

Revista
Latinoamericana
de Food Design
Año 2024
Número 5

LA FD

COMES LO QUE ERES

¡Contáctanos!

revistafooddesignlatam@gmail.com

publicacionescientificas.fadu.uba.ar/index.php/ReLaFDindex

comesloqueeres.org

Revista Latinoamericana de Food Design (ReLAFD)

Fundación: marzo 2020

Fecha de publicación: octubre 2024

Número 5

Sede administrativa: Núcleo Diseño y Alimentos, IEHu, FADU, Universidad de Buenos Aires, Ciudad Universitaria, Intendente Güiraldes 2160, Pabellón 3 CABA (C1428BGA) Argentina.

Sede operativa: Instituto Tecnológico Metropolitano, Medellín, Colombia.

Co-editada con la **Red Latinoamericana de Food Design**, EUCD, Universidad de la República, Montevideo, Uruguay.

www.lafooddesign.org

La Revista Latinoamericana de Food Design no se responsabiliza por los contenidos y opiniones de los autores de esta publicación. La revista a veces publica artículos en otros idiomas, y espera poder incluir sus traducciones al español eventualmente.

Los contenidos y metadata de esta revista están bajo licencia de Acceso Abierto CC BY-NC-ND 2.5 AR Registro DNDA.



ISSN 2718- 6814

Equipo de trabajo

Editora en Jefa

Diana Urdinola Serna, Mgtr - Instituto Tecnológico Metropolitano, Colombia.

dianaurdinola@itm.edu.co

Editora invitada

Silvana Juri, PhD - Instituto SARAS, Montevideo, Uruguay / Centro de Resiliencia de Estocolmo (Universidad de Estocolmo), Suecia, silvana.juri@saras-institute.org

Co-editores y Coordinadores Consejo Científico y Cultural

Pedro Reissig, PhD - Universidad de Buenos Aires, Argentina, preissig@fadu.uba.ar

Andrés Sicard, PhD - Universidad Nacional de Colombia, asicardc@unal.edu.co

Consejo Científico y Cultural

Aarón Gómez, Mgtr - The New Gastronome Food Communication Agency & Magazine, UNISG, Pollenzo, Italia

Aguinaldo dos Santos, PhD - Universidad Federal de Paraná, Brasil

Carolina Gutierrez, PhD - Universidad Autónoma de Baja California, México

Damián Valles, Mgtr - Laboratorio de Innovación Cultural, México

Daniel Bergara, DI - EUCD, Universidad de la República, Montevideo, Uruguay

Erika Imbett Vargas, PhD - Instituto Tecnológico Metropolitano, Medellín, Colombia

Fabio Parasecoli, PhD - New York University, EE.UU

Filipe Costa, PhD - UNISINOS, Porto Alegre, Brasil

Luiz Mileck, Mgtr - Coletivo Alimentar, Curitiba, Brasil

Malena Pasin, DI - Universidad de Buenos Aires, Argentina

Mariana Eidler Mgtr - Elisava, Barcelona, España

Matilde Lombardi, DI - Cultura Food Design, Montevideo, Uruguay

Rick Schifferstein, PhD - TU Delft, Países Bajos

Rita Molinos, PhD - Universidad de Buenos Aires, Argentina

Pilar Fallas, Mgtr - Centro Nacional de Ciencia y Tecnología de Alimentos, Universidad de Costa Rica

Silvana Juri, PhD - Instituto SARAS, Montevideo, Uruguay

Sonia Massari, PhD - Sonia Massari, PhD - University of Pisa, ISIA Roma Design, FORK.

Equipo editorial y diagramación

Diana Urdinola Serna, Silvana Juri y Matilde Lombardi

Agradecimientos

La coordinación y realización de este volumen fue hecha posible por el apoyo del Centro de Resiliencia de Estocolmo, Suecia (con apoyo de la Fundación IKEA) y tras las contribuciones del diálogo generado entre los autores de los artículos y los revisores.

Agradecemos especialmente a los revisores ajenos al equipo editorial que participaron de este volumen:

[Daniel Alejandro García, Mgr](#) - Universidad Nacional de Quilmes, Argentina.

[Julia Rouet Leduc, PhD](#) - Centro de Resiliencia de Estocolmo, Suecia

[Maria Cristina Ascuntar Rivera, Mgr](#) - Universidad de Nariño, Colombia

[Ellen Gonzalez, Mgr](#) - Departamento de Artes e Design, PUC Rio, Brasil

Imágenes de este volumen

Las imágenes generales (tapa, c/tapa y secciones) de este número cinco de la revista nos acercan a los hongos, un reino tan bello como misterioso. La seta como fruto de una especie que no es ni planta, ni animal y que tiene tanta agencia en las funciones vitales y ciclos de la biosfera, y que se ha puesto en la mesa alimentaria como nueva frontera de investigación y creación. Siguiendo el espíritu de estos años acompañando a esta publicación con imágenes sutiles e inesperadas de alimentos vistos (literalmente) desde distintos enfoques visuales, estas imágenes pintan “paisajes” que nos invitan a seguir sorprendiéndonos con la inmensa belleza de la escena comestible.

