

Methodological Guide for the Agroecological Logbook

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Methodological Guide for the **Systematization** of Agroecological Logbooks

Hi! This Methodological Guide is a step-by-step guide presenting the reasons why and directions for the use of agroecological logbooks. We are all together building paths and instruments that enable us to shed light on and know/systematize the economical, ecological, social, and cultural contribution of rural women to the family economy, the food security and sovereignty, agroecology, and life. Thus, the International Fund for Agricultural Development (IFAD), a United Nations (UN) investment agency that also operates in Brazil, together with the Semear Internacional Program and the Women Working Group of the National Articulation of Agroecology (ANA's Women WG), proposes the Training and Dissemination Project for the Conscious Use of Agroecological Logbook.

We understand the challenge of collectively building knowledge as one of the greatest strengths of this project, since this knowledge is built by actors standing at diversified points in the process¹: ANA's Women WG, partner organizations, the Semear Internacional Program, the Inter-American Institute for Cooperation on Agriculture (IICA), the Gender WG of IFAD Programs, rural women, and their families. However, it is a challenge that we also consider as the main point of this Project.

¹ We call it process, because the idea is that this Project stimulates a process of empowerment and autonomy with the participating women, as well as transform or reframe the pedagogical and methodological practices of the organizations. For such purpose, we propose a methodology that provides stages of participatory action-research, training, systematization, problematization of reality, evaluation and monitoring, as detailed in this guide.



Historically, “science” or “formal knowledge” was denied to women. Their knowledge/doing and the knowledge generated by them was and is still invisible and/or devalued, being recognized as superstition, magic or knowledge of little importance. At best, these knowledges are recognized as traditional cultural practices. This includes all knowledge of the management of medicinal plants, sacred and power herbs, midwives, raizeras, healers, care practices for small animals, conservation of agro-sociobiodiversity, etc.

We urgently need to recognize these practices and knowledge as essential to the reproduction of life and agroecology, in order to complexify the processes of agroecological transition and our own understanding of agroecology as science, movement and practice.

We invite you to help us strengthen this agroecological and feminist group, and widen the views on the various actors that practice agroecology in Brazil. Thus, we challenge ourselves to build new references on rural development from rural women in the Brazilian northeastern region.



That's why we say that without **feminism**, there is no **agroecology**! And without agroecology there is no **fair and egalitarian semi-arid**, because it is in the semi-arid that life pulsates and that agroecology **resists** and reinvents itself!



IFAD'S performance in Brazil with the **Semear International Program**

The International Fund for Agricultural Development (IFAD), an investment agency linked to the United Nations (UN), has a portfolio of rural development projects that today have a framework of six financing projects being performed, which focus on the development of productive processes of agricultural income generation, cooperativism, associativism and market access.

To increase the income, promote food security and reduce the poverty of the beneficiary public in several states in the northeast region, IFAD encourages actions that prioritize the involvement of women, young, and traditional communities.

Concerning the incorporation of the gender focus in projects supported by IFAD, it should be highlighted some of the advances that have been achieved in recent years. Since 2012, most of the missions of supervision of projects carried out by the teams of specialists of IFAD in Brazil have had the presence of female gender consultants, which have facilitated the fulfillment of recommendations that ensure a cross treatment of the gender in the set of projects supported. Also, together with the team of the Semear International Program, the female gender consultant of each project has been committed to the identification and systematization of methodological

and technological innovations, which contribute to the empowerment of rural women, in addition to information exchanges between them from these “good practices” and “lessons learned”. Some specific actions, such as the realization of an assessment, carried out at the end of 2017, were essential to identify the weak and strong points in each of the projects, besides being an initial step in the construction of action plans in gender by the executing entities. In March, 2018, the the working group (WG) on IFAD gender projects was formed, aiming at support strategies focused on the strengthening of rural women not only as a “beneficiary public”, but also as “leaders” of the actions, for which they will play a crucial role in the implementation process of agroecological logbooks in many territories during the next period.

Paralleling to this work, IFAD seeks to perform actions that go beyond the productive development in the served communities by stimulating access to information through actions focused on knowledge and aiming to facilitate access to knowledge, innovations, and good practices concerning the coexistence with the semi-arid.

Thus, the Programa Semear was created. For six years, this program worked with the projects supported by IFAD to promoting sustainable and equitable development in the region.

With the success of the Programa Semear, a second phase was implemented: the Semear Internacional, focusing on monitoring & evaluation, communication, knowledge management and South-South Cooperation, supporting its management in the Institute Inter-American Agriculture Cooperation (IICA).

