Malaysian Culinary Culture: Foreign Ethnic Food Consumption and the Alteration of the Dominant Culture's Cuisine

A thesis submitted in fulfilment of the requirement for the degree of
Doctor of Philosophy

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DECLARATION

I, **AHMAD ESA ABDUL RAHMAN** declare that:

This PhD thesis entitled '**Malaysian Culinary Culture: Foreign Ethnic Food Consumption and the Alteration of the Dominant Culture's Cuisine'**, presents work carried out by myself and does not incorporate without acknowledgement any material previously submitted for a degree or diploma in any university.

To the best of my knowledge it does not contain any materials previously published or written by another person except where due reference is made in the text; and all substantive contributions by others to the work presented, is clearly acknowledged.



Signature : …….

Date : …….

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Abstract

Changes in cuisine, being a part of the global transformation process, are spreading a sense of cultural homogeneity. One of the drivers for these changes is the increased consumption of foreign ethnic food in contemporary society. Fusing of cuisines in the commercial kitchen may be viewed as innovative, however such fusing in the domestic kitchen is threatening the sacred bond between cuisine and identity, and therefore the loss of culinary heritage significance. This study argues that there is an association between foreign ethnic food consumption (FEFC) and the alteration of the cuisine of the dominant culture as an indicator of social and cultural change. It aims to gain a better insight into the progression in which foreign and local correlate to promote change in the dominant culture's cuisine. This study is located in Malaysia, where the rapidly changing food consumption patterns are impacting negatively upon the alteration of its multicultural cuisine.

Mixed methods design was utilised to generate a richness of understanding and interpretation of the impact of FEFC. An online survey (n = 380) and semi-structured interviews (n = 20) were conducted with local foreign ethnic restaurant (FER) patrons in Klang Valley, also known as Greater Kuala Lumpur. Regarded as the nucleus for cultural interchange in the country, Klang Valley provides a useful context that facilitates and promotes this phenomenon in domestic settings. The quantitative survey results indicate positive associations between FEFC and the alteration of culinary rule, basic ingredient and cooking technique of the dominant culture's cuisine. Variance analysis results suggest higher visitation to FER leads to higher alteration of the dominant culture's cuisine. Malay, Chinese and Indian respondents are more familiar with preparing and serving foreign ethnic food at home than the food of the indigenous people of Sabah and Sarawak. The qualitative interview results reveal that the alterations are enabled by the respondents' changing lifestyles. To cope with the diversifying local food taste and diet, busy lifestyle and healthy lifestyle, selective favourable elements of foreign ethnic cuisines experienced at FER are appropriated while unfavourable elements of the dominant culture's cuisine are abandoned. Additionally, respondents are more likely to incorporate elements of foreign ethnic cuisine that are unadorned and have a good fit with the local cuisine. Altered traditional dishes are the everyday dishes, the heart of the dominant culture's cuisine.

Increasingly, foreign elements are permeating into the local food culture and tradition. Experience with consuming foreign ethnic food has led to this transformation of foreign

into local and therefore the waning of the identity of the dominant culture's cuisine. The creation of new cultural variants is prominent in this transition, which transgresses the unique identity of Malaysian cuisine that eloquently mirrors the country's multicultural population and historical background. Consequently, Malaysian cuisine is gradually losing its cultural roots and drifting towards a homogenised cuisine. The alteration of Malaysian cuisine reflects not only the modernisation and changing lifestyle of the society, but also people's openness to new cultures and an increasingly adventurous palate, moving away from traditional culture and norms. While changes in cuisine are inevitable, initiatives in promoting and encouraging greater appreciation of the local culinary heritage may decelerate the momentum towards cuisine uniformity hence ensuring the visibility and continuity of local culture and traditions.

Chapter 1

Introduction

1.1 Research Background and Problems

'We are what we eat'... as clichéd as it sounds, cuisine has a significant relationship with national identity. It provides various entry points to cultural analysis and how societies' identities and experiences are constructed (Karaosmanoglu, 2009; Gardaphe and Xu 2007). This suggests the importance of safeguarding a nation's cuisine because of its social and cultural significance. The link between cuisine and identity is strengthened when food and foodways are suggested to be parallel to language in terms of cultural definition (Henderson 1970; Douglas 1972; Lévi-Strauss 1978; Barthes 1979; Bishop 1991; Greene & Cramer 2011). In the cultural context, cuisine denotes greater implication as it involves technical abilities rich with aesthetics, artistry and taste (Montanari 2006b; Goldstein 2007). Cuisine has long been used to denote geographical difference, and a sense of belonging, with significant sociocultural and socioeconomic importance. Cuisine is linked to the soil, of being able to exploit the products of various regions and different seasons, in close accord with nature, of being based on age-old skills, transmitted unconsciously by way of imitation and habit, of applying methods of cooking patiently tested and associated with certain cooking utensils and recipients prescribed by a long tradition (Revel 2005). However, there is now considerable concern over increased sameness of cuisine which has led to a greater level of homogenisation and therefore the deterioration of cuisine as an identity marker (Crang & Cook 1996; Symons 1999; Santich 2000; Turgeon & Pastinelli 2002; Scarpato & Daniele 2003; Askegaard & Kjeldgaard 2007; Möhring 2007; Bak 2010; Farrer 2010).

Cuisine, like taste and consumption habits, is understood to be a social and cultural construction (Cheung & Wu 2002; Seymour 2004; Montanari 2006a). Stimulated by human innovation (Revel 2005), cuisine is dynamic and will continue to evolve (Katz 1990; Mintz 1996; Ray 2008). The dynamic of cuisine in the past was relatively slow in

response to such things as religion, exploration and colonisation. However, cuisine is now changing at a rapid pace exacerbated by some of the relevant factors associated with global transformation processes such as migration, technological advancement, and media that are themselves undergoing rapid change. Research has shown that the appreciation of traditional cuisine among the contemporary society itself has declined in the midst of globalised food consumption patterns. This phenomenon may have a great influence on the survival of local tradition, heritage, and subsequently cultural identity. Indeed, globalisation encourages various cultural instabilities including the blurring of indigenous cuisine authenticity (Groves 2001; Cwiertka 2003; Caldwell 2004; Pieterse 2009) and its impact is intensified by modernisation (Nandy 2004; Pratt 2007).

The significance of cuisine in sociocultural and socioeconomic contexts is well defined as some cuisine and related aspects of gastronomy have been included in the United Nations Educational, Scientific and Cultural Organisation's (UNESCO) World Intangible Heritage List. UNESCO in its official web page defines intangible cultural heritage as 'practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognise as part of their cultural heritage' (UNESCO 2003). This marks the importance of cuisine as fundamental to identity, hence worthy of preservation. Such accomplishment will not discourage the evolving nature of cuisine but rather provide a step towards greater appreciation and sustainability thereby protecting a national cuisine from uniformity and standardization associated with various forces under the umbrella of globalisation. Reviews of the literature indicate that a pivotal aspect of culinary heritage preservation is the embedment of the concept of localism through utilising local produce, culinary products, and collective culinary practices based on tradition. In relation to culinary heritage, various concepts such as *terroir* which relates to both the geography and socio-historical construction of a local society's identity (Trubek 2008b; Bessière 2013), Slow Food Movement (Miele & Murdoch 2002; Pietrykowski 2004; Nilsson et al. 2011), and qualification schemes such as Geographical Indications (GIs) (Trichopoulou et al. 2006; Tregear et al. 2007; Tschofen 2008; Vitrolles 2011), all refer to the significance of localism closely rooted in tradition. The aim of such effort is not in fixing the local cuisine but in safeguarding cultural identity.

In recent years, there is a growing interest in the proliferation of foreign ethnic food consumption (forthwith termed FEFC) and therefore the foreign ethnic restaurant (forthwith termed FER) as a contemporary food consumption culture as scholars have become aware of its cultural influence. Indeed, culinary globalisation is a theme that is progressively gaining attention in a number of spheres of research, including sociology, cultural studies and anthropology (Yoshino 2010). The topic of foreign ethnic food in particular and its development through time as mentioned by Mennell, Otterloo and Murcott (1992) is an interesting sociological theme. The link between FEFC and changes in the dominant culture's cuisine has been observed almost ubiquitously (Crang & Cook 1996; Jamal 1996; Mitchell 1999; Teresa 2002; Cwiertka 2003; Alexandratos 2006; Mitchell 2006; Germann Molz 2007; Möhring 2007, 2008; Bak 2010; Möhring et al. 2014). Reviews of the literature show that this phenomenon is altering the landscape of the dominant culture's cuisine particularly through the integration of foreign ethnic foods into local home meals in the domestic setting (Li 1994; Jamal 1996; Cwiertka 1998, 2003; Mitchell 2006; Möhring 2007, 2008; Solér & Plazas 2012). Consequently, some foreign foods are no longer viewed as foreign but rather acknowledged as part of the local cuisine (Mitchell 1999; Cwiertka 2003; Mitchell 2006). Additionally, there is evidence that the advent of FEFC gave rise to fusion foods, sometimes with confusing backgrounds (Cwiertka 1998; Wright, Kwok & Nancarrow 2001; Ashley et al. 2004; Nandy 2004; Patel & Gujral 2009; Bak 2010). These alterations in various aspects are in contradiction to the significance of localism rooted in traditions promoted in culinary heritage preservation. In this instance, the concern about the rise of homogenised cuisine stands true when some cuisines have become less distinct thus insignificant in portraying the identity of a nation. For example, in highly modern and multicultural nations such as Australia, Britain, and the USA, where FEFC is a common food culture, the existence of national cuisine as a representation of national identity is indistinct (Mintz 1996; Symons 1999; Ashley et al. 2004; Beer 2009).

In spite of the growing interest in FEFC at FERs, the influence it has in promoting changes in the contemporary evolution of cuisine has received little attention. In both scholarly and popular work on FEFC and the alteration of the dominant culture's cuisine, the discourse focuses chiefly on food as a representation of cuisine thus provides inadequate insight into the global phenomenon. Rozin (1982) and Rozin (1996a) assert that cuisine carries four key elements: basic ingredient, cooking technique, flavour principal, and culinary rule. A

thorough examination of changes within each element of a cuisine as a consequence of FEFC is yet to be empirically tested in the literature. The current study will therefore expand the literature by proposing a conceptual framework that will explore recent changes in each key elements of cuisine when in contact with foreign cultures with reference to culinary heritage preservation. Further, there is limited research that explores how FEFC, which represents a sub-dominant culture, may influence cultural change within the dominant culture. The role played by foreign ethnic food consumers on the alteration of the dominant culture's cuisine in the domestic setting has been overlooked. It has been established that FERs are the main venue for the locals to learn about foreign ethnic cuisine identity and elements (Jamal 1996; Tian 2001; Hall et al. 2003; Kivela & Crotts 2005; Verbeke & López 2005; Sukalakamala & Boyce 2007; Wood & Munoz 2007; Clemes, Gan & Sriwongrat 2013). In this instance, individual cultural learning may promote formation of new cultural variations (Boyd & Richerson 1985). Although cuisine is subject to continuous development and change, it is essential to examine and consider the determinants driving the progression of cuisine in the contemporary setting. This will enable us to highlight the mechanisms and processes that may be considered in culinary heritage preservation. Such effort may not obstruct changes from transpiring but, as suggested by Mintz (2009), may be effective in slowing the momentum toward uniformity and standardisation.

In addition, little empirical investigation has been done in establishing factors commonly associated with the phenomenon. Initially associated with immigrant communities, heightened acculturation and cross-cultural contact have made FEFC popular within the mainstream populations, thus a staple cosmopolitan ethos. A review of the literature shows that there is a consensus that FEFC is promoted by social interaction, travel experience, and media exposure. However, empirical investigation on this widely accepted notion is insufficient. Early evidence provided by previous studies on FEFC suggests that influencing factors differ significantly in different cultural settings thus highlighting the complexity of food choice decisions as suggested by many (Khan 1981; Furst et al. 1996; Eertmans, Baeyens & Van den Bergh 2001; Sobal & Bisogni 2009). This is due to the fact that food choice decisions are multi-component with many impinging factors which change according to the individual and historical time, and may be situation-specific (Sobal & Bisogni 2009). The current study, however, neither strives to evaluate potential variables' interaction with each other nor develop an ethnic food choice model, but rather

seeks to corroborate factors identified by earlier studies in influencing foreign ethnic food consumption at FERs in a different cultural setting. It is suggested that in contemporary consumers' food consumption, sociocultural influences have significant importance particularly when there is an antinomy between contemporary and traditional food consumption (Warde 1997; Leipämaa-Leskinen 2007).

The following section will provide a brief overview of Malaysian cuisine as the context for the research to be presented.

1.2 Malaysian Cuisine

There is no one specific definition of Malaysian cuisine. Rather, Malaysian cuisine has always been defined by scholars through its colourful historical background and multiculturalism rather than its hedonic values (Wong & Ismail 2007; Zainal, Zali & Kassim 2008; Ab. Karim, Chua & Hamdin 2010; Yoshino 2010). This is reflected through the population background which consists of Malay (50.4%), Chinese (23.7%), Indigenous (11%), and Indian (7.1%) (Department of Statistic 2010). In general and as described in Tourism Malaysia's official website and also in *Malaysianfood.net* (one of Malaysia's premier food websites), Malaysian cuisine can be divided into four sub-cuisines namely Malay, Malaysian Chinese, Malaysian Indian, and cuisine of the people of Sabah and Sarawak. Nonetheless, Malaysia is also known for its distinctive minority cuisines such as Peranakan and Mamak cuisine in addition to the numerous other minority ethnic and regional cuisines (Wong & Ismail 2007; Al-Karim & Abdul Ghani 2011). Observing the recent proliferation of cookery books and academic work on Malaysian cuisine as a representation of Malaysian gastronomic routes, perhaps it is not an exaggeration to state that the construction of Malaysian cuisine as national sentiment to a certain extent appears to be a 21st century phenomena.

In parallel, the dynamics of Malaysian cuisine as a multicultural entity is distinct from the country's long history of cultural pluralism. Foreign influences on Malaysian cuisine could be attributed to the trading activities that took place in the Malay Peninsula circa 13th century. Strategically located in the heart of Southeast Asia, the Malay Peninsula was recognised as a pivotal hub for international trade in the Medieval period bringing

merchants not only from throughout the Malay archipelago but also from West Asia (Arabs, Persians), South Asia (Indians, Gujeratis) and East Asia (Chinese, Japanese, Cambodians) (Zainal, Zali & Kassim 2008). These traders brought their cultures, economy, religion, and politics to the region which significantly influenced the local culture, especially through the spread of Islam and interracial marriages (Hooker 2003). In addition, the evolution of the pre-modern Malaysian cuisine was also influenced by the European colonisation which began in the 16th century. 'The Malay Peninsular was drastically transformed from a homogenous society to a heterogeneous one during this period of time onward, with far-reaching consequences well beyond the imagination of those colonial administrators or planners who initiated the changes' (Embong 2002, p.39).

The first conquest was made by the Portuguese in the 16th century and later followed by the Dutch in the 17th century. The largest contribution of the European colonisation to the dynamism of the local cuisine would be the introduction of chilli pepper to the Malay Peninsula (Oseland 2006) – one of the most profound flavouring ingredients that characterises Malaysian cuisine. However, British colonisation in the 19th century was the most influential in shaping the modern Malaysian social background (Michael 2008; Tsai & Lu 2012), and therefore the initial formation of contemporary Malaysian cuisine. A large number of Chinese and Indian immigrants were brought to Malaysia by the British to work in the mining and plantation sectors respectively (Turgeon & Pastinelli 2002; Brayton & Millington 2011; Kevin et al. 2011). Over time, this multiculturalism and indigenous variants of cultural pluralism are believed to have moulded the Malaysian culinary background to a certain degree. The mass migration of Chinese and Indian people during British colonisation in particular has made profound contributions toward the extraordinary explosion of culinary dishes and flavours in Malaysian cuisine (Loong 2012), hence marks another important stage in the evolution of Malaysian cuisine. In this sense, the initial construction of national cuisine in Malaysia is a postcolonial process parallel to Appadurai (1988) proposition on the nationalisation of Indian cuisine.

The diversity of Malaysian cuisine has led to the notion that Malaysian cuisine at large is truly a fusion cuisine with a complex tapestry of sensations. For instance, Ab. Karim, Chua and Hamdin (2010) and Zainal, Zali and Kassim (2008) refer to Malaysia as a melting pot of various culinary heritages as reflected in the nation's social and cultural conditions. Cultural interactions and borrowings are clearly evident in each major ethnic cuisine of

Malaysia. Elements of Malaysian Indian cuisine for example can be observed in other local ethnic cuisines. The production and consumption of Indian curry in particular have been practiced for generations by the Malay, Malaysian Chinese and the indigenous people of Sabah and Sarawak. Noriza et al. (2012) note that the dynamic growth of the cross acculturation of food among these major ethnic groups is parallel to the integration process initiated by the Malaysian government since the 1970s as a counteraction to the racial tension which occurred during the post-independence era. According to the authors, the Malay themselves have adapted various Malaysian Chinese and Indian foods such as chicken rice and *paratha/roti canai* and these foods are innovated and localised to suit the palate of the Malays. Likewise, Chinese, Indian, and indigenous people of Sabah and Sarawak each have also adapted Malay cuisine elements into their cuisine. Cooking and consuming Malay foods such as *nasi lemak* and *sambal* dishes are common (Wong & Ismail 2007) and acculturation has further extended into the commercial foodservice setting as local ethnic restaurants incorporate cuisines from one another in their menu offering (Noriza et al. 2012; Suhaimi et al. 2013). Additionally, Ishak, Mohd Zahari and Othman (2013) work on the influence of acculturation on foodways among Malaysian ethnic groups indicates that social interaction via food related events such as gatherings and festivals promote further understanding and sharing of each other's food culture and cuisine. They concluded that this cross-acculturation of food has contributed significantly towards the formation of a contemporary Malaysian national food identity.

The development of Malaysian cuisine is posited as the encouraging force that has strengthened the solidarity, social bonding and alliances among Malaysian multicultural ethnic communities (Noriza et al. 2012; Suhaimi et al. 2013). As promoted by van den Berghe (1994), the sharing of each other's cuisine promotes social harmony and inter-ethnic cooperation and understanding. Perhaps Malaysians' passion for food and similarities shared by the four major ethnic cuisines of Malaysia has made the acculturation process easier. For instance, the most profound example is the dependency on rice as the staple basic ingredient and food in Asian meals. Such a meal structure is referred to by Mintz and Schlettwein-gsell (2001, p.41) in their discussion on agrarian style meal as 'meals commonly consisting of a starchy 'core', which was complemented by a 'fringe' of foods; and this 'fringe' consisted of substances that made the 'core' more palatable and appetizing – that led people to eat more 'core'.' Reflecting on Mintz and Schlettwein-gsell's article, fringe foods in the Malaysian cuisine context may be referred to

as side dishes served to accompany the core of a meal, usually rice. In addition, in all Malaysian ethnic cuisines the serving of dessert in a meal is not an everyday practice. Dessert is served customarily when a guest is present or during special occasions in the form of fresh fruits, traditional *kueh* (sweets) or sweet porridge.

The progression of acculturation and assimilation in Malaysian cuisine was particularly observed in the 1970s as a consequence of the government's effort to ease racial tension in the country (Noriza et al. 2012). The sharing and borrowing of each other's ethnic cuisine elements are moulding the identity of the multicultural nature of Malaysian cuisine. As noted above, Chinese and Indian cuisine elements in particular have made their way into the cuisine of the Malay as well as the indigenous people of Sabah and Sarawak. For example, the Chinese introduced soybean products such as bean curd, soybean sprouts, soy sauce and noodles, locally known as *mi*, to the local culinary scene (Anderson 2007). Additionally, the Indians popularised the culture of eating flatbreads such as *roti canai, capati,* and *thosai* and Indian style curry. Definitely, having lived for generations in Malaysia, local Chinese and Indians have appropriated a variety of native ethnic cuisine elements from ingredients and dishes to cooking style contributing towards the development of Malaysian Chinese and Indian cuisines.

Many local delicacies that belong to a specific ethnicity are actually an amalgamation of more than one culture. For instance, the Malay signature food *mi rebus* is a product of acculturation that uses the Chinese ingredient *tau cheo* (soybean paste) and the Indian ingredient curry powder along with Malay fresh spices in the making of the noodle's gravy (Beng Huat & Ananda 2001). Chinese cuisine influences in the Malay noodle dish include the usage of bean sprouts, *tau kua* (fired bean curd), and most definitely Hokkein noodles itself. Beng Huat and Ananda added that other hybrid Malay foods such as *mi siam* and *soto* highlight the appropriation of Chinese cooking technique and basic ingredients. Indeed, hybridisation is a unique feature of Malaysian cuisine and *mi rebus* is one of the numerous other local delicacies resulting from hundreds of years of acculturation. Other Malaysian cuisine signature foods include local Chinese inventions such as *char kway teow*, *mi kolok*, and chilli crab, while local Indian inventions include *rojak pasembur* and *mi goreng mamak*. However, the star of Malaysian cuisine hybrid food is *laksa.* An invention of the Peranakan community (Duruz 2011b), *laksa* is a type of Chinese noodle dish soaked in a rich and flavourful but thin gravy made from a concoction of Malay spices

such as lemongrass, galangal, and chilli peppers grinded with *belacan* and other staple ingredients simmered in creamy coconut milk into an Indian style curry and further flavoured with the fragrant *laksa* leaves. There are a number of varieties of *laksa* in Malaysia. For instance *Peranankan* is also famous for *asam laksa* while the Malays are known for producing rich and coconut creamy *laksa* such as *laksa Johor*, *laksa Kedah*, *laksa lemak*, and *laksam*. Lastly, the local Chinese in East Malaysia is famous for *laksa Sarawak*.

The following section outlines some key factors that are influencing the role and nature of Malaysian cuisine in contemporary Malaysia. The phenomenon of FEFC at FERs in Malaysia is introduced to discuss the potential threat it may impose upon the alteration of Malaysian cuisine. FEFC in this context refers to the consumption of ethnic food at FERs originating from countries other than China, India, and Indonesia. This is due to the fact that Malaysian Chinese and Indian cuisines are rooted from the former two, while Malay cuisine and the cuisine of the indigenous people of Sabah and Sarawak share similar background with Indonesian cuisine.

1.3 The Changing Face of Malaysian Cuisine

Recent industry reports and studies on foodservice consumer behaviour in Malaysia indicate that the consumption of foreign ethnic food and the number of FERs in the country, particularly among urban society, is consistently increasing (Lee & Tan 2007; Tan 2010; Euromonitor 2012a; Raeis et al. 2013). In spite of the steady rise in FEFC in Malaysia, narrative of the phenomenon is missing in the literature. There is an inadequacy in understanding the drivers behind this burgeoning trend. Studies on food consumption in Malaysia have focused largely on health and nutrition perspectives. Little has been devoted to understanding this phenomenon from a cultural point of view. Acknowledging the importance of Malaysian food culture and heritage, there has been a recent proliferation of academic work on the cuisine. However, research has been focused primarily on Malay cuisine and also Malaysian cuisine from a tourism perspective. Literature on Malay, Malaysian Chinese, Malaysian Indian, and the indigenous people of Sabah and Sarawak cuisines from a sociological perspective is still very limited (Chee-beng 2001b; Helland 2008; Mohd Salleh et al. 2012; Mohd Sharif et al. 2012). Therefore, it would be interesting

to examine the potential importance of different sociocultural factors in influencing FEFC at FERs in a multicultural nation like Malaysia where each ethnic group in the country strongly embraces their own cultural traditions as reflected in the country's existing socio-political system. Reviews of the literature indicate that FEFC is associated with social interaction, travel experience and media exposure. In parallel, these three factors have been reported as the catalyst for the proliferation of the FER industry in various cultural settings.

However, the main focus of this study is on exploring the consequences of the burgeoning trend of FEFC at FERs on Malaysian cuisine. It has already been reported that the local food consumption pattern is no longer tied to traditional diet as reflected in the increasing expenditure on foreign ethnic food and dining out frequency among Malaysians (Lee & Tan 2007; Warr, Rodriguez & Penm 2008; Tan 2010; International Markets Bureau 2011b; Euromonitor 2012b). In addition, Malaysians are known for having adventurous palates and being less neophobic towards foreign flavours (Chee-beng 2001b; Helland 2008; Euromonitor 2012a, 2012b; Yang, Khoo-lattimore & Lai 2014).

It has been observed that the adoption of markedly different diets in developing countries through wider options in food selection promoted by urbanisation and globalisation could have an adverse effect on local traditional food habits (Alexandratos 2006; Pingali 2006). As noted earlier, FEFC can contribute towards the alteration of a nation's cuisine to such a degree that it becomes homogenised and less distinct. Despite this, the linkage between the consumption of foreign ethnic food and changes in the way Malaysians practice their traditional cuisine is yet to be established. Reviews of the literature have identified that discourses on Malaysian cuisine focus on three issues.

Firstly, considerable concerns have been raised by local scholars on changes that have occurred in Malaysian cuisine due to modernisation. The utilisation of modern kitchen appliances and utensils promoted by modernisation are associated with the deskilling of traditional cooking among younger Malaysians, and therefore the eroding uniqueness of traditional Malaysian food culture (Muhammad et al. 2010; Mohd Zahari et al. 2013a; Muhammad et al. 2013; Muhammad, Mohd Zahari & Md Sharif 2013). Technological advancements, contemporary lifestyles and improved education have contributed to the alteration of foods with strong evidence of the lessening of young Malaysians' abilities in preparing traditional foods (Langgat et al. 2011). Similarly, Muhammad et al. (2013) stated similar reasons for the alteration of Malaysian traditional festival foods, usage of

convenience food, and the widespread use of Western style table settings. The modernisation of Malay wedding food preparation is linked to the modification of preparation technique and serving style, thus the diminishing sense of cohesion among family and community members usually associated with such communal food provision (Mohd Salehuddin et al. 2011; Mohd Zahari et al. 2011; Muhammad, Mohd Zahari & Md Sharif 2013). Further, Mohd Zahari et al.'s (2011) findings suggest that the modernisation of Malay wedding foodways has also contributed to the alteration of the taste authenticity of the food.

Secondly, several local researchers share their concern with regard to decreased appreciation among younger Malaysians toward traditional foods and knowledge in cooking them (Langgat et al. 2011; Md Sharif et al. 2012; Md. Sharif et al. 2013). They specify that there is a gap in traditional food knowledge transmission from older generations to younger Malaysians. The lack of interest in traditional food knowledge among the younger generations was associated with the parents' high commitment to career development. Further, parents' attention to academic excellence for their children has led to less involvement by their children in the preparation of food for meals at home. The lessening of younger Malaysian participation in preparing traditional delicacies is also attributed to the wide usage of modern kitchen appliances and convenience food products by the older generations in coping with the hurried modern lifestyle (Langgat et al. 2011; Muhammad, Mohd Zahari & Md Sharif 2013). Md Sharif et al. (2012) stress that the transmission of traditional food knowledge is crucial to the continuation and sustainability of culinary heritage and tradition. The decreased appreciation and interest of the younger Malaysian in traditional foods is also acknowledged by the government. Accordingly, the Malaysian gorvernment through the National Heritage Department has classified more than 150 Malaysia traditional foods to be protected as national heritage. One of the aims of the department besides conserving national heritage is to create public awareness of the importance of national preservation for the future generations (Cardosa 2009).

Thirdly, the discourse on Malaysian cuisine has been increasingly focused on Malaysian gastronomy tourism. Indeed, a considerable amount of research on Malaysian cuisine has been conducted through a tourism lens (Zainal, Zali & Kassim 2008; Jalis et al. 2009a; Leong et al. 2009; Ab. Karim, Chua & Hamdin 2010; Leong et al. 2010; Yoshino 2010; Leong et al. 2012; Chi et al. 2013; Omar & Ab Karim 2013) but not from a sociological or

anthropological view of culinary heritage preservation. Reviews of the literature show that researchers praise the uniqueness and plurality of Malaysian cuisine, and urge the government to market Malaysia as a gastronomic tourism destination. Subsequently, the government has been using Malaysian cuisine to assist the country's socioeconomic situation and to boost the tourism industry. The government is making a holistic effort to accelerate the growth of the second largest foreign exchange earner industry in Malaysia (tourism), through programs such as the Malaysia Kitchen Programme (MKP) and the annual Fabulous Food 1Malaysia Festival. The more successful is MKP which was launched in 2006 under the Ninth Malaysia Plan with the aim of creating demand for Malaysian cuisine as well as increasing exports of processed food, ingredients, agricultural produce, and attracting tourism to Malaysia (MATRADE 2011). Concerning this third issue, a recent study argues that in spite of the significance of Malaysian cuisine in accelerating the country's economy, little has been done to protect the country's culinary heritage (Tibere & Aloysius 2013). Tibere and Aloysius' investigation indicates that food heritage preservation is missing in Malaysia's sustainable tourism development plan. Sims (2010) advises that when food is used as a commodity in the tourism industry, there must be a balance between sociocultural and economic considerations through ethical development so that culinary heritage and its cultural integrity is not overly commoditised.

Malaysian cuisine from a sociocultural perspective is a significant identity marker for Malaysia as a nation. Reviews of the literature show that the construction of the multicultural cuisine is analogous to the country's social and cultural history, development, and conditions. The unique and plural identity of Malaysian cuisine as a melting pot of Asia is contributed to by the country's population diversity against which the cuisine is always defined (Wong & Ismail 2007; Zainal, Zali & Kassim 2008; Ab. Karim, Chua & Hamdin 2010; Yoshino 2010). Malaysian cuisine offers the various flavours of Malay, Chinese, Indian, and the indigenous people of Sabah and Sarawak, cocooned by a long history of acculturation, cultural interactions and borrowings. Although each of these local ethnic cuisines is tied to its cultural root, cross-acculturation of food has contributed towards the formation of various local delicacies and food culture that is uniquely Malaysian. Most importantly, these processes have contributed toward the strengthening of solidarity, social bonding, and alliances among Malaysian multicultural ethnic communities (van den Berghe 1994; Noriza et al. 2012; Suhaimi et al. 2013).

Reviews of the literature on Malaysian cuisine indicate that the influence of FEFC at FERs being a staple part of contemporary culture in the modern setting has been ignored. The ample discourse on the impact of modernisation on Malaysian cuisine indicates that the alteration of Malaysian cuisine appears mainly in the form of the simplification of cooking techniques and culinary deskilling with little concern about changes of traditional food authenticity. Given that previous studies provide evidence that FEFC promotes interactions between foreign and local elements in cuisine (Li 1994; Jamal 1996; Cwiertka 1998, 2003; Mitchell 2006; Möhring 2007, 2008; Solér & Plazas 2012), the influence of FEFC upon the alteration of Malaysian cuisine deserves serious investigation as it may alter the identity of the cuisine. FEFC at FERs may lead to the rise of new cultural variants and eventually alteration of the Malaysian cuisine. With so much sociocultural and socioeconomic importance, further alteration to the already multicultural cuisine may affect its exclusivity and therefore the current significant role it plays as Malaysia's identity marker.

1.4 Research Question and Aims

This study aims to explore the association between FEFC at FERs and the alteration of the dominant culture's cuisine as part of the evolutionary process of cuisine. Therefore, this study seeks to attain a better insight into the progression of foreign and local elements correlating to promote changes in cuisine in the contemporary setting. In doing so, this study focuses its investigation on Malaysia, a developing nation where the food consumption pattern is rapidly growing and changing. The study then investigates the possible sociocultural factors that are significant in influencing consumption of foreign ethnic food at FERs. Based on these aims, this research will explore how the sociocultural construct of the dominant (local) culture is altered through exposure to sub-dominant (foreign) cultures. Underlying this research question, the research will aspire to identify the following:

a) Evaluation of emerging consequences of foreign ethnic food consumption on the dominant culture's cuisine.
b) Evaluation of the influence of sociocultural factors on foreign ethnic food consumption in the dominant cultural setting.

c) Evaluation of emerging implications for the preservation of a national cuisine (Malaysian context).

1.5 Significance of the Research

This study seeks to determine the association between FEFC at FERs and the alteration of the dominant culture's cuisine, in particular that of Malaysia. At the theoretical level, this study contributes to the literature on the development of cuisine in the contemporary setting by providing a better understanding of how foreign and local elements correlate in forming changes in cuisine. The developmental perspective denotes that culinary culture, and cuisine for that matter, are fluid and indeterminate (Mennell 1985). Relatively, the dynamics of cuisine are dedicated to cultural change and human innovation through cultural learning (Lévi-Strauss 1966; Katz 1990; Ashley et al. 2004; Revel 2005; Laudan 2011). Although the relationship between FEFC and the alteration of the dominant culture's cuisine has been recognised in several studies, this study improves this line of research by further examining the influence of the phenomenon on each of the key elements of cuisine, and thus offers a deeper comprehension of how cuisine continues to change, grow and evolve in the hands of FER consumers in the domestic setting. Most studies on FEFC have focused on the sociocultural aspects of the phenomenon and its influence on the dominant culture's cuisine has been reported as subsequent but significant findings (Jamal 1996; Mitchell 1999, 2006; Möhring 2007, 2008; Solér & Plazas 2012).

In addition, exploring this issue in an already multicultural cuisine like Malaysian cuisine adds a different perspective to the relationships acknowledged in previous studies. Previous studies on FEFC and the alteration of cuisine were chiefly conducted in settings where the national cuisine is monocultural and targeted at a specific host culture's ethnic group (Jamal 1996; Cwiertka 1998; Mitchell 1999; Cwiertka 2003; Mitchell 2006; Möhring 2007, 2008; Solér & Plazas 2012). There is limited understanding of the changes transpiring in an already multicultural dominant culture's cuisine and the consumption of foreign ethnic food of consumers of a multicultural background. The current study contributes to this understanding as reviews of the literature signal that cuisine in a multicultural environment may be more prone to alteration. In this sense, the vulnerability of a multicultural cuisine to changes is yet to be empirically proven. The findings from this

study therefore are valuable in expanding the scope of existing research on the proliferation trend of FEFC at FERs and its influence upon the alteration of the dominant culture's cuisine. In addition, this study further explores the changes transpiring in Malaysian cuisine in the midst of modernising Malaysia and its rapidly changing food consumption patterns. The influence of FEFC as a staple contemporary and cosmopolitan food culture has not been explored by local researchers despite the increasing concern of the repercussions of modernism and urbanism on Malaysian cuisine and its culinary heritage.

Additionally, the investigation of the significance of sociocultural factors in influencing foreign ethnic food consumption extends the understanding of the global phenomenon within mainstream populations. The magnitude of social interaction, travel experience, and media exposure on influencing FEFC at FERs needs to be further tested in a different cultural setting. Evidence provided by previous studies on FEFC indicates that the importance of these factors varies accordingly when tested in different cultural settings. Malaysia as a country with a multicultural population provides a conducive setting to further test the role of each associated variable in influencing FEFC. The findings should facilitate further understanding of the complexity of food choice models, thus a step forward towards the development of a framework dedicated to understanding FEFC patterns.

At the applied level, the proposed outcomes of this research will enable inferences to be drawn in relation to safeguarding the cuisine as an intangible cultural heritage, ensuring the visibility and sustainability of local culture and traditions. This should be useful for the local government to construct public policy and create public awareness on culinary heritage preservation. Politicians, historians, culinarians, educators and non-government organisations that are interested in preserving the local culture may also benefit from this study and hence take necessary action, along with government initiatives, in promoting and encouraging greater appreciation of local culinary heritage. For a rapidly developing and modernising country like Malaysia, such sustainable development is valuable especially in slowing the momentum toward cuisine uniformity and standardisation, without which, the government's efforts in placing Malaysian cuisine on the global culinary map that has already shown positive results would be futile.

1.6 Research Methodology

This research is exploratory in nature and adopts a triangulation mixed method approach to provide rich understanding and interpretation of the influence of FEFC at FERs on the alteration of the dominant culture's cuisine. In brief, an online survey and interviews have been employed to gather data from FER consumers in Klang Valley, Malaysia to answer the research question and test the proposed hypotheses. The scales and measures used to measure each construct of the proposed research question and hypotheses were designed based on a detailed review of the literature. The quantitative data is analysed using correlation and variance analyses, while qualitative data is analysed using thematic networks analysis. The research methodologies of this study are presented and explained in detail in Chapter Three.

1.7 Research Outline

This thesis is divided into seven sequential chapters. Chapter One introduces the background, research problem, and the reasoning behind this research. Then the chapter presents a brief overview of Malaysian cuisine as the context for the research, followed by a discussion on some key factors that are influencing changes in the cuisine in contemporary Malaysia. Following this, the chapter addresses the aims and research questions of the study. The chapter then discusses the significance of this research, with a brief description about the methodology employed for the quantitative and qualitative investigations.

Chapter Two reviews the literature on the concept of cuisine and FEFC to give a broad understanding of the theoretical foundation for the problem associated with the study. The chapter begins with a fundamental discussion on the development and evolution of cuisine to provide an understanding of its vulnerability from a sociocultural perspective. Then the chapter discusses the key elements that explicate the construction of cuisine. The importance of cuisine as an identity marker and its significance in social and cultural contexts are also discussed. The following section focuses on FEFC and examines its potential in influencing changes in the dominant culture's cuisine. The first set of hypotheses is proposed at the end of this discussion. Following this, the chapter presents a

review of sociocultural factors associated with the consumption of FEFC at FERs, with a presentation of the second set of the hypotheses at the end of this discussion. The chapter then presents a more detailed discussion on Malaysian cuisine, looking at the four major local ethnic cuisines. The discussion includes the development of FEFC and FERs in Malaysia as well as issues pertaining to changes in Malaysian cuisine in the midst of contemporary food consumption, modernisation, and urbanisation. The chapter concludes with a presentation of the research conceptual framework.

Chapter Three provides detailed information about the methodological approaches employed in this study. The chapter starts with a justification and discussion of the triangulation mixed methods design with an overview of the sampling technique and data analysis used. Subsequently, the chapter is divided into two subsections. It first discusses the quantitative component, followed by the qualitative component of the study. Each subsection provides details of the participants, data collection procedures, validity and reliability issues, survey instrument, and data analysis techniques. The details of the research methodology are then summarised in a graphic illustration to signify the equality and interdependence of each discussed method in supporting the research question and objectives of the study.

Chapter Four presents the results and findings of the quantitative data analyses. The chapter starts with the demographic and profile details of the respondents, followed by descriptive analyses on FEFC at FERs and the culinary behaviours of the respondents. Following this, the chapter continues with the reporting of correlation (Spearman Rank Order Correlation (rho)) results where proposed hypotheses are tested to ascertain the relationship between FEFC at FERs and the alteration of the dominant culture's cuisine elements. Subsequently, the section presents the results of multivariate analysis of variance (MANOVA) analyses to investigate significant differences between demographics and profiles of the respondents. The next section reports the correlation results where the proposed hypotheses are tested to ascertain the relationships between social interaction, travel experience, media exposure and the consumption of foreign ethnic food at FER, followed by the results of variance analyses to investigate significant differences between demographics and profiles of the respondents. The chapter concludes with a summary presentation of the analyses results.

Chapter Five provides the results and findings of the qualitative data analyses. The chapter begins with the demographic and profile details of the participants and a discussion on the importance of social interaction, travel experience, and media exposure in influencing the participants' consumption of foreign ethnic food at FER. The next section discusses and examines ten basic themes that are identified using thematic networks analysis, in which these themes are clustered under four organising themes: changing lifestyle, waning interest in traditional food, changes in dominant culture's cuisine, and favourable conditions. Finally, a global theme is proposed to conclude the thematic networks analysis. A table and illustration are presented at the end of the chapter to depict the results and findings of the qualitative analyses.

