



KEMITO · ENE

Ashaninka Cacao



KEMITO · ENE

Ashaninka Cacao

lovingearth

RAINFOREST
FOUNDATION
SECURING LANDS, SUSTAINING LIVES



CARE
CENTRAL ASHANINKA DEL RIO ENE

2016 EDITION, LED BY:
Lovingearth
The Rainforest Foundation

PHOTOGRAPHERS: Lovingearth / Kemito Ene
/ CARE / Mike Goldwater, Vera Lentz, Antonio
Escalante.

GRAPHIC DESIGN: Joaquin Sancho

LIMITED EDITION

PRINTED IN Austin, Texas

Lovingearth© 2016



GENERAL CONTEXT

The Ene river valley in the Peruvian Amazon has been inhabited by Asháninka indigenous communities for many centuries. Their lifestyles, livelihoods and culture are deeply intertwined with the rainforest they inhabit.

In 1995, the Asháninka communities formed the association CARE: Central Asháninka of the River Ene – to protect their rights and traditional lifestyle.

The Rainforest Foundation UK (RFUK) has worked in Peru with CARE since the 1990s, looking to support the Asháninka to defend their rights and lands. Since then, the 17 Asháninka villages of the Ene (with a total population of approximately 10,000 people) have been able to map their territories and obtain legal titles to their lands. As a result, these communities are

the legal owners of these lands. Two natural protected areas adjacent to these communities were recognised in 2003: the Asháninka Communal Reserve and the Otishi National Park.

The Ene river valley is located in the tropical Andes region, one of the most biodiverse regions on Earth. This area is almost entirely covered by tropical wet and humid rainforests, where several native varieties of cacao proliferate.

The Asháninka see the Ene river valley as one of the last refuges left for them in Peru; a territory where they can lead their traditional lifestyles and protect themselves from invasions and conflict. Thousands of Asháninka families have historically migrated to this area, fleeing from several periods of colonisation and persecution. The Ene valley and its neighbouring areas were particularly hard hit by the struggle between terrorist guerrilla movement Sendero Luminoso and the Peruvian armed forces.



According to Red Cross International approximately 6,000 Asháninka people were killed or disappeared from 1988 until 2015. Many Asháninka people were held captive and used as slave labour by the Sendero Luminoso with one group of 39 Asháninka being rescued and freed from one such camp in August 2015.

To this day, there are still several Asháninka families living in the highlands surrounding the Ene valley, who maintain very limited contacts with outside groups. Currently, one of the most important threats to Asháninka territories are the invasions from Andean migrants, who practice intensive agriculture and cattle ranching, as well as coca growing and processing in some areas. Illegal logging, large infrastructure projects and oil exploration are also constant threats to these territories. Coca production and drug trafficking has become so widespread in the upper Ene river area that it is one of the places with highest production levels of illegal cocaine in the world.

The Asháninka of the Ene are almost entirely dependent on forest resources for their subsistence. Stability of access to land, forest and resources forms part of the basis of their cultural conception of the “good life” or “Kametsa Asaike”. However, socioeconomic changes and a very gradual integration to the wider Peruvian society have intensified the need of Asháninka families to acquire some form of monetary income. Monetary income is currently utilised to access medicines and education services, river transportation (moving within the valley is difficult and costly), and basic products such as batteries, fuel, clothing and tinned food.

Increasing malnutrition, extreme precariousness of health and education services, vulnerability to disease, among other indicators, show that Asháninka populations in the Ene live in alarming poverty. Recent socioeconomic studies reveal that Asháninka producers earn in average US\$1.20 per day. Asháninka households, averaging 6 members, often subsist with one single income. Surveys show that around 30% of the Asháninka population has some form of malnutrition or anaemia, and this proportion rises to 78% among Asháninka children in the Ene River.



