



Number 01 / Year 2020

# Hedypath<sup>a</sup>

Scientific Magazine of Le Cordon Bleu University

## ALTO PURÚS

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the cradle of  
the mahogany of our  
Amazon rainforest

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**The university is a community  
devoted to study and  
research** to find the truth in  
order to use it as the best tool  
to achieve the happiness of  
humanity



Lima - Perú

**HEDYPATHEIA**  
**Scientific Magazine**

Edited by : Research Center of Le Cordon  
Bleu University

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**Postcode:** 15076

Lima - Perú.

**Year:** 2020

**Number:** 01

**Periodicity:** Annual

**Scope:**

This magazine is oriented to the promotion of original scientific articles, reports, news stories, interviews and scientific notes of general interest, with an emphasis on gastronomy and food and nutrition sciences, administration, hospitality, tourism and sustainable business management, entrepreneurship, projects and services oriented to the common good.

[www.revistas.ulcb.edu.pe/hedypatheia](http://www.revistas.ulcb.edu.pe/hedypatheia)

This publication has been created with the purpose of contributing to the development and dissemination of research, science and innovation in Peru. It is addressed to the academic and scientific community at a national and international level.

[www.hedypatheia.pe](http://www.hedypatheia.pe)

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Girls wearing Chopcca clothes. Photography: Felicidad (2015)



**Girls wearing Chopcca  
clothes**

Photography: Felicidad (2015)



## Presentation

This Peruvian university in accordance with its regulation, the University Law 30220, aims at “preserving, increasing and transmitting the scientific, technological, cultural, and artistic heritage in a permanent way”, as well as “disseminating universal knowledge for the benefit of humanity” (article 6, subsections 6.1 and 6.6 respectively). On the other hand, “forming professionals...in an integral way... is another goal (article 6, subsection 6.2)”. Beyond the discussions on the redundancy of the term comprehensive training, we emphasize that the preparation should be oriented to the human being as a complex multidimensional entity whose interrelated elements are going to be present throughout their existence.

The university seeks to comply with the guidelines, in the first instance by exposing students to situations and experiences that will stimulate their commitment to institutional practices, which allow the higher education institution to fulfill its goals for the development of the country. In the second instance, the university actions will reach the community (article 6, subsection 6.3) by proposing solutions to specific problems and ensuring the availability of the achievements resulting from our activity and that of the global academic community, to the academic and non-academic public.

Hence, it is with great satisfaction that I present the first issue of this magazine entitled Hedypatheia (The Good Eating in Spanish) in honor of a work of the 4th century BC, which gave a series of tips in the form of a humorous poem to readers interested in gastronomy back then. In this context, by respecting our pillars and areas of development, the birth of Hedypatheia will ensure the contribution of Le Cordon Bleu University to improving the quality of life of the community.

**Esteban Horna Bances**  
**Chancellor**

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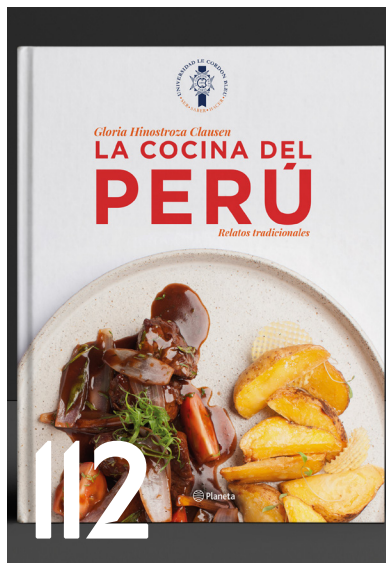


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Photography: Susana Parra / APECO

*Girl from the Grau native community and the Juni Kuin (true man) ethnic group. Her makeup shows the concept of aesthetic and beauty that the indigenous peoples of the Purus have.*

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**ACKNOWLEDGEMENTS:**

National University of San Marcos. Lima, Peru.  
National Water Authority. Lima, Peru.  
Executive Unit: Water Resources Management Modernization Project. Lima, Peru.  
Ministry of Agriculture of Peru.  
Ministry of Culture of Peru.  
Peruvian Ministry of Development and Social Inclusion.  
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## Editor's Letter

The university is one of the main sources of science and knowledge generation because in the classrooms and laboratories, which are physical and nowadays also virtual, researchers, teachers and future professionals get together in order to understand the world and find new ways to live better in a planet that is constantly evolving and changing at an unprecedented speed.

It is here where science is at the service of humanity. However, the efforts are not enough for disseminating the valuable contribution of academic and scientific communities, which are silently devoted to generating knowledge and discovering nature and its laws, as well as the principles that rule the society and the economy. These communities have the purpose of promoting the good in a global society, which is technologically and economically integrated, but in some cases it is also distant and isolated with huge social gaps.

Hence, Le Cordon Bleu University aims at publishing a magazine for the dissemination of science and knowledge, emphasizing on our field. The title of this magazine makes reference to the first publication ever recorded in humanity about "the art of good eating". **Hedypatheia** is inspired and named after Arcestratus' work, a writing that resulted from his curiosity and eagerness to learn about and promote through poetry those places in the Mediterranean that gained special recognition because of their culinary art in the 4th century BC.

**Hedypatheia** is a new contribution to the dissemination of the human thinking, the analysis of reality, the discovery and appreciation of traditions, customs, wonders of nature, and different cultures and societies through time.

**Hedypatheia** is also a window for the diffusion of new ways the current human being uses to intervene and solve problems that are worrisome, such as human security, food security, and water safety, among others included in the Sustainable Development Goals. These are challenges that future generations will have to overcome with the help of education, science and technology.

In this first edition we will learn a little bit more about an interactive teaching method applied by Professor Eric Mazur at Harvard University, we will take a look at food security from the common good perspective, and Professor Alejandro Narváez presents a valuable analysis on the relation between exclusion, poverty and hunger in Peru and Latin America.

In addition, we will read about singularities of Alto Purús National Park located in the middle of the Amazon rainforest of Peru, and we will travel to the Central Andes of South America to discover the traditions and customs of the Chopcca Nation of Huancavelica in Peru, a community that has kept its ancient practices alive by means of the Andean cosmovision that endures the test of time.

Welcome to **Hedypatheia**! We hope this magazine is to your liking and that from now on it constitutes a source of valuable information in sync with the times. We thank you in advance for sharing our first edition through your social networks.

Cordially,

**The Editors**



*Professor Eric Mazur*

Photography: JNF / Le Cordon Bleu University

Interview

# **Eric Mazur and his interactive teaching method:**

*By: Julio Navarro*

The renowned professor of Harvard University visited Peru, and told us about his methodology to teach through the formulation of questions instead of lectures in front of a blackboard, as it is still common in university classrooms.

“We are all made to learn, our brains are not different due to the place they come from, there may be cultural differences but not biological”, states professor Mazur in the middle of his presentation to a group of university professors.

**What do you consider to be the main reaction of professors to your methodology which breaks the traditional scheme of teaching?**

It is a good question, people do not like change.

**And how do you overcome this resistance to change?**

It takes time in the beginning, and it is advisable to do it little by little because if there is pressure in doing it faster, people tend to react with aversion or rejection. That is the first thing, taking time to experiment; the second has to do with showing the data which proves that this way of teaching is better than the traditional one.

**Your methodology highlights peer instruction, in other words, the participation of the students in the process. Does this allow a better understanding on the subject of study, or is it the emotional component the one that takes a greater relevance, apart from the own concepts of the subject?**

I believe it is both components. When infants are learning, you do not have to assess them because they want to learn due to their curiosity. Somehow, we all have been born with this curiosity that motivates learning. This is what distinguishes us from other forms of life, our eagerness to learn, which, unfortunately, the educational system in general tends to destroy.

However, when you give a group of students the opportunity of connecting with the process, of collaborating and learning, they are willing to try. That is why I consider that both the interaction and the emotional connection are paramount.

**Nowadays, there are majors closely related to talent development; for instance, gastronomy is a major that requires the involvement of emotions. Is this methodology applicable as well in these cases?**

This is a perfect example; you are never going to teach gastronomy by just giving a talk, you have to cook in order to learn how to do it; but this is valid for any field of study that requires skill. Listening to someone who thinks is a specific way is not going to help you think like him/her. In reality the brain wants to understand how things work. Everyone wants to go after the emotions that help you to learn.

**Are you making reference to the search for experimentation? In other words, feeling it or living it is much more efficient than just receiving the knowledge?**

Exactly! I would say efficient and powerful because it is really gratifying for us. A weekend I took a cooking lesson and it was really gratifying to learn in the moment and

learn by doing things that I did not know before. Had I stayed passively watching the person teaching the lesson, it would not have been gratifying for me.

**Should today's teacher accompany the student to experience knowledge?**

Back then, the student regarded the teacher as the person that masters knowledge and offers it to the rest; conversely, nowadays the teacher is considered a coach, a facilitator. In my applied physics lessons I sit with the students and listen to them to understand how they are thinking instead of telling them what to do.

**Then, it is accompanying them to lead them to the truth instead of directly transferring knowledge?**

Exactly, that is what learning is about; knowledge is developed by the student, and not just something simply acquired.

**Even though many college students only seek obtaining good marks and a certification by making the least effort?**

Unfortunately, the assessment is as important as the teaching method, and probably in the eyes of the student the assessment ends up being more important than the method itself, precisely because of what you just said, and because it has to do



*“We all have been born with this curiosity that motivates learning”*



Photography: [www.lde-studentsuccess.com](http://www.lde-studentsuccess.com)

more with the marks and the certification. I have a lecture called Assessment: The Silent Killer of Learning and as you say, to obtain a qualification you need good grades; therefore, students focus on this. Sadly, the assessment method does not really measure learning. I believe that we not only have to change the way we teach but also the way we evaluate.

**That is my next question and it works both ways, are the methods we employ to assess good as well as the homework?**

We could spend hours just talking about assessment, teaching and homework. All that is focused on the individual; but society does not work that way. The truth is that you as a journalist or I as a physicist work with other people. One of the biggest challenges we experience in our jobs is being capable of working well with other people. Many employees complain because professionals do not know how to work efficiently or in an appropriate way for the working environment; but this happens because we have never taught them how to work, and we have never assessed them taking into account this aspect.



Photography: JNF / Le Cordon Bleu University



**Senses, emotions, and practice are being added to the traditional method of teaching; would you say that the following step is to make them learn by working together?**

In my talk I mentioned how to teach through questions. I do not know if you were there when I asked my first question because I wanted each individual to answer the question alone so they could later discuss and answer it as a team. I think that it is important to make a first contribution individually before answering as a team. I did not say that this morning, but I am going to tell you that I do the same thing when I evaluate my students. They have to answer a list of questions individually, and when each of them has answered, they have to do it in a team of four members.

First, each answers individually, that gives them an individual mark; then, those same questions are asked to a team of four people, but they must provide just one answer, which makes them discuss the individual answers, and that it is how they analyze and take into account each other's responses until they finally decide the answer they will give as a team. It is during the discussion that the learning process occurs.

Finally, the individual answer represents the 50% of the final grade and the team answer represents the other 50%.

**The youth nowadays is much attached to technology and that individualizes them even more; emotions are expressed by emoticons through the chats. Could this, from your point of view, have an impact on the way of learning and teaching?**

Yes, throughout history technology has affected the learning process. Before, we had the abacus, then, at the beginning of the 20th century it was the slide rule and the electronic calculator in the 70s. In the workplace you employ technology; therefore, we should not prohibit the use of it, if in the end it is a part of the student's lives. When I assess my students, they can use the phone, not to call their uncle and ask for the answer, but to search on Google for instance. If they want to use the technology for doing a search on the internet, it is fine.

Now, if you can get the answer to a question in Google, then that is not probably the right question to evaluate a particular concept or aspect. Anything that can be easy to identify is not a good question, it is a memorization question. Any question that can be answered by Google is not an authentic assessment question.

You can give them access to Google, but you have to make sure that the answers are not there because otherwise, it is just a matter of memorization. When I said this in a BBC

radio interview, it was really controversial and sparked a serious debate because the jobs that require memorization or doing things in a mechanic way are going to disappear as cellphones can do it better than human beings.

Instead of teaching students what the cellphone can do, it is preferable to teach them what it cannot do on its own. If student nowadays only interact through the social networks instead of talking when they are all together, we should not ask them to stay away from Facebook or Snapchat, the challenge is in making of this new way of interaction a part of the educational process.

**Finally, I would like to ask your analysis about the current world we are living in, with global warming, and where wealth accumulation trumps a culture of values. What would you tell the youth that is now focused on achieving success instead of happiness?**

I believe that the most relevant topic we can take from this conversation is the way of taking charge of your learning. Little children learn because they want to read not because there is someone telling them what they have to learn. If you are a highly motivated person, you are going to learn whatever you want. Unfortunately, the way we





Photography: JNF / Le Cordon Bleu University

teach or assess steals from people that power of owning your learning. In fact, I tell my students that they have to continue acting like little children; they must ask and question

the authority. I believe that Latin America is still far from this; but when it happens we will really achieve an important level of innovation and creativity.



*Profesor Alejandro Narváez*  
Photography: JNF / Le Cordon Bleu University



Article

# Exclusion, poverty, and hunger

*By: Alejandro Narváez<sup>1</sup>*

Hunger and food insecurity in Latin America and the Caribbean (LAC) increased in 2016 for the first time in the last 20 years. Likewise, the number of overweight and obese people has grown considerably, becoming a public health problem because of its great impact on the health and well-being of millions of people. If this trend continues, neither the goals included in the Hunger-Free Latin America and the Caribbean 2025 Initiative (IALCSH as for the Spanish version of the acronym) nor the goal “Zero Hunger” of the 2030 Agenda for Sustainable Development would be achieved. Reversing this situation requires renewed political commitments throughout the region that include the powers of the State, business sector, civil society, academy, church, etc.

New state policies are urgently required to assist families living in the most backward territories in terms of hunger in the region: an agenda based on consolidated institutional and regulatory frameworks, which must include the combination of production and social programs, accompanied by major investments and capacities according to the dimension of the challenge, in addition to other measures aim at mitigating the effects of climate change, considered one of the causes of hunger.

Over the past few years, the outbreak of poverty and hunger has aroused growing concern of the State and different sectors of the Peruvian society. At the same time, this new reality has led to the development of research work to find out the real causes of the problem and propose strategies to grapple with it.

<sup>1</sup>Head professor of Financial Economics at the National University of San Marcos

## Social exclusion, poverty, and hunger

We are witnessing times of unusual changes and social transformations throughout the world. The economic and financial crises in 2008, the globalization of economies and markets, and the rapid technological changes, above all, would be to a great extent the causes of these economic, social, and cultural changes. One of the most relevant features is the speed with which changes occur. We hardly realize them. We struggle to assimilate them. Even human relationships have changed considerably, becoming more complex in a new equally complex reality. We live in times where the only constant is change; the rest fades away.

As expected, in this new scenario,

the concepts of poverty, hunger, and inequality have evolved and must be redefined because they no longer comprise the new realities. Otherwise, other concepts that involve these more complex and changing realities must be developed. In modern and complex societies like the one we live in, inequalities come hand in hand with various causes, which are triggered through mechanisms, such as poverty, disability, unemployment or job insecurity, illiteracy, race, age, etc.

In this context, the term poverty, defined as a situation of insufficient access to an income that guarantees a decent standard of living, does not cover all those realities that involve new inequalities; therefore, a new term that refers to those realities is

*“We live in times where the only constant is change; the rest fades away”*



*Job insecurity in the streets of Callao. Lima, Peru*  
Photography: JNF / Le Cordon Bleu University

introduced: social exclusion. Despite poverty is considered one of the main causes of social exclusion, being poor does not necessarily mean being socially excluded. A few years ago, there were many poor people; however, they received help and support, built up by the bonds of the community in such a way that it was unlikely to be excluded from the community. Social exclusion means breaking with those bonds and being left out from social relationships; it entails entering a difficult-to-break cycle and becoming “invisible” to the rest of society.

This new concept of social exclusion is taking place at a specific historic and social moment, in which we are going through a series of socio-economic and cultural changes and transformations that are completely changing the structures of today’s society.

According to the professor Zygmunt Bauman (acknowledged with the 2010 Prince of Asturias Award), the poor, for the first time in history, are a concern and a nuisance since, as they are not needed as work-force, they have nothing to offer society. In this situation, all the resources used in them, deprived, lazy people, crooks, misfits, etc., will be wasted resources that will promote this type of behavior and ways of living, which is not fair for those normal people that do strive, and that (although it is left unsaid) are essential for the consumerist system to continue and for

the powerful people to keep securing these privileged positions in society, increasing their fortunes day by day (businessmen, politicians, figures from organizations like the World Bank, etc.).

### About hunger

Hunger is a word that has numerous meanings and none of them is positive. It means also having appetite every now and then. According to the Food and Agriculture Organization of the United Nations (FAO), hunger is caused by insufficient consumption of calories that are necessary for satisfying physiological needs and conducting a physical and mental activity<sup>2</sup>. Hunger is felt by people that do not eat enough for having a full life, a decent life. This scourge condemns millions of people to live worse, to depend on others, to get sick, and finally to die of hunger. According to the Royal Spanish Academy (in Spanish Real Academia Española, abbreviated as RAE), hunger is the shortage of basic food, which causes famine and widespread misery. If this definition is related to the concept of food security, hunger, in this sense, is more visible, more urgent. Without a doubt, the fact that it affects biologically and psychologically the person and his/her offspring is understood.

The great paradox is that hunger is not only a problem of food shortages in Peru, nor in the world, if it ever could have been. FAO estimates that 1.3 billion tons of food in the world ends

*“Social exclusion means breaking with those bonds and being left out from social relationships; it entails entering a difficult-to-break cycle and becoming “invisible” to the rest of society”*

<sup>2</sup>FAO 2018. The State of Food Security and Nutrition in the World

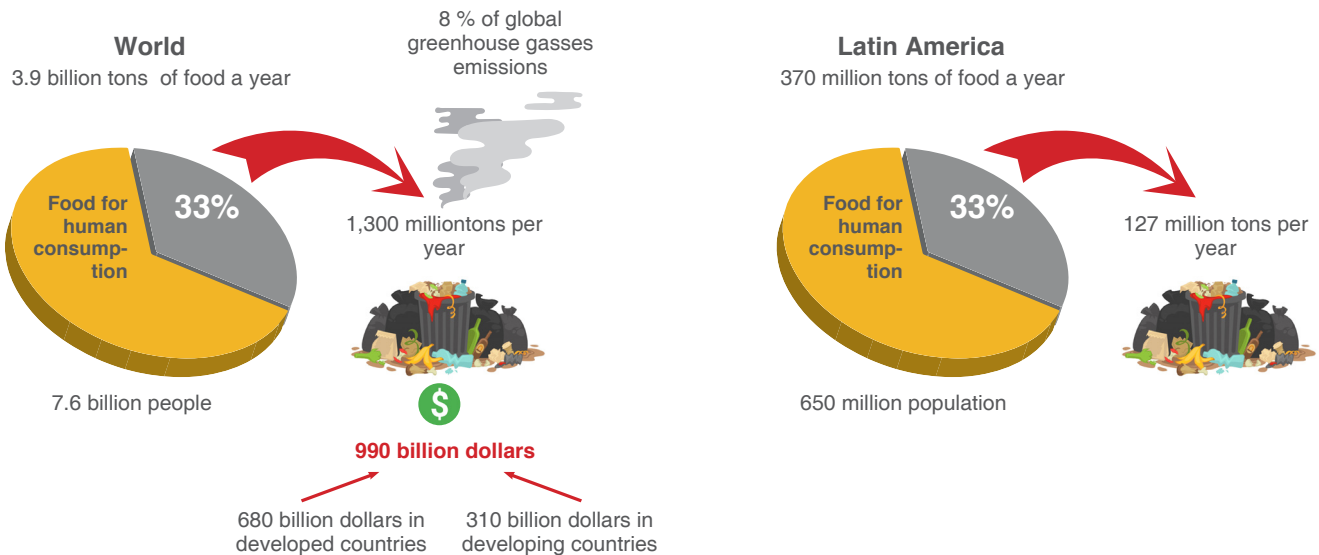


***Food shortages in markets***

Photography: JNF / Le Cordon Bleu University

up directly in the garbage every year, which symbolizes a third of the food produced for human consumption. This represents approximately 680 billion dollars in developed countries and 310 billion dollars in developing countries. Moreover, FAO states that, in Latin America, 34% of the available

food is wasted, which equals 127 million tons per year. Finally, when food is thrown away, the waste management process has a negative impact on the environment. It is estimated that this process is responsible for generating 8% of global greenhouse gas emissions.



