilian cuisine at Senac RJ, was a speaker at TEDx Campos and TED GLOBAL - SOUTH and a finalist in the Basque Culinary Award.

**servings** 6

**prep time** 1 hour

**difficulty** medium

**suggested side dishes**

brown rice, green salad, and black beans

## INGREDIENTS

### fish

- 4 medium fillets or 600g pirarucu
- 1 tsp or 6g salt
- 2 teacups or 500ml extra virgin olive oil
- 1 tsp or 6g black pepper

### sauce

- 3 or 30g garlic cloves
- 1 or 75g red onion
- 7 or 60g cherry tomatoes
- 1 tbsp or 10g parsley
- 1 tbsp or 10g mint
- 1 tbsp or 10g coriander
- 7 tsbsps or 60ml olive oil (from cooking the fish)

### amazonian couscous

- 1 kg cassava flour
- 350g tucupi juice\*
- 1 teacup or 350g nut milk or coconut milk
- 2 tsbsps or 75g butter
- 1 tsbsps or 60ml olive oil (from cooking the fish)
- 1 tbsp or 6g coriander
- 1 tbsp or 15g onion
- 6 or 50g dedo-de-moça pepper
- 1/2 or 30g bell pepper
- 1 bunch or 5g sprouts
- 1 tsp or 5g biquinho pepper, fresh or pickled

\*see glossary

## DIRECTIONS

### fish

Wash the fillet in cold water, dry with a paper towel and dice it into 3cm cubes. Season with salt and freshly ground black pepper. Heat the olive oil at 80°C and add the diced fish. Turn off the heat and let it cool.

### sauce

Crush the garlic. Chop the red onion and let it soak in cold water to remove some of its pungency. Halve the cherry tomatoes. Finely chop the herbs. Mix all the ingredients with the olive oil from the fish confit.

### couscous

Hydrate the flour in a bowl mixing with the tucupi juice and the nut or coconut milk. Cover with a dishtowel and set aside. When hydrated, mix with a fork. Chop the garlic, onion, dedo-de-moça pepper, bell pepper, and coriander. Heat the butter and olive oil in a frying pan. Brown the garlic and onion.

### plating and presentation

Add the pepper and bell pepper, always mixing. Set aside. Mix the hydrated flour, the stew, and the coriander. When serving, use a small cup or a round-shaped object to create one layer of couscous, one layer of fish and the sauce on top. Garnish with the sprouts and biquinho pepper.

# CREAMED PIRARUCU, WINE AND TUCUPI JUICE

TERESA CORÇÃO

is a chef and owner at the O Navegador restaurant, a founder and the current president of the Maniva Institute and runs a group of ecochefs. She is an ambassador of the Brazilian cuisine at Senac RJ, was a speaker at TEDx Campos and TED GLOBAL - SOUTH and a finalist in the Basque Culinary Award.

**servings** 2

**prep time** 1 hour

**difficulty** medium

**suggested side dishes**

brown rice, green salad, and black beans

## INGREDIENTS

- 2 medium fillets or 400g frozen pirarucu loin
- 1/2 onion sliced into small pieces
- 4 parsley stems
- 6 thyme sprigs
- 1 tbsp or 36g butter
- 1 small cup or 150ml white wine
- 1 vaso pequeño 150 ml de tucupí
- 1 small cup or 150ml tucupi juice\*
- 1 tsp or 6g salt
- 1/2 tsp or 3g black pepper
- 2 medium-sized units or 300g tomato concasse, peeled, seeded and diced
- 2 1/2 or 300g cooked potatoes or cassavas
- 300ml table cream

\*see glossary

## DIRECTIONS

Partially unfreeze the fish so you can easily cut the medallions, remove the fish trimmings and any dark parts that the fish may have. Chop the onion and herbs.

Brown the onion and herbs with butter until the onion is soft and beginning to brown. Put in the white wine and let it boil until it is almost evaporated.

Put in the tucupi juice and let it boil until it is almost evaporated.

Add the table cream and wait until it melts. Lower the heat and gently add the fish medallions. Sprinkle sauce for 5 minutes. Put in the tomato concasse. Turn over the fish for 2 minutes, always sprinkling sauce. Add the cooked potatoes or cassavas.

FOOD:  
HEALTHY,  
SUSTAINABLE AND  
EMPOWERING



Cauliflower with molasses, fruity vinaigrette, and garlic flour. Recipe by João Diamante.

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# GENDER AND FOOD AT THE HEART OF THE TERRITORIAL DEVELOPMENT OF MARÉ

MARIANA ALEIXO

holds a doctorate and a master's degree in Production Engineering from COPPE/UFRJ and an undergraduate degree in Culinary Arts. She was born and raised in the Maré favela and, since 2010, has been part of the network of weaver women at Redes da Maré, where she is a chef at the Maré de Sabores buffet and a coordinator at the Maré de Sabores project and Casa Mulheres da Maré

The relationship between women and food in its different dimensions is a broad subject, although little investigated, especially if we consider the diversity of historical, economic and cultural conditions and biological, psychological and social factors that interfere in this interaction that shapes the different conditions of women's lives.

Concerning gastronomy - analyzed under several independent and complementary approaches - many discussions permeate a path of encounters that still do not structurally deal with the dispute that women from popular spaces need to incur to guarantee the production of their narratives in the field of gastronomic knowledge.

Access to adequate food, a fundamental human right, is, for residents of Maré, another necessary fight to be faced to improve the quality of life in our territory.

The Complexo da Maré (Maré Complex) is the largest favela in Rio de Janeiro in terms of population: according to the Brazilian Institute of Geography and Statistics (IBGE), census of 2010, it has 132,000 inhabitants distributed in 40,000 households and is divided into 16 communities. These data rank the Maré favela as being the ninth-largest neighborhood of Rio de Janeiro in terms of population and a territory with the potential to promote projects

such as Maré de Sabores (Flavors of Maré), which stimulates sustainable food systems for cities.

Maré de Sabores is a project run by Redes da Maré (Networks of Maré), a civil society institution created by residents and former residents of Maré, which has been developing projects in the territory since the 1990s. Redes da Maré develops projects in the territory with the mission of consolidating a wide network of partners to ensure the sustainable development of Maré. From this perspective, its work is based on five structural and strategic pillars: art and culture, territorial development, right to public security and access to justice, education, and identity and memory (SILVA, 2015).

Maré de Sabores was born due to a demand from the education pillar, when mothers from Vicente Mariano's Integrated Centre of Public Education (CIEP)<sup>1</sup>, located in the Baixa do Sapateiro community, presented to the institution their interest in having cooking qualification. To meet this demand, Redes da Maré organized workshops to teach cooking skills to the mothers and fathers responsible for the meals and education of students enrolled in the school. The goal was to complement the education of these students.

Today, Maré de Sabores focus on the territorial development pillar and working to strengthen the women who live in Maré, boost their professional qualification, generate job opportunities and income. The course intends to professionally qualify them in the gastronomy field, through practical workshops that offer, in one semester, modules of techniques in gastronomy, bakery, confectionery, and other culinary arts.

In addition to the professional qualification in gastronomy, the students attend classes in the Gender and Society Workshop, which critically discusses women's living conditions.

For the women of Maré, there is an urgency to change their lives and acquiring a professional qualification is one of the answers, but including gender discussions is essential for their education because women often achieve a better economic status but continue to be oppressed in their relationships.

Maré de Sabores' professional trainings were expanded with the perspective of generating work and income: today, a group of women already certified by the workshops participates in a project that offers a buffet service for institutions, companies, and social events. Thus, women are directly remunerated for their work, which gives them greater income and economic autonomy, making it possible for them to break the cycle of financial dependence, a cycle that disseminates the domestic violence some of them have experienced.

The Maré de Sabores buffet is the result of a powerful entrepreneurial profile of Maré. A census conducted in 2014 by Redes da Maré and Observatório de Favelas indicates the existence of 3,182 commercial establishments in Maré (1 for every 42 inhabitants), employing 9,371 workers, 76.4% of them being residents.

About 1,118 enterprises in Maré are related to food and beverage production, totaling 35.1%. And 437 (39.1%) of the food enterprises are led by women (DA MARÉ, REDES, 2014).

Similar to the enterprises of Maré, which assert their own identity regarding local sociability (SILVA, BARBOSA, 2005), the Maré de Sabores buffet interprets the cultural experiences of Maré, which are marked by northeastern migration, from the construction and elaboration of dishes and a gastronomy that expresses the origin of its residents and gives visibility to the ancestry of women in entrepreneurship and cooking. As examples of dishes that make up the buffet, we highlight the X-Maresinha (artisan bread with rennet cheese and grilled banana and yellow mombin sauce) and the Acarajé da Moreno (acarajé dumpling with dried meat vatapá or vegetarian version with maroon cucumber).

Today, Maré de Sabores is a reference for other initiatives whose purposes are similar, while we share our experience in all regions of the city by offering food services in the form of events that create a new experience of Maré through gastronomy. This way, Maré de Sabores' customers can experience Maré through the history of women who were impacted by their journeys.

This project experience enabled the construction of Casa das Mulheres da Maré, a part of Redes da Maré's territorial development pillar that was designed to foster the role of women in the region and contributes to the improvement of the living conditions of women and, consequently, everyone around them. This is the realization and recognition of the historical role of women in the emergence of social movements and fights linked to the infrastructure of Maré since the 1980s.

This work is driven by discussions on the possibilities for residents to build a relationship with food that goes beyond its physiological meaning and allows different practices to trace and follow paths in the field of knowledge, as well as in the exercise of this profession.

We discuss the issue of gender equality and take actions according to the demands for public policies.

Access to adequate food and food and nutritional sovereignty consists of the physical and economic access of all people to food and resources on an ongoing basis. No structural change in society will take place without the engagement and recognition of the people who directly experience these violations of the right to adequate food.

At Maré de Sabores, we discuss the issue of gender equality and take actions according to the demands for public policies and for a model that integrates a social development that is anchored in gastronomy and entrepreneurship. Thus, we collaborate with the implementation and development of sustainable food systems for cities.

1 CIEP - Integrated Public Education Centers, a project developed by Darci Ribeiro, to make continuous and comprehensive education possible for children in the State of Rio de Janeiro. The architectural project was developed by Oscar Niemeyer (PARO, 1988).

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# CAULIFLOWER WITH MOLASSES, FRUITY VINAIGRETTE AND GARLIC FAROFA

JOÃO DIAMANTE

is the creator of the social project called  
Diamantes na Cozinha, which uses the  
culinary arts as a tool for transformation.

He is currently a chef at the Minha Casa  
space and an entrepreneur and gastronomic  
consultant with expertise in people  
management and team training in the food  
and beverage sector. He gives motivational  
lectures and became a great social activist.

**servings** 1

**prep time** 30 minutes

**difficulty** easy

**suggested side dishes**

wholemeal bread, green salad or brown rice

## INGREDIENTS

- 1 cauliflower
- 1 fresh thyme
- 1 pinch table salt
- 1 pinch ground white pepper
- 1 trickle of extra virgin olive oil
- 1/2 teacup cassava flour
- 2 garlic cloves
- 1 yellow bell pepper
- 1 red bell pepper
- 1 red onion
- 1/2 yellow onion
- 1 passion fruit, filtered and shaken
- 1 tbsp molasses
- 1 tbsp cachaça (sugar-cane brandy)

## DIRECTIONS

Halve the cauliflower lengthwise. Mix the molasses with the cachaça, bring to a boil and set aside. Dip the cauliflower in boiling water for 20 seconds. Let it cool in iced water and then set aside.

Crush the garlic and braise it with olive oil and thyme. Add the cassava flour and mix it until the flour is brown. Season with salt and black pepper. Set aside.

Chop the bell peppers, onions and season with the passion fruit juice, olive oil, salt, and black pepper. Heat well a frying pan and sear the cauliflower, but only its halved side. Season with salt and pepper.

### **plating and presentation**

Place the farofa\* in the center of the plate, vertically, and the cauliflower on top of the farofa. Then, add the vinaigrette (on top and to the sides).

\*see glossary

# CRISPY QUINOA SALAD, ORGANIC VEGETABLES AND UNRIPE BANANA CHIPS

ANA RIBEIRO

holds an undergraduate degree in Hospitality from the Estácio de Sá University and a graduate degree in Higher Education from the Béthencourt da Silva College (FABES). She is an ecochef at the Maniva Institute, a gastronomic consultant and runs courses in Brazilian, French and contemporary cuisines, as well as workshops and catering events. She is a specialist in Amazing Plants, Free Food (PIAL).

**servings** 6

**prep time** 2 hours

**difficulty** medium

## INGREDIENTS

- 2 cups or 400g cooked quinoa, al dente
- 1 small unit or 100g Japanese cucumber, unpeeled and diced into small cubes
- 1/2 teacup or 80g sliced fennel or celery
- 1/2 teacup or 80g cooked French beans sliced crosswise, al dente
- 1 1/2 or 50g radish sliced into rounds
- 12 organic baby carrots, greens on, cooked al dente
- 1/2 or 30g finely sliced red onion
- 1/2 teacup or 40g chopped hairy fleabane (*Buva/Conyzabonariensis* L.) or mint
- 4 tbsps or 20g chopped parsley
- 2 coffee spoons or 10g salt
- 1 scant coffee spoon or 2g freshly ground white pepper
- 1/2 teacup or 120ml extra virgin olive oil
- 2 tbsps or 20g celosia seeds (*Celosia argentea* L.) or black sesame
- 15g bunch or 15g tender ora pro nobis sprouts (*Pereskia aculeata*) or small sprouts and/or organic flowers

### **unripe banana chips**

- 4 unripe cavendish bananas (or other banana)
- 2 1/2 teacups or 600ml oil for frying

## DIRECTIONS

### **salad**

Cook the quinoa in boiling water for about 12 minutes, drain and let it cool. Steam the French beans and carrot. Let it cool and set aside. Put the quinoa, cucumber, fennel, French beans, radish, carrot, onion and chopped herbs in a bowl, gently mix all the ingredients and season with salt, black pepper, and olive oil. Sprinkle the celosia seeds and adjust seasoning to taste. Place the salad in small bowls, topping with the ora pro nobis sprouts. Garnish with the unripe banana chips and serve.

### **unripe banana chips**

Remove some of the banana peels, only the thicker part. Heat the oil and finely slice the bananas with a mandoline slicer and fry them gently not to let them darken. Drain with an absorbent paper and serve.

# X-MARESINHA

## MARÉ DE SABORES

The Maré de Sabores project, from Redes da Maré, was created in 2010 to offer professional education courses in culinary arts and workshops on gender, society, and entrepreneurship to the women of the Maré favela, thus encouraging them to achieve autonomy and reflect on their roles in society. The project also includes the management of a buffet, which creates job opportunities and is a source of income for the students. Since 2010, the buffet has already produced more than 1,000 events.

