The Slow Food Movement

The following evidence points out the unsustainability of the current pattern of global development:

According to the *Millennium Ecosystem Assessment* (2005), approximately 60 percent (15 out of 24) of the ecosystem services have been degraded or used unsustainably, including fresh water, capture fisheries, air and water purification, and the regulation of regional and local climate, natural hazards, and pests. These services are fundamental for the well-being of current and future human generations, and other living species. In many cases, ecosystem services have been depleted because of interventions aimed at increasing the supply of other services, such as food.

The latest data available, provided by the *Living Planet Report 2008*, indicate that humanity’s Ecological Footprint, our impact on the Earth, has more than doubled since 1961. In more detail, since the late 1980s, mankind has been operating in overshoot. As of 2005, the Ecological Footprint has exceeded the world’s biocapacity by about 30 percent. This means that the planet’s resources are being used faster than they can be renewed. In parallel, the Living Planet Index shows a related and continuing loss of biodiversity—between 1970 and 2005, populations of 1,686 vertebrate species declined by nearly 30 percent (WWF International, 2008).

In 2009, worldwide, 1.02 billion people were classified as undernourished. This represents the greatest number of hungry people since 1970 and a worsening of the
unbearable trends that had emerged even before the economic crisis. The proportion of undernourished in developing countries began increasing again in 2006. In fact, in 2006-2008 a food crisis, which especially affected populations in developing countries, was created by a strong increase in international food commodity prices resulting also from international financial speculation. Because of that, at the end of 2008, domestic staple food prices remained, on average, 17 percent higher in real terms than two years earlier (FAO, 2009).

Most (if not all) of the Millennium Development Goals (MDGs) will not be achieved by 2015. Adopted by the world leaders on 8 September 2000, thanks to the approval of the Millennium Declaration by the General Assembly of the United Nations, the MDGs concern social justice; improvements in the living conditions of children and women, particularly in developing countries; the protection of the environment; and the strengthening of international collaboration (United Nations, 2009).

According to the last Happy Planet Index (HPI) report (NEF, 2009), no country in the world is able to achieve, all at once, the three goals of high life satisfaction, high life expectancy and one-planet living. In addition, the elaborated estimates show that between 1961 and 2005 developed nations became substantially less efficient in supporting well-being. In fact, in that period the average HPI calculated for 19 of the 20 original OECD members dropped by more than 17 percent (NEF, 2009, pp. 36-37).

Making food a crucial and strategic issue, Slow Food was established (and has continued to flourish) in order to foster a different way of living and advance an alternative, balanced and sustainable pattern of development.

**Origins and Current Status of Slow Food**

The *Arci Gola* (later Arcigola, which in Italian also means arch-gluttony) association was established by Carlo Petrini in 1986 in the Langhe District of Piedmont Region in Italy to promote a gastronomic culture able to combine the pleasure of food (and wine) with a deep knowledge of the local traditions, capabilities and resources needed to
realize quality products (Petrini, Padovani, 2005, pp. 64-68; Slow Food International, 2010). Arcigola was a national movement focused on the defense and promotion of the multifaceted Italian cuisine. In order to counter and advance a concrete alternative to the worldwide threat represented by the prevailing, homogenizing “competitive model” (Tencati, Zsolnai, 2009; see also Chapter 1 in this book) based on bulk production, economic efficiency and productivity via standardization, a fast and work-centered life, and fast food (Andrews, 2008), Petrini and his group of friends decided to extend and further develop the Arcigola experience. Thus, on December 10th, 1989, the Slow Food international association was launched in Paris by 400 members from 18 countries (Petrini, Padovani, 2005, pp. 97-101).

