



**Collaboration within the scope of implementing the European project  
“4Cities4Dev - Access to Good, Clean and Fair Food: the Food Communities’  
Experience”**

## **RESEARCH REPORT**

# **THE FOOD COMMUNITY MODEL IN SLOW FOOD’S ACTION IN AFRICA. Operating methods and guidelines for assessing and monitoring activities**

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**This report has been drawn up with the collaboration of Slow Food, in the person of Jacopo Borazzo**

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## PHASE/CHAPTER 1

### Analysis and explanation of the community food model proposed and developed by SF

#### Introduction: research objectives, structure and methodology

The European project “4Cities4Dev - Access to Good, Clean and Fair Food: the Food Communities’ Experience” envisages a scientific validation of the paths taken by Slow Food (SF) in Africa.

The research entitled “Food Communities in Slow Food’s (SF) Action in Africa. Operating Methods and Guidelines for Assessing and Monitoring Activities”, pursued jointly by the CISAO - *Centro Interdipartimentale di Ricerca e Collaborazione Scientifica con i Paesi del Sahel e dell’Africa Occidentale* (Interdepartmental Centre of Scientific Research and Collaboration with the Sahel and West African Countries) of Turin University and the CSA - *Centro Studi Africani* (Centre for African Studies), aims to create a framework for the theoretical conceptualization and refinement of ways to empirically analyze the practices used by SF over the past decade. To this end, the work is split into two separate phases, with the report’s chapters and sections structured accordingly.

## PHASE/CHAPTER 1

### Analysis and explanation of the food community model proposed and developed by SF

- 1.1. *Slow Food’s journey from Italy to Africa*
- 1.2. *The conceptual reference framework of Slow Food’s activity*
- 1.3. *A proposed reading of the Slow Food cooperation model*

#### Methodology

We first sourced the available documentation (data, project aims, activities and policies) and interviewed the project managers and contacts for the case studies listed in the project document<sup>1</sup> so we could establish what activities SF carries out with food communities in Italy and the rest of the world (paragraph 1.1). We then analysed theoretical reference framework covering SF’s actions, including development cooperation (paragraph 1.2). After determining the elements that make up the framework and the association’s activities, we identified some key issues to test the community food model proposed by SF and compare it with other rural development models proposed in international development cooperation activities. This would help to highlight critical issues, original characteristics and unexpressed potential (paragraph 1.3).

## PHASE/CHAPTER 2

### Guidelines for assessing and monitoring project sustainability

- 2.1. *The model’s sustainability: environmental, economic and social components*
- 2.2. *A grid of indicators for cross-cutting assessment of sustainability*
- 2.3. *Operational proposals from initial application of the grid*

#### Methodology

As part of the validation/assessment phase, considered as a process implemented during the different project phases and not only *ex post*, we identified the elements defining the model’s sustainability (at environmental, economic and social level) and the adaptations made according to where it was employed (paragraph 2.1).

We developed a grid of quantitative and qualitative sustainability indicators, describing the components and key variables of the “food community” model (2.2) and its application to the case studies selected within the project. We defined a “zero state” and a methodology for future monitoring and assessment activities (paragraph 2.3).

## 1.1. Slow Food's journey from Italy to Africa

SF is not known for being traditionally involved in development cooperation but its activities do extend to this field. While it is not formally an NGO or association set up for the purpose of development assistance, and does not see itself as having development cooperation as a primary aim (as has emerged from numerous interviews with SF members), in fact it carries out activities to support, network and promote rural development in countries both in the global north and global south. These activities performed by SF in pursuit of a clearly defined philosophy, particularly in “developing countries” (DC), take place within the same working context as the operations carried out by traditional development cooperation bodies (government agencies, international organizations, NGOs, local authorities and others engaged in decentralized cooperation).

This is the initial premise from which this research has developed.

The path that led the association into cooperation was different from other organizations operating in the field. SF was set up in Italy in the 1980s as a food and wine and cultural association with the following aims:

- education in food, taste and gastronomic science.
- the defense of biodiversity and traditional food products linked to it: food cultures that respect ecosystems, the pleasure of food and quality of life.
- the promotion of a new food model which respects the environment, traditions and cultural identities, capable of bringing consumers closer to producers, creating a virtuous network of international relationships and greater sharing of knowledge.

These objectives, which involve the food communities, are pursued through different projects (Ark of Taste<sup>1</sup>, Presidia<sup>2</sup>, food gardens<sup>3</sup> ...) which work to:

- strengthen local production chains,
- rediscover and catalog traditional knowledge,
- promote local food as a means of guaranteeing food security, support native species and breeds, help farmers, herders and fishermen to break free from social and commercial isolation,
- strengthen producer awareness and self-esteem.

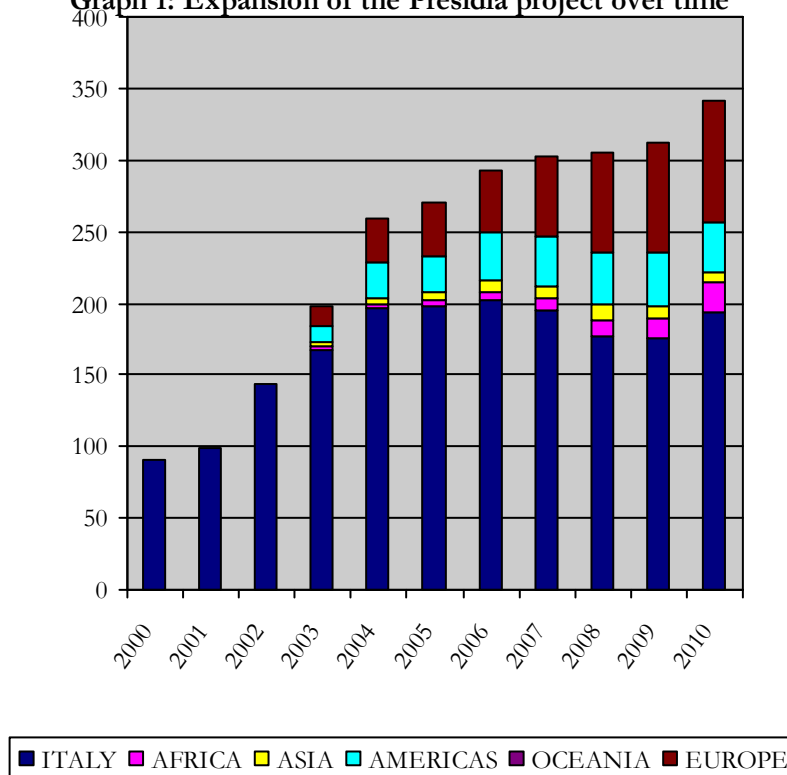
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<sup>1</sup> A protective vessel which travels the world saving small-scale products of gastronomic excellence which are threatened by industrial agriculture, environmental degradation and standardization. The project, started in 1996, seeks out, catalogs and reports endangered flavors which are still alive and have significant potential but need to be saved. The Scientific Ark Commission assesses cured meats and sausages, cheeses, cereals, vegetable ecotypes and local breeds, applying precise selection criteria: gastronomic excellence, a link with the local area, artisanal production and the risk of extinction. The Ark of Taste currently includes over 1050 products from 69 countries.

<sup>2</sup> The Presidia were created to support local products at risk of extinction, protect unique regions and ecosystems, recover traditional production techniques and to safeguard native breeds and vegetable varieties. The project is a natural progression from the Ark of Taste (see note 1), but unlike the latter it directly involves the producers in making the most of their products. It offers technical assistance to improve quality, organizes exchanges between different countries, and promotes not only the products, but also their local areas, identifying new distribution channels (at local and international level). So far, over 350 Presidia have been created worldwide, involving more than 10,000 small producers.

<sup>3</sup> Since 2000, SF has developed the Convivium Gardens project in Italy, aimed mainly at schools, with the aim of providing food education to the younger generations.

**Graph 1: Expansion of the Presidia project over time**



Source: Slow Food data presented by the authors

When interventions are implemented, food communities<sup>4</sup> need to be involved, not only as beneficiaries of an activity, but also as a group of subjects which, with their heritage of knowledge, contribute to the planning and accomplishment of the interventions.

In the early years, SF activities only developed in Italy, but gradually the idea that conserving the distinctiveness of local food, agricultural traditions and community knowledge could play a fundamental role in protecting ecosystems and promoting sustainable production, spread through Europe and the rest of the world. The association now has over 100,000 members and more than 1000 Convivia<sup>5</sup> in 153 countries.

The development model promoted by the association originates from SF's home area of the Langhe which has experienced a significant economic revival. It had been a poor and abandoned agricultural area but became rich and flourishing after it recognized the importance of diversifying local products (particularly wine), and enhancing their value by highlighting their specific local character. This can be

<sup>4</sup> All those involved in a food production chain who are historically, socially or culturally linked to a specific geographical area and to a product that represents the area in question: chefs, farmers, seed specialists, fishermen, wild plant gatherers, animal breeders and researchers. The members of a food community work within the scope of the small-scale sustainable production of quality products. They share the problems caused by intensive agriculture and by the standardization imposed by a food industry that targets the mass market.

<sup>5</sup> The Convivia (previously known as *Condotte* in Italy and named Convivia at the Venice International Congress of 1990) are SF's local association bodies. They are groups of members who voluntarily devote their time and effort to disseminating the association's philosophy and translating it into reality. Depending on their inclinations and imagination, each Convivium organizes a series of events that range from dinners and tastings, where the members meet and share the everyday pleasures of food, to visits to local farms and producers, conferences and discussions, film festivals, taste education courses for children and adults, the promotion of Earth Markets and Community Supported Agriculture schemes (CSA) and many other events and projects which aim to publicize local foods and producers. The Convivia create networks among all those interested in gastronomy, based on the idea that eating is an agricultural activity, just as producing is a gastronomic activity.

seen as a virtuous example of wealth creation achieved by focusing on the specificity of a product and its local area, one of the main principles of the SF philosophy. The diversification of small-scale, high-quality products is seen as virtuous as it opposes the standardization typical of industrial production. To restate the example, if only a very generic “red wine” (with standard characteristics) were produced, an area such as the Langhe would never have enjoyed the significant development which has been achieved by promoting the various native grape varieties (Barbaresco, Barolo, Nebbiolo, Dolcetto, Barbera, etc...).

This same argument can be used for the whole of Italy, which turns its territorial specificities into an element of outstanding strength.

In this way we can see how projects<sup>6</sup> initially conceived for application in Italy can be adapted to different contexts, including in developing countries.

Developing country economies are often based on single-crop agriculture. In the past, when many of these countries were still colonies, local agricultural products were developed for export and even today, many economists often claim they are the only means of supporting and developing the economy. This forces these countries to put their natural heritage under considerable pressure so they can (often ineffectively) obtain minimal resources to mitigate their dire situation, with serious damage for present and future generations.

The highly protectionist policies of the United States and Europe towards cereal and textile products have exacerbated this situation, since many industrialized countries—including European countries with the Common Agricultural Policy (CAP)—use export incentives to allow national producers to place their goods on developing country markets at a price below production cost, crushing local producers. The result is that developing countries see their only export opportunity in products like coffee, tea, cashew nuts, cotton, bananas and other crops that cannot be grown in the northern areas of the world, and are forced to buy the cereals they need to survive on the international market, at prices which have risen considerably over the years.

Consequently there is a growing state of food dependence since income from exports is often lower than the amount needed to buy the cereals they no longer produce domestically. This leads to a continuous reduction in the proportion of land used for growing subsistence crops in favour of an expansion of export crops which only benefit a few landowners and exporters. This elite, which has gradually arisen partly as a result of land grabbing, makes it impossible to change the types of crops grown and it is also clear that the pittance paid to the farmers is just a fraction of the final price. Moreover, intensive agriculture and the planting of new areas of land results in a progressive impoverishment of natural resources, with desertification of vast croplands and the destruction of forests and woodland areas.

In the light of the above situation, SF felt it was also important to apply the main concepts of its philosophy to developing countries, where it could help to create new paths for development: gentle and possibly slower development, with modest, widespread growth linked to the most appropriate use of local areas and people. This approach also means mitigating one of the greatest risks of globalization, which is cultural standardization, seen as a loss of, or failure to build on, individual identities.

In this way, the places in the Global South where SF projects are implemented can be likened to the marginalized areas of the north, where the same problems of depopulation, emigration and abandonment occur in the European countryside and mountains, following different and more complex dynamics. For example, the economy of a European valley can be saved by reviving a local dairy tradition which had become economically unsustainable but which, thanks to the work of a Presidium, can be recovered and able to support the local economy again. Similarly, work on a traditional product in a developing country can stop locals escaping to the cities or embarking on desperate journeys to Europe because they feel they have no hope for the future .

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<sup>6</sup> Particularly Presidia and food gardens.

The small-scale interventions carried out by SF in the Global South are intended to restore dignity and pride to traditions and areas that tend to see everything Western as absolutely better. Farmers in the developing countries with which SF has come into contact are initially amazed at the interest shown in their products and traditions. This interest gradually encourages them to reconsider what they previously thought of as old and obsolete as something unique, which belongs to them and no one else and is, therefore, valuable.

The process starts with actions based on a common philosophy which can be adapted to individual contexts. Handbooks and guidelines are used to indicate paths and general aims which are then “calibrated” according to the characteristics of the project. The association’s approach, while inspired by the same principles, is adapted to circumstances in the Global South or North. This leads to the creation of a network with shared aims that exchanges mutually beneficial information/knowledge to promote the philosophy of “eating local”. There is no change to the basic steps in identifying areas where a project should be developed, i.e. an in-depth analysis of the environmental, sociopolitical and cultural context, nomination of a project coordinator responsible for coordinating the local actors and the SF contact.

The Slow Food Foundation for Biodiversity is a non-profit organization founded in 2003 to provide the SF association with an operational branch for developing projects to defend biodiversity and promote local products around the world.

In the introduction to the 2008 Social Report, the Foundation’s President Piero Sardo says: “...Our Foundation is focused primarily on local agriculture and food education, and it doesn’t set impossible objectives. [...] We can help local communities to build small-scale projects and provide training, promotion, and technical agricultural support to protect endangered local supply chains. We can help to revive traditional food production that restores the increasingly fragile links between small farmers, fisherpeople, herders and their local areas of origin. [...] This is why we firmly believe that our strategy and projects are of great use and quality: they are fitting to our resources, but are still able to take a long-term perspective”.

Since its creation, the Foundation has obtained assistance from technical staff and consultants to support operations in various areas and secure funding, including public funding bids for cooperation projects<sup>7</sup>. Funds obtained in this way are added to resources from public and private donors, fundraising or the support of the SF Convivia. The Foundation participates in these bids “as a partner or, more rarely, as the lead partner, contributing its technical and organizational experience and in particular, its ability to communicate widely through the Slow Food and Terra Madre network<sup>8</sup>”. (Social Report 2009, p. 12).

Existing projects (mainly Presidia in Italy) became part of the Foundation’s activity in 2003 and there was increased interest in other European and non-European countries, including Africa.

In the specific case of Africa, the SF philosophy shows its flexibility. While the approach, objectives and methods remain the same, there is a change in the importance attached to different aims: priority is given to fighting poverty and achieving food security through the reacquisition of local agricultural traditions.