[Matilde Lombardi](#), septiembre 2024

Índice

Editoriales:

13. Territorios gastronómicos: entramados que fomentan la custodia de la vida

Silvana Juri

31. Co-Custodias de los TerritRetos y Compromisos de todos los DyAs*

Andrés Sicard Correa

Investigación:

57. Típicos, tradicionales y locales: degustando sistemas alimentarios más sostenibles

Marina Vianna Ferreira, Mayra Jankowsky

84. Plantas Alimenticias Nativas No Convencionales, para la seguridad alimentaria en Colombia

Adriana Bolaños-Mora, Laura Díaz Zamudio

104. Sistemas Gastronómicos Territoriales: un modelo para el diseño de experiencias turísticas sostenibles

Daniel De Jesús Contreras

120. Las plazas de mercado de Bogotá: tensiones entre preservación e innovación desde el diseño invisible de servicios y experiencias

Angell Sue Valencia Rodríguez

155. Co-diseñando entre territorios alimentarios: La yuca y las mujeres de la Amazonía colombiana en Bogotá

Camila Pacheco Bejarano, Genoveva López Cheicono

168. Elaboración del Sispolá a través de la tradición oral de maestras comideras

Paulina Ayvar Ramos, Susana del Carmen Bolom Martínez, Mariana Mendoza Espinosa

186. Pop-up food design research: A mobile university lab to explore situated knowledge and foster creativity about food

Cristian Campagnaro, Sara Ceraolo, Raffaele Passaro

Reflexión

216. Saber nutrirse del Monte: Experiencias sobre Alimentos y Nutrición en territorio Indígena Lhaka Honhat, Argentina

Malena Pasin, Catalina Agudin, Lorena Leonhardt

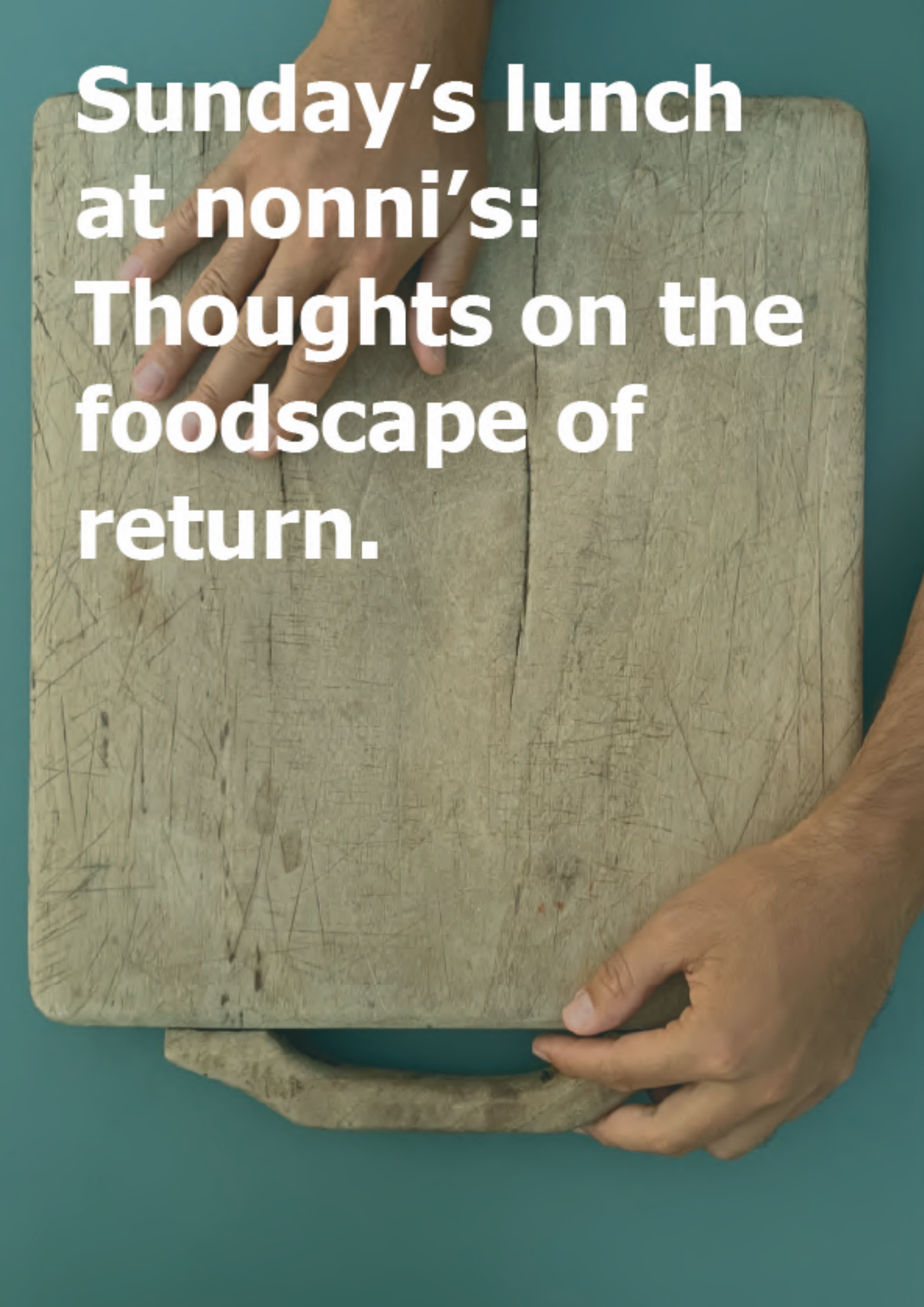
244. Sunday's lunch at nonni's: Thoughts on the foodscape of return

