

# ART OF FOOD

CULTURE AND FOOD DIVERSITY  
GASTRODIPLOMACY



Barcelona

1-3 July 2015

READER

## The Art of Food Reader

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## INTRODUCTION

**ART OF FOOD** is an international meeting of experts, aimed to stimulate ideas and share knowledge about developments in gastronomy, intangible food heritage, culture and creative tourism. This is the second edition of ART OF FOOD, the first one took place in November 2014 on the theme of Diversity, Creativity and Sustainability. This year's edition, the focus is on Culture and Food Diversity and Gastrodiplomacy.

The meeting is organised with short presentations to set the scene and then long break-out session for smaller groups to delve deeper into the themes under scrutiny. In these meetings, everyone is an expert, with knowledge and ideas to bring to the table which is why we try to keep presentations short and why we aim to compliment everyone's knowledge with this conference reader.

The reader is split into two sections with papers selected for the two expert meetings themes: **Culture and Food Diversity** and **Gastrodiplomacy**.

We are grateful to all experts that submitted papers and the papers selected come from three continents, providing varying perspectives and plenty of food for thought!

Dr Diane Dodd, Director  
IGCAT

## CULTURE AND FOOD DIVERSITY

**Culture and Food Diversity** is particularly important for local settings where landscape, agriculture, food, gastronomy, culture, arts and hospitality come together. Furthermore, food and cultural products are an important part of the economy from production and distribution to marketing, image and supply. As products and services are replicated throughout the world and globalisation is driving food homogenisation, there is a pressing need to preserve, safeguard and promote culture and food diversity. Only through culture and food diversity will regions have a distinguishing feature to set them apart – and many regions are taking up the gauntlet.

IGCAT believes that today's exciting developments are in regions where convergence is happening in tourism, culture, arts and gastronomy. Together with our partners, we aim to identify the most innovative and interesting ideas emerging in food and culture relations in regions and cities today, to analyse good and bad practice, support new incentives in this field and provide policy guidance.

## EXPO MILANO

by Prof. Roberta Garibaldi

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Expo Milano 2015 is a Universal Exhibition that Milan is hosting from May 1 to October 31, 2015. Over this six-months period, Milan has become a global showcase where more than 140 participating countries will show the best of their technology that offers a concrete answer to a vital need: being able to guarantee healthy, safe and sufficient food for everyone, while respecting the Planet and its equilibrium.

Expo Milan 2015 is not only a showcase event, but will concretely try to be proactive in finding answers to global problems, such as nutrition and the resources of the planet, according to the focus theme: Feeding the Planet, Energy for Life.

The idea is to open up a dialogue between international players, and to exchange views on these major challenges, which impact everyone. Expo Milan 2015 will be a world occasion to exchange ideas and share solutions on the theme of food, stimulating each country's creativity and promoting innovation for a sustainable future.

The Exposition is only a part of the more complex and big process that Expo has triggered in the last few years and in the whole Italian territory. In 2014- 2015 many schools, education institutions, research centres and universities have organized meetings, congresses, educational programmes in order to be prepared for this big event.

We can mention the Regional Competition among more than 400 schools of Lombardy "Schools of Lombardy for Expo Milano 2015", headed by the Regional School Office of Lombardy in collaboration with EXPO 2015 and the Italian Pavilion. Or the Call for Ideas Competition "Young People towards Expo", supported by the Province of Bergamo – Agriculture and Expo Dept.. And also, the complex system of projects and initiatives organized by the Church, that will involve students, teenagers and adults. These are only a few examples, that show the total involvement of the territory in the Expo focus themes and the real participation of the institutions to be proactive.

Moreover, the concrete commitment towards sustainability is the central pillar of Expo, not only as its main theme, but also according to actions. In particular, the environmental commitment of Expo 2015 SpA takes form in the implementation of sustainability criteria applied to all aspects and the entire lifecycle of the event, in order to prevent, mitigate or compensate any possible negative impact on the environment or on local communities. Just to mention few examples, the adoption of specific strategies to manage the environmental aspects connected to packaging, logistics, transport and movement of goods; the preference for products and services with the best environmental characteristics and performance in the development of their commercial and marketing activities; the adoption of measures for the prevention of pollution and proper management of any environmental impacts associated with the construction and setting up of the pavilions and exhibition structures; the reduction and optimisation of energy and water consumption.

Finally, the "Carta di Milano", a Chart of Responsibility, but also a concrete and measurable commitment undertaken by citizens, governments, institutions, associations and businesses. The document is in fact subject to signature of visitors to pavilions and of the Expo exhibition nations.

More than 500 experts took part in the preparation of the document, with 42 thematic groups, and more than 100 associations and groups worldwide, developing a set of good practices against food waste and for a healthy and sustainable world; an agenda for sustainable development; taking responsibility of all to ensure the fundamental right to food and water.

For these reasons, we can assume that Expo is occasion to foreground very important topics, to discuss them, to be creative, to find new solutions and ideas, to foster new forms of development. More than 140 countries are working together in the same direction and on the same topics and this issue is surely of big interest.

### BIOGRAPHY



Roberta Garibaldi is an aggregate professor of Marketing and Tourism Marketing and a researcher in 'Management of Tourism Industries' at the University of Bergamo. She is author of books and papers published in national and international reviews (e.g. "Il turismo culturale europeo" Franco Angeli, "Facebook in tourism" Franco Angeli). She is member of Aiest and ATLAS, delegate of Lombardy Region to SISTUR, and Scientific secretary of CeSTIT (Research Centre on Tourism Destinations and Heritage Interpretation) at the

University of Bergamo.

## A CITY AND A REGION DEVELOP CULINARY AND CULTURAL DIVERSITY THE CASE OF LJUBLJANA AND CENTRAL SLOVENIA

by Prof. Janez Bogataj, PhD

An old proverb says: We eat in order to live, but we don't live just so we can eat. Today there is no longer a dilemma about the role and importance of food and of individual dishes, which are increasingly becoming the bearers of information about the diversity of local and regional cultures. Every dish, whether or not it is the product of a long tradition of cultural heritage, a modern interpretation thereof or a completely new invention, has its own story, a narrative about the specific qualities of the natural and urban environment, the forms of economic endeavour, social relations, every-day lives and holidays of the local and regional population. Today we often speak about multiculturalism and cultural diversity. However this emphasis seems unnecessary, since we cannot speak of any special qualities of the present day. Every environment, so to speak, was also multicultural during past eras of historical development, and this led to cultural exchange, new knowledge, adaptation and enrichment – and the culinary field was no exception. It is therefore completely absurd to approach these issues in a one-sided manner. In the fields of culinary arts and gastronomy we therefore also have to support (with the help of gastrodiplomacy) efforts to identify culinary and cultural diversity on the one hand and to preserve and develop characteristic local and regional dishes and culinary knowledge on the other. We are adhering to this idea and principle in Ljubljana and Slovenia as well, particularly in its central region.

In 2006 we carried out an extensive research project and established the Gastronomic Strategy of Slovenia. The basis of this strategy was the determination of gastronomic regions and the establishing of culinary pyramids. One of the main criteria for the determination of the regions was the finding of concentrations of culinary characteristics and concentrations of certain local and regional foods and dishes in particular geographic areas. We took into account both culinary cultural heritage and contemporary culinary creativity. We therefore divided Slovenia into 24 gastronomic regions with 210 characteristic, representative or core foods and dishes. The entire system soon generated a number of positive effects, particularly in the area of culinary recognition and promotion for tourism purposes and in other areas. For example, knowledge of local and regional culinary specialities became very popular in the elementary school system, where the children achieve amazing results every year in a cooking competition called "Cooking and All."

Local and regional culinary endeavours have developed very successfully in the capital, Ljubljana, and the surrounding Central Slovenia region. In 2013 a gastronomic strategy was developed for the city and the region using the same methodology as was used for Slovenia in 2006. In the same year a promotional catalogue was published which had a major influence on thinking about offering different, i.e. local and regional foods in restaurants. In 2014, a book on characteristic Ljubljana dishes was published under the title "Ljubljana has Long Been Renowned for its Food", which not only presented the city's culinary heritage but in particular posed a challenge for its modern interpretation and with it a specific type of recognition. These dishes are currently being added to the menus of various restaurants. The City of Ljubljana and the entire Central Slovenia region, which support and enable the entire project, are directly present in all of these professional endeavours.



The emphasis on learning about and developing local and regional culinary cultures and cultural diversity is another successful project, which is entering its third year of successful implementation in Ljubljana this year. This project or events are called “Open Kitchen.” Every Friday from spring to autumn, representatives from up to 200 restaurants from Ljubljana and all over Slovenia gather in part of the Ljubljana Marketplace and sell “Positive Street Food” from the stalls. The range is especially culinary multicultural: from characteristic Slovenian and Ljubljana dishes to dishes from other European and global milieus. The response to the events at these culinary marketplaces has been exceptional. We can speak of new forms of communication in an urban area, contents which provide insight into the culinary habits of different cultures and allow people to experience different tastes, view cooking demonstrations in front of an audience and enjoy a complete experience of part of Ljubljana’s old town centre.