Source: The author

### Hunger in the world

The latest FAO report, published in September 2018, reveals that there are 821 million people on the planet suffering from hunger (12% of the world population), and more than 150 million children are stunted because of malnutrition (there were 815 million hungry people in 2017). The following conclusions are drawn from the report: a) The number of hungry people in the world has increased in the last three years, returning to the levels from a decade ago. b) The Sustainable Development Goal

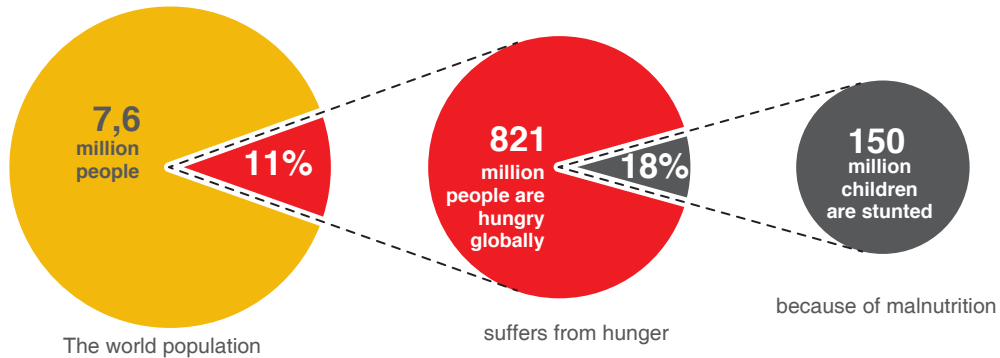
2, aim at reaching Zero Hunger by 2030, is far from being achieved. c) In Africa and Latin America, hunger has expanded enormously.

More specifically, in Latin America and the Caribbean (LAC), for the third consecutive year (from 2015 to 2017), the number of people suffering from hunger mushroomed, going from 40 million to 42.5 million.<sup>3</sup> The rise in undernourishment has been especially significant in South America, caused probably by the economic slowdown, rising unemployment, the inefficiency of national

*“More than 150 million children are stunted because of malnutrition”*

<sup>3</sup>FAO. Panorama of Food and Nutrition Security in Latin America and the Caribbean 2017

## Hunger in the world



social protection programs, or climate factors. The nations with the highest undernourishment rates are: Bolivia 19.8%, Nicaragua 16.2%, Guatemala 15.8%, Venezuela 11.7%, and Peru 8.8%.<sup>4</sup> Meanwhile, the severe food insecurity rates jumped from 7.6% in 2016 to 9.8% in 2017. A critical situation arises in Haiti, where almost 47% of the population, which represents 5 million people, suffers from hunger.

Unfortunately, many of us who have the privilege of imagining and promoting gastronomic delights, ironically every time more sophisticated, gourmet, lighter meals, live as if hunger does not exist. How is it going to exist, if the media turns a blind eye? Except for when FAO and some NGOs like Oxfam International speak out from time to time. It seems that the scourge of hunger is no longer news for the press.

“Only a few decades ago, the governments of the region joined forces

to fight against acute malnutrition, chronic malnutrition and micronutrient deficiency, today they must also fight against overweight and obesity”, FAO reminds us. Thus, we face a several public health problems that require urgent state policies to stop their advance.

### Peru, a rich country of many poor and hungry people: the great paradox

One of the most outstanding aspects of the National Household Survey 2017 (in Spanish Encuesta Nacional de Hogares, abbreviated as ENAHO), is the deterioration of poverty indicators and, in particular, the increase in the number of poor people in Peru, which did not occur since 2002. Among other causes, the weak expansion of formal activities that generate less productive jobs can be mentioned, that is, the activities that are more focused on meeting domestic demand. On the contrary, El Niño Costero seems not to have had a significant impact

<sup>4</sup>The world ranking that includes the percentage of the people most affected by hunger can be found in The State of Food Security and Nutrition in the World 2018, by FAO.

<sup>5</sup>National Institute of Statistics and Information (in Spanish Instituto Nacional de Estadística e Informática, abbreviated as INEI). National Household Survey 2017 (ENAHO, for its acronym in Spanish)





on the growth in the number of poor people in 2017.<sup>5</sup>

Indeed, in 2017, the number of Peruvians in poverty increased to 6.9 million, a rise in 375,000 people compared to the previous year, which means that the monetary poverty rate increases by one percentage point until reaching 21.7% of the population (2016: 20.8%).

Additionally, the poverty gap, which measures the average difference between the income of a poor person and that income level that would allow him/ her to stop being poor, also widened: from 5.0% in 2016 to

5.2% in 2017. In other words, not only grew the number of poor people in the country, but also those poor people face a harder struggle to get out of the poverty situation in which they find themselves.<sup>6</sup> Meanwhile, the total number of people suffering from hunger in Peru reached 2.5 million on average in the period 2014-2016, that is, 100,000 more people compared to the previous measurement (2013-2015)<sup>7</sup>, representing a setback in the fight against hunger that had been taking place in the country.

According to the Global Hunger Index 2017 (GHI), Peru is ranked 38 out

*“We face a several public health problems that require urgent state policies to stop their advance”*



*87-year old woman dedicated to recycling on the streets of Lima*  
Photography: JNF / Le Cordon Bleu University

<sup>5</sup>The evolution of monetary poverty 2007-2017 appears in INIE Report from April, 2018.

<sup>7</sup>See Panorama of Food and Nutrition Security in Latin America and the Caribbean 2017, published by FAO and Pan American Health Organization (PAHO).

of 119 qualified countries. A report stated that, between 2000 and 2017, the level of hunger would have been reduced, going from the serious to low category. The results were obtained using four indicators: malnutrition, infant wasting (low weight for height), delayed child growth, and infant mortality. However, these results are contradictory to the numbers determined by FAO, which were based on statistics provided by the National Institute of Statistics and Information.

In spite of the apparent improvement reflected in the GHI, the structural inequality gaps are widened. According to a series of studies, for example, children living in rural areas are three times more likely to suffer from chronic malnutrition than children living in urban centers. In this regard, the children of Huancavelica, Cajamarca, Apurímac, Ucayali, and Pasco present the highest rates of chronic child malnutrition, which is easy to corroborate by looking at the statistics collected in the health centers of the different populated regions or peasant communities, and social programs, such as: Juntos, Pensión 65, Cuna Más, etc.

Furthermore, the studies indicate that half of the population living in rural areas is poor, especially in Cajamarca, Huancavelica and Apurímac, which, paradoxically, are the regions with the greatest mining potential in the country. More than a third of its population speaks a

native language, and approximately 60% are farmers and artisanal miners. Overweight in children under five years of age is very close to the LAC average, reaching 7.2%; while chronic malnutrition, despite its significant decline in the last five years, still affects nearly 400,000 children under the age of five (13.1%).<sup>8</sup> Anemia affects 948,000 children under the age of five.

An interesting research carried out by the NGO Save the Children in 2012 revealed that there was 24% of child malnutrition in Peru, which, in absolute value, represented more than 700,000 children.<sup>9</sup> Given that, in those years, countries such as India, Bangladesh, Pakistan, and Nigeria had similar characteristics to Peru in terms of economic growth, they were selected for the research. At that time, half of the world's malnourished children lived in the five countries. Peru has been classified as the economic "miracle" of Latin America in some sectors because the country had the highest growth rates for several years (6.2% of average GDP between 2002 and 2009). Nevertheless, such growth did not have an impact on all Peruvians.

Although different governments have undertaken social programs, research reveals that there are still hidden gaps in zones far from large cities, where there are malnutrition rates similar to those in Africa. For

<sup>8</sup>See reports of the Ministry of Health (MINSA for its acronym in Spanish) of Peru 2018

<sup>9</sup>See report A Life Free from Hunger: Tackling child malnutrition, by the NGO Save the Children 2012.





*Anemia is an unfortunate reality for children living in poverty*

Photography: Felicidar (2008)

instance, in some districts of the Huancavelica region, there are up to 73% of children suffering from chronic malnutrition (stunting) and acute malnutrition (low weight for height). Up to now, these numbers have not changed significantly.

In 2017, chronic malnutrition affected 12.9% of children under the age of five, slightly inferior to the numbers in 2016. The highest malnutrition rate was detected in children whose mothers did not receive formal education or received only primary education (27.6%) and in the children under three years of age (13.6%). By region, the highest rate of chronic malnutrition in children under five years of age continues to be reported in Huancavelica (31.2%), followed by Cajamarca (26.6%), Loreto (23.8%), Pasco (22.8%), Apurímac (20.9%), and Ayacucho (20.0%).

Regarding anemia<sup>10</sup>, it is estimated that there were 1,350,000 children between 6 and 36 months of age in Peru, in 2017; of this total, 43.6% of children (588,600) developed some grades of anemia. Additionally, there were 600,000 pregnant women, of whom 28% suffered from anemia, which represented 168,000 women in total, 53.3% living in rural areas and 40.0% in urban areas. Regarding the regions affected by this medical condition, Puno (75.9%) appears in the first place, followed by Loreto (61.5%) and Ucayali (59.1%)<sup>11</sup>.

These numbers have practically remained constant since 2011. In conclusion, social programs aimed at fighting these chronic diseases are not efficient or the allocated resources are not enough. The WHO already advised governments that the reduction of anemia should be a priority in public policies, especially in those territories that had a high prevalence of anemia in the most vulnerable groups.

Clearly, chronic malnutrition and anemia are closely correlated with inequalities and poverty, but a relatively new fact has also emerged: overweight is progressively affecting children in poverty. These Peruvians face conditions of increasing high social and economic vulnerability because they do not have equitable access neither to health services nor to balanced healthy food by any means. In this respect, the current government has set a goal for 2021: reducing anemia from the current 43% to 19% and chronic child malnutrition from 14% to 6.4%.

### **The true causes of hunger**

Do you remember the verge of the financial crisis that broke out on September 15th, 2008 and turned 10 years in 2018? At that time, the financial speculation grew exponentially. For example, on April 6th of that fateful year, on the Chicago Mercantile Exchange (CME), a ton of wheat cost

*“Research reveals that there are still hidden gaps in zones far from large cities, where there are malnutrition rates similar to those in Africa”*

<sup>10</sup>According to the WHO, anemia is caused mainly by the lack of iron, essential element for producing hemoglobin. The risk for developing anemia can be heightened by infectious diseases.

<sup>11</sup>INEI: Demographic and Family Health Survey (ENDES for its acronym in Spanish) 2017

over 400 dollars. Unbelievably, just five years ago, it cost around 125 dollars. These cereals, which had kept fixed prices (with slight fluctuations) for more than two decades, became more and more expensive during 2006. By January 2007, when their price reached 173 dollars, the inflation had become unstoppable. The wheat exceeded 200 dollars per ton in July, 339 dollars in December, and 406 dollars in January 2008 (see international prices of the Central Reserve Bank of Peru). The same occurred with other agricultural products, such as corn, soybeans, among others. Wheat is the second most consumed product in the world (after milk and dairy products), and its production amounts to 722 million tons per year (FAO, September 2018). Each year, a quantity of wheat, equal to fifty times its global production, is traded on the Chicago Mercantile Exchange.

On the Chicago Mercantile Exchange (CME), each grain of corn produced in the United States, China, Brazil, Argentina, European Union (main producers) is bought and sold, better yet, it is neither bought nor sold; these operations are simulated fifty times. As they say, the great invention of these markets is that whoever wants to sell something does not need to have it physically: promises, agreements, and vague ideas written on a computer screen are sold. And those who know how to do it earn fortunes in this fictional practice (these are the so called “futures contracts and options on food or basic products”). In other words, hunger is also

a consequence of the pure and wild speculation that occurs in these markets (or exchanges), which have no rules or laws to control them. FAO officials are perfectly aware of that.

It is known that ethanol (ethyl alcohol-biofuel) can be produced based on the use of various raw materials, being corn and sugar cane the most common ones. The United States became the world’s largest producer of ethanol by using yellow corn. It is followed by Brazil and Colombia, where ethanol is produced from sugarcane. In Peru, sugarcane ethanol production is also developed. The United States is the main corn producer with 357 million tons per year, which represents 35% of the world production (1,031 million tons in the world; Peru produces 1.54 million tons) (see projections of the United States Department of Agriculture, June 2017). According to a federal law of the United States, 40% of corn must be used in ethanol production, aimed at filling tanks of vehicles. It is estimated that filling the tank of a standard vehicle with ethanol in the United States requires processing 170 kilos of corn. If this number is multiplied by the millions of vehicles that consume ethanol, the result is astronomical.

Corn is the other most demanded product worldwide. A hungry child from Africa or Latin America could easily survive for a year with the 170 kilos of corn that “feed” a machine. Nowadays, there is a decrease in the production of white corn because



*Children from the Andes in the  
Huacavelica, Peru.*

Photography: Felicidar (2015)

*“Hunger is the most brutal, violent, and intolerable form of inequality”*

American farmers have changed it for yellow corn, which is the raw material for ethanol. This change has caused an increase in the price of corn flour, which is also a raw material (among other things) to produce the popular Mexican and Guatemalan tortillas, whose price has also skyrocketed. But the problem does not stop there. The rise in corn usage to produce ethanol had also an effect on the price of eggs and chicken meat, whose food is corn.

Unquestionably, hunger originated chiefly from inequality, poverty, speculation, etc. Hunger is the most brutal, violent, and intolerable form of inequality. In 2017, 82% of the wealth generated worldwide ended up in the richest 1% hands, while the poorest 50% gained 0%. “Big corporations and wealthier people are a key factor in this inequality crisis”, states Oxfam International. They use their power and their lobbies to ensure that governmental policies favor their interests and prioritize maximizing the profits of their capitalists above all, even if this implies polluting the environment, evading taxes or paying meager salaries to their workers, etc. Moreover, there is a shameless speculation with the prices of the basic food in the markets of Chicago, London, Sydney, etc. Internal wars, international geopolitical conflicts, extreme weather events, economic crises like the one triggered in 2008, arms sales to poor countries in conflict are also responsible for the death of millions of human beings caused by the lack of food.

No doubts, we live in the era of discord, individualism, “let do and let pass, the world goes on by itself” (Laissez faire et laissez passer), greed for money; which are the true essence of the economic model that reigns in today’s world. Nevertheless, we can build a different economic model that favors all humans, not only the greedy elite; and consequently, remove the inequality and hunger that hit the world.

### Consequences of hunger

It is demonstrated that hunger brings about a series of adverse effects, many of them irreparable. Malnutrition during the first two years of life hampers the children’s physical and cognitive development, compromising their future and, by extension, their community’s and country’s future. Hunger reduces physical capacity and causes a serious deficit in learning. Those who suffer from malnutrition have their development stunted. Furthermore, the serious food shortages lead to internal displacement and migration, mainly from the countryside to the city, and globally from Africa to Europe, from Venezuela to Colombia, Peru, Chile, and from Central America to the United States.

Hunger has a negative impact on concentration, knowledge retention, and memory; making the studying process difficult, and therefore, holding up progress in one’s future and reducing the chances to earn a living. The **perverse circle of social**

**exclusion, poverty, and hunger** represents an obstacle not only to those who suffer it, but also to the following generations. According to Caparrós (2015), an Argentine journalist and writer, hunger is inhuman because it takes away from human beings what belongs to them the most, what makes them really human. Hunger dehumanizes people when, in addition to their health, growth or potential development, takes away their dreams.<sup>12</sup>

I confess that, when I read the book *Hunger* by Caparrós, I felt an emotional pain hard to describe, and understood that the ability to imagine is the privilege of those of us who have the basic needs covered, who have at least a minimum of hope, who make a projection of the future beyond the dichotomy “will I eat or not?”. Therefore, I feel obliged to recommend the reading of Martin’s work, because it recounts and denounces the failure of humanity in its fight against hunger.

### **How to end hunger and malnutrition in Peru**

The available data on poverty and malnutrition, selected according to geographical areas and monetary incomes, reveal

that the majority of hungry people are concentrated mainly in rural areas, where the action of the State is insignificant, as in the high Andean areas of Huancavelica, Apurímac, Huánuco, Cajamarca, Puno, Ayacucho.

We must begin by recognizing that the country faces a setback in the fight against poverty. The alarming increase in anemia, chronic malnutrition, overweight, obesity, etc. is one of the consequences of the rising poverty in the country. Today, 2,500 million people suffer from hunger in Peru, 100,000 more people than in 2015. Moreover, according to the Ministry of Health and the Peruvian Association for the Obesity Study, Peru becomes, paradoxically, the third Latin American country with the highest rates of obesity. The National Institute of Statistics and Information (INEI) states that, in Peru, 36% of people over 15 years of age are overweight and 18% of these people suffer from obesity. Besides, 18% and 11% of children between 6 and 9 years of age are overweight and obese respectively.<sup>13</sup> In this scenario, the efforts aim at eliminating poverty and hunger are mainly undertaken by means of:

- a) Social protection and support for family farming. According to Graziano da Silva, FAO Director-General<sup>14</sup>, the combination of social protection measures and the strengthening of family farming (training, financing, etc.), which generates local development and contributes to the outreach of territories, is crucial to reduce rural poverty and fight the different forms of malnutrition and hunger.<sup>15</sup>
- b) Mitigation and adaptation to climate change. Climate change is severely damaging agriculture and livestock farming around the world, producing particularly virulent effects in countries like Peru, which is highly vulnerable to natural disasters as a consequence of droughts, floods, frosts, pests, El Niño phenomenon. There is an urgent need to promote the adaptation of agriculture to the changing climate, especially to protect rural communities where extreme poverty and hunger are concentrated.
- c) Implementation of measures in order to ensure the proper functioning of food markets

<sup>12</sup>Martin Caparrós (2015). *Hunger*. Anagrama editorial, Madrid-Spain

<sup>13</sup>See Report 21 by the Nutrition Department of the Ministry of Health (MINSa for its acronym in Spanish).

<sup>14</sup>United Nations Decade of Family Farming (2019-2028)

<sup>15</sup>The social spending represents 10.4% of GDP in Peru, 16.11 % in Chile, and 12.6 % in Bolivia (UNECLAC, January 2019).





*Farmer and his children in northern Peru*

Photography: Autoridad Nacional del Agua - ANA

destined to basic products and their derivatives and to facilitate farmers the appropriate access to information on markets, in particular information on food reserves with the aim of limiting the high volatility of their prices and avoiding excess production, like the overproduction of potatoes.

d) Promotion of food and nutrition education. Food guides have been collected by the National Food and Nutrition Center (NFNC) with the support of FAO. These guides should be widely spread, mainly throughout rural areas where the poorest and hungriest people live. Evidently, this work on food education must be jointly

organized by the different sectors of the State (Ministries of Health, Education, Agriculture, Production, Development and Social Inclusion, and the Ministry of Women).

e) Investment in rural infrastructure and in agricultural research, development, and innovation. Technological development, plant and livestock gene banks, etc., can help improve agricultural and livestock production capacity.

f) Improvement in institutional and legal framework and information systems related to food and nutrition security, prioritizing the development of capacities for the mobilization

and use of resources, and the effective implementation and management of social programs that fight against

poverty and hunger. Fighting food speculation constitutes another means to eliminate poverty and hunger.

## Conclusions:

- In 2017, the number of Peruvians in poverty mushroomed to 6.9 million, a rise in 375,000 people. Even worse, the monetary poverty rate increased by one percentage point to 21.7% of the national population (2016: 20.8%).
- The poverty gap, which measures the difference between the income of a poor person and that income level that would allow him/ her to stop being poor, also widened: from 5.0% in 2016 to 5.2% in 2017. In other words, not only grew the number of poor people in the country, but also those poor people face a harder struggle to get out of the poverty situation in which they find themselves.
- Extreme poverty is the main cause of hunger. The number of hungry people reached 2.5 million in 2017, that is, 100,000 more people compared to the previous period, which implies a setback in the fight against hunger that had been taking place in Peru since previous years.
- According to the Ministry of Health and the Peruvian Association for the Obesity Study, Peru becomes the third Latin American country with the highest rates of obesity. 36% of people over the age of 15 are overweight and 18% of these people are obese.
- In LAC, 348,000 tons of foods are wasted every day. There is a need of public policies that promote public and private investment in activities, such as research, development, and innovation aimed at reducing food waste, food recovery and donation, and promotion of responsible consumption habits.<sup>16</sup> Companies that destroy non-marketed food fit for human consumption should be penalized. On the contrary, those companies that cooperate with people suffering from hunger should be given tax incentives. Peru is one of the few countries in LAC that does not have multi-sectoral working groups that promote more efficient and sustainable food systems.
- The impact of the National Plan for Food and Nutrition Security (2015-2021); national food programs, such as Qali Warma, Juntos, HakuWiñay; and new interventions like SERVIAGRO has been insufficient to date. Therefore, their strategies and roles should be reviewed.

<sup>16</sup>The existing Peruvian law No. 30498 (2016) promotes the donation of food and facilitates the transport of donations in situations of natural disasters. It is an incomplete norm, as opposed to the norms in Argentina, Brazil, Chile, among other countries.

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Article

# Food and nutrition security in the perspective of the common good

*By: Delsy Carhuamaca,  
Diana Gómez and Shorina Salinas*

The concept of food security has been used with different meanings over time. Since the Food Conference held in Rome and since the 1970s, various definitions have emerged, which, together with the multiple challenges that have been faced, reflect the nature of the food problem.

The definition adopted at the 1996 World Food Summit states that food security is a situation that occurs when all people have, at all times, physical and economic access to enough safe and nutritious food to satisfy their food needs and preferences in order to lead a healthy and active life.