One of the basic principles of this philosophy is recognition and support for local culture and biodiversity. As part of this focus, alongside the Presidia project with 20 projects in 10 African countries, it was decided to further develop food gardens, with a project entitled “A Thousand Gardens in Africa” and they have become an exemplary initiative. Through the stories they tell, Presidia projects

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<sup>7</sup> In particular, those whose objectives are to defend biodiversity, promote food security, strengthen local economies, promote sustainable agriculture and raise consumer awareness.

<sup>8</sup> Terra Madre is a network made up of people wanting to preserve and promote sustainable food production methods in harmony with nature, landscape and traditions (consumers, chefs and cooks, schools, research bodies, non-governmental organizations, associations, young people, etc.), created to protect, support and give a voice to small-scale producers. It also aims to change the system which is causing such damaging effects by harnessing the efforts of those who can influence future policies through their everyday decisions and choices.

often resonate beyond the boundaries of their community or country and become a symbol that transcends their actual impact in the community, while gardens are exclusively intended for those tending them every day.

The garden project is a small but attractive model due to its agility: gardens are quicker to set up than Presidia, they are perfect for involving young people and easier to replicate (creating 1000 gardens is feasible, whereas the creation of 1000 Presidia, under current conditions, is probably not).

Communities work in the gardens to defend local biodiversity, sharing experiences gained from cultivating traditional local products, using sustainable techniques and involving young people and the knowledge of the older generation.

The aim is firstly to help improve diet by encouraging people who mainly eat cereals and pulses to eat local fruit and vegetables and secondly, to promote the educational value of experience—knowledge of local varieties and traditions, and the awareness of a healthy, rich relationship with the land.

Last but not least, gardens also have a strong economic and social value. A garden can assure subsistence so those cultivating it are freed from dependence on other external sources; a garden can also be a new and gratifying work opportunity for young people.

## 1.2. The conceptual reference framework of Slow Food's activity

SF's work has always revolved around food. The foundation's reason for existing and its strategies have always been based on matters involving food, such as agriculture, breeding and the processing of foods. But while initially food was mainly considered from a wine and gastronomy perspective, with a focus on food quality and recovering traditional recipes and flavors, over the years other issues have assumed importance: agriculture and the environment have gained increasing attention. The social dimension also became an immediate fundamental priority, contributing to and stimulating SF to address cooperation issues.

So while food is clearly the original inspiration for SF's philosophy and action, it is more difficult to sort out the elements that have gradually become part of the association's cultural background. SF's position has evolved and progressed as a result of a wide-ranging consideration of particular issues (Figure 2) which are often addressed separately in scientific and political discussions. The main ones identified by us are:

- the defense of biodiversity (section 1.2.1.)
- the search for a new concept of quality (section 1.2.2.)
- the producer-consumer relationship (section 1.2.2.)
- local and rural development (section 1.2.3.)
- a critique of globalization (section 1.2.3.).

SF's cultural and political approach currently refers to all these areas, but reformulates and incorporates them into an original and specific philosophy which restores a holistic perspective (section 1.3.4.). Different components are reinterpreted and related to each other (Figure 3) so as to achieve sustainable projects that are based on the idea of “good, clean and fair” food<sup>9</sup>.

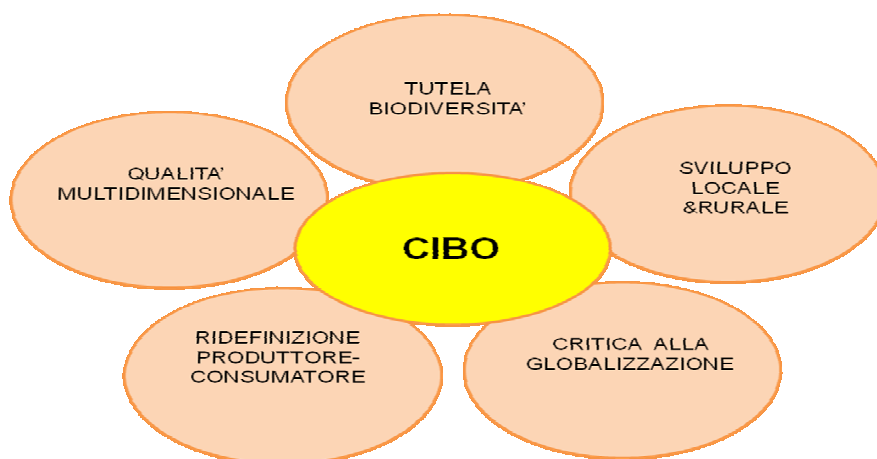
In the following sections we shall explain how SF has addressed each of these areas and how it has managed to reformulate and reestablish a position of its own by connecting them in an original way.

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<sup>9</sup> The slogan summarizes the three fundamental elements underpinning SF's definition of food quality. *Good* concerns taste: something that appeals to the senses is good; *clean* food is made and eaten with respect for the ecosystem, animals, biodiversity and the landscape; *fair* is a concept linked to the organization of work and the market: prices must be affordable for consumers and provide dignified living conditions for producers, while respecting culture and local areas.



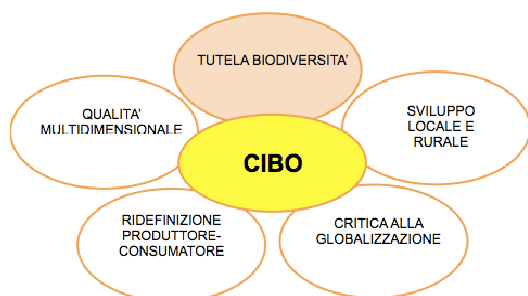
Figure 1: Summary of elements making up the cultural background to SF's evolving strategy.



<i>Multidimensional quality</i>	<i>Defense of biodiversity</i>	<i>Local and rural development</i>
<b>FOOD</b>		
<i>Redefinition between producer and consumer</i>		<i>Critique of globalization</i>

Source: produced by the authors

### 1.2.1. Biodiversity and defending the multifunctionality of agro-ecosystems



Following the 1992 Rio Earth Summit on the Environment and Development, and the adoption of the Convention on Biological Diversity, it has become essential for those dealing with environmental issues from their different perspectives (international bodies, states, environmental associations etc...) to incorporate biodiversity conservation within their strategies and actions. The state of biodiversity worldwide is of increasing concern, making it necessary to plan actions to protect and safeguard it, according to

the fields of application and types of biodiversity considered (genetic resources, species, ecosystems, landscapes).

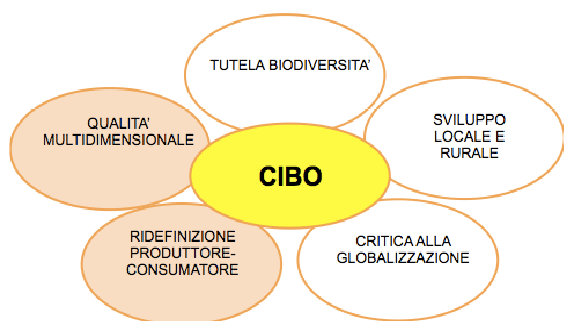
SF began to specifically address biodiversity in 1997, and from the outset followed a distinctively different path to other organizations dealing with the issue. The decision to focus efforts on defending food biodiversity immediately showed that it is arbitrary and simplistic to look at biodiversity in a reductive analytical way. It is necessary to adopt a complex systemic approach, taking into account all the components of food biodiversity: the biodiversity of crops (varieties, ecotypes, native breeds and populations selected by man over the centuries), dietary biodiversity consisting of the variety of traditional transformed products, and wild biodiversity (resulting from harvesting vegetable foods and hunting animals). By adopting the agro-industrial production model, humans are abandoning ancient local varieties of fruit, vegetables and cereals and replacing traditional breeds of cow, sheep and pig with modern hybrids. It is a worldwide attack on the wealth of countries and the knowledge of people, carried out to rationalize breeds and crops to achieve greater profitability.

Humans are systematically eliminating the extraordinary biodiversity they have spent the last 10,000 years skillfully and patiently selecting for their specific use and consumption. And while the collapse of

local crops, in Italy as in the rest of Europe, brings with it the loss of values, traditions and services provided by ecosystems (now increasingly quantifiable in terms of its significant economic damage), in poor countries it means a total loss of food sovereignty, which with ongoing food price increases, risks degenerating into a frightening food tragedy.

SF is developing its activities on these two fronts. It is strengthening the link between farmers and their land, and raising the profile of traditional products. In seeking to secure adequate remuneration for small-scale producers, the association also aims to expand and, in some cases, restore their cultural dignity, providing an incentive for their activity and revitalizing small local economies. In particular SF is developing activities to defend marginal areas, where the most interesting traditional products are found: products that are less suited to intensive development and often face difficult conditions (isolation, hostile climate, high altitudes, etc. Here the skills and ingenuity of small farmers have been particularly refined.

### 1.2.2. Redefining the producer-consumer relationship through narrated quality



The question of quality in the food sector is complex and requires dealing with some very difficult issues. The main difficulty is in precisely and correctly identifying what we mean by quality. It is no longer adequate to define it as the ability to maintain predetermined process and product quality standards over time. In the agrifood area, the concept has very different and sometimes contradictory connotations: this shows that we need to find a more robust definition.

The problem arises because there are many factors contributing to the quality of a food product. A food product is the result of a combination of unique social, historical, cultural and territorial characteristics that are hard to standardize and it is also the fruit of technical and technological work which now has to be somehow controlled and certified. Quality can derive from respecting the traditional methods of a certain place, from safety in terms of hygiene, from origins. Quality can also be achieved by meeting a whole series of requirements specified by community or national regulations, whether compulsory or voluntary, such as community regulations on quality marks, standards for organic produce, directives on typical and traditional products, legislation on GM products, which, in turn, refer to other different features. Reference may also be made to environmental quality, considering the environmental impact of a food product in every phase of its life cycle, or to social quality, considering the social conditions of production, respect for workers' rights and social equity in the distribution of proceeds from production and sale. Lastly, the notion of quality can be extended to the territorial quality of a food product, considering what that product can represent for a particular area, considering the complex interaction of agricultural and cultural relations that link producers and consumers with the history and geography of a place, with knowledge and traditions.

SF has added its voice to the debate around a comprehensive definition of quality, introducing the concept of "narrated quality". Quality cannot be summed up with labels or indicators, given the complexity of factors that must be taken into account (knowledge of the local area, processing techniques, recipes, sensory and nutritional characteristics). None of these factors can be considered on its own. Full communication requires a narrative. SF's complex and innovative concept of quality has developed over the span of 20 years of experience in the field, working directly with hundreds of communities of small-scale producers. It is unquestionably one of the things that most distinguishes the association from other organizations working with food and agriculture.

Quality is often measured solely with chemical and physical analyses or tasting panels and defined qualitative parameters. This technical approach is valid in a comparative and objective context, but fails

to consider everything that lies behind a local product that has developed through centuries of history. SF sees the quality of a food product as the result of a narrative. It starts with the product's origins (which can be the place where a species was domesticated or diversified, the place where a variety or a breed adapted or evolved naturally or the place where a cultivation or processing technique was developed) and then considers the environmental characteristics, local knowledge (within the community), the product's local reputation, processing techniques, recipes, storage methods, marketing, environmental sustainability and, of course, sensory and nutritional characteristics. Tasting—comparative where possible—is still a necessary tool for qualitatively assessing a product, but it is very important to recognize that it is relative and not absolute. Every tasting is always conditioned by the taster's personal habits and culture, according to the context where the product is used and known. The work carried out with African Presidia, aiming to improve final product quality (as well as production processes, environmental sustainability, economic treatment of producers, etc.) rather than boost initial recognition, clearly reflects the evolution of the quality concept that the association has developed over the years. Indeed, it is by comparing different situations that the meaning of quality has been enriched by the concept of good, clean and fair.

A narrative can restore competitive value to products that would otherwise risk disappearing from the market (because they come from marginal areas, are produced in small quantities etc.). Additionally, a narrative creates a link between producer and consumer that raises the consumer to the level of co-producer. No longer a passive subject, thanks to the narration, consumers are inspired to take an interest in those who produce their food, in the way this process takes place and problems facing the producers. Becoming part of the production process strengthens understanding of the multidimensional nature of the concept of quality, summarized in the motto “Good, Clean and Fair”. In addition to closing the gap between producers and consumers, which is somewhat conceptual but has obvious practical effects, SF also promotes a reduction of the physical distance between the two. This is done by seeking alternative outlets for Presidia products (in particular) and products from gardens, with the aim of reducing the increase in prices along the product distribution chain and lessening the imbalances in trade relationships. The creation of a short geographical chain, or at least one which has been functionally shortened, not only provides economic advantages (lower food prices for buyers and higher remuneration for producers), as is recognized in the literature (Bullock et. al., 2000; Hilchey et. al., 2000), but also delivers environmental benefits (reduced energy consumption and less pollution due to transport and cool storage, especially in the case of a short geographical chain) and social benefits (direct consumer control of price and quality, greater freshness and healthiness of perishable goods, trust and exchange of information between producers and consumers without intermediaries). It also boosts and, in some cases, restores producers to an active role in the food system, especially in poor countries where there is a greater polarization of prices between production and consumption<sup>10</sup>.

### *1.2.3. Local development, territoriality and the bottom-up approach*

Over the past two decades, the issue of local development has gradually assumed central importance, not only from a theoretical and research viewpoint but also politically, operationally and practically. This highlights the importance of local specificities in development processes.

While literature on the subject (Dematteis, 1995, Trigilia, 2001; Becattini, Sforzi, 2002) offers no single shared definition of the term, different perspectives agree that local development is the result of interaction between local subjects (public, private and their various partnerships) which implicitly or explicitly share certain views on development to make use of various territorial resources and “wealth” (material or otherwise). Due to their spatial proximity, knowledge of the territory, involvement and ties (of trust and identity, etc.) with it, these actors are able to initiate and manage positive changes in a relatively independent and locally specific way. From this perspective, local development is strongly

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<sup>10</sup> The cause of imbalances in contractual strength and in informative processes between single small-scale farmers and big (often multinational) companies that buy farm products and/or suppliers or agricultural technology.

linked to territorial decentralization and participation. It represents an alternative to the development of externally-imposed, top-down models and policies which are promoted by some international cooperation projects.

The success of this approach has highlighted certain key concepts in the international debate and they have become part of SF's strategy. Two of these concepts are territoriality and the bottom-up approach to development (Petrini, 2001).

In SF's vision and actions implemented through the Presidia and gardens projects, the concept of *territoriality* treats a local area as a combination of relationships between the communities settled within it, their cultures and the environment. In this "territory", the protection of ecosystems is not in opposition to society and local development. Natural and socioeconomic factors are seen as two, closely intertwined aspects of a dynamic situation that has to be considered in its entirety, and only then can it achieve truly sustainable balances (Bagliani, Dansero, 2005). This concept of territoriality is expressed through taste, meaning a product's capacity to express sensory characteristics linked to its area of origin, and through products<sup>11</sup>, which have to be linked to the memory and identity of a group.

