

Noble tuber CELEBRATING THE INTERNATIONAL YEAR OF THE POTATO

Miguel Ordinola*

By declaring 2008 the International Year of the Potato (IYP), the Assembly General of the United Nations chose to highlight the role that the potato can play in the struggle against famine and poverty. Observance of the IYP is an auspicious time to recall the importance of this product, its biological and nutritional aspects, and promote its production, consumption, and sale.

The potato is one of the world's basic foodstuffs. In Peru, it constitutes one of the most important crops in economic and social terms: an average of 3 million tons are grown each year on 270 thousand metric hectares, supporting 600 thousand families by providing 29.2 million workdays and a gross value of 350 million dollars. In mountain communities, it is the main crop of family farmers, for whom it provides an important source of revenue, food, and even the preservation of ancestral custom. But it is also important to the urban population, as this foodstuff adds nutrients and variety to the diet. The potato is a good example of the combination of agro-ecological factors with efficient labor producing a highly nutritional product. No other crop offers as much energy and protein per acre as the potato, in addition to its culinary versatility.

This noble tuber presents a most fascinating story of domestication, development of species adapted to a plethora of climatic and environmental conditions, and of distribution throughout the world. The species domesticated by ancient Peruvians are called "native potatoes." Today three thousand of these ancestral potatoes, unique in the world due to a combination of geographic, climatic and agro-ecological factors that prevent their cultivation elsewhere, are grown in Peru.

The great majority of native potatoes are grown at more than 3,800 meters [12,000 ft] above sea level, where no other crop can flourish. At this altitude, the combination of high levels of solar radiation and rich organic soil creates natural conditions allowing for the cultivation of these potatoes without the use of chemical fertilizers. Nevertheless, due to the difficulties of market access and low, essentially sustenance farming production levels, the majority of urban consumers are unfamiliar with more than five of these native species. They are thus deprived of a culinary richness that in addition features a high nutritional and cultural value.

Scientific analysis has determined that the majority of native potatoes possess greater nutritional characteristics than commercial potatoes, which generally receive a high dose of agrochemicals during their growth. Yellow potatoes, for example, have a high Vitamin C content, red and purple tinged potatoes contain cancer-fighting substances such as antioxidants and flavonoids, and the darker they are, the



Barrer. (La Parada wholesale market, Lima).

more antioxidants they possess. Beyond their extraordinary nutritional value, native potatoes excel due to their diversity of shapes, the colors of their skins and pulp, their flavors and textures. The pulp can be white, yellow, red, blue, orange, or purple, and in many cases colorful, unique combinations thereof. Contrary to conventional wisdom, the

potato is relatively low in calories; its nutritional value is extraordinary. A 100 gram potato contains 90 calories and 14 percent Vitamin C (half of the daily requirement for an adult). It contains, in addition, 560 milligrams of potassium, 50mg of phosphorous, 9mg of calcium, 0.8mg of iron, and 20.9mg of magnesium. Its caloric value is equivalent to 85

kilocalories per 100 grams, close to that of lentils and rice, whose caloric value is approximately 87 kilocalories. On the other hand, its content of mineral salts and Vitamins B1, B2, and B6 is notable. Unfortunately, despite its exceptional nutritional value, per capita consumption in Peru has oscillated greatly: in the 1950's it was 128 kilograms [283 lbs]. In the 1990's it fell to 32 kilos. In 2005 it was back up to 70 kilos.

There are an infinite number of ways to cook potatoes. Its versatility is admirable. A large variety of recipes include it as a basic ingredient. Today it is impossible to imagine European, North American, or Asian cuisine without the potato. On the international level, the worldwide gastronomic summit Madrid-Fusion recognized the Peruvian potato as "one of the eight emblematic products of international cuisine."

The celebration of the IYP represents an unassailable opportunity to put the need to develop this sector on the public agenda and to create a strategic consensus to take advantage of numerous opportunities on the internal and world markets.

Since the establishment of National Potato Day in Peru in 2005, events have been held in cities and towns throughout the country- festivals, activities, and conferences organized by the federal as well as regional and local governments, public and private institutions, corporations, NGOs, growers' collectives, universities, culinary schools, and chambers of commerce. A wide range of organizations, which, with enormous creativity, participate strive towards the goal of diffusing a better and wider knowledge of this product, which is part of our national heritage and an emblematic food. They promote its nutritional value and its industrial potential as much as its easy preparation and the plethora of dishes that can be prepared with different varieties of potato. If we are able to develop this economic sector, we will simultaneously resolve a good part of the problems of competitive development in highland regions.

As such, the IYP should be understood as a point of departure towards a process of permanent development of this product, with the ample participation of diverse economic entities and institutions, working to take advantage of its great versatility and potential. ●

* Coordinator of the Project for Potato Innovation and Competitively (Inocopa) at the International Potato Center.

IYP: OBJECTIVES AND STRATEGIES

The main objective of the IYP is to instigate the development of sustainable systems of potato production and industry to improve the well being of its producers and consumers. Its immediate goals are to

- Raise consciousness of the importance of potato production and consumption to contribute to achieving the Millennium Development Objective (eradication of extreme poverty and hunger)
- Coordinate and execute domestic, international, and worldwide activities to celebrate the IYP
- Promote the distribution of knowledge and information about the challenges and opportunities to improve the efficiency of the potato sub-sector on a worldwide, regional, national, and community level.
- Encourage lasting international association and cooperation between the public, non-governmental organizations, and the private sector in the chain of potato production and consumption.

The strategy for the IYP thus consists of involving all participants in the creation of supportive and mutually beneficial synergies and joint activities, to sustainably improve potato production. This includes promoting the distribution of knowledge about potato production systems, organizing and supporting workshops on systems of potato production, case studies and publications to generate greater awareness and knowledge of specific elements of potato production; organization and support for cultural activities, competitions for research on potato related subjects, contests and expositions of painting and photography of potatoes and related subjects; procuring technical aid for the formulation of strategies, programs, and projects that support the development of the potato sub sector and potato production systems. ●

Source: IYP web site www.potato2008.org. See Also: International Potato Center www.cipotato.org

CHASQUI

PERUVIAN MAIL

Year 6, Number 12

Cultural Bulletin of the Ministry of Foreign Affairs

September 2008



Frontal, Church of the Company (Arequipa). Anonymous. IOP. Scripps dollar website stone. Photo: Daniel Chamoni.

THE JESUIT LEGACY / REFLECTIONS ON THE FIFTH LAC-EU SUMMIT
ELOGY FOR BLANCA VARELA / PERU, COFFEE GROWING POWER
CELEBRATION OF THE INTERNATIONAL YEAR OF THE POTATO

THE JESUITS IN MAINAS, NEW SPAIN AND PARAGUAY*

Jeffrey Klaiber, S. J. **

The Jesuits have been considered precursors to the concepts of modernity and transculturation. Nevertheless, their missions had varying levels of success. Doted with a rational world view and the will to create planned societal models designed to satisfy their members' basic needs fairly, the Jesuits can indeed be considered "modern".

This article proposes the study of three of their colonial missions -Mainas, New Spain, and Paraguay- to see which best realized the Jesuit ideals.

When comparing Jesuit missions, it is important to recognize the existence of various models of their development. The only constant is the Jesuits themselves, who received the same instruction in Europe as in America. Most were Spanish, but there were also Germans, Italians, and other representatives of Catholic Europe. Why, then, were some missions apparently more successful than others? Clearly, each of these missions had some factors in common. But as we will see, only in Paraguay were all the factors for a successful mission in place; in New Spain there were some; and in Mainas, significantly fewer.

