



ALIMENTACIÓN, TRADICIÓN Y TURISMO: NAVEGANDO POR LAS TRADICIONES ALIMENTARIAS CULTURALES A TRAVÉS DE LA AFECTIVIDAD

FOOD, TRADITION AND TOURISM: NAVIGATING CULTURAL FOOD TRADITIONS THROUGH AFFECTIVITY

ALIMENTAÇÃO, TRADIÇÃO E TURISMO: NAVEGAR NAS TRADIÇÕES ALIMENTARES CULTURAIS ATRAVÉS DA AFETIVIDADE

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ABSTRACT

This article proposes an analytical framework for examining the social and cultural processes that connect food heritage and tourism through the lens of the affective dimensions of social actors. Its primary objective is to conceptualize the affective dimension surrounding food, exploring how it intertwines with the life stories of individuals involved in creating and preserving food heritage. Additionally, the study investigates how these affective dynamics influence tourism processes, strategies, and initiatives aimed at promoting food culture and fostering resistance to the more aggressive impacts of globalization. The affective dimension's conceptualization is based on an investigation that combines data collection via questionnaires, quantitative analysis, and focus group interviews, analyzed through content analysis. We collected data from groups of Brazilian and Portuguese participants. The findings reveal an



affective dimension closely tied to the life trajectories of the actors involved. This dimension encompasses choices, memories, emotions, affections, traditions, knowledge, and the continuity of cultural and traditional food practices. Governed by these elements, the affective dimension becomes a defining feature of food heritage processes. When crystallized in food practices, it forms an inseparable component of heritage and tourism relationships, underscoring its central role in structuring these processes.

Keywords: Food heritage; tourism; affective food; traditional food; local food culture.

RESUMEN

Este artículo propone un marco analítico para examinar los procesos sociales y culturales que vinculan el patrimonio alimentario con el turismo, a través del lente de la dimensión afectiva de los actores sociales. El objetivo principal es conceptualizar la dimensión afectiva en torno a la alimentación y analizar cómo esta se entrelaza con las historias de vida de los actores involucrados en los procesos de creación y preservación del patrimonio alimentario. Asimismo, se explora cómo dicha dimensión puede influir en los procesos, estrategias e intenciones turísticas, promoviendo la valorización de la cultura alimentaria y fomentando la resistencia frente a los procesos de globalización más agresivos. La construcción conceptual de la dimensión afectiva se fundamenta en una investigación que combina la recolección de datos mediante cuestionarios, análisis cuantitativos y entrevistas con grupos focales, los cuales fueron analizados a través de un análisis de contenido. Estas recolecciones se realizaron con grupos de participantes brasileños y portugueses. Los resultados evidenciaron la existencia de una dimensión afectiva concomitante a las trayectorias de vida de los actores. Esta dimensión abarca elecciones, recuerdos, emociones, afectos, tradiciones, conocimientos y, especialmente, la continuidad de las prácticas alimentarias culturales y tradicionales. Regida por estas lógicas, la dimensión afectiva se cristaliza en las prácticas alimentarias, conformando un elemento inseparable de los procesos de patrimonialización alimentaria y constituyendo, a su vez, la base estructural de la relación propuesta entre patrimonio alimentario y turismo.

Palabras clave: Patrimonio alimentario; turismo; alimentación afectiva; apreciación cultural; cultura alimentaria local.

FOOD HERITAGE, AFFECTIVITY, AND TOURISM: A NECESSARY DIALOGUE

Cultural heritage, tangible or intangible, always represents a way of valuing, remembering, reviving, and enduring a local, regional, or national culture (Montanari 2004, 2006; Brulotte & Di Diovine 2016). In this way, as well as appearing on most of the tourist routes in each region, this heritage is also part of a movement of resistance to intense globalization and touristification (Xu, Zhang & Nie 2022; Tian, Wang, Law & Zhang 2020).