The vast majority of Asháninka communities do not have access to basic public services: there are health centres in only 32% of all Asháninka communities, communication facilities in 40% and public lighting in only 11%. 59% of the indigenous population of the department of Junín, where the Ene is located, has no form of medical insurance. Almost none of the communities have either piped water or sewage facilities. Asháninka communities use the water from the Ene river and its tributaries for their basic needs. However, extractive activities taking place in neighbouring areas have started to pollute these sources of water, and several Asháninka communities are increasingly expressing their interest in having access to clean, piped water. Lack of sanitation also explains the fact that diarrheic diseases are among the most important causes of death, especially among indigenous children.

Education services are similarly inadequate, as the vast majority of schools have only one teacher

who often does not speak the Asháninka language. There are 39 elementary schools in the Ene valley, of which 26 have only one teacher. Although more than 2,000 children are currently enrolled in these schools, statistics show that only 9% of these students succeed in completing their elementary studies in the foreseen period of six years. In the whole valley there are only four secondary schools.

At the same time, economic opportunities that would enable the Asháninka to preserve their traditional lifestyles and protect their forests (both conditions are central to their development aspirations) are extremely scarce. Cacao production is by far the most important source of monetary income for most Asháninka families. On average, agricultural production constitutes more than 85% of yearly earnings, and either cocoa or coffee account for most of these. Asháninka families complement their meagre incomes with paid labour (9% of total income, in average), sales of small animals (4%) or activities such as crafts and carpentry (3%). ●

ANCESTRAL CACAO

The amazon basin particularly the headwaters of the amazon like the Ene river are where cacao originated and in fact if you walk in the forest you can still see ancient cacao trees growing wild. The Asháninka gradually domesticated cacao and when the first outsiders arrived to the area (Franciscan missionaries) in the 17th century they found cacao in almost all the Asháninka farms and found the Asháninka people consuming cacao as a delicacy. The Asháninka word for cacao and the ancient knowledge of cacao farming is “Kemito”

In December 2010, 40 families of the Ene River together with leaders of CARE, met together in the Boca Anapate community, to create an association of Asháninka families dedicated to cacao farming, this was the initial founding of Kemito Ene (Kemito being the Asháninka word for cacao and Ene being the Ene river). A year later, partner families were over 150, and the Rainforest Foundation from the UK (RFUK) decided to fund the project.

In this context, improved cacao production becomes an invaluable opportunity for Asháninka families to increase their income, maintain their autonomy and preserve their traditions. For this reason, by continuing to improve production and commercialisation of Asháninka cacao, Kemito

Ene directly benefits Asháninka families by enhancing their livelihoods in a significant way. By helping secure the Asháninka a means of sustainable income, it will maintain their presence within the forest, and deter outsiders who want to exploit the forest, like illegal loggers and other forces which seriously threaten the area’s rainforest environment.

The most important basis for the conception of Kemito Ene was the large scale consultation to the Asháninka communities carried out in 2005. The objective of this consultation was to understand the Asháninka conception of a “good life” (“Kametsa Asaike”) and to distil a specific agenda from this vision. Implementing unique participatory methodologies, 140 qualitative interviews, 90





THE KEMITO ENE ASSOCIATION

surveys on resource use, 12 communal assemblies, 22 women's and men's workshops, 24 focus groups and 500 workshops with children and youths were held. Such an exhaustive and culturally appropriate study about the Asháninka culture is completely unique.

From this work, eight essential components of the Asháninka "good life" were identified. Among these, the Asháninka of the Ene highlight their wish to improve their lives by "producing to buy what we need". An overwhelming majority of people consulted pointed out the need to complement forest resources with crop sales to cover all their needs. However, they

clearly differentiated themselves from non-indigenous populations saying that intensive agriculture constituted a threat to the forest. For the Asháninka, cultivation plots must exist alongside vast areas of healthy forest, where they still get most of the resources they need and which allow them to continue their traditional lifestyle.

Taking this into account, the Rainforest Foundation UK (RFUK) and the Central Asháninka del Rio Ene (CARE) set out to design an agricultural production project that would enhance Asháninkas' livelihood options according to their aspirations and their cultural, economic and environmental context. ●

Up until the creation of Kemitto Ene the only "market" for the cacao was to local intermediaries who used to visit the communities along the river in boats. In this scenario, the Asháninkas had no other option than underselling and even giving away their cacao in exchange for foreign products (spaghetti, flashlights, machetes...) on what we call dramatically unequal exchanges.