**servings** 16 pieces of bread (80g each),  
16 portions of yellow mombin mustard (20g each)  
and 1 portion of x-mare favela stuffing

**prep time** 2 hours

**difficulty** medium

## INGREDIENTS

### **x-maresinha bread (16 80g-servings)**

- 750g all-purpose flour
- 68g table sugar
- 1 cake compressed yeast
- 15g table salt
- 90g unsalted butter
- 360ml water
- 23g powdered milk

### **yellow mombin mustard (16 20g-servings)**

- 2 onions
- 500g yellow mombin pulp
- 3 or 10g cinnamon sticks
- 1 dessertspoon or 15g powdered mustard
- 1 dessertspoon or 10g curry powder
- 1 dessertspoon or 10g pepper
- 80g demerara sugar
- 5g salt

### **x-maresinha**

- 2 slices or 80g x-maresinha bread
- 1 slice or 30g coalho cheese
- 1/2 or 150g plantain
- 2 bsps or 20g yellow mombin mustard

## DIRECTIONS

### **x-maresinha bread**

Weigh all the ingredients. Put the flour, sugar, powdered milk, salt and yeast in the stand mixer. Mix. Add water and continue to mix. Add butter and continue to mix. Mix until the dough passes the windowpane test. Remove the dough, round it and rest it. Divide the dough into 80g pieces. Mold it, put it in the baking pans and let the bread leaven for 45 minutes. Bake it in a preheated oven at 180°C for about 12 minutes.

### **yellow mombin mustard**

Weigh all the ingredients. Cut the onion. Braise the onion in olive oil. Add the sugar until it is dissolved. Add the yellow mombin pulp and the other ingredients. Cook for about 25 minutes until incorporated.

### **x-maresinha**

Cut the bread open and heat it. Grill the plantain and coalho cheese in a griddle with the bread opened in half, add the plantain and coalho cheese. Cover the plantain and coalho cheese with the yellow mombin mustard.

# MAROON CUCUMBER ACARAJÉ

## MARÉ DE SABORES

The Maré de Sabores project, from Redes da Maré, was created in 2010 to offer professional education courses in culinary arts and workshops on gender, society, and entrepreneurship to the women of the Maré favela, thus encouraging them to achieve autonomy and reflect on their roles in society. The project also includes the management of a buffet, which creates job opportunities and is a source of income for the students. Since 2010, the buffet has already produced more than 1,000 events.

**servings** 13 bean balls (50g each), 13 portions of vatapá\* (100g each) and 1 portion of maroon cucumber and vinaigrette stuffing

**prep time** 2 hours

**difficulty** medium

## INGREDIENTS

### **acarajé\***

- 500g black-eyed bean
- 1 chopped onion
- 5g salt
- 1 L palm oil

### **cashew nut vatapá**

- 2 teacups or 500g natural coconut milk
- 1 teacup or 100g toasted peanut, peeled
- 1 teacup or 100g cashew nut
- 1 tbsp or 3g parsley
- 1 tbsp or 3g coriander
- 1 tbsp or 3g scallion
- 5 or 150g tomatoes, peeled and seeded
- 2 or 150g diced onions
- 100ml palm oil
- 3 1/2 teacups or 450g wheat flour
- 1 dessertspoon or 5g salt
- 1 pinch or 3g mild pepper

### **maroon cucumber acarajé**

- 100g vatapá
- 50g maroon cucumber
- 15g onion rings
- 1 acarajé
- 10g peeled, seeded and diced tomato
- 10g onion diced into small cubes
- 20g olive oil
- 2g vinegar
- 2g parsley
- black pepper to taste

\*see glossary

## DIRECTIONS

### **acarajé**

Let beans soak in water for 24 hours. Drain, peel the beans and blend (in a blender or food processor). Add the onion and salt to the blender, until the mixture is creamy. Set aside. Pour the palm oil in a deep frying pan and let it heat (not too hot) to fry. If the olive oil is too hot, the acarajés may remain raw inside. With two large spoons, grab some black-eyed bean mixture and shape it with the spoons. Add each round-shaped part to the frying pan with olive oil and let it fry until brown on both sides. Remove the browned acarajés using a skimmer and drain the excess of olive oil with a paper towel.

### **nut vatapá**

Blend the peanut, nuts, tomato, onion, fresh herbs and 250g of coconut milk. Dissolve the all-purpose flour in the remaining coconut milk. Add the blended mixture and mix. Add the palm oil, pepper, and salt. Cook the mixture, mixing until it boils.

### **maroon cucumber**

In a frying pan, heat the olive oil and add the onion until it turns translucent. Add the sliced maroon cucumber and salt to taste.

### **vinaigrette sauce**

Mix olive oil, vinegar, salt, and pepper. Add the vinaigrette sauce, tomato, onion, and parsley.

### **plating and presentation**

Cut the acarajé ball open and stuff it with the vatapá. Add the maroon cucumber with onions and the vinaigrette sauce. Serve.



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# CHILD NUTRITION



Is That a Cheese Bread? Receipt by Julie Sole.

# CHILD NUTRITION AND SUSTAINABILITY

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ALESSANDRA DA  
SILVA PEREIRA<sup>(1)</sup>, ELAINE  
CRISTINA DE SOUZA  
LIMA<sup>(1)</sup> and FLÁVIA  
MILAGRES CAMPOS<sup>(2)</sup>

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At the end of the 20th century and beginning of the 21st century, we witnessed the creation and development of an agrifood system that reached a global dimension, with a wide gap between production and consumption. It has been widely debated in terms of its environmental, economic, social and cultural impacts. Even so, this hegemonic system has been influencing food production, distribution and consumption and even dictating food patterns for broad strata of the population<sup>1</sup>.

Many of the current efforts, in Brazil and abroad, aim at promoting food production and practices that are more connected to a more fair and sustainable system, including i) promoting family farming and local production practices; ii) promoting food biodiversity and local culture; iii) more adequate food distribution and storage logistics, seeking to reduce waste, gas emissions, and climate damages; iv) more conscious consumption by society, encouraging the full use of food and avoiding waste; and v) appropriate practices for the disposal of organic waste.

Food practices are established considering different aspects, such as socioeconomic, cultural, regional and biological factors, as well as factors related to the food environment in which it is inserted. Food environment means the collective physical, economic, political and socio-cultural environment, as well as the opportunities and conditions that influence food and beverage choices by the population and their nutritional status<sup>2</sup>.

Thinking about child nutrition is extremely important, given that the first years of life are critical for a child's development and growth, as well as the formation of food habits. The nutritional practices adopted during these years will continue throughout life and will influence the child's food choices and health in the short and long term. In this respect, the human right to adequate food is a child's right and a duty for all. For this reason, the development, maintenance, and monitoring of public policies that promote and guarantee adequate and healthy food practices are of paramount importance.

In the first year of life, encouraging exclusive breastfeeding for six months and complementary food introduction are food practices that promote mother-child health. In Brazil, we still have a long way to go in terms of increasing the coverage of exclusive breastfeeding, but it should be noted that we have been discussing, since 2010, the consolidation of Brazil's National Policy for the Promotion, Protection, and Support of Breastfeeding and the national strategy to promote breastfeeding and healthy complementary food in the country's Unified Health System (Sistema Único de Saúde). These policies are based on the premise that "adequate nutrition and access to safe and nutritious food are crucial components and universally recognized as a child's right to achieve the highest health standards, according to the Convention on the Rights of the Child"<sup>3</sup>.

Children are often exposed to different food environments. The first food environment they are exposed to is home. Many are the dimensions of this food environment, among which stand out the family's food habits, financial capacity and the health condition of its members, the policies for buying and producing local meals, availability of food at points of sale, the food production capacity of the family or community (especially in the rural area, place of residence), which interferes in the patterns of violence, the time spent in transportation and presence of commerce<sup>4</sup>.

Another food environment children are exposed to, in which they often spend most of their time, is school. This space has a very important role in the experiences and learning of food consumption and has a fundamental influence on the development of this practice<sup>5</sup>. In this sense, school food environments should promote adequate, healthy and sustainable food, with a great amount of fresh and minimally processed foods, such as fruits, vegetables, grains - preferably whole grains - and legumes. In these environments, it is important to limit the supply of ultra-processed products, which have recently been linked to the development of several chronic noncommunicable diseases, among which obesity, hypertension, and diabetes stand out. Also, these products are associated with unsustainable production, distribution and consumption practices that favor a hegemonic food system model, go

against the strengthening of biodiversity and, thus, are an antagonist of good food practices and the development of health of individuals, the collective and the planet.

Both on pre-school and school phases, the educational institution has, beside the home, a strong influence on the food habits children acquire, on which products are available and will be consumed and on the intake of nutrients. In Brazil, several policies promote adequate and healthy school meals, mainly in the country's public schools, which have implemented the National School Feeding Programme (PNAE)<sup>6</sup>. PNAE is Brazil's oldest Food and Nutrition Policy (1955) and, over the decades, it has evolved in its concepts and premises. Today, it is the main program that ensures adequate food, not only in terms of quantity but mainly in terms of promoting quality food, biodiversity, and local culture. An important asset of PNAE and school feeding programmes in the last decade, is that it obliges that 30% of the overall budget applied must be used to buy food from family farmers, in a way to promote more fair and sustainable agricultural policies.

It should also be noted that childhood is a crucial moment for development and learning. Based on this premise, the different environments to which children are exposed, especially schools, are very fruitful environments for carrying out Food and Nutrition Education (EAN) activities. EAN activities aim at promoting and protecting health by

encouraging autonomy and dialogue so that individuals, including children, can make food choices that are compatible with their living conditions, in a more conscious and less automated way, and with less taxes. Consequently, the school becomes an open space where one can try out foods, ways of eating and living together, as well as a direct link to various public policies on food and nutrition, health, sustainable practices, environment, climate, and waste reduction.

Another important practice that should be cherished during childhood is the rescue and encouragement of culinary practices since this is an important time for the development of culinary skills, which can be practiced and improved throughout life. According to the Dietary Guidelines for the Brazilian Population (2014), “cooking and other culinary skills are no longer being shared between generations. This favors the consumption of ultra-processed foods<sup>7</sup>.” In this context, children’s food environments can and should provide the experimentation of culinary practices, stimulating the development of such skills even at a young age.

Today’s children are tomorrow’s future. Feeding them and nurturing them with ideas and ideals, reflections and experiences, affection and respect for food, the land, producers, food systems and the environment is undoubtedly the wisest pathway to follow, although it might be the longer one.

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# *SURPRISE* PASSION FRUIT MOUSSE

SOCORRO CORREA

is a nutritionist, specialist in Nutrition applied to the Culinary Arts and a chef specialized in functional food. She is passionate about social work and specialized in vegetarian, sustainable and healthy cuisine.

**servings** 5

**prep time** 2 hours

**difficulty** easy

## INGREDIENTS

### **mousse**

- 2 teacups or 380g millet cooked in water
- 2 teacups or 500ml coconut milk
- 2 1/2 teacups or 500ml fresh passion fruit (juice concentrate)
- 8 tbsps or 130g demerara sugar

### **syrup**

- 1 teacup or 200ml fresh passion fruit (juice concentrate)
- 3 1/2 tbsps or 60g demerara sugar
- 1 scant tbsp or 10g starch

### **farofa\***

- 2 heaping cups or 240g toasted peanut unsalted
- 3 tbsps or 38g muscovado sugar
- 1 pinch salt

- coconut flakes to taste

\* see glossary

## DIRECTIONS

### **mousse**

Blend the cooked millet, coconut milk and half of the passion fruit juice. Add the sugar and the rest of the passion fruit juice. Let it blend until a thick cream forms.

### **syrup**

Transfer the passion fruit juice and sugar to a pan and bring to boil. As soon as it starts boiling, add the starch and let it thicken. Set aside and let it cool.

### **farofa**

Process all the ingredients in a food processor until a powder forms; set aside.

### **plating and presentation**

Add 3 tablespoons of peanut farofa in a large glass. Pour the millet mousse on top. Let it sit in the refrigerator for 2 hours. After 2 hours, add the passion fruit syrup. Let it sit in the refrigerator for another 4 hours. Serve with the peanut farofa and coconut flakes on top.

# IS THAT A CHEESE BREAD?

JULIE SOLE

holds an undergraduate degree in Culinary Arts from the Estácio de Sá University and currently is an undergraduate student in Nutrition at UNIRIO. She is a specialist in vegan and sustainable cuisine and a member of UNIRIO's VegAN extension project: Vegetarianism Forming a Dialogue Network.

**servings** 30

**prep time** 50 minutes

**difficulty** easy

## INGREDIENTS

- 2 teacups or 300g chopped arracacha
- 2 garlic cloves
- 1 1/2 teacups or 200g sweet cassava starch
- 1/2 2 teacup or 50g sour cassava starch
- 2 tsps or 10g yeast
- 1 tsp or 5g powdered turmeric
- 1/2 teacup or 75ml water
- 5 tbsps or 50ml olive oil
- 2 tsps or 10g salt

## DIRECTIONS

Peel and dice the arracacha and garlic into small cubes. Cook them in water until soft. Drain until all the water is gone and purée the arracacha and garlic together by mashing them evenly with a fork. Set aside.

In a bowl, put in the sour and sweet cassava starch, yeast and turmeric. Mix until even. Boil the water, add the oil and salt and pour them (boiling) over the cassava starch mixture to scald the cassava starch. Mix until a powder forms Add the purée to the cassava starch mixture and mix (with your hands) until the dough is even. Make small balls using a tablespoon to measure (each ball should weigh around 20g). Bake in a preheated oven at 200°C for 25 minutes or until the surface is slightly cracked. This recipe can also be frozen raw for up to 3 months.

Note: If you notice that the dough is sticky, add sweet cassava starch until the dough obtains a firm consistency. This can happen if the arracacha absorbs too much water when cooking.

# ZUCCHINI COCOA CAKE

GABRIELA KAPIM

is a nutritionist and TV presenter. On the GNT channel, she hosts the tv show Socorro! Meu Filho Come Mal. She was part of the shows Cozinha Colorida da Kapim, in 2017, and Socorro! Meus Pais Comem Mal, in 2018.

**servings** 10

**prep time** 1 hour

**difficulty** easy

**suggested side dishes**

fruit juice or tea

## INGREDIENTS

- 1 cup sugar (demerara, muscovado or coconut)
- 2 eggs
- 1/2 teacup olive oil
- 1 1/2 teacups grated zucchini\*
- 1 tsp vanilla essence
- 1 teacup whole wheat flour
- 1/4 teacup oatmeal
- 1/2 teacup cocoa powder
- 1 e 1/2 tsp baking soda
- 1/2 tsp salt

\*this amount is only for grated zucchinis because the weight of an entire zucchini can vary a lot.

## DIRECTIONS

Preheat the oven at 180°C. Mix the sugar, eggs, and olive oil in a stand mixer for 2 to 3 minutes; add the grated zucchini and vanilla essence, mixing until fully incorporated into the mixture. Mix the dry ingredients (flour, oatmeal, cocoa, baking soda, and salt) in another bowl. Gently add the dry mixture to the first mixture. Mix well until even.

Grease the cake pan with olive oil and flour. Pour the batter into the cake pan. Bake for 40 minutes.

