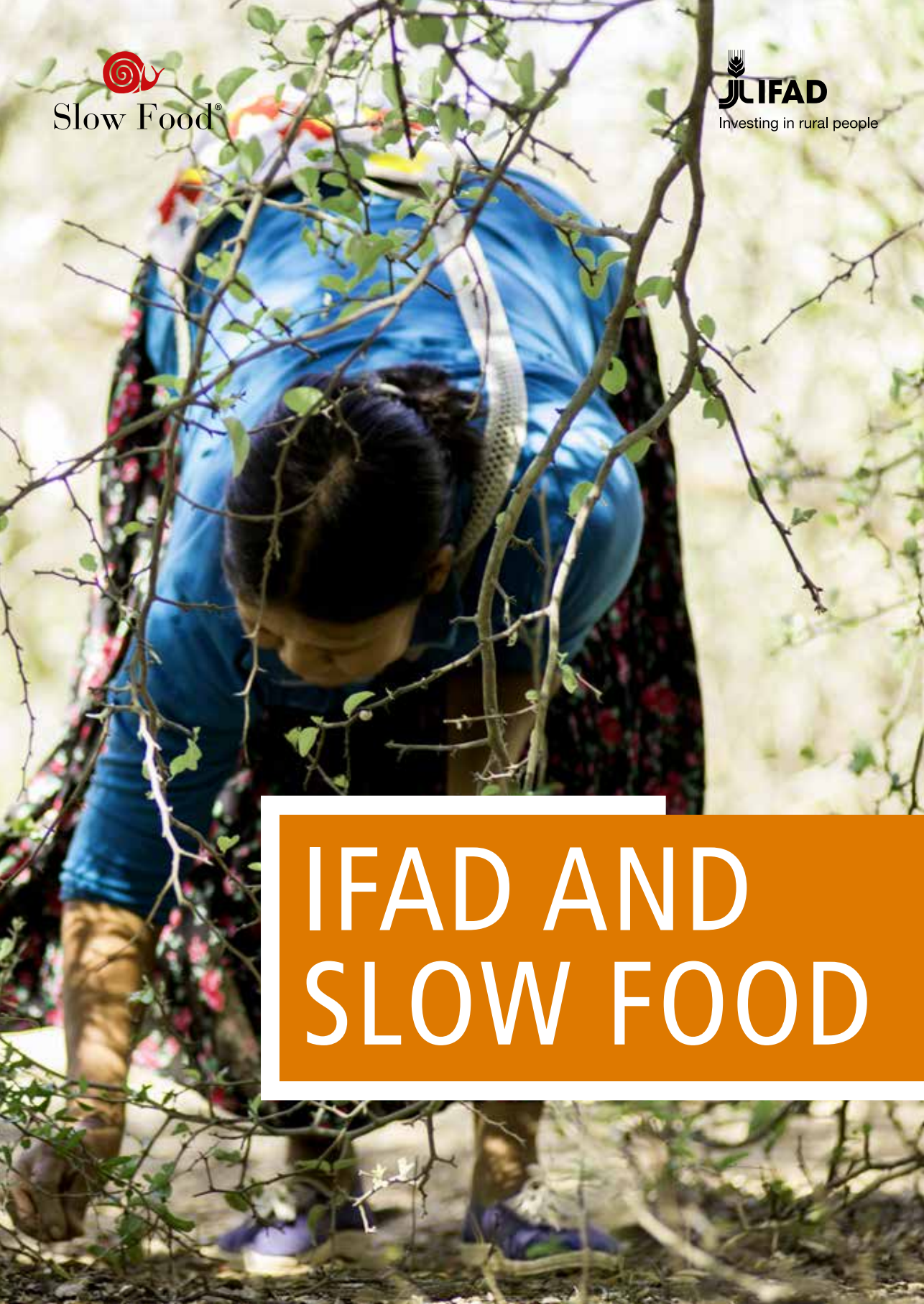
Slow Food®

IFAD
Investing in rural people



# IFAD AND SLOW FOOD

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# IFAD AND SLOW FOOD

## A Strategic Partnership for Inclusive and Sustainable Rural Transformation

Across the globe there are about 500 million smallholder farms, and they support approximately two billion people – almost a third of the global population. In some countries agriculture is the main source of income for 70 per cent of the rural population.
Extensive collaboration has emerged among a range of actors in the international community on agriculture, food and nutrition issues. Recent trends suggest new ways of working together to mobilize increased investment and to scale up results on the ground in order to both eradicate extreme poverty and hunger and respond to the challenge of feeding a global population that is expected to rise from seven billion to over nine billion by 2050. Small farmers, who manage the majority of agricultural land in Asia and Africa and yet are the most vulnerable to environmental, technical and market challenges, are critical to success.

The International Fund for Agricultural Development (IFAD) works with poor rural people to enable them to grow and sell more food, increase their incomes and determine the direction of their own lives. Since 1978, IFAD has invested US$17.7 billion in grants and low-interest loans to developing countries through projects reaching about 459 million people, thereby helping to create vibrant rural communities.

IFAD and Slow Food share a vision of supporting small-scale, diversified production and consumption mechanisms that focus on improving the marketing of local products. Such mechanisms reflect principles of quality, biodiversity and environmental conservation. They also guarantee the fair pricing of agricultural products that adequately compensates the work of smallholder families.

The collaboration between Slow Food and IFAD began in 2009. It has been strengthened and expanded over the past seven years and continues to grow today. The partnership focuses on small-scale agriculture as a crucial source of income and nutrition for many poor rural households, and as a driver of rural economic growth. For a great number of small farmers and livestock producers in the Global South, agriculture can provide a robust pathway out of poverty, as long as it is market-oriented, environmentally and socially sustainable and resilient to risks, shocks and climate change.

IFAD and Slow Food share the belief that to bring a broad, transformative change it is necessary to empower and enable rural people to change their future and the future of the planet; it is important to promote their knowledge and their role in defence of the environment and in preservation of diversity of local cultures and traditions; it is imperative to ensure rural communities (particularly women, indigenous peoples and young peoples) a leading role.

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# IFAD AT TERRA MADRE

## Smallholder Farmers, Indigenous Peoples and Youth for the Future of Food

Smallholder farmers play a fundamental role in building economies, preserving natural resources and nourishing communities. Many live in remote locations and farm under extreme or limiting conditions and global food security depends on them. Yet in many developing countries family farmers face tremendous challenges. Indigenous and tribal peoples and ethnic minorities are disproportionately affected by poverty as a result of tenuous control over natural resources and various forms of marginalization, discrimination and exclusion. The largest generation of rural youth the world has ever seen is currently confronting the global challenges of climate change, rising food prices and economic stagnation. Young women and men represent a major asset for the rural economies of developing countries, provided that agriculture and the rural sector can offer them decent work and fair profits from their labour and that rural communities can support a rewarding life
The partnership between IFAD and Slow Food has grown into a collaborative effort to advocate in favor of smallholder farmers with a specific focus on indigenous peoples and youth. This has led to IFAD's participation in several Terra Madre international events between 2010 and the present day, and to its support in the creation of **Indigenous Terra Madre network**.

The Terra Madre network brings together those who share the goal of promoting food production in harmony with the environment and respecting diversity and traditional knowledge.

Since 2010, IFAD supports and attends the Terra Madre meetings in Turin that gather more than 5,000 delegates from all over the world every two years to discuss the future of food and agriculture. Terra Madre delegates represent food communities (including from IFAD-funded projects) and are farmers, breeders, fishermen, cooks, academics, activists and young people around the world.

Slow Food and IFAD have worked from the beginning of the partnership to build a shared discussion space for indigenous peoples within the overall Terra Madre network. Indigenous Terra Madre is led and organized by indigenous peoples' communities and comprised of farmers, herders, hunters, gatherers, pastoralists, and fishing communities who face severe institutional threats to their social, cultural, environmental and economic practices.

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The collaboration continued after the 2011 inaugural Indigenous Terra Madre in Sweden through Slow Food's participation in a number of official UN engagements. It included joint efforts at additional Terra Madre meetings, and reached a high point in 2015 with the second Indigenous Terra Madre meeting held in Meghalaya, India. Over 640 delegates representing 140 tribes from 62 countries, as well as academics, youth, UN agencies and donors, participated in the meeting in Shillong, which was organized in close co-operation with the Indigenous Partnership for Agrobiodiversity and Food Sovereignty (Indigenous Partnership) and the North East Slow Food and Agrobiodiversity Society (NESFAS). Future steps include making the Indigenous Terra Madre network a stable platform for all indigenous communities that claim the right to food sovereignty and the defence of biocultural diversity as priorities for their future and for the future of the planet.

In the context of the international meeting "We Feed the Planet" held during Expo Milano 2015, IFAD supported the Slow Food Youth Network in its efforts to put the debate on the future of agriculture in the hands of its real champions: rural and urban young people, the farmers and food systems leaders of tomorrow.

TO FIND OUT MORE

www.terramadre.info/en/

www.slowfood.com/what-we-do/themes/indigenous/itm/

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# IFAD AND SLOW FOOD IN ACTION

## The Ark of Taste and the Presidia

In order to achieve a paradigm shift in the currently unsustainable global food system, it is critical to enable smallholders to achieve prosperity by improving the overall economic environment of rural areas, investing in basic infrastructure and financial services, and making rural areas decent places to live and to do business. Policies and investments need to focus on improving small producers' technical skills, enabling them to be paid for the true value of the food they produce and affirming the social and cultural values of their work. This in turn helps them to overcome the risks they face with regard to climate change and environmental degradation and demonstrates that they can be part of the solution. IFAD works to foster the entrepreneurial capacity of smallholders so that they can contribute to building thriving rural economies. This is the reason why IFAD supports Slow Food in putting its vision into practice in several countries in Latin America and sub-Saharan Africa.

Slow Food's "good, clean and fair food for all" vision is translated into a number of projects in support of small-scale producers communities. All its activities are based on an original approach that consider food as a driver for change and that includes many themes often considered separately: biodiversity, environmental protection, the promotion of local communities, their traditions and their culture, fair pay for producers.

The **Ark of Taste** is the main vehicle used by Slow Food to identify food biodiversity at risk of extinction. It is an online catalog with thousands of entries that reflect the world's food diversity. It includes fruits, vegetables and livestock breeds, together with food products like cheeses, honeys, breads and cured meats. It also invites readers to learn about these foods, to rediscover and protect them and to bring them to the table.
**More than 3,500 Ark of Taste products are currently in the catalog.**

Every Ark product description is the result of a nomination from the communities that produce and preserve these foods, or from researchers or members of the Slow Food movement from around the world. Once it has received a nomination, the Slow Food Foundation for Biodiversity reviews

the request in collaboration with the University of Gastronomic Sciences and with product-specific experts (agronomists, botanists, gastronomic historians, veterinarians, researchers and university lecturers) and compiles a description for the website in Italian and English, including, where possible, photos and videos.

**Slow Food Presidia** sustain small artisanal production at risk of extinction, protect unique regions and ecosystems, recover traditional processing methods, safeguard native breeds and local plant varieties. They involve communities of small-scale food producers that join forces and agree on common ways to produce and promote their products. They are concrete and virtuous examples of a sustainable agriculture based on quality, animal welfare, respect for the environment, link with the place of origin, health and consumer's pleasure.