Today, Slow Food (see Figure 1) is a nonprofit, member-supported organization, which has over 100,000 members and is spread throughout more than 150 countries. Furthermore, nine national associations have been established in Italy, Germany, Switzerland, USA, France, Japan, the United Kingdom, the Netherlands, and Australia. Slow Food headquarters is still located in Bra, in the original Langhe-Roero District, close to Turin, but the network of members is organized into autonomous local groups called Condotte in Italy and Convivia in the rest of the world. The active local points are more than 1,000 including 400 Condotte in Italy (Slow Food International, 2010).
Figure 1 *The Slow Food brand*

Beyond People, Planet, Profit: The Eco-Gastronomy

The basis of current Slow Food strategies and activities is a new, interdisciplinary vision of gastronomy called *eco-gastronomy* (Slow Food International, 2010). Starting from the original attention given to the pleasure connected with the eating and drinking experience, which is not only related to the taste but is multisensorial and complex, this innovative approach to gastronomy calls for a stronger and broader awareness of the cultural, historical, natural, social, ecological, institutional, and productive conditions and mechanisms behind quality food (Petrini, 2005).

Therefore, the real gastronomic pleasure has to be combined with responsibility, that is, knowledge of and respect for the local traditions, the land, its intertwined territory and communities, and cultural and biological diversity. So, the new gastronomy recognizes the strategic linkages among *people, planet and plate* and goes beyond the usual vision of the sustainability concept framed around the conventional triple bottom line (i.e., people, planet and profits: Elkington, 2004). Local and sustainable food is the only way to feed people within the carrying capacity of the Earth, ensuring better living conditions for farmers and consumers and a real freedom of choice.

In this holistic and systemic perspective (Ims, Zsolnai, 2009; see also Chapter 4 in this book), the quality of food is deeply rooted in the quality of the surrounding ecosystem; the material and nonmaterial identity of the local community involved in the cultivation, breeding and production processes; and the overall quality of life, of which a structural element is conviviality. Conviviality, which derives from the Latin *cum vivere* (i.e., living together), is based on the concepts of sharing and reciprocity (for more on these topics see Chapters 6 and 9) and is crucial in the Slow Food philosophy (Andrews, 2008; Petrini, Padovani, 2005). In fact, the pleasure of food should be shared, and dining is mainly an expression of sociality. Thus, Slow Food promotes food and wine culture by defending and safeguarding the cultural heritage of the local communities, the social relationships that express them, and the interrelated biodiversity.
The idea of quality fostered by Slow Food encompasses three clear principles (Petrini, 2005; Slow Food International, 2010):

- The food must be good. This means that the food every person eats should taste good and give pleasure according to authenticity and naturalness criteria applied in a certain moment, in a certain place, and within a certain culture (Pollan, 2008).

- The food must be clean. Food should be produced in a sustainable way that does not harm the environment, animal welfare or human health. With regard to this point, the traditional patterns of production aim at not only avoiding negative ecological and social impacts, but also at helping to restore and protect ecosystems and ecosystems services (Hawken, Lovins, Lovins, 1999; Tencati, Pogutz, Romero, 2009).

- The food must be fair. Food producers should receive a fair compensation for the work they do, under humane conditions, while having their dignity, knowledge and capabilities valued and respected.

This original approach to quality requires alternative and innovative ways of production and consumption to contrast against the current mainstream of large-scale agri-food business. It should be based on three pillars (Tasch, 2008):

- The small, to adopt the appropriate scale in social, environmental and also economic terms (for more on this topic see Chapter 3);

- The local, to respect and be embedded in the natural environment and the community;

- The slow, because quality needs time and passion, and a slow approach is crucial for promoting a more responsible, just and caring way of living, in line with natural and human rhythms (Manzini, Meroni, 2007; Mojoli, 2007).

The Engines of Innovation

To foster this agenda Slow Food aims to

- Educate consumers. If the target is to change the way food is produced and consumed and, all in all, the way people live, education is critical. Eating is a
political act that requires making informed choices. Therefore, passive consumers must become active and aware co-producers, who appreciate and select real quality food and support more sustainable agricultural patterns.