And, if we want to know about the meaning, purpose and content of gastrodiplomacy, the case of Ljubljana is a perfect confirmation of the formulation that (cit.): “gastrodiplomacy is a form of public diplomacy which uses gastronomy as a tool for communication and attraction.” I believe that the Ljubljana “Open Kitchen” events also demonstrate that gastrodiplomacy is not a one-way but a two-and-more way exchange and communication. They are in essence a method of presenting the authenticity of local, regional and national cuisines, which are open to people and are not carried out behind the closed doors of restaurant kitchens. The selection of dishes is also not based on reading menus, but on looking, smelling and tasting foods which are cooked in front of people. In fact, Valentin Vodnik, the author of the first Slovenian cookbook, which was published in Ljubljana in 1799, wrote: And why is our nose just above our mouth?

## BIOGRAPHY



Professor Janez BOGATAJ, Ph.D, is a doctor of ethnological sciences and B.A. in art history, from 2011 retired honorary professor of the Department of Ethnology and Cultural Anthropology at the Faculty of Arts at the University of Ljubljana. He researches the questions of Slovenian cuisine and gastronomy, arts and crafts, tourism, countryside tourism, the culture of business relations and corporate gifts, national brands, cultural heritage and its relations to modern society, changes in customs and national character. He is author of more than 60 books, 200 papers, over 1700 popular articles, 250 reviews and over 950 lectures in Slovenia and abroad.



## THE CULINARY TOURISM SUPPLY CHAIN AND THE REDUCTION OF CARBON FOOTPRINT: A CASE STUDY OF KOH SAMUI, THAILAND

by Dr. Jutamas Wisansing

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Sustainable cuisine, which supports local agricultural and food production, can be an integral tool for sustainable tourism. Food production and consumption are a large and important part of the tourism industry. Enhancing linkages between agriculture and tourism presents genuine opportunities for stimulating local agriculture and food production, retaining tourism earnings, and improving the distribution of economic benefits. Additionally, as destinations increasingly seek to differentiate themselves in the market, a distinctive local cuisine can be used as a tool for promotion. This further serves to reinforce the increasing desire of tourists for “authentic” experiences.

The benefits of increased linkages between tourism and agriculture go beyond just what is on the plate and include the generation of a range of both direct and indirect demands for agricultural products and services related to tourism (Berno, 2011; Fox and Cox, 1993). The effects of these demands can result in a variety of positive outcomes, including a reduction in product miles and carbon footprint and other wastes, enrichment of localities and economic links, more attractive, vital and viable rural areas, a more vibrant and locally distinctive tourism, and greater economic and social well-being for the host community (Berno, 2011).

This research considers a case study of Samui Island (Koh Samui) in Surat Thani province, Thailand. Koh Samui is the third biggest island in Thailand and one of the country’s most popular island tourism destinations. The island has faced many issues related to tourism development including land use change and conflict, and changes to traditional agriculture production.

Prior to 1990, Koh Samui was a small community which depended on coconut production and fishing. The following three decades has seen Koh Samui develop from a primarily backpacker tourist destination into one of the most increasingly upscale tourist destinations in Thailand.

Prior to the development of tourism in Koh Samui, the island was reputed for its coconut plantations, on which the local economy depended. When the price for coconut dropped, tourism’s role in economic development grew, with many people leaving agriculture to work in the tourism industry (Soontayatron, 2010). Tourism development created an increase in demand for land. This, along with the uncertainty of the coconut crop due to a hispine beetle infestation, dropping crop prices and significant capital investment required to enter the tourism industry, forced many locals to sell or to rent out their coconut plantations to outside land developers (Chaolan, 2011; Chatkaewnapanon, 2011).

As a result, currently in Koh Samui there is a scarcity of land to grow coconuts, with much of the available land being used for more lucrative tourism development. Agricultural production however is a socially and culturally important activity that nurtures the special relationships between people and the land. Residents of Koh Samui consider coconut plantations to be a part of their natural heritage as coconut products are closely associated with their livelihood and history (Green, 2005; Catibog-Sinha & Wechtunyagu, 2011). The use of agricultural products, specifically coconut, is also

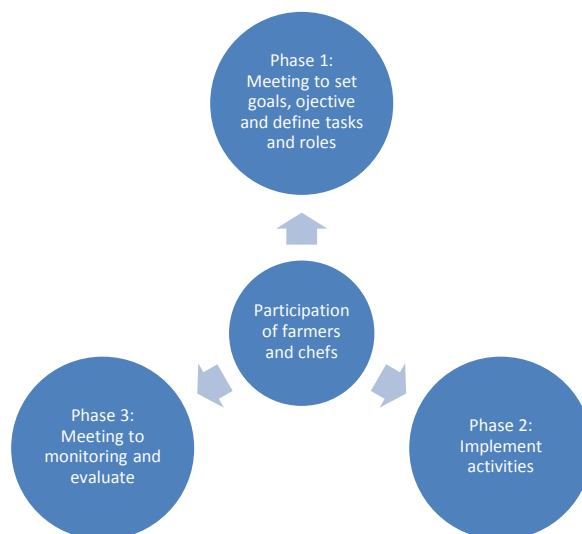
essential in producing tourism items (e.g. local cuisine, handicrafts, spa products etc.), so there remains a need for coconut on the island. As a result of the decline in coconut production however, coconuts are imported from other areas such as Indonesia.

#### GREENING KOH SAMUI

Under the Tourism Authority of Thailand's "Concept of 7 Greens" and the Designated Areas for Sustainable Tourism Administration (DASTA) project, Koh Samui has set a goal to be the first low carbon island in the APEC economy. Additionally, the Asia Pacific Energy Research Centre (APERC) has selected Koh Samui as its first island to pioneer modelling a low carbon lifestyle to reduce the use of fossil fuel and boost efficient energy use (Chantanakome, personal communication, 2012). One potential way in which Koh Samui can work towards achieving these 'green goals' is to consider the relationship between local agricultural production and the tourism industry.

This research addresses the interrelation between the culinary supply chain and low carbon menus to support sustainable culinary tourism in Koh Samui with a particular consideration of a socially and culturally significant product - coconuts. The research is being undertaken utilising participatory action research (PAR) (Figure 1), which includes in-depth interviews, participant observation and focus groups.

Figure 1 Participatory action research (PAR) approach in this research



This research considers the 3 Ps (purchasing, preparation and presentation) of climatically sustainable food management across the culinary supply chain in Koh Samui. In each of these categories, foodservice providers have considerable scope to reduce the carbon intensity of the food they provide.

Local tourism development requires people who are affected by tourism to be involved in both the planning process and the implementation of policies and action plans. It is recognised that by applying a bottom-up approach that emphasises the contributions of stakeholders, plans with local people and takes local needs into account the outcome of participatory planning is likely to live far longer since people identify with the project and see the project as belonging to them. Given the potential sustainability of the outcome of participatory planning process, the bottom-up approach is

often recommended (Conyers & Hills, 1984; NDPC, 2002; Mensah, 2005 as cited in Pongponrat, 2011, p. 49).

The first step in PAR is to gather essential information and identify the key stakeholders. Also, the researcher collects necessary information about the research area such as agriculture, population or land use. As part of Phase 1 of the research, farmers in Lipa Noi community (in Western Koh Samui) participated in in-depth interviews. They were asked what were their agricultural products, and the relationship between agriculture and tourism. At the same time, local chefs were invited to participate in a focus group about local Koh Samui food, comparing it to the food served at hotel restaurants. Additionally, the 12 chefs participated in in-depth interviews at their hotels with site visits to the hotel's garden and kitchens.

Preliminary results suggest that purchasing of produce was the domain of chefs and purchasing officers in most hotels. In the smaller hotels, chefs selected the ingredients directly from the nearest local market. There were no standardised energy saving methods applied while preparing and cooking meals in the hotels. All hotels experienced food wastage following meals, but only some hotels had waste separation systems. Others bagged food waste and left it for the local municipality services to pick up once a day. This preliminary work in Phase 1 will form the basis for further research.

Taking into account the transition from local networked connectivity to a wider social diversity of the stakeholder groups, internationally well-known chefs representing international hotel chains were invited to have a better dialogue with local Thai chefs. This "glocalisation" setting permits inclusive sustainable food management across the culinary supply chain, integrating important views from both international tourist demands and local supply chain capacities.

Two issues were addressed: (1) together could we create a coconut based menu (3 courses) to ensure that it will be well received by an international taste; and (2) what are the challenges and potentialities in the procurement of local ingredients and supply?