Each Presidium pursues economic, environmental and socio-cultural sustainability as follows:

- **Economic sustainability**: to improve producers' incomes, develop a local economy around the product, increase employment, and promote short production and distribution chains.
- **Environmental sustainability**: to safeguard biodiversity and ecosystems through sustainable and traditional practices, increasing resilience and the renewal of natural resources, and fighting climate change.
- **Socio-cultural sustainability**: to improve the social role of producers; to strengthen their organizational capacities, cultural identities and self-esteem; and to promote the local production area.

Slow Food works with producers to help improve their technical and organizational skills. The organization promotes products and tells the stories of the producers. It also connects producers and consumers directly through events, the involvement of chefs, farmers' markets and community-supported agriculture initiatives. **There are currently more than 500 Presidia in 60 countries around the world involving 13,000 small-scale producers.**

The Presidia project was started in 1999. Over the years, the Presidia project has become one of the most effective tools for putting Slow Food's agriculture and biodiversity policies into practice. In 2008, Slow Food Italy established a Presidium brand used to identify, protect and promote Italian Presidia products. "Presidio Slow Food" is now a well-known registered brand with its own logo and regulations that producers agree to follow.

TO FIND OUT MORE

www.fondazioneslowfood.com/en/what-we-do/the-ark-of-taste
www.fondazioneslowfood.com/en/what-we-do/slow-food-presidia

Today, many other countries have applied to use the "Slow Food Presidium" label. Slow Food evaluates applications on a case by case basis and approves the use of the label whenever Presidia share and sign a production protocol and are able to monitor its application through the joint work of the producers and the local Slow Food network.

IFAD and Slow Food are committed to sharing the knowledge that they have jointly developed on rural poverty reduction to further strengthen family farmers'. In the next section the main achievements of field work are presented. They are accomplishments that can be further expanded and scaled up in the medium to long term. The knowledge base provided by Ark of Taste products and Presidia projects is an invaluable asset for the partnership and for any actor who wishes to join efforts at local, national or regional level.

40 Ark of Taste products were identified and 10 Presidia created in collaboration with IFAD in Argentina, Brazil, Colombia, Peru, São Tomé and Príncipe and Uganda.

# ARK OF TASTE

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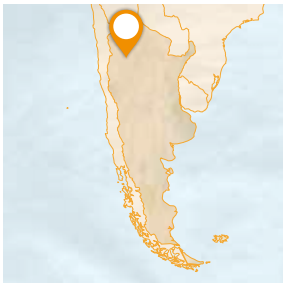
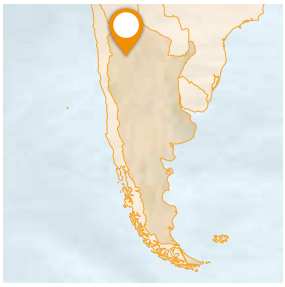
# ARGENTINA

## Alpamato or Sachamato



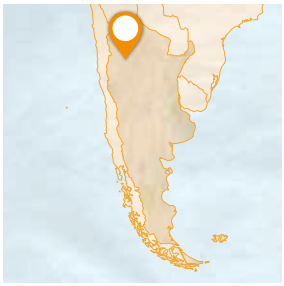
The *Alpamato* (*Myrianthes pseudomato*) shrub is also known as *laurel*, *alpa mato*, and *guili*. It is a wild plant that grows in the mountainous regions of Jujuy, Salta and Tucuman in northwestern Argentina. The shrub's leaves are simple, oblong and sharp, with wavy edges and no bristles. The plant can grow up to 10 meters tall and its trunk is light grey with brown spots. The tree's fruit is a black berry and the seeds are generally brown. The leaves are dried and used to flavor yerba mate infusions and tea, or are used as a substitute for yerba mate. Used in traditional medicine to treat kidney problems and to aid digestion, these infusions are closely linked to local tradition and culture. As this is a wild product used mainly for family consumption, the exact amount harvested each year is not precisely known. The product is at risk of disappearing because young people are no longer taking part in the tradition of harvesting and drinking it.

## Arcayuyo



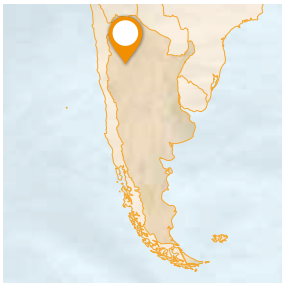
Arcayuyo, or fetid goosefoot (*Chenopodium graveolens*), is a wild annual plant that grows in the area around Cuyo and Noroeste, in the Tucuman region of northwestern Argentina. The plant grows in an arid environment, at over 2,000 meters ABS, and is about 50 centimeters tall. Harvesting begins in March and continues until the plant dies in October, while it blooms in January and February. It has elliptical leaves and flowers with five petals covered with tiny vesicular hairs that contain a liquid that gives the plant its therapeutic properties. Traditional medicine holds that the plant is useful in treating ailments of the stomach and liver, as well as allergies and skin problems; the plant is also known for its sedative properties. Many people also use this plant as a simple infusion, either on its own or with yerba mate, to treat insomnia. Usually the leaves are dried, though the flavor is stronger when they are consumed fresh. Today, this product is at risk of disappearing along with the indigenous Calchaquí community; the younger generations are also less interested in harvesting traditional wild herbs and their medicinal qualities.

# Catamarca Llama Meat



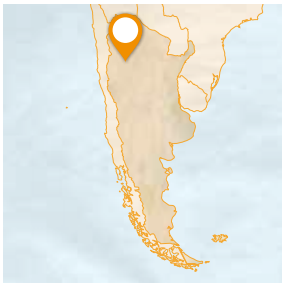
The meat of llamas (*Lama glama*, of the *Camelidae* family) is a traditional food for the small communities in the Catamarca region of northern Argentina. The historic production area of these llamas is Antofagasta de la Sierra, a small town where the animals pasture on the moors at about 4,000 meters ABS. Despite the fact that these animals have been reared since time immemorial in the Andes, beginning during the Incan Empire, llama meat has recently been supplanted by beef. As llama breeding is not very profitable and there is no real market for the meat, the total number of heads is gradually decreasing. Although less fatty and more sinewy, llama meat has always been prepared in similar way to beef: roasted, in stews, or in empanadas. Today, Llama meat is still consumed regularly mainly in small, isolated mountain villages, and is thus often disdainfully referred to as "food for Indians". The lack of demand for llama products, with the exception of fabric made from llama wool (considered a typical Andean product, sales of which have stood the test of time across the region as a whole), together with the changing eating habits of the locals, is leading to the gradual abandonment of llama breeding in the Catamarca region.

# Tafí del Valle Charqui



Tafí del Valle *ch'arki*, made in the Tucuman region of northwestern Argentina, is a traditional beef jerky. In other parts of Latin America *ch'arki* is made using lamb. The name *ch'arki* comes from the Quechua language and means "dry and thin", while the verb *chaquear* refers to the way that foods, including vegetables, fruit, meat and fish, are dried. The product's historic production area is Tafí del Valle, which enjoys a cold mountain climate combined with good sun exposure. Ch'arki is generally prepared in March and April, before the animals are taken to pasture in the mountains. This method of preserving meat is closely linked to the culinary tradition of the indigenous Calchaquí people – which is about 30,000 strong – and more specifically to Quilmes, a village where it has historically been produced. As *ch'arki* is only produced for personal consumption, the exact quantities produced each year are unknown. Today, this tradition is at risk of disappearing, as the arrival of freezers has made it easier to preserve meat and young people are not interested in this long and exacting preparation process.

# Corn Ulpada



Ulpada is a drink prepared with sugar water and either corn or fava bean flour. Ulpada is also the name of the flour used to make the drink. Widespread mainly in the Salta, Jujuy and Tucumán provinces, this is a traditional product from northern Argentina and many indigenous communities – mainly the Diaguita-calchaquí community – drink it at breakfast. It is also found in Chile, Bolivia, and Peru, although in these countries some of the ingredients are different. Also known as the "traveler's drink", its roots lie way back in Incan tradition, where it was drunk for an energy boost. Travelers usually carry only the flour with them and add water when they're ready to drink. The product inspires friendly chats during breaks from long trips or work. When traveling through the mountains a little alcohol is often mixed with the ulpada. This product is at serious risk of disappearing because the younger generations prefer other carbonated energy drinks or mass-produced fruit juices. The exact amount produced every year is not currently known, as ulpada is only produced for personal consumption and is not sold on the market.

# BRAZIL

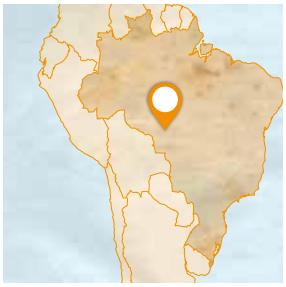
## Munduri Bee Honey

© Reveca Cazenave-Tapie

The munduri bee (*Melipona asilvai*) is found in the semi-arid region of the State of Bahia and is endemic to this fragile ecosystem. The bees are kept in a rudimentary manner, making them difficult to manage and meaning their products aren't used rationally, resulting in the loss of many colonies. In the State of Bahia, munduri distribution covers the Caatinga area (dry vegetation in the semi-arid parts of Bahia), and in coastal regions with high humidity the development of colonies is generally at risk. The munduri bee displays a range of defensive behaviors, from a certain "timidity" that has been observed, with bees hiding when bothered, giving the impression that the colony has been abandoned, to extreme defensiveness using their jaws as a defense tool. Munduri honey is produced sporadically in some local communities as an additional source of income to their farming activities. This activity is carried out by women in particular in the areas of Juazeiro and Capim Grosso in the region of Piemonte da Chapada. Analyses of the relationship between population and production show that this species can, when kept in its region of origin and in rational hives, produce up to 1.5 liters per hive per year, on the basis of an average population of 1,200 individuals. In the munduri's natural environment, the semi-arid region of Bahia, the umburana tree (*Amburana cearensis*) is preferred for constructing the bees' colonies. This species is also used by other bees, such as the mandaçaia and jandaíra. Other trees used by the munduri for nesting are: aroeira (*Myracrodruon urundeuva*), Brazil plum (*Spondias tuberosa*) and quixabeira (*Sideroxylon obtusifolium*). In recent years, there has been a decline in the Caatinga biome, with one reason being deforestation and forest burning. Another reason the species is facing extinction is the destruction of hives by *meleiros*. This is the name given by the local population to those who are only interested in eating the honey and not in preserving the hives or sustainable harvesting techniques.