Based on the inherent logic of the connection between cultural heritage, food, and tourism, which has long been explored in various works, the objective is to articulate the affective logic in this already-known connection. We assume that the background of human practices is derived from the different articulations between the individuals in their subjectivation (Deleuze 2012), which is constructed by their individuation (Simondon 2009), their memories and experiences (Deleuze 2010, 2012), their cultural framework and the insertion in everyday life (Pais 2002). These layers that constitute the subjective individual promote affective preferences that converge in affective practices. The objective of this article is to present the affective dimension as a category of analysis, subjective and therefore qualitative, that is found around the historical construction of cultural heritage, namely food heritage, and its processes of permanence. This relationship between the affective dimension and food cultural heritage broadens the vision of tourism when it is rooted in heritage structures, providing new possibilities for strategies, exploration, and local and global appreciation through affectivity.

To do this, we articulate the concepts that build the affective dimension around food. Individuals' participation in their histories and trajectories and food products and how these relate to each other are elementary in making up the local food heritage. In a historical process, affectivity begins to lay the foundations for the construction of food heritage because, in these cases, we assume that no process that leads to food heritage exists without being accompanied by the affective dimension.

This affective dimension is made up of an overlap between the individual's trajectory and their subjectivation (Deleuze 2012; Foucault 1984; Mascarenhas 2012; Baptista 2021), the historical and cultural context of the food and the actors (Mintz 1985; Fischler 1988) and the construction of memories (Deleuze 2010; Proust 2006). At the heart of this dimension is the individual, or a group, who, in their process of subjectivation, concomitant with their trajectory (Bertaux 1979), construct and add to certain food

products, meals, and gastronomic moments signs and symbols (Deleuze 2010 and 2012) that will cause symbolic fluctuations within the food culture of a given place.

We can see the link between affectivity and heritagization, which will lead to tourism. Here, the article's objective is crystallized based on the presentation of the affective dimension as a social phenomenon that encompasses various individuals through the following study. We will show how affectivity is directly connected to the food trajectory of individuals and groups, thus being the foundation for the structuring of the cultural heritage that underpins, in many cases, tourist relationships. The objective recursively presents the reasons why this relationship between tourism and affectivity, established through cultural heritage, ends up valuing, enriching, and protecting the local culture, as it gives the individuals who were historically involved more significant evidence and importance by presenting their micro-histories as part of the social fabric (Elias 1994). Based on this appreciation and the representation of affectivity as this “cement” that connects individuals, groups, and food cultural heritage, we can see tourist intentions through another lens: affective meanings. These meanings are present both on the supply side, the place that receives tourists, and on the side that seeks attractions. This lens enhances different forms of exploration based on respect for the individuals who built those cultures.

RESEARCH DESIGN

This research follows the methodological assumptions for food research presented by Poulain and Proença (2003, p. 374), which classify data collection techniques according to the data types intended to be collected. The authors distribute the strength of the collection techniques for each type of desired data on a three-level scale: positive (+), intermediate (+-), and null. Since the intentions here were to collect information on the values, symbols, and declared practices of the respondents, we used the self-administered questionnaire, which, according to the assumptions of Poulain and Proença (2003), presents a positive strength (+) about the collection of data related to declared values and practices, while for symbols it presented an intermediate value (+-). To complete the methodological framework by Poulain and Proença (2003), we also proceeded to use semi-structured interviews that present positive values (+) for all types of data that this study intended to collect, compensating for the collection of information on the symbolic aspect of the self-administered questionnaires.

Therefore, the investigation was first divided into an exploratory self-administered online questionnaire, which resulted in not only a quantitative analysis but also the selection of the sample for a second phase. The second phase consisted of the sample participating in semi-structured focus groups (Morgan 1996; Morgan & Krueger 1993).

This research took place in Portugal in 2019-2020, and from a convenience sample, data collection began in a university environment, namely in the master's courses of the Institute of Social Sciences. The first contacts were almost exclusively of two nationalities, Portuguese and Brazilian, which led to a preference for limiting the study to these two groups to have a sample that would favor a comparative study, which later proved inconclusive. The target population was reached using snowball sampling, characterized by accidental and convenience sampling (Parker et al. 2020; Handcock & Gile 2011).

We proceeded to two groups of semi-structured interviews in a focus group format, which would contribute most to the study's objectives (Morgan 1996). The self-administered questionnaires were adopted as a preliminary phase for collecting sociodemographic data, eating habits, considerations about affection, and intentions to participate in the second phase of the research.