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A/Prof Jutamas (Jan) Wisansing (PhD) holds a Master's degree in commerce and management and a doctorate in tourism planning and destination marketing from Lincoln University, New Zealand. She was involved in establishing the Asian Languages Institute in NZ. As a tourism lecturer for over 17 years, she has published her works in a number of international journals. She has designed 9+1 building block a learning tool for capacity building and has trained community leaders from all designed areas for sustainability in Thailand. She is a managing director and consultant at Perfect Link Consulting Group.

## CHANGING EATING PATTERN: FROM INDIAN IMMIGRATION TO THE PRESENT IN MAURITIAN CONTEXT

by Dr Pavitranand Ramhota

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This paper explores the relationship between food habits, indentured immigrants in Mauritius and the evolution of their eating pattern. We know that over and above the aspect of labour exploitation, indenture ship offered a unique human experience whereby Indians, from different places of origins and of diverse linguistic groups, worked and lived side by side. Surely, the main characteristic of the Indian diaspora in Mauritius is the blend of religious cultural and traditional practices emanating from the Indian civilization. Furthermore, through permanent socio-economic contacts with other ethnic groups, the Indian population is part and parcel of the so – called “creolization process”. The trail of the Indians from the time of immigration to present –day Mauritius is very interesting .Through social mobility, they have emancipated from their role as ‘coolies’ to be part of the middle –class of Mauritian society. As a result, they have reviewed their social /cultural norms and values, and their eating –habits.

This paper also deals with some of the social relations involved in purchase, preparation and consumption of food among the indentured Indian immigrants and modern indo Mauritians, showing that what people eat is not only based upon individual choices and preferences, but is a reality governed by social, economic and cultural factors. The Indian immigrants re-invented the preparation with the various varieties of food they cultivated and obtained. They had different acquired tastes as they hailed from different quarters of India. Taste is deeply socially embedded in affective class cultures and is normatively highly regulated. Food has been a marker of their identity.

### LOCATION OF MAURITIUS

Mauritius is a small volcanic island with an area of 720 square miles, located in the western Indian Ocean approximately 500 miles to the east of Madagascar. Despite its small territory, the island is a kind of microcosm of diversity, inhabited by more than a million people who are heterogeneous in terms of ethnic group and religious adherence.

### A BRIEF HISTORIOGRAPHY

Mauritius did not have indigenous populations, and it was first discovered by Arab traders as much as two centuries before the Portuguese landed on their way to the East Indies. The small contingent of Dutch settlers did not attempt to colonize the island, choosing only to exploit its ebony forests and attempt to introduce sugarcane. They came in 1598 and named it Mauritius. The food they found on the island was the birds and tortoises, palm trees and many wild fruits. It was only in 1638 that they decided to settle on the island. They introduced sugar cane and other citrus plants like lemons, oranges and some vegetables. Among animals they brought deer, goats and bull etc. through which they obtained meat.

Following the departure of the Dutch in 1710, in 1715 the French East India Company claimed Mauritius and in 1721 started the first permanent settlement. To aid the agricultural development of

Mauritius, the French authorities began the large scale importation of slaves from Africa and Madagascar. Teelock (1995) notes that the French settlers to get land from the government-they needed slaves and that the possession of 20 slaves meant that one got 156 acres of land. In 1735, a new governor took charge, Mahé de Labourdonnais who encouraged of growing food crops and one of his greatest successes was the importation of Manioc from Brazil in 1741. He also encouraged the cultivation of crops like sugarcane, potatoes, vegetables maize and other cereals. Mahé de la Bourdonnais began to transform the colony with the development of infrastructure, not least of which was the development of the Labor at Port Louis (now the Capital of Mauritius) to replace the harbor at Warwyck Bay (later Mahébourg) which was plagued by wind and a dangerous reef. At about the same time, the first Indians (Tamils) were introduced from the French enclave of Pondicherry in southern India to work as road laborers and domestic servants.

In 1810, the British took over Ile de France (Mauritius) from the French. Britain was now in control of 'Star and Key of the Indian Ocean', and maritime traffic between the cape and India was guaranteed safe passage. Slavery was finally abolished in 1835, with the payment of compensation to slave owners only but this meant that there was a shortage of labour to work the land. To fill this gap, thousands of Indians were imported as indentured laborers. As a result, 450,000 Indian immigrants arrived and in between (165,000) returned to India after a five-year contract (North Coombes, 1990). The massive immigration altered the demographic and ethnic composition of the population drastically.

The majority bulk of Indian immigrants (60%) landed from Eastern Uttar Pradesh and Western Bihar, while 33% were recruited from Southern India (Tamil, Telegus) and 7% came from Maharastra (Marathis/ Bombay) as a result, the Indians were quite heterogeneous in terms of caste, religion, linguistic affiliation and regional origin (Hollup:1994) today despite the adherence of all four ethnic groups to the Hindu religion, the term 'Hindu or *Indien* in Mauritius is now exclusively identified with the Bhojpuri speaking people.

When the British conquered the island, the main crops were maize, wheat, tapioca, sugarcane and coffee. They ate foods that they themselves grew. Indeed, they even made their own bread. They also reared cattle, goats, and grew vegetables, such as barley, beans, and tapioca among others.

By 1830, the law had fixed 2 pounds of maize and one and a half pound of rice or its equivalent in tapioca for the slaves. The latter also had some land to grow vegetables and rear animals. The main diet of the Indian immigrants constituted vegetables while flour was the basic staple food.

Food at that time may have been inadequate and people may have had little to eat for many reasons. But, the most critical periods were still to come during the Second World War and after the passing of Cyclone Carol year over the island. As such, there was not enough food and people had to eat whatever available in a bid to appease their hunger. Moreover, the Indians had their own respective religious food rules which prohibited certain category of food items for instance they were not consuming beef, and pork

Food habits tend to reflect the social structures that exist within a particular culture. This has been postulated by Fieldhouse (1995) who concluded that "food behaviour is thus a guide to determine social structures and social relationships". The social aspects that influenced the food habits can fall under the following categories: meal patterns, friendship and hospitality, celebrations, food as

reward, rituals, prestige and status. However, people are often unconscious of the social rules that governed their food habits but just accept it as such. Fieldhouse (1995) views that shared food habits also provide a sense of belonging because they are affirmations of cultural identity and as such are not easily given up.

### MEAL PATTERNS

C.Fjellstrom (2002) and I.B. Gustafsson (2002) view that meal research includes studying people's food choices & meal habits, nutrient intake and the reasons they have developed these habits. The three meals a day pattern was widespread, meals such as breakfast, lunch and dinner had different structures and people consciously or unconsciously give these meals different cultural meanings. According to H.L Meiselman (2000) & L.Holm (2001), some people give more importance to lunch or breakfast while others give dinner this cultural significance.

In describing the diet, generalizations may be misleading because of the diversity of population at that immigration period of time. There could have been groups who had different food availability either in kinds, in quantity and quality. Following information gathered, it is deduced that people were poor and there was serious food shortage at the time.

In the 1960s, due to economic crisis and over population people still experienced difficulties to have access to sufficient healthy food. They were living in extended families under harsh conditions and there was not even electricity in certain places.

It is important to mention that special dishes like *briyani*<sup>1</sup> were consumed once or twice yearly during Muslim festivals and on special occasions. The Hindus ate meat only once a year when the cattle were offered to the *kalimaye*<sup>2</sup> during the *Baharia Puja*<sup>3</sup>. Rich people (1 or 2 in each village) would later in the 1970s offer *kheer*<sup>4</sup>, *puri* and other blessed foods like *rote*<sup>5</sup>, *laddoo*<sup>6</sup> which are foods rich in sugar and ghee, once a year during *Durga Puja*<sup>7</sup>.

People lived on a diet that depended enormously on the seasons, eating mainly what was available at the moment because of storing facilities. Foods were largely non-greasy, steamed and roasted.

Due to an upward mobility, to the "creolisation process" and globalization, the food preferences have evolved over time. Food has always been a source of some anxiety, but this is heightened in modern period. Food also divides and unites people. Food selection and intake are increasingly a matter of the individual, and not social. This change of food habits is a corollary of the disintegration of the rules and norms more generally in other spheres of social life. Eating habits are thus the result

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<sup>1</sup> Rice cooked with Indian spices and meat

<sup>2</sup> A religious shrine which consists of a raised table made of earth or cement where seven moulds made of stone are placed horizontally are marked with vermilion powder vertically on each stone which represents seven goddesses namely Durga, Luxmi, Saraswati, Kali, Chandi, Sitla, and Phoolmattee. Kali is the main deity in the Kalimai and devotees of Mother Kali sacrifice animal to please her.

<sup>3</sup> It is ritual performed in the premise of kalimai where a goat is sacrificed in the name of goddess kali so as to safeguard the village from evil eye and foreign invaders.