- Connect producers and co-producers in order to build exchange opportunities and foster virtuous circles to promote excellent products and overcome the constraints of the currently dominant mass production.
- Protect biodiversity in terms not only of fruits, vegetables, and animal species but also of local customs and traditions that make food and life pleasant and fitting.

To pursue these goals, Slow Food has been gradually developing “collaborative” projects that are real engines of innovation to spread best and more advanced practices. The most important initiatives are as follows:

- University of Gastronomic Sciences;
- Terra Madre and Salone del Gusto;
- Slow Food Foundation for Biodiversity (with Ark of Taste, Presidia and Earth Markets);
- Cittaslow International;
- The Wine Bank, and
- Terra Madre Day.

**University of Gastronomic Sciences**

In 1998, Agenzia di Pollenzo, a public-private company, was established to restore the former Savoy residence in Pollenzo, near Bra, to house the University of Gastronomic Sciences, a hotel, a restaurant and the Wine Bank (Slow Food International, 2008).

The University of Gastronomic Sciences (UNISG) started its activities in 2004. A dream, cultivated since the ‘90s, came true (Petrini, Padovani, 2005, pp. 186-201): having a place where the new gastronomes can be educated to know the history and origins of food, the places and the people from which it comes, and the impact it has on the planet in order to understand how food is grown, transported, processed, distributed, cooked, and eaten. The University, promoted by Slow Food International and Piedmont
and Emilia-Romagna Regions, is a private institution recognized by the Italian Ministry of Education, University and Research. It is the first university of its kind and gives academic credibility to the field of food studies by providing an education and training project based on the new definition of gastronomy. The University has two campuses:

- Pollenzo, where the three-year Bachelor program in Gastronomic Sciences and the two-year Master of Science program in Gastronomy and Food Communications are held, and
- Colorno, near Parma, in Emilia-Romagna, where two one-year Master programs (in Food Culture and Communications and in Italian Gastronomy and Tourism) are held.

Internships, field projects and partnerships with national and international universities have developed, also thanks to the global network of Slow Food, and are a fundamental part of the different programs. Currently, around 600 students from approximately 40 countries have attended or are attending the courses provided by UNISG (Slow Food International, 2010; University of Gastronomic Sciences, 2010).

**TERRA MADRE AND SALONE DEL GUSTO**

Terra Madre (“Mother Earth”) is a new player on the world scene (Petrini, 2009). It was born in 2004 as an international event in Turin. It was organized in conjunction with Salone Internazionale del Gusto (“International Fair of Taste”) and involved around 5,000 persons, representing different food communities. Food communities are associated with specific geographical areas and may represent clusters, that is, groups of producers operating in the same place (see also Chapter 13), alliances between local farmers and transformers, or entire food chains operating locally (Petrini, 2009, p. 22).

After that first meeting Terra Madre became a permanent world network of food communities, or local networks, which meets on a biennial basis in Turin thanks to the efforts of the Terra Madre Foundation, a partnership among Slow Food International; the City of Turin; Piedmont Region; the Italian Ministry of Agriculture and Forestry, and the Italian Cooperation for Development-Ministry of Foreign Affairs.
The third edition of Terra Madre occurred in Turin from October 23 to 27, 2008, and saw the participation of 1,650 food communities from 153 countries in five continents; 4,000 farmers, breeders, fishermen and artisan food producers; 800 cooks; 300 teachers and university delegates; 1,000 students, and 210 rural musicians. For the first time, the Youth Food Movement—which was launched in 2007 and includes students, young producers, cooks and activists from all over the world—participated in the meeting. All these people are committed to promoting an alternative, small-scale, sustainable, local model of production and consumption deeply rooted in traditional culture and *savoir-faire* and able to reconcile humans with the Earth.