In its performance, the Program has contributed significantly to the systematization and dissemination of good practices of IFAD projects at the national and international level. Semear Internacional contributes to this work by enhancing and making visible the dissemination of knowledge and good practices of the six IFAD projects through the information exchanges with technicians and project beneficiaries, technical training for public administrators, institutional articulation, promotion of work in gender, as well as the support to the collection of socioeconomic data, and result systematization, publications of books, good practices, and materials in printed, and digital format.

Please visit the Semear Internacional website and learn more about our work and publications: <http://portalsemear.org.br/>



IFAD in Brazil

Currently, IFAD is a strategic partner in carrying out five projects of the following State governments through bilateral agreements: Paraíba (Sustainable Development Project of Cariri, Seridó and Curimataú - Procasa), Bahia (Project Pró-Semiárido), Sergipe (Project Dom Távora), Piauí (Project Viva o Semiárido), Ceará (Project Paulo Freire); in addition to the Project Dom Hélder Câmara (PDHC) with the federal government, executed by the Secretariat of Family Farming and Cooperativism (SAFC) of the Ministry of Agriculture, Livestock and Supply (MAPA), covering 11 states (Pernambuco, Ceará, Rio Grande do Norte, Alagoas, Bahia, Piauí, Paraíba, Sergipe, Maranhão, and northern Minas Gerais and Espírito Santo).



Project	State	IFAD Funding (In millions of U.S. dollars)	Government funding (In millions of U.S. dollars)	Benefited families
Viva o Semiárido	Piauí	20	12.7	22K
Procasa	Paraíba	25	15.5	21K
Dom Távora	Sergipe	16	12.6	12K
Paulo Freire	Ceará	32.2	39.82	60K
Dom Hélder Câmara 2	Federal	3	82	74K
Pró-semiárido	Bahia	45	50	70K



A little bit of our **history**

The Agroecological Logbook is a political-pedagogical instrument created by the Zona da Mata Alternative Technologies Center (CTA-ZM) in partnership with the Mulheres da Zona da Mata and Leste de Minas to measure and make the work of agroecological farmers² visible, while it contributes to the promotion of their autonomy. The logbook is presented in a simple format and has four columns to organize information about women's production. From everything that was cultivated in the spaces of women's domain in the productive units of family and peasant agriculture, they can take notes of everything that was sold, donated, exchanged, and consumed, as well as what was produced by them, such as handicrafts and benefactions, for example.

In 2011, the logbook was created from the Women and Agroecology Training Program. At first, it was developed as a training tool to empower women, based

² We understand as “agroecological farmers” women that develop agricultural and non-agricultural activities aimed at the reproduction of their family groups and proximity, from sustainable practices (social, environmental, cultural, economic and ecological) in their agroecosystems. In addition, they are those that develop sociopolitical and economic relationships with different essential actors for the processes of agroecological transition and for the reproduction of life, being involved in sociotechnical networks, mixed or feminist social movements or other social/political organization spaces. They are carriers of ancestral knowledge, which reframe and transform their practices from needs and cultural and environmental changes, developing fundamental activities in order to ensure food security and sovereignty, strengthen social relations in the territories, and conserve and reproduce socio-biodiversity.

on the visibility of their work and their contribution to income and family economy. When we receive the first returns of the notes with surprising partial results for women and the project team, the logbook proves to be an efficient instrument for monitoring the production of women, which enable them to valorise their production almost invisible for self-consumption, exchange with neighbors, donate to school, community parties and children living in the city, and finally produce for sale. From the interaction with the Women Working Group (WG) of the National Articulation of Agroecology, the logbook was taken to other regions of Brazil in partnership with the Rede de Mulheres Empreendedoras Rurais da Amazônia, Rede de Mulheres Produtoras do Nordeste e Rede Feminismo e Agroecologia do Nordeste, WG on Gender and Agroecology of the Southeast region and Movimento de Mulheres Camponesas da Região Sul do Brasil. Between 2016 and 2018, a large national research was conducted in a partnership between these women's networks, ANA's Women WG, the Universidade Federal de Viçosa, the Universidade Federal Rural de Pernambuco, the Federal Institute of São Paulo and the State University of Campinas.



The Agroecological Logbooks Project aims to analyze the contribution of rural women to the family economy and to the reproduction of their agroecosystem³.

At this point, it is important to emphasize that the work with the Agroecological Logbooks began from questioning the bases of the hegemonic economy, which only consider as part of the economy those activities that generate monetary resources, that is, only those that are related to the market. Thus, most of the activities that are under the responsibility of women are invisible or unconsidered by this economy perspective, focused on the mercantile logic.