Chapter Six corroborates the results and findings of the quantitative and qualitative components into one overall interpretation to effectively answer the research question, to make inferences, and finally to derive a conclusion. The chapter begins with a review of the conceptual framework that outlined the background of the investigation. The next section presents an integrated discussion of the quantitative and qualitative findings to provide holistic answers to the research question and proposed hypotheses. In the final section, a summary and updated version of the study's conceptual framework is presented as a final conclusion to the discussion in the chapter.

Chapter Seven provides a final conclusion to the integrated findings discussed in Chapter Six. The background of the study is reviewed in the beginning of the chapter. Subsequently, the chapter presents the theoretical and practical implication of this study in relation to the protection of the exclusivity of the dominant culture's cuisine and in the specific context of Malaysia culinary heritage preservation. The strengths and limitations of the conducted study are described in the following section with some suggestions for future empirical research. The final part of the chapter presents some concluding remarks, and henceforth concludes the thesis.

Chapter 2

Literature Review

2.1 Introduction

Chapter Two begins with a fundamental discussion on the evolution of cuisine to provide an understanding from a sociocultural perspective of the vulnerability of cuisine to changes and foreign culture. Section 2.3 provides a comprehension of the classification of cuisine. Subsequently each element of cuisine is discussed in detail to explicate the construction of cuisine. The examples included in the discussion hopefully will facilitate a better understanding of the importance of studying each element of cuisine in order to fully grasp how cuisine changes to create new cultural variances. Section 2.4 analyses the transformation of cuisine from various sociological angles such as structuralism and developmentalism. This includes a review on the evolution of some of the world's cuisine. Considering cuisine carries various cultural elements such as practices, knowledge and skills, section 2.5 discusses the significance of cuisine in reflecting sociocultural changes.

Section 2.6 signifies the importance of cuisine as an identity marker and its significance in social and cultural contexts. The discourses reflect on how food may be used in distinguishing the identity of a particular society. Section 2.7 examines the influences of FEFC on the dominant culture's cuisine. The discussion begins with the meaning of FEFC in contemporary society and ends with a presentation of research hypothesis H1. Thenceforth, section 2.8 presents a review of the sociocultural factors associated with FEFC and a presentation of research hypothesis H2. Section 2.9 focuses on Malaysian cuisine and thus provides an overview of the multicultural cuisine. This section then discusses current issues in Malaysian cuisine related to the importance of Malaysian cuisine as a culinary heritage in a sociocultural and socioeconomic context. The final section of this chapter presents the conceptual framework of the current study developed based on the review of the literature.

2.2 Cuisine Evolves – Theoretical Discussion

Cuisine is defined by Katz (1990, p.235) as ‘any socially practiced, purposeful transformation of food outside the body.’ Albeit short, Katz’s definition reflects cuisine as a sociocultural construct emphasizing human practices and activities, in particular the cooking of food for consumption. Other authors build on this concept highlighting that cuisine is a non-commercial habitual culinary practice reflecting the ongoing foodways of a region (Mintz 1996). It is a system of ingredients, dishes, and cooking techniques that change gradually (Ray 2008). Food historian and anthropologist Elisabeth Rozin (1992) states that cuisine is a cultural construct built upon a set of culinary rules or traditions that exist daily. Each cuisine, according to her, is an individualised system of food preparation that exists in daily practices and insentiently transmitted onwards from generation to generation. Most of the knowledge about cuisine, such as culinary knowledge and skills, are learned informally through what Sutton (2001, p.135) labelled as ‘‘embodied apprenticeship’, in which what is remembered is not a set of rules, but images, tastes, smells and experiences.’ This form of casual culinary education is learned through mimetic processes such as observing, listening, smelling and tasting (Benny 2012).

In the cultural context, cuisine denotes greater implication as it involves technical abilities rich with aesthetics, artistry and taste (Revel 2005; Montanari 2006b; Goldstein 2007). Stimulated by human innovation (Revel 2005), cuisine is viewed as a dynamic cultural element that will continue to evolve (Katz 1990). The creation of cuisine is attributed to the use of tools and fire in cooking (Katz 1990), indicating the initial evolution of cuisine, and the transformation of food from raw to cooked. The evolutionary nature of cuisine is illustrated by Lévi-Strauss (1966) through his seminal work, *The Culinary Triangle*. He elucidates that the cooked is a cultural transformation of the raw and the rotted is a natural transformation (Figure 1). The process of cooking is a crucial mediating category between the culture (cooked) and realms of nature (raw). It carries cultural meanings involving apparatus, customs, beliefs and values as well as social systems. Since cuisine has both biological and cultural elements (Lévi-Strauss 1966; Katz 1990; Ashley et al. 2004), it is evolutionary in nature. Indeed changes in cuisine are enforced by culture rather than nature. This is referred to by food historian Rachel Laudan (2011) as the result of changes in ideas or culture. Change in cultural information is less stable than a biological change (Katz 1990) hence cuisine will continue to evolve.

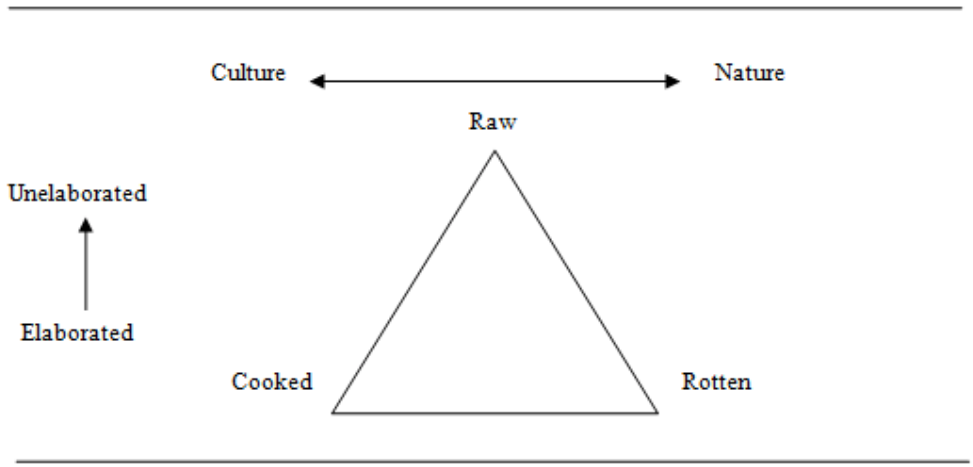


Figure 2.1 Culinary transformations – The culinary triangle.
Source: Ashley et al. (2004, p.31)

In a similar tone, Katz (1990) indicates that the basic culinary practice of cooking food has a greater implication for the evolution of cuisine. This rudimentary culinary practice has contributed to the transformation of marginally nutritious or toxic ingredients such as maize and soybeans into high quality food instead of merely relying on the evolution of genetically based digestive and metabolic adaptations. He proposes that 'our ancestors, like us, overcame plant defences as a direct result of the elaborate culinary practices such as fermentation, spicing and drying that evolved in the cultural realm and were transmitted from one generation to the next through traditions that were enhanced by myth and ritual' (Katz 1990, p.254). Eventually, this has contributed to the dynamic of cuisine through a greater variety of recipes and therefore systematic foodways as illustrated in Figure 2.2.

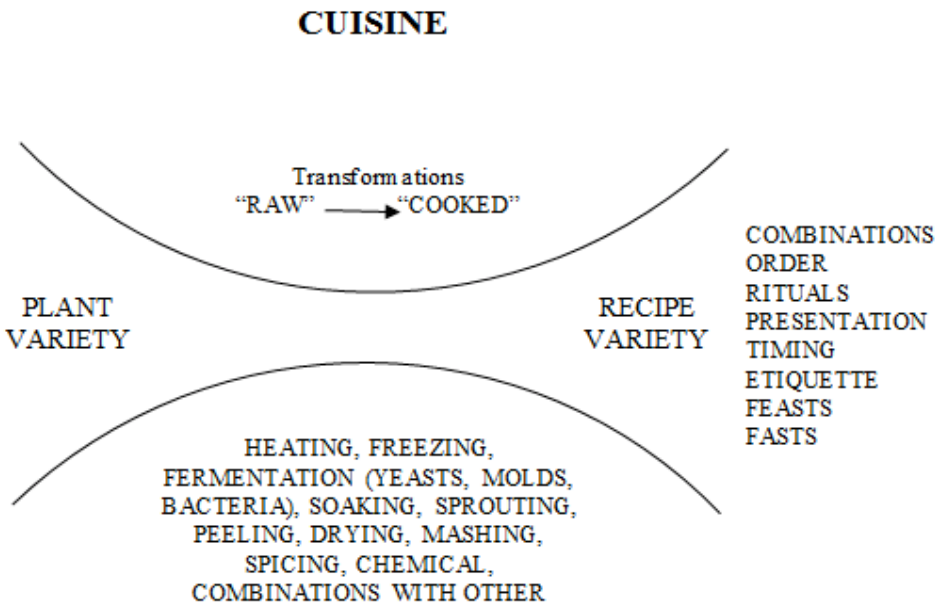


Figure 2.2 The various means by which plant foods are transformed from the raw to the cooked state.
Source: Katz (1990, p.242)

Indeed Katz's research persistently indicates that cuisine as an integral component of the human food chain is in dynamic equilibrium. According to Katz (1990) there are several important phases in the evolution of cuisine besides cooking with fire. The domestication of plants and animals (agriculture) that occurred about 10,000 years ago has contributed to another revolution in food. However the major contribution in changing the world's cuisine profile is through the spread of new plant domestication around the globe via European exploration and trade with the Americas, Asia, and Africa. This particular event has had the greatest influence over the transformation of many cuisines of the world. The profusion of food ingredients is said to be the motivation for cuisine change and development (Ekelund & Watson 1991; Gupta 2012). Therefore, each national cuisine carries a complex concoction of cultural background and, more recently, of technology (James 1997; Valentine & Bell 1997).

As cuisine is heavily embedded with cultural elements, the dynamics of cuisine can be manifested through the conception of sociocultural evolution theory. Human sociocultural evolution involves both biological and cultural elements and so does cuisine. Culinary

culture is something that is learned, shared and communicated among groups of human beings from generation to generation and it changes over time (Mennell, Murcott & Van Otterloo 1992a). This is supported by Schatzki (2001, p.346) as he advises that 'the prime motor in societal evolution is human activity since it produces populations of things, persons, and organisations while also effectuating ecological interactions among these populations; social phenomena are simply (phenotypic) products of idea-determined activity.'

Generally speaking, in this contemporary era of globalistion there is a rapid continual change in some if not many social and cultural aspects. Some changes occur incrementally such that societies are hardly aware. A substantial fraction of this sociocultural change has evolutionary aspects (Schatzki 2001) and this phenomenon is articulated in the theory of sociocultural evolution. Human sociocultural evolution involves both biological and cultural elements. Human culture, like genes, has a pattern of descent with modification but in the form of teaching and imitation (referring to the Darwinian method) (Boyd & Richerson 2000; Richerson, Boyd & Henrich 2010). Lewontin (1984) and Dennet (1995) write that evolution transpires when there is variation, replication and differential fitness (difference as dependent on natural selection).

The role of human activity in relation to cultural evolution is justified through Evolutionary Culture Theory (ECT) (Durham 1990, 1992), Dual Inheritance Theory (DIT)/Gene-coevolution Theory (Durham 1991; Richerson, Boyd & Henrich 2010) and Integrative (micro-macro) Theory of Social Analysis (Ritzer 2008). All propose that culture is dynamic and cultural learning plays a significant role in establishing cultural variances. Durham (1992, p.331) describes ECT as being united by three underlying propositions: '(a) that the socially transmitted information systems we call 'cultures' provide the human population with an important second source of heritable variation; (b) that these cultural systems are historically interrelated by a branching, hierarchical pattern of descent; and (c) that this 'cultural phylogeny' is itself a product of two basic kinds of processes – transformation (that is, sequential change within any given culture) and diversification (the branching of one culture into two or more descendants).'

In a similar tone, DIT elucidates that culture is acquired socially by learning and imitation thus it is transmitted from generation to generation and gives rise to cultural evolution at different population-level effects. Both ECT and DIT also posit that information acquired

or learned by individuals is the primary (but not only cause) of cultural evolution and may in turn influence population-level culture. Cultural learning is a particular form of human social learning (McElreath 2010) and is of particular relevance to this research. Therefore it is important to pursue the progressions that cause cuisine variants, particularly with regard to individual lives (Richerson, Boyd & Henrich 2010). In addition, Ritzer's Integrative Theory of Social Analysis (ITSA) (Figure 3) provides a useful framework in understanding how a new culture variant is constructed and interpreted; ranging from objective (society) to subjective (culture and cultural interpretation), and from macro-level (i.e. society, technology, norms, and values) to the micro-level (i.e. patterns of human behaviour, action, and beliefs). This would indicate that there is reciprocal and multiple levels of influence involved in the recent cuisine construction and change, both broad national cultural norms and group culture (e.g. family, local village) in addition to personal preferences.

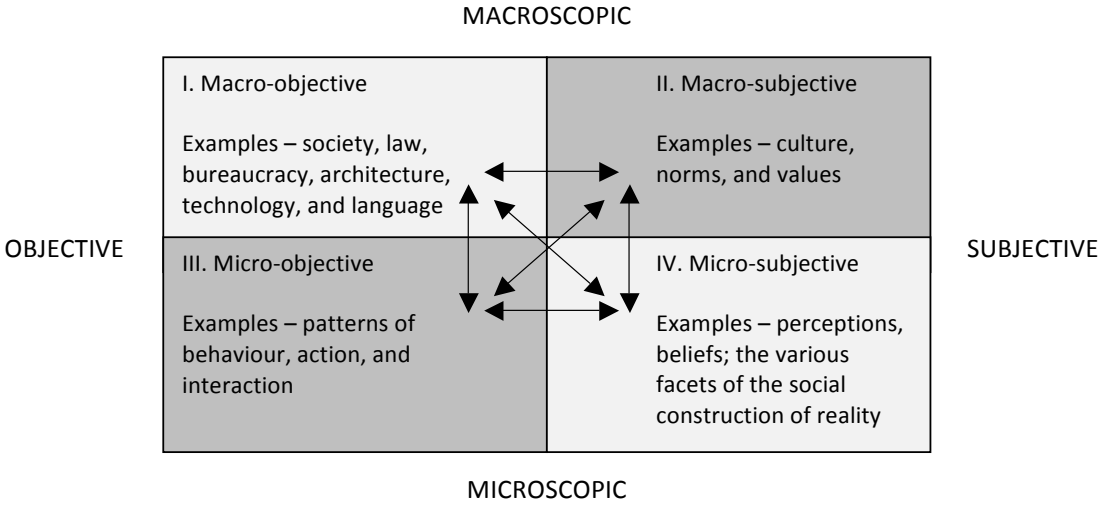


Figure 2.3 Ritzer's major levels of social analysis.
Source: Ritzer (2008, p.377)

2.3 The Elements of Cuisine

It is the purpose of this section to provide a better insight into the structure of cuisine. Focusing on Elisabeth Rozin's (1982, 1983) taxonomy of cuisine, this study strives to explore and gain a better insight into the possibility of transformation in cuisine when in

contact with contemporary modern culture. It is postulated that increased consumption of foreign ethnic foods is altering the exclusivity of the dominant culture's cuisine. To support the hypothesis, the study examines each individual element of cuisine. This examination is imperative in the investigation of cuisine alteration to give a good account of the progression in cuisine evolution through exposure to foreign cultures. The discussion starts with a comprehension of the classification of cuisine. Subsequently, each element of cuisine is discussed in detail to explicate the construction of cuisine. The examples included in the discussion will facilitate a better understanding on the importance of studying each element of cuisine in order to fully grasp how cuisine changes to create new cultural variances.

According to Revel (2005) there are two sides of cuisine – a popular one and an erudite one. Popular cuisine stems from the peasant cuisine, court cuisine, plebeian cuisine, and family cuisine (prepared by the mother or the humble family cook). Erudite cuisine, however, is the cuisine of the commercial kitchen primed by professional chefs. The former type is the focus of this study as described by Revel (2005, p.53), 'it is linked to the soil, of being able to exploit the products of various regions and different seasons, in close accord with nature, of being based on age-old skills, transmitted unconsciously by way of imitation and habit, of applying methods of cooking patiently tested and associated with certain cooking utensils and recipients prescribed by a long tradition.'

Popular cuisine comprises of four elements (Rozin 1982, 1983; Rozin 1996a). Cuisine is defined firstly by the basic ingredients used and secondly by the cooking technique applied. Thirdly, cuisine is defined through the combination of flavours unique to a particular group of people. Finally, the fourth element is known as culinary rule that refers to the way the food is to be consumed, including the structure of a meal, what can be served with what, with what utensils and when and where. Among all, flavour principles have been heavily discussed by Elisabeth Rozin (1982, 1983, 1992, 2005a). Parallel to traditional costume and religious customs, traditional flavours define a culture group, giving it a separate identity from other groups (Rozin & Rozin 2005). This shows the substantial weight it carries in profiling a cuisine's identity.

2.3.1 Basic Ingredient

An important element of a cuisine is the basic ingredients used in producing local dishes. Besides the nutritional and physiological factors, humans consume a broad selection of foods for their hedonic properties such as flavour, texture, and appearance. Nonetheless, what makes basic ingredients an underpinning factor of all cuisines is the fact that food selection of a culture is dependent on its availability, environmental variables, ease of production, nutritional benefits, palatability, custom, and religious or social sanction (Rozin 1982, 1992). Although there is a longstanding debate on the locality of many food ingredients that are found on our plates today (e.g. potatoes and tomatoes originated in the Americas), the way these foods are prepared and consumed are significantly culturally sanctioned.

Nonetheless, nations and countries are frequently associated with certain basic ingredients and different people eat different kinds of food. What is considered a delicacy in some parts of the world might be considered culturally inedible in other parts. Rice for example is a common staple in many Asian countries while potatoes are the staple in Western countries. Even in Asia, there are some obvious dissimilarities when it comes to the consumption of this basic staple. Some nations' diet like Indonesia, Thailand and Malaysia rely heavily on rice, but many other Asian nations regularly consume other starches, such as noodles and flat breads, apart from rice, and this may also vary regionally within a nation. The differences become greater when we think further about other basic foodstuffs such as meat and grain. From the culinary point of view, different kinds of beef are the outcomes of different breeds of cow and the type of food they feed on (Rozin 1982). Indeed these varieties are also associated with the varieties in cheeses that are produced in numerous locations. Therefore, it is apparent that cuisine is distinctively framed by the basic ingredients common to a particular sociocultural setting. No doubt there might be some similarities in the ingredients used but how these ingredients are manipulated significantly sets a cuisine apart from another.

2.3.2 Cooking Technique

To further distinguish one cuisine from another, Rozin (1982, 1992) suggests the importance of cooking technique used in the preparation of local dishes. Rozin (1982, p.191) notes that 'cooking techniques here refer to any and all culinary manipulations performed to alter a foodstuff in some predictable fashion, and not in its more narrow sense of applying heat.' This would include processes that change the physical size, shape, or mass of the food through techniques such as particulation (cutting, slicing, etc.), separation or extraction (squeezing, rendering of fat, etc.) and incorporation (mixing, stirring, etc.). The second manipulation classified by Rozin involves adjusting water content either by adding or removing liquids. Marinating or flavouring with liquid ingredients such as soy sauce and wine is one of example. It could be either brief marination (e.g. ceviche, treating thin of slices fish fillet with citrus juice) or extended marination (curing).

In contrast, drying and salting are the processes that are usually performed to reduce water content in food. The last in this category is the technique of freezing which is used to retard bacterial growth. Today freezing is commonly used in dessert and confectionary making. Another manipulation is the ubiquitous cooking technique that is the way of using heat to cook food, which is referred to as a cooking method. In general, there are three main categories of cooking methods; dry heat (roasting, grilling, etc.), dry heat with fat (frying, sauté, etc.), and moist heat (steaming, boiling, etc). In addition, Rozin also includes fermentation as a cooking method, which is a way of altering food substances by introducing yeast, moulds, and bacteria, especially in the making of cultural foods such as dairy products, breads, and soy sauce.

Whilst there are numerous cooking techniques available, a particular culture is accustomed to certain cooking techniques only. Rozin mentions that cooking techniques vary because cuisine is bounded by various sociocultural determinants. Each culture has its own ways of defining how food needs to be cooked. Fish, for instance, is prepared in various ways – some cut it into fillets, some cook it whole and some serve it raw. One culture might consider cooking fish with bones or preparing and serving raw fish for meals as absurd whilst others consider them as valuable techniques that add to the flavour and value of a dish. The selection of cooking techniques, as well as the interpretation of how those

techniques are to be performed, as mentioned by Rozin (1992, p.xiv), ‘are critical factors in determining what makes a cuisine distinctive and different from all others.’

2.3.3 Flavour Principal

Flavour principal, according to Rozin (1982, p.197), ‘imparts a culinary identification and a sense of familiarity for those individuals who create and share in the tradition’. It is also a defining marker for those outside the group who do not participate in it or who do so occasionally. It is the fundamental basis of cuisine, which serves as a guide in cooking (Rozin 1983, 1992, 2005a) and frames the character of the food of a culture (Rozin & Rozin 2005). ‘Flavour principle provides a culinary theme that is varied by the addition of other ingredients, by the use of different proportions, and by different cooking techniques’ (Rozin 2005a, p.42). This pervasive combination is practiced regularly in preparing almost all cooked staple foods, thus creating the characteristic identity of a cuisine. Rozin and Rozin (2005, pp.34-35) infer:

> Such flavouring practices are very widespread but seem to occur most frequently in tropical or semitropical areas or, what may be the same thing, in cultures that depend more heavily on plant foods than animal foods. Thus the most distinctive and easily described seasoning traditions occur in China, Southeast Asia, Africa, India, the Mediterranean, and South and Central America. Seasoning practices may range from the use of one specific, pervasive flavouring ingredient (the use of coconut in the islands of Oceania) to much more complex and elaborate bonds or combinations of flavouring ingredients (the spice mixtures of North African or Indian cuisine) ... Cultures that reliably season their cooked foods do not, for the most part, utilise these seasonings in sweets and beverages … The use of characteristic seasonings, whether singly or in combination, is not universal in human culinary practice; in cuisines that have a high proportion of animal foods (meat or dairy products) in their diet, and in many cuisines of temperate and polar regions, there is typically no strong dependence on flavouring ingredients. This tendency results in culinary products that are relatively less ‘marked’ than the products of cuisines that season heavily.

Rozin (1992, 2005a) gives more than thirty examples of unique characteristics of cuisines all over the world that differentiate one from another. Examples include a combination of

soy sauce, brown sugar, sesame and chilli in Korea, fish sauce and lemon in Vietnam, and olive oil, garlic, basil and tomato in Italy. Rozin notes that some countries may have more than one flavour principle dedicated to the various themes of distinctive regional cuisines such as Szechuan and Canton cuisines of China, and Southern and Southeastern cuisines of France. Rozin further notes that while some ingredients like soy sauce might be the prominent staple in many cuisines, each ethnic cuisine can still be clearly defined through the variety of soy sauce used, differences in proportion and unique ingredient combinations. Careful analysis further indicates that the flavour principle of a cuisine may vary from dish to dish and from meal to meal but within the thematic limits set by the traditions of the cuisines (Rozin 1987; Rozin & Rozin 2005). This is due to the fact that there is an interaction of psychological (individual), biological and cultural factors in establishing variants in cuisine.

2.3.4 Culinary Rule

Rozin (1996a) includes another element into the taxonomy of cuisine developed by Elisabeth Rozin. He emphasises the significance of culinary rule in cuisine. According to Rozin (1996a, p.236), 'there are culinary rules about the ordering of dishes within a meal, what can be served with what, and what is to be served at particular times or occasions; all of these important features of food are, to some extent, culture specific.' In support of this, Syner and Fjellstrom (2006) elaborate that culinary rule includes the table setting, table manners, dinner conversation and also the names of dishes including the condiments served with it and how it should be eaten. Cwiertka (1998) shares a similar view as she also include names of dishes, tableware, and table manners as part of the definition of cuisine, besides ingredients, cooking technique, and dishes that are already covered in Elisabeth Rozin's taxonomy of cuisine. These derivatives, according to Cwiertka, are fully embedded with strong cultural meaning which represents the culture in which it originated. This is affirmative because the name of a dish, for example, reflects a particular cuisine's culinary system or structure (Rozin 2000b). These features of cuisine have been distinguished by the seminal work of Douglas and Nicod (1974) and Douglas (1972) on British cuisine. Similarly, their discourses on eating circles around analogous culinary rules such as the sequence and structure of a meal, combination and type of food in a meal, with the inclusion of other aspects such as utensils and more. These discussions are

strongly derived from a social perspective where eating is viewed as a structured social event, thus a meal is coordinated by a set of rules pertaining to time, place and sequence of action.

Culinary rule is often significant and obvious in the practice of meals in different cultural settings, which reflects the identity of the respective cuisine. For instance, ‘an agrarian meal is referred to as a meal that consists of a starchy core, which is complemented by a fringe of foods; and this fringe consists of substances that make the core more palatable and appetizing which leads people to eat more core’ (Mintz & Schlettwein-gsell 2001, p.41). The authors elaborate that the starchy core usually comes in the form of a complex carbohydrate such as rice, taro, potatoes, wheat, pasta and more, but added that legumes may also be included to accompany the core. The fringe, however, may be in the form of dishes and accompaniments made from animal and vegetable. In contrast to an agrarian meal, many Western cuisines’ meals are centred on a meat dish. Although Mäkelä (2009) argues that there is an obvious shift in Western meals from meat to fish, chicken, pasta and more, the core of the meal is still substantially protein in contrast to starches as in any agrarian meals. Nevertheless, it is not fundamental for an agrarian style meal to be always served all at once. In some cultures, a multicourse meal is served during special occasions, as practiced for example in the vegetarian Indian meal (Devasahayam 2003).

Suebsman and Sukhotai Thammathirat (2009) discussion on Thai meals is a good lead in to a presentation of an agrarian meal and therefore the importance of culinary rule in the identification of a cuisine. They first describe the basic elements of Thai meals which includes rice as the core, complemented with fringes of aquatic plants and animals (chiefly fish) reflecting the geophysical conditions of the country. There are usually three to five dishes in a meal that include a stir-fry dish, yam (various meat or vegetable dishes), and a deep-fried fish. Thai meals are always accompanied with *namprik*, a hot and spicy chilli paste dip. Suebsman and Sukhotai Thammathirat (2009, p.424) identify several sets of rule in Thai meals such as, ‘whenever there is a chilli paste dip or *namprik*, a curry or salted fish/beef must be served alongside, and sour curry is best eaten with sweet pork, omelette or fried boiled egg with tamarind sauce.’ The description of a Thai meal includes the food arrangement, such as how dishes are decorated with fruit, vegetables, flowers, and herbs for everyday eating to the grandeur of Thai food carving for special occasions. Additionally the description goes further into the Thai meal sequence including its

composition and meal arrangements. The Thais eat at least three meals a day and a typical Thai breakfast is a one-dish rice meal like fried rice and rice porridge. Suebsman and Sukhotai Thammathirat also include description on the usage of utensils, table setting and etiquette in the discussion as part of the culinary rule unique to Thai cuisine. For instance, Thai meals are served all at once and consumed on the floor or on mats, and the usage of utensils is minimal as ingredients are already cut into bite size pieces for cooking. In a communal dining setting, rice is generally served in slightly deeper individual plates while other dishes are placed in the centre next to each other. These dishes are shared and picked at by the diners using provided communal spoons.

Although some nations with comparable historical and cultural backgrounds practice similar traditions, conspicuous variations exist. Even within a cultural cuisine, regional variations exist. In contrast to the agrarian meal where foods are usually served all at once, in some cultures, meals are generally served in courses/sequence rather than all at once. The simplest form of this multicourse meal would include an appetizer, followed by main course and dessert. This type of meal is particularly common to Western cuisines. The French for example, have a more sophisticated rule of consumption depending on the grandeur of the occasion. The courses may be elaborate and meals are often accompanied with wine and cheese courses. Indeed, wine is considered as an integral part of a French meal (Hyman & Hyman 2003). To elaborate on French cuisine culinary rule, Grignon and Grignon (2009) explain that in spite of the existence of socially differentiated haute cuisine for which the French cuisine is globally famed, the standard French cuisine is a true reflection of French culture. The composition of an ordinary meal in French cuisine, either lunch or dinner, chiefly consists of a multicourse meal of three or four courses, namely hors-d'oeuvre, main dish, cheese and/or dessert where dishes are served one after another. A two-course meal may be served but a one-dish meal is rare. Grignon and Grignon elaborate that the main meal comprises of mainly hot cooked meat as the core, served with fringes like vegetables and/or starches, while hors-d'oeuvre usually consists of cold charcuterie or crudités. The following course may include cheese (or a yoghurt) or a dessert depending on the number of courses served. A typical French breakfast is composed of bread and butter or jam coupled with coffee or tea.

Even between nations with comparable historical and cultural backgrounds that practice common culinary traditions, there are still some conspicuous variations of culinary rule.

Korean cuisine, for example, falls under the category of an agrarian meal like many other Asian cuisines as reflected in a structure that comprises cooked rice as the core and fringes such as soup and stew. However, the focus of the Korean meal is rather on the small serving of flavourful side dishes called *banchan*. According to Oum (2005), Koreans do not classify food items into main dishes versus side dishes but rather through the division of the foods into *bap* (cooked rice) versus *banchan.* In Korean cuisine the status of a meal is often measured by the number of *banchan* served not the main dishes, which varies from as little as three, to seven or twelve side dishes (Moon 2010). Therefore, the table setting, called *bansang*, differs according to the number of *banchan* served. To add a slightly different perspective, while the Asian core is mainly rice, the Southeast, West, and Northern Asians eat this core mainly with their fingers from a plate, but their Eastern counterparts such as the Chinese, Korean, and Japanese eat rice with chopsticks from a bowl. Moreover, although East Asian cuisines share some basic similarities, it is not difficult to differentiate the culinary rule of each of Chinese, Korean, and Japanese cuisines.

These examples explain how the culinary rule of a cuisine is critical in constructing the identity of a cuisine besides the other three elements emphasised by Elisabeth Rozin in her taxonomy of cuisine. There are certain sets of culinary rules that define a cultural cuisine. Within a meal, each cuisine has a specific type of food served at particular times and occasions. Each cuisine has a standard structure and sequence of meals. The composition of a meal such as the pairing between core and fringe foods is also culturally constructed and tested and practiced for generations to create a harmonious meal which reflects the sociocultural and geophysical conditions of the setting. Additionally, each cuisine has a unique way of dining which includes the table setting and etiquette that are full of customs and traditions. There might not be a definite framework on studying this particular element of cuisine, as suggested by Rozin (1996a), but culinary rule is widely included in the sociological and anthropological description of a cuisine. Particularly for a multicultural cuisine like Malaysian cuisine, a description of the hedonic values of the cuisine may be insufficient to define the cuisine. Thus, culinary rule may add further to the articulation of the identity of the cuisine.

To summarise, cuisine represents enormous sociocultural elements from practices to norms and beliefs that have been embedded in the culture from generation to generation. All four

elements of cuisine reviewed in this discussion carry and symbolise locality. They are a unique representation of a particular ethnic or national cuisine, therefore worthy of protection. Boyd and Richerson (1985) and Durham (1990) suggest that culture can change and vary through time or may even be lost entirely. This key observation demonstrates the importance of exploring recent significant changes in each key element of cuisine when in contact with foreign culture with reference to the preservation of culinary heritage. Based on the literature outlined in this section, this thesis will evaluate the emerging consequences of foreign intervention on basic ingredients, cooking technique, flavour principal, and culinary rule, as the key elements of a dominant culture's cuisine.

2.4 Changes in Cuisine

Many of the foods that we consume today are modern recreations of 19th and 20th century bourgeois cooking which have been greatly transformed in terms of taste and appearance (Montanari 2006a) that were not available in the diets of the medieval society or centuries before that. These changes faced by cuisine are fundamentally associated with cultural change. Although many changes in cuisine are significantly correlated with the advent of agriculture, followed by human population increase and the rise of civilisations (Katz & Voigt 1986; Katz 1990), it is the history of European exploration and trade with the Americas, Asia, and Africa that elevates the evolution of cuisine to the next level (Katz 1990; Mennell, Murcott & Van Otterloo 1992c; Dixon 2002; Gupta 2012). The cross-continental transportation of food in the 16th century through great European voyages is the essence for greater evolution in cuisine which is referred by Goody (1982) as the inception of 'world cuisine' – an early form of cuisine homogenisation. This is then followed by the worldwide interest in the mixing of novelty and tradition accelerated by migration, tourism, and cosmopolitanism (Dixon 2002).

Many cuisines have a long history of adaptation and evolution. One of the ways to trace changes in cuisine beside technological advancement is by examining the ingredients used and eventually the transformation of flavour principals. Some of the mainstay ingredients used in our cooking may not be native to our land but were imported from the old world and then domesticated. The introduction of the tomato and potato from the New World for example has changed the culinary landscape in many European countries. Tomatoes, a

native plant of Mexico, were introduced in Italian cuisine in the 16th century through Naples by the Spanish (Toussaint-Samat 1994; 2000). Italian cuisine was never quite the same again and the tomato has become one of the most important ingredients in Italian sauce making. Unlike the tomato, the potato was adopted by many cuisines in Europe. It became a mainstay of European regional, and then national cuisines. Ireland was the first European country to assimilate potato into its cuisine. Potato has become the principal carbohydrate and has greatly transformed the Irish diet of cereal- and milk-based products augmented with pork (Mac Con Iomaire & Og Gallagher 2009). Messer (2000) records that the popularity of potatoes in European cuisine has grown since the end of World War II and transformed from being domestic to industrialised convenience foods such as fries and chips.

These few examples illustrate that the cuisine that we live with today is an archive of exhaustive happenings of the past. Looking at more recent history, another way of how cuisine evolves is through foreign intervention. This is a common trait for many countries' cuisines with a history of colonisation. South African cuisine is an interesting example of a cuisine with strong foreign influences. Snyman (2004) states that the native cuisine has been significantly influenced by the Dutch, French and British colonisers. However, a more profound impact, as Snyman informs, further comes from the slaves brought by the Dutch from India, Madagascar and Indonesia. These Cape Malays who were naturally brilliant cooks and worked in the Dutch homes had a great influence on the evolution of South African cuisine. Many dishes synonymous with South African cuisine such as *bobotie* and *koeksisters* are inheritances of this community. In addition, other popular dishes in South African cuisine, such as *boerekos* and *bunny*, were introduced by the forefathers of the Indian population who came to work on the sugar cane plantations brought by the British in the 19th century. Snyman further states that South African cuisine, however, continues to evolve and its Black African root is dismantling as the urbanites further adopt Western diet. 'This has led to the demise of some indigenous ingredients, traditional dishes, and cooking methods' (Snyman 2004, p.93).

Migration and the increasing population of diasporic communities are associated by some as one of the reasons for cuisine evolution (Mennell, Murcott & Van Otterloo 1992c; Dixon 2002; Graf 2004). Many celebrated cuisines of the world such as creole cuisine and cajun cuisine are true specimens of highly acculturated cuisine that have a long history of

foreign interventions. Creole cuisine, for example was created through the acclimatisation of French cuisine with Native American ingredients during the post occupation of the French in Louisiana in the 17th century. A deeper analysis on the background of the cuisine would highlight that Creole cooking was also greatly influenced by the food cultures of Spanish, German, and Italian settlers, and African slaves (Graf 2004). Two of its celebrated dishes, namely *jambalaya* and *gumbo* evolved from classical Spanish *paella* and French *bouillabaisse.* These two dishes, as mentioned by Graf, are excellent examples of traditional Creole foods created through diverse cultures of cooking styles and ingredients. Additionally, many prominent parts of Creole cuisine such as the slow cooking method and many of its staple ingredients were influenced by the African slave's culture.

The word 'Creole' is the terminology used originally to describe a plant or person of Old World origin, born and raised in the New World (Stewart 2011). 'It also means something or someone that has foreign origins but becomes somewhat localised' (Cohen 2007, p.372). In the sociological and cultural context of cultural innovation, this terminology is frequently used in the form of 'Creolisation'. 'Creolisation describes a position interposed between two or more cultures, selectively appropriating some elements, rejecting others, and creating new possibilities that transgress and supersede parent cultures' (Cohen 2007, p.381). Applying the definition of Creolisation, to cuisine, it is understood here as a fusion of foreign or new elements into the traditions.

Alteration of a dominant culture's cuisine is found to be particular to multicultural and contemporary societies. However, many studies have focused on the localisation and standardisation of foreign food into the dominant culture in association with colonisation, immigration and the diaspora community. The diminishing of British cuisine, for example, has been heavily explored by many researchers (Mennell 1985; Jamal 1996; Mitchell 1999; Wright, Kwok & Nancarrow 2001; Ashley et al. 2004; Mitchell 2006; Beer 2009; Lindgreen & Hingley 2009; Patel & Gujral 2009). The discourse concentrates heavily on the intermingling of foreign and local that has led to the localisation and standardisation of many foreign foods. Little research discusses in detail the impact of recent sociocultural phenomena on the transformation within the dominant culture's cuisine, in particular of what is transpiring in the contemporary domestic kitchen. Details of alteration of the key elements of the dominant culture's cuisine with foreign elements are still lacking.

The evolution of the British cuisine has been extensively recorded by Mennell (1985) from a historical perspective, albeit lacking in the representation of the present time. Nevertheless, at the end of his book, Mennel infers there are an increasing variety of cuisines and this trend is infinite. He considers variety and differentiation as intrinsic to the development of not only commercial cuisine but also domestic cooking. 'The ever-closer interdependence of professional and domestic cookery is a prime source of change and variety' (Mennell 1985, p.330). One particular reason for further evolution of British cuisine in the 20th century, as noted by Mennell, is the proliferation of eating out, especially at either foreign or foreign influenced restaurants. This is linked to the growth of the travel and tourism industry; therefore more ordinary British people are now less neophobic towards unfamiliar food.

Mennel's view is supported by other British researchers on the deterioration of British cuisine. Jamal (1996) found that the presence of foreign ethnic restaurants, ethnic supermarkets, and ethnic grocery stores had great influence on altering what mainstream British people consume and prepare at home. Some contemporary British consumers were even found to have become 'over acculturated' in their consumption behaviour. For example, eating spicier and hotter dishes than the traditional immigrant community would normally consume is commonly reported by many restaurateurs. Mitchell (2006) adds that foreign dishes such as spaghetti bolognaise, curry and rice, chilli con carne, stir fry, and risotto are now considered as among the top ten British mainstream dishes replacing the old traditional fares.

Consumption of foreign ethnic food is no longer only associated with the proliferation of diasporic communities where many acculturation studies have seen it as a preservation of migrants' identities and culture. More recently scholars have begun to realise that acculturation is actually a two-way process (Jamal 1996; Mitchell 2006; Verbeke and Lopez 2005; Wright, Nancarrow and Kwok 2001). The mainstream, or host community, consumption pattern is also mutable as interaction with the immigrant community occurs. The loss of food heritage and authenticity in Great Britain in association with immigration has become a real concern as the younger generations are no longer eating and preparing foods in the traditional manner (Beer 2009) and this has a significant impact on the authenticity of the dominant culture's cuisine (Ashley et al. 2004). This is accelerated by

the fashioning of American fast food outlets besides the long established Italian, Chinese, Indian, Greek and Turkish restaurants in the British foodservice industry (Mennel 1985).

