



*Guato  
mestizo  
Colombia*

POLITECNICO  
DI MILANO  
SCUOLA DEL DESIGN  
LAUREA MAGISTRALE IN  
DESIGN DELLA COMUNICAZIONE

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# Abstract

Embarking on a proposal that seeks to position the Colombian traditional cuisine, it is a challenge but also an opportunity to generate social processes of commitment to the awareness of what we are as beings humans in the world, but especially the work that can be undertaken by a action to change food practices that Colombians have, generating a value from the perspective of the ancient world today.

Although it has not been an obvious component of this work, the subject of the current political situation in my country, yes it is in that sense also an opportunity to think in the same direction of the commitment the of working towards to a better country, like our Government is trying to work things put with the guerrilla group FARC, in the section of agricultural Comprehensive Agreement when they decide it is necessary that the countryside and agricultural production are reformed structurally, both in the distribution of land equitably, as in the production of agricultural products, this last point in order to preserve ancestral food production, such as farming practices. It is that sense the preservation of agricultural products, will help in the preservation of traditional cuisine.

Therefore, the purpose of Gusto Mestizo is to achieve and generate interaction among Colombians to enrich the knowledge of our own cuisine, it is in fact very relevant with our current situation.



# WHAT WOULD THIS DOCUMENT TALKS ABOUT?

**Specific topic**

Communication strategy based on visualizations of Colombian traditional food

**Problem**

Culinary traditions in Colombia have been lost over time.

**Research question**

How to get to know better the traditional Colombian food, and make new generations part of a recovery of this gastronomic collective memory?

**Thesis**

Understand the loss of culinary traditions in Colombia from the narratives of past generations and recover them through the creation of visualizations of how is presented and the different phases of preparations. It is a project that it is based on a Communication strategy and visualizations of Colombian traditional food where people can learn and share in a richer way.

**Why?**

This is a project that aims to collect lost memories to give them the power they deserve, memories that explain the history of Colombian cuisine. When people feel identified with the culinary memory of the human group to which they belong, they feel represented, and the greater synergy is generated on the crowd, while foods that acknowledges as her own, belong culinary collective sense also.

It is therefore important to recognize from the gastronomic narrative as a cultural element of identity construction. The recipes of traditional dishes, which are taken up again and reconfigured today while being distinctive and representative of a culture.



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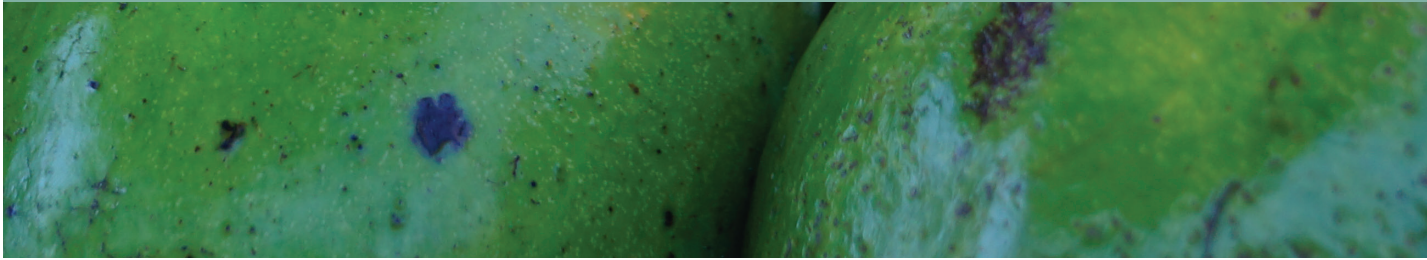
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# Chapter 1



# HISTORY AND TRADITIONAL COLOMBIAN FOOD

## 1.1 Traditional Colombian cuisine

To understand how the traditional Colombian cuisine its build nowadays, the first step would be understanding the history of Colombia. In this work, when its mentioned the Colombian traditional cuisine, its referred to the period of time when Spanish conquers arrived into America and build their own imaginary of society with a lot of mixture with the original cultures that lived on this lands. Punctually, in Colombia we are talking about the period of the Hispanic Era (C.XVI) until nowadays. Having said this, the gastronomical culture that Colombian natives had is a very important part of this research, but also the mixture of the cultural cuisine that came from Europe. So what it really gives an identity to the currently food in Colombia is the gastronomical/cultural mixture that came with the conquest.

However, Colombian origin cultures had a lot of traditions that get lost, one of those is the way they trade food products and their circulation with a simple concept. The "tribute", the aim of this tribute by the "cacique" (highest position in the hierarchy of Chibcha culture) was among the community redistribute according to needs. Tribute products were varied, including grains such as corn, fish and deer. Upon arrival of the Spanish conquers, the main economy activity of Colombian cultures was the agriculture, they possessed techniques and appropriate tools for this task, as needed. The farming terraces as they are known nowadays, the drainage ditches on flat ground to avoid flooding and possibly irrigation techniques. Some agricultural products that stand out are the corn, which can be sown in cold or temperate climate, tubers (Cubios, Hibias, Chuguas) from the same family of potatoes that were planted as in cold lands as wilderness. Among other food products also including beans, fruits.

To understand better the life led by these companies would have to live at that time, and think like them to build a society where hunting and primitive weapons.

In conclusion, he conquest of America was a fact that frame the world in different fields, one of those is the food or gastronomical development. Both in America and in Europe, had great changes, contributions and mistakes. However, this thesis is focused on the great culinary contributions that Colombian and Spanish cultures leave on the actual gastronomy at Colombia, so is important to clarify that when in this document and design product we talk about traditional Colombian food, it's that special mixture of cultures that we have as traditional dishes.

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## 1.2. Food that came from Europe and how it influences Colombian culture nowadays:

As a first point, understanding the geographical location of Spain it is crucial at this point, is a place that before the conquest was already privileged by the different product entries around the world. So gastronomically was a pretty rich and powerful country, in part also because of the Arab invasion that occurred before the arrival into the American continent by Christopher Columbus. At this point it is important to clarify something about the history of the American continent. The historian Carlos Azcoytia talks about this divided into three parts: precolombina, colonial and the republic. The just mentioned phases leave a territory with the total integration of Spanish culture and the feeling of this was completely natural after a while of violent and war period. So on the discovery of America in 1492,

corn was known by Cristobal Colon and introduced to the Old Continent where it was grown and prospered, in Andalucia, Castilla and Catalonia, of there went to Portugal in 1523 and then to Italy in 1530.

On the other side we should bear in mind that America as a continent has a large territorial area, therefore not all the conquered cultures were given the same dynamics, but, the production of corn was a common factor all over the continent, mostly at the central part, now known as Central America and the north part of South America.

According to this, every region had its own dynamics of development, for example in the Inca culture (Colombia, Ecuador and Peru) they all had their own food but they admitted the entrance of products such as llama meat and potatoes. The penetration of Spanish products had other acceptances and other developments in this area, either because they had different food traditions or by the different climatic conditions of the Andes.

In the case of wheat, we can talk about a huge boom that took part in the Muisca culture, most precisely at the Kingdom of Nueva Granada (Colombia) lands. Here is short part of one of the most logical and clear publications of this theme, about wheat and the arrival of Spain to the Colombian land:

“The wheat seed was one of the first to enter the Nueva Granada Kingdom. In 1540 it appears in a news document, this cereal was brought by captains and old soldiers, as well as barley, peas, beans and vegetable seeds. Spanish troops were very thankful because in this land they just have access to the native crops and there was no other grain than corn, turmas and arracachas”

It is then depending on the culture to which the Spanish conquerors arrived radiated in different ways in terms of food from the Old Continent.

Moreover, we can start talking about plants and seed crops that were not native or much less of what we now know as Colombia. These are some of the plants and roots that arrived from Spain: onions, garlic, lettuce, mint, parsley, carrots, cantaloupe, honeydew. The vast majority, without an exact date of the arrival to the continent, but since its introduction to the American cultures, were considered as a secondary food and as seasoning for stews. Another important acquisition for the actual Colombian, thus for American gastronomy is the arrival of acid fruit trees like orange, lemon, lime and grapefruit. As is known, most of the recipes of Latin-America have as a protagonist the acid touch, for example the ceviche in Peru, or the guacamole of Mexico. The secret of the amazing Colombian land is that it is extremely fertile at any time of the year, so it is easy to find and produce any kind of fruit, vegetables and natural food products. Because of this fact, Spanish people notice it and the only work they had to do was bringing the seeds and let nature work.

“Only the orange trees and trees all of its kind, such as lemons, limes, citrons and grapefruits are given here in great abundance and produce fruit so that more seem natural trees that foreigners, because it’s huge the amount of these trees with small profit breeding in this land, which carry the major fruit of its kind that can be in the world want: not just the orchards and gardens are full of these trees, but in the fields there are laden with fruit whole year in great abundance”. (Azcoytia, 2013, s.p).

- Virrey Martín Enríquez de Almansa y Ulloa (1508)

In addition to fruit for food, America has also received olive and grape trees, but neither of them had a good result on our lands because of the specific grades of temperature that is needed to have a great crop and thus a great olive oil or wine.

The countries that had been most powerful in America with the production of wine are Chile and Argentina, but the quality of the product is not comparable with European quality, and the reason is the same, the characteristics of the land is 60% of the successful of any food product.

In other to finish this story line of edibles that came from Europe to America, and most exactly to Colombia, we have to mention the huge impact that had the introduction of the pork into this lands. We are talking about an animal that can be completely used for food production, that means that it was easy to the Amerindians to adapt to new animals to be eaten. The pork arrived with Cristobal Colon on his second trip in 1493, in total he brought 8 pigs, that was enough for this species of mammals to reproduce and stay until now. If this haven't happened we probably won't know Colombian dishes as they are right now (I refer to Colombia as the republic itself since 1811-1816), most of the recipes that we know nowadays as traditional Colombian have a lot of pork on it. The Spanish invasion also brought the cow as an animal for work and also as food, including since 1543 meat into our diet.

"At first the natives were adapted to handle these animals, to the point that the ones of Bogotá owned sheeps, pigs and cows. However, cattle were referred to as the plots indigenous animals running loose in the countryside and often trampled land of natural and ate their crops. There are many claims respecting this issue in the Historical Archive documents dated from the beginning until late of the colony. For 1586 Indians complaints about the damage they cause cattle to corn crops sis are recorded; however, from the point of view positive they were given the opportunity to eat meat ... and to have animals for plowing and transport." (Restrepo, 2013, s.p.). This story is interesting to read because you can notice the kind of conclusions reached by conquerors at that time, they really saw native cultures as people in need of Spanish knowledge to survive, when in fact they actually where pretty independent and they were Amerindians surviving on their own dynamic and functioned perfectly. Cows are just one example of the many changes to which were submitted the American original cultures. Continuing with this example, we could talk about derivatives emerging from a cow as a food product. Cheese, butter, dairy products of all kinds, and from these, endless mixes and recipes that today are part of what is known as a culinary identity in Colombia. In definitive, the Spanish colonization, despite all its faults, left a legacy of religious beliefs, so deeply rooted in the people, a common language, social structures and administrative and above all a world of flavors in their contribution and assimilation food, which forever changed every cuisine in the world.

Therefore, it is worth noting that plantations that were made in southern Spain had great success in different products. One proof of this is the Sugar Cane, that due to the wisdom of the Arab agriculture that came with the plant itself. These learning of how to plant the sugarcane came to America for many years, so I it has been grown that way with the Arab tradition that traveled with the seed.