Pietro Pagella

259. The Land and Transversalities Between Food and Territory

Ellen Gonzalez

COMES LO QUE ERES

A close-up photograph of a person's hands holding a thick, well-used wooden cutting board. The board is light-colored with a prominent vertical grain and is covered in numerous fine scratches and scuffs, indicating frequent use. The hands are positioned at the top and bottom edges of the board, with fingers resting on the surface. The background is a solid, muted teal color. The text is overlaid on the left side of the image in a bold, white, sans-serif font.

**Sunday's lunch
at nonni's:
Thoughts on the
foodscape of
return.**

Escrito por: Pietro Pagella
University of Gastronomic Sciences of
Pollenzo, Italy.
pietro.pagella@gmail.com



Resumen

El Gobierno italiano anunció 2024 como el "Año de las Raíces Italianas en el Mundo". Esta iniciativa invita a los descendientes italianos de todo el mundo a viajar a Italia para descubrir los lugares de origen de sus ancestros, combinando experiencias turísticas con investigación familiar histórica sobre sus predecesores. Es un proyecto ambicioso que coloca la gastronomía italiana en primer lugar como factor de atracción, además de la investigación genealógica. En este sentido, esta contribución reflexiona sobre el potencial de la gastronomía como dispositivo para crear una nueva relación turística residente-raíces en nombre del conocimiento mutuo de las tradiciones gastronómicas. Se introduce el concepto de "paisaje alimentario de retorno" como una nueva y perspicaz dimensión para abordar el fenómeno del turismo de raíces. Por último, el análisis teórico sienta las bases para desarrollar una propuesta preliminar de una experiencia gastronómica en forma de pequeños talleres llamados "Foodscape Laboratory", co-creados por viajeros y residentes y experimentados en nombre de la comida y la relación recíproca con el paisaje y con la vida.

Palabras clave: Turismo de Raíces, Paisaje Alimentario del Retorno, Taskscape, Taller Gastronómico, Antropología Aplicada.

Resumo

O Governo italiano anunciou 2024 como o "Ano das Raízes Italianas no Mundo". Essa iniciativa convida descendentes de italianos do mundo todo a viajarem para a Itália para descobrirem os lugares de origem de seus ancestrais, combinando experiências turísticas com pesquisas históricas familiares sobre seus antepassados. É um projeto ambicioso que coloca a gastronomia italiana em primeiro lugar como fator de atração, além da pesquisa genealógica. Nesse sentido, esta contribuição reflete sobre o potencial da gastronomia como um mecanismo para criar uma nova relação turística residente-raízes em nome do conhecimento mútuo das tradições gastronômicas. O conceito de "paisagem alimentar de retorno" é introduzido como uma nova e perspicaz dimensão para abordar o fenômeno do turismo de raízes. Por fim, a análise teórica estabelece as bases para desenvolver uma proposta preliminar de uma experiência gastronômica na forma de pequenos workshops chamados "Foodscape Laboratory", co-criados por viajantes e residentes e vivenciados em nome da comida e da relação recíproca com a paisagem e com a vida

Palavras-chave: Turismo de Raz, Foodscape of Return, Taskscape, Workshop Gastronômico, Antropologia Aplicada.

Abstract

The Italian Government announced 2024 as the "Year of Italian Roots in the World". This initiative invites Italian descendants from all over the world to travel to Italy to discover the places of origin of their ancestors, combining tourist experiences with historical family research on their predecessors. It is an ambitious project that places Italian gastronomy and cuisine first as an attraction factor in addition to genealogical research. In this regard, this contribution reflects on the potential of gastronomy as a device for creating a new resident-roots tourist relationship in the name of mutual knowledge of gastronomic traditions. The concept of "foodscape of return" is introduced as a new and insightful dimension to approach the phenomenon of roots tourism. Lastly, the theoretical analysis lays the groundwork for developing a preliminary proposal for a gastronomic experience in the form of small workshops called "Foodscape Laboratory", co-created by travelers and residents and experienced in the name of food and the reciprocal relationship with the landscape and with life.

Keywords: Roots Tourism, Foodscape of Return, Taskscape, Gastronomic Workshop, Applied Anthropology

Introduction

The following reflection offers preliminary considerations on an ongoing research project that explores the intersections of tourism, food, migration, and landscape in the context of return journeys, which are defined in the following pages as a form of roots tourism.

The discussion and reflections presented here stem from my direct observations as a researcher while working as a Regional Coordinator for the Italian project “Roots Tourism - An Integrated Strategy for the Recovery of the Tourism Sector in Post-COVID-19 Italy” implemented by the Italian Ministry of Foreign Affairs and International Cooperation.

The following pages will examine the concept of foodscapes, proposing the identification of a new variant: the foodscape of return. This concept opens up possibilities for innovation in gastronomic scenarios emerging from encounters between roots travelers and residents. The adoption of an ecological-relational approach toward the concept of landscape of return will also be at the center of a reflection, aiming to reimagine these encounters and leverage return journeys to rethink the food-people-territory nexus.