The Terra Madre world meeting of food communities is a great opportunity, in conjunction with the thematic Earth Workshops, to create direct and informal connections and share knowledge, ideas, stories and experiences; link and network people, countries and generations; match complementary resources; promote cross-fertilizing practices; build common projects at local, regional, national and international levels; defend and increase biodiversity, and so on (Slow Food International, 2008; Slow Food International, 2010; Terra Madre, 2010).

Another very important initiative is the Salone del Gusto: Since 1996 it has been organized by Slow Food, the Piedmont Region and the local municipality every other year in Turin at the Lingotto exhibition center.

These five days focused on food and values combine shopping and taste education. Now, worldwide, this fair is considered a reference market for good, clean, fair food from local economies. The seventh edition—held with Terra Madre from October 23 to 27, 2008, at Lingotto—was visited by 180,000 persons and comprised 188 stands, 26 restaurants, 161 Italian Presidia and 96 international Presidia from 46 countries (Salone Internazionale del Gusto, 2010; Slow Food International, 2010).

Furthermore, the two events were designed, implemented and managed to minimize the environmental impact (Disegno Industriale-Politecnico di Torino, Slow Food, 2008).
The 2010 edition of Salone del Gusto and Terra Madre is scheduled to run from October 21 to 25.

**SLOW FOOD FOUNDATION FOR BIODIVERSITY**

The Slow Food Foundation for Biodiversity is part of the Slow Food movement and was founded in Florence in 2003 in partnership with the Tuscany Region. The Slow Food Foundation’s projects, which cover more than 50 countries, are mainly focused on developing countries and foster a sustainable agriculture that respects the environment and the cultural identity of farmers and improves the living conditions and the quality of life in the local communities (Slow Food Foundation for Biodiversity, 2009 and 2010; Slow Food International, 2010).

Over time, thanks to fundraising and philanthropic donations, the Foundation has been carrying on several projects and the following ones in particular:

- Ark of Taste;
- Presidia, and
- Earth Markets.

The *Ark of Taste* project was launched during the first Salone del Gusto in 1996. It aims to identify and catalog quality food products at risk of extinction throughout the world. In more detail, in order to be included in the Ark, products must be

- Of outstanding quality in terms of taste;
- Linked to a specific geographical area;
- Made by small-scale artisan producers;
- Produced using sustainable farming methods, and
- In danger of extinction.

Now, 19 national commissions, an international commission and the Slow Food Convivia are committed to discovering unique products threatened by a standardized
globalization process. Thanks to this continual effort, the Ark has already recorded 830 items encompassing products, animal breeds and vegetable species (e.g., the Mananara Vanilla and Andasibe Red Rice from Madagascar; the Red Cow from Reggio Emilia, Italy; the Amarume Welsh Onion from Japan, and so on) from around 50 countries. These endangered products also have real economic viability and market potential. The work done by the Ark of Taste provides a founding framework for the Presidia project (Ark of Taste, 2010; Slow Food Foundation for Biodiversity, 2009; Slow Food International, 2008 and 2010).

The most important project for the Slow Food Foundation for Biodiversity is represented by the Presidia, linked to the Ark of Taste: If the latter identifies possible targets for Slow Food intervention, the Presidia offer concrete support. In fact, the Presidia initiatives help groups of artisan producers to preserve their traditional methods and products by offering technical assistance to improve production quality, while providing new market opportunities (first locally and then, when feasible in a sustainable way, internationally). The logo introduced in 2008 for the Italian Presidia, the Alliance with the Italian cooks, and the agreement with Coop Italia to promote the safeguarded goods (see Chapter 7 in this book) are all examples of these market-oriented actions.

The Presidia project started in 1999 with two targeted initiatives in Piedmont. As of January 2010, there were 177 Presidia in Italy and 128 internationally. Overall, they involve more than 10,000 small-scale producers. For them, all over the world, the challenge is the same: surviving in a market where variety, diversity and real quality are squeezed out by the standardizing rules imposed by the dominant, transnational agri-food business (Friedmann, McNair, 2008; Petrini, 2009, p. 21; Presidi Slow Food, 2010; Slow Food Foundation for Biodiversity, 2009; Slow Food International, 2008 and 2010; Slow Food Presidia, 2010).