'From a cultural idealist approach, variations in food preferences and aversions are the consequences of 'culture' (i.e., the learned emic and mental components of social life)' (Harris & Ross 1987, p.57). In fact, the evolution of human foodways has been the interest of many historians and anthropologists as a way to reflect social change. This evolution communicates various stages of cultural learning. As discussed earlier in this chapter, structuralists such as Claude Levi-Strauss, Roland Barthes, and Mary Douglas synonymously agree that cuisine carries cultural meanings and has social significance in society. Structuralist discussions, however, pay little attention to the changes in cuisine over time and the advancement of the modern society. However, structuralists view food as a signifier, classifier and identity builder (Scholliers 2001). Structuralists posit that the preparation of food itself, like language, encodes all sorts of social relationships which carries various meanings in human life. Levi-Strauss (1966, p.87) suggests that 'deciphering the codes underlying such matters as food enable anthropologist to reach a significant knowledge of the unconscious attitudes of societies.' Similar to Levis-Strauss, Barthes (1979) also sees food as a tool in communication, suggesting that food reflects the entire world. Levi-Strauss and Barthes look at food as a system of communication as analogous to language which carries meanings that express social relationship.

Since food evolves, many contemporary studies on food are undertaken from a developmental perspective. As Giddens (1989) asserts, to understand the nature of the modern world from a sociological stand it is important to pose developmental questions where we have to look not only at pre-existing forms of society, but also study the main direction that the processes of change have taken. Stephen Mennell's (1985) book, *All manners of food* is one of the hallmarks of the developmentalism approach in the sociological study of food. He argues that the structuralist approach is too static thus advises on the importance of studying food and eating in cultural life from a developmentalism perspective. Mennell's work is an extension of the seminal work of Norbert Elias on the civilisation process, which was also conducted from the same perspective. Developmentalists view the progression of social action and change as the forces for changes in cuisine and culinary culture. Much of these changes are the consequences of consumerism, commodification, delocalisation, and acculturation, through

a system of structural processes such as globalisation, modernisation, urbanisation, and migration (Sobal 1999). Developmentalist sociological food literature, as discussed earlier in this section, also heavily revolves around historical facts and the notion of imperialism. As suggested by Mennell (1985, p.15):

> Certainly people's cultural tastes and 'needs' are the product of their social experience, the result of what they encounter in their tribe, their community or social class within a larger society … But the social forces which shape the taste of one generation are themselves the product of long-term processes of social development running back in many generations … To explain changing tastes, we have to look at the matter historically … But history is not enough … Within a developing social figuration, modes of individual behaviour, cultural tastes, intellectual ideas, social stratification, political power and economic organisation are all entangled with each other in complex ways which themselves change over time in ways that need to be investigated.

Mennell (1985) through his exploration of the French and English cuisine distinctively notes that food taste, culinary culture and cuisine for that matter are fluid and indeterminate. Although both cuisines share a similar background over a long period, one cuisine is perceived to be far more superior than the other. Today, French cuisine is marked as being the best in the world, while English cuisine is perceived as a bland cuisine. The establishment of French cuisine as high cuisine is associated by Mennell with the cultivation of the exclusive and refined lifestyle of French high society. While the eroding of English cuisine was partly associated with the social elite abandoning older English traditions of eating, through very rapid urbanisation and population growth, as well as the colonisation of French cuisine itself. Putting aside Mennell's predominant focus on the aristocratic culture, his work also indicates the significant role of gender, culinary practitioners, media, technology, and the proliferation of the restaurant industry in changing both culinary cultures.

Perhaps what is lacking in earlier developmentalists' works is an explanation of the changes in popular diet, with an emphasis on food production and consumption in the modern post-industrialised world. Dixon (2002) argues that culinary cultural change is a common phenomenon amongst highly industrialised nations. She refers to the usage of terms such as the 'second food revolution', and 'gastroanomie,' the demise of the ritual meal and eating community, the disintegration of food regimes and new masters of the

food system to illustrate how much culinary culture has changed in recent years. The concept of gastroanomie, introduced by Fischler (1980), reflects how much our consumption rules have been distracted from our sociocultural norms. Gastroanomie is tarnishing the notion of social integration, as food selection and intake are progressively becoming a matter of individual choice rather than social determination. The desocialisation of eating as mentioned by Mintz (1984, 1985) is closely linked to the increased consumption of convenience food. This is somewhat true when the contemporary society is using goods and activities to sustain their self-identity (Featherstone 1992; Warde 1994). Indeed individuality is becoming dominant in today's sociological consumption studies when traditional bonds and class boundaries are no longer central (Gronow 1993). Sociologist Daniel Bell (1976) refers to this highly individualist and hedonist lifestyle as a radical assault on tradition and demoralising social identification. To reiterate, both ECT and DIT explicate that individualism is one of the primary reasons for cultural evolution and may in turn influence population-level culture. Moreover, an individual's creation may be transmitted from generation to generation and gave rise to cultural evolution.

2.5 Cuisine and Sociocultural Changes

Cuisine, like taste and consumption habits is understood as a social and cultural construction (Cheung & Wu 2002; Seymour 2004; Montanari 2006a). Historical and anthropological evidences show that each national cuisine carries traces of human activities such as trade, colonisation, immigration and continuous technological achievements. Moreover, cooking is said to be the main constituent in the formation of human identity and of man's evolution from a wild to a civilised state (Goudsblom 1987; Katz 1990; Goudsblom 1992; Mennell, Murcott & Van Otterloo 1992b; Montanari 2006a). As Goudsblom argues:

> What may be said about control of fire in general applies even more to cooking: it became exclusively and universally a human skill, requiring not only certain biogenetic preconditions, but social organisation and cultural transmission as well. The 'short-step' noted by Stella Brewer eventually became a seven-league stride as cooking developed into a complex set of activities which was far removed from the simple reflex chain of hunger, food-seeking, eating … The

> higher productivity yielded by cooking could be attained through the same forms of co-operation and division of labour which had enabled groups to control fire … Like the control of fire, cooking is an element of culture. It has to be learned, and such learning is done in groups. It demands some division of labour and mutual co-operation and, in the individual, attention and patience. One has to watch the food from time to time and to postpone eating it until it is well cooked and has cooled off a little.
>
> (Goudsblom 1992, pp.5-34) in Mennell et al. (1992b, pp.14-15)

Goudsblom's argument highlights the importance of discussing cuisine in relation to culture, social phenomenon and change. Cooking being the foundation of cuisine (Weaver & Katz 2003) 'marks the transition of food from nature to culture, but through it and by means of it, the human state can be defined with all its attributes' (Lévi-Strauss 1966, p.164). Cooking may well have played a significant part in the development of human mental capacities and social dispositions (Katz 1990; Mennell, Murcott & Van Otterloo 1992b). Katz (1990) associates the use of tools and then of fire with the reduction of human teeth size, changes in the human digestion system and therefore the diet of our species. Katz further elaborates that because humans completely depend on nutrient intake, thus food is a fundamental variable in the maintenance of the dynamic equilibrium of not only sociocultural but also other key elements in the human biocultural evolution like ecology, biology, and demographics (Figure 2.4). In which, 'the transformation of the 'raw' to the 'cooked' in food preparation becomes critical in the human ecosystem and therefore provides important insights into the entire human evolutionary process' (Katz 1990, p.238).

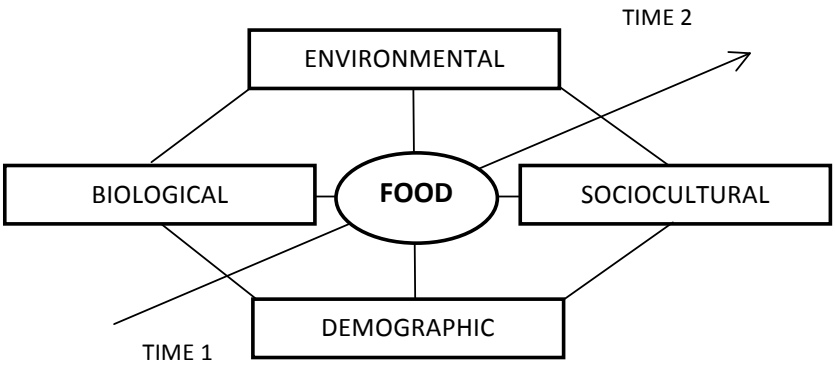


Figure 2.4 The role of food in the dynamic equilibrium of human ecosystem (Times 1 and 2 refer to arbitrary points along an evolutionary continuum).
Adapted from: Katz (1990).

Humans have put great effort into processing the raw into culturally desirable and refined foods. Cooking is an ensemble of technical abilities full with rich aesthetic and artistic implications (Montanari 2006a). The process involves numerous changes from the selection of ingredients to create the right combination of flavours, to using the right cooking methods and apparatus to achieve the desired sensory attributes. These cultural practices continue because food is central to our social life beyond biological needs. Food can lead us to the evaluation of social construction. Being a dominant part in our culture, foodways, as stated by Sydner and Fjellström (2006) is a natural part of human life, hence it becomes part of the meaning of life. It is closely related to what has happened and what is happening in a particular cultural and social setting. Human food selection is not only based on an innate response to biological needs but is also learned through cultural transmission (Rozin 2005b). Indeed, our food taste is socially constructed through social learning and may change over time (Bourdieu 1986; Seymour 2004). Changes in food taste as mentioned by Moon (2010) can be used to better understand the changing nature of the relationship between different cultures and societies. Eating, per se, is a significant indication of social relations and a window to understanding multiple social issues (Probyn 1998).

Food, as observed by Appadurai (cited in Scranton and Belasco (2002)), is a highly condensed social fact, a marvellously plastic kind of collective presentation. The observation could be reflected on many discourses of food which has developed through time from healthy to tasty to sexy, from security to safety, and from culinary to gourmet.

These discourses of food continue to evolve to more avaricious themes such as status, hedonic thrill, and aestheticism, parallel with changes in society in the modern era. ‘Food or culinary products do not simply happen in a social context, but become a ‘context’ themselves, without which events do not happen’ (Karaosmanoglu 2009, p.340).

Food is synonymously significant in the human saga as narrated in the history of human civilisation. Human needs for food are the impetus for the development of agriculture, and one driver of colonisation and technological advancement. The role of food in life is far superior to merely being for the satisfaction of our bodily needs. Food has been the centre of discussion among sociologists, anthropologists and historians interested in the social and cultural phenomenon. As Bishop (1991, p.170) suggests, ‘food when turned into a culinary product or a cuisine, is not just a topic that ‘symbolises’ identity, but one that challenges us to rethink our methods, assumptions, and theories in new and productive ways.’

Food is fundamental in social and cultural contexts because it plays a major part in our daily life. Rozin (1996b; 1999; 2005) states that the role of food in our lives surpasses its nutritional functions. It is a form of social interaction and is always used to describe many aspects of human life. Food is a social vehicle, carries symbolic meanings and is a medium for aesthetic expression (Rozin 2005b). ‘This broadening of the functions of food occurs through a cultural parallel to a fundamental principal of evolution: preadaptation (or exaptation)’ (Rozin 1999, p.21). Sugar, chocolate, milk, and meat are used by Rozin (2000b) to discuss the role of food in societal and cultural transformation. The increased consumption of these foods, as mentioned by Rozin, has been linked to the cultivation of contemporary issues such as cardiovascular disease, dieting and eating disorders, and vegetarianism.

The days in which food is merely praised for its nutritional value are long gone. Contemporary studies on food see it as an expression of culture, as a given system of shared symbols and meanings (Moon 2010). Food has been used to study society and mark cultural change. Sydney W. Mintz’s book *Sweetness and power: the place of sugar in modern history* is an example of how food is used to trace social construction and cultural change. This book illustrates how the role of sugar in human life has developed from a sweetener to food, from basic to luxury to necessity. Mintz (1986) links this transmission by narrating lengthy discussion through the industrialisation and consumption of sugar,

covering various themes such as history, colonisation, agriculture, capitalism, politics, and status. Mintz's devotion towards the social and economic role of sugar among the British society exemplifies the significant role of food in sociocultural contexts. Among others, Mintz signifies the role of sugar in the preservation of social structure in England through discussions on the creation of wealth among English elite and the symbolic consumption of sugar among the lower class English. Mintz clearly demonstrates how food as a cultural object is valuable in grasping sociocultural happenings.

Comparisons and associations are made based on food and its consumption from various cultural perspectives. Mennell (1985) work on eating and taste in England and France, provides an archetype of social construction through food. Although both cuisines share a similar background over a long period, one cuisine is perceived to be far superior than the other. According to Mennell the eroding of British cuisine was partly associated with the social elite abandoning older English traditions of eating, through very rapid urbanisation and population growth, as well as the colonisation of French cuisine itself. Githire (2010) comments on how loose British cuisine is as an identity marker, correlating this with the way Britain was influenced by external influences through the emergence of intercultural spaces and diasporic communities as reflected in the British imperialism history itself. Contrariwise, the establishment of French cuisine as high cuisine is associated by Mennell (1985) with the rapid development of the cuisine through the proliferation of the restaurant industry which took place after the French Revolution.

Even when food is discussed in relation to health, sociocultural influence continues to play a great deal in reflecting the role of food in life. Rozin (2000a, 2005b)studies the meaning of food in the French and American societies pertaining to well-being. He notes that cultural differences of the two societies are palpable through their food attitudes and consumption patterns. Americans, according to Rozin look at the health effects of eating and the French focus more on the experience of eating. In addition, Rozin remarks that there are significant differences between the French and American eating culture. Eating for the French is a social event thus food is eaten slowly, the portion size is small and snacking is relatively rare. In contrast to the French traditions which focus on moderation and quality in eating, Americans focus more on abundance and quantity as well as comfort and an easy lifestyle.

Cwiertka (1998, 2003) and Greene and Cramer (2011) work on the modernisation of Japanese cuisine provides not only details of Japanese food culture, but also information on the Westernisation of the Japanese society which started in the Meiji period in the early 20th century. It indicates Japan's socio-political transformation that took place in the process of becoming a modern nation. The consumption of meat during this period, which was for centuries considered a taboo among Japanese Buddhists (Seligman 1994; Cwiertka 1998), marks an important point in this cultural transformation process.

An older work on Japanese cuisine by Seligman (1994), details the meaning of food among the Japanese society. She articulates the transformation of Japanese cuisine parallel with the transformation of Japan as a nation through various historical and sociocultural events. For example she illustrates how the introduction of the use of chopsticks during the Asuka period (592–710) relates highly to the political relationship between Japan and China. Other examples include the consumption of steamed rice with the development of the Japanese pottery industry, and Japanese decorative food presentation and display being associated with religious rituals and the Royal and Samurai classes. Another interesting discussion by Seligman was an elaboration on the rise of various new food cultures through the development of Samurai culture during the Kamakura period (1185–1333). She associated Samurai culture with the descent of Chinese influence in the Japanese cuisine and also the emergence of Japanese national cuisine.

Various studies on the transformation of Korean cuisine and food culture illuminate the changing lifestyle of the contemporary Korean society in the age of globalisation. The explosion of the '*ramyeon*' phenomenon (instant noodle) for example, manifests the need for convenience as Korea becomes urbanised during the industrialisation and modernisation period (Han 2010). Contrariwise, the regeneration of Korean culinary culture in the late 1990s and the construction of Royal Court cuisine reflect the Korean society's increased appreciation toward local culture, echoing the post-modernity wave (Kim 2010; Moon 2010). These latter transformations, however have been viewed as an expression of cultural nationalism – an attempt to construct nationalist sentiments (Kim 2010; Moon 2010). Another significant connection between food and Korean cultural aspects of life can be detected through the reinvention of Buddhist temple food. It marks not only the shift that Korea has made towards a healthier diet, but also an effort from the Buddhist organisation to strengthen Buddhism's influence on Korean society (Moon

2010). Additionally, Moon mentions that temple food has been politically used by the Korean government for its economic benefits through tourism and also in reaffirming Korean identity.

This section has explored different aspects of sociocultural changes as it relates to food and cuisine. The following section will explore the links between cuisine and identity to demonstrate the importance of cuisine in the cultural context.

2.6 Cuisine and Identity

Cuisine provides various entry points to cultural analysis and how societies' identities and experiences are constructed (Gardaphé & Xu 2007; Karaosmanoglu 2009). 'The concept of culture itself reflects the values the members of a given group hold, the norms they follow, and the material goods they create, hence the very close connections between culture and society' (Giddens 1989, p.31). Food as related to cuisine is one of the major cultural attributes that structures people's identities (Aitzpea 2006) and may be used in understanding a given society's collective beliefs, norms, and values. Food is more than just mere nutrition. It manifests a lifestyle, a key cultural element that reflects the concept of the 'other' and distinguishes the uniqueness of a particular society, region, or nation from another through their foodways (eating habits and culinary practices) or cuisine as a whole. 'Learning about what is other is how we learn and affirm our identity' (Short 2006, p.15). According to Scholliers (2001), identity has been the focal point of most social inquiries, particularly in rationalising the transformations of the modern society. Probyn (2000, p.14) points out that 'cooking and eating, and cuisine for that matter, provides various entry points to cultural analysis and to the question of how identities and experiences are reconfigured between and within societies.'

Identity may be referred to in psychology as distinctive individual characteristics. In sociology however, 'identity implies an undifferentiated unity or sameness, one that constitutes the essential 'being' of an entity' (Martin 2005, p.97), which is referred to as 'social identity' (Deaux 2000) or 'group identity' (Jenkins 2008). Nevertheless, the interdependency between individualism and collectivism remains intact as Burke and Stets (2009, p.3) state, 'an identity is the set of meanings that define who one is when one is an

occupant of a particular role in society, a member of a particular group, or claims particular characteristics that identify him or her as a unique person.' 'Though human identities are typically 'held' individually, they are regarded as having distinctively social origins and expression' (Martin 2005, p.97). As suggested by Atkinson et al. (2005), identity should be articulated relationally across boundaries of social inclusion and exclusion and not as purely individual, personal or biographical construct per se.

The association between cuisine and identity is often used to mirror societal and cultural changes. Identity is porous, fluid and open to modification as it is open to various social influences (Atkinson et al. 2005). Therefore, spatial metaphors such as hybridity and diaspora are not only associated with cuisine but also being used by Atkinson et al. (2005) in expressing the instability of identities in an increasingly globalised world. In fact the relationship between cuisine and the construction of identity has been discussed from various angles. One example is the stigma of cooking from a gendered identity perspective (Kemmer, Anderson & Marshall 1998; Baxter 2000; Murcott 2000; Mancino & Newman 2006; Kaufmann 2010; Hamrick et al. 2011; Daniels et al. 2012). There are also discussions on the role of homemade food in family identity (Short 2003a; Moisio, Arnould & Price 2004; Bugge & AlmÅs 2006). Food is also greatly linked to religious identity (Feeley-Harnik 1995; Kifleyesus 2002; Ray 2004; Rozin 2005b; Sandusky 2011) thus associations such as 'Jews eat Kosher foods', 'Muslims eat only Halal foods', and 'Hindu devotees avoid beef' are common.

Cuisine as a shared culinary practice has also been used to define the collective identity of a particular society. It carries symbolic representations that uniquely depict ethnic and national identities. Food, foodways, cookbooks, and cuisine have been used to explore social actors and the cultural and political history of various nations, for example: Britain (Mennell 1985; Jamal 1996; James 1997; Wright, Kwok & Nancarrow 2001; Ashley et al. 2004; Mitchell 2006; Patel & Gujral 2009; Githire 2010; Ni 2011; Panayi 2011), India (Appadurai 1988; Narayan 1995; Biswas 2011; Ray & Srinivas 2012), Japan (Seligman 1994; Cwiertka 1998, 2003; Imai 2010; Tsu 2010), United States of America (Gardaphé & Xu 2007), Germany (Möhring 2007, 2008), Africa (Cusack 2000; Kifleyesus 2002; Cusack 2004; Lyons 2007; Ojwang 2011; Trapido 2011), China (Ni 2011), Turkey (Karaosmanoglu 2009), Indonesia (Kubo 2010), Taiwan (Chuang 2011), Russia (Smith 2009), Israel (Raviv 2002), Malaysia (Nurul Aishah et al. 2010; Langgat et al. 2011; Mohd

Salehuddin et al. 2011; Mohd Zahari et al. 2011), Mexico (Pilcher 1993, 1996, 1998), Korea (Han 2005; Seungsook 2009; Bak 2010; Han 2010; Kim 2010; Moon 2010), and Belgium (Verbeke & López 2005).

As popular cuisine is based on peasant cuisine, court cuisine, plebeian cuisine, and family cuisine, it is a powerful cultural agent that reflects human routines. 'In the form of cuisine, food becomes a multivaried symphony of tastes and experiences – an art form' (Rozin 1990, p.22). Because food acts as a cultural code, it is a sound identity indicator (Bugge & AlmÅs 2006). Bugge and AlmÅs state that food and foodways are closely linked to identity because the discourses surrounding them have always been associated with various cultural stereotypes such as individual, society, citizen, a nation and more. In parallel, foodways has also been one of the most powerful signifiers of identity (Crouch & O'Neill 2000). The practice of cooking matters because it provides a valuable insight into knowing the world (Ray & Srinivas 2012).

The preoccupation of food as an identity marker can be seen in the anthropological and sociological work of the 1960s and 1970s by Claude Levi-Strauss, Roland Barthes, and Mary Douglas (Caplan 1997; Scholliers 2001). Although these early works on food centralised on social differentiation rather than the relationship between food and identity (Scholliers 2001), they remain influential in signifying the role of culture in food preference (Caplan 1997). Douglas (1972) in her famous work *Deciphering a Meal* stresses that the construction of meals is a reflection of a series of social events. What makes Douglas's discussions interesting is that she acknowledges the fact that food meanings are not common to all mankind. Comparisons made by Douglas about the meaning of a meal in a wider social system such as the British and the French demonstrates how food symbolises different meanings in different sociocultural setting inexplicitly supporting the notion of food as an identity marker. As stated by Visser (1986, p.12), 'food – what is chosen from the possibilities available, how it is eaten, with whom and when, and how much time is allotted to cooking and eating – is one of the means by which a society creates itself and acts out its aims and fantasies.'

The link between cuisine and identity is heightened when food and foodways are suggested to be parallel to language, referring to their ability to signify cultural phenomena (Henderson 1970; Douglas 1972; Lévi-Strauss 1978; Barthes 1979; Bishop 1991; Greene & Cramer 2011). As implied by Bishop (1991, p.32) 'a diet's relationship to cultural

identity is not just a jingoistic one, nor only one of literal hunger or consumption… it is on par with language in terms of cultural definition.' In fact, food vocabulary is used as idiom to portray many sides of life such as a sweet person, a bitter life and more (Rozin 1999). In addition, food is used in the construction of our personal identities. Likewise foodways is used as a means of communicating our identities to others. If food can be used as a socialising mechanism in understanding culture, society, and ethnicity (Greene & Cramer 2011), cuisine in a broader sense is important in the maintenance of our identities.

Nevertheless, there are concerns about the relationship between food, or cuisine in general, and identity. It is argued that this bond is fragile and such a condition would deny the notion of national cuisine. As Githire (2010, p.857) rationally reasoned, 'far from being fixed concepts, gastronomic tastes are evolving all the time, influenced by surroundings and happenings of many kinds.' Like linguistic borrowings which are commonly a consequence of cross-cultural contacts and exchanges, culinary borrowings from the basis of food cultures across the world as assimilated foods become naturalised and normalised in the course of time. James (1997, p.73) appends that 'each national cuisine bears the traces of trade, travel, and, increasingly, of technology, so that food could more correctly be said to be constitutive of global rather than local culture.' As argued by Valentine and Bell (1997, p.169), 'the foodstuffs we think of as a definitive part of a particular nation's sense of identity often hide complex histories of trade links, cultural exchange, and especially colonialism.'

To reiterate, identity itself is unstable because it is porous, fluid and open to modification through various social influences (Atkinson et al. 2010), therefore there are many similarities between identity and cuisine. Even though society and culture are dynamic and evolving (Boyd & Richerson 2000; Schatzki 2001; Ritzer 2008) and likewise cuisines are continuously evolving (Laudan 2011), we are still able to conceptualise French cuisine, Chinese cuisine, Italian cuisine and others quite easily. Therefore the use of cuisine as an identity marker would appear to be relatively robust. Where the bond between cuisine and identity is fragile it may be due to the complex and pluralistic nature of certain cuisines (James 1997; Githire 2010). The fact that Britain, for example, has a long history of multiculturalism, means that British cuisine has become rather ambiguous. One of the premier catalysts for this transformation in Britain as mentioned by many (Mennell 1985; Jamal 1996; James 1997; Mitchell 1999; Wright, Kwok & Nancarrow 2001; Ashley et al.

2004; Mitchell 2006; Patel & Gujral 2009; Githire 2010) is the proliferation of foreign ethnic food consumption in Britain.

Therefore, it is argued here that cuisine may become an insignificant identity marker, particularly when multiculturalism has intensified. This can be seen amongst highly globalised and acculturated Western nations such as the United States of America, Australia and Britain, where the existence of a national cuisine is continuously debated. In the case of British cuisine, Githire (2010, p.860) records that the cuisine has been described by English writers themselves as 'anything but assured; worsened over time; the worst in the world; weighs down their spirit; English does not even have a culinary tradition of their own.' Nonetheless, even when a cuisine has become ambiguous, its role in signifying identity is still relevant though weakened (James 1997; Githire 2010). In the case of British cuisine, as summed up by Githire (2010) and James (1997), its multicultural gastronomy mirrors particularly British contemporary lifestyle, British imperialism, and social class difference. In addition, some British culinary fare, such as tea drinking, is still highly regarded as definitively British (Githire 2010; Ni 2011).

There is now considerable concern about homogenisation of cuisine due to globalisation (Crang & Cook 1996; Symons 1999; Scarpato & Daniele 2003; Askegaard & Kjeldgaard 2007; Gardaphé & Xu 2007; Möhring 2007; Xu 2008; Bak 2010; Farrer 2010). Globalisation is associated with the blurring of indigenous culinary authenticity (Groves 2001; Cwiertka 2003; Caldwell 2004) and its impact is exacerbated by modernisation (Nandy 2004; Pratt 2007). Culinary globalisation is a theme that is progressively gaining attention in a number of spheres of research, including sociology, cultural studies and anthropology (Warde & Martens 1998). It's the deconstruction of authenticity of national cuisines that might threaten the scaffolding of cuisine and identity (Githire 2010). Indeed, culinary tradition has lately become an important global topic of discussion for metacultural processes (Kirshenblatt-Gimblett 2004; Tschofen 2008). 'Regional culinary traditions, and culinary systems in particular, have attracted new attention, not so much as reactions to globalisation, but as an aspect of the global transformation processes' (Tschofen 2008, p.29). Despite their importance in everyday life and economy, Tschofen argues that there is still a large gap in analysing the problems of cultural property relating to the transformations of food traditions, particular dishes or cuisines. In general, immigration, diasporic community and urbanisation as related to globalisation are some of

the agents in the increasing instability of national cuisine. These agents are linked to the proliferation of FEFC, leading to the altering of the authenticity of cuisine, food and foodways (Mennell 1985; Crang & Cook 1996; Jamal 1996; Teresa 2002; Cwiertka 2003; Alexandratos 2006; Mitchell 2006; Germann Molz 2007; Möhring 2007; Bak 2010; Githire 2010). This is the essence of this research study and will be discussed in detail in the next section of this chapter.

2.7 Foreign Ethnic Food Consumption and the Alteration of Dominant Culture's Cuisine

In recent years, FEFC in the context of globalisation has been an important area of inquiry as scholars have become aware of its cultural influence. Culinary globalisation is a theme that is progressively gaining attention in a number of spheres of research, including sociology, cultural studies and anthropology (Yoshino 2010). The topic of ethnic food in particular and its development through time as mentioned by Mennell, Otterloo and Murcott (1992) is an interesting sociological theme. The link between ethnic food consumption and homogenisation, localisation, Creolisation, and hybridisation, which all refer to the alteration of cuisine, food and eating habits, has been observed almost ubiquitously (Crang & Cook 1996; Jamal 1996; Mitchell 1999; Teresa 2002; Cwiertka 2003; Alexandratos 2006; Mitchell 2006; Germann Molz 2007; Möhring 2007, 2008; Bak 2010; Möhring et al. 2014). This is in line with the claims that eating cultures are increasingly dominated by standardisation and homogeneity (Ritzer 2011).

Ethnic food may be defined as food originated from countries other than the home market, reflecting the culture of where it has originated in terms of attitudes, values, behaviours, religion, and beliefs (Mora 1998; Piombo et al. 2010; Camarena, Sanjuán & Philippidis 2011). Foreign ethnic foods can be found in various forms such as those served in ethnic restaurants or those available in many aisles in groceries stores. The increasing demand for foreign ethnic food is attributable to mass immigration parallel to globalisation in the 20th century. Consumption of foreign ethnic food at first serves as an avowal of one's sense of belonging as a manifestation of the immigrant community identity (Oroczo 2008). However, heightened acculturation and cross-cultural contact has made foreign ethnic food popular within mainstream populations especially in cosmopolitan areas. As a result,

consumption of ethnic food is no longer closely associated with an immigrant community but as part of today's modern lifestyle. Contemporary society is always seeking out the unfamiliar to challenge their tastes and the most common choice is to consume foreign ethnic foods (Leipämaa-Leskinen 2007). The escalating demand for foreign ethnic food is reflected through the vast offering of FERs and products in the marketplace. Foreign ethnic foods served in FERs in particular have been in great demand among multicultural nations around the globe (Kim 2013).

In general, the consumption of foreign ethnic food is regarded as a sign of modernity, multiculturalism, and contemporary lifestyle (Cwiertka 2003; Nandy 2004; Leipämaa-Leskinen 2007; Möhring 2007; Farrer 2010; Wise 2011; Möhring et al. 2014) and also a common feature of cosmopolitan ethos (Martens & Warde 1998; Black 2010; Wise 2011). It is an expression of openness to new cultures (Verbeke & López 2005; Moon 2010), and the sense of exoticism as the foreign aroma and flavour evokes memories of vacations (Verbeke & López 2005; Möhring 2007; Farrer 2010). The customers of FERs are mainly young people (Jamal 1996; Fonseca & Malheiros 2004; Sloan 2004) and mostly women (Kelsky 2001; Bak 2010; Farrer 2010) as it is associated with escapism from patriarchal family structures and foodways (Farrer 2010). In addition, recent findings by Filippo D'Antuono and Bignami (2012) indicate that willingness to try foreign ethnic foods was highest among younger and educated people. The proliferation of FEFC and FERs reflects not only the modernisation of contemporary consumers' taste, but also the importance of possessing a culinary reputation as an important element in urban 'soft power' as is being embraced by many global cities around the world (Farrer 2010; Imai 2010). Referred to by Farrer (2010) as 'culinary soft power', the relationship between food and urban space is evidenced when cities are competing to become top food cities or culinary global cities by establishing their culinary reputation as an important element in attracting investors. In parallel, the availability of different types of FERs is paramount in tourism as it adds to the attractiveness of a tourist destination (Okumus, Okumus & McKercher 2007).

However, these tendencies may promote the advent of alteration of the dominant culture's cuisine. As reminded by Pieterse (2009) globalisation encourages various cultural instabilities and one of these is the transformation of cuisine. Although cuisine is susceptible to change (Katz 1990; Groves 2001; Cusack 2004; Laudan 2011), continuous

alteration of the national cuisine in light of modernisation and urbanisation is criticised for being the advent of homogenised cuisine (Crang & Cook 1996; Symons 1999; Santich 2000; Scarpato & Daniele 2003; Möhring 2007; Bak 2010). In the long run the association between cuisine and cultural identity may no longer be significant (Crang & Cook 1996; Valentine & Bell 1997; Cusack 2004; Yiakoumaki 2006). The European Union (EU) has taken this issue seriously, and in response some gastronomy-related products and regional cuisines threatened by the global economy are now being protected under the protective European 'heritage' umbrella (Yiakoumaki 2006).

Such initiatives are seen as imperative as many national cuisines face the potential of no longer being used as a marker of identity. Highly globalised and acculturated Western nations like the United States of America, Australia and Great Britain are typical examples of how the native cuisine is no longer robust enough to represent whom or what they are. In Great Britain, this concern is shared by social scientists such as Ashley et al. (2004) and Beer (2009) through their appraisal on the White British cuisine. The loss of food heritage and authenticity in Great Britain in association with migration have becoming a real concern as the younger generations are no longer eating and preparing foods in the traditional manner. Some foods may still strongly represent these countries but the association between stews or pies with Britain, for example, is less relevant to today's contemporary consumers. Moreover, it is almost impossible to find an 'American restaurant', 'British restaurant' or 'Australian restaurant' serving native ethnic cuisines in foreign lands except perhaps for popular American style fast food, casual and themed restaurants such as KFC, TGI Friday's and San Francisco Steakhouse.

The consumption of foreign ethnic food is no longer only associated with the relevant migrant community where many acculturation studies have seen it singularly as a preservation of their identity and culture. More recently scholars have begun to realise that acculturation is actually a two-way process (Jamal 1996; Wright, Kwok & Nancarrow 2001; Verbeke & López 2005; Mitchell 2006; Camarena, Sanjuán & Philippidis 2011; Benny 2012). The mainstream, or host community, consumption pattern is also mutable as interaction with the immigrant community occurs. It was found that the presence of FERs, ethnic supermarkets, ethnic grocery stores, and other commercial ethnic food outlets have contributed to the proliferation of FEFC among the mainstream community (van den Berghe 1994; Jamal 1996; Cwiertka 2003; Camarena, Sanjuán & Philippidis 2011;

Möhring et al. 2014). Within the scope of this study, it is postulated that FEFC at FERs among the mainstream community is contributing towards the alteration of the dominant culture's cuisine. In this sense, a FER is a venue for the locals to learn about foreign ethnic cuisine identity and its elements (Jamal 1996; Tian 2001; Hall et al. 2003; Kivela & Crotts 2005; Verbeke & López 2005; Sukalakamala & Boyce 2007; Wood & Munoz 2007; Clemes, Gan & Sriwongrat 2013). Consumers patronise a FER because it provides them with a new experience and authentic flavours that differ from their daily home meals (Martens & Warde 1998; Turgeon & Pastinelli 2002). Such intercultural exchanges can play an important role for exploring the dynamics of tradition and innovation in the process of acquiring new knowledge about food and cooking (Benny 2012).

The consequences of FEFC on the dominant culture's cuisine were initially discussed by Jamal (1996) on the British food scene Here it was found that FEFC had great influence on altering what mainstream British people consume and prepare at home. For instance, the lack of vegetarian dishes in British food culture has led to the adoption of foreign ethnic vegetarian dishes, such as Asian curries, in vegetarian households through the experience of consuming foreign ethnic food at FER. Jamal (1996) notes that the appropriation of foreign ethnic foods into the British meal involves the process of localisation to suit the local palate. He adds that in some cases however, some contemporary British consumers were found to have become 'over acculturated' in their consumption behaviour. Many restaurateurs in the study reported that some contemporary native English consumers demanded spicier and hotter dishes than the traditional immigrant community when they dined at Indian restaurants. Various studies indicate that the proliferation of FERs in the British food scene has had some intense effects on the foreign ethnic cuisine itself. The interactions between foreign ethnic cuisine and local taste has led to the creation of new dishes with confusing backgrounds such as *Indian balti* (Wright, Kwok & Nancarrow 2001) and *chicken tikka* (Ashley et al. 2004; Patel & Gujral 2009). These so called ethnic dishes are actually a contemporary creation invented in a foreign land through the processes of adaptation and adoption. Although these dishes' identity and locality are very confusing, they remain prominent in the British food culture.

Mitchell (2006) suggests parallel reasons for the establishment of foreign dishes in British food culture. The adaptation and adoption of foreign dishes is made possible when they fit the structure of the local meal. With the observed deskilling of the population in preparing

British traditional dishes, foreign ethnic food such as spaghetti bolognese and curry and rice begin to replace the traditional dishes as they are comparatively simpler and easy to prepare. All these changes may be traced back to popular cookbooks produced in the country (Mitchell 2006). Mitchell (2006) noted the intermingling of foreign and food to the extent that foreign dishes are no longer perceived as foreign but rather a part of the native cuisine. This situation is becoming increasingly prevalent through the lessening of the skills of the younger British population in preparing and appreciating traditional dishes (Beer 2009).

The influence of FEFC at FERs has also been described by Cwiertka (1998, 2003) when she reflects on the evolutionary history of Japanese cuisine. The diffusion of Western cuisine elements into the dominant culture's cuisine was initiated in the late 19th century by the elite Japanese when they adopted Western haute cuisine and culture into their diet and lifestyle. However, it was the bourgeois who stretched the diffusion further. Cwiertka stresses that the diffusion was rather a deliberate action by individuals and institutions to promote variety in local diet. It was reported that it was during this period of time that both high-end and cheap Western and Chinese restaurants in addition to Japanese restaurants were established. It was during this stage hybrid foods started to emerge in Japanese cuisine and be consumed by the larger population. The middle and working class Japanese were not able to replicate the distinctive Western and Chinese style diet practiced by the elite, thus they blended the three cuisines into one which was mostly produced and served in cheap restaurants and also in the domestic kitchens. For instance, as noted earlier, it was during this period of time that beef consumption, which was once forbidden, flourished.

Cwiertka (2003) further adds that the trend of blending Western and Chinese cuisine elements into traditional Japanese gastronomy and therefore deteriorating Japanese cuisine was at its peak in the early 20th century. Various hybrid foods emerged during this period, which included both the localisation of Western dishes into local meals (e.g. beef stew with miso) and also the usage of Western ingredients in producing Japanese dishes (e.g. mayonnaise). The alteration included other elements like cooking technique and culinary rule. Using the oven for cooking and serving Western dishes in Japanese meals for example are now common. It has been reported that the influence of Western cuisine was so profound that efforts to protect Japanese cuisine was initiated in the 1930s by the Society for Research on Japanese Cuisine (Cwiertka 1998). Cwiertka concludes that this

historical circumstance is partly responsible for the culinary transition of modern Japan and by the 20th century various Western cuisine elements were permanently diffused into the Japanese domestic kitchen.

In Sweden, the integration of the taco meal into Swedish cuisine is also associated with the high consumption of foreign ethnic food. According to Solér and Plazas (2012), this phenomenon is attributed to the high consumption of Mexican food among Swedish consumers. They add that Sweden and Norway have the highest per capita consumption of Mexican food than any other European nation. This supports the postulation that FEFC promotes alteration of the dominant culture's cuisine. It was also noted that the existence of a good fit between the foreign and local meal structures was another catalyst for the integration of the taco meal into Swedish food culture (Solér & Plazas 2012). The findings indicate that the convenience of taco preparation and the fact it is a social dish compliments the commensality aspect of Swedish food ritual and the busy Swedish contemporary lifestyle. The taco in some ways resembles the traditional Swedish smorgasbord, in which both have multiple dishes and allow diners to customise their meals by deciding what they will eat. 'The taco in this context provides an informal and time-saving meal that matches the traditional Swedish festive meal structure' (Solér & Plazas 2012, p.934).

There are many more examples of the influence of FEFC on local cuisines. For example, Möhring (2007, 2008) work on foreign cuisine in Germany further verifies the significance of FEFC in changing the dominant culture's cuisine. According to Möhring, the internationalisation of Germany's home cooking was fostered by the advent of FERs in 1950s. Since then, foreign ethnic cuisine as well as foreign ethnic ingredients has managed to enter German domestic kitchens in a significant way. Italian and Chinese foods such as pasta, fried rice, and sweet and sour pork have been assimilated to the German palate thus introducing hybrid dishes into the German cuisine (Möhring 2008). Similar interference has been mentioned in Thailand where consumers have been exposed to FERs and the growing 'international' aisles in local grocery stores and supermarkets (Bell et al. 2009). The emergence of a new breed of cuisine can be detected through the proliferation of FEFC and such an intervention has been reported further in many other nations. A form of hybridisation has been observed in Korea where a type of Indian mixed with Korean cuisine has emerged through the interaction between Korean consumers and Indian ethnic

restaurants operating in the country (Bak 2010). In India, one of the fast growing cuisines is a hybrid named the Punjabi Chinese cuisine (Nandy 2004). Similarly, in China, Western food has managed to penetrate into everyday households, where 'Russian soup' as mentioned by Li (1994) is another example of foreign intervention with the dominant culture's cuisine.