Figure 1  
Travel of sugarcane plantations through time  
[www.historiacocina.com](http://www.historiacocina.com)

Consequently, the sugarcane can be defined as a culinary miscegenation during the time of the Spanish conquest of America. With sugar cane and sugar mills also came the grinding process as well as their products.

“The cane came to Colombia in 1538 through the Port of Cartagena and two years later in 1540 entered by Buenaventura to geographic valley of Cauca river, standing initially on the left bank of the Cauca River, in Arroyo Hondo and Cañas Gordas, places very close to the present city of Cali” (Patiño, S.F.).

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### **1.3. Historical narratives about traditional dishes, recipes or ways of cooking Colombian food based on the principal ingredients of our recipes.**

#### **1.3.1. Caña / Sugar cane**

Origin: To fully understand the origin of sugar cane we must understand that there is a big difference between what is the existence of sugarcane and production of sugar cane to make proceeded sugar. In history these tow moments that have being mentioned can be confused very easily. However, if we can talk about the place of origin of the plant it is another story to tell. According to the researcher Carlos Azcoytia, cited later in this paper, says that the plant is native of Bengal, India. Although there is also knowledge of the existence of this plant in China, the evidence would be the drawings of cane sugar in some of the ancient Chinese porcelains. “The first written news we have in western sugar cane comes from an admiral of Alexander the Great (356-323 A.C.) called Nearco, which in 324 B.C. sugar cane met the expedition to India with the general ... (Azcoytia, original 2002). Since then the trip of sugar cane to the West was very slow, as the figure1 shows below, it took to reach Spain more than three hundred thousand years. The reasons for its poor progress are: the rejection of any civilization to adapt to new foods and on the other hand its manufacture was a secret because was a plant that brought a lot of benefits, economic and social, its price could compare with the price of gold at that time.

To fully understand the production of sugar we have to take in count that when the sugar cane arrived Europe is was seeing as a product without a useful characteristic, they used honey to put some sweetness on their food, so that changing of habits was something they were not open at that moment.

Sadly, this was one of the products that needed most handwork, and the current workers they had where dying because of illness and poor diet, which was part of the abuse that was given to the original cultures around America. For this reason, the Spanish conquers decided to bring more black workers as slaves from Africa. The cultivation of sugar cane development especially in warm areas, climate that was favorable harvest was done with black labor as already mentioned above.

Proprieties:

To start defining the properties of this plant we must first understand the areas where sugar cane is grown and cultivated, are two clear areas of production, the first is from Ecuador to the Tropic of Cancer to the north and parallel 40 degrees, this would be the limit of the crop. South of the tropic would be the Tropic of Capricornia the limit allowed for planting, although it could reach 30 degrees south with a more than acceptable medium production. Therefore, it is must been

said that to produce sugar cane at peak performance must stand between these inter-tropical zones can reach northward, as already indicated, to parallel about 40 degrees. What this tells us is that we should have to draw an imaginary line that would pass through the north of Valencia; Spain, the island Sardinia, southern Italy, Greece and Turkey, not being profitable farther north of that line (as is shown at the figure 2).



Figure 2  
Zones to grow the crop of sugarcane

### Properties of the sugarcane itself:

**Carbohydrates:** energy intake. It is estimated that 55-60% of daily energy we need should come from carbohydrates, either by eating starchy foods, either by reversals of glycogen in our body. In addition, the main energy needed by the brain to function is glucose, found in carbohydrate-rich foods. Thanks to the hydrophilic character o carbohydrates, this food is also a source of quick energy production, to be easily attacked by hydrolytic enzymes.

**Calories.** Favor the maintenance of vital functions and body temperature of our body as well as the development of physical activity, while bringing energy to fight potential diseases or problems that may arise from the body. Excess calories is recommended only in special circumstances such as times of growth and cell renewal, and people performing intense physical activity or suffer from stressful situations such as illness or recovery from surgery.

The remaining nutrients lesser extent in this food, sorted by relevance of their presence, are calcium, potassium, iron, magnesium, vitamin B3, sodium, selenium, phosphorus, zinc, vitamin B6, vitamin B, water, vitamin B2 and vitamin B9.

### Recipes of the actual Colombian cuisine that include sugarcane:

**Panela:** We can count this mixture of sugarcane and water as the primitive recipe that was created from this plant. It is typical from Colombia, but also in other countries of Latin America it is and important product as in Venezuela(papelon), Mexico (piloncillo), Ecuador, Bolivia and Peru (chancaca).

The transformation of sugar cane into panela: pressing the cane is a mill called Trapiche and the concentration of juice on a burner; this process leads to thicken the juices so that once beaten and cooled in molds, the product becomes solid and is called panela. (Raymond, 1997: 159). See figure



Figure 3  
Panela block  
Photo: Camila Borrero

**Melcocha:** in a saucepan over high heat panela with water and boil, when it begins to thicken lower the heat and leave until it is formed a juicy kind of honey called melao. With a wooden spoon mixing it from bottom to the top getting a “marsh-mallow point”, put it into a banana leaf so it is possible to catch by hand. Allow to cool it enough to manipulate, add a little spoon of aguardiente (traditional alcohol dink made of anise) to add taste. The next step is more manual, the melcocha should be spreadable, put some butter into your hands to mold the mix and pulled out until it gets creamy.

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### 1.3.2. Corn / MAÍZ

Origin: Maiz - Corn (Zea Mays) is undoubtedly the most important food product for Amerindians and also its fundamental aspects that survived in pre-Columbian America, the reason for its strength is that it could be cultivated in almost all latitudes (from what is now Canada to what is now Chile) and in almost all altitudes, except the characteristics of the moors; from sea level up to 3,000 meters over Lake Titicaca. This made it possible for communities to dwell some spaces where survival seemed impossible. But not only corn was essential to the American Indian; Amerind was also essential for corn, as this plant, set to true corn, has no way to spread their seeds without human help. And Indian corn are two related elements together.

The origin of corn is the one of most complex studies in the history of food. A lot has been said between different researchers in the world, but they had not reached an agreement to raise a place of exact origin of corn. However, among several theories, which has more force it is the origin of corn in Mexico, specifically in the Tehuacan Valley. The remains found corresponded to a smaller plant with few grains, but this is known as the ancestor of corn, which tells us that before the discovery of America and the atrocious conquest, the Amerindians had already cultivated this plant and used for survival and food dynamics. This agricultural product is perhaps one of the most versatile with those who had the original cultures of America. It is a cereal that offered many ways to be cooked and eaten, it could serve as a liquid such as soups, coladas, Chicha and also different dishes like Tamales, Draped, Buns and arepas.

Impressions of Gonzalo Fernandez de Oviedo, Spanish chronicler, gave us an idea of how the Indians planted corn in 1526:

“... This is a grain that comes from the ears of a gema, and more and less longueza, pimply quasi as thick as chickpeas, for sowing, which is done first is to cut the cane fields and mountain where you want to plant because the land where born grass, and no trees and reeds is not so fertile, and after he has done that logging, burn, and after burning the land so it talo, the best land is that ash quenching that if estercolara ... “ (Restrepo, 2009).

On the following narration, it would be explained the origin of corn by a traditional legend, that tells how this plant appears to save the community while a moment of drought:

“Hubo una época en la que se padeció una sequía tan grande que los ríos se secaron, muriendo los peces por asfixia y las aves por la sed; y llegó la tan temida hambre. Los indios rogaban a Tupa que trajera la lluvia, pero el sol seguía abrasando la tierra. Dos guerreros, Avatí y Ne, conmovidos por el llanto de los niños entraron en acción. Un mago les aconsejó que no se olvidasen de que la intervención de Tupa era imprescindible y que él estaba en la tierra buscando a un hombre que quisiera dar su vida por los demás, para que de su cuerpo surgiera

la planta que les diera de comer a todos, incluso en tiempo de sequía. Los dos guerreros convinieron que uno de ellos debía de quedar vivo para buscar un sitio donde enterrar a su amigo, para que de su cuerpo naciera la planta y así obtener la vida eterna por su sacrificio. Los dos amigos buscaron y encontraron el lugar y el elegido para el sacrificio, fue Avatí. Así, Ne cavó la tierra y llorando lo enterró. Todos los días visitaba la tumba, regaba la tierra con la poca agua que llevaba el río. Las palabras de Tupa se cumplieron. De la tierra brotó una planta desconocida que creció, floreció y dio sus primeros frutos. Né llevó a su gente a conocer la planta y les explicó lo ocurrido. Entre todos ellos se encontraba el mago para confirmar la historia aconsejándoles sembrar y cuidar los cultivos en honor a Avatí. También les prometió que Tupa mandaría lluvia para que nunca más volviese a haber hambre en este pueblo". (<http://mitosyleyendas.com>, 2016)

**Properties:** Corn is rich in carbohydrates and protein. It is also rich in minerals such as magnesium and phosphorus and the only cereal rich in vitamin A. It also contains vitamin B, C, calcium, folic acid and contains lots of fiber. The color differences are due to different pigment concentrations as carotenoids and flavonoids, which function in preventing degenerative diseases.

Corn is a very suitable for feeding children by their energy values and cereal because it contains no gluten. Promotes intestinal transit and prevents constipation, combats deficits magnesium and other minerals and nutritional properties are ideal for every day, even during periods of much effort.

#### Recipes of the actual Colombian cuisine that include corn:

##### **Arepa de Choclo:**

The Arepa is one of the oldest recipes and one of which has been preserved longer. In Colombia there are currently many kinds of Arepas, but one in particular is quite traditional in the country. The Arepa de choclo, is perhaps the second culinary mix that is given with the Spanish conquest. Remembering, that when speaking about mixture in a gastronomical way, there is a lot of history behind, a lot a trips and huge cultural learning in between. Arepa de Choclo is one of the actual recipes that new generations have more appreciation for, it is maybe because of the sweet and salt flavor that gives a special taste that remains in memory from the first time you eat it.



Figure 4  
Arepa de Choclo  
Photo: Camila Borrero

To understand how the Spanish conquistadors began to discover the recipes that had the original cultures in the region now known as Colombia, we have looked at the following report from Fray Pedro Simón.



“It is the bread made of corn dough, casting into thin tortilla is cooked in a few pots on low fire, and serves the same as bread wheat. They tend to be very donat-ed eggs, butter and other things they throw...” (Restrepo, 2012).

Over time La Arepa has had enough and went transformations that had modifying their preparation, fillers and other additional ingredients brought from Spain, which the rich and gave regional identity. The part in which the recipe still as original as the Indians made it is the way corn is cooked, but the Spanish addition would be introducing butter and cheese. These additions enriched completely the different recipes of Arepas along all the regions of Colombia. For this reason, this recipe represents Colombia in a very unique way, according to Academic Corporation of Colombian Gastronomy, it is an indigenous legacy is present throughout the country has many ways available, thus contributing to the diversification of the product, not only in presentation but also in its flavor.

However, to really appreciate it, you must differentiate between different types of corn. Stand out in the most popular Arepa made with white corn and yellow corn, but corn varieties like: corn of old, sweet corn, coconut water mixed with corn, and more.

\*Recipe: took it directly from the article written by Cecilia Restrepo

Once cut the corn of the plant, remove the sheet that covers them. Cob is threshed by hand, said grains are introduced to the mill.