<sup>4</sup> Rice cooked in milk and sugar

<sup>5</sup> Small dough made of flour, clarified butter and sugar as offerings to the goddesses at the kalimai

<sup>6</sup> Sweetmeats

<sup>7</sup> A religious ceremony performed in the name of goddess Durga for nine continuous days



of both external factors, such as politics, and internal factors, such as values. These habits are formed, and may change over a person's lifetime.

The rapid transformation of food practices of Indo -Mauritians with a shift in food model towards an Occidentalized model or westernized model. This westernization assumes the form of a transformation of the register of the eatable with an increase in the consumption of imported products: canned meat, sweet drinks (fizzy drinks), etc. The transformation is the result of the rapid shift from subsistence food stuffs, based largely on local products and logic of self sufficiency, to a monetarization of food habits giving rise to importation of industrial products.

The growth of industrialization and technology, coupled with the socio-economic development of the Mauritian society has transformed family life, values and traditions, eating habits, cultural and ritual values attached to food and the very socialization pattern of intake of food in Mauritius.

The types of meal highlight the alimentary choices of people and the reasons which led them to develop those choices .Studies have demonstrated the social and cultural aspects of the choices made, that is, the attitudes and motivations behind alimentary choices. The social and cultural significance of meals suppose that they are analyzed as part of the space of consumption including sociability.

Indian Cooking has evolved significantly over time and the varying influences brought into the country by the various rulers and travelers, it has not lost its original identity, rather become richer with the assimilation of the myriad influences. This is very apparent in some of the unique regional cuisines. Indian cuisine is influenced by religion, geography and climate variations.

From the research conducted, it could be deduced that the meal structure of the participants have changed as remarked by the elderly women who indicated that the three meals per day were already in tradition but the composition had drastically changed especially among the Indo Mauritian who claimed *that faratas or rotis*,<sup>8</sup> half bread consumed for breakfast in the period 1960s until early 1980s have been replaced by bread or cereal intake for children whose families could afford some.

While during the 1960s onwards to early 1980s, meat and fish were consumed once per week or even once per month, it is now common to see these foods rich in fats and transfatty acids are a daily intake and a real threat to the health of the consumers.

Changes in food presentation and preparation were derived from technological improvements that facilitated the preservation of both uncooked and precooked foods. The advent of the microwave helped with the rapid preparation of food. In the UK, fast food preparation and presentation thus follows the American model which created a strong cultural and collective identity. The model has provided the consumers with uniformity and repeated experience (Schlosser, 2002). Guthman (2003) calls this phenomenon the 'McDonaldisation' of our society that has embraced the all American meal throughout the globe. Schlosser (2001) the most vehement critic of the fast food system, agrees that fast food, more specifically hamburgers, taste good. Yet Morgan and Murdoch (2000) disagree as they regard fast food from tasting good superficially since they are technologically enhanced products dripping with fat, therefore could by no means be tasty. Yet Sapala (2002), by establishing a parallel between the fast food industry and that of tobacco, has come to the

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<sup>8</sup> Round Pancake made of white flour

conclusion that we may become addicted to fast food, its texture, taste and the sensation of fullness after its ingestion.

Since the 1980 there had been a shift in the Mauritian food habits with an intensive invasion of fast foods through introduction of franchised foods like Kentucky Fried Chicken, Pizza Hut, MacDonald, Nando's, Debonnaire as well as a growth in the number and variety of streets food vendors like *dholl puri*<sup>9</sup>, *roti*, fried cakes, *briyani*, steak, barbecue and *grillade*<sup>10</sup> etc. This change in food habits has led to an increase in the prevalence of the non communicable diseases in Mauritius as pointed out in the Annual Health Statistics 2006 compiled by the Ministry of Health & Quality of Life. The figures for 2006 illustrate that heart diseases and diabetes are the two main causes of deaths in Mauritius and account for 21.7% and 22.6% of the total deaths in Mauritius.

While there had been a slow and almost constant increase in the percentage of death due to heart diseases shifting from 28.4% in 1975 to 35.5% in 1995 and 35.9% in 2006, there had been a rapid increase in the percentage of death due to diabetes over the last three decades with 2.7% in 1975, 14.8% in 1995 and 22.6% in 2006.

According to the Non Communicable Diseases survey (2004), the multi ethnic island nation of Mauritius has undergone an epidemiological transition over the five decades as a result of rapid industrialization and general improvements in the standard of living. During the same period there had been a shift in the disease pattern mainly from communicable to non communicable diseases. The report showed that in the 11 year period 1987-1998, there had been an increase in the prevalence of diabetes, overweight and obesity. There had been a steady increase in the number of diabetics in Mauritius from 14.4% (1987), 16.9% (1998) and 19.5% (1996) with a slight decrease to 19.3% in 2004.

However, food habits nowadays in Mauritius represent the focus of a growing number of questions and publications on the part of people ranging from university academics, medical stakeholders to professionals of the media. Food practices touch, in fact, fields as varied as culture (gastronomy and culinary patrimony), health (sanitary safety, nutritional prevention) and economics (budgets, food markets, production).

In conclusion, the term *eating habits* (or *food habits*) refers to why and how people eat, which foods they eat, and with whom they eat, as well as the ways people obtain, store, use, and discard food. Individual, social, cultural, religious, economic, environmental, and political factors all influence people's eating habits. Eating habits are therefore means through which individuals and social groups select and consume alimentary resources in response to social and cultural pressure. They reflect generally the social structure in which they are involved. Food habits provide a sense of belonging as they serve as an identity marker and, as any "techniques du corps" what Marcel Mauss, said. It is usually difficult to abandon or revise them. The analysis of behaviour associated with food shows that food habits are developed and maintained because they represent a behaviour which is practical, efficient and meaningful in popular culture.

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<sup>9</sup> A typical pan cake made of peas flour

<sup>10</sup> Grilled meat

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## CONGOLESE GASTRONOMY AND SUSTAINABLE DEVELOPMENT

by Louis-Marie Pandzou

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### ABSTRACT

Congo, my Country, is a rich country not only for its subsoil, but also of its diverse and varied cultural heritage. This country has an ethnic multiplicity. It involves a cultural diversity which entails variability or a plurality of its culinary or gastronomical culture. This gastronomical plurality is an undeniable asset as well in touristic opportunities as in employment that it generates. In our communication, we propose to show the relation between gastronomy and sustainable development. For this purpose, our communication will be articulated around the following points: Short outline on Congo; Presentation of the Congolese cultural heritage; Role of women in Congolese cooking; Various dishes of Congo; Gastronomy, generator of employment and touristic opportunities.

### SHORT OUTLINE ON CONGO

#### *Geographical, administrative and linguistic situation*

Located in the depths of Africa, Congo stretches over a surface of 342,000 km<sup>2</sup>. It has common borders with Cameroon, the Central African Republic in north, Angola and the Democratic Republic of Congo (DRC) in the south, Gabon in the east and the Atlantic Ocean in the west. Its capital is Brazzaville, bathed by the Congo River, the most powerful river in the world after the Amazonia. This river constitutes the natural border between Brazzaville and Kinshasa, the capital of the Democratic Republic of Congo. It makes these two capitals the closest capital cities of the world. Congo is divided into twelve (12) regions which are Kouilou, Pointe-Noire (which is also the economic capital of Congo), Niari, Lékoumou, Bouenza, Pool, Brazzaville (which is also the political capital of the country), Plateaux, Cuvette, western Cuvette, Sangha and Likouala. Congo is characterized by an ethnic and linguistic diversity. This country has nearly eighty (80) ethnic groups which can be gathered in eight (08) major ethnic groups, particularly Kongo, Téké, Mbochi (or Mbosi), Echira, Kota, Oubanguians, Sangha and Mekèè. The national languages of Congo are Kituba (much more spoken in the southern Congo) and the Lingala (more spoken in the north). The official language is French, the pedagogic language par excellence and the one used by the Congolese elite.

#### *Congolese gastronomy*

Congo is a country which is composed of a variety of characteristics, relating to its geographical, economic and sociocultural reality, different from one point to another one of its national territory, different from its culinary and gastronomic plurality. From the maritime and fish well-stocked coast of Pointe-Noire to the north of the country, while passing by the wet and game well-stocked Mayombe, the vast fertile-soiled territory of "Niboland", the majestic Congo River until the elevated landscape of the Nabemba Mount (in the extreme northern Congo), there are at any place "true cooking workshops" where women are good at the art of developing and creating typical and varied recipes.