However, consequences of the introduction of foreign cuisines on the host society have mostly been studied from the perspective of the dominant culture prescribing local influences and dictating local change. There is limited research exploring how minority cultures may influence cultural change within the dominant culture. In particular, the role played by ethnic food consumers on the alteration of the dominant culture's cuisine in the domestic setting seems to have been overlooked. Potentially this is the largest gap that this research intends to address: how sub-dominant cultures influence the dominant culture. As exemplified by Möhring (2007), the redefinition of taste in Germany was instigated by not only migrant restaurateurs, but also the local housewives. Situated at the interface of public and private consumption, housewives were the key players in this process during post-war Germany. With evidence showing that women are frequent ethnic restaurant customers (Bak 2010; Farrer 2010) and are generally the head chefs of the domestic kitchen, it is important to note the role they play in the preservation (or otherwise) of traditional cuisine. Despite the fact that many forms of culinary homogenisation, inventions and hybridisation are continuously transpiring in commercial kitchens for commercial purposes (Fonseca & Malheiros 2004; Ceccarini 2010; Farrer 2010), little is known with regard to what is occurring in domestic kitchens in relation to the alteration of the dominant culture's cuisine. Many analyses on the homogenisation and globalisation of food have emphasised mainly on the role of culinary workers working for restaurants in foreign lands (Möhring 2007; Bak 2010; Ceccarini 2010; Farrer 2010; Imai 2010) focusing on the production of traditional ethnic food in the hands of non-native culinary workers which could compromise the authenticity and identity of the food (Bak 2010; Yoshino 2010).

In summary, the literature does not provide a framework on cuisine alteration brought about by FEFC. The discussions provided by earlier studies have not been specific due to the use of broad terms such as homogenisation, fusion, Creolisation, hybridisation and more. As cuisine is comprised of four elements (Rozin 1982; Rozin 1996b), it is important to look at the changes that may occur within each element. As mentioned above, each

cuisine is defined firstly by the basic ingredients used. Second, cooking technique and third, the flavour principal in which cuisine is defined through the combination of flavours unique to a particular group of people. Fourth, cuisine can also be identified through the culinary rule that reflects the way food is to be consumed, including the structure of a meal, what can be served with what, with what utensils and when and where. Therefore, to better capture evidence of the alteration of the dominant culture's cuisine in the context of FEFC a thorough analysis of each element of each of these aspects is necessary. Such analysis will provide a better insight and consequently aid in building a conceptual framework.

Focusing on Elisabeth Rozin's taxonomy of cuisine discussed in section 2.3, this study strives to explore and gain a better insight into the possibility of transformation in cuisine when in contact with contemporary modern culture. It is postulated that increased consumption of foreign ethnic foods at FERs is altering the exclusivity of the dominant culture's cuisine.

To examine this, the following hypotheses are proposed:

Hypothesis 1

Research Objectives	**Research Focus** (Aim to answer the primary research question.)	**Hypotheses**
Evaluation of emerging consequences of foreign ethnic food consumption on the dominant cultural setting.	To explore how the sociocultural construct of the dominant (local) culture is altered through exposure to sub-dominant (foreign) cultures.	H1a H1b H1c H1d

H1a: There is a relationship between foreign ethnic food consumption and the alteration of basic ingredient.

H1b: There is a relationship between foreign ethnic food consumption and the alteration of cooking technique.

H1c: There is a relationship between foreign ethnic food consumption and the alteration of flavour principal.

H1d: There is a relationship between foreign ethnic food consumption and the alteration of culinary rule.

To evaluate the emerging consequences of FEFC on the dominant cultural setting, the study examines each individual element of cuisine discussed to explore any possibility of foreign ethnic cuisine influences through FEFC at FERs. The current study postulates that the phenomenon of FEFC is altering the basic ingredient (H1a), cooking technique (H1b), flavour principal (H1c), and culinary rule (H1d) of the dominant culture's cuisine.

To provide greater insight into the question of foreign ethnic food consumption and its influence on local cuisines, the following section will explore the factors that influence individuals to dine in foreign ethnic food restaurants.

2.8 Factors Influencing Foreign Ethnic Food Consumption

Food choice decisions may be influenced by many interrelated factors. Many researchers have highlighted the difficulty and complexity in measuring these factors as various influences interact and impinge upon each other. Various attempts have been made to explore the complexity of food choice decisions (Khan 1981; Randal & Sanjur 1981; Furst et al. 1996; Imram 1999; Olsen 1999; Eertmans, Baeyens & Van den Bergh 2001; Fotopoulos et al. 2009; Sobal & Bisogni 2009). Individually the decision to consume a certain type of food is not always based only on hedonic values (intrinsic factors) but by many other factors as well such as various life course events and experiences, personal factors, resources, social factors, present contexts and ideals. (Sobal & Bisogni 2009). This can be summarised by the food choice process model (Figure 2.5). According to Sobal and Bisogni (p. S44), 'food choice decisions are multiscalar, multicomponent, can change in personal and historical time, and may be situation-specific, so no one perspective, theory, framework, or model can adequately capture the full complexity of eating behaviours.' Sobal and Bisogni further suggest that such a model can be deductively or inductively developed to examine food and eating.

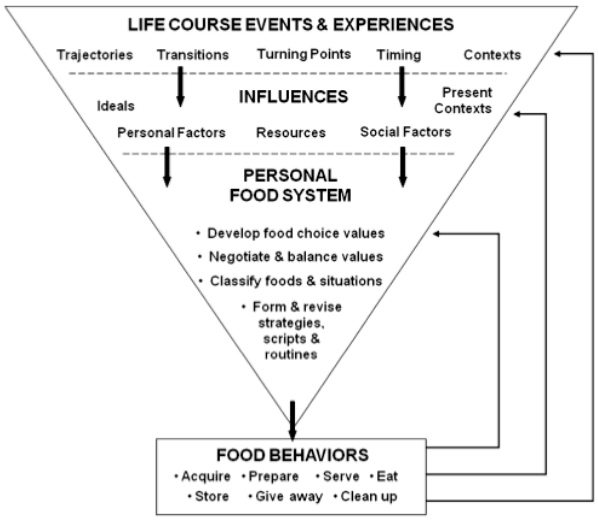


Figure 2.5 Food choice process model.
Source: Sobal and Bisogni (2009)

Nonetheless, Eertmans, Baeyens and Van den Bergh (2001) model on food behaviour drawn from Fallon and Rozin's taxonomy of food may provide a simple explanation on food choice determinants. According to Eertmans et al., the liking of food is not only controlled by the food-internal stimuli (hedonic values) but also by the food-external stimuli such as information, social environment, and physical environment. Although this model (Figure 2.6) is developed for promoting healthy eating behaviour, the external factors suggested are in parallel with the discourse on FEFC.

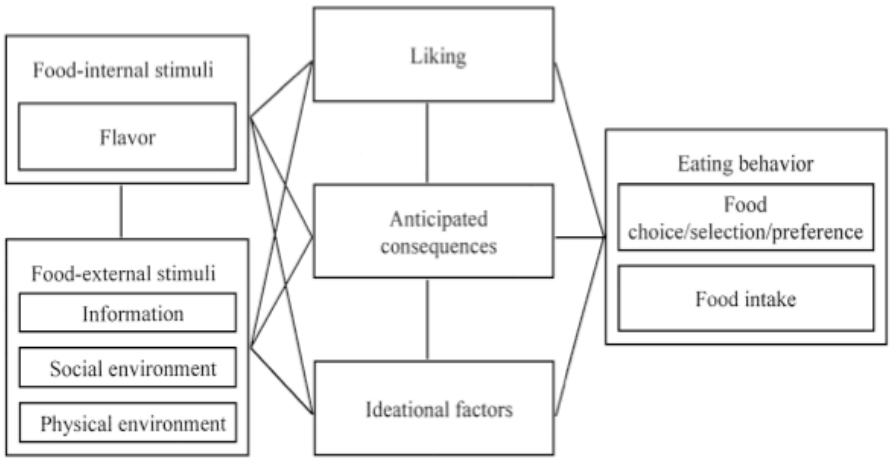


Figure 2.6 Eertmans et al. model of eating behaviour
Source: Eertmans, Baeyens and Van den Bergh (2001)

It is not the intention of this study to evaluate and develop an in-depth understanding of how potential variables interact with each other in response to foreign ethnic food choice decisions, but rather seeks to corroborate potential influencing factors associated with FEFC that will be elaborated further in this section. According to Rozin (1996a) sociocultural factors are important in food choice decisions. The role of culture is one of the most obvious and significant in influencing food preference. It is the basis for our food behaviour, belief and attitude and therefore significantly influences our decision to consume a certain type of food. Rozin further suggests that food choice may also be socially engineered. Leipämaa-Leskinen (2007) urges on the importance of the sociocultural nature of food consumption, moreover when there is an antinomy between contemporary (foreign ethnic) and traditional food consumption among contemporary consumer society (Warde 1997).

2.8.1 Social Interaction

The consumption of foreign ethnic food at first was associated with immigration, but it has been reported that an accelerating number of FERs are found in cosmopolitan settings with a small migrant population (Turgeon & Pastinelli 2002). However, social interaction with a foreign or migrant community has been mentioned as one of the contributing factors towards ethnic food consumption. People bring along their rich cultural heritage, including foods and their dietary practices, when they migrate to another country. As acculturation is a multidimensional process, interaction between the host and migrant society is expected to result in cultural changes in both the migrant and the host societies (Verbeke & López 2005; Solér & Plazas 2012; Schnettler et al. 2013). Eileen and Ed (1999) suggest that the closeness of the social relationship has a significant impact on human action. Therefore increased social interaction between the two cultures is expected to develop new cultural forms (Turgeon & Pastinelli 2002) and one of these is an increased interest in foreign ethnic food (Iqbal 1996; Josiam & Monteiro 2004). The host society may even adopt the minority group's foods and dietary practices (Satia-Abouta et al. 2002). This can be reflected through the popularity of ethnic supermarkets and foreign ethnic ingredients (Bell 2002; Satia-Abouta et al. 2002; Bell et al. 2009) besides FERs.

In general the growing cultural diversity has led to the increased consumption of foreign ethnic food (Papadopoulos 1997; Josiam & Monteiro 2004; Wise 2011). For example, Verbeke and López (2005) study on ethnic food attitudes and behaviour among Belgians and Hispanics living in Belgium reflects on this phenomenon. They found that the social interaction factor with respect to openness to a new culture is significant in influencing the host community to consume foreign ethnic foods. However, the influence was found to decrease with age. It was also mentioned that about three quarters of the respondents' decisions to consume foreign ethnic food were influenced by their family and friends. According to Furst et al. (1996) families and friends play a significant role in influencing food choice decisions. When making a decision to consume food outside the home, when entertaining or being entertained, there are tendencies to change food habits to accommodate others preferences and needs (Furst et al. 1996). Moreover, one may also be intrigued to consume foreign ethnic food when exposed to foreign culture through the experiences of friends particularly those who have travelled or lived in a foreign country (Wood & Munoz 2007).

2.8.2 Travel Experience

Another potential factor mentioned by many authors as a determinant of FEFC is travel experience. Interest in foreign ethnic food is expected to intensify as people travel more. The proliferation of culinary tourism in recent decades for example, has been associated with the sophistication of taste, therefore contemporary consumers may be more adventurous and open in trying new and foreign tastes. According to Jang, Ha and Park (2012) cultural experience associated with visitation to foreign countries will possibly influence attitudes toward foreign ethnic food. Given the fact that the ethnic restaurant itself can be closely associated with memories of travels and vacations, travel experience has been reported as one of the significant influences for FEFC (Turgeon & Pastinelli 2002; Fonseca & Malheiros 2004; Verbeke & López 2005; Lewis 2007; Möhring 2007; Robinson 2007; Wood & Munoz 2007; Bak 2010; Farrer 2010; Chi & Jackson 2011; Choi, Lee & Cho 2011; Duruz 2011a; Jang, Ha & Park 2012). Turgeon and Pastinelli (2002, p.260) assert that 'eating in ethnic restaurants constitutes a 'trip' where the client is transformed into a tourist; for others it serves as a prelude to a possible voyage, in preparation for a trip to a foreign land.' Indeed, most discourses on travel experience in

relation to FEFC were linked to leisure travel with only a slight mention by Robinson (2007) on travelling for business purposes.

The influence of leisure travel on consuming foreign ethnic food has been reported in many spheres. Bak (2010) mentions that the accelerating popularity of FERs in Korea is due to an increasing number of locals whom have travelled abroad and subsequently want to experience global cultural diversity in their own place as well. Similar findings were reported by (Verbeke & López 2005) on Belgians' attitudes and behaviours toward foreign ethnic food, where about 70% of the respondents stated they were introduced to foreign ethnic food through travelling. Several studies conducted in the United States also indicate similar reasons for increased interest in foreign ethnic foods, for example East Asian cuisine (Choi, Lee & Cho 2011) and Australian themed restaurants (Wood & Munoz 2007). Another connection was made by Chi and Jackson (2011) on the proliferation of taste for Thai food in Taiwan. A large number of Taiwanese tourists who have visited Thailand sought Thai food in their own country.

Leisure travel may not be the only reason for influencing FEFC. The assimilation of Western cuisine into Japanese cuisine for example, was partly a result of experience gained through years spent by many Japanese chefs studying and working in the West (Farrer 2010). Ceccarini (2010) reports similar findings, stating that the flow of young Japanese chefs travelling to Italy to learn the art of pizza making and having work experience in Italy has not only strengthened their knowledge and skills, but also acted as agents of culinary globalisation in Japan. In the case of the proliferation of pizza among Japanese consumers, it signifies the importance of exploring other reasons for travelling abroad besides leisure in influencing FEFC. Fonseca and Malheiros (2004) also report the same reason for the early development of the Indian and Chinese restaurant industry in Lisbon, Portugal. They associated this with the returning of Portuguese civil servants or military personal after the independence of the former Portuguese colonies in Africa, India and also Macao in the 1970s.

2.8.3 Media Exposure

Exposure to media has been described as another influencing factor in numerous studies on FEFC. It has been reported that local consumers may be introduced to foreign ethnic food through the significance of mass media in everyday life (Bugge 2003; Verbeke & López 2005; Wood & Munoz 2007; Farrer 2010; Choi, Lee & Cho 2011; Hirose & Pih 2011). Adema (2000, p.114) states that since television became a fixture in the domestic landscape, food and television have been closely linked, both on and off screen. Increasing coverage on lifestyle programs such as cooking shows on ethnic and foreign cuisine has been linked with the interest in foreign ethnic food (Crang & Cook 1996; Jamal 1996; Adema 2000; Negra 2002; Verbeke & López 2005; Mitchell 2006; Robinson 2007). Channels devoted to food and lifestyle programs such as Food Network has been mentioned by Adema (2000) and Negra (2002) as igniting a passion in viewers for unfamiliar and exotic food. As stated by Wood and Munoz (2007), for those audiences lacking any direct experience with the foreign, the influence of television therefore becomes more acute.

Audiences' overwhelming affection for celebrity chefs featured in food channels further accelerates acceptance of foreign ethnic food (Adema 2000; Negra 2002; Mitchell 2006; Farrer 2010; Imai 2010). A high percentage of these celebrity chefs are foreign-born and project their own distinct foreign food culture and knowledge (Negra 2002), contributing further to the consumption of exotic food. In the United States for example, before Jamie Oliver, Americans were first introduced to foreign cuisine, particularly French cuisine, by the forefathers of celebrity chefs such as James Beard (1946) and Dionne Lucas (1950s) (Adema 2000). It has also been documented that the rising popularity of foreign ethnic cuisine in Britain in the 1970s was partly associated with the influence of celebrity chefs such as Delia Smith and also Indian food expert Madhur Jaffrey (Mitchell 2006).

The significant role that television programming plays in influencing food consumption is not limited to cooking shows. In Korea, the successful branding of Royal Court cuisine has been attributed to the success of a local television drama, *Jewel of the Palace* (Moon 2010). Although Royal Court cuisine is nothing foreign to Korea, it is an exotic niche cuisine that was not available to the public until only recently. Such evidence shows the potential for other types of television programs to influence food choice decisions, and therefore needs further exploration. With the abundance of culinary-related reality

programs on television today such as MasterChef and Top Chef, exposure to television is expected to further accelerate FEFC. However, along with television dramas, researchers have yet to test the likelihood of reality programs influencing ethnic food choice decisions among viewers.

Another possible medium for increased consumption of foreign ethnic food is film. Foreign film in particular is heavily embedded with cultural elements. As suggested by Negra (2002), ethnic fetishism in the United States is not only linked to television and cookbooks but also ethnic film. Wood and Munoz (2007) support this notion referring to consumers' habits of using popular media such as films, rather than other mediums such as commercials and television programs, when seeking references about ethnic products. Furthermore, ethnic film narratives according to Negra (2002) are increasingly involving the use of food as a key textual element. The audiences were found eager to prolong and extend the display and consumption of foreign ethnic food showcased in film by recreating the menus at home or at FERs.

Print media such as cookbooks, magazines and newspapers (food columns) have also been reported (Jamal 1996; James 1997; Negra 2002; Verbeke & López 2005; Mitchell 2006; Möhring 2007; Robinson 2007) as contributors to the internationalisation of food consumption. Cookbooks have been noted as one of the earliest agents in fashioning foreign food consumption. According to Panayi (2011) cookbooks have been the catalyst for the introduction of foreign ethnic cuisine to a British audience since the 1940s. Besides cookbooks, a passion for foreign ethnic food is associated with gourmet food writing in magazines (Johnston & Baumann 2007). According to them, food writing helps in the sophistication of taste and acts as a guide to the latest culinary trends by providing informative narrative underlying food fashions. This is supported by (Negra 2002), who noted that the recent trend of cookbook writing has increasingly become more like travel literature as writers focus more on the culture and people of the region or nation of the ethnic cuisine rather than the recipes.

Accessibility to information in the electronic era has also contributed to the fashion and demand for foreign ethnic food. Bak (2010) states that Koreans' exposure towards exotic cuisines is attributed to the increased availability of information via new media such as websites on cuisine and tourism. The Internet is linked to borderless information and greater access to world markets, and in so doing enriches consumer choice (Wright, Kwok

& Nancarrow 2001). The availability of recipes from all over the world has contributed significantly to the complexity of the cultural discourse about food (Hirose and Pih (2011). Hirose and Pih also emphasise the important roles of increasingly significant new media such as blogs and social networking sites in disseminating information about foreign ethnic cuisines, making these cuisines popular around the globe.

Table 2.1 Summary of Sociocultural Factors Influencing FEFC

Factor	Related Concept	Author
Social interaction	Immigrant	Iqbal (1996); Papadopoulos (1997); Turgeon & Pastinelli (2002); Satia-About a et al. (2002); Josiam & Monteiro (2004); Wise (2011)
	Family	Furst et al. (1996); Wood & Munez (2005); Verbeke & Lopez (2005)
	Friends	Furst et al. (1996); Wood & Munez (2005); Verbeke & Lopez (2005)
Travel experience	Leisure travel	Jang, Ha & Park (2012); Turgeon & Pastinelli (2002); Fonseca & Malheiros (2004); Verbeke & Lopez (2005); Lewis (2007); Mohring (2007); Robinson (2007); Wood & Munoz (2007); Bak (2010); Farrer (2010); Chi & Jackson (2011); Choi, Lee & Cho (2011); Duruz (2011)
	Business travel	Robinson (2007)
	Work	Farrer (2010); Ceccarini (2010); Fonseca & Malheiros (2004)
	Study	Farrer (2010); Ceccarini (2010);
Media exposure	Television	Ahmad (1996); Crang & Cook (1996); Adema (2000); Negra (2002); Verbeke & Lopez (2005); Mitchell (2006); Robinson (2007); Wood & Munoz (2007); Farrer (2010); Moon (2010)
	Print media	Ahmad (1996); James (1997); Negra (2002); Verbeke & Lopez (2005); Mitchell (2006); Mohring (2007); Robinson (2007); Panayi (2011); Johnston & Baumann (2007)
	New media	Wright, Kwok & Nancarrow (2001), Bak (2010); Hirose & Phi (2011)

In summary, the present study adapts Sobal and Bisogni (2009) theoretical model on food choices, and Eertmans, Baeyens and Van den Bergh (2001) food-external stimuli which categorises food stimuli into information, social environment and physical environment. However, the study eliminates the physical environment factor as the focus is directed towards exploring sociocultural factors that may influence FEFC at FERs. The potential factors suggested by the literature are social interaction, travel experience, and media exposure (Table 2.1). These factors fit into both categories, information and social environment as suggested by Eertmans, Baeyens and Van den Bergh (2001). The following hypotheses are identified to empirically test the relationships between specific sociocultural factors and increasing consumption of foreign ethnic food. In detail:

Hypothesis 2

Research Objectives	**Research Focus** (Aim to answer the primary research question.)	**Hypotheses**
Evaluation of the influence of sociocultural factors on foreign ethnic food consumption in the dominant cultural setting.	To explore how sociocultural construct of the dominant (local) culture is altered through exposure to sub-dominant (foreign) cultures.	H2a H2b H2c

H2a There is a relationship between social interaction and foreign ethnic food consumption.

H2b There is a relationship between travel experience and foreign ethnic food consumption.

H2c There is a relationship between media exposure and foreign ethnic food consumption.

This study strives to evaluate the importance of sociocultural factors reviewed in the literature towards the increased consumption of foreign ethnic food and therefore subsequent changes in the dominant culture's cuisine. The current study postulates that social interaction (H2a), travel experience (H2b), and media exposure (H2c) have a

significant influence on the proliferating phenomenon of FEFC in the dominant cultural setting (Malaysia context).

2.9 Cuisine as Culinary Heritage

As cuisine is embedded with multiple cultural elements, it may be considered as a valuable heritage. In a micro context, 'culinary heritage' is the term associated with cuisines and culinary system closely linked to traditional and regional foods related to the mentalities and the state of society (Tschofen 2008; Bessière 2013). According to Bessière (2013, p.281), 'culinary heritage is rooted in the twofold concept of *terroir*, a representation of the geography, and sociohistorical construction.' She elaborates that *terroir* in one part relates to the soil and the earth, grounding in a physical place, a certain way of living, and a natural environment. On the other part, *terroir* is apprehended as a spatio-temporal indicator that plays a role in the qualification of a local society's identity. In general, researchers agree that food is deeply embedded in the realm of the immaterial and intangible. In this sense, food and, at large, cuisine are cultural constructions built upon a set of culinary rules or traditions (Rozin 1992) involving technical abilities rich with aesthetics, artistry, and taste (Revel 2005; Montanari 2006a; Goldstein 2007).

Technically, culinary heritage consists of the rich cultural value and historical insights that belong to a particular society, which can be traced from their food trails via recipes used and cooking technique (Bessière 2013; Tibere & Aloysius 2013). The concept of culinary heritage is analogous to UNESCO's convention on intangible cultural heritage in 2003 with the purpose of safeguarding and raising awareness of the importance of intangible heritage. UNESCO, on its official web page defines intangible cultural heritage as:

> Practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognise as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

(UNESCO 2003)

Since the declaration in 2003, UNESCO has recognised a number of cuisine-related elements in its intangible cultural heritage list. The only cuisine as a whole that has made it to the list is the Traditional Mexican cuisine; other list entries are the various elements of cuisines such as the gastronomic meal of French cuisine and the gingerbread craft from Northern Croatia. The latest additions include the Mediterranean diet, *Washoku* of traditional Japanese cuisine, and *Kimjang*, which is the making and sharing *kimchi* in the Republic of Korea.

Although the list reflects different elements of cuisine, what is common to all entries is the prominent utilisation of local and traditional ingredients, foods, and culinary practices that have been transmitted for generations and which substantially defines the identity of each cuisine and nation. For instance, France's gastronomy practices such as their refined cooking, sophisticated structure of meal, food and wine pairing, and table setting distinctively define them as a culture and society. UNESCO places cuisine and its related elements under the social practices, rituals and festive events domain. This domain reflects habitual activities that structure the lives of communities and groups and that are shared by and relevant to many of their members (UNESCO 2003). Another important element in the accreditation is how these nations prudently emphasise the careful usage of native ingredients in the production of local dishes. Particular to Mexican cuisine, food production evolves around native ingredients such as tomatoes, squashes, avocados, cocoa and chilli peppers. This would include the continuous usage of unique cooking apparatus such as grinding stones and stone mortars in the preparation of local fare. Most importantly, these nations are committed to safeguarding their culinary heritages by encouraging research, consultation, training, and reinforcing its transmission through an education system in particular for younger generations.

In the general context of cultural heritage, the importance of cuisine has been discussed through the representation of traditional foods, as they are the more expressive form of cultural heritage. However, the definition of traditional food is problematic. Acknowledging this issue, Amilien and Hegnes (2013) conducted a thorough investigation on the definition from theoretical and empirical spheres to provide a better insight into the definition of traditional food in reflecting modernity. Their findings reveal that traditional food is definitively tied to four main dimensions (time, place, form of knowledge, and

depth of meaning), with three types of discourses (innovative, preserving, and moderating) and different actors. They suggest that traditional food is not a definitive but rather a sensitising concept, thus definition of traditional food should consider the context. For this study, traditional food is best defined from a preserving discourse. Amilien and Hegnes (2013, p.3461) explain that in the context of preserving discourse, 'traditional food is characterised by a static understanding and maintenance of the recipe or/and ingredients or/and process.' The term traditional food refers then to a temporal dimension, and looks backward to previous generations. Despite the fact that the past is fixed in place, and places are defined through their past, not all the raw goods need to have local origin to be traditional. Relatively, the preserving discourse in many ways is in harmony with the definition of cuisine by Revel (2005) and intangible cultural heritage by UNESCO (2003).

Traditional foods as a representation of cuisine have various cultural significances. As much as cuisine is important as an identity marker, traditional foods are also closely associated with local identity (Albayrak & Gunes 2010b). Family cuisine or culinary activities performed by individuals in the domestic kitchen in particular play a significant role in the maintenance of cuisine as a cultural heritage. Domestic food consumption plays a role in the production and negotiation of family and family members' identities (Moisio, Arnould & Price 2004). For instance, a proper meal at home helps in maintaining a patriarchal family system, maintains gender roles in family (Murcott 1983; Douglas 2000; Sidenvall, Fjellström & Nydahl 2000; Moisio, Arnould & Price 2004; Weichart 2008; Mohd Salehuddin Mohd et al. 2011) and enforces discipline (Grieshaber 1997). Domestic cooking is imperative because it tends to promote better nutrition, and traditional foods are noted for being healthier (Trichopoulou, Soukara & Vasilopoulou 2007; Weichselbaum, Benelam & Costa 2009; Albayrak & Gunes 2010b; Chenhall 2010; Simmons & Chapman 2012). Furthermore, daily routines such as cooking practices and commensality or the practice of eating together are influential in forming a strong sense of cohesion within a family (Moisio, Arnould & Price 2004; Lubicz-Nawrocka 2008; Hunt et al. 2011; Zahari et al. 2011; Cheung 2013). Such activities on a larger scale, such as a feast, which involve the provision, sharing and consumption of food and drink are also associated with the creation of community and social unity (Hess 2007; Weichart 2008; Mohd Zahari et al. 2011; Dietler 2012; Suhaimi et al. 2013).

Because of these linkages, cuisine is worthy of protection. Cuisine is significantly important in social and cultural contexts, and therefore its association with identity. Indeed, culinary tradition has lately become an important global topic of discussion for metacultural processes (Kirshenblatt-Gimblett 2004; Tschofen 2008). 'Regional culinary traditions, and culinary systems in particular, have attracted new attention, not so much as reactions to globalisation, but as an aspect of the global transformation processes' (Tschofen 2008, p.29). Despite their importance in everyday life and economy, Tschofen argues that there is still a large gap in analysing the problems of cultural property relating to the transformations of food traditions, particular dishes or cuisines. Alexandratos (2006) notes, particularly in developing countries, wider options in food selection as a result of globalisation could have an adverse effect on local food consumption. 'As urbanisation and globalisation begin to exert their influence, we see the adoption of markedly different diets that no longer conform to the traditional local habits' (Pingali 2006, p.282). Urbanisation in particular promotes convergence across borders and this trend is significant in any developing nation (Schmidhuber & Shetty 2005). However, this transition is inevitable when modernisation and human needs for convenience become central. Although modernism in culinary options is perceived as beneficial in reducing food prices, providing convenience, as well as variety and better quality (Laudan 2011), the spread of modernity can also be regarded as 'cultural imperialism' bringing with it a process of cultural loss (Tomlinson 1999).

Indeed, the decreased production and consumption of traditional foods and therefore domestic cooking have become a concern among scholars around the world (Short 2003b; Warde et al. 2007; Meah & Watson 2011; Simmons & Chapman 2012; Cheung 2013). Many have argued that the phenomenon is closely related to the advent of industrially produced convenience/instant food products and the expediency of eating out (Caraher & Lang 1999; Lyon, Colquhoun & Alexander 2003; Short 2003b; Warde et al. 2007; Lyon et al. 2011; Cheung 2013). The decline of domestic cooking is an issue because it relates to traditional culinary deskilling. Short (2003b) argues that parents' dependency on convenience food products has led to the lack of opportunity for children to acquire cooking skills. This gap in traditional food knowledge transfer is a serious threat to the continuation of family recipes and eventually the loss of cuisine. As reminded by Lang and Caracher (2001) and Lyon, Colquhoun and Alexander (2003), the primary means for children to acquire knowledge on traditional foods is through parents, primarily the mother

and extended family members. (Cheung 2013) posits that the culture of using convenience food products for home meals, coupled with the convenience of eating out, have contributed to the decreased significance of family recipes inherited from senior family members. He stresses the importance of preserving family recipes as they are valuable archives that document the oral traditions in culinary skills, a medium that is useful in traditional food knowledge transfer between generations and therefore the maintenance of local culinary heritage.

An important aspect of culinary heritage preservation is the embedment of localism through the usage of local produce, culinary products and collective culinary practices based on tradition. Although heritage is a dynamic concept that is transferable and that represents both the past and present, it is closely rooted in tradition (Bessière 1998). Therefore, a pivotal aspect of culinary heritage is the geography of where the tradition is constructed, hence the importance of the concept of *terroir* (Bessière 2013). To reiterate, the concept of *terroir* as discussed by Bessière relates to both the geography and sociohistorical construction of a local society's identity. As in the case of French cuisine, its gastronomic renown, triumph and superiority is closely associated with the embracement of the concept of *terroir* where soil and roots are at the heart of the cuisine (Trubek 2008a). Indeed, localism has been at the core of culinary heritage preservation and safeguarding to counteract the force of globalisation, particularly among European nations (DuPuis & Goodman 2005). This concept has long been incorporated in the protection and sustainability of European regional food products like cheese, meat products, wine and more through various qualification schemes such as Geographical Indications (GI), Protected Designation of Origins (PDO), and Traditional Specialty Guaranteed (TSG) (Trichopoulou et al. 2006; Tregear et al. 2007; Tschofen 2008; Vitrolles 2011).

Another fruitful strategy in the preservation of culinary heritage analogous to these schemes is the Slow Food movement. Although the movement has some socioeconomic importance, it revolves around the preservation of food as a bearer of cultural heritage (Pietrykowski 2004). Initially introduced in Italy before it became a global movement, the aim is to cultivate and protect food products and regional cuisines as important elements of cultural heritage and distinctiveness (Miele & Murdoch 2002). According to Nilsson et al. (2011, p.374), 'the Slow Food movement has, simply speaking, three main fields of action: preservation of gastronomic traditions and biological diversity; promotion of network

building among small-scale producers and between producers and consumers; and to enhance consumer's knowledge of food, taste, nutrition and the environment'. In the case of the Slow Food movement in Italy, Miele and Murdoch (2002) note that the successful story of the movement was contributed on one part by the continuous dissemination of information to the consumers about local regional cuisines through publications and on another part through the enforcement of utilising local ingredients, cooking technique, and products by local restaurants.

2.10 Malaysian Cuisine - The Four Major Local Ethnic Cuisines

To understand the identity and cultural pluralism of Malaysian cuisine, each of the four major ethnic cuisines will be explored, namely Malay, Malaysian Chinese, Malaysian Indian, and cuisine of the indigenous people of Sabah and Sarawak. Although cultural interactions and borrowings are clearly evident, each local ethnic cuisine is still largely confined by its respective cultural background, customs and traditions. This feature contributes to both the complexity and the unique identity of Malaysian cuisine. Although each of these local ethnic cuisines is tied to its cultural root, cross-acculturation of food has contributed towards the formation of various local delicacies and food culture that truly mirror the country's multicultural population unique to Malaysian cuisine. Therefore, the next subsections provide a general discussion on each major ethnic cuisine of Malaysia. The current literature on Malaysian cuisine from Elisabeth Rozin's taxonomy of cuisine perspective is very limited. The following discussions provide insights into each ethnic group cuisine. Examples of prominent foods from each ethnic cuisine presented in the discussions are linked to the four key elements of cuisine, namely basic ingredient, cooking technique, flavour principal, and culinary rule.

2.10.1 Malay Cuisine

Malay cuisine refers to the cuisine of the Malay ethnic group of the Malay Archipelago. In Malaysia, the Malay ethnic group is known as *Bumiputera* that literally means 'son of the soil' (Siddique 1981). Historically, 'the Malay ethnic group is referred to as the Austronesian people and are scattered around the Malay Peninsula, including the

southernmost parts of Thailand, the east coast of Sumatra of Indonesia, the coast of Borneo, and the smaller islands that lie between these locations' (Md. Sharif et al. 2013, p.240). Malay cuisine is a mirror reflection of Malay culture, historical background, and most definitely the native ingredients of the Malay Archipelago. Therefore, Malay cuisine shares significant similarities with some of the regional cuisine of the Malay communities in the modern nations of Indonesia, Brunei, Singapore, and Southern Thailand. Historically, the dynamics of Malay cuisine has been influenced by the 15th century trading activities, hence the traces of Middle Eastern, Indian, and Chinese influence in some of the Malay traditional foods. Another element closely linked to Malay cuisine is the fact that the majority of the Malays are Muslims. Therefore Malay cuisine identity has also been influenced by the Halal eating and drinking guidelines set in the holy Quran. As stated by Mastor, Jin and Cooper (2000, p.96), 'Islam constitutes a key element in ethnic identity and therefore has a critical impact on the development of the Malay culture.'

The traditional food of Malay cuisine has been expressed by many as a combination of Indonesian and Thai flavours (Brissenden 2003; Md. Nor et al. 2012). While the association of Indonesian cuisine is accurate pertaining to the Malay historical background, linking Thai cuisine with Malay cuisine is rather confusing and erroneous. Anybody who has tasted Thai foods would definitely be able to distinguish between Thai and Malay cuisine as the former has a distinctive hot, sour, sweet, and salty combination. Perhaps it is more appropriate to state that the provincial cuisine of the Southern Thailand Malay-Muslims is related to Malay cuisine rather than linking Malay cuisine to the general Thai cuisine. In an attempt to define the flavour of Malay traditional food, Md. Sharif et al. (2013) use the term spicy and flavourful as reflected in the flavouring ingredients used. Based on the theory of flavour principal pioneered by Rozin (2005a), the Malay cuisine flavour principal can be outlined as a combination of chilli-coconut-tamarind+variations. One of the most accurate explanations about the character of Malay cuisine can be found in the work of Hamzah et al. (2013, p.373) on Malay cuisine authenticity dimensions. According to the study, 'the basic pattern of Malay cuisine lies in the preparation of wet' and 'dry' spices used to flavour the dish.' The wet spices, also referred to as fresh spices, include shallots, ginger, garlic, onion, fresh chillies, and turmeric traditionally pounded in a mortar and pestle, locally known as *batu lesung*. While the pestle and mortar is still used for simple tasks, the traditional preparation techniques of grinding with large stone tools have long been neglected and replaced with electrical appliances such as the food blender

and processor. The dry spices include coriander, cumin, aniseed, cloves, cinnamon, black pepper, nutmeg, fennel and cardamom, the last of which usually comes in two forms – powdered or whole. Hamzah et al. (2013, p.373) further add, 'Malay curries or *gulai* are also flavoured with various fresh native spices such as lemongrass and galangal, and fragrant fresh native herbs like kaffir lime leaves, turmeric leaves, *kemangi* leaves, *kadok* leaves, *pandan* leaves, and *kesum* (*laksa*) leaves.'

Malay cuisine uses mainly fresh herbs and spices. Dry herbs are never used, while dry spices (with the exception of dried chilli peppers) are used sparingly in everyday cooking. Dry spices are usually used for cooking Indian and Middle Eastern influenced dishes or intricate delicacies for festive celebrations. Additionally, other native ingredients such as tamarind pulp and tamarind slices are used widely as a souring agent in traditional Malay dishes. Yoshino (2010) and Chee-beng (2001a) insert that *belacan* is another prominent flavouring ingredient in Malay cuisine. Made of fermented tiny crustaceans called *geragau* (krill) and salt, this pungent ingredient is added into many dishes, particularly *sambal*. Another prominent ingredient unique to Malay cuisine is coconut milk. Coconut milk is widely used in Malay cuisine to add creaminess and richness to traditional delicacies. The first pressing of grated coconut is known as thick coconut milk while thin coconut milk is the result of the subsequent pressing after the pressed grated coconut is mixed with more water. Thin coconut milk is usually added at the initial stage of the cooking of a dish while thick coconut milk is added later in the cooking process as it is easily curdled if overheated.

Not all of these ingredients are used in daily cooking or in Malay traditional dishes. Dishes for daily meals are less elaborate and more basic in terms of flavour, for example *gulai*, *sambal tumis,* stir-fried, fried, and grilled dishes. *Gulai* for instance is the generic term for a variety of one-pot dishes similar to curry but less spicy than those common in Malaysian Indian dishes. *Gulai* can be divided into two main varieties. The first group contains coconut milk that could be either a simple *gulai* like *gulai lemak* (lighter in flavour and uses mainly fresh spices) or spicy *gulai* with complex tasting rich flavour that has some Indian and Middle Eastern influence which in general called *gulai*. Other common *gulai* dishes include curry, *kurma* and more. The name of either variety of *gulai* depends on the type of basic ingredient used. For instance if chicken is used, the dish will be called as *gulai lemak ayam* (chicken) or *kurma ayam*. Vegetables could also be prepared in a *gulai*

manner such as *masak lemak pucuk ubi* (young tapioca leaves) and *gulai nangka muda* (young jackfruit).

The second group of *gulai* contains sour dishes with thin broth-like gravy. Fish is the main protein for this type of *gulai* but the southern Malay regional cuisine uses chicken and beef as well and the gravy is usually thicker. This type of *gulai* uses *asam jawa* (tamarind paste) or *asam gelugor/keping* (tamarind slice) to impart different levels of sour taste to the dish (tamarind paste and tamarind slice come from different plants). Examples include *asam pedas* and *singgang*. The former uses grinded or pounded dried hot chilli pepper as the main flavouring ingredient together with *belacan* and other staples like onion, garlic, ginger, and tamarind paste hence the name *asam pedas*, which literally means sour and hot. The latter is subtler and earthy in taste as fresh chillies are used sparingly and all flavouring ingredients are sliced rather than pounded. Sliced tamarind is commonly used instead of tamarind paste. Aromatics such as *laska* leaves or ginger flower are added to perfume these hot and sour dishes (Wong & Ismail 2007).