The corn should be very tender and sweet so you get a better flavor, the resulting dough is mixed with milk and a little bit of sugar, taste. The final texture should be rather thick. Prepare iron bowls and greased with oil where it is to pour a little dough and hot mud oven with firewood at which to introduce such containers for baking. Time estimated of 5 to 10 minutes or until golden brown. Once cooked, they are taken out from there container and serve with a good piece of cheese in the center and butter. It is advisable to eat them by hand.

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### 1.3.3. Musa: Plantain, banana / Plátano.



Figure 5  
Lucy Litman, San Francisco.  
Instagram @lucialitman.  
August 2016

Let's start to understand that there are two types of plants that have puzzled over time by name, since they are totally different biologically. One is called Platanus and other Musa. Platanus is just a regular tree with small leaves and without fruits of flowers, and Musa is the plant with the big leaves that it is commonly known as

Plantain tree. Well, the first person to denote this difference was Gonzalo Fernandez de Oviedo (1478 - 1557):

“... Anyway these properties and parts that writes Plinio about the banana here, are not as he told us: neither of those Plinio writes that there is no way of fruit or utility comprehends but shadow, and these other here we bear the fruit that I said, and shadow cannot give one good, but many and thick ... “ (Erice cita a Fernandez de Oviedo, 1535).

This section of the book *Historia General de las Indias*, 1535, tells us how for quite some time could intuit that there is a big difference between these two plants, but no one really had the interested in studying it thoroughly. These accounts were found in the article by Aina S. Erice, writer biology, dedicated to the study of nature and food. So with this said, the conclusion of this part of history is that in mostly all of the texts that talk about the *Platanus* as a comestible plant, it is talking about the *Musa* plant in fact. After talking about the origin and the different names given to this plant, it is time to know more about what does this fruit called *Musa* is.

**Properties:** The banana is a fruit highly beneficial to human body, given the important properties and benefits account, it is one of those delicious fruits which, among other aspects, is important because it has a number of benefits and properties, ideal at any age. In addition, a highly nutritious food, since it is one of the most caloric fruits that exist (after avocado), and 100 grams of banana provide approximately 90 calories. But, expect a lot of calories, containing just thank (and proteins), being very rich in sugars and different minerals such as potassium, magnesium, iron and beta carotene something, and certainly low in sodium. It also provides vitamins, we find B vitamins, folic acid, vitamin C, vitamin E and some fiber. Precisely for this reason it is one of the fruits that provide a total of three antioxidant vitamins (such as A, E and C are) being mildly laxative, energy, mineralizing, and slightly diuretic. The *Musa* fruit (banana, plantain) is also rich in carbohydrates, making it one of the best ways to nourish human bodies. It is rich in potassium, which means that the banana helps balance the body's water, helping in turn to favor the elimination of liquids, and is ideal in case of hypertension or gout. However, the properties of this fruit changes depending on the maturity of the fruit. the greener banana is one that has more antioxidants, and the darkest or mature is one who contends more nutrients.

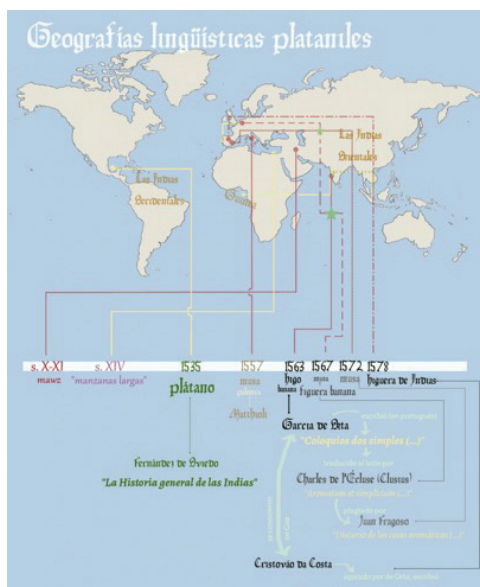


Figure 6  
Map of the different names given to the Plantain by the pass of time. Illustration of: Aina S. Erice. En el nombre del plátano(2).

On the Caribbean coast of Colombia, Patacones or tostones are prepared as a principal dish or side dishes with fried fish or meat in various preparations. A typical breakfast of the region are the fried plantains with cheese and Suero Costeño (like a sour cream).

In the Costa fried plantains are also prepared based on green banana, which, being small, does not usually cut into pieces; whole fried, flatten and finish frying. In Antioquia tostones can be part of the Bandeja Paisa or rice soup. It is also eatcompanied by beans, guacamole or cheese, tomato with onion or butter.

#### **Patacones recipe:**

The preparation requires a green banana, as the ripe banana slices fried occurs as a result. Usually, for the preparation of fried plantain or tostón banana splits into thick slices, and fry in hot oil for a short period of time (until golden brown), after which they are removed from the pan, they flatten with a pataconera , roller or tostonera, and re-immersed in oil to finish frying. When done breadfruit, first green bark is cut and then cut up from the outside in pieces with a thickness of no more than 1 inch (2.5 cm); fry, crush and fry again until golden brown. It tends to serve as a sideman in different dishes.

It takes away the peel a green plantain and cut crosswise into pieces of about 5 cm thick, which are fried over medium heat in plenty of oil about 1 or 2 minutes on each side or until tender and have changed from pale pink to golden banana oil. Then take them out of the oil, let stand a few minutes without allowing reach get tough, flatten into a pataconera or a flat object, and re-fry until crisp. Option-ally, before the second frying, you can go through garlic water (water with several cloves of crushed garlic) and salt.



Figure 7  
Camila Borrero, July 2016

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#### **1.3.4. Arroz/Rice**

Rice, is one of those foods that travel for decades and settled in almost all cultures. It makes part of a variety of typical dishes and recipes in many countries nowadays. In fact, its gastronomic strength is given precisely because it is a seed that can be combined with different types of food and can become a side dish but also a main course. Besides, it is very easy to prepare, grow and sell.

**Origin:** Rice is one of those chapters in the history of food that is confusing and different theories. But what it is known for now is that five million years ago first rice cultivation was in China, although it is suspected that the rice was first cultivated long at the Himalayas. From China spread to other areas, such as Thailand, Cambodia, Vietnam and southern India. Later it spread to other countries like Japan, Korea, the Philippines and Indonesia, among others.

About the year 700 was introduced by the Arabs in the Iberian Peninsula and hence step grown in Italy and France. Then, in the eighteenth century the Spaniards spread the rice in the Americas and parts of Africa. The first texts found about rice were Ibn Masawayh (777-857 D.C.) and speaks in Arab medicine treaties about the benefits it has for the human body. Reference is also made to the conquests of the Arabs on European soil and at this time the rice seed remained more than anything in Sicily and Seville. Its name comes from the Arabic "ar ruzz" surely Indian root. On the other hand, in the early sixteenth century rice it was grown in the Po basin in Italy for the flooding method. Rice arrived into Spain from the east, Arab culture or Nabataeans in particular, but not just the grain itself, also the way to cultivate it and the different recipes that could be made with this ingredient; later in Spain was grown in marshlands.

Trying to find the origin of the tradition around rice in Spain it was noticed that Cervantes wrote a book talking about agriculture, but, he did not speak properly about rice as a principal food, but yet he mentioned a particular mix of rice with milk and sugar, which was conceived as a very elegant dish for nobility.

Somehow, the moment the rice comes to be known is the Industrial Age, between 1850 and 1900, with the passing of years and worldwide wars, was a food that supplies and fed a lot of percentage of humanity with very few resources.

**Properties:** Rice cereal is low in sodium, so it is a highly recommended food for people with hypertension and with cardiovascular problems. Brown rice has a lot fiber, this fiber helps to cure constipation and intestinal inflammation. In addition, the fiber draws in its passage through the gut toxic, cholesterol and bile salts. These toxic substances can cause colon cancer, so eating brown rice is very beneficial to prevent this type of cancer. Also, the water that is left when rice has astringent properties that are great for cutting diarrheal episodes. Rice Fiber also helps prevent and combat obesity because it produces satiety.

**Some Colombian recipes with rice:**



Figure 8  
Arroz con leche  
Photo: Camila Borrero

### **Arroz con leche/ rice pudding**

To make rice pudding he said it should be this sweet and thick, so advised the sheep and then of fat and corpulent cows, to continue to explain the method to make it as follows: "It is cooking it first with water (either whole, broken or ground), and cast forth over the same hot, as you go missing until it softens and softens; after which removing the water that is left in good point author (unspecified) states that using some of accuracy all stewing rice, wash it seven times in continuous hot water, and then cooked with fresh milk temperately, throwing it slowly, without leaving wiggle" (Azcoytya, 2013).

#### **Ingredients:**

- 1 liter of milk
- 150 gr of sugar
- 250 gr of round rice
- 50 gr of butter
- 2 sticks of cinnamon
- 1 lemon
- Cinnamon powder

#### **Preparation:**

We catch a bowl large enough to prepare the recipe, put it to medium heat with milk poured on it, and we add all the sugar, cinnamon sticks and lemon peel, which will have cleaned and precut . Try a lemon is ripe, green better than yellow, and uses only the outer skin. With a sharp knife it is easily done.

Stir well so that the sugar dissolves and waits for the milk will begin to boil, at which point you have to add the rice and drained and the lump of butter. Leave it to simmer, as slowly as you can, until the rice is well done. Be sure to stir occasionally to prevent sticking in the bottom of the pan. The rice will take about 25-35 minutes or so to be well tender. Try it before removing it, and if the grain is quite tender, remove the lemon peel and cinnamon sticks and let it rest a little. Finally, I pour into the fountain where ready to serve, either in individual containers.

Let it cool to room temperature and when cool, sprinkle over cinnamon to give more eye candy and a touch of interesting flavor. Then it is better to keep it in the fridge until serving.

We hope you enjoy this simple but rich traditional rice pudding recipe, then we will collect other different recipes that you also feel encouraged to prepare.

## SECOND PART

### 1.4. Culinary traditions in Colombia have been lost over time:

When the regional and cultural diversity of the country is observed, one of the biggest surprises is the diversity and richness of the culinary traditions. This universe is actually not so known. Anthropological studies of Colombian kitchens, conducted at universities, are recent, there is an analytical inventory account of these systems and cultural dissemination on the culinary heritage is scarce. It is not often found in restaurants an offer of traditional meals of the country, and the prescription a loss of cultural references of the “plates” and the traditions associated with its preparation and consumption warns.

Low social esteem of traditional cuisines in Colombia is associated with the difficult to assess what is unknown or poorly understood. But one of the biggest problems is related to the devaluation of food culture. Until recently, and still persists in many social sectors traditional food is not valued and it is called “rudimentary”, “unsophisticated” or “Poor food” and in the other hand industrialized foods are considered “modern”. This devaluation of our own culinary traditions as Colombians has had a negative effect on the culinary heritage.

Undoubtedly, the growing and inevitable phenomenon of urbanization and cultural globalization has generated profound changes in social life, many of them positive, while others have not worked to the detriment of the intangible cultural heritage; there are phenomena such as violence, forced displacement and exclusion affecting social this heritage. The culinary tradition is not a stranger to these processes, it is one of the reasons of the multiple changes in consumption patterns. On the other hand, times and rhythms of urban modern life prevent longer engaged in the preparation of traditional foods and opt for ready-made meals, microwaving and generally fast and food consumption models are in favor of industrialized, artificial food, deteriorating traditional food and sometimes the nutritional quality of food. A very clear example of this loss of traditional customs is selling large amount of soda and juice drinks that replace the natural juices, in a country where there is great diversity and abundance of fruits.

