

MISTURA: THE CULINARY JOURNEY IN PERU

ANALYZING PERU'S LARGEST FOOD FESTIVAL THROUGH FOOD IDENTITY AND PRIDE

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ABSTRACT

Mistura is the result of a the 'gastronomic boom' that Peru has been facing since early 2000s when the then-young chef Gaston Acurio revolutionized the concept of Peruvian food as a shared symbol of patriotism, national identity and pride. This 'food fever' has left aside other problematics from the dark past of Peru and has bring a new opportunity for the country to rebuild their national identity. However, in the attempt of construction a new national symbol that unifies all Peruvians, Mistura has been facing problems of social inclusion, given the cost of its event and the only location where it has been host for 8 years: Lima. This study found that Peruvians identify themselves as proud for their food, based on the quality of their products. Another significant result was that not many nationals agreed with Lima as their food capital. This study created a debate whether Lima should be the host of Mistura or not and if Lima should transform into a culinary destination. For this reason, it is important to explore how Peru is going to achieve its goal of becoming a culinary destination in the near future. In the meantime, this study seeks to understand Mistura and Peru's culinary journey through Peruvian's public opinion.

"I have always wondered: What is the frame of mind of Peruvians living abroad?

They must have tremendous anxiety without being able to eat ceviche!

That must be horrible."

Javier Wong, Chef

Since 2008 the capital of Peru, Lima, has been hosting the largest and most important food festival in Latin America: Mistura. This culinary celebration received more than 400 thousand participants in their latest edition, of which 30 thousand were foreigners. Mistura, which translates as 'mixture' in the English vocabulary, is defined as "the mixture of different cuisines within one country" according to Peru's most famous chef, Gaston Acurio (Perez, 2011). Yet, Mistura represents more than the largest food festival in Latin America. Mistura has given to Lima a chance to redefine its concept as a city and move forward from the dark times in Peruvian history. Because of Mistura, Lima quickly adopted the title of the country's food capital and today is working to identify itself as one of the next culinary destinations in the world.

Fifteen years have passed by since the beginning to the gastronomic revolution in Peru. In this time, Peruvian chefs and restaurants received the most outstanding international recognitions, and, Peru became a must stop for chefs and food travelers. In 2014, the research company Ipsos found that 39% of Peru's urban citizens defined their local food as their biggest national pride (Valderrama, 2016). As consequence of these successes, Peruvian mass media developed a coverage based on food as a shared symbol of patriotism, national identity and pride. Every year, the festival receives an extensive media coverage supporting Mistura's food festival. This encouraged thousands of Peruvians to attend Mistura every year. For instance, Mistura's attendees increased from 28 thousand in 2008, to 400 thousand visitors in 2015. Since its beginnings, Mistura has received a positive progress in its concept of promoting equality through food (Valderrama, 2016). This favorable outcome helped developed the concept of Lima's image as the next food destination in the world. The organizers of Mistura, Apega (Peruvian Society of Gastronomy), in support with the Peruvian national government, have recognized that their goal for 2021 is to make Lima a worldwide known culinary destination (CEPLAN, 2012). This goal was set on time for Peru's 200 years' celebration of independence to be celebrated in July 2021.

In this busy food agenda, Peruvians themselves were the last ones to be asked about their opinion on this food fever momentum. Therefore, it became relevant to study what Peruvians thought, felt, and perceived about the new concept of food as a national identity symbol, about Mistura and the festivals. Also, how citizens of Lima perceived the transformation their city in order to become the next culinary destination. This last point was highly significant given the major physical and cultural changes that Lima went through in the last 15 years in order to meet the goal established by Apega and the Peruvian government. One of the first inquiries that aroused with this topic was how is Lima going to meet its goal, and, if Peruvians agreed that Lima has to be their food capital.

Therefore, the aim of this study was to analyze the impact of Mistura in the people of Peru, focusing into two variables: first, the concept of food as a symbol of pride and national identity, and second, the probability that Lima actually becomes the next culinary destination, according to Peruvians' opinion. The purpose of the study was to find how Peruvians have changed their perception of food since the arrival of the 'gastronomic boom' and Mistura, considering the amount of media that they have been exposed to because of the festival.