One of the most recent and interesting projects is Mercati della Terra (“Earth Markets”), that is, an international network of farmers’ markets following specific Slow Food guidelines.
The project started in 2006 when the Slow Food Foundation, Coldiretti (the Italian association of agri-food enterprises), the University of Gastronomic Sciences, the Tuscany Region and Arsia (i.e., the Agency of the Tuscany Region for Development and Innovation in the Agriculture and Forest Sectors) decided to start up an initiative aimed at promoting markets of local producers in Italy and all over the world. The project intends to build short supply chains of seasonal, territorial, and high-quality products (Pollan, 2006) thanks to the joint efforts of small-scale farmers and artisans, local enterprises, local communities, and municipalities.

These Earth Markets, or new places where producers and co-producers can directly meet and exchange local goods, which are really genuine—according to the “good, clean and fair” quality criteria, and thus, also GMO-free—are currently available in the following locations:

- Tel Aviv, Israel;
- Bologna, Italy;
- Cairo Montenotte, Italy;
- Milan, Italy;
- Montevarchi, Italy;
- San Daniele del Friuli, Italy;
- San Miniato, Italy;
- Beirut, Lebanon;
- Saida, Lebanon, and
- Bucharest, Romania.

New openings are expected in the near future in order to replicate, enhance and scale up the impact of this alternative form of distribution at the local level and broaden the network (Earth Markets, 2010; Mercati della Terra, 2010; Slow Food Foundation for Biodiversity, 2009; Slow Food International, 2008 and 2010).

CITTA SLOW INTERNATIONAL
On October 15, 1999, in Orvieto, the municipalities of Greve in Chianti (Tuscany), Bra (Piedmont), Orvieto (Umbria) and Positano (Campania), together with Slow Food, established Cittaslow-Rete Internazionale delle Città del Buon Vivere (“Slow Cities-International Network of Cities where Living is Easy”).

The underlying idea of Cittaslow philosophy is that a different pattern of overall development can be built only by starting from the local communities (Earth Summit, 1992), and in particular, from towns and cities with fewer than 50,000 inhabitants where a slow life is still possible and the landscape, the culture, the memories and the traditions are respected and fostered. Thus, the label “Cittaslow” has become the mark of quality for small and excellent municipalities that decide to join the association by making specific commitments aimed at improving the quality of life for their inhabitants, such as the following:

- Adopting an environmental policy to protect the natural capital and the urban fabric; develop recycling and recovery policies; and minimize land consumption.
- Stimulating the production and use of food products obtained through traditional and environmentally friendly (e.g., organic) techniques: GMOs are excluded and traditional, seasonal, autochthonous productions are supported.
- Carrying on educational activities, starting from the schools (for example, through school gardens), in order to promote an appreciation for taste, traditional customs and land. This will allow the community to strengthen its social capital by linking producers and co-producers. It will also improve the hosting infrastructures and value of local resources through specific investments in technologies (e.g., for water and energy saving, renewables, green hydrogen, and bio-architecture).

The Cittaslow movement has expanded to almost 130 cities in 19 countries all over the world (including many European countries, Australia, Canada, New Zealand, South Korea, and the United States) connecting municipalities, citizens and Slow Food

THE WINE BANK

The Wine Bank, promoted by Slow Food, is a cooperative located in the historical cellars of Agenzia di Pollenzo. Established in 2004, it aims to represent the historical memory of the very best Italian wines. Actually, the Bank stocks more than 100,000 bottles, that is, 800 different labels from among 300 of the best Italian producers selected by an appointed committee.

It combines commercial activities and educational ones; and, thanks to its impressive collection, the Wine Bank protects the cultural identity and promotes the image of Italian wine over time (Slow Food Italia, 2010; Slowine, 2010; The Wine Bank, 2010).