#### 1.4.1. Non teaching culinary traditions and the interruption of the intergenerational chain that allows its transmission:

One of the biggest problems that can affect the intangible cultural heritage is its transmission. The kitchen traditions are very sensitive to intergenerational transmission, a lot of them have been interrupted by disappearance of some main characters who knew the recipe, ingredients and the processing techniques. Moreover, like culinary knowledge is getting lost, tools and technology to manufacture many traditional dishes have also disappeared with time. The mere fact that new generations do not have the interest to learn traditional recipes is pure consequences of breaking the generational chain transmission. Although as already mentioned above, what most influences this lack of interest is globalization and change in the way we currently consume any product, whether food or not.

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### 1.5. HOW TO MAKE A COLLECTIVE MEMORY ON COLOMBIAN GASTRONOMY?

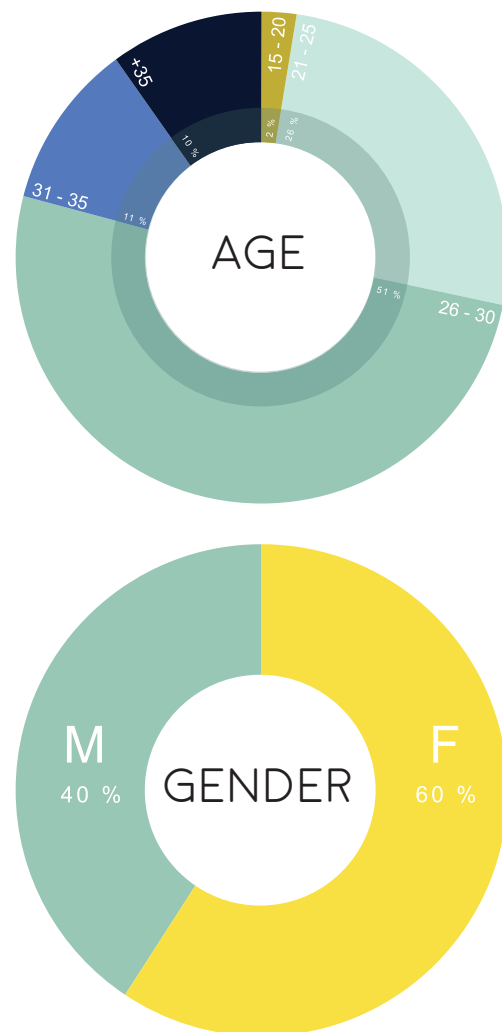
This question is quite complex to answer, covers several issues that have been developed in this document, and is one of the biggest challenges of this thesis. To generate a collective memory about identity, it is necessary to understand that the best way without a doubt will always transmission of knowledge, is the most powerful tool to generate collective memory, so then with it begins traditions to

pass from generation to generation historically, but now this practice is not very common, much less if it comes to recipes and complex gastronomic traditions. But let's say the important thing is that knowledge can be transmitted and even better if it is in a pedagogical way. Teaching is always one of the more valuable practices that human being has, so taking advantage of this could be a good strategy to generate collective memory.

### 1.5.1. POLL AND RESULTS

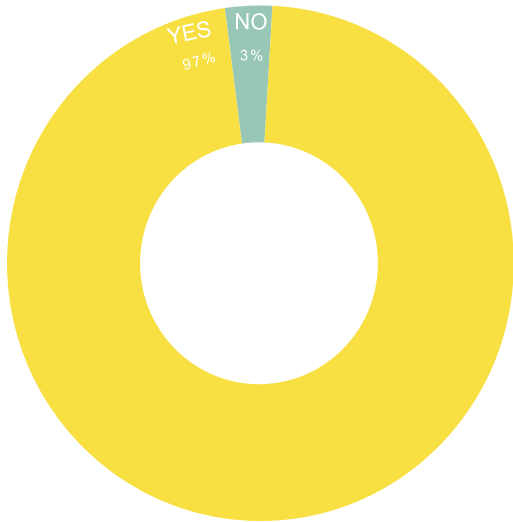
To find out if what personally I think about the lost of Colombian traditions it was necessary to prove it with an online survey about how Colombians perceive the gastronomic traditions. The method of the survey was entirely digital, via Facebook was send a link of the survey to different groups of people, all Colombians and without a specific age range. By the platform of Survey Monkey if was possible to collect a total of 350 answers.

Some of questions were about general topics, others already sought to define something more specific. From the results they emerged where thrown many of the features of this project.

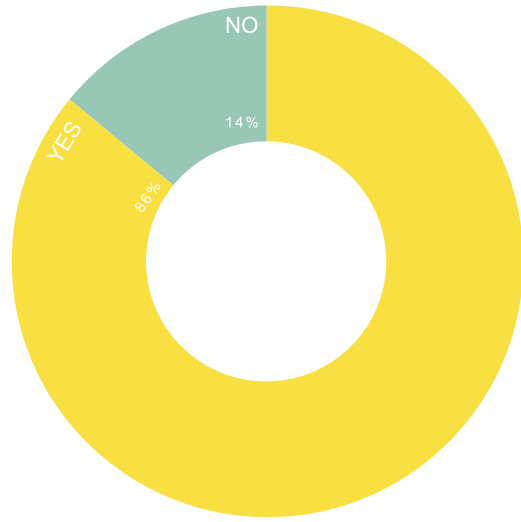


**Figure 9 - 10**  
As is shown on the image on the left, the age that has more percentage is between 26 - 30 years old, that can describe a generation that is very familiarized with traditional food, because at that time they were kids, probably traditions were more respected, but when we talk about this range of ages is also a very digital generation, that consumes products on a easy and practical way, so the risk of losing culinary recipes is very high. On the second image on the right it is shown the percentage of women and man, the majority where women.

## DO YOU LIKE TRADITIONAL COLOMBIAN FOOD?

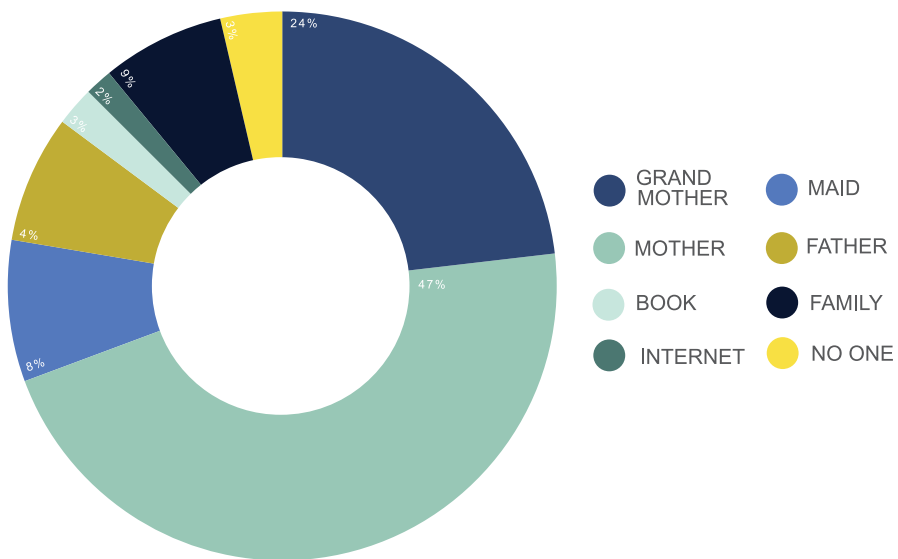


## DO YOU FEEL REPRESENTED BY COLOMBIAN FOOD?



**Figure 11 - 12**  
This two questions above were focused on the importance of Traditional Colombian food and how do people feel represented by what they know of this topic. As a surprise, they as a generation and as a country of people that is surrounded by globalization influences, that food is one of the ways of representation that has more power on their identity as Colombians.

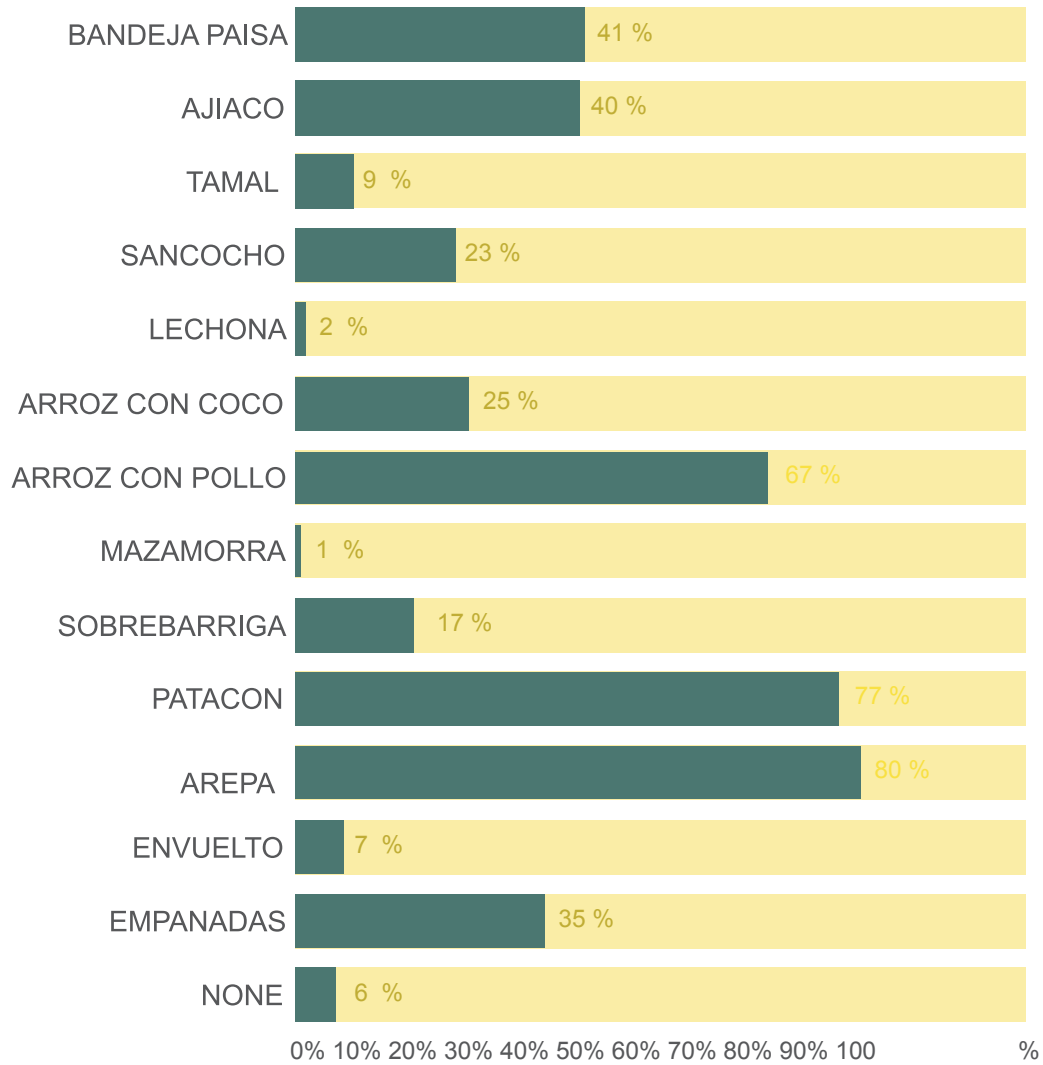
## WHO TEACHES YOU TO COOK COLOMBIAN DISHES?