# BEAN AND COCOA CAKE

ELAINE LIMA

is a professor at the School of Nutrition of UNIRIO and holds an undergraduate degree in Nutrition from this same university, as well as a doctorate in Food Science and Technology from UFRRJ and a specialization degree in Fruit and Vegetable Processing from the Federal University of Pelotas (UFPEL). She is a chef specialized in functional food and a coordinator at the NutriAção, an extension project that provides nutrition and food education to the community and is linked to UNIRIO.

**servings** 10

**prep time** 1 hour

**difficulty** easy

**suggested side dishes**

natural fruit juice and/or homemade fruit jam

## INGREDIENTS

- 1 teacup cooked beans, dried and unseasoned
- 1/4 teacup or 50ml coconut oil
- 1/2 teacup or 70g breadcrumb (give preference to homemade breadcrumb or whole wheat breadcrumb)
- 1 teacup or 60g oat flour
- 1 teacup or 200g demerara sugar
- 2 or 100g eggs
- 1 tbsp cocoa powder
- 1 tbsp or 20g baking powder
- water

## DIRECTIONS

### **beans**

Weigh the beans. Add twice the amount of water. Let it soak in the refrigerator for 8-12 hours. Discard the water used for soaking. Add 500ml of water in a pressure cooker with the beans. Cook for 30 minutes. Discard the broth.

### **cake**

Weigh all the ingredients. Clean the eggs. Blend the eggs, coconut oil and cooked beans without water. Combine the blended mixture with the dry ingredients and add the baking powder last. Grease a round cake pan and pour in the mixture. Transfer to a preheated oven for 30 minutes, on medium heat. Let it cool, unmold and serve.

You may add a cocoa syrup or melt a chocolate made from 70% cocoa and/or add ground nuts.

# COMPLETE MEAL FOR KIDS

RICE, VEGGIE BEANS, HARD BOILED  
EGG AND YAM PUREE.

ANNES DIAS INSTITUTE OF  
NUTRITION

National School Feeding  
Programme (PNAE). 2016  
Brazilian Food Guide.

**servings** 10

rice: 100g

veggie beans: 160g

hard-boiled egg: 60g

yam puree: 40g

**prep time** 1 hour

**difficulty** easy

**recommendation**

this meal is recommended to 4-5-year-old children

## INGREDIENTS

### **rice**

- 2 teacups or 350g rice
- 1 slice or 20g onion
- 2 tbsps or 15ml oil
- 1 or 2g garlic clove
- 1 dessertspoon or 3.2g salt

### **veggie beans**

- 3 or 400g medium beetroots
- 1 teacup or 400g chayote
- 1 teacup or 200g black beans
- 1 slice or 20g onion
- 2 tbsps or 15ml oil
- 1 dessertspoon or 3g salt
- 1 or 2g garlic clove
- 1 or 0.2g bay leaf

### **hard-boiled egg**

- 12 or 600g eggs
- 1 tsp or 2.4g salt

### **yam puree**

- 3 teacups or 500g yam
- 1/4 teacup or 50ml milk
- 1 tsp or 1.2g salt

## DIRECTIONS

### **rice**

Sort through the rice to remove any bad ones, wash with running water and drain. Braise the garlic and onion in oil. Add the rice and salt and braise. Add boiling water (about three times the amount of rice) and cook in a partially covered pan on high heat.

### **veggie beans**

Sort through the beans to remove any bad ones, wash and soak them for 2 hours or in hot water for half an hour. Wash, peel and cut the beetroots, discarding any part that may be useless. Set aside. Cook the beans and bay leaf in water (equaling about four times the amount of beans). Braise the garlic and onion in oil. Put in the braised beans, add the beetroot, chayote, and salt. Put in the boiling water and cook. Mash part of the beans and vegetables if needed.

### **hard-boiled egg**

Wash the eggs in running water. Place the eggs in a pan filled with cold water and cook on high heat (8-10 minutes in boiling water). Let it quickly cool in running water and remove the eggshell. Sprinkle the salt.

### **yam puree**

Clean, peel and cut the yam. Cook it in boiling water, in a covered pan on high heat. With the yam still hot, transfer it into a ricer or use a masher, and add milk, salt, and oil. Mix. Transfer it to the stovetop and mix well until even.



Zucchini cocoa cake. Recipe by Gabriela Kapim.

6

# BIODIVERSITY AND FOOD



Lamb's Ears Lasagna. Recipe by Angela de Azevedo.

# BIODIVERSITY LOSS AND FOOD:

## WHAT CAN WE DO, WHAT ARE WE FACING?

MARIELLA UZÊDA

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is an agronomist who holds a doctorate in Agricultural Engineering with a specialization in Management of Renewable Natural Resources. She is a researcher at Embrapa Agrobiologia, in the areas of agrobiodiversity management, agroecology and ecology of agricultural landscapes, and has experience in the Amazon and the Atlantic Forest.

Agriculture and food systems have been important drivers of the global changes experienced in the “Anthropocene”, the current geological era characterized by the leading role of human beings in the transformations the planet underwent. These changes became clearer as from the modern industrial period, which started around 1800 and became more intense after the Green Revolution (60s and 70s), when there was a massive investment in increasing production, through the expansion of the agricultural frontier and productivity, based on the use of chemical inputs and the simplification of production systems.

Currently, about 11% of the Earth’s land surface is used for agricultural production and the world has an availability of 2,800 calories per person per day. However, 1 billion hungry people are contemporary to obesity and waste, warning us on the lack of equity in access, excessive consumption of ultra-processed products and losses in transportation, as well as problems in the storage and use of food<sup>1</sup>.

With the simplification of production systems, agrobiodiversity sharply declined in the last 150 years. The Food and Agriculture Organization of the United Nations estimates that 75% of the genetic diversity of crops was lost during the 20th century<sup>2</sup>. Rice, corn, and wheat supply 60% of the calories and proteins that the world population consumes.

In addition to the changes in the food system, the growing global climate changes, the decline of areas with native vegetation, environmental degradation, overexploitation, pollution, and other threats are factors that contribute to the decline in agrobiodiversity. These species, in addition to their role for human consumption, are essential in providing vital ecosystem services in the functioning of agricultural systems, including pollination, soil fertility, pest and disease control.

Many studies recognize that, in general, biodiversity and its conservation are deeply rooted in the agricultural and food production systems of traditional communities around the world and, therefore, its loss leads to an alarming cultural erosion. This biocultural approach broadens the scope of interactions between man and nature, highlighting the fragility of food systems in the Anthropocene.

Brazil is place for 10 to 20% of the world’s biodiversity, and family farming production places the country eighth in food production. However, studies show that it is common to find family farmers in a situation of food vulnerability, both due to specialization of production and abandonment of production for self-consumption, concerning the generalization of inappropriate food habits.

In a recent survey carried out in a rural community in Rio de Janeiro State, it has been identified that, over 20 years, the interviewed farmers reduced the number of products grown and extracted or collected by 70%, of which 45% refers to wild foods from foraging or extraction. At the same time, there was an 80% increase in items consumed in supermarkets. It is important to highlight that many of the foods from the local biodiversity (wild), originating from previously foraged and no longer consumed, were herbaceous plants, commonly called bush.

In an ethnobotanical survey, carried out with the same community, on the potential of spontaneous herbaceous species (bush), 37% of the species found were considered food and linked to affective memories. When asked about the changes in their food habits, especially concerning the fact that they were no longer consuming these species, many explained that it was “poor people’s food.”

The process of colonization and expropriation of native peoples led to the consolidation of food and agricultural practices based on exotic species, due to the importation of habits. The potential of the local

biodiversity is little recognized by agrarian and forestry sciences, and much of the cultural heritage of the local populations is underestimated, which reinforces the attribution of pejorative labels to these foods.

Spontaneous herbaceous vegetation (bush) also constitutes food, shelter and breeding areas for many animals that act as agents of ecosystem services<sup>3</sup>. They are widely used in human nutrition in different parts of the world and are of great importance as medicinal plants and in the generation of medicines. Such plants also influence soil characteristics, improving their physical and chemical characteristics in anthropized areas<sup>4</sup>. Despite being known as multifunctional, these plants are commonly seen as “harmful” in conventional production systems and are suppressed in the management of conventional agricultural systems.

Therefore, food security is still an issue of our century and it goes beyond food production itself. It is necessary to rethink the entire agrifood system, from the seed to the table, to guarantee quality food to the population. The transition from conventional, industrially-based production systems to ecologically-based production

systems is essential to start the transition in food production.

In this regard, traditional and academic knowledge about local species and their potential for use is an opportunity to guarantee food security and sovereignty, as well as increase biodiversity in the agricultural landscape and production systems. The use of native species in production systems allows translating the conservation of biodiversity into the generation of goods and services for society.<sup>5</sup>

Addressing agrobiodiversity and integrating traditional and academic knowledge for the consolidation of production systems attribute new demands to the ecological investigation on the Anthropocene<sup>6</sup>. They include: highlighting and defending the roles of biodiversity as part of an environmental system modified by man and, therefore, as part of human dimensions<sup>7</sup>. This change in approach is vital to the creation of a new socio-political-ecological dynamic, which aims at transforming food systems, as well as adapting them to new realities and expanding their resilience. All of this is essential in the current scenario of global changes and to address equality and justice.

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# JUNE PLUM JAM WITH COCOA AND PEPPER

CLARISSA TAGUCHI

is a self-taught chef who comes from a family of Japanese immigrants. She is an activist for agroecological practices, family farming, and veganism. She is a producer and owner at PANC BRASIL, a company that works with vegetarian and sustainable products from PANC (non-conventional edible plants).

**servings** 4

**prep time** 1 hour

**difficulty** medium

**suggested side dishes**

serve with toasts and/or as a garnish for cheeses and meats (vegan or not)

## INGREDIENTS

- 15 or 1kg ripe june plum
- 1 cup or 250ml water
- 2 teacups or 260g muscovado or demerara sugar
- 1/3 teacup or 80ml lime juice (give preference to the rangpur lime)
- 1/2 teacup or 50g cocoa powder (give preference to one made from 100% cacao)
- 1 medium ripe dedo-de-moça pepper, seeded and diced into small cubes
- 2 tbsps or 30ml extra virgin olive oil

## DIRECTION

Peel the june plum and boil in 3-5L of water, in a pan similar to a casserole (thick bottom). You don't need to remove the pit. Let it stand on medium heat until the pit is separated from the fruit. Mix it from time to time for about 20 minutes to make sure it doesn't stick. Once pit and fruit are separated, turn off the heat and remove the pits. The texture will resemble a paste. Let it cool and blend it with the cocoa powder. Return the cream with cocoa to the pan, add the other ingredients and keep it on medium heat for 20-30 minutes, mixing until it doesn't stick to the bottom of the pan. Pour it into sterilized glass jars when still hot. Cover and let it cool. It can be stored outside the refrigerator for up to 3 months.

# KABOCHA SQUASH SOUP WITH COCONUT MILK AND ORA PRO NOBIS

MIKAURIS MATTOSO

is a gastronomist specialized in Asian cuisine who holds an undergraduate degree in Nutrition from UNIRIO. She is a member of UNIRIO's Atlantic Forest PANC research group.

**servings** 6

**prep time** 40 minutes

**difficulty** easy

**suggested side dishes**  
whole-grain toasts

## INGREDIENTS

- 3 teacups or 750ml water
- 1 or 1.9kg medium kabocha squash
- 1 or 165g medium carrot
- 5 cloves
- 2 bay leaves
- 2 tbsps or 30ml olive oil
- 1 or 105g white onion
- 5 or 15g garlic cloves
- 1 tsp or 5g dedo-de-moça pepper, seeded and chopped
- 40 or 60g ora pro nobis leaves
- 1/2 teacup or 120ml coconut milk
- 2 heaping tsps or 5g salt
- 1 heaping tbsps or 5g parsley

## DIRECTIONS

Wash the pumpkin in running water, seed, peel and dice it into large cubes, peel the carrot and quarter it. Put 3 cups of water, the pumpkin, carrot, bay leaves and cloves in a pan. Transfer to medium heat. Let it cook for 15 minutes. (Set aside the water you used to cook the squash to reuse later). Wash and chop the pepper, peel the garlic and onion. Dice the onion and garlic into small cubes and set aside. Wash the parsley and ora pro nobis and chop. Transfer the cooked pumpkin and carrot with some water to the blender and blend. (Discard the bay leaf and cloves at this time). Warning: hold on tight to the lid of the blender with a dish towel to prevent the lid from being pushed by the steam. Heat the olive oil, add the pepper, onion, and garlic, braise without letting it brown and add the ora pro nobis and parsley. Braise for 1 minute. Add the mixture from the blender to the pan together with the rest of the water. On medium heat, once it starts to boil, add the coconut milk and salt, cover the pan and let it cook for 5 minutes. Taste. Season with more salt to taste. Sprinkle a trickle of olive oil.

# LAMB'S EARS LASAGNA

ANGELA DE AZEVEDO

holds an undergraduate degree in Law, is a chef specialized in PANC (non-conventional edible plants) and owns Sítio do Canto and Cozinha Experimental da Terra, in Brejal, Petrópolis, Rio de Janeiro. Her cuisine seeks to express the miracle of life, from seed to food, through the diversification of flavors, ingredients, and redesign of traditional dishes.

**servings** 4

**prep time** 1 hour

**difficulty** easy

**suggested side dishes**

rice and salad with non-conventional edible plants (PANCs)

## INGREDIENTS

- 30 fresh lamb's ears leaves, washed
- 2 beaten eggs seasoned with herbs to taste
- salt
- tomato sauce seasoned to taste
- 8 thick slices or 300g mozzarella cheese

## DIRECTIONS

Add one layer of tomato sauce at the bottom of a serving dish. Bread the lamb's ears leaves with the beaten and seasoned eggs. Form a layer over the tomato sauce. Add a layer of mozzarella. Add a layer of tomato sauce. Add a layer of lamb's ears. Repeat until the dish is full. In the end, form a layer of mozzarella and transfer it to the oven on medium heat for 35 minutes (10 minutes with aluminum foil and 20 minutes without it).

Notes:

1) vegan suggestion: replace the eggs with soaked chia seeds with a little bit of water and seasoning to taste and replace the mozzarella with seasoned nut cheese.

2) the tomato sauce can be replaced by bolognese, chicken or any other juicy sauce.

# ACAI PANCAKE WITH ROSELLE JAM

ATLANTIC FOREST PANC RESEARCH GROUP  
OF THE SCHOOL OF NUTRITION OF UNIRIO

Coordinators: professors Elaine Cristina de Souza  
Lima and Luciana Trajano Ribeiro Manhães.

Students: Rodrigo Verciane and Mikauris Matoso

The group aims at analyzing and formulating  
preparations using the PANCs inserted in the  
Atlantic Forest biome, including peels, stems, seeds,  
flowers, and leaves, to explore the sustainability of  
these plants and their producing regions.