MAINAS

Mainas (or Maynas in current spelling) was the name the Jesuits gave their mission in the whole of northern Peru. It comes from the Mainas Indians, one of many tribes that inhabited the region. The borders were, to the north, the Putumayo River, and, to the south, the Marañón and Amazon Rivers. Originally, Mainas extended from the eastern jungles of Ecuador to the Negro River in Brazil. Later, the eastern border was limited to the banks of the Yari River in what is now Peru. Spanish colonists entered the area in the second half of the 16th century in search of gold and Indians to be used as servants. In 1619, they founded the city of Borja near the Marañón River. But the colonists also aroused resistance in the Indians. On two occasions, in 1570 and 1635, the Mainas rebelled and attacked Spanish settlements. The governor of Loja, Pedro Vaca de la Cadena, therefore asked the Jesuits to send missionaries to pacify the Indians and protect them from colonist incursions. The first Jesuits arrived in 1638. They were joined by soldiers who helped "induce" the Indians into new missionary settlements. But the missionaries also attracted the Indians with gifts: metal tools, machetes, and other useful items. At the same time, the missionaries offered protection against "bandeirantes," lawless Brazilian settlers that freely entered Peruvian territory. Within a few years there were three missions—San Ignacio, Santa Teresa, and San Luis. By 1651 there were 12, and they included other tribes, the Geveeros and the Cocamas.

To break the language barrier, the missionaries decided to teach the different ethnic groups of their domain Quechua. This effort to expand the use of what had been a highland language used as the *lingua franca* of the Incas was so successful that, in fact, Quechua is still spoken on the banks of the Napo river (Ardilio Vega, 1993: 69). The missionaries communicated through local caciques, chieftains that, in practice, continued to rule the tribes. The Spanish Crown subsidized the missions. In addition, the missionaries sold cinnamon, cocoa wax, hammocks, and other products in Quito and returned with clothing, knives, and meat. In 1740, the Company of Jesus bought four haciendas near Quito to further the interests of the missions (Negro, 1999: 274). Traditional work habits were rearranged: the men, who had hunted and fished, now became farmers, and the women



Simão de Vasconcelos. *Cronica da Companhia de Jesu do estado do Brasil*, 1663.

sewed clothing and other cotton products, or created pottery. Certain traditional dances and other artistic expressions were allowed to continue, though other practices—polygamy and nudity—were forbidden. Typical punishments for infractions were flogging, imprisonment in the stocks, or various forms of public humiliation. Capital punishment was not used. With time, the number of soldiers was reduced, and the missionaries came to depend on Indian prosecutors, who applied the rules.

During the 1660's, a second wave of expansion began. The arrival of Samuel Fritz and Enrique Richter, both Germans from Bohemia, revitalized this effort. Fritz worked with the Omaguas tribe near the Marañón River, and Richter with the Cunibos near the Ucayali. But both met with fierce resistance when they tried to evangelize the Jibaro tribe. In 1683, father Lorenzo Lucero took an expedition of fifty soldiers and three hundred allied Indians into Jibaro territory. This attempt ended in failure (Santos Hernández, 1992: 22). In

1691, Richter and his fellow missionaries organized another attempt, which also failed. Richter died during the incursion. In 1704, when Fritz was named superior, the missions were in crisis. In 1712, as a result of old age, epidemics, Indian attacks, and a lack of new recruits, there were only nine missionaries in the entire region. From 1710 to 1767 the region was ravaged by fifteen different epidemics. By relocating the Indians to settlements along riverbanks, which was the commercial route normally used, the missionaries significantly raised the risk of infection. In response, visitors were forbidden in the settlements (Negro, 1999: 281). When reinforcements arrived after 1735, a third cycle of expansion began. In 1768, there were 28 missionaries working in 41 towns with approximately 18 thousand Christian natives (Borja Medina, 1999: 443). Though the Jesuits could consider themselves relatively successful, they experienced setbacks when they tried to conquer and evangelize the Tucano Indians on the Napo River. The Jesuits entered Tucano

lands in 1720 and encountered stiff resistance. A group of Tucanos killed a layman in the service of the missionaries. In response, an expedition set out in search of the guilty parties. But, though the natives themselves applied capital punishment in the case, the soldiers killed several innocent natives (Cipolletti, 1999: 232). Unlike the Xebero and Omagua tribes, who never killed a single missionary, the Tucanos murdered several Jesuits, and refused to live with natives of other tribes. As such, Tucano missionary towns were small. In 1744, nine missions were founded with a thousand Tucano tribesmen (Cipolletti, 1999: 234). In this year, there was another disaster: a Jesuit and two assistants were killed in the mission of San Miguel de Cicovya. Fearing reprisals, the Indians of the mission fled and disappeared into the jungle (Cipolletti, 1999: 232-234). The Jesuits decided to change strategies: there was no expedition sent to punish the natives. In 1745 they recognized that the use of violence had achieved very little. From then on they decided to enter Tucano territory without soldiers, and a great risk to their own lives. They were able to achieve the founding of several new missions, but they never had the same success they had had with other tribes further south.

Maria Susana Cipolletti, the ethno-historian who has studied the case, concluded that there were several reasons for this lack of success. Among them was that the Jesuits had not been in Tucano territory for very long. They began their work with the Tucanos almost a century after having established their first missions in Mainas. Also, the Tucanos frequently moved, and over a larger area than that of tribes to the south; permanent contact was therefore much more difficult to establish. But, most important, the Tucanos saw no real benefit in the missionaries' presence. The Jesuits offered Mainas, Omaguas, and Xebero Indians protection from slave traders and bandeirantes. But these groups were not yet a threat to the Tucanos. The violence used by the missionaries inspired mistrust. Further south, missionaries had more readily used persuasion than force.

After the expulsion of the Jesuits, the missions were handed to the secular clergy of Quito. These new "missionaries" were unprepared for this type of work, and soon the Franciscans, also from Quito, replaced them. However, due to complaints about their behavior, they were replaced in 1774, again by secular priests. In 1785, Francisco de Requena, then Governor of Mainas, reported that there were 22 mission towns with 9,111 settlers (Borja Medina, 1999: 453). He also reported that they had fallen into decadence and that many books and tools had disappeared. Furthermore, the governor lamented that, though there were priests that zealously worked with the natives, very few learned the native language and few spent much time at the missions. Finally, in 1802, the Mainas region was reincorporated into the Viceroyalty of Peru, and the missions were transferred to the care of the Franciscans of the Mission Propaganda Center of Fide de Santa Rosa de Cocoya, in the central mountains of Peru. The new missionaries, almost all Spanish,

PILAR DE LA HOZ. HOZADÍAS (Independent, 2008)

Using different instruments isn't enough to achieve musical fusion. Something more is needed: a sense of rhythm, harmony, and, especially good taste. Hozadías is all this and more. De la Hoz has been able to consolidate her sound, which she calls Jazz with a Peruvian Flavor, but could perhaps be better described as Peruvian Music with Jazz flavor. Singles like "Muchacha Viento" (Wind Girl)



Pilar de la Hoz.

by Kiri Escobar or "Los Amantes" (Lovers) by Pepe Villalobos with Peruvian roots and "Southamerican Getaway" by Burt Bacharach or "Falling In Love With Love" by Rodgers & Hart are enriched by this fusion of Peruvian music and jazz. Besides singing in Spanish and English, De la Hoz offers us a song in Portuguese, as we have become accustomed to in her other musical projects. The thing is that Pilar is a singer meandering through various resonances, and, in each, surprises us with her highs and lows and that sweetness that only she can give. The musicians on the disk are first rate: Serio Valdés on the guitar or Juan Medrano Cotito on the cajón are some of the accompanying masters. Web: www.pilardelaho.com

FLOR DE LOTO. MADRE TIERRA (Mylodon Records, 2007)

The fusion of rock and Peruvian music has engendered groups like El Polen or Del Pueblo del Barrio. Flor de Loto is part of the new batch of experimental rockers and their fusion of Andean and Celtic music certainly gets ones attention. Their progressive melodies take us on a musical journey where the sound of the pan flute, long flute, and electric guitar energetically

play off each other. On Madre Tierra, instrumental music is the base of their inspiration, but three songs with lyrics can be appreciated out of the ten that make up the record. The Song "Desapareciendo" (Disappearing) stands out, ("Cuando creo que al fin podré ser feliz me invade el dolor y no estás aquí, desapareciendo...") ("When I think that finally I could be happy, the pain invades me and you're not here, disappearing...") Mylodon Records, the label that promotes and distributes them throughout Latin America has allowed them to do two tours outside the country: one in Brazil, at the Rio ArtRock festival (2006) and the other in Mexico, at Bajafrog (2007) This August, France will experience them at the Crescendo Festival in Saint-Palais-sur-mer. May they continue harvesting success. Web: www.filprogre.com

BARRIO CALAVERA. LA POPULAR GLOBAL SOUND (Piloto Producciones, 2007)

From the first sound on Barrio Calavera's record, one feels infected by the happy and celebratory sound of ska and flirting with other popular rhythms, like cumbia and chicha, that put even more flavor into their fusion.

