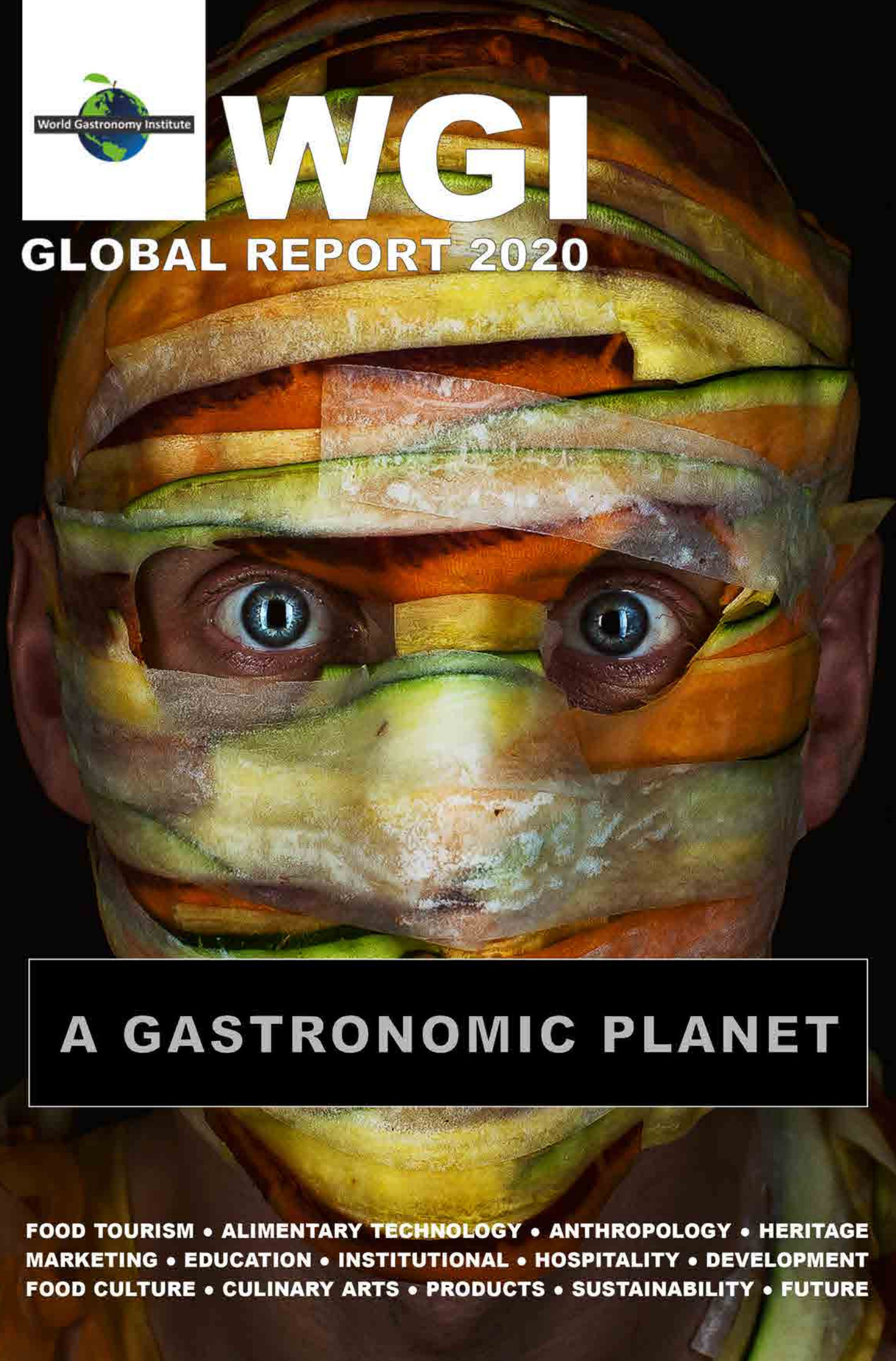




WGI

GLOBAL REPORT 2020



A GASTRONOMIC PLANET

**FOOD TOURISM • ALIMENTARY TECHNOLOGY • ANTHROPOLOGY • HERITAGE
MARKETING • EDUCATION • INSTITUTIONAL • HOSPITALITY • DEVELOPMENT
FOOD CULTURE • CULINARY ARTS • PRODUCTS • SUSTAINABILITY • FUTURE**

With the Collaboration of



Cátedra Ferran Adrià
de Cultura Gastronómica
y Ciencias de la Alimentación

EDITORIAL NOTE

The «WGI Global Report 2020 - A Gastronomic Planet» is a succession of approaches and perspectives of what has happened and is happening in the gastronomic world, recording many facts, investigations and opinions that will serve to explain what the situation of gastronomy was in our time, commissioned from the authors and collected in the period from 2018 to 2020, until the COVID19 came to generate suffering, chaos and economic debacle. From this presentation of the publication we want to honor the victims and thank all the people who have fought in solidarity with the pandemic, hoping that the situation will recover as soon as possible and in the next 'Global Report' we can reflect a positive evolution.

The World Gastronomy Institute is already working on the next 'WGI Global Report', which will be titled «Gastronomy in the COVID19 Era» to reflect the changes that have occurred, and We hope that soon we will be able to also complete the trilogy with another volume on post-coronavirus time.

WGI Steering Committee.



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José Manuel Iglesias

WGI Secretary-General

Gastronomy, a holistic concept

The WGI Global Report 2020, entitled «A Gastronomic Planet» is edited to offer a complete overview of gastronomy in the world, with articles of specialists, experts and professors, which through papers give keys to know and understand Food.

The highlights on which articles have been requested are: Food Tourism, Alimentary Technology, Anthropology, Heritage, Marketing, Education Institutional, Hospitality, Development, Food Culture, Culinary Arts, Agroalimentary Products, Sustainability, and Future. The approach depends on each Author and can include numerous perspectives and points of view: Global and Local Trends, Cases Studies, Research and Development Works, Markets, Cooperation, Scientific Research, Professional Experiences, Analysis, Author Reflections and others.

Reviewing the many articles received and editing the «WGI Global Report 2020 - A Gastronomic Planet» has been a much more laborious task than had been anticipated and the deadlines had to be extended for the authors on several occasions, until obtaining a document that reflected and recorded what is and represents gastronomy in our time.

From an Aristotelian point of view, one must perceive gastronomy starting from a holistic system in which «the whole is more than the sum of its parts», noting the difference between «cuisine» and «gastronomy», which often gives rise to mistakes. The cuisine is one of the basic parts of gastronomy but there is more than cuisine in the gastronomic universe, serving as an example the excellent importance of the Wine Culture in countries of the Mediterranean basin such as Spain, Italy or France, something comparable to what it happens in other places with Beer or Spirits, or with the importance of Coffee in the tropics or Tea in the producing and consuming countries of this comforting drink.

Gastronomy is much more than eating or transforming food for nutritional function, in order to cover the basic needs of the well-known Maslow Pyramid. Gastronomy represents the culture of the people. In gastronomy, for example, all the knowledge and activities related to the exploration of epicurean satisfaction come together, including in the search for sybaritism, also including the whole and the different plots such as History, heritage and traditions, dietetic-nutritional studies, the influence on health or the economy, explanatory discourses, techniques and technologies, or even the sometimes fantastic gastrosophical theories, such as those of the visionary Chevalier de Lelley. In short, everything that makes up an interdisciplinary cultural event, determined or not to an area or time.

Starting from the accepted idea that gastronomy is a high representative of the People's Culture and an authentic sample of plurality, the «WGI Global Report 2020 - A Gastronomic Planet» should logically reflect this complex diversity, offering a global vision through reflections, opinions and unique studies by experts who observe gastronomy from their own experiences in countries such as France, South Africa, Greece, Chile, Spain, Australia, Germany, Iceland, China, Italy, Croatia, Turkey, Argentina, Ecuador, Cameroon, Denmark, Japan, India, Portugal, Georgia, United Kingdom or Peru. Many very different sensibilities and experiences, under the same umbrella: enthusiasm for food and what it represents for Humanity.

This publication is the first Global Report on gastronomy and all the professionals who have participated in its preparation hope and wish it to be very useful for professionals from the different sectors involved now, and as a study document in the future.



Rafael Ansón

Founding President and Honorary President of the International Academy of Gastronomy

Splendor in world gastronomy

Gastronomy is art and it is also science. In my opinion, the international success of gastronomy, of which the «WGI Global Report 2020 - A Gastronomic Planet» is a faithful and great notarial testimony, is not a product of chance. And the spectacularity of the culinary artistic movement that develops on all continents is not the result of chance either. In many cases, the avant-garde starts from the innovation observed from a healthy balance between traditional and creative cuisine.

Everyone wants to try the culinary monuments of all time, but also the creative dishes of the great masters, such as Joan Roca, Massimo Bottura, René Redzepi, Daniel Humm or Virgilio Martínez, citing only a few examples of exceptional chefs located in distant and different places on the planet, professionals who have managed to generate followers.

To the evident success of Spanish Cuisine in the world has been added that of other countries, which coexist in harmony when seeking international recognition. Chefs emerging from different latitudes dispute our primacy and enrich the «color palette» of world gastronomy. In this way, by the hand of Gastón Acurio, Virgilio Martínez and other chefs who accompany them, Peruvian cuisine and its strong personality are making its way around the world.

The same is true of Mexican Cuisine -diverse, colorful and splendid-, whose new creators, such as Enrique Olvera, triumph in international culinary forums; or the Brazilian Cuisine, which is relevant «Urbi en Orbe» with Alex Atala at the head.

The three best Latin American Cuisines stand out in the world thanks to the new creative chefs, as well as great Scandinavian chefs, with a certain «green» and ecological touch, led by Rene Redzepi, whose style also creates a trend in the world. And all of them use their local products, just as our cooks

have begun to do emulating the French and Italians who succeeded with their native products during their international pilgrimage.

Scandinavia, Latin America and, of course, Asia, the third great emerging territory of world gastronomy. Many European chefs experience a true, almost spiritual transformation when they visit China, Japan, Vietnam, India, Thailand or Korea, whose best chefs create followers on their trips around the world, thanks to a sensitive, spectacular and totally differentiated cuisine in terms of products. The following pages of the «WGI Global Report 2020 - A Gastronomic Planet» will undoubtedly serve you to verify this overwhelming and wonderful gastronomic reality on a planetary scale.

With the combination of all these influences and the miscegenation trend that has always defined gastronomy, we are witnessing a spectacular explosion in all latitudes, the constant demonstration that eating is a fascinating exercise regardless of where we are, especially if we like to respect local cultures and we travel with curiosity and a permanent desire for experimentation. Always on the basis that gastronomy is meaningless in places where the miraculous is simply eating and that, to our dismay, there are still too many throughout the world.



Thomas A. Gugler

Worldchefs President

So please don't get left behind

Now coming to the latest food trends globally is a personal note to all interested culinarians. Food trucks and trailers are the hype now in these days. All has been started due to a movie of a professional chef who bought a trailer in bad condition at a scrap yard, pepped it up and put a kitchen in place and toured the US with his son during his vacation. People lined up in hundreds on the street as the story became public and all the way they had a great success.

As I live and work in Saudi Arabia, this trend started and now we have within some months thousands of food trucks all around. Some of them are making fantastic outstanding special semi casual food and its nourishment and some others like in all other businesses must still learn and train a lot. This movement encouraged as well lots of hobby chefs to be part of this trend which does not make it much easier as many of them have no experience in preparing safe food like professionals. But with good training all this is possible and the passion and dedication towards our industry makes this profession so unique and different.

I believe we have to be open minded to all the new trends and see where the direction is going to bring us. Lately I was in Lima/Peru for our board meeting and I had the chance to explore the fantastic way how Peruvians are cooking amazing food with ingredients which are very often very unknown and exotic for most of the chefs from all the other laces of the world. Lots of new jungle food ingredients are on their way up to the plates and it is really amazing to try this delicacies.

One of the best comment things I ate in Peru was a super fresh «Ceviche» from sea fish and they are doing it as one of their most famous national dishes. It's a kind of celebration eating this amazing food and enjoying the hospitality in Peru. Lots of interesting things to see, amazing mind blow nature and historical venues like Machu Picchu, a old Inca temple in the Andes.

Always worth a trip to see.

A personal advice for all my chef colleagues.

Our field of hospitality industry is in big need of to qualified experts and one of the most important things is proper education from scratch. Very important to select the right places where to start the apprenticeship to get the track placed well for the future and for a success story to be going for. We as Worldchefs are putting a Pre-Commis digital learning platform in place which will be actually launched during the world congress in July where Interested individuals can register online free of charge to go through this learning platform tool and all free of charge to support all the regions of the world which sometimes are little bit more unfortunate then others. We want to support the chef's world with all our ability and to strengthen the global industry, as well to grow more professional people from all around the globe which will enable them to travel and to get supported in obtaining travel and work visas as they will be having evidence of getting knowledge and experience.

Our world has such a big population and so many opportunities in the hospitality field and tourism industry that all interested individuals should take the chance to enter our trade and to learn hard to become a good qualified chef, pastry chef, butcher or baker. Food is always in demand as this is one of the only things we need on daily base to survive. So grab this golden chance and see what the future will bring to all of us.

Congratulations to the entire team of WGI. all Committees and Chairs. Ambassadors, Delegates and other important people who love food and put the World Gastronomy Institute alive.

Sending you the very best culinary regards and greetings to all readers and writers.



Edouard Cointreau

Founder and President
Gourmand World Cookbook Awards

From cookbooks to Food Culture

The WGI Global Report - A Gastronomic Planet is a milestone. Gastronomy has come a long way since Oscar Yanez, my trusted librarian and friend, introduced me to Jose Manuel Iglesias. I wish Oscar were here to see the achievements measured by this book on world gastronomy. The primary role of books such as this one is to be a bridge across different food cultures, across different countries and different generations.

From Comfort to Entertainment to Sustainability
In 1995, I created with a few publisher friends the World Cookbook Awards at the Frankfurt Book Fair. I had noticed cookbooks were hidden, and even despised. Awards might give them more value by showing the best. At the time, cookbooks were for mostly for the comfort of the housewives, few men cooked, there was no respect, and certainly no glamour. After reviewing my first 100.000 cookbooks from some 100 countries by 2007, nearly all on paper, all for sale, I believed I understood that cookbooks were shifting to become entertainment, becoming glamorous, with the celebrity chefs as stars. This shift multiplied sales and increased by 4 the number of titles produced. Then came the 2008 crisis.

By 2020, I have reviewed since 1995 some 200.000 books from over 200 countries, with a large minority digital, and a larger minority free. Now, there is really fast shift from entertainment to food culture. The new key word for the future since 2017 is sustainability, an umbrella for health, circular economy, social values, gender equality, and other Sustainable Development Goals adopted in 2017 by the United Nations for 2030. For a better

understanding see the sustainability articles in this book by experts such as Slow Food.

From West to East and Latin America : All cuisines were created equal

Another significant shift has been the rise of the cookbooks in Asia and Latin America. Next will be Africa. The world middle class population that has the means to choose and eat for pleasure is now residing over 85% in Asia and Latin America. This has a strong impact in the number and quality of books published. One example is that half of the wine books translations in the world are now published in China, while the wine book market is stagnating in the West.

There has been everywhere an increase in gastronomy nationalism, with major investments by government to support food culture through cookbooks, for instance in Korea or Mexico. The impact of local governments is even stronger, with numerous cities and regions everywhere promoting local food cultures. So it is the local and regional food cultures that are the stronger trend today, rather than the national. National is no longer enough.

The international fusion cuisine is rejected everywhere. It is most evident in the Pacific Food Revolution, its television food programs and cookbooks. The same is quite clear now in Caribbean cookbooks.

From hiding to university and world institutions honors :

Trade publishers used to be ashamed of their cookbooks. Now over 150 University Press worldwide publish Food Culture books, with more joining every year, from all continents. We organized our Gourmand Summit 2019 at UNESCO Headquarters in Paris, with the first exhibition of cookbooks there. In September-October 2020, we celebrated during two months the 25 years of the Gourmand Awards with the first cookbook exhibition at Alfred Nobel House in Sweden, with the support of The University of Örebro.

Honor those who cook with words !



Rosa Mª González Vivas

Ferran Adrià Chair Director
Camilo José Cela University of Madrid
Spain

The value of «Global Reports» in gastronomy education

A few months ago, while walking around Madrid, I remember that I suddenly perceived an unusually intense and seductive smell. I followed these aromas that I already knew, to finally taste some delicacies from the cuisine of the Middle East.

They contained spices such as turmeric, cardamom and cloves, which I had known in Syria for many years with the same powerful taste.

Eating that again took me back to the memories of Damascus, to that coffee with cardamom. I visualized that old and wise salesman who impressed me with his ritual in the selection of spices to elaborate a masterful formula that left me astonished. What a smell, what a purity of products, and what a magic!

This gastronomic experience was not only tasteful; it was framed in a space, in a society, in a culture so different which made it very attractive perhaps because of its exoticism.

Getting to know other gastronomic cultures -whether in origin or in our environment- is enriching, but making those flavours ours, either by faithfully reproducing the dishes or by transforming them, is even more so. This integration of different characteristics is a wonderful «cultural cocktail shaker».

It is essential to travel.

Travelling to get to know international cuisine was decisive in the emergence of Ferran Adrià's legendary restaurant, elBulli. Juli Soler, the Restaurant's Director, commented on several occasions, in his lectures at the Ferran Adrià Chair at the Camilo José Cela University in Madrid, that the influence received from foreign restaurant models who expressly visited the restaurant to

find out about its characteristics and operation was crucial. It can be said that they were pioneers in this adventure, since the first trips were in Spain in 1981, a time of incipient opening to the outside world of the country, but almost totally settled in what sociologists call monoculturalism.

To read «WGI 2020 Global Report – A Gastronomic Planet» is to teleport yourself into the infinite world of international gastronomic diversity of today.

In education, books, some journals, and other types of publications such as this report, with detailed research-based articles, are extremely important as references for study. The Ferran Adrià Chair of Gastronomic culture and Food Sciences, committed to the training development of professionals in the sector, and to society's demand in this area, is constantly renewing its training content.

Today's globalised world is changing quickly; the demand for professional profiles is evolving and the study contents are rapidly becoming obsolete.

An Global Report on international gastronomy helps to see its status in real time and keeps us informed of changes and trends; information that is also of great value to educators. It is a tool for education.

The intercultural approach of the book shows a very well integrated and supportive community of members, which I am proud to belong to.

The quality of the articles included, and the attitude of renewal and commitment of these experts in multiple disciplines, already propose challenges. We will wait to see if they are met for the next Report, which we look forward to.

I must add that the attractive and careful edition, the harmony of its format, the images of photographers of the stature of Robbie Postma and Robert Harrison, are of great artistic sensitivity.

«WGI Global Report - A Gastronomy Planet» owes its success also to its fantastic Technical Team and its Editorial Committee. My admiration for all of them.

I would like to make a special mention of José Manuel Iglesias, Secretary-General of the World Gastronomy Institute (WGI), who has conveyed to me the enthusiasm for this project from day one. I admire his capacity for dedication and work, which shows his love for gastronomy and for WGI.

WGI presents a reference gastronomic publication that will be difficult to improve: a jewel.



F. Xavier Medina

Director UNESCO Chair on Food, Culture and Development. Universitat Oberta de Catalunya (UOC). Barcelona (Spain)

On Food, Gastronomy and Development. Exploring connections, walking to the future

Interest in gastronomy has grown in recent years as it has become clear that it is today a cross-cutting, multidisciplinary phenomenon affecting all people. Food and gastronomy play a central role in our societies, cultures, economies and personal lives, but few understand how food makes it to our plates. In this regard, we need a systemic knowledge on this kind of matters, enhancing their understanding and analysis of gastronomy from a holistic and more rich perspective: from agriculture to consumption; even beyond: recycling, and back to the production. And, of course, increasing our understanding of the social, cultural and economic factors that influence and shape the development and enforcement of the food field of knowledge.

We need to explore connections between the historical, political, scientific, strategic and ethical considerations involved in the organization of food and gastronomy in a whole sense. The UNESCO Chair on Food, Culture and Development aims to promote research and education in different main areas: food, culture and gastronomy (including knowledge, social diversity and different local adaptations, as well as territory and aspects such as localism vs globalism) and development (nutrition, rural development, local and global economics, business, communication, the promotion of best practices...).

On the other hand, we know that Global Reports are a common tool in large international organizations to offer an international vision of a topic. In this regard, we are happy to support this

initiative, the World Gastronomy Institute Global Rapport 2020: A Gastronomic Planet, that reflects an overview on different aspects on gastronomy in the 2018-2020 period, showing the so-called "gastronomic fact" with contributions from different experts from all continents and recording a period of time.

We have also to say that this Rapport is the first part of a planned trilogy, showing the preCOVID19 situation regarding gastronomy as a field of knowledge. It will be completed with a second volume on Gastronomy in the Covid19 Era, and a third postCOVID19 volume is also planned, hope in a very short future.

From the UNESCO Chair on Food, Culture and Development, we support open perspectives on food and gastronomy, and promoting cross-disciplinary approaches addressing a comprehensive and systemic understanding of food and gastronomy, giving a special role to aspects such as Culture, intangible cultural heritage, social change, and, of course, and particularly, gender roles, to name just a few interests.

We want to congratulate the World Gastronomy Institute (WGI) for this initiative and encourage them on their way in favour of gastronomy in its most human and social regard.



Blanca Berrón

WGI Vice-President of Communication and Publications. Director of «WGI Global Report 2020 - A Gastronomic Planet»

Acknowledgements

The World Gastronomy Institute wants to thank all the Collaborators who have participated in the edition of this publication. Throughout many months of work, themes and authors have been selected from different places on the Earth Globe.

We want to give special thanks to the Members of the Editorial Committee of the publication -which appear in the credits-, with special mention -as far as I am concerned- of the research and design team, with a great contribution from Luis Tesón and Javier Lorés.

We want to thank all the Authors who have participated in this publication for their selfless collaboration. Their contribution is invaluable and shows their commitment to Gastronomy and the WGI, ensuring that the Organization continues to be the most outstanding entity on the international scene in the field of institutional gastronomy. Thank you colleagues and friends, you are really great.

We also give special thanks to the creative and photographer Robbie Postma for his magnificent cover image, an allegory of food and humans, which impresses with elegance through the look that is discovered on a face covered by fragments of colorful food.

«WGI Global Report 2020 - A Gastronomic Planet» is more than a laborious selection and compilation job. This volume contains the global view of the experts who strive every day to investigate, develop, analyze, observe, compare, discover, know, monitor, teach, disseminate, publish, share and, ultimately, work to improve gastronomy in the world, so that this discipline is useful for humanity and for our planet. From the WGI we hope and want that all this knowledge is not just another academic document, but also a tool for all those

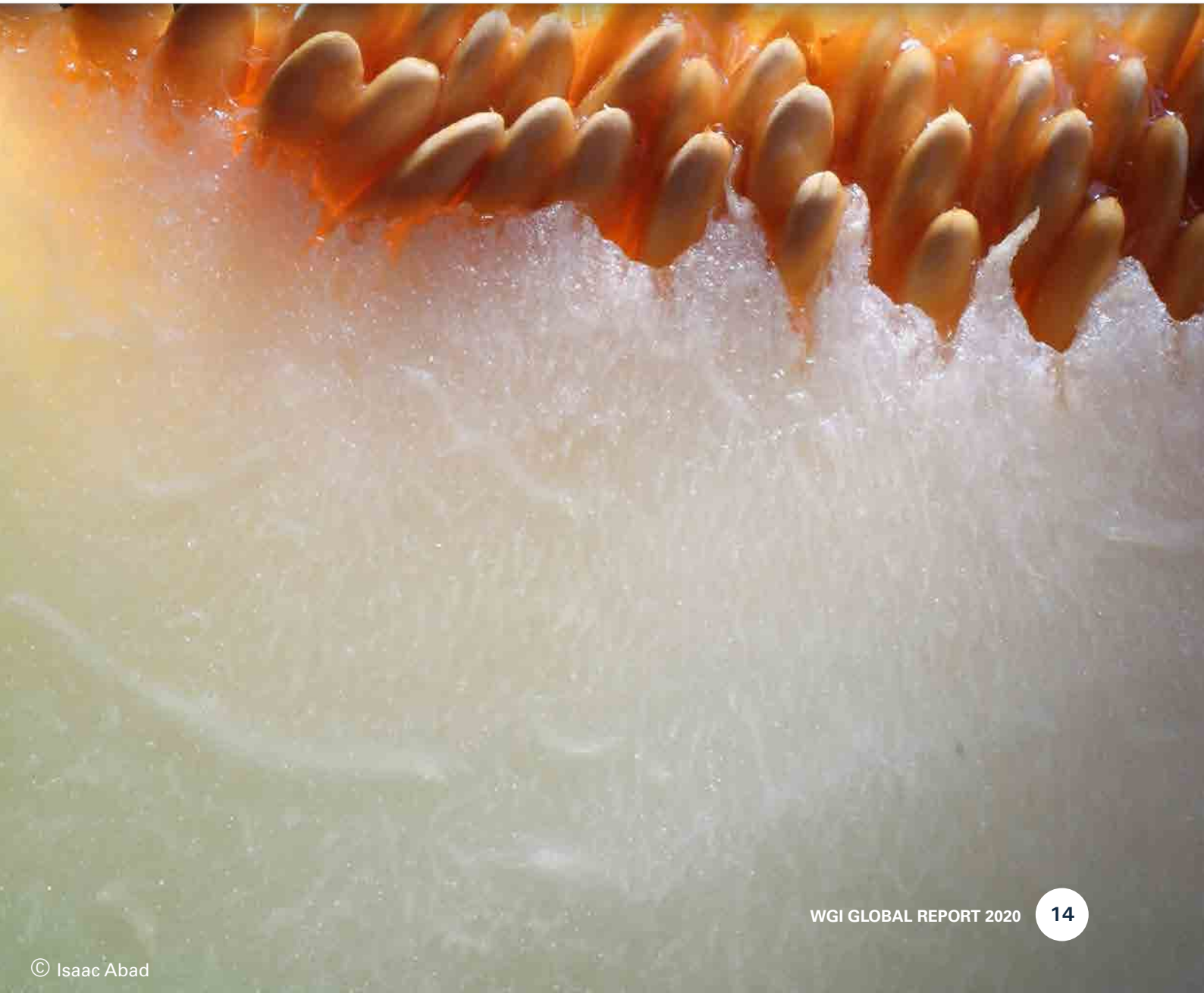
who work in food or are passionate about gastronomy, resulting in a consistent and useful source of information. We would like to thank in advance that those who take advantage of this information have the kindness to conveniently review the publication and its Authors.

Not everything is thanks, I want to take this presentation to apologize on behalf of the WGI to the Authors who started this adventure with us in 2018 and in many cases worked quickly with the first announced deadlines: Dear Members and Friends, dear Authors all, I know that you understand the difficulties that this has involved and we know that you are kind in this matter. We hope that it now compensates you to see your articles published in such an interesting and beautiful book.

For the Members of the Steering Committee of the WGI - to which I belong - it is very important to recognize the experience of those who have preceded us in the Organization, since the prestige accumulated over the years is a fundamental element for the WGI to be successful. Positioned as an indisputable reference; This has made the task of selecting authors and articles feasible since the response of the experts consulted has been exceptional, having received hundreds of proposals for articles. We also want to thank all those who this time could not be published, but we promise that we will count on them for other publications. Thank you all from the heart.

And finally, we want to thank the Ferran Adrià Chair of Gastronomic Culture and Food Sciences UCJC for their cooperation in the public presentation of the «WGI Global Report 2020 - A Gastronomic Planet», with special mention of the Chair Director, Rosa M^a González Vivas, for her interest and dedication.

Food Culture & Heritage





Frédéric Duhart, France

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Territorial Food Identities Tips for Gastronomy Actors

This work is about the territorial food identity structure and the interest of its understanding for gastronomy actors.

A territorial food identity is characterised by a set of cultural markers that the majority of the inhabitants of a territory consider as indigenous to their culture and the foreigners identify as typical of this part of the world or frankly exotic. These markers are various: products, recipes, culinary techniques, consumption patterns, table manners, food preferences or representations. Logically, a territorial identity cannot be separate of a sense of belonging. The people who live in a certain area agree that their ways of eating present more similarities than differences and that they consequently share a common food culture that set

them apart from the rest of humanity, especially from their closest neighbours.

The identification of criteria for convergence/differentiation and the definition of their levels of relevance is necessarily an arbitrary choice as soon as we consider a territory where two or more human primary groups are settled. A village has its own food identity because its inhabitants decided to forget the «minor» differences that existed in the ways of eating between one family and another and to emphasise the existence of food emblems recognised by all the community members. The same process can be observed at all territorial levels. By consequence, the territorial food identity that can be found somewhere in the real world is generally complex because it is simultaneously local, regional, national, etc. To understand its dynamics, it is useful to imagine it as a large matrioska set. At the most local levels of identity, strong originality markers play a crucial role. At superior levels, federative elements are much more important.

We will consider the case of Cuyoaco's central district food identity. Cuyoaco is a town of about 2000 inhabitants in the municipality of Cuyoaco, in the state of Puebla, in Mexico, in North America.

1) District identity, characterised by an absolute singularity marker:

In the hearth of Cuyoaco's central district, Don Lucio kneads and bakes a wide variety of sweet and salted breads for some 50 years. There are other bakers in the town, but his products are unique and



people from all over Cuyoaco come to buy them even on those days when Don Lucio's batch is not cooked before 22 h!

2) Town identity, characterised by a singularity marker:

Cuyoaco's central district is a part of a town known for its traditional sweet empanadas. Two families are currently producing these pastries stuffed with whey cheese (requesón) or jam. The recipe they follow is commercially used in Cuyoaco for at least 60-70 years. Local empanadas became famous in a fairly large area of the north of Puebla because they were early sold in the long-distance buses that run on the federal road and the highway that cross the town. Cuyoaco is not the only community that produces sweet empanadas in the region, but its members proudly distinguish theirs from all others and the name «Empanada de Cuyoaco» is considered attractive in neighbouring towns.

3) Small area identity, characterised by a local unifying element:

The municipality of Cuyoaco is a part of a restricted area where a flat disk-shaped soft goat cheese plays an important role in local cuisine for several decades. The main goat cheese makers are located in neighbouring municipalities as Tepeyahualco or Libres, but various grocers and butchers daily sell a part of their production in Cuyoaco. This soft goat cheese locally became an ingredient in numerous classical recipes. For instance, it is now the cheese mainly used for preparing the Chile en nogada.

4) Regional identities, characterised by intermediary unifying elements:

Cuyoaco and their neighbouring municipalities are parts of larger political or cultural regions that are identified by certain food markers. They are part of the state of Puebla, as the local style mole perfectly remembers. They are also part of the central area of Mexico where the tradition of producing and drinking pulque has continued, etc.

5) Macro-regional, national or supra national identities, characterised by extremely federative elements:

Cuyoaco's inhabitants share with all other Mexican citizens a food culture in which the nixtamalized maize products occupy an eminent position. They live in a region of North America where soft drinks are widely consumed; they are settled in one of the areas of Western world where people celebrate Epiphany eating a brioche kings' cake, etc.

Bearing in mind this territorial food identity structure allows to act more effectively when it comes to starting/supporting local development by gastronomic initiatives or to protecting/enhancing a food heritage. It is possible to work at all identity levels.

Absolute singularity markers add a strong touch of originality to a place: they are unique monuments. Consequently, they can be promoted in a large range of touristic actions, starting with the basic «friendly purchase advice» or the organisation of old-style factory visits. These markers are not necessarily part of a long tradition. They can also be creative personal expressions: highly innovative products or retro-innovations. As these foods are unique, we



must think about their future in the relatively long term, especially when they are traditional ones or when they are currently crafted by an elderly person. Without effective anticipation, they can become extinct. Of course, we must not underestimate the risk of disappearance of food traditions that two or more persons are continuing. But, there is logically an increased risk in such context. Local or regional identification on the basis of food markers can be touristically exploited. For instance, festivals, gastronomic city tours or regional roads can be organised, museums or interpretation centres can be opened, etc. The strength of the link between a product and a territory can also be commercially highlighted, using a collective trademark or obtaining an official designation of origin. In both cases, the success of the development initiative depends on the commitment of many local actors. By this way, promoting foods linked with territorial identities can lead to citizen awareness of essential political issues!

For this reason, underlining the existence of federative elements can be useful to overcome old rivalries or assumed antagonisms between cultural groups, autonomous communities, nations, etc. My friend Professor Pablo Lacoste advocates for many years that the creation of binational denomination of origin for Pisco between Peru and Chile would be a fabulous symbol, I agree with him. It is quite important we protect local food traditions within the European Union, but we also have to remind people that certain extremely federative food markers unite us if we want a strong European Union sense of belonging to be shared, a day, by all the inhabitants of our common territory.



Almudena Villegas, Spain

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Food as part of the culture concept in the XXI c

The man, through his feeding habits, obtains a close relationship with his environment, with which he needs to be in a well balanced relationship to make use of food without exhausting it.

The man, through his feeding habits, obtains a close relationship with his environment, with which he needs to be in a well balanced relationship to make use of food without exhausting it. After the natural realm, the next sphere of relationship deals with his culture, which is framed into a geographical space within a given time and a social environment. The combination of these five factors

give rise to the food culture. In any civilization, food is a symbol and demonstration of its thinking, expressing it accurately, both by individuals and the society at large. The philosophical and moral system, the religious, the economic possibilities, the lifestyle..., all of them are expressed throughout food culture.

By virtue of food the personal taste shows up, and by analysing it we will know if the society is a rural or urban one. We will recognize its religion, its wealth, its knowledge. It conveys our complex lifestyle, as well as our process of understanding the world and valuing reality. Food is also the concept of different social groups, whose thinking behaviour is intertwined with food, and each of them is fed in a different manner as an assertion of their life foundations.

Food is always, and in every age, culture: it is since the moment that it is not natural, since the time in which cooking, knowledge and technique make their appearance in the development of food interconnected processes. And food is also culture when it is decided on, since the possibilities of choice and preference define human identity. The outset of the relationship between man and the agricultural culture were cereals, but before that, fire created the culture of cooking, which even much unrefined would begin with the transformation of captured or collected food. And since then, by feeding himself, besides being a necessity, the man has made expression of his culture, of the knowledge he acquired. That is why he has so much to tell us about.

Men do not eat like animals, or rather it is for a long time that men do not eat like animals, it



is the accession to culture that differentiates both positions before food. Its first differentiation is that of fire; the second, cooking, which is a complex demonstration of human culture. Animals do eat, they also do choose, but only man cooks. This XXI c.'s magnificent gastronomy, which has taken a leading role as before it ever had, it is a different time. The exploration of different nutrition forms in diverse cultures reveals a large amount of data about power relationships, about the community itself and its personality, around the creation of the family, the communication and significance systems, about the values existent in different cultures. The study of food manners has contributed to the understanding of the human personality through civilizations and different historical periods. This has offered us an interesting insight into the historical evolution of food systems. And it is this awareness that in turn allows us to appreciate and better understand a culture, a stage of history, with a large amount of detail and wisdom.

Culture, without doubt, is something complex and hard to define, but it is a reality, fragile of course, that we should keep away from those who pretend offering inexpensive culture to everyone who passes by, as if it were a throwaway flyer. The educated societies do provide the greatest possibilities for cultural enjoyment, of that one with capital letters that is complex and complete, and that arises from the individual effort to obtain it, of the personal interest in doing it and of the capacities and determination to obtain it. Culture is never given away, since it is not a gift, an easy acquisition, but on the contrary, it is the outcome of steady resolution. All this properly combined, achieved by the individual's endeavours and the social environment that facilitates the individual's appropriation, is culture. Culture is not even property of the one who produces it, but rather whom who frames up a complete culture that in the end is a way of understanding life.

Thus, food today is a particularly meaningful culture promoter: we live in a moment in which the food fact attracts great social and media relevance. And it is the culture's persuasive dissemination what gives us the opportunity to know history from

one of the so-called minor stories, whose testimony you just have to know how to interpret correctly. Society and food are closely intertwined due to the physiological need that man has for food, thus, food culture is an expression of the society in which it develops, since for the human being, the act of eating is not understood by itself as an isolated phenomenon, lacking connections. Rather it emerges from a broad originated anthropological background, if we look at it from a cultural aspect, by social norms, and from the more subjective and personal side, by unconscious patterns. Culture, with its collective tradition and history, and the unconscious, with its individual history, establishes a background from which the act of eating acquires its meaning as a complex set of diverse facets, in this case giving argument to a personal culture. Eating, thinking, living, choosing ... are human acts that express their culture.



Knud Erik Larsen, Denmark

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New Nordic Gastronomy in the future

The Nordic food culture, the sustainability in the agriculture, the sea and in the gastronomy. The new trends and the Nordic cuisine influence in the worlds gastronomy, and how can we as a chef give knowledge a professional experience to the food industry and the population.

The new Nordic food program aims to initiate, facilitate and coordinate activities across the Nordic countries, based on the manifesto of New Nordic food from 2004. The Nordic council of Ministers has been part of this effort since the beginning. And here you get an overview of visions for Nordic food in the future.

The Nordic cuisine does not compete with large kitchens like French, Italian or Chinese.

It is much more important to counteract the indifference and global junk and fast food culture that pose a threat to not only our health and cultural integrity but also the diversity and sustainability of our planet as a whole.

New Nordic Food has become a huge success throughout the Nordic region perhaps especially because the concept is democratic rather than elite. Right from the start, one of the basic ideas was to involve as many people as possible in the work of defining Nordic Cuisine and its ambitions, farmers, food producers, politicians, home teachers, officials, food scientist, gourmet chefs and consumers, have all helped shape the Nordic kitchen.

New Nordic Food that is produced with care and focus on taste and diversity, forgotten varieties and species, old processing methods and new ideas in the Gourmet kitchen, but it is more than just gourmet food, it is about sustainability and taking the responsible choices for gastronomy in the future.

One of the principles of New Nordic Food is the use of high quality local products, and also what the different seasons has to offer, it also focuses on the unique characteristics of the Nordic products, but the principles can be applied anywhere in the world where people go up to healthy and sustainable food.

A new Food manifesto.

The manifesto of new Nordic Cuisine was written by 12 Nordic chefs in 2004, emphasizing the authenticity of authentic realities and the importance



of using pure organic ingredients, the congestion was «food tells a story».

The following year, the Nordic Council of Ministers decided to set up a program to promote the concept of the New Nordic Food.

Now it's not only a success in the Nordic region, where both gourmet restaurants and home-based teachers use the concept it's a growing trend all over the world.

Regional dishes, regional product variations and national food traditions have regained their foothold, but with a new and stronger profile, in an increasingly globalized world, people return to their roots to prepare themselves for the world.

A wide range of gastronomists, food industry, nutritionists and the Nordic Cuisine elite chef, their aim was to discuss the perspectives in a development of the Nordic kitchen as a vital and attractive kitchen, a kitchen that exploits the diverse local possibilities and tastes raw materials, human well-being, traditions and experiments, which can help the way for a positioning of Nordic Food production as one in a million in the future. The symposium became a manifesto of the new Nordic Kitchen presented of Norway, Sweden, Finland, Iceland, the Faroe Islands, Greenland and Denmark.

The New Nordic Kitchen Must:

- Express the purity, freshness, simplicity, and ethics.

- Reflect the changing season.
- Build on commodities that are particularly outstanding in our climate, landscapes and waters.
- Reconcile the requirement for goodness with modern knowledge of health and well-being.
- Promote the diversity of Nordic products and producers and spread the knowledge of the cultures behind them.
- Promote the animals well-being and sustainable production in the sea and in the cultivated areas and wild landscapes.
- Develop new uses of traditional Nordic raw materials.
- Combine the best Nordic cooking methods and culinary traditions, with impulses from the outside world.
- Combine local self-government with regional exchange of high quality goods.

It is obvious to highlight Denmark on ecology, and the New Nordic Cuisine, Denmark is one of the countries in the world where the ecology is the furthest, and where consumers buy the most ecology, Denmark is highly credible as an ecologist ambassador to other countries.

What makes the Nordic nature and the Nordic cultural landscape so unique? Although our region is so far North, we actually have special and favorable climatic conditions, but in terms of raw materials production and in terms of nature.

No place on earth has a temperate climate so far from the equator, this is due to the fact that the



whole of the Nordic region is predominantly characterized by coastal climate with mild winters and humid and sunny summers, the gulf stream secures the northern mostley Norway an ice-free ocean and irrigates the stream, which is branch of the gulf stream is broken south of iceland, it draws south actoss Greenland and up the west coast of Greenland keeping the coastline ice-free all year round right up to the 67th southern latitude.