TERRA MADRE DAY

This is the last initiative developed by the Slow Food global network: On December 10, 2010, twenty years after the inception of Slow Food International, the first Terra Madre Day was celebrated.

More than 1,000 events (collective meals, community festivals, demonstrations, workshops for children, excursions to producers, and much more) promoting indigenous and healthy food were held to show locally but also globally (that is, glocally) the Slow Food approach to quality and its unrelenting call for change.

Every year, all around the world—wherever the Slow Food/Terra Madre network is present through the Convivias, the Presidia, the food communities, the school gardens, and so on—the Terra Madre Day will raise awareness of the importance of "eating locally," and of the right of all communities to maintain and build

- Access to good, clean and fair food;
- Agricultural and food biodiversity;
- Small-scale food production;
- Food sovereignty;
- Language, culture and traditional knowledge;
- Environmentally responsible food production;
- Fair and sustainable trade (Petrini, 2009; Slow Food International, 2009).

**Collaborative Enterprise and Slow Food**

All the efforts previously described are intended to design, develop and implement progressive practices that are able to do the following (on this topic see also Clark, 2008; Manzini, Meroni, 2007; Mojoli, 2007):

- Value typical traditions and specific sets of knowledge, resources and competences that were headed for destruction under the pressure of a global, standardized mass market.
- Protect and support local communities, which play an essential role in the quest for sustainability. It is the idea of a local economy: People are trying to find ways to shorten the distance between producers and consumers, to make the connections between the two more direct, and to make this local economic activity a benefit to the local community (Berry, 2001).
- Solidal buying groups (Mercati della Terra, 2010; Petrini, 2009, pp. 25-26), community supported agriculture (Petrini, 2009, p. 26; see also Chapter 8), farmers’ markets, and the *locavore* movement (Locavores, 2009) are all initiatives to foster a local, effective, sustainable economy starting from food. Furthermore, the local production allows consumers to better understand and control the shortened supply chain and the material processing.
- Shape new connections and social networks among producers and co-producers.
- Bypass brokers and foster direct relationships between farmers and responsible consumers.
- Reduce transports in order to minimize the food miles (AEA, 2005; Pollan, 2006).
- Safeguard the environment. Ensuring the survival of local species, developing models of production which follow the natural rhythms and the seasons, preventing and controlling pollution, closing the production and consumption loops by recovering and recycling material and avoiding waste (Kelly, 1994; McDonough, Braungart, 2002), protecting the biodiversity, minimizing food transport, preserving the local identity and culture, adopting more careful behaviors: all these efforts contribute to protecting the natural capital.

- Promote virtuous globalization through a network of eco-gastronomes, that is, of aware citizens, producers, co-producers, cooks, and academics (Andrews, 2008; Petrini, 2005; Petrini, 2009). The different communities are not isolated but are all members of a grassroots movement, such as Slow Food, that promotes sustainable practices at the local level to achieve a real global sustainability.

- Ensure the universal right to pleasure and good living: in brief, *buen vivir*, as defined in Latin America (De Marzo, 2009).

- Overcome the currently prevailing agri-food business model and also the conventional approaches to sustainability to embrace a more robust and consistent idea of sustainable development, which is rooted in a *multiple bottom line* perspective (Tencati, Zsolnai, 2009; see also Chapter 1 in this book).