In order to take a counter-hegemonic look at the economy that allows the set of activities carried out by women in society to be visible, we engage in a dialogue with feminist economists and their reflections. These economists argue that economic approaches must incorporate all the activities necessary for sustaining human life.

³ According to the Brazil's National Articulation of Agroecology, an agroecosystem is an agricultural, economic-ecological management unit in territories, such as family and peasant farming units, for example. For Siliprandi (2009), the agroecosystem is defined as a specific type of ecosystem modified by human action through agricultural activities. It is the delimited geographical unit (although variable in its extent) where complex relationships between agricultural practices and the original ecosystem take place. In order to understand these relationships, it is necessary to analyze not only the ecological phenomena that occur there (such as biochemical and agronomic), but also the interactions between humans.

Thus, they affirm that those activities performed for self-consumption, the set of activities performed for the reproduction of life, such as domestic work and care, should also be considered as part of the economy! For this reason, agroecological logbook shed light on the non-monetary activities performed by women (such as consumption, donation, and exchange), considering them in economic analyses.

However, we propose that the female farmers use the agroecological logbooks to take note of those activities carry out by them and that they be in touch with the agroecosystems. Thus, we also seek to recognize the places of production of women, such as home yards, dirt yards, patios, spaces around the house, etc., whose economic contribution has historically been invisible. This Guide provides guidance to the work to be carried out by the technical advisory together with the rural women of the Northeast of Brazil participating in the project, and it is organized in a step-by-step guide.

The technical advisory team has the role of encouraging and mobilizing women to participate in the project, in addition to monitoring the filling out of agroecological logbooks, and other proposed activities. Therefore, together with women, it is important that this activity be incorporated into other actions already existing, so as not to overload the technical team, nor the women participating throughout the process.

Consider that each of the activities done under this project can be used as an educational/formative/communicative work, in which practices, experiences, information exchanges and reflections on the feminist and solidarity economy, sexual division of labor, agroecology, security and food sovereignty, sexist violence, commercialization, autonomy, markets, agroecological transition, public policies, etc. can be carried out.



“ I have a great political partner, but at home I have to remind him that I’m not his maid. ”

The Agroecological Logbook should⁴ be understood as a resource to be appropriated by women to make visible, value and organize their work, being an instrument of empowerment and autonomy for them, since it helps them to recognize their contribution to the family economy widely, breaking the patriarchal and capitalist logic that they are “mere helpers”. It also contributes to qualify the actions of the technical advice team as an instrument of life intervention, supporting the qualification of women’s work in their agroecosystems, thus, building new indicators for projects and actions, or public policies. In addition, it also contributes to rethink the methodologies and indicators used, breaking the patriarchal rationality that historically marks the rural extension in Brazil.

So let’s begin!

⁴ Here, we seek to make all the tasks performed by women visible, breaking the dichotomy between productive and reproductive work. Thus, we are interested in understanding and systematizing all women’s work and their contribution to the family economy, the reproduction of the agrarian system and life.

How to do it: The steps of the Project



This is a proposal that was being tested with a national collective comprised of technical advisory organizations, feminist and mixed social movements, universities, research institutes, etc. All groups that are part of the ANA's Women WG.

It is not proposed to be a cake recipe, or a straitjacket. One can reinvent and suggest other steps from different experiences and realities in which the project will be implemented.

The most important thing is to understand that this process involves several individuals with different times and roles. For this reason, in order to obtain the best results, or a closer understanding of the reality of the production and economic contribution of rural women, we used other data collection instruments (questionnaires and maps), which complement the information collected by the Agroecological Logbooks.

As a process of collectively building knowledge, everyone must have their roles, responsibilities and contributions clear in order to build this network. Yes, we are building wisdoms and daring to build new knowledge, concepts, categories, and indicators to think, rethink and problematize the semi-arid. We are problematizing the notion of economics, agroecology and rural women in the context of disputes over conceptions and models of rural development and public policies for agroecological family agriculture in Brazil.



Step 1. Awareness of the **technical advisory** team for the systematization of the female farmers production.

Objective: *Making the technical team aware on the importance of systematizing and making visible the contributions of rural women to the reproduction of agroecosystems and agroecology in the Brazilian semi-arid.*

For this, it is essential that the technical advisory team undertake the challenge of widening its view on the practices developed, questioning the methodologies implemented, and strengthening the gender perspective in its actions and institutional reflections.

We understand our needs to strengthen and make the work with rural women visible, from the perspective of gender, not as limiting, but as potentialities for the transformation of our actions, recognizing rural women as political subjects and leaders of a new development model for the Brazilian Semi-arid.

In this stage, workshops, focus groups, study groups, etc can be held.