© Reveca Cazenave-Tapie

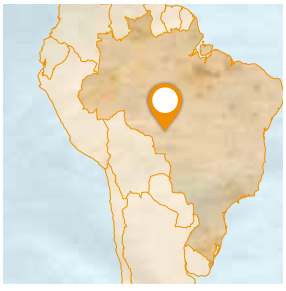
# Jatai Bee Honey

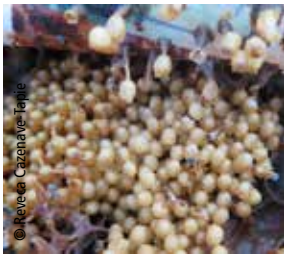


© Revecq Cazenave-Tapie

*Tetragonisca angustula* (also known as *jataí-amarela*, *abelha-ouro*, *jati*, *abelha-mirim*, *mosquitinha-verdadeira*, *sete-portas*, *três-portas* and *abelha de botas*) is not considered to be aggressive. It has a black head and thorax, dark abdomen and grey legs. It measures up to four millimeters in length. It builds nests made of wax in naturally occurring hollow spaces. The entrance to the nest is a tube, usually with several branches, which is why the species is also known as "sete-portas" ("seven doors") and "três-portas" ("three doors"), which are closed whenever there is any imminent danger. The composition of the honey of stingless bees, which is more fluid and crystallizes slowly, is different from that of *Apis mellifera* bees. Jataí bees usually visit low or creeping plants. Their honey is slightly more acidic, with a moisture content of between 22 and 27. The honey is deposited in small pots and is produced in smaller quantities compared with meliponids. Before the introduction of honeybees of the genus Apis, stingless bees were the only honey-producing bees and the main pollinators in the state of Bahia. Even today in the semi-arid regions of Brazil, stingless bees are kept on an artisanal basis by farmers, in management systems based on popular knowledge and local traditions. The bees are kept in beehives, clay pots, pumpkins and rudimentary wooden hives. The honey is mainly for family consumption or used for medicinal purposes: it has immunological, anti-inflammatory, analgesic, sedative, expectorant, desensitizing, and antibacterial properties. In Brazil, jataí bees are found in the states of Amazonas, Amapá, Bahia, Ceará, Espírito Santo, Goiás, Maranhão, Minas Gerais, Mato Grosso, Pará, Paraíba, Rio de Janeiro, Rondônia, Rio Grande do Sul, Santa Catarina, and São Paulo. According to available information, in a good blooming season the jataí can produce 1.5 liters of honey per year. The native bees of Brazil are under threat from deforestation, insecticides, pesticides and other species. They are also affected by inappropriate honey harvesting: "meleiros" harvest the honey in the natural habitat, then leave the hives on the ground, which are later destroyed by ants. Lastly, climate change is causing prolonged dry spells, leading to the decline of the species in the semi-arid regions of Brazil.

# Moça Branca Bee Honey





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The moça branca bee (*Frieseomelitta doederleini*) is not the most commonly kept species in local beekeeping. However, one characteristic of this species is that it accumulates large quantities of resin and pollen, providing an interesting alternative for propolis production. It is also useful in pollination programs for certain crops. The bee produces a clear, delicately perfumed honey that is highly prized but produced in small quantities. Around 193 species of bees, belonging to 79 genera, have been recorded in the Brazilian Caatinga in the states of Ceará, Rio Grande do Norte, Paraíba, Pernambuco, Sergipe, Alagoas, Bahia, south and east Piauí, and northern Minas Gerais. According to records, the moça branca bee is also found in the states of Maranhão and Mato Grosso. Beekeeping of the moça branca has been identified in the region of Piemonte da Diamantina. However, even today in the semi-arid regions of Brazil, stingless bees are kept on an artisanal basis by farmers, in management systems based on popular knowledge and local traditions. The bees are kept in beehives, clay pots and rudimentary wooden hives. The honey is mainly for family consumption or used for medicinal purposes. In a good blooming season the moça branca bee can produce one liter of honey per year. The native bees of Brazil are facing a number of threats, particularly deforestation and forest burning. They are also affected by inappropriate honey harvesting by "meleiros", who harvest the honey in the natural habitat, then leave the hives on the ground, which are later destroyed by ants. They are also attacked by insecticides and pesticides, as well as by many other predators. Lastly, climate change is causing prolonged dry spells, leading to the decline of the species in the semi-arid regions of Brazil.

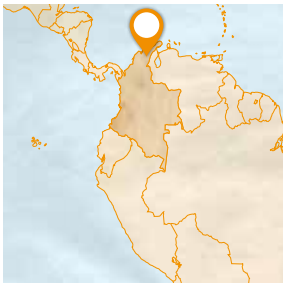
# Melão Coalhada

The muskmelon (*Cucumis melo*), which belongs to the Cucurbitaceae family, is the fruit of a climbing plant. When ripe, the muskmelon is yellowish in color, has an elongated shape and measures approximately 30 centimeters. Its skin is thin and it has soft, juicy flesh, a strong smell and numerous flat seeds. The muskmelon is generally grown in the rainy season in the Caatinga, normally November. The fruit is found in two areas of the semi-arid region of Bahia: Piemonte da Diamantina and Sertão do São Francisco. In the region, the product has little commercial value and production is for family consumption, but it can be found at some local markets.

© Reveca Cazenave-Tapie

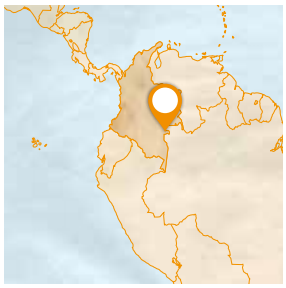
# COLOMBIA

## Yucca Sabrosita



Yucca *sabrosita* ("savory yam") is a perennial plant whose trunk can grow up to two meters tall, with a brown root that can be divided into various minor roots. The leaves are dark green and during cultivation the outgrowths must be removed as the tuber is longer than it is wide. The period between sowing and harvest lasts up to 11 months. According to the indigenous peoples of Guajira, this yam takes about five years before it begins to produce and each hectare of land can give up to 200 roots. This variety is cultivated by farmers with small plots of land in the Cerrimiento de Rio Ancho section of Guajira, though there are large fields of this fruit all over the region. In 1534, this yam was already known in the eastern and southeastern villages of Santa Marta in the Sierra Nevadas. Through contact between the indigenous peoples of the Sierra Mountains and the *Wayuu*, cultivation spread to the Guajira peninsula. The yam was called *sabrosita* for its particularly pleasant, almost sweet, flavor and its starchy consistency. Furthermore, this variety's yield is better than other yam varieties and the fruit is larger. One of the most popular and traditional dishes made from this product is *buñuelos navideños*: Christmas pancakes that are prepared on Christmas Eve and eaten as a family. Once they are ready, honey is drizzled on top. Other traditional dishes include the *arepa de yucca*, *caribañuelas*, and *bollo de yuca con cocco*. This product was historically cultivated along the slopes of Mount Santa Marta in the Sierra Nevadas. Close to Dibulla, the major production area was the Corregimiento di Rio Ancho. Today, there are about 880 hectares of yucca that produce 9,600 tons of fruit per year in the Guajira region. Despite this, it is found increasingly less commonly in markets. Another factor that makes the situation worse is the effect of pesticides used in illegal cultivation in nearby areas.

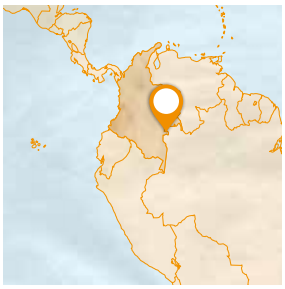
## Traditional Guineo Vinegar



In the Guajira Department the population produces a vinegar made with *guineo* (the local name for some varieties of small, green bananas that contain less starch). *Guineo fino* and *guineo manzano* (a particular variety with a taste reminiscent of apple) are usually used. The second variety is generally the most commonly used for preparing the vinegar, as it produces a sweet and sour vinegar with a stronger aroma, lighter color, and which is a more savory accompaniment for food. Both men and women took part in the preparation of vinegar, each with a well-defined role to play; the men carried the fruit and the women prepared it: washing the fruit, peeling the *guineo*, working it and then placing the container in a safe place for the fermentation process. This traditional vinegar is a typical recipe that has been passed from generation to generation and it is the fundamental ingredient for

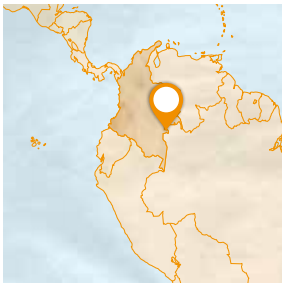
such local dishes as *pastel de cerdo*, *riso combinado*, or de *liga*. The historic production area is Dibulla, in the Guajira region, where it is produced in small quantities. This product is not found at markets, as it is prepared only for family consumption. The risk of disappearance is related to tastes becoming standardized and the rather long time it takes to prepare this product. The reduced cultivation of guineo manzano is another reason this vinegar is disappearing. Climate change, the condition of the soil and diseases have further reduced the growing area of this plant, which is now found only sporadically and whose fruit is eaten fresh by the locals.

## Dibulla Corn Alfajor



Alfajor is a traditional Spanish dessert that came to the Americas during colonial times. In Colombia this dish is prepared with butter cookies filled with *arequipe* (a sweet cream made of milk and sugar). The edges are decorated with coconut flour and pieces of peanuts. Dibulla Corn Alfajors are preferably made with white corn, *panela* (a sugar cane paste), coconut, and green pepper. They are different from other similar desserts because they are square, harder and not cookies. This dessert is typical of the La Guajira region, especially in the area around Dibulla and is not for sale on the market, as it is cooked for home consumption. The reason this product has nearly disappeared is related to cultural shifts: by coming into contact with nearby towns and other peoples, traditional products have lost their charm. Another reason is that the original recipe has not been shared very much, especially among younger people. Also, white corn cultivation has decreased significantly, now replaced by yellow corn.

## Sierra Nevada Avocado



This avocado grows in tall trees, between 20 and 30 meters. The trunk is thick and easy to cut through, and ranges in color from dark grey to red. The long leaves are green. The plant's flowers grow in clusters. The fruit has a peel that varies from green, to red, to green with shades of yellow. The skin is thin and easy to peel, while the flesh is yellow and soft. This fruit has a delicate taste, consistency and leaves a pleasant aftertaste on the palate. The first harvest takes place after five or six years after the seeds are planted. Each tree produces between 200 and 500 avocados, but when they reach 30 years old they can produce up to 1,000 avocados per harvest. The presence of this fruit in Colombia dates back to the Pre-Columbian era. Along the slopes of the Sierra Nevada Mountains, in Dibulla, it was normal to find avocado trees (hence the local name *serrano*, or mountain avocado) as this plant was found across most of the region. This product was not prepared in any way, but was sold directly in nearby markets and used as an ingredient in dishes. Today, it is commonly found at markets, but plant disease, pesticides, climate change and market changes could lead to a drastic decline in the cultivation of this fruit. The recent *Peronospora* attack, limited commercial interest, the fact that it's particularly delicate and the excessively low price mean that growing the fruit is steadily becoming a less attractive option.