This is a record that takes on more life when it's danced to, but this is not a reason to appreciate it any less, especially now, when, in these times, it is better to dance than to cry. Neither are the lyrics the typical senseless drive of some popular groups. Obviously, due to the genre Barrio Calavera sails through, urbanism flows through their veins, along with a few elements of Peruvian chicha, "Soy un niño muy alegre, estudiantito y trabajador..." ("I'm a happy little boy, a student and worker") jives the chorus of "Paviloto." Among other influences, we could mention Manu Chao, Los Mirlos, Juaneco y su Combo, along with Maldita Vecindad and los Hijos del Quinto Patio. In "Mi cielo", the only slow, romantic song on the record, we can find that pedestrian, harrowing love bond of neighborhood life. This new group, which first formed in June of 2007, shows a musical maturity that few group groups possess from the get go. Worth mentioning is the seventh and last track, a ska-merengue adaptation of the old bar song "Vagabundo soy" (Julio Carhuajuilca). Highly recommended. Web: www.barriocalavera.com (Piero Montalvo). ♦

AGENDA

Vth LAC-EU SUMMIT

The Vth Latin America, Caribbean and European Union Summit (LAC-EU) was held in Lima from May 13th to 17th, with the National Museum, reconditioned as a modern convention center, as its headquarters. The Heads of State agreed on concrete policy changes on two main subjects: "Poverty, Inequality and Inclusion" and "Sustainable Development: The Environment, Climate Change, and Energy".

Relations between the continents have improved substantially in the last thirty years. Latin America, the Caribbean, and the European Union share common values, such as respect for human rights, democratic principles, and multilateralism.



CULTURE CHANGES THE FUTURE



OFFICIAL WEB SITES

MINISTERIO DE RELACIONES EXTERIORES DEL PERU
Ministry of Foreign Affairs of Peru
www.reee.gob.pe

PORTAL DEL ESTADO PERUANO
Web Portal of the Peruvian Government
www.peru.gob.pe

PROMPERU
Commission of Promotion of Peru
www.promperu.gob.pe



Perspectives on the Vth Summit of Heads of State and Government of Latin America, The Caribbean, and The European Union (LAC-EU)

ON THE SUMMIT

Juan José Ruda Santolaria*

This year Peru is the host of two great events of worldwide relevance: The Vth Summit of Heads of State and Government of Latin America, the Caribbean, and the European Union (LAC-EU), in May, and the XVIth Summit of Leaders of the Asia-Pacific Economic Cooperation Forum (APEC), in November. This is an excellent opportunity to project the image of Peru abroad, contribute to reflection on crucial subjects in the international context, and further dialogue and the realization of concrete goals on the intercontinental and regional levels.

The Vth LAC-EU summit continues the series of encounters between the aforementioned regions, which began in Rio de Janeiro in June of 1999, and continued in Madrid (2002), Guadalajara (2004) and Vienna (2006). These are based on the "biregional strategic association" proclaimed in Rio de Janeiro and ratified on successive occasions by heads of state and government; which also sustain a number of historic and cultural links, as well as common values and interests that render the relationship between Latin America and the European Union unique.

Relevant precedents to the LAC-EU Summits include the dialogue between the European Union and Central America, in the framework of the San Jose Process, and also the Rio Group (itself a regrouping of the Accounting and Accounting Assistance Groups) to support the peace process in Central America and facilitate the plan proposed by Costa Rican President Oscar Arias. The incorporation of Spain and Portugal into the European Community in 1986 is of particular importance; this was advantageous to progressively fostering links between the two regions, as much through the Rio Group, using its Permanent Political Settlement and Coordination Mechanism for Latin America and the Caribbean as through subregional groups. Evidence of this are the Agreement of Economic Association, Political Settlement and Cooperation between the member states of the European Community, on one hand, and Mexico, in 1995, the Framework Agreement on the Common Market of the South (Mercosur) and the European Community in 1995; and the beginning of a long process of negotiation looking towards an Agreement of Interregional Association between the two blocks in 1999.

On that note, the 1st LACUE Summit of Rio de Janeiro proclaimed the "strategic association" of the two regions, taking as its basis a shared conviction of the necessity of democracy, rule of law, and the need to reinforce the role of the United Nations in the international community; the importance of preserving the force and effective application of international law as a medium for assuring peace and cooperation between the peoples of the world; the recognition of cultural diversity; the unmitigated condemnation of all forms of terrorism; affirmation of the principle of shared responsibility in the struggle against drugs and the necessity of complete cooperation to confront this serious phenomenon; action against corruption and other forms of organized transnational crime; the search for inclusion and equality; the promotion of new opportunities in the fields of investment and trade; and support for integration processes and initiatives in Latin America and the Caribbean, among other points.

In May of 2002, in the Spanish capital, the IInd LAC-EU summit took place, from which the Madrid Compromise or Declaration resulted; another document dealing with Common Values and Position, in the perspective of intensifying political dialogue, economic association and cooperation; and an Evaluation of Biregional Relations. One of the most outstanding aspects of this meeting was the emphasis put on creating educational cooperation in the fields of basic education, vocational training, and higher education. That same year also featured the signing of the Agreement of Association between the European Union and its member states, and Chile; in addition to the First Biregional Cooperation Meeting, held in San José, Costa Rica.



Theodore de Bry, *Fishing fish on the sea*.

Meanwhile, the IIIrd LAC-EU Summit, held in Guadalajara, Mexico, in May of 2004, featured the participation of ten new member states of the European Union and focused on two main thematic axes: multilateralism and social cohesion. As a product of this event, the Guadalajara Declaration emphasized cooperation one of the pillars of a strategic biregional association, launching the Eurosocietal program to assist social cohesion in Latin America and extending until 2008 the plan to build a common space for higher education.

The IVth LAC-EU Summit, in May of 2006, was held in Vienna. One of its merits was the grouping into twelve different themes the main points in the framework of "strategic biregional association": democracy and human rights; multilateralism and respect for international law; terrorism; drugs and organized crime; the environment; energy; association agreements; regional integration; trade and connectivity; economic growth and job creation; the fight against poverty, inequality, and exclusion; cooperation for development and international financing; and exchange of knowledge and training. Among the most relevant issues was the announcement of the opening of face to face negotiations on

An Agreement of Association between the European Union and Central American nations, and which, it was proposed to soon do with the Andean Community and its member states.

There are multiple initiatives for biregional cooperation with positive results to show worth mentioning are the Latin American Academic Training Programs (ALFA), the Alliance for the Information Society (of LIS), Urban Development Between Cities and Regions (URB-AL), Latin America High Level Scholarships (ALBAN), Eurosocietal, and Erasmus Mundus.

The Ministry of Foreign Affairs is performing worthy efforts of coordinating with other public and private entities, including the Institute for Development Studies (IDEE) of the Holy Catholic University of Peru and the Observatory for European Union-Latin American Relations (Obralé). In this framework discussion sessions and seminars were held, besides different activities both before and after the summit itself.