Step 2. Training of field teams and systematization

With organizations convinced on the importance of this systematization, it is also essential to train teams that go to the field and that will collect the data for systematization, whether they are composed of technical advisors or female farmers who play a leading role in the communities.

The training here consists of a leveling of information on how agroecological logbooks should be used by women and how to apply the other systematization instruments that will be used, such as the Sociobiodiversity Map and socioeconomic questionnaires.

It is important that this training is done collectively, especially when there is more than one field team in different territories where the partner organization operates. Care must be taken so that all teams and all people of the teams have the same guidance to the systematization process, avoiding different guidance that can affect the quality of the data.

We suggest that partner organizations make training workshops involving all teams and women leaders in the territories, enabling a first approximation with the instrument, asking questions, and training for the filling out of the logbooks.



Step 3. Raising awareness among local **women's collectives** and organizations for the systematization of rural women's **production**

This awareness aims to present to women, productive groups, associations, unions, and social movements (mixed and feminist) the proposal of the project in order to clarify the importance of the application of Agroecological Logbook for their life, the work of technical advisory organizations, and the strengthening of actions in the territory. The following are the strategic actions to be fulfilled during this awareness process:

- Form local/territorial networks to engage these women in the theme of gender, feminism, feminist economy, and agroecology, creating a group that encourages and at the same time is encouraged by the process. This larger group should be able to participate in the training spaces and at the same time keep up with the monitoring and data analysis, in order to accumulate knowledge on the subject and contribute to new issues, from their realities and daily lives, as well as contribute to a critical analysis of the territory, in order to build alternatives to overcome the problems;

- Present each one of the research instruments, clarifying how they will be done, by whom and for what purpose;
- Create a local encouragement group for the logbooks. It is essential that the participating women do not feel alone in this task and have a support group to encourage, ask questions (in addition to the technical team) and show their pre-results. That keeps the process alive.





Step 4. Presentation of the Agroecological Logbook methodology

Here, it is necessary to hold a meeting or a gathering of the female farmers that will participate in the process, conducted by representatives of the executing institution and of the partner organizations, aiming to present the Logbook and its methodology of use. If there are too many women for a single meeting, the absent should be represented.

In this meeting, with participation of the female farmer, the proposal for systematization and the choice for distribution of logbooks (by communities, territories, municipalities, groups and associations of women), and the number of logbooks should be presented.

In this activity, it is important to define how the process of tabulation of notes will be, so that the results can be developed by women, fostering collective reflection. For this purpose, it is important to define a person that is responsible for the tabulation of data.

Step 5. Distribution of Agroecological Logbooks and rural women **training**



The chosen women must also choose to participate! This is an essential principle of the process. One suggestion is that you can bring together at least two or three women from the same community or group, because together they get encouraged, ask questions and help each other. This is the ideal format, since the visit of the technical team sometimes takes time, or there are communication difficulties between the participating women and the technical team. If the woman is alone, she feels discouraged. If they are in a group, they overcome the difficulties together!

The training must take place in the form of local workshops, bringing together several groups involved (sometimes from the same territory) that are within the scope of one or more of the activities of a partner organization that provides technical assistance service (TA). Doing the exercise along with them in their properties is also a good strategy. The important thing is that women learn how to use the logbook, price the products to perform the sum of the values, because they often require support from the local advisory or leadership at the end of a month.





Another important issue is that they know they are not alone in this project, and that they have an important role in the process and in the final outcome. They should feel part of a whole (involving many other women, including from other states).

It is essential that they understand the importance of noting down not only what they sell or consume, but that they have double attention to what they donate or exchange, because we believe that these actions are responsible for strengthening social relationship in the territories, which give meaning to permanence and resistance, and this has usually been neglected due to a classical economic look.

Another issue is to be able to systematize the set of productive diversity and their contribution to the conservation, management and reproduction of agrosociobiodiversity. These are just some of the datasets that this process will allow us to know and systematize.

Steps four and five can be performed in the same meeting of women.

Step 6. Filling out the Agroecological Logbooks

“ Taking notes is to know one of the treasures of your property: its **production**. Always take note. This is the only way that will let us to realize the importance of women’s work and discover that they are the **guardians** of biodiversity. ”



The technical team should provide guidance on all the work of filling out the Agroecological Logbooks, which must be filled out by the women themselves, with a very strong pen or 2B pencil, so that it facilitates reading at the time of tabulation of the data. Ideally, they fill out the logbooks for a period of one year, in order to have the size of all the women’s production, which usually varies as per the seasons or periods of higher demand for a particular traditional product, such as the feasts of São João. If you need support, other family members (preferably daughters) or the advisor can help.