## ROLE OF WOMEN IN CONGOLESE COOKING

The Congolese people, be they patrilineal in the north of the country, or matrilineal in the south, is a society in which women play a major role in the family's feeding and nutrition. Even though the above truth can certainly be relativized in some extent because of economic situation, it indeed remains true that the more women a man is wedded to, the more well-fed he is. Cooking is thus the task devoted to women in the Congolese society. They are the queens of stoves, saucepans and plates. They have to be good at cooking and giving therefore culinary satisfaction to their spouses and children, at giving them "true gastronomical pleasures". In this initiatory and preparatory school of married life that is named "*tchikumbi*", cooking used to be the focal point of it. Amongst other aspects related to the life in wedlock, the young nubile girl learned how to cook. She was confined and trained during a period of four to six months by an experienced woman so as to become a "true housewife", a good woman who can make good dishes.

Today, a woman feels still flattered and honored when it is said about her that she "*zebi lamba*" (She knows or she is good at the art of cooking). And a woman who cannot cook is at risk of losing her husband or having some rivals (who know better cooking than herself). It is thus to say that women must master the traditional art of cooking. They do not need a calculator for the correct proportioning when they start preparing their recipes of which they are the only ones to hold secrecy. For them, beyond the common technique, they have the tact, the touch, the "feeling"; in short an exceptional sense that enables them to be good at cooking. It is a culinary art which has nothing to do with proportioning or measuring instruments, but which is a set of gestures acquired, practiced and developed by the old ones and that they transmit from generations to generations, to the descendants.

## VARIOUS DISHES OF CONGO

### IV.1- Feeding in Congo

#### a) - Components

Feeding in Congo is dependent on the diversification of the auto-subsistence activities such as fishing, individual or collective hunting, collecting caterpillars, breeding, and cultivation of domestic plants. The basic food varies in accordance with regions and ethnic groups. It includes:

- Meat: coming from hunting (game, wild birds...), breeding (bovines, sheep, porcine, goat, poultry), fishing (fish, tortoise, crocodile), collecting (winged insects, caterpillars.).
- Vegetables: beans, spinach, green vegetables, pea, sorrel, manioc leaves, sweet potato, yams...
- Cereals: corn, rice, manioc (manioc as tubers, manioc as flour or "*fufu*", manioc as paste or "*kwanga*"), banana, plantain...

#### b) – Meal schedules and parts

Meal schedules are not regular for many Congolese because of economic constraints. It most often happens that in an average household a consistent meal is taken only once a day, i.e. in the evening.

In the same time, some light meals can be taken from time to time along the day, such as nibbling to some peanuts, eating some banana or some fruit.

#### IV.2 - Congolese gastronomic recipes

As said previously, Congolese gastronomic recipes are varied because of ethnic and cultural diversity, and the dishes are also varied according to whether they are relate to such or such other cultural landscape. Some recipes are typical or proper to some given ethnic groups. It is hard to know which cultural places they are from, so much they no longer belong to a restricted circle of a given ethnic group in order to become national or international dishes.

If the Romans were fond of "bread and circus games" ("*panem and circenses*" as it was said by Latin speakers), the Congolese are crazy about exquisite meat and good wine, or delicious beer. At break time while still at work, during week-ends with friends, the Congolese gather around a table in order to taste dishes with local drinks (Ngok, Nzoko...).

- 1 Those who do not have money enough to afford such drinks, in accordance with their wallet, do not hesitate to buy for themselves a bottle of beer and some roasted meat brochettes.
- 2 It is for them the ideal opportunity to be divided certain information, to discuss problems related to the community life, to firm up or to strengthen the links of solidarity.
- 3 It is to say that if Romans said "**In vino veritas**" ("In the wine, there is the truth"), a proverb of my country says "**Mbuka nkungu, mbuka malam na bindia**". It means that "the atmosphere is more convenient, more prone to dialogue between brothers or friends when they are gathered around some meal or drink.
- 4 Love of food and drinks is real; so it has turned this catering sector to be a flourishing one. Restaurants and bars are fast-growing all over the country. This trade seems to be easy to be exerted and it does not require initially large amounts of money for the same purpose: a little capital is enough to start a business.
- 5 The positive incidence in the economic life of the country where finding a job is a very tough enterprise, is that the said sector generates some subsistence employment which helps reducing the unemployment rates. In addition, what must be also promoted is the initiatives taken by some unemployed graduates and some housewives, all of whom are fathers and mothers to their respective families, who gathered in some sorts of "mutual funds" so as to let the local good-meat lovers as well as the expatriate ones, taste the dishes, and, at the same time, to spare some money for the fulfilment of their family needs.

#### CONCLUSION

Congo is not only granted touristic sites, but it is endowed with a delicious cookery for the pleasure of the Congolese public and foreign tourists. The heritage sites, as well as the various meals of the Congolese cooking, deserve to be known all over the world, and they all have in possession that nice country which is fully blessed to be a true touristic destination.



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Louis-Marie Pandzou alongside being a Teacher of French and Lingala at the Association for the Promotion of African Languages, he currently acts as a Cultural Mediator at the Mâ Loango de Diosso Museum as well as a Coordinator of the Center of the Association for the Promotion of African Languages. Pandzou furthermore gave several seminars and courses, e.g. on Inventory and Documentation Techniques of Cultural and Natural Patromony, Cultural Operators' Training with the co-operation of the French Cultural Center, Pointe-Noire and an International Course on Decision Conservation Sharing.

## GASTRODIPLOMACY

**Gastrodiplomacy** is another issue that IGCAT has identified as an area that needs further exploration. It has been described as a form of public diplomacy which uses gastronomy as tool for communication and attraction. As a component of national culture, gastronomy can reveal a society's heritage and values, but it is also a commodity to be consumed.

Recent years have seen a rapid rise in gastrodiplomacy initiatives around the world. As marketing and branding initiatives abound at national, regional and city level, we wonder what this means for diplomatic and even peace initiatives. Is there a war to be waged or can food unite us in diversity? And, is it all about branding or can we go beyond gastrodiplomacy to talk about a future of gastro-relations?

## CULTURE AND GASTRONOMY: LOCAL IDENTITY RESOURCES AND TOOL FOR ECONOMIC DEVELOPMENT

### CASE STUDY: FRANCE AND 'LE GOÛT DE FRANCE'

by Caroline Cavalcanti de Melo

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Acknowledging gastronomy as one of the most important tool that leverages development of new opportunities, this study is intended to study some incentives in this ambit and in particular the case of France, with its recent project 'Le Goût de France', and the rise and potential of creative tourism.

Culinary tourism has always been a remarkable cultural tool for 'branding' a destination image. For several years, culinary tourism has been an engaging theme, for academic research to commercial interests. Definitions vary in many settings, such as 'food', 'culinary', 'gourmet', 'gastronomy', 'wine' tourism, etc. – however researchers (Hjalager and Corigliano, 2000; Seo et al, 2013) noted the relationships familiarity, image and information provided by local cuisine; where these factors provide interest in visiting a particular place.

In order to transmit a positive image for tourists, destinations need to focus their campaigns on distinguishing features. Likewise work in coordination, which implies active participation of all stakeholders (Kivela and Crofts, 2005; Sánchez Cañizares and López-Guzmán, 2012).

Inside this universe of experiences, a more oblique way of connecting culture to emotions is through cooking (Rockower, 2012). Gastrodiplomacy is a new form of public strategy, with state encouragement for dissemination of its cuisine, at official events, international fairs or support financing its restaurants around the world.

Initiatives emerged originally in Asia, featuring the unique countries flavours and reinforcing differentiation of each of them, many times confused with neighbouring countries.

Tourism industry has always been related to “selling dreams” and experiences to visitors. However after the term 'experience economy' by Pine and Gilmore (1998), there was a thematic explosion in many fields.

Experience tourism refers particularly to the pursuit of what is genuine and unique in a destination. However, there is a contradictory phenomenon which many tourists look for genuine activities, while others choose the 'lack' of authenticity, 'simulated atmospheres', multi-entertainment in a fantasy and fiction world, such as theme parks. 'McDonalidization' of places and the growth of 'universal cultural space', these are factors that create a 'serial reproduction' of place culture (Echtner & Ritchie, 2003; Smith, 2009).

Culinary has been mentioned as one of the master lines that really drives what is authentic in destinations. It's where strong roots gather and can bring out its distinctions. Based on this, countries invested in campaigns showing its unique cuisine. Thailand was a pioneering example, which launched a program 'Thai global project' in 2002 expanding Thai restaurants around the world

(The Economist, 2002; Pham, 2013; Ruddy, 2014). This has become a model which drove others to follow their footsteps.

South Korea in 2009 founded 'Hansik Globalization Development Agency', comprised of 36 entities (government, academic institutions and the country's food industry actors). Other countries also launched campaigns, such as Taiwan, Malaysia, Indonesia and China. Aside from the Asian continent, the Peruvian project 'Cocina Peruana para el mundo' is notable. It was supported by several entities, chefs, journalists, associations like Apega (Peruvian Gastronomy Association) and Ceplac (National Strategic Planning Centre). One of the supporters is the great Peruvian chef, Gastón Acurio, who acts as a kind of international Peruvian cuisine ambassador, with his restaurant 18th in 'The World 50 Best Restaurants' in 2014 (Apega, 2014).