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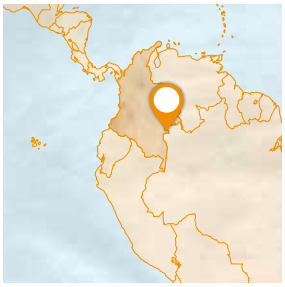
# Cachirra



Close to Dibulla, Colombia, there are lagoon-like depressions that are periodically filled with sea water. Both the Mamavita and Laguna Grande lagoons are found in these depressions. The water varies in terms of salinity. In the summer, from February through April, seawater enters the lagoon along with species of fish that usually live at a depth of around 37 meters. Due to the increased salinity and lack of oxygen that occurs as a result of the water level falling due to evaporation, the fish die and emerge already salted and dehydrated. There are several different kinds of fish: mullet, bream, seabass or *robalito*, anchovies, and finally bonefish. The local community calls these fish *cachirra*. The fish are collected with a sack, a basin, and a cane. When the fish are gathered they are already dead and dried out; they are placed into a sack or basin or are tied onto a long cord. Usually this fish is served cooked, accompanied by *arepa* (a kind of cornbread), plantains, or rice. A typical dish is also *arroz con cachirra*, which is a traditional risotto that is eaten during Easter week. Collecting this fish is an ancient practice that has been handed down from generation to generation. As men, women and children can participate, the practice has a strong sense of community. The historic production area is the Laguna Grande, a water basin under the jurisdiction of Camarones. A single person can collect an average of about 20 sacks full of *cachirra*. Some of these fish are used to prepare *salpicòn*, a typical traditional recipe in which the diced fish are fried in a sauce of tomato, onion, garlic, aji (a type of chili pepper) and other local condiments. The traditional way of gathering these fish is at risk of disappearing due to the alteration of the marine ecosystem and climate change. The smaller quantity of fish in the sea has led the fishers to use nets in the lagoons before they are completely dried out, which interrupts the natural process that has been linked to this area for centuries.

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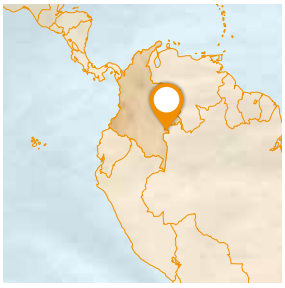
# Guaimaro



This tree can grow up to 40 meters tall and have a diameter of 1.5 meters. The trunk is straight and cylindrical with well-developed knots, while the outer bark is dark grey and flakey. The inner bark is a reddish, yellowish color and is moist. The leaves are simple and alternating, and their stems have petioles. The leaves' edges have a series of curves that resemble the fingers of gloves, are yellow, and have green flowers. When the fruit is ripe it takes on a yellow or orange color. This tree can produce up to 300 pieces of fruit per year, and in a single harvest up to 300 kg of fruit can be picked. The characteristics of the tree allow for other crops to be planted nearby while also leaving room for animals to graze. Normally, this tree is used for firewood, but the fruit has nutritional value as well. This tree used to be commonly found along the paths through the Sierra Nevada Mountains: the local indigenous people gathered the fruit for their own consumption, while some wild animals, such as moose, a sacred animal to the local indigenous community, ate the fruit. In the past this fruit represented food security for the local population. It can be boiled, and some people even make a thick dessert with it: by adding milk, coco, sugar, and cinnamon a brown treat can be prepared. The historic area of production is Mount Santa Maria in the Sierra Nevadas, in the Guajira region of Colombia. This tree has nearly disappeared due to its indiscriminate use for wood that was necessary to build the *Carretera Troncal del Caribe* ("Caribbean Trunk Road"), and also because of illegal plantations.

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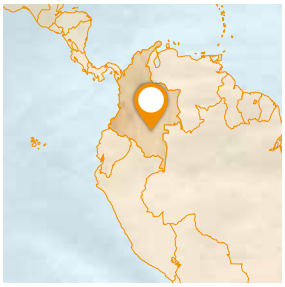
# Icaco



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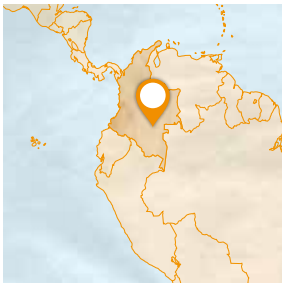
The icaco (*cocoplum*) is a wild shrub that grows in areas close to the sea. It is a short and squatty tree, dark brown in color and quite bumpy. The leaves are hard, round or oval, leathery, and a brilliant dark green on the upper surface. The flowers have five green petals and five white ones. The fruit is oval, with either pink or white skin, while the pulp is white and as soft as cotton. When the plants grow close to the sea the fruit is quite sweet, but when it is further away the pulp tends to have a more neutral flavor. The tree begins to produce fruit three years after it is planted. According to history, the seed was brought to Colombia by the Dutch in the 17th century. This fruit was harvested by local women in Mingueo. In the past the trees were found between the mouth of Rio Ancho and the point of Rincòn Mosquito, which was known as *Los Icacale* (the Spanish name of the tree), while the beaches in the area were known as *Boquita del Icacal*. Besides being sold at the market in Riohacha, the fruit were used in traditional dishes like *dolce de icaco*. To prepare this dish, the women boiled the cocoplum and then added sugar and cinnamon; after about an hour it was ready to serve. This traditional dish is still made today, usually in December, and has a caramel-red color and is crystallized. Icaco is rarely found in the market. Cocoplum is at risk of disappearing due to the new uses for the territory in which this plant has traditionally been found: some areas are being sold off by the Dutch so that large estates or holiday resorts can be built along the Caribbean coast. Although this fruit is found all along the coast, the characteristics of the fruits differ from those grown in the historic region in terms of color, size, and taste.

# Dibulla Bavoso Yam



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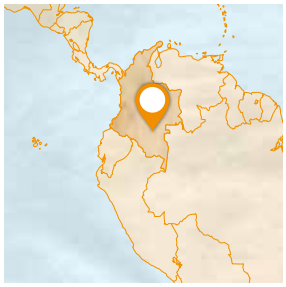
The *bavoso* yam (so named because of the paste that comes out when the yam is cut) is a climbing plant with stems that roll back on themselves and which can grow up to three meters tall. The green leaves have smooth edges, and when they are young they have red blotches of anthocyanin on the surface. The yam's flowers are whitish or grey and quite small. This plant produces tubers that grow from the leaves and range in color from light to dark brown. They are cylindrical and can weigh between 5 and 10 kg. The flesh is white, smooth, mealy and soft. As yams were an essential part of slaves' diets, it is believed that yams were brought to America as a by-product of the slave trade that existed between the Spanish and Portuguese in the mid-14th century. They were also one of the main crops grown near gold mines. The main market for this product was Riohacha, and over time it reached the much larger market in the next town over, Santa Marta.

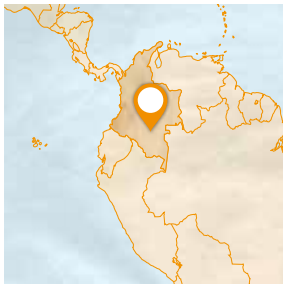
In the Caribbean region of Colombia, dishes made from yams range from desserts to hearty meals, from the traditional *mote de queso* (cheese dip) to the *dulce de ñame*, which is made with cinnamon, milk and coconut flour and usually prepared during Easter week. In the Caribbean region, Bolivar is the department that produces the most yams. Migratory flows have led to this crop also being grown in *Corregimiento di Mingueo*, an area in Dibulla. In the La Guajita region there are currently 150 hectares of land cultivated with yams, with a yearly production of 1,440 tons. However, there are no exact data on the production of *bavoso* yams. This product is ever scarcer on the market due to a disease known as *anthracnose*, which between the end of the 1980s and the beginning of the 1990s caused the loss of many crops. The solution chosen was to introduce Hawthorne yams, which are more resistant to disease. Furthermore, farmers are leaving this crop behind, because markets prefer smaller and less delicate yam varieties.

# Sierra Nevada Panela



The Sierra Nevada panela produced in Altos de San Jorge comes from a sugar cane called *criolla* in Spanish. This cane has a robust root that allows the plant to remain erect. The cane's bark is soft and its syrup production can reach up to 60%. To produce Sierra Nevada panela the sugar cane must be ground when it is perfectly ripe. After grinding, the syrup drains into a container and is then placed into cooking pots. When the syrup boils, binders like tomato juice or other local plants are added. The end result of this process is a soft paste that has a pleasant consistency that is mealy and delicious. Sugar cane has always been used as a source of food in Guajira and is cultivated by the people who live on the slopes of Mount Sierra. Indigenous peoples also grew sugar cane, which they used to trade for other food or for rum. The Koguis people, who lived in Palomino in the past, knew this product as *hiula*. The cane seeds that are used today to make panela are considered to be native, as the *Wayúu* community, who lived on the slopes of the Sierra Nevadas, has had them since time immemorial. It is presumed that these seeds came to the community thanks to the constant trade in products that took place among the different ethnic tribes that used to live in this region. This product has a strong cultural link to the region: it has traditionally been used in various dishes, mainly for the famous arepuelas (fried arapas with anise) in which panela honey is mixed with anise flour. Sierra Nevada panela was traditionally produced on a large scale in the *Cabecera Municipal* (or main urban center) of Dibulla. It is still available on the market, but production is at risk because producers are actively looking for sugar cane that is more resistant to harmful insects and climate change, and that gives a higher yield. Another critical factor is the lack of support from the government and excessively restrictive health laws.

# Dibulla Plantain



Dibulla plantain is a fruit that grows on a plant that can reach up to five meters high. The fruit is characterized by its thickness, mealy texture and its compact pulp that stops the fruit from breaking up easily during cooking. The peel is hard and easy to separate from the pulp. The fruit is used to make *patacónes*: mashed and fried plantains. Cultivation of this fruit is most thriving and traditional in the area around Dibulla. In fact, this plantain has been cultivated since 1798, the year in which the locals were initially converted to Christianity. The cultivation of plantains is culturally linked to the community because it is the basic ingredient in a number of traditional recipes, like *platano maduro*, a cake made from cooked sweet plantains, and a shake known as *jolo jolo*. Dibulla plantain flour was traditionally made in the period when strong winds hit the plantain fields. So as not to waste the fruit, the local women cut them into slices, placed them on zinc sheets which were placed on their roofs until the slices dried out, and finally they ground the fruit into flour. The slices were brought inside while the sun was still high, so that the nighttime humidity didn't make them less crunchy. The easiest way to prepare plantains is still to cook or fry them, either in slices or in the form of patacón (similar to fried green tomatoes). The historic production area is Rio Caña, Corregimiento de Mingueo, in the area around Dibulla. There are currently only 435 hectares cultivated with this variety, and about 2,000 tons are produced each year. These plantains are available on the market, but they have an enemy in the disease known as Black Sigatoka. Another factor that threatens this fruit's existence is uncontrolled management by farmers, who are not diligent in cleaning, pruning and caring for the health of the plants in general. Dibulla plantains are also threatened by the cold spells that come in the winter and the damaging effects of chemical pesticides.