LITERATURE REVIEW

The following review focuses on four concepts and problematics that surround the Peruvian food industry, the limitations, and the overestimation that Peruvians portray about their food. The topics are divided according to the background of Mistura and how it became a food festival, and the Peruvian political scenario when the gastronomic boom arrived. The second approach works on the role of farmers in Mistura, how chefs and representatives of Apega see them and how the farmers themselves see their participation in Mistura. This debate of the roles in Mistura is followed by the concept of cities and festivals that is discussed in the third section. And finally, this review ends with the global picture of pride

and national identity, in an attempt to understand how media reinforced the concept of food through mass media, which in a large extent becomes a nation's shared symbol of pride.

The Kitchen as the New Battlefield

*"I am proud of being part of a revolution that never spilled any blood,
a revolution that didn't take anything from anybody.
On the contrary, a revolution that has shared, a revolution of hearts"*

Gaston Acurio

The gastronomic boom emerged in Peru about 15 years ago, when the Peruvian society was slowly recovering after 20 years of terrorism, dictatorship, economic crisis, and decades of deaths and poverty. For this reason, the significance of gastronomy in the Peruvian society surpasses the success of Mistura and the outstanding chefs that represent the country all around the world. Through cuisine, Peruvians joined a 'gastronomic revolution' (Matta, 2014) that offered them a new opportunity to dissociate the negative connotation of the country, leaving behind the dark times in Peru. Instead, it proposed a new meaning of integration, community, celebration and pride. In Gaston Acurio's words, leading Mistura, was an opportunity to bring back "magic to a country that dreams with a better future" (Perez, 2014).

In the last 15 years, Peruvian food has transitioned from domestic into a professionalization of cooking (Matta, 2014). In the attempt of building a stronger industry, Acurio and other outstanding chefs like Renato Peralta and Javier Wong founded Apega (Peruvian Society of Gastronomy) in 2007, and opened Mistura the following year. Since the beginning, Apega and Mistura's main goals were to use Peruvian food to support social inclusion and social responsibility (Garcia, 2014). This way, Acurio and Apega started what they have self-nominated as a 'revolution through food' (Perez, 2014).

From the Farm to the Dinner Table

Mistura supports biodiversity and the reconnection between the farm and the city, as well as the link between farmers and chefs (Apega, 2010). One of the highlights in Mistura, the Power of Food is the temporal farmers' market that is located inside the food festival. This market has the purpose to highlight the farmers' important role in what Peruvian gastronomy is today. Apega and Acurio publically recognized the significance of farmers who make possible that Peruvian chefs use the most exquisite ingredients (Perez, 2011). For instance, Peruvian chefs tried to 'restore' food products that were forgotten like aji limo, aji panca, anchovies, quinoa and golden berry; these were products that used to be underestimated by the population and left out by chefs (Perez, 2014). This 'revalorization' of products allowed local farmers to portray a stronger role in the chain of food making, but also created a selective economic disruption when chefs work specifically with one or two local producers (Garcia, 2014). Today, the products that were 'restored' are highly demanded, to the point where their original price has risen over time, and become unaffordable for the farmers' personal consumption.

Every year, Mistura has a space for "El Gran Mercado" (The Big Market) where producers of different areas of the country arrive to promote their products, usually the best one in their region. This is the first step in the large chain of Mistura's organization (Valderrama, 2016). In contrast, farmers in isolated areas of the Andes say that social hierarchies remain remarkably unaltered in Mistura (Garcia, 2014). In the Chirapaq community in Ayacucho, farmers are highly concerned about the impact that the 'gastronomic boom' has created in their local economy, as well as the harm that this represents for their culture and health. For instance, they claim that one of the most worrying consequences that Mistura promotes is the 'equalization' of products, highlighting all products as equal (Garcia, 2014). This would not be a concern if food, planting, and harvesting, would not have a religious and ancestral connotation

for Peruvian farmers. This ancestral tradition is known as the Pachamama¹. This ritual is known as the “pago a la tierra” (paying back to the land), which resembles Incan times when the Inca thank the Pachamama for the ‘gifts’ given. According to the community of Chirapaq, this relationship between land and farmer is partially understood by the chefs, who see food products as ingredients and not ‘gifts’ (Garcia, 2014).