The reason why friuts, vegetables and other crops achieve such fine qualities is the Nordic countries seem to be sought duing the long cool growing season, in the Nordic light,and the mild climate stress plants are exposed to when they grow here .

It's about creating truly unique raw materials and about refining them so that our food and meals, through their taste, fragrance and history of origin,

beautifully and clearly convey their Nordic decent- for there is a big difference between growth conditions in Greenland and Skåne.



Jean Paulin Mengue, Cameroon

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Inventory and Functionality of plants and heritage foods in Cameroon

This article presents some plants used as drugs and heritage foods consumed by the Fulani people in the northern part of Cameroon.

In the march towards globalization, it would be imprudent to venture there without taking precautions, particularly with regard to the conservation of heritage resources. The richness of Africa is undoubtedly its cultural heritage which is the result of the sum of experiences over the

long term. Despite the lack of writing, people have been able to preserve and sustain their diet through certain heritage plants and traditional foods. In negro cultural context, these plants and foods are considered as drugs because we recognize the food pharmacological properties. Thus, the conservation, the consumption and the valorization of these plants and foods are observed nowadays in the communities of North - Cameroon. This work is limited to the study of five medicinal plants most commonly used and consumed in this part of Cameroon.

Let's start with the baobab, Mbowko (Fulfulde or local language), *Adansonia digitata* (scientific name). Typically African, mbowko is full of many therapeutic properties and enjoys a wide distribution throughout the northern part of Cameroon. The mbowko fruit pulp contains carbohydrates, proteins, lipids, vitamins, pectic substances, organic acids and mineral salts. It is therefore a complete fruit that has its place in the diet. The leaves, much consumed by Fulani Muslim devotees in times of prayer and fasting, contain a high percentage of calcium. Its bark is widely used in northern Cameroon to make ropes that are used to keep animals in suspense. The leaves have emollient properties and, mixed with food, they facilitate digestion and regulate intestinal transit. Traditional local doctors obtain fruit pulp from markets and let it dilute in water or fresh cow's milk, 10 grams per glass, to stop infant diarrhea. According to some healers, the mbowko bark boiled and consumed in prescribed doses helps to develop hemoglobin and fight anemia.



The leaves prepared and eaten of this plant deliver from paralysis.

The second plant is okra called baskoohi (in Fulfulde), *Hibiscus esculentus*. It is grown throughout all tropical countries for its fruit - vegetable. Baskooje means the fruit. Baskoohi indicates the plant. It is sought after and used for his food interests. It is a fruit rich in mucilage, but it is more important food for its content of vitamins, proteins and carbohydrates. It is part of several dishes commonly eaten in North Cameroon. Its medicinal properties are known to local traditional doctors who find in their boiled roots a drink to consume fasting for a week to cure gonorrhea and other sexual diseases. These roots are also used in infusion or decoction for dry coughs and throat irritation. Other virtues of okra can be mentioned as follows: it reduces asthma attack; it weaks considerably cholesterol level; it protects immune system; it prevents from renal diseases.

Third, maize or buutali (in Fulfulde), *Zea mays*. It is a cereal native to Central America. He reached Europe, Africa and Asia. The buutali plant possesses therapeutic virtues and the traditional Peul doctors recognize in this last the plant which enters into their pharmacopoeia. With a high nutritional value, corn is eaten fresh or dried. The seeds contain mostly carbohydrates and some lipids and proteins. Barbs of corn above the ears consist mainly of potassium salts, sugar, lipids and saponosides. Other indications are to be emphasized as to the therapeutic value of maize. Some traditional doctors point out that its stems burned and reduced to powder make it possible to obtain a powder daalan which is a kind of rock salt used in cooking and which contains therapeutic virtues. This daalan which is a local manufacture also treats the pulmonary infections.

The fourth plant that interests us is the nîmier, gangne, *Azadirachta indica*. Gagni or neem is native to India and is widely used for reforestation in this part of the country. Traditional doctors emphasize its importance in herbal medicine and mention that its leaves (ganeeho) are widely used in traditional

medicine because they contain vitamins, flavonoids and bitter principles essential for the treatment of certain diseases. These traditional doctors use these elements as febrifuge, anti-inflammatory and hypoglycemic. In their fight against fever, inflammation, diabetes and hepatitis, ganglion use is still common. Its sought-after oil is widely sold in local markets because of its many therapeutic virtues.

The fifth and last plant studied is papaya. Dukkuuhi (the tree), dukkuuje (the fruit), papaya, *Carica papaya*. The papaya has been introduced to Africa for centuries. It is used for its fruits everywhere in the tropics. It is a medicinal plant very often used by traditional doctors in North Cameroon. It makes it possible to produce various drugs allowing patients to heal themselves at a lower cost. A fully medicinal and broad-spectrum plant, dukkuuhi is used to fight wounds, intestinal worms, amoebae, malaria, indigestion, cough, hepatitis, yellow fever, urinary tract infections, and asthma. Used parts of dukkuuhi by traditional doctors are ripe and green fruits, seeds, flowers, leaves and roots. The therapeutic and nutritional value of this plant is established and recognized in Cameroon. Indeed, the majority of families and traditional doctors observe recognize that dukkuuhi and dukkuuje enter into their pharmacopoeia and are usually consumed as a succulent fruit.

At the end of this contribution, it appears that the universe in the northern part of Cameroon is full of strengths and meanings making each tree and each plant a being with a healing, symbolic, nutritional or commercial value. Plant and tree therefore remain particularly linked to man; they give life and therefore constitute the common heritage of the human community living in Cameroon in particular and in Africa in general.



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The Croatian Hen – Hrvatica

To Croatia, besides it is originally our hen, Hrvatica is important in the agronomic sense because of the uniqueness of the genome, good adaptation and has a role in preserving habitat, it helps also in touristic, social and cultural way to preserve Croatia's overall tradition.

Hen Hrvatica is an autochthonous chicken breed and is historically mentioned for the first time in 1917 and was recognized as a variety in 1937. It is considered a breed of combined qualities, and in Croatia it is grown in four sorts. Red, black, partridge-gold and black-gold sort. They live in flocks while one flock is formed from a rooster and a dozen hens and their keeping it is necessary to ensure grassy area of at least 100m².

The Croatian hen or Hrvatica was grown as a hatching hen and lays on average 250 eggs per year and has unquestionable quality of meat, regardless of the small weight of adult hen. Average weight of hen is 1.7kg while roosters weight 2.5kg.

To Croatia, besides it is originally ours hen, Hrvatica is important in the agronomic sense because of the uniqueness of the genome, good adaptation and has a role in preserving habitat, it helps also in touristic, social and cultural way to preserve Croatia's overall tradition by using it in tourist and folklore events.

It was almost eradicated due to the events in II. World War and later because of the penetration of hybrid breeds. In the eighties of the last century, thanks to enthusiasts who started campaign for the revitalization of farming Croatian hen and in 2008 the variety was introduced and signed into the Central Register of Livestock that is under jurisdiction of Croatian Agricultural Agency and in the years to come the state gives incentives to farmers for their cultivation. So after the entry in 2014 there were under selection 3521 hens and 381 cocks, and the total number of chickens is estimated at 10.000 animals. It is estimated that popularization of the breed had influence on increasing the number of animals. In support to increasing production goes the prevalence of breed. Hrvatica producers can be found in 20 out of 21 Croatian counties. The largest concentration is in the centra part of Croatia, in Podravina, Bilogora, Moslavina and Zagorje areas.



Hrvatica is a chicken that does not require large amounts of resources, has modest diet, very good for breeding in the open (which is recommended) because of its resistance and adaptability. Keeping poultry in free system allows cultivation that is in accordance with the welfare and health of animals. For all these circumstances eggs and meat derived from free range Hrvatica chickens are in many ways different from meat and eggs of hybrid laying hens kept in cages or closed facilities. Hrvatica Eggs and meats contain a higher amount of omega3 and omega 6 fatt acids. Egg yolks are significantly heavier if you are looking at the total egg masse and are richer in antioxidants, including vitamin E, beta carotene and vitamin C. Therefore, eggs have a greater stability of the egg yolk and orange color of yolks that is resistant to heat treatment.

Meat quality is a broad term and economically and gastronomically very significant. It depends

on many indicators and is influenced by many factors. For this reason, the research was made by the Faculty of Agriculture in Osijek and the Faculty of Agriculture in Zagreb on the topic of «Quality of Hrvatica chicken meat from free system keeping» and was presented at the 50th Croatian and 10th International Symposium on Agriculture in Opatija, Croatia . Their conclusion is that the light color of Hrvatica meat, the final pH value and the release of meat juice, cooking loss and texture indicate an exceptionally good quality of meat. Despite the popularization of the breed, no research has been carried out so far to confirm that the meat of autochthonous Hrvatica breeds, apart from local and micro-positioned markets, has a place in a larger market as meat of exceptionally good quality.

I hope that due to the high pressure of the animal protection movement and the growing awareness



of consumers about food will lead to higher interest for production of Croatian hens, for the eggs as well for the meat.

I live in a region where the presence of Hrvatica manufacturers is big, but presence of Hrvatica meat and eggs in restaurants is extremely small. We are trying to change it by encouraging the preparation of traditional dishes that are characteristic for geographic area and adapting them to modern trends of healthy, delicious and quality foods to enhance the recognizability of gastronomic offer and preserve the tradition of preparation and not to lose all of that in the globalization process. There is no need to ignore the tourist aspect of this product that is linked to the identity of the Croatian village.

For this purpose I have prepared a recipe that will be of interest to the culinary sector and in different variants it can be found in central part of Croatia. Hrvatica dishes are usually accompanied by good wines produced on the same locality, so this was made in winery Sipek on the slopes of the Jolly hill in Kloštar Podravski.

Ingredients for 4 servings

700g hrvatica meat
150 ml cooking cream
1 pcs onion (large)
2 pcs garlic cloves
1 pcs bellpepper (red)
2 teaspoons paprika powder (noble sweet)
1 teaspoon paprika powder (spicy)

1 pinch of salt and pepper (to taste)
1 pinch of marjoram
800 ml broth
3 tablespoons flour
2 tablespoons oil
1 pinch cayenne pepper
1 pcs zucchini

Peel the onion and garlic than finely chop. Cut bell pepper into half and core, bake at 180°C in the oven until the skin blows, finely cut. Rinse the chicken parts with cold water, pat dry with kitchen paper. Cut the meat into small to medium sized pieces, season with salt and pepper. In a coated pot, heat the oil and fry the meat in it. Remove meat from the saucepan and set aside. Lightly fry the onion in the gravy, add the garlic, bellpepper, zucchini cut in cubes and fry briefly. Add the meat to the onions (including the meat juice that has been released by the resting). Stir the mixture well, sift the flour on the mixture and sauté for a few minutes, then add the paprika, salt and pepper, cayenne and marjoram. Roast briefly, then add the broth and simmer for 40 minutes over medium heat. Turn the stove to the lowest setting and stir in the cooking cream, simmer for another 20 minutes. Serve with pea, carrot and potatoe purée and sauted vegetables.



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Traditional Food and Life

Some highlights will be provided about the traditional food and life from Gaziantep, Turkey. Gaziantep is one of the creative cities nominated by UNESCO.

UNESCO awarded Gaziantep city of Turkey as one of the creative cities in Gastronomy in 2015. There was a great effort behind that as various actors put great effort to promote the gastronomy of the city.

Gaziantep is one of the oldest living cities in the world, situated on the Silk Road, connecting routes from Europe to the East and Middle East. There used to be caravans carrying travelers, loads of spices and foodstuffs and other precious articles.

The inns along the way served such a variety of people, provided dynamism to Gaziantep cuisine.

Gaziantep cuisine is a story of yogurt, lamb and sheep meat, kavurma (fried chopped meat) prepared by the family members in the winter, emerald green pistachio nuts; wheat and its derivatives; legumes, mung beans; green olives; seasonal fruits and vegetables, green almonds and green plums, natural seasonings such as sumac and pomegranate molasses; milk and its by-products, clarified butter.

The day starts with a rich, or a humble breakfast. If there were some leftovers from dinner, these were used. If there were no leftovers, they would eat butter, various jams or grape molasses with freshly baked flat bread or they would cook soup with one of the following ingredients: lentils, mung beans, hulled wheat. When, mung beans were cooked, rice was added to give a thick texture and the clarified butter was drizzled on the soup and garnished with by adding fried meat.

In winter, there was not enough milk to be used in cooking. But in spring there was an abundance of milk. So yogurt was prepared, strained, pressed firmly to remove air bubbles, and salt added for future use, stored in earthenware containers.

Before winter came, two or three sheep (or one sheep and one goat, depending on the income and number of members in the family) were slaughtered. All the family members sat around big cutting boards normally used for Rolling out the dough for making flat bread, yufka (thin sheet of dough), cutting the meat and separating the fat from the bones.



If the family was rich enough, butcher came to help grind the meat with his hand- turned machine. A fire using wood from the vineyard was made and this chopped ground meat was put into a large special pan with a diameter of 100-120 cm. Then the frying was slowly started. When everything was properly cooked, it was left to cool a bit. While still warm it was rolled into balls. These meatballs were piled into wicker baskets that were kept hanging from the kitchen ceiling. These meatballs are called topaç or kavurma. Topaç is like a ready-made dish at home. Let's say an unexpected guest comes and you don't have anything to serve. With topaç you have many options to offer your guest and it is very handy. Topaç has contributed much to the culinary skills of the housewives.

For lunch, a main meal was prepared if the food was sent to the husbands at their workplaces. Otherwise, a light meal, such as köfte, a type of tabbouleh, a legume or grain salad, or some vegetable dish without meat was prepared.

The old folks say, nowadays, that men are to be pitied because they have to eat in 'second class' restaurants. Consequently they are prone to having health problems such as high cholesterol, high blood pressure and other similar difficulties.

Dinner was the main meal of the day. Generally relatives or close friends were invited for this meal, which included all the family members. Because of this, original recipes catered to large numbers, for example twenty people. Nowadays we have to cut them down to serve four to six people.

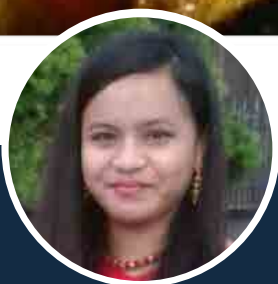
Gaziantep has some very special local ingredients: clarified butter, fat from the tail of sheep, and virgin olive oil. Clarified butter was used in all dishes. When topaç was prepared or on sacrifice holidays, the ground up tail of the sheep was fried separately. This tail fat was used as cooking fat in some dishes. Virgin olive oil was only used for frying some vegetables such as potatoes, eggplants, and stuffed kibbeh. People were suspicious of hydrogenated fats because they did not know where they had come from or what they were made of. When I asked if the butter wasn't bad for their health, they replied that they used to exercise a lot due to the scattered locations of the rooms in the house, so

by working hard they burned up all the calories they had consumed.

If there was a special event such a wedding or engagement party, large quantities were cooked with friends, relatives and neighbors helping as the occasion demanded. Since they were cooking together, they had the chance to exchange cooking and household handy tips. Of course, the oldest person was the leader; the youngest was doing both the helping and carrying just like an apprentice. In a way these pre-party gatherings were like a cooking school.

In the old days the mangal (a portable grill) was used as the only means of cooking. Copper pans, coated with tin, were used. This type of cooking was somewhat unique since the heat was not very intense but always constant. Mangal-style cooking was one of the factors that enhanced the delicious flavor of the food.

Gaziantep cooking is a cool, refreshing glass of fruit juice prepared in winter and served on a hot lazy summer day. It is triangles made from sheets of pressed and dried fruit juice and starch with nuts inside, shared with friends on a cold winter night. It is bread salad with red, juicy tomatoes, green peppers, cheese, onion and homemade red pepper flakes for a breakfast in a spring morning. It is the kibbeh prepared with fine grain bulgur with its delicious earthy smell, sweet ripe tomatoes, onions, garlic and heavenly smelling clarified butter. It is the pilaf with layers of quince, apple carrot potato and subbed meat on a cool autumn afternoon.



Hakamelamphylla Mawroh, India

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Local Versus Global : The Case of Khasi Food

Khasi Food of Meghalaya, India is indigenous an authentic to the region, but the growing popularity of global a fast food is hampering the image of Khasi food. This article aims to restore the cultural importance of Khasi food among the tourists in general and Khasi people in particular.

Authenticity, novelty and locality are key basic elements of local food experiences. In a globalising world, it may seem that these qualities of food experiences are under threat, particularly as major fast food chains come to dominate the market (Richards, 2012). The competition between modern food and indigenous food has taken a toll on

enhancing local culture and traditions. The major fast food chains are present almost everywhere in the world and the experiences given by them are similar and monotonous at almost all destinations. According to Mak et al. (2012), globalization can affect the local gastronomic identity and image and can result in the deprivation of 'sense of a place' for both locals and tourists. This is even more threatening to destinations that use their local culinary attributes as sources of tourism attractions. Globalization may seem to be safe and positive for social, economic and political homogenization and exchanges but from the cultural point of view, it may pose as a great threat for many societies. In the gastronomic realm, globalization has seeped its effects on the local food demand and supply. The steps to homogenize and alter local food, as a means to globalize them for the benefit of the people all over the world, has definitely affected the authenticity and cultural traditions attached to them. The increasing demand for globally recognized fast food supplied by multinational food corporations has impinged on the demand for local food at destinations. 'Fast food' restaurants have altered the eating habits of people in general and tourists in particular which highly influence their specific tastes and preferences. As a result, this ruins the regional and highly cultural gastronomy but also diversifying, if not enriching, the local cuisine into a more cosmopolitan culture (Patsikas, 2002). Moreover, finding a fast food restaurant is very easy in every city. For those who do not have time to eat especially for the tourists who are on tour, fast food seems to be the safest and fastest option and it is cost friendly.



Local food versus Global food (The Khasi Context):

The Khasi food of Meghalaya, India, is unique and it represents a distinctive part of the authentic culture and traditions of the Khasi community. When tourists visit Meghalaya and taste the Khasi food, they embrace the local culture and identities and relish on the distinct taste of the different local dishes at the same time. The best local food usually isn't served in posh, fancy restaurants; instead, Meghalaya is dotted with small Jadoh stalls where locals drop in for Sha (tea), Jingbam (snacks) and full meals at all hours of the day (Pariat, 2011).

Considering the case of Khasi Food versus Global food or fast food, not only the tourists are affected by the globalised food industry but the locals (Khasis) are also very much influenced by it. The Khasis who live in Shillong, the capital of Meghalaya, have developed a strong inclination and liking towards Asian and Continental cuisine/food and even fast food like burgers, pizzas, noodles, cakes and so on are also entering the Khasi homes frequently and all these are not part of the traditional diet (Lala, 2014). Journalist Purabi Shridhar, who grew up in Shillong and co-authored *The Seven Sisters: Kitchen Tales from the North East*, said that few tourists seek eateries serving local food (Madhukalya, 2015). Eateries or local food stalls/joints are still very less for grabbing the attention of the tourists visiting Meghalaya. While there are many Chinese, Indian and Multi-Cuisine restaurants in Meghalaya, there are still very less local food outlets (Shillong. Meghalaya Tourism, n.d.). In today's urban context, traditional food is mostly not included in celebrations such as weddings, parties etc. People prefer other types of cuisine such as Chinese, Indian, Continental, etc (MLCU, 2012). The entry of modern food has also affected the image of the indigenous Khasi food because they are prepared instantly with very less time consumption. Furthermore, as per the survey conducted by 4 MSW graduates of the Martin Luther Christian University (MLCU), there is a threat to the traditional food of the Khasi

community. People especially the elderly have witnessed that certain kinds of fruits, wild green edibles or even wild birds are not found in the forests anymore. There are various reasons such as deforestation, broom cultivation, changing life style of the present generation (MLCU, 2012).

In conclusion, Khasi food is unique not only in its ingredients, flavour and preparations but it is also an important identity of the Khasi culture. When a Khasi loses interest in his/her own food while taking interest in other kinds of cuisines or fast food, then a major part of his/her cultural identity will slowly diminish and it will degrade the very essence of indigenous culture. Globalization is beneficial in so many ways but it can also be dangerous if not properly embraced especially when it touches the areas of ethnicity and culture. The Khasis should be made more aware of the richness and uniqueness of their own cuisine so as to preserve its identity as well as to promote it to tourists as a major tourism product of the State.



Ana Paula Guimarães, Portugal

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We eat and drink – in Portuguese folk tradition

Salt tempers the tale and fruit sweeten the song. Analysis of foods and drinks tempering the body eager for well-being.

My mother-in-law has no bread
My belly hurts from hunger
Let's sing a song
Whilst the hunger lessens.

To go on bread and water, to give penance or be subject to severe punishment. If bread and water are the minimum for survival, bread and wine are paired to make for pleasure of life. Bread and wine are heavily sacralised elements: bread followed the avenue of the Feminine, and wine,

the subject of quatrains, sometimes vulgar, sung in taverns, belongs to the spheres of Man.

In short, bread is prayer and wine is song.

A foodstuff core to all social classes, bread is sung by folk poet António Aleixo:

He who works and sates his hunger
Eats the bread of no one,
But he who eats and doesn't work
It's always someone's bread he eats.

To eat someone's bread presupposes a lack of respect for food and for the other. Specifically, to throw bread on the floor (likewise placing it upside down on the table) means to desecrate it. In cases of penury, as well as during All Saints Day rituals, one requests bread for God and, when reciting the Lord's Prayer, one asks God to give us this day our daily bread.

In the beginning... wine (nectar of the gods or blood of the earth according to Pliny the Elder; Aphrodite's milk according to Aristophanes) is the child of the vine, tree of life. Drinking liberates the voice and establishes a relationship between wine, song and joy:

Come wine, come the glass, [...]
Without wine, I do not sing
Songs to my beloved.

Let us add an old saying:



More men drown in a glass than in the sea.

...and a quote from Ovid:

Wine gives love courage, if not consumed to excess.

And let us continue with a popular practice in which wine acts as a saving element of life: as soon as a child is born, the father should fill his own mouth with wine and spray it on the mouth of the newborn – so that the milk the baby breastfeeds from another woman (who is not the mother) does not harm the infant, nor communicate to the newborn the other's character. After having introduced this prescription (father spraying the infant's mouth with wine... to protect it), we present the vast archive of popular medicine compiled by Michel Giacometti (1929-1990), the ethnomusicologist who carried out a major work in intangible heritage and collective imagination. In *Artes de Cura e Espanta-Males - Espólio de Medicina Popular recolhido por Michel Giacometti*, we searched for references to bread and wine so that we might ask the question: what is the role of bread and wine in the arts of healing those who suffer? Some examples.

BREAD

DERMATOLOGY – Furunculosis. In order to more rapidly achieve maturation of a tumour or carbuncle, porridge of bread and milk whose emollient power usually produces good results.

PULMONOLOGY – Asthma. Asthmatic rheum is cured by chewing a piece of bread and placing it

afterward in the den of a lizard; it in turn eats the bread and acquires the malady.

OTHER MALADIES – Breast milk. A woman without breast milk who would like to obtain it must simply give a piece of bread to an animal who has it and remove half from its mouth and eat it. This superstition is almost always performed with a cow.

MISCELLANEOUS – Snakes. To remove the snake from the mouth of anyone who has consumed milk, a very hot loaf of bread, fresh out of the oven, is split down the middle, and then applying those two halves, and compressing them, and pulling on the snake with full force, the scales abate and it comes out.

WINE

INFECTIOLOGY – Febrility. For fevers, take small bones of one deceased dissolved in wine.

PSYCHIATRY – Alcoholism. To cure the vice of inebriation, one must drink a cannikin of wine containing nine drops of blood of a black donkey – this over nine days.

OPHTHALMOLOGY – *Medicina Popular e Doenças dos Olhos*, by Professor M. M. Grillo (in *Artes de Cura e Espanta-Males*):

It is necessary to quote Pedro Hispano, later Pope John XXI, the only Portuguese pope. Born in Lisbon circa 1213, he applied himself to medicine before entering the monastic life. One of his works, *Theraurus*



Pauperum, [...] deals with ocular diseases [and] aimed to give the more disadvantaged, the opportunity to treat their ailments according to its instructions. One such therapeutic aspect is recorded: «the gall of a vulture or lamb mixed in wine with human excrement and well strained works admirably to clarify the sight».

It clarifies the sight to observe the ancestral ways of linking key components of human nutrition, to couple these elements (be it food or detritus, sometimes salubrious, other times repellent) with healing processes, processes for life maintenance – longing for survival, facing death.

Life and death are intertwined. We address extinction and we come to grips with it. From the sacredness of bread, spanning eroticism of wine to nobility of excrement and urine ready and willing to rid us of evils (eating biscuits cooked with human excrements and oreganos heals jaundice).

Recognising legitimacy of the use of waste for health purposes, we take note of the vigour of the 'poor' treatment for the empty-handed. What remains is the praise and respect for those who do not possess the plenty, the abundance, the excess. Lacking medication, one uses the substances at hand (analogous to placebos, according to Carlos Augusto Ribeiro). When rubbed together, chewed, consumed... weeds, stones, animals, spit, snot, waste... the whole universe reorganizes itself in different ways of conceiving the body.

To eat and drink the inconceivable. Means of safeguarding human memory living on earth, between heavens and manure.



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The Piadina Romagnola The traditional flatbread that inspired poets

The contribution explores the cultural features of Piadina Romagnola, the traditional soft flatbread of the Romagna area that obtained the PGI recognition in 2014.

Abstract

The paper explores the cultural features of Piadina Romagnola, the traditional soft flatbread of the Romagna area that obtained the PGI recognition in 2014.

From its origin to the cultural recognition at the beginning of the XX century, this «food of the poor» has obtained international attention as a symbol of gastronomical tradition and, through tourism, it

is now acquiring – not without criticisms - a growing attention as one of the most tasty Italian street food, a symbol of the national immaterial culture.

A tradition that inspired poets.

Piadina romagnola is a soft flatbread traditionally eaten in the area of Romagna, in the north-eastern part of Italy.

Prepared with four main ingredients – flour, water, fat and salt – it is classified as an unleavened bread, similarly to several others that are baked in other parts of Italy and of the World. However, it must be recognised that in its most recent version, derived from the tradition but updated in the XX century, sometimes raising powder may be added.

Its origins are very ancient, dating back to Roman ages or even before, but the first historical mention to this specific food may be found in a 1371 document, where two pieces of this bread were listed as a tribute to be given to the Church. Several other mentions occurred in later historical documents until it became a symbol of Romagna in the early XX century, when the Italian poet Giovanni Pascoli dedicated an ode to Piadina - or Piada -, defining it «the bread of the working class», thus transforming it into the symbol of the Romagna inheritance, and giving recognition to this food, traditionally belonging to the poorest classes.

The very Pascoli defined it also as

«Azimo santo e povero dei mesti agricoltori, il pane del passaggio tu sei, che s'accompagna all'erbe agresti»

(Pascoli, «La Piada», in Nuovi Poemetti, 1909) that is to say «the unleavened, saint and poor bread



of the miserable peasant [...], that accompanies itself with wild herbs», thus giving an idea of how it was traditionally consumed, with wild herbs collected in the fields. A poor recipe of the poorest.

Not only it inspired one of the main Italian poets, it also offered inspiration to several other dialectal poets and authors, who have contributed to turning it into the symbolic inheritance of the Romagna identity. This heritage is connected to the process through which Piadina is prepared, the very ingredients it is made of, its perfectly round shape, the special cooking methodology, that uses the traditional testo – a flat pan either in earthenware or in cast iron.

All these features are perceived as founding for the identity of every person born in Romagna, something that unites them all over the World, even in migrant communities, reminding them the value of the family reunited around the table to prepare and taste Piadina.

It must be recognised, however, that along history Piadina has developed into two different varieties: in lower Romagna (the area of Rimini), in fact, a much thinner Piadina is baked, while in Upper Romagna a thicker version has always been prepared, to be cut open and filled with soft cheese, ham and other fillings.

The recognition of PGI

Today Piadina Romagnola is not a food of the poor any longer, being particularly rich in carbohydrates and fat, to which the fat of cheese, ham and other fillings may be added. Moreover, in October 2014, 10 years after the submission of the request, Piadina Romagnola obtained the PGI recognition from the European Union. With it, the specific ingredients and the dimension of the Piadina were defined, and its area of production identified in the provinces of Rimini, Forlì-Cesena and Ravenna, to which some municipalities in the Province of Bologna are added.



The PGI brand recognises the two territorial varieties of Piadina - the thinner and the thicker - while stating that its commercialization may occur both in paper bag or in plastic ones; the latter only for those products that come out of an industrial process.

However, only Piadina whose production includes at least three manual phases, and that are not packaged in plastic bags, may be defined as «Traditionally handmade».

The official recognition allowed the creation, in 2011, of a Consortium of producers of Piadina Romagnola, aimed at promoting this street food abroad, with initiatives and participation to international food fairs.

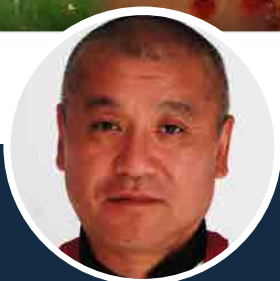
However, despite the excellent result of this recognition, several aspects were strongly criticised, as the fact that the process of recognition was proposed by the industrial producers rather than the traditional kiosk sellers, most of whom cannot use the PGI brand, failing to comply with the European disciplinary: as a food of tradition, in fact, each housewife of Romagna – even those who possess a Piadina kiosk - has its own recipe and will never give up using it to comply with the law.

Thus, there is a strong resistance to this recognition, believing that it only favours the industrial producers of Piadina Romagnola, as it is proven by numbers: 13,500 tons of PGI Piadina (out of a total of 45,000 tons) were produced in 2017, a business valued 70 million euro for the large distribution and 7 millions for restaurants, while none is known about the economic revenues of the selling of Piadina in the street kiosks.

Concluding remarks

The GPI recognition of Piadina Romagnola has transformed this poor food of the tradition into an internationally recognised symbol of Italy, allowing people from all over the world being inspired by its taste, and promoting its connection with its territorial heritage, and with Romagna.

Recently, moreover, the Italian Ministry of Culture has promoted the idea to candidate Piadina Romagnola to be recognised as a World Immaterial Heritage, a global symbol of Romagna's traditional culture.



Tsuchiya Naofumi, Japan

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Ideology of Sushi «Comparison between religion and food»

I had made comparison between the Japanese cuisine and the two of the most important religions in Japan.

What type of Japanese food is the most famous in the world? Neither «Tempura», nor «Sukiyaki». It is «Sushi».

I think sushi is the most popular Japanese food in the world, even if, back in the days, like 50 years ago, we could not eat it in another country beside Japan.

Nowadays, we find very easy Japanese restaurants in every country in the world and now we can eat it everywhere. Also, now it is possible

to see many foreigner chefs cooking traditional Japanese food in many countries. But being named a Japanese sushi chef was a special authority just 50 years ago. In the past, Sushi Chefs studied the art of making sushi and after this process, they wanted to show their skills by participating in a contest. But after this the art of the sushi was also transmitted to the foreigners Chefs which had interest in this Japanese art. Now in Japan is held every year a contest called: «The World Sushi Cup» which represents a contest for foreigner sushi chefs in Japan where they can show their skills in the front of a Japanese Jury. The mainly objective of this contest is growing up the skills of the Sushi Chefs. And year by year, their improved skills help them in having a most experienced carrier.

But it had appeared the question about why not use meat for making sushi instead of fish? Nowadays, there are also Sushi Chefs that prepare special sushi using meat, even if the tradition sushi is made with raw fish. But sushi is just a part of the Japanese cuisine; we have also many types of cooked food. In Japanese we have a term: «washoku» which mean Japanese food-the origin of the word is «wa»-synonym with Japan or authentic Japanese and «shoku»-synonym of food.

The «WASHOKU» is registered to intangible cultural heritage of UNESCO (the United Nations Educational, Scientific and cultural Organization) in 2013 and the term WASHOKU means actually Japanese cuisine.

It has been distinguished to 4 kinds of items:

1. It is esteeming quality of food items as multiple and fresh.



2. It is healthy eating habit support by balance of nutrition.

3. It is present to beauty of nature and changing the four seasons.

4. It is intimate involvement with a yearly event.

Essentially, Sushi is a part of the Japanese cuisine and it have strong involvement with religion.

Continuing the story, I will write about the history of how WASHOKU has been formed. It seems like traditional Japanese cuisine is based on the two of the most important religions in Japan:

Buddhism and Shintoism.

Today more than 60% of the Japanese people are Buddhists.

Buddhism has started 2500 years ago and had been established by Gautama Buddha which was born at north India.

After that Buddhism was introduced in Japan from China in '538' it was gradually spread throughout the entire country.

And many kinds of denomination of Buddhism was started over again.

At the same time, Buddhism style cuisine was developed by the priests who ate in their temples. This type of cuisine is called: «SHOJIN RYORI».

The meaning of 'SHOJIN' is training intently to put all other thoughts out of mind and the meaning of «RYORI» is cuisine.

This habit of the priests by eating in their temples brought forth to the pilgrimage.

One of the most five important religious precept of Buddhism is prohibition on hunting and fishing.

The aliments for «SHOJIN RYORI» must be something obtained by th law of prohibition on hunting and fishing and something that will not stimulate to worldly desires.

Human beings have 108 kinds of worldly desires, according to the teaching of Buddhism.



Every temple strikes a bell on 108 times on 31th December at 22:00 every year for the attention of people in Japan.

In the process of choosing foodstuffs for «SHOJIN RYORI», they had to follow two simple rules:

1. Do not use animal foodstuffs.
2. Do not use strong-smelling vegetables ex. Onion, Ginger, Garlic or more.

They used many types of grains and mushrooms.

Bonito's soup stock is very important for Japanese cuisine but they use vegetable, mushroom and grain for soup stock.

Contrariwise, In Japan, there is another important religion, called: «Shintoism».

The Buddhism is a world religion but, on the other hand, Shintoism is an ethnic one. The Shintoism existed in ancient Japanese folk region before the Buddhism appeared. The Shintoism have not scripture, it is a polytheist type of religion and it suppose to strictly respect the ancestors.

The Shinto religion has the term: «SHINSEN», which means food offerings to the Gods.

The ingredients of «SHINSEN» are grains and seafood. There are also temples where food offerings are also based on chicken meat, but it depends.

In the Yayoi period in Japan (B.C10) regional fisherman clans have supported what many people had come from the continent of Asia

Their basic food was fish and seafood; contrary, the people from overseas ate agricultural products.

It had been thought that they have dealt each other for cross subsidization.

For that reason, «SHINSEN» use agriculture products and seafood.

After a while Buddhism was introduced and within it, it appeared also the prohibition for animal foodstuff.

The people of former days had agriculture products and seafood. Because Japan is an insular country, it is easy for the people to fish and also there are many kinds of fish in the waters. So they can use very easy fish meat. More than this, I had come to think of the idea how the sushi use rice and fish or seafood. The sushi rice is agriculture product and the thin sliced row fish is marine product.

Thereby, sushi is representative food for Japanese racial, culture and religion.



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Cuisine of Assam

Assam located in the North Eastern part of India is known for many reasons. Due to the diversity of ethnicity, tribes and races, the place has rich cultural and traditional heritage. The present article is about a famous traditional dish of Assam, locally known as «Sewa dia bhat aru hanh» (Steamed rice with duck curry).

Assam located in the North Eastern corner of India covers an area of 78,438 sq. km with about 34.49 million people. The geography of Assam is unique and the socio-economic milieu is also different from the rest of the country. The area is inhabited mainly by Tibeto- Burmese stock, Alpine, Negritos, Dravidian and Aryan races and tribes

having diversity in respects of language, culture, tradition, religion and heritage. Assam is known worldwide for its tea, biodiversity, nature beauty, silk and Bihu (a spring festival). However, it is also famous for food, festivals, songs and drama. The Kaziranga National Park of Assam is famous for its one-horned Rhinoceros. Likewise, the world's tiniest and biggest denizen picturesque reverine islands namely Umananda (.092 sq.km) and Majuli (470.8 sq. km) respectively are found here in the midst of the river Brahmaputra. Majuli is the hubs of vaishnavite culture and diverse potential geotourism sites. Besides, the Mother Goddess Kamakhya Temple is also situated in Assam. The economy of the state is essentially agrarian and a large percentage of the people are engaged in agriculture and primary sector. Rice is a staple food and tea is popular beverage in Assam. The Black Tea (orthodox and CTC) in the state is recognized worldwide for its flavor and medicinal value. Presently there are 803 numbers of large tea estates and around 88000 small tea growers which together produce 500 million kg of tea every year. The Black Tea in Assam has primarily antioxidant and anticlastogenic properties. Due to the presence of less caffeine content, it helps to protect our skin, liver, heart, bone and also increases our immunity.

Assam has several culinary traditions and both the vegetarian and non- vegetarian food items are prepared in the kitchen. Traditionally, the Assamese people begin their days with black tea and simple homemade snacks as breakfast. During the festive times, the women of Assam always make variety



of Jolpan (sweet items). They generally eat rice, dal (lentils), Xaak (leafy vegetables) and non-leafy vegetables in their meals. Joha rice (*oryza sativa*) is a famous special aromatic variety of rice cultivated in the state. Due to the fertile soil varieties of vegetables are grown in the state. The ponds, lakes and wetlands are also filled with local fishes. Fish is a common item in Assamese cuisine, which is prepared and consumed in many ways. Masor Tenga (fish curry with sour) is considered as the most popular and luscious item in entire Assam. As such this item is called the backbone of the Assamese cuisine. Besides, the meats of pigeon, squab, goat, lamb, fowl and duck are also widely consumed. However, the duck meat curry makes the Assamese cuisine as the most distinctive one. The use of less oil and spices and strong flavor are the principal characteristics of the traditional cooking. They often use mustered oil, onion, ginger, garlic, turmeric powder, curry leaves, chilies, coriander, long-coriander, cumin seeds, black pepper, malabar leaf, cinnamon, cardamom, mint, lemon juice and khar (alkaline prepared from the banana tree) in their cooking.

Assam is a land of diverse exhilarating existing and potential tourism sites and has enough potential tourism resources for tourism development which is yet to be developed to the fuller extent. These sites are scattered in different locations of the state. The awareness, education and involvement with tourism activities are still very diminutive of the people of the state. It is seen in the recent years that the hotels and restaurants, locally known as dhaba are now offering ethnic foods, which attracts a large numbers of tourists from inside and outside the state. These dhaba can play an important role for promoting Assamese cuisine to the outside world. However, the advancement of communication-technology and different media the cuisine of the state is being now presented in many platforms. Hence, there is a good prospect to develop Culinary Tourism in Assam in near future.

Sewa dia bhat aru hanh (Steamed rice with duck curry)

There are a number of mouth watering traditional dishes prepared in various parts of Assam. Nevertheless, as mentioned above the steamed rice with duck curry is a unique and special exotic non-vegetarian dish which is prepared on special occasions and for the special guests. The main ingredients of the dish are the pati hanh (mallard duck) and white gourd. On the other hand, the spices stated above are too used for the preparation of the dish. It is usually cooked in the medium heat for around 50 minutes. The traditional dishes are usually served in the bell metal utensils. Banana leaf is also widely used for the purpose. There is a common belief among the people of the state that the consumption of duck meat stimulates our body temperature, enhances hemoglobin in the red blood cells and our immune capacity. It also stabilizes our nervous and metabolic system and work as an antioxidant in our body.

The different items displayed in the dish includes:

1. Hahn-komora (duck curry with white gourd)
2. Masor tenga (fish curry with sour)
3. Matimahor dail (split black gram)
4. Pasola (tender pitch of banana plant)
5. Alu bhaji (current potato fry)
6. Alu pitika (mashed potato)
7. Khutura xaak –kon bilahi (green amaranth with current tomato)
8. Ou tenga (elephant apple)
9. Green salad



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A technology savvy marketing manager with a
steep marketing experience in the F&B sector

The growing culture of culinary travel in the Indonesian archipelago

Food and culture cannot be separated. We can't talk about culture without diving into food and eating habits of the people in the culture. Indonesian archipelago consists of over 17,000 islands with more than 300 indigenous ethnic groups calling Indonesia home. Diversity in food habit reflects the country's diverse culture and tradition.

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islands with more than 300 indigenous ethnic groups calling Indonesia home. Diversity in food habit reflects the country's diverse culture and tradition.

Some of the best food in Indonesia can be found on its street. People grabbed it from the stalls in between their activities and on the go. In these stalls often they offer the most authentic dishes from each region. Java island is the most populated island in the world. At about 139,000 square kilometres, the island has a population of over 145 million people. Java is home to 56.7% of the Indonesian population island. The island itself is divided into four provinces, West Java, Banten, Central Java, and East Java; with additional of the two special regions of Jakarta and Yogyakarta. Most of the historical events in Indonesia took place on this island.

