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

The potato is one of the world’s basic foodstuffs. In Peru, it constitutes one of the most important crops in economic and social terms: an average of 3.6 million tons are produced each year, 350 thousand metric hectares, supporting 630 thousand families by providing 283 million workdays and an overall value of 750 million dollars. In mountain communities, it is the main crop of family farmers, for whom it provides an important contribution to food consumption and even the preservation of ancestral customs. For it is also important to the urban population, as this foodstuff adds vitamins and calories to the diet. The potato is a good example of the combination of agro-ecological factors with efficient labor producing a highly nutritional product. No other crop offers so much energy and proteins per acre as the potato, in addition to its healthy caloric value.

This noble tuber presents a most fascinating story of domestication, development of species adapted to a plethora of climatic and environmental conditions, and of distribution throughout the world. The species characterized by ancient Peruvians are called “native potatoes.” Today three thousand of these ancestral potatoes, unique in the world due to a combination of geographic, climatic and agro-ecological factors, are cultivated in Peru. Scientific analysis has determined that the majority of native potatoes possess greater nutritional characteristics than commercial potatoes, which are characterized by their high production levels, the majority of which are devoted to export.

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IYP: OBJECTIVES AND STRATEGIES

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IYP: OBJECTIVES AND STRATEGIES

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

- Coordinate and execute domestic, international, and worldwide activities to celebrate the IYP
- Promote the distribution of knowledge and information about the challenges and opportunities to improve the efficiency of the potato sub-sector on a worldwide, regional, national, and community level
- Encourage existing international associations and cooperation between the public, non-governmental organizations, and the private sector in the chain of potato production and consumption

The strategy for the IYP thus consists of involving all participants in the creation of supportive and mutually beneficial synergies and joint activities, to sustainably improve potato production. This requires the implementation of strategies, programs, and projects that support the development of the potato sub-sector and potato production systems.

The potato is an extraordinary nutritional product. No other crop offers as much energy and protein per acre as the potato, in addition to its healthy caloric value. These potatoes are grown at more than 3,800 meters (12,000 feet) above sea level, where other crops cannot flourish. At this altitude, the combination of high levels of solar radiation and rich organic soil creates natural conditions allowing for the cultivation of these potatoes without the use of chemical fertilizers.

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Peruvian Mail

CELEBRATING THE INTERNATIONAL YEAR OF THE POTATO

Miguel Ordinola*

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


Noble tuber

CELEBRATING THE INTERNATIONAL YEAR OF THE POTATO

Miguel Ordinola*
The Jesuits in Mainas, New Spain, and Paraguay*

Jeffrey Klaiber, S. J.

The Jesuits have been considered precursors to the concepts of modernity and transculturation. Nevertheless, their missions had varying levels of success. Did with a rational worldview and the will to create planned societies perfectly satisfy their members’ basic needs fully, the Jesuits could indeed be considered failure? This article proposes the study of three of their colonial missions – Mainas, New Spain, and Paraguay – to see which best realized the Jesuit ideals.

Was the concept of modern society, it is useful to recognize the outcome of the various models of Peru development. The Jesuits were successful in Mainas, but less so in New Spain. Perhaps the most challenging mission was that in Paraguay, where Jesuits were forced to adapt to the local culture to a greater extent.

In Mainas, the Jesuits were able to create a stable society that lasted for over a century. They were able to adapt to the local culture and establish a successful mission. However, in New Spain, the Jesuits struggled to create a society that was entirely separate from the local culture. The missionaries had to adapt to the local customs and traditions, which was a difficult task.

In Paraguay, the Jesuits were able to create a society that was more integrated with the local culture. They were able to establish a successful mission, but it was not as successful as in Mainas. The missionaries had to adapt to the local culture, which was a daunting task.