The low numbers both at the questionnaire level were due to the dependence on the individuals' intention to collaborate with the dissemination of the questionnaire within their circles, also reflected in the numbers of the focus group that suffered from the constraints of the pandemic period, affecting the impossibility of face-to-face groups and making it difficult to arrange for all age groups to participate in the still incipient online meetings. Due to the short period available for this investigation, we analyzed the material that it was possible to collect within the scheduled windows.

Sample and focus group

As far as the questionnaire sample is concerned, we can see some trends, namely the predominance of the female gender (67.5%) over the male gender (32.5%), which usually reflects the total population, which is primarily female, and an aging majority of 18 to 30 years old (43.3%), compared to 31 to 45 years old (27.4%), 46 to 60 years old (25.5%) and over 60 years old (3.8%). The result directly reflects the convenience characteristics of the sample, which

had a more preponderant dissemination in younger age groups with efforts to level out.

Two other relevant characteristics of the questionnaire sample are the classifications related to the type of household, divided into nuclear family, single-person family, extended family, friends, or colleagues. This characteristic is important for food interactions based on the types of meals in everyday life, festive occasions, and other situations. In the case of this research, there was a descending distribution of nuclear family (81.2%), single-person family (13%), friends or colleagues (3.2%), and extended family (2.6%). These data lead us to analyze the specific characteristics of everyone's diet through the dynamics of a nuclear family, which differ greatly from other forms of household organization.

Another relevant characteristic of the sample was the distribution of immigration and migration processes. They were divided into migrant, immigrant, and those who had not practiced any of the options, and these were distributed descending into none of the options (52.5%), migrant (38%), and immigrant (9.5%). This distribution presents interesting characteristics for the hypothesis of the affective dimension in any sample classifications since most are related to a life trajectory with a stable local food culture. In contrast, the part of the sample that has migrated or immigrated goes through processes of food adaptation, which in both cases are relevant processes for the affective food dimension.

The Brazilian focus group was initially made up of five individuals, one of whom did not show up at the time, resulting in a total of four participants, the majority of whom were female (three of the four participants) and one male. About the age of the group, three participants were aged 46-60, and one was aged 18-30. The Portuguese group also showed the same distribution; one of the participants did not show up, resulting in the same gender distribution, however differentiated in the age groups where two of the participants were from the 18-30 age group and the other two from the 31-45 age group.

Affectivity in the questionnaire and selection for focus group

As the questionnaire was exploratory, only two open questions were asked of those interested in sharing their food-related experiences. The aim was to understand whether people had experienced food-related affectivity that marked their trajectory. In this way, we could perceive two

distinct dimensions central to the proposal to understand affectivity in food.

These two dimensions emerged in the constitution of the concept of affectivity when constructed during the research, being the dimension of perceived affectivity and declared affectivity. These dimensions account for a central characteristic of food affectivity, namely the role of reflexivity in affective practice. Affectivity can emerge with a low level of reflexivity, therefore with less awareness of affect, in the form of a more routinized and unconscious praktik, and at other times, in a more lucid and reflexive process of the importance of the affectivity involved in eating and therefore declared. However, these relationships will be discussed in the conceptual construction of affectivity within the dimension of food.

Based on a content analysis within these two categories described above, participants were chosen to proceed to the focus group phase in a set of questionnaire responses. These participants were chosen without privileging the two categories described, therefore, both people who directly declared affection and people who did not were chosen. However, people who did not declare but who noted affective lines, such as nostalgia, comfort, feeling, emotions, and memory, were also chosen for the focus group. Finally, people who did not declare or notice affection were also selected to control bias.

THE AFFECTIVE DIMENSION OF THE ACTORS AND AFFECTIVE FOOD: THE ROAD TO FOOD HERITAGE AND TOURISM

To understand, within the hypothesis proposed here, how food heritage, affectivity, and tourism are related, we must understand tourism as the crystallization, in the form of a consequence, of the close relationship between heritage and affectivity. Therefore, in the first place, we must understand how the affective dimension of food (Baptista, 2021) is built up so that specific historical processes around food heritage can be complemented by reading through this dimension about the actors who were part of this process. To this end, one of the central considerations for this process to be intelligible is that there is no valorization of a specific product or food preparation without the actors being enveloped by the affective dimension.