If we examine the *bottom-up* approach to development, SF's action can be seen to be particularly inspired by the theories of endogenous rural development and rural development projects which use the promotion of cultural identity as an answer to the crisis of the industrial production model. This makes it vitally important to favour self-determination of development options, support for local resources (whether natural, social or human resources) and local control of products and resulting benefits (Slee, 1993). This does not mean however that non-local agents and institutions are totally excluded. Local development is an interaction of local and non-local forces, of exogenous and endogenous forces in tension with each other. In a context where local resources, methods and knowledge are promoted, external influences can be broken down and reconstituted in "local style" to ensure maximum compatibility with local conditions, perspectives and interests (van der Ploeg *et al.*, 2000). The breakdown and subsequent reconstitution and assimilation of external factors in local form is a crucial part of SF's strategy. The operations carried out by external technical staff in Presidia and gardens should also be regarded in this light.

This also applies to the concept of innovation. Reconstituting local production chains and supporting traditional methods and recipes does not mean rejecting technological innovations when these can be useful in helping to meet modern food safety standards and achieve reasonable economies of scale. But these innovations need to be discussed, checked and accepted by the whole local community of producers.

SF does not obstruct modernity and innovation (though it is accused of doing so), but fights against standardization, the loss of diversity and the concentration of production (of seeds, animal breeds and products) in the hands of just a few people. This means that it is a fundamental requirement for innovation to be shared by the community, not imposed by the market.

SF's approach was not developed to launch a hostile response to globalization, but is more of an attempt at bottom-up globalization. In this process, where "food communities" play a leading role, it is crucial to build up a model of agricultural development based on new criteria, characterized by:

- rejection of the model proposed by industrial agriculture, involving massive use of external inputs; chemical, physical and biological interventions;
- support for the natural adaptation of varieties, species and ecotypes, pursuing the stability and sustainability of development achieved by traditional agricultural methods.

Starting from food, it is necessary to redefine the concept of community. According to SF it comprises all those who identify with one or more products (not just producers, but also chefs, journalists, academics, musicians, etc.) and who collaborate in creating a "food" economy, in which production, processing, distribution and consumption integrate with each other to guarantee economic support, protection of the environment and human health in a given geographical area. SF regards food communities as having an explicit territorial focus given the many agricultural and cultural factors

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<sup>11</sup> These can be varieties, species, vegetable ecotypes and populations that are native or well-acclimatized to a local area over the short or medium term.

linking food and people (producers and consumers) to a specific place. In fact there is a network of not necessarily local subjects who work to create a specific place for the community by defending and promoting food. This reduces the risk of inward-looking autarchy, acknowledging the complex and historically-constructed character of territorial roots.

#### *1.2.4. The holistic vision of Slow Food's strategy and action*

The factors described above are fundamental and essential components of SF's approach. They are applied to projects in a continuum (Fig. 3), helping to create the association's holistic vision of sustainability.

Starting with food<sup>12</sup>, recognized as the central focus of its whole philosophy, SF creates connections with the other elements of its strategy.

Rediscovering and promoting the importance of cultural identity expressed in food (Leitch, 2003), the association promotes an idea of "virtuous globalization" or, as proposed by Meneley (2004), of "food sociology" which links eco-gastronomy to responsible consumption and the defense of food biodiversity, based on the communities and contexts where products are produced. In this way, food is transformed from being a simple form of sustenance, it takes on a symbolic and political role in the development of the cultural identity of a region or of a place, which can become even more vital in periods of extensive social and economic change<sup>13</sup>. Gastronomy, recognized as part of the local heritage, can drive the sustenance, development and promotion of economies which change and adapt to their communities and production locations (Bratec, 2007, Bessiere, 1998)<sup>14</sup>.

#### **Figure 2: Summary of factors that make up SF's holistic vision**

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<sup>12</sup> In particular a food produced using artisan methods according to local traditions consolidated over time, one which is natural and culturally linked to a region or locality recognized for its distinctive features (culture, landscape, art, architecture, etc.) (Tseng, 2006; Wilk, 2006).

<sup>13</sup> Food and other consumer goods have played a central role as cultural symbols in colonial and post-colonial nationalist struggles. In Ghana for example, the elite has passed from European food to African food as a sign of cultural and national identification; in Mexico, corn, first criticized by the colonial people as providing a less nourishing product than wheat flour, soon became central to the development of Mexico's national cuisine; similarly in Algeria, where French bread is associated with complex meanings that reflect post-colonial ambiguity.

<sup>14</sup> Bratec (2007) also highlights the importance of tourism in this process: looking at the example of the SF approach in Slovenia, he shows how "new tourism" (according to the definition by Poon, 1994, cited by Van Westering, 1999) is seeking those spaces where food and drink are an integral part of the local situation and how they identify and characterize its distinctive character.



SUSTAINABILITY		
<i>Narrated quality</i>	<i>Defending the multifunctionality of agro-ecosystems</i>	<i>Rural development starting from the food communities</i>
<b>FOOD</b>		
<i>Consumers as co-producers</i>	<i>Bottom-up globalization</i>	
GOOD, CLEAN AND FAIR		

Source: produced by the authors

Local development is promoted through actions to protect the local area and traditions, support rural features, and raise awareness of cultural identity, which can also be narrated or described by producers, historians, writers and journalists, with the involvement of the many parties constituting a food community.

The community plays a fundamental role, both at local level as a driver of the association's development model, and at global level as a propagator of the SF strategy for bottom-up dissemination of its vision within the Terra Madre network. Some of the authors considered (Grossi, 2010; Sassatelli and Diavolio, 2010; Marescotti et al, 2004; Lotti, 2010; Parkins and Craig, 2009; Peace, 2008; Labelle, 2004) highlight the importance of the Presidia and large international events such as Terra Madre not only as an opportunity for farmers to meet and discuss their agricultural and food heritage, but also as a way the SF movement can achieve visibility. By recognizing the heritage and knowledge embedded in food products, attention is refocused on environmental sustainability, planetary balances, the quality of the earth's products, the dignity of workers and the defense of traditional cultures. Moreover, through a narrative describing the values contained in a product, which are an integral part of its local area, the community helps to close the gap between producers and consumers, a necessary step in restructuring production and commercialization within the agriculture and food sector. According to Watts et al (2005), this means that production and consumption become "culturally" linked systems. In addition, the gradual elimination of physical, social and metaphorical distances can facilitate a return to localizing the economy and products, with increased proximity relationships favoring a revival of rural and regional social and economic vitality (Anderson and Cook, 2000; Watts et al., 2005).

### 1.3. An examination of the Slow Food cooperation model

It is evident from the literature cited above that the way SF approaches its activities has been discussed in both academic and more informal contexts from a variety of perspectives. However there has been less scientific and media attention on SF's interventions in developing countries, which are mainly pursued through the Presidia and the Gardens projects.

This is partly because cooperation is not the association's main activity, but is just one of the many actions performed, or partly because it is a relatively recent activity and it is too early to make general observations. So while there is not much information in the literature, the opportunity to discuss with project coordinators the contexts and specific features of the seven case studies (see section 1.3.1) selected by the 4C4D project (of which this research is part), offered the prospect of gaining a more detailed insight into SF's cooperation activities as they relate to practical projects.

After a short description of the case studies (1.3.1), we will carry out a cross-cutting analysis of the projects (1.3.2) and identify the characteristics that best describe the association and its strategy as one of the organizations operating in the field (1.3.3).

### *1.3.1. Presentation of case studies*

The case studies examined in this research involve six Presidia and some community gardens located in seven different African countries. The diversity of the selected case studies is intended to reflect the vast range of products that can be covered by a SF development project and shows the considerable geographical coverage achieved by this type of initiative. The extreme variety of issues affected by SF projects (fishing, herding, gathering and cultivation) should also be noted as this illustrates the wide range of activities involved when food is the focus of attention.

The projects are presented in chronological order.

## *MADAGASCAR*

### *Mananara Vanilla*

The Presidium was created in 2003 in collaboration with the NGO *Intercoopération*, Development Environmental Consultant (DEC) and the *Association Nationale pour la Gestion des Aires Protégées Malgaches* (ANGAP). With the support of the Presidium, 900 producers formed a cooperative. They work to improve cultivation and processing techniques and to promote vanilla on the market. The main characteristic of this Presidium is that the producers all live in the North Mananara Biosphere Reserve. This has helped to preserve traditional production and cultivation methods and therefore supported a system of sustainable agriculture for the protection of the environment. Although vanilla is one of the most valuable spices in the world, farmers usually only receive a fraction of its market value, partly due to the geographical isolation which has prevented opportunities for sale and favored distribution through local intermediaries. By creating a cooperative and simplifying certification and direct sale by producers, the Presidium intends to assure higher profit margins, which can be reinvested in the local community. The Presidium has now succeeded in obtaining a series of certifications that allow international sale of the product.

Following these certifications, the cooperative has managed to finance micro-infrastructure projects which have enabled the villages in the area to connect with each other.

## *ETHIOPIA*

### *Wild Coffee from the Harenna Forest*

The Harenna Forest Wild Coffee Presidium was launched in 2006, as part of an Italian Cooperation project. The aims include promoting a unique, high-quality product (naturally dried wild forest coffee), shortening the production chain and defending the equatorial mountain forest. Supporting the work of small-scale coffee pickers and producers increases the number of local people interested in protecting the forest from illegal deforestation and creates a network of guardians throughout the area. In 2007, numerous producers took part in a training course on the harvesting and drying phases. The Presidium's technical partner is an association for the promotion and protection of coffee and is also supported by the Piedmont Regional Authority and the EFICO Foundation.

## MAURITANIA

### *Imraguen Women's Mullet Botargo*

The Presidium has been working since 2006 with three groups of Imraguen women, an ethnic minority of nomadic fishers from Mauritania, in collaboration with the local NGO Mauritanie 2000. The Presidium's producers buy the mullet from the fishers and process them. Today their work is underpaid – the botargo (dried roe) is purchased for a pittance by a broker and sold abroad – and their production facility is uncertain. SF, with the aid of the producers of the Orbetello Botargo Presidium, are trying to help the Imraguen women to improve production, offering technical support, organization of training courses and the construction of a small workshop. The aim is to find alternative markets and directly manage the sale of the processed products. In 2008 a project was approved with the Piedmont Regional Authority for training, supporting commercialization and strengthening the production chain, through studies on fishing and the local production of salt.

## IVORY COAST

### *N'Ganon and Nangoukaha Community Gardens*

In the village of N'Ganon, the organization of a women's agricultural cooperative has been supported with the aim of supplying quality local products to the village school canteen. To this end, since 2008 the cooperative has been organically farming a 7 hectare garden. Part of the harvest goes to the producers' families, part is donated to the school canteen for students' meals and the remainder is sold at the local market, generating further income for the cooperative.

The neighboring village of Nangoukaha joined the project in 2010 with its primary school.

## MALI

### *Dogon Somè*

The Dogon Somè Presidium, created in 2008, includes several products made into condiments for the cuisine of the Dogon, a Mali ethnic group. The Presidium brings together different villages and works on the whole production chain, involving cultivation, harvesting, processing and packing phases. The Dogon shallot is one of the traditional Dogon somè ingredients, along with other less well-known flavorings. Cultivation involves selecting the most appropriate land, the use of self-produced native seeds and the use of sustainable techniques (weeding by hand, organic fertilization). Processing is carefully done and hygienic, packing is adapted to suit different markets. Work on the production chain is accompanied by activities to raise awareness, communication, and education to encourage the use of traditional condiments by shop-owners, families, chefs and restaurants.

The Presidium is also supported by the Piedmont Regional Authority.

## KENYA

### *Pokot Ash Yoghurt*

The Presidium was created in 2009 following research into traditional foods in Kenya carried out by Kenyan students at the University of Gastronomic Science.

The approximately 100 Presidium producers already belonged to an association.

The Presidium's yoghurt is made using cow's milk (crosses between local breeds and zebu) or goat's milk, mixed with the ash of the native *cromwo* tree.

With assistance from technical experts, Slow Food is helping the producers to improve quality, optimizing each stage of production, from animal health and milking to processing and preserving the milk. It is planned to set up and equip a workshop.

The Presidium is also working to publicize the product in the local region and surrounding areas and to supply producers with opportunities for international exchanges in order to share information on production and possible sale.

In addition to the support it receives from SF, the Presidium is also supported by Stiftung Drittes Millennium, a German foundation which supports sustainability in a variety of contexts.

## SENEGAL



### *Fadiouth Island Salted Millet Couscous*

Launched in 2011, as part of a project with FAO and financed by the Italian Ministry of Foreign Affairs Development Cooperation, the Presidium preserves an ancient, traditional and original production line that links the earth with the sea. The objective is to promote a revival of the cultivation and consumption of a local variety of millet and to increase awareness among local residents of why it is important to keep marine waters and beaches clean and unpolluted. The processing of the millet and traditional preparation of couscous involve washing in sea water. All the families on the island know how to prepare salted couscous, but at present the process is not suitable for sale and the island's restaurants do not serve it: while local people greatly appreciate it, they think that it would be too alien for western tastes.

The Presidium is working with a group of island women, supplying them with the equipment needed to produce quality couscous and promote it on the local and international markets, with the support of local and international technical partners.

### *1.3.2. A cross-reading of the case studies*

When examining very different types of product with different geographical origins in the six Presidia and gardens we find "food" is always the starting point. This food can be a single product, as in the case of coffee or mullet botargo or, as in the case of Somè, a combination of condiments. In all cases, the choice of the product is linked to the territorial identity it can express. This also applies to Madagascan vanilla which, though not originally from this country, has since colonial times been a representative product of the area.

In the specific case of the Presidia, it is also necessary to recognize that products are not essential for food security: none of them are a central ingredient of local diet, which consists of cereals, pulses, fruit and vegetables, but their importance lies in their ability to express the specificity of a particular area and, consequently, all its products. Therefore, as well as being chosen for symbolic value, a product also comes to represent the values expressed by a local area and its community.

In the case of the mullet botargo produced by the Imraguen women of Mauritania or of vanilla from Mananara in Madagascar, the choice of products from areas of particular significance for protecting biodiversity (Banc d'Arguin Park in Mauritania and the Mananara Biosphere Reserve), which are still harvested using traditional methods, illustrates the important symbiosis between food and biodiversity. Similarly, the role of food also extends to the conservation of the landscape and habitat of which it is part. Support for these products promotes production models which are an alternative to the international market of fishing rights or the intensive monoculture production system which shut out local communities and threaten their survival.

In the cases of Pokot Yoghurt in Kenya, and Salted Couscous of Fadiouth Island in Senegal, the product is a combination of cultural and geographical elements from the area of origin. Cow and goat milk mixed with the ash of a local tree, and stored in containers of local gourds, combined with herding, milking and processing of milk by the Pokot people, produces a product which encapsulates the natural relationship between man, animal and environment in the area. Something similar occurs with Fadiouth Island couscous. The product represents a meeting between sea and land (the millet is grown on the coast and processed with sea water) and reflects the same image as the island, a union of land and sea connected to the mainland by a wooden bridge.

In the case of Dogon Somè, the project has a symbolic value in promoting a local tradition for preparing everyday food (condiments) which contrasts the nation-wide spread of condiments (such as stock cubes) supplied by the Western industrial world.

As regards the gardens, food security is a central issue. Community cultivation of local varieties, partly chosen on the basis of their nutritional value, is mainly intended for self-consumption (by families and, in the case of the gardens in Ivory Coast selected for the case study, for meals in the school canteen), with any surplus going to the market. The aim is to offer a practical response to everyday food requirements.