The Association became the main purchaser of cacao from the Ene River families. With this accomplished, and in a very short time, it was possible to revert a triple injustice: the low purchase price of cacao, the unfair weight of beans, and the sale in exchange of overpriced products. ●

One of the very first victories of Kemitto Ene was putting an end to the dependency of only selling their product to unscrupulous traders



THE CHALLENGE OF QUALITY

Years of dependency on local buyers had left a dangerous and discouraging scar: “any price is paid, so any bean works.”

Since the price of cacao was not established and agreed according to its quality, many Asháninka families were used to a non-differentiated product, a product with no further processes after the harvest period, in other words, a common, mediocre and devalued cacao.

Kemito Ene worked with Asháninka young people to improve the quality. The young people became the driving force and promoters of the cacao quality via Field Schools. The cacao beans have a very special aroma that could be lost if they were carelessly fermented or poorly dried.

Three components were blended in order to develop the so-called Field Schools:

Transparency of technical capacity in the organic cacao cultivation process, culturally relevant ways of communication and learning in the communities, and finally, the complementary work between men and women during family activities.

The fermentation process, which demands special attention to timing, temperature, the sun and weather, became the women’s domain. At the same time, communities were gradually being filled with fermentation boxes and drying platforms. ●





IMPACTS IN THE COMMUNITIES

Through a partnership with Pangoa Cooperative – an already established cooperative further downstream, Kemito Ene was able to access, for the first time, more specialized markets like Loving Earth.

Loving Earth (an innovative Australian organic chocolate company) first started buying cacao from Satipo and the Ene River in 2007. In 2011, Scott Fry, founder of Loving Earth met with CARE in Satipo and travelled up the Ene River. Loving Earth has been increasing year after year the volume of cacao it has been buying from this area via Pangoa cooperative including Asháninka cacao.

This new bridge, of course, also brought the possibility to increase prices of collection and purchase of cacao, leading to the much-desired increase of economic incomes to Asháninka families of the Ene River. Thanks to these new resources, new needs were successfully addressed.

But, what cultural, social, and environmental changes could this cacao revolution trigger within communities and families?

CARE have always tried to guide communities in their new ventures, and advise them in order not to weaken nor jeopardize the good living (“Kametsa Asaike”) of the Asháninka people. They insisted to balance the Asháninka values with the new markets demands. For example, the fundamental relationship of the Asháninka people with the forest will become a vital advantage in growing markets, which are now more concerned about the rainforest preservation and the sustainable development of the planet. Kemito Ene is focused now on finding the right model of cultivating the cacao in a bio diverse multistory system that exists in harmony with the rainforest. ●



SCHOOL FOR INDIGENOUS BUSINESS

With the improvements of certification, quality of beans, and purchase prices, coupled with the strategy to aim the community towards the good living, also came the question about how this initiative will be able in time to strengthen its management and administration.

In this regard, CARE and the Kemito Ene Board decided to design and develop the first School of Indigenous Management and Business in Peru.

This was a small intergenerational/inter-communal initiative that gathered together partners and their children in a well-planned pedagogical process of capacity building related to government, management, and business communication.

However, the idea was to organize a School in the Asháninka way. This School facilitated improvements in Kemito Ene's management style as an indigenous business.

At the same time, it has also prompted the questioning about its role within communities and its image to the outside world: Why our culture and cosmovision cannot interact with the global society in a respectful and encouraging manner through a "special" business? In fact, how could that interaction strengthen the Asháninka way of life?