Baptista (2021) understands the affectivity dimension based on some studies, such as Elias (1980, 1987), Le Breton (1999, 2009), Contreras (2007), Mascarenhas (2007), Montanari (2006), Fischler (1988), Mintz (2001) and

Deleuze (2010, 2012). Those studies point to the family, childhood, and the first contact with food, food culture, memory, and sociability as determining factors in forming, or beginning to form, a food trajectory (Mascarenhas 2012). The scenarios, meanings, emotional constructions, and nostalgia resulting from the intersection of life history and food life history point to affectivity as a principle that generates psychosocial relationships that come to make up, reflexively or not, the characteristics of certain “affective foods”.

Concerning the contributions of these authors, we see some correlations that have emerged as we have made efforts to construct the concept of affectivity, and these are worth correlating, as is the case with memories and emotions, which are strictly connected. The subject comprises their experiences, whether individual or collective; in both cases, their experiences contribute to the construction of their history (Elias 1980; Le Breton 2009). Their micro-history development will be reflected in their relationships with macro-historical scenarios, as Norbert Elias (1980) points out. During their history, the individual builds memories, which, according to Deleuze (2012), are important in the constitution of the subject, and in their process of subjectivation, memory, and individualization are connected (Elias 1985, p. 209).

Once a set of memories has been built up throughout an individual's life, emotions are constructed in the context of the interwoven social fabric, i.e., made up of relationships between different objects and individuals who will perceive them in different ways and carry the individualized experience for the rest of their life history. These relationships that begin to be built around emotions are stronger when they are based on the relationship with the “we” and not just with the “I” (Elias 1985, p. 226). In this way, collective construction emerges as an important factor for collecting memories, emotions, and personal experiences, which, as the individual follows their path, will determine different forms of action, and food will not be uninfluenced by these constructions.

From this conjunction of memories, individual and collective experiences – also considered subjectivation (Deleuze 2012; Foucault 1984; Mascarenhas 2012) – and emotions, the affective dimension begins to take shape, where at the center is the individual or group that crystallizes all these processes and relates to the sensible world by creating meanings for moments, objects and relationships (Le Breton 1999). Thus, to not lose the relationship with food heritage, it is important to emphasize and relate that this affective constitution is the core of the individuals who will constitute, as actors, the historical processes that elevate food to heritage.

The developments on affectivity presented so far and yet to be presented are efforts to sociologically map the processes involved in individuals based on a canonical event in Marcel Proust's work, which Deleuze evokes on some occasions when working on memory (2012), but which are worth exposing here to crystallize and materialize a vision on affectivity.

Marcel Proust describes in his work, *À la recherche du temps perdu* (2006), a scene involving the consumption of madeleines (a French sweet), which, when dipped in tea before eating, takes the narrator on a wave of memories that transport him to his childhood. The memories here are involuntary, unreflective memories, only known when reliving a certain moment (Deleuze 2012). In this way, we can see different layers of affectivity in the scene narrated in Proust's work. In addition to the involuntary memory that leads the individual to remember his childhood, connecting him with important and remarkable moments in his trajectory, we can also see nostalgia, the recollection of an emotional experience related to his personal and cultural history. These feelings are so strong that they are crystallized as involuntary memories. If we go even further in the description of the scene, we can see different ways in which the individual relates to the sensory world (Le Breton 2009) that strengthen this affectivity. Proust, when narrating the scene, emphasizes the importance of the senses as triggers for memory; smell and taste, linked to eating practices, are ways for the individual to access these affective zones. Finally, we can have the idea of the universality of experience, even one that is so individual. The timelessness of the work causes readers to recognize the narrated moment and then identify with this practice loaded with affectivity.

It is important to emphasize that affectivity itself is a way of describing practices, whether food-related or not, that in some way affect the individuals involved in a *latu sensu*; that is, affectivity here can be seen as the different ways in which food affects individuals, be it comfort, nostalgia, happiness, sadness, personal fulfillment, belonging, reaffirmation, physical well-being, psychological well-being, the list is endless since it is the personal trajectory covered by food experiences that will determine how affectivity surrounding that moment of eating is seen.