This definition takes into account the availability of staple food based on agricultural, livestock and fisheries production, the access to food, the income of individuals, the development of urban and rural markets, and the size of the population. In addition, the definition includes the use of these foods — for which safety and access to water services are paramount —, food stability — which is mainly affected by the increase in food prices and by the negative effects of climate phenomena—, and finally, the institutional framework for food security. This last element is based on the policies and tools of each region, giving a more comprehensive character





*Farmer from Cañete working on the field*  
Photography: JNF / Le Cordon Bleu University

*“The tragedy of hunger in the midst of plenty remains as a harsh reality in today’s world”*

to the matter in order to achieve an adequate state of health and optimal nutrition.

Despite the efforts that have been made, the task of ensuring food security for the poorest people in a sustainable way is still unfinished. Malnutrition and poor health and basic sanitation conditions, women’s lack of power, accelerated globalization, degradation of agricultural lands, and other factors are having influence on this. The tragedy of hunger in the midst of plenty remains as a harsh reality in today’s world.

The World Food Summit convened by FAO in June 2002 was intended to stimulate national leaders to urgently assess the pace of progress in reducing food insecurity.

Food insecurity is understood as the probability of a drastic decrease in access to food or consumption levels due to environmental or social risks, or to a reduced response capacity (Food and Nutrition Security, 2011).

Research on food security is essential to devise strategies and assess the compliance of the programs being executed. For further progress in this aspect, alliances between organizations and institutions (national institutes related to the subject, universities, non-governmental organizations) are required to benefit from their specialization. This demands a

change of researchers’ mindset and a certain degree of collective organization to adapt, with the minimal amount of resources as possible, to the current claims in this field.

Regarding food security programs, there is still much to learn, especially in relation to new management models, new forms of customer relations, more decentralization, greater public responsibility, greater organizational flexibility, and greater individual commitment.

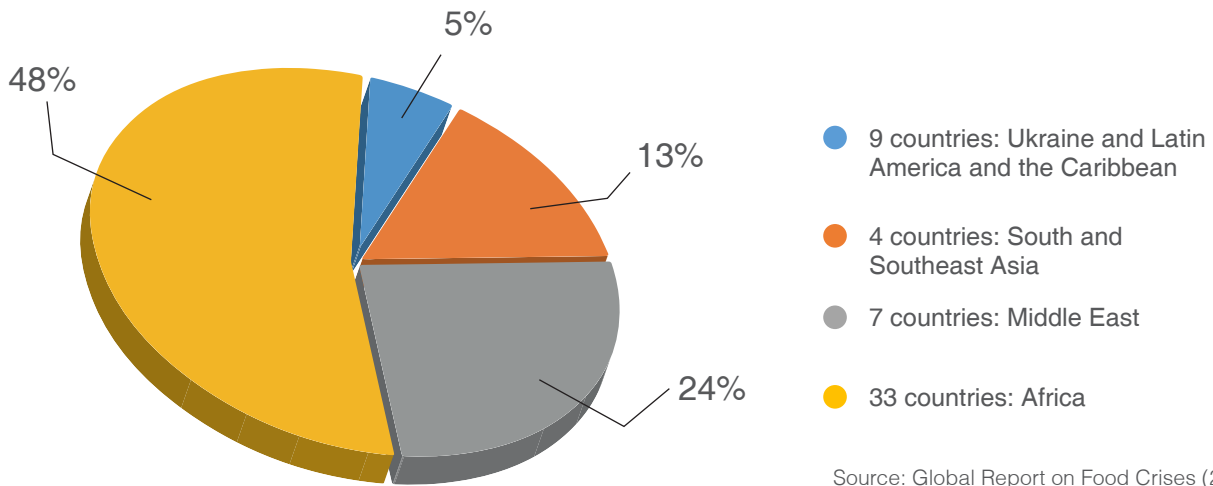
### **Situation in the world**

According to the Global Report on Food Crises (GRFC 2019), in the world, over half of the global total of acutely food-insecure people is in Africa, where more than 65 million individuals are in need of urgent action and care. Eastern Africa has the highest number of acutely food-insecure people (28.6 million), followed by Southern Africa (23.3 million) and West Africa and the Sahel (11.2 million).

More than half of the 113 million acutely food-insecure people are in 33 African countries. With 27.4 million food-insecure people, seven Middle-East countries accounted for 24% of the global total estimated by the GRFC 2019. With 14.7 million food-insecure people, four countries in South and Southeast Asia (Myanmar, Afghanistan, Bangladesh, and Pakistan) accounted for 13% of the

GRFC total. The remaining 5% is in Ukraine (1.1 million) and Latin America and the Caribbean with 4.2 million food-insecure people in need of urgent action across eight countries (Haiti with 2.3 million; El Salvador, Guatemala, Honduras, and Nicaragua with 1.6 million; and Venezuelan migrants in Colombia, Ecuador, and Peru with 0.4 million)

**Countries in the world with acute food insecurity**



Source: Global Report on Food Crises (2019)

According to revised information from the UN, food insecurity in 2017 has grown in comparison to 2014, except in North America and Europe.

FAO uses the Food Insecurity Experience Scale (FIES) survey module consisting of eight carefully selected and tested questions to measure the severity of food insecurity. Analyzed data from more than 140 countries reveal that Africa, Latin America, and Asia suffer from greater food insecurity; and women represented the highest percentage.

The prevalence of severe food insecurity, based on the FIES in 2017, reveals that 10% of the world population was exposed to severe food insecurity (about 770 million people).

Moreover, the worst food crises in 2018 were represented by eight countries. According to the phases of food insecurity, 0.2 % of Yemen's population is in phase 5 (catastrophe) and 17 %, in phase 4 (emergency); while, Afghanistan, Syria, and Sudan have from 34 % to 42 % of their population in phase 4 (emergency).

## Prevalence of food insecurity in the world

INDICATOR	STATE IN THE CONTINENTS								
	WORLD		AFRICA	ASIA	LATIN AMERICA AND THE CARIBBEAN	SOUTH AMERICA	OCEANIA	NORTH AMERICA	EUROPE
	2004-2006	2016-2018	2018	2018	2018	2018	2018	2018	2018
<b>Underfeeding prevalence</b>	14.4%	10.7%	19.9%	11.3%	6.5%	5.5% (Perú: 9.7%)	6.2%	<2.5%	<2.5%
<b>Prevalence of severe food insecurity</b>	N.D.	8.7%	21.5%	7.8%	N.D.	8.2%	N.D.	1.0%	1.0%

Source: Elaborated by the authors. Data from The State of Food and Nutrition Security in the World (2018).

In other words, Yemen presents an extreme food insecurity situation, according to the global report on food crisis 2019 (GRFC 2019). There, 2 million children under five years are acutely malnourished; only 15 % of children between 6-23 months are consuming a minimum acceptable diet for their growth and development; 41 % of households lack access to safe drinking water; 10 % of infants under six months are exclusively breastfed, 47 % of children suffer from stunting.

Approximately 85 000 children have died of malnutrition. In 2017, the cholera outbreak affected one million people, and 2000 of them died. It was the biggest and fastest epidemic on record, and its rapid spread was due to the destruction of the sewerage and sanitation system, as a consequence of war attacks (BBC News World, 2018).

### Indicators of malnutrition in the world

Based on the Sustainable Development Goals (SDG) and aims of the World Health Assembly, this analysis has considered the following indicators of malnutrition: the state of stunting in children under five years, anemia in women of reproductive age, overweight in children younger than five years, exclusive breastfeeding in children younger than six months, emaciation in children younger than five years, and obesity in adults.

The state of stunting of children in 2018 is dramatically led by Africa and Asia. Unfortunately, one in three women of reproductive age suffers from anemia; the prevalence has increased from 2012 to 2016, from 30.3 % to 32.8 %. The emaciation

*“Adult obesity continues to increase each year”*



of children under five years is predominant in Asia, followed by Africa. Adult obesity continues to increase each year (from 9.2 % in 2012 to 13.2 % in 2016). Paradoxically, obesity in adults is high in Europe, North America, Oceania, South America, and Latin America and the Caribbean.

### Indicators of food insecurity by continents

		STATE IN THE CONTINENTS							
N°	INDICATOR	WORLD	AFRICA	ASIA	LATIN AMERICA AND THE CARIBBEAN	SOUTH AMERICA	OCEANIA	NORTH AMERICA	EUROPE
		2012	2018	2018	2018	2018	2018	2018	2018
1	Stunting in children under 5 years	24.9%	21.9%	30.0%	22.7%	9.0%	7.1% (Perú: 12.9%)	N.D.	N.D.
2	Anemia in women of reproductive age	30.3%	32.8% (2016)	37.7% (2016)	36.6% (2016)	22.0% (2016)	23.9% (2016)	16.5% (2016)	17.8% (2016)
3	Overweight in children younger than 5 years	5.4%	5.6%	4.9%	5.2%	7.5%	7.8%	N.D.	N.D.
4	Breastfeeding in children younger than 6 months	36.9%	40.7%	43.7%	41.2%	N.D.	N.D.	N.D.	N.D.
5	Emaciation in children younger than 5 years	N.D.	7.5%	7.1%	9.4%	1.3%	1.3%	N.D.	N.D.
6	Obesity in adults	9,2%	13.2% (2016)	11.8% (2016)	7.3% (2016)	24.1% (2016)	23.0% (2016)	28.9% (2016)	29.0% (2016)

Source: Elaborated by the authors. Data from The State of Food and Nutrition Security in the World (2018).

There are three key factors or drivers of food insecurity in the world: the consequences of climate change, national or international conflicts, and disruptions in economic policies. It is known that between 2011 and 2016, the number of low- and middle-income countries exposed to extreme climate changes has increased to 96 %. Climate events have increased in frequency and intensity. This is reflected in an increase from 18 % to 36 % of countries exposed to three or four types of extreme climate events

in the last 20 years. Additionally, 74 million acutely food-insecure people in 21 countries have been affected by conflict. Furthermore, 29 million acutely food-insecure people were affected by climate change and 100 million acutely food-insecure people were affected by economic shocks.

### What is being done today?

In the face of what has been found, and with the objective of “ending all forms of malnutrition” by 2030, since

2012, the World Health Assembly agreed on six global goals to improve the nutrition of the nursing mother and infants by 2025. In 2015, the

Sustainable Development Goals (SDGs) established a global agenda to achieve improved nutrition by 2030.

### Global targets to improve nutrition by 2025 and 2030

	Target for 2025	Target for 2030
<b>Stunting</b>	40 % reduction of in the number of children under five years who are stunted.	50 % reduction in the number of children under five years who are stunted.
<b>Anemia</b>	50 % reduction of anemia in women of reproductive age	50 % reduction in the rate of anemia in women of reproductive age
<b>Wasting</b>	30 % reduction in wasting	30 % reduction in wasting
<b>Childhood overweight</b>	To have no increase of childhood overweight	Reduce and maintain childhood overweight less than 3 %
<b>Breastfeeding</b>	To increase the rate of exclusive breastfeeding during the first six months of life up to at least 50 %	To increase the rate of exclusive breastfeeding during the first six months of life up to at least 70 %
<b>Emaciation</b>	To reduce and maintain childhood emaciation less than 5 %	To reduce and maintain childhood emaciation less than 5 %

Source: WHO and UNICEF. 2018. *The extension of the 2025 Maternal, Infant and Young Child nutrition targets to 2030*. Discussion paper..

Currently, worldwide attention to address the problem of malnutrition is growing, and it involves several nations. At the 2nd International Conference on Nutrition, countries were included into an action agenda. The United Nations Decade of Action on Nutrition 2016-2025 is the defined, cohesive and time-bound general framework for better coordination, to share successful experiences and drive policies aiming to eliminate malnutrition.

There is also the Scaling Up Nutrition Movement for the Promotion of Nutrition, comprised of 60 countries which promote interventions on nutrition and join forces

to eliminate malnutrition. Based on the first Report of the Celebration of the Decade of Action on Nutrition, nowadays, 183 countries have national policies, i.e., they have objectives and measures on nutrition. 105 of them have health sector plans with nutrition components; 70 countries have incorporated food security and nutrition into their investment policies and programs; in 57 countries, measures have been implemented to prevent and mitigate food insecurity; and, in 28 countries, socioeconomic measures that reduce vulnerability to climate threats and crisis have been put into practice. However, there is still a lot to be done.

*“In 2015, the Sustainable Development Goals (SDGs) established a global agenda to achieve improved nutrition by 2030”*

## Ethical approach

Food security involves access, availability, safe and quality use, stability, and institutional framework. Nutrition is a right contained in the Universal Declaration of Human Rights of 1948. It would be fallacious to explain hunger exclusively due to food shortages; hunger is a social and comprehensive issue. Let us put in a balance the influencing and determining factors, such as climate changes or decay of the agricultural production versus the economic models and policies and armed conflicts. What factor carries greater weight today? If we refer to climate change, we can notice that the governments of the different nations that suffer from it know about periods of heavy rainfall, periods of drought, and urbanization control. These are reasons to question why each year similar percentages of climate change victims, house destruction, human losses, and natural resources repeat themselves. Instead of taking preventive action through clear policies, in many cases, unfinished reparation actions with shady financing end up being carried out. Therefore, it is a priority for countries to have new approaches in their preventive policies and action plans to face climate changes in the short, medium, and long term.

For this purpose, it is important to consider cross-cutting factors influencing livelihoods and the food system, such as: constant assessment of climate risk; multidisciplinary work with knowledge and experience for technical issues and prepared governments; inclusive approaches, user-oriented and focused on vulnerable groups; and a large-scale reliable financing system encouraging investment. Having instruments for intervention in specific cases is equally necessary, such as measures for vulnerability reduction, social protection in response to shocks, forecast-based financing, risk monitoring and immediate alert systems, and the strengthening of governance (Lara Cortés, 2001).

Hunger is an aberrant problem that humanity has suffered since its origin (Keys A. 1950). It is known of around 400 famines throughout history, but the difference lies in the causes and the ways in which they manifested in the past and those in which they manifest

today. It is best explained if we analyze the degree of humankind participation in triggering famine. Hence, there is an urgent need to bring ethical problems to the fore in order to address the issue of hunger; even the FAO itself has considered “ethics for food and agriculture” as a priority area.

Economic, political, and religious conflicts translate into destruction of livelihoods, houses, and infrastructure; massive migration; currency devaluation, which in turn provokes the collapse of the health system; the lack of control and spread of preventable diseases; as well as a terrible nutritional situation. Conflicts can end up in armed wars as in many countries, where the first victim is the truth. History reveals that the background to many conflicts is based on economic interests under the guise of religious interests, pseudo-ethical slogans, or others pretexts. Economic and power interests hinder the clarity in the resolution of the conflict, and it is further aggravated when allied countries that add their own interests intervene, making the problem even worse. Throughout history, there have been serious attacks against humanity, famine, destruction of donated food, intentional contamination of food for war purposes, and indifference of institutions that claim to be protectors of human rights.

If we analyze the component of the safe and quality use of food worldwide, we can affirm that today we have a dangerous and not-so-pristine food production system that damages the health and threatens the security of the planet, breaking the principles of bioethics. Highly toxic foods are produced; there is no clarity or veracity of information about the food that people consume in terms of their composition (sugars, trans fats, saturated fats, prohibited dyes, carcinogenic preservatives, high concentrations of salt, allergenic ingredients, genetically modified ingredients), and regarding their process (sanitary quality; expiration date; conservation; transport; chemical, biological, or physical contamination). This is reinforced in the face of legal gaps in laws or regulations regarding healthy eating, which in many cases are “tailored” for some companies.

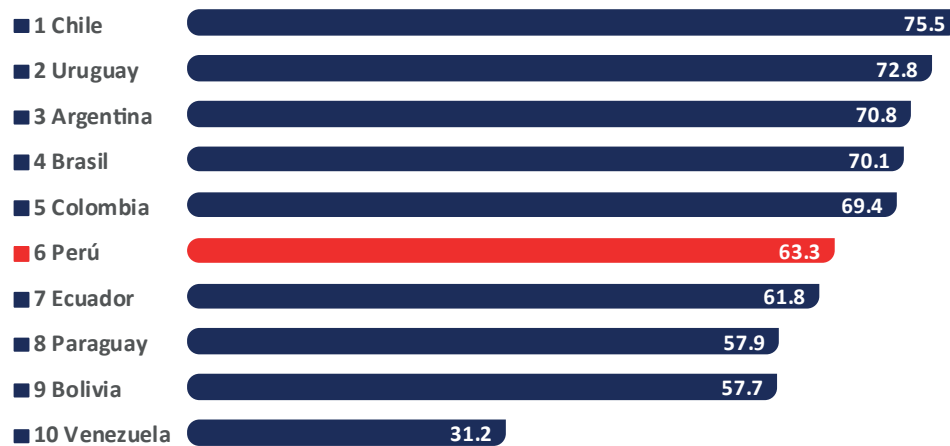
### Situation in Peru

According to the 2019 Global Food Security Index (GFSI) analysis prepared by The Economist, Peru is ranked 58 out of 113 countries; and at the regional level, it is ranked 9 out of 18 countries in Central and South America.

The Global Food Security Index conducts evaluations of countries that are more and less vulnerable

to food insecurity with 28 indicators measured by three dimensions: affordability, availability, and quality and safety; with scores that fluctuate between 0 and 100. Within these three categories, Peru is ranked 61 in affordability, 58 in quality and safety of food, and its best location is in availability (57); however, a weakness in Peru is the minimal public spending on agricultural research and development.

### Regional Ranking of Food Security 2019



Source: *The Global Food Security Index 2019. The Economist.*

It is important to recognize that poverty leads to consequences, such as diseases, malnutrition, and food insecurity. In Peru, between 2014 and 2016, on average, 2.5 million people suffer from hunger, with an increase of 100,000 people compared to the previous inquiry (2013/2015). If we focus on chronic malnutrition, there was a decrease between 2009 and 2017, according to the Nutrition Information System; however, a report of the World Health Organization (WHO) indicates

that 15 regional health departments register malnutrition in moderate proportion, being the Huancavelica region the only one that presents a serious level, exceeding 30% of malnourished children. In Arequipa, until 2016, 6.6% of children suffered from chronic anemia at the regional level. These figures show that there is a lot to do.

Reviewing the statistics of organizations such as the National Institute of Statistics and Informatics (INEI) and





*Children benefiting from the Qali Warma Program of the Ministry of Development and Social Inclusion (MIDIS).*

Photography: MIDIS.



*Fruit sale at La Minka market in Callao.*

Photography: JNF / Le Cordon Bleu University

the WHO, we find other indicators that reflect various factors affecting food security, and we really find a worrying scenario because, although malnutrition has decreased in some regions, in others, there is a shortage of food while, at the same time, obesity persists. Moreover, food is expensive, as a consequence of unfavorable climate factors or economic policies, which influence the population leading to a state of malnutrition or even chronic anemia and undernourishment.

The food availability at the national, regional, and local levels is related to a factor that affects many consumers: low productivity, which in turn is related to the little agricultural stimulation by the State. This causes the existence of abandoned land or poor peasants in marginal areas. For instance, in Huancavelica, 70% of the population is engaged in agriculture and livestock, but they lack technological instruments and training in sustainable agriculture with technology, which leads to low levels of production, productivity and profitability, and consequently, inaccessibility to credits and financing mechanisms.

Concerning access to food, one of the influencing factors is monetary and non-monetary income, as well as food prices. Many times, in the most vulnerable areas, people do not have access to basic products to survive. Per capita income in Peru is highly variable. In the regions of Moquegua and metropolitan Lima, there are

high per capita incomes, and the opposite occurs in Huancavelica, Apurímac, and Huánuco, which have very low per capita incomes.

Education and health are factors that determine the good use of food since we must take into account that educational performance is interrelated with nutrition and diet; thus, education and health become two relevant factors that contribute to avoid poor school performance, aggressiveness, and anxiety; and they even prevent the population from suffering from some diseases.

On the other hand, the variability of food prices is to a great extent caused by natural events, such as mud slides, earthquakes, heavy rains, overflows, or anthropic situations like water and land contamination and social conflicts. In Peru, there are six regions with high vulnerability to food insecurity because of natural phenomena; these are Amazon, Huanuco, Huancavelica, Ayacucho, Apurimac, and Puno, according to the WFP (World Food Program, 2018).

Likewise, an institutional framework is very important for the effective implementation of policies, strategies, and norms that

*“A weakness in Peru is the minimal public spending on agricultural research and development”*

help strengthen and improve food and nutritional security. The intervention of the prepared and reality-conscious government is essential for programs and projects. In Peru, the Ministry of Health has created the National Center for Food and Nutrition (CENAN), a technical regulatory body of the National Institute of Health (INS) that seeks to raise awareness about the nutritional situation and eating habits. The Ministry of Development and Social Inclusion (MIDIS) has created a national program of school feeding called Qali Warma to offer food services during the school period, and the Juntos (Together) program with the aim of delivering a periodic amount of money to parents in exchange for sending their children to school and health centers for monitoring. This helped many families find a way out of poverty with health, education, and nutrition.