All the projects can be broken down into actions. They vary according to the type of product chosen, but all share the fact that they are small-scale, launched relatively recently and distributed across the whole production chain, from production/farming to processing and commercialization. We can see that there is not a predefined blueprint for interventions: they vary from case to case, but several actions are usually pursued in the same place. Incremental small-scale actions are undertaken on a continuous basis<sup>15</sup>, promoting the creation of a short chain.

This concept has two aims:

- for products with a local market only, as in the case of Dogon Somé, the aim is to reduce and improve the production steps (drying, packaging, communication) within an approach that aims to reduce the distance travelled by the product;
- for products aimed at the international market, as in the case of Ethiopian coffee, the project promotes a short chain to reduce intermediaries and guarantee market access at a fair and competitive price for small-scale producers.

All the interventions also have a strong technical component. We see this as the first step in a dialog between Terra Madre communities, as in the case of the exchange of skills between the Botargo Presidium in Mauritania and Orbetello Botargo Presidium in Italy, which only later involves closing the gap between producer and consumer.

Quality, as described above, is a final result and the fact that it has multidimensional components means it will take time to achieve. This is a main justification for SF's continued interventions.

As well as including a local community, actions involving Presidia will often be collaborative ventures with other organized forms of development cooperation. In this case too, methods vary: there are joint activities with local NGOs but at the same time, the association communicates, cooperates and receives funding from more structured forms of cooperation, such as decentralized bodies<sup>16</sup> (City, Provincial and Regional Authorities), national organizations (Ministries of Foreign Affairs or Cooperation), or supranational entities. It is important to stress that SF's action in developing countries in no way replaces cooperation by traditional bodies (government, international, NGOs), but complements traditional forms of development cooperation by providing non-financial resources that can be shared by everyone and can create a multiplier effect for other local initiatives. In particular, SF's action fits into a framework of renewed respect for the heterogeneous needs of beneficiaries. It provides cultural mediation and a bottom-up approach, activates local networks (producing social capital) and introduces

**Constant features of cooperation projects implemented by SF in developing countries:**

- "food" (one or more products) is considered as the starting point;
- the product(s) must represent a territorial identity;
- the food community is the main actor in activities;
- the project must complement actions to promote food security ;
- the protection of biodiversity must be a priority;
- continuous micro-interventions over time;
- actions to promote a short chain, at functional and geographical level;
- exchange of skills (methods, marketing etc.);
- collaboration and integration with other forms of cooperation.

an innovative management approach to projects by delegating them entirely to local networks (no expatriate staff permanently present). SF determines that the main actors in this process are the food communities which, through a participative project style (Presidia and gardens), can become the hub of local development.

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<sup>15</sup> A product that becomes a Presidium will always be a Presidium, unless it is suspended or closed due to a community's failure to observe the production guidelines and protocol.

<sup>16</sup> Cooperation activities carried out by Italian local authorities (Cities, Provinces, Regions), in partnership with similar organizations in developing countries (territorial, cross-border, neighboring organizations, etc.) with the involvement of civil society in the respective areas.

### 1.3.3 Some guidelines for reading the “Food community cooperation model”

After presenting various elements constituting SF’s evolving philosophy (section 1.1), and considering some theoretical features that drive the association’s activity (section 1.2) we carried out an analysis of specific case studies. This has enabled us to more closely define the food community cooperation model developed by SF.

Every food community is a network of local and non-local actors (producers and others) that coalesce around a food. Presidia and gardens are the two main types of projects in which a food community’s activity is evident. The projects examined are all examples of food communities actively involved with a Presidium or a garden.

People may wonder whether there is a difference between a Presidium in Europe, South America or Africa: the initial response is that there is no difference at all. The approach is the same, the objectives are similar and the methods are identical. But it is inevitable that in such radically different contexts, projects adapt and take on different forms. The mutual interactions between environmental, technical, social and economic factors change so they can take full advantage of the potential provided by the community and the area involved in developing activities. We can state that Presidia and gardens do follow the model, as they are both always characterized by the same inputs, which are applied with appropriate adaptation, in the Global North and South alike, while respecting the diversities and distinctive features of local areas that are encountered.

They are also a model because they should stimulate examples of virtuous production that can be applied to other products in the case of the Presidia, and in the case of gardens, they should enable the passage of knowledge to younger generations and assure food security, with the prospect of selling any production surplus. The aim is not so much the creation of a Presidium or garden in itself, but using a Presidium or garden as a driver<sup>17</sup> to help the local community to understand the system and steer production in a different direction to that dictated by the agrifood industry. They should start by supporting a product considered to be at risk or promoting a combination of products that can guarantee food subsistence.

The model has been disseminated worldwide through intense communication activity<sup>18</sup> comprising articles, videos, photoshoots, interviews, feature reports, analyses and the Terra Madre network, where food communities serve as focal points. This should facilitate propagation of the model to other areas and stimulate its *glocal* development. However, there are those with reservations, such as Marescotti et al. (2004), who acknowledge SF’s role as the promoter of a versatile communication network, involving Presidia and producers, consumers, technicians, local authorities and institutions etc., but see a possible weakness in the fact that SF maintains a central role and remains a reference point for the network. This means that food communities may remain too dependent on SF.

The objectives proposed by Presidia and gardens are undoubtedly ambitious, but by progressing in small steps with prompt and continuous activities, it should be possible to achieve successful outcomes. We use the word ‘should’, not because we lack confidence, but because most of the case studies analyzed (as can be seen from the assessment and validation grid of the model presented in the next section) are still in the initial stages.

Moreover, the creation of various events connected to Terra Madre (Terra Madre Day, regional Terra Madre events, such as Terra Madre Brazil etc.) should increase the opportunities for meeting and exchange. This can to some extent offset differences in the speed with which the model is implemented and adapted to circumstances, as the heritage of knowledge is available to all the members of the network. Because it is so varied (different production sectors and methods in different environmental contexts), it is at the same time very adaptable.

There are several factors that are consistent with decentralized cooperation (Grossi, 2010): the continuing small-scale interventions, absence of expatriate staff, and exchanges between similar

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<sup>17</sup> Grossi talks about enzyme (Grossi 2010).

<sup>18</sup> For every single Presidium, a brochure and profile are created. They present the product and its history and are available on the SF Foundation for Biodiversity website.

subjects show that the SF model should not be considered a traditional model of development cooperation where a subject in the Global North develops a project in the South. It should rather be seen as a model of international collaboration between many small communities based on the issue of food, with SF responsible for coordinating and networking the various forms of shared knowledge, but without specifying a particular priority to pursue.

The relationships that are created do not flow in one direction from those that develop projects to those that benefit from them, but are circular, with all those contributing to the accomplishment of activities becoming beneficiaries. This is facilitated by SF's associative character, which in addition to its democratic decision-making, ensures that all those sharing its philosophy have a voice. Control and support is also equally shared in the places where initiatives are implemented.

It is now easier to define the concept of food community. It is a group of subjects who pool knowledge and aims around a particular product so they can share and put into practice a production philosophy that meets the requirements of sustainability. Here there is no conflict between the actions of an individual and the community: both enjoy positive outcomes in a web of mutually beneficial relationships. Sustainable production will not result in advantages just for those putting it into practice, but benefits the entire community who live off and are nourished by these products. In the same way, being part of a community will enable individual producers, for example working in marginal areas, to overcome the restrictions imposed by physical isolation that make it difficult to gain market access and be competitive.

Based on these premises, SF reformulates the concept of community<sup>19</sup>. When it deals with the idea of food community it goes beyond simple geographical boundaries. It refers to a group of individuals (producers, processors, chefs, restaurant owners, journalists etc...) who share systems of meanings that define feelings of self-recognition and collective identity. It is important to highlight the fundamental role played within a food community by the network, meaning a system of relationships that generate spaces for sharing, usually expressed as systems of exchange with the physical and social outside environment, particularly other food communities. In this connection, we could refer to the conceptual grid used by Latour (*We Have Never Been Modern*, 1993) in which he highlights how the community, in both ecological and affective senses, is neither local nor global. To be precise, it is local with regard to the relationships, interactions and strategies produced within it by the various actors, but it becomes global when the interactions, actions and strategies of these actors break through the boundaries of the community, and connect with other systems. We should also highlight how, within food communities, it is essential to overcome certain forms of social differentiation (gender for instance). In fact it is

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<sup>19</sup> The first and most well-known consideration of the concept of community was by F. Tönnies, one of the founders of the German Sociology Society (1909). At the end of the 1800s in his essay entitled 'Community and Society' (1887) he identified two opposing forms of social organization: the community, dominant in the preindustrial age, founded on a feeling of belonging and spontaneous participation, and society, typical of the modern industrial age, based on rationality and exchange. The author saw an associative form of community as a "perfect fusion" of the desires of its members. The community is a natural reality, "one takes part by becoming a completely integrated part of it emotionally, not only in reflected but in an instinctive way", it is a combination of shared mutual feelings on the basis of which members remain united. The main characteristics of the Tönniesian community are, therefore, the presence of natural and stable links, of economic processes founded on cooperative, collective and fair bases built on the value of use (Bianchi L., 2010).

The latest literature has critically reassessed the concept of community, highlighting the processes of invention, imagination and reformulation on different scales (Anderson; Hobswan), reinterpreting it in the light of the renewed importance given to reciprocity, trust, relations and informality. Faced with the crisis of community-like links, but also the need for community, authors such as the sociologist Bagnasco (*Tracce di comunità*, 1999) claim that it isn't a case of thinking of community in organic and substantive terms, as much as the plurality of existing local communities. What we want to highlight is how, today, one of the meanings attributable to the concept of community can be that of social space and moment of aggregation.

As regards the value-related dimension, we can quote Bauman (*Voglia di comunità*, 2001), who observes how, in the collective imagination, the term community sounds "good due to the meanings the term evokes, which all seem to promise pleasures and often the types of pleasure we would like to enjoy but which seem to be beyond our reach". More generally, it is possible to say that the basic premise in current sociological thought confirms how "in reality, the element that characterizes the community, wherever it may be, is the sharing of interests, problems and values but, above all, the recognition of ourselves in this sharing".

desirable to include very different social identities, who can bring different experiences, knowledge and ideas. They represent the real strength of the group. The means of representation, determination of roles and decision-making, should be democratic and always carried out within a participative framework.

In the light of these considerations, it is possible to summarize the main elements of the SF cooperation model represented by Presidia and gardens:

- the same basic formula (or a different formula case by case, but using the same principles: the basic ingredients are the same but the recipe changes each time) is used for projects in very different geographical contexts and applied to different products;
- the implementation, support and control of activities is guaranteed by the movement's associative structure and the presence of a food community which shares SF's main values and does not, therefore, require expatriates to be on-site;
- the food communities and Terra Madre network promote dissemination of the model through the creation of reciprocal relationships among the various participating subjects;
- the intervention continues over time, as the SF network allows the project to continue and gives it visibility without a set term, and it becomes a fully integrated part of the SF system;
- intense communication activity to "narrate" the activities carried out and the underlying stories of local cultures and traditions they represent.

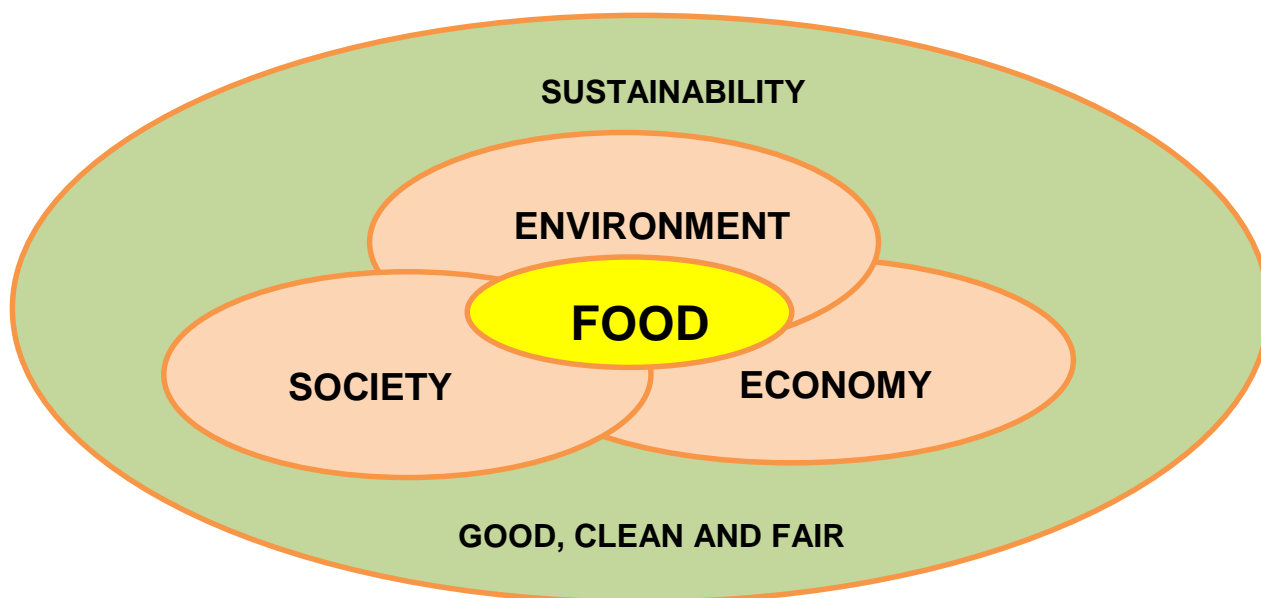
### **2.1. The model's sustainability: environmental, economic and social components**

The analysis in the previous chapter shows that Presidia and gardens are consistent with SF's ideals and principles of food quality, summarized by the slogan "Good, clean and fair". Indeed, the association supports a "strong" approach to sustainability. This does not involve simply promoting a "conservative" model of development, which focuses on preserving the local capital deriving from natural and cultural resources (here the literature refers to a concept of weak sustainability<sup>20</sup>). Rather, it uses a model of re-interpretation, redistribution and reappropriation of the intrinsic and use values of the resources present in the local area, starting from the area's interactions with the local and global context and dialog between endogenous specificities and external stimuli.

Though a range of factors are involved (environmental, social, economic, cultural, political and geographical), SF's sustainable development concept can essentially be described in terms of three basic dimensions<sup>21</sup>:

- environmental sustainability: the capacity to maintain the quality and renewability of natural resources over time and to preserve biodiversity and guarantee the integrity of ecosystems;
- economic sustainability: the capacity to generate income and work over the long term and to achieve eco-efficiency, in other words the rational use of available resources and reduced exploitation of non-renewable resources;
- social sustainability: the capacity to guarantee access to what can be considered fundamental rights (safety, health, education) and conditions of wellbeing (enjoyment, peace and social relations) in a fair way within communities.

**Figure 3: Summary of the components of Slow Food's sustainability concept**



<sup>20</sup> For an analysis of the definitions of weak sustainability, see Pearce D.W and Atkinson G.D. 1993, Capital Theory and the Measurement of Sustainable Development: an Indicator of Sustainability. *Ecol. Econ*, 8: 103-108.

<sup>21</sup> It is in fact possible to describe sustainability with a broader range of dimensions, such as politics, culture and territory, considered as a sustainable local organization, and the interaction of different dimensions within a local area (Bagliani, Dansero, 2011).