The logbooks must be filled out every day, so the details of the production will not be forgotten. Remember that we also want to make “kids’ economy” visible, which disappears in the daily life, but which is essential for the food security of the family, for example: the coriander bunch, three eggs for breakfast; the liter of milk for the vitamin; the acerola for juice at lunch; the chicken that was donated for the feast of the church; the liter of broad beans that was exchanged for the bean with the neighbor or in the community seed bank.

The technical team should provide guidance to women on the inclusion of everything they find relevant about their production focused on **consumption, donation, exchange, and sale** in the logbook. The products to be included in the logbook are:

- **Plant and animal products:** specify animal and plant species, followed by their varieties and breeds (e.g. yellow cassava, plantain, silk banana, purple bean, white bean, moxoto goat, Rhode Island Red etc.). Value all used plants and animals, regardless of their economic value;
- **Beneficiaries:** specify the products benefited by women, such as sweets, flours, jams, honey, breads, biscuits, etc.;
- **Handicrafts:** specify the handicrafts made by women. When the product is handicraft or benefited, it must be specified. Example: **seed** necklace or **cassava** flour;



The detailed information of socioagro biodiversity helps us to know the importance of women's work as guardians of socioagro biodiversity and diversification of production.

Don't to forget about the products donated and exchanged by women. This products must be valued because they are very present in relationships of solidarity and reciprocity. In addition, these relationships allow many people to have access to food, infrastructure, and services without going through monetary relations.

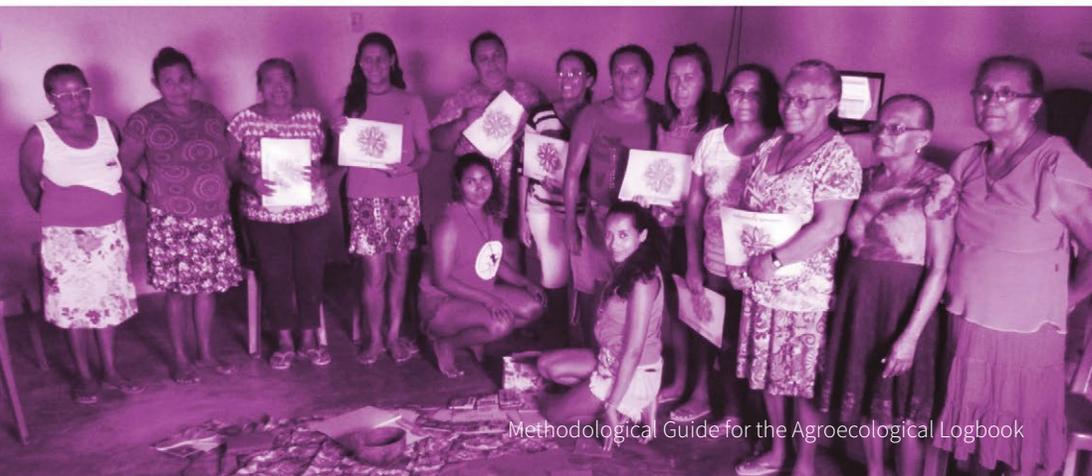
Eventually, some important services provided by women can be noted down, such as cleaning, haircut, and among others.

If you have any questions about whether or not to note down a particular product, use the following criterion: **women should note down everything that makes sense to them**, because the logbooks should be an instrument of theirs. At the moment of the tabulation of the data, you can define whether all products that have been noted down will be summed up and considered. For example, if a woman finds it important to note down any service that is not linked to agricultural production or some activity that is not only carried out by women, we should encourage her to note down. Then, we defined whether activities that were not initially the object of systematization should be added to the others or not.



QTY COLLUM (QUANTITY) - This column must be filled out according to the unit of measure used by women: kilos, bunch, fingers (e.g. banana fingers), bag, dozens, etc. Provide guidance to women to note down both quantity and unit. For example, when noting down two kilos of mango, do not forget to specify the unit of measure, in this case, kilo. If you note down only 2, you can confuse it with two units of mango.

PRICE COLUMN (in Reais) - In the case of sales notes, provide guidance to women to note down the exact price at which they sold the product. In the case of consumption, exchange and donation notes, provide guidance to women to note down the exact price at which they usually sell each product. If they do not sell, they must adopt the price at which they usually buy in the local market. This means that the same product may have different prices, according to the established socioeconomic relationship (consumption, exchange, donation or sale) and the market in which the product is marketed. This is important because many sell at fairs, door-to-door, at home or for Food Acquisition Program (PAA) or the National School Feeding Policy (PNAE), and the prices are different.