Jakarta is the capital city of Indonesia, is a city that never sleeps. The metropolitan is bustling with fancy restaurants, cafes and bars as well as a vast array of street vendors offering dishes from across the archipelago. The local ethnic group in Jakarta is called Betawi people; their local delicacies are diverse and eclectic. As one of the leading harbour of Indonesia, Jakarta was a favourite port for the Chinese, Malay, Arab, Indian and European traders. One of the ultimate dish from this region is Soto Betawi, a coconut based beef soup spiced with fragrant spices. Many of the food in this region is influenced heavily by the various cultures which transited in Jakarta.



On West Java, you could also find another type of Soto, called Soto Bandung. A beef and vegetable soup with daikon and lemongrass. The native of this region is Sundanese, people in this region prefer cleaner palate with lots of fresh vegetables as their side dishes called Lalab.

Moving along to Central Java and East Java, the natives of these regions, are the Javanese people. However, the cooking style in Central Java is somewhat different from East Java. People in Central Java prefer their food to be relatively sweet, the famous dish of Yogyakarta is called Nasi Gudeg (coconut rice served with jackfruit stew and soy sauce-soaked egg). While in East Java, they have various style of legendary satays, for example, Sate Madura (beef satay spiced with coconut and served with pan-fried peanut sauce), Sate Ponorogo (chicken satay with milder/smooth version of peanut sauce).

The Growing Culture of Culinary Travel

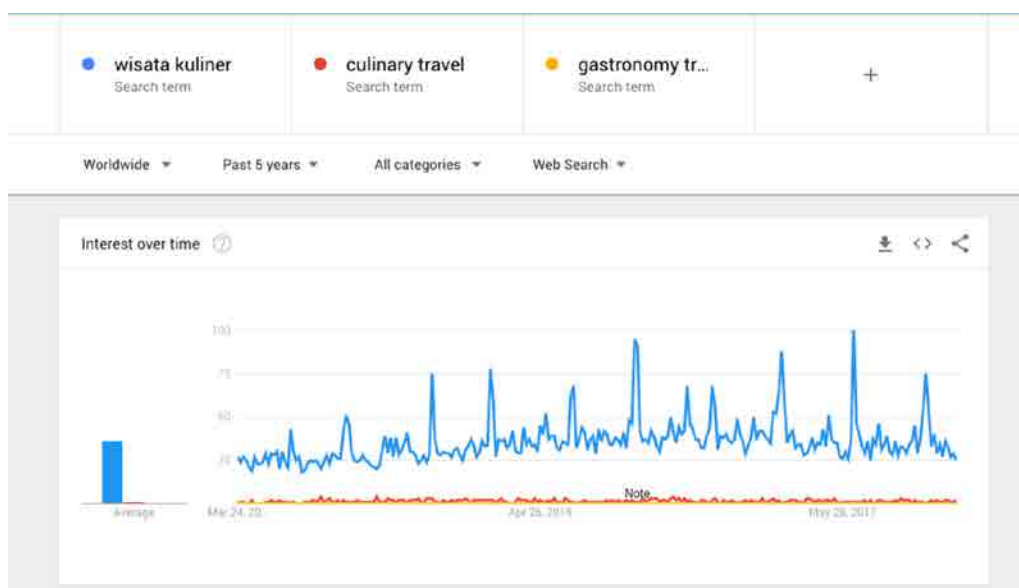
Food has always been people's favourite topics to talk about, and thanks to the cooking show on TV and YouTube, the interest on food is blazing. The world of gastronomy plays an essential role in the

development of tourism Industry in Indonesia, as the big part of the tourist spending was dedicated to food. According to a news source in Indonesia, there is a 60% increase on the potential of cultural tourism in Indonesia while 45% of it spent on food and the remaining on shopping, history and nature exploration. The internet itself has played a significant role in developing people's interest in further culinary enthusiasm. Indonesian itself travels from one city to another to savour authentic delicacies. People take a trip for hours to enjoy a dish or two from another region, they go by motorbike, and cars and made pit stops along at the various street vendors.

The graph below display the difference between the keyword searches on Google over the past five years in the following keywords:

- Blue line - 'wisata kuliner' (translated to culinary travel)
- Red line - 'culinary travel'
- Yellow line - 'gastronomy travel'

The graph supported the report that the local Indonesian interest on culinary travel shows a much higher figure than the interest worldwide.





Further Development of the Culinary World & Travel in Indonesia

With the growing demand of the culinary world in Indonesia, more businesses were born to feed to sparks more adventure of the local and international foodies. Two major food festivals showcasing Indonesia's diverse cuisines with domestic and international talents are Jakarta Culinary Festival and Ubud Food Festival. Both festivals have attracted local and foreign tourists to celebrate their passion for food.

Another new player in the food scene is Bali Food Safari; their concept is fairly unique as they curate bespoke tours for a gastronomic adventure in the beautiful island of Bali. They have adapted the exploding local trend of 'wisata kuliner' and made it available for the international tourists to explore the assortments of local eats.

Food for Thought

Indonesia's economy is largely driven by rising household consumption, and one industry that thrives like no other is that of food and beverages. With abundance choices of food in Indonesia, consumers ought to purchase over what they need. Restaurants along the street generate 1.2 tons of food waster per day.

There are other pressing issues in Indonesia when it comes to food. According to the Global Hunger Index (GHI); in 2016 more than 7.6% of Indonesia's 260 million population are malnourished. Over 36% of Indonesian children under the age of 5 are suffering from stunting. Indonesia's soil is fertile for farming and known for its spices

for centuries. 30% of the country's area is set for agriculture including the use of non-food crops such as palm oil, rubber & timbre. Indonesian's food culture of eating rice almost three times a day which cause a shortage in supply to feed the whole nation. Food sectors need to take their part to offer alternative food at street stalls and restaurants; as well as being more conscious on waste management to contribute to the development the nation.



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The Uses of Food in Contemporary Art

One sole reason drew people to the cinema: the celestial meal that is the movie star.

The cuisine is the art of producing the tasting in the guest by playing with the color of the dishes, the ingredients that make them up, the temperature, the aroma, the consistency of the food. Food is a complete sensory act.

The topic of «art and food» is vast and varied. An assortment of kinds and means, materials and purposes: still life, the representation of meals or their contemporary quotations, food used as

artistic material (Eat-Art and its derivatives) and the critique of consumerism. Literally or figuratively, to eat and be eaten; to feed (as charity, ritual or art) and give food (feast as meal and show of opulence and violence of the powerful).

Foodstuff is used in creating figurations (or reminders) of transitory objects, landscapes and architectures (Joachim Mogarra), in the recreation of emblematic images from Art History (Vik Muniz).

The birthday cake commissioned by the director of the museum, Jan Hoet, to surprise Marina Abramovic echoes the unusual archaic tradition of figurative cakes, ingested in a festive and local context: a full-scale figuration, from a photograph of the Thomas Lips performance, of the artist's naked body made out of marzipan consumed by the guests.

In Pop Art, images of food, ready meals and their respective industrial brands are constant. Especially fast-food. A saturated tableau of abundance that seems to emphasize and amplify voracity, seduction and nausea.

As a film producer, Warhol was infatuated with filming a single actor simply engaged in banal activities. For hours, a single actor is presented doing one same thing: eating, sleeping or smoking. There was a personal suspicion involved. One sole reason drew people to the cinema: the celestial meal that is the movie star.

Dieter Roth handles with organic and perishable materials. For him, works of art should change like man himself, grow old and die. Like his self-portraits, self-destructing chocolate heads. Or, even, his 37 suitcases, of varying sizes and states



of preservation, filled with cheese that has melted out of them after a few days, due to a heatwave on the west coast of the USA (1970). The smell attracts an infestation of flies and insects, which darkens the white walls and prevents guest access to the gallery.

Ed Ruscha makes *Chocolate Room* (1970). He covers the walls of an entire gallery with sheets of paper that has been screenprinted with chocolate. *Stroke* (2014) is a sensorially appealing installation by Anya Gallaccio. Gallaccio applies successive layers of molten black chocolate on the walls of an enclosed room. Visitors can touch and lick the walls. The installation incorporates the natural process of an organic matter and its visual effects over time.

At the banquets organised collectively by Fluxus ('Fluxbanquets'), an experimentation of colours, flavours and aromas occurs. The pieces highlight the ritual of the meal; the associations between food and non-food; the obsessive measuring and counting of the food ingested – features of a society concerned with personal hygiene and self-control. The experiences created challenge cultural conventions relating to the order attributed to substances; they alter the flavour model attributed to a given food. George Maciunas's *Mono Meals* (presupposing a single ingredient for all the courses of a meal: milk or fish) challenge taste knowledge and perception. And, moreover, the consumption of food products, devoid of identification (labelling): at the opening of the Fluxus Festival in Nice (1962), Ben Vautier introduces himself with the performance *Flux Mystery Food* when he opens successive cans of food – all the same size and unlabelled – and eats

their contents, regardless of their nature and the conventional order of flavours in a normal meal.

After the death of George Maciunas (1978), Fluxus's mentor, the artists continued to work, on an individual level, with food. Alison Knowles produced three food events: *Make a Salad* (1962), *Make a Soup* (1962) and *The Identical Lunch* (1967-73). The written instructions (propositions) allow for the modification of a performance, as required. Knowles updates *Make a Salad* in different contexts and formats. She prepares a massive salad alongside a set of performers washing and chopping its ingredients (whose actions produces the sound score of performance) and then she offers it to the audience for consumption.

Rirkrit Tiravanija is a globetrotter who prepares his meals or simply invites his public to do so. As a host of the world, he stages various situations of open kitchens in museums and galleries (1993 and ongoing). He makes kitchen utensils and food characteristic of his art work. The audience socialize, eat and inhabit the art space, the inside of which is subjected, by will of the artist, to a thorough remodelling.

The cuisine is the art of producing the tasting in the guest by playing with the color of the dishes, the ingredients that make them up, the temperature, the aroma, the consistency of the food. Food is a complete sensory act. The meal is a way to connect art and life, transforming life into art.

In defence of a non-separation between society and nature, the creator of the garden city, Ebenezer Howard, asserts: «All that we are and all that we have comes from [the country]. Our bodies are



formed of it; to it they return. We are fed by it, clothed by it, and by it are we warmed and sheltered». A lifecycle celebrated by traditional cultures: we eat and (by being returned to the earth as nourishment, in death) we are eaten.

We need to reshape our food systems to reverse its destructive trends: the loss of global biodiversity and the dietary risks linked to the worldwide increase in the consumption of unhealthy food. Our food choices has impact on our health and on the environment. In short, on the aspect of the world, its cultural landscapes. We are what we eat and how that food is grown.

Mary Mattingly creates Swale (2016), a public floating food forest, where people come to pick fresh food and medicinal plants for free. The Swale's systems and gardens are shaped by the principles of permaculture.

Food in the dish can be a full gastronomic experience, when the individual taste experience

does not arise divorced from the knowledge of the ecosystem to which it belongs.



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Georgian Gastronomy: The Rising World Star

Multiple articles in the international media praised Georgian cuisine and the restaurateurs who rethink and revise the traditional dishes. What is behind this praise? What kind of dishes we have, what kind of eating culture makes Georgia so different? Here is a short crash course to the Georgian traditional cuisine.

As Georgia started participating at the international travel shows years ago, the whole team of country representatives had to struggle with «where on Earth is it?»-perception.

Back in March 2018, there were several dozens of German visitors at the national stand at ITB

Berlin, who meant that they were frequenting the Georgian restaurants in Berlin, and finally have decided to spend their vacation in Georgia.

Multiple articles in the international media praised Georgian cuisine and the restaurateurs who rethink and revise the traditional dishes. What is behind this praise? What kind of dishes we have, what kind of eating culture makes Georgia so different? Here is a short crash course to the Georgian traditional cuisine.

The Best of the Best

First thing people discover in Georgian cuisine is khachapuri, a cheese bread or cheese pie. There are many kinds of them: the most popular one is Imeretian (Imeruli), flat one with cheese inside. Megrelian (Megruli) has cheese everywhere – both inside and outside. There is also khachapuri on skewer, more rare kind of this pastry. And you will never forget real Ajarian (Ajaruli) khachapuri: a boat filled with cheese, a piece of butter and egg. Or two. Or three. Depends on size of the boat – you can order even Titanic!

Ordering Georgian cheese plate is also a good choice, especially if you are in a group, and you all would like to taste as much things as possible.

Team Play on the Table

As we said above: good for you, if you are sharing your meal with friends, because Georgian dishes are created for sharing. There are many other flat breads besides khachapuri – for example, pkhlovani from



Pshavi made with greens and herbs, lobiani from Racha with beans, or Svanetian kubdari with meat.

In order to complete the list of Georgian Classics, order aubergines with walnuts, tomato and cucumber salad – also with walnuts sauce, pkhali (minced spinach or beetroot leaves served with ground walnuts, herbs and spices). Take red lobio (stewed beans with herbs in pot), or green lobio served as salad. Don't forget to try various pickles, especially jonjoli - pickled flowers!

Mtsvadi (shashlik, meat on skewer) is also good for sharing. Ajika, satsebeli, red and green tkemali - traditional Georgian sauces, are a must. Almost each family has some secret sauce they serve, so better to taste it instead of trivial ketchup or mayo.

And of course, as one of the most typical dishes, order khinkali, dumplings with different fillings. Real Georgian traditionalists will tell you that «normal» khinkali are with meat only, but those with mushrooms, potato and cheese are also recommended. Never eat them with fork, use your hands and mouth. Maybe add some black pepper, if you like.

Regional Peculiarities

In the restaurants that serve the Georgian cuisine abroad, you might taste the above mentioned «general» dishes, but keep in mind that you will discover much more, when traveling.

Now Tbilisi is famous for serving old dishes in a new way. You might need to note down some restaurant names such as «Khasheria» (serving so called hangover food; managed by the most famous local chef), «Polyphonia» (famous for its culinary

experiments), «Kakhelebi» (regional cuisine from the easternmost region of Georgia brought to the capital), «Ezo» (the recipes of one courtyard in a courtyard-based restaurant) or «Barbarestan» (the menu is based on the XIX century cookbook).

If you go to the countryside, keep in mind that Kakheti, the main hub of our winemaking, is also a hub for meat consume. In the springtime, taste Kakhetian chakapuli, tender veal stew with sour plum tkemali and tarragon.

Imereti was the center of ancient Colchis thousand years ago, and now it's the main low-cost flights destination. Once you are there, don't hesitate to eat Imeretian khachapuri and pkhali assortment.

Ajara, the subtropical seaside region, is the home to many cheese-based dishes. The once to sample are sinori, borano and achma. While achma can remind you on lasagna, the other dishes will be a bit different. For example, borano, made of egg and cheese, will be a perfect breakfast. Sinori is made of thin roulettes of lavash, filled by cottage cheese and baked. Melts in your mouth, a real delight!

If you are passing by Samegrelo region – it also has access to the Black Sea – taste elarji, the kind of elastic polenta made of grinded corn and local cheese. Very tasty and filling! Another local delight that you must try is gebzhalia – tender pieces of sulguni cheese soaking in the mint-and-milky sauce. Sounds exotic, tastes fantastic!

Gaumarjos!

Wondering, what is that? This word is for toasting, because in Georgia almost every meal can become



festive. Georgians love drinking to something, to a higher purpose. Often, the first toast is to peace (mshvidobas gaumarjos!), because historically this small country suffered a lot, and the rest is to family, friends, love, history and other important and pleasant things.

Georgia is recognized as cradle of wine by UNESCO, as the archeologists discovered multiple artifacts proving that culture of winemaking existed at this territory already 8000 years ago. So, if you are in Georgia, try local wine. It is flavourful and rich on tannins.

If you drank too much, do yourself a favor: drink local mineral waters - Nabeghlavi, Likani or Borjomi: they do have a healing effect. Another medicine against hangover is a special meat soup called khashi. Locals eat it the day after feast, and feel better again.

As you might have understood, food and wine are a separate reason to come to Georgia. Though,

the archaeological findings, amazing nature and deep culture are extremely appealing to those who like to feed not just body, but the spirit too.

The most important thing is that every Georgian is ready to welcome the guest with everything he or she has at home. Thus, our hospitable attitude and curiosity towards travelers' stories creates a marvelous background for fabulous local gastronomy.



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The Cultural Traits of the Hynñiew Treps Reflected in Their Food Platters

Food choices and habits of any ethnic group stem from their cultural background and ethnicity, making their culture quite distinct and unique. Therefore, this report is a reflection of the rich cultural background and heritage of an ethnic group.

The cultural traits of an ethnic community are represented in many ways and food habits are one of these traits. This is a report about the 'Hynñiew Trep', cultural trait which is reflected in their platter/ plates of food. 'Hynñiew Trep' is a Khasi word that means 'Seven Huts', the 'Seven Families', or the 'Seven Clans', who are the ancestors of the seven sub-tribes of the Khasi people which includes:

1. Khyrniam from East Khasi Hills 2. Pnar from Ri Pnar or Jaintia Hills 3. Bhoi from Ri Bhoi 4. War from Ri War regions bordering Bangladesh 5. Maram from South West and West Khasi Hills 6. Lyngngam from the West Khasi Hills 7. And Diko who are believed to be actually Nongtrais and Muliangs from the West Khasi Hills.

Meghalaya is one of the seven states in the North-Eastern region of India that was carved out of Assam in 1972 as an autonomous state with 11 districts: consisting of the united Khasi and Jaintia Hills that comprise six districts and the Garo Hills that comprise five districts. The Hynñiew Treps reside in the Khasi and Jaintia Hills of Meghalaya, which is in North-Eastern India. They have a rich cultural heritage and their cuisine is unique and explicit. Geographical location and climatic conditions play a predominant role in the availability of food products. Their ethnic heritage on the other hand influences their food choices and habits, which varies from vegetarian to non-vegetarian and includes a variety of indigenous plants and snacks.

The food habits of the Hynñiew Trep people are quite different from cuisine from the rest of India. Their dishes are not concentrated with spice and oil yet they are delicious. The tribe indulges in food that is unique in itself, as well as being nutritious and healthy. Their staple food is rice, which takes center stage while non-vegetarian items such as pork/beef/fish/dry fish, etc. are part of their everyday meal. The few spices used in their day-to-day traditional cooking practices include salt, turmeric (*Curcuma domestica* Valetton) (shynrai),



onion, ginger (*zingiber officinale* Rose) (Syngbah), garlic, pepper, white and black sesame seeds (*Sesamum indicum* L) (Nei-lieh/Nei-iong) and green chillies (*Capsicum annum* L.) (Sohmynken). Rice is their staple food and is consumed twice a day by the urban settlers and thrice a day by the rural settlers.

The Hynñiew Trep people consume plain and simple food daily and their meal items mainly include rice (*Oriza sativa* L.) (Ja khaw Khasi), meat soup/meat curry (pork/beef etc.), chutney (mint/coriander) (dry fish) (tung-tap), leafy vegetables, salads and wild herbs. Of all the non-vegetarian items, pork is their favourite meat and is consumed at most meals. Pork is prepared as a salad mixed with onions and ginger, as a curry with black sesame seeds (doh sniang nei-iong) onions, oil and salt to taste which is a favourite dish of the Hynñiew Treps. Potato is added on almost every meat curry, however, vegetables such as turnip, carrot, fresh

beans, cabbage, cauliflower and beet root are mixed with beef to make a tasty beef soup. Pulses such as lentils, peas and beans too are prepared as a curry (dal) to be eaten with rice and other items.

For special occasions such as birthdays, weddings and anniversaries, the Hynñiew Trep dishes are much more exquisite and delicious and the items range from vegetarian to non-vegetarian that also consist a variety of vegetable salads and wild herbs with Kwai (Khasi betel nut), which is served at the end of a meal also fondly, called Khasi pudding. The various Hynñiew Trep traditional dishes served on special occasions consist of the following:

After the main course, the Khasis have a custom of chewing Kwai (Khasi Betel Nut). After the main course, the Khasis have a custom of chewing Kwai (Khasi Betel Nut). Kwai is a combination of neatly folded betel leaf smeared with a small dose of lime and areca nut. This tradition has been passed down from generation to generation and to this



Chicken Rice



Blood Rice (Pork)



Pork Fried Rice



Smoked pork curry



Pork Intestine



Chicken mixed with
intestines curry in black
sesame seeds



Pork sausages mixed
with pork blood



Pork salad



Pork intestines with black
sesame seeds



Pork in black sesame
seeds



Fried dry fish (Ktung)



Jyllang



Jamyrdoh



Raddish mixed with
Sesasum indicum L.
(Neiiong/Nei Lieh) and
onions

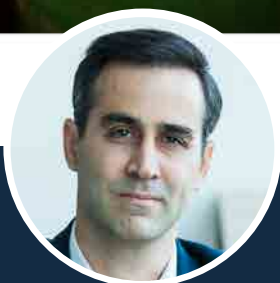


Tungrumbai
(fermented soya beans
cooked with Sesasum
indicum L. (Neiiong/
Nei Lieh) and mixed

day; the Khasi people consider chewing Kwai as an important tradition. A meal/main course is incomplete without Kwai being served at the end. Hence, in a Khasi gathering, Kwai is served to the guests as a tradition and as a token of appreciation.

Food choices and habits of any ethnic group stem from their cultural background and ethnicity, making their culture quite distinct and unique.

Therefore, a platter is a reflection of the rich cultural background and heritage of an ethnic group.



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Food culture and evolution: did cooking make us Human?

In contrast to other creatures, Humans are the only species that transforms or alters the elements they consume through integrating a blend of creative-cumulative-survival techniques with rationality and beliefs. This is food culture.

Human beings, unlike any other species, transform, modify, and alter different products and elements (from now on «ingredients») by employing countless techniques to create what we commonly identify as «food». Such complex interactions, however, result from our exposure to the immediate geographical environments surrounding us (also known as gastrogeography). Contrasting

environments indeed have crafted multiple food practices around the world. In fact, over the past centuries, the globe's vast array of landscapes and microclimates have forged in each Human society an active connection between the availability of ingredients and the preparation techniques applied to them. Also, the generational transmission of such empirical culinary legacy has enabled us to satiate our endless craving for taste and energy, day after day, every day, to survive. So, did cooking make us human?

The act of cooking should neither be restricted to the chemical nor the thermo-structural transformations of ingredients (e.g., frying). Food preparation, beyond the processes mentioned above, takes place in keeping with a set of procedures, rituals, and ceremonies, all of them inherent to a particular Human group. For example, picture a Namibian desert area, a place where nomadic tribes of hunters have sustained their secular feeding habits on the gathering of roots and vegetables plus, occasional animal protein intake derived from hunting. The availability of food especially meat in such a hostile terrain is no easy task. This scenario provides us with a rich context to explain what cooking is.

The quest for food per se is part of our cultural heritage, from the moment we ingested something different besides our mothers' milk. Our biological need for food has influenced the way in which we created bonds and organized ourselves with other human beings to, for instance, dig a hole, distract, shake, and kill a prey. All of the previous steps are also highly dependent on the use of



technologies (i.e., wooden spears and carved stones). Subsequently, wood-collection and fire-ignition contributed not only towards improving ingredients' flavor while reducing bacteria but also towards facilitating the elimination of any hairs or thorns. Hence, peeling and chopping the carcass into small pieces became faster and easier.

Gender roles seem to have also been established in this manner with men responsible for hunting while women in charge of gathering fruits and taking care of children. Accordingly, hierarchy mechanisms also took place. For instance, the largest and tastier parts are first distributed by -and among- the dominant clan's members and then, to the rest. Nevertheless, what is common to every Human group is the cohesive act of sharing food, which mainly represents the celebration of our collective effort to remain alive.

We are now in the multicultural city of London, more specifically, in the laboratory-kitchen of Heston Blumenthal, one of Britain's most famous chefs. Blumenthal has gained a strong reputation for his culinary inventive and persistent search for innovative preparations and flavors. Heston does not need to go hunting because, unlike his Namibian counterparts, technology has conferred him the power to replace wooden spears with credit cards. Similarly, deserts are replaced by supermarkets. In other words, we now «hunt» with our wallets.

Zero point five kilograms of herring; 100 grams of nuts; 3 tablespoons of fructose; 3 grams of sodium chloride. The chef meticulously bonds the entire ingredients with alginate. Molecular magic?

Without no hesitation, that is also cooking; yet, a form of cooking affected by efficient electronic devices and high-tech utensils. Nevertheless, cooking transcends the satisfaction of simple palatal sensations. Let's now talk about food, energy, and our brain's evolution.

Since the discovery of the most ancient primate evolutionary scientists argue we descend from (i.e., the *Sahelantropus Tchadensis*), significant events have taken place both concerning our skull and dental structure. We now know that our most primitive ancestors ingested large amounts of veggies, roots, nuts, and berries supplemented with some larvae and all kinds of insects. So, how has our food ingestion influenced our anatomy?

Have you ever thought why do we grow wisdom teeth? Just observe a gorilla, and you will notice that, while chewing, it rotates its jaws to crush vegetables and leaves with its molars teeth. Unlike gorillas, our incremental protein intake rendered our «wisdom teeth» useless after 30,000 years of dietary modifications. We jumped from eggs and smaller animals to gazelles, wild boars, and mammoths. Then, we discovered fire. From that magical moment, our destiny as a species radically changed.

Several scientifically-supported anthropological studies have demonstrated the evolutionary correlation between the increase of the skull cavity and the development of canine teeth. While the latter reveals how our morphology responded to a progressive meat intake, the former confirms an incremental intellectual progression resulting from a rich-protein intake. Fossilized skulls of different



hominid species show this massive change. Greater access to proteins made our brains larger and us, more intelligent. But, why exactly is fire so relevant?

In 2010's BBC's extraordinary documentary entitled «Did cooking make us humans?» (from which this article is inspired), various experiments showed how the application of temperature on certain ingredients allow a greater extraction of the energy these contain. For example, in one experiment, mouse «A» was put on a raw potato diet while mouse «B» exclusively ate a boiled potato. A couple of weeks later, researchers noticed that mouse «B» manifested more physical activity and body mass than its «A» colleague. Accordingly, in another experiment, a python was supplied with raw meat for a period and then fed with cooked meat for the same period. Scientists discovered that during its «dormant digestion» the reptile used up to 24% less oxygen to digest cooked meat. Experiments like these determined

that applying temperature to ingredients releases, in the case of carbohydrates (i.e., potato), up to 60% more energy. In this view, can we affirm that our development and intelligence as a species is the result of our food culture? I consider that our evolution has certainly a strong connection with the way in which we have procured and prepared our food. However, in today's abundance of sugars and fats, one may ask what evolution awaits us with such modern world's current food supply, rich in sugars and fats? What will be, some centuries from now, the evolutionary consequences of the way we are eating today in some parts of the world? *Copia ciborium, subtilitas impeditur?*



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Reflection of Cultural Traditions on People and Food; Chhath Puja

Traditions have an important role in human life. Chhath Puja is an excellent example of unifying people with their traditions and thereby develop a strong socio-cultural system through fasting, following rituals and pujas. It also results in the development of food culture in the region.

India is a land of rich cultural heritage. Different traditions have been practiced in different geographical regions of India since the ancient past. People belong to Bihar, observes Chhath Puja (puja means adoration/worship) with great enthusiasm and devotion in October or November every year, according to the Hindu Calendar. The entire family members actively take part in Chhath Puja but the eldest woman in the family officiates the rituals and

has a key role as per traditions. The main purpose of the festival is to worship Sun, but the entire concept of worship is centered around «Chhathi Mayya», originally the representation of the Sun. This festival has a very inspiring pattern of celebration which involves the participation of the whole family in rituals, and preparation of food (various dishes) suitable for the occasion. Food is not just treated as a material, but as an offering (Prasad) by God. This article illustrates the salient features of the Chhath Puja and how it plays a key role in society in terms of devotion, peace, and austerity.

Tradition

The eldest female member of the family (married) takes the lead of the Puja which is spread over 4 days. All other family members have an equal role in arranging required materials, fruits, vegetables for puja. Sun is worshipped during these days with great devotion, while all the austerities are aimed at the prosperity and happiness of all family members.

Day one

On the first day (called nahaya-khaya), the women in the family takes bath in River Ganges or any near water bodies in the early morning by offering prayers to the rising sun. A meal is prepared with pure ghee (clarified butter) and the food preparation process involves cooking rice, making wheat bread, and preparing vegetables. Bottle guard (a vegetable found in this area) locally called «loukki» is mandatory for the vegetable dishes and the entire preparation is made in clarified butter. As per traditions, onion, garlic, and oil are not used for cooking. Seasonal fruits are also served.



Day two

The second day is called Kharna and on this day the women observe complete fasting and they don't even drink water till evening. By evening they take bath, prepare the meal (Bread, Kheer made of cane juice/ jaggery, sweetened milk, etc.). At first, they offer it to the moon in the evening, imagining River Ganga in mind, and then offer a portion to fire. A portion of the Prasad is kept in a different plate which will be offered to only unmarried girls and a portion of this will be offered to calf/cow. The Chhath Puja starts from now with a fasting of 36 hours. It is called as nirjalavrat (complete fasting without even water for 36 hours).

Day three

The third day is very important as the whole day women engaged in preparing the Prasad (a sweet dish made of jaggery and flour deep fried in mustard oil) bread, etc. In the evening all the family members go to the riverside/water body and worship the setting sun. The male members of the family carry the dhala (a small flat basket prepared with bamboo) along with fruits and vegetables. On the banks of the river (preferably on the banks of River Ganga, else on the side of any waterbody) a small platform is prepared of mud and a small statue of Chhati Maiya (Goddess) is made to perform pujas. Then the family members and women stand in the water body to offer prayers to the setting sun. On the eve of Chhath, the river banks and the banks of water bodies are crowded with people. They return to the home after worship and the dhala is kept in the prayer room amid the

lighted lamps. The participating women and men observe complete fasting on this day.

Day four

On this day early morning around 3 am, all the members of the family move towards the riverside. The male members carry the dhala with fruits and vegetables, lamps, and sugar canes to perform the puja at the mud platform they prepared on the previous day. The sugarcane are fixed on the corners of the platform, and tied at the leaves are present. All family members stand in the river with folding hands to worship the rising sun. Once the worship completes, the family distribute the Prasad among all the members and people around. They return to the home, and the fasting members are offered lukewarm water with jaggery to break the fast. Here comes an end to the fasting and Puja.

Key features of this tradition

The joint family system is very common in Northern India and this system is one of the biggest reasons for continuing religious traditions, generation after generation. A family normally consists of parents and several children, their grandchildren with a strength of 10 or above live under one roof in a village. This tradition of Chhath Puja is revered by every member of the family in Bihar and every family member owe the responsibility to manage the resources, participate in every activity and celebrate in a holistic and spiritually enriched manner. The whole family highly respects the eldest female member in the family because of her prayers for the welfare of the family. As the Indian tradition



reiterate treating the natural forces as Gods and Goddesses (Sun, River Ganges) their respect for nature is visible in every action during the puja.

Pure vegetarian food items are prepared at homes during Chhath Puja. All kinds of fruits and vegetables available are collected to do the puja. The worship involves human beings to pay their reverence and tribute to the river or water body and the sun. While the sun is the source of energy, this occasion proves that in the presence of the rays of the morning sun, standing in the holy river Ganges, the mother and entire members of the family pray for a healthy life of their family members, prosperity and good health and peaceful life, etc. Looking at the other side, this festival also underlines the need for purity in the living environment and the food we take. The food items are collected from fresh grains, fresh vegetables, and fruits, and the entire home is cleaned perfectly.

Major food items prepared at home during Chhath Puja.

1. Kheer (sweet rice pudding made of rice, jaggery, etc.)
2. Thekuwa (Prasad or offering prepared to share among the family members, guests, etc.) This item looks like cookies but made of wheat flour, jaggery, and deep-fried in mustard oil.
3. Vegetarian meal (Bread made of wheat flour, vegetables cooked with clarified butter and fewer spices).

Summary

The human attachment of nature, belief on self-purification (physically and spiritually), compassion to fellow beings, and above all the complete surrender of oneself to the supreme nature thereby reconciliation of one with nature again is found through the observation of Chhath Puja. One just can't restrict this tradition with a particular religion, but while taking it from a broader perspective, the underlying philosophy of this tradition demonstrates a different narrative that is repeatedly mentioned in the sacred texts of Sanathan Dharma of India. i.e. vasudaivakutumbakam. It means the unification of one with the universe and the welfare of the whole world. Along with the rituals, different practices and cultures emerged in different geographical areas of Bihar, but the core principles of this tradition remain the same. The sacrifice of comforts, food by the mother, and other female members of the family for the welfare and prosperity of the whole family demonstrates the «selflessness» nature of human beings and especially the role of mother in upbringing their children. Along with the traditions we also find the development of a food culture, which is mainly bound to the geographical area where the festival is observed and the available resources. In a nutshell, Chhath Puja gives the message of introspection of one to the role and contribution of female members at homes in giving meaningful shape to the holistic concept of family.

(*) This article has been written in collaboration with Chandra Shamsher Bahadur Singh, Research Scholar, Banaras Hindu University and Sweety Mishra, MTTM (Batch 2017-19), Banaras Hindu University.



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High on Diversity, Low in Sustainability - A story of Devikulam, India

A Story of Devikulam, India. Devikulam in Kerala, located on the Western Ghats, is biologically and geologically diverse and unique. Lately, it has suffered rapid deforestation in past few decades due to large-scale conversion of forests for fuel wood, roads, plantation, etc. Thus, studies on land use change using GIS aid in understanding the current situation and in future planning.

The Western Ghats, due to its richness and vulnerability, is considered as one of the sixteen threatened ecological locations in the world. Devikulam in Kerala, spread over an area of approxi-

mately 1800 km², is located in the southern part of the Western Ghats. Its positioning makes the area biologically rich and biogeographically unique and therefore, is a good representative of the biogeological diversity of Western Ghats. Huddled among green slopes of rubber, cardamom and tea plantations, Devikulam is a trekker's paradise. The nature lovers can experience heaven on Earth at Devikulam with the wild and rare flora that grow in the bounty on the Devikulam Hills, a region predominant with Shola forest. Many species found in this area are endemic, such as Neelakurinji shrubs, the Nilgiri tahr and the Lion-tailed macaque. Several protected areas are present in this region, including Eravikulam National Park, Chinnar Wildlife Sanctuary, Kuringimala Sanctuary and Pampadum Shola National Park.

Despite the fact that land area of Kerala is only 1.2% of India, the forest cover is 2.73% of the national average (ISFR, 2015). Idukki District tops the state's district forest cover i.e., 2713.72 km² (ISFR, 2015) and Devikulam Taluk in Idukki accounts for more than one-third of this.

According to the report, 'World Resources 2000-2001: People and Ecosystems', the human impact due to over-exploitation of natural ecosystems, including unplanned/illegal construction, over-tourism, has reached dangerous levels significantly altering the Earth's basic chemical cycles. In the past few years, the Western Ghats has suffered rapid deforestation and degradation due to large-scale conversion of forests for fuel wood, roads, and plantations of tea, coffee, etc. Rapidly occurring land-cover and land-use changes in the Western



Ghats have serious implications for the biodiversity of the region. The booming tourism also contributed to the increased demand of infrastructure and rapid urban expansion in a short period of time.

India, like many other developing countries in the tropics, has relied on tourism to generate economic wealth and job opportunities to diversify its economy. The Kerala Tourism Statistics 2017 shows that, since 2016, there has been an increase of 11.39% in domestic tourists and 5.15% in foreign tourists in 2017. In Idukki District, Kerala, the number of total tourist visitors has drastically increased from 241,125 in 1999 to 1,132,371 in 2017. The growth figures point to the huge popularity Kerala Tourism enjoys beyond the borders. The number of visitors is increasing in the region, and the deliberate development and growth of nature-based tourism is envisioned by the authorities as a land planning and long-term management strategy for an environmentally fragile, economically challenged area. However, according to some of the locals interviewed, unsustainable tourism and land development have destroyed Devikulam tourism resources and to some extent degenerated its initial advantage as a tourist destination, which will hinder the future sustainable development of tourism. This can give an idea of how tourism pressure is building up on Kerala and especially Devikulam, provided, majority of its area consists of forest cover rich in endemic species.

Devikulam Taluk has a total population of 177,621 as per the Census of India, 2011. Its population density has increased from 140 person/km² (2001) to 169 person/km² (2011), which aided in development

of dense infrastructure within the major towns of Devikulam, such as Munnar. Even the number of households have increased from 44,268 (2001) to 45,480 (2011) in the same decade. Comprised of 12 villages, Devikulam has entertained its share of small-scale encroachments, however, Chinnakkanal village has been flooded with incursions and violations of massive proportions. There have been many published reports of rampant encroachment that has facilitated the emergence of this area as a top tourist destination. One of many reasons for the degradation of the region's biodiversity.

In recent years, remote sensing and geographical information system (GIS) have gained importance as vital tools in the analysis of land use/land cover (LULC) change detection at district and city levels. LULC mapping serve as a basic inventory tool of land resources all over the world. In this context, studies on land use land cover change detection aid in understanding the current situation as well as in future planning.

Recently, a study was conducted by the authors, in Devikulam Taluk, Kerala, to assess the effects of increasing anthropogenic pressure on the fragile ecosystem of Devikulam and to evaluate the spatial and temporal changes in its LULC. The analysis of the land use changes for about three decades (1988-2017) in Devikulam has shown that the nature of the land has considerably been altered by anthropogenic interferences. Further inquiries had revealed that in Devikulam, encroachment, expansion of plantations and estates, formation of built-up areas and other constructions alter the existing land, which have utmost importance



in understanding the land use changes. The major land use in Devikulam Taluk is forests, but the land under forest cover has experienced a decline in the past thirty years. The results of the study also showed a drastic increase in built-up in Devikulam from 39.59 km² in 1988 to 87.59 km² in 2017, which could be due to the untenable expansion of local towns, encroachments, or even tourist infrastructure development due to tourism pressure. This may cause not just the loss of floral and faunal species, and the degradation of unique biodiversity hotspot but might also affect meteorological parameters.

Developments in the form of resorts, service buildings, various developmental projects are replacing agricultural lands and natural areas of forest. So, the present and future land use/management plans should be accompanied by a set of ecological, social and economic system of the specific area. Moreover, the protection of

this unique habitat has to be taken up strictly at regional level for the welfare of present and future generations.

(*) This article has been written in collaboration with Chindu Chandran, Ph.D. Environment Management from Guru Gobind Singh Indraprastha University, Dwarka, Delhi, India.



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The Region of Murcia: world power in the agro-food industry

The «Huerta de Murcia» (Murcia’s orchard area) is known as the orchard of Europe for its cultivation techniques, its export companies and the commitment of its farmers.

Murcia is a region located in the southeast of Spain. It is known for its characteristic climate and is one of the most fertile and prosperous lands in Spain. It presents rich places like the «Huerta Murciana», a district formed by the municipalities of Alcantarilla, Beniel, Murcia city and Santomera. It is considered a world power in the food industry and is the third self-governed community in the

Spanish ranking of fruit and vegetable exports. Other districts of the region are also very rich in agricultural production. Among them are «Campo de Cartagena» (Cartagena’s area), «Altiplano» (High plains), «Noroeste» (Northwest), «Río Mula» (River Mula), «Valle del Guadalentín» (Guadalentín Valley) and «Vega del Segura» (a wide valley, irrigated by river Segura). But what and who is in charge of ensuring the development, progress and adaptation of this region and its orchards?

This small territory has been able to prosper and exploit to the maximum the resources available at any given time. The origin of Murcia’s orchard area goes back several centuries in the attempt to control the floods caused by the Segura and Guadalentín rivers. In the beginning, the floods covered the valley of Murcia, providing uncultivable marshy areas but high-quality land on the mountain slopes. When the Muslims arrived, the Arabs developed a hydraulic policy that still remains, in part, today. This policy was based on the construction of numerous dams, ditches and canals. Later, after the Christian conquest, the construction of reservoirs to control the flow of water prevailed.

This hydraulic base, inherited and improved by the farmers, together with the extraordinary Mediterranean climate, make the «Huerta de Murcia» an ideal place for the cultivation of an enormous variety of fruits and vegetables. In fact, it is the semi-arid Mediterranean climate, the proximity to the sea and the low rainfall that make seeding possible at any time of the year.



The «Huerta Murciana» cultivates a great variety of fruits, among which the citrus fruits stand out. It is also rich in the production of vegetables, such as broccoli, peppers, tomatoes and many others. Pepper is one of the star products since it is among the vegetables that reach top quality in the region. Totana (in Guadalentín valley) stands out for the production of a variety of peppers called «pimiento de bola» which means «ball pepper». But in addition, other products of the region such as lettuce fill the supplies of most of the supermarkets at national and European levels. The tomato is the star product of «Mazarrón», in Guadalentín Valley too. Sixty percent of its production is destined for the European market, specifically the English one. Broccoli is without doubt the most sought-after product, mainly destined for export and also mostly grown in this town, reaching up to 80% of the crop at a national level.