Thus, affection, previously a concept associated with "comfort food," can be extrapolated to other phenomena. However, in this article, we will focus on the "comfort food" format. This articulation of concepts presented attempts to account first of all for the expression "comfort food," which, when translated into Portuguese, can be directly called "comfort food," but

which can later be understood as “affective food” or “affective feeding,” where the previous “comfort food” is inserted as a way of “being affected” by food, in a relationship of seeking comfort (Baptista 2021).

The affective dimension surrounds the individual throughout their life, their entire trajectory. Regardless of age, the subject has already been exposed to, introduced to, and driven to apprehend affection for objects and people. The moments that are shrouded in feeling and emotion originate in a relationship between the physical world, an object, food, and how the individual involved defines and interprets this relationship (Le Breton 1995); and sociability also reveals and drives emotions, as stated by Elias (1987), when he points to face-to-face interactions as the place where emotions are revealed. According to Le Breton (1995), affectivity is intertwined with the most striking and significant moments in collective and personal life, and these will determine how the individual will see, remember, and relive that moment and others like it in a specific way.

Le Breton (2009), now bringing the subject of food to that of taste, refers to a memory or meaning. He sees the taste process as a discovery of feeling and the revelation of affectivity. Taste also carries its affective imprint because it is constructed in the sociocultural environment in which the eater is inserted (Le Breton 2009). Tastes are impregnated with affectivity. Each person will feel different about eating (Le Breton 2009).

In turn, the process of creating such dynamics in the affective dimension is what compels us to make this presentation. Elias (1987) pointed out the relationship between interactions and emotions. Le Breton (2009) and Corbeau (1997) pointed out the collective nature of the eatery, food, and the ability to generate belongings. These sensitive and subjective characteristics of the individual and the group that make up the main actors of cultural importance around food will elevate it to heritage status. So far, we have seen how each trajectory, imbued with cultural and material relations, sociability, memory, affection, and emotion, can and will, to a large extent, influence eating processes, especially when a dish begins to garner different meanings beyond its physical qualities and heighten sensitivity to its symbolic capacities.

Jésus Contreras (2007), with his contribution to “totem dishes,” complements the crystallization between how the setting and the affective dimension of the actors turn to food. Contreras points out that the construction of a cultural identity overlaps with the construction of a food identity, with an even greater incidence of foods, preparations, and products

that are necessarily linked to collective interactions between individuals who share cultural similarities. These moments around food form bonds and affective ties between the individuals involved and the social networks they share. The sharing of preparations, flavors, knowledge, identities, and traditions will give dishes and preparations the quality of “totemic dishes” or “totem food” (Contreras 2007). For the author, these processes attribute a different and peculiar symbolic value because they transform these dishes, preparations, and foods into essential items of cultural identity (Contreras 2007) and characteristic indicators that will determine the interaction and the food as unique and special, in a way, affective.

Contreras (2007) thinking follows the logic of practices that create collective representations “produced by the actions and reactions exchanged between the elementary consciousnesses that make up society” (Durkheim 1988, p. 41, translated). This quality is added to food in a particular way by creating collective representations and individual representations, which “originate from the relationships that are established both between individuals, who are so combined, and between secondary groups that interpose themselves between the individual and the total society” (Durkheim, 1988, p. 41, translated). This is what ends up happening with the processes of permanence and preservation when we talk about food heritage.

Still, after Durkheim's contribution, we began to think about eating practices overlaid with affectivity and heritage, where we consider that “a common diet can then produce the same effects as a common origin” (Durkheim 1968, p. 481, translated). So, in an individual's life, relationships and interactions occur over many years within the family and then expand to other groups and collectives. It is at this point that “these practices become part of the heritage of belonging and then serve as a reminder of emotion and identity for the next generation” (Contreras 2007, p. 16) and where most of the memories, affections, emotions, and processes of appreciation around a particular food or preparation will develop, which will also include the ways of preparing it and the traditional knowledge involved, passing from generation to generation in a process of permanence until the food is consolidated as local, regional or national food heritage.