The Vth LAC-EU Summit constitutes, undoubtedly, the international event of the greatest magnitude that will take place in Peru this year, as it unites the representatives (the majority at the highest level) of sixty countries. This explains the great interest on the part of the Peruvian government to create a milestone in strategic biregional association. This interest is manifested by having reached an understanding to focus reflection on two main thematic blocks: poverty, inequality and exclusion, on one hand, and the environment, climate change, energy, and sustainable development, on the other. The agreement to center the work of May's summit on these two thematic blocks contributed to further strengthening of the biregional relationship, in terms of fixing concrete goals and mechanisms for measuring their achievement. It also reinforced the perspective of joint action in other international forums organizations with respect to such important issues as the fight against poverty and other forms of exclusion, the dangers of climate change (keeping in mind the horizon beyond the Kyoto Protocol) and the preservation of the environment. ●

* Director of the Institute for International Studies (IDEE) at the Holy Catholic University of Peru.

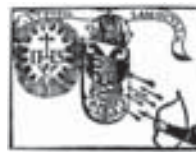
were much better qualified as missionaries, but they were very few in number. In 1816, there were eight missionaries from Copca to attend to 91 mission posts on the rivers (Amich, 1975:256). In 1824, Bolívar closed the monastery of Copca and expelled the missionaries. For years there was only one Franciscan missionary in the whole region-Father Manuel Plans—who theoretically had to attend to the entire territory of Manas. Even with the Franciscans' return in 1836, there were too few monks to take care of such a large territory. Throughout the XIXth century, what was left of the former Jesuit missions was absorbed by the jungle.

NEW SPAIN

The Jesuits founded 14 different mission centers in New Spain and in the American state of Arizona. Most of the missions were in the current Mexican states of Sinaloa, Durango, Sonora, Chihuahua, Coahuila, and Baja California. They also established missions in the central states of Guanajuato and Nayarit. Each system was referred to as a "Retorate." The first mission was founded by Father Gonzalo de Tapia, in 1589, in San Luis de la Paz (Guanajuato) and the last with the Nat (Guanajuato) and the last with the Nat in 1722. Unlike in Paraguay, the population was ethnically heterogeneous. Although the majority of Indians belonged to the Uto-Aztec linguistic group, there was no lingua franca for the missions. In fact, the missionaries found themselves forced to learn 29 different languages. Each ethnic group or "nation" had its own customs and traditions. Many nations lived in ranches (small groups of houses for extended families). Almost all worked in agriculture, but also hunted and fished. There were frequent wars between them. There was not a unified Republic as in Paraguay; neither did the missionaries attempt to create one. In New Spain, generally one or two Jesuits lived in the main town, capital of the local mission, to attend to secondary settlements. In Paraguay, however, there were generally two Jesuits in every settlement. Compared with the missions in Manas, those of New Spain reached an advanced level of development. Those of Baja California were perhaps the poorest. As in Paraguay, many of the missions experienced a certain level of prosperity, thanks to proper planning. Nevertheless, the missions were also the scenes of several rebellions: that of the Xiximies (1599-1601) and the Aceaxes (1601-1603); the Tepelchuanes (1616); the Tarahumara (several rebellions at different times: 1646-1653, 1690-1700); those of Baja California (1734) and the Yaguis (1740).

In the beginning, the Indians welcomed the missionaries, but later they came to the conclusion that the missions accelerated or caused the epidemics that frequently attacked the population. The introduction of Christianity caused resistance because it meant the end of former freedom. Spanish colonists used the Indians' lowest labor to work on their plantations or in mines. Though the Jesuits did everything they could to isolate the missions from Spanish society, the colonists succeeded in enticing the Indians with gifts and promises. In addition, working meant that the Indians could get the freedom they lacked in the missions. But the colonists created another problem: as they went further into Indian territory, they claimed the most fertile land and took control of water sources. Frequently, the rebellions were not directed at the missions or the missionaries themselves, but rather at the colonists. But, generally, and especially among shamans, the tendency was to identify the mission with everything European in general.

PARAGUAY
The Jesuit missions of Paraguay have been criticized for their policy of isolation and their paternalism. They also constituted models of peace and prosperity in which the natives were freed from the worst abuses of Spanish society. In Paraguay, as among the Chiquito and Mojo tribes of Bolivia, the natives did not need to work for the state in the mind of Father Oberman; they had the obligation to work on the mission itself, they clearly perceived that this benefited



Imperial Hapsburg Coat of Arms protecting the Company of Jesus.

the community as a whole. Art and music, sacramental rites, and Baroque-Jesuit culture were also admired by European visitors.

There are many reasons to study the missionary society created by the Jesuits in Paraguay. The most surprising element is the almost complete absence of rebellions in the history of the missions. There was initial resistance on the part of the tribes of the Chaco: the Guaraní, Mocobí, and Abipón. But, in the case of the thirty original Guaraní peoples, there was never any rebellion against the missions. In fact, in many cases the Jesuits were invited to establish settlements by the caciques themselves. Two known examples of resistance against the mission system could be mentioned. In 1661, a captain of the Guaraní militia tried to incite the Indians to rise up in revolt, but other Guaraní chiefs rejected the call to arms (Santolaria and Chase-Santol, 1995: 69). In another case, a Guaraní chieftain founded his own town in protest of the missionaries' attempt to abolish polygamy. Indeed, polygamy was practiced in the new towns. But the townspeople also stole cattle from nearby ranches. As punishment, the Peninsular and South American born Spaniards of Corrientes attacked and destroyed the town (Gálvez, 1995: 325-326). Apart from these two isolated cases there are no instances of open resistance, and certainly not of armed rebellion, against the mission system.

Let us now present the key reasons for the success of the missions. In the first place, apparently, Paraguay was the model par excellence: the existence of a relatively homogeneous culture that facilitated the creation of a unified mission system; the predisposition of the people to enter the system because it represented the next step of their own evolution, the creation of a new indigenous Christian culture that fortified links between missionaries and Indians; the protection offered by the missionaries against the enemies of the Indians, the policy of isolating Indians from European society, without resorting to violence; the creation of an indigenous militia which also fulfilled the function of offering a space in which the men could win prestige; economic prosperity. Many of these factors can be found in other Jesuit missions, but only in Paraguay are all seven found together.

The missions offered protection, but they were also a step forward for the Guaraní in their own evolution. The Guaraní tribes were already used to sedentary life before the arrival of the Jesuits. They raised crops and domestic animals. They lived in one place for months at a time and built large houses for whole families. But when food became scarce, they burnt the houses and left in search of other lands. Initially, the Jesuits offered them gifts such as tools, knives, and axes. But what really attracted the Indians was the example of an established mission. They realized that peace, order, and prosperity reined within the mission. Once inside the mission system, many things changed in the Guaraní's lives, but other ancient ways remained the same. For example, before the missions, families lived in small communities of ten to sixty families. They lived in large houses that sheltered several families together. In the missions, there were similar buildings, though the priests built walls to separate one family from another. In general, the cacique chieftains retained their status as leaders of the community. The losers, obviously, were the shamans, but if they converted to the new religion, they were frequently appointed deacons. In one sense,

the Jesuits themselves became the new shamans. Polygamy was forbidden though the Jesuits imposed this gradually. The mission also changed the role of women. The women had formerly worked the land while men hunted; now women occupied themselves with domestic tasks, the production of pottery and clothing, and the men worked the fields, besides hunting and raising livestock. In general, women were the ones who most desired entry into the new system (Gálvez, 1995: 203-208).

The Jesuits adopted a policy of isolating the missions from the rest of society. This policy has been criticized by some historians because it deprived the Indians of the possibility of having any realistic idea of the interests of recently converted Indians to live in the company of the Spanish, as the latter tend to enslave them and force hard labor upon them. In addition, their lifestyle does not improve their lot" (Marthel, 1970: 18). Apparently, the Jesuits were more successful in isolating Indians from Spanish in Paraguay than in New Spain. The absence of mines was a factor that definitely favored the missionaries in Paraguay. That said, the mission system was completely isolated. The Indians traveled to Buenos Aires to trade and returned to the missions with various goods. Six of these also had rest houses for visitors, although they could not stay longer than three days (Mortner, 1951: 69). In addition, the Jesuits hired Spaniards to act as promoters or administrators on the yerba mate tea plantations near the missions.