It was the world's Best Restaurants Award in 2014 that raised worries for French cuisine. Well-known worldwide for its cuisine and wines, the French have always been considered to have the best chefs. This relevant award pushed French restaurants to 11th position causing a particular concern to French foreign minister, Mr. Laurent Fabius. His speech referred to French culinary traditions as intangible cultural heritage as recognized by UNESCO since 2010. However he recognized that this rich heritage isn't just something to glorify the past but is also about displaying what is developing nowadays. They no doubt provided the urgency to launch 'Goût de France / Good France Project' celebrating French cuisine in 5 continents. More than 1,000 menus, more than 1,300 restaurants in 150 countries and 1,500 renowned international cuisine chefs took part, performing the 'diner français' (Gouvernement.fr, 2015; Le Gout de France, 2015).

The event took place 19 March, 2015, organized by Alain Ducasse, one of the most prestigious chefs of France. Menus from Tajikistan to New York, Seychelles to Sydney, embassies, restaurants and school-hotels associated with the event. In Versailles, 650 guests, including all foreign ambassadors in Paris enjoyed the 'French dinner'. The idea came from Auguste Escoffier initiative, one of the biggest names in French cuisine, an author in this area and pioneer of 'Les diners d' Epicure' (gastronomic dinners) in 1912 (Le Goût de France, 2015; France 24, 2014).

Apart from the Le Goût event, overall efforts and measures have been magnetized for an integrated development, on the lines of gastronomy and enology reinforcement including monthly meetings and simplification process for 'culinary students' visas.'

The purpose is to emphasise diversity and variety of current French cuisine, open and or encourage innovation, while preserving values, such as its local products and seasons, respecting high quality principles and environmental responsibility. The image of a French monolithic and formal cuisine was to be seen as an outdated vision.

Gastrodiplomacy has the power to leverage business relationships and is an efficient communication mechanism. However, there are cases, as South Korea, which could be a gradual success, attracting future investments and building a positive destination image. These global innovative campaigns lead to questions about products trading relations; economic interests and country-of-origin products export agreements; discussions about image and destinations competitiveness; authenticity and mass culture; diplomacy; etc.

The present scenario, where tourists are increasingly well-informed, it is essential that destinations reinforce image with a strong and creative brand. For this, strategies and alliances between public and private sectors in an integrated system will be necessary. This planning process is just the beginning for gradual development, as observed in some countries which have adopted gastrodiplomacy as an economic development tool. These countries even as a progressive increase, already stand out with their exports of country-of-origin products, expanding number of restaurants around the world and their visitants or interest in visitors.

In France, a country with strong culinary tradition, there is continuous interest from visitors. Yet, with solid culinary roots in this ambit, it is necessary to combine tradition and innovation. The French capital is the most visited city in the world with a phenomenal number of more than 30 million visitors annually, which spend an average of 31-34€ per day on food (CreativeParis.info, 2015; ParisInfo, 2014). Paris is also one of the first cities in creative tourism, besides Barcelona. In 2010, ADCEP (Association for the development and creation of studies and projects) created the website 'Creative Paris' at that time without much structure. Today, after a long classification and evaluation, they already have eight categories and more than 34,000 creative workshops. It is interesting to note how the experiences and creative tourism is reflected in a cosmopolitan city like Paris. 'Creative Paris' data ensures that most popular workshops are about typical French cuisine. However these initiatives need more support from the public sector to engage, especially if transposed to other destinations not having visitors affluence such as Paris.

It's considered that researchers must contribute to developing resources that will boost the development of a value chain, promote positive image, tourism and support exports, increase, as well as also create new ways of valorising the intangible heritage in this competitive world.

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## EASTERN GASTRODIPLOMATIC EFFORTS: ASIAN NATIONS AS PIONEERS IN THE USE OF CUISINE IN CULTURAL DIPLOMACY

by Tanja Strugar

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A culture is comprised of narratives that perpetuate certain values and morals, and then channels them through media such as visual art, music and theatre. This transmission can also be conducted through food and foodways, carrying these values through the process of sharing experiences and customs revolving around a meal. From nostalgia to lessons on life, the preparation and sharing of food has been essential in the education of young generations in understanding a certain way of life. Today, this 'word-of-bite' has only survived in cultures that have solidified and protected their values through the development and solidification of their national gastronomy, whether through UNESCO labelling as cultural heritage or through becoming a widely recognized part of the tourist offer.

Sociologists and anthropologists recognized this and began analysing the origins of dishes, their etymology, symbolism within the society (cultural and/or religious), as well as similarities and differences between dishes of various cultures. This metaphysical value can be projected to larger scales than individual sentiments; if enough people give the same dish or food that value it becomes a societal tool for bringing people together. This means that these dishes are capable of uniting a nation's population if enough importance is placed on them at a metaphysical level. Hend Alhinnawi explains this perfectly in his blog:

"Food is a catalyst, not only for families to come together, but sharing a meal often creates an environment for business partners, co-workers, community leaders, and educators to exchange ideas for a purpose far greater than basic nutrition. It is an important tool in building cultural understanding, and in turn, breaking down traditional barriers by providing insight into a culture that might otherwise be unknown to a person"

(Alhinnawi, 2011)

Governments have recognized this value and began developing and incorporating outreach programs into their procedures, classified as gastrodiplomatic efforts, placing food as a priority in not only promoting a sense of national identity, but also stimulating exchange between cultures as to what they have to offer (of which food is the hardest to decline).

Paul Rockower first coined the term gastrodiplomacy, romantically defining it as "a method of reaching hearts and minds through people's stomachs" (Wallin, 2013). Later Sam Chapple-Sokol gave a more precise definition: "The use of food and cuisine as an instrument to create a cross-cultural understanding in the hopes of improving interactions and cooperation" (Chapple-Sokol, 2012). The term gastrodiplomacy has come into existence in the last decade and has been utilized by a variety of countries as a soft-power instrument for boosting their public image.



Countries have made their gastrodipomatic efforts go across borders, in the hopes of promoting cultural exchange and a rise in global awareness. Most of these nations reside in Asia, where the concept of gastrodipomacy was first recognised. These include nations that have boosted their international recognition through the spreading of restaurants throughout the globe, such as China, Japan, and India. These examples have had indirect diplomatic results, as the government did not fund the establishment of the restaurants, but other nations' governments did take direct action within the field.

One of the pioneering countries in the incorporation of gastrodipomacy is Thailand, which launched the initiative 'Global Thai' in 2002 through opening Thai restaurants around the globe. According to their government reports, the numbers went from 5,500 in 2002 to 10,000 in 2013, implying that their initiative is successful. Many agreed that this method was an effective point of action for building a public image; diplomats in Washington have "point[ed] out that restaurants are often the only contact that most Americans have with foreign cultures" ("Thailand's gastro-dipomacy", 2002). Others have taken their own initiatives to promote Thai culture, such as Thai senator in 2002 Mechai Viravaidya, who owns several restaurants worldwide titled "Cabbages and Condoms", which promotes birth control and assist in the fight against the spreading of AIDS. These efforts can be interpreted as successful, considering the overall increase in Thailand's popularity as a tourist and migration destination: in data made available by the Department of Tourism of Thailand, the country has experienced a growth of 107% in arrivals from all countries between 2002 and 2012 (Vanhaleweyk). The incorporation of Thai restaurants into daily life in other nations can also be seen as a positive result for the national brand of Thailand, and with the increase in the visibility of Thai culture one can conclude that Thailand's 'net worth' on a global plain has increased in the last decade.

Another nation that is promoting their public image through food is Taiwan. According to an article in The Guardian "President Ma Ying-jeou has ordered his envoys to start talking the language of food by launching a £20m 'gastro-dipomacy' campaign in the UK and elsewhere" (Booth, 2010). Revealed in 2010, 'Dim Sum Diplomacy' planned to promote Taiwanese food as an alternative to Asian cuisine as seen abroad, specifically a healthier, lighter substitute to the typically heavy national cuisines that are readily available in many metropolises. The government intended to open 3,500 restaurants within Taiwan as well as internationally, play host to a variety of popular culinary events, as well as establish a "Taiwanese food foundation – a culinary think tank that will assist coffee shops and restaurant chains that promote Taiwanese foods abroad" (Rockower, 2010). Other goals included 10,000 jobs created by the end of 2013 and an additional 50 international brands.