**Figure 13**  
How traditions have passed through generations, the most common way of building a network of knowledge is the narration and the family teaching, mostly from the mothers part.



## WHICH OF THESE COLOMBIANS DISHES YOU KNOW TO PREPARE?



**Figure 14**  
The results obtained in this particular question help to understand a little how the vast majority of Colombians are interested in wanting to cook traditional dishes, but they do not know how. The highest percentages are the easiest recipes to prepare, let's say less complex and time consuming. Such as the Arepa, with an 80% of people that knows how to prepare it, the reason of this is because the mix needed to do the Arepa is already done and you can buy it at the supermarket, so it's a thing about following instructions and that's it. But if we talk about the real traditional recipe, people nowadays do not have the tools to make it by their own, so it is complicated. The important thing is that, there is an effort to keep traditions of the daily diet of Colombians, by making it easy and accessible to all.

### 1.5.2. INTERVIEWS:

4 different persons were interviewed to recollect information about how it is actually this topic been treated nowadays. They are a group of experts in the field of culinary traditions in Colombia. Cecilia Restrepo, historian, Gersson Mariño Peralta RASA Project creator, Laura Hernandez, chef and director of FUNLEO (Leo Espinosa Foundation) and finally Paola Sanchez, photographer and pastry passionate about visual work about food

Analysis of the similar and different answers for each question.

#### • Do you think gastronomic and culinary traditions in Colombia have been lost over time? Why?

The four interviewed agree that several factors have been influencing the current Colombian food, nowadays it is so filled with fast food items and international traditions. One of the main reasons cited by experts was the boom of globalization, Colombia was a country that has had a great development thanks to this, but on the other hand, customs and cultural traditions were lost gradually. The ancestral way in which people cooked in the past, no longer exists, and this is also attributed to the lack of interest in what it is produced locally, which was generated by the power and the value that was given to the foreign products since la conquest.

#### • Among the great diversity of Colombian food, what ingredients do you think are indispensable in traditional Colombian cuisine?

(They may be ingredients that have come from other parts of the world, but are now very Colombian for various reasons).

As a general introduction for the different answers, it can be said that the most important ingredients are always those that survived the conquest and now are very important in the diet of a Colombian. As an example of some: Corn (maíz), tubers (potatoes, cassava, celeriac), Cucurbitaceae (pumpkin, squash, pumpkin), legumes (bean varieties). But it is essential to note that the dishes that today are considered traditional there are ingredients such as chicken, pork, tomatoes and rice, among others, who came from different parts of the world and each has its history, but now they part of the Colombian identity. Finally, none of the aforementioned experts, leave fruits out of mention. With such a large variety existent in Colombian lands, almost every drink features a native fruit.

#### • The gastronomic knowledge is one of the elements most enriching for a culture, do you think that in Colombia it is given the importance it deserves? (It is focused on the importance as a cultural heritage).

All of the specialists answered a very clear NO. One of the most common reason of the absence of importance it is precisely the variety of ecosystems, subcultures, traditions, having a country with a huge range of dishes and preparations that go beyond a collective imagination. Unfortunately, there are crops of original cultures that have been lost by irresponsible tourism when preferring less exotic dishes, intercultural marriages, not only the traditions are lost but biodiversity is lost, and when biodiversity is lost, is put our food security in danger. By promoting tourism the challenge would be re-building the Colombian identity, appropriating identity and gastronomic potential that the country have.

“We would strengthen our identity if we appropriate it, and Colombia is a country with great wealth to explore and this is an opportunity for next generations to seize and make the most”. (Hernández Espinosa, Ted talk)

**• How do you think you can contribute in the process of maintaining this gastronomic-cultural knowledge?**

One of the common factor that all of them shared was a very important dynamic that it is missing in Colombia, consuming local products, in particular native seeds and buy from the producer directly. Gastronomy supports identity preservation processes and biodiversity strengthening local economies and food. The innovation in gastronomy framed within the tradition can generate development and generate social inclusion.

In addition, an activity that could also be useful, and that it was reflected on the answers of most of the experts was the importance of teach and believe in our history. "Our cuisine is no less or more than other countries, it's just ours". (Sánchez, Paola, answer from the interview).

**• In this digital age, do you think a digital platform where photography is the main language, you can get to bring people together to learn and share Colombian food culture?**

They agreed that this is more than a digital age, it is an aesthetic and visual era, it is a matter of microseconds to takes us fall in love with an image, the image is powerful. It is important to have into account that more than just a visual learning, the second step to get the people to truly learn and feel owners of the culinary culture it is actually cooking. By doing it, they can really pas it out trough generations with digital tools to share everything it was learned.





# Chapter 2



# FOOD SEMIOTICS

## 1. Narratives: Food as a language

Food is perhaps the most important activity within a social group and consumption is no more than evidence of the position of a subject within it. Thus, eating habits in a language that serves as a reference to unravel the mechanisms that operates identity discourse. Such habits have become obvious passing object within the social field exerting pressure and transform the conditions of consumption.

The social meaning of eating behavior in societies has been the subject of study by various disciplines such as sociology or anthropology, that transcend the economic and nutritional elements. Early studies sought the society and the individual within food practices are concentrated in rituals and traditions, as sacrifices and taboos. However, only since the nineteenth century is that food is part of social relations and indignation for its social value is fundamental in functionalist approaches. But, the functionalist approach ignore the individual actor and historical processes, which led to the structuralism propose to explain the whole system, such studies require much more complex theoretical and conceptual model and that is why many, like Levi Strauss<sup>1</sup>, went to schemes taken from linguistics to explain his investigation. Thus, the study of society factors included the culinary system and revealed, in theory, the whole culture with all oppositions and overlaps' inside it.

So what it has been built in the Colombian context of traditional food from the narrative as from the drawings or illustrations that can recognize what is meant by traditional food, in a review that does not try to be all-encompassing, but I do collect these social representations to understand how we have configured the process of the different foods that come today in current representations of how is food consumed today in Colombia.

Therefore, the theory of social representations from the socio-cultural perspective, refers to the construction of meaning given in the relationship between people, groups, institutions, media, institutions, laws, etc. (Moscovici, 1961). Social representations favor recognition and proximity of objects that at first may seem like strangers, but relatives or close become so unknown is integrated into the structures of prior knowledge Moscovici defined as anchor, in that process, that concept or object that is considered new, by integrating a materialization and conceptualization defined as objectification is generated, which is made tangible in images, narratives and metaphors that express universes of meaning. They are recognized as relevant concepts in culture and become themselves. (For example the food is termed as traditional and old-fashioned or out of place). (Moscovici, 1961)

The socio-cultural approach refers to the social representation is necessarily revised in a historical framework that allows review both the dynamics between stability as the change in belief systems. Therefore, preconstruction review of the phenomenon will allow a current look. Thus the recognition of the setup process representations may be from what has been built historically as well from the testimonies and narratives of today.

Representations generate continuity in the relationship between subject and society, which is built continuously from many elements that interact dynamically.

.....

1 Theory that will be developed on the second part of chapter 2, in the Culture and Nature subjects.

So when thinking about the narrative as a fundamental and constitutive component of the experience, it will be from the philosopher Paul Ricoeur reflection (1999) which talks about the place of the first order that occupies the narrative in the construction of identity. The author says that we are part of the narration, we use the concept of narrative identity, that is, that identity that the human subject reached through the mediation of the story, the subject is narrative and configured from it (Ricoeur, 1999), thus, the narrative sense around what we want to understand and recover in time and shape the identity of the subject and build culture.

Memory interweaves and recover what has been lost in time, but from the “footprint of the past and reconciled memory from the historical narrative” (Ricoeur, 1999), it is possible always, to back in time to bring the stories that tell us our cultural perspective. The universe of photographic postcards and recipes is substantive in the reconstruction of traditional cuisine from the records of the past in a direct relationship between time and memory than the same sense of Ricoeur, Maurice Halbwachs says that the collective is also built total connection with the individual from traces of the past in direct relationship between time and memory (Halbwachs 2006). Theorist Maurice Halbwachs, memory reflects and talks about the collective memory and how Jewish culture establishes its calendar from certain figures that memory registers and become referents as time passes. These figures are evident in daily actions and ways of communication such as folk festivals, rituals or images that are recorded in the brain and form what the author calls “islands in time” and produce sense among people who make up a human group or a cultural environment. The gastronomic culture is also constructed from memory. For example, salivation remember that produces an acidic food and place the flavor of this food occupies in memory while connecting the memory with specific experiences and moments of the past. That is called, memory key, recording moments of life from the remembrance of a taste that brings the experience to present and reconstructs part of the history of people and cultures. This, it seems to have the characteristics of an individual memory, it is in any case as stated Woortmann (author quoted by Collaço, 2008) a memory that is articulated to the collective memory, which says the author is evident in two dimensions, family memory and social memory of the group.

For the specific case of the interest of this work, when people feel identified with the culinary memory of the human group to which they belong, they feel represented, and the greater synergy is generated on the crowd, while foods that acknowledges as her own, belong culinary collective sense also. When the gastronomic and culinary practices change, it is possible that collective senses and preferences are reoriented. It is therefore important that the narrative extends the durability of a history and across cultures, think not only the traditional value of food, it is also necessary to consider the relevance of the present value of the culinary traditions. Surely respond to many factors, including the basis for the development of food products are achieved yet, ways to prepare to adapt or make possible today and that the knowledge of these practices are known and possible preparation. (Marin & Alvarez & Rosique 2004) say that food culture is understood as the uses, traditions, customs and symbolic elaborations of food and also directly related to the procurement, processing, consumption, among other features that depend on the ways as it is done in a particular context.

It is therefore important to recognize from the gastronomic narrative as a cultural element of identity construction. The recipes of traditional dishes, which are taken up again and reconfigured today while being distinctive and representative of a culture.

### **1.1. Recipes are the contribution of an object of value**

The multiple combination of products, choices and selections is what makes a cul-

ture different from other; the dishes design and definition of a recipe, are substantial components of a food culture.

The social significance of the recipes, the accumulated knowledge in a cultural perspective and culinary practices, namely respond to the place that food have in cultures. Eating raw or otherwise cook food, they are valuable contributions to the practices of gastronomy and respond to the sense that every human groups gives its practices and rituals. Not that a practice is worth more than another, what is that every practice takes the value in relation to the context and the region where these practices are living, it is people that recover the practices. Thus, there are regions that rescue traditional cuisine above the foreign practices, others generate symbiosis between old and new, others favor the new as synonymous with modern and tasteful, sadly Colombia is part of the last group.

The rescue of traditional recipes, can be the way to generate a position of regional products and traditional cooking practices, adding value and helping positionate the ancestral and traditional cuisine, with a new value, which means to Colombians, using memory, go to the re-significance of the ancestral cuisine, in an attempt to make the food as sign, may lead to the representation of ties that evoke the connection with the past. Memory as a pretext can to build truly meaningful bonds between people.