These processes are recalled in some festive meals, on holidays, or moments of homage, carrying more meaning and adding these values to the food. How these affections and provisional emotions (Le Breton, 1999, 2009) will be carried through life, remembered, and reinforced in affective moments

can be seen in Proust's concept of involuntary memory (2006, p. 71) and with later contributions by Deleuze (2010).

Among the characteristics that emerge from Marcel Proust's work is the mechanism of involuntary memory. In Proust, "voluntary" memory exists, but it is relatively "less strong" than involuntary memory (Proust 2006, p. 70), which, in turn, is more closely related to the physical world and subjectivity. The involuntary memory described in Proust (2006) represents the moment when the memory was created and taken to a deep level of subjectivity that is not conscious. However, the moment it is recalled, and therefore the depth and relevance of that moment, object, or individual is revealed, the subject goes through a "breaking of the spell" and this construction becomes evident. This logic can be applied to eating, revealing how memory relates to creating meanings in the affective dimension of food.

FINDINGS

We can see these processes in the results of the research which, based on content analysis by Bardin (1980) with some considerations regarding the categories from Bales (1950), analyzed the focus group data in four different categories: 1- psycho-affective dimension, which concerns the relationship between memory and food or moments of eating, where affectivity is generated against the backdrop of involuntary memory; 2- dimension of the qualifications of the social food space (Poulain, 2002), which gave us clues about references to connect the relationships of affectivity with food, both in its composition as food, or in the way it was eaten, how it was incorporated, how it was prepared and when it was eaten; 3- dimension of emotional qualifications, which consists of emotions that are perceived in the interviewees' discourse; and 4- dimension of interactions/sociability, focused on the sociability of the act of eating and the act of eating (Corbeau, 1997a).

With this panorama found and divided into dimensions, all related to layers of affectivity, we can see some statements from the interviewees that, in addition to reinforcing forms of food affectivity, can be useful for articulations with the dynamics of tourism based on processes of ruptures and permanence of food cultures that can enhance the movement of appreciation, sustainable and conscious exploration of cultural heritage in a touristic way, aiming to the defense and respect for local food culture and strategies to make viable and visible all the cultures and actors involved.

Some interviewees presented narratives that are consistent with both affectivity and fundamental structures of tourism about food culture, as we can see in the example of dimension 1, “In fact, my grandmother is of Italian descent, my grandfather is Portuguese, so we had the tradition, they had it, right, every Christmas 25th my grandmother did not even say capeletti, she said, “capletto”“(Andreia, 47 years old, Brazil). In this example, we can see an affective aspect related to the memory of a festive date through the figure of the grandmother, highlighting the importance of figures related to food, food moments, festivities, and, in the case of this narrative, there was mention of the construction of this affective food memory connected to the relationship of Italian immigration on the part of the grandmother. According to Cascudo (1997), immigration was decisive for the construction of modern food in Brazil and is, therefore, one of the foundations for cultural heritage. In the case of this interviewee, affection is related to food in an aspect that is also connected to the local community and, therefore, relatable to both the collective identities of the community and the tourist potential.

Another case narrated is related to another typical community dish in the same line of heritage. However, this time, based on traditional knowledge, intangible culture, and its transposition to material culture, which is the case of the preparation of “Torta Capixaba” (Merlo 2011), where the interviewee says “not only the porridge but also other foods that we are used to making like Torta Capixaba” (Maria, 47 years old, Brazil), representing a process of identity, recognition and permanence of the cultural food practice present in the community's food heritage.

Still in the same dimension 1, we have the case of food heritage that marks entire regions, creating bonds of identity with the community that the affective processes surrounding that product or preparation permeate individuals on a daily basis, and indeed reach the tourists present in that region, who through the processes of valuing this food heritage through affectivity can understand the food phenomenon in the way that the local actors involved there do, as interviewee 3 presents: “in Belém do Pará, and there I had contact with some dishes specific to Belém, especially eating açaí, right, as a meal, as lunch, dinner” (Fernando, 29 years old, Brazil) and he continues on about the different uses that he keeps affectively about the way of eating that product - in this case already in dimension 2 - “there they have this habit of preparing açaí, blending the açaí and adding flour and on the side there is always a little plate with a piece of fish, a calabresa sausage, something to nibble on, some fried jerky” (Fernando, 29 years old, Brazil).