In addition, Malay cuisine is also famous for *sambal/sambal tumis* dishes. The word *sambal* refers to the usage of dry or fresh hot chilli peppers. Introduced by the Portuguese in the 16th centuries, chilli pepper since then has become one of the hallmarks of Malay cuisine. The chillies and other basic ingredients like onion and garlic are grinded into a paste and pan fried until the paste is fragrant and slightly darker in colour. The Malay uses the term *pecah minyak* which means the paste needs to be cooked until the oil seeps away from the solids as an indicator that the grinded flavouring ingredients have been sufficiently cooked to form a flavourful base. This particular method is not limited to *sambal* but is an iconic Malay cooking technique that is used in various other Malay dishes. *Pecah minyak* is also a characteristic that is highly valued in gravy-based dishes such as curry. Perhaps in Western cuisine, the presence of oil is perceived as unattractive but in Malay cooking, it is a desirable appearance that indicates that the flavouring ingredients have been thoroughly cooked. *Sambal* dishes cooked with dried chilli peppers have a deep and rich red appearance, however the taste is not as fiery as the appearance. Sugar is usually added to *sambal* dishes to balance out the hotness of the chilli peppers. Fresh chilli peppers could also be used in making *sambal* dishes. When bird's eye chillies are used, *sambal* dishes are usually hotter. In general, *sambal* dishes are thick in

consistency and some are dry; it is a mother cooking technique for other variations of Malay dishes such as *masak merah*.

Other Malay dishes are often initially cooked using a similar method to create a flavour base. Then coconut milk, water or tamarind juice is added to get the desired consistency. Therefore, Malay dishes come in various viscosities from a broth like dish, to a stew-like consistency, or a dry but rich concoction like the most celebrated dish, *rendang*. Rich dishes like *rendang*, *kuzi*, *kerutub* and others which are tedious to prepare and cook, with elaborate usage of fresh and dry spices and cooking hours are usually reserved for special and festive occasions (Mohd Zahari et al. 2013b). However, nowadays these types of intricate dishes can be found almost every day in the menu of Malay restaurants all over the country.

The Malay cuisine cooking method is not limited to the simmering of food in flavourful liquid. Frying is another common method of cooking in Malay cuisine. *Goreng kunyit* (food marinated with turmeric), for example, is a simple cooking technique applied in everyday cooking by the Malays; either deep-fried, shallow-fried, or sautéed. Like many other cuisines, cooking methods such as steaming and grilling are also common but the utilisation of banana leaf in both methods creates a unique identity to Malay cuisine. Proteins and vegetables are most often cut into small or individual pieces but occasionally grander forms of preparation technique, like roasting a whole chicken, is performed for special occasions. Fish and poultry are most often cooked with bones because in Malay cooking stock is never used to enhance the flavour of a dish.

Boiled white rice is the main staple of Malay cuisine and served as the core element in traditional home meals. It is served and consumed with meat or seafood and vegetable dishes. Unique to the Malay cuisine culinary rule, a rice meal may also be served with food such as *ulam*, coupled with the fiery hot *sambal belacan* (pounded raw chilli and *belacan*), (Wong & Ismail 2007; Md. Nor et al. 2012) or other condiments such as *tempoyak* (fermented durian), *budu* (fermented anchovies), and *cencalok* (fermented krill). *Ulam* is the term used for raw local greens and the young leaves of various native plants, edible beans like stink beans, cucumber, long beans and others. Indeed, there are more than 70 types of *ulam* consumed by the Malays and some come in the form of blanched vegetables such as blanched okra and eggplant (Adnan & Othman 2012). However, all types of *ulam* are served plain and unseasoned.

The Malays eat only with their right hands and only the tips of the fingers are used to pick and feed the food into the mouth (Al-Karim & Abdul Ghani 2011). However, using a spoon and fork is widely practiced when eating Malay food at restaurants but the rule of using only the right hand remains. The spoon is used to pick up food from the plate to the mouth. Traditionally, Malays sat on the floor to eat but this custom is rarely practiced now, as a dining table is commonly available in all households. Nonetheless, this fading custom can still be observed on certain occasions when family members gather at their parent's house in the village and outnumber the dining chairs.

In Malay cuisine, vegetable dishes refer to vegetables cooked with flavouring ingredients or simply stir-fried with sliced onions and garlic. In general, the Malays cook a vast variety of vegetables. However, traditional vegetable dishes are known for using native vegetables such as *kangkong*, *pucuk manis*, wild fern, long beans, yam stems, and tapioca leaves. The locals also utilise young native fruits such as banana and jackfruit. Examples of popular Malay vegetable dishes are *kangkong goreng belacan*, *sayur masak lemak*, and *sayur bening*. However, Chinese style stir-fried vegetable dish have been practiced for generations and cooking Malay style vegetable dishes using Chinese greens such as *choi sum* and *gai lan* is common. Another traditional food that portrays the unique identity of Malay cuisine is *kerabu*. Similar to salad, it contains raw or cooked vegetables or protein dressed with freshly squeeze lime juice, thinly sliced onions, aromatics such as herbs and ginger flowers, and pounded raw flavouring ingredients such as chilli peppers, and *belacan*, and mixed either with *kerisik* (pounded toasted grated coconut) or lightly toasted grated coconut. Unlike Western salad, oil is not used in making *kerabu*. *Kerabu* is never served as an appertiser or starter but as a side dish in meals. In Malay cuisine, foods in a meal are served all at once, never in the form of multicourse meal as practiced in Western culture (Hamzah et al. 2013).

2.10.2 Malaysian Chinese Cuisine

Malaysian Chinese cuisine is as diverse as the population of the Chinese in Malaysia itself. Malaysia's ethnic Chinese can be identified as Cantonese, Hokkien, Teochew, Hakkan, Hainanese and others originating from the Guangdong, Fujian, and Hainan provinces of China (Chee-beng 2001b; Gabriel 2013). Therefore Malaysian Chinese cuisine carries all

the key elements of Guangdong, Fujian, and Hainan provincial cuisine. Chee-beng (2001b) mentions that although the Hokkien the majority Chinese ethnic group in Malaysia, Chinese foods served in restaurants are mostly the more popular Cantonese style. Nevertheless, the author states that home cooking is closely related to respective individual Chinese speech groups or regional origins. For instance, the majority of Malaysian Chinese are Hokkien, therefore Hokkein style food such as fish and soup dishes are common. The literature on Malaysian Chinese cuisine is lacking, as acknowledged by earlier research on Malaysian Chinese cuisine (Chee-beng 2001b; Helland 2008). Nevertheless Chee-beng (2001b) and Helland (2008) have managed to shed some light on the Chinese cuisine of Malaysia. According to them, Malaysian Chinese cuisine is a reflection of the local Chinese homeland cuisine with local culture influences and local innovation. The modification of Chinese traditional foods through the appropriation of local ingredients and culture mirror both Malaysian Chinese and Malaysia historical continuity.

Malaysian Chinese food culture is still strongly linked to the universal Chinese belief that food is a central aspect of Chinese culture (Helland 2008). The preoccupation of the Chinese people with food is not limited to the ingredient and the medicinal value of food but they also emphasise cooking technique, aesthetics such as food presentation, and commensality where ritual and special occasions are highly associated with foods (Newman 2004). Malaysian Chinese still hold firm to their Chinese heritage as reflected in all four key elements of Malaysian Chinese cuisine. For instance, rice, noodles, pork, Chinese leafy greens, and soybean remain the main basic ingredients in Malaysian Chinese cookery. The familiarity of pork in Chinese cuisine for example was also observed by Helland (2008) in Malaysian Chinese cuisine. According to Helland, almost all the edible parts of pig are used in local Chinese cooking. For example, Malaysian Chinese curry noodle is commonly topped with cubed coagulated pig's blood before serving. Helland acknowledged that the appropriation of local ingredients in the preparation of traditional Chinese dishes has somewhat contributed towards the construction of a localised Chinese identity and therefore the development of Malaysian Chinese cuisine. 'Malaysian Chinese cuisine signature foods include *popiah* (fresh spring roll), *char kway teow* (fried flat rice noodles), *Hokkien* prawn noodle, *lorbak* (seasoned meat rolls), *bak kut teh* (pork in a herbal tea stock) and a vast variety of *dim sum* offerings' (Wong & Ismail 2007, p.110).

Malaysian Chinese cuisine flavour is still dominated by typical Chinese flavouring ingredients such as soy sauce, oyster sauce, rice wine, soybean paste, ginger, garlic, spring onions, coriander leaves, and sesame oil (Wong & Ismail 2007). As per Rozin (2005a, p.42) 'the general Chinese cuisine flavour principal is made of soy sauce, rice wine and gingerroot'. Chee-beng (2001b) identifies that the multi ethnic environment of Malaysia has somewhat transformed the Malaysian Chinese cuisine through innovation and direct borrowing. The usage of local ingredients and other elements of other Malaysian ethnic cuisines have given Malaysian Chinese cuisine a distinctive edge. Malaysian Chinese cuisine has been influenced by the spicy Malay and Malaysian Indian cuisine and therefore has spicier notes than the generally mild Chinese cuisine (Wong & Ismail 2007). The influences can be observed in many unique Malaysian Chinese creations such as the famous chilli crab and *char kway teow* (fried flat rice noodles). Indeed, Malaysian Chinese cook a variety of Indian inspired curries at home, which are usually milder than those cooked by the Malaysian Indians or Malays.

Malaysian Chinese cooking technique and culinary rule are also analogous to its parent cuisine. For instance, Malaysian Cantonese Chinese descendants are known for using the stir-fry cooking method, while steaming and braising are generally the cooking methods common to Malaysian Chinese cuisine. Although Chinese cooking methods are similar to many cultures, they are not always performed the same way (Newman 2004). According to Newman, the Chinese have several types of boiling like quick-boiling and deep-boiling, and steaming is done using bamboo baskets. Likewise, Malaysian Chinese still practice typical Chinese culinary rules such as eating staple foods, for example rice or noodles, from a bowl using chopsticks. Along with chopsticks and rice bowls, the Chinese table setting includes ceramic crockeries like small saucers for dipping sauces, soup spoons, and teacups (Newman 2004). Chee-beng (2001b) mentions that Chinese dinners are generally served at around six or seven in the evening and they prefer their foods like soup and tea to be served and consumed steaming hot. He points out that the Malaysian Chinese home meals are usually traditional Chinese with possibly one or more localised Chinese dishes. They consume a wide range of Chinese, local ethnic dishes as well as some Western foods at home. In spite of these contemporary food consumption habits, Helland (2008) observes that Malaysian Chinese still conform to the various traditional Chinese food cultures and rituals. For instance, Chinese New Year dinner and food offering are ritually performed in accordance to the Chinese lunar calendar.

Helland states that although Malaysian Chinese adhere to an elaborate Chinese food system, they are neophiliacs who love trying out new and exotic dishes. Similarly, Yang, Khoo-lattimore and Lai (2014) conducted a research to explore the meanings of food and eating of Malaysian Chinese and found that while Malaysian Chinese are highly concerned with healthy eating, they are also adventurous in trying new and exotic food. Consuming different foods from different cultural backgrounds was referred to as a learning process to cater to their curiosity and as a means to learn about different food cultures. According to the authors, the Malaysian Chinese love for novelty in food is attributed to the country's multicultural background and the diverse nature of Malaysian food culture itself. The adventurous palate of the Malaysian Chinese and the absence of food taboos in Chinese culture is believed to have contributed to the adaptability of the Malaysian Chinese diet and therefore the dynamics of the Malaysian Chinese cuisine (Chee-beng 2001b; Helland 2008). According to (Chee-beng 2001b), the Malaysian Chinese diet mirrors both their Chinese background and Malaysian multicultural society.

2.10.3 Malaysian Indian Cuisine

Malaysian Indian is the smallest ethnic group among the three major races in the country. The majority of Malaysian Indian are of South Indian origin, predominantly Tamil-speaking, and a significant number speak Telugu, Malayam, Hindi, and Punjabi (Karmveer 2013). Therefore Malaysian Indian cuisine elements carry prominent similarities to the Southern Indian regional cuisines particularly Tamil cuisine. In general, Malaysian South Indian descendants tend to like hot food (Josiam, Sohail & Monteiro 2007). The Southern Indian cuisine flavour principal as per Rozin (2005a, p.42) derives from 'a combination of mustard seed-coconut-tamarind-chilli+variations'. In explaining Indian food, Srinivas (2006, p.199) refers to the definition given by Indian food expert chef Dhamarjit Singh who notes that 'Indian recipes are complex, often using many ingredients and spices, and many different cooking methods, such as roasting, baking, flash frying, steaming and so on, in combination so they fuse into complex, layered flavours.' Southern Indian staple flavouring ingredients are coconut, peanut and sesame oils, mustard seed, wet and dry spices, chilli peppers, tamarind and yogurt (Roger 2000; Devasahayam 2003). Malaysian Indian cookery uses a limited number of herbs and the most common are curry leaves and coriander leaves. A typical Malaysian dish is curry, which literally means spiced gravy.

However, curry is the general term used for Indian dishes. It could be mild or hot made from a combination of dry or wet spices called masala, depending on preference and regional style of cooking (Weaver 2003). There are several styles of curry preparation. Curry is not always wet or gravyish. There are also dry curries as well such as *varuttal*-style curry (a cooking method that renders the meat or vegetable dry), or *kuttu*-style (dishes prepared with lentils and grated coconut) (Devasahayam 2003).

A typical Malaysian Indian main meal contains rice as the main staple. In addition, there are also Northern Indian style wheat-based flatbreads such as *chapati* and *naan* which are common in the Sikh and Gujerati diets. Like in India, common culinary rule applies where these staples are the main component of a meal and eaten with meat, particularly mutton and lamb, fish, seafood, and vegetable dishes cooked into curries, *sambar* (lentil-based thick stew with vegetables) and others. Vegetarianism is a common practice among Indian society practiced particularly during religious festivals. A vegetarian meal would usually consist of three to four dishes depending on the economic status of the family (Devasahayam 2003). Vegetables common to Malaysian Indian cuisine include eggplant, okra, *moringa* beans and leaves, spinach, and bitter gourd. Besides vegetables and legumes, Malaysian Indian vegetarian cookery also uses Chinese soy products like soybean curd and various imitation meats made from soy. Additionally, the Southern Indian style cuisine is also known for using coconut, and exotic produce such as mangoes, bananas, lime, and jackfruit (Roger 2000).

‘Indian meals are commonly accompanied by an array of condiments including sweet chutneys; sweet, sour, hot, and very hot pickles; salads; and yogurt' (Sen 2009, p.395). Although rice is a staple core, Southern Indian style cuisine also includes savoury rice cakes named *idlis* and crispy pancakes (*thosai*) which are both made from almost the same fermented ground rice and split pea batter (Philip 2003). While *idli* remains a breakfast staple, *thosai* is now eaten all day long in Malaysia. Like *roti canai*, *thosai* is another favourite Malaysian Indian food. Other starches common to Malaysian Indian cuisine include *apom, idiyappam,* and *uttapham*, which are all made from fermented batter made of ground rice and lentils. Similar to many Asian food cultures, foods in Malaysian Indian meals are served all at once and shared by the family members. Like the Malay, Malaysian Indian consume their food with the fingers of the right hand. Indians are known for serving their food on metal trays called *thali* and also on banana leaf (Roger 2000). However, the

traditional culinary rule of serving meals on banana leaf and dining on the floor are rarely practiced. These traditional food cultures and various other elaborate Indian dining etiquettes are exclusively reserved for religious festivities.

Malaysian Indian cooking technique shares some similarities with the Malay cuisine. Curry dishes for examples are one-pot style cookery where food is simmered in a pot slowly until the protein, legumes or vegetables are tender. Therefore, these ingredients are usually cut into small or medium sized uniform pieces to ensure even cooking. Like many cuisines, Malaysian Indian cuisine also regularly uses common cooking methods such as steaming and frying where stir-frying in particular is commonly used for cooking vegetable dishes. Frying is also common in Malaysian Indian cookery, especially for everyday meal such as *appalam* (a deep-fried savoury cracker), fried chicken and fish, vegetable and meat/fish cutlets, *pakora* (a savoury made from seasoned chickpea, onions, and ginger and chilies), and *bhaji* (selected seasoned vegetables coated in thin batter made from gram flour and rice flour) (Devasahayam 2003). In addition, Indians cooks a variety of flatbreads (Sen 2009), therefore griddling is another common cooking method used by them. It is customary for each Indian household to have a flat pan or griddle called *tawa* to cook flatbread such as *paratha*, *thosai*, and *chapati*.

Although many foods of Malaysian Indian cuisine are analogous to its parent cuisine, there are some distinctive dishes unique to Malaysian culture. For instance, Malaysian Indian curries are usually made from local curry powder with a distinctively Malaysian blend simmered in coconut milk or tamarind juice. One particular distinctive Malaysian curry is the famous fish head curry. Other typical Malaysian Indian cuisine foods include *biryani* rice, *korma*, fish *molee*, *paratha/roti canai*, and others. Indian crispy snacks such as *murukku* and *omapodi* are popular among Malaysians (Devasahayam 2003). To add, the Malay community has appropriated these Indian snacks into their food culture and mastered the skill of making them and commonly serve them during Malay festive celebrations. Indeed, it is common for Malaysians from different ethnic backgrounds to dine at Indian restaurants. Malaysians love local Indian foods such as *roti canai* and *thosai* with spicy curry and chutney and regularly patronise Malaysian Indian restaurants for a quick break from their traditional ethnic foods to spice up their palates.

Without doubt Malaysian Indian cuisine has been influenced by the Malay and Malaysian Chinese cuisines, and vice versa. However, the degree of assimilation depends on

individual practice and preference. It is observed that the influence of Malay cuisine on Malaysian Indian cuisine is more pronounced than Malaysian Chinese cuisine. The influence of Malaysian Chinese cuisine is sparse and probably limited to ingredient usage such as soy sauce and noodles. Malaysian Indian cuisine that originated from the Southern Indian regional cuisine in particular shares some similarities with Malay cuisine in terms of culinary rule, basic ingredient and cooking technique. Nonetheless, the distinction between these two cuisines lies in their flavour principal. Unlike the former, Malay cuisine is mainly flavoured by fresh spices as discussed earlier. Preparing and consuming traditional Malay inspired foods such as *sambal*, chilli-based dishes are a common practice among the Indian community in Malaysia. According to Devasahayam (2005), Malay dishes such as *rendang* and *nasi lemak* are usually prepared and served in Malaysian Indian homes in the weekend as a special treat. She added that besides local ethnic fares, foreign ethnic foods such as pizza and spaghetti are also consumed for a change from the daily Indian style diet.

2.10.4 The Cuisine of the Indigenous People of Sabah and Sarawak

The cuisine of the indigenous people of Sabah and Sarawak is as diverse and colourful as the indigenous population of the Eastern States of Malaysia in the Island of Borneo. Sabah is the second largest state in Malaysia after Sarawak. As reported by the Department of Statistics (2013), Sabah is populated mainly by major indigenous native groups such as Kadazan, Bajau, Malay, Murut, and minority indigenous native groups such as Iranun, Kedayan, Suluk and others. Meanwhile, the vast state of Sarawak is populated by major indigenous native groups such as Iban, Malay, and Bidayuh, together with the minority indigenous native groups such as Melanau, Penan, Sebob, and Orang Ulu. A large population of Malaysian Chinese and a small number of Malaysian Indian and other non-indigenous minority ethnic groups also populate these Eastern states of Malaysia. In general, the cuisine of the indigenous people of Sabah and Sarawak share some common similarities with the cuisine of the Malay because both are the cuisine of the Bumiputera (son of the soil), particularly in terms of culinary rule and cooking technique. Rice is the main carbohydrate and is eaten on an everyday basis with one or two basic side dishes, and food is consumed with the fingers of the right hand. The indigenous people of Sabah and Sarawak also use similar cooking technique akin to Malay cuisine. Nonetheless, there are

some distinctive dishes and cooking techniques unique to the cuisine of the indigenous people of Sabah and Sarawak which will be discussed further in the following section.

The most prominent feature of the cuisine of the Indigenous people of Sabah and Sarawak that distinguishes the cuisine from the cuisine of their Western counterpart in the Malaysia Peninsular is the usage of native Borneo produce. 'Sabah and Sarawak basic fare remains very much on the gastronomic fringe, found only in homes rather than commercially in restaurants' (Wong & Ismail 2007, p.113). A large population of the indigenous people lives in forested areas thus their traditional livelihoods and foodways depend on the natural resources, and food comes chiefly from the forest and agriculture (Sperico et al. 2013; Ting Siew et al. 2013; Tongkul et al. 2013). Their cuisines utilise wild animals, and fresh native herbs and spices to create a unique flavour principal that is similar to the Malay cuisine. For instance, Sperico et al. (2013) study on the Penan tribe indicates that this nomadic and semi-nomadic indigenous group consume wild animals such as wild boar, deer, bats, and river fish. Traditional Penan foods are roasted on an open fire, in bamboo or banana leaves. The cuisine of the indigenous people of Sabah and Sarawak is not as spicy but simpler and earthy in flavour, while coconut is sparingly used. Langgat et al. (2011) work on Sarawak native foods, for example, gives a list of traditional Sarawak indigenous gastronomy delicacies that reflect the humble flavour principal of the cuisine and the usage of native produce unique to the Island of Borneo. The researchers note that the Iban is popular with *pansuh* (a meat dish cooked in bamboo with tapioca leaves), *tubu* (bamboo shoot), and *tuak* (alcoholic beverage made of fermented rice). They further add that the Melanau is well known for *umai* (raw fish dish cured in calamansi lime juice) and *tebaloi* (sago palm crackers), while the Orang Ulu is famous for *kikid* (a type of broth), *tengayen* (young leaves of a wild native plant), and *urum qiruq* (pudding).

Another factor that distinguishes the indigenous Sabah and Sarawak cuisine from other major ethnic cuisines in Malaysia is the basic ingredient used in the cuisine. The former cuisines use a variety of exotic ingredients native to the rainforest of Borneo (Wong & Ismail 2007). For instance, the fiddleheads of wild native ferns are a type of vegetable staple to the cuisine of the indigenous people of Sarawak. The locals use varieties like *pucuk paku ubok* and *midin* in various traditional Sarawak vegetable dishes such as *masak halia*, and *goreng belacan* (Al-Karim & Abdul Ghani 2011; Nimi 2013b). Other examples include *Bario* rice, *dabai* (an olive-like fruit), *dayak* eggplant, and others. *Bario* rice is

another example of native basic ingredient of Sarawak. This famous fragrant rice is cultivated in the rural highland of Bario by the Kelabits where tourism is proliferating (Lo et al. 2012; Adeyinka-Ojo & Khoo-lattimore 2013). Like the highland, *Bario* rice itself is a popular Sarawak tourism product and popular among affluent and health conscious consumer.

Other signature basic ingredients of the cuisine of Sarawak is *dayak* eggplant, known by the locals as *terung dayak*. The eggplant is cooked in a variety of ways such as added in fish dishes such as *asam pedas rebus*, as a souring agent or baked and pounded into *sambal belacan*. The uniquely sour tasting native yellow coloured eggplant is known as a niche product of the state registered under the Geographical Indications (GIs) certificate by the Malaysian Intellectual Property Organisation (Chan 2013). *Dabai* fruit however, is used in Sarawak cuisine for its distinctive flavour. The fruit can be eaten on its own, pickled, or otherwise commonly used to flavour the local commercial specialty *nasi goreng dabai* (Nimi 2013a). Another staple basic ingredient of the cuisine of the indigenous people of Sarawak is sago. Widely consumed by the Melanau, sago is used in various traditional dishes. One of the important traditional dishes is *linut* (Al-Karim & Abdul Ghani 2011), also known as *ambuyat*. Like other local ethnic cuisine rules, this sticky porridge-like starch is consumed with side dishes such as *sambal*, fresh local herbs, and salted or smoked fish. This unique dish is usually enjoyed by a group of between five to ten diners and known as a communal dish that promotes social cohesion (Butek 2008). Another famous native Sarawak food is sago grub. Although not a common delicacy, the larvae of sago palm weevils are either eaten raw or fried by the Melanau and the Dayak.

Other basic ingredients peculiar to the cuisine of the indigenous people of Sarawak include native fishes such as *terubok*, *empirang*, and yellow puffer fish. The latter type of fish can be found in abundance in the Sirubas River. A special preparation technique is required to remove the poison from the fish fibril and egg sac. According to Yakop@Yahya and Mohd Ariff (2008), the puffer fish is usually used for dishes such as *asam pedas* and curry, fried, or wrapped in banana leaf and grilled. If not eaten fresh, the locals preserve the fish into *pekasam* or salted fish. *Empirang* is another local fish commonly found in Sarikei. The fish is the main ingredient of the Sarawak national dish called *umai*. *Emperang* fillet and other ingredients such as onion, garlic, and chilli are sliced thinly and cured with calamansi lime juice. Besides *empirang*, other seafood such as preserved jellyfish, prawn, and mackerel

are also used in the making of a Sarawak version of ceviche. *Terubok* fish is another Sarawak iconic delicacy and gastronomy tourism product. The preserved version of the bony fish together with the colourful Sarawak layered cake known as *kek lapis Sarawak* are popular among Peninsular Malaysia tourists. Sarawak is also famous for their local noodle dishes such as *laksa Sarawak* and *mi kolok*. These delicacies, however, are believed to have been created by the local Chinese through acculturation as well as inter-ethnic marriage with indigenous people of Sarawak. These hybrid foods are more prominent in urban areas and can be tasted in many local restaurants.

Similarly, Sabah indigenous cuisine is also known for using native rainforest ingredients such as *bambangan* fruit, *tuhau*, and red rice. *Bambangan* for instance is a type of indigenous wild mango used in the indigenous people of Sabah cooking and has health-beneficial properties (Abu Bakar et al. 2009). The preparation of this distinct and sharp smelling fruit in Kadazan and Dusun tribe cooking exemplifies the cooking technique of the cuisine of the indigenous people of Sabah. According to Wong (2012), although the fruit may be eaten fresh, it is commonly picked raw and pickled in salt, grated seed of the fruit and slices of red chilli. Similar to *dayak* eggplant, *bambangan* fruit is also used as a souring agent in traditional fish dishes such as *pinasakan sada* and *sambal belacan*. Such pickled food in Sabah is called *noonsom*. Besides *bambangan*, the indigenous people also make pickled fish and *tuhau*. *Noonsom* is usually served with steamed white rice and other side dishes. Preservation of food is one of the common cooking techniques of the cuisine of the indigenous people of Sabah and Sarawak as many of the native staples are seasonal. Unique to the indigenous cuisine of Sabah, the seed of *pangi* fruit is used in the preparation of preserved fish and meat called *bosou*. The poisonous fruit cannot be eaten raw but when used in the preservation process, the preserved products seem to last longer (Ab. Halim et al. 2013). *Bosou* can be served raw or cooked to accompany rice in a typical Dusun meal.

Tuhau is another example of a native basic and flavouring ingredient in the indigenous cuisine of Sabah. The heart of the stem of the pungent smelling ginger derivative is popular among the Kadazan, Dusun, and Murut tribes and used to flavour meat, fish, and vegetable dishes, pickled (*noonsom*), or served raw as a side dish (Dinsim 2006). If Sarawak is famous for *Bario* rice, the indigenous people of Sabah are known for using red rice. The Dusun community is known for using a unique way of preparing the red rice in a dish called *linapod*. *Linapod* is made by mashing cooked red rice with tapioca, wrapped in

a type of forest tree leaf and served with sautéed vegetables and salted fish (Ab. Halim et al. 2013). Once a humble peasant food packed for farmers, *linapod* can now be found served at wedding banquets. Another specialty of the cuisine of the indigenous people of Sabah is *hinava* (Al-Karim & Abdul Ghani 2011). *Hinava* is another version of *umai* of Sarawak but made popular by the Kadazandusun community. *Hinava* is made from fresh thinly sliced mackerel fillet mixed with finely sliced shallots, ginger, chilli and flavoured with grated *bambangan* seed and lime juice and served during the rice harvest festival. Finally, Sabah is also famous for its fresh seafood. However, the most unique seafood eaten by the locals is seaweed. Seaweed farming is an important aquaculture industry in Sabah. However, farmed seaweed are not used in local cooking but mainly produced for the carrageenan production industry as the substance is highly valued in commercial food manufacturing (Sade, Ali & Mohd. Ariff 2006). There are several types of seaweed consumed by the locals, particularly by the Bajau tribe. Nonetheless, *latok* is the most popular seaweed in Sabah. *Latok* looks like a bunch of green grapes but miniature in size. It is eaten raw served with rice or flavoured with calamansi lime juice, *belacan*, and mixed with finely sliced red onion and chili (Simon 2013).

Changes in the indigenous cuisine of Sabah and Sarawak in the age of contemporary food consumption have yet to be fully researched. Nonetheless, Langgat et al. (2011) study on the level of alteration of Sarawak natives' ethnic traditional food gives a worrying signal that the indigenous cuisine is weakening. They reported that the cuisine of the indigenous people of Sarawak is facing some alterations due to the waves of modernisation. Their findings indicate that the alteration of Sarawak ethnics' native traditional food includes the alterations of the flavour principal, ingredient, cooking technique, and culinary rule. The younger indigenous generation is said to have less interest in traditional ethnic foods and traditional food knowledge. Langgat et al. (2011) put forward their concern about this worrying indicator as the indigenous cuisine is an important element in the Sarawak tourism industry. As reminded by Voon and Lee (2009) in their study of tourist satisfaction in longhouses in Sarawak, exotic local ethnic food and drink are important elements that tourists demand during their visitation.

2.11 Sociocultural and Socioeconomic Importance of Malaysian Cuisine

The construction of the Malaysian multicultural cuisine is analogous to the country's social and cultural history, development, and conditions. The unique and plural identity of Malaysian cuisine reflects its diverse population (Wong & Ismail 2007; Zainal, Zali & Kassim 2008; Ab. Karim, Chua & Hamdin 2010; Yoshino 2010). Most importantly the development of Malaysian cuisine has contributed toward the strengthening of solidarity, social bonding, and alliances among Malaysian multicultural ethnic communities (van den Berghe 1994; Noriza et al. 2012; Suhaimi et al. 2013). The government has long been using Malaysian cuisine as a tool to promote racial and political harmony in the country (Noriza et al. 2012; Suhaimi et al. 2013). Indeed, Malaysian cuisine is central to Malaysian everyday life and this is reflected further in the local foodways and culture. For instance, festive food is one of the highlights of Malaysian cuisine as various unique local delicacies can only be found during festive celebrations. During festive celebrations in Malaysia, the culture of organising an open house is widely practiced. This unique local culture is an extension of the interethnic exchange of visits practiced by Malaysians during festive celebrations where family and friends are treated to festive meals and sweets. However, as time progresses intra-ethnic visiting in Malaysia became common and celebrating each others ethnic festive celebration is an elaboration of the long standing Asian tradition (Armstrong 1988). It is not only the time to catch up with family and friends but also for Malaysians to taste each other ethnic cuisine delicacies.

In recent years, the government has extended the Malaysian tradition of organising *Rumah Terbuka* (open house) during festive celebrations into a mega scale national event. The aim is to preserve and strengthen social unity for the continuity of the country's harmony and progress (Armstrong 1988; Bernama 2014) as well as a tourism product (Tourism Malaysia 2014b). The government organises six open houses every year celebrating the main religious or cultural festivals in Malaysia such as *Hari Raya Puasa* (Malay), Chinese New Year (Chinese), *Deepavali* (Indian), Christmas, *Gawai* festival (indigenous people of Sarawak), and *Kaamatan* (indigenous people of Sabah) (Tourism Malaysia 2014b). Like any festive celebration, food is the centre of the event and open house usually features Malaysian cuisines traditional festive foods according to the theme celebrated. For example, during Chinese New Year open house, guests are served with Chinese festive staple foods such as *yee sang* (a finely sliced vegetable and fish dish symbolising good

luck), mandarin oranges, traditional sweets and cookies like *kuih bakul*, *kuih kapit*, and more (Bernama 2014). During Hari Raya open house, guests are served with traditional Malay festive foods such as *ketupat, lemang, rendang, satay*, and various other Hari Raya delicacies (Jalis et al. 2009a).

Malaysia's picturesque natural geographical areas have long been used by Tourism Malaysia in promoting Malaysia as a tourism destination (Leong et al. 2009; Omar & Ab Karim 2013). Of late, Malaysia's culinary treasure is often used as the focal point to attract tourists to the country. It is believed that the considerable amount of research conducted by local scholars (Zainal, Zali & Kassim 2008; Jalis et al. 2009a; Leong et al. 2009; Ab. Karim, Chua & Hamdin 2010; Leong et al. 2010; Yoshino 2010; Leong et al. 2012; Chi et al. 2013; Omar & Ab Karim 2013) on the potential of Malaysian cuisine has led to the proliferation of gastronomy tourism in Malaysia. Indeed, the literature on Malaysian cuisine has focused on tourism but from a sociocultural or culinary heritage point of view through anthropological and sociological approaches. The tourism industry in Malaysia is one of the most important accelerators for the Malaysian economy. It is the second largest foreign exchange earner after manufacturing. Tourist arrivals in Malaysia have increased tremendously from 10.22 million in 2000 to 25.72 million in 2013 thus multiplied total tourism receipts from RM$17.3 billion to RM$65.44 billion throughout the duration (Tourism Malaysia 2014a). On average, foreign tourists in Malaysia spend about 17% (RM$ 300) of their total expenditure on food and drinks (Choong Foo, Bajuri & Yew Wong 2013).

Leong et al. (2010) study on the relationships between Malaysian food image, tourist satisfaction and behavioural intention indicate that food image has a direct effect on foreign tourist satisfaction and consequently on their intention to revisit Malaysia and spreading positive messages through word-of-mouth about the country as a tourism destination. Western tourists claimed that Malaysian cuisine is one of the main attractions of tourism in Malaysia and they have no hesitation in experiencing Malaysian delicacies (Jalis et al. 2009a). Indeed, the cuisine of a tourism destination appears to be a significant element in the quality of the holiday experience (Hjalager & Richards 2002; Cohen & Avieli 2004; Chang, Kivela & Mak 2010, 2011; Herrera, Herranz & Arilla 2012). It is important then for the inclusion of foods alongside other cultural elements in the promotion of a tourist destination (Cohen & Avieli 2004). Results of a survey conducted

among the affiliate members of the World Tourism Organisation (UNWTO) indicated that the majority (80%) of the respondents considered gastronomy as a strategic element in defining the brand image of their destination (Gaztelumendi 2012).

Sánchez-cañizares and López-guzmán (2012) acknowledge that gastronomy is useful in reinforcing tourism for a declining destination. Kivela and Crotts (2005) suggest that destinations with unique and/or multi-ethnic cuisine, marine and agricultural products, and culinary heritage have the most potential as a gastronomy tourism destination. Malaysia has all the strategic elements suggested to become a successful gastronomy tourism destination. As well as its multi-ethnic culinary offerings, Malaysia has unlimited unique marine and agricultural products. For instance, Malay and the indigenous people of Sabah and Sarawak cuisines are known for using exotic basic ingredients in their traditional foods such as horseshoe crab, freshwater prawn, puffer fish, *terubok* fish and seaweed. In addition, Malaysia is blessed with exotic tropical fruits and vegetables such as durian, mangosteen, rambutan, fiddleheads, four-angled beans, ginger flowers, *tuhau*, *bambangan*, and many more. These tropical ingredients are creatively optimised by the locals to produce exotic traditional delicacies such as *rendang*, fish head curry, and *laksa.* Each regional cuisine has its own adventurous and peculiar dishes to offer.

Malaysian cuisine is synonymous with Malaysia's historical background thus a valuable source of culinary heritage. Local cuisine in the tourism context provides an access to the destination's culture and history (Poulain 2008). Malaysia is home to the flavours of Asia, hence the aptly marketed slogan 'Malaysia Truly Asia' by the Malaysia Tourism Promotion Board. As discussed earlier Malaysian signature dishes such as *char kway teow*, *laksa*, and *rendang* are embedded with a long history of acculturation and multiculturalism. Besides the four major ethnic cuisines, Malaysia has several other niche minority cuisines with elaborate historical backgrounds. Peranakan, also known as Nyonya cuisine, is a prime example. Historically, the Peranakan community are the descendants of the Chinese traders and immigrants that married local Malay women in the 15th through to the 17th century. Peranakan cuisine is known for heavily adopting Malay culinary traditions and to a certain degree carries some Indian and Thai influences (Chee-beng 2007; Wong & Ismail 2007). Unlike the general Malaysian Chinese cuisine, Peranakan cuisine is more popular with its traditional foods that carry a strong Malay accent although they have an abundance of Hokkien style foods (Chee-beng 2007). These niche Peranakan

traditional foods use plenty of Malay ingredients such as coconut milk, belacan, and Malay spices. Famous Peranakan foods include *kari kapitan* (chicken curry), *terung belacan* (stir-fried eggplant with chilli and shrimp paste), *laksa*, *itik tim* (duck soup), *pie tee* (top hats), *jiu hu* char (stir-fried shredded cuttlefish with yam bean) and a plethora of *kueh* (sweetcakes) made from rice and riceflour (Wong & Ismail 2007; Al-Karim & Abdul Ghani 2011). The traditional Peranakans are also known for speaking the Malay language and wearing Malay style clothing, but like their food their symbolism still remains traditionally Chinese (Chee-beng 2007). Sadly, this unique minority gem of Malaysian cuisine has also been neglected by the young generation and the concerns of Peranakan culinarians have been well documented by *laksa* culture enthusiast, Jean Duruz (2007).

However the most celebrated minority ethnic cuisine in Malaysia is Mamak cuisine, the cuisine of the Malaysian Muslim Indian community (Yoshino 2010). In general, Mamak cuisine is very similar to other Malaysian Indian cuisine, originating from Southern Indian regional cuisine but with a stronger Malay accent as reflected in its historical background. Malaysians are more familiar with the commercial version of Mamak foods sold in Mamak restaurants. The Mamak restaurant industry was fashioned by the Indian Muslim community, particularly the Jawi Peranakan (Mohammad Ramly, Ahmad & Ahmadin 2004) and Malabari (Johore Malabar Muslim Jammah 2012). Jawi Peranakan is a hybrid ethnic minority through the marriage of Southern Indian Muslims with Malay women in the early 19th century especially in Penang and Singapore (Mohammad Ramly, Ahmad & Ahmadin 2004). Similarly, the Malabari community in Malaysia are the descendants of Malabar Muslim traders who came to the Malay Archipelago during the Malacca sultanate era in the 15th century and also those who came later in the 19th century to work in rubber plantations (Chuah, Shukri & Yeoh 2011; Johore Malabar Muslim Jammah 2012). Mamak restaurants are famous for selling hybrid foods such as *nasi kandar* (rice served with various curries), *rojak pasembur* (a spicy salad like dish filled with fritters, fried tofu, hard boiled eggs, potato, and jicama and cucumber strips served with Indian style peanut sauce), *mi goreng Mamak* (fried noodles) (Wong & Ismail 2007), *roti canai, murtabak* (protein packed *roti canai* parcel), and *mi rebus.* Unlike many typical Malaysian Indian foods, these delicacies have a strong Malay influence. Chinese cuisine influence is also apparent through the usage of ingredients such as noodles, soybean curd and soy sauce.