The Jesuits in Mainas, New Spain, and Paraguay are an example of how difficult it is to create a society that is completely separate from the local culture. The missionaries had to adapt to the local customs and traditions, which was a difficult task. However, the Jesuits were able to create successful missions in all three locations, which is a testament to their adaptability and ability to create a society that was integrated with the local culture.
This year Peru is the host of two great events of worldwide relevance: The Vth Summit of Heads of State and Government of Latin America, The Caribbean, and The European Union (LAC-EU), in May, and the XVth Summit of Leaders of the Asia-Pacific Economic Cooperation Forum (APEC), in November. This is an excellent opportunity to project the image of Peru abroad, contribute to reflection on crucial subjects in the international context, and further dialogue and the realization of concrete goals on the interregional and regional levels.

The Vth LAC-EU summit convenes the series of summits established among the abovementioned regions, which have taken place in Río de Janeiro (1999), Quito (2000), Santiago (2002), Quito (2004), and Madrid (2007). The Vth LAC-EU Summit, held in Lima, is an opportunity to define the current state of the relations between these regions, their evolution over the years, the role of the respective governments, and the future perspectives of these relations in the context of the new global scenario.

The XVth Asia-Pacific Economic Cooperation (APEC) summit is a forum where the leaders of the twenty-one member economies (Australia, Brunei, Canada, Chile, China, Indonesia, Japan, the Republic of Korea, Malaysia, New Zealand, Peru, the Russian Federation, Singapore, China (Taiwan), Thailand, the United States of America, Vietnam, Australia, and Papua New Guinea) address issues of cooperation for development, new dynamics for inclusive growth, and the integration of the Asia-Pacific region into the global economy.

Together, these events bring together in Lima and Santiago the leaders of the two regions to discuss the main challenges and priorities for the development of the world in the twenty-first century.

The Vth LAC-EU Summit of Heads of State and Government of Latin America, The Caribbean, and The European Union (LAC-EU) was held in Lima, Peru, in May 2010. This event was hosted by the Peruvian government and attended by leaders from all the countries of the region, including Spain and the European Union. The summit aimed to strengthen the cooperation between Latin America, the Caribbean, and Europe on various issues, including economic development, trade, and social progress.

The XVth Asia-Pacific Economic Cooperation (APEC) summit was held in Santiago, Chile, in November 2010. This event was attended by leaders from all the member economies of the APEC region, including the United States of America, Australia, China, Japan, and New Zealand. The summit aimed to discuss the main challenges and priorities for the development of the Asia-Pacific region in the twenty-first century, including economic growth, trade, and social progress.

The Vth LAC-EU Summit and the XVth APEC summit were both important events that brought together leaders from Latin America, the Caribbean, Europe, and the Asia-Pacific region to discuss the main challenges and priorities for the development of the world in the twenty-first century. These events were opportunities to strengthen cooperation and to work together on issues of common interest, including economic development, trade, and social progress.
The plantations — between 1,200 and 1,800 meters [4,000-5,900 ft] above sea level — are located on the eastern slope of the Andes, over the Bagua River Valley, south of Bahuaja-Sonene National Park, in Puno, a region referred to as the “Amazon Basin of the Andes”.

Further good news is that the commission presided over by the Ministry of International Trade and Tourism, which designates the nation’s flagship coffee, has put Peru on the map: “Our coffee is of the highest quality, and the Ministry of International Trade and Tourism has actively promoted the Peruvian coffee brand around the world with environmental and social considerations in mind.” The concept of “fair trade” is currently in vogue worldwide.

LÚCUMA CREAM COFFEE
(digestif)*

**Ingredients:**
- 3 cups (750 ml) milk
- 1 ounce Cartavio Solera Rum
- ¼ ounce lime juice
- 1 ounce Lucuma

**Preparation:**
- Place the ingredients in a blender and blend until well combine.

**Presentation:**
- Pour into a glass.

LUCUMA CREAM COFFEE (20 oz)

**Ingredients:**
- 1 cup (250 ml) milk
- ½ cup Lucuma

**Preparation:**
- Place the ingredients in a blender and blend until well combine.

**Presentation:**
- Pour into a glass.

TROPICANA COFFEE (cocktail)*

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

**Preparation:**
- Direct blending method. Put the pisco, milk, and
- 1 ounce acholado pisco
- 2 ounces milk
- ½ ounce grenadine syrup
- 2 ounces hot Pichanaqui espresso