Other ways of exploring the interview data and connecting them to present the relationship between food heritage, tourism, and affection can be through the subjective appreciation of certain festive dates. Those with specific eating practices that end up uniquely constituting the local food heritage, as in the narrative “we have a carnival, I will not give up Portuguese stew, not even in the slightest, I go far away to buy home-cooked meats, because, well, I love it, and everyone at home likes it [...] I will not give up São João, grilled sardines are also out of the question” (Rita, 40 years old, Portugal), and still completing with “When it comes to festive dates, I try to be as traditional as possible” (Rita, 40 years old, Portugal), thus reinforcing processes of permanence and local identity, accessible as a tourist resource through festive dates but which, to achieve this status of relevance within food culture, went through the affective dimension of the actors who historically occupied these places.

We can see how the construction of affective food is based on memory, both in its creation and in the process of revisiting it through traditions. When memory is related to tradition and heritage, it takes on new importance for the individual because they are imbued with emotion, and in the case of affective food, memory can be evoked by certain items - food, utensils, places - which carry signs and symbols that (re)create this affectivity and (re)invoke it as they are relieved. These comings and goings of memories, traditions, and affectivity involved in food form the structure of the individual's trajectory where these affective moments become relevant and where memories are relieved, traditions evoked. The environment becomes filled with emotion, nostalgia, longing, and comfort.

These signs and symbols, as described by Deleuze (2010), unite all the worlds involved in these systems of signs, and people, objects, and materials emit them and can be deciphered and interpreted. The multiplicity of worlds, both physical and symbolic, consists of the fact that these signs are not of the same type, they do not appear in the same way, and they cannot be deciphered in the same way, so the process of affectivity, in the case of food and also other cases of consumption, is nothing more than a crystallization of moments, interactions and foods, in the form of memory, reinforcing personal, family and collective traditions, (re)interpreted in different realities and which subjectively affect each subject uniquely, even when faced with the same scenario.

DIALOGUE WITH TOURISM AND FINAL CONSIDERATIONS

So far, the intention has been to present how the study of food practices within families, friends, and colleagues contributes to the construction of an affective dimension involving the actors who participate in the process. In this way, we must locate the historical process of heritagization concomitant with constructing the affective dimension on a given occasion and around a given product, food, or preparation. Therefore, food heritage is also involved in this atmosphere of affectivity since the process of achieving the status of food heritage, be it local, regional, or national, involves the trajectory of various actors who, around that food product and its preparation, have added various meanings and often their life trajectory is inseparable from that heritage and its history.

The central premise of this article supports the idea that we have at the base of all food heritagization an affective structure, starting from the principle that no process of cultural heritagization related to food can have taken place without its actors in the historical process being involved in processes of the affective food dimension.

To understand how affectivity can be a new lens for analyzing tourism processes without losing essential aspects for the balance between the local food heritage structure and the cultural homogenization related to continuous tourism processes, we can take the recent discussions of Bravo et al. (2024) on food heritage, tourism, and public policies.

Medina (2021, p.153) tries to simplify the way of seeing cultural heritage as the connection between past and present, with an inherent direction towards the future, as “an element of tradition and the construction of tradition, as part of the production and being that gives meaning and originality to society as it is When.” transposed to the logic of food, this conceptualization is directly based on the premises of affectivity that we have presented so far in this article. We can see how affectivity composes a connection between past and present, the movement of permanence of traditions, identity, and originality, all these aspects being stacked in the trajectories of the actors.

Bravo et al. (2024) develop the axes of the vision of heritage as a tourist resource, the necessary adaptations, strategies, and balance. One of these axes is linked to the most typical problems of large-scale tourism: the socioeconomic development linked to tourism. According to the authors, this axis significantly appropriates food culture, transforming aspects linked to

traditional culture into items of socioeconomic exploration through tourism, which in turn demands reservations and care.