If we take a panoramic view of food insecurity in Peru, we must recognize that many public and private companies as well as non-governmental organizations (NGOs) have joined in this great work of supporting low-income families, even focusing with special attention on the nutrition during infancy and early childhood. It is worth mentioning that with all these contributions, by 2018, child malnutrition decreased by 5.3% in five years; however, paradoxically, 8.6% of the population under five years is overweight and obese.

Food and nutrition security is not only a concept, but a reality foreign to many people in vulnerable sectors. For approximately 15 years, Peru has had outstanding achievements in the growth of the economy and the decrease in child malnutrition. The government has implemented important projects and public policies to combat these problems; however, as the phrase “everything looks nice on paper,” we ask ourselves, what is reality like? It is regrettable that in many regions we still find children with anemia; the same farmers who plant and harvest food, are the ones who suffer from hunger.

It is disquieting to know that, from the budget allocated to the agricultural sector, it is estimated that 85% stays in the city for wages and general service payments; thus, the part that reaches the agricultural communities is a small amount.

This is evidenced by the little investment in this sector despite the fact that 70% of the food consumed in Peru comes from small farmers. Therefore, the State must invest in production projects and facilitate the access to drinking water and irrigation, since accessibility to safe water is not enough in Peru.

*“It is regrettable that in many regions we still find children with anemia; the same farmers who plant and harvest food, are the ones who suffer from hunger”*



If having food and nutrition security is everyone's task at the national, regional, and local levels, then, why cannot hunger be reduced by 100%? It is unacceptable that in these times of unprecedented technological development, we have not yet been able to find the solution to the food problem on the planet.

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Report

# **Alto Purús National Park, the cradle of the mahogany of our Amazon rainforest**

*By: Susana Parra*



*View of the native communities from the river*  
Photographs: Susana Parra/APECO

Figures can help us understand the significance of the Amazon region when analyzing it in terms of proportion. This region is home to one in ten species of the planet. It accounts for about one fifth of the water that reaches the oceans. Its trees and soils –the so-called biomass– capture almost ten times the world’s carbon dioxide emissions, which is essential to keep the balance of the global temperature. Its conservation is vital to understand and deal with the challenges of climate change.

In this scenario, Alto Purús National Park—located between Ucayali and Madre de Dios— turns out to be a real icon of biodiversity and Peruvian culture to the world. There, eleven indigenous villages settled in 176 native communities, in the zone of influence of the protected natural area, depend directly on a forest that represents food, home, and pharmacy. “Local populations live on the resources from the forest. The Park is guaranteeing that this is maintained

over time,” says biologist Arsenio Calle, director of Alto Purús National Park. Purús Communal Reserve and EcoPurús contribute to this task with a strategy of the Peruvian State that seeks, besides the protection of this ecosystem, to promote the sustainable development of its populations.

### **The conservation strategy**

Facing climate change, while adapting ourselves to it, implies appreciating the value of the ecosystem services that are provided by nature. In this respect, the

*“The Peruvian State that seeks, besides the protection of this ecosystem, to promote the sustainable development of its populations”*

sustainable development requires a boost, more value, and recognition to the native populations that preserve forests like Purús, which has a conservation strategy, implemented by the State and based

on complementary relations between Alto Purús National Park, Purús Communal Reserve, and EcoPurús.

While, in the National Park, situated in the high area of Purús, the species reproduce themselves, in

the Communal Reserve, located in a lower area, species can be hunted, fished, or employed in a sustainable manner for the benefit of the local indigenous communities. In accordance to these ideas of Amazonian development, EcoPurús plays an essential role. This is a local indigenous organization that co-manages the Purús Communal Reserve together with the Peruvian State.

This interesting work of inclusion recognizes excellent opportunities for consensual development in the wisdom and ancient usage of our Amazonian culture. Indigenous peoples have created over time a sustainable technology for the use of their resources. “In Purús, within its range of influence, different Amazonian indigenous peoples that live there have contributed with their presence to the conservation of this exceptional area, emphasizes the biologist Calle. This could imply direct benefits from lucrative and sustainable activities.

The sale of mahogany seeds is an example of inclusive business. “In Peru, the only institution capable of selling mahogany seeds from natural seedbed stands, without cutting down trees and having high germinating potential, is EcoPurús”, affirms Rafael Pino, director of Purús Communal Reserve. The deal is to commercialize seeds that ensure, thanks to the treatment and the harvest



*Indigenous person of the Sharanahua ethnic group of the native community of Bufeo. The feather Crown is a sign of power and beauty among the indigenous peoples of the Amazon.*

Photographs: Susana Parra/APECO



*Coconuts as a sign of the diversity that communities have.*

Photographs: Susana Parra/APECO



process, excellent mahogany species, which could reforest other zones that can be part of a legal wood industry undergoing the proper processes of environmental protection and conservation.

This is a positive twist in a commercial ecosystem that has caused mahogany to become the principal endangered timber tree in Peru. It is estimated that each felled tree harms other 28 and destroys around 1,450 m<sup>2</sup> of land. In addition to this destructive chain, in their search, loggers open paths in virgin jungles, devastate forests, and impose the migration of settlers. This brings about disruption of ecological cycles and pressure on ecosystems with new crops. The so-called land use change is destroying all the Amazon forests.

EcoPurús currently sells its seeds to different reforestation companies, generating a direct economic benefit for native communities. Nevertheless, the smuggling of mahogany seeds, which, even when coming from Purús do not have the EcoPurús seal, is a latent risk. It is the result of local opportunism that can provoke the costs of these seeds to drop significantly, up to a third of their real value, due to the lack of investment in the care of the collection or in the treatment of the seeds that ensure the quality of the product.

## Revenues, in global terms

The United Nations has announced a climate crisis as consequence of greenhouse gas emissions that have led us to face the four hottest years in a row in history, according to a report by the World Meteorological Organization (WMO) in September 2019. We are close to what scientists call an unacceptable risk to life: water crisis, loss of soil for agriculture, rupture of the sowing and harvesting cycles that can cause risks in food security. Overall, weather-related disasters and extreme weather events are becoming more frequent and cost the global economy \$ 520 trillion annually, pushing millions of people into poverty.

Astronomical figures place more emphasis on the role of the Amazon rainforest in the face of global emergencies: flying rivers or air masses filled with water vapor, formed in the Amazon rainforest and influencing rainfall from Brazil to Chile, are conducive to their agricultural activity. Trees of more than ten meters in diameter can produce 300 liters of water a day, a guarantee before the decrease of snow-capped mountains. The Amazon rainforest is the most biodiverse space on the planet that ensures the sustainability of all life forms in the event of possible climatic accidents; not to mention that it is a natural laboratory providing, since 1999, more than two thousand new species to science.

In Purús, perhaps the best-conserved rainforest in the entire Amazon,







*Family basket, product of associative farming that allows managing seasons and soil in lands near the river, without having to cut down the forest to establish new plantations.*

Photography: Susana Parra/APECO



*Grau native community having a family breakfast*  
Photography: Susana Parra/APECO



home to the blue-headed macaw and other emblematic species at risk of extinction, the coexistence between humankind and the forest allows us to trace progress in terms of family, “forests received from parents must remain well-preserved for grandchildren.” Achieving this implies giving a twist to the laws of financial value that, so far, have given away hundreds of trees that guarantee water, habitat, and carbon sequestration for the benefit of humanity, in return for luxurious furniture and decorations.

Illegal logging, controlled as much as possible since the creation of Alto Purús National Park, has been a drag on the survival of these forests. The violence associated to this activity - killing, slavery, prostitution- shakes the very foundations of civilization, but it is justified in the grounds of the “red gold” rush: the trade in mahogany wood. And, in these forests, the richest population of mahogany in Peru is found.

Alto Purús National Park, as a natural area protected by the State, is Peru’s natural heritage. Purús Communal Reserve, as home to diverse native Amazonian cultures, is cultural heritage of a diverse nation. Purús forests represent a chance for the development of citizens, who have the right and opportunity to mold their civic, professional, and technical training into ancestral knowledge, which needs to be rescued and put into practice in times of climate change and technological innovation. Such privileged education and training constitute a benefit that few countries in the world can count on.



*Children of the Chopcca community*

Photography: Felicidar (2019)



Report

# Tradition and customs of the Chopcca nation of Peru

*By: Julio Navarro and  
Adriana Maldonado*

The Chopcca are a nation that remains and preserves its traditions and customs over time. The Chopcca nation comprises several communities that are located in the Huancavelica region, in the high Andean zone of Peru. This nation is distributed between two provinces, Huancavelica and Acobamba, and covers sixteen populated centers, ten in Yauli district and six in Paucará district, in Acobamba province.

The name Chopcca makes reference to a character of the same name that

represents a “common ancestor”. Since there are no documentary records on its origin, some oral sources that refer to times prior to the arrival of the Incas at the region can be cited; accounts provided by the villager Arturo Crispín Quinchu and collected by the Ministry of Culture in 2007. According to the villager, the nation was named after a character called Chopcca, considered a cultural hero that represents the values of the community. Below, an excerpt of the accounts in the native language (Quechua) and its translation are offered:

## Original accounts in Quechua

*“Kunan kay chopcca suyupi, ñawpaq pachapi yachasqa huk runa anqara Chopcca sutiyuq, chay runas kasqa qari qarillaña, pachakuynipas kasqa kasma chopcca, paysi chay apu patruna lisukusqa llaqtan respitachinampaq qinaspansi mana kasukusqachu chay kamachikuyninta, chay patrunkunaqa chakataspanku plaza pampapi wañurachinku. Chay yuyarinankupaq chay llaqtapa sutinta churarunku Chopcca nispa”.*

*“Ninkun chay Chopccapampa llaqtapis yachasqa chay runa Chopcca sutiyuq. Chay runas kasqa qatun karay, kallpasapa, qari qari, paysi kanman kasqa Anqara taytamamayuqraq, chaysi pachakusqa chopccakuna hina, chay español runakuna suyunchikman chayaramuspansi chay taytapas wañurachisqaku, tayta Tupac Amaruta qinataraq. Chaymanta pacham sutinta yuyanankupaq Chopccawan suti-charunku chay llaqtata.”*

The Chopcca nation was taken into account for the first time during the government of Velasco Alvarado because of the agrarian reform in 1969. Afterwards, in 1981, the Chopcca achieved their official recognition as “Peasant Community of Chopcca” through a resolution issued by the Ministry of Agriculture; and it was finally registered in the Public Registers of Huancavelica a year later. Since then, it has an extension of 10,935 hectares in the high Andean area. If it were not for their leaders, the

communities would continue to be excluded from the historical and cultural map, as happened to some populated centers that belong to the Chopcca area, such as Paucará, Pumaranra, Chontaka, and Paqcho.

Below, some remarkable aspects of these communities, that still preserve their ancestral ways of life, are provided in order to achieve a better understanding of their reality and let their traditions and celebrations amaze us.

## Translation into English

“In the current Chopcca territory, but many years ago, an Anqara man named Chopcca lived. He was a very brave and battle-hardened man, who wore the typical Chopcca clothing. He asserted the rights of his people. Therefore, he opposed the orders of his masters, refusing to obey them. As a result, he was crucified and killed in the main square. In his honor, the men of those times called the place Chopcca. “

“It is said that many years ago, in a town that nowadays bears the name *Chopccapampa*, a man named Chopcca lived. He was tall, strong, and very brave; he was a descendant of the Anqaras. He dressed in typical Chopcca clothing. With the arrival of the Spaniards, he confronted them and ended up being killed as happened to Túpac Amaru. From that date on, the town carries the name Chopcca in his honor.”



## Terrorism survivors

In times of terrorism in Peru, rural communities were the most affected. The Chopccas were aware of the threats against their lands and people, until in 1984 they decided to defend themselves against terrorist groups by creating their self-defense peasant rounds. Initially, the rounds were composed of men only, but then women were incorporated as a security measure for the inhabitants.

As a result of this initiative, the stay of terrorist groups in their region was avoided, gaining a considerable reputation and becoming a living example of courage and communal organization. Below, there is an excerpt of the testimony given by Jorge Layme Escobar, a Chopcca inhabitant who recounts part of the heroic defense undertaken at that time (Roel and Martínez, 2013):

*“In the current Chopcca territory, but many years ago, an Angara man named Chopcca lived”*



*Children of the Chopccapampa community*

Photography: Felicidar (2019)

## Original accounts in Quechua

*“Chay pachaqa karqa sasachakuymi ñuqanchikpaq, llapa terroristakunam yaykuramurqaku, chaypaqa chopcakunaqa kawsaranikuy quñulla. Wakin kamachikuqkunawan llaqtamasiykunam asuykuraku parlariq, mikuy ruraq, pachakuna puñunampaq huq. Chaykunam puñusqaku, chaymantas pacha achikyaykuyta tayta presidente de la comunidadta qapiruspa chaqnarunku, chayta yacharuspankus wakin llaqtamasinkunawan qayanakurunku rimanakuyman, chay terroristakuna kutichikunankupaq, chaypis terroristakunaqa qallarinku armanku tuqyachiyta hinaspankus ayqirunku Antawasiman. Chaypis achka llaqtaruna kamachikuqkunapas wañusqaku (...).*

*(...) Chopccakunaqa warakankuwansi terroristakuwan piliasqaku, manas kasqachu armanku, chay Tinaqasapi qanchis terroristata wañurachisqaku, chullallanas qiparusqa. Chay huk puchuqtapas qapiruspankus Tinaqasapi wañurachiswaku hinaspa chayllapi pamparunku”.*

## Translation into English

“It was a difficult time for all of us; terrorists raided the town. The Chopccas were very united. Some chiefs and community members gave them the welcome, held a conversation with them, prepared some food for them, and lent them some furs to rest. Nevertheless, when the Chopccas were already sleeping at around two in the morning, the raiders captured the community leader. After the other community members realized it, they called quietly and quickly an assembly in order to organize an attack against the terrorists. So they did it, but the terrorists began to shoot and escaped to Antawasa (Antaccasa). On that occasion, several people died, including chiefs (...).

(Around Selaqaqa) the Chopccas attacked with their huarakas (slings). They did not have any other weapons, but managed to kill them in a place called Tinaqasa. There were about eight terrorists; there was only one left in the end. Then, he built a bomb in a milk can, but the Chopccas caught him, killed him, and buried him in the same place of Tinaqasa.”

## The Easter celebration

Prior to the Holy Week celebration, uttering a prayer every Friday is a custom. It is practiced for seven whole weeks prior to the celebration, consulting the calendar established by the Catholic Church. This way, the Via Crucis of Jesus, called Aku (rest), is commemorated. After these seven weeks, the Good Friday or “Big Friday” arrives. During the early hours of that day,

the yanapay (help) is carried out; an act in which children are whipped twice by the fathers of the families or godparents with the aim of lessening the pain of Christ.

In this communion between the Andean and the Catholic, the Chopccas are concerned with the welfare of their animals, carrying out a saumachi (fumigation of the





*Portrait of a peasant from  
Huancavelica at 4200  
meters above sea level .  
Photography: Michael Lohse (2016)*



corrals) with dried eucalyptus and molle leaves in the afternoon, in order to prevent the diseases and plagues that threaten their farmyard animals. On this day, they also perform a recreation of the passion of Christ in procession, and in the late afternoon, young people throw flowers at the images present in procession and along the way. Moreover, they decorate the streets and corners with carpets of flower petals.

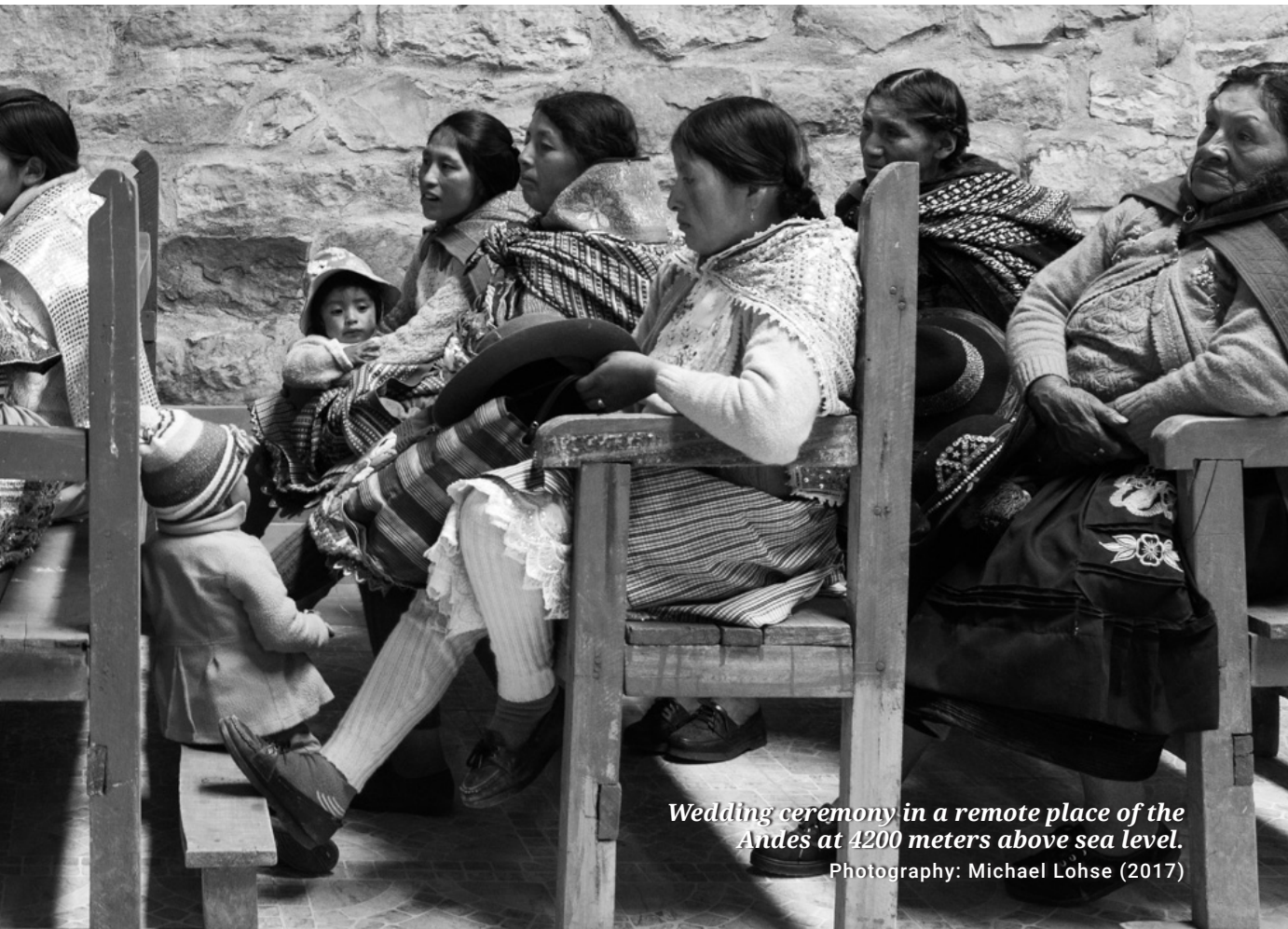
On Saturday, they distribute hot drinks, such as coffee and herbal tea among inhabitants. And when

the Day of Glory (Easter Sunday) arrives, the champatikray or kuchuscha (fight between two young men of the same age, who, with their hands on the back, hit each other trying to knock down the opponent) begins in the middle of a ring in the town square. These are activities that test the strength and abilities of men in the community to celebrate the ascension of Jesus Christ to heaven.

### **Festivals of the productive cycle**

This region celebrates during each stage of the productive cycle,

*“The carnival takes place at the beginning of the productive cycle of the Andean region”*



*Wedding ceremony in a remote place of the Andes at 4200 meters above sea level.*  
Photography: Michael Lohse (2017)

becoming an important manner to keep alive the communal and ethnic identity of the Chopccas. These celebrations constitute a clear evidence of the Chopccas' vision of the natural world and the forms of relating among themselves: with women, chiefs, and their natural, spiritual environment; in other words, their way of being and feeling, their true Chopcca identity. The most outstanding celebrations are the carnival (between January and February, in the rainy season), the branding (cattle branding at the end of July), and the vigawantuy (communal transport of trunks destined to construction in August).

These celebrations are considered the most traditional and authentic cultural manifestations of the Chopccas, involving a massive participation of the Chopcca towns. In addition, these celebrations are a great opportunity for single men and women to find a marriage partner, as well as a chance to gain prestige and recognition in their communities.

### **The carnival**

The carnival takes place at the beginning of the productive cycle of the Andean region; that is, the start of the agricultural period and the rainy

*Mother and daughter in the Andes, Peru*

Photography: Michael Lohse (2016)





season. It is characterized by its rituals and offerings to nature (the land, mountains, and rivers) in order to achieve rich harvests and the protection of the crops and animals. These carnival festivities are inaugurated on a Sunday in January or February as the central day, when the population is gathered in the squares of their towns. There, teams or groups of young men and women are created in order to participate in the pukllay or Andean carnival games.

The pukllay is developed in two stages. First, the players usually throw water, paint, and corn flour at themselves, as well as many fruits that represent fertility. The second stage consists of competitions to test their strength, ability, and endurance; and based on this, they will be allowed to choose their future partner. During these activities, we realize that dance, music, and food constitute unique components that also promote the closeness of young couples who actively participate during the celebrations.