Eating out at Mamak restaurants is typical of the Malaysian food culture. It is the essence of inter-racial dining in the country (Jalis et al. 2009a). Malaysians from all walks of life enjoy Mamak restaurants as they offer efficient service and the foods are affordably priced. Mamak eateries have transformed from a roadside hawker stall into restaurants and bistros operating in major business districts, a prominent feature in Malaysia urban settings (Zawawi & Ibrahim 2012). Mamak restaurants open early in the morning but close late after midnight and some even operate for 24 hours per day throughout the year. These long operational hours have made Mamak restaurants popular in urban locations. Mamak restaurants function not only as an eating out venue but also as a social venue for Malaysians to spend time with friends (Mohammad Ramly, Ahmad & Ahmadin 2004). This pop-culture phenomenon is labelled as 'Mamak culture' (Zawawi & Ibrahim 2012). Of late, many Mamak restaurants are equipped with wide screen televisions used to broadcast Malaysians' favourite sport - soccer. After office hours, foldable tables and chairs are extended to the streets to cater to a bigger patronage. Watching soccer while sipping frothy *teh tarik* at Mamak restaurants is Malaysian soccer fans' favourite pastime. This scene is common across the country during soccer seasons such as the Malaysia Super League, English Premier League or World Cup.

Besides Mamak culture, Malaysia is also known for its distinctive local coffee culture known as *kopitiam*. *Kopitiam* is another prominent inter-racial food culture venue of Malaysia. *Kopitiam* are local coffee shops pioneered by the local Hainanese Chinese since the 1900s (Choong Foo, Bajuri & Yew Wong 2013). The Malay version is known as *kedai kopi*, which literally translates into coffee shop in English. Both the Chinese and the Malay coffee shops are social venues where locals meet to chat and gossip over a cup of hot drink coupled with local foods and this tradition still persists today. What is unique about *kopitiam* is its food. Eng (2012) notes that the Hainanese who popularised the kopitiam outlets in the early days had worked in European households thus some of the foods in the menu have Western roots particularly breakfast items such as toasts spread with *kaya*-butter (jam like spread made of eggs, coconut milk, sugar, and perfumed with *pandan* leaves) and boiled eggs with soy sauce. Hainanese kopitiam is claimed to be responsible for introducing the locals to Western taste and foods (Eng 2012) and these classical items and many other Hainanese delicacies are still available in the menus of today's modern kopitiam. Traditional kopitiam can still be found operating in small towns across the country owned by individuals as family-run business. In contrast, kopitiam in the urban

areas is usually chain outlets with a touch of modern but uniquely Malaysia interior and elaborate food and drinks selection (Nadiah, Talib & Mohd Hafiz 2013). Modern kopitiam is known for serving multicultural foods of Malaysian cuisine and generic Western foods such as crumbed boneless chicken leg with black pepper sauce and pasta. Like Mamak restaurants, it is a favourite venue for the young and average Malaysians to socialise, eat and drink although the price of the food and beverage can be more expensive than other local food outlets.

Another interesting element of Malaysian gastronomy is the culture of open-air eateries such as hawker centers and night markets (Lee & Tan 2007; Jalis et al. 2009a; Yusoff et al. 2013). Hawker centers offer a great variety of Malaysian and foreign favourites under one roof operated by individual proprietors, each with their own specialty to offer. In comparison to the air-conditioned food courts in shopping malls, hawker centers vary from open-air complexes to pop up stalls and carts in reserved locations such as Gurney Drive and Global Bay in Penang. Hawker centers can be found in urban townships all over the country and remain popular among Malaysians from all walks of life for offering cheap but authentic local delicacies (Lee & Tan 2007). Indeed, hawker centers have been heavily used by Tourism Malaysia in their promotional campaigns. This street food culture is a unique Malaysian image as the sights, sounds and smells of foods, the cooking and interactions between vendors and customers creates a unique festival-like atmosphere attractive to tourists (Loong 2012). Penang in particular is well known among local and international tourists for having the best al fresco hawker centers and foods in Malaysia. Other than restaurants and hawker centers, Malaysians also hunt for local delicacies at night markets. Another old but surviving local culture, night markets usually operate once a week from 3pm until 11.30pm in the evening in designated locations all around the country (Khursiah & Avini 2012).

Night markets are the easiest and cheapest way to sample authentic Malaysian cuisine traditional delicacies and street foods such as *apam balik* (a turnover pancake filled with ground nuts), *putu bamboo/piring* (steamed rice cake filled with palm sugar), a variety of fried foods, *tau foo fa* (tofu pudding), and *murtabak*, *rojak buah* (sweet and hot fruit salad). Additionally, night markets are also the place where the locals head to for Malaysian desserts such as *kueh* (sweet cakes), jellies, *air batu campur* (shaved ice topped with colourful syrups, peanut and candies, colloquially called ABC), and also local favourite

drinks such *cendol* (coconut milk sweetened with palm sugar with added green jellies), freshly squeezed sugar cane juice, and coconut juice. Many foods such as fried rice and noodles are freshly cooked on the spot so that visitors can smell and observe how they are made (Jalis et al. 2009a). Perhaps the night market is the initial form of open kitchen, a popular concept in many restaurants today. Other local foods such as *nasi lemak* and *nasi campur* that require elaborate cooking are prepared at home and brought to the market. Night markets' foods are usually meant for take away although some vendors do provide tables and chairs for a quick dining. Besides foods, visitors can find a diversity of goods from clothing, groceries, fresh produce, DVDs, books, gadgets, and a lot more at low prices. Night markets in Malaysia operate close to residential areas, but can also be found within business districts and also major locations in cities such as Kuala Lumpur (Khursiah & Avini 2012). Night markets at major locations such as Jalan TAR and Kampung Baru are swarmed by the locals and international tourists as they provide easy access to Malaysian cuisine and local culture.

An extension of the Malaysian night markets is the Ramadan bazaars. However, Ramadhan bazaars can only be found once a year during the holy Ramadhan month in the Islamic calendar. Unlike the night markets, Ramadhan bazaars are usually set up at the same locations where night markets are located and start operating around similar hours but usually close earlier at around 8pm. Ramadhan bazaars operate every day during the holy month of Ramadhan. Ramadhan bazaars are run by mostly Muslim vendors selling halal Malaysian delicacies but primarily Malay traditional foods. Malaysians from all ethnic backgrounds stroll along Ramadhan bazaars because this is the time of the year to indulge in all sorts of regional Malay delicacies that are seldom found outside of Ramadhan. In relation to halal food, Malaysia is also known as a premier Halal tourism destination among the tourists from Muslim countries (Loong 2012). Recently Malaysia was awarded the number one choice Muslim-friendly tourism destination by a study conducted by a Singapore-based Muslim travel consultancy (Siddiqi 2014). Another survey conducted on Muslim travellers indicates that halal food is the top concern of Muslims when they travel abroad and for the same reason, Malaysia recorded 3.6 million tourist arrivals from Muslim countries in 2011, in part due to the fact that many restaurants in the country serve halal foods (Loong 2012). Halal foods in Malaysia go beyond foods sold at Muslim restaurants and hotels. There is an abundance of Halal Chinese restaurants in Malaysia (Chee-beng 2001b) while most Western chain restaurants and fast food outlets

are halal certified. The convenience of getting a variety of halal foods of all cuisines across the globe in one place is an attraction for Muslim tourists.

In 2009, the government under the Ministry of Tourism and Culture launched the annual Fabulous Food 1Malaysia Festival, another campaign to accelerate the tourism industry focusing on Malaysian cuisine. The annual three-month festival is divided into the Malaysian International Gourmet Festival, Asian Food Heritage Trail, Street Food Festival, and Restaurant Food Festival (MIGF 2013). However, the most successful and significant initiative so far is the introduction of the Malaysia Kitchen Programme (MKP) under the Ninth Malaysia Plan to promote Malaysian cuisine (Bernama 2010). This integrated, holistic and multi-pronged promotion program aims to create demand for Malaysian cuisine and attract tourists, as well as increase exports of processed food, food ingredients, and agricultural produce (MATRADE 2011). MKP was launched in 2006 and conducted in collaboration with restaurant operators serving Malaysian cuisine around the world. To date, MKP has managed to get over 600 restaurants participating from around the globe (Malaysia Kitchen 2014). Participating restaurants benefit from the integrated promotional activities coordinated by Malaysia External Trade Development Corporation (MATRADE) through each country's Malaysian Kitchen portal and promotion collaterals. The promotional program includes involvement in culinary trade shows, cooking programs and demonstrations through collaborations with celebrity chefs, food bloggers and others (MATRADE 2010). This integrated effort also includes financial facilities from the Export-Import Bank of Malaysia Berhad (EXIM Bank). Malaysian restaurateurs interested in expand their restaurant business overseas can get financial assistance from EXIM Bank under the Malaysia Kitchen program umbrella, while existing registered restaurants planning to open new branches may also seek similar assistance from the bank (MATRADE 2011).

In spite of the significance of Malaysian cuisine in accelerating the Malaysian tourism industry and the government's aggressive efforts to brand Malaysia as a gastronomy tourism destination, Tibere and Aloysius (2013) note that little has been done to protect the country's culinary heritage. Their narrative findings on food tourism development in Malaysia indicate that food heritage is missing in Malaysia's sustainable development plan of tourism. They advise that the current extensive marketing of Malaysian cuisine in the tourism promotional activities may have negative implications on the sustainability of local

food heritage and may even place the integrity of the national culture at risk. While using gastronomy is useful in accelerating tourism in Malaysia, the commodification of culinary heritages and increasing tourist activities may have negative implications on local culture and tradition. Sims (2010) advises that when food is used as a commodity in the tourism industry, the government must encourage balance between sociocultural and economic elements through ethical development so that culinary heritage and its cultural integrity is not overly commodified.

Tibere and Aloysius (2013) remind the Malaysian government about the importance of having a supporting policy and planning framework that is conducive to national food heritage development to ensure the sustainability of Malaysian culinary heritage and tourism. In this instance, sustainable gastronomy tourism development in many ways can make a positive contribution to creating awareness and interest in the general public towards traditional foods, and therefore the preservation of culinary heritage (Gunnar & Virginie 2011; Bessière 2013). Culinary heritage under gastronomy tourism has further sociocultural and socioeconomic contributions. Gastronomy tourism is associated with the revitalisation of heritage buildings and sites, rural development as a solution to the decreasing employment in agriculture, augmenting income for agricultural communities, and subsequently lessening the threat of depopulation (Bessière 1998; Mitchell & Hall 2002; Tellström, Gustafsson & Mossberg 2006; Jolliffe & Aslam 2009; Nilsson et al. 2011). Furthermore, gastronomy tourism activities in many ways are beneficial to the small and medium industries (SME), in which continuous tourist activities are linked to the local economy and social sustainability (Hall 2005; Everett & Aitchison 2008; Jolliffe & Aslam 2009; Sims 2009).

2.12 Issues on Malaysian Cuisine

Malaysian cuisine has a significant value in reflecting Malaysia's cultural heritage. As noted, researchers have been emphasising the relationship between cuisine and identity in understanding societies' collective beliefs, norms, and values (Aitzpea 2006; Gardaphé & Xu 2007; Karaosmanoglu 2009). The construction and evolution of cuisine are dictated highly by culture as well as nature (Katz 1990). As defined by Revel (2005), cuisine is linked to the soil, of being able to exploit the products of various regions and different

seasons, in close accord with nature, of being based on age-old skills, transmitted unconsciously by way of imitation and habit, of applying methods of cooking patiently tested and associated with certain cooking utensils and recipients prescribed by a long tradition. ‘Heritage, whether it be an object, monument, inherited skill or symbolic representation, must be considered as an identity marker and distinguishing feature of a social group’ (Bessière 1998, p.26).

However, Malaysia should be concerned about the rapidly changing local food consumption pattern on its culinary heritage. The shift from traditional to global diet has been reported in several market researches as an aspect of the global transformation processes (Warr, Rodriguez & Penm 2008; International Markets Bureau 2011b; Euromonitor 2012a). Recently, there has been a considerable amount of concern raised by the local researchers on the alteration of Malaysian culinary heritages and traditional foodways as a consequence of modernisation and urbanisation. For instance, the utilisation of modern kitchen appliances and utensils promoted by modernisation has led to the deskilling of younger Malaysians with regards to traditional cooking. Although modern kitchen appliances and utensils are useful in coping with the hectic urban lifestyle, the abandonment of traditional appliances and utensils are blamed for eroding the uniqueness of Malaysian traditional food culture and traditional food knowledge, (Muhammad et al. 2010; Mohd Zahari et al. 2013a; Muhammad et al. 2013; Muhammad, Mohd Zahari & Md Sharif 2013), and the sense of cohesion among family members (Muhammad, Mohd Zahari & Md Sharif 2013).

In addition, Mohd Salehuddin et al. (2011) and Mohd Zahari et al. (2011) investigate the effect of modernisation on the Malay wedding foodways among the urban Malays. Modernisation has eased the heavy burden of the preparation of food for the wedding ceremony through the usage of modern equipment and catering services. However, modernisation has also faded the traditional cultural values associated with communal food preparation of the Malay wedding such as cohesiveness, social bonding and interaction (Mohd Salehuddin et al. 2011; Mohd Zahari et al. 2011). This epitome is further stretched by Langgat et al. (2011) through their exploration of Sarawak traditional foods. Modernisation elements such as technology, contemporary lifestyles, and education levels have directly contributed towards the alteration of Sarawak traditional foods. Parallel to Mohd Zahari et al.’s (2011) findings, modification of the native traditional foods can be

found not only in the preparation and serving style but most importantly the original taste of the food. The findings include strong evidence of the lessening of young natives (18 to 30 year olds) in preparing their traditional native foods. In response, Langgat et al. (2011) urge related authorities to protect native food from the continuous threat of modernity.

A study conducted by Muhammad et al. (2013) argues that socioeconomic affluence and stability has contributed towards the alteration of Malaysian traditional festival foods and its foodways. Their analyses suggested that improved and changing lifestyles have contributed to the alterations of festival foods through the utilisation of new flavouring ingredients and modern kitchen appliances. Changes were also reported in various traditional culinary rules. The adoption of the Western table setting and usage of fork and spoon are widespread. As a result the usage of traditional crockery, cutlery and serving gear are becoming sporadic. Participants also noted that due to the hectic lifestyle, they have turned to convenience food products and some of the traditional festival foods are bought and not prepared. For example, the Malaysian Indian participants in the study reported that using *thali* (a metal tray) is rarely practiced even for serving festive meals, while Malay participants noted that *ketor* (a tea pot-like container with a drainer for hand washing) is no longer used as foods are now eaten with a fork and spoon.

From a slightly different perspective, Mohamad Abdullah et al. (2013) and Mohamad Abdullah, Mohd Zahari and Hemdi (2013) conducted studies on the usage of culinary terminologies among young Malay and Chinese culinarians. The results of their analyses indicated that the participants had a slightly poorer understanding and usage of Malay and Chinese culinary terminologies. Mohamad Abdullah et al. (2013) note that young Malay culinarians are more comfortable with using English terminologies when performing culinary tasks thus various Malay culinary terminologies such as *landas/tungku* (cutting board) and *empat sekawan* (a combination of star anise, cinnamon, cardamoms, and cloves) are poorly practiced and understood. Similarly, young Chinese culinarians are also accustomed to using English and French cooking terminologies thus the usage of Chinese cooking terminologies is relatively low (Mohamad Abdullah, Mohd Zahari & Hemdi 2013). The researchers indicate that the lack of emphasis on Malay and Chinese culinary terminologies in Malaysian culinary schools has made the usage of English and French terminologies more popular among the young local culinarians. In the summary, the researchers express their concern about the future of Malay and Chinese culinary

terminologies and urge local culinary schools to enhance their syllabus and pay more attention to imparting traditional food knowledge.

Of late, the alteration and transformation of Malaysian cuisine in the midst of contemporary food consumption and the modernising Malaysia has brought worries to local researchers. In response to this concern, Md Sharif et al. (2012) and Md. Sharif et al. (2013) highlight the significance of traditional food knowledge transmission in the preservation of Malaysian culinary heritage. Md. Sharif et al. (2013) research on Malay cuisine indicates that there is a gap in traditional food knowledge transmission from parents to children. The findings specify several reasons for the lack of interest in traditional food knowledge among the younger generations. First, modern parents' emphasis on academic excellence of their children means they pay less attention to their children's involvement in the preparation of foods at home. Second, families have begun to either neglect or rarely produce traditional foods due to career commitments. Technological advancement and convenience of food procurement have been cited as a cause of changes associated with the lessening of younger Malaysians' abilities in preparing traditional foods (Langgat et al. 2011; Muhammad, Mohd Zahari & Md Sharif 2013). These findings give an indication that traditional cuisine is being neglected in particular by the urban Malaysians. The deficiency of attention given by parents on traditional food knowledge transmission may result in the ultimate loss of culinary heritage and cultural identity.

Acknowledging the decreased appreciation of traditional foods and cuisine among younger Malaysians and the cultural importance of protecting cultural heritage, the government of Malaysia under the Unity, Culture, Arts and Heritage Ministry launched a concerted effort through programs such as the Heritage Education and Outreach Programme targeted at young Malaysians. The aim is to create awareness in society of the importance of preserving national heritage so it can be appreciated by the future generation (Cardosa 2009). Specific to the protection of Malaysia's culinary heritage, as of 2014 the National Heritage Department has classified more than 150 traditional delicacies as national heritages in the inventory of Malaysia Heritage food under the umbrella of intangible heritage to be protected for the future generations (National Heritage Department 2014). The Malaysian Heritage Commissioner Prof Datuk Zuraina Majid, outlined that traditional foods could be either in the form of common foods which are part of our lives but we are

unaware of their heritage value, or foods that were once part of our culture but are now slowly dying out (Elis 2009). However, only a few of the heritage foods are visible on the web page as the complete list is not publicised. The latest list of Malaysian heritage foods can only be found in a newspaper article reported by Elis (2009). The list includes 100 various traditional foods of all four major ethnic cuisines of Malaysia including traditional beverages and desserts (see Table 2.2).

The inadequate information about Malaysia's heritage foods reveals that the current effort and determination of the government in preserving and safeguarding Malaysia's culinary heritage is lacking. It is not aligned with the aim of creating public awareness of the importance of preserving national heritage as reported in the National Heritage Department report published in 2009. It is profoundly important for the heritage preservation program to be effectively communicated to the general public as heritage awareness is deemed as a critical factor in heritage preservation (Carter 1994; Light 1995; Bessière 1998). Nyaupane and Timothy (2010) assert that a heritage identification and protection plan is not sufficient without a certain level of heritage awareness and acceptance among the general public. Therefore, for a heritage plan to be effective it has to be communicated publicly through heritage awareness campaigns (Nyaupane & Timothy 2010; Nilsson et al. 2011). As suggested by Ray (2008) the construction of cuisine itself is put forward by an active discourse about its elements at the national level by both the public and media, without which national cuisine may not exist. An effective heritage awareness program is essentially crucial to create a national sentiment about Malaysian cuisine and therefore create public awareness of the importance of appreciating and preserving culinary heritage.

Table 2.2 The Ministry of Unity, Culture, Arts and Heritage Malaysia heritage foods list.

1. Nasi lemak	27. Ayam percik	52. Pekasam	79. Keropok
2. Nasi ayam	28. Manok pansuh	53. Tempoyak	80. Opok-opok
3. Nasi kunyit (pulut kuning)	29. Masak asam pedas	54. Otak-otak	81. Karipap
4. Nasi tumpang	30. Gulai tempoyak ikan patin	55. Sambal belacan	82. Buah Melaka (ondeh-ondeh)
5. Nasi kerabu	31. Ikan bakar	56. Cencaluk	83. Lempeng
6. Nasi dagang	32. Ikan panggang tanah liat	57. Sambal gesek ikan bilis	84. Bahulu
7. Nasi himpit	33. Gulai lemak umbut	58. Satay	85. Dodol
8. Nasi goreng kampung	34. Gulai lemak cili padi	59. Yee sang	86. Lempuk durian
9. Nasi ulam	35. Gulai asam rom	60. Sata	87. Wajik
10. Ketupat	36. Kari kepala ikan	61. Telur pindang	88. Seri kaya
11. Lemang	37. Kurma daging/ ayam	62. Kerabu manga muda	89. Halwa
12. Pulut kukus periuk kera	38. Pajeri	63. Acar	90. Agar-agar
13. Mi goreng mamak	39. Masak ikan & pisang dalam buluh	64. Kuih keria	91. Pulut panggang
14. Laksa	40. Yong tau foo	47. Kuih koci	92. Tapai
15. Char kway teow Pulau Pinang	41. Daging dendeng	68. Akok	93. Masalodeh
16. Laksa Johor	42. Ayam panggang	69. Kuih seri muka	94. Putu mayam
17. Mihun siam	43. Botok-botok ikan	70. Kuih cara	95. Muruku
18. Bubur pedas Sarawak	44. Sambal tumis	71. Kuih bingka	96. Roti jala
19. Bubur As-Sura	45. Chili crab	72. Kuih bakul	97. Roti canai
20. Bubur sum-sum	46. The tarik	73. Kuih bulan	98. Tosai
22. Bubur kacang hijau	47. Cendol	74. Kuih cincin	99. Penderam
23. Sagu gula melaka	48. Air batu campur (ABC)	75. Kuih bakar	100. Kuih lopes
24. Kui bingka ubi	49. Air kelapa	76. Kuih sepit	101. Laddu
25. Rendang	50. Air selasih	77. Apam balik	102. Ubi kayu
26. Serunding	51. Hinava/Umai	78. Pisang goreng	

Source: National Heritage Department (Elis 2009)

2.13 Foreign Ethnic Food Consumption and the Alteration of Malaysian Cuisine

While there has been a steady rise in FEFC in Malaysia (Euromonitor 2012b; Raeis et al. 2013), current literature neither provides adequate information on the historical source of this burgeoning trend nor of its consequences. Anecdotal evidence would suggest that this trend is likely to continue as the local restaurant scene in Malaysia is being rapidly supplemented with more FERs such as Middle Eastern, Korean and Vietnamese restaurants. The most prolific, according to Euromonitor (2012b), is independent Middle Eastern restaurants in terms of number of outlets, at 14% growth in 2011. The growth of FERs serving Middle Eastern cuisine in the country is attributed to the increasing number of tourists and students from the Middle Eastern countries (Euromonitor 2012b; Raeis et al. 2013). Euromonitor International report on restaurants in Malaysia, however, does not categorised restaurants serving foreign food as ethnic restaurants. However, they did group restaurants into Asian, European, American, Latin American, Middle Eastern, and North American full-service restaurants, either chained or independent. Therefore it is difficult to trace the development of any specific FER in Malaysia. Nevertheless, in 2011 there were 9,364 restaurants offering various types of ethnic food in Malaysia (including local restaurants serving local ethnic food) (Euromonitor 2012b). A significant number of these restaurants are concentrated in Klang Valley and they are located in business districts and shopping malls. For instance, one of the premier shopping malls in Malaysia, Midvalley Megamall and its extended wing The Gardens, house a total of fifty full-service restaurants. More than half (52%) of the restaurants are FERs while another 28% are American and Western international chains and only 20% are local ethnic restaurants. This example profoundly signifies the scale of the FER industry and FEFC phenomenon in Malaysia.

In general, Malaysians' food consumption patterns have shifted away from traditional diets towards a Western diet (Warr, Rodriguez & Penm 2008). This transition reflects Malaysians' increasing expenditure on Western food (International Markets Bureau 2011b) and also popular Western fast food (Euromonitor 2012a; Rezai et al. 2013). However, for casual dining, restaurants serving Asian ethnic cuisines are still the most popular option among Malaysian consumers as these cuisines share some similarities to the local diet in various aspects (International Markets Bureau 2011b; Euromonitor 2012b). According to Euromonitor (2012b) report on Malaysia foodservice consumers, Malaysians enjoy Asian

flavours the most and the most popular foreign Asian ethnic restaurants are Japanese and Thai restaurants. Malaysians are reported to increasingly spend more on eating out as they become more urbanised, predominantly within key cities such as Kuala Lumpur, the Klang Valley region, Penang and Johor Bahru (Lee & Tan 2007; Tan 2010; Euromonitor 2012a). Malaysian Chinese, in particular, eat out more often and spend larger amounts in terms of dining out expenditure than any other ethnic group in Malaysia (Lee & Tan 2007; Tan 2010). Other factors such as increased disposable incomes, higher educational level, longer working hours and declining household size are also associated with the proliferation of dining out across the country (Tan 2010; International Markets Bureau 2011a; Rezai et al. 2013).

The Malaysian population is relatively young with a median age as reported in the Census of 2010 of around 26 years old (Department of Statistics 2011). Traditionally it is common for young Malaysians to live with their parents but now with a large portion of the population living an urban, single, and independent life, consumption of food away from home is expected to continue (International Markets Bureau 2011a). In addition, this gradual lifestyle change is prominent not only amongst the young working Malaysians but also young families as cooking at home is scarce due to work commitments and hectic urban lifestyles (Euromonitor 2012b). The younger consumer (Generation Y) is a key market segment in the Malaysian foodservice industry (Kueh & Voon 2007; Tan 2010; Kavitha, Souji & Prabhu 2011). These technology savvy consumers are highly influenced by the media and increasingly patronising premium brands stores that typically served expatriates (Euromonitor 2011). Additionally, they are frequent diners and highly adventurous when it comes to trying out new flavours (Gale 2007; Hume 2007). An investigation conducted by Kavitha, Souji and Prabhu (2011) on the factors influencing food preferences amongst Malaysians aged between 16 and 33 proved that younger Malaysian are adventurous eaters. Their findings suggest that respondents choose sensory appeal over familiarity and Japanese cuisine is their favourite foreign ethnic cuisine. In addition, more than half of the respondents' food choice decisions were influenced by family and friends. With such characteristics and findings, it can be assumed that Malaysian younger consumers may have significantly contributed toward the current growth of the foodservice industry as well as FERs in Malaysia.

While there has been a steady rise of FERs in the country, little has been researched on its

influence on Malaysian cuisine. As suggested by Jamal (1996) and Möhring (2008), exposure to various ethnic restaurants is likely to promote FEFC. In parallel, this tendency is expected to encourage commoditisation of more foreign ethnic food products into the local foodways. This trend threatens to transform Malaysian cuisine into a bland cuisine losing its colourful cultural heritage. Literature on Malaysian cuisine, however, has been heavily focused on tourism-related issues (Zainal, Zali & Kassim 2008; Jalis et al. 2009a; Jalis et al. 2009b; Leong et al. 2009; Ab. Karim, Chua & Hamdin 2010; Leong et al. 2010; Yoshino 2010; Leong et al. 2012; Chi et al. 2013; Omar & Ab Karim 2013) and local ethnic restaurant management (Othman & Mohd Zahari 2005; Mohd Zahari et al. 2006; Josiam, Sohail & Monteiro 2007; Fraser, Mohd Zahari & Othman 2008). However, there is a deficiency in research on Malaysian cuisine from a cultural point of view. This study aims to fill this gap by looking at the sociocultural influence of FEFC at FERs upon the alteration of Malaysian cuisine. For the purpose of this study the term FEFC is used to refer to the consumption of any ethnic food originating from other countries with the exclusion of food from China, India and Indonesia. This is due to the fact that Malaysian Chinese and Indian cuisines are rooted in the former two, while Malay cuisine shares the same background with Indonesian cuisine. Although some regional differences are profound, the basic ingredients, flavour components and cooking techniques are very similar.

Nurul Aishah et al. (2010) study on the inexorable popularity of Thai cuisine in Malaysia promotes a start for further research. The findings illustrate that Malaysian consumers have a strong liking for Thai food and it is a favourable alternative in their leisure dining. Although the consequences of Thai food consumption on the local cuisine were not part of the study's inquiry, the authors did report changes it brought to the local restaurant scene. Many local Malay restaurants were mentioned to have incorporated Thai food in their menu offerings exploiting local customer's affection for the cuisine. Will this sort of intervention have an adverse effect on the local cuisine? While this remains uncertain, anecdotal evidence suggests that preparing Thai dishes at home is now an ordinary event compared to ten years ago. Added with the vast offering of Thai cooking ingredients in the local grocers, assimilation of Thai cuisine into the local cuisine is expected though has not been empirically proven. As discussed earlier in this chapter, an immense interest on the alteration of Malaysian cuisine and the decreased production and consumption of traditional foods among Malaysians in recent years gives rise to concerns about the

survival of local culinary heritages. Recent studies provide empirical evidence that Malaysian cuisine is losing its originality in the midst of contemporary food consumption and the modernising Malaysia (Muhammad et al. 2010; Langgat et al. 2011; Md Sharif et al. 2012; Md. Sharif et al. 2013; Mohamad Abdullah, Mohd Zahari & Hemdi 2013; Mohamad Abdullah et al. 2013; Mohd Zahari et al. 2013a; Muhammad et al. 2013; Muhammad, Mohd Zahari & Md Sharif 2013).

In spite of these preliminary findings, there is still a lack of information on the alteration of Malaysian cuisine in relation to FEFC at FERs. Therefore, this study will strive to fill the gap by providing an additional perspective on the consumption of foreign ethnic food as part of today's modern contemporary social phenomenon, mainly with regard to changes transpiring in local domestic kitchens following FEFC. As noted earlier, FEFC can contribute to the alteration of a nation's local cuisine to such a degree that it becomes homogenised and less distinct. However, the dynamic of FEFC in Malaysia is missing in the literature. The impact of this phenomenon deserves a serious investigation, particularly for a developing nation like Malaysia where food consumption patterns are rapidly changing and affecting its culinary culture. As suggested by Laudan (2011) most contemporary ideas related to food consumption is changing cuisine. In relation to this, one of the significances for studying cuisine alteration is to gain some insight into the process of sociocultural development, in so doing, contribute to a better understanding of the progression toward social action and change. This could be significant in helping to measure the progress of development of particular societies, however, at the same time, threatening local culture and identity. Cuisine as a socially and culturally constructed object through the process of cultural learning equally signifies social change referring to the notion of sociocultural evolution. It can therefore be used as an indicator of cultural instability. In this context, changes in Malaysian cuisine may as well reflect on broader sociocultural changes in an increasingly modern Malaysian society.

This revolving relationship frames the theoretical and methodological approach for this research. As suggested by Boyd and Richerson (1985) cultural evolution at the population level and individual cultural learning shape each other in the formation of new cultural variations (see Figure 2.7). Therefore the proliferation of FEFC through social interaction, media utilisation and travel experience is framed as equally cultural evolution and cultural learning which may result in the promotion of local cuisine alteration. Since culture and

cuisine is insentiently transmitted onwards from generation to generation (Boyd & Richerson 1985; Rozin 1992), any forms of cuisine alteration in the long run may tarnish the sacred bond between cuisine and identity.

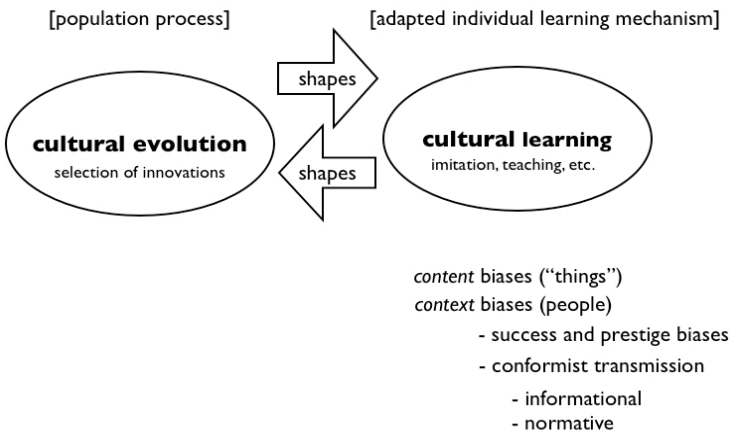


Figure 2.7 Simplification of Dual Inheritance Theory (DIT)

Although food is subject to continuous development and change (Katz 1990; Groves 2001; Laudan 2001; Cusack 2004), it is important to examine and consider the determinants driving these changes. This will enable us to highlight the mechanisms and processes that may be considered in protecting Malaysian culinary heritage. Such effort may not obstruct changes from transpiring but as mentioned by Mintz (2009) it is effective in slowing the momentum toward uniformity and standardisation. An understanding of the impact of the modernisation of Malaysian food culture will assist the government in defining the image of Malaysian cuisine and promoting Malaysia as a gastronomy tourism destination. At present, tourists are unclear about the images of Malaysian food which may include promotion of ethnic foods, food information, cooking methods and more (Ab. Karim, Chua & Hamdin 2010). This deficiency of distinctive identity, as pointed out by Yoshino (2010), has prohibited Malaysian cuisine from gaining respect among international food lovers.

2.14 The Conceptual Framework

The current study focuses its investigation on the proliferation of FEFC at FERs in influencing changes in the dominant culture's cuisine. The study framework has been developed to reflect this objective and the problem of the study. Changes in the dominant

culture's cuisine through time have been heavily discussed from historical and anthropological perspectives linked to various significant happenings of the past such as the great European exploration, imperialism, and the advent of agriculture. The more recent discourses were approached from a sociological (developmentalism) angle where changes in cuisine are linked to migration, leisure travel, and modernisation as well as urbanisation and cosmopolitanism under the umbrella of globalisation. However, a review of the literature suggests that there is a gap in knowledge about the consequences of contemporary food cultures within a dominant culture in the evolution of cuisine. The role played by foreign ethnic food consumers on the alteration of local cuisine in particular has received little attention in the literature.

It is postulated that this contemporary food consumption phenomenon is impacting negatively upon the alteration of the dominant culture's cuisine. Relatively, a FER is the venue where consumers go to learn about the identity and elements of foreign ethnic cuisines (Jamal 1996; Tian 2001; Hall et al. 2003; Kivela & Crotts 2005; Verbeke & López 2005; Sukalakamala & Boyce 2007; Wood & Munoz 2007; Clemes, Gan & Sriwongrat 2013). The literature strongly suggests that cuisine as a cultural construct evolves, and changes in cuisine are promoted by human innovation (Lévi-Strauss 1966; Katz 1990; Mennell, Murcott & Van Otterloo 1992a; Mintz 1996; Revel 2005; Ray 2008). Changes in cuisine can be justified through cultural evolution theories, in which culture is dynamic and cultural learning plays a significant role in establishing cultural variances (Durham 1990, 1991, 1992; Richerson, Boyd & Henrich 2010). In this sense, FEFC at FERs may have a significant importance in introducing changes, and therefore the alteration of the dominant culture's cuisine in the contemporary setting. As cuisine is rich with cultural elements, foreign interventions may diminish its significance as an identity marker.

To investigate the influence of FEFC at FERs on the alteration of the dominant culture's cuisine, the current study proposes a conceptual framework (see Figure 2.8) based on the work of Rozin (1982) and Rozin (1996a) who depict that cuisine can be divided into four key elements, namely basic ingredient, cooking technique, flavour principal, and culinary rule. The current literature is deficient in this aspect where alteration of cuisine has been discussed largely on the surface, neglecting that cuisine is structured and that there are other aspects of cuisine besides food or dishes. Therefore, this model was adapted to give

a thorough insight into how social and cultural processes may shape the features of the dominant culture's cuisine and in general promote cultural instability.

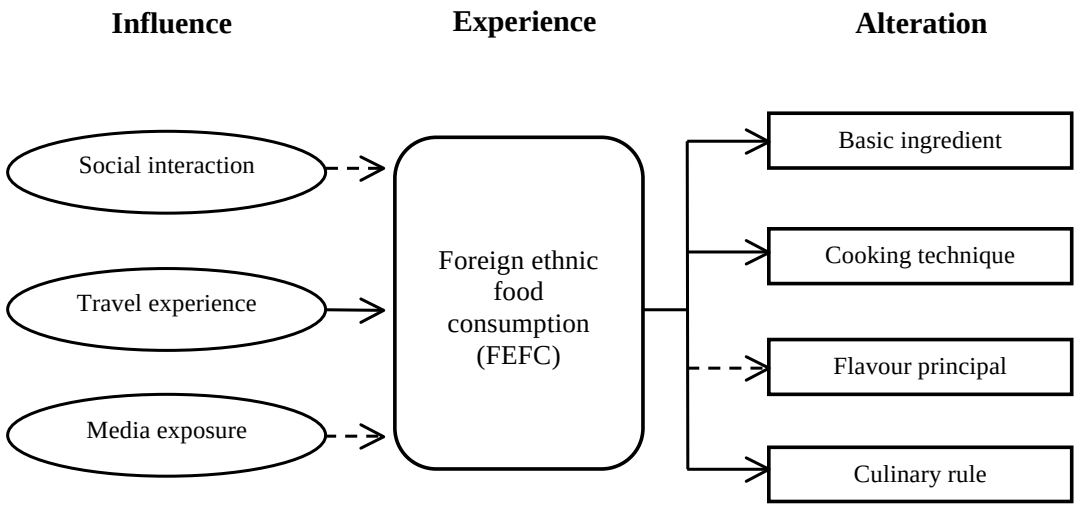


Figure 2.8 Conceptual Framework

Figure 2.8 above shows the framework and how the various aspects of the sociocultural context influence the phenomenon of FEFC, and how this might alter the key elements of the dominant culture's cuisine. In detail, the study postulates that the phenomenon of FEFC is altering the basic ingredient (H1a), cooking technique (H1b), flavour principal (H1c), and culinary rule (H1d) of the dominant culture's cuisine.

H1a There is a relationship between foreign ethnic food consumption and the alteration of basic ingredient.

H1b There is a relationship between foreign ethnic food consumption and the alteration of cooking technique.

H1c There is a relationship between foreign ethnic food consumption and the alteration of flavour principal.

H1d There is a relationship between foreign ethnic food consumption and the alteration of culinary rule.

Peripheral to this hypothesis, the current study also aims to evaluate the importance of sociocultural factors, as discussed in the literature, towards the increased consumption of foreign ethnic food and therefore subsequent changes in the dominant culture's cuisine. In general, FEFC at FERs has been associated with the influence of social interaction, travel experience, and media exposure (see Table 2.1,) However, literature on the influence of sociocultural importance on influencing FEFC focuses primarily on the proliferation of the phenomenon in Western settings. Little is known about the phenomenon in an Asian setting. Even though there has been a steady rise of FEFC in Malaysia (Euromonitor 2012b; Raeis et al. 2013), literature on the reason behind this burgeoning cosmopolitan trend is largely inadequate. The study postulates that social interaction (H2a), travel experience (H2b), and media exposure (H2c) have a significant influence on the proliferating phenomenon of FEFC in Malaysia.

H2a There is a relationship between social interaction and foreign ethnic food consumption.

H2b There is a relationship between travel experience and foreign ethnic food consumption.

H2c There is a relationship between media exposure and foreign ethnic food consumption.

Chapter 3

Research Methodology

3.1 Introduction

Chapter Three provides details of the methodological approaches in this research that brings together the framework discussed in the previous chapter. This chapter starts with a justification and discussion of the research design used for this study (triangulation mixed methods). Subsequently, the chapter is divided into two subsections. The first subsection discusses the processes and justification for selecting this approach of the study. Discussion will include details of the instruments, participants and data collection procedures. Finally, the chapter outlines the data analysis techniques employed for each approach to support the research questions and objectives of the study.