The authors also add that regarding food and heritage, as well as their use, the foundation is complex and requires management and maintenance (Bravo et al. 2024, p.13-14). I consider this statement as a precedent for the discussion of the importance of the affective lens in the analysis of the relationship between heritage and tourism since this can contribute to the field of public policies aimed at tourism with specific attention to the most particular characteristics of the permanence processes through the understanding of the affective processes of the actors involved.

Thus, we entered the most prominent area of action for the proposal of embracing affectivity to mediate the relations between tourism and heritage. Since food heritage can be considered to have great tourist potential (Espeitx 2004), ways must be found to perfect and improve the way in which this heritage is operationalized at the tourist level.

The aim here is to demonstrate the existence of an affective dimension surrounding food heritage processes and to enable this dimension to protect, valorize, and appropriately use food heritage in tourism. In-depth discussions on the relationship between public policies are not the aim here; however, it is important to highlight the different implications for the role of public policies in ensuring and safeguarding the relationship between tourism and heritage, including food heritage.

The SDGs (Sustainable Development Goals) of the United Nations (2015) cover a wide area related to this theme, namely with goal 8 and object 11, promoting the importance of sustainable tourism and the protection of cultural and natural heritage, respectively. In the same vein, UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage drives the need for policies to protect intangible cultural heritage, including traditional food knowledge.

Recently, the growing exploration of creative economies can also be related to cultural heritage, given the strong base structure in knowledge, traditions, and local culture, as we can see in the Policy Guide for the Development and Promotion of Governmental Public Policies for Creative Economies (UNESCO 2015), which highlights the need for policies to support these economies, which in many cases are the local tourist base.

Therefore, we can assume the importance of the relationship between public policies in creating a basis for tourism relations to connect with

cultural heritage, safeguarding its respect, appreciation, and appropriate use. We can then return to Bravo et al. (2024), who point out that local resources, therefore, traditions, culture, knowledge, and cultural practices - until now wrapped in affection in the role of the actors involved - end up entering a logic of commodification that turns them into tourist attractions.

The authors also assume that the relationship between tourism and heritage is complex, and throughout the book that the authors introduce, they present three challenges for an adequate solution to this complex relationship.

We will borrow here the description of these challenges presented by Bravo et al. (2024) in the opening of their book to achieve the objective proposed in this article, demonstrating how the consideration of the affective dimension when dealing with the complexities of the relationship between tourism and heritage can shed light on aspects that are inherent to local actors, the problems of gentrification and touristification, and those who consume tourism.

Bravo et al. (2024, p.23-26) describe three significant challenges: 1) the asymmetrical relationships between communities and tourists; 2) the relationship between the global and the local; and 3) the new values for new tourists. These challenges are an exercise to understand the scope of the proposal presented here in terms of possible solutions, although, in the authors' production, the chapters that follow in the book present their form of solution. Bravo et al. (2024) highlights the first challenge as the asymmetrical relationship between communities and tourists. However, in a positive recursive relationship between visibility and the local economy, there are problems, one of which is the change in contexts and the social fabric accompanying tourism processes, such as the original meanings that become tourism resources. The second challenge is the global and local relationship, reaffirming local identities in the face of globalization. The third is new tourists' new values, with these ethical, sustainable, and moral values being the target of interest for these new tourists.

We can see how affection is related to these challenges. By understanding this dimension through public policies that consider the inherent affection of the actors that form the basis of the cultural community, we can equip ourselves with tools to protect against problems that arise from using heritage as a tourist resource. Particularly in the area of food, the recovery of the historical trajectory of the actors and the affections involved highlights aspects that protect against changes that are sometimes driven by

the needs of the tourist process, making the public aware of the intimate relationship connected by affection in historical processes, which are crystallized there in the food cultural heritage that is presented to them in a given community.

In the end, we were able to see that recognizing the affective dimension around the actors in the historical processes of food heritage and identifying that this dimension continues to have an impact on local food culture, influencing the symbolic collection around food in that region, reinforces the hypothesis that tourism strategies in these places can make use of and appropriate these symbolic and affective processes to the tourist vocabulary, in a concomitant process of local valorization of traditions, knowledge and products, while at the same time attracting tourists and protecting the local population and culture from the excesses that the processes of globalization and commercialization can cause.

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