An indigenous business that certifies its cacao in a fair and ecological market, but that also ensures its living amazon cultural origins. The Kemito School has and serves as a foundation to guide Kemito to maintain the Asháninka cultural integrity while at the same time being successful in the global commercial market. ●





THE KEMITO ENE COMMUNITY NOWADAYS

Kemito Ene's journey has just begun. Now with over 400 families participating in the association, Kemito Ene is trying to make an organizational and quality "leap." This means that the challenge of continuing to strengthen the good living of the Asháninka peoples in the Ene River increases, as well as the risk of getting stuck in the middle of nowhere, confused by the demands of specialized markets. Yet, Kemito Ene is totally aware that with every opportunity comes a big responsibility.



Now Kemito Ene has created a family credits system: Credikemito, which provides credit to cover basic needs and improvements in the farms. It has also installed collection centers in strategic communities, enabling most of its partners to increase their production. Finally, it has been able to present its products in the National Chocolate Fair in Lima.

Reaching this point of efficiency without destroying its essence has been possible thanks to the loyal and helpful support of partners such as RFUK, and Loving Earth, which like Kemito is more than just a business. Loving Earth

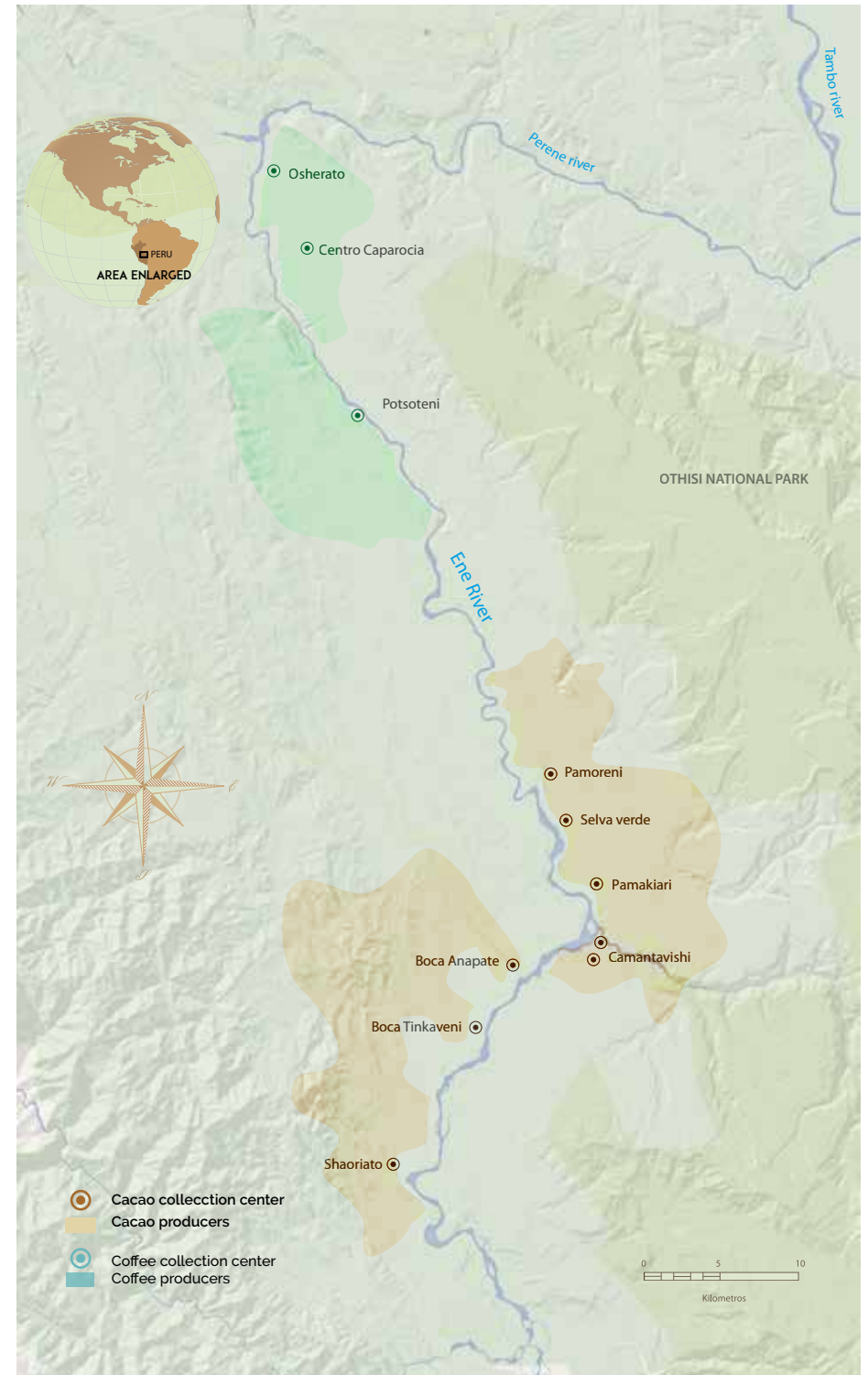
began working directly with Kemito Ene and RFUK in 2015 and helped Kemito Ene become an official cooperative and get certified organic. Loving Earth also facilitated and financed the export of Kemito Ene's first container of 10 tonnes of organic cacao beans. Loving Earth has committed to buying all of the cacao that Kemito Ene can produce which will be at least 40 tonnes this year and is working with RFUK to help finance the harvest so that the volumes of cacao can be increased significantly each year. With the target being 250 tonnes so that Kemito Ene can be financially self sufficient with a strong and sustainable infrastructure and administrative team.