On the missions themselves, the Jesuits reinforced the Guaraní cultural hegemony that had existed before them. A new lingua franca, "Mission Guaraní" was created to facilitate communication between different tribes. Father Oberman wrote "The Art of the Guaraní Language" (1640), which became a widely used manual for the missionaries. A new cultural identity was forged which reinforced the links between the Indians and the missionaries. They shared a symbolic universe including language, art, music, and religious rites. The Jesuit friars were distinguished for their contribution to architecture in the tribes, but Guaraní workers contributed their own designs. Between the two sorts of Baroque-Guarani school was developed. A newly arrived Jesuit of Swiss origin, Antonio Betschon, expressed his admiration for this mix of European and Guaraní culture in describing his arrival in one of the missions, "When we were close to Santa Cruz, abode of Father Sepp, several Indians on horseback came to meet us...[I] later, through articles of woven bandages, we were accompanied to the door of the church where we were greeted in German, Latin, Spanish, and Guaraní by a group of children, altar boys, and choral singers." (Marthel, 1970: 235).

In many ways, the Jesuits became, in historian Lucia Gálvez's words, "cultural heroes" in Indian society. The Jesuits brought new artistic techniques, organized choirs, presided over artistically well-prepared religious ceremonies, and wrote books at the missions. The Guaraní had never seen such a combination of talent in their shamans. (Gálvez, 1995: 215-218).

The economic success of the Paraguayan mission is well known. It was due to economic planning and the fair distribution of earnings. This was not substantially different from the Jesuit missions in other parts of Latin America. On the missions there were two types of property: communal and family. Each family had a plot of land to farm for its immediate needs. This concept, similar to that of private property, was developed by the Jesuits who hoped to develop a sense of responsibility in the Guaraní. At the same time, all men from 18 to 50 years old worked twice a week on communal land for the benefit of the community, especially widows and orphans. Food was stored in warehouses guarded by the missionaries. Women generally sewed and made clothing. Certain

fields were specially reserved for growing yerba mate tea, which was sold in Buenos Aires and Europe. With the proceeds from these sales, the missions paid their taxes and bought special goods. They also raised cows, sheep, and horses. Unlike those in New Spain, the missions of Paraguay were fairly well integrated. Though each had to support itself, many missions became specialized, some in the production of cotton, others in raising certain animals, and others in growing yerba mate tea (Popescu, 1967: 141-155). This greatly facilitated exchange between the tribes. If one tribe needed something, it could turn to another for help. There are abundant testimonies to the wealth of the missions. Antonio Sepp, the Tyrolean Jesuit declared, "a mission town with less than three to four thousand horses is considered poor" (Gálvez, 1995: 266).

In 1750 Spain transferred seven of the thirty missions to Portugal. From 1754 to 1756, the Guaraní struggled to defend their territory, but were finally beaten. However, in 1759 the Spanish realized that they had made a mistake in delivering these missions to the Portuguese, as they had received nothing in return. Therefore Spain refused the treaty of 1750 and took the seven missions back. Due to the war with the Portuguese and subsequent pillaging, though the missions had fallen into ruin. In 1767, the Jesuits were expelled from Spanish America and the missions were put under direct control of the governor of Buenos Aires. According to studies done by Ernesto Maeder, the missions fell into decline, not because of the supposed paternalism of the missionaries, but rather mostly due to the corruption and mismanagement of the new administrators. Within a few years there were signs of neglect: empty storehouses, libraries bereft of books, houses and buildings in disrepair, etc. Many Guaraní abandoned the missions and went to the cities in search of work. Those who had learned a profession on the mission had an obvious advantage. Maeder estimated the missions' total population when the Jesuits were expelled at 88,828. By 1803, it had fallen to 38,430 (1992: 54). The final blow came in 1846 when president Carlos López abolished the "mission" concept and declared all Indians citizens equal to all others. But this "equality" meant the end of communal property, along with the imposition of taxes and military service. Other missions, especially Chiquitos and Mojos in Bolivia, fared better, at least for a while. In 1842 there were still remnants of what the historian David Block has called "Missionary Culture." European visitors discovered that, sixty years after the expulsion of the Jesuits, the Indians retained the music and economic system of missionary times (Hoffmann, 1979: 7073, 89).

It is possible to establish a typology of "successful" missions. Those in Manas were less successful due to several factors that "conspired" against them: geography, the lack of time, the lack of homogeneity among the natives, etc. In New Spain there were tribes that were much more advanced than those of Manas. But, again, there were special factors that created difficulty: the lack of homogeneity, and especially the presence of Spanish colonists that caused a general rejection of European culture. In Paraguay, however, the Jesuits were more successful in isolating the Guaraní from the colonists. In addition, this same policy of isolation caused resentment in New Spain. Further, the lack of mining operations in the area, undoubtedly, favored the work of the Jesuits in Paraguay. The debate over Colonial missions in Latin America continues because the subjects it involves—evangelization, enculturation, and modernity—continue to be relevant to the globalized world of the XXIst Century. ●

* Published in *Los jesuitas y la modernidad en Iberoamérica* (The Jesuits and Modernity in Iberoamerica) (CIPAV-177, 2006), edited by Juan José Ruda Santolaria, Ph.D., editors. Holy Catholic University of Peru Press (PUCP, French Institute of Andean Studies (IFEA) and Pacific University (UP), 533 pp., Lima, 2007.
** Professor of History at the Holy Catholic University of Peru. Doctor of History from the Holy Catholic University of America. (Washington D. C.) He is a specialist of Church History and Religious Politics in Latin America.

NO ONE KNOWS MY BUSINESS

Blanca Varela (Lima, 1926) is one of the greatest figures of Latin American poetry. Last year she was distinguished with the Queen Sofia Prize for Iberoamerican Poetry. *Nadie sabe mis cosas. Reflexiones en torno a la poesía de Blanca Varela* (2007) (No one knows my business. Reflections on the Poetry of Blanca Varela) an impeccable volume edited by Mariela Dreyfus and Rocio Silva Santisteban, begins with Octavio Paz's famous prologue to *Ese puerto existe* (That Port Exists) and also includes a selection of essays, interviews, photographs, and a personal anthology, along with an epilogue by Mario Vargas Llosa.

HOMAGE TO BLANCA VARELA Mario Vargas Llosa

P rizes rain down on Blanca Varela —yesterday the Octavio Paz Award for Poetry and Essays, the City of Granada Prize, the Federico Garcia Lorca, and now the Queen Sofia [...]—. Although, without a doubt, poetry has been the most sustained passion in her life, it was never a job, a public task. Rather, it has been a secret vice, unconfessable, cultivated in clandestinity, with extreme zeal and reservation, as if exposing it to light, to the eyes of others, could hurt it.

That she has published these half dozen books is a kind of miracle, more the work of her friends' insistence than her own will. Among these privileged readers she showed her verse to was Octavio Paz, who wrote the prologue to her first book and helped her find its title. (She wanted to call it *Port Supe*, which he didn't like. "But that port exists, Octavio." "There's your title, Blanca, 'That Port Exists.'")

I met her in mid 1958, when she and her then-husband, the painter Fernando de Szyszlo, were packing to go to the United States, where they would spend the next two years. They lived in a studio apartment precariously built on a rooftop in the Santa Beatriz district of Lima. I was about to leave for Europe and I didn't see her again for four years, but from that first day I loved and admired her, as have all those who have been lucky enough to get to know her, to enjoy her generosity and her intelligence, that warmth and cleanliness in delivering herself to friendship, to enrich the lives of all that get close to her. In a half century of friendship, especially late on Saturday nights at long parties, I have heard her speak about almost everything. About the generation of 1950's poets she was part of, Sebastian Salazar Bondy, Javier Solignac, Jorge Eduardo Eielson who, with those of a generation before, Cesar Moro and Emilio Adolfo Westphalen, revolutionized Peruvian poetry, bolting it to the vanguard of modernity. About Breton and the surrealists, about Sartre, Simone de Beauvoir and the existentialists, whom she met in the years she lived in Paris. About her literary loves and hates and about so many people that impressed her and that she loved or hated. And I have heard her, who, not many times assisted by a couple of whiskeys to vanquish her shyness, say evil and ferocious things filled with so much grace and humor that delighted her audience and that irredeemably became kindnesses because Blanca, despite having dealt with very difficult situations and having had an acute feel for and sensitivity to pain and sacrifice, has always been a being ontologically allergic to any form of evil, meanness, and even those small miseries that come



Blanca Varela.

from vanity, selfishness and other sordid elements of the human condition. But I am quite sure of never having heard so much as a word about her own poetry, and in fact, have seen her many times, when asked about it, deflect the question with a shy turn of phrase and quickly change the subject.