Indirectly, the Taiwanese movie industry has also assisted in the expression of national identity through food. A variety of films produced in the last two decades have used food as a medium through which traditional and modern values have been expressed and translated to the audience. An example of this is the comedy film "Zone Pro Site: The Moveable Feast," which centres on a young girl who lives on fast food and who enters a cooking competition for catering (Hsu, 2013). This is reflective of Taiwanese culinary traditions, as many poorer families would use catering companies to replace the restaurant experience for special occasions, and serve food outdoors. This is referred to as "ban doh", and the director of the film used this as a medium to communicate to both younger and older generations, bringing back a form of cultural heritage while making the audience laugh.

Another example is the film “Eat Drink Man Woman,” which uses food as a medium for communication between family members, and simultaneously mirrors Taiwanese traditions and values. The plot is centred on a family of a widower Chinese master chef and his three daughters, who gather every Sunday in order to share a meal together, but end up dealing with the daughters’ personal problems. This is a perfect example of the use of gastronomy to transfer values to an audience, specifically Confucianism in the context of familial life (Khaw, 2012). In the case of this movie it is the acceptance of modern values that reflect natural desires (i.e. sexual desires of the daughters) by the traditional values that are based on Confucian beliefs (the father feeling as though his opinion has become obsolete).

These two films act as representatives of a movement that utilized food in order to express and transfer Taiwanese values and culture to general audiences, as opposed to exclusively for Taiwanese audiences. This can be viewed as an informal form of culinary diplomacy, as it opens the door to understanding the culture of a nation and offers the opportunity to better communicate ideals and values.

South Korea is yet another country taking the gastrodiplomacy world by storm, referred to as ‘Kimchi Diplomacy’. In 2009 the South Korean first lady Lee Myung-bak prepared a variety of traditional dishes for American veterans of the Korean War that took place in the 1950’s (Moskin, 2009). Her goal was to introduce an alternative view of South Korea to people that didn’t experience it in the best light: “I wanted to give them a new taste of Korea as something positive and delicious,” she said in an interview (speaking through an interpreter), her first with a member of the Western news media since her husband took office the year before. “From the war, they do not have many pleasant food memories” (Moskin, 2009). The first lady also proceeded to have similar affairs with the Japanese prime minister and his wife, Miyuki Hatoyama, where Mrs Hatoyama proceeded to help prepare kimchi, stating that she “wanted to experience making kimchi with bare hands” (“Kimchi Diplomacy”, 2009). The utilization of food in order to change a country’s image, no matter how small of an audience is being addressed, can result in mass turning of opinion through example. In addition to this initiative the Ministry of Agriculture, Forestry and Fisheries set aside ten million dollars “to spend in 2009, including grants and scholarships for South Koreans to travel and attend culinary school” (Moskin, 2009). The South Korean government was confident of its being next in line to open restaurants abroad and bring foods such as tteokbokki, bibimbap and bulgogi to the international culinary world. They’re initiatives instigated the ‘Hallyu’ (“the Korean Wave”) in the United States, increasing their cuisine’s popularity and overall awareness in Americans as to all that South Korea has to offer. Whether through addressing the wider population, or simply through social interaction with other political figures, the South Korean First Lady managed to adapt a social aspect of her culture in order to open dialogue between nations and solidify relations, proving the real value of gastronomy in the political and social spheres.

Another nation that has developed an international gastronomic reputation is India, also known as ‘Samosa Diplomacy’. Indian food especially can be found at almost every corner in London, and there is a tendency for there to be at least one Indian restaurant in every capital of the West. Restaurants aren’t the only way Indian food has acted as representative of one of the largest countries in the world: in Australia the Uniting Church has played host to a monthly dinner for Indian students, where they can express their stress and fear concerning street violence targeting them. Indian food is served, in order to assist in the comforting of the students (Yudhvair, 2011).

Locally, efforts made by the government have been insufficient, but there have existed initiatives oriented towards promotion through gastronomy. Paul Rockower discusses an event conducted through government initiative: "In Delhi, the Indian Ministry of Tourism -- in collaboration with a variety of other ministries and tourist boards, helps host the popular tourist destination Dilli Haat, a rural market-style center to showcase Indian crafts and cuisine from all across India's varied 28 states" (Rockower, 2011).

There is great potential for India to further enhance its already established gastronomic reputation and promote the great cultural variety that all its states has to offer, which leaves us anticipating where the government will take the country in the future.

In the case of each nation, the cultural narrative acted as a cohesive social force, uniting neighbourhoods, villages, regions, and the nation, offering a sense of belonging and pride. The private, public and civil sectors have the capability to resurrect the positive narrative through a systematic approach to national gastronomy. As a relatively new discipline, gastrodiplomacy has already proven itself effective as a soft power instrument of public diplomacy. Its importance is highlighted by the general trend of globalisation, where it is becoming more difficult, especially for smaller countries, to showcase their national identity. It has the potential to reshape public diplomacy through its promotion of gastronomic exchange between nations, as well as its strengthening of cultures through accentuating a sense of pride for nationals. The number of ways in which a nation can utilize gastrodiplomacy is endless, which ultimately it leaves us to wonder what the 'foodies' of the world have in store for us in the future.

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## MASS MEDIA RECIPES FOR RAPPROCHEMENT: TELEVISION'S CELEBRITY

### CHEFS AS GASTRODIPLOMATS

by Ray Granlund

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#### ABSTRACT

A growing number of celebrity chefs on television are exerting influence as cultural actors in the sphere of cultural relations through food programmes. This paper makes a case for interpreting this phenomenon as a form of gastrodiplomacy, one that is quite powerful because of its vast mass media audience. However, the public diplomacy vector in many of these cases lies outside the mainstream of gastrodiplomacy research. Rather than a nation advertising itself to a public through its cuisine, the actors here are citizen diplomats whose objectives centre on fostering intercultural understanding, and they may be communicating to the public about their own culture or reporting on another. The diplomatic vector here, rather than promotion, is mediation, and the relevant aspects of this mediatory role, such as mutuality and trust versus authenticity, are explored using two culinary television series as examples: Anthony Bourdain: Parts Unknown (CNN) and The Incredible Spice Men (BBC Two).

These programmes do not make food an instrument for the promotion of a nation. Rather, they use the universality of food as a tool to foster empathy with other cultures, in the case of Parts Unknown, through Bourdain's food-themed reportage about foreign or niche-domestic cultures, and, in the case of the Spice Men, through recipes and public interventions by Indian British chefs Todiwala and Singh, aimed at expanding a White British public's relationship with Indian culture through the food metaphor of fusing exotic spices into traditional, national recipes.

#### INTRODUCTION

With the marked growth in the popularity of food media over the last two decades, culinary programming on television has proliferated into a diverse array of formats, from traditional and ethnic cooking instruction to culinary reportage shows to chef competitions and various other reality TV concepts – content which is reaching a vast, global public. Consider the very successful American cable channel, The Food Network, devoted entirely to such programmes (Holland, S. and Novak, D., 2013). While these shows are admittedly designed to entertain, a subset of them, particularly those in the food travelogue genre, also lend themselves to being interpreted as gastrodiplomatic texts, as Francesco Buscemi has done (2014) with Jaime Oliver's *Great Britain*. Television programmes like these have a cultural dimension that goes beyond mere entertainment, one that makes use of the anthropological role of cuisine and food culture 'as a defining marker of cultural identity, as well as a gateway to understanding cultural difference' (Schmitt, C., 2014, p.37), and the fact that they are viewed by so many people makes them particularly effective public diplomacy. The present paper

focusses on two such programmes, CNN's *Anthony Bourdain: Parts Unknown* and BBC Two's *The Incredible Spice Men*.<sup>11</sup>

The shows examined here differ from Buscemi's Jaime Oliver example, however, which he writes is designed to 'represent food to reinforce the nation,' (2014, p. 46), in that they do not have nation-branding objectives. So, if these television shows are to be interpreted as gastrodiplomatic, the scope of gastrodiplomacy must include, in addition to the usual national instrumentalist objectives, a cultural diplomacy of mutuality, as well, like the one famously defined by Milton C Cummings Jr as 'the exchange of ideas, information, art, and other aspects of culture among nations and their peoples in order to foster mutual understanding' (2003).

### BEYOND PROMOTING NATIONAL CUISINES, A GASTRODIPLOMACY OF MUTUALITY

Understandably, the mainstream in the field of gastrodiplomacy looks at nations' efforts to promote their brand to foreign publics using their national cuisine. However, in the special Gastrodiplomacy issue of *Public Diplomacy Magazine* Paul Rockower explains that the field has been growing in step with public diplomacy and now 'transcends the realm of state-to-public communication and can also be found in forms of citizen diplomacy' (2014, p. 14). In the same volume are two articles detailing the citizen gastrodiplomacy to which he refers – one about using food in art as a medium for engagement (Carly Schmitt) and one about food as a tool for conflict resolution (Sam Chapple-Sokol). Significantly, both authors consider mutuality to be an aspect of gastrodiplomacy, defining it as 'the use of food and cuisine as an instrument to create cross-cultural understanding in the hopes of improving interactions and co-operation' (Chapple-Sokol, S., 2013, p. 162) and as 'a foundation for intercultural exchange' and 'an approachable way to encourage a conversation about larger more challenging topics' (Schmitt, C., 2014, p. 36). Both of the articles cite the work of the Pittsburgh-based Conflict Kitchen, an American-run restaurant serving 'cuisine from countries with which the United States is in conflict' to a US public (Conflict Kitchen, 2014), as an example of citizen gastrodiplomacy. It serves as a useful illustration of two important aspects of a gastrodiplomacy of mutuality that are at work in the culinary television programmes examined here.