**servings** 6 pancakes and 1 1/2 jars  
or 230g of jam

**prep time** 1 hour

**difficulty** easy

**suggested side dishes**  
honey and/or fresh fruits

## INGREDIENTS

### **jam**

- 1 teacup or 250ml water
- 1 teacup or 50g dehydrated roselle
- 2 fuji or gala apples
- 1 orange (juice)
- 3 tbsps or 40g honey

### **pancake**

- 1/4 teacup or 100g acai pulp
- 1 ripe banana, chopped
- 1 egg
- 2 tbsps or 35g oat flour
- 1 dessertspoon or 10g brown flaxseed flour

## DIRECTIONS

### **jam**

Bring 1 cup of water to boil, then, turn off the heat, add the roselle and let it stand for 10 minutes. Peel the apples and blend it with the roselle that was in the water. Blend well for approximately 1 minute. Put the juice of the orange, honey and the blended mixture in a pan, light the fire and mix until the mixture becomes a jam (approximately 5 minutes). Pour it into glass jars and let it cool. Then, let it sit in the refrigerator.

### **pancake batter**

Put all the pancake ingredients in a blender and blend for 1 minute. Heat a nonstick frying pan on medium heat and add a small ladle of batter from the blender, lower the heat and cover the frying pan for 1 minute, remove the lid and flip the pancake over to cook the other side for another minute on low heat.

### **plating and presentation**

Serve the jam with the pancakes and banana slices (optional).

# CHLOROPHYLL WATER

## OSWALDO CRUZ FOUNDATION'S TERRAPIA PROJECT

The Terrapia Project - Lively Food in Health Promotion started in July 1997 and is part of the health promotion initiatives of the Health Program of the Oswaldo Cruz Foundation (Fiocruz/RJ). Today, the program is a benchmark that, through daily practices, serves a Brazilian cuisine without cooking the food and sees the body as an ecosystem and mean of participation in environmental preservation.

**servings** 1 glass (300ml)

**prep time** 30 minutes to prepare the drink and  
2 days for the seeds to sprout

**difficulty** medium

## INGREDIENTS

- 2 apples
- 1 portion sprouted seeds
- 1 blender jar aromatic green leaves to taste
- a voile strainer to strain the drink

## DIRECTIONS

Before preparing Terrapia's chlorophyll water, you need to learn how to sprout the seeds.

**sprouting an unpeeled sprouted sunflower seed** (or any other sprouted seed)

1st STAGE: Wash well a handful of seeds and let it soak in water for 8 hours;

2nd STAGE: Drain the water and wash well the seeds.

Repeat 5 times;

3rd STAGE: Place the humid seeds in a glass, inclined at 45°, ventilating, draining the excess of water and in shadow.

4th STAGE: Wash well (5 times) in the morning and at night, placing them back in that same position;

HARVEST: The seeds will be ready to harvest when you see a little bit of green poking out (after 24 hours, approximately).

You can now use the sprouted seeds to prepare the chlorophyll water.

### **chlorophyll water**

Blend the apples in a blender. Extract the juice with a cloth or voile strainer. Do not add water, only press the apple with a cucumber or carrot (as a mortar and pestle). Return the juice to the blender and gently add the edible green leaves, such as wheatgrass, pumpkin leaf, sweet potato leaf, collard greens, chicory, lettuce, watercress, mint or any other that you like. Use PANCs (non-conventional edible plants) you know. Remember that the goal is to extract the green juice, therefore, you can use any edible green leaf you have at home or even edible uncultivated leaves. Add the sprouted seeds. Strain again using a cloth strainer to remove the fibers. This way the chlorophyll can be better absorbed.

**notes:**

1 - Do not replace the apple with other fruit because it may interfere in the process of absorbing the chlorophyll. If you wish, you can add vegetables;

2 - The sprouted hard-coated seeds (a lot of cellulose) can be used in the juices because they will be strained in the end. For example: unpeeled sunflower, unpeeled rice, unpeeled oat, millet, canary seeds, etc.

3 - Suggestions of uncultivated edible leaves and aromatic plants for the juice:

## NON-CULTIVATED EDIBLE PLANTS

### COMMON NAME

**BRAZILIAN CAT'S EAR** (Fam. Compositae)

**WOOD SORREL** (Fam. Oxalidaceae)

**PURSLANE** (Fam Portulacaceae)

**TROPICAL BURNWEED** (Compositae)

**GUINEA GRASS** (Fam. Gramineae)

**MOLASSES GRASS** (Fam. Gramineae)

**NASTURTIUM** (Fam. Tropaeolaceae)

**LARGEFRUIT AMARANTH** (Fam.Amaranthaceae)

**SPADELEAF** (Fam. Umbelliferae)

**CAT'S EAR** (Fam. Compositae)

**DANDELION** (Fam. Compositae)

**CHICKWEED** (Fam. Caryophyllaceae)

**PUMPKIN LEAF** (Fam. Curcubitaceae)

**SWEET POTATO GREENS** (Fam. Convolvulaceae)

### COMMON NAME

*Hypochoeris brasiliensis*  
(Less.) Griseb.

*Oxalis corniculata* L.

*Oxalis corymbosa* DC

*Oxalis Latifolia* Kunth

*Portulaca oleracea* L.

*Erechtites valerianaefolia*  
(Wolf)DC.

*Panicum maximum* Jacq

*Melinis minutiflora* P.Beauv.

*Tropaeolum majus* L.

*Amaranthus deflexus* L.

*Amaranthus hybridus* var.  
*paniculatus*

*Amaranthus hybridus* var.  
*patulus*

*Amaranthus lividus* L.

*Amaranthus retroflexus* L.

*Amaranthus viridis* L.

*Centella asiatica* (L.) URB

*Hypochoeris radicata* L.

*Hypochoeris brasiliensis* (L.)  
Griseb.

*Taraxacum officinale* Weber

*Sonchus asper* (L.) Hill

*Stellaria media* (L.) Vill

*Curcubita pepo* L.

*Ipomoea batatas* (L.) Lam

**SUGARCANE LEAF****CORN LEAF** (Fam. Gramineae)**CHAYOTE LEAF** (Fam. Curcubitaceae)**MEXICAN MINT** (Fam. Labiatae)**BROAD-LEAVED DOCK** (Fam. Polygonaceae)**WHITE-BACK** (Fam. Compositae)**ABSINTHIUM** (Fam. Compositae)**BREDO, CARURU** (Fam. Portulacaceae)**ORA-PRO-NOBIS** (Fam. Cactaceae)**HAIRY GALINSOGA** (Fam. Compositae)**COMMON BEGGARTICKS** (Compositae)**GALE OF THE WIND** (Fam. Euphorbiaceae)**RAMIE** (Fam. Urticaceae)**LILAC TASSELFLOWER** (Fam. Compositae)**BROADLEAF PLANTAIN** (Fam. Plantaginaceae)**FRAGRANT FLATSEDEGE** (Fam. Cyperaceae)**BENGHAL DAYFLOWER** (Fam. Commelinaceae)**WHITE CLOVER** (Fam. Papilionoideae)**AMBAY PUMPWOOD** (Fam. Cecropiaceae)**COMMON NETTLE** (Fam. Urticaceae)**ROSELLE** (Fam. Malvaceae)*Saccharum officinarum* L.*Zea mays* L.*Sechium edule* (Jacq) Sw*Plectranthus amboinicus**Rumex obtusifolius* L.*Chaptalia nutans* (L.) Pol*Chaptalia integrifolia* (Vell)

Burkart

*Artemisia absinthium* L.*Talinus patens* (L.) Willd.*Pereskia aculeata* Mill*Galinasoga quadriradiata*

Ruiz &amp; Pav.

*Bidens alba* (L.) DC*Bidens pilosa* L.*Phyllanthus ninuri* L.*Phyllanthus tenellus* Rxb*Boehmeria nivea* (L.)

Gaudion.ch

*Emilia sonchifolia* (L.) DC*Sonchus oleraceus* L.*Plantago tomentosa* Lam.*Cyperus distans* L.f.*Cyperus esculentus* L.*Cyperus ferax* Rich*Cyperus Meyenianus* Kunth*Cyperus Rotundus**Commelina benghalensis* L.*C. diffusa* Burn.f.*C. erecta* L.*C. tripogandra* diurética (Mart)*Trifolium repens* L.*Cecropia pachystachya* Tréwl*Urtica dioica* L.*Hibiscus sabariff* L.

## AROMATIC PLANTS YOU CAN USE IN YOUR JUICE (IN SMALL QUANTITIES)

### COMMON NAME

### SCIENTIFIC NAME

**ROSEMARY** (Fam. Labiatae)  
**SWEET BASIL** (Fam. Labiatae)  
**LEMONGRASS** (Fam. Gramineae)  
**LEMON BALM** (Fam. Laminaceae)  
**BUSHY MATGRASS** (Fam. Verbenaceae)  
**ANISE** (Fam. Umbelliferae) (Apiaceae)  
**STEVIA** (Fam. Asteracea)  
**BLUE GUM LEAF** (Fam. Myrtaceae)  
**LEMON LEAF** (Fam. Rutaceae)  
**MINT** (Fam. Labiatae)  
  
**PEPPERMINT** (Fam. Laminacea)  
  
**GREEN PEPPER BASIL** (Fam. Labiatae)  
**OREGANO** (Fam. Laminaceae)  
**PARSLEY** (Fam. Umbelliferae)  
**SAGE** (Fam. Labiatae)  
**THYME** (Fam. Labiatae)

Rosmarinus officinalis L.  
 Ocimum basilicum  
 Cymbopogon citratus L. (DC) Stapf  
 Melissa officinalis L.  
 Lippia alba (Mill) N.E.Br.  
 Foeniculum vulgare  
 Stevia rebaudiana (Bertoni) Bertoni  
 Eucalyptus globulus Labill  
 Citrus limon (L.) Burmf  
 Mentha arvensis pulegium L.  
 Mentha x villosa Huds  
 Plectranthus amboinicus (Lour.)  
 Spreng  
 Ocimum selloi Benth  
 Origanum vulgare L.  
 Petroselinum crispum (Mill.) A.W. Hill  
 Salvia officinalis L.  
 Thymus vulgaris L.



Chlorophyll Water. Recipe by Terrapia Project.

7

# FOOD, TRADITION AND SUSTAINABILITY



Woman. Recipe by Tainá Marajoara and Anadeth Miranda.

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# FOOD: A POWERFUL MEAN OF COMMUNICATION BETWEEN BEINGS, KNOWLEDGE AND TERRITORY

JULIANA DIAS

is Daniel's mother, a journalist and a collaborator and professor at the Nutes Institute of Education in Science and Health (Nutes) of UFRJ. She holds a doctorate's in History of Sciences, Techniques and Epistemology (HCTE) from UFRJ and a master's in Science and Health Education from Nutes/UFRJ. She is a member of the Brazilian Forum on Food and Nutrition Sovereignty and Security (FBSSAN).

Food interweaves the culture and communication of a people within its territory. From planting to sharing, the way we relate to food communicates the bonds and affections we establish through beliefs and community, family and nature ties. It represents a plurality of social, organizational, language and speech structures, by giving meaning to ways of living, producing and eating. This web of relationships opens a dialogue on our existential dimension as species, individuals and society.

By linking food and communication, we aim at weaving the threads of complexity between the biological and cultural being, without limiting one dimension to the other, as suggested by the socio-anthropologist Edgar Morin. Both communication and food are linked to our humanity; therefore, they are vital. According to the biologist Faustino Córdón, the most transcendental consequence of culinary activity is the word, i.e., the qualitative transformation from hominid to man.

Cultural development was fostered by the development of thought. The kitchen gave birth to words, and was the midwife of man, says the author when affirming that culinary was a key factor in all human activities. In the field of communication, Brazilian thinker Muniz Sodré explains that the action of communicating is greater than the verbal dimension since we communicate through the work of our hands or the words of our speech. In this context, translating what we think, and leading our interlocutor to do the same, where dialogue is possible, is the basis of the communication concept of the Brazilian educator Paulo Freire.

**What does a tapioca porridge with fishmeal have to say ?**

On many occasions, it doesn't take a single word to communicate something. Preparing and sharing a meal can be

a way of saying "I care about you". The book *O Cozinheiro do Rei*, by the musician and composer Zé Rodrix, is a romanticized story of Brazil, whose plot is centered on the material and symbolic relations of food. The book tells the epic history of Pedro Karaí, a mestizo, an indigenous boy from the Mongoyós tribe, located in Rio das Contas, in the Brazilian sertão (desert) of the Bahia State.

Around the age of five, Karaí had a communicative experience about the senses, ideas, and feelings contained in a meal. One of his favorite games was to jump in the river with his friends. However, on a certain day, the boy hit his head on a rock and fell unconscious, between life and death. He was promptly rescued by his mother and the adults of the tribe, who were trying to revive him.

At that same time, Karaí alternated between consciousness and unconsciousness until he was attracted by the smell of porridge made of flour of tapioca with fish that his mother prepared for him. At that very moment, communication takes place and the boy describes what happened to him:

"(...) When she placed it in front of my mouth, lifting my neck so that my lips could touch it, the sight of the shiny gray surface filled my eyes with tears. The tapioca porridge with fishmeal, carefully prepared over the embers of a fire from the previous day, ran down my mouth, caressing my tongue and coating the walls of my throat with delight. It entered my body, filling my stomach with joy and peace, making me understand, for the first time in my life, the meaning of hunger and satiation. I thought, with the mind of a little indigenous boy, that the most beautiful thing in life was to feed the hungry." (Zé Rodrix, 2013, p. 29).

The boy's thoughts on appetite, hunger,

satiation, joy, and peace arose from a meal. The food and its nutrients did more than biologically communicate with his organism and provide the necessary substances to recover his physical strength. At the same time, and inseparably, he communicated feelings and ideas, created metaphors and analogies, established dialogue without expressing a single word, and converged the communicable (knowledge) with the incommunicable (flavor).

### **For other ways of communicating**

Communication wages a battle between oppression and emancipation over every culture's right to eat and to say its words. What people eat or don't eat communicates inequalities (environmental, ethnic-racial, economic, cultural, generational, political), exclusions, hierarchies, the loss of biodiversity and the threat to food heritage.

The neoliberal system extended the logic of the capital to all social relations and all spheres of life. The Brazilian geographer Carlos Walter Porto-Gonçalves explains that the concentration of capital in the area of food reaches one of the pillars of any culture: the way each one eats. The hegemonic food system tends to reproduce a single way of knowing and living with the world.

In the late 1990s, the Brazilian agroecological movement was flourishing based on the construction of collective knowledge and plural communicative and educational processes. In the popular mobilizations of townspeople, people from the forests, from the water and from the countryside, other rationalities emerged in a dialogue of beings and knowledge. They promote autonomy and strengthen abilities to contextualize and encompass problems and violations related to food and nutrition sovereignty and security. They point to new ways of understanding the world,

the result of dialogical exchange and the fight for the meanings of sustainability, in the social re-appropriation of nature and culture, as analyzed by Mexican sociologist Enrique Leff.

This construction of knowledge and communication is opposed to marketing communication, which considers the interlocutors as an audience, using marketing and advertising to produce misinformation. Information that can help the population understand the inseparable relation between culture, biodiversity, and territory, as well as the struggle for fair, healthy and sustainable food systems is being hidden.