But who receives most of these regional products? Germany, which receives 30% of the region's fruit and vegetable exports, is in the lead. In second and third place, with 22% and 15% respectively, come the United Kingdom and France. Moreover, these three countries together with the Netherlands and Italy consume a total of 80% of the products grown in Murcia.

The path of Murcia's Orchards to success has not been and is not being one of roses. One of the causes is climate change which is wreaking havoc in the world and Murcia is fighting against its consequences against the clock. In addition, the population growth in the «Huerta» is increasing. For these two reasons, water resources are becoming increasingly scarce, mainly in this region. In spite of everything, many measures have been taken in the «Huerta» to combat the water deficit. Among them, in addition to new forms of irrigation, we



can highlight the construction of desalination plants that, despite the high energy cost, ensure the supply of water in the event that water is not available from other resources.

On the other hand, Murcia includes other notable projects such as the one proposed by the Agro-ecological Innovation Observatory against Climate Change (Agrobserver), financed by the Regional Ministry of Water, Agriculture, Livestock and Fisheries of Murcia and by the European Agricultural Fund for Rural Development (FEADER). This project entails the development of promising crops, that is, plantations capable of adapting to climate change. This concept includes plant species and varieties that play an important role in agriculture but are in danger of extinction due to various causes. Furthermore, not only are they responsible for incorporating species that are typical of the Region of Murcia but also others that could be included and which are interesting on a commercial and nutritional level such as quinoa, amaranth and moringa.

In spite of all the projects that Murcia is setting up, the problems are still increasing. Another difficulty that Murcia's orchards have to face is the large amount of construction that takes place year after year in this area: roads, houses, residential areas and other buildings. In 1932 the «Huerta» occupied an area of 13,500 hectares. Over the years this area has been progressively reduced due to the increase in population and the need to expand the capital. According to the latest data from 2012

and the European project OSDDT-Med, the orchard comprises a total of 8,100 hectares, 40% less than 80 years ago. This reduction in hectares means that cultivable land area is also decreasing.

Against all odds, the «Huerta» has been able to cope with adversity. It is worth noting that although it currently retains only 60% of the surface area it had in 1932, it continues to be in the ranking of exporters at national and European levels. Agriculture will continue to be the socio-economic driving force and it is everyone's responsibility to look after it. It is important that, at a global level, we support local trade. In spite of everything, we hope that everyone will continue to enjoy the fruit and vegetables of the «Huerta Murciana» because Murcia, the city of orchards, will continue to produce for everyone.

(*) This article has been written in collaboration with Alicia Escolar, Biologist and Master degree in History and Scientific Communication.



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Territorial Food Identities Tips for Gastronomy Actors

In 2003 the United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted the Convention for the Safeguarding of Intangible Cultural Heritage, that entered into force in April 2006. Until today, 179 States have ratified it and its Representative List of Intangible Cultural Heritage of Humanity has become for many a kind of award and an opportunity to promote specific practices.

The Convention does not explicitly consider food practices as a category of intangible cultural heritage (ICH), but an expert meeting held in Vitré (France) in 2009 concluded that they are nevertheless part of ICH. Since then, the Intergovernmental Committee

for the Safeguarding of Intangible Cultural Heritage has inscribed several cultural practices related to food on the Representative List. However, it is not the inscription on the List that makes an element become ICH, but being ICH is rather one of the criteria for inscription.

ICH related to food can be identified through inventorying processes and the Institute for Intangible Cultural Heritage -IPACIM has carried out some of them in the last decade in Spain in the Montseny Biosphere Reserve (Catalonia) the Cadí-Moixeró Natural Park (Catalonia) and Menorca (Balearic Islands), where different food practices were registered.

The inventory in the Montseny, from 2010 to 2012, was one of the first that was achieved under the framework of the UNESCO Convention. It led to the development of a methodology for inventorying ICH in biosphere reserves, which was included in the Register of Best Practices of the Convention in 2013. The following items related to food were identified — even if several others, like legends, sayings, games or festivals, may also refer indirectly to food:

- Food preserving and jams. Different vegetables or fruits are traditionally preserved for a later consumption, such as tomatoes, samfaina (stewed eggplant, pepper, tomato, zucchini and onion), peas, apples, pears, quince.
- Hunting and game consumption. Wild boar, roe deer, hare, rabbit, partridge and small



birds are still hunted or gamed and consumed, a group or individual practice that contributes to the environmental balance and to food provision.

- **Pork's slaughter.** An annual celebration in which specialized knowledge allows to the preparation of ham, llonganissa, fuet and different kind of sausages (botifarres).

- **Mushrooms gathering and consumption.** The biodiversity in the Montseny mountain includes a great variety of mushrooms, some of which are highly appreciated. Local people know very well where and when to find and how to cook them.

- **Snails gathering and consumption.** After summer rain, gathering snails -mainly *Cryptomphalus aspersus*, is a familiar activity in the countryside. Stocking and preparing them requires specific knowledge before you can savour them.

- **Chestnuts gathering and consumption.** Autumn is the season for chestnuts, that can be consumed roasted, as flour for pies, stewed with meat. They are one of the main products of the traditional celebration of the Castanyada on All Hallows' Eve.

- **Liqueur production.** Quinces or blackthorn liqueur, elderflowers sparkling wine are some of the local homemade specialities. But the most popular is ratafia, an alcoholic beverage with more than 40 ingredients.

- **Apiculture.** Producing honey is an ancestral activity still alive in the Montseny, that contributes to the pollination of fruit trees.

- **Appeltrees from Montseny.** Some specific small valleys in the Montseny are home for over 40 local apple varieties, developed during centuries of human cultivation. Some varieties are used to prepare meat stuffed apples.

- **Cheese making.** This traditional activity is closely linked to cow, sheep and goat breeding, the latest one contributing to the prevention of forest fires.

In 2017, the Cadí-Moixeró Natural Park, located in the southern slopes of the Pyrenees, decided to undertake the inventorying of the intangible cultural heritage present in its territory by means of annual campaigns. Even if the inventory is not yet finished, the following food related elements have been identified:

- **Hunting.** This ancestral activity contributes to food provision and to the balance of some animal species in the nature, specially today, when wild boars have become a plague.

- **Omelettes Celebration.** Eggs are a symbol of rebirth and are therefore associated to catholic Easter. The eggs collected during the Caramelles (a group of young people and adults singing traditional songs around the village on Resurrection Sunday) are consumed in a collective gathering some days later.



- Cheese making. Documented since medieval times, cheese making is a way of preserving milk, thus providing food for the cold winter.

- Broken corn farming and consumption. In a small area within the Park, corn is cultivated with the aim of consuming it in a specific way. After broking the grains, they are boiled in a pot with pork meat and bones. Curiously enough, the result is similar to the Mexican pozole. The dish is traditionally consumed on Christmas day.

- Black peas farming and consumption. This local variety of peas is adapted to mountain areas and is consumed as dried. It was rediscovered some decades ago and has become a symbol of the local gastronomy.

- Winter cabbage cultivation and consumption. Among the different cabbage varieties, there is one specially adapted to cold weather, which is the main ingredient of the trinxat, a traditional dish with boiled and then sautéed cabbage with potatoes and bacon.

- Cultivation and consumption of ancient fruit varieties. Centuries of human cultivation have developed local varieties of fruit trees across the Park. Apricot, chestnut, fig, apple, pear, peach, cherry, quince, plum or sorb are some of the fruits having produced locally adapted varieties. The Park is currently promoting the conservation and exploitation of this outcome of human-nature interaction.

The Menorca Insular Council launched in 2017 the inventory of the island's ICH and charged the IPACIM to achieve the first phase. Several months of work led to the inclusion of some practices related to food:

- Cheese making. Cow cheese in Menorca is the result of an ancestral traditional process and one of the pillars of the insular stockbreeding and gastronomy, projected to the present and the future through the protected designation of origin Mahón-Menorca.

- Collection and use of camomile. Menorca camomile is a subspecies of this well-known plant —*Santolina chamaecyparissus magonica*. Its several curative properties (digestive, painkiller, vermifuge, febrifugal, etc.) make it very popular and characteristic.

- Mushrooms gathering and consumption. It is a popular activity between October and December, mainly focused on the species *Lactarius sanguifluus*, here known as esclata-sang.

- The formatjades. Formatjades are small turnovers with different kinds of fillings: traditionally lamb or pork meat, brosat (a fresh cheese) or cheese, today also chicken, rabbit or vegetables. In the past they were prepared and consumed only during Easter.

- Oliago. This a very simple soup made with onion, green pepper, tomato, garlic, olive oil, salt and water. It has evolved over centuries from a peasant's breakfast to a starter, to which other ingredients can be added following the season.

- Arròs de la terra ('local rice'). Today rice is no cultivated in Menorca and the name of this characteristic dish refers actually to cracked groats of wheat (a kind of burgul), cooked with different vegetables, meat and sausages.

All reported elements include knowledge and practices on food products and have been identified according to the definition of ICH. That means that they are alive, have been transmitted from generation to generation and are considered by the involved community as part of its cultural heritage.

It is important to keep in mind that not all food or culinary practices are automatically ICH, in the same way that not all buildings are cultural heritage. It will depend on the opinion of the involved population. For this reason, it becomes necessary to inventorying food ICH as the first step for its preservation and its transmission to the future generations.



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How climate change is altering the global wine map

Climate is crucial for winemaking. The same grape can give wines of completely different character from one place to another. Just look at the difference between a full-bodied chardonnay from the hot and dry California compared to an elegant and crispy Chablis from Burgundy. The inherent sensitivity in grapes and how they interpret their surroundings is part of the intriguing character of wine, but at the same time its Achilles heel.

Grapes need sunlight to mature and ripen, but equally important is coolness and diurnal variation

in temperatures between night and day. If the sugar ripeness is not balanced by phenolic ripeness we end up with a green and bitter wine. Lower temperatures are also fundamental to develop the so important acidity in wines. The grapevine needs to be challenged to reach excellence: this is the reason why some of the most prestigious wines in the world are produced in marginal climates where grapes develop slowly and evenly.

Changes in climate have been evident since the late 1990's, and even more so during later years. This is no news to vignerons all over the world, who depend on climate in their daily lives. Grapes can act as indicators of ongoing climatic alterations, and not only for worse: some cool areas who earlier struggled to produce good vintages, such as Loire and Mosel Valley, have been enjoying more reliable harvests due to increased temperatures. But many other areas suffer. Parts of Italy, Spain and Australia have been hit severely by drought, sunburnt crops and decreased harvests due to the heat. Studies show that temperature rises can lead to a loss of at least half of the world's wine growing areas. But climate change is not only about higher temperatures, it is just as much about erratic weather: sudden hailstorms, spring frosts and forest fires - all winemaker's nightmares which can ruin a year's income.

Luckily, the world of wine is not only vulnerable, it is also full of innovation and knowledge. One response to the challenges has been adapted viticultural practices such as canopy management



and pruning techniques. Early harvest is another way to keep the sugar levels down, but should not interfere with the phenolic ripening of the grapes. In some places, harvest has been anticipated almost a month compared to 25 years ago.

But when vineyard adaptations do not suffice, considering more resistant grape varieties may be the only feasible option. The problem is that many wine regions, especially in Europe, have restrictions regarding permitted grapes. In Bordeaux, the early ripening grape merlot has become increasingly problematic to work with. In 2019, The Union of Bordeaux AOC and Bordeaux Supérieur winemakers took the radical step of approving a list of seven new “varieties of interest for adapting to climate change”: Arinarnoa, Castets, Marselan, Touriga Nacional, Alvarinho, Lillorila and Petit Manseng. These grapes are all less prone to disease and require fewer chemical treatments than others. In South Africa, Australia and California experiments are made with drought- and heat resistant grape varieties as alternatives for the future. There have also been studies conducted regarding how an increased biodiversity in the vineyard can lead to better resistance among grapes. The development is positive, but it also leads to questions: firstly, how to preserve the style of prestigious wines while introducing new grapes? Secondly, how will consumers receive new varieties? Some grapes are deeply connected to the identity of a place, such as pinot noir and chardonnay in Burgundy (for now safe, but who knows for how long?). Thirdly, a new grapevine needs time to become productive, and producers need to learn how to work with new varieties, so adaptations need to be long term. And still, the future outcome is uncertain.

Another way of coping with climate change has been moving vineyards to higher altitude sites where temperatures are lower and the diurnal variation is bigger. An even more radical adaptation is the introduction of completely new wine making areas. Historically, grapes have been grown between 30 and 50 ° of latitude, but these limits are being pushed further away from the equator. Places

where wine production used to be unthinkable are gaining respect as winemaking regions. A country like England, lacking wine-history, has become suitable for top-class sparkling wine - with an increasingly warm climate and a chalky soil similar to that of Champagne. Champagne-growers have been buying land in southern England for years already as a back-up for the future. Even Scandinavian countries with their boreal climate are earning names as wine-making countries, mostly using hybrid grapes. Other cool areas with already existing wine cultures which now are booming are Ontario and British Columbia in Canada, Michigan in the US, Patagonia in Argentina and Chile and Tasmania in Australia.

Being an area so susceptible to climate change, the wine industry could also act as a role model within climate work and reduced carbon dioxide emissions. Many initiatives have already been taken but the question is whether the industry as a whole is ready for a paradigm shift. If so, the current situation could lead to an increased biodiversity and environmental awareness, as well as an expansion of the traditional wine world: with new styles, grape varieties, and exciting geographical origins. And perhaps the timing to introduce novelty in the wine world is perfect today: the interest in wine is increasing and the search for uniqueness is a driving force on a highly competitive wine market.

The challenges of climate change within the wine world go beyond viticulture and touch on culture and tradition. Not only winegrowers and winemakers need to adapt - people in the wine trade as well as consumers need to be open to changes. Efforts from many sides need to be undertaken if we want to continue to enjoy our beloved glass of wine even in a distant future.



2 mm



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14000 year-old-bread: the origins of the bread culture

NOTE FROM THE WORLD GASTRONOMY INSTITUTE

While this 'Global Report' was being prepared, a WGI Council Member surprised us with the announcement of an archaeological investigation that revolutionized the archeology and food environment.

The discoveries of the university team from various countries, in which Lara González-Carretero participated, revealed to the world the origins of bread, with findings from more than three thousand years of history. Her article was written for another WGI publication, but we consider that it should be reproduced in this book because of the great merit of the research work.

We appreciate their contribution as well as all the work of the archaeological team, considering the information as very relevant and significant.

Bread, although labour-intensive, is a rather basic food made of flour and water and nowadays it is the staple in the majority of countries in Europe, West Asia and North of Africa.

Bread is not only one of the most diverse food products in the world, but also has a significant cultural value in connection with national and religious identity. For instance there are deep links between different types of bread and the varied cultural associations such as 'Italian Pizza Bread' or 'The French Baguette' both of them examples of what it has traditionally been considered as 'the stuff of life' as per Christian religious beliefs.

Until relatively recently, the origins of a bread-baking traditions in the world was unknown to the human knowledge. However, it was only in the last years that the mystery started to be solved when the author started her PhD research on Çatalhöyük, a Neolithic site in Central Turkey. A part from the usual archaeobotanical assemblage recovered from this archaeological site (seeds, nuts, fruit stones, etc), Çatalhöyük has yielded a remarkable high amount of fragments of bread and other cereal products such as porridge and doughs dated back to approximately 9100 years ago. These finds placed the origins of the bread-baking culture sometime around the beginning of the Neolithic in West Asia, and made bread an item which was initially thought to have been created as a result of cereal domestication and the expansion of agriculture and farming in the area.



However, new research into new areas in West Asia have led to the recent discovery of fragments of a 14000 year-old- bread from the Natufian site of Shubayqa I in the Black Desert in Jordan and it has changed archaeology of food as we knew it. The discovery was made by Dr. Amaia Arranz-Otaegui of the University of Copenhagen and the archaeobotanist at the site. While processing the sediment by flotation and wet sieving to recover the plant remains from the site, not only seeds and fruits were found but also there were some «unusual materials» among the recovered samples. In order to have them fully identified, these remains were taken to the Institute of Archaeology at University College London where the author is carrying out her PhD research. It was then when these remains were found to be very similar to those recovered and studied from Çatalhöyük and therefore identified as fragments of, what until now, is the oldest bread ever found.

Perhaps the most interesting fact about this bread is that it was made using a mix of flours from a range of wild plants present around the site. Presumably these first bakers gathered wild barley, wild einkorn, and wild oats, ground them into flour and mixed them with water to make these breads. In addition, some of the fragments of bread also contained flour from sedge tubers; in particular club-rush tubers, an aquatic plant of the family of papyrus (Cyperaceae) which is present in very large quantity in the archaeobotanical assemblage from Shubayqa 1. These tubers were ground into flour, mixed with cereal flour, and likely baked on a hot stone to produce a flatbread product.

The social and cultural importance of this discovery resides on the fact that these breads were made even before cereals were cultivated or domesticated. The choice of ingredients and preparation would have made this bread a special item, due to the high effort investment which making bread from wild plant foods would require. Not only the process of gathering wild grasses is difficult and time-consuming, but also the preparation of fine flour at such early date in Prehistory would imply the Natufian communities had knowledge of grinding and flour sieving. These are practices long associated with later Neolithic communities and the discovery of the oldest bread in Jordan has changed Archaeology and the history of food and cuisine as we knew it.



Tahir Amiraslanov, Azerbaijan

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Gobustan is the ancient location of the world culinary culture

Hunting scenes drawn on the rocks and stones in Gobustan show that our ancestors possessed a high culinary culture about 3700 years ago. So, Azerbaijan can be considered as the beginner culinary location of the world culinary culture.

One can see fish and animals' pictures, as well as various hunting scenes drawn on the rocks and stones in Gobustan and other parts of Azerbaijan. It shows how the ancient people living here gained food. Under the influence of some films we imagined and thought that 37 000 years ago our ancestors living in these lands were savage and could prepare only primitive and rough food. For this reason pictures of Bezoars goat with strange lines inside, drawn on the stones and rocks in Gobustan and

different regions of our native land Azerbaijan from the first time seemed to us as unbelievable thing and that's why it made a great sensation.

From the painting point of view the lines scratched of the Bezoars goat's picture does not stressed its meaning, on the contrary, it impairs its esthetic view.

I could not get the meaning of these lines in any books or magazines, but every time I thought that I have seen them before.

But when I remembered it, then I thought that it was unbelievable.

When I compared and researched my ideas according to these pictures I became assured in my search. This idea seems unbelievable, it is because, 37 000 years ago a man could not give correct portioning of animal's meat for culinary purpose. Although it's unbelievable, but it's truth. Our ancestors had culinary skills.

The correct portioning of Bezoars goat's meat according to the morphological structure shows that people living in that period possessed a high culinary culture and they knew how to use separate parts of meat for cooking. It also says that our ancestors possessed a complete food technology that is similar to modern technology.

I think people gained food in Gobustan, besides our ancestors knew how correctly to use a meat with wild tasted plants like savory, mint and others.

Nowadays cooks cut animal's meat into some pieces for culinary purpose, for example, more fat and soft pieces of meat are for roast, rough pieces of it are better to use for boil and flank part of meat are better for beat.



One can not keep his/her surprise when he sees that the decree number 310 approved by the USSR Trade Ministry dated 12.12.1980 "Recipes for social catering institutions" prepared by Ukraine Catering Scientific Institute together with the social catering department under the USSR Trade Ministry accepted as a standard matches similar with meat portioning of people living 37 000 years ago in Azerbaijan.

If we compare the picture of Bezoars goat with strange lines inside, drawn on the stone in Gobustan with the standard meat portioning prepared by the modern Institutes we shall see the similarity between these photos.

From the first glance we also see some differences between photos. The legs drawn to the front and back in beef meat portioning, but in the picture of Bezoars goat we see that the legs drawn upright.

One can see some differences in portioning of the meats, i.e. arm, hip and breast parts. It's important to take into account that there are some differences between beef's meat and wild Bezoars goat's meat.

Cut leg parts of meat is for better to use in khashlama (jellied mincedmeat) to prepare khash.

We think more interesting part of the meat is paunch in the portioning, the cooks considers it as rough meat.

These pieces of the meat are better to use to make giyme (fine grated meat). Technologists thought that this technology has not a long history. In some nations, for example, in Armenians the origin of the dishes prepared from fine threaded meat comes from Turkish kitchen (see page 468, G.A. Dubovis "Armenian cuisine," Moscow ACT, Kharkov FOLIO, 2005).

Nowadays at some homes of Azerbaijani people prefer not to mince the meat through the

minced machine, but just to beat it with the help of giymekesh (culinary hammer to thread meat into fine pieces). In some regions of Azerbaijan people crush the rough meat with the help of pebble stone and one may also use hevengdeste (an iron, wood or stone tool to press culinary ingredients).

The fillet of the meat (sweet meat) is more soft and cooks quickly. So, ancient cooks showed it on the picture, in spite of it, it is in the inside of the beef carcass. That's why it is better to use this piece of meat to roast.

So, the founded ancient pictures of Bezoars goat with strange lines inside, drawn in Gobustan rocks and different regions of Azerbaijan tell us the followings:

1. 37 000 years ago the ancient cook in Gobustan taught culinary lessons according to meat portioning and its using to his pupils.

2. People who drew the picture of Bezoars goat with strange lines inside, possessed high culinary knowledge and skills.

3. Azerbaijan can be considered as the beginner culinary location of the world culinary culture, the reason is that 37 000 years ago people living in Gobustan were the first and experienced cooks.

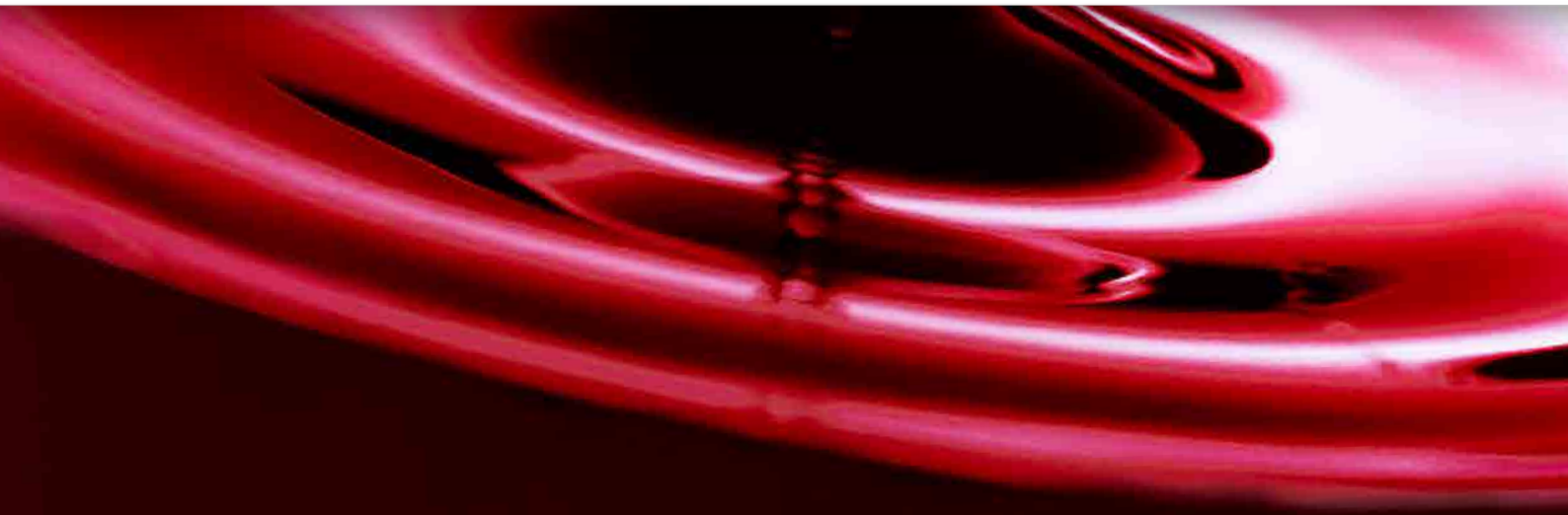
4. Dishes prepared from fine beaten meat were first cooked here and spread out to the world from Azerbaijan.

5. The beginning of dish "khash" goes to the ancient, 37 000 years ago too.

6. Azerbaijan is the cradle of the world culinary science.

7. The pictures of Bezoars goat with strange lines inside should be preserved as a monument of the world cuisine history.

Food Tourism





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Food and heritage from the cultural and tourism perspectives

The aim of this short chapter is to reflect critically on the intersections between food culture, heritage and tourism from a practical perspective. Cultural heritage can be observed as a “bridge” between past and present (and even future) and gives meaning and originality to society as such.

On the other hand, heritage is alive, built from selections of elements considered as belonging to the culture itself, excluding others, and being related to certain interests. Thirdly, if we look at the food culture of a society, we can observe that only very recently has become worthy of “patrimonial”. Only in recent times, other aspects from intangible culture have become

heritage, formalizing its importance to our identities. Finally, cultural heritage is now considered as a tourist resource of great potential, and this conversion of “food culture” (production landscapes, food, dishes, wines and drinks, routes, industries) to heritage occurs now in the context of tourism and its eventual benefits for local development.

On Gastronomy, Cultural Heritage...

We understand cultural heritage as a social agreement about certain cultural aspects considered to be representative, or which constitute a significant part of the collective identity, and that are readily preserved and passed down from generation to generation. Such heritage is subject to change (as is culture) and is sculptured through the selection of certain elements over others. In this selection process, experts and authorities from a range of fields partake in activation and officialization and, in the case of any heritage element in particular, they must play an essential role in terms of how it is handled, protected and managed as a resource.

Meanwhile, we have the fact that gastronomic products and practices are markers of self-representation and the make-up of identity. As such, they have become closely associated with heritage in recent decades. Although relatively new in official terms, heritage has progressively come to include – in a more or less contrived way – aspects of intangible culture, like food-related products, that would have previously been inconceivable. On the same note, the officialization of food products as heritage has occurred at a variety of levels, from the



most local to the most international, exemplified mainly by the United Nations (UNESCO).

...And Tourism

Finally, we come to the last key player: tourism. Nowadays, gastronomic heritage is seen as a powerful resource for tourism and, accordingly, food-related elements have become an integral part of cultural and tourism management. For instance, local products and culinary practices are being incorporated as part of the strategies aimed at boosting local and regional economies. As Expeitx points out “When a region’s products and dishes – its cuisine – are successfully integrated as heritage, they become tangible resources for tourism, very much on a par with other cultural heritage elements” (2004, 210). Thus, this newfound gastronomic cultural heritage is becoming an increasingly relevant feature in tourism and, as a result, of current discourse on local development.

Despite being an issue of growing importance in terms of interest, profile and business volume, this intersection between gastronomy, heritage and tourism has not yet generated a substantial analytical body of work from an academic perspective. The actions and results from a technical and regional standpoint, although suffering limited development, have been far more productive.

Without ignoring possible limitations, gastronomic tourism, in terms of cultural tourism, has been identified as a form of leisure which is looking to find its place within the local productive structure, which is not, for the moment, at least, dependent on the tourism industry. In general terms, it also represents a form of non-mass tourism which does not impose excessive pressure on the region. Meanwhile, it more comprehensively involves the local community regarding both the provision of tourism services and the benefits reaped.



To not conclude

There is, undoubtedly, still much work to be done. Gastronomy is a particular form of heritage: it is perishable and consumable, it needs to be constantly recreated and resides within cultural frameworks under development and in constant evolution. These frameworks also demand both flexibility and adaptability, features that, at least to date, come second to the needs generated by everyday practices and that, when applied to tourism, require much more attention than they have been afforded up to now.

Heritage seals of recognition in relation to food should be part of a process of ongoing redefinition and refinement with a greater degree of analysis on the potential impacts, both positive and negative, that considering certain assets as heritage may have. Likewise, how to approach handling and protection, how access and use can be ensured, and how and in what way these

assets are managed as tourism resources are questions that need to be answered. At the same time, the analytical indicators in relation to the region should be as critical as possible in order to identify any points of friction, promote practical debates and come up with appropriate and rapid solutions to existing problems.

Tourism linked to gastronomic heritage is a field of activity that is here to stay and that will show considerable growth in the future. Thus, new questions and requirements will continue to emerge as a result, and these will need to be addressed.



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Air travel and in-flight gastronomy?

In-flight gastronomy has boomed, with the development of commercial flights and aircraft construction with ever-increasing capacity of passengers such as the Airbus A380. Many passengers consider flying in first or business class for long flights to benefit from a holistic experience. What are the different strategies air companies are using to keep one step ahead of each other?

Air travel plays an increasing role in moving passengers both domestically and internationally. In current times, an aircraft is nothing short of a

five-star hotel with wings, says Raadia Mukadam providing passengers with all the creature comforts while sitting in an aircraft seat.

In-flight gastronomy has boomed with the development of commercial flight and aircraft construction with ever-increasing passenger capacity, such as the Airbus A380. Many passengers consider flying in first or business class for long flights to benefit from a holistic experience. Facing keen competition, airlines are constantly evolving their in-flight menus to keep and attract their most profitable customers – those flying up front. Competition between airlines which focus more and more on the amenities and service, in first and business class which differ widely by airline or even plane type. In-flight catering, like other corporate catering is divided into two parts: production and distribution. As cooking for more than a hundred people in an aircraft is still impossible, the production must be finished on the same day of the flight according to the in-flight service operation department's plan.

Elaborate meals can represent the image of elite airline companies and are used as a marketing strategy to gain passengers' favour. Even though airline corporations value the services in first & business class, they also have to reduce overall costs which includes catering costs. Their challenge is to encourage passenger satisfaction as a unique experience while simultaneously maximizing profit. This paper explores the on-board heritage of gastronomy. Defined most commonly as "The art and science of good or fine eating" but regardless of regional differences in



cuisine, a primary consideration in gastronomy is freshness, therefore, one can wonder whether the term gastronomy is really appropriate to on-board catering? What are the different strategies used by air companies to keep one step ahead of each other?

The caterer makes enormous efforts to recreate a restaurant at more than 10 000 meters altitude. However, our perception of taste is not the same as on the ground. At Oxford in England, one of the leading specialists of taste, Charles Spence, Doctor in environmental psychology, discovered that the sound environment influences our perception of flavors and, according to him the sweet and savory tastes are difficult to measure on board. Moreover, some airlines have attempted to counter this drawback by distributing noise reducing headphones in business class. Noise is not the only element to be taken into account. Brightness, dry air and cabin pressurization are also at stake. Indeed, taste is a multi-sensory experience. The impact of taste and smell decreases by 30% at altitude, due to the dry atmosphere in the cabin because the taste buds tend to dry out, also, the cabin pressure decreases the volatility of odorous molecules, which means that flavor is somewhat lacking at altitude. That is the reason why the crew regularly serve drinks to passengers and it is also why the chefs are forced to increase the aromatic seasoning with herbs and spices.

Hunting for passengers.

In the highly competitive world of air transport, onboard meals and service are at the heart of

decisive economic strategies. Many surveys have shown that passengers are constantly putting catering and service on top of the list of determining factors when they opt for an airline. Catering becomes even more important; it is a key differentiator as a very concrete expression of the brand and an opportunity to attract new passengers. There is even a tendency to improve catering, especially in the front cabins. Many carriers have hired some world-famous chefs to design meals for their high-end cabins and seduce clients. Mainly on long-haul flights and for passengers traveling in first or business classes, the meal trays are called « la haute couture », a porcelain plate with freshly cooked produces. Catering companies such as Servair, specialized in airline catering offers more than 200,000 trays per day which represent more than 1,000 menus from around the world made every day on the basis of 5,300 different recipes. Despite the great number of meals, each plate is treated as it would be in a large gourmet restaurant, that is to say, with great attention to detail, and the wines served on board are selected by world renowned sommeliers. More than 200 top chefs create new recipes inspired by the world's gastronomic heritage with an offer adapted to passenger tastes. Investment in high quality cuisine prepared by starred master chefs such as George Blanc - 3 stars Michelin chef - or Alfred Portale – an American chef, in-flight catering has become a sales asset and a reason for the loyalty to airlines. As the airline industry is becoming more and more competitive, the marketing strategy of an airline like Singapore



Airlines is forced to offer a 3-star gourmet menu despite the aircraft constraints. When Singapore Airlines plays the 3 Star card for the first classes, Turkish Airlines responds by offering at 35,000 feet, onboard chefs for both first and business classes. For consecutive years, Turkish Airlines has been elected by passengers as the best world airline for onboard catering. To achieve excellence, the Turkish airline created a unique school in the world: The Academy of onboard Chefs.

Once onboard, master chefs in professional attire offer a service worthy of a 5-star restaurant that would make no sense if the dishes were not up to par. As the kitchens provide for 750 flights per day, the policy of the Turkish airlines caterer, Do & Co is quite different from any other caterers: if the number of courses that varies between the business and first class, the ingredients remains the same and are always fresh. What's more, even if the chefs do not cook on board, everything is meticulously prepared on board.

Conclusion

In a world where space and time is minimized, onboard gastronomy reveals its meaning, the time devoted to taste buds has become essential. The duration of some flights and stress can be forgotten thanks to the flavors offered to passengers. Regardless of the origin of the passengers, they all expect an epicurean experience. This means that airlines must draw on great imagination to reinvent onboard gastronomy if they want to

satisfy their customers' expectations. However, many constraints remain such as safety, security, cravings, weight, budget and, product availability, to name but a few. This is the challenge of in-flight catering: ensuring that passengers enjoy a seamless experience of the highest quality.



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Asian Food Tourism in the International Context

Food is one of the most important cultural markers of identity in many globalizing Asian societies, and analysis of different aspects of food can provide insight to social relations, class structure, gender roles, and cultural symbolism.

Food is one of the most important cultural markers of identity in many globalizing Asian societies, and analysis of different aspects of food can provide insight to social relations, class structure, gender roles, and cultural symbolism. Apart from studying regular daily food which many scholars have contributed their efforts, it is no doubt that food promoted to and eaten by tourists should not be overlooked in the 21st century since it reflects

people's conceptualization of culture through real contacts in tourism. Considering the food items which used to be local but have now become nationwide commercial items, Noguchi (1994) described the development of ekiben (train station lunch boxes) in Japan, and emphasized that its increased popularity was related to the fact that ekiben «are powerful symbols in Japan because they mediate the new age of speed in travel and the venerated past» (1994: 328). Nevertheless, we can find ekiben shops in many train stations, and I assume it is related to the fact that people want to consume the food after being in the relevant place, enjoying the food with the good memories while traveling.

In Asia nowadays, many tourists are willing to try local indigenous food for an authentic cultural experience during their travels. For example, people might go to Japan for a sushi meal or to Beijing for dining in a local private kitchen reserved two months in advance. However, we should also know that: «Food is also one of the important aspects of the 'environmental bubble' that surrounds most tourists on their travels. Many tourists eat the same food on holidays as they would do at home. Mass tourist resorts can often be divided spatially on the basis of cuisine – English tourists in English pubs, German tourists in the Bierkeller. Some tourists still engage in the habit of taking their own food with them on holidays» (Richards 2002: 4-5) showing that food is in fact a barrier upon cultural interaction. Not too long ago, some Asian tourists brought their familiar food when travelling abroad,



for example, Japanese tourists brought soya sauce, Korean tourists brought spicy sauce, etc. in order to make foreign food taste familiar and acceptable, while some Hong Kong tourists even brought instant noodles, assuming that they might not have appropriate or sufficient food during their trip. In fact, the choice of food among tourists can really vary. There are also as many tourists who are willing to try local indigenous food in order to have an authentic cultural experience during their travels. As a cosmopolitan city, I observed that people of Hong Kong are not only exposed to food from various parts of the world on their own home ground, but rising affluence has also given ample opportunity for many to travel for food. For example, some Hong Kong nationals have gone to Japan for a sushi meal or Cuba for a box of Havana cigars if they can afford the travel expenses; and this might not be limited to Hong Kong people but people from many Asian countries as well.

When did anthropologists pay attention to gastronomic tourism? Traditionally, research on the anthropology of food has in the past centered largely on taboos, feasts, diets, communion and offerings, employing cultural symbolism for a better understanding of social relations among people and their interactions with others and/or the supernatural world (Messer 1984; Mintz & Du Bois 2002). More recent research is multidisciplinary, including issues of cultural identity, gender, ethnicity, social change, cultural nationalism, globalization/localization, memory, etc. with food, sharing the interests not only of anthropologists, but also historians, feminists and political scientists. In recent research in various studies in Asia, it is not difficult to realize that food and eating have been viewed as important markers of cultural identity, hence their changing meanings have been studied to discern various kinds of social and political issues within a local context. Consequently, as tourism has become a major activity for both visitors and local host societies in many Asian countries, it is important to pay attention to the significance of food in tourism for the understanding of relevant social values and cultural meanings beyond economic

and political development in the fast globalizing world (Hjalager & Richards 2002; Cohen & Avieli 2004).

Again, when talking about gastronomic tourism, people tend to think of destinations in which the original version of a particular kind of gourmet food or drink is produced, e.g., Italian pasta, Swiss chocolate, Australian seafood, French wine, Chinese tea etc. With the support of tourism agents and local government in place-making through gastronomic attractions, some tourist attractions are eager to promote local food for tourists to enjoy, which can be Japanese sake, Korean Imperial cuisine, Singaporean street food, Cantonese seafood, etc. Unheard of in the past, gastronomic tours are now popular. According to Hjalager (2002: 33), there are four levels of gastronomic tourism, with the emphasis upon four different orders of attitude toward gastronomy varying from how tourists enjoy the food, understand the food, experience the food, and exchange knowledge about the food. Even though Hjalager did not provide many cases for clarification of the above four-order model, it is beyond doubt that there exists, many different kinds of gastronomic tours in various countries.



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Wine Tourism: A Localized Experience of Global Wine Culture

This essay, through a brief comparative ethnography of wine tourism in three specific areas, respectively in Australia, Japan and China, provides a perspective of cultural sociology to understand wine tourism as an experience of global wine culture with a strong infusion of local distinctiveness practiced in the local contexts.

As wine producing regions are expanding in the world, wine tourism is being increasingly globalized. From the west to the east, and from the

north to the south on our planet, where there is a wine producing region, there is a wine tourism practiced. This essay, through a brief comparative ethnography of wine tourism in three specific areas, respectively in Australia, Japan and China, provides a perspective of cultural sociology to understand wine tourism as an experience of global wine culture with a strong infusion of local distinctiveness practiced in the local contexts.

Although there is not a unified definition of wine tourism, there seems a common agreement on the activities that a wine tourism should consist of—visits to vineyards, wineries, and, tasting, consuming, and purchasing wine (Hall et al. 2002; Dowling 1998; Carlsen and Charters 2007). The three cases below show these globally shared experiences in the wine tourism.

In Australia's Yarra Valley, a wine producing region near Melbourne clustered by boutique wineries, tourists can practice a wine tourism by joining a group tour organized by wine tour companies every day. They entered a winery. The staff gives them a lecture on the winery, including its history, wine making concept and method, wine's characters, and sometimes the region's feature as a wine producing region. Following this education is a tasting of several different types of wines. Some wineries have a restaurant, surrounded by beautiful scape of land and vineyard. In the restaurant, tourists can have a tasting experience, a paring of local style of food with local (mostly, the winery's), and a visually aesthetic experience, an enjoyment of local nature.



In Japan, Yamanashi, a wine producing region near Mt. Fuji, is where the majority of the country's wineries locate. Unlike Yarra Valley, wine tourism is practiced in a form of regularly organized event in a year. «Wine Tourism Yamanashi» is the name of the event. On the days when wine tourism is held, almost all the wineries and wine related facilities such as museums are open. Unlike Yarra Valley, tourists design a wine tourism route by themselves. But, similar to the experience in Yarra Valley's wineries, tourists can learn the history of the region's winemaking in the wine museums. They can also learn the knowledge of the wineries and their wines through the lectures provided by winery people, and taste local wines. However, most wineries do not have a restaurant so that the palatal experience of local food and pairing local food and wine is usually done in several restaurants located at the area center.

In China, Château Changyu Afip Global in the outskirt of Beijing is created by China's oldest and biggest wine company, Changyu Pioneer Wine Company. Based on an example from Bordeaux architecture, the entire area of the château is built in a European style. Unlike in Yarra Valley and Yamanashi, wine tourism practiced here is an experience in a park themed on wine. However, the educational experience is similar to that in Yarra Valley and Yamanashi, including the company's history, its wine making method and products, and local wine tastings. The museum inside the château also displays the history of wine making in China. Besides wine related experience, the

Château is a place where tourists can temporarily «leave» China and visually experience European townscape.