The first aspect is that the diplomatic vector of is one of mediation rather than projection. Conflict Kitchen mediates the transfer of information about a foreign culinary identity to its own community. The same diplomatic vector exists in *Anthony Bourdain: Parts Unknown*, which features the American chef and author as an investigative reporter gathering information about the culture of the places he visits using local cuisine and meals with the local people as the context and catalyst for typically revealing conversations and experiences. The programme's viewers, an anglophone and presumably largely American audience, participate in these encounters and activities vicariously through Bourdain and thereby receive information about the food and foodways of the locale, as well as a broader insight into the history, culture, politics and current issues affecting the whole society, mediated by Bourdain and his travelogue.

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<sup>11</sup> This paper is based on a much longer academic work, which includes extensive analysis of selected representative episodes from the two programmes: Granlund, R. (2015) 'Recipes for Rapprochement: Anthony Bourdain and The Incredible Spice Men as Gastrodiplomats on Food TV', *IC71095A: Cultural Relations and Diplomacy*. Goldsmiths, University of London. Unpublished essay.

Conflict Kitchen is also an example of communication between different cultural groups within a state or community. The Palestinian menu was ‘developed in collaboration with Palestinians in Palestine and Pittsburgh’ (Conflict Kitchen, 2014). The “otherness” of a foreign cuisine is mitigated when the practitioner of the cuisine is a member of the same community as the consumer. This has the potential to stimulate dialogue about the geopolitical conflict in which these groups are involved. This dimension is at work in *The Incredible Spice Men*, in which the two celebrated British Asian chefs – immigrant Cyrus Todiwala OBE and fourth-generation Scottish Sikh Tony Singh – marry a technique from their own culinary heritage – cooking with Indian spice – to the best of local British produce. As the Indian and White British communities are not presently involved in conflict, *Spice Men* goes a step further, merging elements of two distinct culinary identities from within one community, such that there is no longer a foreign cuisine at all. Instead, a new cuisine is created which belongs to a multicultural community without internal boundaries, one that draws on some of the best elements from the distinct culinary vocabularies of two of its cultural constituents.

At their essence, both *Parts Unknown* and *The Incredible Spice Men* convey information about other cultures to their viewership through the medium of food, in a reversal of the cultural projection vector of traditional diplomacy (Holden, J., 2013). More specifically, Anthony Bourdain is a member of the public he is informing; he is an American investigating lesser-understood cultures of the world and documenting his experiences for the edification of an anglophone CNN viewership. On the other hand, the case of the *Spice Men*, Todiwala and Singh, is less clear cut. The two chefs have dual cultural affiliations as members of the Indian minority in the UK; their cultural identity is hybrid. However, as long-time residents of the UK – Singh being a citizen and Todiwala having moved to London in 1991 – their community affiliation, as they themselves perceive it, is undoubtedly British. They are ‘infectiously patriotic’ (McCrum, K., 2013), declaring it in the programme’s title sequence: ‘We love this country of ours’ (‘Hastings’, 2013). Therefore, they are also, in this sense, members of the public they are informing. They are Asian Britons sharing Indian cooking techniques with the uninformed amongst their fellow countrymen, the majority of whom are White Britons (ONS, 2014).

### KNOWING THE MESSENGER, TRUST AND AUTHENTICITY

The ambiguity in the *Spice Men*’s cultural identity suggests the importance of a critical look at the affiliation of a diplomat in a mediatory role with either the source or the audience, and what effect that has on the authenticity or trustworthiness of the message. In the case of *Parts Unknown*, the viewers are receiving information about foreign cultures from someone with whom they might easily identify, a proxy interacting with these cultures on behalf of the public at home, suitable because he shares a common background with the audience and therefore can be counted upon to wonder about the same things the audience might, ask the same questions and react in a similar way to the experience.

Likewise, though the *Spice Men* as Asian Britons have less in common culturally with their White British target audience than Bourdain has with his, they nevertheless will enjoy a heightened trustworthiness when compared to Indian chefs with no ties to the UK. After all, Singh and Todiwala are the recipients of numerous British accolades for their restaurants, which celebrate traditional British produce with the added ‘drama’ of spice (McCrum, K., 2013). Cyrus Todiwala was made an Officer of the British Empire (OBE) and was chosen to cook the inaugural lunch of the Queen’s



Jubilee Banquet, and Singh is a dyed-in-the-woollen-kilt Scot, complete with bristling Edinburgh accent, below his turban and Sikh handlebar moustache. It goes almost without saying that the Spice Men, and Bourdain, as well, also benefit in trustworthiness from the consecratory effect of celebrity that comes simply from appearing on television.

On the other hand, if the cultural proximity of these television hosts to their audiences, or their fame, can be said to give them heightened trustworthiness as agents of gastrodiplomacy, it might also be argued that, as communicators mediating between two cultures, the very same closeness to their audience that earns them trust means they are also more distant from the culture they are communicating. In a general sense, this might raise questions of authenticity. For example, who could be considered better at teaching Indian cooking than an Indian chef who lives in India and cooks for Indians? Correspondingly, the more distant that culinary instructor is from Indian culture, the more likely the pupil might be to doubt the authenticity of the teaching as “watered-down” and “catering for foreign tastebuds”. With *The Incredible Spice Men*, this argument falls away as irrelevant, for the simple fact that Todiwala and Singh are, in fact, not teaching Indian cooking. Instead, they are teaching ways of using a larger vocabulary of spices in the preparation of traditional British fare, a concept that is inauthentic by design.

By comparison, Anthony Bourdain’s show, because it does not teach recipes, is also largely immune to an authenticity critique. The unusual format of *Parts Unknown* has its host exploring other cultures, using the local food and meal rituals almost as a pretext to get to deeper questions, and the interrogation is undertaken from an overtly subjective point of view. Making no claims to documentarian objectivity, the show is infused with Bourdain’s own personality and bias, and the things he learns about other cultures, which he communicates through his show, must be accepted by the viewer at face value and as mediated by Bourdain. It is true that Bourdain’s tourist gaze affects his experiences and interactions on the show, not to mention the presumably distracting off-screen presence of the production crew that must accompany him everywhere he goes. Nevertheless, this fact matters little, when the televised experience is not substituting for any possibility of a real-life experience. One might argue that the armchair traveller watching *Parts Unknown* from the comfort of home should really go travel and experience the locale in person, but the show often seeks out locations that are challenging destinations for the typical viewer, with episodes on Colombia, Libya, Democratic Republic of Congo, Jerusalem and Iran – all places under United States Travel Warnings at the time of writing (US Dept of State Bureau of Consular Affairs, 2014). It’s precisely these episodes, the one on Iran being perhaps the best example, which have the greatest potential for impact as gastrodiplomacy.

An example of a specific episode from each show will drive the point home. When Chefs Todiwala and Singh visit ‘Hastings’ (2013), they teach ways of using the vibrant panoply of Indian spices to enhance iconic local produce from England’s south coast, and they test out some of their unconventional versions of traditional fare, such as masala spiced fish and chips, on sceptical but eventually enthusiastic rural Britons, creating a compelling food metaphor for a more integrated British cultural identity, one that is neither cottage pie nor curry, but something new and in between.

In 'Iran' (2014), Anthony Bourdain humanises a demonised 'other' by allowing his viewers to vicariously participate in the ritual of intimate meals with ordinary Iranians and eavesdrop on the resulting conversations. In both cases, food is used as a medium for a cultural relations of mutuality, with themes of promoting understanding between cultures, eliminating misconceptions about other cultures and mitigating fear and mistrust of other cultures.

## CONCLUSION

Innovative food travelogues on television such as *Anthony Bourdain: Parts Unknown* and *The Incredible Spice Men* are achieving real intercultural relations objectives with large publics. The growing literature in the new field of gastrodiplomacy has already laid the theoretical groundwork for the interpretation of these type of cultural productions as gastrodiplomatic endeavours. They are mass media extensions of celebrity-chef auteurs engaging in citizen diplomacy, and as such they act as agents of social change, using food's ability to tap directly into non-verbal emotion and establish common ground between human beings to instil respect and even appreciation for another culture in millions of viewers.

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