We examine these three dimensions in greater detail below, analyzing how they are embodied in the Presidia and garden projects. We also identify subcategories for each dimension, specifying the aspects to be monitored through special sustainability indicators (section 2.2).

### *2.1.1. Environmental dimension*

The environmental aspect lies at the heart of projects aiming to defend biodiversity and sustainable food production, such as Presidia and food gardens. In both cases, the approach is linked to the principles of environmental suitability. It is based on local agricultural knowledge, the application of traditional and modern techniques adapted to different climate and soil conditions and the correct management of natural resources (biodiversity, soil, water). Where previous processes or local knowledge have enabled the development of organic agriculture (not necessarily in terms of certification rather the general use of sustainable agronomical methods), project development focuses on strengthening the concepts of organic crop control and the spread of this philosophy. Where conventional agriculture still plays an important role in farm management, Presidia and gardens aim to help groups move towards greater environmental sustainability, passing from conventional to sustainable agriculture through training and example. Issues relating to animal welfare and health, energy saving and environmentally-friendly packaging are naturally linked to the environmental aspects. Together with the main actors in the projects, the SF association explains more about these issues through the creation and dissemination of handbooks, guidelines and, above all, a production protocol. These production rules are prepared in collaboration with agronomists, veterinarians and other experts. They describe the production process, identifying the key steps and the product's specific characteristics, introducing or strengthening the elements of environmental, social and economic sustainability identified and described below.

The protocol must be shared by all the producers who belong to the Presidium and they are bound to follow it. It serves as a certification of quality and a reason for pride and recognition for the producers who sign it.

In promoting sustainable agriculture, SF not only aims to reduce the environmental problems caused by conventional agriculture, but also to prevent fertile soil from being destroyed or exploited for short-term profit. SF's projects are based on the conviction that, especially in the poor regions of the world, agriculture must be based on the wisdom of local communities, working in harmony with their surrounding ecosystems. Indigenous populations play a crucial role in showing how to save local areas and preserve biodiversity. The Terra Madre network gives a voice to these guardians of traditional knowledge and allows them to share and exchange information with other producers, researchers and young people.

Presidia products in developing countries do not necessarily have to be at risk of real or potential extinction, but may be products produced using traditional methods that are being abandoned. In some cases, it may be the surrounding environment that is at risk (e.g. forests in Ethiopia or Madagascar included in the selected case studies). Particularly in developing countries, where the social aspects are important, the activity of one or more communities has to be "presided over" so it can serve as a virtuous model for the local area. Cultivation techniques must preserve the fertility of the soil and hydrological ecosystems, avoiding the use of synthetic chemical substances as much as possible. Agricultural systems and processing facilities must safeguard the rural landscape and traditional architecture. Monocultures, intensive animal farming, unsustainable fishing techniques, industrial products and genetically modified organisms (also in livestock feed) are excluded.

In the various subcategories listed in Table 1, general guidelines for Presidia/food gardens relating to environmental sustainability and the corresponding methods of intervention are outlined. These parameters and indicators are also used for projects in developing countries, with appropriate adaptations to take account of cultural and environmental conditions.

**Table 1: Subcategories relating to the environmental dimension of sustainability**

<b>ENVIRONMENTAL DIMENSION</b>	<b>Protection of biodiversity</b>
	<b>Use of local seeds</b>
	<b>Sourcing of seeds</b>
	<b>Chemical fertilizers</b>
	<b>Organic fertilizers</b>
	<b>Use of water</b>
	<b>Crop rotation</b>
	<b>Intercropping</b>
	<b>Crop protection</b>
	<b>Animal welfare/type of farming</b>
	<b>Animal diet</b>
	<b>Product preservation</b>
	<b>Processing</b>
	<b>Packaging</b>

A Presidium can be established for a single local product, linked to the memory and identity of a group. It must be a native variety or ecotype, traditionally cultivated in the production area, with specific characteristics due to the link with a specific cultivation zone or which have developed as a result of a strong connection to the soil and climate of a particular area. In this way, the biodiversity of that place is also preserved.

If the Presidium is for a plant, the propagation material (seeds and/or seedlings) must be healthy and preferably self-produced locally by the producers or by nurseries recognized by the producers that can guarantee that the material belongs to the variety or ecotype covered by the Presidium.

Cultivation must be eco-sustainable and prioritize manual and mechanical operations with a low environmental impact. Fertilization must mainly use fertilizers of organic origin and good agronomic practices must be used to maintain and improve soil fertility.

Weeds must be kept under control primarily by using good agronomic techniques (physical and mechanical). Crop protection products must have a low environmental impact. Priority must be given to crop rotation and cultivation systems that guarantee the sustainable use of water and soil.

Wild plants can only be gathered if they are not at risk of extinction or if the pressure on the population deriving from increased harvesting would not create environmental problems. Additionally, during the post-harvesting phase, only physical preservation methods can be used and the use of chemical substances is forbidden.

Presidia involving livestock must safeguard native breeds, or at least those adapted to the environment where the Presidium is located. Animal farming must be adapted to the breed's traditional behavior and needs as much as possible. Wild and semi-wild farming types with time indoors reduced to a minimum are preferred. Particular attention must be paid to respect for animal welfare (bedding type and characteristics, control of environmental parameters, space available for each animal). Feeding should, where possible, be based on the practice of daily grazing (and the pasture must be carefully protected, keeping the number of animals within permitted limits), and in any case only use natural products. Feed



cannot include urea, silage, foods or products made even partly with genetically modified organisms, additives or industrial processing waste. The following can be used to supplement a forage diet: natural meadow hay and flours or flakes made from cereals (corn, barley, wheat, oats, triticale), including the bran, and also fava beans, dried peas, alfalfa flour and any other locally typical forage, cereals or legumes. The farming of veal calves before weaning (3 months) must guarantee the ingestion of colostrum and a diet at least partially based on non-formula milk. Obviously these parameters can be varied and adapted in developing countries where the availability of animal feed is very limited.

Therapeutic interventions must prioritize the use of plant-based or homeopathic products, while antibiotics and other conventional veterinary medicines must only be used if there are no other effective remedies.

As regards the production of processed foods and their storage, the parameters primarily taken into consideration in the Presidia guidelines involve respecting traditional methods for the preparation of the product (whether of animal or plant origin), following normal food safety rules.

Specifically, dairy products must be made using filtered raw milk from locally farmed native breeds. The storage of fresh milk must comply with legally specified temperatures and timings. Rennet, if used, must be of animal or plant origin. No type of artificial preservative, additive or colorant is permitted, and milk enzymes can only be used if they are selected from the producer's own production (natural native strains). Additionally, aging and refining must take place in natural locations and any smoking must follow natural principles and be carried out in traditional facilities. Only untreated, unused wood can be employed, ideally locally produced.

All food packaging must be eco-compatible and have a low environmental impact.

For seafood, the species used for fresh consumption or processing must be historically found in the area being fished and traditionally consumed by the local population. In addition, fishing methods must be traditionally used by local fishermen for the specific species.

Fishing techniques must be highly selective, reducing to a minimum the possibility of by-catch. The fishing season must follow the reproductive cycles, avoiding periods when fishing could put the survival of the species at risk.

The interval between catching and processing the fish must not exceed 12 hours, with some processing and storage processes directly carried out on the boats if necessary. The preservation and processing of the catch must take place according to methods historically and traditionally used in the area and integrated with techniques aiming to safeguard the biological value and sensory quality of the raw material, while guaranteeing the safety and commercial stability of the finished product.

### *2.1.2. Economic dimension*

Actions to support economic sustainability (defined as subcategories of the economic dimension in Table 2) aim to:

- encourage food sovereignty, giving communities the opportunity to choose what to grow and eat;
- increase quantities produced and boost sales so communities taking part in the project can improve their access to food and economic situation;
- develop direct employment or employment in complementary sectors such as tourism;
- secure better and fair remuneration for producers to raise the quality of life and socioeconomic position of their families;
- provide a transparent and fair price for consumers;
- improve the production chain;
- strengthen producer organizations.

**Table 2: Subcategories describing the economic dimension of sustainability**

<b>ECONOMIC DIMENSION</b>	<b>Food/ economic subsistence</b>
	<b>Short chain (specifying whether it is functional, geographical or both)</b>
	<b>Sale price</b>
	<b>Fair distribution of profits</b>
	<b>Production quantity</b>

All these activities are closely linked, especially for Presidia, where the association carries out work to increase the visibility of small-scale producers. Promoting small-scale agriculture in fact makes optimum use of resources and produces more food than industrialized agriculture, if the total agricultural and livestock system is considered and not just individual foodstuffs. These products have to be made in limited quantities by small farms or processing units, but must be above a certain level to drive recovery. A Presidium does not aim to be a museum, or to sensationalize a critical situation. Promoting a food that is almost extinct could even be counterproductive if increased demand cannot be met.

Support for small-scale producers mainly starts by identifying new market outlets. SF's network enables it to link Presidia producers to consumers by means of events, thanks to the involvement of chefs and restaurants, or by organizing special forms of direct sale (markets and purchasing groups). The participation of Presidia in international events organized by Slow Food (Salone del Gusto and Terra Madre, Cheese, Slow Fish...) is of fundamental importance. It is now a well-established tradition for Presidia and the Slow Food Foundation for Biodiversity to have dedicated areas at Slow Food events. On these occasions, not only can producers sell their products (this is actually a secondary aspect), but more importantly, they can showcase them and come into contact with journalists, buyers, enthusiasts and other producers. The exchange of knowledge between similar Presidia allows producers to compare agricultural and artisan experiences, find ways to promote and market their products that can be replicated in their own areas. The Association simply enables channels to be created where products can be marketed and does not buy or sell products. Marketing is solely the job of the producers.

It is also worth noting that Presidia products are often consumed at the best time and in the same area where they are produced, reducing the problems of food-miles, i.e. the distance traveled by food from the place where it is produced to the consumer.

The economic aspect is the easiest of the three dimensions to measure and studies have been carried out on this subject in the past. The economic aspects of the Presidia in Italy were explored in research carried out by Milan's Bocconi University (M. Antonioli Corigliano and G. Viganò, *I Presidi Slow Food: da iniziativa culturale ad attività imprenditoriale*, Il Sole24Ore 2002). The study, looked at 54 Italian Presidia in different sectors and highlighted the project's significant economic impact, showing changes in the quantity, quality and retail price of the products. A similar study was carried out in 2006 (Baggi, 2007, *Slow Food Presidia: a survey on their economic, social and environmental impact*. thesis for the Master in Food Culture: Communicating Quality Products at the University of Gastronomic Science 2005-2006 academic year) with a new questionnaire completed by 31 Presidia (18 in Italy, 6 from the rest of Europe, 3 from Latin America, 2 in Asia and Africa). It is surprising to find that for some Italian Presidia (e.g. legumes), retail prices more than doubled. While this can be seen as a sign of the project's success, it also shows a critical point in the system, since in order to be sustainable, it needs to achieve prices that are fair for both producers and consumers (co-producers). These issues need to be further discussed by the farmers: they have the opportunity to sell directly to consumers rather than contend with a long distribution chain of intermediaries and the parties need to open up a constructive dialog.

### 2.1.3. Social dimension

While the social dimension is relevant in developed countries, it is crucial in developing countries. This is particularly the case where a Presidium not only works on a specific food product but also gives an otherwise isolated and disadvantaged community an opportunity for growth and dialog with similar communities in other parts of the world, enabling producers to attend events in developed countries which would otherwise be inaccessible.

Work on an individual product, breed or plant variety can become a way of restoring a means of subsistence for an entire community.

For all projects, the social aims can clearly improve the social role of producers and strengthen their desire to get organized. Sociocultural aspects are significantly linked to the capacity of people in the network and projects to promote local culture. Other local parties (students, restaurant owners, local authorities, associations) can also be involved in recovering origins and history, communicating them to the outside world. This can of course have positive effects on the area, prompting initiatives like staging historical events, architectural intervention and sustainable tourism in general.

Participation in international events where a community's product is tasted, purchased, explored and promoted, will inspire pride. This is particularly evident when representatives of communities from developing countries travel a long way to events. They are often amazed by the attention they receive from journalists, experts or consumers. On returning to their community after the event, there is often a period of reorganization and improvement due to the significant psychological boost the participants have experienced.

Educational activities can help young people and children make everyday food choices that combine pleasure and responsibility, enabling them to learn about foods, origins, processing techniques and producers, as in the gardens projects. This lays the foundation for cultural transmission between generations. Children play a crucial role in convincing their families to choose good, clean and fair local food in a horizontal passage of knowledge. When a vertical transmission of knowledge occurs from generation to generation, children are the means to ensure that links to the earth and local food traditions are retained for the future.

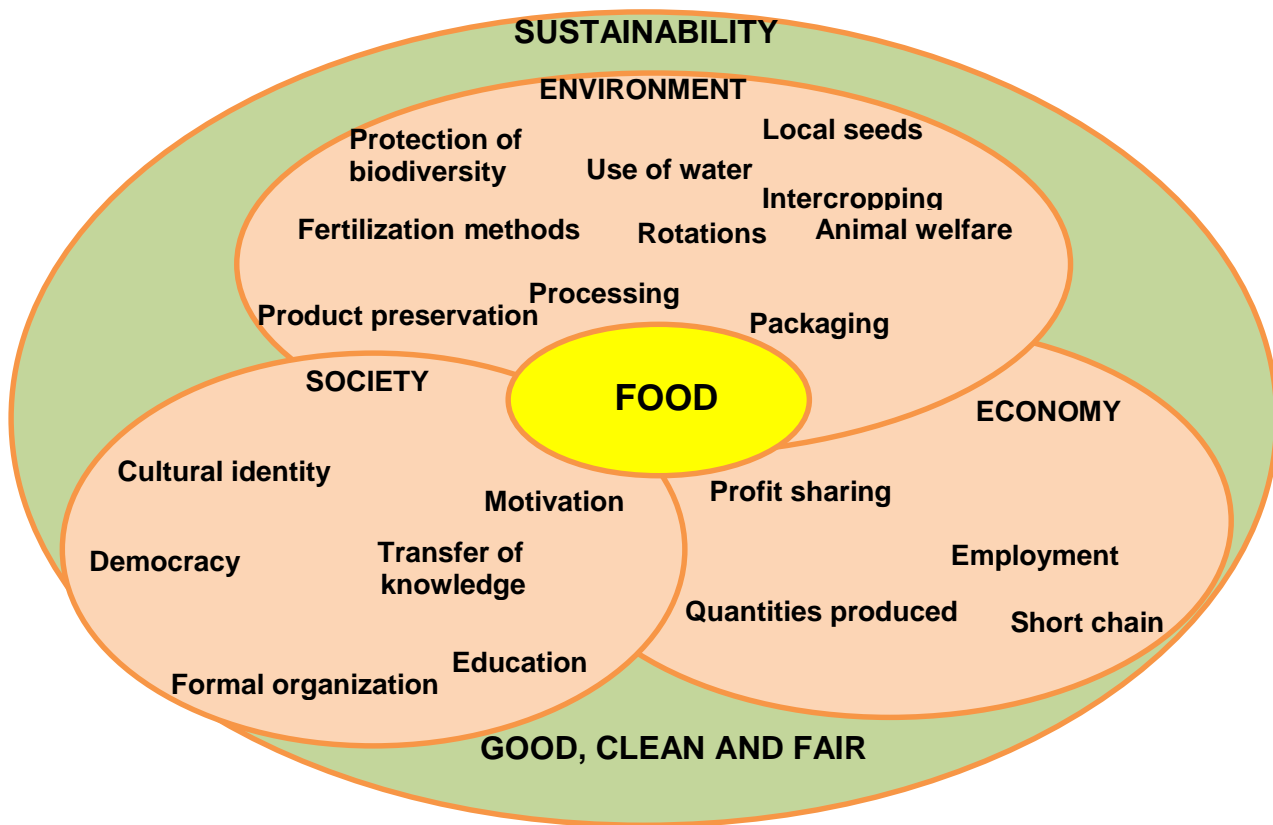
**Table 3: Subcategories describing the social dimension of sustainability**

<b>SOCIAL DIMENSION</b>	<b>Definition of subjects and production areas</b>
	<b>Cultural identity</b>
	<b>Formal organization</b>
	<b>Group democracy</b>
	<b>Motivational approach</b>
	<b>Transmission of knowledge</b>
	<b>Educational aspects</b>

## 2.2. A grid of indicators for cross-cutting assessment of sustainability

We have identified the elements underlying Slow Food's concept of sustainability, broken down into dimensions and subcategories, so project sustainability can be monitored and assessed, and we can now draw up a grid of sustainability indicators.