However, for Acurio and Apega, Mistura is an opportunity for chefs from multiple economic backgrounds to interact with each other, learning from “the farmers from the Andes, the fisherman of the coast, the people from the jungle, the brothers and sisters of Latin America” (Perez, 2014). Instead, Garcia (2014) proposes to “slow down” and reconsider the consequences that Mistura brings in its discourse: the power of food. This is because not everyone benefits from the festival, and the relation between farmer and chef is not as successful as described by Acurio and company.

The City of the Kings² of Food

Along with Apega, one of the most important (and essential) supporters of Peruvian cuisine was the Peruvian government. In 2014, the Congress approved the Law N° 3757, which established the second Sunday of September as the National Gastronomy Day³. This law was an effect of the government’s effort to make Lima the new “Gastronomic Capital of Latin America” (CEPLAN, 2012). This collaboration between the government and a particular organization is what Pauline Adema described as the mediated concept. This term refers to the joint effort between political leaders and the media working together into building an image and identity of a city. In the case of Peru, Apega, through their media

¹ Pachamama is a Quechua word for ‘Mother Earth’. It also represents one’s land, country, culture, roots, etc.

² ‘The City of the Kings’ was the name given by the Spaniards when they founded Lima in 1535.

³ The date was chosen to purposely match an Incan celebration that assembled “the most exquisite drinks and dishes of the empire in one single table” (Commission of Foreign Trade and Tourism, 2014).

representation, has been using the topic of Lima as the new food capital promoting a place-identity relationship (Adema, 2009).

In addition, there are other initiatives that the Peruvian government has taken in order to promote gastronomy and Lima as their focal point for food. The CEPLAN research center conducted a study in order to find the goals that the government has to meet by 2021, before Peru celebrates 200 years of independence. This strategic plan that will prepare Peru before its bicentenary, suggested that Lima has to implement areas in order to be able to host the largest festivals in the country (CEPLAN, 2012). These events include fashion week, sport competitions, music concerts, farmer's expo, and Mistura.

Nevertheless, it is not sufficient to transform, adapt and implement areas in Lima in order to become a food capital in the world. Nikolay Zherdev (2010) discussed that cities that seek to be part of the festivalization movement need to build a creative city strategy in order to create an identity of their festival. For the Peruvian government, it seems unclear the purposes of their goal when implementing a larger area for Mistura: whether to follow the "Gastronomic Capital of Latin America" plan or the project of expanding the city for more mega events. However, the problem with festivalization comes when a city is not prepared to move from a temporal to a permanent event, which does not only change the urban space but also alters the daily life of the citizens (Zherdev, 2010).

The success of Mistura is leading the way for Lima's transformation into a 'festivalization' city. Richards and Palmer (2010) explain this phenomenon based on cultural mega-events that redefined the shape and concept of a city. They agreed that one of the many benefits that a festival brings to a city is the growth of audiences, and the raising profile nationally and internationally on the theme of the festival (Richards & Palmer, 2010). This phenomenon is based on cultural mega-events that redefine the shape and concept of a city. Following their results, Lima could be an eventful city given that food is part of a cultural content event. However, food festivals are part of the present-day culture in renovated versions

of cultural expression. This occurs because traditional and contemporary cultures are combined in a new cultural expression called 'food festivals' (Adema, 2009).

In addition, cultural events transition from high to popular culture themes in these food festivals. For instance, there are two types of postures that a city can adopt from its events: becoming a city 'with events' or become an 'eventful city' (Richards & Palmer, 2010). This last argument agrees with Zherdev's finding that a city (like Lima) has to decide for one path: either becoming a city of a specific theme or topic, or joining to the world trend of hosting several events all along the year, with no special recognition for any in particular.

The Pachamama Pride in the Peruvian Agenda

Despite all of the limitations in Peruvian gastronomy, and the idealistic perspective of Peruvians about Lima as the next food capital, Peruvians raised their self-esteem through food, gastronomy, and pride for their products. According to Gaston Acurio, Peru has the capability of telling stories through food, as well as finding peace through food, and integrating a whole country through food (Perez, 2014). These factors have changed the way Peruvians today represent their national identity, and even share their symbols of pride. Some examples of pride are Peruvian local brands succeeding in foreign markets, award-winning chefs, worldwide recognized restaurants, as well as uniqueness in their products (Denegri-Knott, Witkowski & Pipoli, 2012).