Through out all of South America the Ecuadorian hybrid cacao CCN51 is being actively promoted due to its relatively high yields. The Asháninka communities of the Ene River are very remote with the only access being by canoe. To reach most of the communities you have to travel on average 100 km by canoe. One of the advantages of this is that only small amounts of CCN51 have been introduced into the communities.

Loving Earth has set up a system where they pay a 25% premium for the native criollo cacao over the price paid for CCN51. The cooperative have put in a rigorous system to separate the CCN51 cacao from the native criollo. This means that Loving Earth can work with the pure aromatic native criollo cacao and is helping Kemito Ene establish themselves as a unique supplier of high grade aromatic Asháninka criollo cacao. The community will continue to improve the unique cacao that they offer to the world. They are also finding that the native criollo cacao over the long term is more resistant to disease and it grows better in the shade of a bio diverse multi story agricultural system than the introduced Ecuadorian hybrid.

Kemito Ene, CARE, RFUK and Loving Earth, gave birth to a community full of dedication, hard work, and shared knowledge, that is nurturing this unique indigenous business from the very heart of the Peruvian Amazon at a whole new level of management and quality.



As of the 2015 Asháninka harvest all of the cacao beans used by Loving Earth in their chocolate are Raw Criollo Amazonico Asháninka Cacao from Kemito Ene. We are currently working to use a press in Peru to make Cacao Powder and Virgin Cacao Butter as well. Loving Earth currently using approximately 125 tonnes of Cacao Powder and Virgin Cacao Butter per year. Once this is achieved then all of the Cacao used by Loving Earth in its products will be Asháninka Cacao from Kemito Ene.

Loving Earth have produced a 72% dark chocolate bar that only has 2 ingredients in it 72% Raw Asháninka Cacao Beans and 28% Coconut Sugar sourced from Yogyakarta on Java, Indonesia. The Coconut sugar is processed completely at the village level by traditional Javanese techniques.

This bar has beautiful subtle coffee notes that come in at the later part of the palate at the end of the rich earthy dark flavor. The Raw Asháninka cacao has savoury tones of anise and this combined with the caramelly toffee flavor of the coconut sugar create the subtle coffee notes.



FOOD IS SACRED



lovingearth

lovingearth

We would like to invite you to be a part of this incredible community's future.

The possibilities of what we could do together and how we can share this amazing story with your community are endless.