Physical competitions and duels among men have a great significance in the population. It is believed that if a man manages to overcome these challenges, he is able to assume responsibility for his family and make sacrifices for it, which is something that the Chopcca woman always seeks after in her desire to raise a family. Besides, the young Chopcca man achieves distinction and respect among other men of the same age.

On the next day, in the early hours of Monday, the wasikay or visit to the houses of the major chiefs is performed, with the aim of offering them a greeting accompanied by whistles and drums. Then, during the day, a series of rituals and offerings to the pachamama or mother earth is carried out with the purpose of protecting the animals, and freeing them from any diseases, theft of cattle, and envy. Another ritual conducted on this day is the branding of the cattle by means of a cut in the ears; and even during this ritual, a paring ceremony of two calves is usually carried out. After mated, the Chopccas made them chew quinoa so that the animals can improve their reproductive capacity.

On Tuesday, the aychakuchuy or cut of the meat is carried out. It means that it is time to prepare a kind of stew made with cabbage and meat (legs and ribs of llama). Later, the butler or godfather of the celebration shares this delicious stew with the visitors and the parades that continue celebrating the carnivals.

Wednesday, also known as Ash Wednesday, is the last day for celebrating the carnivals. On this day, the wamani is practiced. It is a ritual that consists of delivering a living llama to the hill, asking for the protection of the animals with this offering. Finally, the carnival culminates with horse races organized in each Chopcca town.

## The Branding

The Branding, also known as Santiago because of the coincidence with the catholic calendar, is celebrated every July 25th. On this date, the branding of cattle, sheep, and camelids begins, labor in which all the Chopccas collaborate by performing rituals aimed at the Apus (sacred mountains) and the pachamama (mother earth) to favor the fertility of soils and animals.

This celebration begins three or four days in advance, with the active participation of chiefs in the coordination and arrangements: the ribbons for adorning the animals are bought, and the stew for sharing in the community is cooked. In addition, the sons-in-law look for the waylla, a straw or type of ichu (grass) of great resistance used especially during cattle rituals. It is useful to mark the ritual area and decorate hats.

On the night of July 24th, the vigil (velakuy in Quechua) begins. In each house, a ritual table is set up, on which all the implements that will be used in the propitiation (branding) of the cattle are placed: the ribbons that will be placed on the ears of the cattle, corn grains, the lla mpu or toasted rice and sugar, quinoa, the wanzu or figures of a cow and a bull, some liqueurs, red flowers, colored stones and even coins, and coca leaves. Each one of

these elements represents fertility, abundance, food, and the protection of animals. During the vigil, the inhabitants gather, drink, and even dance and chacchan or chew coca leaves. Moreover, some parades walk the streets, while visiting the houses and carrying small crosses adorned with colored ribbons and with an instrument made out of the horns of the bull, known as tinya or waqrapuku.

At midnight, the pagapu, which is the first offering to the pachamama and the apus (gods) of the region, is carried out. This offering is generally made by the patron or owner of the cattle known as yachaq, who must dig a small hole on the side of the hill, representing a door that allows him to deliver the offering to the apu or sacred mountain to gain its protection. Then, the stables of the animals are walked, while spreading the llampu or ground corn prepared on the eve as an offering to the pachamama, so that it allows them to start the branding of the cattle.

In the early morning of July 25th, the community members enter the stables lighting with lit straws to represent the shearing of animals. This practice will help avoid dangers, such as diseases and death of their cattle. After this ritual, breakfast with tripe, a traditional



*“The branding of cattle, sheep, and camelids”*

soup made with peeled corn, chuño or dried potato, and par-boiled beef and pork, is shared.

At mid-morning, the vakalaqay or branding begins to the sound of the tinya played by the patron. The single young men or young horsemen lead the cattle to their branding, as a demonstration of

their ability to take the animals by the horns. They are in charge of adorning the ears of the cattle (cows and bulls) with ribbons, whose colors are chosen by each family and function as identification marks for avoiding their loss or theft. Then, the chiku chiku is performed; activity in which the elderly women spread the wallqa



*In Chopcca, the young people that herd the cattle during the branding celebration are called chalanés.*

Photography: Ministerio de cultura del Perú

<sup>1</sup>Chicha is a fermented or not-fermented Peruvian beverage that is usually made with maize.

on the animals and people with the aim of achieving the well-being and fertility of the cattle and people's prosperity.

The celebration ends with a dinner made with tripe, chicha<sup>1</sup>, and liquor, amid dances that last all night long.

### *The vigawantuy*

The *vigawantuy* is a celebration of communal tasks that are carried out for three days in August, between the second and third weekend of the month. The participants are the maqtas or single young men who feel motivated to impress, with their demonstrations of strength, single women in their communities, while these ones wear their best clothes for this celebration.

The tasks consist of felling and transport huge trunks of eucalyptus and alder from the forests for their future use in the construction of houses and community centers, bridges, and any other place needed by the inhabitants of each one of the 16 Chopcca communities that participate every year. Tiquerccasa is the most representative town of this celebration. Every year, more than five thousand men and women gather in the square of this community, where they dance, sing, eat, and drink alcohol in great quantity and without restrictions.

The development of the *vigawantuy* is conducted and coordinated by the



*All the Chopcca community attends the vigawantuy of Tiquerccasa, a traditional activity, and accompanies the carriers from the woods to the town. Photography: Ministerio de cultura del Perú*

Photography: Ministerio de cultura del Perú





inspectors and chiefs responsible for organizing the tasks and implementing rigorously a series of procedures established and practiced throughout the years. This way, tradition remains intact; it is handed down from generation to generation.

This celebration begins in the house of the chief, where a ritual that consists of sacrificing a pair of llamas is conducted. Then, the meat is used in the meals that are shared during the festivities. Additionally, the chiefs must provide the participants with coca leaves, liqueurs, cigars, and chicha made with barley, as well as other meals prepared by the wives.

When the night of the first day arrives, all the participants gather in the square of each town. Amid religious chants and music, a ritual in front of a wooden cross and a table is held. On the table, the axes and bows that will be used during the tasks are placed, as well as candles, coca leaves, cigars, and liquors. All these elements are consecrated before the cross.

Before starting the tasks, those who lead the groups of carriers summon the young participants from house to house and through the streets. Then, once they are chosen, it is decided who will be the leader of the tree carriers, and who will be the hachamaysu

or master in charge of the ax and the coca leaf and liquor that must be given to the participants. Once everyone is gathered in the town square, they head toward the forest at around three in the morning, surrounded by chants, music, and the sound of the tin-yas. By then, they are ready to arrive at the forest and start the tasks.

During the journey and the tree felling, they sing chants in Quechua, referring to the trees as female beings. Therefore, they offer trees a careful and respectful treatment throughout the entire vigawantuy, since there is a belief that the trunk that will be transported to town must accept to be carried first. In order to fulfill the task, a single woman is needed. She must hold a rope tied to the trunk, which would make the trunk lighter and easier to be carried on the way to town. Otherwise, if the woman is married, the tree will resist the carriage.

Once they arrive at forest in the morning, they take a breakfast made with potatoes, chili, and cancha or roasted corn. Later, they get ready to initiate the felling under the chosen tree, and start a ritual by placing a rug on the ground with all the implements on it, in order to ask the pachamama, amid chants, for a day without accidents or setbacks. Roel and Martínez (2013) describe it as follows:



*“They sing chants in Quechua, referring to the trees as female beings”*



*The young generation participating in vigawantuy*  
Photography: Ministerio de cultura del Perú

Original chant in Quechua

*Huknin chayamun, qawapayawan  
Huknin chayamun, rikupayawan  
Chakiymanta umaykamam qawapayawan  
Chakiymanta umaykamam rikupayawan  
Qawapayawan.*

*Kallpachallata tapuykuptiyqa  
Fuerzachallata kunaykuptiyqa  
Kaynintataq, wankintataq muyullawachkan  
Kaynintataq, wankintataq muyullawachkan  
Muyullawachkan.*

Translation into English

One comes and stares at me  
The other one comes and observes me  
From head to toe, over and over  
His eyes go from my head to my toes  
Looks at me and looks.

If I ask vigorously  
If I try hard to find it out  
He walks around me here and there  
He goes around in circles  
He walks around.

The chiefs begin the task by chopping the tree with the ax for the first time, then the elders do it, and finally it is the youth's turn until felling the tree completely. Once they have all the felled trunks, they get ready to transport them to town. To this end, they need sticks and ropes that are attached transversely to each beam, which are separated by a distance of one and a half meters in between, creating a kind of a frame that facilitates carrying them by two columns of young people, one on each side of the chosen beams or trunks. On the way back, they walk with great care, avoiding contact with the beams all along the road across the mountains and hills, until reaching the town. The crowd, composed of the inhabitants of the communities, accompanies the carriers while

singing and giving them encouragement and strength to accomplish this difficult task.

Once they are near town, the kuchukancha is held. It is a ceremony conducted to ratify the chiefs who will be in charge of organizing and participating in the vigawantuy the following year. Afterwards, the carriers enter the main square of each town and place the beams standing in front of the church, in order to thank for a journey without accidents. After that, the dances and chants begin, as well as the consumption of liquor as a sign of joy. Moreover, they sing a song that expresses the satisfaction of the entire community. Its lyrics have also been collected by Roel and Martínez (2013):

Original song in Quechua

*Kayqaya, kayqaya cumplykamunchik*  
*Kayqaya, kayqaya cumplykamunchik*  
*Watantin entero pensar pesarta*  
*Watantin entero pensar pesarta.*

Translation into English

Behold, behold, we have fulfilled,  
 Behold, behold, we have fulfilled,  
 The whole year of thinking eagerly  
 The whole year of thinking eagerly.

These parties finish with the wankakuy or tap dance. It begins in the town square and continues in the house of the chiefs in charge of the celebrations each year.

As we can see, the Chopcca communities keep alive many traditions and beliefs throughout their history. In addition to their

celebrations, we can mention, for example, the healing practices of "cultural ills", which are not recognized as such or do not have scientific explanations in contemporary medicine. However, in the Chopcca communities, there are bonesetters (they use their hands in order to alleviate body ailments through massages and rubs), midwives (women who assist in

*“The Chopcca communities keep alive many traditions and beliefs throughout their history”*

childbirth), healers (they resort to prayers, chants, and smoke to invoke to the forces of nature to cleanse evil), and herbalists (experts in the healing properties of local plants; traditional herbal doctors who resort to their generational practices of using certain medicinal plants). Among the most common “ills” or “ills” requiring frequent treatments, we can mention:

The pacha, which occurs as a consequence of resting on the ground

of a sacred or prohibited place without having asked the pachamama for permission, for example, next to an important hill or apu. Its consequences can be the lack of appetite, change in skin color, and if not treated in time, death. The cure for this ill consists of making a payment to the land or pagapu, which is carried out by a healer through a ritual and offerings to the pachamama.

The gentle wayra is caused by picking up or stepping on the



*Portrait of the inhabitants of the Chopcca community*

Photography: Michael Lohse (2016)



*An Andean girl wearing a traditional costume of the Chopcca community.*

Photography: Michael Lohse (2016)

bones of the ancestors, known as gentles or grandparents. This makes them enter the body, causing the gentle wayra or intense pain in the body. To treat this ill, the healer must find the bones that started the ill and burned them through a ritual, throwing finally the aches into the river after apologizing to the offended gentles.

The puquio is an ill that is prone to appear in women and occurs when entering a puquio or spring when there is a rainbow. If the woman is eating, the ill enters the body through the food, causing a swelling of the stomach, loss of appetite, and insomnia. This ill can also be treated through a payment to the land or pagapu.

The fright is one of the well-known ills in Peru. Generally, it affects children as a consequence of a sudden or strong impact because of falls, accidents, fear, or terror. This ill manifests itself via diarrhea, lack of appetite, insomnia or startles when sleeping. According to beliefs, these symptoms appear because the child's soul leaves the body as a result of the strong impact. The fright is treated through prayers. Using coca leaves and cigars, the healer invokes the spirit in order to recover the child's soul (in other regions of Peru, an egg or an animal is rubbed on the body of

the child while praying, so that it absorbs the fright and sets free the affected person).

According to UNESCO, for a community to be declared intangible cultural heritage, it must comprise various elements as traditions or living expressions that have been inherited from their ancestors and passed on to their descendants, such as oral traditions, arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe, as well as knowledge and skills to produce traditional crafts. In addition, in order to be recognized as a nation, it is required that an ethnic group or community shares a common language (the Chopccas speak the Quechua language), takes root in the same territory, has a system of government, celebrates festivities, and perpetuates distinctive traditions of the community.

Therefore, in 2014, the Chopcca nation was declared intangible cultural heritage of the Nation by the Ministry of Culture, granting this category for its representativeness and cultural, traditional differentiation that prevails from generation to generation.

*“The fright is one of the well-known ills in Peru. Generally, it affects children as a consequence of a sudden or strong impact because of falls, accidents, fear, or terror”*



*Children showing Chopcca clothing.*  
Photography: Michael Lohse (2016)



### Information of interest:

- Formerly, parents were the ones who chose the romantic partners of their descendants, who were forced to marry. Nowadays, the descendants can choose their own romantic partners.
- Low-alcohol drinks are the only ones allowed in celebrations because the community is mostly evangelical.
- They are used to dehydrating all kinds of potatoes and also dissecting beef, llama, or mutton. This method of food preservation is adopted because of food shortages caused by rain and frost. This way, they store enough food until the bad weather improves. This method is also useful for long trips.
- Chopcca clothing bears numerous meanings. Women and men wear flowers in their felt hats as a sign of singleness, and they also wear bold colors. Instead, married people wear opaque colors.
- The charm of the Chopcca woman or azucarcha is her voice. Singing is the best feature of an azucarcha and it is demonstrated through the harawis or regional chants.
- In the vigawantuy, men wear the chumpi, a belt that gives them strength and avoids injury and accidents when carrying the huge beams during the celebration.

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*Quality control of water by technicians of the ANA*

Photography: National Water Authority (ANA).



Report

# Integrated water resources management in ten basins of Peru

*By: Juan C. Sevilla*

Peru is among the ten highly diverse countries in the world. Its territory encompasses the second largest portion of the Amazon forest after Brazil, the largest tropical mountain range, 71% of tropical glaciers, 27 out of the 32 existing climates in the world, and 84 out of the 104 life zones identified on the planet.

Moreover, Peru is rich in land and water resources, ranking eighth in the world regarding the availability of surface water resources. However, these resources are not equally distributed among the three slopes (Pacific, Atlantic, and Titicaca), since there is only 1.8% of the available

water in the coastal zone towards the Pacific slope; despite being the region that concentrates 62% of the total population<sup>1</sup>, the main cities, major agricultural and industrial development, and the best land for agriculture.

Peru covers an area of 128.5 million hectares, of which only 7.6 million (6%)<sup>2</sup> can be used for cultivating agricultural crops intended for nutrition.

Unfortunately, in this context of water shortage, 53% of the water that flows towards the coast is thrown into the sea, while the remaining 47% is used with an

<sup>1</sup>Third National Communication on Climate Change, based on Peru: Environmental Statistics Yearbook 2014 10 (National Institute of Statistics and Informatics [INEI for its acronym in Spanish], 2015) and Water resources in Peru (National Water Authority [ANA for its acronym in Spanish], 2012), cited by UNDP (2013).

<sup>2</sup> CCited by Diario Gestión "Agrarian Statistical Compendium by the Office of Economic and Statistical Studies (OEEE for its acronym in Spanish) of the Ministry of Agriculture and Irrigation of Peru (abbreviated as MINAGRI in Spanish)."

efficiency that barely oscillates between 25% and 40%. In addition, in the city of Lima, 400 million m<sup>3</sup> of waste water flows into the sea annually, instead of being treated in order to recycle its use.

Regarding the water use in Peru, it is estimated that 12% is destined to domestic consumption, 80% to agriculture, and the remaining 8% to the industrial and mining sector.<sup>3</sup>

Furthermore, the agricultural land used in Peru covers 5.4 million hectares, while the remaining area (2.2 million hectares) is not used. Additionally, 17 million hectares, which equal 13% of the national territory, are destined to lands suitable for pasture; while 48.7 million hectares comprise forested areas, representing 38% of the national soil. The rest of the territory encompasses protection areas.

In these circumstances, the Peruvian government promulgated the Water Resources Law, which establishes the creation of the National Water Resources Management System. This system includes the following planning tools: the National Environmental Policy (NEP), the National Water Resources Policy and Strategy (NWRPS), the National Water Resources Plan (NWRP), and the Basin-level Water Resources Management Plans (PGRHC for its acronym in Spanish).

<sup>3</sup> Idem.



**Social Validation Workshop**

Photography: National Water Authority (ANA).

### **Integrated Water Resources Management Project (PGIRH)**

In order to contribute to the implementation of the plans and policies adopted by the government, Peru has received a committed credit of US \$40 million from the IBRD (World Bank) and allocated US \$ 48 million with the aim of improving the water resources management in the river basins of Peru. Accordingly, the capacity of the institutions responsible for the water resources management at national, regional, and local levels is strengthened with the goal of achieving an efficient and effective water resources management; encouraging environmentally sustainable resource usage and integrated, multisectoral participatory management.

*“In the city of Lima, 400 million m<sup>3</sup> of waste water flows into the sea annually, instead of being treated in order to recycle its use”*



These resources constitute a significant help for implementing the National Determined Contributions (NDCs), established in the Paris Agreement of the United Nations Framework Convention on Climate Change (UNFCCC).

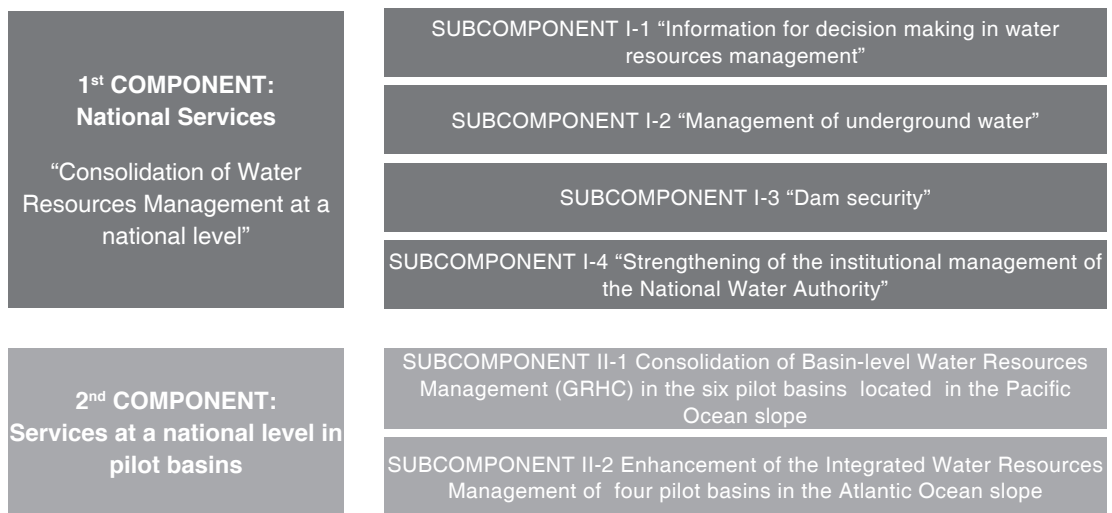
With the aim of meeting NDC targets, the National Water Authority (ANA) has carried out the Integrated Water Resources Management Project (PGIRH for its acronym in Spanish) in ten basins of the country, focusing on the concept of water security, understood as the reliable access to adequate quantities of acceptable quality water for ensuring human health, the production of goods and services, and livelihoods. In addition, water risks must be considered when understanding the concept. Consequently, there is a need to develop some water supply planning over time by going through an

information management process for making informed decisions, as well as national and regional participatory processes; promoting shared visions and commitments with the several public and private actors.

The Integrated Water Resources Management Project (PGIRH) has been conceived taking into account the visions and perspectives of civil society, local authorities, and organized population; including the all indigenous populations from the diverse areas of intervention, and valuing their knowledge and cultural practices.

PGIRH comprises two components. The first component has an impact on national services, and the second one is focused on 10 pilot basins; integrating, at the same time, six subcomponents, as illustrated in the following table:

**Components of the Public Investment Project No 302961 for the Integrated Water Resources Management Project (PGIRH) in ten basins:**



Source: National Water Authority (ANA).

The expected results are the following:

- 153 hydrometeorological stations installed in 20 regions of the country.
- 200 adequate structures for water control in irrigation blocks, 77 rehabilitated structures, 1,145 new structures, and 160 new structures in water intakes equipped with automatic water measurement devices, serving 1,582 irrigation blocks on approximately 200,000 hectares with 50,000 users.
- 30 river basins equipped with 33 automatic stations and mobile water quality equipment.
- Groundwater management in two pilot basins (Ica and Tacna), using automatic measurement and monitoring systems. Three management and surveillance committees with their respective aquifer management plans already created and under implementation.
- A technical dam safety unit established by ANA, structural hydraulic evaluation of six dams, and 40 operators trained in dam safety management.
- Water resources database consolidated nationally.
- A National Water Monitoring Center level two, four centers on the pilot basin level, and a system of water resources information for users, which is developed and under implementation.
- Strengthening of ANA's Conflict Prevention and Management Unit (CPMU).
- Establishment of a mechanism for payment and economic remuneration assignment through resource usage
- Four IWRM plans (Mayo, Mantaro, Pampas and Vilcanota - Urubamba) with identified financing mechanisms.
- Strengthening of technical and management capacities of the installed basin councils.