Moreover, Denegri-Knott et al. (2012) studied how these different elements of pride can be a key factor when it comes to decision making and the use of media. In their research, they focus on the multiple framing that media uses when promoting education in Peru. The study focused on the discourses that Peruvian media portrays in advertising, and one of the concepts discussed within the research was the impact that food has through mass media in Peru. According to the study, people tend to follow discourses about food and education based on the stories of success of the leaders in the

industry (Denegri-Knott et al., 2012). For instance, it is publically known Acurio's story about dropping out of Law School in Madrid, to start studying gastronomy in Paris, without any knowledge, approval or support of his family. In this case, Gaston's personal life story allows media to frame him as a risk taker, dreamer, and an authority in food (Denegri-Knott et al., 2012). Like Acurio earlier stated: Peru has the capability of telling stories through food (Perez, 2011).

It is understood that the role of media is crucial for promoting Lima as the new food capital, for creating the concepts of food as a nation, identity, and citizenship. For instance, media leads individuals to maximize their exposure to information of their preference, minimizing the coverage on topics that are non-supportive information (McCombs, 2004). This role that media plays into people is known as agenda setting theory. The power of agenda setting is when media plays a central role when choosing the topics for the public agenda (McCombs, 2004). According to Stockmann, this effect is dangerous for governments and societies that set their public agendas based on the topics chosen by the masses (2012). In terms of food agenda, media influences the public view on topics such as agriculture, food festivals, food identity, city identity, local and national moods, and food policies (Stockmann, 2012). In the Mistura case, the outstanding results of the festival contributed to a massive media coverage that highlighted the benefits of Mistura in the country. However, little research has been done on the public opinion that Peruvians have about food and Mistura. Therefore, it becomes significant to study if Mistura is successful as it is being portray through the media.

Nevertheless, Mistura is not the only component of food agenda that Peruvians feel proud and identified with. The pride that Peruvians show about their food is based on the diversity of their products, the quality of their markets, the pre-colonial heritage, and the culinary history that involves many of their dishes: creating a whole new social construction in the Peruvian culture (Matta, 2014). In addition, Peruvian cuisine offered a revalorization of regional food and local products, specifically for products from the farm or the ocean, forming a social behavior in support of local consumption (Valderrama, 2016).

These responses are considered a change in the food system, moving towards local experiences, ethnic and cultural boundaries through food consumption (Stockmann, 2012). The variety of motives why Peruvians feel so proud of their food changes according to the multiple studies (inside and outside Peru) and the different dinner tables in each household. What remains the same, despite of the diversity of opinions, is that food makes Peruvians feel proud of their land, or their 'Pachamama' as they would call it.

"Mistura is Peru, and Peru is food"

Gaston Acurio

METHODOLOGY

In Peru, the culinary industry has been analyzed and researched from the economic and cultural aspects. However, there is a lack of information in the role that mass media plays when creating the concept of food as a cultural identity. For this reason, the first hypothesis of this study is based on the 'successful' portrayal of Mistura, being sold with the idea that Lima is the new food capital in the world, and if Mistura is the culinary festival that they 'must' attend before it gets 'too popular'.

H1: Peruvians believe that Lima's will become a worldwide known food capital by 2021

H2: Citizens of Lima agree that Mistura should be celebrated in Lima, while people from outside the capital support the decentralization of Mistura

Therefore, the second assumption is that Peruvians are being absorb by this culinary fever through the impressive media coverage that the festival receives. The theory used was Agenda setting, which focuses on the role of media controlling information that approaches a specific audience, usually framing the information offered. This helps to understand if Mistura is the result of the mass coverage that has created the new idea of Lima as a culinary destination and festivalized city.