In the three cases, it is observed that wine tourism is usually ended up with a purchase of wines by tourists. This means that wine tourism could be a marketing tool of promoting wine consumption. However, from a perspective of cultural sociology, wine tourism should also be regarded as an experience, in which localities where wine tourism is practiced are becoming a «global» space where tourists can experience a globalized wine culture with «unique» local diversities. Therefore, wine tourism could also be understood as a vehicle of constructing and expressing local identity through a globalized wine cultural experience. In other words, wine tourism is shaped both by global concept and by local traditions, which are inter-independent to each other.

As we have seen in the examples, wine tourism is constructed and developed as global space by different approaches. It is organized in a form of lifestyle tour in Australia; in a form of event in Japan; and, in a form of theme-park in China. However, no matter how different are their organizational forms, the concepts they have used are «globalized» ones, that are, educating tourists about the wineries, the wines and the region as a wine producing region. In this way, a local wine tourism can be globally recognizable. Wine tourism is practiced in a very specific local place, but projected as a part of global culture. It provides a



sense of cosmopolitanism for both domestic and international tourists.

Meanwhile, the globalization of wine tourism is embedded in the local forms of wine tourism, reflecting local traditions and purposes. In other words, it brings the local contexts new forms of expressing their identities. Grape varieties used in making the wine and the taste features explained through the concept of terroir often serve as the marks of local identity. For example, the information of grapes and the taste in the wines of the three regions is especially emphasized to the tourists that they are «unique» and reflect the region different from others. Thus, this emphasis in the wine tourism reinforces the construction of local identity as a wine producing region, and more importantly, a region has its distinctive local characters.



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Chile: A Diverse, Long, and Narrow Strip of Land

A look at the riches and potentialities of Chile and its surroundings in the global context of development of the tourism industry.

Chile, land of poets and artists. With 17 million inhabitants, mixes native and European cultures since its conquest and founding. Nevertheless, Chile's culture originates on its fortunate geography: a tri-continental country with a long coast and the world's driest desert; islands with rich ecosystems and culture; green valleys brimming with vines, large fields of perennial grass for cattle, ending in the south with uninhabited fjords that limit with the White Continent.

North: Sun, Desert, and Minerals

Chile is quintessentially a mining country that mainly extracts saltpeter, coal, gold, silver, lithium, and, above all, copper. The Andean area, composed by massifs spread through many regions, is the habitat of Aymara and Quechua people who allow us to know the richness of Calapurgas, a type of soup made from llama meat and chuño, a tuber dehydrated by being buried under snow for months, and the properties of quinoa, the cereal of kings, a grain that is grown at more than 3,500 meter height.

The northern coastline is rich in fish and shellfish, and its ravines allow the growth of horticultural products, like Pica oranges and lemons, unique products with Designation of Origin.

Many of the most important observatories in the world are found in Coquimbo, a region with a port city of the same name, next to La Serena, known for its beaches and closeness to different valleys like the Elqui Valley, with the world's clearest skies and cleanest energy; the closeness with Damas and Choros islands, where endemic fauna is found, allows to spot dolphins that may join visitors in the journey to the island. Besides grapes, olives, and other crops, the area is known for its traditional goat breeding for the production of meat, milk, and goat milk cheese (famous for its variety of products with different maturity stages). In the Valley, water flows towards vine crops, turning it into a traditional and historic area for growing grapes to make



pisco, a Chilean spirit and probably one of the first Designations of Origin in the world and in these areas.

South Pacific Islands

Rapa Nui and its enigmatic culture (the world's most isolated inhabited island) provide a pinch of subtropical, with a variety of fishes, tubers, fruits, and vegetables. They offer unique flavors and a rich and particular way of cooking (Umu, or underground cooking).

Closer to the continent, the Juan Fernández archipelago has a unique and cooler ecosystem, composed by clear waters and lobsters that distinguish and enhance its cuisine and preparations. This archipelago of lush landscapes and thrilling nature is an invitation to explore, hike, and see. Diving in these areas of the Pacific Ocean is certainly a great experience.

Central Area

Valparaíso, UNESCO World Heritage Site, a city where the Pacific Ocean meets a special early 20th century architecture that has inspired movies, poems and many artistic exhibitions. The city streets and hills and their secrets create the sheer and unique image of this port, within a Region with a rich coast, fusion and traditional cuisine, and a coastline rich in history and culture.

Located two hours away from the coast is Chile's capital city. Santiago, the most populated area of the

country, is a place with a bohemian culture. Both the city and the region engage visitors with tradition, parties, and food, especially stews and soups. Currently, the Chilean cuisine offer includes hotels, food markets and author's cuisine, along with a large international offering that expands every day. Everything can be found in market places and fairs (some of them more organic, others more traditional.) New ventures of all kinds can be spotted, like the famous food trucks (modified trucks) that are already expanding in small and bigger parks. Within the area, Maipo and Casablanca valleys, a few minutes away from the city downtown, host the most famous wines in the world: red and white wines made from different vines, most notably: Cabernet Sauvignon, Carménère, Sauvignon Blanc, and Chardonnay.

Only 45 minutes away from Santiago there are several world-famous ski resorts. La Parva, Valle Nevado, Cerro Colorado, and Portillo, located in the international route that connects Chile with the Argentinean city of Mendoza.

The Maule Region, a culturally traditional area with its huasos and customs, is a perfect mix of traditions, land, and folklore; with traditional dishes including steaming soups, arrollados (Chilean Pork Roll), humitas (ground corn boiled on its leaves), empanadas (Chilean turnovers) and perriles.

In the central area of Chile, it is possible to go surfing and skiing in the same day, while enjoying the best inland and coastal gastronomy and excellent wines.



Southern Chile

Between Bío and Araucanía Regions, Mapuche tradition has a significant importance, with a cultural richness based on the pine nut, fruit of the *Araucaria Araucana*, the Mapuche sacred tree; merkén, a mix of pepper and smoked seeds ground by hand; ñachi (fresh animal blood spiced and cooked), and many others that show a healthy and miraculous cuisine, connected with the earth's four elements.

Going further into the south, the German influence in desserts, cheeses and sausages is clearly marked in Los Lagos Region, a mandatory stop before arriving in Chiloé. This island of myths and thrilling sea richness delights its visitors with chapalele (potato dumpling) and curantos, cooked underground, and gathers the community with the minga, a traditional relocation of a house using animals.

Untamed Patagonia

Coyhaique and Aysén are lands of unmeasurable natural beauty. Clear skies and an exciting vegetation that touches the souls of visitors; millenary glaciers, waterfalls, and the flora and fauna of a delicate and cared ecosystem.

At the end of the world it is the Magallanes Region, with its marine wildlife and its main character, the Chilean king crab, that delights the palates of tourists and locals.

Magallanes, the name this province is known by, possesses an important livestock farming history, mainly lambs, and makes different use of their meat and skin. To eat cordero asado al palo (roast lamb on the spit) is an indescribable experience for those who enjoy juicy and tasty meats around the World; a tasty and tender meat that is worth trying.

For centuries, the passing of Explorers and travelers through the fjords of Cape Horn was illuminated by the light that rose from firm land, even from water; light that came from the fires that the tribes made in their vessels and settlements, in the large and unexplored land that was Tierra del Fuego, the land of Kawésqar.

These are the elements that make Chile the beginning of the end of the world.



Marios Sotiriadis, South Africa

PhD in Tourism Management from the University of Nice, France. Visiting Professor at University of South Africa and University of Ningbo, China. Formerly he was Professor of Tourism Business Management, TEI of Crete, and Tutor of the Hellenic Open University, Greece

Reflection and Thoughts on 'Gastronomy and Tourism in 2030 and 2050'

This article outlines the main conclusions and ideas drawn from the Imaginary Conference «Reflection and Thoughts on Gastronomy and Tourism in 2030 and 2050» took place within the framework of the 3rd Conference of the Think Tank 'Shaping together the Future of Tourism', EITF 2018, September 2018, Vixouze, Cantal, France.

This Conference Session was jointly chaired and coordinated by the author and Victor Delpierre. Four persons were forming up the panel:

- Mrs Mariana Kavroulaki, Archaeologist / Researcher / Nutrition Historian, Crete, Greece
- Mr Renaud Darmanin, Chef 1 Star awarded by Michelin Guide, Marcolès, Auvergne, France
- Mr Laurent Gautier, Senior Lecturer, Researcher, University of Bourgogne (City of Gastronomy), Digital Expert.
- Mr Victor Delpierre, World Champion Barista Cocktail, Inventor and Expert in «La Cuisine des Boissons®»

According to statistics by UNWTO, dining represents 30% of the budget of tourists and visitors. The restaurant / catering industry has to address a series of challenges, the main being to achieve a balance between the various (sometimes conflicting) requirements of all stakeholders, i.e. producers, alimentary industry, distribution, consumers, tourists, etc. In this Conference Session on Gastronomy, we have considered this topic and shared some thoughts about the future of gastronomy in relation to tourism.

The interactive session consisted of two parts. The first part was about the past and its lessons. The second one focused on the present and future (Digitalisation, Innovation and Prospective), a reflection on the impact of technological developments on tomorrow's gastronomy.

Firstly, it was pointed out that there is a paradox: Short itinerary means less costs and less negative impact on the environment. So, this dining should be at low cost. On the other hand, using local produce and ingredients on season renders the dining offering more expensive; the



bill goes up. Is this logical? How can we address this paradox / challenge? Could we avoid it or mitigate the negative effect?

History always gives us useful lessons. Under the first part of the session (Past of gastronomy) some questions were raised:

- How was the food 1,000 years ago and what will be are our dining habits in the future? How will be looking like our plates and gastronomic experiences in 2050?
- What will be the crucial factors which will determine the consumers and tourists' behavior?
- What about the demand? Are we going to witness a range of gastronomic offerings going from a menu items upscale, very expensive, an exclusive privilege for few wallets to a budget menu, low cost, that could be affordable to all tastes and budgets? Which market segment is more sustainable in environmental, social and financial terms?
- Which will be the prerequisites / conditions to ensuring a sustainability of local resources and financial and business rentability of restaurant ventures in the long future, 2050?

As for the second part, this was dedicated to current and future trends of gastronomy and the influence of digitalization and innovation. The main questions were focused on the impact of technology on gastronomy's future:

- What will be the impact (positive and negative) of technological developments and tools on tomorrow's gastronomy?

- How are the digital tools going to influence and reflect in our plates and in the gastronomic settings and environments in 2030?

- Will the digital tools modify and change our senses?

- How should the providers of gastronomic services adapt their offerings to the digital advances and technological changes?

Hereafter is a summary of the main conclusions drawn and ideas about the future of gastronomy from this Imaginary Conference: Reflection and Thoughts on 'Gastronomy and Tourism in 2030 and 2050':

- In the future gastronomy would be determined by (i) the interaction between the demand and supply of culinary experiences and services, and (ii) social, health, nutritional, environmental and financial considerations.

- Human history can give us some lessons, mainly in terms of nutritional forms and types, simplicity (plain plates), a preference for local produce and a respect of natural resources.

- Demand and consumption behavior and patterns would be led and determined by the concept value for money, i.e. price to quality of experience, as well as the personalization and flexibility of services (plates and meals on demand).

- The technological and digital developments would influence the gastronomy in the future; however, there won't modify and alter our senses. The technology would merely be a tool for consumers and providers of culinary services; it is up to everyone



to make the use of depending on their needs and requirements.

- According to the panellists' opinion, three are the main prerequisites and conditions in ensuring a sustainability in the restaurant industry, whatever is the market segment, namely:

- Put the emphasis and give preference to local produce,

- Design and develop synergies and complementarities between the local actors and stakeholders

- mobilise and activate the available resources and local know-how.

- With regard the supply of gastronomic experiences in the future, the participants and attendees agreed that 4 are the main challenges and success factors:

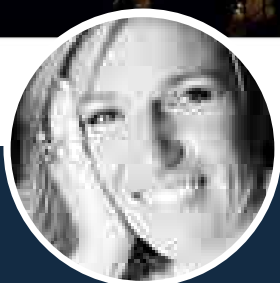
- The adaptation of supply and providers of culinary services to the developments and changes in the fields of nutrition, social and technology.

They have to address the related challenges by copying with and influencing the requirements and expectations of various market segments (local residents and visitors).

- Elaborate and design appropriate strategies and implement action plans susceptible in contributing to the sustainability of local resources, the wellness of local populations and to the enjoyment and satisfaction of visitors.

- There is an imperative need for the entire catering industry, whatever is the type or form, to be Ethical, Responsible and Sustainable simultaneously.

- Adopt and implement the suitable and adequate management and marketing methods and tools.



Roberta Garibaldi, Italy

Professor of Tourism Management at the University of Bergamo, she's an expert in food and wine tourism; she has done several researches and consulting activities for local authorities, consortium and companies and she's authors of several books

Combining creativity, culture and gastronomy in wineries

Developing tourist products based on wine as a cultural resources has turned into a strategic choice for many destinations. For tourists, traditional cuisines and rural food and wine escapes are sources of pleasure that generate positive emotions, and through which experiencing other cultures.

1. From tasting to more engaged wine experiences

Developing tourist products based on wine as cultural resources has turned into a strategic choice for many destinations. For tourists, traditional cuisines

and rural food and wine escapes are sources of pleasure that generate positive emotions, and through which experiencing other cultures (Prentice, 1993; Kivela & Crofts, 2006). For destinations, wine can be an important way of presenting the identity and local culture to tourists (Richards, 2012; Garibaldi et al., 2017). This certainly provides new opportunities for the wine industry, but it also involves a number of challenges. Local producers have the opportunity to make themselves attractive to a wider range of tourists, as the winery experience can be viewed as source of entertainment, cultural education and learning. This shift offers the opportunity to go beyond traditional activities, such as visits and tasting, and create new experiences by combining wine, culture and elements of creativity, for example company museums, art exhibitions, events and festivals (Getz, 2000; Jaffe & Pasternak, 2004; Garibaldi & Pozzi, 2018).

The purpose of this chapter is to provide evidence of such novel and innovative wine experiences through the presentation of a selection of case studies that are internationally renowned as places where wine and culture have been creatively combined. Although different, they have many attributes that transcend local borders. The wine product remains the main subject, but it is combined with other cultural expression to create immersive settings and engage tourists more deeply. This finds further evidence in their capacity to turn into tourists' attractions. Additionally, the wine experience has been conceived as a mean to achieve cultural objectives, which concerns the promotion of wine culture to a wide public.



2. Wine museums

As wine has moved from simply production facilities into heritage sites, themed museums have become instruments to maintain and promote the product's history and memories. The cultural facility La Cité du Vin, located in the Bordeaux region, promotes and shares wine culture using emotions, sensations and imagination. The permanent tour was conceived as a modular journey with twenty themed spaces explaining the culture of wine through history, geography, geology, oenology and the arts. Each visitor can discover it according to his/her own wishes and tastes, as there are no standard paths to take, in an interactive manner. The use of digital and interactive technologies (e.g. 3D images, decoration, aroma diffusion) creates immersive settings that stimulate all the senses. Furthermore, the building's exterior as well as indoor spaces design constantly evoke liquid elements and the soul of wine, and contribute to reinforce visitors' engagement. In 2017, the museums welcomed 445,000 visitors and a wide range of cultural events has taken place inside the structure, making it both a tourist attraction and cultural hub.

3. Wineries as cultural 'hubs'

Wineries are no longer merely production sites, but are becoming places where to experience culture. For example, Rocca di Frassinello – a modern winery situated in the hearth of Tuscan Maremma – successfully positioned itself as a 'cultural hub', thanks to a wide range of events and archaeological exhibition. A few times per year, the impressive barrel room becomes the location of selected music concerts, providing a unique example of a place where people can enjoy live performances and learn more about the process of production of wine at the same time. Furthermore, to convey the idea that modern world is made up of countless bridges between past and future, an exhibition-museum on Etruscan wine culture has been created inside the cellar; visitors are introduced to the ancient world of wine through the use of digital technologies and are invited to taste wine in the traditional way of the ancient Etruscans directly from the traditional jars.

4. Wine experience in archaeological sites

The 'Villa of the Mysteries' project is a successful attempt to investigate ancient Roman methods in wine making as well as to add new meanings to tourists' experience in the archaeological site of Pompeii. In the early 90s, the Archaeological Superintendence and Mastroberardino winery developed the project with the purpose of investigating methods and techniques of viticulture and winemaking of Romans, and re-planted vineyards typical of the time period within the city walls. Today visitors have the opportunity to learn more about ancient Roman wine culture by participating at the grape harvest, which takes place every October. During this event, official guides entertain visitors with ancient tales; letters of Pliny the Elder, for examples, describes that ancient Romans did not drink the wine pure while mixed it adding honey or resin. This event is not only an attraction in itself, but provide visitors a unique opportunity to re-discover stories, myths and traditions of the lost or disappeared wine culture.

5. Wineries with modern designed buildings

Traditional images of the wineries generally feature historical cellars, but in recent years contemporary architecture has gained a foothold in this industry. Internationally renowned architects have been involved in designing new modern building that have rapidly become cultural attractions both for tourists and architecture lovers. Marqués de Riscal, a renowned winery located in in La Rioja region, provides a clear example of this trend with its project the 'City of Wine'. Conceived by one of the most renowned architects in the world, Frank O. Gehry, it is a complex devoted to making, caring for and studying wine that offers visitors the opportunity to enjoy everything that wine and the people involved in winemaking stand for. It houses a large set of facilities: a luxury hotel with 43 rooms located in two wings of the building connected by a suspended footbridge; two gourmet restaurants; a Vinotherapie Spa and other facilities such as a centre for meeting and weddings and a coffee shop. The 'City of Wine' has successfully become a tourist attraction in itself, but it also contributes also to increase the visibility of the surrounding areas, as it 'invites' its visitors to discover the nearby attractions and learn more about the history of this wine region.



Gladys Pérez, Argentina

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Buenos Aires destination. Gastronomy of European influences with their own identity

Approaching the gastronomy of a place is one of the best ways to get to know its culture. To approach its history and the diverse influences that were, conforming its particular character and identity. This principle acquires expression in the city of Buenos Aires.

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To approach its history and the diverse influences that were, conforming its particular character and identity. This principle acquires expression in the city of Buenos Aires and provides tourists with many surprises as well as opportunities to enjoy an enriching cultural experience through its multifaceted gastronomy.

Founded in 1580 by the Spanish Crown this historical capital of the Nation, from its earliest days it has been the visible face of the transformations that our society lived, and reflection of its ways, uses and customs and, naturally, of its gastronomy. Coexist today the influences of the conquest, the native cuisine and the derivative of the successive migratory contingents, mainly European, arrived from the second half of the 19th century until the middle of the 20th century.

Between the meals that from colonial times still endure are the roasts (to the stake or to the grill), the dulce de leche, the locro, the puchero with caracú, the mate, the fried cakes, the cakes or tortillas roasted (on a grill and embers), the criollo pastries, empanadas (particularly meet), alfajores, potato cake and rice pudding. As can be seen, in this description foods and meals based on red meats, poultry and dairy with pasta are articulated and coupled, so that the population in general has a hyperproteic diet.

Also derived from colonial times and Creole food expressions such as mate and most meals made with corn, beans, potatoes, cassava as the main base; the sub-Saharan African, as a consequence of the slaves coming from Africa, with consumption of achuras and mondongo; and, predominantly, Spanish and



Italian, as a result of the massive immigrations mentioned above.

If we think about the meals arrived with the immigration, among them the pizzas stand out, which differ from the Italian ones. For here the typical ones are the pizza of mold and the pizza to the stone, also abound the «canchera», the stuffed one, to the grill, by meter, etc. The so-called «stone» was widespread in the late 1960s, low in mass, although not as fine as the Romans, and covered with mozzarella. Another very popular dish is the fainá (de fainâ, in the Ligurian language, farinata or cecina in Italian), a fugazza of chickpea flour.

The pastas of direct Italian influence are noodles, ravioli stuffed with ricotta, or others that include ground walnuts, spinach, ham, minced meat. It is common for pasta to be consumed together with «French» white bread, since they are usually imbued with tuco and accompanied by stews. On the north of Italy comes another very common meal: polenta.

Just as pizza acquired its own types and flavors other foods of Italian descent have deserved reworkings that are hardly found in the country of origin, such as the so-called Neapolitan Milanese.

Hispanic desserts are influenced such as churros, ensaimadas and alfajores, or dishes such as potato omelette, meatballs, torrijas, croquettes and a large portion of stews, as well as pout dishes. These last ones take their name of the container of mud in which traditionally they were cooked.

From the African slave contribution we highlight the consumption of the achura, that is, the set of viscera of a bovine or ovine animal that are eaten roasted, such as the liver, the intestines or the kidneys. Among the most consumed is the mondongo (belly of the animal), and in the neighborhoods where they lived and consumed were often called «mondongo neighborhood», like Montserrat.



Argentines empanadas have an Andalusian origin; there they derived from the lahmayim, the esfiga and fatay of the Near East, although other influences can be found: the Galician pie and certain Italian calzzoni.

We are important consumers of white bread, particularly the so-called French, and other varieties such as baguettes, mignon, Pan Felipe, and lactal bread kneaded with milk. A bread of Italian origin that has had roots is the so-called rosette. Also, it is common to use the pebete bread in sandwiches a variety of Viennese, crumb bread or English bread. The black bread of barley flour is particularly required by immigrants from Central and Eastern Europe.

The French influence provides the omelette stuffed with fresh cheese cubes and jam; whereas the British contribution is reflected in the consumption of pancakes - filled with dulce de leche - and scones, as well as crumb sandwiches. The German influence is reflected in the pastry

because almost all the cakes so-called invoices have their origin.

The French «croissant», or italian «cornetto» or in certain parts of Germany «almond», are the most popular invoices. There are fat or butter, that is, salty or sweet. Other invoices, of Teutonic origin, are the Berlin ones. We can also find ensaimadas, which come from Mallorcan immigration.

This brief tour of Buenos Aires food has sought to bring those who wish to visit this cosmopolitan capital of South America some traces to discover a culinary universe of multiple influences and identities. And above all enjoy their own gastronomic expressions, product of the complex and extensive process of fusion and cultural transfer to which we alluded. The same that, together with manifestations such as tango, literature, lunfardo, as well as its impressive places and architecture, make it a unique cultural landscape in Latin America.



Chindu Chandran, India

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Greening the Indian Hospitality Industry- An Effort towards sustainability

The hospitality and tourism industry depends on the natural beauty and attractiveness of destinations. To ensure sustainability, focusing on green initiatives is good for the environment, the prosperity of the hospitality industry and consumers.

Tourism in India accounts for 9.6 percent of the GDP and is the 3rd largest foreign exchange earner for the country. The tourism and hospitality sector is among the top 10 sectors in India to attract the highest Foreign Direct Investment (FDI). The hotel industry is one of the fastest growing industries

in the world that increases the global economy. As the competition in the hospitality sector is increasing on a global scale, it is vital for hotels to sustain themselves by attracting market forces and the green niche of tourists, including green practices and its marketing. In lieu of this, the hotel industry is required to build up a sustainable scenario for its growth and future development. To ensure sustainability, focusing on green initiatives is good for the environment, the prosperity of the hospitality industry and consumers.

Need of Sustainability

To fulfil the demand of the consumer, the hotels consume a lot of natural resources, such as energy and water, producing an enormous amount of solid waste and littering. This results in the depletion of natural resources and environmental pollution, where environmental sustainability should be considered as a prime factor for the development of ecotourism and the local community. To minimize the negative impacts and to attract the emerging market of green consumers, hotels are largely adopting to green marketing practices, which has benefited hotels by enhancing the reputation of the firm, increasing worth among customers, etc. They have adopted green technologies to conserve water and energy; reduce and recycle waste; maintain the local environment; lessen pollution and noise. Thus, green hotels are aimed to save resources; reduce pollution and operating cost; increase profit margins; and support sustainable tourism.



Challenges

For achieving greater environmental performance and standards, it requires getting beyond product orientation and labels, and follow best environmental and sustainable practices in their operations. Unfortunately, most hotels are concerned about the implementation of environmental initiatives, due to unappealing benefits compared to costs, not enough incentives from the government to encourage implementation of green practices and lack of knowledge. Hotel industry can increase the level of sustainability by using proper building site and design, refurbishing and reusing existing buildings, and sustainable construction. This way, green marketing can be used as a source of competitive advantage. Green marketing is however met with some challenges which include high initial cost, inadequate professional advice, Knowledge, skills and lack of awareness among consumer. However, the importance of green marketing outweighs its challenges and its deemed necessary for hotels to be at the forefront to adopt it. Moreover, the hoteliers, whose business thrives on natural resources, ought to identify what needs to be green in systems, processes and products to increase business performance in terms of profitability and revenue increment.

Sustainable hospitality in action

Some of the common key areas of best practices in hospitality industry include Green policy and management, Energy management, Water manage-

ment, Waste management, Sewage management, Green education and CSR, Nature conservation, Daylighting and natural ventilation. A study was conducted by the authors in which around 20 hotels were surveyed across India. Some of the best practices were identified on the basis of set criteria and indicators in terms of policy intention, location, availability of resources and land, climate, design approach and creativity of the operators etc. Some of best practices identified are:

- Taj Safari Lodges- Taj Safaris Lodges play host to a number of high profile guests. As a result, Taj Safaris have a well-developed crisis management plan ensuring safety and security of guests and staff as well as minimizing the impact of the disaster on normal business operations during times of crisis.

- Mela Kothi-The Chambal Safari Lodge, Chambal- They have developed eco-friendly, biodegradable, local village style rooms using natural materials for interior and exterior, well ventilated in which the user can exploit maximum natural light.

- Nahargarh Fort, Ranthambore - 100% of the resorts staffing needs is met by employing local people who are appropriately trained.

- Infinity Resorts, Kanha - The lodge is actively involved in community welfare projects under the support of The Corbett Foundation. The lodge has engaged tribal people from the nearby villages, who have co-existed with the incredible biodiversity of Kanha for thousands of years, in developing hand paintings on the walls of the lodge. The resort also organizes visits to Baiga and Gond Villages for an educational and uplifting experience.



- Svasara Resort, Tadoba - They have installed a sewage treatment plant, based on the natural method of sewage treatment using constructed wetland, called PHYTOROID, in which the root system of plant species (usually *Typha latifolia*) are used as filters.

- Evolve Back resort, Kabini - They use proper colour coding system in the food waste management (yellow for paper, blue for plastic, green for food waste, red for metal tin/cans, silver for silver foil and white for meat waste). Color-coded (partitioned) bags have been introduced in Housekeeping for segregating the waste from the source.

There can be no economic growth in tourism without sustainability, conservation of natural resources and incentives to citizenship. Long-term sustainability requires equilibrium between sustainability in economic, socio-cultural and environmental terms. Tourism will, thus, emerge as a key factor in eco-development in the coming

years and can only develop with sustainability actions in operations. It is important to support green innovation as a catalyst for tourism's sustainable growth. Hence, it can be said that greening of tourism and hospitality sector operations and actions is the way to harness the nature's true value and not to abrogate, rather help conserve and protect it. Ultimately, all tourism-related activities should be well designed, executed and managed in an environment friendly manner so that the environment is not degraded.

(*) This article has been written in collaboration with Prof. Prodyut Bhattacharya, University School of Environment Management at GGS Indraprastha University, New Delhi.



Yaser Soleman, Chile

MSc Tourism Management.
Director khanconnecting.com. co-developed the Sustainable Management Model for Destinations, which was awarded in May 2008 by the World Tourism Organization (UNWTO)

The Latin America's challenges

Hospitality, heritage and gastronomy. Nowadays it is undeniable that gastronomy itself is a development tool of unsuspected potential. Nowadays, countries use their «gastronomy» as a competitive advantage and a fundamental attribute for their international positioning in the field of tourism.

Nowadays, countries use their «gastronomy» as a competitive advantage and a fundamental attribute for their international positioning in the field of tourism. In this sense, the link between heritage and hospitality is fundamental to consolidate an vanguard gastronomic image, structuring a value

proposition that fosters the economic, social and cultural growth of our region.

In this certain way gastronomic business requires that each individual establishment makes great effort in order to provide pleasurable experiences to the customer, which will not only rely on the offer of a great menu but will be a combination of key factors such as the location, the service, the atmosphere, the patrimony and the cost, and all of those need to be in balance.

For example, in Chile due to its economic growth over the last decade, there have been countless new gastronomic locales that have enlarged and broadened the food market. Moreover, customers nowadays are more rational and demanding than they were before in regarding where what and how to eat, and so they will always look for the best value for their money.

Another new tendency in today's customer is that their awareness and knowledge about nutrition and fitness has improved considerably, thus they are better informed and will vary their preferences depending on which season they are, and the food market's offer. Thereby the menu's rotation and variety derives into an important and fundamental aspect of success in this business. Also, the customer is persistently more willing to try out and enjoy more innovative and creative meals under a more moderate price range. Even so, nowadays they are not dining in fixed and scheduled hours, nor dedicating the same time to eating anymore.



An important item in the food establishment's quality is hygiene, especially the food related hygiene. The application of new technologies and the continuous training of the human resource have been two essential pillars to achieve an adequate manipulation of the aliment and the maintenance of a clean environment. Technology has allowed the shortening of preparation times in regards of meals, thus affecting in a favorable manner the operation costs and the product's final sale price. On the other hand some locales have implemented different advanced electronic systems, as the likes of some that send a digital order that in a matter of a few seconds will show up in the kitchen, or print the check. So, the technology introduced into the productive process has influenced positively the quickening and improvement of serving times, an underlying point to a clientele that doesn't devote as much time to eating and dining as they did before.

Therefore in this context the comprehension and understanding of modern tourism as a system speaks for itself on the fact that the force and manner in which the relationship between the customer and the gastronomic business develops, depends on the staff's performance, so it is worth to say that this same relationship also relies heavily on the collaborators of each establishment, who are set to fulfil the basic premise of hospitality, thereby affecting the image; positive or negative, that the customers convey of the visited locale; and consequently this particular image left on the customers will be the deciding factor whether they will return, or they won't. Also as important will be the reviews and recommendations the former customers will share with their colleagues, family and peers regarding their gastronomic experience on said local.

So today, more than ever, gastronomic businesses face a much more competitive and expanding



background, with a continuously more demanding customer and a more attentive and fixated community on the efficiency and performance that the gastronomic locales are expected to have.

Thus, one of the main goals for the gastronomic service nowadays will be the consistency and coherence of their project. Or in other words, the competitiveness and persistence over time of the gastronomic locale, as well as their sustainability and creativity to guarantee the best potential modern touristic experience to the customer.

This way, it is imperative that nowadays we possess an operational environment built on good practices and positive regulations, so that it can assure that as much as collaborators as customers; receive, know, acknowledge, internalize and practice their roles, under the concept of «hospitality». Its essence relies on the motto «caring for people, giving a new meaning to working on serving»; thus we could tell that «hospitality» is closely related to modern tourism.

Therefore, it is considered fundamental to intervene through the training and coaching of work groups focused on concepts and techniques regarding hospitality and customer service, and furthermore going a step forward, this step being the ambitious and integrative search for the «spirit» of hospitality as a common value, and a specific value heavily rewarding to the gastronomic businesses of each and every destination of Latin America.

That is why, even after impeccably executing the defined protocols and desired service, as well as satisfying the required maintenance regulations; one has got to go further. The reinforcement of the technical aspect needs to go on par with a serving culture and accomplishing a connection between the interacting parties.

We know that the emotionally harmonized and synchronized teams convert the work, serving and product quality into both an implicit and explicit value that gets naturally adopted.

Because of this, we need to start moving forward, creating and establishing a serving culture over the base of the «hospitality» principle, which relies on the caring and attentiveness over your customers' needs.

So this invitation goes on to the development of a quality, diverse and rich gastronomy as well as for caring and looking out for our customers, so we can give a new sense and meaning to our craft meanwhile we also cherish and enjoy more the results of our improved hospitable actions, providing short term benefits, and making us capable of preserving, developing and pushing them forward on a long term scheme. As an answer to these needs and requirements we have the «IEM» concept, related to provide in the gastronomic ambience various Intelligent - Entertaining - Memorable experiences, that will be capable of capturing and binding the more profitable and loyal customers.



Ricardo Hernández, Spain

Department of Agricultural Economics, Finance and Accounting, University of Córdoba. Gastronomy of Andalusia chair. Advisory Board SITCOR

The Arab heritage in Andalusian gastronomy

Over the course of time different civilizations, cultures and peoples have inhabited, changed and transformed the territories. Andalusia, a region in the south of Spain suffered cultural, economic and social changes in the past due to the logical passage of time and the civilizations that populated it, which were the so-called Iberians, Romans, Visigoths, Muslims, Christians and Jews.

In the case of Muslims, Arabs after Muhammad's death in 632 expanded from the Arabian Peninsula at the confluence of Africa and Asia, between the Persian Gulf, the Gulf of Aden and the Red Sea occupying a wide expanse from the Atlantic Ocean to present-day India. In the year 711 they made their entrance into the Iberian Peninsula displacing the

Visigoths to the north. The end of the Muslims in Spain was in 1492 with the loss of the last Nasrid in the Kingdom of Granada, located in the Region of Andalusia in southern Spain.

In Andalusia it is worth noting Cordoba, given its location in the geographical center of Andalusia, stands as the political center of the different Arab cultures that ruled the city. The legacy left by the Muslims was extensive in all matters. The material and intangible heritage such as gastronomy are all important influences. The material heritage can be seen today, such as the Mosque-Cathedral of Cordoba. Ordered to be built in 786 by the Muslims, it had continuous improvements by the different rulers of the Caliphate of Cordoba. In the year 1238, after the Reconquest of the Castilian kings, it was ordained as a cathedral. It was the first World Heritage Site declared in Spain. In 2020 this city currently has four heritage sites recognized by UNESCO. The first was the Mosque in 1984. The second was in 1994, and includes the entire historic center of Cordoba (Old Jewish quarter). The third was in 2012, with the Festival of Courtyards as a World Heritage Site of intangible character and the fourth was the recognition in 2019 of the Archeological site of Madinat Al-Zahra, another magnificent Muslim legacy that is still being analyzed today.

UNESCO's statements had two consequences, the first was a boom in visits to the historic city and secondly an increase in the attention of the public administration to the promotion, care and governance of heritage. Proof of this safeguarding



by public administrations was the creation of the public foundation «El Legado Andalusí» based in Granada... Arab heritage in gastronomy was featured in 2019 in the exhibition “Art and culinary uses in Al-Andalus” with more than 14000 visits. The main objective was to show all aspects related to gastronomy in al-Andalus, such as what was eaten, what the main ingredients were, how they were prepared, where they were cooked, what the tools were used, how they were served, and how much of this has been left with us.

Muslim culture not only left an extensive amount of material heritage throughout the Andalusian geography but also left a gastronomic impression. For example, in the case of Cordoba, restaurants in the city in the 1970s and 80s knew how to collect, via writings, different recipes and traditions and transform them into many of the dishes we call traditional dishes today. The traditional gastronomy of Cordoba in 2019 is not understood without that recovery and updating work that they carried out and, continues today in restaurants such as «el Caballo Rojo»,

«Puerta Sevilla», «Almudaina», “Bodegas Campos”, “La Ermita de la Candelaria” or “Casa pepe de la Juderia” among others. There are currently dishes throughout Andalusia with few ingredients and basic elaborations that are cooked both in restaurants and in the kitchens of Andalusian households, the case of rice with milk (water, milk, sugar and cinnamon), the crumbs (bread, garlic, lamb fat and currently joins chorizo, onion, sausage, bacon and fried egg) or lamb meatballs in poultry broth. These dishes are based on quality raw materials and elaborations of origin of Andalusian cuisine, in addition we can name:

- Honey Lamb Shoulder and Rosemary Lamb Shoulder
- Cinnamon cod
- Arabic Monkfish
- Pastries: fritters, guirlache or so-called “white sweet” that could be the origin of nougat

In the Arabic gastronomic heritage the introduction of the use of some spices in the kitchen,



such as ginger, cloves, cinnamon, coriander and saffron should be noted. Not forgetting, from the linguistic point of view, the continued use in the Spanish language of words of Arabic origin such as artichoke, basil, eggplant, apricot, oil, olive or sugar.

In gastronomic literary matters that has survived to this day it is worth noting two of the best known Andalusian treatises on gastronomy. The first is *Relieve de las mesas*, by Ibn Razin al-Tuyibi (13th century) and the *Treaty on Food*, by Abu Bakr Abd al-Aziz al-Arbuli, originally from Almeria (15th century)

Andalusian cuisine is also the product of a culturally mixed race of the local with Arab inclusion of both recipes and the introduction in the Iberian Peninsula of new crops such as fruits, vegetables and spices that did not exist before, such as rice, sugar cane, some legumes, some citrus, and fruit trees such as hardware or fig tree. We must also not forget the new irrigation techniques in agriculture such as ditches and the use of mills.

One of the main attractions for the so-called gastronomic tourist are the traditional dishes of the region. In the case of Andalusia, traditional dishes are mostly influenced by Arab heritage as a result of the more than 700 years they were present, as well as the quality of the raw materials. This statement is supported by the protected Appellations of Origin present in Andalusia. Of the 104 denominations of agri-food products in Spain, 22 are in Andalusia with virgin olive oil having the largest production.

All the cities of Andalusia have specialties of Arab origin. In the case of Cordoba its material and intangible heritage is undeniably valuable with four sites recognized as World Heritage Site and its gastronomy is the essential basis for the improvement of the experience in the different visits of cultural tourists. Granada, Seville, Almería, Cádiz or Jaén also have relevant heritages. At this point the importance of the generation and increase in motivation to visit the city due to heritage is understood as well as the improvement in the quality of the gastronomy of Cordoba and therefore Andalusia. The dishes mentioned and their update to the tastes of the consumer of the 21st century are the reason Andalusia deserves more than one gastronomic visit.

Products & Alimentary Technology





Ragnar Fridriksson, Iceland/ France

Managing Director of the World Association of Chefs Societies (Worldchefs) since 2009. A global body that represents millions of chefs in over 100 countries

Escape to Champagne

Take hillsides crowned by forests, castles and picturesque villages, lush valleys and lazy rivers. Now add a glass or two of the world finest fizz and what have you got? A perfect holiday vacation.

Only one hour from Paris, the Champagne-Ardenne region starts north at the Belgium borders and reaches south towards Burgundy. The northern lying Ardennes offers natural beauty, with dense forests and hillsides while the southern lying Champagne country has a rich culture, historical monuments and of course, sparkling Champagne.

Probably no other drink in the world is as closely associated with celebration, luxury and high live. Winston Churchill best expressed his affection for

Champagne when affirming during the liberation of France : «remember gentlemen, it's not just France we are fighting for, it's Champagne».

What is all that fizz about?

Sparkling wine is made the world over and across France, but in only one region in the world is this style of wine allowed to be called Champagne.

It all started over 300 year ago that by «mistake» fermentation started to take place inside the bottles of the still white wine of Champagne causing the glass to burst from the pressure. Thanks to Dom Pérignon (1638-1715), a Benedictine monk and cellar master at the abbey of Hautvillier, great advance was made to master the production. He blended wines of different grapes from different parts of the district, introduced thicker bottles and used corks held with a string. It took another 200 years of scientific and technical evolution to produce Champagne as we know it today. But the reason why Champagne became the king of sparkling wines is the alchemy of chalky soil, micro climate and local expertise - oh, and clever marketing!

Using only grapes from Chardonnay, Pinot Noir and Pinot Meunier grape varieties, grapes are entirely hand picked before going through a long and complex process of double fermentation and removal of sediments. Then, to reach perfect maturity and develop the characteristic bisquity aroma, the Champagne rests for minimum 15 months and this is extended to 3 years and more



Champagne rich on Pinot Noir grape is a pure delicacy.

I think Champagne is a drink to be reserved for occasion. Big or small, any occasion will do but make sure you are in good company and enjoy the ceremony. Plunge the bottle in a cooler for a few minutes while you bring out the crystal, gently twist open the bottle, listen to the bubbles whisper and watch them play in your glass while you carefully pore. Now, sit back and say «santé»

Hit the road and see for yourself

The Champagne Tourist Route is over 600 km long and is diverse enough to include all the riches that are the charm of the Champagne region. Follow the stretch from Reims through Epernay towards Troyes.

Don't forget to take the time to pay a call on the wine professionals. They are lovers of both vine and wine and will invite you to discover their lifelong passion. They will be ready to give you a friendly welcome, providing you make a prior appointment. To appreciate the contrast between producers, visit some of the medium size producer as well as the big houses.

Apart from eating and drinking

Besides from several million bottles of fizzy white wine, the regions of Champagne-Ardenne have plenty of attractions to offer the visitor. Take in the lakes and rivers offering fishing, bathing and sailing. Appreciate the landscape and villages by bike, visit the home of Renoir or Rimbaud. To discover the rich history of the region visit the medieval villages and their stunning fortification and castles.