# PERU

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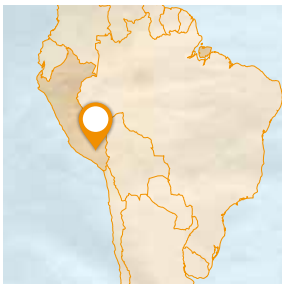
## Tuti Año or Izaño



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The Tuti *año* or *izaño* is an elongated tuber with a pointed end, which is cultivated in the Tuti region, in the district of the Arequipa department of southern Peru. There are several varieties of this product: yellow (the sweetest), white (a little less sweet), black (mealier), red, blue, and pink. The tubers are planted in October and harvested in May. After harvest they can be stored for up to five months, after which the taste becomes too bitter. In the past this tuber was an integral part of the daily diet in Tuti, and as such there are many traditional recipes that use it, such as hiro de *año* or *mazamorra de año*. The *año* can also be fried, but only after being boiled. The most unique way to taste this plant, directly after harvest, is known as *huatia*. The dirt that is broken up during harvest is used to make a kind of small oven in the field, in which these tubers are cooked, along with potatoes, fava beans, guinea pig meat, or even trout. The inhabitants of Tuti, for example, are known as "those who store *año* in black cloth", in reference to their habit of storing the boiled tuber in dark colored cloths to help maintain the heat. Locals used to trade this product for cabanita corn, which is cultivated in the lower-lying areas. These highlands were perfect for growing the tuber, as diseases didn't attack the crops and a large quantity of products were grown. The año grown in this area is known as the best there is, thanks to its unparalleled flavor that it takes on only in these fields. Today, these tubers only take up about 2-3% of the total field space available, whereas in the past it was half. This product cannot be found on the market and is only grown for personal consumption. The reasons for its growing abandonment are tied to its reduced market value, which convinced farmers to devote themselves to activities that are less vulnerable to climate change, freezing spells and drought. A further threat to this historic tuber is a fall in consumption among young people, who prefer instead to eat less traditional foods.

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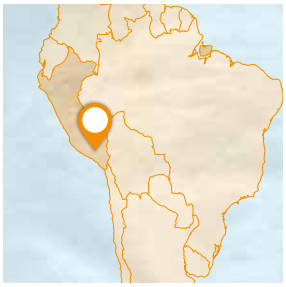
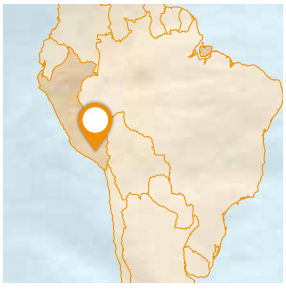
# Tuti Fava Beans (Green Anta and Yunguyo Giant)



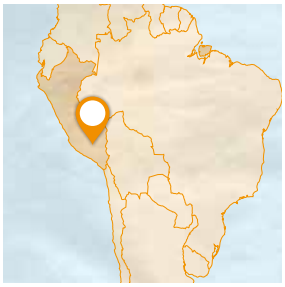
Native fava beans from the Tuti region (a district in the Arequipa department of southern Peru) include a group of beans, among which there is a more commercial variety, the Yunguyo Giant, and one that is used more locally, the Green Anta. This area is traditionally renowned for the production of fava beans, thanks to the soil that is fertilized by the "guano of the high lands", or the droppings that come from the breeding of llamas, alpacas and sheep in the area. The Tuti Green Anta is mainly grown for personal consumption. It has a sweet, intense flavor and a mealy consistency. The bean is not very easy to peel because the skin tends to attach to the seeds, but they don't take long to cook and the beans can be stored for much longer than other varieties. The Yunguyo Giant variety, on the other hand, is more commercially marketable thanks to its size and the fact that they are easier to peel, and so to prepare. The bean's flavor, however, is slightly less intense than that of the Anta. Sowing takes place in September and October, and the beans are harvested in February, March, and April. The beans are stored directly in their pods, so as to help maintain their flavor, consistency, and color. They can be stored for up to three or four years. There are several traditional dishes made with these beans, such as the typical dish *revuelto di habas*, a dish in which the beans are cooked with onions, *ají*, potatoes, milk, and cheese. There are of course many soups and broths whose main ingredient is Tuti fava bean flour. From a historic point of view, these beans have always been linked to the traditions of farming life. They are often given as a sign of gratitude by farmers to those who control the water, or to the person who manages the water used to irrigate the land. Farmers believe that the unique flavor of Tuti fava beans comes from the water that arrives directly from the glacier on Mt. Mismi. The combined average production of both beans amounts to about 40 tons per year. The reasons that these beans risk disappearing are market-related, as Tuti fava beans have to contend with common fava beans that are often passed off as original Tuti fava beans. Climate change is another risk factor, while a disease called *chocolatada*, which kills fava plants and turns them as black as chocolate, has been destroying the crops.

# Tapay Pears



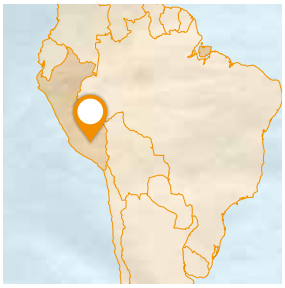
The Tapay pear is small and has a pointed shape. The peel is light green in color, with darker green spots, while the pulp is white, soft and juicy. The flavor is sweet at first and then sour at the end. The pears are harvested using a *pallana* (which means "picker" in the Quechua language), which consists of a long wooden pole or a large reed, with a basket at the end that the pears fall into when they are picked from the trees. The cultivation of Tapay pears is related to the festival for Marie Magdalene, Patron Saint of Tapay, which is celebrated on July 22. In the past, farmers participated in the mass, then in the procession, and afterwards they threw fruit into the crowds of people. They also adorned the streets with branches full of pears, apples, and *guiava* and the locals staged a sort of battle to get the best branches. The exact number of pears produced each year is not currently known. Some of the fruit produced is used for personal consumption, while some is used to trade for other food items that are not available in the Tapay region, like potatoes, fava beans and corn. The remainder of the harvest is sold. The main threat to this pear's survival is that the trees are being replaced by avocadoes, which are much more profitable. In addition, in 2013 fruit flies attacked the pear trees.

# Tapay Apple



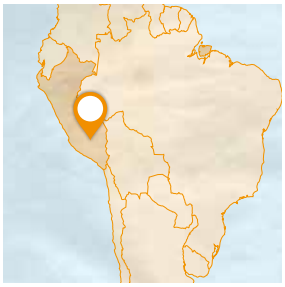
The Tapay apple is known locally as "native", as the variety's name is not well known. The production area is the Colca Valley, which enjoys a particularly temperate climate that is perfect for growing fruit. The fruit is medium-sized, with a slightly oval shape. This apple has a yellowish skin with red streaks, while the flavor is slightly sour. The fruit is harvested using a *pallana* (which means "picker" in the Quechua language), which consists of a long wooden pole or a large reed, with a basket at the end that the apples fall into when they are picked from the trees. This fruit is generally consumed fresh, or boiled to make "apple water", and it can also be cooked over coals to prepare a dish called *manzanitas asadas*. The locals have always known a special method for storing this apple. They are placed in lines on top of hay in a loft, after only the healthiest and most perfect apples have been chosen, and then they are completely covered with hay; this creates a sort of protection that keeps air out and stops the fruit from going bad. The inhabitants of this area are known as "choqro manzana", or green apples; this nickname shows the profound connection between the fruit and the community that has always grown it. Long ago the locals travelled with their animals to the Cusco area, where they could trade their apples for *chuño* (dehydrated potato preserves). The trade took place along the way. This apple is grow in the middle and low areas of the Tapay region, and the flavor becomes more sour the higher up it is grown. For more than 10 years this apple has been threatened by competition from more common and less expensive apples, and now it is difficult for consumers to know if they are actually buying original Tapay apples.

# El Boyo di Cabanaconde



*Boyo di Cabanaconde* is a dessert made with yellow cabanita corn flour, and has an intense and sweet flavor. In the past the flour was ground, using a mortar or a stone rolling pin called a q'onana, and mixed with water, yeast from the fermentation of chichi (a traditional corn-based drink), *chucarapi* sugar from the Tambo Valley, Lluta salt, lard, eggs, milk, and water. Boyos used to be prepared only once a year, on the days when the men from Cabanaconde went up to the Hualca Hualca glacier to mine; they did this to allow the water to pass through when the ice melted, directing the water to the fields where they had planted their wheat. These desserts kept their spirits up during the difficult journey to over 5,000 meters ASL and back down again. The younger men mined the ice in the highest areas, while the older ones stayed at a lower altitude. Around 30 years ago, however, the inhabitants diverted a canal that crosses their lands so it could irrigate their fields as well. For that reason there is no longer any need to do the difficult mining work on the glacier. As a result, there is no occasion to prepare these boyos, so they have become a part of the diet all year round. In the Cabanaconde region bread was not consumed regularly. Breakfast consisted of *cancha* (toasted corn). Bread was only eaten once or twice per week, while *boyos* are now consumed instead of bread. Today, there are two pastry chefs who sell about 50 of the treats every day, while people also continue to make them in at home. *Boyo di Cabanaconde* is at risk of disappearing because, though it is known by everybody in the region, not very many people know how to prepare it using the original recipe. This dessert also risks being confused for modern boyos, which are made with cheaper wheat flour and not the original *cabanita* corn flour.

# Cabanita Cheqche, White, Yellow and Garnet Corn



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These four varieties of *cabanita* corn are grown in the Colca Valley, in southern Peru. They are used to prepare *chochoca* (cooked corn which is then dried and ground), and soups, while the flour made from this corn is used to prepare *mazamorras* (a kind of corn paste used as a main or side dish) and *maiz pelado* (for which the kernels are cooked and then peeled), and both of these dishes can be used to prepare soups, while traditional cancha is made with the corn when it is toasted in a skillet. This product's life cycle lasts nine months: it is planted in August, during a festival that takes place in its honor, known as *solay*. It is still used to barter with today, traded for *charqui* (dried alpaca jerky), *chuño* (dehydrated potatoes), and *olluco* (an elongated tuber). Before being sold, the cobs are shelled and the kernels are divided into those of the highest quality (the biggest), second best (medium-sized), and third-rate (small kernels). This *cabanita* corn has two interesting characteristics: the crops are rotated (the seeds that come from higher altitudes will be planted in lower altitudes and vice versa), and the tendency to mix white or yellow corn, in a greater quantity, with the red variety or with *cheqche*, to give the product a pleasant visual appearance. This corn's origins go back to the Incan period. In addition, the production of this kind of corn is related to various festivals and cultural and agricultural traditions. The historic production area is the Cabanaconde region. Roughly 50% of all *cabanita* corn is of the white variety. In the 720 cultivated hectares, roughly 2,160 tons of corn are produced in total. Thus, the quantity of the white corn is about 1,000 tons per year, which is sold in the local markets. It is at risk of disappearing for two reasons: the commercial preference for other varieties of corn, along with distribution concentrated among a very small number of intermediaries, and the negative effects of climate change.