Overview of the “Roots Tourism” project

Since 2021, Italy has explicitly and structurally incorporated roots tourism into its national tourism strategy, aiming to revitalize Italian tourism after the pandemic. According to official documents and the government website, for three years, the “Roots Tourism” project has been adopting initiatives in the tourism sector aimed at a vast audience of Italians abroad and Italian descendants, also known as Italian Oriundi (from the Latin word *oriundus*, which means originating from) that are estimated at 80 million worldwide. This project is an ongoing initiative, with international dissemination still in progress, and in order to better frame and understand the following reflections, a brief introduction to its purpose and functioning must be provided.

De Vita (2023) explains that the primary goal of the “Roots Tourism” project is to attract the global population of Italians and Italian descendants who maintain a deep cultural connection to Italy due to their heritage. A series of targeted interventions have been designed to accomplish these ambitious objectives. These include raising awareness about roots travelers within local communities, training specialized tourism operators, and creating a

network of qualified professionals. The project also aims to establish third-sector entities (ETS) across Italy, staffed by young hospitality professionals, to manage and sustain its activities. In addition to these efforts, the project will promote villages, historical sites, and eco-friendly tourism, mainly supporting local economies in rural areas and highlighting regional food, wine, and crafts. It plans to introduce "roots laboratories" where visitors can engage with local culture. Innovative tourism products, such as interactive maps and virtual reality experiences, will also be developed. Furthermore, an online platform for tourist and cultural services and a network of emigration museums have been launched to showcase Italian heritage.

Positioning, methodological framework, and first insights

As mentioned, over the past eighteen months, I have had the opportunity to observe many of the critical moments of the "Roots Tourism" project from within, experiencing firsthand the processes of dialogue between institutions, local communities, municipalities, the first roots travelers, and gastronomic producers. In fact, since January 2023, I have engaged with the project in the role of Regional Coordinator for the Piemonte and Valle d'Aosta regions. My task is to assist the groups of operators

established in these regions in creating tourism offerings aimed at Italian descendants abroad while raising awareness within the national public opinion about the issues of Italian emigration and the perception of roots tourism.

My position as Regional Coordinator has granted me privileged access to the field, allowing me to gather qualitative data from various voices. These include, for example, local institutions such as the mayors of regional municipalities, regional presidents and councils, private stakeholders, and gastronomic producers organizing the first visits for Italian descendants. Additionally, I have had informal conversations with the first roots tourists who traveled to Italy during these months.

From my direct observations related to the creation of dedicated tourism offerings, I have been struck by the significant role that food has played throughout the "Roots Tourism" project. Since its inception, food—broadly understood—has consistently been a central element in various aspects, including institutional discourses, the design of tourist itineraries, local events and festivals, the organization of informal meetings between mayors from different regions, and the development of marketing campaigns.

But how exactly is food discussed, treated, and approached within the context of roots tourism? What aspects are emphasized, and what is the dominant narrative surrounding food when it is part of a journey to discover personal roots?

From my observations, I have identified a dual approach to food. The first approach regards food as a means of expressing heritage and generating value. In this context, food is often labeled as “authentic,” “traditional,” and “artisanal,” and it seems to serve as a central element that automatically conveys identity and belonging. This approach is mainly adopted by Italian stakeholders and institutions.

On the other hand, a second approach to food emerges from the roots travelers themselves and from my direct encounters with them. In the cases I observed, the roots tourists came from Argentina, and they were all of Italian descent and members of overseas emigrant associations, visiting Italy in organized groups. Through these conversations, a sentiment of affection for food consistently emerged, not solely tied to heritage but rather to a desire to seek a new connection with contemporary Italy through food. In other words, they wish to find commonalities amidst the apparent differences in traditions, products, and tastes that have evolved over time.

According to these observations, two distinct discourses about food appear to be emerging simultaneously: on the one hand, the “place-based” touristic offer, and, on the other, the demand for “people-based” gastronomic experiences.

Then I began to question, as a researcher, whether a more holistic understanding of food within the roots tourism context was possible. I sought a way to move beyond this dichotomy, which I found limiting, as it was skewed toward creating performances and staged authenticity around food while paying little attention to the construction of moments of mutual recognition between distinct traditions that are rich in commonalities and shared histories. I became increasingly curious about the unique characteristics of the gastronomic offering in the context of return journeys and began to explore what I will refer to in the following pages as the “foodscape of return.”

The encounters between travelers and residents around the creation of experiences involving food (which, as mentioned, is often cited as a crucial element of the journey, identity, and meeting) seemed to me to hold the potential to reveal the possibility of comparing different, yet also similar, ways of inhabiting the landscape and

understanding relationships with human and non-human elements.

In the Italian context, research by Gabrieli (2022) and Ferrari, Nicotera, Lo Presti, and Biasone (2022) already highlighted the keen interest of roots tourists in engaging with food and gastronomy during their journeys. These studies have explored how this interest extends beyond mere consumption, including participating in cooking classes and workshops and even importing Italian gastronomic products upon their return. However, there has been limited research on the transformative potential of interactions between roots travelers and residents. Specifically, I have found little evidence of research on the concept of "foodscapes of return" and how they might represent a novel chapter in a country's gastronomic history. In the Italian scenario, this perspective suggests that the encounter between the gastronomic traditions of the Italian diaspora and the consumption habits of contemporary Italian residents—facilitated by the current focus on roots tourism—could encourage mutual recognition and a process of hybridization that transcends traditional approaches to food.