The Towns and villages

Reims, today's capital of Champagne has is a small but perfectly formed city centre with little traffic, designer boutiques and good restaurants. Also the home of some of the biggest Champagne houses where visitors can have guided tours and tasting. One of the finest cathedrals in all of Europe is to be found in Reims, and was the venue for crowning of many French kings. The most famous coronation took place in 1429 when Charles VII was crowned under a banner held by Joan of Arc.

Troyes is the less discovered of the two towns but perhaps even more attractive. As the former capital of Champagne it was a prosperous town as far back as the Middle Ages. Step back in time and stroll through the medieval city centre with its narrow streets and timber framed buildings. Visit the bustling market and soak up the traditional

French atmosphere. Just outside Troyes is an array of factory and discount outlets with designer clothes and shoes.

Other places not to miss are Epéray, the «second» capital of champagne is a small and friendly town in the midst of champagne's best vineyards, also a home to many Champagne houses. West from Troyes is the town of Provins, listed as a world heritage by UNESCO This magnificently well preserved medieval town was the centre of commerce that linked merchants throughout Europe. Admire the 11th to 13th century architecture and the impressive fortifications that stretch 5km around the city.



Roy D. Palmer, Australia

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Forecast highlights on global seafood

Aquaculture already provides us with around 55% of the fish we consume directly. The Food and Agriculture Organization of UN (FAO) have indicated that the world's seafood consumption is currently over 20kg per capita annually and likely be heading towards 25kg annually by 2030.

International seafood trade is set to expand by 7.5 percent in US dollar terms by the end of 2018. The 2019 predictions are currently somewhat in a 'mist' as a result of trade and currency issues but

one thing for sure is that aquaculture growth of 5.8% annually since 2001 will continue.

Aquaculture already provides us with around 55% of the fish we consume directly, and the increased availability of farmed fish with strengthening demand in developing economies is globally driving a 1 percent increase in per capita consumption of fish per year, accompanied by a simultaneous rise in the proportion of production utilized for direct human consumption.

The Food and Agriculture Organization of UN (FAO) have indicated that the world's seafood consumption is currently over 20kg per capita annually and likely be heading towards 25kg annually by 2030.

The FAO Fish Price Index fell back slightly in the second quarter of 2018 after hitting record heights in March this year, but in relative terms, prices remain high for a range of heavily traded species groups.

Producers of salmon, cephalopods, groundfish, small pelagics and pangasius are all seeing export revenues rise as a result.

As we look around the world at the major producing nations Globefish see Norway continuing to benefit from good prices for salmon, cod and small pelagics, in addition to favourable currency trends. Export value is also expected to increase for shrimp producers such as India, Vietnam, Indonesia



and Ecuador in 2018, but this is driven more by farmed shrimp production hikes rather than higher price levels. In China, the world's largest exporter of seafood, high prices and good demand from regional trading partners is forecast to see the total value of China's exports rise by some 6 percent in 2018. The European Union imports of fish and fish products are expected to continue growing in US dollar terms as generally stable economic conditions prevail, though the strengthening of the euro versus the US dollar compared with last year is a significant contributing factor to the increase. In USA, import growth is projected to slow, but remains significantly positive due in large part to strong demand for salmon and a recovery of the canned tuna market. Meanwhile, Asian growth continues to be led by China in absolute terms, but percentage gains are higher in the Republic of Korea and fast-evolving seafood markets in the ASEAN bloc.

Reduced quotas and generally tighter supply are expected to continue in 2019 for various important wild stocks, including cod, Alaska pollock, octopus, mackerel, herring, squid and octopus. The outlook for the second anchoveta fishing season remains good following positive biomass assessments, but a possible El Niño event may negatively affect the outlook for 2019 for this key South American fishery.

Production growth is slowing in the medium-term for many important farmed species, including salmon, tilapia and pangasius. This tightening of supply for many important species is expected to

support prices for most fish and fishery products at relatively high levels in 2019, although plentiful harvests of shrimp worldwide make it a notable exception.

The consequences of a trade war between USA and China escalating in 2019 will be significant given their considerable combined importance, for the wider seafood market, when the full impact is likely to be felt when the scheduled tariff hike in the USA takes effect and particularly if the Chinese yuan weakens significantly.



José Manuel Iglesias, Spain

Expert in Organoleptic Tasting, winner of various international competitions and Writer specialized in gastronomy

Discovering pink chocolate: the «Ruby» variety

Since 2017 the «fourth chocolate», developed by the Swiss company Barry Callebaut, has been marketed. The World Gastronomy Institute publishes in this article the conclusions of a sensory study carried out by experts, offering a 'Tasting Card' and suggestions for suitable pairings.

In addition to the classic Dark, Milk and White chocolates, now gourmets have a new category of chocolate, Pink chocolate, known as Ruby RB1 Chocolate. This is not a chocolate with added colourants, flavouring or aromas: it is the product derived from a very special and different cocoa called RUBY, responsible for its pinkish color and characteristic flavor, obtained naturally and without additives.

There is great curiosity about this product among gourmets and cooking and pastry professionals. That is why the World Gastronomy Institute (WGI) decided to carry out a preliminary study about Ruby Chocolate in 2020, convening an 'Experts Panel' to develop a 'Tasting Sheet' and select the best pairings for Ruby Chocolate. Among the specialists there were Chefs, Gastronomers, Sensory Tasters, Anthropologists, Winemakers, Baristas, Sommeliers and, of course, Pastry chefs. The experts discussed Ruby and expressed their opinions anonymously, avoiding conditioning their opinions. Different brands were tested such as: Cacao Sampaka, Nestlé (Chocolate Bar «Les Recettes de L'Atelier» with Raspberry), KitKat made with Ruby Cocoa beans and even an ice cream, the Magnum Ruby, with creamy white chocolate and raspberry with Ruby chocolate coating. This ice cream is marketed by Heartbrand, part of the Unilever Group.

The results of this informal study are reflected in this Overview, which will surely facilitate the knowledge, use and consumption of this peculiar chocolate.

After this «New Chocolate Experience» was discovered by the experts, numerous ideas arose about its consumption and uses to enhance the fruity flavors and aromas of the so-called «fourth chocolate». As a result, the WGI decided to publish an open article as a dissemination exercise, according to its mission and foundational objectives. This document aims to be of interest to both professionals and 'Chocolate lovers'.



History and Context

Pink chocolate was officially presented in Shanghai in 2017 by the Swiss multinational Barry Callebaut Group, after almost three lustrums of R&D investment. This worldwide premiere was considered the biggest impact within the sector for the last eighty years, when Nestlé introduced white chocolate.

Currently there are two main varieties of cocoa recognized, Criollo and Forastero. In addition to a third type, Trinitario, which is actually a hybrid, a cross between Criollo and Forastero, making up about ten different families.

More than two thirds of the cocoa grown are used to extract cocoa powder and cocoa butter for production of chocolate. After the process of harvesting the pods, the fermentation, drying, hulling and grinding are carried out. Then it is observed that the cocoa is reddish, astringent and has a slight acidity, becoming known as «Natural Cocoa».

In order to get a dark color, a more chocolatey flavor and a greater solubility, the product is subject to an alkalization process through a rise in temperature and pressure into a potassium carbonate solution, obtaining the so-called «Alkalinized Cocoa». This transforms the catechins into tannins, modifying cocoa in such a way that reduces the antioxidant and vasodilator effects when consumed. In this standard process is where Barry Callebaut investigated and

made changes, allowing them to register Ruby Cocoa as a patent and achieving that unmistakable pink chocolate that has a long commercial path, being available in the market.

The Ruby variety Cacao bean is reddish and, in the production of pink chocolate, the processing of the beans prevails over the rest of the operations, seeking to enhance with the grinding the pinkish color in the cocoa powder. Barry Callebaut grows this cocoa in the Ivory Coast, Ecuador and Ghana.

CATA'S NOTES

Chocolate Ruby is characterized by its color and by developing fruity aromas, unusual in other cocoas. Its flavour is fresh and natural, with a mild and kind acidity, standing out from the identifiable bitter, sweet and dairy tones.

Both in bars and in bulk for professionals, its properties and color remain unchanged if it is well preserved.

Food and Drink Pairings

The brands popularizing it are combining it with red berries such as raspberry or strawberry, apparently due to the association of color in the consumer minds and its proven efficacy, since they combine well. But Ruby, like other chocolates, can be harmonized with numerous surprising combinations with other food and beverage products.



Among the most relevant harmonies with other products, the combination with cheeses such as Camembert, Roquefort, Cabrales and Gorgonzola stands out as positive. The fusion in the mouth with sturgeon caviar and other fish roe is pleasant and surprising. A Ruby chocolate at a room temperature between 36 and 36.5 ° C –the temperature of the human body- accompanied in a single bite by some strong and creamy cheese, or the explosive salted fish roe, make the tasting unforgettable.

The Ruby chocolate enjoyed in the Tasting Session took on a new dimension when it was served with a strand of Extra Virgin Olive Oil on top, along with a couple of Maldon Salt flakes. Absolutely recommended. For the more daring palates, it can be garnished with a small pinch of ground Rose Piper.

As for the drinks, the chocolate made with Ruby cocoa harmonizes perfectly with Sparkling Wines such as Champagne, Prosecco, Crémant, Cava or Pezsgö. The pairing is better with dry ones, such as Brut, and aesthetically with Rosé. Ruby enhances the flavor of Sparkling Wines, and these allow the chocolate to acquire new qualities that enrich it.

Other wines that stood out in the pairing were the Hungarian Tokaji and the Spanish Albariño (Rías Baixas) and Sherry, from Jerez.

Its consumption with tempered Sake (rice wine of Japanese origin) is considered very successful. Likewise, the tastings carried out with Beer were

considered very satisfactory, especially the Stout black beer made by Guinness. Among the light-colored beers tested, the chocolate combinations made with the Spanish 'Mahou Cinco Estrellas Session IPA', the Indian beer 'Kingsher', the Peruvian 'Cusqueña tostada' and with the Galician 'Estrella Galicia 00Tostada' stood out.

Regarding Hot Drinks, the most satisfactory tests were with the premium Green Tea of the Sri Lankan company Dilmah, in a 7-minute infusion. As for Coffee, the ones that combined best with pink chocolate were Guatemala Antigua from Cafés La Mexicana prepared in the V60 coffee machine, and Colombia Supremo from Cafés Salzillo, prepared in a Siphon Coffee Maker machine. Regarding capsules, the most valued of the tasting was Nespresso's Master Origin India, evaluating aspects such as the balance of acidity, texture, aromatic profile, intensity or bitterness, in a direct relationship to its consumption together with chocolate.

As anecdote, some of the experts participating in the tasting suggested that the taste of Ruby cocoa harmonizes perfectly with the smoke flavor of the Havana Cigars.



Michele Grassi, Italy

Cheese critic and dairy technology expert. He deals with research related to the technology of Italian raw milk cheeses. He is the author of technical volumes related to Italian cheeses

Importance of raw milk processing

Italy is the country of a thousand biodiversities, including cow's milk, sheep's milk, goat's milk and buffalo milk. Milk of excellent quality that allows its transformation without pasteurization or other type of thermal rehabilitation.

Milk is the main food for the feeding of mammals, be they human but also of other species and, in the case of cheese processing interests, of cattle, sheep, vaccines and buffaloes.

It is known that man has lived, over 9000 years ago, eating vegetables and animals hunted in every part of the globe. Later he learned to breed some species of animals, first of all sheep and goats, they were much larger than the current ones, which

allowed themselves to be easily tamed. From that moment on, the man became a breeder and therefore a beneficiary of the meat of the bred animals and, following the discovery of the curd, also transformer of milk into cheese.

Certainly it is that the little shepherd, it is said, who brought with him a milk-urchin grazing, when he went to drink it, he found that inside the otre itself there was no more liquid but solid, gelatinous substance, the curd.

It was the turning point, the revolution that allowed the man to keep the milk in the form of cheese and obtain an excellent food complete with essential components for food.

This discovery took place in every part of the earth as well as in Italy, who knows, perhaps in the mountains or on the plains, it is in fact that without means of communication, those that are so widespread today, there were so many shepherds to benefit from this miracle of nature .

And so it began to produce cheese, naturally raw milk, without any knowledge of what happened and happens to milk, during processing, and then cheese.

Today, after another very important discovery, microbiology, we are able to understand that every phase of milk transformation is characterized by physical and naturally bacteriological chemical actions that make cheese a living, complete, good food.

It is also true that from each animal breed is obtained milk with very different characteristics of the contents, such as proteins, lipids, vitamins and minerals, but also and above all of that vitality, determinant, caused by the inevitable presence of bacteria.



But it is also true that the bacterial flora present in the milk after milking is determined by an environmental contamination depending on the place where the dairy is bred.

Let me explain better why the microbiological factor, as well as the health and food of animals, is crucial for the success of the cheese.

Italy is easily distinguishable on the map, for its boot shape but above all for its central position in the Mediterranean within which it insinuates itself and commands its position.

The coordinates of the country confirm that depending on the location of the territory Italy is strongly characterized by the climate, in the world is considered Mediterranean, which is cold in the northern sector, where the Alps divide the peninsular part from the purely European and continental, and warm, often dry, in the southern part and in the larger islands. From the 20° below 0° to 30° - 40° above, the animals live in very different environments and are fed by fodder that, just because of the climate, are so different. Naturally these differences characterize milk, evidently in its physical and chemical components, and in the bacterial flora that is crucial for obtaining native products.

With these assumptions we can speak of raw milk, that is milk that is not subjected to any thermal rehabilitation just to preserve, in the cheeses produced later, the most interesting organoleptic characteristics: These characteristics are none other than the biodiversity represented by the territory, from its climate and transformation techniques that man is handed down from generation to generation...

Those who do not have knowledge of the Italian dairy sector can be influenced by the thought that using raw milk is, from the point of view of hygiene, a danger to health, but it does not.

In Italy, and precisely because of the custom of working milk as it comes out of the milk breasts, over the years have consolidated all the procedures of analysis that allow with the utmost safety to make raw milk cheeses of each breed.

The transformation of raw milk into cheese is the main, but not the only, prerogative of dairies that deal with the production of typical, traditional cheeses that are really many in Italy.

Consider that the history of the country has left as an inheritance to the shepherds and breeders, the plains, the hills and the mountains, an incredible number of ways to make cheese so that, at the Ministry of Agriculture are filed the regional lists they see in 487 different types of cheese, only for traditional agricultural food production. Almost all of them are raw milk types. There is no shortage of European awards such as the PDO, the IGP and the Stg that see, in their registers, the presence of 53 cheeses.

The different types of Italian raw milk cheeses, from North to South, are precisely characterized by the bacterial load of the original raw milk.

The cheesemaker, following the technologies of transformation, influences and develops the bacterial strains according to the temperature of the milk before coagulation, the cooking of the curd, and the stewing that often takes place after the extraction of the caseous dough from the boiler.



The bacterial, lactic strains that the cheese maker goes to drive in their invisible vitality are antagonistic to the action of anti-dairy bacteria, ie those that can cause cheese defects.

And the morphology of Italy, its climate, its environmental characteristics that contribute greatly to the obtaining of high quality milk, a great food resource and that contributes to the Mediterranean diet known and loved in the world.

Here then are raw-milk cheeses, often the result of milking of animals that graze freely, not only in movement, but free to select fresh fodder on the mountains and hills and that, not less importantly, for man's abilities, of the cheesemaker, they become a food capable not only of pleasure but of bringing biological and physical benefit to those who taste it, eat it, live it.



Fiorella Dallari, Italy

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The artisan Gelato: an Italian Leisure Experience

Artisan gelato is produced throughout the Italian peninsula. This enjoyed leisure experience is proving an innovation and creativity growth in the world. Excellent Italian dietetic food, it is also healthy, and genuine, and includes skills, knowledge, rituals, symbols and traditions of Unesco intangible Heritage on the Mediterranean basin.

Artisan gelato is produced throughout the all Italian peninsula and this enjoyed leisure experience is proving an innovation and creativity growth in the world. Excellent Italian dietetic food, it is also healthy, and genuine, and includes skills, knowledge,

rituals, symbols and traditions of intangible heritage Unesco on the Mediterranean basin (Mediterranean Diet, 2013) and it can be valued a sustainable food.

History, arts and technique reveal the refinement of Italian-style ice cream. The pleasure offered by cold drinks is at the origin of ice cream. Later on, ice cream evolved thanks to a continuous search for high quality ingredients, such as milk, eggs and fruits. Traces of ice cream can be found as early as the 12.000 B.C., as snow was stored in wells in China. Ice cellars were used to harvest snow and ice in Mesopotamia in 1.700 B.C, while Alexander the Great (356 B.C. - 323 B.C.) built snow wells in the lands he conquered. Arabic shrub, a sugar syrup in different flavors, can represent a first step forward towards the invention of ice cream in the 11th century. Once fruit was added, sorbet was born. The most important ingredient, sugar, was first heated and then «frozen» (in Italian «gelato» literally) by lowering the freezing point of the ice through salt. Sugar was manufactured in Sicily and in the Arabic Mediterranean countries as early as the 9th century, as proved by a variety of documents of different kinds.

An aristocratic pleasure in the past, across the centuries ice cream became democratized, so that it's a renowned street food and Italian-style symbol, starting from the use of the Italian word «gelato» even abroad, to distinguish its specific craftsmanship methods: for its balance among proteins, fats and carbohydrates, the artisan gelato can be used in place of a standard meal.

The most ancient and solid traces of ice cream can be found in the Mediterranean region. In Italy,



ice cream has developed strong ties with local food traditions. Gelato making traditions and the corresponding manufacturing clusters have mixed and merged with Italian food culture and terroir. Italian mass migration contributed to the diffusion of the Italian way of producing, selling and consuming ice cream in Europe and in the American continent in the 19th and 20th century. The diffusion of Italian gelato worldwide continues today.

The artisan gelato market is currently growing. According to some recent estimates of AIIPA, the Italian Food Products Industry Association, there are about 28,000 ice cream shops in Italy; 8,000 of them sell only gelato, while 6,000 are cafeterias and 14,000 are bakeries (these data include ice cream shops that produce their own gelato and not those that are just retail spaces).

Italian-style ice cream is growing fast abroad. There are 50,000 Italian ice cream shops in Europe and 50,000 in the rest of the world. Brazil, the UK,

France and India are the markets that have grown most significantly. Gelato parlours increased by 13% between 2009 and 2013 in Italy. 170,000 tons of gelato are consumed in Italy per year, that's to say 2.7 kilos on average per person according to the data provided by SIGEP, the largest international exhibition (Rimini, Italy) for the artisan production of gelato, pastry, confectionery, and bakery. These numbers show weakening signs compensated by an important increase in consumers. It's estimated that the entire chain of artisan gelato has a turnover of approximately 3 billion EUR. The numbers show the unquestioned leadership of Italy in the international artisan gelato food chain.

The 18th century saw the diffusion of ice cream while the 19th century celebrated creativity and innovation. The invention of artificial ice and its industrial production contributed to the abandon of natural ice. The introduction of artificial ice favoured the global spread of gelato and an unprecedented



creativity in ice cream making. Besides the gelatieri (gelato artisans), famous chefs and the most important European figures competed for the best ice cream; one of them was the Italian cooking writer Pellegrino Artusi. The introduction of artificial ice also significantly changed the organisation of ice cream making. The space devoted previously to the freezing process became obsolete. It's the age of ice industry, transportation wagons and deliveries. Specific retail spaces where gelato could be purchased and consumed were opened up to the general public. The production of artisan gelato consolidated the image of unique identity, shared with the one of the regions where gelato artisans came from. The quality of the final product was bonded to the country considered as the cradle of the most respected culinary tradition. At that time, however, it was possible to focus only on local and regional brands; today a wider concept has emerged: Made in Italy! Italian-style ice cream

is associated to the joy of life and to holiday time spent with friends, maybe at the seaside. It's also a healthy and nourishing food experience. The social and organoleptic features of artisan gelato represent Italian lifestyle in the world. Italian artisan gelato is a cultural stereotype for taste and for quality of life. The constant renewal of the art of making and eating gelato continues to «turn on» the pleasure centres of the human brain. Happiness is in an ice cream spoon - especially if it is artisan gelato and if you are lucky enough to taste it in Italy!



Blanca Berrón, Spain

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Myths about chocolate

Suggestive, silky and a delight for the senses, chocolate is the subject of controversy, bad information and easy-to-resolve doubts.

Chocolate is so pleasing to the palate because it melts at the temperature of the human body, dissolving in the mouth progressively. The consumer's perception is also influenced by the appearance, which in ideal conditions should be clean, lustrous, glossy and shiny, also presenting a characteristic noise when it breaks, and a crack that already awakens the desire.

So much is the interest that awakens around this product there have been emerging numerous legends interspersed with reality. There are people who do not distinguish cocoa from chocolate, some confuse about its origin and expansion or believe that the majority of cacao is currently grown in

America. Others claim that it is an aphrodisiac, that it serves as an energizer of the mind, that it fattens or that it does not get fat, that it helps to avoid illnesses or they discuss whether the white chocolate is chocolate or not. These and other issues are easy to solve, breaking myths with consistent and proven information.

From cacao to chocolate

Usually consumed in bars or chocolate bonbons, chocolate is a product derived from cocoa. Cacao comes from a plant originating in the American Amazon called 'Cocoa Tree' (*Theobroma Cacao*), which literally means 'the food of the Gods', in allusion to the respect that the ancient Mesoamerican civilizations Olmec, Maya or Aztec, which described it as a divine tree and used their seeds during religious rites.

The flavor of a chocolate depends on the selection made of the different types of cocoa beans, which are professionally divided into two large groups, soft cocoa and strong cocoa, trying to mix both varieties to obtain an aromatic, tasty and balanced chocolate.

To process chocolate, the pods of the cocoa tree are processed and the beans are washed, fermented and roasted, they go through a peeled and milled. The result obtained is twofold: the appreciated cocoa already called 'cocoa mass' and also the 'cacao butter', a basic oleaginous substance for making chocolates.

Cocoa butter is composed of different fat molecules that crystallize when heated and cooled and provide the consistent but unstable texture of chocolate, which in addition to cocoa and butter



contains sugar and sometimes milk, which is usually used in its powder form.

Although there are now thousands of varieties, it is recognized that there are only three fundamental types of chocolate: Dark (or black, dark, plain or sour), Milk and White. The white does not contain cocoa, only cocoa butter and sugar and, depending on the manufacturer, it may contain other ingredients such as stabilizers, emulsifiers or flavorings; Contrary to what some neophytes say, white chocolate is considered in the chocolate industry as one of the three classic forms of chocolate.

More recently, a new category has been added to the three varieties of chocolate since 2017: the so-called 'Chocolate Ruby' from the Barry Callebaut Company, a pinkish-colored chocolate with fruity aromas that, without the need for coloring or flavoring, is distinguished by its own merit as the «fourth chocolate».

Centuries of cacao and chocolate

There is archaeological evidence that humans being consumed cocoa at least since 1750 BC. C., through the remains discovered in the excavations of Veracruz, Mexico, where bitter was sometimes consumed and mixed with hot peppers..

The illustrious seafarer and explorer Christopher Columbus was the first person responsible for the discovery of cacao by Europeans. In the greatest cultural and food exchange in History, cocoa traveled from America to Europe, as well as vice versa, products such as coffee or sugar made the journey across the Atlantic from Europe to America, thus enriching the agro-food pantry of both continents

and giving rise to globalization, completely changing the way of understanding the planet and providing enormous benefits to the progress of Humanity.

The first commercial shipment of cocoa arrived from America to Spanish lands in 1585, although until the 19th century it was consumed only as a drink for the wealthy classes. In order to become popular, a time had to pass: in 1819 Luis Cailler opened the first chocolate factory in Vevey (Switzerland). In 1828, the Dutch C. Johannes van Houten patented a hydraulic press with which solid chocolate similar to the current one was obtained. And in 1847, the Englishman Joseph Frey made the first chocolate bars. Nestlé, also based in Vevey (Switzerland), was officially founded in 1905, decisively influencing the spread of chocolate and becoming progressively the largest food company in the world as the owner of more than thirty global brands or 'Big Brands'.

Although it is very difficult to determine the economic turnover of the industry, today it's around seventy billion Euros, according to the known data of 2018 or 2019. The growing demand makes the international production of cocoa trees insufficient to supply the markets and according to studies carried out by the company Mars Inc., it's estimated that the necessary increase is around 25% every seven years. Africa currently produces more than 60% of world production and large companies are realizing the importance of working responsibly, with sustainable and ethical crops, if they want to continue to existing.

The properties of chocolate

Cocoa contains more than three hundred substances in its composition such as polyphenols,



responsible for chocolate has antioxidant qualities, which help prevent diseases or slow down its effects.

Another of the most notable characteristics of chocolate is the contribution of theobromine, a stimulating alkaloid substance that produces an increase in the levels of serotonin, a neurotransmitter that regulates mood and happiness, and also – nothing trivial - controls intestinal movement. Theobromine also increases dopamine in the body, which entails among other functions, that it reinforces the sensation of pleasure and stimulates physical and intellectual activity in a proactively. Dopamine in the mesolimbic systems increases personal activity and productivity, especially creativity and idea generation, although the dose that is ingested with chocolate is small to generate immediate direct stimuli.

Although it cannot be assured that chocolate is a substitute for sex, it is possible to say that it is an aphrodisiac product, since it has an important magnesium content, which influences muscle contractions. Chocolate is also sensual to the touch, stimulates blood circulation and excites the area of the brain responsible for pleasure.

The new demand

In the richest and most industrialized countries of the World, the tendency of the markets is to promote foods that benefit health. Dietetically, chocolate is a satisfying, very nutritious and complete, although its consumption should be controlled due to its high caloric content and in many cases sugar. For the chocolate to help in the health of the blood circulation

the recommended dose is the equivalent of a chocolate bonbon a day. In the case of unsweetened dark chocolate, an intake of up to 100 grams per day is recommended to prevent cardiovascular accidents.

The sugar that participates as an essential ingredient of chocolate makes it more addictive and especially dangerous for diabetics, but every day there is more supply of chocolates that use alternatives instead of sugar.

There is an increasing demand for chocolate with a high degree of cocoa content, and in recent years many brands have launched versions in which it is advertised that the chocolate has a percentage of 29, 49, 75 or 90% cocoa.

It should be noted that chocolates are also marketed as dark chocolate bars that have around 35 to 50% of cacao, which can mislead consumers, so the ideal is to ignore the advertising claims in the packaging and look at the composition on the labels before buying it.

Although there are different legislations, for a dark or milk chocolate to be considered as such it must contain at least 20% cocoa, and when it exceeds 70% it is considered of extra quality.

(*) This article has been written in collaboration with J.M. Iglesias Expert in Organoleptic Tasting, winner of various international competitions and Writer specialized in gastronomy.



Noemie Richard, Chile

French nationality, Food Engineer graduated from ISARA Lyon. Noemie has worked in various Cheese factories in France, Canada, Argentine, Chile. Since 2014, she is the School of The Cheese Savencia Manager for Chile and South America. In 2017 she received the title of Cheesemonger from the International «Guilde des fromager»

Cheese education development in Chile

In this article Noemie Richard, French cheese expert, explains her experience in contributing to the cheese education with the School of Cheese (Savencia) and the impact for professional in Chile.

It's now something very usual in Chile to start a diner party or an after work gathering with a bottle of wine and some cheese. However, back in 2012 when I arrived in the country, one of my first observation was the very little occasion given to cheese boards and their very low aromatic

cheeses composition like «gouda», «mantecoso» and «fresco». Almost 10 years later, I am glad to see the great Chilean cheese evolution: records level of cheese importation has been reached and the expense per capita in 2018 was more than 50 % growth in 5 years.

In 2012, I decided to study the Chilean production and started an exploration journey from the most austral to the most desertic areas where cheese production was available. An important observation was that many cheesemakers don't use microorganisms and just focus on the coagulation (to do a fresh cheese) adding stirring and pressing of the curd (to make different textures), but the ripening process of microorganism activity is very little used.

In 2014, I joined Santa Rosa, a Savencia subsidiary (family company specialist in premium and traditional cheeses) with the project of developing a School of Cheese for Chile and South America.

This long-term challenge was about developing cheese education for professionals. By providing educational programs, the main objective was to increase the awareness and have an impact on the economic development in this sector of the food industry from the production to the final consumption.

The school gathers a team of cheese expert teachers delivering training programs for professionals of all areas linked to the cheese such as gastronomy, nutrition, service...

The great formula of the School is to work



closely with different institutes of formation (INACAP, Nutritionist and sommeliers school...) and professional associations (Toques Blanches Chef, Farming association...). Therefore, cheese modules and courses are part of the wider study program.

Up until today, more than 10.000 professionals and students from many different areas such as gastronomy, farming, service, nutrition have been trained by the school of cheese teachers.

The evolution of the cheese varieties in the restaurant's menus, the development and diversity of national cheese making and the increase of awareness in cheese from the general consumer point of view are indicators of the positive impacts of the school. It is very likely to see protected denomination of origin cheeses in the future in Chile.

The Savencia School of Cheese is now operating throughout Latin America and called l'École du fromage Savencia.

Some cheese recommendations to take away:

How to make the perfect table of cheese?

First using a wooden table, considering an odd number (3 to 7 families) and from 100 to 120g per person. Cheeses must be taken off the fridge at least 20 minutes before serving. It can be ordered by family, region or intensity. Cuts can be squared, triangular and keep the rind on. Natural rind can be consumed, artificial ones can't.

How to describe cheese? First: using the sight to learn about texture, ripeness and colour. Second sense: the smell, cheese has a wide and complexe aromatic wheel from fruit, animal, lactic, spiced up to toasting etc... Then comes the tasting step: it brings together the 5 simple flavours (bitter, salty, sweet, acid and umami), more information about the texture and the aromas (or complex flavours) liberated in the aftertaste.

Cheese paring? Just one rule: «there is no rule!» By contrast or complementation using texture,



aroma or flavour. As regard wines, for freshest cheeses, white grape varieties are good options. Red wines pair with firmer cheese balancing tannins and proteins. Beer and distilled are very good pairs too. For a non-alcohol pairing, tea has a very wide aromatic wheel so that combinations are infinite.



Enrique Fernandez, Spain

Systems Engineer Analyst. Expert in quality processes. Partner Premier Elite at Intel Corp platforms. Software Analyst and Developer. General Director of the Ibero-American sparkling meeting ECIBE. CEO at Bodega Digital (Wine and Gastronomy events)

Economy and globalization in the wine market

At the end of the twentieth century, the wine market acquired a more globalized character, due, in great part, to the economic agreements reached in the Ronda de Uruguay on customs tariffs, which in turn led to the creation of the OMC and its popular acceptance by many new consumers, attracted by the apparent health benefits of wine.

At the end of the twentieth century, the wine market acquired a more globalised character, due, in great part, to the economic agreements reached in the Ronda de Uruguay on customs tariffs, which in turn led to the creation of the OMC and its popular

acceptance by many new consumers, attracted by the apparent health benefits of wine. The wine sector, not untouched by the economic fluctuations and changes in this period, is torn between those who advocate advancing in a highly liberal market, which is virtually unregulated, despite this meaning a higher homogenizing of the product and a lower price and those who would prefer a more regulated market based on quality criteria.

Due to these different points of view, two separate groups of producers have emerged; the so-called New World Producers in Australia, New Zealand, South Africa, Chile, Argentina, USA and later China and then the Traditional old World producers of France, Spain, Italy, Portugal and Germany.

In this area we can see both models: some with little or no regulation and others with strict production controls, market regulations and a wide segmentation of wines. Market intervention and the influence of institutional dispositions which regulate the sector, will affect its functioning in a globalized market of different disciplines.

New world producers manage to acquire an early protagonism, with a higher increase in consumption per capita than the Old World producers, due to the volume of consumer habits in their interior markets. This aspect, together with the transformation of international markets and important changes in European policies favouring the sector, forces the European market, and especially the Spanish one to undertake a



profound change in their business model regarding foreign markets.

Until well into the eighties, the production system in European countries was characterized by a great atomisation of the market with a business pattern in which both cooperatives and medium and small family businesses coexisted. In general terms, producers in bigger countries produce more wine than they consume.

In the nineties, we see the arrival of the New world producers, who are capable of competing in the market, in record time. At the same time as these new producers appear, there was an increase in demand in non-wine producing countries, with a low or non-existent habit of wine consumption. The consumer profile here is quite different, as their preferences are less subject to the reputation of certain regions, traditions and cultures and consequently are more likely to try wines of other characteristics, thus generating two different dynamics with important repercussions in the business organisation of the sector.

As a result of these changes, two very different business strategies emerge; one based on the increase in production, taking advantage of economies of scale and the other in the diversity of the product which aims to fight against the price being the only permanent way to remain in the market.

New world producers have great quantities of similar wine grapes from different areas which allows them to use mass production and increased volume, allowing the homogenisation and quality

control of the end product. These are big companies with well-known trademarks and an eye on foreign markets. They have growth strategies which are linked to market demand and not to dispositions which limit the potential production. They improve their production processes by incorporating new technologies to ensure the homogenised quality but, more importantly, the marketing of the trademarks. In order to obtain their objectives, they opt for the marketing of a brand as the principal element of positioning in the market and competitive strategy.

Traditional producers, however, base their strategy on the segmentation of the product through regulation techniques which control the quality and identify the origins of the product. There is a high atomisation of different size companies who target home markets and with growth strategies dependant on the disposition and regularisation to control the capacity of production and market intervention. Their commercial strategy is based on a complicated system of denomination of origin, grape variety and geographic areas, which are difficult for the new consumer to understand. Communication depends on differentiating the product by putting a great variety of unique wines on the market. This diversity is the key for them to retain a part of the market, as opposed to the standardization of their competitors. As consumption increases, so does knowledge, which undoubtedly leaves a bigger gap in the market for great wines with a defined personality.

The wine sector, within the alcoholic drinks business, however is the one which represents



the lowest business concentration. In 2014, the top ten world wine companies only represented 13% of the world market, whilst, for example in the beer sector, the top ten companies controlled 63% of the market. This degree of concentration does not correspond to home markets.

The low degree of concentration observed on a global scale is not seen in all home markets of producing countries. There are countries in the new world in which their four main wine groups have a strong presence in national markets, specially in Australia, which controls 61% of the market, in New Zealand, 80%, in the USA 50.2%, in China 39.7%, in Chile 85.8% and in Argentina 40%, while the big producers in the old world have a much smaller degree of concentration; in Spain only reaching 17.6%, in France 15.7% and in Italy 7.6%.

According to diverse published studies, among the main worries of participants in the

wine trade, both importers and exporters, are the currency fluctuations, the increase in taxes and the regulations on alcohol consumption. These factors, along with the negotiations of the Ronda Doha and the reform of the PAC in the UE, will determine the economic functioning of the sector on a world scale over the next few years. Other factors which also have a powerful influence on increased consumption are related to culture, gastronomy and tourism, which make new consumers choose more based on what the wine represents than on its intrinsic characteristics.

In conclusion, considering both, very different, market functioning systems, it is not possible to establish the success nor suitability of either of the strategies.



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Pisco and Singani: spirits of the Andes from Chile, Peru and Bolivia

The article examines the main characteristics of Singani from Bolivia, Pisco from Chile and Pisco from Peru. All three were born between the eighteenth and nineteenth centuries as distillates of Spanish-Creole grapes, made by winegrowers around the Atacama Desert.

Peruvian and Chilean pisco, together with Bolivian Singani, are Andean spirits made from Hispanic and native grapes, with a tradition of four centuries. It is an agroindustry of particular relevance: 5 million liters of Singani are currently produced in Bolivia,

10 million liters of pisco in Peru and 40 million liters of pisco in Chile. Thousands of viticulturists live in cultural landscapes due to the sale of these traditional spirits.

These three distillates have a common historical origin: they were made by viticulturists in the vineyards surrounding the Atacama Desert. In the 17th and 18th centuries, they were part of the same geo-economic sphere of the Spanish Empire. After the Chilean War of Independence (1810-1824), the territory split into three independent republics: Peru, Bolivia and Chile. However, despite this division, the viticulturists maintained their traditions: they continued planting their vineyards, making their wines, and distilling their spirits.

In their first years of production, these spirits emerged from a common origin, with the use of the same base grapes. The Spaniards introduced two main varieties in America: Listán Prieto in the 16th century, also known as Mission in California, Negra Corriente (Black Common) in Peru and Uva País (País grape) in Chile; and Muscat of Alexandria, also called Uva de Italia (grape of Italy), which was grown in Mendoza in the late 17th century and entered to Chile at the beginning of the 18th century. A third variety of grape was added: the Mollar grape, which spread widely to Bolivia and Peru, and, to a lesser extent, to Chile. From these three varieties, native cultivars emerged, namely: Quebranta (Listán Prieto and Mollar), Pedro Giménez, Pink Muscat, Muscat of Austria and Yellow Muscat (Muscat of Alexandria)



and Listán Prieto). This viticultural heritage laid the foundations for the current distillates.

Nowadays, Singani is mainly made from Muscat of Alexandria; Peruvian pisco from Quebranta and Muscat of Alexandria; and Chilean pisco from Muscat of Austria, Pedro Giménez, Muscat of Alexandria, Pink Muscat, and Yellow Muscat. The use of these Hispanic and native grapes makes these three Andean spirits different from the rest of the world.

These spirits emerged strongly in the 17th century to meet the demand of the formidable market of Potosí, the richest and most populous city in America at that time. The high demand in this mining area encouraged viticulturists from the surrounds of the Atacama Desert to plant their vineyards and elaborate their wines and spirits. Long caravans of mules took these spirits to the markets in wineskins, consolidating a relevant viticultural tradition in the ancient Viceroyalty of Peru, part of the Spanish Empire. During the 19th century, these distillates were despised by the elites, who preferred spirits imported from Europe. But after the War of the Pacific, Chilean officers and troops appreciated the product with particular interest. This new attention boosted Chilean as well as Peruvian production. Likewise, after the war, Bolivia stopped using the name «pisco» and adopted the name «Singani» instead. Subsequently, the three countries have delimited these products as Designations of Origin in the 20th century. In recent years, they have been working intensively to make these spirits more visible and valuable as part of their National Heritage.

These countries make 55 million liters per year of these spirits from Hispanic and native grapes and they value them as traditional products, Designation of Origin, and representative drinks of their national heritage. Peruvian pisco is a successful example of the heritage status of a national traditional product: it has full support from the State, diplomats, intellectuals, sommeliers and bartenders' networks; and the intellectual support from the Academia Nacional del Pisco (National Pisco Academy).

Furthermore, Peruvian pisco has contributed to the strengthening and expansion of national gastronomy: pisco sour is the most representative aperitif in the 450 Peruvian restaurants currently operating in Santiago de Chile. At night however, the king of nightclubs and bars is pisco, a drink made with Chilean pisco. On the other hand, the Singani, a different branch of regional pisco, has become the most representative drink of Bolivia, and its first Designation of Origin; in the taverns and nightclubs of this country, a significant part of their social life revolves around chufay, a popular drink made with Singani and lemon-lime flavored soda.

Pisco and Singani have a common origin in the vineyards surrounding the Atacama Desert. In the north, Peruvians gave life to Peruvian pisco; in the east, Bolivians made Singani; and in the southern part of the desert, Chileans distilled Chilean pisco. Three brother products, born from a common social-cultural core, and similar cultural landscapes.

Both products were made from native and traditional grape distillate liquors, like Muscat of Alexandria, Listán Prieto, Mollar and native-grapes derivative of their crossing: Peruvian pisco is mostly made with native-grapes, mainly Quebranta (a cross-over between Listán Prieto and Mollar); Chilean pisco is also made with Austrian Muscat, Pedro Giménez, Torontel (Yellow Muscat). The three distillate liquors rose up, stimulated mainly by the same commercial market: Rico de Potosí Mountain, The most populated city of the Spanish Empire during the 17th and 18th centuries. Their common origins and base grapes have established a shared Andean identity between these three spirits.



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Demystifying indian beverages in order to resurrect its glory

Senior Faculty (Culinary Arts) at Institute of Hotel Management, Kurukshetra. Winner of GOURMAND world cookbook awards 2015.

The Gastronomy of India has mushroomed leaps and bounds across all width and breadth of globe. It's all segment has indeed been blessed in terms of popularity, growth, fame and appreciation but exceptionally; Indian beverages are one segment which has still remained doomed and aloof, notwithstanding huge potentials in it.

The significance of beverage can be understood from the fact that all individuals have their food ready even at their nascent stage in the form of milk. Hence, milk has been the most revered and esteemed beverage in Indian context and two milk-based beverages i.e. Lassi and **Chhach** are equally

common since ages. It is only beverage offered first to guest to welcome them.