H3: Peruvians believe that Mistura promotes social integration

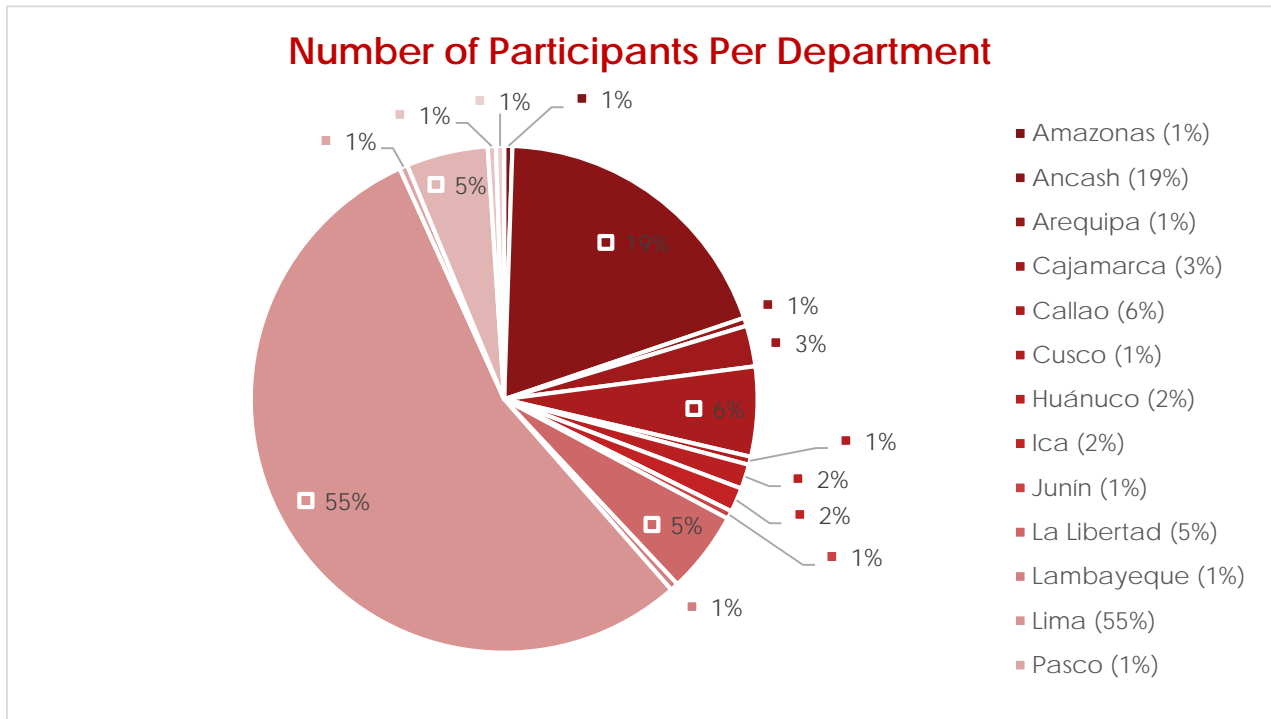
H4: Peruvian food is an element of pride because of the culinary achievements and awards that their chefs received

For the purpose of this study, the data was anonymously collected through an online survey offered only for Peruvians citizens and in Spanish language. The online survey research allowed to measure the popular beliefs of the participants, and it satisfied the geographical limitations of the researcher who was not located in Peru. The study included Peruvians who have and have not attended Mistura before, as well as people from all the areas of the country, without limiting the study for people from Lima. Given the characteristics of the quantitative research, this study had 200 participants in a period of 7 days, most of them recruited through social media and personal contacts of the researcher.

RESULTS

Since a total of 200 responses were received through the online survey. In the demographics of this study 63% were identified as females and 37% as males. The largest age group was between 18 to 29 years old, represented as 48.2% of the studied population. In contrast, 5.7% represented the elder population of 60 years old or more. Additionally, participants came from 16 out of the 25 Peruvian departments, with the largest population (54.7%) born in Lima. Taking into account Peru's geographical division (Coastal, Andes, and Amazon), the number of participants that hail from the Amazon region was 0.5% of the total population in this study. The variety in gender, ages, and regions, is based on the convenience that the researcher had when contacting and inviting participants. However, the high number of participants from Lima did not affect the findings in this study given that this matches the nationwide demographics of Peru. For instance, the Amazon region represents 14% of the total population in the country, while Lima has 28.5% of Peruvians living in the capital (INEI, 2015). See Graph

1.