The use of other forms of note taking of production should be valued (e.g.: notebooks of rural women). However, the technical team should provide guidance on how to put the data of these notebooks into the Agroecological Logbook.

If the sheets of the logbook are not sufficient for women's notes, the technical team should print more and give to the rural women (Annex 2).

If women find that the four columns are not enough to write other elements of their production, they may write down what they find interesting in a loose paper. Then these note takings must be delivered to the technical team.



Step 7. Encouragement to keep the daily **note taking** in the agroecological logbooks

At this moment, it is essential that the technical team is always in contact with the participating women/researchers, otherwise they may lose motivation to take notes. We suggest at least three technical visits or workshops of women from the same community or collective in a period of one year, in order to know the difficulties that they are facing, how they are solving problems and doubts, and if they need some other support, which may come from the advisors or other women involved.

In this encouragement process, it is important to stimulate these women to reflect on the partial results. In general, when they begin to realize the results of systematization, they even get more excited.

Visits and workshops can be conducted by technical advisors or women leaders.

It is also important to think of an information exchange, bringing together participating women from other communities and or collectives, so that they know different realities and strengthen the process in network.



Step 8. Data collection from logbooks and tabulation of data

At this moment, it is essential that the technical team is always in contact with the participating women/researchers, otherwise they may lose motivation to take notes. We suggest at least three technical visits or workshops of women from the same community or collective in a period of one year, in order to know the difficulties that they are facing, how they are solving problems and doubts, and if they need some other support, which may come from the advisors or other women involved.

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Standardization of units of measure:

As we already know, there is a huge diversity of units of measure used by the female farmers in different regions and states (palm, dish, bushel, bunch, fingers, sack, etc.). That's a treasure we need to record! On the other hand, for data analysis, we need to standardize these units of measure, converting them into universal ones (kilogram, liter, unit).

Thus, if the unit of measure noted down in the logbook cannot be quantified in a known/universal unit, the technical team or the person responsible for the tabulation of the data should standardize it. For example, a “mango bucket” should be quantified in kilos and the team should set an average in kilos equivalent to the weight of the fruits contained in the bucket.

However, to preserve the units of measure noted down by the female farmers, the standardization will be done in a separate table, which will go next to the worksheet to tabulate the data.

Tabulation Process Details:

During the tabulation process, checking with women the names of products that generate doubts (as well as units of measurement) is important, because once the data reaches the systematization team, it is hard to retrieve the information that is incomplete or difficult to understand.

Data systematization will be done by a consulting team, which has already developed instruments, processes and procedures to carry out this task. The first procedure of systematization is to make a carefully reading of the information received. If the team evaluates that the quality of the data needs to improve, the worksheet will be returned to those responsible for the tabulation in the states for appropriate corrections. For this reason, we reinforce herein the importance of verifying the information at the moment of tabulation to ensure that the data is correctly represented.

After this process, the verified data will be centralized in a database, which will support the analysis for summarization and return of information to project teams and women that note down in the logbook.



Step 9. Application and sending of questionnaires

Objective: *To know the socioeconomic profile and political participation of rural women.*

Apply the questionnaire (see Annex 1) to the female farmer. Questions should be answered solely by them. Men of the family should not participate in the answers. Ideally, they should be alone in a serene environment, with no household chores or worries.

When asking the question, take care not to induce the answers of the women, letting them express themselves freely and trying to write down their statements in full.

We advise that open questions be recorded and transcribed right after the realization so that memory is not lost.

Let her speak. Don't ever think it's too much. Sometimes she is in need of this and in an answer there are several clues to the life condition of this woman, and for technical advice is essential;

Write it down using a pen. And in open questions, make sure the information is legible.

Sending the questionnaire:

After applying the questionnaire, the pages should be scanned and compiled into a file, and then sent to the systematization team that will be responsible for the tabulation of the information.

Step 10. Application of the Methodology of the Sociobiodiversity Map

Objective: *To know the family agroecosystem and the place of work/autonomy of rural women.*

“ it is important to encourage **women** to represent in the design all the spaces of the **property**, restoring the **sociobiodiversity** of the place, besides being an experience rarely lived by them. ”



The woman farmer works throughout the agroecosystem, but we want to shed light on the places where they build their autonomy from their own work, and how they produce knowledge, agricultural goods (food, medicinal plants, fruits, native trees, seeds, animals, etc.), and cultural goods in this places. We also seek to understand the look that she has about places and how it reflects, or does not, in the power relationships in the family, and between the family and the territory, the biome, etc.