Religious sentiments associated to milk are enormous and can be perceived better from the fact that the concoction **Madhuparka** comprising of varied ingredients like milk, honey, ghee, curd and sugar finds acceptance in every religious event. It is the first kind of beverage which is placed on the lips of a newly born baby to introduce them to the world of culinary arts; given to students going to (*gurukul*) hostel for their studies and at many such instances.

Panchamrutha is a blend-beverage of honey, water and any three fruit juices from (mango, citrus, banana, date, apricot, jackfruit, pomegranate, etc.). In ancient period, sweet fruit and sour fruit juices thickened by boiling gives **yasa** and **savhava** respectively.

In southern parts of India, Tamarind and *amla* were the ingredients used to produce beverages, apart from highly soothing Coconut-water, which has undoubtedly the best thirst-quenching capabilities.

The geographical conditions of India have compelled the residents to experience utmost winter and summer and simultaneously they have found varied means to quench thirst by sipping beverages, as per their preferences. Coffee and tea are had most during winters and chilled-frosted drinks are consumed during summers.

The culinary experience of India has been largely defined with the invasions of certain rulers like



Mughals, Portuguese, Dutch and British. Speaking in terms of Beverages, India has been gifted by Mughal, the multifarious colored-soothing sherbet drinks in which the essence of rose, *kewda* (screwpine) and certain herbs were used. The habit of consuming sherbets has retained and sustained the charm till date from 13th century and is one of the most-sought after Indian Beverages.

India, a subcontinent of Asia, is not the land for beverages with just only the excellent taste but it has wholeheartedly accepted drinks which have certain medicinal properties as well. The parameter for acceptability of drink consumption is their nutritious value, or medicinal value or their beneficial nature rather than taste. Every drink has its own reason to be accepted by people, may be, it may be the availability of ingredients, compulsion of tradition, certain values associated to it logically or illogically.

As mentioned earlier, India witnesses extreme scorching heat waves during summers, and hence the drink desirable during this condition is the one which safeguards the people from sun-stroke and heat-stroke.

The location which has good enough quantity of mango production prefer **Aam ka panna**, a green-colored refreshing drink which is prepared from raw mango with addition of sugar and certain spices like cumin, black salt and so on. It tops the list due to outstanding taste quality and it acting as a shield against heat waves and heat exhaustion. Then comes the **Bael ka ras**, which is a drink again with same character but here the *bael* (wood apple) plays the prime role of chief ingredient. It is highly refreshing as well but has a peculiar taste which does not appeal to all taste buds. Then, comes the most expensive of all Indian beverages **Thandai**, which is miscellanea of ingredients like almonds, fennel seeds, melon seeds, rose petals, black pepper, vetiver seeds, saffron, green cardamom and milk to provide body to the drink which is anew a highly refreshful beverage. It is consumed

usually during few festive season of our country. It is a beverage which is nowadays getting famed as proprietary beverage. **Kanji** is a unique and unparalleled beverage as it is a fermented drink prepared with an assortment of water, carrots, beetroot and asafetida with mustard seeds. It is prepared by keeping all ingredients in a glass jar for about a week exposed to sun during the month of March and hence it ferments. **Ganne ka Ras** is simply a sugar cane juice derived from pressing sugarcane sticks in a mill. In order to impart added flavor, it is added with black salt, mint leaves, lime juice and so on.

Even in segment of alcoholic beverages, India is no less behind and has **Feni**, a spirit produced from coconut, palm or cashew fruit. It is a famed beverage of Goa and is acknowledged as country liquor. **Chuak** is another alcoholic traditional rice-beer made by fermenting rice in water and is from Tripura state. **Zutho** is another fermented drink prepared by fermenting rice starch liquid from the state Nagaland.

Nariyal pani (Coconut water), **Shikanjvi** (traditional lemonade), **Jaljeera** (cumin flavored drink), **Chhach** (buttermilk), **Lassi** (sweetened curd topped with dry fruits) are few such beverages which are very elementary beverages in India and is popular all across. Apart from this, the contemporary beverages like squash, shakes and juice mixes have also created love for them in the heart of every citizens of India. **Sherbet** has a prominent place in Indian beverages and is the most-varied beverage (prepared from either rose, sandalwood, *bael*, hibiscus flower, orange, *kokum*, a dark purple colored fruit; lemon, *litchi* and this list goes on). **Tea** and **coffee** have undoubtedly been an inseparable drink from every Indians.

So, irrespective of such impressive potpourri of diverse beverages appealing to taste buds of every age group, Indian beverage has not been bestowed the honorific status and this article is just an attempt to resurrect this unattained dignity.



Juan Vinuesa, Spain

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Ribera del Duero 2019, excellent harvest

The 2019 vintage of the DO Ribera del Duero, has been classified as excellent. This year for the first time, the valuation of long-aged white and rosé wines is included. An Exceptional Harvest Qualification Committee, made up of six leading professionals from the national wine scene, have issued their qualifications on this special vintage.

The Phoenicians, through their merchants, introduced the most advanced cultivation and production techniques and even the most suitable strains to the Iberian Peninsula. Several centuries later, the Romans discovered the quality of the wines of Hispania.

The CIAVIN Wine Interpretation Center, located in an 18th century building, helps us discover the

historical legacy that the wine culture has been shaping in the Ribera del Duero region. In the basement of the city center, large vintages of wine were stored since the Middle Ages.

The Regulatory Council of the Ribera del Duero Denomination of Origin has had the opinion of an Exceptional Harvest Qualification Committee, made up of six leading professionals from the national wine scene.

The 2019 Vintage Qualification will go down in history among other reasons for being the first to submit white wines with DO Ribera del Duero for analysis.

The President of the Regulatory Council of the Ribera del Duero Denomination of Origin affirmed that «The 2019 harvest was carried out with absolute normality, on usual dates, without any incident to report throughout the cycle. A slightly smaller quantity of grapes was harvested, 94.4 million kilos, of a grape of exceptional quality. The wines produced from the 2019 vintage will not only delight lovers of lighter young and fresh wines, but also those who love Ribera aging wines, recalling to a certain extent the long-lived vintages of the last century».

This year the Exceptional Rating Committee was made up of six professionals from the world of sommelier and communication, influential personalities who work in direct contact with the consumer, responsible for the selection of wines



in reference restaurants, and whose trajectories have been recognized. with important awards. The conclave was made up of: Diego Echegaray, sommelier at Atrio **, Andrés Rodríguez, sommelier at Cenador de Amos ***, Paula Menéndez, sommelier at Noor **, Virginia García, sommelier at Luz, Cocina y Alma *, Juan Manuel Bellver, Director of Lavinia Spain and Paz Ivison, journalist in addition to the Andalusian Gastronomy Award 2019.

The qualification of the wines from the 2019 vintage of the Ribera del Duero Denomination of Origin was Excellent, as recently announced by the president of the Regulatory Council, Enrique Pascual, together with the sommelier from Noor, Paula Menéndez and the director of Lavinia Spain , Juan Manuel Bellver, of the exceptional qualification committee. For the first time, the evaluation of long-aged white and rosé wines and clarets made with the autochthonous variety Albillo mayor has been included.

Unanimously, the jury awarded this qualification, justifying that «the conditions that 2019 brought were exceptional» and specifying that the health was exceptional throughout the cycle. There has been «a concentration in the quality of the product that is out of the ordinary, this ultimately translates into highly concentrated wines», stated Mr. Enrique Pascual, President of the Regulatory Council.

The most surprising thing about the 2019 vintage wines is the expressive and complete range of colors that is very attractive from the visual field.

Smellingly, the 2019 harvest already places these wines as very frank, with a great fruit component. In the mouth this vintage has produced fresh wines, achieving a greater Atlantic component, notably more marked, than in other warmer seasons, with a particularly good acidity level. All this set, in the opinion of the Exceptional Committee, gives a sensation of balance and freshness, as well as fruity sensations; always with a lasting background when tasting them.

The original name «Ribera del Duero» is owned by Bodegas Protos, but when the regulatory council was formed, Bodegas Ribera del Duero changed its name to Bodegas Protos, then the name of its main wine brand. In the Ribera del Duero we can find, Bodegas Valduero and Bodegas Arzuaga among the ten most outstanding, with a long history in the elaboration of this denomination of origin, which have joined the growing trend of oenological tourism, as producers of red wine, mainly from Ribera del Duero.

In line with what was decided by the regulatory council to qualify the 2019 vintage as excellent, including the Ribera del Duero denomination whites and rosés, AVENENCIA, a new concept, because they are described as «Winemakers». The white wine of this winery stands out, which enjoys a great acceptance by the female public, usually more inclined to taste whites than reds and that when they taste this one in particular they are pleasantly surprised.

Avenencia Rosado has deserved special mention, which comes to deny the belief that rosés lack body and personality. Regarding white wines, this winery has the best selection of this variety of vineyards that are more than fifty years old, where the character of the grape is revealed by its complexity and persistence in the mouth.

Its reds come from unique estates, each wine is made exclusively with grapes produced by a single estate, without any mixtures between all of them. TERRACUM has been a real surprise for the sector and accredited gourmets, having established itself in a very short time as an essential reference within the group of great and special Ribera del Duero wines.



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Makhana: The Local Popcorn of Mithila

Fox nuts, popularly known as Makhana, is tasty, economical, easy to prepare and healthy snack option. A bowl of roasted Makhana peppered with some black salt and pepper is the ideal substitute to popcorn, not only because of their crunchy texture but also due to the health benefits they offer.

Makhana is an important aquatic crop, belonging to the family of Nymphaeaceae (Euryale Ferox Salibs). It is commonly known as Makhana or Gorgon nut or Fox nut and is grown in stagnant perennial water bodies like ponds, lakes, and swamps. Makhana are round to oval shaped seeds present in raw form within the dark green

colored lotus seed head. They are green colored when fresh and turn cream to yellow color when dried. Makhana is a highly nutritious, fully organic non-cereal food, which is extensively grown in the Mithila region of India.

The origin of Makhana is considered to be South-East Asia and China. Today, it is grown almost in every parts of the world. However, its major production is limited to tropical and sub-tropical regions of South-East Asia. In India, it is distributed in West Bengal, Bihar, Manipur, Tripura, Assam, Jammu & Kashmir, Eastern Odisha, Madhya Pradesh, Rajasthan and Uttar Pradesh. Nevertheless, its commercial cultivation is limited to North Bihar (Mithila region), Manipur, parts of West Bengal and Madhya Pradesh.

Makhana are rich in proteins and good carbohydrates. It is also rich in iron which helps formation of hemoglobin in the blood. Edible part of Makhana contains 12.8% moisture, 9.7% protein, 0.1% fat, 0.5% minerals, 76.9% carbohydrates, and 1.4 mg/100 g of carotene. Calorific analysis gives a value of 362 kcal/100 gm for raw Makhana and 328 kcal/100 gm for popped Makhana. Thus, the calorific value of Makhana compares well with staple food items such as wheat, rice, etc.

Makhana are low in cholesterol, saturated fat and sodium. Therefore, they are good for the heart too. Makhana are also extremely good sources of magnesium, potassium, manganese, protein, and phosphorus. Their extremely high nutrient content makes them an extremely healthy snacking option which



makes for the perfect tea time snack, and can also be added to curries, and sweet dishes like kheer or pudding.

According to traditional Indian Medicine system – Ayurveda, Makhanas not only helps in weight loss but also help your kidneys function well. Researchers have found that Makhanas boost metabolism by detoxifying the liver. Due to its unmatched nutritional properties, Makhanas are considered superior to dry fruits such as almonds, walnut, coconut and cashew nut in terms of sugar, protein, ascorbic acid and phenol content. In the Mithila region of India, it is considered auspicious and is often offered to Gods on special occasions and festivals. Also, people consume Makhanas in various forms during fasting in this region.

Makhanas have anti-ageing properties. Regular consumption of fox nuts is excellent in curing and fighting infertility, especially among women. It helps by strengthening the lining of the uterus. It is also known to improve the sperm count as well as the quality of sperm in males. Ayurveda prescribes Makhanas for infertility issues and erectile dysfunction. Those suffering from wheat allergies can gorge on fox nuts as they are gluten-free but still high on protein and carbohydrate content.

How to Consume Makhana:

Makhanas can be consumed in several ways like roasting the seeds or fry them in ghee or in Olive oil wherein they pop and resemble popcorn. These puffed seeds can be tossed with some black salt and have as a snack. Also, the puffed seeds can be used as an ingredient in dishes like Makhana Kheer or pudding, Creamy Makhana with Mushrooms, Masala Makhana, Makhana Raita, Makhana Curry and Makhana Chops among others. Makhanas have very neutral taste and thus can take on the flavors that are added to them.

Health benefits of Makhana (Fox nut):

1. Excellent Source of Protein: Fox nuts have really high protein content. This is the reason Makhana

is served as an important part of fasting food with different recipes. A small amount of Makhana can provide you with high energy. A bowl of fox nuts can fill you up and also keep the calories in check.

2. Slows down the aging process: Flavonoids present in the fox nuts are anti-oxidants. It fights the free radicals and slows down the process of aging. Consuming Makhana will help inhibit the aging signs like wrinkles, fine lines and premature graying of hair.

3. Helps people with arthritis: Makhana is good for people suffering from arthritis and other joint problems as it is rich in calcium. Consuming fox nuts helps in maintaining the calcium levels in the body.

4. Prevent Inflammation: The presence of natural flavonoids called kaempferol (also present in coffee), helps prevent inflammation in the body.

5. Protect from Heart Ailment: The two trace minerals which benefit the heart are magnesium and potassium. Low level of magnesium can make you prone to heart disease, as it is an essential mineral to maintain heartbeat. Potassium on the other hand, helps to control blood pressure and sustain cardiac health.

6. Helps Weight Loss: Makhanas are low in cholesterol, fat and sodium. This makes it an ideal weight-loss snack as it is low on calorie. They provide protein too which boost metabolism and aids in weight loss. They contain no cholesterol and almost minimal fat. Fox nuts have a low glycemic index which means that they release glucose slowly in the blood. This keeps you feeling full for longer.

7. Helps Control Diabetes: Makhanas are rich in good carbohydrates and protein. As low glycemic foods, fox nuts can play an important role in managing one's blood sugar levels. Their glycemic index is significantly lower than several staple foods.



Gaspar Ros, Spain

Associate Vice-President of Academic Affairs WGI, Professor of Human Nutrition and Food Science (Spanish Scientific Gastronomy Group), University of Murcia, Spain

Seaweed: an ingredient for the diet and the senses

Seaweed is traditionally well known in traditional cuisine in several countries, but is it generalising worldwide. The demand is increasing as food, and farming growth per year would generate about 500 million tons dry weight of seaweed by 2050. Its nutritional value and sensory attributes lead to a new concept in gastronomy.

Food security is central to the Agenda 2030 for the 17 Sustainable Development Goals (SDGs) developed by the United Nations. It is the main issue in ending hunger, malnutrition and poverty, improving livelihoods, adapting to changing climate and rationally managing natural ecosystems among other aims. This agenda considers distribution and

administration of fisheries and aquaculture with a focus on safety and human nutrition. Seaweeds are part of this agenda that will have to involve new strategies and technologies for expanding the aquaculture of seaweeds, most likely in ecologically sustainable, integrated multi-trophic cultures. Seaweeds have been proclaimed from many sides to be future food, health food, and brain food. Nutritional and healthy values support their consumption, is present in many gastronomical cultures and is expanding linked to oriental ethnic food fashion. Seaweed gastronomy is required to stimulate a motion in the direction of more people eating more seaweed-based food, and the center of attention has to be taste. This movement also lead to a new term to describe seaweed in gastronomy: phycogastronomy.

Although in recent years is being revalued this marine product and managing to introduce algae gradually in the diet, especially vegans and vegetarians, but not only. The demand for algae, whether for human consumption or for the processing of different industrial products, has increased in recent years. There are several algae used as human food but the most recognized are among others the species of *Porphyra* spp (Nori), *Laminaria* spp. (Kombu) and *Undaria* (Wakame). In some countries such as Japan and China, the cultivation of algae represents an industry that is expanding, since only in Japan the demand for algae for consumption is very high, with an average intake of 14.3g/day per adult, reaching the recommended values of consumption of dietary fibre of 20-25g/day.



Some nutritional and sensory reasons

Seaweeds are autotrophic organisms of simple structure with little or no cellular differentiation and complex tissues so they are talophytes. They are classified taxonomically in three groups: brown algae or Phaeophyta corresponds to a very large group of marine algae. Its pigmentation varies from yellow to dark brown so the name and produces a large amount of a protective mucus; red algae or Rhodophyta are the second largest group of algae and are the most primitive and are also found in different media; and green algae or Chlorophyta have less presence than brown and red algae. They provide nutrients and bioactive compounds, as well as having technological properties that make their incorporation viable. The concentration to be used must be correctly controlled since sensory quality is not always favoured, so it is an interesting challenge to include it in foods as a food in the diet of countries that do not consume it. The chemical composition of algae depends on the species, place of cultivation, atmospheric conditions and harvesting period. From a nutritional point of view, algae are low in calories, high in protein, dietary fibre, minerals and vitamins. The algae content of lipids is low (1 to 5%), with neutral lipids and glycolipids being the most abundant. The proportion of essential fatty acids in algae is higher than in terrestrial plants, also synthesize long chain polyunsaturated fatty acids, which highlights the eicosapentaenoic acid (EPA) and docosahexaenoic acid (DHA) that belongs to the family of fatty acids ω -3. Beside nutritional components, algae contain bioactive compounds with high antioxidant capacity, such as carotenoids and polyphenols. Polyphenols are a minority component of algae. Green and red algae contain low concentrations of polyphenols (< 1% dry weight) compared to brown algae, and can reach up to 14% dry weight in *Ascophyllum* and *Fucus* species. Florotannins are the most widely described polyphenols of brown algae, especially in species of the genus *Ecklonia*. Other polyphenols in algae as: fucol and its derivatives, flavonoids and derivatives such as catechin and epicatechin.

Sensory perception of seaweeds

The culinary appreciation of the different types of seaweeds derives from all five senses. Some seaweeds are valued for their visual appearance in a dish, both in terms of colors and shapes. The mouthfeel and texture are essential for the use of seaweeds in many Asian cuisines, not least the traditional Japanese cuisine. The aroma of many seaweeds is sometimes less appreciated, e.g. when common decomposition products like dimethyl sulfide are present in larger amounts. However, in small amounts dimethyl sulfide is the odor we associate with the fresh salty ocean: fresh and well-preserved seaweeds have the pleasant mild odor that is often associated with salty waters, often with notes of iodine and bromine. The sensory main attribute of the Japanese cuisine, very much related with seaweed, is focused on the term Umami. It was described by the Japanese chemist Kikunae Ikeda in 1909 whom discovered very large amounts of free glutamate (2–3% dry weight), to which he attributed the delicious taste (umai) of dashi. Finding that he could not produce this new taste by a combination of the four classical basic tastes, salty, sweet, bitter, and sour, he proposed that this new taste is a basic taste and he called it umami. Besides umami taste, texture is that part of the foodstuff's physical structure that our sensory apparatus can detect. Texture of seaweeds is described by such terms such as hard, soft, crunchy, crispy, slimy, chewy, tough, tender, elastic, etc. The many different types of seaweeds used for human consumption have a very wide range of textures, and the texture depends obviously on the age of the seaweed and its stage in its life cycle, which part we are talking about, how it has been stored after harvesting, and last, but not least, how it has been prepared in the kitchen.



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Phan saw (Red potato): from farmer's lunch to urban delicacy

«Phan saw» a Khasi name for red potato has becoming a trending meal for families, friends' get-together and for some, a dinner. It is still an afternoon lunch for some farmers in villages. The article narrates on the positive transition of how the farmers' lunch turns into the urban delicacy amongst the Khasi.

The focal point of this article is about the recent positive transition in the food habit of the Khasi people in the urban space through phan saw which has already been the farmer's lunch in the hilly rural areas. The Khasis are one of the tribals of the diversity India. In a nutshell, the

Khasis are one of the only three matrilineal tribes in India i.e. Khasis, Jaintias and Garos of the State Meghalaya, situated in the north-eastern region of India. The majority of the populations stay in rural areas and agriculture dominates majority of the occupation. However, in the last two decades i.e. from the year 2000 to 2020, there has been a major change in the livelihood of the masses as tourism and other allied economic activities have become important as a source of additional income. People are becoming more engaging in service sector businesses like transport, travelling, fashion and lifestyle.

The changes in fashions and lifestyles due to globalization also lead to the change in the food culture. When it comes to the food habit of the Khasi farmers, they usually have their lunch with the agricultural crops that they cultivate such as corn, potato, sweet potato, pumpkin and rice. As rice is a staple food in most of the Asian countries, it is also the staple food for the Khasi. Interestingly, this particular food habit of «Phan saw» have a positive impact as it has become so popular in the urban Shillong (State Capital) and the agglomeration that it is helping the protection of the local cultural food habit.

«Phan» means potato and «saw» means red. Phan saw has now becoming a household lucrative food for urban families. However, in rural areas it is widely consume by farmers since time immemorial. Traditionally, phan saw is either cook through boiling or burning until



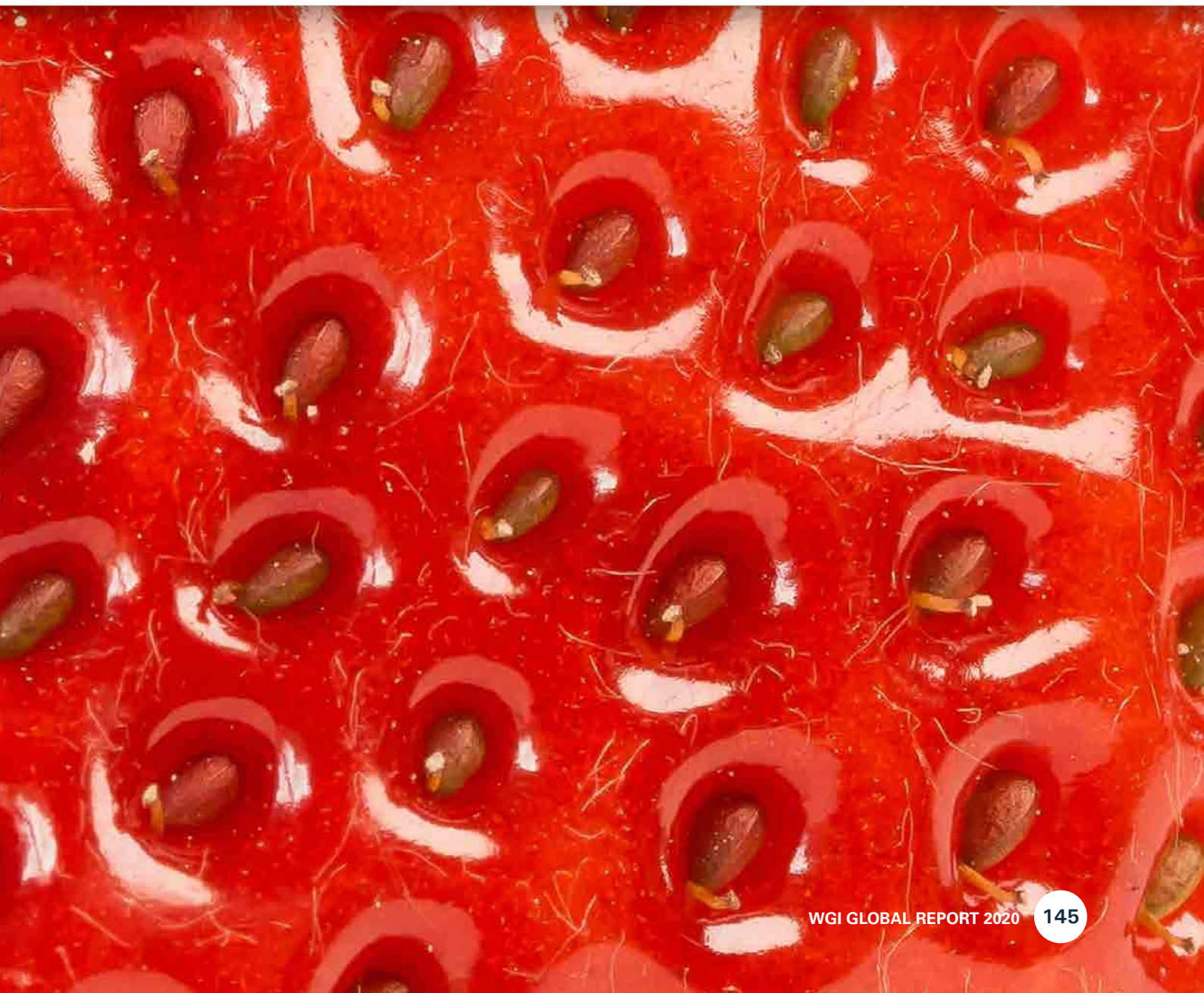
it is eatable. The farmers either have the red potatoes plainly with salt or with vegetables. Nowadays, Phan saw is usually a generic name for the meal which includes red potatoes, fresh vegetables and crushed dried-fish (Tungtap). «Tungtap» is a simple combination of crushed dried-fish with onion, chilli, ginger and garlic. Popular fresh vegetables include onion, cabbage, jamyrdoh (*houltuynia cordata*), ja-ut (*allium hookeri*), jatira (water celery), jyllang (scallions) and khlieng syiar (gotu kola). Modern eaters also add non-veg into the menu of phan saw such as dohjem (pork intestine mixed with liver), dohsnam (pork's blood sausage), dohthad masi (smoked-beef), dohthad sniang (smoked-pork). However, the preparations of the recipes depend on the creativity and skill of the chef.

The transition phase in which phan saw enters the urban space consists of many factors to be pondering. Firstly, many families that migrated to Shillong still have the maternal or paternal linkages and relatives that stay in rural villages. They usually visit their relatives occasionally and being treated with phan saw as a welcoming meal. As such, this reminds them of the simple rural life. Similarly, with the invasion of fast food into health issues, people are more health concerning and opting for an alternative food habit. Another reason is that the society has change and the Khasi are becoming more aware to protect their culture. The Meghalaya government has also shown its interest in protection of the tribal culture in recent times through organising of slow food festival Terra Madre in 2015 and cultural festival i.e. Monolith festival in 2013 and 2016. In Shillong particularly, there is a café by the name «You & I Arts Café» at Mawroh, Shillong, established in the year 2016 by an entrepreneur known as Bah Wanphai Nongrum. This café keeps on inspiring the consumption and usage of traditional food, traditional music and traditional indoor games. However, the most intriguing menu of this café is phan saw. It influences the food habit of the people of Shillong in such a way that the locals

appreciate the presentation and justification of phan saw by this café. Any domestic and foreign tourists planning to visit Shillong, it is a must to taste the famous phan saw of «You & I Arts Café».

In conclusion, phan saw is a slow food which takes time to prepare the menu. It is very encouraging in modern times to see that a traditionally farmer's lunch has become a part of the urban space delicacy. However, the intervention of media, travelling, fashion and lifestyle has led to the popularity of fast food. Similarly, in the fast changing world, people tend to forget their background of origin. The fact is obvious; people do not have time and although they are concern about their health and fitness, they tend to fall easily to anything that is quick and anything that save their time and effort. In modern times of globalization, slow food consumption decrease drastically in every corner of the world. Consumption of fast food has become unprecedented. In every corner of every locality there is a fast food joint. Nevertheless, stakeholders like the government, local authorities, entrepreneurs, promoters, elders and others should keep on encouraging the start ups and establishments of local food joints that encourage the traditional and cultural food. Notably, phan saw in its transition shows that if entrepreneurs or food lovers improvise and mechanise the traditionally food without compromising the health issues, it will become attractive amongst the youths and especially for tourists. The food that people eat reflects the culture and it is high time to encourage the consumption of the traditional healthy food.

Institutional & Education





Gabriel Bartra, Spain

Content Director Bullipedia- Encyclopedia of gastronomic restoration of elBullifoundation

Gastronomy education in sXXI

Educational models are evolving and must still overcome many changes that will transform the training in gastronomy that we know.

We start from the question of how education has been applied to gastronomy and how current models are being transformed.

When we talk about education, we relate it to the action of directing or leading the development or improvement of certain faculties by means of examples. Cooking has been linked to training, to the action of shaping, of moulding in order to prepare a person intellectually and professionally.

The professions have been associated with learning, with the process of learning some art, in its most artisan aspect. A knowledge that is acquired through study, but above all through experience.

Face-to-face gastronomic teaching based on experience before the sXXI

This learning through experience is evident in the history of the teaching of Western gastronomy.

In the 19th century, the era of Codified Classicism and of great chefs such as Auguste Escoffier, creator of the Guide Culinaire, knowledge in the kitchen or in the customers service was acquired through experience by the figure of the apprentice.

In 1668, we find the work *L'ecole parfaite des Officiers de Bouche* by Pierre Ribou which teaches the duties of the Maître d'Hotel and the sommelier.

The first hotel management school was founded in 1893 in Lausanne, Switzerland. Two years later, the chef Henri-Paul Pellaprat opened Le Cordon Bleu in Paris. Both were forerunners of 20th century cooking and hotel management schools. Face-to-face education is consolidated with vocational training centres and complemented by work experience in companies. A model that lasts and that is in the midst of transformation.

Face-to-face education is linked to the figure of the teacher, who transmits knowledge and content, but at the same time, a series of non-verbal behaviours, attitudes and values, which are the result of professional experience and which the student interiorises. It is very practical on a tangible level and facilitates the acquisition of basic knowledge, where the figure of the guide is very close and accessible.

At a university level, classroom education has been associated with master classes, where a teacher from the atrium transmitted knowledge in a discursive manner with hardly any interaction with the audience.



Classical non-attendance education, from its beginnings with the Penny post 1680, a correspondence post system, to the Open University in 1969 with a model where the Mass Media were used, the latter did not take hold in the area of training in the kitchen or the dining room. It wasn't until the media boom in the 1990s that culinary education underwent a first major transformation.

The gastronomy was visualised at a media level, thanks to two major milestones: firstly, the «Nouvelle Cuisine», visualised by Paul Bocuse, the famous chef who led this avant-garde culinary movement, which was consolidated by the appearance of the second avant-garde movement of the 20th century, known as the second milestone: «Techno-emotional cuisine» generated in elBulli restaurant, considered for many years to be the best restaurant in the world, led by the chef Ferrán Adrià.

Many universities have incorporated a cooking degree into their training programmes. Some universities have even been created, dedicated exclusively to the field of cuisine. such as the University of Pollenzo in Italy, the Basque Culinary Center in Spain, or the Ferran Adrià Chair offered by the Camilo Jose Cela University in Spain.

The challenge of education in cooking or in service has been to transform the model of professional training to a university level, where intellectual knowledge is fundamental. However, an important shortcoming is the lack of theoretical content in both fields, such as a non-existent theory of the culinary art, which studies the contents or the

styles and movements generated in haute cuisine. ElBullifoundation, the foundation that arose after the closure of elBulli restaurant, since 2014 has been dedicated to researching and generating this theoretical content through Bullipedia, the encyclopedia dedicated to gastronomic restoration, which, to date, has more than a dozen works of educational content.

Global gastronomic education

Current global events lead us to commit to online education, where specialists, teachers and students participate remotely, through networks and an Internet-connected device, providing an interactive educational environment at any time and from anywhere in the world. A face-to-face class held in an auditorium with students in Peru can be given by a teacher from Barcelona. It is also possible to access a recorded class at a later date, following the well-known MOOC (Massive Online Open Courses) model.

Another online model used is the Master Class, which is based on the principles of distance education, where the student assimilates the contents on demand and where there is a successful motivating teacher, as he or she uses great professionals from each sector; a top-level figure who shares his or her experiences. An obstacle to the Master Class is the lack of the most practical part and the lack of interaction.

There are other proposals around a model of virtual education, which integrate an interactive



process where the contents are analysed and discussed between students and teachers in a synchronous way, with a more motivating and interactive part that the online environment allows us today. These include a webinar format, where students themselves can draw conclusions from the work done, such as the cooking styles of elBulli to Ferran Adrià himself. There is another modality that is presented with a blended learning configuration, with a load of physical presence content (in the educational centre and/or company), a virtual presence part, and the rest of the time asynchronous.

The education models are evolving and without doubt they still have to overcome many changes. At the moment there are still more questions than answers, especially in training in the kitchen or the living room.

But as Seth Godin said «the cost of making mistakes is better than the cost of doing nothing».



ENIT Agenzia Nazionale del Turismo, Italy

Italian State Tourist Board (ENIT) is the public agency tasked with promoting Italy as a tourist destination abroad

Italy, Territory of Taste

Italy has always been a synonym for «good food,» offering an unmistakable explosion of flavors, scents, and aromas. Aside from having one of the most famous cuisines in the world, it also proposes an immense variety of different regional dishes and recipes.

Italy has always been synonym for the finest-gastronomic tradition and profound passion for good food. The Italian cuisine is one of the world's most renowned ones and it offers a vast and endless variety of different dishes and recipes coming from regional, provincial and local traditions.

The extraordinary variety of the Italian cuisine is due to its complex geography, which is shaped by

big islands and little archipelagos spread along the coast, by extensive mountains and valleys unfolding for more than 1300 km, and also by the encounter of different populations and cultures on its territory.

From north to south the Italian landscape is characterized by extensive wheat fields lying on the Appennini mountains or located on the plain of the Po (Pianura Padana) which are transformed into bread of various types and flavours. Every region has its own, and each village has its own variant or its name, among which stands out the famous bread of Matera, in the southern region of Basilicata, recognized and protected by Protected Geographical Indications (PGI, IGP in Italian).

Extra virgin olive oil One is of the most representative «Made in Italy» product, and among the symbols of the Italian food production; Puglia, Calabria and Sicily are the three great regions that, alone, represent the 85% of the national production of olive oil. The so called «yellow gold», with seasonal vegetables and fruit, with lean meat and fish, is the main character of the Mediterranean Diet which, among other factors, makes Italy one of the healthiest countries in the world.

The National Association «City of Oil» brings together more than 200 Italian public entities united in the Safeguard of Extra Virgin Olive Oil. All over Italy there are several public administrations that, thanks to the City of Oil network, invest in the care and preservation of historical and typical oil mills of certain areas, in the construction of specific



itineraries dedicated to the discovery of the «yellow gold», which include guided tours of the landscape dotted with centenary olive groves and tasting of extra virgin olive oil in restaurants and squares.

The «Oil Road» is not the only route in the «Bel Paese»: there are several «roads» and itineraries known as «gastronomic», such as the «Wine Road». It constitutes an efficient tool through which it is possible to organize and develop tourism related to wine and its tasting, associated with the cultural and natural resources of the territories where there is an important wine production.

While those of Oil and Wine are dedicated to a nationally spread product, «Taste Roads» (Strade del Gusto), often also called «Flavours Road» (Strade dei Saporì), focus instead on the promotion of the territories where different agri-food delicacies are produced, which may include one or more

products, and they are therefore addressed to specific geographical areas as in the case of the Silan Flavours Route (Strada dei Saporì Silani), or monothematic taste roads such as those of Cheese (in the Dolomites), Ham (Parma, in Emilia Romagna) or Rice (Verona).

Products like pasta and pizza can only be associated with Italy, and, in particular, some of them can only be linked to certain areas. For instance, pizza automatically recalls images of Naples or the Vesuvius, or tortellini and orecchiette recall respectively Bologna and Bari. Specifically, last year, in 2017, pizza and the art of pizza makers («pizzaiuoli») was declared as intangible heritage of humanity by UNESCO. This decision was taken by the experts gathered in a session on the South Korean island of Jeju, after Coldiretti (Confederazione Nazionale Coltivatori Diretti), the largest association that represents the Italian agricultural sector, had collected more than two million signatures to



support the right of recognition of the famous recipe of Neapolitan origins as a Traditional Specialty, togetherwith the right of preserving it from imitations coming from all over the world. The ancient activity of Neapolitan «pizzaiuoli» is so far, together with the Mediterranean Diet, one of the eight foods named as essential treasures of humanity.

2018 has been declared the Year of Italian Food. The Ministries of Culture and Agriculture, together with ENIT offices (tourism agencies), the Italian Embassies and Consulates scattered around the world, will co-work to enhance the extraordinary gastronomic Italian culinary culture and its profound connection with the history and traditions of its territories, in order to further improve the image of our «Bel Paese» in the world, thanks to the integration of gastronomy, art and landscape as distinctive elements of the Italian identity.



Manfred Muellers, South African

Honorary President of The South African Chefs' Association. Senior Lecturer at the School of Tourism and Hospitality for the Faculty of Management at the University of Johannesburg (RSA)

Motivational culture:

Why is motivation such a widely discussed topic, and why are business and human resource leaders so interested in solving the motivation puzzle? You can find a million (probably) books to read on the topic motivation, and a million more TEDtalks. I'm not going to summarise those for you here, you can delve into the depths of cyberspace at your leisure.

Why is motivation such a widely discussed topic, and why are business and human resource leaders so interested in solving the motivation puzzle? You can find a million (probably) books to read on the topic motivation, and a million more TEDtalks. I'm not going to summarise those for you here, you can delve into the depths of cyberspace at your leisure.

To be frank, if it is obvious that you are trying to motivate people, then you are not very good at it. Business leaders view the ability to motivate staff as the key to getting employees to do what is needed without constant oversight. And, we imagine that if we can find a motivation template, an algorithm, an app that can be set and forgotten, we'll have found the goose that laid the golden egg of human resources.

While fads, pop-science, and the in-vogue may work in some circumstances, I can tell you, based on 40 years of working in environments that require high levels of personal motivation; these are not long-term, sustainable approaches. In fact, trends in management should be seen as layers of strategy to be overlaid on a basic, fundamental base of common human sense. These common human sense behaviours and attitudes are those that natural leaders engage in ... naturally.

Natural leaders know the secret. The secret sounds surprisingly easy – it's putting people first. It's as simple as knowing names, giving your time, being generous with your knowledge and offering genuine compliments and assistance.

Don't confuse manipulation with motivation. Manipulation leads to toxic corporate culture, which is unsustainable. If you start with the premise that staff are aware of, and committed to a sensible company code of conduct, and have a leadership committed to transparency and empowerment, motivational culture can flourish.



TEN STEPS TO MOTIVATIONAL CULTURE:

1. Have conversations, and get to know people.
2. Listen to people's ideas and give regular feedback
3. Ask questions, and stay to hear the answers.
4. Build trust.
5. Show appreciation – which includes fair pay.
6. Create opportunities ,for individuals and groups.
7. Including people in the decision making.
8. Empower people with autonomy in areas of skill, and scaffold in areas that need growth.
9. Facilitate mastery - encourage knowledge exchange and facilitate acces to training.
10. Nurture individuals.

Successfully businesses of the future are those that invest in their people, and put people first. This sounds obvious and it sounds easy, but - «Whatever is good to know is difficult to learn».

Keep Learning (and teaching).



Hiroko Sasaki, Japan

Bachelor of Law and International Relations, Diploma in Culinary Studies. Journalist writing on the art of gastronomy and food culture. Founder and Director of Chefs for the Blue, a group of Tokyo's top chefs working and promoting on seafood sustainability in Japan

Top Chefs Seeking a Move to Seafood Sustainability in Japan

No one would doubt that Japan is a land of seafood and a group of Tokyo's top chefs and a journalist are taking the first step to achieve seafood sustainability in Japan.

No one would doubt that Japan is a land of seafood. As an island nation surrounded by oceans, seafood has certainly been an essential part of Japanese food culture for centuries, while current fishery and resource management and regulations in Japan are very weak compared to many developed western countries. Under these

serious circumstances, a group of Tokyo's top chefs and a journalist are taking the first step to achieve seafood sustainability in Japan.

Harsh Reality of Japanese Seafood Resources

Seafood resources around Japan are on the edge of collapse. Pacific bluefin tuna and eel got listed as endangered species in 2014 by the International Union of Conservation of Nature, and many other species might be following the same path if the present condition remains. Japan's seafood production in 2016 was 4.4 million tons, which counts almost one-third of that in 1989, and World Bank prospects in 2013 that Japan's seafood production will decrease by 9% in 20 years since 2010, whereas all the other developed countries will have certain increase in the same period of time (Source: «FISH to 2030 -Prospects for Fisheries and Aquaculture»). Even though reformation of fishery industry and resource management systems are now being considered as main topics at the ongoing government discussion, the whole process seems to go very slow. Depletion of the resources and the collapse of small coastal fisheries, which have supported Japan's fish-eating culture for such a long time, are dire conditions in need of immediate attention, but unfortunately, the majority of Japanese society is not aware of this problem due to a lack of media attention.