*Participatory process of water quality control*

Photo: National Water Authority (ANA)

Areas of intervention of the PGIRH



### Formulation of water resources management plans

The Integrated Water Resources Management Project has proposed to carry out, in the next five years, the consolidation of the functioning of the water resources councils in the Pacific hydrographic region and in four selected basins of the Amazon hydrographic region.

One of the first activities developed in the Mayo, Urubamba, Pampas, and Mantaro basins has been the support provided to the regional governments of San Martín, Cusco, Ucayali, Pasco, Junín, Ayacucho, Huancavelica, and Apurímac in order to create the water resources councils of the aforementioned basins. The primary function of these councils is to achieve the active participation of public and

private entities and user organizations in the planning, coordination, and agreement for the sustainable use of water resources in their respective areas, through the Basin-level Water Resources Management Plan (PGRHC).

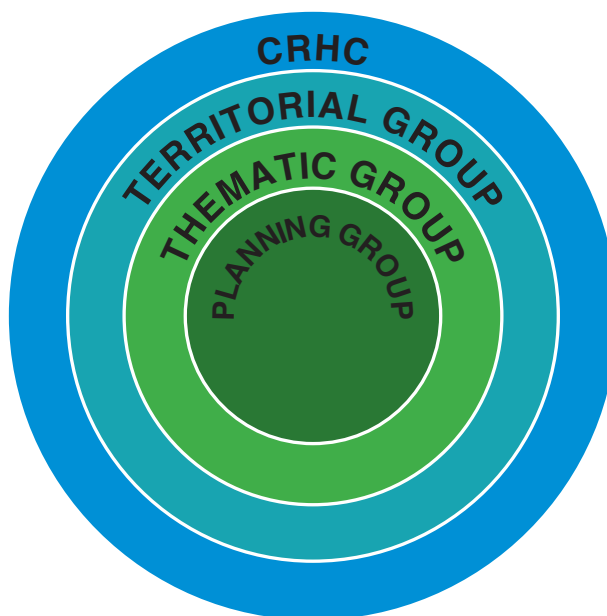
These plans constitute public, binding instruments of mandatory compliance, which must count with the validation of the water resources council of each basin and with ANA’s approval. Such plans are prepared in accordance with the National Environmental Policy, the National Water Resources Policy and Strategy (NWRPS), the National Water Resources Plan (NWRP), and the Concerted Development Plans of the Regional and Local Governments. They seek to incorporate new paradigms and approaches, such as water security, natural infrastructure, Sustainable Development Goals (SDG), national commitments of adaptation to climate change and risk management, Nationally Determined Contributions (NDC), interculturality, gender equity, association with the Multi-year Investment Program (MYIP) and budget programs. The plans are intended to be binding as established by the Water Resources Law.

In order to formulate PGRHC, the project has selected two international consulting companies in charge of the development of processes that actively involve the entities present in each basin, applying the shared vision planning methodology. This

methodology integrates three practices: (i) strategic planning, (ii) structured participation of actors, and (iii) collaborative modeling.

Carrying out the shared vision planning requires generating a favorable environment for the interaction among the different groups that are related to management or usage of water resources, as well as groups affected by them. This participation must have a structure to ensure an environment suitable for reaching consensus and adaptation of water resources management plans (PGRH). All the members must know the participation roles of each group, which must be properly established, as explained in the figure below:

“Circles of Influence” for structured participation in shared vision planning

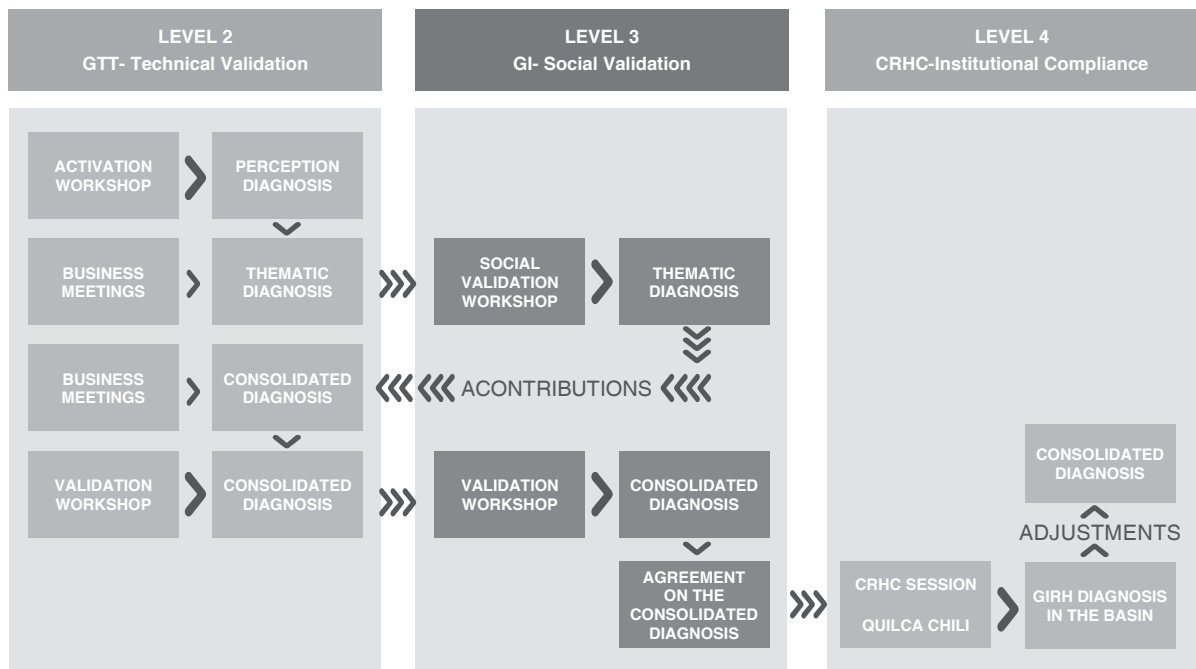




The technical validation of the PGRHC formulation stages and its products initiates from the moment when thematic groups, territorial groups, and Basin Water Resources Councils (CRHC for its acronym in Spanish) take into consideration the documents and corresponding products that are prepared by consulting

firms; making a general presentation of them to all the members through workshops, and seeking their technical validation, social license, and institutional consent.

The figure below shows the process developed in one of the stages of the PGRHC formulation.



Source: National Water Authority (ANA).

Since mid-March of the present year, the government, through emergency decrees and on the alert raised by the World Health Organization (WHO) because of the new coronavirus pandemic, has adopted exceptional measures aimed at strengthening the health surveillance and response system against COVID-19 in the national territory; measures that will remain in effect until December 31st, 2020. These implemented measures have a direct impact on the execution

of the participatory process in the PGRHC formulation.

This extraordinary situation has compelled the modification of the proposed methodology for the participatory process in the PGRHC, focused initially on the participation of the actors through scheduled workshops that legitimize the shared and consensual decision-making process. That way, an individualistic vision of the actors can be replaced for a shared

vision, built through dialogue, personal approach, and trust when analyzing the water resources management problems, defining solutions and real commitments to mitigate them. Nevertheless, that

methodology must now change to a non-face-to-face or virtual modality that, although it has limitations that affect us emotionally, socially and cognitively, allows us to meet the objectives and expected results.



The new alternative methodology focuses on indispensable aspects of the participatory process and comprises the following criteria:

- To maintain the participatory nature of the PGRHC formulation process, supported by four levels:
  - Level 1: Planning group
  - Level 2: Technical working groups
  - Level 3: Territorial groups
  - Level 4: CRHC
- To continue with the implementation of shared vision planning.

- To develop the participation and dissemination plan, using the internal and external communication channels proposed at the different levels.
- To share information in a way that can be understood by actors so that they are informed when it comes to making decisions.
- To adapt information, methodologies, and participatory techniques depending on each target audience.
- To implement communication strategies that allow to overcome barriers created by different interests and social groups.

Having proposed measures of social isolation, travel reduction, and health security measures, the new methodology suggests holding sessions aimed at collecting contributions, as well as achieving interaction, dialogue, and participatory analysis by means of:

- Workshops composed of reduced groups of representatives (no more than six members), which require a more detailed and more decentralized selection process.
- Convocations and communications through the radio, the internet, and individual telephone calls.
- Transfer of the representatives of the entities involved to nearby places in order to participate in work meetings. This measure implies receiving support from some people in each constituted territorial unit, with whom communications and execution of sessions can be coordinated.
- Design of shorter and more precise sessions, which foster motivation for achieving a more continuous and effective participation.
- Design of the rules of the game, making use of motivational videos and providing training in the use of the selected program.
- Communication with the participants via WhatsApp and phone calls, clearing up their doubts, stimulating their participation, and jointly reviewing their results.
- Creation of a synthesis of the products developed collectively to be given back to the participants in virtual workshops.

According to the Integrated Water Resources Management Project (PGIRH), this new methodology is an attractive option to continue with the participatory process in the formulation of PGRHC. Moreover, at the same time, it constitutes a challenge because it depends not only on the efforts made by the project's technical staff and consulting firms, but success rests on the commitment of representatives and technicians of public and private entities and user organizations that are directly and indirectly involved in the water resources management, actively participating in scheduled virtual workshops.

*per*

*not en fieroquinto*

GASTRONOMIA

DI

ARCHESTRATO

FRAMMENTI

TRADOTTI

DA DOMENICO SCINÀ



VENEZIA

GIUSEPPE ANTONELLI EDITORE

Tip. premiato di Medaglie d'oro

M.DCCC.XLII.

Analects

# Gastronomy, first canto

Archestratus was a Greek poet, born in Gela, Sicily, who wrote in the middle of the 4th century BC the first poem known in history about gastronomy, referring to various places in the Mediterranean where the best food of the epoch could be found. A sort of gastronomic guide with a singular sense of humor that, on many occasions, was disapprovingly criticized by various philosophers, such as Aristotle, Antiphanes, Lynceus of

Samos, Chrysippus of Solos, and Clearchus of Soli.

The poem is known by the name of Hedypatheia, whose meaning is “life of luxury”. It is made up of four cantos written in hexameter lines. This work has been published and translated into several languages, and this time we share with you, in a first installment, the first canto of this extraordinary creation of General Archestratus, to whom Athenaeum refers years later as follows:

“The poet Archestratus was a friend of one of Pericles’ sons. He had crossed countries and seas to find his most delectable products through his own experience, visiting the kitchens of the places where the pleasures of the table were born. His poetry, ‘the life of luxury’ is a source of knowledge and does not contain a single line that is not a description and culinary advice. Many cooks have acquired in it the foundations of an art that has led them to immortality.”

## GASTRONOMY,

### FIRST CANTO <sup>1</sup>.

#### HISTORY OF ANCIENT CUISINE

I do not envy of the lyrical poet  
 The rhetorical flowers,  
 From which he seems to make his food;  
 Full of his matter (although empty)  
 Speaks fasting the language of Gods.  
 Virgil, the rival of the loving countryside  
 Make the countryman the mountains  
 Flatten, and teach him chess.  
 Arid object! But happy subject  
 Is the one I have chosen.  
 I sing to the man at the table, and I will say the way  
 To decorate food, and the secret  
 To increase the pleasures of a banquet  
 To forge bonds of friendship, always enjoying  
 And in state of pleasant drunkenness, blundering.  
 You, who paying no heed to my doctrine,  
  
 Have, to this day, followed your tastes  
 With no choice, no method, no science;  
 And with your appetite ultimately guided  
 Only by habit,  
 You had not yet dreamed of the art that constitutes  
 my study,  
 Come to my school, dear children,  
 And without any further ado  
 My voice will pronounce serious lessons.  
 Will I invoke any Gods, when I can be  
 Enough for myself, when my matter  
 Fires me up and inspires me?

But the deity who rules over the feasts  
 Is not fair to disdain: come then, do not delay  
 Mythological God, plump-cheeked God,  
 As your happy face manifests,  
 Smile at my plan, and make the verse worthy  
 Of both, you and the universe,  
 Since to the fine arts I would like  
 With my poetic and divine streak  
 To add another more beautiful, that of Cuisine.  
 I will not talk about unhappy times  
 In which mankind disdained the plow;  
 And wandering without a coat, and without culture  
 Everywhere he found a table,  
 Do not ask me for useless fatigue  
 About centuries in which chaos darkens  
 With black vicinity, I do not go up as much,  
 Nor is that my method, enough for the century  
 Of Hesiod to ascend, contemporary,  
 Worthy of the great poet who sang,  
 The Trojans, Frogs, and the Gods;  
 Then the debased cuisine,  
 Despised, -what a shame!- didn't have  
 Flattering prestige in its ornament;  
 The man there without wariness, without art,  
 Mulish got fed;  
 And hunger seasoned the delicacies.  
 Homer conveys to us  
 Domestic trifles, that the genius  
 With heroic actions could mix;

<sup>1</sup>This is a rough translation of a version of the Spanish translation from the Greek. It is recommended for further study to refer to Arcestratus: Fragments from The Life of Luxury by Wilkins and Hill (1994)

But their sturdy heroes, their warriors,  
 Whose courage and extraordinary feats  
 We know by heart,  
 And who governed Greece as they pleased,  
 Would have despised,  
 Our tasty Crab substances.  
 Who does not know how humble they were  
 In preparing their rustic meals?  
 Patroclus's, and Peleus's son's  
 Tables were never overloaded  
 With a variety of dishes:  
 In its greatest banquet, any roe deer  
 Or Ram were enough for gluttony  
 Of those who made Ilium to them surrender.  
 To Ulysses wooed by Eumeo  
 Two roasted Pigs presented,  
 And offering a splendid meal  
 Telamon's son with great care,  
 It is said, ordered to cook a whole Ox.  
 Milk, honey, and fruits of the earth  
 Fed the Greeks for a long time:  
 Less rustic tables Asia enjoyed;  
 But the easterners, even wiser,  
 And skilled cooks,  
 Mixed their typical fool with more art,  
 They left the model on their furnaces,  
 They used fat, juices they squeezed  
 And dishes they invented,  
 That in the world were ignored until then.  
 The Persians meanwhile to Greece pass

Their luxury, their cuisine, and their comfort of easy  
 living.  
 But in Lacedaemon a man could  
 Stop the progress of good taste:  
 Old Lawgiver, noble Heraclid,  
 Curbed the hungry stomach,  
 Regulated the appetites, to the laws  
 Subjected them cruelly, and already at home  
 No one could eat without crime.  
 It was necessary that to the public they brought  
 Figs, potage, wine, cheese, flour,  
 His sauce — that famous sauce  
 And appreciated among the Spartans  
 With vanity perhaps, but austere thing  
 Of Vinegar and pork fierce mix.  
 They say that a glutton King, who had heard  
 So much praise of this black brew,  
 Wanted to try it one day: it was easy for him  
 To find a smart cook;  
 Finally he comes to his table; but, oh, surprise!  
 Oh, cruel disappointment!  
 Not well his palate such brew  
 Came to touch when he threw wrathfully  
 The foreign delicacy:  
 And choleric he said, — is that how they deceive  
 me?  
 The poor frightened cook,  
 Sir, answer, a seasoning is missing  
 To my stew — And how did you forget?  
 There is missing, Lord, if you allow me to say it,  
 A preparation that you should use,

The exercise of the Spartan,  
 And his tough Helots,  
 And especially the bath in the Eurotas.

Ambitious for glory for so long  
 Athens made in its happy enclosure  
 The arts flourish, not despising  
 The seductive talent of mixing  
 To make a meal more tasty.  
 Very esteemed men, of great genius,  
 Knew how to apply to the cuisine  
 The great alchemy and daring melic poets  
 Managed to whet the appetite  
 Of the compatriot, who estimated his zeal.  
 Products from the land and the water  
 Were material for this profound science,  
 Seeing them offer in a stew  
 A thousand barely known objects,  
 Which, when mixed, surprised themselves.

Many wrote books about this,  
 One about meat, another about legumes,  
 And another about farinaceous products, herbs,  
 fruits.  
 Of these precious works, Will I the authors  
 Maybe tell? Actides, Mitecus,  
 Philoxenus, and Hegemon of Thasos  
 With Timbron from Mycenae? especially  
 Archestratus, poet and cook

Who was crowned with double laurels  
 Shall I stop naming? Emulator of his,  
 I sing about the cuisine, about the table.  
 But, ha! If he acquired lasting glory—  
 Will I - also by chance  
 count on my future,  
 Customary consolation  
 From the author who in his life is despised?  
 Of a thousand different things the amalgam  
 Was known, cumin, thyme,  
 Wild thyme and oregano,  
 Were combined and other vegetables:  
 Chickens, turkeys were then filled  
 And the tender Lambs.  
 He got to stew Lion in several ways:  
 Saltwater and freshwater fish,  
 And Conger, Grouper, Barbus and Herring  
 Denatured and stuffed  
 With a thousand simple tasty flavors  
 In their hands they became nourishing.  
 I will not say here the large number of sauces,  
 The happy stuffings, and the juices  
 And the genius guided by taste  
 Too various inventions. Therion, wise,  
 Exceeded in pastas especially  
 And, solid, the flour between his fingers  
 Turned into wafers, cakes,  
 And wind fritters; from Cappadocia  
 He stole the secret of making flaky pastry



Whiter than milk, mixing  
 The honey from Mount Hymettus, which the Greeks  
 Appreciated so much; which its land refuses today,  
 And the unofficial bee seeks vainly  
 In a enslaved country  
 By the Gods and Flora abandoned.

Then, from Greece, the feasts  
 Chaired grace, finesse,  
 And the industry with waywardness; a King passed  
 Decrees, which were seldom violated  
 By his blessed vassals; sweet Kingdom!  
 He made the table, sometimes  
 He punished vice, and license;  
 He ordered to drink; in this matter  
 He was always inexorable:  
 Who drank badly or did not drink,  
 From the table, thrown fiercely  
 To atone for the guilt, absent from there,  
 Of stomach, for being weak, delinquent.  
 But, who can name the Greeks  
 without naming the Romans,  
 People King, who controlled the destinies  
 Of a hundred provinces that made tributary?  
 Presto adjured his rustic manners  
 And did not choose among farm workers  
 His bosses, nor the wise law of the sensible Numa  
 Regulated the customs:  
 With immense, rich, fierce spoils,

They equaled their expense to their wealth,  
 And although sad, so pilgrim  
 The reign of Tarquinio flourished in art.

Among the Heroes, and Consuls of Rome  
 I distinguish Lucullus ... his great name,  
 Full of amazement, I bend my knee,  
 His taste I praise, I admire his fortune:  
 Without contemplating the victor of Tigranes,  
 But Diana's illustrious glutton.

Mithridates and Amilcar surrendered  
 In vain to his power, and he saw from Asia  
 The Kings chained to their Chariot.  
 What does being a great General do to Lucullus?  
 His dinners gave his mark of honor to his fame  
 Although there Cicero and the great Pompey,  
 Honored at such brilliant banquets,  
 Ignorant, the excess reproach.  
 He found himself alone one day: a cook  
 Proposed to reserve some dishes,  
 But he answered him, There is nothing to spare:  
 Lucullus is having dinner at Lucullus's house today,  
 Satiated already with honors,  
 And aged in the same victory  
 He put his study and glory in feasting.  
 From east to west  
 The land offered him its products  
 Which of its great cuisine yielded to art;

And whole Europe owes to his active zeal  
the first cherry.

Armed squires were seen there,  
And new butlers at the service  
Of the great Lords; since then  
Rich already the cook for his pay  
Was not a reputed mercenary,  
Formerly distinguished for its useful science  
Equaled the Magistrate in regard.  
Idolater of fine delicacies,  
the famous Mark Antony,  
When leaving a treat  
dedicated to Cleopatra,  
Drunk at the table, and great in his love affairs,  
Gave away a City, and its surroundings  
To the great Artist, who gave this Queen  
With a delicate hand;  
Honorable present of the Roman power.

To a thousand exquisite typical foods  
Apicius's name was once linked;  
He founded a sect, and there were a hundred  
complaints  
Against Apicius' followers, and their new sauces.  
Of the Romans Caesars are known  
The appetite, the son, and the feasts;  
They say that one of them at a famous banquet

The substance ate from two Provinces:  
Vitellius in his wavering government,  
Of his short reign took advantage;  
Nothing equaled the prodigious table  
That one day as treat he gave to his brother,  
Because on it there were, if it may be believed  
Such crazy profusion, seven thousand birds,  
And two thousand fish: everything was excess,  
It is incredible the exorbitant expense  
Of Ahenobarbus's son: he was a murderer,  
briber, cruel, but from his belly  
I distinguish the heart. He sat  
At the table at the crack of the beautiful dawn,  
And when at dusk the sun set, it would find him still  
there.