We want to ensure the look and perception that rural women have about the family agroecosystem and what are the roles played by them, showing their importance to the family economy. We also want to understand the power relationships that are established in the different places by the different members of the family (of the man and the woman and/or of the children).

For this purpose, rural women should make a design or map of their property as detailed as possible. With the help from the map, they are expected to identify all

HOW TO MAKE THE MAP?

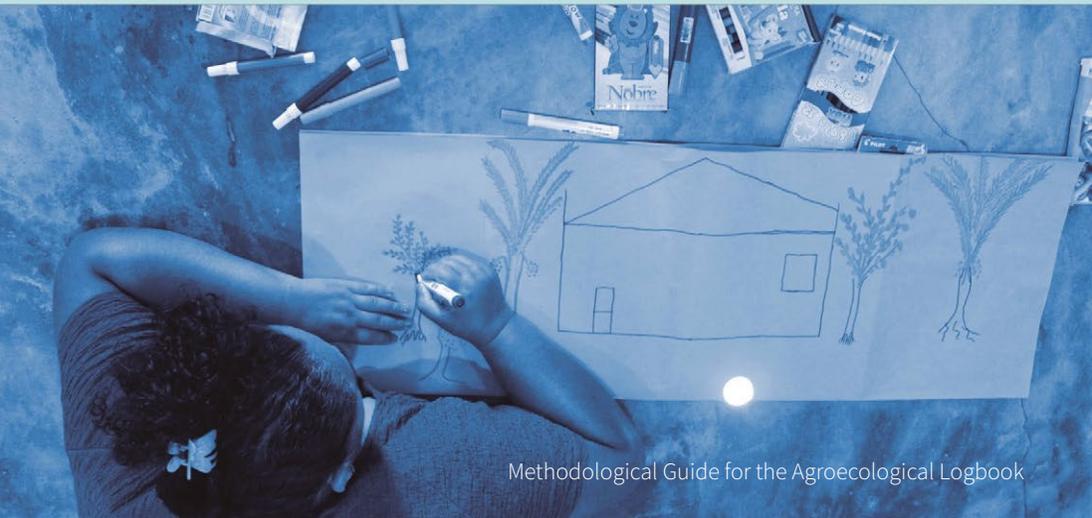
- 1) Make it easier for every woman farmer to draw a draft or map of the property where the family lives and works, representing all the places where production for consumption, exchange, donation or marketing take place, and all cultivated products, animals that are raised, etc. Preferably indicating the varieties produced. We suggest that they list the products on the back of the map, if necessary, with the help of technical advisors or women leaders. Other places considered important by them can also be included. It is important that the size of the agroecosystem (property) is recorded as a total area, and then, to count the dimensions of each subsystem (vegetable garden, yard, orchard, planting field, etc.). This will help us to understand the social relationships within the agroecosystem and how they manifest in the relationship with the space.
- 2) After making the map, the technical team will analyze together with women the places that are recognized for their leadership. The places of work where they operate autonomously for the production of sociobiodiversity and the assurance of sovereignty and food security will be identified. The idea is to highlight the home yard and all other areas where women are leaders.
- 3) To help with this reflection, ask the woman what she does during the day. At this moment, the separation and hierarchy/importance of each of the activities performed by gender and the representations about the sexual division of work and the way it materializes in spaces will be analyzed. Thus, the design should be complemented with the inclusion of gender symbols in each of the workplaces, according to the leadership of each family member (see explanation below).

4) Note: Beware of the work considered by women as “help”, because it is very common for them to put themselves in the place of “helpers” and not as leaders. After the design, it is up to the advisor to problematize these issues with women.

The map should contain:

5) The places where the woman “is in charge”, that is, the places where she decides what will be produced, how and when. In these places, they may or may not have the help of their families. The house, the home yard and the other places headed by women should appear clearly on this map and marked with the name (e.g. chicken coop, planting field...) and the symbol of the female gender (♀). When man helps, the place should be marked like this: (♀♂) Notes. The female symbol comes before the male symbol.

6) The places where the man “is in charge”, that is, the places where he decides what it will be produced, how, and when can have or not the help of the woman and must be marked with his name and the symbol of the male gender (♂). When the woman helps in these places, it should be marked as:





(♂♀). Note: The male symbol comes before of the female symbol.

- 7) Other infrastructures (cisterns, lakes, wells, biowater system, etc.).
- 8) Other places and elements of the place considered important by them.
- 9) Analyze all the production that comes out of the places headed by women. It is this production that should be incorporated into the Agroecological Logbook in as much detail as possible.

ATTENTION!!!! The map should be as complete and detailed as possible, including those production places that are invisible or forgotten.