**Presentation:**
- Garnish with whipped cream and a red cherry.

PISCOFFEE (digestif)*

**Ingredients:**
- 1 ounce Quillabamba filter brewed coffee
- 4 tablespoons white sugar
- 1 ounce Gran Kafa (coffee liquor)
- 3 teaspoons finely ground pisco

**Preparation:**
- Place the ingredients in a blender and blend until well combine.

**Presentation:**
- Pour into a glass.

**Recipe:**

**Preparation:**
- Place the ingredients in a blender and blend until well combine.

**Presentation:**
- Pour into a glass.

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**Presentation:**
- Pour into a glass.

Freda’s dessert recipes are a reflection of her own taste and preferences, as well as her appreciation for the rich cultural heritage of the Andean region. Her approach is rooted in the belief that food is not just a means of nourishment, but also a way to connect with the land, the people, and the traditions of the region. Each recipe is a celebration of the local ingredients and flavors, and a tribute to the culinary heritage of the Andes.

The environment is an integral part of Freda’s kitchen and she is passionate about sustainability and ethical practices. She believes that responsible cooking is a way to respect and conserve the natural resources of the region, while also promoting local economies and communities.

Blanca Varela's poetry is a testament to her deep connection with the land and her people. Her words are a mirror of the struggles, joys, and realities of the Andean region, and they resonate with the rich oral traditions and storytelling culture of the region.

Freda’s desire to share her culinary traditions and her passion for Andean cuisine is not only about creating delicious dishes, but also about preserving a way of life and a cultural heritage that is in danger of being lost.

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

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

**WHAT IS ORGANIC COFFEE?**

The International Coffee Agreement of 2007, the seventh coffee related treaty since 1962, was agreed upon by the 77 members of the International Coffee Council at a meeting in London on September 26-27, 2007. It was officially adopted by the Council in Brussels on 13. The agreement strengthens the role of the International Coffee Organization (ICO) as a forum for international consultation, stabilization of coffee markets, and the promotion of environmentally friendly coffee production.

Additionally, coffee farms using this system (which promotes biodiversity) are habitats for endangered species and provide habitats for species that are threatened. The coffee trees are grown on farms that are protected from deforestation and other activities that would harm them.

The poetry of Blanca Varela has not lost this faith. This burning human question revived by surrealism is the focus of the poetry of Blanca Varela. Consciousness and dream, reason and sensitivity, day and night, pretence and authenticity, love and disdain, are the poles between which she hangs her poetry.

**TERESA MUÑOZ NÁJAR**

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**POETRY**

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**VÁLINDEROS**

The International Coffee Agreement of 2007, the seventh coffee related treaty since 1962, was agreed upon by the 77 members of the International Coffee Council at a meeting in London on September 26-27, 2007. It was officially adopted by the Council in Brussels on 13. The agreement strengthens the role of the International Coffee Organization (ICO) as a forum for international consultation, stabilization of coffee markets, and the promotion of environmentally friendly coffee production.

Additionally, coffee farms using this system (which promotes biodiversity) are habitats for endangered species and provide habitats for species that are threatened. The coffee trees are grown on farms that are protected from deforestation and other activities that would harm them.
From the moment of its arrival in the Viceroyalty of Peru in 1551, the Company of Jesus confirmed the enormous power that images had in the propagation of the Christian faith in the indigenous population. This explicitly made clear in a document from the latter third of the sixteenth century in which the Jesuit monk Diego de Bracamonte requests the precedence of the Company, Ignacio Menéndez, to provide the services of a Jesuit painter for “much can be achieved with the Indians using exterior things, so that they esteem the spiritual, as well as the material, as things.” As a consequence of this request, the Jesuit authorities in Rome sent the fine Italian manner painter Brother Bernardo Bitti, an exceptional presence in colonial visual arts.

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

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

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