Inheriting Nero' power,  
Weak Claudius over glory preferred  
A good plate of mushrooms. Retired  
Tiberious in the Capreas, conserved  
His habit, so odious to the Roman.  
Caligula to his illustrious Horse Incitatus  
a peerless banquet gave  
And Geta's methodical appetite  
That observed the alphabet on her table,  
Will I forget? The great Dominican  
To the august senate presents himself,  
And informs about the serious circumstances of state

business;  
 "Conscripted parents to come compel me:  
 "I am not referring to the sake of the empire now,  
 "Or to moving your zeal either,  
 "And to ask for advice about the destination  
 "Of the great Rome, and the conquered peoples,  
 "To make peace, or to wage war;  
 "Things, in which you only can be silent.  
 "This is about a fish; judge prudently,  
 "What sauce could be more timely."  
 The Senate voted important case!  
 And he gave the Turbot hot sauce.

I could decorate my songs,  
 Say a thousand other known traits,  
 Not uninteresting and I could  
 Cite one hundred chronicles; but let us leave aside  
 Old cuisine: enough already  
 It has been said of the Greeks, and Romans;  
 But the day is not enough, it is fair  
 That our century eats. The cuisine  
 The Poets disdain excessively  
 Undoubtedly because of fear that if they stoop

To such a matter, they will dishonor their muse,  
 Leaving their talent debased:  
 The paths on earth do not know  
 His noble Apollo, who flies to the clouds:  
 Magnificent on horseback on the Pegasus  
 The courts only inhabit in the Olympus;  
 But I, a modest friend of quietude,  
 Of rustic homes,  
 Confine my muse to moderate ideas.  
 Delille in noble, harmonious verses  
 Has formed beautiful pictures of the field;  
 He paints the man surrounded by streams,  
 Of pleasant meadows, and in the forests  
 In their sweet delusions embedded,  
 And with a thousand various games in his House.  
 I admire these rustic pleasures;  
 But never the Man of the Fields  
 I see eat, and if possible, I want  
 Repair this unforgivable oversight.  
 Deign my readers, if you regard  
 My muse at this point,  
 To forgive my verse for its matter.

Translated into Spanish by: Don Manuel Pedro Sánchez Salvador (1818).

Source: Arquéstrato. 1818. La gastronomía, o el arte de comer. Henrique Bryer, Bridge-Street, Blackfriars. London, England.



Analects

# The wine, by The Corregidor Mejía

Adán Felipe de Mejía y Herrera was born on September 22nd, 1896 in Lima. The Corregidor<sup>1</sup>, as his friends and loved ones called him, never signed his articles and publications, but he was immediately recognized for his distinctive style.

He adopted his nickname when he lived with his grandfather and uncles in the Lima district of San Miguel in 1924. His desire for correcting their grammatical mistakes constantly, even when speaking, made him carry the name The Corregidor.

His father, Adán H. Mejía, was an excellent doctor in the city, and his grandfather, Mr. Hilario, was a beloved and renowned apothecary of the capital. The Corregidor always visited his grandfather's work place since he was a child, and he felt motivated by his grandfather's meekness, prudence, and wisdom. The costumers were very politely

assisted by the grandfather in front of the little grandson's restless and curious look.

The Corregidor studied at the Faculty of Letters of the National University of San Marcos. In 1928, he started working as a collaborator in the newspaper *El Tiempo* (The Time), where he published a series of chronicles from Lima, entitled *De la viandanza urbana* (From the Urban Viandanza) and *Exhumaciones* (Exhumations), making criticism of the writers of the time.

In 1934, he wrote for *El hombre de la calle* (The Man of the Street). Then, at the end of the same year, he started to work in *La revista semanal* (The Weekly Magazine). In 1937, he provided service in *Universal* (Universal) and his last publications were written in *La Prensa* (The Press) from 1946 on, under the titles *Ayer y hoy* (Yesterday and Today)

<sup>1</sup>Corregidor comes from the Spanish word *corregir*, which means "to correct." Consequently, *corregidor* refers to "one who corrects."

and Puntadas sin nudo (Stitches without Knots); until he passed away on May 5th, 1948.

The Corregidor was a humorous chronicler. He invented several neologisms using his own style, which was easily recognizable because of its nuances. “It was like a kind of preventive ophthalmology, which relieved readers by moving them away from myopia. When there was already an agglomeration everywhere: sidewalks, driveways, cinemas, schools, universities, hospitals, etc., The Corregidor’s words were loose like in a square, but skillfully directed.”; this is how Juan Francisco Valega, his friend from childhood, describes him in the prologue of the first edition of the book *Ayer y hoy*, published in 1959 with the compilation of the chronicles from Lima that were written in La Prensa by The Corregidor.

Among a variety of topics, the chronicles deal with the uses and customs of the cuisine native to Lima, since The Corregidor was also a passionate lover of the art of cooking, which was clearly reflected in many of his writings.

Juan Francisco Valega points out that the life of Adán Felipe Mejía, The Corregidor, was full of obstacles and sorrow, but his face mask was always smiling. He was bohemian in the fullest sense of the word; he was a free, good man. He was a hardworking person, who everyone considered lazy though. But, his suffering, turned into eternal laughter, made him immortal.

In this edition, one of these extraordinary chronicles, where he deals with wine and the art of drinking in Lima at that time, was collected for your enjoyment.

*“It was like a kind of preventive ophthalmology, which relieved readers by moving them away from myopia”*

## THE WINE

All the countries of hardworking people have their typical liquor,  
and they get drunk with it, openly, without hypocrisy or foolishness.

And they get drunk on national commemoration days!

Joyfully!

Raising the glass!

Clinking the glasses until they split into splinters! ...

Proud of their homeland and the native spirituous, rousing liquid!

Cheerfully!

Not all countries on earth enjoy national liquor  
and domestic drunkenness.

No!

Having your own liquor means having ancestry and  
trajectory and brightness.

It means influencing the history of the planet,

and making history,

pure history, since history is not the deceased, memorable past,

as meant by those who fall into routine, repeating

merely the same words..., but the living present!

History is presence...

It is civilization

And a distinctive way of drinking is culture!

It is contribution!

Vigor!

Worldly influence!

Personality!

Life!

Speed! ...

Strength!

Temper!

Powerfulness!

Push!

The English have their whiskey.

The French, cognac.

The Germans, their beers...

The Russians, vodka.

The Yankees, demonic mixtures.

The Belgians ... absinthe!

The Chinese, rice liquor.

The Catalans, the anís del mono in Badalona...

And the Peruvians ... chicha and pisco!

And the Greeks of Homer ... the grape wine!

In fact:

There are only four cultures in the field of sweet drunkenness!

The Greek, with his grape wine.



The Peruvian, with his golden chicha made out of corn.

The German, with his beer.

And the sensual Arab, with his alembic distiller  
of tinctures ...

Everything else is confection...

Refinement.

Concoction.

Misuse.

Decadence.

Blend...

Like it or not, the sweetest drunkenness comes from grapes.

More natural.

Fresher.

Lusher and more cheerful, rural, and pleasant.

They sang about it:

Virgil

Horace.

Ovid

In immortal verses!...

That divine blind man, Homer Melesigenes, has drunk

the generous wine from the lively vineyard of Greece and has sung

about it in verses, listened to and learnt by heart by the Olympian Gods

with pleasure!

Celestial hexameter! ...

Father Bacchus, old crapulous and amusing God, protected the  
vineyard

above all things.

Oh, the pagan libations!

The sky blue and pink vacancies!

Cyprus!

Falerno!

Paphos! ...

Then...

Light wines from Italy.

Strong wines from Spain.

Accomplished wines from France.

Creole wines!

Peruvians!

Ruby wine from Chincha.

Cachina<sup>2</sup>!

Ica, multanimous.

Moquegua, generous.

Calango, pleasant to the eyes

Rinconada de Mala, sugared...

Surco, easy to swallow.

Madgalena del Mar, stylish, aborgoñado<sup>3</sup>, palillo-scented.

<sup>2</sup>Cachina is a drink made from grapes with short fermentation.

Pedregal, azambado<sup>4</sup>.

Let's cultivate life and save wine, which is one of the few  
pleasures that remain!

Ah, our ancient Peruvian wines that thrilled us!

Oh, our piscos!

Oh, our grape of all colors, tastes, and sizes!

The huge barrels.

The plethoric wine cellars.

The Pampano ... honest ... chaste ... creative...

The robust vines, like boas, in the fields of Ica,  
surrendered to the weight of tight, enormous bunches ...

And the endless, earthly pleasure of drinking a good glass of joyful  
wine,

under the relaxing shade of the vine arbor,

at twilight, while the acequia sings and the crickets chirp... and

a fat chicken, softened in tomato sauce and later eaten,

is digested in peace!!

The sun sets! ...

The night falls!

Happiness arrives! ...



Source: Mejía, Adán Felipe (1959). *Ayer y Hoy* (Compilation and prologue by Juan Francisco Valega) (1st Edition). Lima: Tahuantinsuyo Editions.

<sup>3</sup>Aborgoñado is a type of red wine similar to the wine produced in the French Burgundy.

<sup>4</sup>Azambado refers to people of mixed Indian and African ancestry.





Analects  
**My father's  
notes**

*By: Augusto Dalmau*

In a black leather suitcase, which probably my father, Don Sixtilio Dalmau, carried with him to meetings and work sessions, I found a series of manuscripts of great value because of the content. I quickly was able to identify his handwriting, a little rough but clearly drawn.

When reading each of the pieces, I discovered with great emotion another virtue of my father's, a man that devoted his life to the promotion

of education and touristic services in Peru. Through his verses I was able to understand the magical relationship between him and this marvelous country, a place as big as his love for the homeland, and as cozy and warm as he was with his family and friends. That is the reason why I want to share with you part of his intimacy turned into a verse, a glimpse in the soul of that man that fought tirelessly for making the existence of Le Cordon Bleu University come true in Peru.

***Augusto Dalmau, Vice-Chancellor of  
Le Cordon Bleu University***

Photo: JNF / Le Cordon Bleu University

**Minute snippet**

I have witnessed the birth of river waters from a high source  
and seen them glide as a crystal clear laughter  
through the spiny ladder of a reddish hill  
—perhaps dyed by the blood of conquering warriors,  
of swashbuckling knights, of those,  
the brave and fierce who fought  
for the chosen one of their hearts—  
and swerving like a wounded snake,  
fall at the feet of the petrified pillar  
and after thinking about their routes, consulting their fates,  
randomly continue, stumbling and jumping.

I have seen them happily outwitting the sharp-hipped rocks,  
like a child mocking the danger in his hand.  
I have seen them smile at the logs that run through their drops and hurt their flesh;  
and with a panting heartbeat they carry on down their steep path,  
facing unknown mysteries.

Later on, rest invades their mind and their body is flooded with sweat;  
and quietly, as if they were lost, realize their track,  
and in lazy manners stretch their arms in vain  
to play with the hills that imprison their bed.

They did not look back during the course,  
and late, very late, almost late at night in their lives,  
they understood their remoteness  
when feeling the kiss of the sea on their lips.

I have seen them in their crazy adventure  
resume their journey towards their safe destiny;  
and I have felt them tearing their guts out  
and hitting their temples in a futile struggle  
as they tried to push away from their trail those grayish masses  
that hampered their majestic walk.

And I have cried as I feel their soul in mine.

And I have cried after learning of your disdain;  
And told me that tree, whose shadow I abused and  
from which my nervous hand  
plucked that piece of life to play impatiently,  
to cry, to increase the waters of the river  
and I have not done it;  
I do not want them to drink from the bitter tears of my hidden pain.

And I have seen the waters endlessly go on.

Written by: Sixtilio Dalmau Castañón





***Gloria Hinoztroza at the book presentation with the journalist Raúl Vargas in the 23er International Book Fair of Lima.***

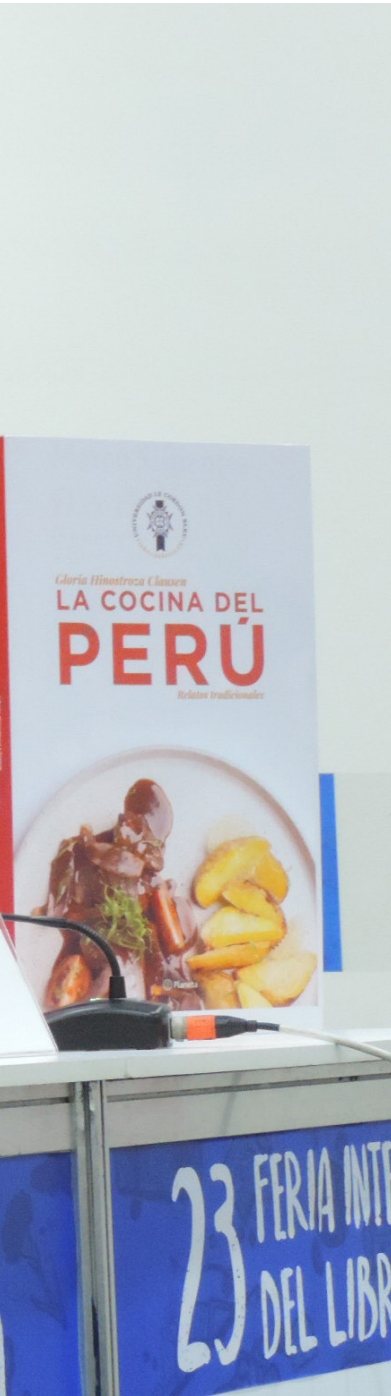
Photography: Andrew Gibbon / Le Cordon Bleu University



Books and publications

# The Cuisine of Peru

*Of Gloria Hinostraza*



***La cocina del Perú, relatos tradicionales*** (The Cuisine of Peru, Traditional Stories) is the first publication undertaken by the Le Cordon Bleu University and edited by Editorial Planeta, which brings together historical data with traditional ways of preparing eighty cooking recipes, carefully selected by its author Gloria Hinostraza, a renowned chef, researcher and promoter of Peruvian cuisine.

This first edition is a valuable testimony of the cultural wealth of Peru: a country recognized worldwide for its biodiversity, historical heritage, and exquisite cuisine; a country where the dining experience remains as a magical-religious ritual, in which the diner,

the fruits of the sea and the land are harmoniously related through the flavors, aromas, and emotions.

***La cocina del Perú, relatos tradicionales*** gathers ancient techniques for the treatment of food native to the land of the Incas, and the way they intermixed with the products that came to America from Europe in colonial times, giving rise to one of the best food of the world.

This publication was launched at the Lima International Book Fair 2018, and the remarks were made by the prominent Peruvian journalist Raúl Vargas Vega, renowned promoter of Peruvian gastronomy.

**By Raúl Vargas\***

I am particularly pleased to participate in this presentation of the book by Gloria Hinostroza Clausen, not only because I witnessed her extensive gastronomic career, but also because her lineage is linked to that of Rodolfo Hinostroza, great poet and gourmet; also, —and from another perspective— because I am a witness to her dedication to teaching, in which a granddaughter of mine has taken part as a student. There are, thus, well-founded reasons to comment on a book whose main desire is to claim the ancestral idiosyncrasy of our Peruvian food; a book that in these times joins an evaluative current of our cuisine, but, in this particular case, it vindicates the pre-Hispanic legacy, deeply based on national gastronomy, that of our time.

In simple words, it could be argued that as in so many other well-known cases, the cuisine has deeper roots than the times in which we live. There is a legacy, a progeny, a magical charm that lies deep in our food and gastronomic work. It is not that, in the end, we are much bigger eaters than our congeners —we are the same the whole world over —but it does happen that in some places eating becomes a central, gratifying, defining, ritual activity. In that case, eating is not only a pleasure, but also a civilizing and rewarding bid to existence.

However, creating a culinary heritage is not an easy task, taking into account that each time, epoch, and setting is changeable and holds prejudices, disparities, and the mistaken perception that, to define a central feature of a culture or civilization, a statutory vision of customs and tastes must be imposed. It sounds irritating, but it is unavoidable to make a change in the famous saying, “A man is known by the food he eats.”

The adventure of the Spaniards in the Americas —the first European approach to different and equally advanced cultures— is a great surprise, since there were discerned different races, cultures, customs, which —constructing a historical error — were absolutely different from that Spain, also lagging behind in relation to other European countries. Abruptly, the culture of the peoples from the Americas, whose civilizations had many exponents and its high peak in the case of Mexico and Peru, was disregarded.

It is true that it can be claimed that the consequent mix resulting from the encounter of the Americas and Spain can mean a transfusion of mutual influences, but we cannot hide the fact that the transition from contempt for the unknown to the assimilation of the new takes time, and their inconsistent biases must

*This is the start of Piru or Pirue, which, according to the author of this book, means “the warehouse of all things”*



be overcome. The colonial period, which could be called an unequal period of mutual and misunderstood assimilation, was also that of the growth of a blend of cultures, whose force is not similar to what occurred with the colonialist experience in Africa or Asia. The wonder of the Americas is, in this sense, particularly attractive because it gives rise to a fusion of ways of living, customs, and ideas that have fairly complemented colonial Europe in a gradual manner.

As it always happens, the first reason for comparison of customs is food, since newcomers have to assume that in order to stay alive, they must eat what they are able to find. In the case of the Americas, it was like winning the lottery because the Spaniards discovered variety, creativity, and flavor with inherent productive capacity, which are generally found in the different cultures of the Americas, and especially in the Aztec and Inca ones. It can be said that the blend of cultures begins between us and with the food.

These scopes are fabulously portrayed in Gloria Hinojosa's book because with every dish, she exposes the influences that come into play, and, thus, the so-called Creole food conveys every step of the confluence of tastes, flavors, and gastronomic techniques. The consecration of this mix is not

immediate, and there are peninsular chroniclers who bite the bullet to approach three major indigenous products: potatoes, corn, and chili. Regarding meat and fish, some products are unknown to the West, such as lamini and some unfamiliar species of birds; and the significant feat of marine products, that deserve the special mention of chroniclers.

The combination of European and American products was inevitable; and, evidently, local products, because of their amount, variety, and custom—substantive food for all alike, here is another contrast—, prevail undeniably almost immediately, as there was no other alternative at the beginning. This is the start of Piru or Pirue, which, according to the author of this book, means “the warehouse of all things”. The conquistadors found, successfully, a food policy that reached the entire population—despite the enormous geographic variety—, and an equally widespread agricultural and storage infrastructure. Furthermore, a policy of production, storage, and distribution had been developed. As Gloria Hinojosa points out, these civilizing features allowed the Incas to increase the quality and difference between products, based on geographical differences, progressively creating a food policy based on reciprocity, mita<sup>1</sup>, barter, and disciplined product distribution.



*Unique Peruvian  
purple corn*

<sup>1</sup>Mita refers to the forced-labor draft imposed by the Spaniards on the indigenous inhabitants of Peru.

When the Spaniards arrived in Peru, they found an already established civilizing network, on which they built and governed a system that, while threatening deep-rooted customs and disciplines, sought to be consistent with the forms of the Spanish conquest. It must be said that this process of conquest and viceregal settlement meant a breakdown of the previous order, and there were advances and setbacks that, from the gastronomic point of view, lead the author to indicate the existence of a framework “of a great cuisine that has more than three thousand dishes created thousands of years ago in the splendid Peru or Pirue.”

Since food and gastronomy are the basis of universal feeding, its main characteristic is that all currents are open; and, although it is possible to talk about its own national framework, it is also agreed that all progress is part of a global cuisine. There are countries that due to historical circumstances have the opportunity to enrich their gastronomy; and, in the case of South America, Peru is a prime example of this multiple culinary undertaking, ready to accept influences and include them into their own repertoire. Therefore, in addition to the contributions of the multiple regions of Peru, its departments and provinces, these interactions and exchanges stand out by making of popular cuisine a diverse magma having a common core.

It seems that we are only referring to a work of Peruvian anthropology or sociology, when, on the contrary, while it constitutes a gathering of opinions on the contribution of cooking in Peruvian society, it also is an authoritative and knowledgeable guide to sociocultural phenomena and their immediate expression in gastronomy.

It is not an easy task to select emblematic contributions, as stated by the author, “within the framework of a great cuisine with more than three thousand dishes created thousands of years ago,” for a preliminary collection as the one we discuss. However, at the same time, this represents entering a field of cultural exchanges, of fortunate coincidences, which facilitate identifying Peru as a great source of gastronomic inspiration and sociocultural multiplicity. We speak of a detailed and didactic guide to expand the gastronomic horizons of any native home.

Not unnaturally, it begins with the aggregate of the main Peruvian products: corn, potatoes, chili, fish, and shrimp, among others. The entries are then reviewed, the first sources of contentment, whose function is to whet the appetite with a variety of colors. Anticucho de corazón, whose name in Quechua means “skewered food” luxuriously marinated for roasting, which, if being grilled with heart of llama or alpaca, is mixed with Arab cuisine of beef



heart. Cangrejos reventados, typical of the north coast, especially of Chiclayo, before roasted, the crabs are soaked in chicha de jora. And, since we are getting more unrestrained, we could cite the colonial causa with shrimp escabeche, or the causa stuffed with king prawns in cream of rocotos, primordial tributes to the immemorial potato.