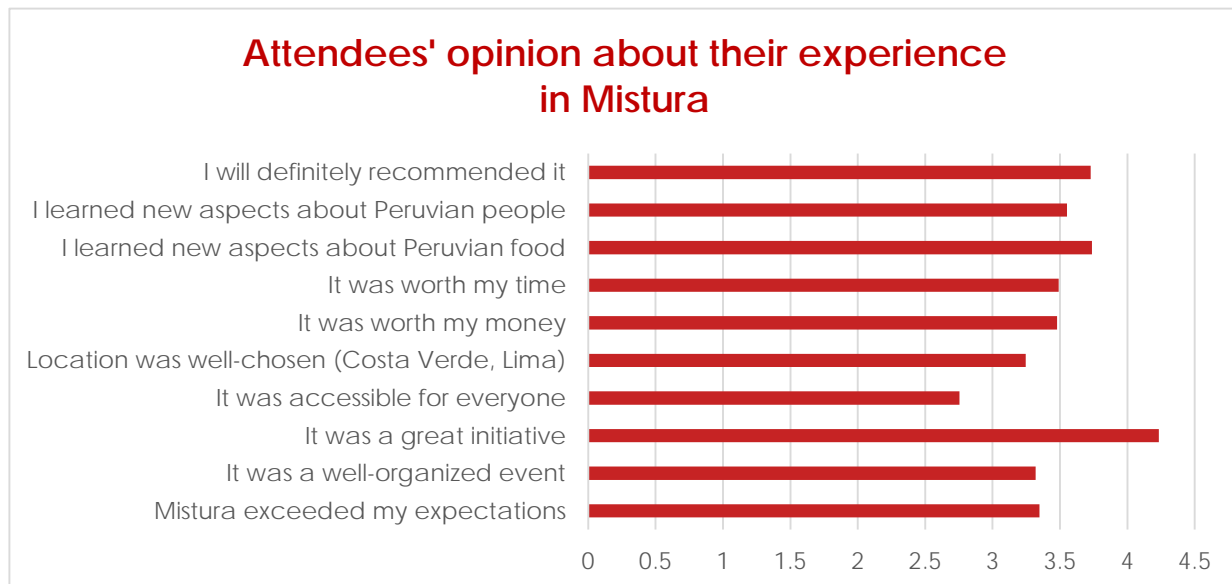


Graph 1. Percentage of Participants per department

Moreover, one of the most relevant findings in this study is the number of people that have attended Mistura. A total of 52% of participants said that they have not attended Mistura before, and 48% answered that they had. Also, participants were asked if they are planning to attend Mistura 2016 coming up in September. Only 26.7% is planning to attend, and 21.7% is not going at all. The vast majority of participants (51.7%) has not decided whether to attend Mistura 2016 or not. From the people that have attended Mistura before, 50% said that they have attended only once, and 17.6% went to Mistura at least three times. In this group, the most popular edition of Mistura was in 2014 since 65.1% of participants went that year alone. When participants that visited Mistura were asked about their level of agreement and/or disagreement (in a 5 points scale: 1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree) about the food festival, they majority answered that Mistura is a great initiative (mean = 4.2). However, most people said that Mistura was not accessible for everyone (mean = 2.8). See Table 1 and Graph 2.

Scale from 1 to 5	Mean	St. Dev.
Mistura exceeded my expectations	3.3474	1.21837
It was a well-organized event	3.3191	1.08967
It was a great initiative	4.2340	0.96638
It was accessible for everyone	2.7553	1.13295
Location was well-chosen (Costa Verde, Lima)	3.2447	1.04404
It was worth my money	3.4787	1.09475
It was worth my time	3.4894	1.16161
I learned new aspects about Peruvian food	3.7368	1.18690
I learned new aspects about Peruvian people	3.5532	1.08377
I will definitely recommended it	3.7283	1.08033

Table 1: Scale of agreement/disagreement based on the following statements. (Based in a 5 points scale: 1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree)



Graph 2: Proportions of agreement/disagreement based on the following statements.