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# SÃO TOMÉ AND PRÍNCIPE

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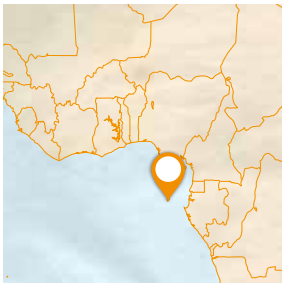
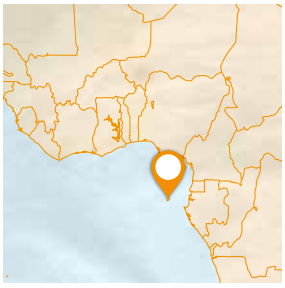
## Izaquente



African breadfruit, known locally as *izaquenteiro* (*Treculia africana*) is a hearty tree that can reach about 10 meters tall and grows spontaneously on São Tomé and Príncipe. It has strong, thick, bright leaves. The fruit of this tree, called izaquente in the local Zequencthe language, and known as opakala on the island of Príncipe, is round, green, and very large, weighing between 10 and 15 kg. This particular variety is similar to breadfruit, but has a smoother surface and, unlike the variety that is peeled and cooked to eat the pulp, izaquente is left to ripen so that the many seeds can be extracted more easily. Once these have been delicately removed from the fruit, they are washed and can be eaten immediately or left to dry. *Izaquente* seeds are famous for their nutritional value, as they contain vitamins A, B and C, along with mineral salts and other trace minerals. In the past, *izaquente* seeds were a fundamental part of the local diet for families with little money, due to their nutritional value. They were prepared with a dash of oil or to make *funge*, a dish made with the seeds, salt, ossame, and pepper. *Funge* was a typical meal for pregnant women, as it stimulates the production of breast milk. *Izaquente* seeds are also used as an anti-inflammatory. *Izaquente* is found in small quantities throughout the islands of Sao Tome and Principe. It can be found in local markets, dried by the very few locals who work with this product. The product is at risk of disappearing because the tree's wood is highly sought after for the construction of houses and because extracting the seeds is a difficult job that families no longer have time to do, preferring foods that can be prepared more quickly.

## Pimenta do Mato Forest Pepper



Forest pepper (*Piper guineense*) is found throughout western Africa. On the small island nation São Tomé and Príncipe the plant grows wild, especially on the island of Príncipe and in the Parque Obo area of São Tomé. The plant is quite robust and can grow up to about 10 meters tall. The stalk, on which the flowers grow, is curved and the pepper corns are quite small, black with red marks and have a very strong and persistent flavor. They can be found in local markets, but only in small quantities. In the past this pepper was used widely on the islands, though nowadays people prefer to use the dried wood of the pepper tree to flavor their foods. The bark holds the flavor of the pepper corns, though with less of the aroma, which is why the people in this area prefer to use the bark directly, rather than waiting for the peppercorns to mature. In this case the product is known as "pau pimenta", literally "pepper sticks", a bit like cinnamon sticks. The forest pepper is at risk of disappearing due to the practice of cutting the bark off of the trees before they become productive, thus stunting their growth. In addition, there is another, very dangerous consumer of the pepper: the black cobra, which lives in the forest and loves to eat the pepper.

# SLOW FOOD PRESIDIA

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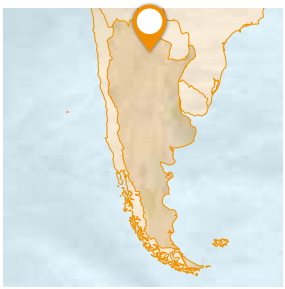
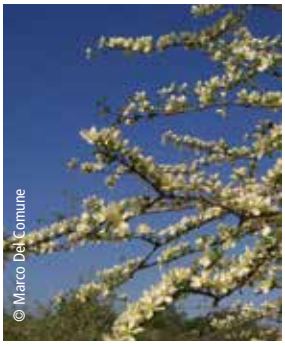
# ARGENTINA

## Grand Chaco Wild Fruits






The lowlands of the Gran Chaco are one of Latin America's major ecoregions, divided among northern Argentina, Bolivia, Brazil and Paraguay. Bounded by the Paranà, Pilcomayo, Paraguay and Salado rivers to the north, south and west and by the Andean highlands to the east, the region has a continental, moderately humid climate, with some semi-arid zones. Magnificent white carob, chañar and mistol trees have been a part of the indigenous food culture in the Gran Chaco plains since the pre-Colombian era. Traditionally it was the task of women to collect firewood and fruit from the trees. The pieces of fruit were then used to make flour, bread and beverages. However, contact with European populations has led to the loss of many traditional food production practices, meaning many of these products can now only be found in small quantities at local markets. An environmental crisis, caused by the progressive deforestation of the Gran Chaco, along with the introduction of imported products, such as wheat flour and sugar, have also led to the gradual disappearance of these typical foods.

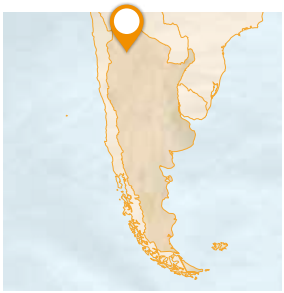
The white carob (Prosopis alba and Prosopis chilensis) produces oblong yellow fruit, similar to bean pods. Inside, very hard seeds, surrounded by a delicious, sugary, fleshy pulp, can be found. Ground into flour, it is an important and versatile ingredient in the local gastronomy, used for making bread and pastries, as well as fermented and unfermented drinks. Carob pods also make a high-quality feed for livestock. A drought-resistant tree that can tolerate low temperatures, the chañar (Geoffroea decorticans) is often found along the banks of lagoons, swamps and rivers. Its fruit, known as patalcas, are small, round and smooth, and orange-red in color. Their soft, sweet flesh can be eaten fresh or used in traditional recipes such as that for añapa, a refreshing non-alcoholic drink. The chañar tree has been an important source of nutrition for many generations of indigenous peoples and immigrants, the fruit and bark are still used for medicinal purposes, particularly to treat respiratory problems.

The mistol tree (Ziziphus mistol) produces small, reddish-brown fruit with a sweet pulp that can be eaten fresh, boiled or dried in the sun (pasa de mistol), or used as an ingredient in many local specialties. Once cooked, it is used to make arrope, a highly prized homemade syrup, or bolanchao, a popular sweet. A paste made from the dried, ground fruit, patay, is used in many traditional Argentinian dishes. Mistol is also used to make a juice (mixed with flour from the algarrobo or tusca fruit), infusions with medicinal properties and a liqueur. The tree's roots and bark can be used as soap (jabón de palo) or as a dye. As part of a government reforestation program for the Chaco, some communities have begun planting carob trees and seeking market opportunities for the flour produced from their fruit.

### The Presidium

The Presidium is the result of a collaboration between the Fundación Gran Chaco and the Cooperativa de Mujeres Artesanas del Gran Chaco (CO.M.AR.), and aims to combat the abandonment of the land, the impoverishment of the local diet and the resulting health problems. CO.M.AR was founded in 2000 and is made up of eight associations, involving a total of around 1,600 women from the Wichi and Comle'ec ethnic groups. In the Argentinian Gran Chaco, the women traditionally take care of the house and the children. They have little education and a much lower status than the men. The creation of the cooperative has allowed them to organize themselves, first to produce and market local crafts, and then to start a project on one of the most typical of local products, carob flour. Working with the Fundación Gran Chaco, the Presidium wants to promote the consumption of traditional products from the Gran Chaco, encouraging the sharing of knowledge about them and publicizing the importance of including them in the diet. The Presidium organizes training courses with chefs from Slow Food network on techniques for harvesting and storing the fruit and exchange meetings promoting knowledge on their nutritional value, their medicinal properties and different ways of consuming them. The Presidium already adopted a production protocol and a step-by-step process will be developed for promoting and marketing the products at a regional level.

## Tucuman Goat Cheese



For centuries, Tucuman, Argentina's smallest region, was inhabited by Inca populations who raised livestock and grew crops. But their ancient practices were almost completely wiped out, first by colonization and then by large-scale emigration. Agriculture continued to exist, but in the form of monocultures. The traditional forms almost entirely disappeared.

Varieties of plants (like corn, squash, potatoes and quinoa) and breeds of animals (like guanaco, llama and vicuña) gradually disappeared with the arrival of the monocultures of wheat, sugarcane and, in recent years, genetically modified soy, particularly in the southeast of the region.

In this region, goat production saveguards the livelihoods of rural families and the landscape. Some families, infact, have resisted these changes and continue to raise criollo goats and produce traditional cheese. The goats—descendants of the breeds introduced by the Spanish conquistadors—graze only on wild plants, white carob and mistol. This not only means that the milk has excellent sensory qualities but also helps to prevent the advance of the extensively cultivated crops, like soy, that dominate the surrounding countryside.

The women make the cheese, adding kid rennet to the milk and pressing the resulting curds into molds made from woven palmilla leaves. The cheeses are left to dry for one or two days, then dried for another week on straw mats (zarzos) and aged for different lengths of time (though the Tucumanos prefer to eat them fresh the same day)In accordance with tradition, the forms tend to be small and vary in shape. The diet of the goats and the processing method give the cheese a subtle aroma and flavor, with traces of wild fruit.

### The Presidium

The Slow Food Presidium involves a group of women and is working to revive the traditional processing method while improving the quality of the product and promoting it on the regional market. The cheese is promoted through participation in fairs and events and by involving chefs from the Slow Food network and encouraging them to use the cheeses on their menus.

The Presidium was started in collaboration with the Slow Food Faro Tucumán Convivium, UNSTA (Universidad del Norte Santo Tomás de Aquin), ACDI (Asociación Cultural para el Desarrollo Integral) and the local communities of La Madrid and Taco Ralo.

# BRAZIL

## Umbu

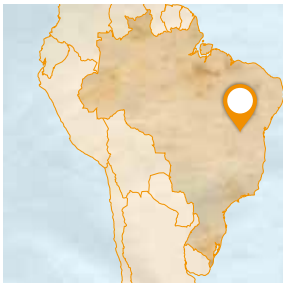
The Umbu (also known as imbú) is native to northeast Brazil, where it grows in the Caatinga, a Brazilian semi-arid scrub typical of the region (the Sertão). The name of this tree and fruit comes from the indigenous phrase y-mb-u, which means 'tree that gives drink'. The productive cycle of this wild growing tree begins after ten years of growth. It bears fruit once a year and, when it reaches maturity, can produce up to 300 kilograms of fruit in a single harvest. Due to its robust root system, a great network of tubers that can store liquid throughout the Sertão's dry season, the Umbu tree can hold up to 3,000 liters of water during the dry months.

This tree is an important resource for one of the poorest and driest regions of Brazil, where local agriculture is based on corn, beans, sheep and goats (dried and salted goat meat is one of the most important local foods). The fruit of the Umbu tree is collected by hand—gently, as they are easily damaged—and set in baskets and bags (in the past the fruit was also collected by beating the branches with long poles, to the detriment of their quality). The small, firm fruit is round and varies in size: it can be as small as cherries or as large as lemons. It has a smooth peel which is green or yellow in color when the fruit is ripe. The fruits are juicy and flavorful, and their succulent flesh hides a large dark stone. The Umbu can be eaten fresh or made into jams or other sweetened preserves. In the Sertão, it is cooked until the peel and the pulp separate. The liquid is then drained off, mixed with sugar and cooked for another two hours. After the pulp has been reduced to a glossy gelatin (called geléia), it retains a slightly astringent flavor. In addition to the thick paste made by this long, slow boiling process, the Umbu is also used for fruit juice, vinagre (the juice pressed from overripe fruit) and jam (made by pressing layers of dried Umbu together). Another delicacy is the compote made by mixing the fruit and sugar together in jars. The fresh pulp, or—if the fresh fruit is not in season, the vinegar—is mixed with milk and sugar to make umbuzada, a rich beverage that is a common substitute for a full meal.