Her poetry shares this same reserved nature, and, although alluding to many subjects, is glacially spare about itself. Unlike others, often of the noblest lineage, who show off and boast, proud of themselves and their work, Blanca Varela's work pulls back and conceals itself, barely showing amidst foreshortened figures, and leaving only traces, hints, so that our appetite whetted by these morsels of beauty, looks for, delves into that which is hidden in her gut, taxing our imagination and knocking over our desires to enjoy it with exactitude

Discreet and elegant like a fairy tale, Blanca Varela's poetry has appeared bit by bit, at long intervals, in tight little perfect collections. *Ese puerto existe* (That Port Exists) (1959), *Luz de día* (Light of Day) (1963), *Valses y otras falsas confesiones* (Waltzes and Other False Confessions) (1972), *Canto villano* (Villanous Chant) (1978), *Ejercicios materiales* (Material Exercises) (1993) and, finally, her complete works, with two unpublished compilations *Donde todo termina abe in alar* (Where Everything Ends Wings Open) (2001). Each of her books left at its own rhythm a dew of delectable appearance, since, due to her delicate word play, the lightness of her music, a sharp impregnation of existence lays in ambush, the cold abjuration of a being entranced, living only to die. Life pulses through them, but threatened and awaiting the hangman's noose,

uncessantly subjected to beastly ordeals. In one of her most intense poems, from *Ejercicios materiales*, life ("mis antigua y oscura que la mente", older and darker than the mind) appears transfixed, a calf swarmed by thousands of flies, a pathetic animal, impotent to defend itself from the constant beastly attacks it is subjected to. The force of the poem lies in that it makes us feel that such a fate is more than a pity, that there is a certain inevitable greatness in it, that of the heroes of classical tragedy, dying without resignation, fighting while fully aware that defeat is inevitable. Thus Blanca has resisted the adversity and trials to which she has been exposed her whole life, with great courage and stoicism, and with an unconscious, natural elegance. She worked her whole life, at day jobs she faced with good humor and determination—journalism, public relations, bookselling, editor, growing to the point of the unspeakable, iron-willed, against the hardest vicissitudes, including the worst of all: the loss of her son Lorenzo in a plane crash 11 years ago. At the same time, there was always within her the being that wrote, a fragile, delicate, unsure being, defenseless because it is immeasurable decency and integrity towards the vile acts and baseness of daily life in this sordid world of frustrations and betrayals, which she always passed through unchanged, without making a single concession, without fairness of heart or cowardice. This is the story told by her sparse, subtle poetry, through its uncommon metaphors, its strange explorations of the world of insignificant things, its insects, rumors of the sea, sea birds, its sandstorm voices and landscapes of heaven.

In the late 1970's, more as a personal favor to me than through any real enthusiasm on her part, Blanca revived the Peruvian chapter of PEN, and we traveled together to these conferences and congresses convoked by the writers' association it was my honor to preside over for three years. In Egypt, in Denmark, in Germany, and in Spain I remember Blanca bravely trying to pass unnoticed, to be invisible, and the anguish which seized her when she was left with no choice but to intervene (which she did quickly and almost in a whisper, in monosyllabic French, pale and gaunt from effort). And, nevertheless all those she met and worked with at those meetings remember her, and to this day I meet poets and writers around the world who ask about her, in these furtive encounters her unmistakable way of being, her aura, her magic wand, her loquacious silence, her involuntary diarm, the luminous sparks of her intelligence, burned themselves onto their memory, and left them convinced of having encountered an uncommon being, a flesh and blood woman made also of dream, grace, and fantasy.

*Mariela Dreyfus and Rocio Silva Santisteban (editors). Congressional Editorial Fund of Peru. 551 pp. Web: www.congreso.gub.pe/fundoeeditorial

ban, "the total harvested area in Peru must be around 300 thousand Metric hectares, since there has been a large increase compared to previous years". The difference is that in departments like Junin and Huanoico, for example, the area dedicated to coffee cultivation has increased, since it represents a concrete alternative to illegal coca production. Coffee is grown in 17 departments of Peru and small farms are predominant. 62.5 percent of coffee farmers have less than 10 hectares, 30 percent have between 10 and 30 hectares of land, and only 7.5 percent have more than 30.

Let us now examine the geographical distribution of coffee growers. "45.7 of coffee production takes place in the Northern Peru," explains Montauban, "in the departments of Cajamarca, San Martín, Piura, and Amazonas. In the central region (Junin and Pasco) 32.5 percent, with the rest in the south" (Ayacucho, Cuzco, and Puno). It is important to note that coffee grows especially well in the cloud forest (high altitude) jungle regions on the Eastern slopes of the Andes. "Coffee growing zones go from 600 to 1,600 meters (2,000-5,250 ft) above sea level, and in Peru there are about thirty coffee exporting corporations, whose main markets are Germany, Belgium, the United States, Canada, Japan, and Korea".

HIGH ALTITUDE COFFEE

Experts affirm that the best coffee is grown at high altitude. That is, more than 900 meters above sea level. Proof includes the experience of the Coffee Cooperatives of the Sandia Valley Center (Cecovasa), which, in alliance with Conservation International, produces extremely high quality organic coffee, ready to compete with any in the world, as it is already doing in the most

demanding international markets. The plantations—between 1,200 and 1,800 meters (4,000-5,900 ft) above sea level—are located on the eastern slope of the Tambopata River Valley, south of Bahuaja-Sonene National Park, in Puno, a region referred to as the "Amazon Basin of the Andes".

The interesting aspect of the alliance between Cecovasa and Conservation International is that the NGO has brokered a relationship between the farmers and Starbucks, an international chain distinguished by its support for small producers who meets its quality control standards and commitment to the environment. If anyone wonders what's so special about the coffee that Cecovasa sells Starbucks, the answer can be found in the results of the Third National Quality Coffee Competition, held in Huanoico in October of 2007. Peruvian and international expert tasters judged this coffee to be the best in Peru and gave it 94.68 points (the Association of Coffee Producers of San Ignacio, in Cajamarca, garnered 93.68 points and the Divisive Cooperative of Huanoico got 92.3).

Further good news is that the commission presided over by the Ministry of International Trade and Tourism, which designates the nation's flagship products, has added coffee to its exclusive list (There are currently nine: Pisco, cotton, alpacas and llamas, Chulucanas pottery, lucuma (eggfruit), asparagus, Peruvian Cuisine, and coffee.) Coffee was chosen, according to José Quiñones, director of Export Promotion for Promperu, "because it has particular characteristics that distinguish it from other coffees on the market and because its production is carried out with environmental and social considerations in mind". The concept of "fair trade" is currently in vogue worldwide. •

LET'S DRINK COFFEE

"In 1772, and assisted by the generous Viceroy Amat, an Italian or Frenchman named Francisquín established on La Merced street a café (the first one we had in Lima), which could compete with the very best one in Madrid." Four years later, a Spaniard, don Francisco Serrio, founded the famous Bodegones Café, "which until quite recently enjoyed great renown" wrote Ricardo Palma in one chapter of his *Peruvian Traditions* (specifically in "Wise as Echevarría"), although the researcher Rosario Olivás (in *Food in Colonial Times*) argues that Mr. Serrio's was the first café in Lima. Either way, we know that coffee has been drunk in Peru for more than two hundred years. Despite this, Peruvians do not possess what could be called a coffee drinking culture.