**Figure 5: Summary of the dimensions and subcategories of Slow Food's sustainability concept**



Source: produced by the authors

This description of sustainability means that when planning its actions, the association has to know the initial situation where it is going to operate and then obtain the necessary information for subsequent activity, covering the project’s different objectives. It is even more important that planned assessment and monitoring activities are formalized given that there are no expatriate staff to hand, or anyone specifically nominated to collect data.

We have drawn up indicators which describe the state of each of the subcategories of the three dimensions of sustainability. Given the range of issues considered and the association’s development aims—not only improving production, environmental and living conditions, but also promoting cultural growth—measurements are quantitative in some cases and qualitative in others.

In defining indicators, we have observed the following criteria:

- identification of indicators able to express the difference between the current situation and one SF considers sustainable;
- identification of indicators sensitive enough to correctly measure changes in the situation being described;
- search for efficient indicators, i.e. appropriate for the context and for constructing a monitoring activity by SF (low-cost, easy to manage monitoring system).

The indicators identified for each subcategory are shown below.

**Table 4: List of indicators for the environmental subcategories**

ENVIRONMENTAL DIMENSION	Indicator	Value
Protection of biodiversity (activities in addition to the Slow Food project)	Number of activities (forestation, etc.)	1 = 0 2 = <3 3 = 4-5 4 =>5
Use of local seeds (for Presidia)	Self-production	YES NO

Use of local seeds (for gardens)	Self-production of how many species	1 = 0 2 = <3 3 = 4-8 4 = >8
Chemical fertilizers	Use of fertilizers	YES NO
Organic fertilizers	Use of manure or compost	YES NO
Use of water	Irrigation type	1 = no 2 = localized
Crop rotation		YES NO
Intercropping		YES NO
Crop protection	Use of pesticides	1 = 0 2 = organic 3 = synthetic chemicals
Animal welfare / type of farming		1 = wild 2 = semi wild
Animal diet	Type	1 = pasture 2 = feed 3 = mixed
Product preservation		YES NO
Processing		YES NO
Packaging	Type	YES NO 1 = sustainable 2 = unsustainable
Type of energy used	Type	1 = non-renewable 2 = renewable

**Table 5: List of indicators for the economic subcategories**

ECONOMIC DIMENSION	Indicator	Value
Food / economic subsistence	Self-production as % of weekly food expenditure per family	1 = 0% 2 = <15% 3 = 15-30% 4 = 31-50% 5 = >51%
Short chain (specifying whether functional, geographical or both)	Passages within the chain, average total km travelled by the product	1 = 1 2 = <3 3 = 4-8 4 = >8  1 = < 50 km 2 = <100 3 = 100-500 4 = >500
Sale price	Price	Difference compared to average price for the area
Fair sharing of profits		YES NO
Product quantity	kg	

**Table 6: List of indicators for the social subcategories**

<b>SOCIAL DIMENSION</b>	<b>Indicator</b>	<b>Value</b>
Definition of the production area and subjects	Number of producers	Low = <10 average = 11-100 high = >100 In the case of the gardens = village residents
Cultural identity	Support for the community's history	Low in the last 50 years (products deriving from colonization) Average in the last 100 years Always high
Exchanges between communities	Meetings / trips	YES NO
Formal organization	Formal associations and cooperatives or not	YES NO
Group democracy	Regular participation of the whole group	YES NO
Group democracy	Role of women	YES = active NO = inactive
Group democracy	Distribution of power	1 = equal 2 = centered
Group democracy	Organization of opportunities for participation	YES NO
Relationship with local institutions		YES NO
Relations with the local and international Slow Food network	Number of meetings / exchanges per year	1 = NONE 2 = some (10) 3 = many (more than 10)
Motivational approach	Strengthening of individual and community dignity	YES NO
Transmission of knowledge	Number of activities; For every activity, the number of people involved by type	1 = 0 2 = <5 3 = 6-10 4 = >10 Elderly: 1 = 0 2 = <5 3 = 6-10 4 = >10 Adults: 1 = 0 2 = <5 3 = 6-10 4 = >10 Women: 1 = 0 2 = <5 3 = 6-10 4 = >10 Children: 1 = 0 2 = <5 3 = 6-10 4 = >10
Educational aspects	Number of activities	1 = 0 2 = <5 3 = 6-10 4 = >10

Part of the grid (particularly involving environmental sustainability) was based on the main points of the production protocol, which is always the first joint action in a project (drawn up by the producers with the help of local technical experts and SF).

As expatriate staff are not present, the project coordinator is required to fill in the grid. Coordinators are, or should be, the people responsible for a project's history and can deliver scheduled updates by

obtaining information during local missions or during meetings (Terra Madre, Cheese, etc...) from the members of relevant communities. Interviews are a preferred source of information and should be held with particular project members (the number will vary according to the size and members in a project).

### 2.3. Operational proposals from initial application of the grid

To test the adequacy of the indicators we chose seven case studies to evaluate the grid and asked the project managers to complete our form according to the available information. As well as assessing the indicators, it was important to check the knowledge and ability needed to carry out future monitoring of the project.

A systematic monitoring action across several projects (Presidia and gardens)<sup>22</sup> had never been carried out before and the initial attempt to fill in the grid revealed that the available information— some of which was of basic importance for SF's mission—was inadequate. It is necessary to obtain satisfactory data at  $t(0)$ , i.e.: the initial point and then update the situation with an assessment of project progress at  $t(n+1)$ .

During the trial phase of the grid, we also asked the project coordinators to indicate with a color the extent to which objectives were being met (red = objective not met at all, yellow = situation still far from meeting objective but necessary activities starting, orange = approaching objective, green = objective achieved as a result of project actions). This would provide an initial visual picture of the project situation. However we noted that there was a risk of making interviewees anxious about having their work assessed and an objective indication would not be obtained, so we decided not to go ahead with this.

For some indicators, it was found necessary to specify when they should be applied to a garden or Presidium.

This information suggests that the grid, divided into its three categories (social, environmental and economic), with corresponding qualitative and quantitative indicators, should be flexible enough to apply to both Presidia and gardens (though some aspects have different priorities in the two projects). It could be used at project startup  $t(0)$ , to record the initial situation and support a feasibility study to assess what interventions should be made. Alternatively at a later date  $t(n+1)$ , it could systematically monitor project progress with regard to the sustainability concept described in section 2.1.

Given SF's holistic approach to development (section 1.2.4), we also feel it would be interesting to assess the development of integration between the dimensions, with particular reference to:

- *the efficiency of production and consumption*, considered as internalization and reduction of environmental costs, with support in the medium-term for related economic opportunities and benefits (*integration of the economic and environmental dimension*), possibilities for all members of the community to access resources and environmental quality (*integration of social and environmental dimensions*);
- *the quality of life of individuals and the community*, considered as a combination of environmental quality and quality of built spaces, economic conditions, wellbeing and social cohesion (*integration of the social, economic and environmental dimensions*);
- *local competitiveness*, considered as innovative capacity, which invests in natural and social capital, promotes and strengthens local resources (*integration of social / institutional, economic and*

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<sup>22</sup> A study of this type was limited to selection of particular case studies, but without adopting a shared methodology.

*environmental dimensions).*

One way of doing this is to create indices from combining a selection of indicators for the different categories of sustainability (environmental, social and economic) or by assigning weights to each of the components.

We also feel it would be useful, given that this research was carried out as part of the 4Cities4Dev project, that this sustainability reporting activity should not only support benchmarking and performance assessment in accordance with the requirements of the rules, guidelines and handbooks, but could also indicate how SF influences and is influenced by other actors operating in the cooperation field. This could lead to examination of the results obtained and activities launched both within the organization and with other actors involved in the cooperation.

## **Conclusions**

The research activity described in this document had two aims:

1. to explain and analyze SF's concept of "food community", by considering activities in certain African countries, and model SF's concept of cooperation, explaining the theoretical and methodological implications (Part 1).
2. to validate and externally assess this cooperation model, applying it to SF projects based on food communities. This involves highlighting the implications for sustainability (economic, environmental and social), critical issues and weaknesses so as to increase its potential use when shared with other places and subjects, such as local groups involved in the 4Cities4Dev project and others active in the field of decentralized development cooperation (Part 2).

SF's philosophy is based on the central role of food. Since it was founded, the association's purpose and activities have revolved around issues involving food, such as agriculture, farming and food processing. Over the years, the focus has shifted towards matters relating to agriculture and the environment. The social component, which from the start was a basic priority in SF's thinking, led SF to address issues and approaches to development cooperation. SF's vision of the agricultural world is very close to that of Nobel prize-winning Indian economist Amartya K. Sen, who argues in his writings that agriculture should not be simplistically considered as a commodity producing sector for the food industry, but as a place for social aggregation, transmission of values and pursuit of social relations, or a "complex territorial system". While these claims are important in industrial countries, they can be of even greater importance in driving sustainable development processes and models for cooperation in developing countries. These countries have for decades been used as experimental subjects through the application of various economic theories. However, in recent years we have seen less attention placed on macroeconomics and more on human development (the UNDP people-centered development approach). The ultimate aim is to improve living conditions, measured using new indicators that consider economic, social and environmental aspects, together with gender and culture in general. This approach uses a concept of community sustainability, where sustainability is considered as a combination of collective values. The food communities are very close to this definition of sustainability and in a holistic approach see production and consumption as a means of transmitting values and culture. From this perspective, the food communities have as their "workshop" a local area with positive external attributes to be supported and preserved. It is home to tangible assets such as vegetation, fauna, water and soil, and intangible assets such as landscape, history and cultural identity.

Given the different dimensions of sustainability and their use in the specific context of the SF network, the grid of indicators which has been developed enables project feasibility to be checked and progress to be monitored now and in the future. It may also stimulate a beneficial production of data as well as a model of sustainability reporting.



The international cooperation carried out by SF is too recent to allow an assessment of these specific programs, but they do rightfully belong within the broader scope of the SF system.

So while it seems somewhat premature to assess SF's cooperation projects, we have tried to lay the foundations for future work, drawing up a system of sustainability indicators (assessment grid) which derive from SF's multidimensional / holistic approach (section 1.2, particularly 1.2.4). This system can clearly represent the three dimensions of sustainability (environmental, social and economic) in the projects analyzed. A main characteristic is the integration between dimensions, showing connections and the scope for using quantitative and qualitative indicators. In this way the work can also be seen as a synthesis: it does not just consider individual indicators but tries to build up a composite picture which can capture as many issues and dimensions as possible.

This study has enabled us to describe the components and key variables that can make up a "food community" model. It indicates strategies for promotion, management and use by local companies, the relations with political and institutional bodies, the economic and cultural context at different levels. It helps to define qualitative and quantitative indicators that can be understood by external parties: these assessments and measurements allow project partners and other stakeholders in cooperation activities to make international comparisons.

Communication is a particular feature of SF's project work and there is a vast amount of varied work carried out in this area. Articles are written, videos and photoshoots created, interviews, reports and analyses performed. SF also has a press office, and hundreds of articles on the various projects have featured in the worldwide press. A brochure and profile are produced for each Presidium, presenting the product and its history, with access available on the Foundation's website. This approach often distinguishes SF's work from that of other organizations involved in the cooperation field, since there is a specific focus on a narrative (see section on narrated quality above).

This is all part of the broader effort to promote the cultural aspects of SF projects. The cultural dimension could be regarded as a fourth aspect in framing the SF approach, together with the environmental, social and economic dimensions. SF does not just support simple products, it cultivates the underlying stories, local cultures and the traditions they represent. This also means printing as much material as possible in local languages and promoting empowerment through restoring pride in long-standing traditions and cultures.

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## ATTACHMENT I: PRELIMINARY INFORMATION COLLECTED ON THE CASE STUDIES

<b>COMMUNITY GARDENS OF N'GANON AND NANGOUNKAHA (IVORY COAST)</b>			
CATEGORY	SUBCATEGORY	PARAMETERS	CORRESPONDENCE TO THE MODEL
<b>SOCIAL SUSTAINABILITY</b>	Definition of subjects and production area	Who, how many and where they are	Yes, two villages, two cooperatives.
	Cultural identity	How far does the project define/is defined by local identity (breeds and ecotypes, traditional methods and knowledge, area)	
	Travel (strengthening cultural identity through exchanges)	Have the members of the community traveled?	Yes. Firstly to Dakar for training on gardens in October 2011. In November 2011 to Eurogusto as part of 4C4D.
	Formal organization	Is there formal organization? What type? How are people's roles chosen?	Yes, two cooperatives.
	Group democracy 1	Do all the members actively participate?	Probably yes, but it has not yet been possible to check.
	Group democracy 2	What is the role of women?	Strong, they are the ones mainly working on the garden. It is necessary to determine how much decisional power they have within the cooperative.
	Group democracy 3	How is power distributed? (egalitarian, centralized, horizontal, vertical etc.)	Not enough known.
	Group democracy 4	Are there opportunities for participation?	Not known.
	Relationship with local institutions	Present, absent, what type	Good, the first garden started due to a donation of land by the rural community.
	Relationship with local Slow Food network	Present, absent, what type	The Chigata convivium includes members from the two cooperatives.
	Motivational approach	Amount of input received, spirit of initiative	There is definitely a spirit of initiative.
	Transmission of knowledge	Are forms of knowledge transmitted horizontally and vertically?	Work with young people is definitely important for passing on knowledge to the next generation.
	Educational aspects	Presence of educational activities	
<b>ENVIRONMENTAL SUSTAINABILITY</b>	Protection of biodiversity	What actions (apart from work on garden or specific Presidium) is carried out to protect biodiversity?	None
	Use of local seeds	Yes/no (what % per garden project)	Partly, but proportion not known.
	Sourcing of seeds	Where/How?	
	Chemical fertilizers	Yes/no. If yes, what kind and how much?	No
	Organic fertilizers	Yes/no. If yes, what kind and how much?	Yes, purchased
	Use of water	Yes/no. If yes, how is it managed (are stored sources used? Is there wastage?)	There are some wells.
	Crop rotation	Yes/no. If yes, with what crops?	