On the other hand, all participants were asked about Mistura's media campaign and the effects that Mistura had on them, this was regardless of their attendance to Mistura or their place of birth. Most people answered that Peruvian food makes them feel proud (mean = 4.4). This specific finding supports this study's hypothesis (H₄) that food is an element of pride for Peruvians. In this case, the hypothesis was supported. Another interesting result is the low number of people that believes that Mistura integrates all social classes (mean = 3.0), also covered by H₃. Also, the number of people that feel represented by Mistura's media campaign (mean = 3.4) is not as large as the number of people that feel represented by Peruvian food in general (mean = 4.0), see table 2.

Scale from 1 to 5	Mean	St. Dev.
"We are all Mistura"	3.5393	1.28050
I feel represented in the video	3.3708	1.16815
Mistura represents Peruvian Diversity	3.8715	1.09658
People from other parts of the country come to Mistura	3.7056	1.12213
People from other parts of the world come to Mistura	3.8333	1.01111
Mistura promotes the integration of chefs and producers	3.6111	1.09539
Mistura integrates all social classes	3.0056	1.24295
Mistura promotes social inclusion	3.2000	1.21628
Lima is the new gastronomic capital in Latin America	3.8000	1.10053
Peruvians are known for their food	4.1307	1.00852
Peruvian food is excellent, the best	4.2541	1.01190
Peruvian food represents me	4.0447	1.15058
I am proud of Peruvian food	4.3833	1.04788

Table 2: 5 Points scale of agreement/disagreement based on the following statements. (Based in a 5 points scale: 1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree)

In addition, participants that declared to be currently living in Lima were asked about the level of satisfaction they have with Mistura being hosted in Lima. A total of 44.6% confessed to be moderately satisfied with the idea of Mistura being hosted in Lima. In this same group, 36.9% agreed that it is a high priority that Lima becomes a worldwide known food capital. However, when the inhabitants of Lima were asked about what they prefer for their city (either become a culinary destination or a city of multiple events) the largest group answered that Lima's priority is to become a city of large festivals of all kinds of interest and audiences (69.9%). Nevertheless, there was a question asking specifically about Lima's chances to become a food capital before the country celebrates 200 years of independence in 2021. This question was answered for all participants, despite of their location or place of birth. Around 68.1% said that there is moderately likely that Lima becomes the next gastronomic capital by 2021.

Finally, there was an open ended question approaching the following inquiry: Do you agree that Lima should be Peru's food capital? This question implied the opinion and participation of people from other areas rather than Lima. For this study, the responses were coded into multiple reasons why Lima should or should not be Peru's food capital. The large number of participants were supporters of the relocation of Mistura (47%), explaining their reasoning in the increase of tourism to other areas (24%), improve the quality of services (18%), and the revalorization of native communities that are distant from Lima (11%). Nevertheless, an important aspect from the relocation of Mistura supporters was that half of those respondents were people who currently live in Lima, which means that they are willing to move to other areas of the country following food festivals such as Mistura. On the contrary, opponents to this position (53%) claimed that Lima should be the food capital given "the diversity of its spaces and diversity of races. To have the emblem of 'Gastronomic Capital' entrenches the cultural syncretism of the people of Lima" said a participant. Most participants that supported the no relocation found it convenient that Lima hosts Mistura given the diversity of its population, which represents the vast majority of the country.

DISCUSSION

Despite of the great diversity of the population that participated in this study, and the number of people who have and have not attended to Mistura, the results show that Peruvians' believes about food goes beyond Mistura and their perspective on the organization of the event. For instance, the citizens of Lima have the willingness to be part of a city where events of other kinds are promoted, not only based on food. But, when all participants, from all the areas of the country, respond to Lima's like hood to become a food capital by 2021, the support is large and highly significant (68.1%). This could be understood by their level of confidence that Peru is capable of hosting large food festivals, and probably, in that matter, the country hasn't experience enough in other types of events that do not require any food involvement. Nevertheless, their answer supports H1 hypotheses about Lima's becoming a worldwide known food capital by 2021 and not a city of multiple festivals. Also, people of Lima want Mistura to be in their city. But people from other areas also agree that Lima should host Mistura. H2 is rejected and bring up the discussion about Lima as a city for Mistura or not. A high number of participants supported relocation and this should be reconsider (47%).