To further develop my reflection, the following paragraph will briefly contextualize the theoretical frameworks I will be using, beginning

with the concept of foodscape and then moving on to the idea of taskscape. These frameworks will serve as tools to stimulate reflection on how to engage with, or rather correspond to, the relevant foodscape—in this case, the foodscape of return.

The foodscape of return

It is helpful to trace the origins of the suffix "scape" to delve deeper into the discussion of the concept of the foodscape of return. Appadurai is credited with using the suffix "-scapes" in the early 1990s to explore "perspective constructions influenced by the historical, linguistic, and political contexts of various actors."

Appadurai's "-scape" framework (1996) encompasses a range of concepts, including, among others, technoscapes (the distribution of technologies and their impact on society), ideoscapes (the circulation of ideas, ideologies, and moral values), mediascapes (the production, distribution, and consumption of media products), and ethnoscapes (the movement and mixing of ethnic groups and cultures).

Within this framework, foodscapes can be intended as socio-cultural landscapes encompassing various aspects of food and its role in society. These landscapes include the specific foods associated with a particular

locality or group of people, the sites where food is produced, processed and consumed, the activities related to food, such as sourcing, preparation, presentation, and consumption practices, and the social, cultural, political, economic, and historical dimensions that shape foodways and food-related practices. (Adema, 2006).

Foodscape thus becomes applicable to places of varying dimensions and scales, ranging from the personal space of a body to the social spaces of a kitchen or community to the public spaces of a city, region, or nation. The concept undoubtedly provides a valuable framework for discourses on food and landscape at any scale, encompassing modern food practices' global, trans-local, and transnational exchange dynamics, which are particularly interesting to us in the context of roots tourism. (Adema, 2006).

In scientific literature, the term *foodscape* has been widely utilized to develop an integrated and multidimensional perspective on food within its broader context. This concept has been instrumental in identifying, through both place-based and people-based approaches, many social dynamics that are also relevant for better understanding phenomena observed in the context of roots tourism and the *foodscape* of return. Regarding the place-based approach,

within the field of territorial marketing, for example, the term "*foodscape*" is utilized to examine agricultural landscapes (and traditional food products) and analyze the placement of food and beverages in festive or event settings (Vonthron et al., 2020). Here, food is considered a heritage asset that "contributes to constructing a locality's identity (*ibidem*).

Furthermore, the term "*foodscape*" is adopted to characterize festive environments that involve food and beverages, such as food festivals or celebrations surrounding sporting activities. The terms "*playful foodscape*" or "*festive foodscape*" are also proposed in these cases (*ibidem*).

On the other hand, when we consider the second realm of *foodscape* analysis relevant for the context of return journeys, which we can define as people-based, we find approaches that belong to the migratory sphere. In these cases, emphasis is often given to the intricate interplay between food, culture, and social identity, all profoundly shaped by migratory flows. A growing body of research has examined how culture and migration intersect to shape *foodscapes*. Notable contributions include Coakley's (2010; 2012) work on Polish immigrants in Ireland, Jochowitz's (2008) study of Russian-Jewish Americans in New York, Plank's (2015) exploration of

Thai Buddhists in Sweden, and Cinotto's (2013) analysis of Italian Americans in East New York.

These studies collectively highlight the ethnic adaptation of foodscapes triggered by migration. The influx of new populations introduces diverse food products, recipes, and culinary traditions, which interact with pre-existing ones, resulting in hybrid and multicultural foodscapes. A key finding emerging from these studies is the role of foodscapes in defining the social identities of migrant communities. Food and dietary practices become distinctive elements that preserve and strengthen one's cultural heritage, even within a different social and cultural context.

Given this research context, it is my belief that roots tourism, characterized by the interaction between the supply and demand of food experiences within the return journeys, might offer a unique social context and a fascinating opportunity to combine people-based and place-based approaches to address the complexity of the food-people-territory nexus. The challenge lies in maintaining a holistic perspective that captures the nuances of how individuals—roots travelers and residents—engage with food and places, both shaping and being shaped by the foodscape (Vonthron et al., 2020).

This approach to landscape and food landscapes also resonates with the perspective of a particular author, the anthropologist Tim Ingold (1993), and his concept of taskscape, understood as a dynamic perspective on both landscape and foodscape.

Coined in the early nineties, the concept of taskscape emerged as a framework for conceptualizing landscape and fostering a new dynamic reinterpretation. In contrast to the traditional view of the landscape as a mere assemblage of static physical elements, it considers it an ever-evolving space shaped by human activities. Analogous to how a conventional landscape comprises many interconnected elements, a taskscape is formed by a series of interrelated activities that intertwine over time. These activities are not merely situated within space; they braid and influence each other reciprocally, giving rise to a single dynamic fabric. Ingold emphasizes that the taskscape is not simply an abstract representation but rather a lived reality experienced by individuals. The activities that constitute the taskscape are deeply rooted in the socio-cultural and environmental context in which they unfold, reflecting the values, beliefs, and practices of the inhabiting community.

