

The *PENSSAN* Network

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The *Rede Brasileira de Pesquisa em Soberania e Segurança Alimentar e Nutricional* (Brazilian Research Network on Food and Nutritional Sovereignty and Security), the *PENSSAN* Network is an acronym and seems to have no consolidated history yet. Whoever, in a random moment, of the tumultuous or systematic charge of notified events marked by individual or collective memories, with their information or messages conveyed by time, before or after, or from the past to the present, as something that comes to stay as a memory, that can be updated and assumed as a historical memory.

This would not yet be the case in the *PENSSAN* Network, but only now, pulling some threads from this tangled web that little by little the characteristics of a historical network would be gaining. Well, it has been already assumed that our network is still an advertismment, but on its way in being validated. It does not have the consistency of a net yet, but has many, many, many threads, as in a history of a weaving mill. It is still a teaching precursor image, thread after thread, until the “front” of a history comes to consolidate its connections, its arrangements on the variables, its threads bathe in cerebrospinal fluid, from the circumvolutions that are mirrored from top to bottom, from the grayish cortex functions of the so-called brain pallium to the endings that, in fact, may transit in the medulla’s canals, their superimposed openings, all continuing as in the capricious architecture of windows, roots staggered in the hardness of the bones making the fibers-sculpted canals for central and lateral to flow.

Gradually leaving the derivations of this architected race, built from top to bottom, like an inverted “scaffolding”, already sketched as a little staircase that descends from the closed/opened box of a skull to the false tail of the sacrum, where the lumbar/sacral endings flow. And now the *PENSSAN* appeal, on behalf of the Brazilian teams from ten or twelve states, with their captured /emissioned antennas planted, as in the fantastic world of *Casimiro de Abreu*. It is a world of enchantment that is being built little by little, vertebra by vertebra, canal by canal. It is a world of communication articulating, suggestively, with international institutions that are already very well consolidated, but are always looking for in many cases, cracks and holes that are quickly becoming new alternatives. This is the universe of a symmetry vision, poetry and communication.



Remembering a little, learning a lot, and acting fast with those who have little time to change Brazil, has elected hunger issues as a major governmental priority, afterwards reviewed one of the countries in the world that was mostly affected by the weight of economic issues and food shortages, is still the most current and relevant.

Opening the pages of Oxfam (a global organization that works in combating hunger and inequality in 87 countries) with two very generous hands, complemented by manual hand shells as if they were resources to enlarge the vision of one's own eyes, the report on the research study, *Insegurança Alimentar no Contexto da Pandemia da Covid-19 no Brasil*, (Food Insecurity in the Context of the Covid-19 Pandemic in Brazil), assures the fact and rights in which this country has a serious problem that reappears with the extinction of the *Conselho de Segurança Alimentar* (Council on Food Security), as a more motivating fact, managing to remove Brazil from the Map of Hunger after two presidential mandates.^{1,2} In fact, this condition had already been classically recognized when *Josué de Castro* released 11 successful editions in Brazil, *A Geografia da Fome*³ (The Geography of Hunger) in 1946, five years later, in 1951, *Geopolítica da Fome*,⁴ (Geopolitic of Hunger) and perhaps right after, *Livro Negro da Fome* (The Black Book of Hunger) in 1957.⁵

With all the "sequels" and "traumas" of a public network under construction, the implementation of *PENSSAN* makes us think, and leaves a strong impression of what is in fact happening in *Josué de Castro's* books and several unfoldings, such as inside and outside Brazil, would have in fact generated a political consciousness, a voice of universal citizenship as a lamp of intense luminosity. Thus, in a way that the international agendas remain attentive to the appeals for peace, which *Josué de Castro* symbolizes as the very spiritual peace built on overcoming hunger, as an ethical condition of its own rigidity, healthily overcomes any other spiritual of greatness or brotherhood. It is the final sagration or message in another classical replicate. Let's stick with this image, a spirit of peace from the books and life of *Josué de Castro*.

To the extent that Oxfam, for some time now, along with other international agencies, opened its pages to sensitize the informative messages that records, selects and describes "audible" information notifying events worthy to record that in fact can feed the circuits of the agencies attentively and logically for the users of the official responses of organs and after all, make their level an opportune operational proposal on governmental actions.

Authors' contribution

All authors contributed equally to the conception of the article and declare no conflict of interest.

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