## 1.2. How we see and perceive taste and food

The experience of taste is how the taste of a food is found, but also how the person sees the dish allows the perception of what it contains, immediately guessed flavors, sensations are remembered. The flavors and food are perceived from the culture, understanding culture from the meaning that is "semiotic way as a system of symbolic-discursive relations organized in a hierarchical manner and therefore, space, that is, registered in a collective to its dynamic time, producing multiple significant dimensions" (Usme, 2015, p 188). Still following the Colombian researcher Usme, who cites Geertz to understand the "cultural analysis is (or should be) guessing meanings, assessing the guesses and reach explanatory conclusions from the better guesses" (Geertz, quoted by Usme, p . 188), the significance of the Colombian cuisine is understood from a dense approach that involves history, recipes, narratives of people who witness their experience to help the interpretation of the senses produces this food placed to for this work in recipes and in the testimonies of the experts interviewed.

The particular way in which food is perceived is directly related to the taste, this creates a sense of identity that is reflected as a set of information that individualize or distinguish themselves and confirm that something is really what it says it is. And the result is the re significance of culture and human knowledge as well cultivated. Thus, you can change negative imaginary about something, in this specific case, the traditional Colombian food is seen as something of little value, but if this imaginary in a way in which the person learns used to value culture a recipe is behind it and the importance for the culture of a country, you can talk about building new imagery from traditional practices. Food and drinks have a critically and important role in human culture. Sharing food is a universal act of societies, thus classification of food symbolize and represents social relations, identity, status, religion, etc.

"...bread, multipurpose object on which life depends, death, dreams, become poor in society (...) point and the highlight tool, real and symbolic, of the same essitenza, (...) the nutrient function intertwined with the therapeutic (...), the magic-ritual fascination with the play-fantastic, stupefied and hypnagogic". (Camporesi, 1989, p15).



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## 2. Culture and nature

### 2.1. Claus Levi-Strauss triangle food

In a very different stage and a distant country to the Colombian reality, Levi-Strauss reinvention the meaning of taste categorizes in: raw, cooked and rotten, which leave a very clear landscape when talking about categorization of flavors. This study about taste is essential elements to an understanding of cultural organization and the meaning of food within a community. (Finnegan, 2009, p, 200).

The relationship between nature and culture is being investigated by Levi-Strauss in his "Short treatise on culinary ethnology" - contained in the third volume of *Mythologies, The Origin of Table Manners*, - outlining a true "culinary recipes theory" (Levi-Strauss 1968). Considering the culinary art of a given society from a symbolic point of view, aims to study it in the same way of the linguist towards its Field of study: "As the language, it seems to me that the kitchen of a company It is analyzed in constituent elements which could be called in this case "gustemi" 4, which are organized according to certain structures of opposition and correlation '(Levi-Strauss in Heather, 1998: 9).

The term Gustema is used by Levi-Strauss to define the analogy between the study of language and the world's cuisines. Compared to the phoneme, which has a specific well-defined job, the term Gustema, as part of culinary theory, seems to have a non clear meaning and therefore can be considered only "Functional" making more evident the proximity between the study of language and culinary.

In analogy with structural linguistics, which, contrasting vowels to consonants, builds upon them the vowel and consonant triangles, Levi-Strauss imagines a triangular semantic field whose vertices's correspond respectively to the categories of raw, the cooked and the rotten. Food with three basic conditions: raw, cooked or rotten. Compared to the kitchen, the raw state is the appearance of natural food, while the other two are defined semantically following two opposite directions: the cooked as a cultural transformation raw and rotten as its natural transformation. Of this triangle is formed, then, a twofold opposition: that between nature / culture a part, and that between the processed / unprocessed other part.

What makes humans different from other animals is the fact they cook the food they eat. The man does not eat only to feed themselves, as well as dresses just to cover themselves, or merely constructs buildings for cover. The act of eating, then, It is an act full of meaning. We could say that the apparent function of things it is according to their meaning and social value. All food models are based on the opposition between semantic nature and culture. If "man is what he eats", not only the variations in power impact (similar to linguistic ones) on the differences cultural, but even more, how to select, prepare, consume and think about the food, it is one of the most important tools by which they are establishing the cultures as such, ie as forms of posting from a supposed nature as previous. The opposition between nature and culture should not be seen as the difference between states or ontological reality of things, but rather as a semantic opposition in which the two terms constitute mutually. History teaches us that human power is the result of man's constant attempt to go beyond their constraints and their own limits. If from

a part of the company are characterized by the way in which the cooking food is away from their natural base, creating its own culture, made it of attitudes and taboos, on the other they also create their own nature. By nature we mean what which remains outside the cultural construction processes of the food is what is not subjected to cooking procedures, but still manipulated so that is edible, or for that matter is what you do not eat because symbolically not edible.

The foods have in fact three basic conditions: raw, cooked or putrid. Compared to the kitchen, the raw state is the appearance natural food, while the other two are defined semantically following two opposite directions: the cooked as a cultural transformation raw and putrid as its natural transformation.

This triangle shows Levi-Strauss theory: a twofold opposition parts that between nature / culture one part, and that between the processed / unprocessed other part.

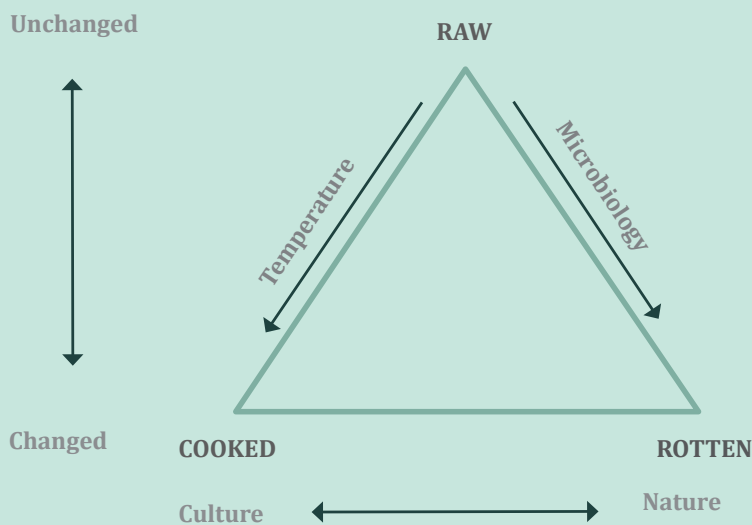


Figure 15  
Levi-Strauss Triangle

As Levi-Strauss writes, nothing is simply “cooked”, but each “brick” has the his manners. Similar, we have the “raw” in its purest form: only certain foods, in fact, can be eaten as they are, but on condition before being washed, peeled, cut and in many cases even seasoned. Finally, even the kitchens more oriented to like the putrid do not admit it unless in “certain cases, spontaneous or artificial.” Levi-Strauss brings the story of the American soldiers, who, having a conception of rotten narrower than the French, arrived in Normandy destroyed whole dairy factories exchanging the smell of rotten cheese with that of the corpses. From the analysis of myths and rituals conducted by Levi-Strauss shows that the mode of cooking that appear in most for society are mainly two: roasted and boiled. However, roasted foods are on the side of nature as being directly exposed. Fire, carry with it a relationship without mediation. On the contrary, the boiled foods are doubly mediated, from water, or from the liquid in which are immersed and from the vessel that contains them. Boiling food is definitely a very important part of any culture because it demands the use of a cultural object. Furthermore, on a symbolic level, as culture is a mediation between man and the world he lives in, cooking for boiling, due to the presence of a liquid, it is a mediation between the food and the fire.

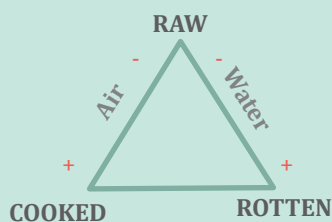


Figure 16  
Levi-Strauss Triangle 2

### 2.1. How a natural product is transformed into food?

To start thinking on the different processes that food it is up to became eatable, we have to understand that In fact there are various factors that influence our choice, often in an unconscious way. It is genetic, cultural, social, religious, but also linked to the territory in which we live. All cultures attach an order of eat ability that ranks food into two main categories: the consumable and non-consumable. Each culture determines the rules that define, with their application, what is edible and what is not. Anthropologists have amply It demonstrated that there is no culture in the world to have no impositions or restrictions on taking food.

What we can see in the diagram below are the different stages through which food passes and the transformation that we as humans caused, according to our beliefs and our cultural habits.



Figure 17  
 Diagram by: Bruna Cirincione  
 "QUANDO IL SAPORE E SAPERE"

Event ought, when we think that food as we know it today, is a natural act, we are in part wrong, because it is really something that humans learned over time, and it can not really be classified as a natural behavior, it has contact with many activities and processes that affect their naturalness. The fact that the food is perceived as a survival act it is actually natural, but the taste and the differences between smells, flavors, cooking activities, colors, presentations, and many more, make it more produced what what we believe.

## 3. GASTRONOMY: TASTE

### 3.1. Genetic components of taste

Regional food, those that are specific from a place of origin and who have participated in the cultural experience, traditions, customs, local products, reveal cultural differences and form a whole baggage of experiences that are expressed from the recipes and treatments that have food, generating flavors that respond to these recipes that become typical of a place.

In this process of configuration of belongings of a local product, are at stake not only the presence of this product in place, but it is perhaps as important as the way is used the product, causing specific flavors, own the place and that come to mind to build that component itself instead. Thus, it is possible to find groups with a higher ability to perceive flavors such as bitter or acidic, genetically configured sensory experience to food. I bitter that in some cultures is perceived as pleasant, in others it can be unbearable. Spicy of Mexico, for example, are impossible for Colombian cuisine or the Colombian green mango oil accompanied with lemon and salt to exalt the acidity, is not universal and is enjoyed only in contexts where learning of these flavors is part of cultural expressions that generation after generation and are understood as the ability of consumers to appreciate flavors that are genetically built and produce them a pleasure to the palate despite what other consumers might perceive as bitter or ugly.

According to their own genetic taste with which are connected historically, people develop a sense of taste, which is a conjunction between the tasting of local products, which belong to specific cultures that practice culinary ways of producing, cooking to taste them .

Similarly, within a culture, you can also find the different taste perceptions among people. Therefore, within a culture it is also possible that the taste level of the individual is set, there may be people with opposite tastes, since the perception of flavors can be different and this answers the genetic own which carries a significant burden of experience along the traditions that make their own experiential history with food. "Our genes have adapted to changes in power supplies that have had our ancestors, however, a number of modern diets are very different from those of the past" (Augusto & Fajardo, 2008, pp: 81), so it follows that learning at home could affect a person needs adding thereto three teaspoons of sugar to coffee, however else can taste the coffee completely without sweet, finding that for both there are intense and pleasurable experiences that respond directly to taste in connection with practices social perception of learning and flavors.

On the following diagram, we can understand more how flavors work when they are mixed together. This example was made, first with a lemon, a simple fruit, that has a variety of sensations. And the next example was made with a traditional pizza margarita, each ingredient is evaluated separately, so we can have a total image of what the dish tastes like.