Agribusiness is not pop, as stated in a Brazilian advertising campaign. There are other ways to produce food and knowledge. Agroecology promotes plurality in the ways it communicates with the city. It fights against a unilateral and unequal view of the countryside-city relationship. It questions the alliances between science, technology, and politics, which limit the right to communication, voice equality and biological and cultural diversity. It is a commitment to transform realities, by using food as a tool for us to communicate with all the power of dialogue, like the porridge of Pedro Karáí.

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Tchorüne y Ba'ü. Recipe by We'e'ena Tikuna.

# TCHORÜNE Y BA'Ü

is a dish from the Tikuna indigenous people, of Alto Rio Solimões, that is served as a starter or main course. We'e'ena Tikuna learned this recipe from her grandmother and mother. All knowledge is transmitted orally from generation to generation. The fish used in this recipe is the mapara, a freshwater fish also known as mapura, catfish, mapara de cameta or potter.

## WE'E'ENA TIKUNA

is an indigenous artist from the Tikuna Umariaçu Indigenous Land in Amazonas, Alto Rio Solimões, whose name means “the jaguar that swims across the river.” She holds undergraduate degrees in Visual Arts and Nutrition – being the first indigenous woman of the Tikuna people to hold a bachelor’s degree in Nutrition – from the Anhanguera University, Santo André/SP. As a heritage and promoter of the Tikuna culture, We'e'ena knows her history and the songs of her people very well, having composed numerous songs, and now concludes her first recording entitled “We'e'ena Encanto Indígena.” The lyrics speak of cultural resistance, identity, nature preservation, etc. She is a speaker and indigenous activist invited to numerous debates, universities, and forums.

**servings** 6

**prep time** 2 hours

**difficulty** easy

**suggested side dishes**

white rice and cassava flour

## INGREDIENTS

- 2 tbsps olive oil (at the indigenous village, we would use turtle lard)
- 1 spoon garlic butter or 4 garlic cloves
- 1 medium chopped onion
- 2 small tomatoes
- 3 mild peppers
- 3 tbsps blend of scallion and coriander
- salt to taste
- 4 or 400g boned fish fillets (mapara fish fillet)
- 2 1/2 or 250g grated unripe plantain
- 1 1/2 teacup or 250g cooked cassava
- 1 lime

## DIRECTIONS

Wash well the fish. Drizzle it with lime juice. Let it rest from about 30 minutes to 1 hour. Braise the olive oil, garlic, onion; after, add a boned fish of your choice. Add the tomatoes and pepper. Add 1L water. Put in the grated unripe plantain and cooked cassava together. Transfer it to low heat, with the pan partially covered, for 10 minutes and mix a few times until cooked. Bring it to boil for 40 minutes to give consistency. Then, add salt to taste and the blend of scallion and coriander. Mix and it is ready!

*Meã pe tchibüe* is the Tikuna indigenous term for enjoy your meal.

# KANYCAA

the original dish is called kanyrpyra, which means fish cooked in pepper. It is a Marajoara indigenous dish and also a celebration food at the festivities of the devotees of Saint Sebastian, in the city of Cachoeira do Arari, Marajó Archipelago. This dish may look simple, but it carries within it the complexity of the Marajoara food culture, where the fatty fruit and pepper fulfill the role of food preservatives. In addition to the natural cooking done by the pepper, which is a repellent for insects and animals, the fat of the tucuma creates a layer on the stock, thus controlling its fermentation.

This is one of the so-called rain foods. Dried pepper is prepared in large quantities in sunny weather to wait for the rain to come. Once the rain comes, the tucuma harvest begins. This combination of different types of knowledge about taste, time, food and water makes the Marajoaras excellent scientists and guardians of their original food culture.

However, for this cookbook, the fish was replaced with pumpkin and the Brazil nut beiju\* is given as a suggested side dish due to the mix with the cassava flour to thicken the dumplings, as the flour would be the traditional side dish for this recipe.

Pumpkin was the chosen replacement because it is an abundant food in Brazil and has a low cost. Let us greet the cassava! Let us greet the original food culture!

## TAINÁ MARAJOARA

is a cook and thinker who carries the ancestry of the people of Marajoara and, based on traditional knowledge and as a member of the Oral History Research Office of the University of São Paulo (NEHO/USP), establishes the concept of food culture, known as a new epistemological line. She is the founder of Ponto de Cultura Alimentar, Iacitatá Institute. In 2018, she received the commendation Amazônia para Sempre, from the Council of the Municipality of Belém, and the Paulo Frota Award for Human Rights, given by the Legislative Assembly of the State of Pará.

**servings** 10

**prep time** 40 minutes

**difficulty** easy

**suggested side dishes**

nut beiju\*

\*see glossary

## INGREDIENTS

- 500g cassava flour
- 2 sweet pumpkins
- 6 garlic vine leaves
- 3 wild coriander sprigs
- 4 large basil leaves
- 500g tucuma shavings (it cannot be the pulp with water, it needs to be the shavings from the fruit itself)
- 1 spoon dried medium-hot pepper or 4 spoons cumari pepper with tucupi juice
- 1.5L water for the tucuma stock
- enough water for cooking
- sea salt (not granulated and with no chemical additives) to taste

## DIRECTIONS

Cut the pumpkin into small pieces, unpeeled. This makes it easy to mash them. Chop well the herbs, using all the parts of the wild coriander, except for the root. Cook the herbs, salt, and pumpkin together until the pumpkin is very soft. Mix the pulp of the tucuma with 1.5L of water. Strain and mix it again until you extract all the fruit juice. Set aside in a bowl and add the pepper. Drain the water used to cook the pumpkin in a pan large enough to put in the tucuma juice. Bring it to a boil. Remove the pumpkin peel and chop it well into very small pieces. Mash the pumpkin with its peel until even. Gently add the flour to the pumpkin until the consistency is good enough to make small firm balls. Bring the balls to boil in the tucuma stock, until they are completely cooked. When the stock is ready, it is time to serve!

# THE GREAT WALL OF GRIOT

crosses the Atlantic Ocean through the African Diaspora and arrives in Brazil due to the colonization. It keeps a piece of its history in each place where it is known and, when it combines its three ingredients, beans, angu, and malabar spinach, it reflects a forgotten Africa.

DANIEL OLIVEIRA and INGRID COSTA

Daniel Oliveira - is a nutritionist who holds an undergraduate degree in Nutrition from the State University of Rio de Janeiro (UERJ), a master's degree in Nutrition, Food and Health and a postgraduate degree in Food and Culture from the Sergio Arouca National School of Public Health (ENSP) of the Oswaldo Cruz Foundation (Fiocruz).

He teaches Culinary Arts and Techniques and Dietetics at the Bezerra de Araújo College (FABA).

Ingrid Costa - is an undergraduate student pursuing a degree in Nutrition and carrying out an undergraduate research at FABA.

**servings** 4

**prep time** 1 hour

**difficulty** medium

## INGREDIENTS

### beans

- 1 double cup or 250g black beans
- 4 teacups or 800ml water
- 3 or 2g bay leaves
- 1/2 teacup or 50g coriander
- 1/2 tsp or 1.5g salt
- 1/2 or 80g onion
- 5 or 15g garlic cloves

### angu

- 1 teacup or 200g fubá\* (cornmeal)
- 2 double cups or 500ml water
- 3 or 7g garlic cloves

### malabar spinach sauce

- 1 teacup or 50g malabar spinach (chiffonade)
- 1/2 teacup or 100ml extra virgin olive oil
- 1 scant tbsp or 10g chili pepper
- 1/2 tsp or 1.5g salt
- 3 malabar spinach leaves to garnish

\*see glossary

## DIRECTIONS

### beans

Let beans soak for 2 hours. Drain and transfer to a pressure cooker. Fill with water to the top, add the salt, bay leaves and cook on medium heat for 15 minutes (after it starts boiling). Put the onion and garlic in a pan and braise for 3 minutes or until onion turns translucent. Add a ladle of cooked beans and coriander. Remove from heat and set aside.

### angu

Fill 250ml of water in a pan and wait until it is hot. Mix the cornmeal with the other 250ml of water, lower the heat, add it to the pan and keep mixing to make sure it doesn't burn or become lumpy. The angu will be ready once it starts to pull away from the sides and bottom of the pan; its texture will resemble a mashed potato, but creamier. Transfer to a serving dish, let it cool for 10 minutes and set aside.

### malabar spinach sauce

Cut the malabar spinach into chiffonade and dice the pepper into very small cubes. Put them in a food processor and add the olive oil and salt until even. Dehydrate 3 malabar spinach leaves in an oven at 150°C, to garnish.

### the great wall of griot

Use the beans to create a small volcano, leaving the center empty. Stuff the center of the volcano with the angu; pour the malabar spinach sauce around the edge of the volcano; decorate with the dehydrated malabar spinach.

# WOMAN

One of the so-called food of the poor, this is a Marajoara delicacy with special affective value in the communities. It used to be prepared for snacks, breakfast, afternoon tea... by women. A recipe passed between generations that was prepared with joy and while they heard the stories of the workers of the Marajó fields.

Where there was no (or almost no) access to wheat, GM biscuits, and instant formulas, this delicate preparation has remained for centuries, just changing shape, and popular aesthetics have long since transformed it into a woman, due to the braided curves, according to the stories of the people from Cachoeira do Arari, Marajó.

Food culture and food sovereignty are inseparable:  
cassava + local palm oil and water.

It can be used as a base for other preparations, all you need to do is get some inspiration!

## TAINÁ MARAJOARA and ANADETH MIRANDA

Tainá Marajoara is a cook and thinker who carries the ancestry of the people of Marajoara and, based on traditional knowledge and as a member of the Oral History Research Office of the University of São Paulo (NEHO/USP), establishes the concept of food culture, known as a new epistemological line. She is the founder of Ponto de Cultura Alimentar, Iacitatá Institute. In 2018, she received the commendation Amazônia para Sempre, from the Council of the Municipality of Belém, and the Paulo Frota Award for Human Rights, given by the Legislative Assembly of the State of Pará.

Anadeth Miranda is a guardian of the knowledge of Marajoara's traditional food culture

**servings** 20 units

**prep time** 30 minutes

**nivel de dificultad** fácil

**suggested side dishes**

coffee with anise, sugar and cinnamon, sugarcane molasses and pepper sauce with tucupi juice

## INGREDIENTS

- 1 cassava flour for the farofa\*
- 300ml patauí or coconut oil
- sea salt (not granulated and with no chemical additives) to taste
- water as needed

\*see glossary

## DIRECTIONS

Pour the cassava flour and salt into a deep bowl. Grease your hands with the oil. Add 2 spoons of oil and mix well, mashing the flour, and gently add the water until the mixture is even and malleable. Divide it into small quantities to roll very thin snakes. Braid them together, shaping it into the number eight. Heat the oil in a pan until the temperature is adequate for frying: put in the “women” and fry. When frying, flip over so that both sides are equally brown and crispy. Remove and drain. Ready to serve! The woman accepts very well to be sprinkled with sugar and cinnamon or drizzled with cane molasses, or even to be consumed with pepper and some sauce to refer to the salty taste.

# CHALLENGES IN FOOD PRODUCTION



Pear Jam with Dedo-de-Moça Pepper. Recipe by Luciana Diniz.

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# THE OWNERS OF THE AGRIFOOD SYSTEM

MAUREEN SANTOS

holds an undergraduate degree in International Relations and a master's in Political Science. She is a coordinator of socioenvironmental justice programs and projects at the Heinrich Böll Foundation Brazil, a professor of the International Relations undergraduate degree at the Institute of International Relations at PUC-Rio and a researcher at the Socio-Environmental Platform of the Brics Policy Center (BPC). She monitors the negotiations of the United Nations Framework Convention on Climate Change (UNFCCC), in particular, the theme of Reducing Emissions from Deforestation and Forest Degradation (REDD) and Agriculture.

Throughout the world, the agrifood system has been controlled by a small number of companies that concentrate all its stages, which range from making inputs available, production and storage to processing and distribution. These companies have the power to influence food choices and even set the price, place, and ways these foods will be produced and consumed.

For example, 70% of the world market for agricultural commodities is controlled by four international companies, called ABCD: Archer Daniels Midland, (ADM), Bunge, Cargill and the Louis Dreyfus Company. These companies dominate the entire import and export chain of these products and have contacts in the financial system, where, through speculation over future markets, they determine not only the production value of these commodities but their use as well<sup>1</sup>.

An important part of this system is set by the seed and pesticide sector, where currently four other companies control the global market. A coupling process transformed seven giant industries of the sector into four: Basf, Bayer-Monsanto, DowDuPont, and ChemChina (the latter bought Syngenta). Over the past 60 years, they have been transforming the food system as we have it today.

In the food processing sector, 50 companies control 50% of the agro-industrial market. Although the sector is less concentrated than sectors in other stages of the chain, in terms of the number of brands in the market, it still is highly concentrated. One of these companies is Unilever, whose food, cosmetic and hygiene products take almost 50% of the shelves in supermarkets and grocery stores worldwide. More recently, the company has been expanding into the segment of natural and healthy products<sup>2</sup>.

### **But what happens when only a few companies own the food system?**

The system loses its diversity, causing profound imbalances and increasingly pulling away from the right to adequate food, which, according to FAO, is the right people have to physically and economically access sufficient food, or the means to obtain it, in an available, accessible, reliable, adequate and sustainable way, which must constitute rights legally protected and guaranteed by the State<sup>3</sup>.

If the right to food is public domain and the food system is more and more controlled by private institutions, how can this right be guaranteed if these conglomerates have so much power and the sector is deregulated? This tells us that, over the past 60 years,

the focus of the food system has been on increasing productivity, ensuring growth and profitability, and little about the nutritional quality of the food. Aspects such as the standardization of food, reduction of diversity, and large-scale supply of processed and ultra-processed foods are causing people to start eating in an inadequate and unhealthy way, resulting in major impacts on the health of the world population. The obesity epidemic that is growing in the world is directly associated with the food system, as well as the increased incidence of cancer and other chronic diseases, such as diabetes and high blood pressure<sup>4</sup>.

This system is also marginalizing and impacting the heterogeneity of agricultural development and its models of agriculture. In Brazil, 70% of the food that arrives at people's houses comes from family and peasant agriculture, located in 78.4% of existing rural establishments, 13.3% of the production rural area of the country<sup>5</sup>. This small scale agriculture produces about 70% of the national beans, 34% of the rice, 87% of the cassava, 60% of the milk production, 59% of the pig herd, 50% of the poultry and 30% of the cattle, among other foods<sup>6</sup>. These numbers contrast with data from the agribusiness, which concentrates 51.19% of agricultural land in only 1% of great landowners and has its production focused on the export of grains, such as soybeans and corn<sup>7</sup>.

Despite being key players in guaranteeing the right to adequate food, these small producers have great difficulties in delivering their product to the final consumer. Besides the imposition of industrial agriculture practices, which modify traditional and more sustainable production activities, among the difficulties, we can mention the setback of specific public policies for the sector, especially in the last three years, with the closure of the Brazilian Ministry of Agrarian Development and the significant cut in policy resources, such as the Food Acquisition Program (PAA) and the National School Feeding Programme (PNAE); and the dependence on so-called middlemen, who end up with most of the money from the sale of products.