It was the end of 2016 when I first learnt of this harsh reality of overfishing and declining seafood resources myself. As a restaurant and food journalist with over 15 years' experience, I felt very ashamed that I hadn't realized the situation as such



serious and immediately shared it with my colleague chefs in Tokyo. They were terribly shocked, too. Soon after that, over 30 top gastronomy chefs, including many Michelin starred chefs, started gathering for midnight study sessions, after the restaurants closed, to learn about global seafood issues and sustainable seafood. Our group named as «Chefs for the Blue» has also been voluntarily participating in food truck events where a great variety of sustainable seafood dishes were served, organizing panel discussions with marine scientists at many occasions, and even fancy dinner events with sustainable seafood to reach out to various segments of consumers.

This project is the first time in Japan where chefs united to solve a social issue in collaboration with other sectors of the society. Our focus is on raising awareness in Japan by using chefs' driving power -- we believe chefs are very powerful influencers to both downstream (consumers) and upstream (producers) in the society. Chefs can tell a story about

the fish on the menu and create an opportunity for the guests to start thinking about the issue through the dining experience. They can also support small sustainable fisheries by sourcing seafood from them. I as a journalist can report those chefs' effort and amplify the influence by approaching the media. We are working together with a seafood rating NGO, which provides the tools and expertise for chefs to choose sustainable seafood which is supervised by scientists for its accountability, and a consulting company which connects chefs and sustainable producers and expand the network into global sustainable seafood movement to learn from their journey.

Earlier this year in March, Chefs for the Blue became the first ever winner of Seafood Co-Lab competition organized by an SeaWeb and the Conservation Alliance for Seafood Solutions, both of which are US-based nonprofit ocean conservation organizations. This international contest seeks to



encourage cross-sector collaborations to create innovative solutions to enhance the sustainability of seafood, and we were selected by expert judges as one of four finalists out of more than 40 competitive proposals from around the world, and then was finally chosen as a winning project by a four-week online popular vote. The success of Chefs for the Blue was reported by a lot of Japanese media, which brought many people in Japan an opportunity to think about the issue.

To Save Our Food Culture and Pass a Healthy Ocean to Future Generations

Washoku, traditional Japanese cuisine, became UNESCO's World Intangible Cultural Heritage in 2013. Tokyo is hosting the Rugby World Cup in 2019 and the Olympic and Paralympic Games in 2020. As Tokyo draws global attention, we believe this is our window of opportunity to our journey. In the past few years, large-scaled supermarkets in Japan

started introducing sustainable options. By raising consumers' awareness, we would like to optimize the demand and supply balance and utilize that as a driving force to expand sustainable seafood market in Japan.

Although each member of our project comes from the different backgrounds, we all share one belief: if we don't act now, there will be no fish for our children. This might be the last chance for us Japanese to save our food culture and pass a healthy ocean to future generations. As a collaborative group of diverse professionals, we can work to create public opinions to move the society and government forward to achieve seafood sustainability, before it is too late.



Roberta Curiazi, Ecuador

Doctor in Environmental Quality and Regional Economic Development, MSc in Economics of Cooperative Firms, degree in Economics at the Alma Mater Studiorum – University of Bologna. Postgraduate specialized trainings in International Cooperation. Invited Professor and Researcher at FLACSO Ecuador

Cooperation and cheese beyond the market

The successful community-based development experiment of Salinas de Guaranda, Ecuador. When cheese and an entrepreneurial cooperative «recipe» meet together in a territory characterized for conditions of marginality, poverty and isolation, and build an over 45 years Andean creative experiment of community-based and territorial development.

In Ecuador we can find emblematic development experiences, based on concrete and courageous

efforts carried out «from below» and aimed at improving the living conditions for many rural communities that live in conditions of poverty and isolation, where the community figures as repository of positive values, that manifest themselves in widespread solidarity and creativity networks, and in the full participation of all the actors – both social and economic - who live and interact within a specific territory. Winning elements are the small dimension, the territory identity, the inter-institutional networks, the organization of the productive subjects, the construction of welfare actions based on citizens' role by their mechanisms of representation, and the affirmation of the social as well as the economic role of the firm.

The Cooperativism for the local development.

A crucial factor for the development of some rural Andean Ecuadorian realities, where high percentages of poverty and destitution prevail, has been the spread of Cooperativism. Based on a broad co-participation in decision-making, and with a creative and often innovative way of generating job and well-being for its members and the community, cooperative firms base their existence on the principles of solidarity, democratic participation, reciprocity and mutual aid, and are capable to stimulate collective action and a sense of responsibility towards a common goal. Moreover, cooperatives are institutions that promote community education and training, and territorial



development, and that direct their actions both in the market and the society. In other words, they constitute an adequate and alternative proposal to the requests of the most disadvantaged social and economic sectors, stimulating participation and a sense of solidarity front of a common condition of isolation, exclusion and poverty. Therefore they play an important role in local development processes, especially in those economically weak and backward territories within which they are able to generate job opportunities and add value to local resources, countering the trend towards emigration.

Salinas de Guaranda and «The Salinerito»

In Ecuador, at 3,550 m.a.s.l. in the central Andes, there is Salinas de Guaranda, a Quechua-Mestizo village that is part of a rural parish of 10,000 inhabitants, which includes communities between 600 and 4200 m.a.s.l.

The story of Salinas and the Salineros is, until the end of the 60s, a story of marginalization, poverty and exploitation under the influence of the Colombian landowners who had settled on their land as owners, oppressing the local population. Since 1970, Salinas de Guaranda has bet on Cooperativism as the way to tackle poverty and marginalization, generating income and job opportunities by the creation of various local communitarian productive organizations, according to the principles of social and solidarity economy, so starting an integral 45 years community-based development process that produced a significant income for the population

and generated employment and wellbeing, also investing resources also investing resources to answer the necessities of the community and the territory. Today Salinas de Guaranda is nationally recognized, through its brand «El Salinerito», for the artisanal production, since 1978, of high quality cheese and for its Quesera (now PRODUCCOOP). Cheese production was the first activity carried out by the local cooperative movement. Started at the end of the Seventies by the collaboration of some volunteers from the Swiss International Cooperation with the Italians ones who reached the community, it contributes to the livelihood of the 22 rural communitarian cheese-production factories existing in the Parish today. The birth of the «El Salinerito» brand, by the transformation of milk, generated job opportunities and aggregated value to the local raw material, and became, therefore, the only viable way to drag Salinas out of its isolation. Today El Salinerito presents a wide range of dairy products, and other kind of products, well positioned in the national market and, some of them, in the international market too.

Joining production and tourism

However, the importance of cheese also lies in having generated an important tourist activity for Salinas. In this regard, gastronomy tourism has emerged in a spontaneous way, as a way to encompass cultural practices and including in its discourse the ethical and sustainable values of the territory, its landscape, local history, values and culture heritage, and as an opportunity to constantly revitalize and diversify the tourist offer, to promote



local economic development and to involve many different professional sectors.

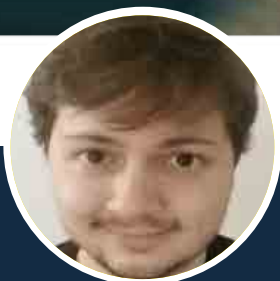
The Salinas' Community Tourism Office provides a series of guided tours for those who arrive at the site, including nature, sports, adventure, history, culture, events, etc. Within the offer, it is also foreseen the visit to the Communitarian Firms, with tastings of local products, where the Quesera de Salinas is presented as the destination of greatest interest to tourists. Although cheese is not a historically consumed product by Ecuadorians, especially in its mature version, the quality of the product itself, and the fame of Salinas at a national level, contribute to attract an increasing number of domestic and foreign visitors and tourists every year.

Around the importance of the cheese, eight years ago, by the initiative of a group of young Salineros, the «Festival of Cheese and Andean Culture» born to publicize at a national level the production of its 30 communities and the 50 cheese farms level which today move the local and national economy, and the value of the artisanal and micro-entrepreneurial and communitarian work that stands behind the brand «Salinerito» and its strategic allies, bringing together Popular and Solidarity Economy actors, and welcoming thousands of tourists every year (8,000 people in 2017).

Conclusions

By choosing a community-based development, the Salineros were able to cope with the daily emergency of poverty by organizing themselves into a new cooperative and communitarian productive model, which allows them to structure their action

on the territory in response to their own needs. This choice outlined an alternative and innovative development path, so effective as to transform Salinas, led by the production of dairy products, into a lively social and economic reality, able to overcome the challenges launched by the market, and to propose itself as a source of job opportunities and widespread collective welfare on/into/through the territory.



Chapy Alexandre, France

Degree in nutrition sciences, title of detection as well as a Masters Degree in clinical Psychology. Currently doing a thesis on Orthorexia. Working as a dietician and as a psychologist. Doing research in clinical psychology. Working on eating disorders and links in between psychology and nutrition

Orthorexia: a healthy eating obsession

Eating healthily is a main concern in occidental societies, it can lead to an obsession behaviour: Orthorexia.

Introduction:

In Western culture, our relation to eating seems to have transformed and to be increasingly marked by doubts, fears and anxiety regarding the quality of food products and their potential harmful or deleterious effects on health. «Eating healthy» has never been as much at the centre of individual, governmental and health professional preoccupations as it is now. Regarding these preoccupations, a new eating behaviour has emerged: orthorexia.

Defining orthorexia

The word is used for the first time by S. Bratman in 1997. A psychiatrist, he meets patients «obsessed» with healthy eating. Orthorexia (from the greek «orthos» strictness and «orexia» appetite) is marked by an exclusion of every food seen as «unhealthy». Generally, every behaviour around eating is transformed in the orthorexic question, eating is ritualized (cooking, preparing aliments, etc.) based on fake beliefs, either regarding nutrition or health. The pleasure drawn from eating is secondary and only conditional to the qualitative choice of the food.

In orthorexia, eating habits are unbalanced because of the quantity of banned food and can easily lead to severe malnutrition states .

Weight loss can sometimes happen but it is not the ultimate goal in the ortho-rexic behaviour. Orthorexia often comes with a social isolation and depressive moods. Patients can also feel shame or impurity if they trespass their self-imposed set of rules.

Nowadays, orthorexia is still an alien field of research. Indeed, orthorexia shares a lot of similarities with other well-known psychopathologies or eating disorders (hypochondria, anorexia, phobia or obsessive behaviours), which makes its understanding difficult. As such, today, the orthorexic question is still difficult to specifically define but it, however, a clinical reality seen by multiple health professionals. There are different tools (scales and questionnaires) to assess orthorexia (ORTHO-15, EHQ) but they are still psychometrically limited. Criteria



are qualitatives, determined from case studies. These are the clinical elements mentioned earlier.

Food in Western Culture : orthorexia's foundations

Orthorexia can be seen as a culture-bound syndrome in light of the place given to food in Western cultures.

Contemporary alimentation and fear of death

The transformation of our relationship with food since World War II forces people to choose their food and to «think» their alimentation more consciously. There are no longer food shortage, alimentation is not endured but chosen and therefore, there is a new interest on the qualitative aspect of food.

The influence of alimentation in the development of well-known Western culture pathologies leads to a public policy discourse from professional health bodies that puts an emphasis on the risks of «unhealthy eating». Unhealthy eating can cause sickness, and by extension, death. The health side of alimentation is highlighted by a medicalisation of society and of people's behaviours. This sort of discourse creates an anxiety, more or less conscious and strong depending on the individuals, but more than real in Western cultures.

Communication, anxieties and fake-beliefs

These anxieties are also amplified through press and, more globally, media. There is a massive and fast spread of information easily accessible, unfiltered, almost alarmist regarding the connection between alimentation and health. Information with deceitful and wrong scientific basis are created and maintain these fake beliefs.

Industrial food: food poisoning and health crisis

On top of these fake-beliefs, Western culture is marked by a fear of poisoning. The massive urbanisation and the decrease of the traditional farming activities alienate the food product from the untouched and natural product, creating a worship of the product «raw and healthy» as opposed to the

products that have suffered scientifico-chemical processes. Consequently, is created a fear of food poisoning. The increase of recent health crisis (mad cow, 2017 Fipronil eggs contamination) is clearly correlated to this anxiety, and every health measure that is taken by the government to reinforce the food safety is only seen as a confirmation of the feared risks.

Identity aspects and religious historicism

The resort to strict rules regarding food, but also other dimension in life enables a marked and strong identity as an answer to a society of overconsumption⁸. This eating behaviour answers to the people's wishes to single themselves out in a society eminently individualist. On top of the health angle, orthorexia carries a moral symbolism that can reminds us of religious beliefs. As such, alimentation could answer an identity and moral function that was previously brought by religion.

Conclusion

The emergence of orthorexia can be understood in regards to our relationship with food, science, health or symbolic elements that are emblematic to Western culture. If we can see an «orthorexic climate» in the general population, the real orthorexic pathology is rarer and would unequivocally benefit from further scientific investigation.



Dawn Woolley, United Kingdom

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Aberrant Consumers: Representing Disordered Eating on the Still Life Table

Still-life photographs can reflect a contradictory relationship to contemporary consumer culture. The thin body acts as a sign of a strong work ethic and self-control; it is viewed as a productive resource and medium for creating «bodily capital».

The objects on a still life table allude to the unavoidable bodily requirements of eating and drinking. It is a subject matter contaminated by flesh. Still life images can be viewed as a type of portrait: the objects depicted on the table symbolize the social position and material wealth of an unseen owner, who is also the intended recipient of the meal.

Taking my cue from Dutch still-life paintings from the seventeenth century that reflected a conflicting relation with material wealth, I produce still-life photographs that reflect a contradictory relationship to contemporary consumerism. In this article I will present a selection of artworks that draw on my research into eating disorders and body ideals in capitalist societies.

Robert Crawford, a political economist, suggests that capitalism «structured by the mandates of production and consumption requires both a work ethic and a pleasure ethic». He writes:

«On one hand we must repress desires for immediate gratification and cultivate a work ethic, on the other, as consumers we must display a boundless capacity to capitulate to desire and indulge in impulse; we must hunger for constant and immediate satisfaction. The regulation of desire thus becomes an ongoing problem, constantly besieged by temptation, while socially condemned for over indulgence»

There is a conflict at the heart of consumer culture. I am required to delay gratification and demonstrate a strong work ethic in order to be productive. I am also simultaneously impelled to consume to excess under the hedonist incitement to «treat myself» in order to fulfill the need for consumption and capitalist growth. The thin body acts as a sign of a strong work ethic and self-control; it is viewed as a productive resource and medium for creating «bodily capital». The fat body signifies a lack of self-



control and is deemed to be an obstacle to productive labour. Dieting demonstrates the individual's ability to balance these opposing forces.

Lure focuses on this contradiction in advanced capitalist society. Diet foods are commodities par excellence; they conform to the dictum of self-denial without contradicting the imperative to consume. They enable me to appear restrained and indulge myself in the same instance. Cakes, sweets and diet food packaging dangle from fishing hooks, lures and bait. Resembling talisman or fetishes, the objects in Lure suggest equivalence between duped prey, a consumer dazzled by an advertising image, and the «absorbed credulity» of a fetish worshiper. *(Photo page 162)*

In eating disorders, characterized by binge eating and extreme calorie restriction, the contradictions of capitalism are taken to pathological extremes. Eating

disordered bodies act as indictments against the rules they rigidly conform to. Celebrate (Blancmange Dentata) photographs were made in response to written entries on «thinspiration» and «pro-anorexia» websites, in which anorexics describe the temptation of food. The photographs suggest that consumption is both threatening and appealing – although the food is a biting mouth, it is also soft and unable to cause injury. *(Photo page 163)*

Celebrate (Tea Party) photographs are my response to research into the visualization of food in eating disorders. In some instances, anorexics imagine food drained of colour to help suppress the desire to eat. In both photographs the food is inedible, eliminating its value as food. In the white tea party photograph the food is made of the same porcelain as the containers, raising the food to the status of a crafted and delicate object. In the grey photograph the object is made of concrete,



a common, inexpensive material. The different materials evoke the shifting status of food in the lives of people with eating disorders, in turn object of disgust and obsession. *(Photo page 164)*

Celebrate (Scales) consider the social stigma and medicalization of fat. The photographs were produced for a series of advertising posters displayed in Cardiff City center in January 2015 (supported by a grant from the Arts Council of Wales). The images draw attention to the abrupt shift in advertising language once the holiday period is over, alluding to excesses that are often followed by self-recriminations and sometimes lead to diets and even surgery. In these adverts, fat bodies are represented by the food they eat and reduced to an object understood only through measurements and records, accumulations of information. They suggest that if the viewer does not adhere to socially acceptable eating habits they too will become a stigmatized object for the medical gaze.

The way we eat is shaped by cultural rules and regulations. Niall Richardson, a film, gender and media studies theorist, says a person eating excessively, at the wrong time or in an improper manner, appears to have «ignored the dictates of culture and has yielded to base, animal urges». Although it is not «culturally» regimented, an animal's eating habit is determined by need and not desire. The «animal urges» Richardson attributes to improper eating in humans implies that culturally acceptable eating alters eating patterns that are determined by need.

The still life food photographs I produce respond to the body ideals and dietary norms presented in advertising. When I display my images in commercial advertising spaces I hope to challenge these norms, bring attention to the contradictions of capitalism and create a space for a different way of thinking about food and the consuming body. www.dawnwoolley.com



Juan José Burgos, Spain

President of Slow Food Madrid (Spain)

Slow Food, supporting sustainability through gastronomy

By putting Slow Food's ideas about food choices into practice in your daily life, you will support the sustainability of the planet and food diversity with health benefits.

Slow Food is a movement, a way of thinking and acting, that involves thousands of people in more than 150 countries. Also a global non-profit organization, founded in 1989, with the necessary structure to manage the required activities to achieve its objectives.

Slow Food was born as a reaction of its founders to the generalization -almost invasion- of a new gastronomic form, unknown until then, which came to be popularly called «fast food».

This new way of eating was based on components prepared in advance, in a massive and industrial way, generally very far from the point of consumption, preserved for long periods of time by various means, with a standardized offer in multiple countries and without any link to the place of consumption and their traditions. In addition, a very simple and standard final elaboration process allowing serving quickly and, in general, eating in the same way and in a very informal way.

With these new food choices and eating habits, there is a break with the traditional form that makes irrelevant elements that had been very important until then, in relation to food. These include the link between the place of production and consumption, the characteristics of the base product and its variety, the cultural tradition that food represents, the identification of food with ways of life and many other aspects.

Furthermore, it was understood that the generalization of «fast food» would imply a general impoverishment of the environment as a consequence of the introduction of the industrial process on which it was based. Specifically, it involved reducing the appreciation and demand for local products, the specialization and survival of its producers, the added value of hospitality professionals - managers, waiters, cooks, baristas, etc. - by suppressing their role or simplification it to mere assembly-line elements without the need for learning, with low wages and easy to replace.

And not only that, this new way of preparing, offering and consuming food involved breaking a process that linked the original product with the dish to be tasted.



The traditional scheme of selecting complementary products and ingredients, selecting and buying in the market, careful and personal preparation, presentation and final enjoyment was replaced by a standard process and almost mechanical consumption in functional places, with instruments - substitutes for the traditional dishes and cutlery - for single use and generating tons of garbage.

Those who founded Slow Food realized all this problem early, that is undoubtedly one of its greatest merits. They were able to anticipate with a then uncommon way of thinking that, however, is now very widespread and also very accepted. That is its great achievement.

They were pioneers in valuing the local product, the plant and animal varieties as heritage wealth, the use of traditional and sustainable techniques for production, the recognition of small producers and their fair remuneration. The principles of Slow Food - summarized in defending Good, Clean and Fair food for all - incorporate and promote these values.

Also they had the idea of developing the gastronomic concept that food incorporates: It is not just about eating and feeding ourselves, it is about feeling and enjoying food, relating and socializing with other people and also being aware that when we eat we are acting on our physical, economic and social environment.

Be aware that when we make a decision about what we eat - what and from where -, we are making a socioeconomic decision and we made it consciously knowing that the sum of many individual decisions profoundly influences society and its functioning. This means avoiding being mere «consumers»

influenced by a mainstream and turned into «co-producers» who, with our actions, contribute to the evolution of our world.

Perhaps the name of the movement -Slow Food- arose as a mere opposition against the generalized denomination of «fast food» and was undoubtedly very successful. The risk of this name is that there are usually interpretations of Slow Food that remain in their mere translation «slow food» and summarize its philosophy in cooking with traditional techniques and making a good after-dinner. This also but, as you can see it is only the tip of the iceberg of the set of ideas that Slow Food proposes and represents.

Convinced of the practical effects of the Slow Food idea, we allow ourselves to give some small rules to be a practitioner and obtain the benefits of many advantages it brings. We can consider you a Slow Food co-producer if you try:

- Buying and consuming local products, this avoids conservation needs and reduces energy consumption for transportation.
- Choosing as far as possible known producers, who transmit their confidence, and linked to healthy production systems.
- Respecting product seasonality. Consuming out of season implies conservation and great displacements.
- Choosing products as natural and fresh as possible, avoiding preservatives and processed



products that reduce quality and introduce foreign elements to the food.

- Reading the labels, taking advantage of their information regarding the different aspects to decide.

- Avoiding buying products that have components or additives that we do not know or understand. Genetically modified products deserve special mention.

- Practising a balanced consumption of vegetables and animal based foods, with a predominance of vegetables.

- Avoiding food waste, by not buying more than we can eat before it goes off. Wasting food is also morally debatable and increases organic waste.

- Enjoying every meal you eat, being aware of the effort made until the food is on the plate.

Remember that with these simple habits you will enjoy, and great benefits are obtained for the social and economic environment, the biodiversity and the sustainability of the planet. In addition, many people believe that this improves health and it is good for you.

Without a doubt, it is worth the small effort to become a «co-producer», promoting with our decisions the advancement of the way of life we want.

Carlo Petrini, the founder and President of Slow Food, says that «eating is an agricultural act». Let's keep that in mind.



María José Vargas, Chile

Degree in History. Patrimony and Culture Vice Director of INACAP Gastronomy Research and Innovation Center

Seal of Origin: A Promotional and Valuation Tool

Protected Designation of Origin (PDO) is a recognition provided mostly to food products, which distinguishes the origin of a product and identifies the particular geographical characteristics and productive conditions specific to that territory. Producers establish explicit production criteria to guarantee the quality of the product offered to the customer and to differentiate themselves from others.

Countries such as Italy, France and Spain have a long tradition on this issue. They have supported and developed designations of origin as a practical tool to empower small communities, value what they have, standardize quality and promote tourism linked to these products.

The Seal of Origin program aims to promote and preserve distinct forms of manufacturing, unique products and traditional Chilean crafts, which are also recognized internationally by World Intellectual Property Organization (WIPO) thanks to the Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS) of the World Trade Organization (WTO).

Today Chile has a wide variety of products associated with a specific geographical location which stand out for being traditional and unique. "The Seal of Origin is a program aimed at the creation, promotion, preservation, protection and development of traditional products in our country, characterized for having a strong link to the territory in which they were made, in order to recognize and reward the effort and the work associated with them."

The products selected and recognized by the Industrial Property National Institute (INAPI) Seal of Origin program excluded the sausage of Chillán, a longstanding tradition from the region of Ñuble. Being aware of the opportunities and benefits of the Seal of Origin, the Gastronomy Research and Innovation Centre decided to support the producers in the process to have the sausage recognized as a regional product. The possibility of strengthening local producers through an initiative linked to our culinary heritage was a timely opportunity, which could be replicated in the future elsewhere in the country with other products.



The first step for the Chillán sausage to obtain the INAPI recognition was to bring together the local producers to present them with the opportunity and to evaluate their interest in working together in pursuit of this goal. Given that they have no association and have never worked together, it was a challenge to generate sufficient space and trust for the producers to consider the opportunity. An association would make it possible for them to develop a collective approach along the value chain in order to share a common vision and a specific strategy for the product.

The project sought to realize various benefits, such as the generation of a strong link with oneself by highlighting local traditions and protection against unfair competition since the producers themselves manage and monitor the conditions in which the seal is used, as well as informing customers about the characteristics of the product. Finally, it also promotes the valuation of that which is unique by promoting tourism and related services, thanks to the relationship they have with the territory.

As indicated by the FAO, “it is not only heritage that must be preserved but also market value, because consumers are becoming more and more interested in quality linked to geographical origin.” The formation of the association was followed by the drafting of the regulations for use and control of the seal, which forced the producers to define the quality and characteristics of the product to prevent practices of unfair production and marketing and provide guarantees to the consumer, as well as a guide to local producers to coordinate the management of their gastronomic heritage.

A second aspect was the need to verify the linkage of the Chillán sausage with a particular territory and the work, traditions and heritage of that space. For this, background information was gathered to verify the tradition and reputation of the sausage over time and its relationship with the area of Chillán. Although there are records of the consumption of this sausage from at least three generations and it is certainly the best-known sausage in the country, the product has no formal recognition and thus a

technical-historical report was developed to endorse the information presented. Thanks to the study, it was possible to establish that the sausage of Chillán was created at the beginning of the Twentieth Century by the influential Spanish colony which found favorable geographical features similar to the La Rioja, region in Spain, as well as the abundance of oak trees for the typical smoking process used in the production and the novelty of the pepper, cumin, oregano and chili spice “merken” in a predominantly rural society with an abundance of pig farms and accustomed to the world of the cured meat. The railway made possible to spread the product far beyond the city of Chillán.

In the interest of validating the prestige of the sausage, a survey was developed and applied to relevant people in the gastronomic industry, in order to understand the valuation, perception and recognition of the Chillán sausage as a traditional and typical product of our country. The results were presented as part of the background information provided to INAPI.

Finally, a georeferencing exercise was undertaken to map the location of the sausage producers in order to validate their territorial links and distribution in Chillán.

In short, with the association established, the technical-historical study, the survey and the georeferenced map of the producers, INACAP Gastronomy Research and Innovation Centre is able to present all the background information so that INAPI can evaluate the relevance of the requested seal.

All this effort and work is part of a profound conviction that the gastronomic heritage is valuable and must be cared for as part of our identity and our roots. Not only does it allow the regions of a country to grow, it also brings attention to local production and its peculiarities, thus transmitting an idea of a country and a particular culture, transforming products and preparations in ambassadors of a specific region and of Chile as a whole.



Begoña Sieyra, Spain

Degree in Information Science at UCM. Degree in Psychology at UAM. IESE Master in Human Resources. CEO at two companies specialised in branding

Gastronomic Marketing. New sensations and innovative cross marketing

Corporate Communication is the backbone of a company. Although marketing has existed for centuries, in the last 20 years it has experienced a great boom, becoming essential, especially in the field of hospitality.

Why do we choose one dish or another? A specific type of cuisine, a way to feed ourselves from the increasingly immense offer. It has always been said and this very proven sight is the sense that most enhances the appetite.... The taste, the experience associated with the act of eating, or the food / health binomial are some of the reasons that have modified the eating habits of customers.

A restaurant is not only a place to eat, it is also a type of social center, where to share, relate, be seen, celebrate, enjoy.... And for many places of gustatory pleasure.

The new nomenclature, within gastronomic marketing, which sets trends, has its essentials:

FOODTELLING

The concept of eating or feeding is no longer enough, it must be an «experience». The flavors of food are required to tell a story. This concept is born from the search for trust and the intelligent consumption of consumers. It is essential to provide added value to products, brands and manufacturers in order to make the brand more visible, the originality «the differentiation».

SUPERSENSE

Eating is a pleasure, but the challenge is to generate an impact that activates the 5 senses of the customer / consumer; be able to create an experience that involves, in a kind of perfect synergy, all the senses. The client looks for exclusive and different sensations to associate them with the pleasure that eating brings.

SLOWCAL

The philosophy of «no to food waste» has permeated society. Slowcal combines the words «slow» and «local», as a contrast to the high pace of life we lead and which has caused waste for decades. Awareness about the impact of irresponsible



consumption has promoted the development of the so-called «urban gardens»

EATER-TAINMENT

Striking the perfect balance between «eating» and «entertainment». Each brand must be able to create «the experience» that will take its client out of the monotony in the daily act of eating. After all, people are driven by desire, the need to experience new things. There is nothing more powerful to retain a customer.

These four concepts are the «WHAT» of the new trends. As important as identifying the needs is knowing how to implement them.

Show off the simple and accessible: From the hectic pace of life today, the constant bombardment of over-information and over-choice, this is how this trend was born. For both the product and the purchasing process, it is essential to offer flexible solutions that allow purchasing and consuming

intelligently. Simplicity is synonymous with choice. Smart diets and increasingly personalized nutrition.

Choose more natural and fermented foods: This year and from now on, the popularity of natural and organic foods will grow exponentially. Foods loaded with additives and preservatives are displaced and generate rejection among customers / consumers who prefer natural fruits and vegetables. As examples more Stevia and less sugar or Jackfruit, the fashionable fruit. Healthy foods have long been a trend and on the rise. The fermented ones are great allies of the intestine.

Kimchi, Sauerkraut, Kombucha tea, Kefir ... In Europe we were completely unaware of these names and today they are part of our vocabulary. The fermented ones will continue to be considered the trendiest healthy foods. The key is to use less raw material of animal origin, or to reduce its consumption. Veggie burgers that bleed like meat; vegetable proteins that are gaining presence on



restaurant menus. Something that will increase in the coming years according to Whole Foods' annual trend report. Vegetables will not be the only protagonists of this type of product, but those made with mushrooms or algae will begin to emerge, promoting reducing the consumption of foods of animal origin.

Another fundamental issue is respect for the environment. And compostable edible packaging has arrived and to stay (they degrade without generating waste and become compost).

The trend is to bet heavily on traceability and cross marketing. Consumers are increasingly aware of sustainability. It is not only the final product that matters, but also the concern for all the phases the food or product goes through before reaching the final customer.

The fashion industry is changing along the same lines, away from exacerbated consumerism. The reuse of the garments and that these have a longer life is. Wine and natural drinks are a trend, healthier, compared to the excesses of celebrations with distilled spirits or cocktails.

Today marketing and corporate communication have become the art of transmitting sensations, those with which the consumer, the customer of the services or products will identify; it is necessary that «transmit, excite, be healthy, sustainable that serves to build value»

There are many gastronomic marketing agencies and consultancies, but the difference is in innovation, in daring.

A palpable case of success combining fashion and wine, catwalks and local wines, a way of generating symbiosis between creators, was the idea developed by the Spanish marketing, agency, Sieyra Comunicación.

Being present as one more fashion firm at firm at «Mercedes Fashion Week», with a sustainable Spanish wine, of limited and numbered harvests but of high quality, with Ribera del Duero denomination of origin, Avenencia, was a success.

Combine the creativity of the world of fashion, with something as timeless and classic as wine ... Create a «new» trend by mixing emotion creators.

The slogan of the campaign was «wine is in fashion».

Thanks to this initiative, from Modesto Lomba President of fashion creators of Spain (ACME) to designers like Roberto Torretta, they celebrated their successes on the catwalk with Spanish wine. A few days later, at a dinner in Paris at the home of the Spanish ambassador in Paris, for the world of fashion, wines from this winery were served. An innovative way to give visibility to wine.



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Tea tourism potential in Meghalaya (India)

Tea is considered as the most popular refreshing drink. Drinking tea has also become a symbol of artistic notion and individual social etiquette globally. Individuals relish tea for different reasons such as to feel energized, to be attentive, and to develop social bonding with each other. India is the second-largest producer and the world's largest consumer of tea, consuming nearly 30% of global output.

Tea is considered as the most popular refreshing drink. Drinking tea has also become a symbol of artistic notion and individual social etiquette globally. Individuals relish tea for different reasons such as to feel energized, to be attentive, and to develop social bonding with each other. India is the second-largest producer and the world's largest consumer of

tea, consuming nearly 30% of global output. Indian territory is regarded as the heaven for tea lovers due to its picturesque tea estates and a wide variety of tea brands. Tea tourism in India is endeavoring quite hard to make its grip amid the other alternative tourism forms. Tea tourism provides an opportunity for visitors to feel the warmth of tea estates visits by integrating local cultures and garnering unique tea production and processing experience. Tea tourism offers a delightful and recreational experience that can satisfy the varied tourist's interest.

Tea plantation in India ranges from the Northern Himalayas (Himachal Pradesh and Uttarakhand), North-Eastern Himalayas (Darjeeling, Assam Tea, and Meghalaya Tea) to the Western Ghats (Nilgiri Tea). Assam is the second largest commercial tea production region in the world after southern China. Assam along with southern China is the only region in the world with native tea plants and 'Assam is the only region in the world where tea is grown in plains' (Assam Times, 2013). There is evidence of tea cultivation in Assam even before Major Robert Bruce is regarded to have discovered 'wild' tea bushes in Assam forests in 1823. In 1823, notable Assamese Maniram Dewan informed Major Robert Bruce that tea is cultivated in Assam by Singpho tribes (Assam Times, 2013).

It was a visit in 1974 by Tea Board of India scientists that marked the beginnings of organized tea cultivation in the Meghalaya. Due to its fertile, acidic soil and abundant rainfall impressed and enthused prospective planters almost three centuries ago (in



about 1977), tea growing in Meghalaya is still in its early stages. Just like Assam and Darjeeling, Meghalaya tea could soon become a brand as hundreds of farmers are gradually shifting to tea cultivation in the state because of suitable climate and fertile soil. Already about 2,000 hectares of land in Meghalaya are under tea cultivation, half of which are young bushes planted within the last five years (food.ndtv.com, 2016).

Meghalaya tea cultivation has spread to all corners of the state, and the teas it produces are rapidly earning a reputation in India and abroad as superior in quality, rich, fragrant in aroma, and powerful in liquor. The state’s topography allows

for two distinct types of tea to be grown. In the lower reaches towards the Assam border and the Garo Hills, high-quality Assam-style teas, strong in body, and rich in flavour are produced. And in the central areas with their misty slopes ranging in altitude from 3,000 to 5,500 feet, produce-hill tea of real excellence, akin to those grown in Darjeeling or Sikkim. The popular tea brands of Meghalaya are presented in the following table (Dixit, 2020). During 2019-20, the total production of different varieties of tea in the state was — orthodox tea less than 10,000 kg, green tea around 13,000 kg, white tea around 17 kg, Oolong tea around 300 kg, and CTC over 4.5 lakh kg (The Shillong Times, 2020).

Popular Tea Brands of Meghalaya

S N	Tea Brands	Produced At
1.	Meghalaya Tea (CTC)	Arenga Tea Industries in West Garo Hills District
2.	Anderson Tea (CTC and Orthodox)	Anderson Tea Co. in Ri Bhoi District
3.	Slalung Tea (CTC)	Slalung Tea Enterprise, Ri Bhoi District
4.	Lakysiew Tea (Premium Orthodox Tea)	Tara Tea Estate, East Khasi Hills District
5.	Durama Tea (CTC)	Durama Tea Factory, West Garo Hills District
6.	Urlong Tea (Orthodox Tea)	Mawlyngot, East Khasi Hills District

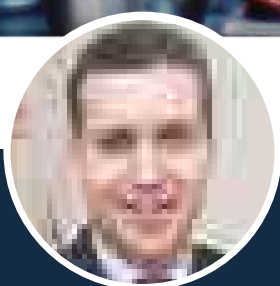
Source: Dixit, S.K. (2020): The Routledge Handbook of Tourism Experience Management and Marketing



Tea tourism is already popular in countries like China, Sri Lanka, Thailand and Japan. It is now escalating in different tea growing regions of India too. Tourists intend to spend time in the lap of the natural beauty of tea gardens, tea bungalows, trails, enjoy a nature walk, and trekking. They can enjoy interacting with tea workers, participate in tea leaves plucking and immerse in local cultural traditions and festivals. Some of the incentives that the visitors will enjoy during their tea trip includes experienced travel guides, cosy and homely accommodation and delicious local dining. For game lovers, this is the best time to complement your vacation with your favourite indoor or outdoor game.

Exploring tea estates and tea sale outlets has enormous tourism potential if promoted discreetly in the state of Meghalaya. Many tea estate owners in Meghalaya (such as Anderson Tea Co. and Meg Tea Estate in Ri Bhoi District) are developing cottages to lure tourists to experience the tea tourism of Meghalaya. Besides, GTAC Tea Lounge is set up at

the premises of the Guwahati Tea Auction Centre in the neighbouring state Assam. The tourists could therefore visit the tea gardens and observe how the leaves are processed in the unit against a nominal fee. The promotion of tea tourism in this tiny Himalayan state therefore may contribute to sustain the environment and to preserve the indigenous heritage and culture. It may also benefit the region by creating employment opportunities and boosting the rural economy and thereby alleviate the insurgency and other socio-economic problems.



David Basilio, Spain

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Hospitality staff, the keys to finding it

The gastronomy and hospitality industry has suffered greatly in the last two years. The arrival in Europe of a new generation of chefs and professionals to work in the industry has meant that companies have had to adapt to a new way of seeing life and working.

If we talk to companies and entrepreneurs in the sector in Europe, and ask them what has been their great challenge when starting up in the last two years, or growing their restaurant businesses. Surely the most frequent answer will be the »hospitality staff«.

And so it is repeated, year after year, and more and more frequently. And in these moments of great economic and social change in the old continent, managing to form a great team, correctly selecting hotel and catering personnel, is the great challenge of hotel and catering companies.

Gastronomy and hospitality staff, how it has changed generationally in Europe

We have experienced a great generational change in our hospitality industry in the last decade. The generation that has been leaving the labor market, either by retirement and other factors, had ambitions and life prospects very different from the one that is currently active.

The restaurant staff has been evolving as fast, if not faster, than the business models or the restaurant industry. And many times the entrepreneur either doesn't see it or doesn't want to notice it.

Professionalization or advancement is not only reflected in trends, digitalization or innovation in the business towards the client. But also in the improvement of working environments and conditions.

At present this new generation is looking for projects where to develop. Not only a job where they receive a salary, and keep that job for life.

Society's outlook on life has changed, and that of the hospitality industry's staff has changed as well. Making professional life compatible with



personal life, time for other activities, a career plan, or leadership based on knowledge and know-how and not on «command and control». These are undoubtedly characteristics that the new generation of hotel and catering staff are looking for in their jobs.

The professional challenge is undoubtedly the main feature that a good profile of hospitality seeks to establish in a company.

And this is not often transmitted by the company. And that's why it's harder for them to «hit the ground running».

The current generations seek to live the hotel business, to develop in it. But in organized environments with defined medium and long term visions that promote their professional development. And this is what the company has to offer. The rest will bring us unskilled restaurant and catering staff, with high turnover and great cost to the company by the constant change.

How do you find good gastronomy and hospitality staff?

Mainly by giving the value that the teams have in any business development in the hospitality and catering industry. We have spent a few years where the emphasis was on design, the gastronomic proposal or even the uniform of the people. Dedicating an immense time to these questions, thinking that definitively the client comes and

repeats visit for this, when the passage of time showed the opposite. The capacity of attention, good performance and efficient coordination of the team during the service, have proven to be the determining factor in customer loyalty and attraction.

The worker detects immediately if for the company, its team, the staff, the hotel staff, is the cornerstone from which to transmit its business model. And this is not negotiable when it comes to establishing a new working relationship.

The first sensations are not negotiated, they are perceived and recorded in the memory of the worker.

That is why it is essential if we want to find a good hotel and catering staff, to give it the core importance it has, is the center of transmission and implementation of our message as a company or business.

Homogeneity of the business staff

Another issue is the homogeneity of the team, since it is usually very common that in the beginning of the business, the entrepreneur is more detailed or even ambitious in the type of hospitality staff required, and over time, as a result of sales drops, frustration or fatigue, the expectations of the profiles are lowered, while in retribution.

This situation results in a not very homogeneous and unstructured team, offering a not very encouraging vision to the new professionals to be incorporated.



If the first impression counts, as we mentioned before; seeing a team where each one goes his own way without a joint vision, it is perceived just as quickly.

Functions and salary

And a correct definition of the positions and their functions, would undoubtedly be another great feature to offer to attract good hospitality staff.

Knowing where and how I have to do my job, and what is expected from my professional performance, is non-negotiable for any good professional profile. All this is accompanied by a salary in accordance with the responsibilities I must face in the execution of my duties.

Is there no longer a good hospitality staff in Europe?

Yes, there is. But as in every mature industry and sector that has grown, radically changing the restaurant industry of our grandparents and parents, it is an increasingly competitive market when it comes to finding talent.

Any company or businessman that does not adapt to this extremely competitive talent market that the hotel and catering industry is experiencing today is going to have a hard time, very hard. Because good profiles are really requested and valued, and to be able to reach them you must also be prepared as a company, or at least have the intention of taking a more energetic step in this direction.

Years ago, the hospitality industry was alien to other productive sectors, because it was taken for granted that due to the particular characteristics of the service, working conditions could not be completely homogeneous in this industry. But with the professionalization of hotel and catering companies, this situation has changed, and there are companies that offer working conditions very similar to those of other sectors. If there are other companies that think it is not a priority to offer these conditions, then they will not find good restaurant and catering staff.



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