3.2 Research Design (Concurrent Triangulation Mixed Method)

The current study employs a mix of quantitative and qualitative approaches. Each method is equally important for addressing the purpose of the research. The ultimate goal in utilising both approaches is to generate a richness of understanding and interpretation of the influence of FEFC on the alteration of the dominant culture's cuisine. This triangulation mixed methods design seeks convergence, cross-validation, corroboration, and correspondence of results generated through the different methods employed (Greene, Caracelli & Graham 1989; Creswell & Plano Clark 2007; Onwuegbuzie & Collins 2007; Teddlie & Tashakkori 2009; Tashakkori & Teddlie 2010). According to Creswell and Plano Clark (2007), triangulation design is the most common and well-known approach to mixed methods when the researcher wants to validate or expand quantitative results with qualitative data. Specifically, the current study implements concurrent triangulation design, one of the six major mixed methods design (as per Cresswel et al. 2003)). The quantitative and qualitative methods were conducted concurrently with an equal priority between the

two methods. This balancing strategy allows the results of both methods to be intergrated during the interpretation phase to complement each other as a way of strengthening the knowledge claims of the study and as a balancing strategy in order to generate well validated and substantiated findings (Creswell et al. 2003).

Independently, the quantitative research approach is useful for theory testing and effective in explaining phenomena in terms of variables and the relationships between them (Punch 2005). Punch states, 'quantitative data enables standardised, objective comparisons to be made, and the measurements of quantitative research permit overall descriptions of situations or phenomena in a systematic and comparable way' (p.238). Specifically, quantitative research may be defined as 'the techniques associated with the gathering, analysis, interpretation, and presentation of numerical information' (Teddlie & Tashakkori 2009, p.5). On the contrary, qualitative research may involve anything from text, discourse, observations, images and recordings but no numerical information (Gorard 2010). Qualitative research involves a process of interpretation or making sense where an inquiry of the phenomenon under analysis is conducted in its natural setting (Denzin & Lincoln 2011). It is a naturalistic approach and highly interpretive. As highlighted by Punch (2005, p.238), 'qualitative methods are the best way of getting the insider's perspective, the 'actor's definition of the situation', and the meanings people attach to things and events.' The open-ended information acquired through a qualitative approach is richer and therefore allows a deeper and holistic insight into the phenomenon under study. In this sense, the richness of qualitative data will facilitate the interpretation of the broad relationships among variables established by quantitative research (Punch 2005).

Additionally, this current research design grew from the fact that studying this complex social phenomenon requires exploration of both population-level culinary culture (macro level) and individual culinary behaviours (micro level). Using triangulation mixed methods design provides a means of bridging this macro-micro gulf (Punch 2005) and therefore increases the comprehensiveness of the phenomenon of inquiry (Teddlie & Tashakkori 2009). A review of the literature suggests that cuisine is in dynamic equilibrium (Katz 1990) in which human activity plays a significant role in promoting change or new variance in cuisine. Information acquired or learned by individuals through cultural learning (micro level) plays a significant role in promoting cultural evolution and may in turn influence population-level culture (macro level) (Durham 1990, 1991, 1992;

McElreath 2010; Richerson, Boyd & Henrich 2010). Reciprocally, as suggested by Durham (1992) and Ritzer (2008), population-level culture also dictates individual behaviour within a population. In the context of this study, FEFC as a social phenomenon is proposed to accelerate cuisine evolution through the alteration of the dominant culture's cuisine by individuals in the domestic setting. Subsequently this new cultural practice and variance is transmitted from generation to generation to affect the identity of the dominant culture's cuisine. A quantitative approach therefore is useful in capturing this social phenomenon from a macro level perspective in two ways; inquiring into the influence of FEFC on the dominant's culture cuisine, and exploring the alteration performed by individuals on a larger sample population may help in affirming the phenomenon on a population perspective. A qualitative approach, however, helps to build a deeper understanding of the alteration of the dominant culture's cuisine from the subject's perspective (micro level), providing deeper exploration into the individual's domestic culinary practices and reasons underlying the relationships between FEFC and the alteration of the dominant culture's cuisine.

3.2.1 Sampling Technique

This research employed a combination of non-probability sampling techniques as it was deemed practical because the foreign ethnic cuisine consumer population is large and unquantifiable. Nevertheless, non-probability sampling is the most common combination of sampling schemes used in mixed methods research (Onwuegbuzie & Collins 2007). Given the fact that Malaysian cuisine is a plural cuisine, the research demands a fair representation of the four major ethnic groups in Malaysia. To ensure a fair representation in the sample for both quantitative and qualitative investigations, quota sampling was utilised. Quota sampling is a type of non-random sampling scheme in which the researcher selects desired quotas of sample members based on pre-specified characteristics (Onwuegbuzie & Collins 2007). The details of the sampling techniques and procedures employed in the research will be explained further in the next sections of this chapter. Although several non-probability sampling designs were employed, the samples for the quantitative and qualitative investigations were drawn from the same population. Known as parallel sampling, this particular mixed methods sampling technique specifies that different samples be drawn from the same population of interest for the quantitative and

qualitative investigations (Onwuegbuzie & Collins 2007; Collins & O'Cathain 2009). The quantitative and qualitative phases were carried out concurrently. The quantitative investigation was conducted a little earlier from October 2012 to February 2013 through an online survey for the purpose of maximising the response rate. The qualitative investigation was conducted using semi-structured interviews with 20 participants drawn from the same population and was conducted from December 2012 to February 2013.

In general, the research recruited Malaysian foreign ethnic restaurant patrons in Klang Valley, Malaysia. To gauge the frequency of FEFC, the research focuses on consumption that occurs in FERs. To be eligible, the participant must have had visited at least three different types of FERs in the past five months. For the purpose of this research, FER is defined as a full service restaurant serving foods of a different nationality other than the generic Western and American style or fusion ethnic restaurants chain such as Victoria Station Restaurant, T.G.I Friday's, and Chili's Grill & Bar (Table 3.1). To be precise, this research is referring to restaurants that fit Turgeion and Pastinelli's (2002, p. 252) definition of a FER that is 'a restaurant whose signboard or publicity clearly promises the national or regional cuisine of another land' and Ray (2010, p. 2) 'one that carries a diacritical ethnic marker.' The research excludes ethnic restaurants serving Chinese, Indian and Indonesian foods due to their immediacy to the local cuisines. Klang Valley was chosen because of its socioeconomic importance and cultural diversity, which has contributed to the proliferation of FERs in the area. A significant number of restaurants are concentrated here as foreign immigrants and visitors reside in this region. Referred to as Greater Kuala Lumpur, the area covers adjoining cities and towns in the state of Selangor. Klang Valley is the nucleus for cultural interchange where the effect of globalisation comprehended with modernisation and urbanisation first transpire in the country.

Table 3.1 Summary of Sample Criteria

Characteristics of respondents	**Foreign Ethnic Restaurants**	**Sampling Methods**	**Quantitative Investigation**
• Malaysian residents of Klang Valley, 18 years and older • Active foreign ethnic restaurant patrons and culinary practitioners • Visited at least 3 different types of FER for the past 5 months	Full service restaurant serving foods of a different nationality: • French • Italian • Mexican • Thai • Vietnamese • Middle Eastern • Japanese • Korean • Others	• Purposive sampling • Convenience sampling • Quota sampling	**Online Survey (380 respondents)** Cross-section of ethnic group (minimum) • Malay respondents 75 • Chinese respondents 75 • Indian respondents 75 • Indigenous respondents 75
			Qualitative Investigation
			Semi-structured Interviews (20 respondents)
		• Parallel sampling • Snowball sampling • Quota sampling	Cross-section of ethnic group (minimum) • Malay respondents 5 • Chinese respondents 5 • Indian respondents 5 • Indigenous respondents 5

3.2.2 Data Analysis

Different statistical analysis approaches were employed for each set of data. The quantitative dataset was first purified before analyses were run. The data purification procedure involved screening the dataset for missing data, outliers and also errors which means examining values that are out of range of possible range values for a variable

(Pallant 2013). Additionally, exploratory factor analysis (EFA) was conducted to identify the main constructs and assess the reliability of the developed measures. The purified dataset was then analysed using descriptive analysis and inferential statistics such as bivariate and variance analysis via Statistical Package for Social Science (SPSS) version 21 software. The qualitative data was unitised and categorised via thematic analysis using QSR NViVo version 10.

Thematic analysis for the qualitative data is a continuation of the themes identified from the factor analysis conducted in the quantitative analysis. The qualitative analysis strongly emphasised achieving a rich description with a thematic focus on understanding the phenomenon (alteration of the dominant culture's cuisine in association with FEFC). Although gathered from the same population using a similar set of questions, results derived from each analysis represented a different level. The quantitative results gathered through the online survey are at the macro level, while results gathered through interviews are at micro level. Qualitative findings were more intense and rich therefore allowed greater comprehension of the influence of FEFC on the alteration of the dominant culture's cuisine. Quantitative findings also inform the phenomenon from a population level perspective. Finally, results from both analyses are brought together, compared and integrated in the interpretation and discussion section in Chapter 5 to address the overall research question. At this stage, the quantitative results were corroborated and validated with qualitative findings and vice versa. In addition, the different levels findings were converged into one overall interpretation, allowing a holistic and solid understanding of the phenomenon for inferences to be drawn.

3.3 Quantitative Method

The quantitative approach of the study was utilised to examine the associations between FEFC and the alteration of the dominant culture's cuisine and also the influence of sociocultural factors on the proliferation of FEFC. 'Quantitative data enables standardised, objective comparisons to be made, and the measurements of quantitative research permit overall descriptions of situations or phenomena in a systematic and comparable way' (Punch 2005, p.238). Moreover, quantitative data provides an investigation of the phenomenon on a population level perspective of the impact of FEFC proliferation on the

alteration of the dominant culture's cuisine. The investigation was conducted through an online survey. The online survey is a form of observational or non-experimental quantitative research that does not require any intervention by the researcher (Dal 2011). The online survey was created using Qualtrics Web-based survey software and distributed via various Malaysian food-related groups and pages found on Facebook. As the sample is fairly large and unquantifiable, distributing the online survey on Facebook allowed the researcher to target and reach a larger population of Malaysian foreign ethnic restaurant patrons. With approximately half of Malaysia's population (45.5%) being Facebook users (Mahadi 2013), distributing the online survey through Facebook was a sufficient way to reach a widely distributed sample.

In general, surveys allow generalisations to be made about the characteristics, opinions, or experiences of a larger population (Sullivan 2009), so that similarities and differences can be found (Schindler & Cooper 2008). Surveying is a quick, inexpensive, efficient, and accurate means of assessing information about the population of interest (Zikmund 2013). A survey was employed because of its versatility as it allows greater coverage, is convenient and economically effective (Schindler & Cooper 2008). Another point to note is that questionnaire-based surveys allow greater uniformity of responses and greater reliability and honesty (Ishak 1999). Online surveys in particular are more cost effective than other types of self-administered questionnaires and it allows researchers to reach a larger audience, personalise individual messages, and secure confidential answers quickly (Zikmund 2013). The survey conducted involved both descriptive and correlational components. The descriptive component is concerned with eliciting information from the respondents about Malaysian cuisine and culinary culture. However, the heart of the quantitative investigation is the correlational component where the relationships between variables are investigated (Punch 2005). In particular, the survey was focused on studying the relationship between FEFC and the alteration of the dominant culture's cuisine.

Although English is widely spoken in urban areas, particularly in the Klang Valley, and the second most important language after Malay in Malaysia, the questionnaire was developed in both English and Malay to enhance its comprehensibility and clarity. The researcher is a native Malaysian and have equal proficiency in both English and Malay (balanced bilinguals), therefore developed the survey in both languages. Additionally, the questionnaire was sent and reviewed by two independent bilingual native Malaysian

culinary and gastronomy academicians ensuring equivalency of both versions particularly on the culinary terms used. The purpose of using a bilingual questionnaire was to provide a better comprehension of the concepts from a local cultural context. As suggested by Bougie and Sekaran (2010), some terms may be interpreted differently in different cultures and questions that are interpreted differently will result in biased responses. The instrument was first pre-tested and piloted to ensure its reliability, validity and appropriateness for the population surveyed. Finally the data collected was analysed using a series of statistical tools such as EFA, bivariate and variance analysis.

3.3.1 Pilot Study

Prior to conducting the actual study the instrument was pre-tested with a convenience sample of four frequent native Malaysian foreign ethnic restaurant patrons from various backgrounds. Also, the participants were selected because they are equally proficient in English and Malay languages. Participants were informed of the purpose of the pre-test subjects and provided with a participant information sheet that detailed further information about the study. Participants were encouraged to offer comments and suggestions to enhance the friendliness and clarity of the bilingual questionnaire. In addition, the instrument was emailed to two Malaysian culinary and gastronomy academicians for further expert examination to justify the content validity of the instrument. As a result, changes were made to the layout and sequence of some of the sections of the questionnaire. Additionally, the experts suggested some minor semantic alterations to the language used in the questionnaire to better fit the target population and local cultural context. The revised instrument was further tested in a pilot study conducted with a convenience sample of 20 participants to examine its reliability. The Cronbach alpha coefficient for sociocultural factors and cuisine alteration scales ranges from 0.72 to 0.85, which indicates that the scales have good internal consistency (Table 3.2). Ideally, a robust scale should have a Cronbach alpha coefficient above 0.70 (DeVellis 2003; Pallant 2013).

Table 3.2 Reliability of Scales in the Pilot Study

Scale	No. of items	Cronbach Alpha
Sociocultural Factors		
Social Interaction	4	0.76
Travel Experience	3	0.75
Media Usage	4	0.73
Cuisine Alteration		
Basic Ingredient	3	0.72
Cooking Technique	3	0.72
Flavour Principal	3	0.85
Culinary Rule	3	0.85

3.3.2 Participants

As the population of foreign ethnic cuisine consumers is unquantifiable, purposive and convenience samplings were employed to preserve and reflect the characteristics of the population. As suggested by Sekaran (2003) and Neuman (2000) the former method involves getting information from subjects who are in the best position to provide the information required by the researcher because they have gone through the experiences and processes as required by the study. Therefore the study targeted Malaysian-based food related groups and pages in Facebook to participate in the survey. There are numerous active Malaysian-based food related groups on Facebook such as *Malaysia Foodie* (3,023 members), *Dapur Tanpa Sempadan* (5,710 members), *Penang Food Directory* (3,373 members), *The Makan Club* (2,400 members), *Food Promotions* (2,140 members), *Masa Masak* (1,414 members), *I love Food* (939 members), *Travel and Food, Malaysia* (685 members), and *Malaysian Foodie* (387 members). The profile of membership of these groups matches closely the profile of respondents being sought for this research as they share common interests in food. The majority of the members of these groups are young, urbanites, active diners and active culinary practitioners. The link for the online survey was also posted on Malaysian-based Facebook food-related pages such as *Myresipi.com*, *Rasa Malaysia*, *Malaysia Food & Travel*, *Food Porn Malaysia*, *Malaysia Food*, and *Malaysia Foodie*. Most of these Facebook pages are the official Facebook page accounts of various premier local food websites with a significant number of daily page views. Considering Malaysian cuisine is a multi-ethnic cuisine, quota sampling was also employed to ensure a fair representation of the four major ethnic groups in Malaysia

With regard to the sample size, Hair (2010) suggests a minimum ratio of at least five responses for each estimate item to derive an appropriate sample size. This study had two major constructs with a combination of 23 items. Based on Hair's (2010) suggestions, the appropriate sample size for this study is 115. In general, the larger the sample size the better. Basic sample size determination may be calculated using the following formula: $N = z^2 (pq)/e^2$.

Where,

N = Sample size

z = Standard error associated with chosen level of confidence (95%)

p = Estimated variability in the population (50%)

q = (1 – p)

e = Acceptable error ± 5%

Based on this calculation, the appropriate sample size to obtain 95% confidence level is 385 ($N = 1.96^2 (.50 \times .50)/.05^2$). This study managed to receive a total of 541 responses. A total of 380 usable samples remained after the data screening process removed incomplete responses (25 cases), non Klang Valley residence (71 cases) and those who did not meet the basic requirement of a minimum three types of FER visitations in the last five months (65 cases).

3.3.3 Data Collection Procedures

Qualtrics Survey Software was utilised to create an anonymous online survey that was distributed via Facebook. Qualtrics allows the survey to be published in various social media sites and respondents may pass the survey link on to other respondents to participate. The link of the online survey was posted on the various Malaysian-based food-related Facebook groups and pages mentioned earlier. In order to increase the response rate, random private messages (e-mails) were sent to the members of the food related groups, inviting them to participate in the survey. The purpose of the study was provided in

the message and a link to the online survey was attached together with the participant information sheet. Eligibility requirement was made clear in the survey at the beginning of the questionnaire. To participate in the survey, the respondent must have visited at least three different types of FERs (excluding Chinese, Indian and Indonesian restaurants) in the past five months and be familiar with the preparation of local dishes (see Table 3.4). Acknowledging that the group members might not live in Klang Valley, a filter question was developed in the questionnaire, therefore non Klang Valley resident participants were taken out from the data set early during the data screening process. The survey was conducted from October 2012 to February 2013.

3.3.4 Survey Instrument

The questionnaire consists of eight sections (Appendix A). The first section contains a statement of consent where the participant provides their informed consent before taking part in the survey. Section B deals with FEFC behaviours such as the types of FER visited, frequency of visitations, and time and money spent at FERs. Section C deals with the respondent's perception of the general concepts associated with FEFC. Section D focuses on the sociocultural factors that influence the respondents' decision to consume foreign ethnic food at FERs. Section E investigates the alteration of the four key elements of cuisine. Meanwhile, Section F deals with the respondents' perception of different perspectives and meanings associated with FEFC. Section G focuses on the respondents' domestic culinary behaviour. Finally, Section H deals with respondents' demographic characteristics. The scales used to measure each construct of the proposed research question and hypotheses were designed based on a detailed review of the literature. A five-point ordinal scale was utilised to measure the impact of FEFC on the alteration of the dominant culture's cuisine. Respondents were asked to indicate the frequency of incorporating foreign ethnic elements into Malaysian cuisine (scale 1 = never, 2 = rarely, 3 = sometimes, 4 = frequently, and 5 = always). In addition, a five-point Likert scale was used to investigate the importance of sociocultural factors in influencing FEFC and various statements pertaining to FEFC behaviour. The respondents were asked to respond with the common options of strongly agree to strongly disagree. According to Schindler and Cooper (2008) the number of points for a rating scale depends heavily on the complexity of the

attitude, object, concept, or construct. Schindler and Cooper (2008) suggest using a greater scale range (five- to eleven-point) to increase accuracy and reliability of the measures.

Section B

Section B explored the respondents' FEFC behaviours at FER. To reiterate, the study is trying to establish the influence of FEFC on the alteration of the dominant culture's cuisine. Therefore, the frequency of FEFC at FERs in particular is of greatest importance to this section. Additionally, to evaluate the type of FER frequented by the respondents, they were asked to provide information on the type of FER they had visited during the past five months. This specific question also acted as a filter question to ensure that the respondent met the minimum requirement of three types of FER visitation during the past five months. Respondents were also required to provide other peripheral information such as the amount of money and time spent per visitation and some other relevant questions to better understand the role of FERs in Malaysia. The specific questions asked were:

- On average, how much would you spend per visit?
- Approximately how long on average do you spend dining in a foreign ethnic restaurant?
- Who do you usually go with?

Section C

This section was developed to examine the reasons behind why people seek out opportunities to experience foreign ethnic food in their community. Questions were developed based on the taxonomy of cuisine (Rozin 1982, 1992; Rozin 1996a; Rozin 2005a; Rozin & Rozin 2005) to gauge if the consumption was inspired by the specific attribute of foreign cuisine or as a general expression of openness to new culture (Verbeke & López 2005; Moon 2010).The respondents were asked to indicate their agreement on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree) to the statements presented in Table 3.3.

Table 3.3 Measurement Items of General Interest in Foreign Ethnic Food

No.	Indicator	Remark
C1	I am attracted to consume foreign ethnic food because of the ingredients used.	Adapted from (Rozin 1982, 1992, 2005a; Rozin & Rozin 2005; Verbeke & López 2005; Moon 2010).
C2	I eat foreign ethnic food because I want to experience new flavours.	
C3	I am attracted to consume foreign ethnic food because of the cooking methods used.	
C4	I am attracted to consume foreign ethnic food because of the dining traditions / presentation style.	
C5	I eat foreign ethnic food because I want to experience new culture.	

Section D

Section D of the questionnaire concentrated on measuring the significance of social interaction, travel experience and media usage in influencing FEFC at FERs. These three sociocultural factors were found to have been linked with the proliferation of FEFC as cited in the literature. Social interaction is measured by four items, travel experience by three items, and media usage by four items. The respondents were also asked to indicate other types of television programs that may have contributed to their desire to consume foreign ethnic food at FERs besides cooking shows. Table 3.4 lists the measurement items for sociocultural factors where the respondents were asked to indicate their agreement to the statements on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree).

Table 3.4 Measurement Items of Sociocultural Factors Constructs

Factor	Indicator		Remark
Social Interaction	SI1:	My friendship with foreigner(s) living in this country has encouraged me to dine at foreign ethnic restaurants.	Adapted from (Furst et al. 1996; Iqbal 1996; Papadopoulos 1997; Turgeon & Pastinelli 2002; Josiam & Monteiro 2004; Verbeke & López 2005; Wood & Munoz 2007; Wise 2011).
	SI2:	I was tempted to dine at ethnic restaurants after participating in activities held by foreigners living in this country.	
	SI3:	My family/partner influenced me to dine at foreign ethnic restaurants. My family/partner influenced me to dine at foreign ethnic restaurants.	
	SI4:	My friend(s) influenced me to dine at foreign ethnic restaurants.	
Travel Experience	TE1:	My travel experience(s) has influenced me to dine at foreign ethnic restaurants.	Adapted from (Turgeon & Pastinelli 2002; Fonseca & Malheiros 2004; Verbeke & López 2005; Lewis 2007; Möhring 2007; Robinson 2007; Wood & Munoz 2007; Bak 2010; Ceccarini 2010; Farrer 2010; Chi & Jackson 2011; Choi, Lee & Cho 2011; Duruz 2011a; Jang, Ha & Park 2012).
	TE2:	I have worked in a foreign country and this has influenced me to dine at foreign ethnic restaurants.	
	TE3:	I have studied abroad and this has influenced me to dine at foreign ethnic restaurants.	
Media Usage	MU1:	I was tempted to dine at foreign ethnic restaurants after reading a recipe book/magazine on foreign ethnic food.	Adapted from (Crang & Cook 1996; Jamal 1996; Adema 2000; Wright, Kwok & Nancarrow 2001; Negra 2002; Bugge 2003; Verbeke & López 2005; Mitchell 2006; Johnston & Baumann 2007; Möhring 2007; Robinson 2007; Wood & Munoz
	MU2:	I was tempted to dine at foreign ethnic restaurants after an encounter with information on foreign country on the internet.	
	MU3:	I was intrigued to dine at foreign ethnic restaurants after watching a foreign movie.	
	MU4:	I was intrigued to dine at foreign ethnic restaurants after watching a cooking programme on foreign ethnic foods.	

2007; Farrer 2010; Imai 2010; Moon 2010; Choi, Lee & Cho 2011; Hirose & Pih 2011; Panayi 2011).

Section E

Section E addressed the alteration of the dominant culture's cuisine through the incorporation of foreign ethnic cuisine elements based on individual domestic culinary practices. Even though several studies have been conducted on the consumption of foreign ethnic food in the dominant culture's setting (Li 1994; Jamal 1996; Mitchell 1999; Wright, Kwok & Nancarrow 2001; Ashley et al. 2004; Nandy 2004; Mitchell 2006; Möhring 2007, 2008; Beer 2009; Patel & Gujral 2009; Bak 2010), there have been no comprehensive efforts to explore the alteration on each key element of cuisine. The issues of FEFC influences on the dominant culture's cuisine were raised in a very general manner, thus undefined. Given the absence of a ready-made instrument, a set of questions to detect the level of alteration of each key element of cuisine was developed based on the research objectives and review of the literature.

Elisabeth Rozin's taxonomy of cuisine (Rozin 1982, 1992, 2005a; Rozin & Rozin 2005) was used as the skeleton in developing the questions. Overall, there are three measurement items for each of the four key elements of cuisine. The respondents were asked to indicate the frequency of incorporating foreign ethnic elements into Malaysian traditional foods on a five-point ordinal scale (1 = never, 2 = rarely, 3 = sometimes, 4 = frequently, and 5 = always) to the statements presented in Table 3.5. At the beginning of this section, the respondents were given a definition of traditional Malaysian food to ensure that the respondents understand exactly what was required of them when responding to the questions. Traditional Malaysian food in the context of the study is referred to as foods often consumed at home for many generation including special dishes corresponding to local events and festivals as well as popular Malaysian foods such as *laksa, nasi lemak, roti canai* and more.

Table 3.5 Measurement Items of Cuisine Constructs

Factor	Indicator		Remark
Basic Ingredient	BI1:	I use foreign ethnic ingredient(s) in preparing traditional Malaysian dishes (e.g. using Italian Arborio rice for *nasi lemak*, using Japanese *soba* noodles for *laksa*, etc.)	Adapted from (Rozin 1982, 1992; Rozin 1996a; Rozin 2005a; Rozin & Rozin 2005)
	BI2:	I use non-native vegetables or fruits in preparing traditional Malaysian dishes (e.g. asparagus, zucchini, avocado, apricot, etc.)	
	BI3:	I use non-native meat, poultry, fish or seafood in preparing traditional Malaysian dishes (e.g. salmon, *wagyu* beef, guineafowl, etc.)	
Cooking Technique	CT1:	I opt for foreign ethnic cooking method(s) in preparing traditional Malaysian dishes (e.g. cooking *rendang* in the oven).	
	CT2:	I cut fish into fillets for curry or other traditional Malaysian dishes.	
	CT3:	I apply foreign ethnic cooking technique such as cooking meat to medium or other doneness, or mixing raw food with salad dressing when preparing traditional Malaysian dishes.	
Flavour Principal	FP1:	I use foreign ethnic ingredients to add new flavour to traditional Malaysian dishes (e.g. fish sauce, foreign herbs such as thyme and oregano, cheese etc.)	
	FP 2:	I purposely use foreign ethnic ingredient or adjust the proportions of some ingredients when preparing traditional Malaysian dishes to get the taste of foreign ethnic cuisine that I favour (e.g. used cream or wine to imitate the richness of French cuisine; add extra chilli and lime to imitate the spicy, sweet, sour, and salty taste of Thai food).	
	FP 3:	I replace local flavouring ingredients with foreign ethnic ingredients such as Japanese soy sauce, Korean chilli powder, Arab spice mix, and Mexican chilli pepper when preparing traditional Malaysian dishes.	
Culinary Rule	CR1:	I imitate foreign ethnic meal structure when serving traditional Malaysian dishes at home (e.g. I serve some local dishes as an appetizer instead of serving it together with rice).	
	CR2:	I serve and eat traditional Malaysian food together with foreign ethnic food or ingredients (e.g. Thai chilli sauce, *kimchi*, cheese, wine, etc.).	

CR3:	I cook, serve, and eat foreign ethnic foods at home.

Section F

This section was developed to identify the importance of FEFC at FER from the respondents' perspectives. The statements were developed based on remarks made by various authors on the meanings associated with FEFC (Laurier & Madeleine 2002; Cwiertka 2003; Nandy 2004; Verbeke & López 2005; Leipämaa-Leskinen 2007; Möhring 2007; Farrer 2010; Jang, Ha & Park 2012). The respondents were asked to indicate their agreement on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree) to the statements presented in Table 3.6.

Table 3.6 Measurement Items of Meaning of FEFC

No.	Indicator	Remark
F1	Consuming foreign ethnic food is a sign of modernity.	Adapted from (Laurier & Madeleine 2002; Cwiertka 2003; Nandy 2004; Verbeke & López 2005; Leipämaa-Leskinen 2007; Möhring 2007; Farrer 2010; Jang, Ha & Park 2012)
F2	Consuming foreign ethnic food reflects status and pride.	
F3	Consuming foreign ethnic food is a reflection of cosmopolitan lifestyle.	
F4	Foreign ethnic foods provide adventure and emotional mobility.	
F5	It is fashionable to eat at foreign ethnic restaurants.	
F6	Dining in foreign ethnic restaurants reflects openness to new cultures.	
F7	Dining in foreign ethnic restaurants evokes memories of vacations to exotic locations.	

Section G

Section G explored the respondents' domestic culinary behaviour. The respondents were required to provide information on the types of food they prepare at home from the four major types of Malaysian local ethnic food to foreign ethnic food. The four major local ethnic foods were Malay, Malaysian Chinese, Malaysian Indian, and the indigenous food of the people of Sabah and Sarawak. For foreign ethnic food the respondents were permitted to specify the types of foreign ethnic food they cook and prepare at home. They were also asked to indicate the frequency of preparing and serving these foods based on a

five-point ordinal scale (1 = never, 2 = rarely, 3 = sometimes, 4 = frequently, and 5 = always). An additional subsection was developed where the respondents were required to choose five local dishes that they think truly represent Malaysian cuisine from a list of twenty-eight popular Malaysian dishes derived from a content analysis conducted on the menu offered by the restaurants listed under the government supported Malaysian Kitchen project via the various restaurants' websites. However, respondents were also allowed to specify other dishes in addition to the list provided.

Section H

The final section of the questionnaire comprised questions relating to the participants' demographic information. The information required was gender, age, education level, ethnicity, and occupational background. As the study focuses on Malaysian residents of Klang Valley, a couple of filter questions were asked to indicate the nationality and geographical location of the respondents.

3.3.5 Data Analysis

The quantitative dataset was first screened and then analysed using SPSS version 21. The three major statistical procedures utilised were EFA, bivariate analysis and variance analysis. Descriptive statistics were also employed to describe the demographic profiles of the respondents and some of the data related to Malaysian FEFC and culinary behaviours. The descriptive results were reported using percentage, mean (measures of central tendency) and standard deviation (measures of central dispersion).

Exploratory Factor Analysis (EFA)

EFA is a variable reduction technique used to identify the number of latent constructs. It is often used to gather information about the underlying structure of a set of variables in the initial stages of research (Pallant 2013). EFA was utilised to uncover the interrelationships among the twelve items related to cuisine construct and eleven items related to

sociocultural factors construct. Following the procedure suggested in Pallant (2013), the items were computed in three stages. The dataset was first assessed for factor analysis suitability. The two important issues are the sample size and the strength of the relationship among items (Pallant 2013). With a total of 380 cases, the dataset is sufficient as the minimum cases for factor analysis as suggested by Tabachnick and Fidell (2007) and VanVoorhis and Morgan (2007) is 300. Meanwhile, the strength of the correlations among the items was justified using Bartlett's test of sphericity and the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy. For a dataset to be appropriate for factor analysis, Bartlett's test of sphericity should be significant ($p<.05$) and a minimum KMO index of 0.6 is required (Tabachnick & Fidell 2007; Pallant 2013).

The next stage in EFA involves extraction of factors to determine the smallest number of factors that can be used to best represent the interrelationships among the set of variables. Principal component analysis was used to extract the number of underlying factors or dimensions. However, Pallant (2013, p.191) reminds us that 'the researcher has the authority to determine the number of factors to be extracted that best describes the underlying relationship among the variables.' The decision regarding the number of factors to retain was made using several techniques such as eigenvalues rule, scree test, parallel analysis, and also theoretical expectation (Hayton, Allen & Scarpello 2004; Pallant 2013). The final step in EFA is the interpretation of the rotated factors. Direct Oblimin oblique technique was employed to check the degree of correlation between variables and factors. In the interpretation of the output, Pallant (2013) suggests retaining items with a communality value greater than 0.3, thus items with a communality value lower than the suggested value shall be eliminated as the item does not fit well with the other items in its component. Additionally, the internal consistency reliability or average correlation of items in the scales was examined through the Cronbach Alpha coefficient value derived from the EFA procedure. An ideal Cronbach Alpha coefficient of a scale should exceed 0.70 (Pallant 2013).

Correlation Analysis

Following the purification of the constructs using EFA, correlation analyses were performed to examine the empirical associations between FEFC and the alteration of the

four key elements of cuisine. In addition, the influence of social interaction, travel experience and media usage on FEFC was also tested using similar analysis. In particular, Nonparametric Spearman's rank order correlation analyses were utilised to answer the research questions and hypotheses tested. Spearman's rho was utilised as FEFC was measured at ordinal level of measurement; it is one of the best known bivariate correlational techniques to quantify the degree of association between two random variables (Onwuegbuzie, Daniel & Leech 2007). Similar to Pearson product-moment correlation, Spearman's rho has any value between -1 and +1. A correlation of 0 indicates no relationship while a correlation of +1 describes a perfect positive relationship between ranks. Conversely a value of -1 indicates a perfect negative relationship between ranks. To interpret the strength of the relationship, this study follows the guidelines as suggested by Cohen (1988) and (Pallant 2013): correlation values (*r*) within the .10 to .29 range were considered as small (weak correlation), values from .30 to .49 as medium (moderate correlation), and values from .50 to 1.0 were considered as large (strong correlation).

Variance Analysis

In general, analysis of variance is a statistical technique used for detecting variability between groups. Multivariate analysis of variance (MANOVA) was utilised in this study to evaluate the impact of selected demographics and profiles of the respondents on the alteration of the four key elements of cuisine and also the influence of social interaction, travel experience and media usage on the consumption of foreign ethnic food. MANOVA provides both the significant difference between the tested groups on the composite dependent variable as well as univariate results for each of the dependent variables separately (Pallant 2013). The rigorous analyses performed in MANOVA control the risk of an 'inflated Type 1 error' (the use of separate univariate analysis increase the chances of finding a significant result, even if in reality there are no differences between groups) (Pallant 2013). Tabachnick and Fidell (2007) suggest using Wilks' Lambda test derived from a MANOVA procedure to indicate significant differences among the tested groups. Indeed it is the most popular statistical test used in a multivariate test of significance (Grice 2007). By convention, alpha level (p) < 0.05 indicates a significant difference among groups. For the univariate results for each of the dependent variables, a higher alpha level was set using Bonferroni adjustment (the original alpha level of 0.05 was divided by the

number of analyses) (Pallant 2013). There are four dependent variables for cuisine, therefore the alpha level for a significant result is $p > 0.013$. The alpha level for sociocultural factors influence is $p > 0.017$ as there are three dependent variables to investigate.

3.4 Qualitative Method

Acknowledging that the quantitative approach focuses mainly on objectivity and neutrality, the qualitative approach of the study provides an in-depth description of alterations of the dominant culture's cuisine in relation to FEFC. Studying the problem from a micro level enables further exploration of the reasons for certain culinary behaviours pertaining to alteration of the dominant culture's cuisine. Furthermore, delving into the respondents' opinions and culinary behaviours provides a richness of understanding of the impact of FEFC on the alteration of the dominant culture's cuisine. Gaining the insider's view is an effective method of conducting a qualitative investigation (Punch 2005). Investigations conducted in their natural settings allow a deeper and holistic insight into the phenomenon under investigation (Babbie 2010; Creswell & Plano Clark 2011; Denzin & Lincoln 2011; Zikmund 2013). The depth of understanding gained by going directly to the social phenomenon under study is the chief and desirable strength of this method (Babbie 2010).

The qualitative approach in this research was used to validate, expand and compliment quantitative findings by providing a complete picture of the phenomenon from the subjects' social and cultural perspectives. As mentioned by Denzin and Lincoln (2003, p.5), 'qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.' The qualitative investigation was approached from an interpretive framework. The aim is not to establish a causal relationship between FEFC and the alteration of the dominant culture's cuisine but to emphasis sense making, description and detail of social phenomenon (Bhattacharya 2008). In general, 'interpretive research focuses on those life experiences that radically alter and shape the meanings persons give to themselves and their experiences' (Denzin 2001, p.1). Therefore in the investigation participants should be given ample opportunity to describe and explain their experiences and thoughts in their

own words without being overly constrained by the framework imposed by the researcher (Veal 2011).

Indeed, ‘all research is interpretive; it is guided by a set of beliefs and feelings about the world and how it should be understood and studied’ (Denzin & Lincoln 2003, p.33). Therefore, the philosophy behind an interpretive approach in qualitative research is to grasp the meanings that constitute social actions (Schwandt 2003; Mottier 2005). The thick descriptions of lived experience, personal experience and stories of the subjects from various demographic backgrounds produced through an interpretive approach allow comparison and contrast to be made from various angles and perspectives (Denzin 2001). From an interpretive phenomenology paradigm, the interpretive approach is concerned with understanding how the everyday, inter-subjective world is constituted (Schwandt 2003). The analysis centres on ‘understanding socially situated meanings, habits, practices, and skills’ (Benner 2008, p.462) and it relies on the individual, group or community being studied (Bhattacharya 2008). Additionally, Tuohy et al. (2013) stress the importance of the researcher’s role in interpretive phenomenology. According to them, ‘the researcher is considered inseparable from assumptions and preconceptions about the phenomena under investigation, and that these must be acknowledged and integrated into the research findings’ (p.19). In this sense, the knowledge of the researcher about the phenomenon of interest can be a valuable guide in the investigation process and therefore shall be incorporated in the meaning making process (Flood 2010). Indeed, Denzin (2001) recommends qualitative researchers to be historically and locally situated within the phenomenon being studied rather than being a politically neutral observer who stands outside and above the study, as all inquiry reflects the standpoint of the inquirer.

3.4.1 Semi-structured Interview

‘The interview is a powerful data collection tool for accessing people’s perceptions, meanings, definitions of situations and constructions of reality’ (Punch 2005, p.168). Interviewing can be structured, semi-structured or unstructured. Face-to-face semi-structured interviews were employed for this research to gain description and detail of the alteration performed on the dominant culture cuisine by individuals in the Malaysian context. The semi-structured interview is a form of in-depth interview where a checklist of

topics based on the proposed research questions is used and followed by some probes charting the interviewee's tangents of thought (Schindler & Cooper 2008; Veal 2011). The flexibility of a semi-structured interview allows the investigation to grow beyond the framework imposed by the researcher. Qualitative interviews permit the interviewer to pursue new or specific topics raised by the participants (Babbie 2010). The flexibility of semi-structured interviews is desirable for exploring changes in cuisine as not much is known about culinary practices and behaviours associated with the production of local and traditional dishes following the participants' experiences with foreign ethnic food at FERs.

The basis for the interviews was derived from the literature, similar to the questions used in the survey. However the prescribed questions developed for the interview acted more as a checklist rather than being overly constrained by the conceptual framework of the research (Appendix B). For content validity, the questions for the interview went through a similar validation process as the survey instrument. Additionally, the interview process was guided by the researcher's knowledge about the phenomenon (Denzin 2001; Flood 2010; Tuohy et al. 2013) and probes were used to dig down into further detail or underlying causes whenever new or interesting issues unfolded. The interviews were divided into several parts. They started with a neutral discussion on Malaysian cuisine where participants were asked to share their opinions on the dynamics of Malaysian cuisine. Subsequently, each participant was asked to reflect on his or her own traditional or family cuisine and how it had changed over time. The participants were also probed with some exploratory questions on traditional food knowledge transmission to gain information about the maintenance of local culinary traditions and culture.

The second part of the interview explored the participants' FEFC behaviours through a series of open-ended questions which included reasons for consuming foreign ethnic food at FERs to their favourite types of foreign ethnic cuisine. The next set of questions was asked to recognise the sociocultural factors that were significant in influencing the participants' decision to consume foreign ethnic food. They were asked to choose between social interaction, travel experience and media usage and elaborate further on the issue. The next stage of the interviews was the core of the investigation. Participants were initially asked to reflect on the influence of FEFC on their culinary practices at home. Following the participants' tangents of thought, they were probed further to delve deeper into the alteration performed on the four key elements of cuisine (basic ingredient, cooking

technique, flavour principal, and culinary rule). Follow-up questions were used to encourage details of the alteration performed such as the types of local dishes produced and foreign elements used. The interviews ended with an inquiry about the participants' demographic background.