Finally, the owners of the agrifood system have been increasingly boosting concentration of land, loss of forest cover and greenhouse gas emissions in the world<sup>8</sup>. As a result, the agrifood system, concentrated in the hands of few, not only leads to serious consequences for the population's adequate nutrition but also contributes to serious socio-environmental impacts.

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- 1 Data on the concentration of companies in the agrifood chain were extracted from the Atlas of Agribusiness, <http://br.boell.org/pt-br/atlas-do-agronegocio> - access in May 2019.
- 2 Fundação Heinrich Böll (2018). Marcas dominando mercados. In Atlas do Agronegócio, <http://br.boell.org/pt-br/atlas-do-agronegocio> - access in May 2019.
- 3 FAO (2014). Cadernos de Trabalho sobre alimentação adequada. O direito à alimentação no quadro internacional dos direitos humanos e nas Constituições. <http://www.fao.org/3/a-i3448o.pdf> - access in May 2019.
- 4 IDEC (2017). Sistemas alimentares saudáveis na América Latina e Caribe. <https://idec.org.br/sistemas-alimentares> - access in June 2019.
- 5 I chose to use the data from the 2006 Agricultural Census, as the new 2017 Agricultural Census is incomplete due to budget cuts and the use of different methodologies. A summary of the 2017 Census results can be found at <https://www.brasildefato.com.br/2018/07/26/no-brasil-2-mil-latifundios-ocupam-area-maior-que-4-milhoes-of-rural-properties/> - access in May 2019.
- 6 MDA (2018).
- 7 Fundação Heinrich Böll (2018). Quem são os donos da terra no Brasil? In Atlas do Agronegócio. <http://br.boell.org/pt-br/atlas-do-agronegocio> - access in May 2019.
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# PEASANT MEN AND WOMEN OF BRAZIL DO MUCH WITH LITTLE

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MARCELO LEAL<sup>(1)</sup> and  
HUMBERTO PALMEIRA<sup>(2)</sup>

(1) is an agricultural engineer, militant and coordinator at the Small Farmers Movement (MPA) of Brazil and La Via Campesina

(2) is a social worker, militant and coordinator at the Small Farmers Movement (MPA) of Brazil and La Via Campesina

In post-coup Brazil, the corrupts who came to power in 2016 get involved in equally corrupt politics. The question is how long it will take to destroy the country and the value of the Brazilian people. If we depend on this predatory politics that turned Brazil into a banquet for the international financial capital, it will take no more than two years.

Precious and rare symbols that cement the national identity and the rarefied conquests of the national constitutional law built by the sacrifice, sweat, and struggle of the working class are in a clear process of destruction.

As the delivery of the pre-salt, the dismantling of Petrobras, the privatization of Eletrobras and the foreignization of the land threaten the energy and national sovereignty, and the Labor Reform and a possible Pension Reform turn labor achievements to dust, the destruction of social policies and the rights of peasants and traditional peoples will lead the popular strata to systematically live with hunger and threaten Brazil's food sovereignty.

Brazil's peasant men and women do much with little: they carry food sovereignty on their backs, produce a variety of good foods that transform people's tables into a rich culinary and cultural experience, their economy sustains thousands of small Brazilian towns and deeply marks the culture of Brazil, they take care of the environment, soil, water and are the greatest guardians of biodiversity and creators of agrobiodiversity.

They cannot do more because they only own 24% of the arable land and access 14% of the official credit. With so little, they produce 70% of food and generate 74% of jobs in the field.

### **This treasure is threatened**

The scarce and insufficient policies led by the now-closed Ministry of Agrarian Development (MDA) were completely undermined from the 2018 budget: Technical Assistance and Rural Extension, Food Acquisition Program, resources for obtaining land for the "Agrarian Reform" and resources from the National Agrarian Reform Education Program (PRONERA), among others, will now have resources that are similar to the scorn for the rural populations.

If this situation continues, it will lead to the disruption of peasant production systems (at production unit, family and cooperative agroindustry and access to markets levels) and it will also increase the concentration of land, creating a political environment that will incite violence in the countryside, especially against the indigenous, quilombolas (former slave communities) and landless that occupy areas of interest to the big capital.

The result is the specter of hunger hovering around Brazilian society and the mass migration of peasants to the cities. The specter of hunger threatens one of the most basic human rights, the right to food, especially to children, whereas the mass migration threatens the cities since they will not be able to maintain more than 30 million migrants.

The peasant populations will not let this happen without a fight. The Brazilian peasantry and its organizations are aware of their responsibilities to Brazil - the ongoing mass destruction also leads to the destruction of the values and character of those who can materially and spiritually support a new project of country - and will not behave like

hordes of uncompromising prospectors. However, in their fights, the peasantry comes into conflict with powerful forces from the agribusiness (landowners, a transnational agroindustry, the media, the state, academic cooptation, and financial capital), which forms a pact between wealth and power in the Brazilian society.

In this historic moment, urban society, especially workers from several sectors, student activism, and intellectuals, must not only support them in their fights but take part in the fight for the Peasant Plan and the Popular Agrarian Reform, forming a group capable of opposing the agribusiness.

The fight for Agroecology and Food Sovereignty is everyone's responsibility!



# PEAR JAM WITH DEDO- DE-MOÇA PEPPER

This recipe is inspired by experiences in quilombos in the Brazilian territory, a cuisine that represents territory, Afro-Brazilian culture, identity and a strong link with the history of our nation.

LUCIANA DINIZ

is a nutritionist who holds a master's in Nutrition and is passionate about the Brazilian cuisine and culture. She is an activist for black culture, an essential element for the formation of the Brazilian identity, which currently represents an important scenario for the preservation of agricultural methods that do not use chemical pesticides, as well as the maintenance of non-GMOs planted by family farmers and a sustainable production chain together with the preservation of springs.

**servings** 10 (20g each) or 200g (total)

**prep time** 30 minutes

**difficulty** easy

**suggested side dishes** whole-grain toasts

## INGREDIENTS

- 12 pears
- 1 lime
- 3 dedo-de-moça peppers
- 3 teacups sugar (prefer less refined sugars)
- cinnamon stick to taste
- clove to taste

## DIRECTIONS

Wash the pears and peppers. Dice the pears into small cubes and set it aside in water with lime juice so it doesn't turn dark. Cut the peppers and seed. Chop. Caramelize the sugar and add the pears and peppers. Add water and let it cook until they dissolve and a jelly forms. Add the cinnamon and clove. Monitor cooking and add water as needed. Do not let it fully dry. Remove from heat and serve.

# ORA PRO NOBIS TEMPURA WITH BACUPARI PONZU

BEL COELHO

is an award-winning chef who works at the Clandestino restaurant and presents the TV show *Receita de Viagem* on the TLC Discovery Channel.

She holds an undergraduate degree from the Culinary Institute of America (CIA). She carried out an important study on orixás, the gods of Candomblé, an Afro-Brazilian religion that greatly influenced and enriched the Brazilian gastronomic culture, especially the Bahian culture. She also does an intensive work dedicated to Brazilian biomes (Amazon, Atlantic Forest, Caatinga, Pantanal, Pampas, and Cerrado) and their native products. She has been fighting against the excessive use of pesticides in the country and in favor of peasants and traditional indigenous and quilombola peoples.

**servings** 4

**prep time** 1 hour

**difficulty** easy

## INGREDIENTS

- 350g all-purpose flour
- 1 egg
- 50g cornstarch
- 400ml beer
- 1L frying oil
- salt to taste
- 20 ora pro nobis leaves
- 20ml soy sauce
- 70ml mirin (sweet Japanese rice wine)
- 1 lime
- 150g bacupari\* jelly

\*see glossary

## DIRECTIONS

### **ponzu**

Mix the bacupari jam with the soy sauce, mirin and lime juice. (This can be done the day before).

### **tempura**

Clean the leaves from the ora pro nobis and set aside. In a bowl, whip the egg and mix with the flour and cornstarch, gently add the beer - until the consistency is slightly thicker than a pancake batter. Heat the oil, dip the ora pro nobis leaves in the tempura dough and fry it. To serve, place the ponzu alongside.





Ora pro nobis tempura with bacupari ponzu. Recipe by Bel Coelho.

# CUBU

LEIDE SANTANA

is a quilombola, confectioner and greengrocer. The quilombola community of Marinhos is located in the district of São José de Paraopeba, in the city of Brumadinho. It is located in the rural area, 26 km from the headquarters of the municipality and 64 km from Belo Horizonte, the capital of Minas Gerais State, and has approximately 80 families. It has a church, an elementary school and a health center serving the neighboring communities. In 2010, she was recognized as a quilombola by the Palmares Foundation. She works in favor of family agriculture together with the group “Quem Planta e Cria, Tem Alegria” – whose name is a Brazilian saying that means “Those who cultivate and create, have happiness” –, created by community leader Antônio Cambão and his wife, Leide Santana, with their production of corn, beans, and vegetables. There is also a group of women who produce handicrafts, such as dolls and embroidery, as well as groceries and sweets. Planting is reason for celebration: about 35 years ago, a festival was created to celebrate the harvested food and remember the abolition of slavery with food, street markets, and music

**servings** 4

**prep time** 1 hour

**difficulty** easy

**suggested side dishes**

serve it hot, with a coffee or tea of your choice

## INGREDIENTS

- 1 kg cornmeal
- 2 cups sugar
- 1 cup wheat flour
- 3 spoons butter
- 3 eggs
- 1 scant tbsp baking soda
- 1L milk
- salt to taste
- clove to taste
- banana tree leaves to wrap it up

## DIRECTIONS

Mix the fubá, flour, sugar and baking soda in a bowl. Add the butter and eggs, mix well. Add the salt and clove. Gently pour the milk until it is slightly firm. Set the dough aside. Take the fresh banana tree leaves and wash them. Cut them to wrap two layers. Take a dollop (heaped tbsp) of the cubu dough. Place it on the banana tree leaf and wrap it twice. In a cutting board, put the wrapped cubu with the slit facing down. Bake in hot oven. Cubu will be ready when the leaves are slightly brown. Serve.

# CHICKEN WITH ORA PRO NOBIS

CASA QUILOMBÊ

was founded by Reibatuque and Jana Janeiro.

Casa Quilombê is a project carried out in the quilombola community of Marinhos, in the city of Brumadinho, state of Minas Gerais, with the mission of promoting cultural exchange, social education and appreciation of quilombola traditions. Casa Quilombê hosts several activities, such as Batuquenividade, a voluntary sociocultural project that serves quilombola children and teenagers, and Ateliê Pele Preta, a union composed of black people and that values Afro-entrepreneurship.

**servings** 6

**prep time** 1 hour

**difficulty** easy

**suggested side dishes**

serve with angu, white rice, and black beans

## INGREDIENTS

- 2 kg chicken
- 10 garlic cloves
- salt to taste
- oil
- plate full of ora pro nobis
- other seasonings to taste

## DIRECTIONS

Brown the shredded chicken with a trickle of oil. As soon as it starts to sizzle, add the garlic with salt. Add the water and let it boil when the chicken is browned. Use a fork to check if the chicken is cooked and add the ora pro nobis chopped into large pieces. In case there isn't enough stock, add a little more water and let it cook for a few more minutes.

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# FOOD WASTE



Banana blossom caponata. Recipe by Bela Gil.

# FOOD: A TRANSFORMATION TOOL

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BELA GIL

is a chef, nutritionist, activist, and author of five best-selling books in Brazil. Her career spans many fields: food, television and media, health care, women's rights, public policy, and education. She believes that a good quality of life is everyone's right. Moreover, she works for a future in which we not only survive but prosper.

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Cooking is an tool that can create personal transformation, deep integration with nature and even a new relationship with those who produce our food. Our food choices and practices can change the world around us and ourselves, and, when we broaden our perception of what food is, we gain more options. We can protect biodiversity, reduce food waste and end hunger by considering the act of eating, a political act. However, not everyone can choose what, when and how much to eat. Food must be available to all, in sufficient quantity and quality in order to give opportunity to heal the world through food.

One of the biggest side effects of the industrialization of the food system is the great damage caused to the health of human beings and the environment. The current food system has many flaws that lead to food waste, hunger, obesity, depletion of natural resources, and climate change. Therefore, properly growing, producing, distributing, buying and cooking food are all tools to achieve, in 2030, some of the 17 Sustainable Development Goals. Consumers can actively participate in different stages of the food system, but especially on purchasing and cooking. One-third of the food produced in the world is lost or wasted on farms, during transportation, at food facilities and at home. Therefore consumers have a great responsibility when it comes to

reduce food waste to combat hunger, malnutrition and climate change. The food waste that ends up in landfills generates greenhouse gases that cause global warming. Innovation is the keyword to change food culture, agriculture, production and consumption of food.

The real innovation in agriculture is to embrace nature and not work against it. To innovate the production process is to understand that we are part of nature, not above it. Finally, to innovate in the kitchen is to rethink what food is. The planet provides 30,000 species of edible plants, of which we eat approximately 200, less than 1% of the world's edible plants. This lack of biodiversity in the consumer's plate is reflected in agriculture and, consequently, in the environment. To protect biodiversity, we need to eat biodiversity. That's why chefs, farmers, and consumers must come closer and work together to improve the entire food system and fight food waste at all levels. Chefs innovate in the kitchen, producers innovate in the land and consumers innovate on the plate. This is the best way to achieve positive changes. The good news is that everyone can be part of the solution. I invite you to explore and cook the great recipes in this book to assure a healthy and long life to human race and wildlife on the planet.

For instance, many of us know and consume watermelon, but very few see watermelon skin as a culinary ingredient (perhaps have memories of your grandmother's watermelon skin jelly). We know and consume melon, banana, coconut, but we do not see potential food of their peels. The stalks of collard greens, watercress, arugula, coriander, and parsley have spectacular flavors and textures but often end up in the trash. Papaya, pumpkin and jackfruit seeds turn into incredible recipes that many people don't know about. Leaves of radish, cauliflower, broccoli, beets, and carrots are rarely sold in the markets, but they are very nutritious and make delicious recipes. If healthy eating needs to be more democratic, it is very important to make these ingredients popular. People should know that the melon peel has the culinary potential of a chayote, that papaya seed can replace black pepper and that broccoli leaf can perfectly replace a collard green. Not to mention the culinary potential of wild edible plants that can add more nutrients to the plate at a very low cost or even at no cost. I strongly encourage people to learn how to forage 8 or 10 wild edible plants that grow around them, in their neighborhood or city. Foraging can make us more independent and self-sufficient and increases our awareness of beauty and the pleasure of diversifying our meals.

Transforming our view of what food is helps us fight waste, increases our appreciation of nature and enhances the domestic economy. For example, 50% of a melon's weight is in its skin. If we go to the farmer's market, pay 3 eur for a kilo of melon and throw away the skin to consume only the pulp, we are throwing 1,50 eur in the trash. Moreover, we can also increase the farmer's profit. A vegetable producer, who sells the carrot along with its leaves for consumers that throw them away when get home, is failing to profit. The producer can separate the carrot root from its leaves and price both of them. For instance, he or she can sell the broccoli flower and price the leaves, sell the banana bunch, and price the banana's heart.