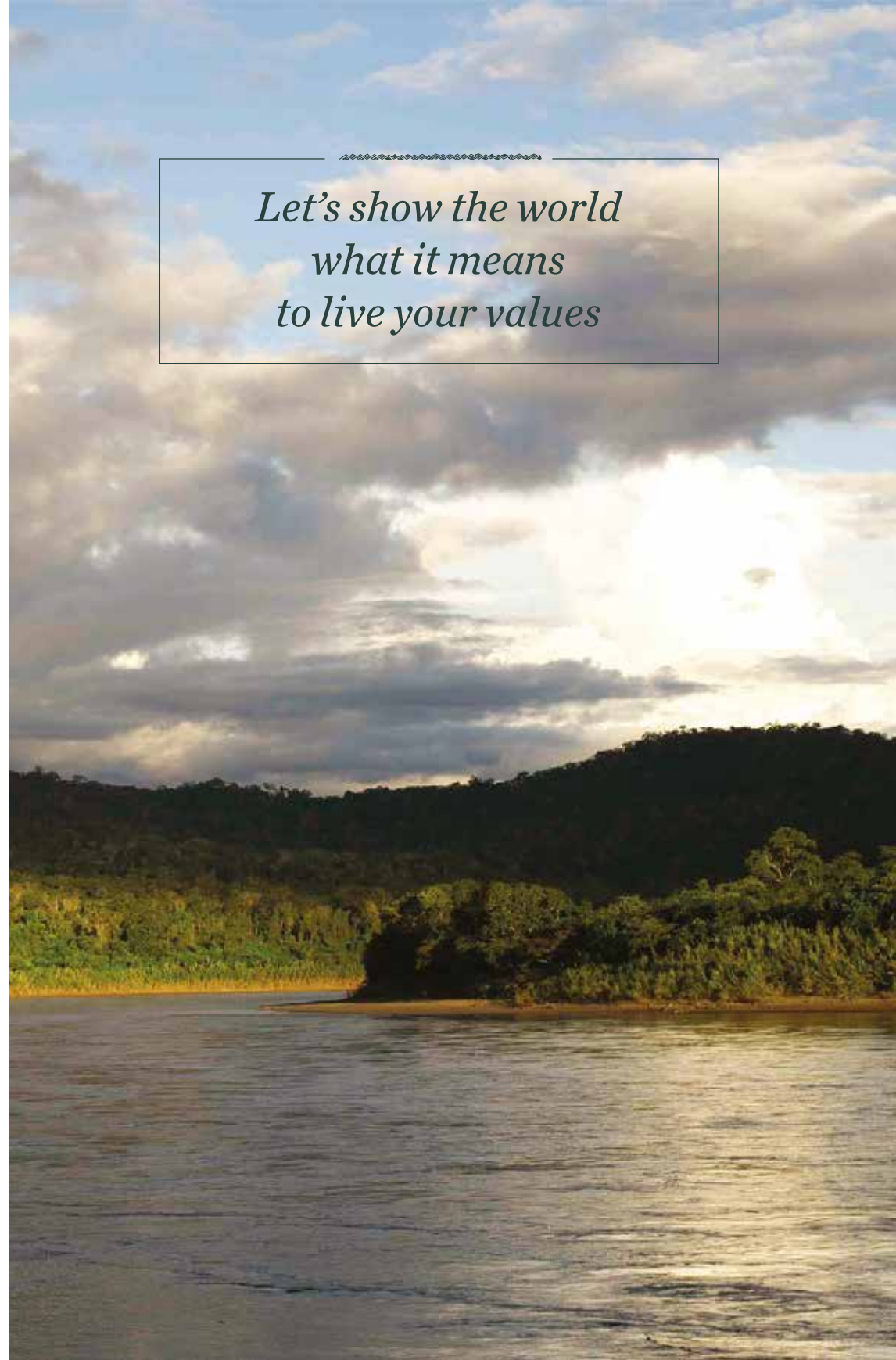
KEMITO·ENE



CARE

CENTRAL ASHANINKA DEL RIO ENE

*Let's show the world
what it means
to live your values*





KEMITO · ENE

Ashaninka Cacao

lovingearth

RAINFOREST
FOUNDATION
SECURING LANDS. SUSTAINING LIVES



CARE
CENTRAL ASHANINKA DEL RIO ENE

lovingearth

www.lovingearth.net