	Intercropping	Yes/no. If yes, with what crops?	
	Crop protection	What products are used?	
	Type of farming / animal welfare	Level	
	Animal diet (choice of feed)	Composition, presence of silage, supplemented with forage?	
	Product preservation	Yes/no. If yes, what methods are used?	
	Product processing	Yes/no. If yes, what methods are used?	
	Type of energy used	Are there plans to introduce clean/renewable energy?	
	Packaging	Type of materials	
<b>ECONOMIC SUSTAINABILITY</b>	Food/economic subsistence	Supplementary sources or guarantee of food subsistence	Probably use the garden for their sustenance.
	Short chain (specifying if functional or geographic or both)	Structure of chain	
	Sale price	Fair remuneration for producers	
	Fair distribution of profit	Check how and how much money actually gets back to individual producers	
	Production quantity	Has there been an increase since garden created? How much? If none, is it considered a limit?	

### FADIOUTH ISLAND SALTED MILLET COUSCOUS (SENEGAL)

CATEGORY	SUBCATEGORY	PARAMETERS	CORRESPONDENCE TO THE MODEL
SOCIAL SUSTAINABILITY	Definition of subjects and production area	Who, how many and where they are	Yes, 20, all on Fadiouth island.
	Cultural identity	How far does the project define/is defined by local identity (breeds and ecotypes, traditional methods and knowledge, area)	Salted couscous is a specific product from Fadiouth island.
	Travel (strengthening cultural identity through exchanges)	Have the members of the community traveled?	Expected to take place in 2012, but since the Presidium has only just been formed, no trips have been made yet.
	Formal organization	Is there formal organization? What type? How are people's roles chosen?	Are members of a GIE (Groupement d'Interet Economique).
	Group democracy 1	Do all the members actively participate?	Yes, all 20 are active.
	Group democracy 2	What is the role of women?	Women do the processing and are involved in all stages of transformation.
	Group democracy 3	How is power distributed? (egalitarian, centralized, horizontal, vertical etc.)	It is a very participative group.
	Group democracy 4	Are there opportunities for participation?	There are regular meetings, every decision is taken by the whole group.
	Relationship with local institutions	Present, absent, what type	The local authority has an institutional role within the Presidium.
	Relationship with local Slow Food network	Present, absent, what type	It is expected that a local convivium will also be set up. The leader of another local convivium notified us of the Presidium, so there is a good relationship.
	Motivational approach	Amount of input received, spirit of initiative	There is not much initiative from them.
	Transmission of knowledge	Are forms of knowledge transmitted horizontally and vertically?	On a horizontal level definitely yes. Work needs to be done on a vertical level, particularly on involving young people.
	Educational aspects	Presence of educational activities	It is important to boost awareness of the value of local knowledge and its transmission. Definitely needs strengthening for young people, both for production and consumption.
ENVIRONMENTAL SUSTAINABILITY	Protection of biodiversity	What actions (apart from work on garden or specific Presidium) is carried out to protect biodiversity?	There is care for the local system (e.g. the mangroves, or seafood). There is perhaps a lack of awareness of the value of food biodiversity, but virtuous activities are underway.
	Use of local seeds	Yes/no (what % per garden project)	Yes, Sunnà millet is a local variety.
	Sourcing of seeds	Where/How?	They produce seeds themselves and select them.
	Chemical fertilizers	Yes/no. If yes, what kind and how much?	No
	Organic fertilizers	Yes/no. If yes, what kind and how much?	There is a composting system. They do not purchase external materials.
	Use of water	Yes/no. If yes, how is it managed (are stored sources used? Is there wastage?)	Rainwater.



	Crop rotation	Yes/no. If yes, with what crops?	Yes, crop rotation is practised. More details need to be obtained.
	Intercropping	Yes/no. If yes, with what crops?	Ditto
	Crop protection	What products are used?	Natural (neem plant).
	Type of farming / animal welfare	Level	
	Animal diet (choice of feed)	Composition, presence of silage, supplemented with forage?	
	Product preservation	Yes/no. If yes, what methods are used?	At present couscous is not preserved but consumed fresh. One of the Presidium's objectives is to introduce a drying system so they can access more distant markets.
	Product processing	Yes/no. If yes, what methods are used?	Millet is first washed, then husked, washed in seawater, drained and ground. This is made into pellets with flour, fermented for a night and then cooked, adding powder of baobab.
	Type of energy used	Are there plans to introduce clean/renewable energy?	They use public electric power.
	Packaging	Type of materials	There is no packaging since the couscous is eaten fresh. The Presidium intends to also work on packaging once the drying system has been introduced.
<b>ECONOMIC SUSTAINABILITY</b>	Food/economic subsistence	Forms of supplement or guarantee of food subsistence	Couscous is traditionally produced for self-consumption. The Presidium is their first experience of group work on a specific product. Previously all the producers had other activities.
	Short chain (specifying if functional or geographic or both)	Structure of chain	The chain is both functionally and geographically short.
	Sale price	Fair remuneration for producers	Not yet. Production is mainly for self-consumption.
	Fair distribution of profit	Check how and how much money actually gets back to individual producers	There are not yet enough profits to make any estimates.
	Production quantity	Has there been an increase since Presidium created? How much? If none, is it considered a limit?	

<b>HARENNA FOREST WILD COFFEE (ETHIOPIA)</b>			
<b>CATEGORY</b>	<b>SUBCATEGORY</b>	<b>PARAMETERS</b>	<b>CORRESPONDENCE TO THE MODEL</b>
<b>SOCIAL SUSTAINABILITY</b>	Definition of subjects and production area	Who, how many and where they are	Yes, there are XXX, in the Harena forest in the Bale national park (Oromia region, Bale province, Dello Mena commune).
	Cultural identity	How far does the project define/is defined by local identity (breeds and ecotypes, traditional methods and knowledge, area)	Ethiopia is the only coffee producing country where the drink is traditionally consumed, it is part of local culture.
	Travel (strengthening cultural identity through exchanges)	Have the members of the community traveled?	Training visits have been made within the country to cooperatives processing coffee produced in other regions of Ethiopia. The producers and representatives of local bodies have attended Terra Madre.
	Formal organization	Is there formal organization? What type? How are people's roles chosen?	There are 3 cooperatives representing 4 villages
	Group democracy 1	Do all the members actively participate?	Not known
	Group democracy 2	What is the role of women?	Women are a minority in the cooperatives. They work and participate. It is difficult to determine what is their real power within the cooperatives
	Group democracy 3	How is power distributed? (egalitarian, centralized, horizontal, vertical etc.)	Egalitarian, as far as it has been possible to determine.
	Group democracy 4	Are there opportunities for participation?	There are meetings, it is not known how regularly and effective.
	Relationship with local institutions	Present, absent, what type	Very involved. Very hierarchical, the head of the local area office for cooperatives has to report to the head of the provincial office for cooperatives and so on up to national level. For the Presidium this is more of a burden than a benefit. Control structures are inherited from the communist regime.
	Relationship with local Slow Food network	Present, absent, what type	There is not yet a network of members in Ethiopia, because the government exercises tight control on foreign associations.
	Motivational approach	Amount of input received, spirit of initiative	It is always difficult to obtain up-to-date consistent information. People are reluctant to provide accurate data.
	Transmission of knowledge	Are forms of knowledge transmitted horizontally and vertically?	There is a transmission of knowledge between generations and sexes, somewhat less between different ethnolinguistic groups.
	Educational aspects	Presence of educational activities	None
<b>ENVIRONMENTAL SUSTAINABILITY</b>	Protection of biodiversity	What actions (apart from work on garden or specific Presidium) is carried out to protect biodiversity?	Not yet but it is planned to start work to diversify sources of income by promoting apiculture in the Harena forest.
	Use of local seeds	Yes/no (what % per garden project)	
	Sourcing of seeds	Where/How?	
	Chemical fertilizers	Yes/no. If yes, what kind and how much?	No fertilizers
	Organic fertilizers	Yes/no. If yes, what kind and how much?	No fertilizers
	Use of water	Yes/no. If yes, how is it managed (are stored sources used? Is there wastage?)	Rainwater is used

	Crop rotation	Yes/no. If yes, with what crops?	
	Intercropping	Yes/no. If yes, with what crops?	As it is a protected area, conventional agricultural activity cannot be practiced
	Crop protection	What products are used?	No type of crop protection effort, the wild species is fairly resistant on its own.
	Type of farming / animal welfare	Level	
	Animal diet (choice of feed)	Composition, presence of silage, supplemented with forage?	
	Product preservation	Yes/no. If yes, what methods are used?	Coffee is processed in the hours following harvesting to avoid fermentation. Once dried it has to be kept in a cool, dark environment in suitable containers (jute sacks). One of the Presidium's objectives is to supply these suitable materials .
	Product processing	Yes/no. If yes, what methods are used?	Takes place in the hours after harvesting on suspended beds provided by the Presidium, using methods that meet the quality standards of "special" coffees.
	Type of energy used	Are there plans to introduce clean/renewable energy?	No electricity, remote villages in the forest
	Packaging	Type of materials	No packaging. One of the Presidium's planned activities is work on packaging.
<b>ECONOMIC SUSTAINABILITY</b>	Food/economic subsistence	Forms of supplement or guarantee of food subsistence	Coffee is definitely the main source of income, but the cooperatives are also involved in other products. To be studied further.
	Short chain (specifying if functional or geographic or both)	Structure of chain	The Presidium is working to make the chain as short as possible. Work has started by trying to put the producers in direct contact with purchasers in Italy (new legislation in Ethiopia allows cooperatives to export coffee directly). In practice only those who have the logistic/administrative capability can do this, the others must rely on second level cooperatives (this is the case with the Presidium).
	Sale price	Fair remuneration for producers	At present the price is not profitable. Work is being done to improve this,by registering the cooperatives in the Union that exports coffee and pays dividends.
	Fair distribution of profit	Check how and how much money actually gets back to individual producers	70% of the final price achieved by the Union goes to the cooperative, and of this 70%, a further 70% goes directly to the producers.
	Production quantity	Has there been an increase since Presidium created? How much? If none, is it considered a limit?	There has been an increase in the quantity produced that meets quality criteria, but this depends on the season.

<b>IMRAGUEN WOMEN'S MULLET BOTARGO (MAURITANIA)</b>			
<b>CATEGORY</b>	<b>SUBCATEGORY</b>	<b>PARAMETERS</b>	<b>CORRESPONDENCE TO THE MODEL</b>
<b>SOCIAL SUSTAINABILITY</b>	Definition of subjects and production area	Who, how many and where they are	Not definite, 244 women at Nouadhibou and Nouakchott.
	Cultural identity	How far does the project define/is defined by local identity (breeds and ecotypes, traditional methods and knowledge, area)	Botargo is a traditional product (its name derives from Arabic), which has always been used to flavor local rice and cereals. It is made at home, is easy to preserve (dried and salted) and transport.
	Travel (strengthening cultural identity through exchanges)	Have the members of the community traveled?	Since it was established in 2006, the Presidium has participated in all the Slow Food events. Training exchanges were organized in 2006 and with every attendance at Terra Madre, there were visits to the Orbetello Botargo Presidium.
	Formal organization	Is there formal organization? What type? How are people's roles chosen?	There are two cooperatives. They are very different from each other (different stages of development), and coordinated by Mauritanie 2000 (a local NGO and Presidium partner).
	Group democracy 1	Do all the members actively participate?	All the women are involved in the transformation work. There would be a need to start a literacy program and strengthen the cooperative structure. The people attending events are more or less always the same.
	Group democracy 2	What is the role of women?	They are all women, the leader of the Nouadhibou cooperative is engaged politically at local level and has left the role of coordinator to other women.
	Group democracy 3	How is power distributed? (egalitarian, centralized, horizontal, vertical etc.)	Difficult to accurately assess. Some indications suggest the two coordinators have given responsibilities to others but they are always the ones involved with SF.
	Group democracy 4	Are there opportunities for participation?	Yes, definitely, though they do not send reports on meetings.
	Relationship with local institutions	Present, absent, what type	Definitely strong, both in Nouadhibou and Nouakchott. They are recognized as political entities.
	Relationship with local Slow Food network	Present, absent, what type	A local Slow Food network is beginning to be created: there are relations with it, they hold meetings etc..
	Motivational approach	Amount of input received, spirit of initiative	Replies are only given if elicited by SF.
	Transmission of knowledge	Are forms of knowledge transmitted horizontally and vertically?	Yes, between different ethnic groups (Imraguen and Wolof), as well as between the older and younger women.
	Educational aspects	Presence of educational activities	No activities for the moment but they would be desirable (courses in literacy, French, accounting/management of the cooperative, marketing, etc..)
	<b>ENVIRONMENTAL SUSTAINABILITY</b>	Protection of biodiversity	What actions (apart from work on garden or specific Presidium) is carried out to protect biodiversity?
Use of local seeds		Yes/no (what % per garden project)	
Sourcing of seeds		Where/How?	
Chemical fertilizers		Yes/no. If yes, what kind and how much?	

	Organic fertilizers	Yes/no. If yes, what kind and how much?	
	Use of water	Yes/no. If yes, how is it managed (are stored sources used? Is there wastage?)	
	Crop rotation	Yes/no. If yes, with what crops?	
	Intercropping	Yes/no. If yes, with what crops?	
	Crop protection	What products are used?	
	Type of farming / animal welfare	Level	
	Animal diet (choice of feed)	Composition, presence of silage, supplemented with forage?	
	Product preservation	Yes/no. If yes, what methods are used?	Preservation by drying and salting. Packaging in vacuum packed plastic. The vacuum packing equipment was purchased by the Presidium.
	Product processing	Yes/no. If yes, what methods are used?	They wash the botargo, salt it and let it dry on cloths constructed by the Presidium in ventilated rooms and then package it.
	Type of energy used	Are there plans to introduce clean/renewable energy?	Energy from the port/local authority.
	Packaging	Type of materials	In vacuum-packed plastic.
<b>ECONOMIC SUSTAINABILITY</b>	Food/economic subsistence	Forms of supplement or guarantee of food subsistence	Production of botargo provides a supplementary food source not subsistence. This is also because it is only produced for a few months a year. It would be useful (for the women of Nouadhibou) to begin working on other processed products.
	Short chain (specifying if functional or geographic or both)	Structure of chain	The cooperatives sell directly at local level and have organized events to sell through tastings in restaurants etc. . This should be extended. The aim is to obtain export certification.
	Sale price	Fair remuneration for producers	The price has increased since the Presidium was started (From an initial price of ca. 30 €/kg to an average of 70 €/kg). Commercialization should be improved and efforts made to secure a more constant sale price.
	Fair distribution of profit	Check how and how much money actually gets back to individual producers	This is difficult to ascertain. The women earn according to how much they work, but it is not clear if the cooperative's profits are divided equally. To be determined.
	Production quantity	Has there been an increase since Presidium created? How much? If none, is it considered a limit?	There has definitely been an increase in production quantity and quality (from initial production of 100 kg there has been a rise to 700 kg in 2010). The women now work in a workshop and no longer on the beach in conditions of uncertain hygiene.