Because of the intrinsic characteristics of the Slow Food experience, there is a strong coherence between this global movement and the collaborative model (Degl’Incerti Tocci, 2009; see also Chapter 20). In the following Table the main features of the Slow Food project are summarized according to the framework of the collaborative enterprise.
<table>
<thead>
<tr>
<th>The Collaborative Model</th>
<th>The Slow Food experience</th>
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<tbody>
<tr>
<td>More balanced, democratic and broader governance systems</td>
<td>The association is a network of networks, or a hyper-network, which, thanks to engines of innovation at global and local levels, fosters alternative ways of production and consumption. These are, at the same time, innovative and traditional: innovative because they represent a real, feasible alternative to the prevailing socioeconomic paradigm and traditional in that they are based on the cultural heritage of local communities all over the world. The hyper-network and the related initiatives are open, call for partnerships and broad participation and have developed a distributed, horizontal approach (consider, for example, Terra Madre and Terra Madre Day).</td>
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<tr>
<td>Multiple bottom line approach</td>
<td>Eco-gastronomy and the related strategic vision based on the new 3Ps—<em>People, Planet and Plate</em>—and the innovative concept of quality framed around the “good, clean, fair” criteria call for a comprehensive, holistic perspective that takes into account not only the consumption and production processes but also a compatible way of living. Real and sustainable quality requires care for the environment, for the people, and for the community in which producers and co-producers are embedded. Furthermore, it requires education, passion and time (consider, for example, the University of Gastronomic Sciences, the Slow Food Foundation for Biodiversity, and the Wine Bank).</td>
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<tr>
<td>Cohesive stakeholder engagement</td>
<td>The slow approach redesigns the strategic connections among the local players. Producers, co-producers, cooks, local authorities, teachers, students, and so on are all involved in a new economic pattern capable of creating values for the different stakeholders: a higher remuneration for the producers, lower prices and better quality for the consumers, better raw materials for the cooks, a stronger community and a cleaner environment for the local authorities, and so on. From below, Slow Food advances an innovative and alternative paradigm, which builds and improves the connections, based on mutual trust and commitment, among the people at the local and global level—making single, isolated actors (small producers, food communities, consumers, and so on) stronger and more aware. Through its projects (consider, for example, Ark of Taste, Presidia, Cittaslow), the movement strengthens the human, social and cultural capital in the local/global community(ies) (Pietrykowski, 2004).</td>
</tr>
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</table>
Long-term perspective  
Rethinking the agri-food sector starting from a local orientation, opening new market opportunities to preserve and sustain traditional experiences at risk of extinction (consider, for example, Salone del Gusto), building a system innovation (Tukker, Charter, Vezzoli, Stø, Andersen, 2008) to change the patterns of development and make them more equitable for the present and future generations: all these collaborative efforts need a long-term perspective and durable relationships. The last two items are also the basis of the conviviality concept, that is, the crucial value to understand Slow Food, its proposal, its organization (i.e., the Convivia).

Fitting into the environment  
The short supply chain, located in a specific terroir—the core of a local food economy (Berry, 2001)—is perfectly embedded in the social, environmental, cultural, and institutional environment (consider, for example, the Earth Markets). The same Presidia should not be considered as initiatives to promote luxury food (Petrini, Padovani, 2005, pp. 140-148) but drivers to support local communities in delivering fresh, tasty, fragrant, seasonal, environment-friendly daily food in order to gain their food sovereignty (Petrini, 2009).
Conclusions

The ideas raised by the Slow Food movement have been starting to affect mainstream thinking as well. The business model developed since 1971 in Berkeley, California, by Alice Waters—vice president of Slow Food International, one of the founders of the National Association in the U.S. and creator and promoter of the innovative *Edible Schoolyard* lunch program—has been recognized by the *Harvard Business Review* as a benchmark to face the current financial, environmental and social crisis (Waters, 2009). The model was put together in Waters’ world-renowned restaurant, Chez Panisse. Taking care of the people (employees and customers), the environment, the local suppliers, and the community, and in so doing giving top priority to quality and sustainability, are the best way to survive and prosper, even in “tough times”:

I completely believed that if I opened a restaurant that was good enough, people would just come. And I thought I didn’t need to know anything more…. I still never paid any attention to money. It absolutely wasn’t about that – it still isn’t…. It’s a pleasure to do business with people who care about the same things you do. We and our suppliers are a good extended family, and customers get that… (Waters, 2009, pp. 37-38).

References