We continue with heraldic dishes: the northern-style fish or seafood

*“We speak of a detailed and didactic guide to expand the gastronomic horizons of any native home”*

ceviche, stone-baked; pork scracklings; heterodox duck cebiche, genuinely from Huacho; the refreshment stall from Lambayeque; the never powerful and democratic choros a la chalaca; different types of escabeche, among which, the chicken one stands out; fish jalea; majao de yuca; and the much-maligned ocopa

of shrimp from volcanic Arequipa. Likewise, we continue identifying uses of potatoes (stuffed, a la huancaína); corn (parpas or humitas) or pastel de choclo; patitas with peanuts; octopus with rocoto or stuffed with loin; solterito; the eponymous red or green tamales; fish tiradito; or yuquitas stuffed with king prawns.

As the listener will realize, a way of indicating that we are only talking about the entries, and therefore, the less pretentious portions, is the use of the Spanish diminutive

form. In any case, every term is ‘-ito’ to reach the ahíto (satiated) stomachs.

### **The substantial liquid**

Soups are indeed a separate chapter from Creole cuisine. Wherever you go, you will see a sign that announces soups or chupes or aguaditos. And do not think of finding differences because soups are the basic to warm the body and encourage the diner for successful undertakings. Perhaps you will go for the luxurious shrimp chupe — Felipe Adán Mejía, El Corregidor, called it “the Venus de Milo of the Peruvian soup dipping”— but he also felt Creole nostalgia for the sancochado, the puchero, the chairro, the aguadito, the chupe de piedra, or quinoa, the espesado, the pebre, the parihuela, the shambar, among others. Our blood would not be the same if this enormous variety of marvelous, miraculous, and nutritional liquid had not existed.

### **There is still room for main dishes**

If the listeners expect that all of the aforesaid was more than enough to understand the wide variety of the Peruvian cuisine, they obviously fall short: we are missing the main dishes, which confirm that if there are few places where you live to eat, Peru is one of those that have first place in that rank.



*Peruvian peppers*

After piqueos, appetizers, snacks or bienmesabe, as if nothing had happened, the main dishes came, which means that you have to hang a napkin, loosen the belt, and think that you are entering paradise. The owners of the house devoted a considerable part of their fortune in these celebrations, and the godparents also contributed several hundreds of soles to make the party fulfilling and the object of future praise.

The author reminds us of a mention by Ricardo Palma regarding a marvelous banquet: "In 1608 the Dominicans gave a feast to the Augustinian and Franciscan congregations, what a feast!: There was sopa teóloga, fritanga de menudillos, stuffed turkey, rabbit carapulca, mutton stew, pepián and locro de patitas, meat in marinade, San Pedro and San Pablo and pastel de choclo; in other words, a gastronomic fun mayhem. Let us now recall the times that in our century arise and astonish: fish marinade, ají de gallina, duck chili in the fashion of Chepén, rice with seafood (squid, scallops, octopus, crab), rice with duck a la chichayana, rice with chicken, cabrito in red wine, caiguas stuffed with loin (what a luxurious treat!), shrimps stuffed with passion fruit honey, mushroom capchi, carapulca con

medallón de lechón, cau-cau, cheese cauche, cuchi kanca, cuy chactado, beans with turkey, frito norteño, juane, sole a lo macho, shrimp locro, lomo saltado ... and here we stop for a break."

While moving forward on this display of flavor, abundance, magnificence, we should add liqueurs and desserts, when the afternoon gives the way to the evening.

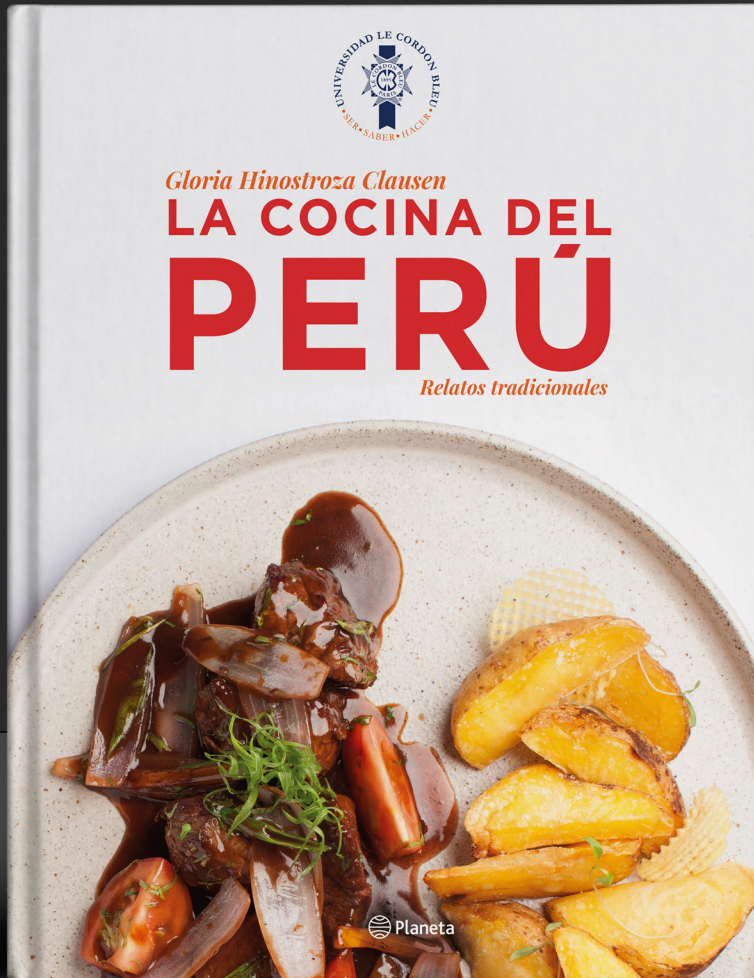
It is possible that the times have led to a reduction some of these excesses, but the Creole custom remains and it is part of the doings and the knowledge of Peruvian society, in addition to the fact that today many of these recipes and dishes are no longer the privilege of a certain region or city: they join the pharaonic court of Peru, poor but splendid and pachamanquero.

Congratulations to the author of the appetizing book Gloria Hinostroza Clausen, and let us follow her example, not only to continue the tradition, but also to support tourism, the visit to this long-lasting warehouse of daily rations and joy. It would be fine to conclude by singing, together with the Compadre Guisao: "As the water is a bad brew, I propose, on the day, to extend a pipeline from Pisco to Ferreñafe."

*"The owners of the house devoted a considerable part of their fortune in these celebrations, and the godparents also contributed several hundreds of soles to make the party fulfilling and the object of future praise"*

(\* ) Remarks by Raúl Vargas at the book presentation on August 3rd, 2018 at the International Book Fair

**Best in the world  
Gourmand Awards 2019**



***The Cuisine of Peru: Traditional Stories***

**Author:** Gloria Hinostraza Clausen

**Award:** *Best in the world – Gourmand Awards 2019.*

**Edited by:** Editorial Planeta Perú S. A. (2018).

**Produced by:** Le Cordon Bleu University.

Av. Salaverry 3180. Magdalena del Mar. Lima. Perú.

ISBN: 978-612-319-340-9

Register of Publishing Project: 31501201800609

Legal Deposit at the National Library of Peru N° 2018-08868





Books and publications

# Women of Water

Women of Water are three publications edited by the National Water Authority of Peru (ANA in Spanish) to highlight the participation of Peruvian women in the integrated water resources management. It is a collection of valuable testimonies about their experience in the protection and sustainable use of water and during production processes. These are the testimonies of women farmers that belong to the Water User Boards of Lambayeque (Chiclayo), Mishquiyaku (Tarapoto), Chili Regulado, Ampato Sigvas Quilca, Yura, and Pampas de Majes in the Quilca-Chili basin (Arequipa).

The aim of these publications is to highlight the role played by these women in the 125 water user boards that exist in Peru, which are composed of 188,925 males (68,4 %) and 87,605 females (31,6 %). However, female participation as members of the national boards is even less: 99 women and 895 men.

Women of Water tells the stories of a group of women involved in water management. These are collective, personal and human anecdotes that show the role women play as water users, water managers, instructors, leaders and also as mothers, wives, professionals, and educators.

*Ing. Lidia Gaona*

Photography: National Water Authority (ANA).

Lidia Gaona is a woman who has had a life as complicated as a mountain riverbed. The fact that she is an agricultural engineer was almost a miracle. She had to run from Cajamarca, where she was born, during the night and helped by her mother because her father did not want her to study at the university. Nevertheless, she studied at the Pedro Ruiz Gallo National University, where she had to face other prejudices because the major she wanted was considered to be for men. Even though three decades have gone by, Lidia's eyes shine bright when she remembers that experience. Her character blends in with the water, a resource she has devoted all of her professional life. At times, she is quiet and delicate like a stream; at other times, she is intense and powerful like a waterfall. She knows when to play each role.

"My job consists on avoiding conflict and achieving a good coordination between the actions of the board and those of the 15 commissions", points out this engineer. According to Lidia, the magic word is dialogue, and she believes that women are more prepared to deal with social and technical issues and create an environment of trust and recognition. "Being a woman is not a limitation. We can handle all of our obligations: those at work and the ones imposed by a male chauvinistic society at home. I am a mother and a professional and I have never let things halfway."

**(Taken from Women of Water- Lambayeque: The Voice Can Be a Transforming River).**

The publications mentioned have contributed towards the identification and visibility of female leaders in water management in Peru, which has interested and motivated other female water users to participate with the purpose of becoming future leaders themselves.

In addition, these works have sensitized agricultural users and have made them understand that female participation is paramount to achieve common goals in water management and protection for future generations.



***Women of Water – Tarapoto:  
The Battle for Water is Played out on the Court***  
**Author:** National Water Authority

**Edited by:** National Water Authority. (2019).  
Calle Diecisiete 355, Urb. El Palomar, San Isidro. Lima. Perú.

Legal deposit in the National Library of Peru, N° 2019-04561.



***Women of Water – Lambayeque:  
The Voice Can Be a Transforming River***  
**Author:** National Water Authority.

Edited by: National Water Authority. (2019).

Calle Diecisiete 355, Urb. El Palomar, San Isidro. Lima. Peru.

Legal deposit in the National Library of Peru, N° 2019-06440.



***Women of Water – Arequipa:  
The Future of the Valley Is Built Feminine***  
**Author:** National Water Authority

**Edited by:** National Water Authority. (2019).

Calle Diecisiete 355, Urb. El Palomar, San Isidro. Lima. Perú.

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*Tejas de limón, traditional dessert  
of the Ica region in Peru*

Photography: Edward Alba / Le Cordon Bleu University

Notes

# The Peruvian desserts

Before the arrival of the Spaniards in America, sugar was unknown in the continent; however, chroniclers point out that the ancient Peruvians consumed sweet products extracted from fruit and some vegetables. To that end, they used the *cahuichado* or *asoleado*<sup>1</sup> system, which consisted

of leaving the fruit and vegetables under the sun in order to increase their sugar levels. With this system, ancient Peruvians made the sun-dried *ocas* and *camotes* (sweet potato) distill honey when they were roasted. The chronicler Fernández de Oviedo (1526) describes it as follows:

“...which are very good cooked, and roasted have a better flavor or, in the other way, they taste as very good chestnuts ... they are very good at night if roasted and accompanied with wine; and also they are good cooked in a pot... somewhat windy though.

But the sweet potato is even more delicate and mellow...”

In ancient Peru, fruits were dried in the sun and then prepared in sweet *mazamorras* called *apis*, some of which are still consumed. For example, the *mazamorra morada* (purple porridge or pudding) is one of the best well-known because it is prepared with purple corn, a product native to Peru, and accompanied by pineapples,

prunes, *guindas* (dried sour red cherries) or *capulí* (dried black cherries) and thickened with sweet potato flour. Nowadays, the *mazamorra morada* is also prepared with some spices, such as anise, cloves, and cinnamon. Moreover, it is sweetened with sugar, becoming one of the most consumed traditional desserts in Peru.

<sup>1</sup>Asoleado means warmed or dried in the sunshine; exposed to the sun's rays.

According to Antúnez de Mayolo (1981), honey or tocto was highly valued in Peru. This honey was produced by bees that did not have a sting. In addition, he explained that a delicious chancaca (panela) was made by boiling the crust of the maguey. Furthermore, sweet and pink syrup from the fruit of the molle was extracted, which, after fermenting, became chicha. Something similar happened with the algarrobo (carob tree), specie that abounds in the north of Peru, from which a thick honey, today known as algarrobina, was produced.

The arrival of the Spaniards in America brought sugar along with the forms of preparation of exquisite desserts from Europe, which were in great demand by the new aristocracy settled in Peru. According to the chronicler Xavier Domingo, the vast majority of the convents that proliferated throughout Ibero-America in the 17th and 18th centuries built enormous fortunes out of various businesses and investments, including, from the very beginning, pastry-making, confectionery, and canning.

The nuns from the convents prepared and sold whole dishes and meals making use of old Spanish recipes, and offered great feasts to those who hired them, practice that continued until the 19th century.

The renowned Peruvian chef Gloria Hinojosa states that convents were the place where the wealthy families of the colony sent their daughters to be educated and protected from the world's problems, without losing their comforts. Each one had spacious cells with a kitchen, bedroom, and bathroom. There were numerous indigenous maids and black slaves. Therefore, it was in the convents where a true blending in the culinary industry was carried out, which merged the cuisines of two worlds while exchanging recipes and new products between both continents. The nuns, daughters of wealthy families, were accompanied by their black slaves and indigenous servants, who became the true makers and protagonists of this exchange.

As shown, convents became important factories of colonial

confectionery. There, women were educated in the activities specific to women of the time, where pastry-making, cooking, and all kinds of hand crafts were practiced.

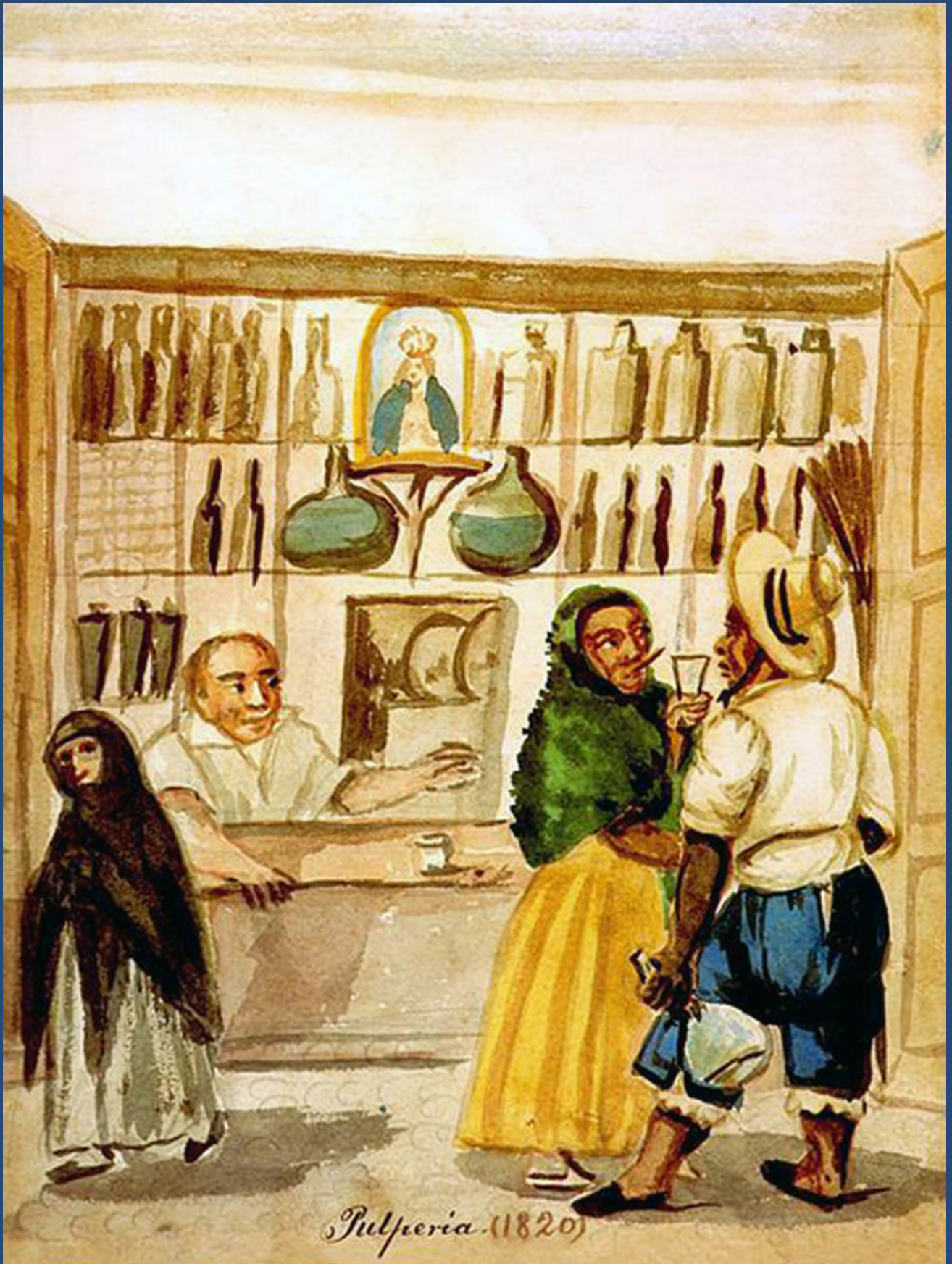
The finest and most laborious desserts were made in these convents, such as alfajores de viento, arroz con leche almendrado (rice with almond milk), bienmesabe, champú limeño, encanelado, guargüeros, volador, huevo chimbo, suspiro de limeña (sigh of a lady from Lima), mazamorra morada, and the delicious tejas de limón, to name only a few of these exquisite desserts.

In this edition, two recipes of the traditional Peruvian pastry will be provided: the mazamorra morada, a unique dessert native to Lima; and the tejas de limón, which, over the years, have become one of the traditional desserts of the Ica region, on the coast of Peru. The tejas de limón are currently prepared in various versions: lemon, orange, and pecan tejas.

Enjoy your desserts!

*“As shown, convents became important factories of colonial confectionery”*





Source: *Pulpería*, watercolor of Pancho Fierro (Lima, 1820).

# Mazamorra morada

## Ingredients (4 servings):

1/2	kilo	purple corn
2	rajas	cinnamon sticks
10	units	Cloves
1	unit	Pineapple
1	unit	Quince
1/4	kilo	prune
1/4	kilo	huesillo (dried peaches)
100	grams	Guindas
1/4	kilo	camote flour
1/2	kilo	Sugar
1	unit	Lemon
1	tablespoon	ground cinnamon

## Preparation:

Boil the purple corn in 3 liters of water with the broken corncobs, the cinnamon stick, the cloves, quince, and the peel of the pineapple until the corn kernels pop.

Strain and put pan back to the fire. Add the dried fruits, washed and soaked two hours before, to the liquid.

When the fruits are soft, add the pineapple chopped into medium dices. Then add the sugar right away.

Dissolve the flour in some cold water, adding it little by little, while stirring with a wooden spoon.

Remove from heat and stir in the lemon juice. Pour into a serving bowl and sprinkle with ground cinnamon.





Photography: Edward Alba / Le Cordon Bleu University

# Tejas de limón

## Ingredients (4 servings):

### Glaze:

20	units	big lemons
2	kilos	white sugar

### Filling:

5	jars/liters	evaporated milk/ fresh pure milk
1/2	lkilo	white sugar

### Coating:

1	kilo	white sugar
1	tablespoon	glucose
1	unit	lemon

## Preparation:

**Glaze:** Extract the juice from the lemons and boil them in plenty of water with a pinch of salt.

Drain them, and remove the skin with the help of a teaspoon.

Boil them again with plenty of salted water and repeat this procedure six times in total.

Add the sugar, a liter of water, and the lemons to the pot. It must boil for an hour and a half until the lemons get soaked. Strain and drain the lemons on a rack. When they have dried, the honey is boiled again and the lemons are glazed on the rack, leaving them to dry.

**Filling:** Pour the milk into a thick aluminum or copper pot, being the latter one ideal. Add the sugar, and stir constantly with a wooden spoon. Simmer until thick.

**Coating:** Mix the sugar with half a liter of water and the glucose, until it gets a thread-point consistency. Afterwards, pour it into a bowl sprinkled with lemon juice, and whisk vigorously with a wooden spoon until it turns white. Coat the filled lemons with this fondant of manjar blanco (blancmange or caramelized milk).

Wrap with onion paper and fringe.

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Photography: Edward Alba / Le Cordon Bleu University

# Collection image

This is the cover of a publication by Le Cordon Bleu in 1931, corresponding to the *Revue Illustrée de Cuisine Pratique*, N° 875, printed in Paris.

# LE CORDON BLEU

REVUE ILLUSTRÉE  
DE CUISINE PRATIQUE

Paraissant le 1<sup>er</sup> de chaque mois

37<sup>e</sup> ANNÉE

N° 875  
1<sup>er</sup> Octobre 1931

Le Numéro :  
3 francs

DIRECTRICE

M<sup>lle</sup> Marthe DISTEL, 

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