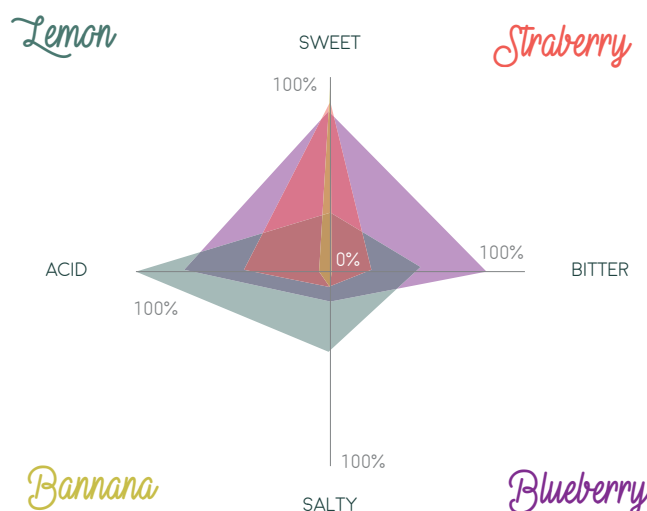
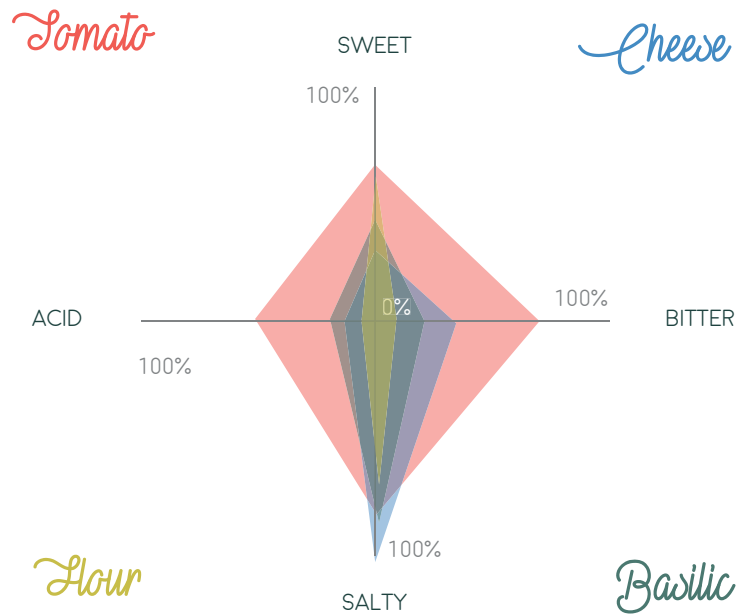


Figure 18  
Diagram made by: Camila Borrero  
Showing four different categories  
of taste, in this case where analyzed  
four fruits with opposite tastes.

Figure 19  
Diagram made by: Camila Borrero  
Showing four different ingredients  
of Pizza margherita showing a very  
salty taste.



### 3.2. The connection brain-food and the importance of emotions

It is complex to explain the feelings that arise when seeing a food, occur simultaneously memories, emotions, associations between food, taste remembers it and is almost always associated with a specific time stored in memory. In the brain these experiences that arise in the taste memory from an observation or a new tasting are stored.

The dining experience through the important food component, but also taste a food is pleasurable or disgust as appropriate. Always involves an emotion tied to this experience and remember complex called the sense of food process. It is a process involving both reason it is a conscious act of consuming a product, but in the act multiple emotions, which are those that give density of meaning and significance to the experience involved.

## 4. Photography and post cards as fundamental communication elements:

### 4.1. Photography and memory as a cultural highlight

The relationship between photography and the construction of memory, is rooted in the history of modern life for human beings. In the case of the reflection here committed looking back on Colombian cuisine and its actual position today, accounting and produces a sense of gastronomic traditions as they are. For this reason, in this project we use photography as a tool to bring knowledge as a visual and powerful element at the same time.

Photography as a component of communication and identity that makes visible cultural expressions is essential in this work, as is the way they have chosen to show recipes and products, which accompanied by the recipe that characterizes generate representations food, promoting ways to live an experience of approach to a subject that seems familiar, but sometimes other consumption practices make ancestral practices lost. Photography stands out as the direct link that recreates food dishes. Thus, these representations of something known, which turns to look,

now in another context such as the digital world, wants to fulfill the purpose of re-create, re-look at what is already known, re-discover the representations that shape the historical memory of gastronomy. Communication from photography and recipes as narratives of these dishes, encourages reflection about exchanges of meaning between ancestral knowledge of traditional food and senses that occur from new interactions, producing the symbolic component as a central part of the communication process.

Gastronomy as a cultural event has been written throughout history, from the perspective of domination. Today digital environments, it is possible that cultural domination continue doing his thing, but it is also possible to generate new content and positioning speeches that try to change this position.

Therefore, the approach of using a virtual environment to create *Gusto Mestizo*, as a space in which photography plays an important role representing senses to build a new history of the old acquaintance, producing elements to make possible new stories. In 1977 Susan Sontag wrote about photography and says that it becomes a form of privileged enough account of the personal story that becomes a personal and family ritual, while an element of social control becomes. (Sontag, 2006, p. 21). Photography not only tells the story of people and events, but builds them. Sontag also tells the photographer that almost everything has been photographed, making the world a mixture of scraps, says that trying to “select the world to pieces,” and that people organize our own world from this selections. Build events from which we selected the world, it is a complex perspective from which it is understood that the world is a configuration selection is done personally. As the photograph shows pieces of the world, construct meaning and representations requires the combination of those pieces of world is unique and personal, but it is done in cultural perspective, the references are common to all, but the selection is made personally.

In *Gusto Mestizo*, the selection of dishes to be photographed, aesthetics is chosen to represent them, it is a bet made it to the world. Likewise for people with the decision to choose one or the other recipe, to build your own collection of recipes photographed and narrated, will be the way everyone does their own reading and composition of the Colombian cuisine. They are possible approaches to traditional, a look back, while goes to traditional recipes. Look back to history, to see today in a virtual environment, from photography gastronomic representations represent and mean in a new way.

In this project, photographic images of traditional recipes are the starting point suggested to promote a dining experience, each person will complete a process of life. The collection of postcards, pictures, recipes raise subsequent experience, in a from that it is created a powerful collection, which binds as a contact point, as a new perception to cause a possible recovery of Colombian gastronomy history of. Experience alone creating postcards from photos and other design elements is the first step in the daily ritual with food, establish the relationship with food, processes of learning, cooking, cultural rituals, sharing meals and social practices around it.

Gastronomy as a cultural expression, is also part of the history of mankind. It is no coincidence that today people are use to take selfies and constantly uploaded to social networks, also, pictures of food are very popular on the digital owrld, which will surely represent a place in the world and makes others recognize themselves that place's deals. Because photography requires viewers, as Sontag says, “a photograph is not merely the result of the encounter between an event and a photographer; making images is an event in itself “(Sontag, 2006, p. 21). It is an event that is reconstructed with the viewer's gaze, the gaze of the viewer and appropriates photography, makes the event is set, the images make sense. Without

spectators, the event would not exist.

It is there when the picture is part of a higher something, which is building the history of mankind, from the representation of social practices, rituals, cultural expressions and events.

#### **4.2. Postal cards as the media to communicate**

The postcard is a document that contains communicative powerful features both the meaning contained in both object that collects stories, memories and evokes places or objects that are linked to affection, for the place in the interaction between people and between cultures.

Get a postcard carries the power of memories of a perhaps known or perhaps known place. Bears witness recounts, communicates to others in both senses it meets bring about something. The postcards have accompanied the history of men becoming invaluable to recall from photographs and textual records that remain from the nineteenth century as documents for the memory of humanity document. Photography and graphic design are essential of postal document, Susan Sontag (2011) the photographer says that photography is a document that makes it possible to return the gaze, decades later, the faces that stare at the camera and at that instant that the photos look us make us look inward, so the viewer of a photograph witness what the photograph represents becomes. Postal and communication documents with images and texts record historical moments, sights or refer evoke precious products and objects for someone. Preserve is a postal building exercise collective memory and individual identity, while providing as conducive to not forget document.







# Chapter 3



# PRODUCT DESCRIPTION AND VISUAL CONTENT

## 1.1. Key insights

This project starts with a very specific problem, which occurs in Colombia about the culinary traditions. Unlike many Latin American countries, Colombia has lost its traditions, for reasons already explained in this document, but then, this is where the need to re-invent the way in which we know our own gastronomy Colombian born.

The approach of design given to this project called Gusto Mestizo, is to build a web page based on these three fundamental concepts developed thinking on the user experience and on creating a collective memory of Colombian traditional gastronomy.

**NARRATIVES**  
FOOD AS A LANGUAGE

**Food is part of social relations and indignation for its social value is fundamental in functionalist approaches.**

**CULTURE**  
AND NATURE

**All food models are based on the opposition between semantic nature and culture.**

**GASTRONOMY**  
TASTE

**According to their own genetic taste with which are connected historically, people develop a sense of taste, which is a conjunction between the tasting of local products, which belong to specific cultures that practice culinary ways of producing, cooking to taste them .**

### **Problem Statement: User**

The expected user of this web page knows the value of these concepts, but in some way, does not know how to learn more recipes or how to reach into gastronomic history without reading long paragraphs. It is a person who has the necessity of building a great inside book full of recipes to spread it worldwide.

### **Designing based on history and how it helped to focus the idea:**

The ancient history of the recipes as a basic reference for this important change of mentality. Therefore, the interpretation of dishes and traditions over the years is what will take us to rediscover that which is being lost from generation to generation.



## Competitors:



Figure 20, 21, 22  
Web pages that are focused on teaching colombian recipes.  
[mycolombianrecipes.com](http://mycolombianrecipes.com) / [thelatkitchen.com](http://thelatkitchen.com) / [hubcolombiancoffee.com](http://hubcolombiancoffee.com)

“Designing is interpreted, it is to understand the nature of a problem and the ways and forms to overcome it. The design operates in the space of this double gaze: between dissatisfaction or inadequacy of existing conditions and the pursuit of overcoming them. Starting from the interpretation, the volume explores the topic invention and its logic and semiotics form: abduction, the ability to imagine possible scenarios and plausible. The inventive is the “art of finding” is the mental process that animates each stage of the project action. The abduction is “cunning intelligence”, the jump that allows you to move your thinking to new imaginations. It is the model in the model proceeding, in view of vision, up to find your favorite image. The image that invents a possible world”. (Zingale, 2013, 216 p).

As we speak of historical elements in Colombian cuisine, it is understood that if there is a very strong throughout years’ cultural mix. The time of the conquest in this part of Latin America was very strong, and residues were a source of inspiration to many of the traditional recipes in Colombia today. This is where the first key element in the concept of this project arises. The Mestizo word or Mestizaje, involves mixing between Amerindians, Spanish and African descendants. And this wealth of cultures is reflected in what is now known as traditional Colombian food.

Gusto + Mestizaje = Gusto Mestizo, Colombia. The colors and shades, reflect the wealth that was in the peoples of the original cultures, gold as a key element in the history of these cultures is also reflected in its gastronomic knowledge.

The second fundamental for the creation of this project element is the sense of sharing knowledge, in order to generate collective memory that has been lost for years.

Taking then this element of a collaborative activity, think about a tool that is suitable for this digital age. It is very common to find web pages in which the objective is none other but to share, learn and make their mark. Well this is what you are looking mestizo comfortable with the design of a web page that represents the traditional Colombian food, but also can be accessible to all those who are interested to know but do not know how.



# Gusto mestizo Colombia

The only digital platform that connects Colombians that want to learn something about traditional colombian gastronomy with their past and history in a way that they can share them on a digital way by postcards that they will create personally.