Introducing the concept of taskscape in the reflections presented here provides a valuable tool for

understanding the complex relationship between humans and their environment. Through this lens, the landscape is no longer a passive backdrop but becomes an active participant in the construction of social reality. A new dimension emerges when we apply Ingold's relational ecological philosophy to the foodscape of return.

In this context, the encounter between roots travelers and residents within the foodscapes of return may offer the possibility of dynamically and mutually transforming our relationships with food, people, and places, both shaping and being shaped by the evolving foodscapes of return.

This "shift" in perspective, can also be summarized by the formula "interact less, correspond more." In other words, Ingold's suggestion would be to begin corresponding and flowing along with the time, together with the human and non-human elements of the landscape, exploring the potential represented by new relationships and being able to *go behind the scenes, joining those who advance in secret to move together with them in real-time* (Ingold et al., 2021).

In other words, he encourages a radical shift to connect, or rather correspond, with the landscape, thus moving from a stance that seeks to understand the relationship between different

ontologies that intertwine in the landscape to becoming aware of the fact that corresponding means taking part in the becoming of a single ontogenesis. In Ingold's words:

If our world is in crisis today, it is because we have forgotten how to correspond with it, engaging instead in interaction campaigns. The pro-interaction factions clash with each other, with pre-established identities and goals, treating each other in ways that serve their separate interests without doing anything to transform them. Their difference is given at the outset and remains even after. Interaction is, therefore, a relationship between, while correspondence proceeds in accordance (goes along). [Ingold, T., & Perullo, N. (2021) -, translation in English by the author].

The encounter as the fulcrum of the journey: the Foodscape Laboratory

In alignment with Ingold's proposition of "dwelling" by emphasizing everyday practices in the construction of reality and for the pursuit of a different anthropological approach, I propose to merge my reflections on the foodscape of return into an experiential initiative that involves corresponding with and transforming the foodscape of return.

Still in its embryonic stage, this proposal is named "Foodscape Laboratory." It envisions gastronomic workshops co-created and co-led by roots travelers and residents. The Foodscape Laboratory aims to promote experiences of interaction, listening, and mutual recognition, enabling participants to engage meaningfully with places, foods, and both human and non-human beings.

This approach emphasizes the valorization and sharing of respective gastronomic cultures, promoting a reciprocal exchange of knowledge and appreciation. Participants would engage in a dialogue of flavors, exploring products, recipes, and culinary practices from both perspectives, uncovering commonalities, shared traditions, and unique distinctions.

During my interviews with groups of Italian descendants, particularly those from Argentina, a recurring theme was the desire to bring back to Italy a wealth of knowledge, experiences, and encounters from their global journeys. A frequent sentiment was the notion of returning to Italy to contribute. This intriguing perspective led me to imagine how this desire could be translated into concrete action.

What if, instead of being mere consumers, roots travelers were invited to be co-creators of food

experiences? What if food could become the catalyst for envisioning a collaborative tourism model?

This proposal, while currently a theoretical reflection with the ambition of being expanded and integrated into existing offerings for roots travelers, seeks to promote a perspective that surpasses the limitations of the people-based and place-based models. This food tourism model would transcend the traditional passive-active dynamic, where roots travelers are no longer confined to the role of spectators. Instead, they would actively participate in shaping their own experiences, contributing to the cultural tapestry of the destinations they visit.

The proposal aims to value the encounter, rather than the performance, made possible in the context of return journeys, and could provide an opportunity to highlight themes such as intergenerational ties and the role of food in preserving them, the evolution of places of memory over time, and the corresponding transformation of the foodscape. It could generate a shared imaginary composed of flavors and knowledge that transcends geographical distance.

Additionally, this proposal, which seeks to harmonize supply and demand expectations in the context of return journeys, is motivated by

several considerations regarding the limitations, mistakes, and negative impacts of territorial marketing strategies that have leveraged heritage (not only culinary).

For instance, in previous studies, Zagari (2013) highlighted the tendency to escape the logic of landscape exploitation (even in tourism and gastronomy) only to ultimately succumb to the logic of the tourist icon, transforming lands into an "empty simulacrum" and further accentuating the disjunction between humans and nature.

Another significant contribution is the analysis by Gebauer, M., & Umscheid, M. (2021) of the "Year of Return" project in Ghana, which brought to light critical issues such as the commodification of sites of tourist interest (e.g., slave castles), the inauthenticity of staged performances driven solely by economic gain, and the divergent expectations between tourists (who perceive themselves as pilgrims on a spiritual journey) and residents (who view them as mere tourists).

Ultimately, this approach addresses the limitations of the "festive landscape" (Adema, 2006), which often leads to inauthentic performances and festivals staged as authentic (MacCannell, 2005). This issue is also expertly examined by

Harper (2017) in the context of Scottish return tourism.

Conclusion

The field of roots tourism has gained significant traction recently, especially given the increasing mobility and diaspora of populations worldwide (Vietti, 2023). However, while return journeys are often seen as an unwritten chapter in migration studies (Harper, 2017), the role of food in these journeys has received even less attention. In response, this preliminary reflection sought to offer some thoughts on the concept of "foodscapes of return," informed by qualitative data gathered through participatory observation.