Step 11. Collective data analysis

This is an important moment to join the various “links of the chain” and have a first look at reality in its complexity.

From the systematization of the data obtained from the research, we will have a first approximation of reality by joining the three collection instruments (the logbooks, questionnaires, and maps). At this moment, it is essential that all participating women, technical staff and local partners are present to validate the data, making adjustments, corrections, etc.

Here we can hold a seminar, a workshop, or information exchange. The important thing is to bring all the participants together and jointly look at the data, seeking to dialogue with our territories, our agroecosystems, our families and the lives of the participating women.





Step 12. Collective reflection of the results

This is an important moment to join the various “links of the chain” and have a first look at reality in its complexity.

From the systematization of the data obtained from the research, we will have a first approximation of reality by joining the three collection instruments (the logbooks, questionnaires, and maps). At this moment, it is essential that all participating women, technical staff and local partners are present to validate the data, making adjustments, corrections, etc.

Here we can hold a seminar, a workshop, or information exchange. The important thing is to bring all the participants together and jointly look at the data, seeking to dialogue with our territories, our agroecosystems, our families and the lives of the participating women.

Step 13. Rediscussion of the **programs and actions** of organizations based on the results of the **systematization** of women's production through agroecological logbooks

Based on the collective analyses and reflections of the data, the next step is to bring the discussions into the participating and collective organizations involved.

How does this research process help us rethink our actions in an institutional way?

Are our institutional methodologies and approaches enabling us to effectively incorporate gender discussion into our actions?

Is there a local organization's strategy to increase women's autonomy and reduce gender inequalities?



Conclusion

In order to overcome challenges, difficulties, and adversities with the data, we need a good planning, a follow-up/monitoring of the process, and a constant evaluation of the systematization progress, making adjustments in the strategy as the case may be.

We know that data systematization is often a novelty for the technical teams of partner organizations, and in some cases, teams end up taking systematization tasks that competing with the dedication to the final actions of local projects.

In this case, mainly, the Agroecological Logbooks gains an advantage because, at the same time that organizations perform actions of empowerment, strengthening and self-organization of women, they are monitoring and systematizing data that are valuable in the analysis of impact and results, both of technical advisory projects and in the production of women.

We recommend that reflecting on agroecological logbooks can take place in the various events held by organizations through spaces reserved for activities with women (workshops, exchanges, seminars, etc.). For this purpose, mobilizing participants so that they take their logbooks to the events is necessary. This is also a way to optimize the time and resources of organizations, promoting the necessary encouragement, but also expanding since women accompanied by organizations tend to be interested in the process when listening to the experience of the former.

Moreover, we want a good work for partner organizations and women and we hope that agroecological logbooks transform the lives of women in the Brazilian semi-arid region and the strategies of organizations in the construction of a more fair and egalitarian society, a sustainable semi-arid, where life pulses agroecology, resistance and reinventions for Brazilian rural development.



Os valores da caatinga

By Maria do Socorro Silva, Côca.

Female farmer of Serra Talhada – Pernambuco



The values from Caatinga
Cannot be measure
Nor words can describe
Its joyful things
Thinking 'bout thee
It brought excitement to
me
And delight to my heart

Once the rain ain't come
The end is not yet
Caatinga is strong,
For everyday taught me
To overcome this trial,
Leading my soul to revival
And encouraging me to be
strong

Many lessons in life
From Caatinga we learn
Like storing water
as umbuzeiro
and getting organized
As croatá,
which the seeds we keep

As the mandacaru,
we stand up
The dry season can last for
a long time

But our faith is strong
We must be ready to face
The things to come
Instead of losing the hope

But the seasons show
That the weather always
change
The dry season say
goodbye
When the rainwater flows
through the ground,
Bringing life to the trees
They are smiling, we can
see
How great is the emotion

It is beautiful to see
When the Caatinga rise
again
It leaves you speechless
Thinking: they're dancing
And being thankful
For such rising
Happily saying: we won

Its wonderful things
Are uncountable
You need to see on your
own



The things that, to you, are unknown
But I have one thing to say
Who visits my Sertão
Wants to come back one day

If we don't have an lit up balcony
We have a whole sky instead
If we don't have a garden
The Caatinga has flowers ahead
We may not have pools
But we have rivers that call
To wash us all

With my words, I don't wanna hurt
The leisure you love most
But we have values here
That for us, they come first
Hear the song of the Rufous-bellied thrush
and the Red-cowled cardinal too
The wisdom from Caatinga they sing

With the lakes full of clay
Doubts are raised
How can this frog
Makes foam without soap
It's a nature's mystery
Which great is your beauty
And wonderful is my Sertão.