### The Presidium

Until a few years ago, no one paid much attention to this fruit. But the work of the NGO IRPAA/PROCUC, with international cooperation (European Commission and the Austrian cooperation - KMB Linz diocese, Austrian government, NGO Horizon 3000) has enhanced the profile of Umbu. These groups have worked to improve the public reputation of Caatinga products and in 2003 supported the formation of the COOPERCUC cooperative, which produces transformed Umbu products. With support from the Slow Food Foundation and Horizon 3000, the first of 13 small workshops were opened at the beginning of 2006, where the fruit can now undergo an initial processing before being passed to the cooperative. The Presidium, since the beginning, has adopted a production protocol to ensure the quality of the preserves and now is working to raise the profile of the products on the local, national and international markets.

# Licuri



In the semi-arid state of Bahia, licuri palms (Syagrus coronata), with their hanging bunches of thousands of green fruits, are easy to spot from a distance. The imposing licuri palm is also known as the solitary palm of the Brazilian caatinga, the characteristic ecosystem of the north-east of the country, running from northern Minas Gerais to southern Pernambuco, through the states of Bahia, Sergipe and Alagoas. The palm was once an integral part of the landscape and its fruits a common food. There are records of the fruit dating back many centuries: O Tratado Descritivo do Brasil, published in 1587 by the Portuguese explorer Gabriel Soares de Sousa, contains a description of the flavor and quality of the licuri palm fruit.

In the Piemonte da Diamantina region, in the heart of the Bahian caatinga, the main harvest takes place between January and May. The bunches are cut using a knife or a scythe, collected in a typical basket made from woven lianas called a balaio and transported on the backs of mules or on women's heads. The women both pick and process the fruit. Sitting at home or in the shade of a tree, they use a stone to break the shells of the small nuts.

Birds love to eat the outer flesh of the licuri palm fruit. The flesh surrounds a shell that in turn hides a kernel with a very intense coconut-like flavor.

Also known as ouricuri, aricuri, nicuri, alicuri and coquinho-cabeçudo, the licuri plays a fundamental role in the local economy, and for many families it represents the only source of income. The fruit can be eaten unripe or ripe, raw or toasted. They can also be pressed into milk or oil.

Children use them to make necklaces that they wear while playing so that they can have a snack whenever they like. The licuri is still an essential ingredient in traditional Easter dishes, served with fish or chicken, while the milk is used to flavor rice.

## The Presidium

In 2005, the creation of Coopes (a production Cooperative in Piemonte da Diamantina, based in Capim Grosso) brought together a number of licuri harvesters and established rules about the harvesting and processing of the fruit. The cooperative unites 120 women from 30 different communities. They harvest and break the fruit and use them to make different products like cookies, sweets, milk, bars and oil, and they also make palm straw crafts.

As well as identifying possible new markets, the cooperative is fighting against deforestation and for the protection of the palms from fires. Many local communities depend on the palm tree for their livelihoods, and they are essential to the survival of one of the region's most beautiful birds, the hyacinth macaw which feeds on licuri fruit and is now at risk of extinction.

For the last five years, Coopes has been organizing a licuri festival, held under the palm trees, with typical foods, a shell-breaking competition, live music and dancing. The Presidium, in collaboration with Coopes, is promoting the product on the local and national market and in Bahia gastronomy. In 2014, thanks to support from IFAD, Slow Food organized an exchange with the Umbu Presidium (Coopercuc Cooperative) and training on improving product quality and communication (labeling and packaging).

# Caatinga Mandaçaia Bee Honey

© Reveca Cazenave-Tapie

© Reveca Cazenave-Tapie

The Piemonte da Diamantina area, in the Brazilian state of Bahia, is dominated by the caatinga, literally "gray forest" in the indigenous Tupi-Guaraní language, an ecosystem found only in the country's semi-arid region.

This ecosystem is home to the Melipona quadrifasciata anthidioides bee which is much larger than other bees from the same family, and can survive very hot temperatures.

Around 10 to 11 millimeters long, the stingless Mandaçaia bee (also known as Amanaçaí, Amanaçaia, Manaçaia and Mandaçaia-Grande) has a black head and thorax, rust-colored wings and an abdomen with yellow stripes that are wider than those on other species. The bees build their hives in hollow tree trunks, using a mix of mud and resin extracted from plants to build an entrance. The name Mandaçaia means "wonderful guard" in the indigenous language, and indeed if you look carefully at the entrance to their hives, you will always see one bee keeping guard.

The bees' honey is liquid, with a multifloral, persistent fragrance, typical of the caatinga. It should be stored in the refrigerator to prevent fermentation.

Women and youth are mostly responsible for beekeeping, which is used to supplement the family income. In a good flowering season, each family can produce between 1 and 1.5 liters. Whether consumed at home or sold locally, the honey is used as a medicine as well as food, to treat flu, colds and respiratory problems.

Due to a long drought that has been affecting the ecosystem for the last 10 years, the local biodiversity and traditional food and agriculture have been seriously damaged. As a result, honey production has declined significantly and the Mandaçaia bee is at risk of extinction. Long periods of drought and desertification caused by poor use of the soil, as well as other social and ecological problems, have pushed this bee to the brink of extinction.

## The Presidium

The Presidium is the result of a collaboration between Slow Food and the Coopes cooperative to promote a sustainable food system by valuing community knowledge and local biodiversity. The project involves beekeepers, stingless beekeepers and licuri harvesters who belong to local associations and organizations.

The Presidium's objective is to safeguard the Melipona quadrisciata from the risk of extinction and to protect the caatinga ecosystem. The Mandaçaia bee plays an essential role in pollinating native flora, particularly licuri palms. The Presidium has also been established to strengthen the existing Presidium for licuri, promoting the exchange of knowledge about pollinating the palm and sustainable practices for reproducing the bees. The plan is also to promote the use of the honey in local gastronomy, with the support of chefs in the network, so that the beekeepers have further incentives to diversify their activities.

The Piemonte da Diamantina Mandaçaia Bee Honey Presidium is a first step toward the strengthening of the network of stingless beekeepers in Brazil's semi-arid region.

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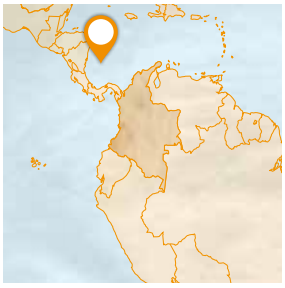
# COLOMBIA

## Providencia Black Crab



The black crab (Gecarcinus ruricola) is a crustacean endemic to the dry, tropical forests of the Colombian islands of Providencia and Santa Catalina. Separated only by a footbridge, in the year 2000 the two islands were declared part of the UNESCO "Seaflower Biosphere Reserve" in recognition of their natural, historic and social value.

The Providencia black crab has a black shell, around 8-9 cm across, and red legs with yellow markings. It uses its two large claws to defend itself against predators and to feed on fruits, mushrooms and other organic matter from the forest. Each year between April and June, the adult crabs descend from the mountains to the sea to mate and lay their eggs. Twenty days after hatching, the young crabs make their way back toward Providencia's peak to continue their development in the dry forest under logs and rocks, or underground.

For Providencia's Raizal population, descendants of African slaves and British sailors, the local economy revolves around tourism, traditional fishing and hunting native species like the black crab and caracoles, large sea snails belonging to the Strombidae family. The crabs are caught using manual methods by both the men and women, preferably at night when they come out in search of food, using a lantern or torches made from bottles. The large crabs are caught alive and kept in containers with high sides, to stop them escaping. The day after the hunt, the women process the crabs using handmade tools, working in the internal courtyards of their homes.

The women place the crabs into boiling water and then remove the shells to obtain the meat, which is consumed that day or frozen in containers for later sale. The claws are frozen in bags of 100 for future family use or to be sold.

The black crab has long been central to Raizal cuisine. It is eaten boiled or stewed, accompanied by rice, in empanadas or in rondón, a traditional dish that also contains meat and fish. But the most popular dish is black crab soup, which combines the crabmeat with garlic, pepper, dumplin' (flour and water dumplings), yams, sweet potato, coconut milk and aromatic herbs from Providencia.

### The Presidium

The sale of crab meat and claws is one of the main sources of income for the population of Providencia.

Only a small amount is consumed on the island however, with the majority destined for San Andrés' tourist market. Studies suggest that due to the high number of crabs caught (there is no consensus on the exact number) and the replacement of forest with agricultural land, the population is declining.

It is for this reason that the authorities have now imposed a ban on fishing between April

and June (during the reproductive phase) and introduced a minimize size at which the crab is allowed to be caught.
The Presidium was created in 2014 thanks to the project "The Providencia Black Crab, Presidium of the Raizal Culture", coordinated by ACUA Foundation. The aim is to address environmental and sustainability policies to guarantee the survival of the species, with concrete actions to promote the consumption of the crab in local restaurants. Furthermore, the Presidium works to generate new income for local families through the production of crab-based preserves and other products from the land and sea.

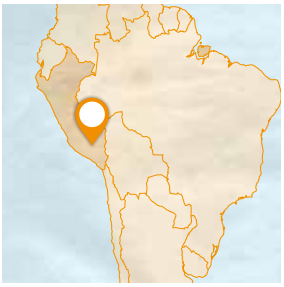
# Sierra Nevada de Santa Marta Porcelana Cacao

The Sierra Nevada de Santa Marta is the highest mountain in Colombia: its peak reaches 5775 metres above sea level. It is a massif facing the Caribbean Sea, separated from the Andean cordillera, and is inhabited predominantly by the indigenous groups Kogi, Arhuacos and Wiwa, as well as mestizos and Afro-descendants in the lower areas. The mountain is characterized by an abundance of water, which results in large part from its perennially snow-capped peaks, and its vegetation consists of tropical dry forest. During the 80s and 90s, the area was an important center for the production of illicit crops such as coca and marihuana, but today this has largely been replaced thanks to state and international cooperation programs.
On the slopes of the mountain, especially on the north face that looks out to sea in the municipality of Dibulla (province of Guajira), it is still possible to find wild porcelana cacao plants, a local variety that has yellow-green pods, long leaves and thin white seeds with a strong aroma. Even though the earliest records of the cultivation of cacao date back to 1895, wild cacao has been found in the highlands of the mountains since time immemorial. For the indigenous population it represented an important source of energy and its ground grains were consumed by the elderly in a drink that was considered sacred.
Unfortunately, in recent decades the porcelana cacao, once abundant, has been replaced by hybrid varieties, cultivated by local producer cooperatives, intercropped with fruit trees (such as plantain and avocado), timber (oak) and leguminous plants (carob among others), and sold for an extremely low price at local intermediaries.

### The Presidium

The Presidium is made up of 36 families of organic cacao growers, all members of the APOMD association, based in Mingueo, a community within the Dibulla municipality (La Guajira province). The producers currently grow hybrid cacao varieties, which are fermented and dried artisanally before being sold on the local market at a low price.
The Presidium - developed in collaboration with IFAD, the Colombian Department for Social Prosperity (DPS) and the Colombian NGO Corporación PBA – aims to find the best porcelana cacao plants in the Sierra Nevada and reproduce them organically in an agroforestry system in the area. Within this system the cacao is cultivated in the forest alongside other trees (wild or otherwise), fruits and vegetables.
The Presidium will also work to improve producers' post-harvest and processing techniques and train them in producing and marketing high quality cocoa beans to make chocolate bars, organic panela (solidified sugar cane juice) and other local ingredients made by other small-scale producer organizations of the Sierra Nevada.