It is calculated that Peruvians consume approximately 500 grams [1 pound] of coffee per capita. Almost nothing. Argentinians consume 5 kilos per capita, and Colombians 7. For this reason, The Peruvian Coffee Board promotes the ingestion of the brew and holds small coffee tasting workshops in which not only producers and salesmen, but also connoisseurs and those interested in deepening their knowledge of the legendary bean participate.

"More than a billion people drink coffee daily, and more than a million sacks are consumed each year. Coffee is our main agricultural export and the most important product, after oil, on the world market," affirms Eduardo Montauban, who also recommends drinking up to four cups a day. "We have to overcome the myth that coffee is unhealthy and only contains caffeine". He is right, as coffee contains more than a thousand compounds, including Vitamin B (niacin) amino acids, sugars, lipids, minerals, etc. And, science has plainly proved that it provides a large quantity of antioxidants. Plus, it is the best "energizer" known to man. Its use is recommended during the day. This way, the brain experiences an increase in activity. And best of all: it keeps us in a good mood. •



RECIPES

LÚCUMA CREAM COFFEE (digestif) *

Ingredients:
1 ½ ounces Gran Kafa (coffee liquor)
½ ounce Chanchamayo espresso
1 ½ ounces lucuma (eggfruit) pulp
½ ounces evaporated milk
½ ounce simple syrup

Preparation:
Put the ingredients in a blender with four ice cubes and blend until the ice is crushed and a creamy foam begins to rise. Serve in cocktail glass and garnish with 3 coffee beans.

TROPICANA COFFEE (cocktail) *

Ingredients:
1 ounce Cartavio Solera Rum
¼ ounce lime juice

1 ounce Quillabamba filter brewed coffee
4 tablespoons white sugar
1 ounce Gran Kafa (coffee liquor)
20 ice cubes

Preparation:
Put the ingredients in a blender and blend until ice is totally crushed. Serve in a cocktail or martini glass and garnish with whipped cream and a red cherry.

PISCOFFEE (digestif) *

Ingredients:
1 ounce acholado pisco
2 ounces milk
½ ounce grenadine syrup
2 ounces hot Pichanaqui espresso
Whipped cream

Preparation:
Direct blending method. Put the pisco, milk, and

grenadine syrup in a glass and steam, then pour in the coffee, and finally, mix in the the whipped cream. Serve in toddy cups.



*Juan Carlos Gómez Ochoa, head of Bar and Cocktail programs at the Le Cordon Bleu Institute of Peru. www.cordonbleuperu.edu.pe.

PERU, COFFEE GROWING POWER

Teresina Muñoz Najar

Peruvian coffee production is going through one of its greatest epochs. Peru has become the sixth largest producer of green coffee beans in the world and the biggest exporter of organic coffee. As such, coffee has been declared a flagship product by the Ministry of International Trade and Tourism and by the Ministry of Agriculture.

At this point, it is gratifying to know that world-leading brands use Peruvian coffee in their blends for its aroma and taste.

Even if no customs certificate can guarantee the volume of organic coffee exported by Peru, by simple calculation we can deduce that Peru has become the number one organic coffee exporter in the world. "There are no direct statistics," explains Eduardo Montauban, General Manager of the Peruvian Coffee Board, "but we know that 10 percent of exports of Peruvian coffee is organic. This is indicated on one hand by coffee certification and on the other by sales contracts".

This is not the only good news. In the last 15 years, the volume of Peruvian coffee production (conventional, organic, and specialty) has multiplied. "In 2007," continues Montauban, 2,876,321 60 kilo sacks were exported for a value of 424,532,936 US dollars." Of this total, 58.4 percent correspond to domestic companies, 25.5 percent to foreign companies, and 16.1 percent to cooperatives and growers' associations. According to Montauban, the expectation for next year is of 3,450,000 60 kilo sacks for a value of 540 million US dollars. It is important to note that Peruvian coffee is traded in the category of "other soft arabicas" on the New York Commodity Exchange.

WHAT IS ORGANIC COFFEE?

Doctor Robert Rosskamp, in an article published in 1996 (Cultivando, vol. 14, mayo de 1996), defines the term "organic coffee" with clarity. The prestigious agronomist (now retired in Germany) explains, "Ecological coffee cultivation should not be confused with traditional methods, in which the farmer is more of a coffee harvester".

Organic coffee, according to Rosskamp, is the result of modern, intensive agriculture, combining ancestral production methods with others introduced by scientific advancement, "which situates it in similar conditions to those of conventional coffee cultivation, but with a diametrically opposed conception to it". The specialist also advances the idea that organic agriculture is more than the non-use of agro-chemicals, "The goal of ecological coffee cultivation is the sustainability and renovation of the natural basis for coffee production, improving the environment and quality of life. By paying a surcharge for organic coffee, the consumer is supporting fairer production structures, aimed at a rational, sustainable use of natural resources, especially of the fertility of the soil". Nothing



Coffee plant

The International Coffee Agreement of 2007, the seventh coffee related treaty since 1962, was agreed upon by the 77 members of the International Coffee Council at a meeting in London on September 28th 2007. It was officially adopted by the Council as Resolution 431. The agreement strengthens the role of the International Coffee Organization (ICO) as a forum for intergovernmental consultation, a facilitator of international trade through greater transparency and access to pertinent information, and promotes a sustainable economy for the benefit of all parties involved, and especially for small coffee growers in coffee producing countries. It is an important instrument for cooperation and sets the legal framework for the basic activities that the organization will undertake in the future. 15 of the 45 exporting members of the ICO are among the least developed nations (with low income levels and high economic vulnerability) and the 25 million small farmers and their families who produce 90 percent of the coffee in the world are particularly affected by fluctuations in market prices and uneven supply and demand. In the preamble, the contribution made by the sustainable sector of coffee growing was specifically recognized as contributing to internationally created development goals, including the UN's Millennium Development Goal, especially concerning eradication of extreme poverty. Among the most important innovations in a new chapter on development and financing are the establishment of a consultative forum on financing for the coffee sector in response to the need for better access to information on themes of financing and risk management in coffee production, and giving special importance to the needs of small and medium scale producers. The range of statistics will be increased, contributing to greater transparency in the marketplace, and a new committee for promotion and market development will carry out activities such as information campaigns and research, along with creating studies and training programs related to coffee production and consumption. •

Source: International Coffee Organization: www.ico.org

could be truer. Choosing to have a cup of organic coffee in the morning, or afternoon, is an act of reconciliation with nature, of betting on a better world.

That said, organic coffee growing requires more labor than the conventional brand, and, above all, a change in attitude. As such, as the environmentalist Antonio Brack Egg (recently named Minister of the newly created Ministry of the Environment) explains in his book *Producción orgánica, un potencial para el Perú*, farmers, "often combine organic production with that of specialty or gourmet coffees and therefore have greater possibilities for growth".

In the same book, Dr. Brack Egg refers to the district of Villa Rica (in Oxapampa, due northeast of Lima), where during the last fifty years there has been the development of agro-forest system of coffee cultivation on mountain slopes, with important economic and environmental benefits. He explains that the system consists of leafy tree species (to shade the coffee bushes) that release nutrients into the soil and produce abundant organic material (leaves) and which, thanks to their roots, control soil erosion. In addition, the trees produce excellent firewood, used for energy in homes and to dry the coffee beans.

Additionally, coffee fields using this system (which protects biodiversity) are habitats for endangered species such as the ocelot and margay (feline species), two species of monkey, and several species of wild turkey. The use of chemical fertilizers and pesticides has been displaced by natural methods of pest control and by natural fertilizers. According to Brack Egg, ten coffee producers owning parcels in the system mentioned above have formed a corporation, (Villa Rica High Land S. A.), which competes in specialty coffee markets and has obtained international financing at lower interest rates than those available from domestic bankers. Quite a feat!

THE WORLD OF COFFEE

Facts and figures on Peruvian coffee illustrate its importance and magnitude. Here we refer to organic as well as conventional and specialty coffee, again using information given by Eduardo Montauban.