The reflections proposed attempted to explore the foodscape of return and its potential to foster intercultural understanding, culinary appreciation, and sustainable engagement within the phenomenon of roots tourism. In particular, the concept of taskscape (Ingold, 1993) provided a framework for radically reimagining the relationships between food, individuals, and the environment, emphasizing dynamic interplay and constant exchange. The transformative potential of interactions between roots travelers and residents—especially in the context of food and shared gastronomic practices—is seen as a

promising shift from performance to encounter, fostering a deeper understanding of the significance of food, landscape, and the act of returning.

The contribution highlighted that a collaborative and co-creative model centered on food could potentially transcend the limitations of traditional tourism approaches by emphasizing connection and creativity. This framework could foster a paradigm shift, moving from superficial interactions to a deeper engagement with the landscape, the community, and shared culinary heritage.

While still in its conceptual phase, the Foodscape Laboratory format is presented as a means to facilitate novel encounters and exchanges between roots travelers and residents. As the first pilot implementation is under development, the Foodscape Laboratory will soon begin to explore its potential to generate new insights into the complex relationships that connect landscapes, food, travelers, and residents. Foodscape Laboratory promises to represent an example of co-designing a foodscape of return within the context of return journeys, which highlights new relationships between residents and travelers, between generations, near and distant

places, between past and future, and human and non-human entities.

References

- Adema, P. (2006). *Festive foodscapes: iconizing food and the shaping of identity and place*. The University of Texas at Austin.
- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization* (Vol. 1). U of Minnesota Press.
- Cinotto, S. (2013). *The Italian American Table: Food, Family, and Community in New York City*. Urbana: Univ Illinois Press.
- Clifford, J., Sampaolo, M., & Lomazzi, G. (1999). *Strade: viaggio e traduzione alla fine del secolo XX*. Bollati Boringhieri.
- Coakley, L. (2010). Exploring the significance of polish shops within the Irish foodscape. *Ir Geogr*, 43: 105–117. <https://doi.org/10.1080/00750778.2010.515138> PMID: 21197796
- Coakley, L. (2012). Polish encounters with the Irish foodscape: An examination of the losses and gains of migrant foodways. *Food Foodways*, 20: 307–325. <https://doi.org/10.1080/07409710.2012.715968>
- Ferrari, S., & Nicotera, T. (2022). *Primo rapporto sul turismo delle radici in Italia*. EGEA spa.
- Ferrari, S., Nicotera, T., lo Presti, A., & Biasone, A. M. (2022). Local Development through the Connection between Roots Tourism, Local Food and Wine. In *INTERNATIONAL SYMPOSIUM: New*