# Lluta Red Cheese



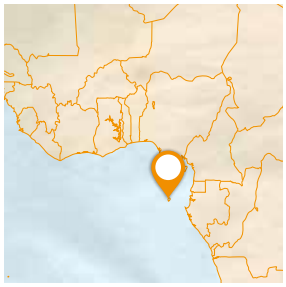
From Arequipa, a historic Andean city known as the ciudad blanca, a road climbs up through a lunar landscape, carved out of steep, barren, rocky cliffs. After about four hours' drive, it reaches Lluta, a stone village surrounded by geometric patterns made from drystone walls that mark out small rectangles of wheat, clover, corn, onions and fruit trees. White and black cows graze the pastures, along with horses and a few densely fleeced sheep. The farmers work the land by attaching pairs of oxen to a wooden plow, and get around on donkeys. Four kilometers from the center of the village is an ancient red salt mine, still active. Once, before the road to the sea was built, it was the only salt available to the community. Now, it is used for animals and to make the village's typical red cheese. Produced here for generations, Lluta red cheese is obtained from full-fat, raw milk from cows who graze freely all year round. After milking, it is filtered, poured into a pan and immediately processed, without heating. Rennet is added (once made from the lambs' or kids' stomachs, now bought) and left for around half an hour. The curd is then broken very finely with a wooden spoon and the whey drained off. The curds are packed into circular molds made from woven rope and pressed lightly by hand. When the forms (each around 15 centimeters in diameter and 7 centimeters tall) are ready, they are covered with red salt, ground at home using a large oval stone. The cheese can be eaten the next day, but is best after four or five days. It can also age for a few weeks, becoming harder and drier. The whey is used to make an excellent ricotta. Before consuming the cheese, the surface is rinsed with water to remove the salt. The red cheese can be eaten on its own with some bread, cut into cubes for soltero (a salad of cheese, tomatoes, onions, fava beans, carrots, potatoes, parsley and lemon), used to stuff sweet empanadas or as an ingredient in blanco (a cream of wheat, milk and cheese).

### The Presidium

The recipe for making the red cheese is preserved by every family in Lluta. Many families have a few dairy cows, but the Presidium will start with an initial group of 10 producers, involving all the farmers who are willing to work on improving the production chain and promoting this unique, historic product, turning it into an element of cultural and economic regeneration for this village, cut off from the main tourist routes. The cheese is already of a high quality, with good milk and grass flavors, but the hygiene conditions of the processing facilities need to be improved. The producers need to be properly registered and need a communal brand, a production protocol and a narrative label. Then it will be necessary to work on promoting the cheese at the Arequipa markets and to Peru's top restaurants. One of the Presidium's objectives is to safeguard the Serrana breed, a cow with a black coat and large horns. The breed is increasingly rare because, like all native cattle, it produces little milk, even though it is rich in fat and of excellent quality. Over the last 40 years the breed has been replaced by or crossed with the Friesian, by now common throughout the valley.

# SÃO TOMÉ AND PRÍNCIPE

## São Tomé and Príncipe Robusta Coffee



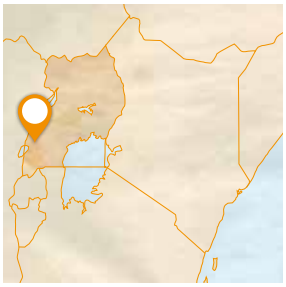
When the Portuguese discovered São Tomé and Príncipe in 1470, they found the uninhabited islands covered in the dense jungle that flourished in the rich volcanic soil. The settlers populated the small archipelago with slaves from Angola and Cape Verde, who were put to work on plantations of sugarcane and, from the end of the 19th century, cacao and arabica coffee imported from Brazil. São Tomé offered the ideal environment for cacao, and the small island soon became the world's biggest exporter of cacao pods, thanks to the exploitation of the African workers forced to live and work in inhuman conditions. The arabica coffee proved less successful, perhaps because of a shortage of land at altitudes above 800 to 900 meters above sea level, where the plant grows best. Another species of coffee, Coffea canephora, better known as robusta, had better luck. Hardier and, most importantly, more adaptable to the local topography, the coffee still grows all over the island, from sea level up to the 1,100 meters of São Nicolau. The exact origin of the coffee grown here today is not known, but the varieties were almost certainly introduced from Angola and Uganda by slaves from those countries. Slavery is still an open wound in São Tomé; though technically abolished in 1875, it was replaced by a system of forced labor which effectively lasted until the fall of the Portuguese dictatorship in 1974. In the islanders' collective memory, coffee and cacao are inextricably linked to hundreds of years of suffering. Today, however, coffee could become a means of liberation for the population, particularly for some of the poorest communities. If processed carefully, São Tomé robusta can aspire to a very high quality. Rich in caffeine, its flavor is neither aggressive nor woody, but balanced, fragrant and soft, with a delicate bitter note.

### The Presidium

The Presidium is the result of a collaboration between the Slow Food Foundation for Biodiversity; IFAD (International Fund for Agricultural Development); Papac (Projeto de Apoio Pequena Agricultura Comercial), a national project for agricultural development; and the coffee producers' cooperative Cecafeb. During two technical missions, the Slow Food Foundation identified and met with an initial group of producers, a community of 12 families from São Nicolau, in the Mé-Zochi district. In the coming months, it will work to add value to the hard work of the farmers in the poorest part of the island, in the southeast, home to eight communities of producers: São Lourenço, Caridade, Santa Cecilia, Amparo Primeiro, São Paulo, São Francisco, Colonia Açoriana, and São Manuel. The challenge here is to train the families to become successful coffee producers, able to meet the needs of the international market. To further this ambition, a new center for coffee washing was built in May 2015 in Caridade, and another two are planned for the near future. As well as technical support, the Presidium plans to help with the marketing of this coffee, hidden in anonymity for too long.

# UGANDA

## Ankole Long-Horned Cattle



The Ankole Long-Horned cattle has a dark brown coat and long white horns that curve outwards then up, forming the shape of a lyre. It is a majestic and elegant animal, able to travel long distances in search of pasture and water. Still today it has a sacred role in communities, as a maternal figure, a currency and a gift. Raised in the Rift Valley along the border between Uganda and Rwanda (though some are also present in Burundi) in a semi-arid strip often called the "cattle corridor", it is a rustic breed kept for both its meat and milk.

### The Presidium

In Uganda and Rwanda, governments are supporting the rearing of foreign, more productive breeds of cattle. As a result, Ankole Long-Horned cattle, though more adapted to the climate and region, are at risk of extinction. Herds were once numerous (kept in groups of 100 known as "Amagana") but today it is rare to come across even fifty purebred Ankole cattle. Launched in 2014, the Presidium aims to enrich the pasture (mostly by introducing leguminous plants), improve the sanitary conditions in the management of animals, and strengthen the breeders' organization so they can achieve fairer prices. The 40 Ankole Long-Horned cattle keepers from Mubende District, Kitenga Sub County, have discussed the production methods of the Ankole cattle in the area and drafted a protocol with guidelines. The 14 milk producers have created an association (the Kibuye Bakyala Tucunde Development Group) and organize training courses.

# INDIGENOUS VOICES AT TERRA MADRE

## Ska and the culinary revolution

Ska Mirriam Moteane is a professional chef from an indigenous community in Lesotho, a small landlocked country completely surrounded by South Africa and, due to its high altitude, known as the 'Kingdom in the Sky'. Despite her youth, she has a brilliant career under her belt. She is a fountain of ideas and manages to marry her ideas of food politics with her work as a chef and entrepreneur. This is her story.

"The last seven years have been incredible for me, even if it began with a tragedy: the passing of my mother in 2009. This terrible moment served as a kind of alarm bell. I was working for a food company in South Africa. I had a good salary, a great position and it was the job I'd always wanted. Yet, after my mother's death, I decided to leave it all and go back home to Lesotho. My country is mostly mountainous, only a small portion is dedicated to agriculture, but I realized that knowledge of our culinary traditions were lacking. Therefore, I decided to make my experience as a chef available to my country and founded Ska's Kitchen Consultancy, as well as other projects.

Along this journey I came into contact with Slow Food's philosophy and, in October 2014, Salone Del Gusto and Terra Madre in Turin. It was my first trip to Italy. I had the honor of carrying the official flag of Lesotho during the inaugural ceremony. It was a very special occasion for me. It was moving to see the stadium full of people who all shared the same philosophy, all united

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for a common cause: food. I discovered the Italian marketplace (above all cannoli, a true delicacy!), but I also browsed through the African stands and along the shelves of the Ark of Taste. It was a great honor to cook in the Terra Madre Kitchen: I prepared likhobe, a mix of stewed grains and a local favorite.

I stayed in the community of Campo in the district of Castellmonte, about 40 minutes from Turin. My host, Rosa Cerri, was an delightful woman. The house was flooded with the sweet smell of apples, which grow there in abundance. On my last Sunday in Italy, I had the pleasure of participating in an event which, in a way, was a tangible representation of the passion for local, fresh ingredients. An Eat-In is a meeting where members of the community – friends and strangers – come together around a large table to outside to share a meal. Each person brought a dish and the occasion allowed us to build friendships and sharing lovely stories. This kind of event demonstrates that you don't need money to meet people and socialize; to build trust and appreciate good food. Inside there was a feast: bread, cured meats, salad, pasta, cheese, milk, fruit, wine, and homemade liquors! We ate and shared our stories. The Italians prepared a traditional dish, polenta. It's very similar to one of our own dishes, which we eat with milk. Here, they serve it with gorgonzola. Delicious!

When it came time for me to return to Lesotho, I realized that my life had reached a turning point. I was the only representative for my country; I would have liked to share this experience with someone else. The decision to leave everything and go back to Lesotho seven years ago was the best decision I've ever made. The work I do, the initiatives, and the participation of the community have opened up a whole new world to people. I understand the battles that small farmers face every day.

Farming is close to my heart. Everyone has to work together to ensure that small-scale farmers can succeed. It's not enough to just make donations or give

financing; there needs to be education on the importance of buying local produce and the benefits of using only the freshest ingredients. This will guarantee a marketplace for their produce. Chefs, nutritionists, restaurants and hotels must all play a leading role in collaborating directly with producers, in teaching people how to get the most from their produce by showing different ways of cooking and presenting the produce and its nutritional value. In closing, they need to honor their suppliers, underlining their descriptions on menus and in their facilities.

The trip to Turin showed me a world of which I want to be part. Meeting and interacting with people who think as I do has taught me that the concept of good food, clean and fair is global. We have worked hard to reintroduce the use of fresh ingredients and slowly eliminate processed and cheap foods, which threaten our wellbeing. It's a legacy that must be passed on to future generations. We have to act now and save the world and the environment from widespread industrialized toxic products and cheap food.

The future is green and bright. We have plans for more restaurants and more educational programs on television, in newspapers and on social media. It's my job and I hope this article reaches many people who would like to join us and work together to protect biodiversity. If we lose our local food, we will lose our identity, our culture as well".

Ska Mirriam Moteane represents the Mosotho tribe from Lesotho, and runs the FLAVA OF AFRICA association with other local chefs, which promotes consciousness of traditional cooking, healthy food and our relationship with the earth through horticultural projects. She will be present at Terra Madre Salone del Gusto 2016.

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