One day, I hope to see the farmers proudly selling their vegetables in their integrity and supermarket shelves carrying carrot, beet and broccoli leaves, watermelon peels, papaya seeds, banana heart and other wonderful foods. The democratization of healthy food and the fight against food waste and hunger will occur with the transformation of agriculture and food culture. I hope this book will open the minds and appetites of many to a more diverse, clean and healthy diet.



# FOOD WASTE: SCARCITY IN ABUNDANCE

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DANIELA ALVARES LEITE

studies a lot: from physics to law, from Braille to meditation. She holds an MBA degree in Business Management from the Institute of Management Foundation (FIA)/ School of Economics, Business and Accounting of the University of São Paulo (FEA-USP), a master's in Social Relations Law and a bachelor's in Law from the Pontifical Catholic University of São Paulo (PUC-SP), and a specialization degree in Civil Procedure and Arbitration from the University of Studies of Milan. She studied Physics at USP, having carried out an undergraduate research in astrophysics that was not concluded. She became a specialist in some fields, worked for large companies in the legal area, such as Pinheiro Neto Advogados, Campos Advocacia Empresarial, Terra Networks Brasil S.A. and Syngenta, and in the publishing area, such as Terra Networks Brasil S.A. and Yoga Journal Brasil magazine. She taught graduate courses at the General Coordinating Body of Specialization, Improvement, and Extension (COGEAE) of PUC. Currently, she is a coordinator at the center for right to food of the Human Rights Commission (CDH) of the Brazilian Bar Association of São Paulo (COAB/SP) and, as a mother, she learns every day from her son to want a better and more humane world, where everyone can manifest their fullness. As the creator of the Comida Invisível project, she sees in it a way to look inside and investigate how we can stop classifying things in a binomial way: right or wrong, beautiful or ugly, appropriate or inappropriate

Have you heard about overproduction? And, in contrast, have you ever felt hunger? We know hunger, we feel it two or three times a day and feel “hangry” in this situation. There is nothing more present in our lives than feeling hungry, but, for most of us, privileged, there is nothing more distant from our reality than real hunger. There is a lot of real hunger in the world, no disease or war has killed as many people as hunger. This is one of the main problems in the world and, at the same time, a problem that can be avoided<sup>1</sup>.

It seems contradictory to see so many countries and social structures with a lack of food, high rates of malnutrition and lack of access to food and, at the same time, realize that the world, especially Brazil, has such an enormous production capacity that it throws out food and incinerates part of its crops and production, creating piles and piles of food that end up in landfills and dumps. If there is abundance, there is no lack. However, it is in this incongruous relationship that the wrong practices and techniques in the field; the system of standardization of food, production, distribution, and trade, with policies that are aggressive and focused on the disposal of non-standard food; the exaggerated and inappropriate use of pesticides; and a huge concentration of ultra-processed products strengthen hunger, malnutrition, obesity, vascular and heart diseases, cancer and Alzheimer’s disease, in addition to an unnecessary and exacerbated competitiveness. And it gets worse: it causes scarcity of food and reduces food to a mere commodity, turning food into a social product.

Food waste is one of the main problems in the world. In 2013, a FAO/UN survey concluded that 1.3 billion tons of good food, suitable for consumption, are wasted annually in the world.

Today, it is estimated that food waste already corresponds to 1.6 billion tons annually, an amount estimated at US\$ 1.2 trillion (Boston Consulting Group - BCG, 2018). As we had no idea what 1.6 billion tons meant, we decided to fill Boeing 747-8F planes to understand the volume of this waste. It would be enough to fill 11,428,571 airplanes that, if placed next to each other, would make 20.9 turns around the Earth. Absurd, right? The worst part is knowing that half of that would end the real hunger in the world.

Every year, we throw out the equivalent to the GDP of countries like Thailand and Australia - one of the 20 richest countries in the world. When food is improperly disposed, it goes to dumps or landfills and decomposes, generating methane gas in the atmosphere, which is twenty times more polluting than CO<sub>2</sub>. Can you believe it? Yes, food waste pollutes more than cars. If food waste was a country, it would be the third most polluting country in the world.

And how is the situation in Brazil? Our country ranks among the countries that most waste food in the world. Each Brazilian wastes an average of 41.6 kg of food per year. What is even stranger and a great contradiction is to think about the high rates of food waste and the large number of people who have nothing to eat. Happy? In Brazil, 15.3 million people are not happy. They live

in extreme poverty, misery, and hunger, according to the Brazilian Institute of Geography and Statistics (IBGE - 2018).

**But, after all, is it forbidden to donate food?**

Donating food has never been prohibited, otherwise, there would be no food banks and its beautiful work in Brazil (in São Paulo, food banks are guaranteed by Law 13,327/2002. Several other cities also have similar legislation). The same rules that apply to the sale of food also apply to donations. The big question that ends up fueling fear in institutions concerns civil liability, whether it is the objective civil liability (in which the establishment responds regardless of having caused the damage) or the subjective one (in which it would only respond if there was evidence of having acted with intent, that is, with a clear intention of causing harm to someone) that must be applied in each situation.

The doubt remained because there was no regulation in the federal health food legislation regarding the donation of prepared foods that were served in food services. Due to the lack of a clear rule in federal health legislation on this issue and with the intent of providing information on the exemption from civil liability in food donation, and to make it clear that the establishment only responds if it has acted with intent, 30 bills are being processed in the Brazilian National Congress in this regard. The first bill in this regard

was proposed in 1998 and remains to be concluded – it is a great sadness to have an issue of this importance and relevance being treated with such delay. In all 30 bills, regardless of the different nuances of each of them, the big problem is the intent of making it clear that civil liability in food donation is the subjective one. But as long as there is no specific legislation on this issue, we need to assess the legal context in which the right to food arises and analyze generic civil liability legislation to better understand this issue.

The human right to food came to the world in 1948 in the United Nations Covenant and is covered in article 25 of the 1948 Universal Declaration of Human Rights. Its definition was included in other provisions of international law, such as article 11 of the International Covenant on Economic, Social and Cultural Rights and the 12th General Comment of the UN. In Brazil, it was only in 2010 that the Constitutional Amendment 64 was approved, resulting from a broad process of social mobilization, and which includes the right to food in the fundamental rights and guarantees, being inserted in article 6 of the Federal Constitution.

The human right to adequate food consists of the physical and economic access of all people to food and resources, such as employment or land, to guarantee this access on an ongoing basis. When stating that food

should be adequate, it is understood that it is appropriate to the context and cultural, social, economic, climate and ecological conditions of each person, ethnicity, culture or social group. To guarantee the human right to adequate food, the Brazilian State must respect, protect, promote and provide food for the population. In turn, the population has the right to demand that these obligations are fulfilled.

To understand the limits of civil liability that must be applied in this matter, as long as there is no federal norm for health surveillance on the subject, we need to analyze the chapter on civil liability in the Brazilian Civil Code, which is the central norm for this issue. Concerning civil liability, articles 927 and 931 of the Brazilian Civil Code are more important to keep in mind.

Article 927. Anyone who, through an illicit act (arts. 186 and 187), causes damage to another is obligated to repair it.

Single paragraph. There will be an obligation to repair the damage, regardless of fault, in the cases specified by law, or when the activity normally carried out by the author of the damage, by its nature, poses a risk to the rights of others.

Article 931. Except for other cases provided for in a special law, individual entrepreneurs and companies respond regardless of fault for the damage caused by the products put into circulation.

Now, from the analysis of these articles, a company can only be held responsible for donating food only if it does not observe the exceptional cases in special laws, that is, consumer legislation, the Brazilian National Policy on Solid Waste, the Organic Law on Social Assistance and the entire set of health surveillance standards (especially, but not limited to the following ANVISA legislation: Ordinance 2,535 / 03, CVS 6/99, Ordinance SVS / MS No. 326, of July 30, 1997, Resolution-RDC Anvisa No. 275, of October 21, 2002, Resolution-CISA / MA / MS No. 10, of July 31, 1984, Resolution-RDC No. 216, of September 16, 2004). As every restaurant, bakery, bar, hotel and supermarket must observe sanitary rules, donating and selling food result in the same responsibilities. Also, the State of São Paulo, CVS 5/13, by Anvisa, establishes:

Article 51. The reuse of food for free donation purposes is allowed, including leftovers, in any of the production stages, as long as they have been prepared in compliance with the Good Practices, described in this standard, among others established by the current sanitary legislation. Leftover food does not include the remains of consumer dishes.

On the Comida Invisível donation platform ([app.comidainvisivel.com.br](http://app.comidainvisivel.com.br)), regarding the responsibility for donated food, from the moment the entity (NGO, food bank, foundation or individual taxpayer) requires the

food and commits itself to search for it, indicating a technician responsible, it fully assumes responsibility for the donated food and for the destination it will give to the food, both concerning the preparation of this food and the people (assisted by the ENTITY or by the INDIVIDUAL TAXPAYER) who will receive this food and must take care of the food following the guidelines of health surveillance. This term has legal force (it is a contract and is binding on the parties). Therefore, we take all necessary actions and advise in any way so that there are no legal problems in the donation of food. But we must keep in mind that in the sale or donation of food there may be a legal question and, in this case, it always depends on a judge to consider the documents presented. When a donation is made on our platform, all logs of documents and conversations are recorded and stored, to ensure security for the parties involved in the transaction.

What we are saying here goes beyond the legal issue: if I prepared the food, took care of its preparation and observed the sanitary legislation to sell it, why don't I trust everything I did to donate/sell? We need to get out of the FEAR that plagues us. If more and more people start thinking this way, we can change the course of this history.

What we can see is that people are increasingly guided by FEAR, in the absence of contact with this harsh reality of waste, although the entire construction of the legislative framework is done on the principles of equality, good faith and social function of property.

Out of fear, the world wastes 1.6 billion tons of food a year, which is equivalent to Australia's GDP!

I believe in a more humane and dignified path for everyone. For a second, let us switch roles: someone who is afraid of donating with someone who needs to receive. Is fear legitimate in this case? Let us reflect?

1 Caparrós, Martin, 1957 – A fome, tradução de Luis Carlos Cabral – 1a. ed – Rio de Janeiro: Bertrand Brasil, 2016.



# BANANA BLOSSOM CAPONATA

BELA GIL

is a chef, nutritionist, activist, and author of five best-selling books in Brazil. Her career spans many fields: food, television and media, health care, women's rights, public policy, and education. She believes that a good quality of life is everyone's right. Moreover, she works for a future in which we not only survive but prosper.

**servings** 6

**prep time** 1 hora

**difficulty** medium

**suggested side dishes**

whole-grain toasts or wholemeal bread

## INGREDIENTS

- 1 small banana blossom
- 1/2 cup vinegar or lime juice
- 2 tbsps extra virgin olive oil
- 2 tbsps red bell pepper
- 1/2 onion
- 1 garlic clove
- 1 tsp oregano
- 2 tbsps black olive
- salt to taste
- black pepper to taste

## DIRECTIONS

Remove the outer leaves from the banana blossom until you reach the inner leaves, which are less fibrous. Set the outer leaves aside in case you want to use them as a bowl to serve the caponata. Dice the banana blossom into small cubes. Put the banana blossom in a pan filled with water and 1/4 cup of vinegar. Bring to boil for 15 minutes. Drain and repeat one more time. This will remove its unpleasant taste, as well as any trace of oxidation. Drain and set aside. Dice the bell pepper into small cubes, without the seeds. Set aside. Dice the onions into small cubes and chop the garlic clove. Set aside. Heat the olive oil and braise the bell pepper, followed by the onion and, finally, the garlic. Let it cook well. Add the drained banana blossom. Add the oregano and olives, pitted and sliced. Season with salt and pepper. Serve.

# CRISPY TAPIOCA FLOUR PANCAKE WITH GREEN CLOVER

GISELA ABRANTES

is a chef who studied a master's in Gastronomic Sciences in Lisbon. She participates as a judge in the Cozinheiro vs Chefs and presents the Caminhos do Chef on the SBT channel. She is a professor and coordinator at the Senac RJ research group and chef and owner of Buffet Gitrendyfood, having dedicated the last 20 years of her career to researches, trainings, and consultancies in the field of gastronomy.

## **servings**

6 pancakes (8cm each),  
480g sweet filling,  
370g savory filling

**prep time** 20 minutes to prepare the savory pancake  
2 hours to prepare the sweet pancake

**difficulty** easy

## **suggested side dishes**

for the sweet pancake: to serve as a snack or dessert, you can add vanilla ice cream or yam ice cream with basil and coconut  
for the savory pancake: you can add chicken and/or tomato

## INGREDIENTS

### **crispy pancake made of tapioca flour and green clover**

- 2 or 100g eggs
- 7 tbsps or 70g sweet cassava starch (tapioca flour)\*
- 2 tbsps or 20ml water
- 2 tbsps or 0.4g fresh green clover
- 1 pinch or 1g salt
- 1 coffee spoon or 3ml olive oil or other fat to brush the frying pan

### **sweet pancake filling: watermelon compote and dedo-de-moça pepper\***

- 1/4 or 1kg watermelon
- 1/2 or 20ml orange juice
- 1/2 or 15ml lime juice
- 1 or 75g finely grated green or red apple, peeled and seeded
- 5 tbsps or 100g demerara sugar
- 1 or 6g dedo-de-moça pepper, seeded

### **savory pancake filling: hot calabash and lettuce**

- 1/4 coffee spoon or 0.2g powdered turmeric
- 1/2 coffee spoon or 0.2g black peppercorn
- 1/2 coffee spoon or 0.2g coriander grains
- 3 dessertspoons or 30ml olive oil or other fat
- 1 or 300g fresh calabash, unpeeled and seeded (you can replace it with zucchini)
- 1 heaping coffee spoon or 8g salt
- 4 tbsps or 20g spinach sprouts or carrot greens (you can replace them with herbs you may have available)
- 8 or 160g lettuce leaves
- 4 tbsps or 8g parsley (with the stems)

\*see glossary

## DIRECTIONS

### **crispy pancake**

Whisk or blend the pancake ingredients until even. Let it sit in the refrigerator for 30 minutes. Heat a small nonstick frying pan on medium heat, grease with fat and add a little bit of batter. Let it slightly brown on both sides and then remove to a plate. Repeat until you run out of batter. To serve, add the sweet or savory filling either inside or on top of the pancakes. Garnish with clover leaves.