## CUSTOMER JOURNEY

1

- BROWSE PHOTO/SEARCH
- SELECT PHOTO
- PRODUCT INFO
  - ORIGIN
  - PROPERTIES
  - RECIPES
- CREATE
- SAVE
  - SIGN IN/LOG IN
- SHARE
  - SOCIAL NETWORKS

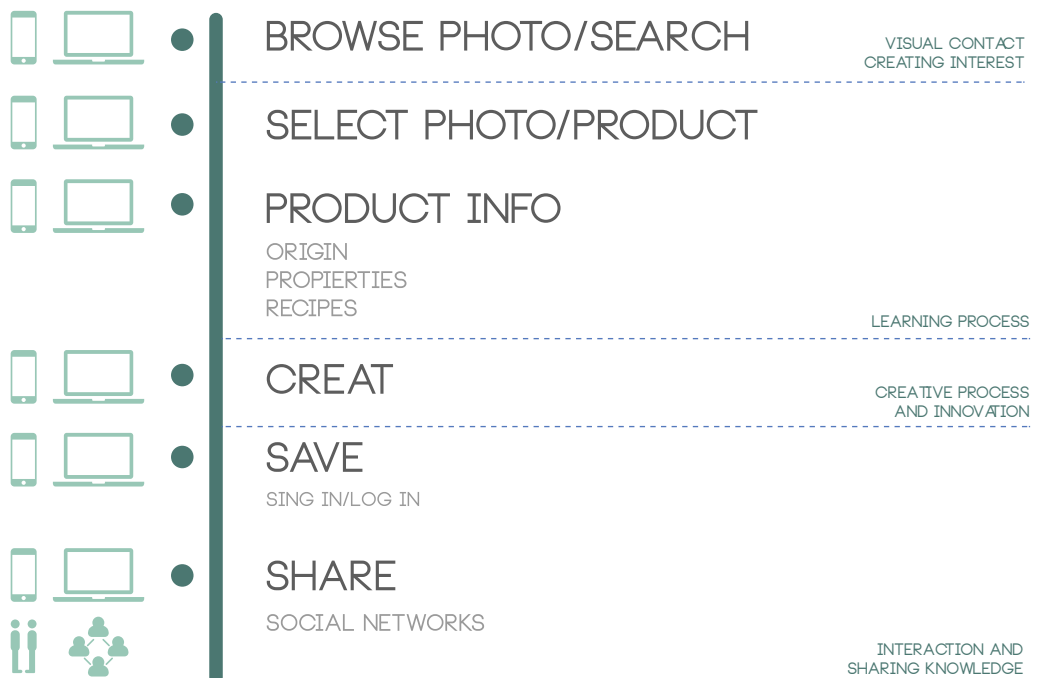




2



3





## HOW IT WORKS?

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It allows you to know the origin and the history of each ingredient of the gastronomical traditions in Colombia.



It will teach you how to prepare traditional dishes and all the stories behind them.



Create a postal with photographic material from the web page that includes texts and representative recipes



Share the postal you created and sent it to generate collective memory

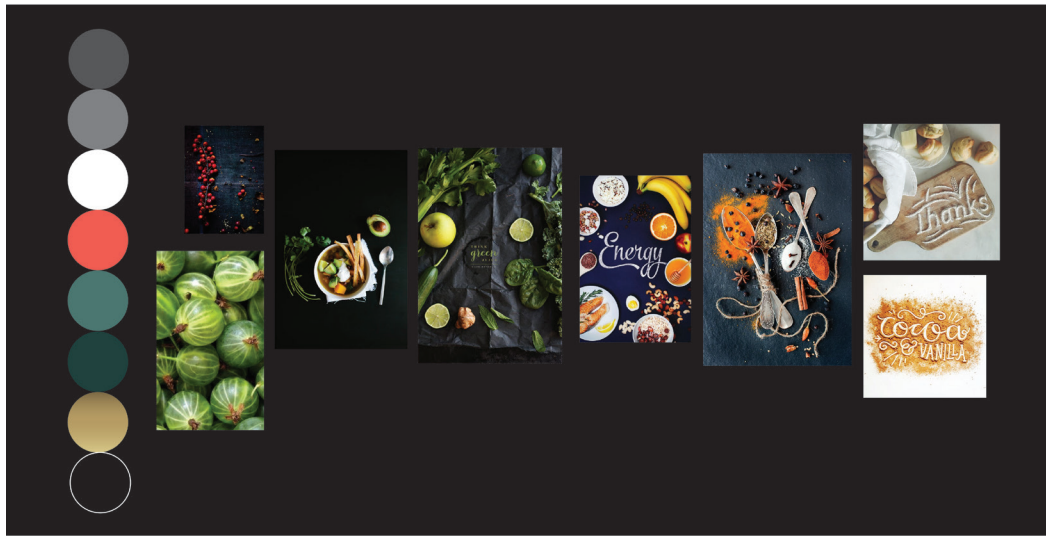


Apropiation of traditions on the Colombian cuisine.



# VISUAL DESIGN

## Moodboard



## KEYWORDS

**Expressive**  
**Intermixture**  
**Hybrid**  
**Roots**  
**Mestizo**

## COLOURS

<b>C</b>	75%	50%	50%	0%	0%	0%
<b>M</b>	68%	7%	7%	79%	0%	0%
<b>Y</b>	67%	32%	32%	67%	0%	0%
<b>K</b>	90%	80%	47%	0%	60%	80%

## TYPOGRAPHY

Cambria

abcdefghijklmnopqrstvwxyz  
123456789  
"·\$%&/()=?;^\*~ç\_::

*Vampire Kiss Demo*

*abcdefghijklmnopqrstvwxyz  
123456789  
"·\$%&/()=?;^\*~ç\_::*

MOON

ABCDEFGHIJKLMNPOQRSTUVWXYZ  
123456789  
"·\$%&/()=? ^\*~ \_::

*Angeline Vintage*

*abcdefghijklmnopqrstvwxyz  
123456789  
\$%&/()=? ^\*~ \_::*



LOGO

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Gusto  
mestizo  
Colombia







Gusto  
mestizo  
Colombia



### ICONS

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### ILLUSTRATIONS

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## EXAMPLE



Search area - visible position

Image slider

About / How it works?

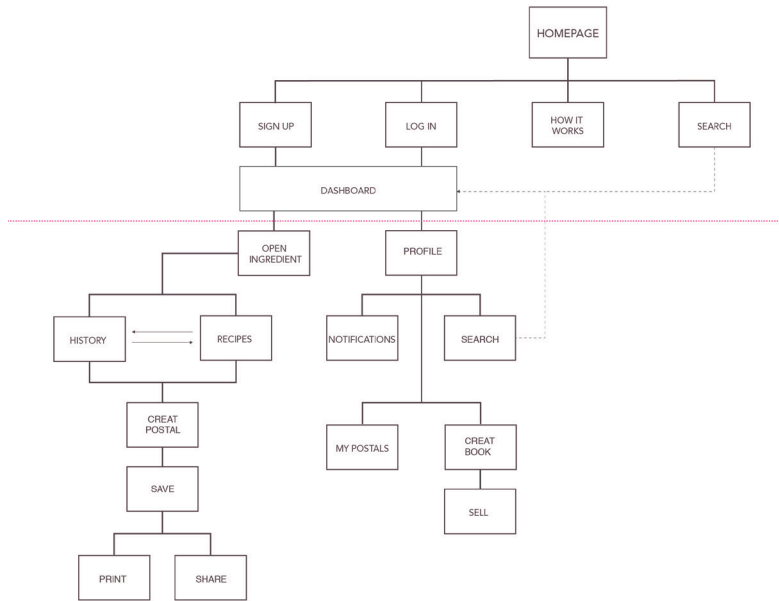
Browse slider

Contact / Footer

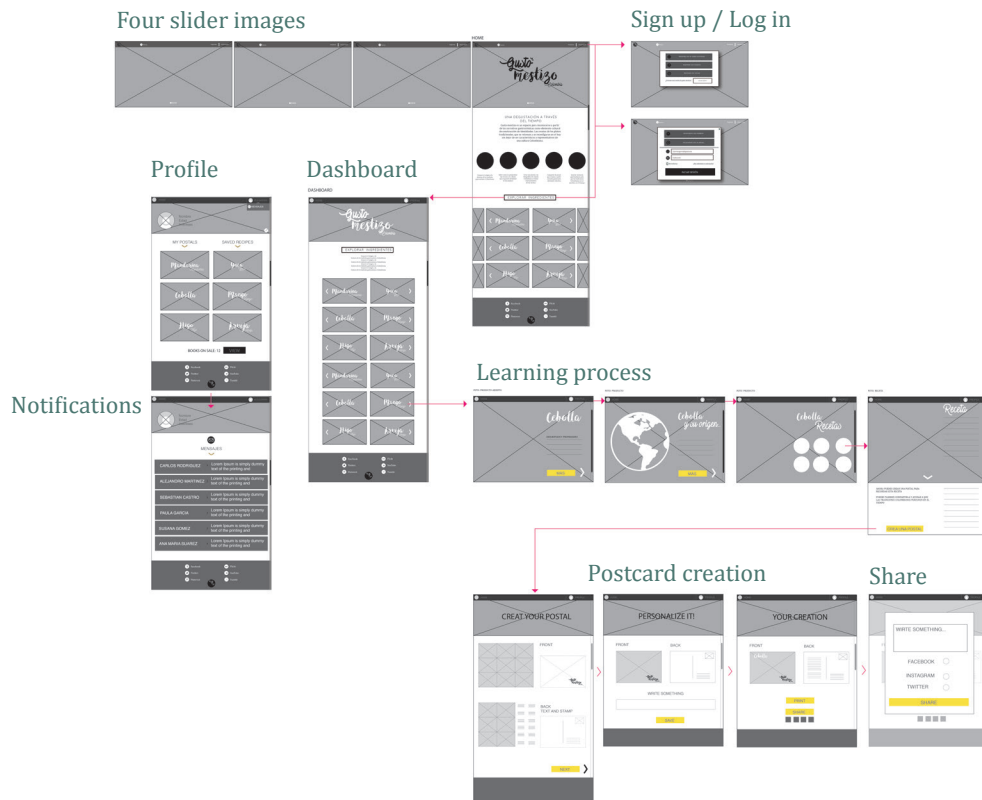


# WEB PAGE

## Info Arquitecture



## Wireframes





## CONCLUSIONS

It is a project able to represent what have being lost of a very rich culture such as the Colombian culture. By elements that allows to communicate powerful features contained in the collection of stories, memories and evokes places or objects that are linked to affection, for the place in the interaction between people and between cultures.

Get a postcard carries the power of memories of a perhaps known or perhaps known place. Bears witness recounts, communicates to others in both senses it meets bring about something. The postcards have accompanied the history of men becoming invaluable to recall from photographs and textual records that remain from the nineteenth century as documents for the memory of humanity document. Photography and graphic design are essential of postal document, Susan Sontag (2011) the photographer says that photography is a document that makes it possible to return the gaze, decades later, the faces that stare at the camera and at that instant that the photos look us make us look inward, so the viewer of a photograph witness what the photograph represents becomes. Postal and communication documents with images and texts record historical moments, sights or refer evoke precious products and objects for someone. Preserve is a postal building exercise collective memory and individual identity, while providing as conducive to not forget document.



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