Another topic discussed was hypothesis H4, that asked about food is an element of pride for Peruvians. For instance, this was one of the statements that had the largest number of supporters in all the section. In the four statements that were focused on pride and the idea of food as a national identity symbol, participants agreed that Peruvians are known for their food (mean = 4.1), Peruvian food is excellent (mean = 4.3), Peruvian food represents me (mean = 4.0) and, the highest response was for being proud of Peruvian food (mean = 4.4), which makes us conclude that food is an element of pride for Peruvians. However, it was found that the reason why Peruvians feel proud of their food is not the achievement of their chefs and the awards received. This way, H3 is rejected given that food products and quality are the reasons why Peruvians feel proud of their food.

Given the results of this study, and the hypotheses supported, it is fair to say that Peruvians have a high connection with food, and that despite of their historical and political scenarios, they have found a common element of representation though food. Lima, their capital, is still a point of discussion whether to be the main representation of the country's gastronomy. Among the limitations that this study had, was the 2016 Presidential campaign that happened in Peru in April 2016. This might have influenced participant's responses based on their political opinions about diversification, decentralization and relocation of business like Mistura. For future studies, this research could explore what other potential areas could Peruvians be willing to visit in order to attend a food festival. Also, it could be significant if a future research studies the representation of Peruvian food from a foreign perspective.

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APPENDIX

Survey questions for *Mistura and the Newest Culinary Destination: Lima*

Demographics

1) What is your age?

- 18 to 29
- 30 to 39
- 40 to 49
- 50 to 59
- 60 or more

2) What is your gender identity?

- Female
- Masculine
- None of the above

3) In what state where you were born?

- | | | |
|----------------|-----------------|--------------|
| • Amazonas | • Huanuco | • Pasco |
| • Ancash | • Ica | • Piura |
| • Apurimac | • Junin | • Puno |
| • Arequipa | • La Libertad | • San Martin |
| • Ayacucho | • Lambayeque | • Tacna |
| • Cajamarca | • Lima | • Tumbes |
| • Callao | • Loreto | • Ucayali |
| • Cusco | • Madre De Dios | |
| • Huancavelica | • Moquegua | |

About Mistura

4) Have you ever attended Mistura?

- Yes
- No

(If "yes" is chosen as answer)

a. How many times?

- | | |
|-----|-----|
| • 1 | • 5 |
| • 2 | • 6 |
| • 3 | • 7 |
| • 4 | • 8 |

b. Mark all the food festivals that you have attend

- Perú, mucho gusto (2008)
- Mistura 2009
- Mistura 2010
- Mistura 2011
- Mistura 2012
- Mistura 2013
- Mistura 2014
- Mistura 2015

- Disagree
- Neutral
- Agree
- Strongly Agree

Please explain your reasoning:

g) In what state do you currently live?

- | | | |
|----------------|-----------------|--------------|
| • Amazonas | • Huanuco | • Pasco |
| • Ancash | • Ica | • Piura |
| • Apurimac | • Junin | • Puno |
| • Arequipa | • La Libertad | • San Martin |
| • Ayacucho | • Lambayeque | • Tacna |
| • Cajamarca | • Lima | • Tumbes |
| • Callao | • Loreto | • Ucayali |
| • Cusco | • Madre De Dios | |
| • Huancavelica | • Moquegua | |

If Lima is chosen as answer)

- a) Lima has been hosting Mistura for the past 8 years. How satisfied do you feel about this?
 - Not at all satisfied
 - Slightly satisfied
 - Moderately satisfied
 - Very satisfied
 - Completely satisfied
 - b) In your opinion, is it a priority that Lima becomes one of the gastronomic capitals in the world?
 - Not a priority
 - Low priority
 - Medium priority
 - High priority
 - Essential
 - c) Chose one of the following options. Is Lima's priority to become a gastronomic capital or a city of large and important events (non-food related)?
 - Lima's priority is to become a worldwide recognized gastronomic capital
 - Lima's priority is to become a city of large festivals of all kinds of interest and audiences
- 10) As a Peruvian, how important is that Lima becomes one of the gastronomic capital in the world?
- Not at all important
 - Slightly important
 - Moderately important
 - Very important
 - Extremely important
- 11) In your opinion, how likely is Lima to become the next gastronomic capital in the world by 2021?
- Not at all likely
 - Slightly likely