To begin with, Peruvian coffee provides the economic sustenance of the approximately 180 thousand families directly involved in its production. "Currently," explains Montau-

POETRY

la muerte se escribe sola
una raya negra es una raya blanca
el sol es un agujero en el cielo
la plenitud del ojo
fatigado cabrio
aprende a ver en el doblez

entresaca espulga trilla
estrella casa alga
madre madera mar
se escriben solos
en el hollín de la almohada

trozo de pan en el zaguán
abre la puerta
baja la escalera
el corazón se deshaja

la pobre niña sigue encerrada
en la torre de granito
o en el violeta el azul
enrejados

no se borran

no se borran

no se borran

From *Concierto animal* (1999).



death writes itself
a black line is a white line
the sun is a hole in the sky
the fullness of the eye
fatigued male
learns to see in the deceit

sorting cleaning thrashing
star house seaweed
mother wood sea
write themselves
in the pillow soot

a piece of bread in the hallway
opens the door
goes down the stairs
the heart sheds its petals

the poor little girl is still locked up
in the granite tower
gold violet blue
fenced in

do not wipe off

do not wipe off

do not wipe off

We do not believe in art. But we do believe in the efficiency of the word, in the power of the sign. The poem or paintings are exorcisms, conjured against the desert, against noise, against nothingness, against yawning, against hanking, against the bomb. To write was to defend the self, defend life. Poetry was an act of legitimate self-defense. To write: to beat sparks from rock, provoke rainstorms, banish the ghosts of fast power, and deceit. There were booby traps at every turn. The trap of success, the trap of "literature engagée," that of false poetry. The cry, the sermon, silence: three desertions against the three, song. In those days, we all sang. And in this chorus, the solitary voice of a Peruvian girl: Blanca Varela. The most secretive and shy voice, and the most natural. Ten years later, somewhat against her will, practically forced into it by friends, Blanca Varela decided to publish a little book. This collection includes poems from that time and other, more recent ones, all written by the same admirable poet: Blanca Varela is not a poet smugly satisfied with her discoveries, nor is she intoxicated with her own song. With the instincts of a true poet, she knows when to shut up. Her poetry neither explains nor rationalizes. Neither is it a confession. Rather, it is a sign, an incantation opposite, against, and towards the world, a black stone tattooed by fire and salt, by love, time, and loneliness. And, also, an exploration of her own consciousness. In her first poems, too proud, too shy to speak with her own voice; the "I" is a masculine, abstract poet. As she penetrates deeper into herself, and, as such, as she penetrates deeper into the outside world, the woman reveals herself and empowers her own being. True, there is nothing less "feminine" than the poetry of Blanca Varela, but at the same time there is nothing more courageous and womanly: "There is something which makes us [...] call my hair a "house," and lice "my children." This is contained but explosive poetry the poetry of revolt: "Numbers hurt. This is immortality. Passion shines, burns, concentrates and sharpens itself in a sentence that is at once a knife and a wound. "I love this red flower without innocence".

Octavio Paz: Prologue to Blanca Varela's *Este puerto existe (y otros poemas)* (That Port Exists and Other Poems), Xalapa, University of Veracruz, 1959.

BLANCA VARELA OR THE PERSISTENCE OF MEMORY

José Miguel Oviedo

That burning human question revived by surrealism is the focus of the poetry of Blanca Varela. Consciousness and dream, reason and sensitivity, day and night, pretence and authenticity, love and disdain, are the poles between which the debate rages and which give her work its characteristic tone of rebellious dissatisfaction. Between shuddering and a delicate humor, this poetry constantly refuses the tight realism of reason and the established, and exalts the unlimited possibilities of sensitive knowledge, the only one which can link us to the universe [...].

Blanca Varela hitches her poetry on the legitimate defense against the alibi of sentimentality, the family compromise, and the social rites that mask and asphyxiate human nature. For her, existence is a constantly readjusted compromise between lucidity (not the same as reason) and the passion that guarantees the authenticity of our experience. This is what, deeper than visible differences, we can find in Novalis, Blake, and Breton. Blanca Varela also belongs, though on other terms, to that tradition that, according to Jacques Riviere, Rimbaud shared, "The Institution is a compromise with the imperfect", and that pursue the noble feeling that life seems at the same time to promise us its bounty and deny it to us. Breton wrote, at the end of his first manifesto, "To live and let live are imaginary solutions. Existence is elsewhere". The poetry of Blanca Varela has not lost this faith. •



THE JESUITS AND COLONIAL ART

Luis Enrique Tord



1. Pulpit. Anonymous, XVIIth century. Gilded wood. Church of the Company, Arequipa.
2. Saint Peter's Church, Lima.
3. Coronation of the Virgin. Bernardo Bitti. Oil on canvas. Between 1538 and 1575. Saint Peter's Church, Lima
4. Political religious allegory: the Jesuit saints uniting the peoples of the globe. Anonymous. Saint Peter's Church, Lima.
5. Jesuit church in Cusco. Illustration: Paul Marcony.
6. Large Altarpiece XVIIth century. Church of the Company of Jesus, Cusco.
7. San Ignacio de Loyola. Anonymous, XVIIth century. Carved polychromed wood. Saint Peter's Church, Lima.



From the moment of its arrival in the Viceroyalty of Peru in 1568, the Company of Jesus confirmed the enormous power that images had in the propagation of the Christian faith in the indigenous population. This is explicitly made clear in a document from the latter third of the sixteenth century in which the Jesuit monk Diego de Bracamonte requests the general of the Company, Everado Mercurian, to provide the services of a Jesuit painter, for "much can be achieved with the Indians using exterior things, in such a way that they esteem the spiritual, so it goes with exterior signs, the great benefit for them of seeing images that represent their meaning with majesty and beauty, as the people of this nation are quite sensitive to these things." As a consequence of this request, the Jesuit authorities in Rome sent the fine Italian manor painter, Brother Bernardo Bitti, an exceptional presence in colonial visual arts.

But of equal importance in the Catholic world, and consequently in the New World, were the regulations stemming from Council of Trent (1545-1563), in which the pertinence of the use of images was discussed. These were adopted in the XXVth session, ordering, "[...] images of Christ, Virgin Mary Mother of God, and other saints shall be hung and kept especially in churches, and they shall be revered and venerated [...]". In addition, "[...] the bishops shall teach through the story of the mystery of our rendition, contained in paintings and other representations, so that the people are to be instructed in the articles of our Faith, which must always be held in mind and on which they must constantly reflect [...]". In this manner it was decided to adorn the temple with wealth, the priests taking the utmost care to employ the greatest products of nature's bounty. These considerations were the basis of the appearance of Baroque art, which, at some point, came to be considered "Jesuit".

It must be remembered that the Company faithfully applied this edict in Peru, to the point that the architecture and the splendor with which their temples are adorned obeys from start to finish the firm resolution to use the power of the image in the expansion of Christian faith. An image enters the human soul through the sense of vision, which is, according to the Greeks, that of knowledge, and is thus of an importance superior to that of taste, smell, touch, and hearing. It must be remembered that the Company was born amidst the clash of the Counterreformation, and that the Council of Trent had emphasized the importance of some of its most eminent theologians, such as Diego de Lainez and Alfonso Salmeron, thinkers that worked alongside such Spanish masters as Domingo de Soto, Antonio de Solis, and Jeronimo Bravo, each supported by King Phillip II, the most powerful royal leader in the struggle of Catholic Europe against Protestantism through the profound crisis which shook the Catholic church during that century.

Baroque was thus the art that embodied the Counterreformation. Through its spectacle, its vibrant movement, its dramatics, its theatricality, the living arts were applied to forcefully transmit the life of Christ, the Virgin, the saints, and the mysteries of faith. And the Company of Jesus was in the vanguard of this movement that bridged the XVIIth and XVIIIth centuries, giving life to original currents in Peru such as the Cuzco School of painting and the architectural decoratim of the mestizo South Andes, as well as exceptional Jesuit monuments in the big cities of the powerful viceroyalty. ●