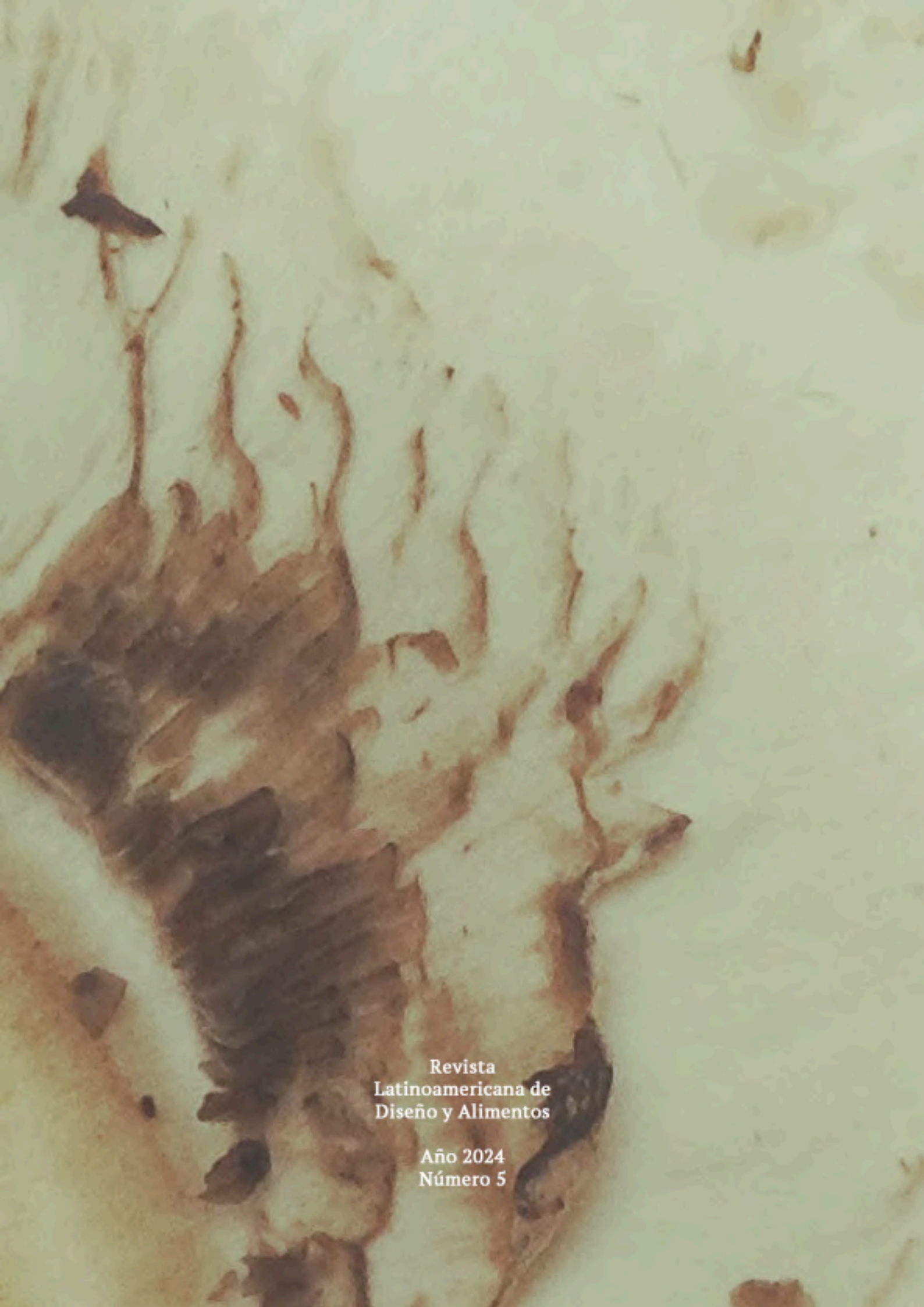
- Metropolitan Perspectives* (pp. 2301-2312). Cham: Springer International Publishing.
- Ferrari, S., Nicotera, T., Zanetti, B., & Verrascina, M. (2024). *Turismo delle radici e promozione all'estero dei prodotti agroalimentari italiani. Un focus sul settore olivicolo oleario*. Rapporto di Ricerca.
- Gabrieli, M. (2022). *Scoprirsi italiani: i viaggi delle radici in Italia*. Rubbettino.
- Gebauer, M., & Umscheid, M. (2021). Roots tourism and the Year of Return campaign in Ghana: Moving belonging beyond the history of slavery. *Tourism, change and the Global South*, 123-134, Routledge.
- Harper, M. (2017). Homecoming emigrants as tourists: reconnecting the Scottish diaspora. *Tourism and memories of home: Migrants, displaced people, exiles and diasporic communities*, 32-52.
- Henderson, A., & Slater, J. (2019). Growing Roots: A Newcomer Nutrition Program Designed Using Action Research Methods. *Ecol Food Nutr*, 1-26.
- Ingold, T. (1993). The temporality of the landscape. *World archaeology*, 25(2), 152-174.
- Ingold, T. (2004). *Ecologia della cultura* (Vol. 16). Meltemi Editore srl.
- Ingold, T. (2020). *Antropologia*. Mimesis.
- Ingold, T., & Perullo, N. (2021). *Corrispondenze*. Cortina.
- Ippolito, I., Perrotta, D. C., & Raeymaekers, T. (2021). *Braccia rubate dall'agricoltura. Pratiche di sfruttamento del lavoro migrante* (Vol. 11). Edizioni SEB27.
- Jochnowitz E. (2008). Foodscapes: The culinary landscapes of Russian-Jewish New York. *Jewish Topographies: Visions of Space, Traditions of Place*. Ashgate Publishing Ltd, 293-308.
- Kwik, J. (2008). Traditional food knowledge: A case study of an Immigrant Canadian "foodscape." *Environments*, 36: 59-74.
- Licata, D. (2023) (ed). *Rapporto Italiani nel mondo 2023*. Fondazione Migrantes della Conferenza Episcopale Italiana.
- MacCannell, D., & Guiotto, L. (2005). *Il turista: Una nuova teoria della classe agiata*. UTET libreria.
- De Vita, G. M. (2023). Il MAECI e la promozione del Turismo delle radici: verso il 2024, l'anno delle radici. In D. Licata (ed). *Rapporto Italiani nel mondo 2023*. Fondazione Migrantes della Conferenza Episcopale Italiana (p.115-124)
- Perullo, N. (2021). Improvisation in Cooking and Tasting. *The Routledge Handbook of Philosophy and Improvisation in the Arts*. Routledge, 671-684.
- Perullo, N. (2021). La vita in corrispondenza. Essay on Ingold. In T. Ingold, *Corrispondenze* (Italian translation), Raffaello Cortina, Milano.
- Pezzi, M.G. (2017). From peripheral hamlet to craft beer capital: Apecchio and the "Alogastronomia." *Ital J Plan Pract*, 7: 154-185.
- Plank, K. (2015). The sacred foodscapes of Thai Buddhist temples in Sweden. In: Illman, R, Dahla, B. (eds). *Religion and Food*. Abo: Donner Inst Research Religions & Cultural History, 201-224.

Vietti, F. (2023). Piemonte. Emigrazione e turismo: così la mobilità diventa patrimonio culturale. In D. Licata (ed). *Rapporto Italiani nel mondo 2023*. Fondazione Migrantes della Conferenza Episcopale Italiana (p.410-420)

Vonthron, S., Perrin, C., & Soulard, C. T. (2020). Foodscape: A scoping review and a research agenda for food security-related studies. *PloS one*, 15(5), e0233218.

Zagari, F. (2013). *Sul paesaggio. Lettera aperta*. Libria.

COMES LO QUE ERES



Revista
Latinoamericana de
Diseño y Alimentos

Año 2024
Número 5