DOGON SOME' (MALI)			
CATEGORY	SUBCATEGORY	PARAMETERS	CORRESPONDENCE TO THE MODEL
Cross-cutting issue	Production rules	Do they exist? Are they shared? Are they applied? Are they effective?	Yes rules exist. They are not yet shared but are applied because it is a traditional product which the women have handed down for generations. As there are several products, there are several sets of rules. Drafts have been drawn up and they still need to be discussed.
SOCIAL SUSTAINABILITY	Definition of subjects and production area	Who, how many and where they are	Yes, there are 61 women in various villages on the Dogon Plateau: the villages of Danibomo Leye, Doucombo commune (8 producers); Konsogou Do, Dourou commune (13 producers); Ogobo, Kendie commune (10 producers); Kentaba, Kendie commune (8 producers); Dologou, Wadouba commune (14 producers); Kéndiely, Wadouba commune (8 producers).
	Cultural identity	How far does the project define/is defined by local identity (breeds and ecotypes, traditional methods and knowledge, area)	Yes, Dogon Somè products are traditional condiments produced from local ingredients. There is not yet a real appreciation of these preparations.
	Travel (strengthening cultural identity through exchanges)	Have the members of the community traveled?	Yes, the producers attended Terra Madre 2008 and 2010, Eurogusto 2009.
	Formal organization	Is there formal organization? What type? How are people's roles chosen?	They are members of a cooperative. However it is mainly run by PDCO (a local NGO), and this issue could be improved.
	Group democracy 1	Do all the members actively participate?	Mamadou, the Presidium representative, is very active and it would be useful for others to participate instead. Literacy courses for the women would be needed.
	Group democracy 2	What is the role of women?	The women play a very active role in all areas, but the Presidium representative is a man.
	Group democracy 3	How is power distributed? (egalitarian, centralized, horizontal, vertical etc.)	Not known.
	Group democracy 4	Are there opportunities for participation?	They have meetings. The village heads know about the Presidium and its activities. The women meet every week at the market of Bandiagara, so there is regular contact. The cooperative's center is in Bandiagara, and they meet there.
	Relationship with local institutions	Present, absent, what type	There are contacts with IER (the Provincial Agronomic Institute), with whom events have been organized. Mamadou Guindo is a politician and knows how to create links with institutions. The problem is that this depends significantly on his role.
	Relationship with local Slow Food network	Present, absent, what type	There is a relationship but probably the producers are not the main actors in this exchange. Everything is always managed by Mamadou.
	Motivational approach	Amount of input received, spirit of initiative	There is drive from Mamadou, less from the women. Also because one cannot communicate directly with the women. Things would probably be different if there was someone from SF there, able to interact on a daily basis.

	Transmission of knowledge	Are forms of knowledge transmitted horizontally and vertically?	This definitely occurs. The cooperative's premises are shared with some young people who make fruit juice and it could be an idea to exchange skills and knowledge of the two types of product.
	Educational aspects	Presence of educational activities	None. Literacy courses would be important (but in what language? In French, or at least Bambara). Also training in the use of local products to make meals for children, as part of efforts to combat malnutrition.
<b>ENVIRONMENTAL SUSTAINABILITY</b>	Protection of biodiversity	What actions (apart from work on garden or specific Presidium) is carried out to protect biodiversity?	They have gardens, this should be investigated further. With the Thousand Gardens in Africa project more work will probably be done in this direction.
	Use of local seeds	Yes/no (what % per garden project)	Yes for Somè ingredients which are grown (other ingredients are gathered, not grown).
	Sourcing of seeds	Where/How?	Self-produced
	Chemical fertilizers	Yes/no. If yes, what kind and how much?	No
	Organic fertilizers	Yes/no. If yes, what kind and how much?	To some extent probably yes, but type not known.
	Use of water	Yes/no. If yes, how is it managed (are stored sources used? Is there wastage?)	They have stored rainwater which is kept beyond the rainy season.
	Crop rotation	Yes/no. If yes, with what crops?	
	Intercropping	Yes/no. If yes, with what crops?	
	Crop protection	What products are used?	
	Type of farming / animal welfare	Level	
	Animal diet (choice of feed)	Composition, presence of silage, supplemented with forage?	
	Product preservation	Yes/no. If yes, what methods are used?	They dry the products, make <i>boules</i> (pellets) and preserve them in this way. When they want to use them, they are ground, reducing the pellets to powder.
	Product processing	Yes/no. If yes, what methods are used?	
	Type of energy used	Are there plans to introduce clean/renewable energy?	There is electricity in Bandiagara, but not in the villages and it is not really needed to make Somè. The only equipment is a machine for sewing bags kept in the Bandiagara workshop.
Packaging	Type of materials	In plastic bags (sent from Italy or obtained locally, but of very low quality). It would be good to come up with more sustainable packaging, using local materials (cloth?).	
<b>ECONOMIC SUSTAINABILITY</b>	Food/economic subsistence	Forms of supplement or guarantee of food subsistence	It is difficult to determine how much they earn from the sale of Somè. They combine the production of Somè with a little local agriculture.
	Short chain (specifying if functional or geographic or both)	Structure of chain	The chain is both functionally and geographically short. They sell directly on the local market.
	Sale price	Fair remuneration for producers	Insufficient information
	Fair distribution of profit	Check how and how much money actually gets back to individual producers	Money is divided among the various producers and can be invested in equipment if necessary.
	Production quantity	Has there been an increase since Presidium created? How much? If none, is it considered a limit?	Not recorded.

<b>POKOT ASH YOGHURT (KENYA)</b>			
<b>CATEGORY</b>	<b>SUBCATEGORY</b>	<b>PARAMETERS</b>	<b>CORRESPONDENCE TO THE MODEL</b>
<b>SOCIAL SUSTAINABILITY</b>	Definition of subjects and production area	Who, how many and where they are	Yes, 65 persons from two nearby villages, members of the Tarsoi Self Help Group. The name Tarsoi derives from the name of the two villages (Tartar and Soibee). The area is near the border with Uganda, in the Western Pokot region.
	Cultural identity	How far does the project define/is defined by local identity (breeds and ecotypes, traditional methods and knowledge, area)	Yoghurt is definitely central in defining the identity of the Pokot tribe, and those leaving in the area know this tribe because they produce yoghurt.
	Travel (strengthening cultural identity through exchanges)	Have the members of the community traveled?	The producers have attended two editions of Cheese and one edition of the Salone del Gusto/Terra Madre. There have also been exchanges at a local level with other Kenyan Presidia. On all these occasions there has been a significant return to the community in terms of pride and awareness, as well as the inputs to improve production.
	Formal organization	Is there formal organization? What type? How are people's roles chosen?	The producers are members of the Tarsoi Self Help Group.
	Group democracy 1	Do all the members actively participate?	There is an effort within the community to encourage people for example to attend international events if they have not yet attended, to ensure that experiences can be shared around the community as much as possible.
	Group democracy 2	What is the role of women?	Women carry out most of the actual production work, but are not much represented at the political/decisional level. However on various occasions women have been present on trips and exchanges with other producers. It is hope this process can continue.
	Group democracy 3	How is power distributed? (egalitarian, centralized, horizontal, vertical etc.)	Egalitarian, as far as it has been possible to determine. There is no person or body holding power, all the members have the right to speak.
	Group democracy 4	Are there opportunities for participation?	When discussing the rules two plenary meetings will be organized which will be attended by all members of the community. However there are daily contacts between various members and a good level of interaction.
	Relationship with local institutions	Present, absent, what type	Difficult to say.
	Relationship with local Slow Food network	Present, absent, what type	There is a productive relationship, since the project supervisor, Jack Wafula of the NGO Smart, is also leader of the local Slow Food convivium.
	Motivational approach	Amount of input received, spirit of initiative	It is always difficult to obtain up-to-date consistent information. The same thing is often said by various members in different ways.
	Transmission of knowledge	Are forms of knowledge transmitted horizontally and vertically?	There is a passage of knowledge between generations and sexes.
	Educational aspects	Presence of educational activities	None
<b>ENVIRONMENTAL SUSTAINABILITY</b>	Protection of biodiversity	What actions (apart from work on garden or specific Presidium) is carried out to protect biodiversity?	Work to improve the pastures by introducing local forage grass more suited to the needs of the animals can perhaps be seen in this light. The Pokot also grow corn, sorghum, beans, and have gardens, so they have significant diversity in their products.
	Use of local seeds	Yes/no (what % per garden project)	Yes



	Sourcing of seeds	Where/How?	Not known
	Chemical fertilizers	Yes/no. If yes, what kind and how much?	Absent
	Organic fertilizers	Yes/no. If yes, what kind and how much?	No information
	Use of water	Yes/no. If yes, how is it managed (are stored sources used? Is there wastage?)	Rainwater
	Crop rotation	Yes/no. If yes, with what crops?	No information
	Intercropping	Yes/no. If yes, with what crops?	No information
	Crop protection	What products are used?	Use of local herbs for storing cereals during the dry season. The herbs are poisonous for insects but not for humans or animals.
	Type of farming / animal welfare	Level	Presidium work is strongly focused on this, and it can definitely be improved. The contribution of the local veterinarian has significantly improved the situation and it is expected that through the introduction of a cattle register, there will soon be a clearer picture of the health of all the animals.
	Animal diet (choice of feed)	Composition, presence of silage, supplemented with forage?	The animals feed on pasture the whole year. There are natural supplements, such as waste from corn and sorghum production. Work is also being carried out to improve the pastures by eliminating harmful plants and introducing more nutritious local grass, legumes and other forage which can promote the production of milk.
	Product preservation	Yes/no. If yes, what methods are used?	The yoghurt is kept in gourds in huts situated in cool dry places, and the whey drained before it is consumed. Though the Pokot claim it can keep as long as 6 months, 2 or 3 months is more probable (after 2 months water has to be added before consuming the yoghurt, as the flavor is already very strong).
	Product processing	Yes/no. If yes, what methods are used?	No chemical additives are used, only boiled, filtered milk and <i>cromwo</i> ash. It is left to settle for at least three days in a cool dry place, then regularly stirred.
	Type of energy used	Are there plans to introduce clean/renewable energy?	No electricity, as they are remote villages in the forest
	Packaging	Type of materials	No packaging. The yoghurt which is currently sold is commercialized loose. Planned Presidium activities include work on packaging.
<b>ECONOMIC SUSTAINABILITY</b>	Food/economic subsistence	Forms of supplement or guarantee of food subsistence	The Pokot are fully self-sufficient for their food supply, thanks to their animals and crops. Commercialization of yoghurt could therefore be a significant income opportunity, and profits could easily be invested (as they do not need to spend money to ensure their subsistence).
	Short chain (specifying if functional or geographic or both)	Structure of chain	The chain is at present short from both perspectives, as only direct sale on the local market is practiced. It is only planned to expand the size of current operations and not lengthen the chain in any way.
	Sale price	Fair remuneration for producers	The quantity currently produced is insufficient to make an accurate estimate.
	Fair distribution of profit	Check how and how much money actually gets back to individual producers	Again, the low quantity does not allow an estimate to be made.

	Production quantity	Has there been an increase since Presidium created? How much? If none, is it considered a limit?	Work is currently mainly focused on improving animal health and pasture quality. This work obviously also aims to increase and improve production.
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MANANARA VANILLA (MADAGASCAR)			
CATEGORY	SUBCATEGORY	PARAMETERS	CORRESPONDENCE TO THE MODEL
SOCIAL SUSTAINABILITY	Definition of subjects and production area	Who, how many and where they are	Yes, there are 918 spread over 36 villages around the Mananara Nord Biosphere Reserve. Province of Tamatave, North Madagascar
	Cultural identity	How far does the project define/is defined by local identity (breeds and ecotypes, traditional methods and knowledge, area)	Vanilla is a crop of colonial origin, imported to the island by the French in the mid 19 <sup>th</sup> century.
	Travel (strengthening cultural identity through exchanges)	Have the members of the community traveled?	Producer representatives have been invited to Terra Madre.
	Formal organization	Is there formal organization? What type? How are people's roles chosen?	A cooperative, KOMAM (Koperativa Mpambolin' Ambanivolo Mananara - Association of Producers of the Villages of Mananara). In charge of the Presidium is the body managing the park of Mananara Nord, whose President Willi Clovis Mora, is Presidium coordinator.
	Group democracy 1	Do all the members actively participate?	To check with the technical mission planned for 2012
	Group democracy 2	What is the role of women?	Women mainly carry out processing, leaving men to cultivate the vanilla. It is difficult to determine their real power within the cooperative.
	Group democracy 3	How is power distributed? (egalitarian, centralized, horizontal, vertical etc.)	Egalitarian, as far as it has been possible to determine.
	Group democracy 4	Are there opportunities for participation?	There are meetings, it is not known how regular or effective.
	Relationship with local institutions	Present, absent, what type	
	Relationship with local Slow Food network	Present, absent, what type	There is not yet a network of members in Madagascar. Membership for the project has not been very successful, but could be revived as part of the new 4Cities4Dev project.
	Motivational approach	Amount of input received, spirit of initiative	Minimal inputs have been received, the cooperative has its own managerial autonomy
	Transmission of knowledge	Are forms of knowledge transmitted horizontally and vertically?	The Presidium producers are of different ages and it is expected that there is good transmission of knowledge between generations.
	Educational aspects	Presence of educational activities	None
ENVIRONMENTAL SUSTAINABILITY	Protection of biodiversity	What actions (apart from work on garden or specific Presidium) is carried out to protect biodiversity?	None, the first phase of the gardens project was started in other areas of the country.
	Use of local seeds	Yes/no (what % per garden project)	
	Sourcing of seeds	Where/How?	
	Chemical fertilizers	Yes/no. If yes, what kind and how much?	No fertilizers
	Organic fertilizers	Yes/no. If yes, what kind and how much?	No fertilizers, ECOCERT certification

	Use of water	Yes/no. If yes, how is it managed (are stored sources used? Is there wastage?)	Rainwater
	Crop rotation	Yes/no. If yes, with what crops?	
	Intercropping	Yes/no. If yes, with what crops?	Vanilla is grown together with other crops such as banana, coffee and cloves.
	Crop protection	What products are used?	
	Type of farming / animal welfare	Level	
	Animal diet (choice of feed)	Composition, presence of silage, supplemented with forage?	
	Product preservation	Yes/no. If yes, what methods are used?	Vanilla is preserved in dried pods.
	Product processing	Yes/no. If yes, what methods are used?	
	Type of energy used	Are there plans to introduce clean/renewable energy?	No electricity, they are remote villages in the forest
	Packaging	Type of materials	No packaging. Vanilla is sold to a wholesaler in bundles of dried pods. Presidium activities include work on packaging.
<b>ECONOMIC SUSTAINABILITY</b>	Food/economic subsistence	Forms of supplement or guarantee of food subsistence	Vanilla is definitely the main source of income, but the producers in the cooperative are also involved with other products.
	Short chain (specifying if functional or geographic or both)	Structure of chain	The Presidium is working to put producers in contact with purchasers, freeing them from the large importers who do not guarantee regular purchases and pay low prices. At the 2010 SdG, 30 kg of vanilla was directly imported for sale and the proceeds returned to the producers.
	Sale price	Fair remuneration for producers	Presidium vanilla has obtained FLO International fair trade certification
	Fair distribution of profit	Check how and how much money actually gets back to individual producers	
	Production quantity	Has there been an increase since Presidium created? How much? If none, is it considered a limit?	