### **sweet pancake filling: watermelon compote and dedo-de-moça pepper**

Remove the watermelon rind. Cut the watermelon into large pieces, including the white part, red part (placenta) and seeds, and put them in a pressure cooker for 50 minutes (do not add liquids at this moment) on low heat. You don't need to wait for the steam to build up to start counting. If you prefer, you can use a simple pan, cover it and let it cook for 2 hours. After 2 hours, remove the watermelon from the pressure cooker and transfer to a sauté pan filled with 1/2 cup (100ml) of the cooking stock, orange juice and lime juice, strained, dedo-de-moça pepper (halved and seeded), the finely grated apple and the sugar. The rest of the stock from the cooking can be cooled and served as juice. Leave the pan uncovered and on low heat and wait until the liquid is reduced to half the volume. Time ranges from 50 minutes to 1 hour. Then, let it refrigerate. If you don't want the sweet too spicy, remove the pepper after 20 minutes. If you would like it to be spicier, add the pepper with the seeds. Serve it either inside or on top of the pancake. Garnish with clover leaves.

### **savory pancake filling: hot calabash and lettuce**

Grind the pepper and coriander and mix with the turmeric. Wash and dry the green ingredients. Dice the calabash into small cubes. Slice the lettuce into strips with a knife. Chop the parsley (do not remove the stems). Heat a deep frying pan, add half of the fat and the turmeric mixture. Wait 10 seconds and add the calabash. Mix and season with half of the salt. Wait 40 seconds. Add the sprouts, lettuce, parsley, olive oil and the rest of the salt. Mix and turn it off. The entire recipe doesn't take more than 1 minute on heat. This way, everything will be crispier.



# BANANA PEEL CROQUETTE AND GREEN SAUCE

MICHELLE RODRIGUEZ

holds undergraduate degrees in Culinary Arts and Advertising and is a chef and founder of Açougue Vegano. She has been a vegetarian for 13 years and a vegan for 3 years. Working with vegan cuisine was a natural transformation after more than a decade cooking vegan dishes, due to the lack of options in the market. She is focused on re-reading already known recipes, such as coxinha, sauces, vegan “meats”, among others.

**servings** 4

**prep time** 1 hour

**difficulty** easy

**suggested side dishes**

green salad

## INGREDIENTS

### **croquette**

- 250g cassava
- 6 banana peels
- 2 tbsps oil
- 1 medium onion
- 4 garlic cloves
- 1 tsp smoked paprika
- 1 coffee spoon saffron
- 1 tsp salt
- 5 fresh thyme sprigs
- 1/2 bunch parsley
- 1 pinch black pepper

### **green sauce**

- 1 bunch coriander
- 1/2 bunch mint
- 1 coffee spoon ginger
- 1 garlic clove
- 1 tbsp peanut, peeled
- 1 pinch salt
- 3 tbsps coconut milk
- 1 teacup olive oil

### **side dish: roasted corn salad**

- 3 corncobs
- 1/2 red onion
- 1 bunch arugula
- 50g black olive
- 2 spoons olive oil
- 1 pinch salt
- 1 pinch black pepper
- 1/2 lime juice

## DIRECTIONS

### **croquette**

Peel the cassava, cut it into pieces and cook in boiling water for 20 minutes or until the cassava is soft. Drain and mash it well with a fork or a food processor. Set aside. Clean the banana peels well and slice them into fine strips. Braise the onion and garlic on medium heat until browned. Add the banana peels, paprika, saffron, salt and pepper, and mix well. Cook for 15 minutes until the peels are soft. Add the leaves from thyme sprigs and a blend of chopped chives and parsley. Turn off the heat and add the mashed cassava, mixing it well until all ingredients are incorporated. Pinch off enough dough to make croquettes. Place the croquettes in a baking pan and transfer to a preheated oven for 30 minutes or until browned.

### **green sauce**

Clean the leaves from the coriander and mint, dry and put them in a blender or food processor. Peel the ginger, grate and add it to the blender or food processor. Add the garlic, peanut, salt, olive oil, and coconut milk. Blend until an even paste forms.

### **side dish: roasted corn salad**

Clean the corncobs and bring them to a boil in a pan filled with water, partially cooking. Remove from water and place them on a cutting board. Take the corncobs to preheated oven until brown or grill them in a griddle. Remove and let them cool. Next, cut the corn from the cobs and place in a bowl. Dice the red onion into small cubes. Clean the leaves from the arugula, and roughly cut them with your hands. Mix all the ingredients in a bowl and adjust salt as needed.



# WHOLE-GRAIN RISOTTO WITH CARAMELIZED RADISHES AND RADISH GREENS PESTO

CAROL PERDIGÃO

is a vegan chef and food photographer who holds an undergraduate degree from the Natural Gourmet Institute, New York. She is passionate about cooking, seeks to value Brazilian ingredients from small local farmers and works with as little waste as possible, as she believes this is the way to feed a future that is sustainable, accessible and, of course, delicious.

**servings** 6

**prep time** 90 minutes

**difficulty** medium

## INGREDIENTS

- 1 medium onion
- 3 garlic cloves
- 1 carrot
- 1 bunch radishes (with their greens)
- 1 bunch basil
- 1/2 cup Brazil nut
- 1/4 cup + 2 tbsps olive oil
- 3/4 teacup or 100g firm tofu
- 1 lime
- 2 1/2 teacups or 500g short-grain brown rice
- 1 cup white wine
- 1 tbsp molasses
- 1/2 tsp Jamaican pepper
- sea salt and black pepper to taste

## DIRECTIONS

### **mise en place**

Chop the onion and garlic, separating their peels to prepare the stock. Slice the carrot into thick rounds and quarter the radishes, setting the radish greens aside to use in the pesto. Pull off the basil leaves and save the stems to make the stock.

### **vegetable stock**

Put the onion and garlic peels, 1 garlic clove, sliced carrot and basil stems or other fresh herbs (the idea is to use the stems and peels of these ingredients to reduce waste) in a large pan with 3L of water and a pinch of salt and pepper. Cook on medium heat until the liquid is reduced in half. Strain and set aside.

### **pesto**

Process the Brazil nuts, 2 garlic cloves, 1/4 cup of olive oil, the radish greens and basil in a food processor or strong blender (separate some leaves to garnish the dish). Add the tofu, lime zest and juice and blend until a thick paste forms (add some water if needed). Season with salt and pepper to taste.

**caramelized radishes**

Place the quartered radishes, a trickle of olive oil, the molasses, salt and Jamaican pepper in a baking pan. Bake in a preheated oven at 220°C for 20 minutes or until brown.

**risotto**

Heat 1 tbsp of olive oil and the chopped onion in a large pan. Add the short-grain rice and braise quickly. Add the white wine and cook until evaporated. Add 1/2 tsp of salt and some ladles of vegetable stock. Cook on medium heat, adding more vegetable stock whenever it begins to dry out and until the rice is al dente. Incorporate the pesto and cover until steaming stops. Taste and adjust seasoning. Serve the risotto with the caramelized radishes and some basil leaves to garnish.

Note: You can replace the tofu with a small avocado with pesto sauce, but, if you do, you can also add another source of vegetable protein (such as chickpea, lentil, etc.) as a side dish. You can replace the radishes with carrots or other roasted roots. A vegetable stock is a great way of using wilted vegetable remains you may have at home.



Whole-grain risotto with caramelized radishes and radish greens pesto.  
Recipe by Carol Perdigão.

# BARLEY RISOTTO WITH HEART OF PALM AND SQUASH

ANA PEDROSA

holds an undergraduate degree in Mathematics, changed career after working as a professor for 20 years and studied at the Natural Gourmet School, in New York, and the Italian Culinary Institute for Foreigners (ICIF), in Piedmont. She was a member of the Municipal Council for Food and Nutrition Security of Rio de Janeiro (CONSEA-Rio), a member of Slow Food, an ecochef at the Maniva Institute, a gastronomic consultant and professor of natural cuisine.

**servings** 6

**prep time** 1 hour

**difficulty** medium

## INGREDIENTS

- 1 teacup raw barley
- 1 1/2 teacup fresh heart of palm, chopped
- 1 teacup kabocha squash, chopped
- 1 teacup onion, chopped
- 1/2 teacup coriander stems, chopped
- 1/2 teacup leek, chopped
- 2 tsps sweet paprika
- 1/2 teacup olive oil
- 1 tsp salt
- freshly ground pepper to taste
- 1/2 teacup celery, chopped
- 1 teacup toasted squash seeds
- 1 teacup white wine
- 1L vegetables stock

## DIRECTIONS

To make the vegetable stock, add the chopped heart of palm, bay leaves, leek leaves, one onion, and 1.5L water. Strain the stock, setting the liquid and cooked heart of palm aside. Soak the barley for 8 hours. Put the chopped onion, chopped leek and half of the olive oil in a pan on medium heat. Braise for 3 minutes. Add the chopped coriander stems, sweet paprika, braise for a few more minutes, add the drained barley, braise and pour in the white wine. Boil until alcohol is evaporated, add the chopped squash, salt, ground pepper, braise until well incorporated, gently add the heart of palm stock and start cooking the barley and squash. Mix continuously so it does not stick to the bottom of the pan. Add the stock until the barley is soft and add the cooked heart of palm and the rest of the olive oil, always mixing. Add the chopped celery. Taste the salt and ground pepper, adjust as needed. The result is a creamy barley with small pieces of heart of palm and squash. Add the toasted squash seeds when serving.

# GLOSSARY

In the face of the challenge of translating this book into other languages, we came across the importance of the variety and heterogeneity of the unique foods and realities of contemporary Brazil. For this reason, some ingredients were left written in Portuguese to maintain the distinctive features of the Brazilian cuisine. This glossary aims at helping foreign language readers to understand the terms in Portuguese to broaden their reading experience, as well as the knowledge on Brazil food and food stories.

**acarajé**

also known as kosai or akara, is a specialty of the state of Bahia, especially in the city of Salvador, and represents the African cultural heritage in Brazil. It usually consists of black-eyed peas seasoned with salt and chopped onions, molded into balls, deep-fried in palm oil, and stuffed with vatapá.

**angu**

similar to a Brazilian polenta, is a typical dish made from fubá (cornmeal), water and salt, and usually has a very creamy consistency. It is often served with chicken, meat, and okra.

**arracacha**

English for mandioquinha or batata-baroa, is a garden root vegetable originally from the Andes, somewhat intermediate between the carrot and celery, and a popular ingredient in South America, especially in Brazil, where it is a major commercial crop.

**bacupari**

is a tropical fruit that grows in Venezuela, Paraguay, Argentina, Brazil, and Bolivia, and can be found in desserts and jams, eaten fresh or juiced used in cocktails. The flesh and bark are consumed.

**beiju**

is a very popular bread alternative in Brazil, inherited from the indigenous cuisine. It is a tapioca crepe that basically uses cassava and can be eaten with butter for breakfast.

**biquinho pepper**

a Brazilian chili pepper similar to the habanero.

**cambuci**

the cambuci tree, a native of the Atlantic Forest at risk of extinction, has a green ovoid-rhomboidal fruit, with a horizontal ridge dividing it into two parts. This distinctive shape is the origin of the name, which derives from the native Tupi word kamu'si meaning clay pot or funerary urn. The fruit used to be so abundant that it gave its name to an old neighborhood of São Paulo but the name is all that remains of the fruit and very few people in the area know what a cambuci is. Source: Slow Food Foundation for Biodiversity.

**cubu**

is a type of cake made from fubá, sugar, eggs, lard and anise, and wrapped in a banana leaf.

**cumari pepper**

is a rare Brazilian fiery hot pepper found in the municipality of Cumari, state of Goiás.

**dedo-de-moça pepper**

is a variety of medium-heat pepper from South America.

**farofa**

is a toasted cassava flour mixture that serves as a delicious side dish to many Brazilian recipes, especially the classic black bean stew feijoada. It is ready in about 10 minutes and will add a special crunch to your next meals.

**fubá**

is basically a very fine cornmeal commonly used in Brazil to bake a creamy cornmeal cake, a traditional recipe served at Brazil's Festa Junina, or June Festival, a cultural celebration as important as the Carnival.

**jambu**

is an herb native to Amazonia and very well known mostly in northern Brazil. It has a strong and pleasant taste.

**pimenta-de-cheiro-pepper**

a Brazilian chili pepper similar to the habanero.

**piracuru**

is one of the world's largest freshwater fish and native to the Amazon. It is boneless, odorless, and mild, a prized catch for local fishermen and chefs abroad.

**tapioca**

commonly known as a gluten-free alternative to wheat and other grains, it is a starch extracted from the cassava root and consists of almost pure carbs and very little protein, fiber, or nutrients. It is the main ingredient to many Brazilian recipes, such as the beiju.

**tucupí**

is a yellow juice extracted from the wild cassava root in the Amazon Forest. It is characterized by a lengthy preparation process and often served over duck and fish dishes, but it can also be used as a base for a variety of soups.

**vatapá**

is one of the most famous Afro-Brazilian dishes and consists of a combination of stale bread, fish, shrimp, coconut milk, cassava flour, palm oil, and cashews. It is served as a main course.



# ABOUT US

## ORGANIZER



### ***Comida do Amanhã Institute***

Comida do Amanhã Institute is a non-profit, institutionally independent and non-partisan think tank that supports the transition to healthy, inclusive, biodiverse and culturally integrated food systems.

From a systemic view of food, it produces, adapts and communicates content and research; organizes and facilitates meetings, events, and fertile territories for reflection and proposition; and participates in public policy debates. With a large network of partners, it acts in an interdisciplinary and intersectoral manner to raise awareness and impact individuals, institutions and decision-makers, with two specific and interdependent objectives:

- promote a change in behavior and understanding of food and its impacts; and
- advocate for public policies focused on the right to adequate food.

## PARTNERS



### ***Heinrich Böll Foundation Brazil***

The Heinrich Böll Foundation is a German non-profit political organization that has been operating in Brazil for almost twenty years and has as its fundamental premise the existence of an active civil society. Its fundamental principles are ecology and socio-environmental justice, democracy and human rights, self-determination and the defense of territorial rights. One of the Foundation's main objectives is to support and promote democratization processes, and, within that, the democratization of the right to healthy food is one of the axes of its work.



### **UNIRIO**

The School of Nutrition of the Federal University of the State of Rio de Janeiro (UNIRIO) offers an undergraduate degree in Nutrition and graduation degrees in Food and Nutrition and Food and Nutrition Security, being committed to providing students with quality education, as well as research and extension projects. Throughout its 75 years of history, the School of Nutrition and UNIRIO have always been committed to the technical, scientific and social development of the entire academic body, as well as always stimulating the relationship between academy and society, demonstrating the importance of the role of all universities for the country. Discussing food and nutrition more broadly and understanding the different dimensions involved in the process and its determinants is the guiding knowledge of the science of nutrition.

We are facing a paradigm in crisis. The increase in malnutrition, which affects the hungry and obese, goes hand in hand with climate change and the loss of biodiversity. The standardization of food, inherited from the supposed “green revolution”, proves to be obsolete and dangerous for human health and the sustainability of the planet.

To change this paradigm and take action, we need to look at the situation differently. This is a cookbook because the monoculture of the land comes with the monoculture of the mind and flavors. Recipes invite us to take action, to return to the kitchen, to socialize, to touch and get to know our food. But this is not (only) a cookbook... we expanded the scope and blended, over nine chapters, some of the main impacts of the current food system of Brazil, bringing challenges and solutions, mixing science with cuisine and technical content with food traditions.

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