3.4.2 Validity and Reliability

In qualitative research, validity relates primarily to determining the accuracy of the information obtained through the qualitative data collection (Creswell & Plano Clark 2007). From a slightly different perspective, Onwuegbuzie and Johnson (2008) advance the term 'legitimation' to reflect on the validity of a mixed methods research. In a non monomethod design, legitimation refers to the credibility, trustworthiness, dependability, transferability, and/or conformability of the inferences drawn from both quantitative and qualitative studies (Plano Clark & Creswell 2008). One of the ways in which legitimation can be assured is by minimising the weakness from one approach by compensating it with the strengths from the other approach - termed weakness minimisation legitimation (Onwuegbuzie & Johnson 2008). The use of the concurrent triangulation method in this study optimises this form of legitimation as each method represents a different level of inquiry. As mentioned by Creswell and Plano Clark (2007) triangulation is a way of balancing the weaknesses inherent within one method with the strengths of the other method which resulted in well validated and substantiated findings. The survey was useful in establishing a causal relationship between FEFC and the alteration of the dominant culture's cuisine, which also dealt with generalisability as the study was approached from a macro level perspective. Meanwhile, interviews with individuals provide in-depth understanding and details of the phenomenon from a micro level perspective. As the quantitative samples were drawn from the same population and similar questions were used for both the quantitative and qualitative studies, the validity threat of concurrent triangulation was minimised (Creswell & Plano Clark 2007). To ensure the accuracy of the data, the transcripts were sent to the same experts that examined the content validity of the instrument. Additionally, a faculty member with a strong qualitative research background as well as knowledge in this specific area of research was asked to further examine the accuracy of the transcripts. These steps are legitimate ways for securing the validity of the data (Creswell & Plano Clark 2007).

3.4.3 Participants

The interviews involved a total of 20 patrons of FER from various backgrounds that were also responsible for the preparation of meals at home (domestic cook). The sample size is sufficient as the minimum sample size for interview as recommended by Onwuegbuzie, Jiao and Bostick (2004) in their statistical power analysis on the most common qualitative design is between six and twelve participants (Collins 2010). The samples for the qualitative investigation were drawn from the same population employed for the quantitative investigation (parallel sampling). Again, quota sampling was utilised to ensure a fair representation of the four major ethnic cuisines of Malaysia. Thus, the sample size was made up of five participants from every major ethnic group in Malaysia. These samples were the members of Malaysian-based food-related groups on Facebook as mentioned in the quantitative section of this chapter. The group members' profiles were randomly viewed to identify those with frequent food related posts on their timelines or albums. Those who lived in the Klang Valley and met the profile were identified and invited to participate in the interview via email. Additionally, interested participants were also requested to suggest group members that they knew, with similar profiles, to be invited for the interview. A participant information sheet was attached to the email to provide thorough details of the research and interview.

3.4.4 Data Collection Procedures

The semi-structured interviews were conducted from December 2012 to February 2013 in Klang Valley, Malaysia. Some of the interviews were held at private places such as office (8 interviews) and home (5 interviews) of the interviewees according to their schedule and availability. The other seven interviews were conducted in restaurants including FER at times and location convenient to the interviewees. Prior to the interviews, interviewees were presented with a participant information sheet and consent forms. Each participant was asked to read the sheet and the researcher then reiterated the important information regarding the interview such as the purpose of the study, the terms of confidentiality, the format and method of the interview. Subsequently the participants were asked to provide a written consent and a copy of the signed consent form was given to the participants. From the twenty interviews, thirteen were conducted in English, while the remaining seven were

conducted in Malay. Each interview was digitally audio-recorded and lasted no more than one hour.

3.4.5 Data Analysis

Prior to the analysis, the audio-recorded interviews were transcribed into written form. Interviews conducted in Malay were transcribed and interpreted in Malay and subsequently translated into English by the researcher. As the data gathering and transcriptions were done by the researcher who speaks the same language as the participants, they are considered reliable in terms of the interpretation of meaning of qualitative data (van Nes et al. 2010). The transcripts were sent to a reviewer with a gastronomy and qualitative research background and proficient in both Malay and English language for further verification on the accuracy of the translation. The qualitative data was approached using thematic analysis via NVivo version 10. The richness and detailed account of data derived from thematic analysis (Braun & Clarke 2006) allows an in-depth description of alterations performed by individuals in relation to FEFC. Thematic analysis involves generating patterns which are the prevailing features or characteristics of a phenomenon under study (Teddlie & Tashakkori 2009). Benner (2008) suggests pursuing commonalities and distinctions rather than sameness (decontextualised properties and formal attributes). ‘A theme captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the dataset’ (Braun & Clarke 2006, p.82). ‘Themes are the dominant features of the situation or person, those qualities of place, person, or object that define or describe identity’ (Eisner 1998, p.104).

The thematic analysis was approached from a theoretical (deductive) way which was guided by the researcher’s theoretical and analytic interest in the phenomenon under study (Braun & Clarke 2006). Thematic networks was utilised as the analytic tool in organising the codes and subsequently grouping them into themes. The objective of using thematic networks is to enhance the structuring and depiction of the themes. The analysis was performed in three broad stages following these six steps proposed by Attride-Stirling (2001):

Table 3.7 Steps in Thematic Networks Analysis

Stage	Step		Remark
Reduction of text	Step 1: Code Material	• Devise a coding framework • Dissect text into text segments using the coding framework	• The coding framework was developed based on pre-established criteria, recurrent issues in the text, or on a set of theoretical constructs that are to be explored systematically.
	Step 2: Identify themes	• Abstract themes from coded text segments • Refine themes	• Extraction of salient, common or significant themes • Themes are refined further into: specific enough to be discrete (non-repetitive), broad enough to encapsulate a set of ideas contained in numerous text segments.
	Step 3: Construct thematic networks	• Arrange themes • Select basic themes • Rearrange into organising themes • Deduce global theme(s) • Illustrate as thematic network • Verify and refine the network(s)	• Summarise particular themes in order to create larger, unifying themes that condense the concepts and ideas mentioned at a lower level.
Exploration of text	Step 4: Describe and explore thematic networks	• Describe the network • Explore the network	• Brings together the data and the interpretation, and elaborates the analysis for an audience.
	Step 5: Summarise thematic	• Present a summary of the main themes	• Summary of the main themes and

	networks	and patterns characterising it	patterns characterising it is best presented in an illustration.
Integration of exploration	Step 6: Interpret patterns	• Bring together the deductions in the summaries of all the networks • Bring together the deductions and the relevant theory	• Return to the original research questions and the theoretical interests underpinning them, and address these with arguments grounded on the patterns that emerged in the exploration of the texts.

Note: Based on Attride-Stirling (2001, p. 390-394).

3.5 Summary

The decision to employ a concurrent triangulation mixed methods research design for this study was driven by the theories underpinning the phenomenon of inquiry. Mixed methods design produces a rich and detailed data by converging, cross-validating, corroborating, and corresponding the results generated by the quantitative and qualitative study. Additionally, exploring the phenomenon from both macro and micro level generates a holistic view of the impacts of FEFC on the alteration of the dominant culture's cuisine. The details of the research methodology presented in this chapter is summarised below in Figure 3.1, signifying the equality and interdependency of each method in supporting the objectives of the study. In the final stage, the results from both methods are merged, compared, and contrasted into one overall interpretation to provide an effective answer to the research question, hence allowing conclusion and inferences to be drawn and made.

The following chapter will present the data analysis of the quantitative component of the study. The chapter reports descriptive, correlation, and variance analysis results of the survey conducted among local FER consumers in Klang Valley, Malaysia

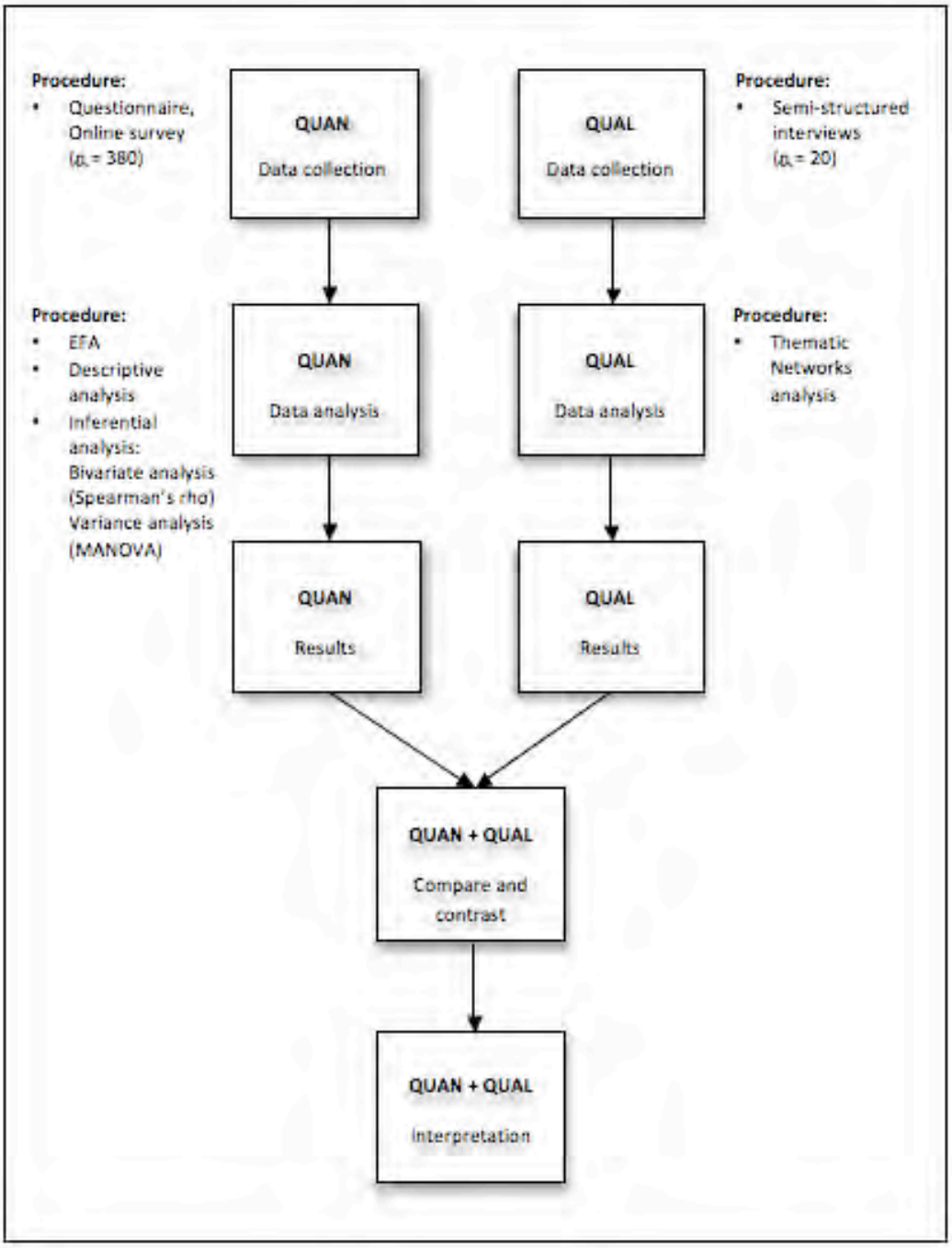


Figure 3.1 Graphic Illustration of the Study Research Design (Concurrent Triangulation Mixed Methods)

Note: Based on (Creswell & Plano Clark 2007, p.63).

Chapter 4

Quantitative Analysis Results and Findings

4.1 Introduction

Chapter Four presents the results and significant findings of the study based on the analysis of the quantitative data. Descriptive analysis is used to present the demographic and profile details of the survey respondents and analyses on FEFC and culinary behaviours of the respondents. The chapter is then divided into two parts. The first part reports the Spearman Rank Order Correlation (rho) correlation analysis results to ascertain the relationship between FEFC at FERs and the alteration of the dominant culture's cuisine elements. Also, the results of MANOVA are presented to examine significant difference between demographics and profiles of the respondents. The second part reports the correlation results to ascertain the relationships between social interaction, travel experience, media exposure and the consumption of foreign ethnic food at FERs. Following this, the results of variance to investigate significant differences between demographics and profile of the respondents are reported. Finally, a summary of the quantitative analyses results is presented to conclude the chapter.

4.2 Data Screening

A total of 541 online surveys were completed for this research. Of the total sample, 25 cases showed incomplete responses, hence were deleted. Through the filter questions, cases completed by non Klang Valley residents (71 cases) and those who did not meet the basic requirement of a minimum three different types of FER visitations in the previous five months (65 cases) were detected. Overall 136 cases were excluded from the analysis and as a result, a total of 380 usable responses were tabulated.

4.3 The Sample Demographic and Profile

Table 4.1 summarises the demographic profile of the sample: 32.6% (N = 124) of the respondents were male and 67.4% (N = 256) were female. The majority of the respondents were between 21 and 29 years of age, representing 55.5% (N = 211); 32.6% (N = 124) were between 30 and 39 years of age and the remaining 11.8% (N = 45) were 40 years of age or older. In terms of education level, 96.1% (N = 365) of the respondents had tertiary level qualifications while the remaining 3.9% (N = 15) had certificate or secondary level qualifications. The ethnicity data reveals that 30% (N = 114) were Malay, 25.8% were Chinese, 21.1% were Indian, and 21.1% were Indigenous people of Sabah and Sarawak. The data reveals that the majority of the respondents (N = 268) do not work or study in the foodservice related industry or programs, with only 29.5% stating they belong to this industry. These selected demographic and profile data of the respondents will be further explored later in the chapter using MANOVA to examine differences between groups on cuisine alteration and the importance of social interaction, travel experience and media exposure in influencing FEFC.

Table 4.1 Demographic and Profile Details of the Respondents

Characteristic	Frequency	Percentage	Cumulative Percentage
Gender			
Male	124	32.6	32.6
Female	256	67.4	100.0
Ethnicity			
Malay	114	30.0	30.0
Chinese	98	25.8	55.8
Indian	84	22.1	77.9
Indigenous People of Sabah and Sarawak	84	22.1	100.0
Age			
18-29 years old	211	55.5	55.5
30-39 years old	124	32.6	88.1
40 and older	45	11.8	100.0
Education			
Postgraduate	121	31.8	31.8
Undergraduate	172	45.3	77.1
Diploma	72	18.9	96.1
Certificate	7	1.8	97.9
Secondary school	8	2.1	100.0
Do you work/study in foodservice related			

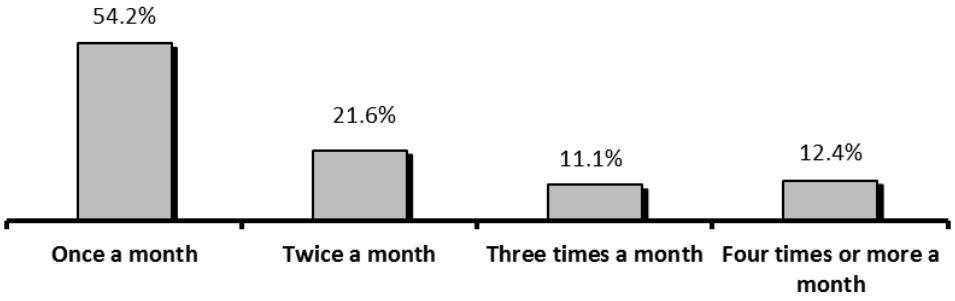
industry/program?			
Yes	112	29.5	29.5
No	268	70.4	100.0

4.4 Descriptive Analysis

4.4.1 Foreign Ethnic Food Consumption Behaviour

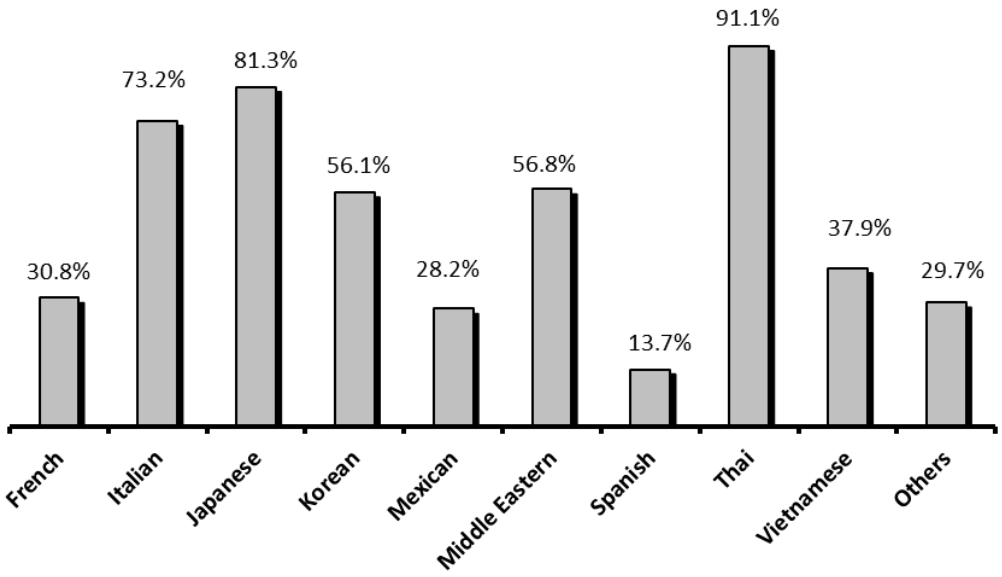
This section presents the descriptive analyses of the respondents' foreign ethnic food consumption behaviours at ethnic restaurants. Respondents were asked how often they visit foreign ethnic restaurants. More than half of the respondents (54.2%, N = 206) visited FERs at least once a month; 21.6 % (N = 82) visited twice a month and 11.1% (N = 42) visited three times a month. The remaining 12.4% (N = 47) frequented FERs four times or more in a month.

Figure 4.1 Average Frequency of FER Visitation in a Month



Respondents were then asked what FER they had visited in the last five months. The respondents were allowed to choose more than one type of FER. Thai restaurants were reported as the most visited FER (91.1%, N = 346), followed by Japanese restaurants (81.3%, N = 309) and Italian restaurants (73.2%, N = 278). More than 50% of the respondents had visited Korean and Middle Eastern restaurants, while only 13.7% of the respondents had visited a Spanish restaurant. Other types of FER reported included German, Swiss, Indonesian, Russian, African and Greek restaurants.

Figure 4.2 Types of FER Visited



Almost half of the respondents (46.8, N = 178) went to FERs with their friends, 30.3% (N = 115) went with their family, and 22.4% (N = 85) went with their partner. Less than 1% of the respondents dined in FERs alone.

Figure 4.3 Who do you Usually go to FERs with?

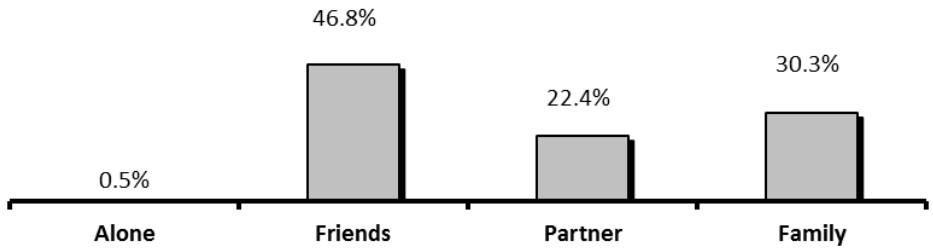
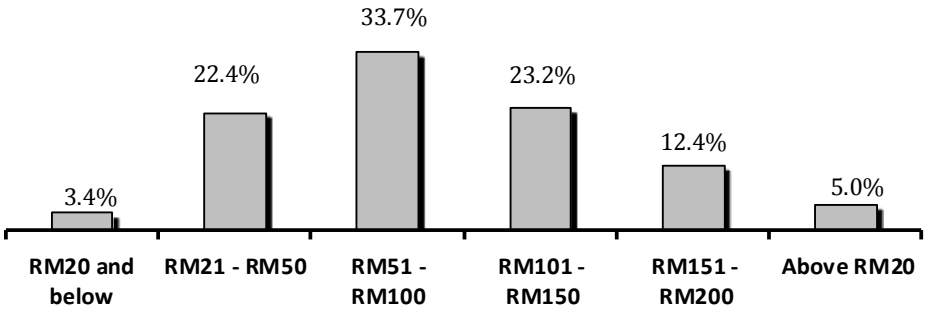


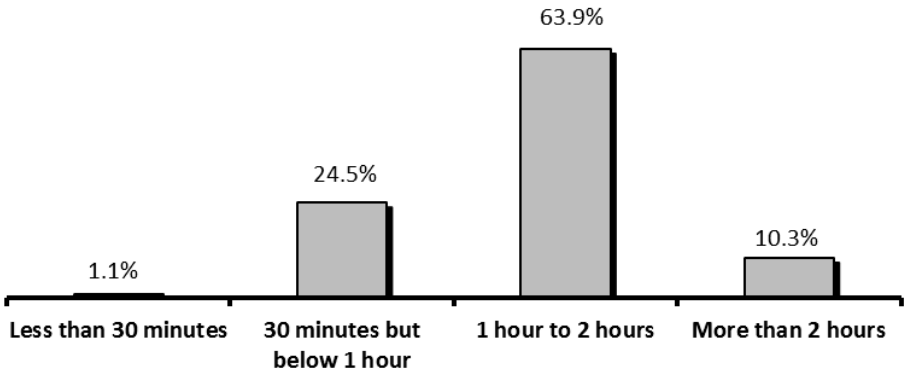
Figure 4.4 below shows that the majority of the respondents spent on average between RM21 to RM150 every time they dined in a FER; 33.7% (N = 128) of the respondents spent on average between RM51 to RM100, 23.2% (N = 88) spent on average between RM101 to RM150 and 22.4% (N = 85) reported that they spent an average of RM21 to RM50.

Figure 4.4 Average Money Spent Dining in FER



Finally, Figure 4.5 shows that nearly three quarters (63.9%, N = 243) of respondents usually spent on average between one to two hours dining in FERs; 24.5% (N = 93) spent on average less than one hour, while 10.3% (N = 39) spent an average of more than two hours dining in FERs.

Figure 4.5 Average Time Spent Dining in FER



From the above results, it can be seen that the most visited restaurant types were those serving Asian cuisine, particularly Thai restaurants. This may be due to the fact that Thai restaurants can be found in a multitude of locations in Malaysia (the highest number). Unlike other types of FER, many Thai restaurants operate alongside local restaurants offering foreign delicacies at a very reasonable price. Other FERs, however, are concentrated mainly around shopping malls, major business districts and those areas with the largest populations of expatriates. Italian restaurants were the most common type of Western FER patronised by the respondents but the third most popular after Thai and Japanese restaurants. Overall, consuming foreign ethnic food is not a frequent leisure

activity among the respondents with more than half of the respondents reporting an average of one visitation a month. Nevertheless, dining in FERs may be considered as highly social as the majority of the respondents reported dining out either with friends, family or partner and spent on average more than RM50.00 and between one to two hours per visit.

4.4.2 General Interest in Foreign Ethnic Food

The following section explores the reasons behind why people seek out opportunities to experience foreign ethnic food in their community. Questions were posed to gauge their agreement to statements that presented various general concepts associated with FEFC such as experimentation of new food and cultures, as well as an epitome of modernity and contemporary lifestyle.

In the survey, respondents were asked to indicate their agreement, on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree) on the statements associated with interest in foreign ethnic food (see Table 4.2). While there were generally positive responses to all questions in this section, the highest level of agreement was for the statement, 'I want to experience new flavours' (M = 4.48). This was followed by a desire to experience new cultures (M = 4.23) and foreign dining traditions and food presentation styles (M = 4.00). The respondents also agreed that they were attracted to the ingredients and cooking method used in preparing the foreign foods.

Table 4.2 Mean Distribution of General Interest in Foreign Ethnic Food

No.	Statements	Mean	Std. Deviation	N
C1	I am attracted to consume foreign ethnic food because of the ingredients used.	3.93	.722	380
C2	I eat foreign ethnic food because I want to experience new flavours.	4.48	.610	378
C3	I am attracted to consume foreign ethnic food because of the cooking methods used.	3.82	.816	380
C4	I am attracted to consume foreign ethnic food because of the dining traditions / presentation style.	4.00	.833	379
C5	I eat foreign ethnic food because I want to	4.23	.800	380

	experience new culture.

Respondents were also asked to indicate their agreement to statements that presented different perspectives and meanings that can be associated with foreign ethnic food consumption (see Table 4.3). The highest level of agreements was reported in relation to openness to new cultures (*M* = 3.99) and the evocation of memories of vacations to exotic locations (*M* = 3.67). However, there was less agreement with the remaining statements associating FEFC with being a sign of modernity, fashion, status and pride.

Table 4.3 Mean Distribution of Meaning of FEFC

No.	Statements	Mean	Std. Deviation	N
F1	Consuming foreign ethnic food is a sign of modernity.	2.89	1.064	379
F2	Consuming foreign ethnic food reflects status and pride.	2.53	1.057	379
F3	Consuming foreign ethnic food is a reflection of cosmopolitan lifestyle.	3.04	1.139	378
F4	Foreign ethnic foods provide adventure and emotional mobility.	3.37	1.016	379
F5	It is fashionable to eat at foreign ethnic restaurants.	2.94	1.135	378
F6	Dining in foreign ethnic restaurants reflects openness to new cultures.	3.99	.901	379
F7	Dining in foreign ethnic restaurants evokes memories of vacations to exotic locations.	3.67	1.031	379

In summary, positive responses towards foreign ethnic food affirm the notion that Malaysian consumers have adventurous palates. It is assumed that the plurality of Malaysian cuisine itself helps in the sophistication of the respondents' taste thus they are open to foreign flavours and cultures. Dining at FERs for the respondents was perceived neither as a contemporary consumer lifestyle nor a sign of socioeconomic status but rather purely an appetite for adventure for the new and foreign which reminded them of holidays and travel experiences. Eating out at FERs is a form of leisure and entertainment, an expression of sophistication of taste rather than social distinction.

4.4.3 Malaysian Culinary Behaviour

Section 4.4.3 informs about each major ethnic group's domestic culinary behaviour pertaining to Malaysian and foreign ethnic food consumption. Table 4.4 shows the types and frequency of food cooked and served by the respondents at home. Respondents were asked to indicate the frequency of types of foods they cooked and served at home, based on a five-point Likert scale (1 = never, 2 = rarely, 3 = sometimes, 4 = frequently and 5 = always). Table 4.3 shows the frequency of alterations performed by each ethnic group. Additionally, Figure 4.6 displays the respondents' views on the local dishes that they think truly represent Malaysian cuisine.

Table 4.4 Mean Distributions of Types and Frequency of Food Cooked and Served at Malaysian Home by Ethnicity

Ethnicity		Malay food	Malaysian Chinese food	Malaysian Indian food	Indigenous people of Sabah and Sarawak food	Foreign ethnic food
Malay	Mean	4.53	3.10	3.05	2.56	3.09
	N	116	116	116	114	116
	Std. Dev	.740	.917	1.020	.932	.808
Chinese	Mean	2.55	4.26	2.05	2.22	2.86
	N	97	97	97	97	96
	Std. Dev	.913	.893	.951	1.023	.890
Indian	Mean	3.28	3.41	4.49	2.60	2.76
	N	80	81	83	80	79
	Std. Dev	.871	.848	.703	.836	.804
Indigenous people of Sabah and Sarawak	Mean	3.49	3.60	2.25	3.70	2.56
	N	84	83	83	84	84
	Std. Dev	1.114	1.023	1.135	1.117	.936
Total	Mean	3.52	3.58	2.94	2.74	2.84
	N	377	377	379	375	375
	Std. Dev	1.176	1.019	1.332	1.117	.877

The results show that the Malaysian domestic kitchen is a multicultural kitchen. Although each ethnic group has a stronghold on their own ethnic food at home (Malay, M = 4.53; Chinese, M = 4.26; Indian, M = 4.49), they cook and prepare other ethnic foods at home as well. However, Malaysian Chinese respondents' diet at home remains strongly Chinese.

They reported the lowest average means for all other Malaysian ethnic foods (Malay food, *M* = 2.55; Malaysian Indian food, *M* = 2.05; Indigenous people of Sabah and Sarawak food, *M* = 2.22). On the contrary, the indigenous people of Sabah and Sarawak respondents reported a slightly lower frequency (*M* = 3.70) for their own ethnic food. They claimed that they cooked and served an equal amount of Chinese (*M* = 3.60) and Malay (*M* = 3.49) besides their own ethnic food at home. The lower dependency on their own traditional food suggests that an acculturation has taken place as these respondents migrated from the Island of Borneo and now resided in Peninsular Malaysia. Nevertheless, foreign ethnic food has a strong presence in the Malaysian domestic kitchen. The results show that Malay, Chinese and Indian respondents prepared and consumed more foreign ethnic foods at home than the indigenous foods of the people of Sabah and Sarawak. Malay respondents reported the highest average mean (*M* = 3.09) for foreign ethnic food, however they also cooked and served Malaysian Chinese food (*M* = 3.10) and Malaysian Indian food (*M* = 3.05) as well. Malaysian Chinese respondents on the other hand cooked and served more foreign ethnic food (*M* = 2.86) than any other Malaysian ethnic foods. For the Indigenous people of Sabah and Sarawak respondents, they prepared and consumed slightly more foreign ethnic food than Indian food. The top five popular foreign ethnic food types cooked and served at home as reported (optional) by the respondents were Italian food (31.3%, N = 119), Thai food (10. 5%, N = 40), French food (7.1%, N = 27), Japanese food (7.1%, N = 27), and Middle Eastern (5.5%, N = 21).

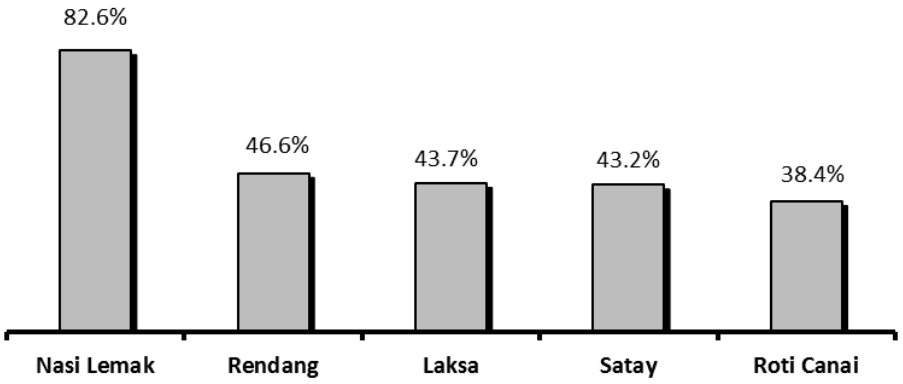
Table 4.5 Mean Distributions of Frequency of Alteration of Malaysian Cuisine by Ethnicity

Ethnicity		Basic Ingredient	Cooking Technique	Flavour Principal	Culinary Rule
Malay	Mean	2.46	2.26	2.74	2.81
	N	116	116	116	116
	Std. Dev	.844	.869	.901	.812
Chinese	Mean	2.62	2.47	2.81	2.90
	N	97	97	97	97
	Std. Dev	.757	.893	.765	.714
Indian	Mean	2.32	2.34	2.72	2.80
	N	83	83	83	83
	Std. Dev	.780	.833	.803	.885
Indigenous people of Sabah and Sarawak	Mean	2.22	2.24	2.71	2.75
	N	84	84	83	84
	Std. Dev	.800	.701	.812	.700

Total	Mean	2.42	2.33	2.74	2.82
	N	380	380	380	380
	Std. Dev	.809	.812	.825	.780

From the above results, the incorporation of foreign ethnic cuisine elements into local cuisine is apparent, with culinary rule scoring the highest mean (2.82). Flavour principal follows closely with a total mean score of 2.74. Each ethnic group reported culinary rule as the most altered element of cuisine (Chinese, *M* = 2.90; Malay, *M* = 2.81; Indian, *M* = 2.80; indigenous people of Sabah and Sarawak, *M* = 2.75), followed by flavour principal (Chinese, *M* = 2.81; Malay, *M* = 2.74; Indian, *M* = 2.72; indigenous people of Sabah and Sarawak, *M* = 2.71). Although the total mean score for basic ingredient alteration (*M* = 2.42) is higher than cooking technique alteration (*M* = 2.33), further analysis on the mean score for each ethnic group suggests some inconsistencies. Malay and Chinese respondents reported higher alteration of basic ingredient than cooking technique, while Indian and the indigenous people of Sabah and Sarawak respondents reported almost similar levels of alteration of cooking technique and basic ingredient. Overall, Chinese respondents reported the highest alterations for all four key elements of cuisine. Given the fact that each ethnic group cooked and prepared mainly their own ethnic food at home as reported earlier, it could be assumed that Malaysian Chinese cuisine has been altered with foreign ethnic cuisine elements slightly more than any other Malaysian ethnic cuisines. In general, the incorporation of foreign elements into the dominant culture's cuisine can been seen in all four key components. Alterations are higher for culinary rule and flavour principal but lower for basic ingredient and cooking technique. However to indicate if there are statistically significant differences between ethnic groups on the alteration level of each key elements of cuisine, the data was further computed for variance analysis and are discussed in section 4.5.3 of the chapter.

Figure 4.6 Top Five Malaysian Foods



Respondents were asked to nominate five local dishes that they think truly represent Malaysian cuisine. The list was derived from a content analysis conducted on the menu offered by the restaurants listed under the government supported Malaysian Kitchen project via the restaurants' websites. Respondents were allowed to nominate other dishes in addition to the listed dishes. The results show that *nasi lemak* received the highest number of nominations (82.6%, N = 314), followed by *rendang* (46.6%, N = 177), *laksa* (43.7%, N = 166), *satay* (43.2%, N = 164), and roti *canai* (82.6%, N = 146). Extra attention needs to be focused on these signature dishes of Malaysian cuisine as they carry the image of Malaysian cuisine. However, the finding will be utilised later to gauge if any of these dishes are identified in the qualitative analysis and whether any have been altered due to contact with foreign cuisine.

In summary, the Malaysian domestic kitchen is transforming into a global kitchen. Although all ethnic groups indicated strong attachment to their own ethnic food, respondents also reported that they cooked and served other local ethnic foods as well as foreign ethnic foods at home. In general, foreign ethnic food was reported as more popular than the food of the indigenous people of Sabah and Sarawak. Foreign ethnic food has a prominent place in the Malaysian domestic kitchen particularly for the Malay and Chinese respondents. Chinese respondents were more familiar with cooking and serving foreign ethnic foods than any other Malaysian ethnic foods except for their own traditional food. Contrariwise, Malay respondents cooked and served more foreign ethnic food at home than Malaysian Indian and the Indigenous people of Sabah and Sarawak. The most popular foreign ethnic food cooked and served in Malaysian homes is predominantly Italian, followed by Thai, French, Japanese and Middle Eastern food. Further findings suggest that

all four major ethnic cuisines of Malaysia have been altered with foreign ethnic cuisine elements. Overall, the level of alteration is higher for culinary rule and flavour principal but lower for basic ingredient and cooking technique. However, Malaysian Chinese cuisine appears to have been altered slightly more than any other Malaysian cuisine as the Chinese respondents reported highest incorporation of foreign ethnic cuisine elements into all four key components of their cuisine.

4.5 Cuisine Construct

This section of the survey seeks to explore and identify individual domestic culinary practices that influence changes in the dominant culture's cuisine. Based on the literature a series of statements were developed that focused on the key themes of cuisine, namely basic ingredient, cooking technique, flavour principal, and culinary rule. In the survey respondents were asked to rate the frequency with which they performed a series of possible alterations to the identified key themes of cuisine with foreign cuisine elements. An EFA (principal component analysis, PCA) was first computed on the items for cuisine alteration scale. This process uncovers the underlying factor structure of cuisine construct and the interrelationships among the variables. Subsequently, correlation analyses were computed to explore the effect of FEFC at FERs on the alteration of the dominant culture's cuisine. Further analysis included one way between groups multivariate analyses of variance to investigate if there were significant differences between selected demographics and profiles of the respondents with the results of cuisine alteration.

4.5.1 Exploratory Factor Analysis

Prior to performing PCA, the suitability of data for factor analysis was assessed with Keiser-Meyer-Olkin (KMO) and Bartlett's Test of Sphericity to determine the factorability value. Pallant (2013) suggests assessing two important issues in determining the suitability of the data set for factor analysis, sample size and the strength of the relationship among variables (or items). According to Pallant (2013), the larger the sample size the better - correlation coefficients among the variables are more reliable. As a general rule of thumb, 300 cases for factor analysis is considered good (Tabachnick & Fidell 2007; VanVoorhis

& Morgan 2007). With N = 380, the data set is therefore appropriate for factor analysis. It is important to note that the data set is also suitable for the subsequent analyses in this chapter as the sample size exceeds the suggested minimum requirement for correlation, multivariate and regression analyses as suggested by VanVoorhis and Morgan (2007). An inspection of the correlation matrix revealed that all coefficients are above 0.3. The Keiser-Meyer Olkin value was 0.900, exceeding the recommended value of 0.6 (Kaiser 1970) and Bartlett's Test of Sphericity (Bartlett 1954), χ^2 (66) = 1619.329, $p<0.001$ also reached statistical significance, supporting the factorability of the correlation matrix (Table 4.6).

Table 4.6 KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.900
Bartlett's Test of Sphericity	Approx. Chic-Square	1619.329
	df	66
	Sig.	.000

PCA conducted on the items for cuisine alteration scale revealed the presence of three components with eigenvalues exceeding 1, explaining 42.8%, 9.3%, and 8.6% of the variance respectively (Table 4.7). The results of Parallel Analysis, however, showed only one component with eigenvalues exceeding the corresponding criterion values for a randomly generated data matrix of the same size (12 variables x 380 respondents) (Table 4.8). Although Parallel Analysis is mentioned as one of the most accurate, it is not a widely used method in published research and many use multiple criteria in determining the number of factors to retain (Hayton, Allen & Scarpello 2004). Furthermore, specifying too few factors (underextraction) results in a loss of significant information and can overlook possible relevant factors and usually leads to more error than overextraction (Zwick & Velicer 1986; Basto & Pereira 2012). An inspection of the scree plot revealed two noticeable breaks (after component 1 and 3) with an almost linear line after the fourth component (Figure 4.7). With such subjectivity and ambiguity evident in the results, it was decided to go back to the literature to assist in the decision. Although this is a less quantitative approach, relying on theoretical expectations as mentioned by Hayton, Allen and Scarpello (2004) is one of the methods that can be employed when determining the number of factors to retain.

The literature presented in Chapter 2 suggests that there are four elements of cuisine, hence a four-component solution was performed. The analysis revealed a total of 67.2% of the variance, with Component 1 contributing 42.8%, Component 2 contributing 9.3%, Component 3 contributing 8.6% and Component 4 contributing 6.5%. To aid in the interpretation of these four components, oblimin rotation was performed. The rotated solution (Table 4.9) revealed the presence of simple structure, with all four components showing a number of strong loadings (> 0.3) and all cases indicated that items captured their intended dimensions reasonably well. In addition, the Cronbach Alpha value for all four components shows high internal consistency that is above the recommended level of 0.70 to adjudge the scale as reliable. Therefore it was decided to extract four components as suggested by Rozin (1982); Rozin (1996a) in the literature.

Table 4.7 Total Variance Explained for Cuisine Items

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.136	42.799	42.799	5.136	42.799	42.799
2	1.122	9.346	52.145	1.122	9.346	52.145
3	1.027	8.559	60.705	1.027	8.559	60.705
4	.780	6.497	67.202	.780	6.497	67.202
5	.618	5.152	72.354			
6	.612	5.097	77.451			
7	.553	4.612	82.063			
8	.541	4.508	86.571			
9	.478	3.983	90.553			
10	.414	3.448	94.001			
11	.402	3.348	97.349			
12	.318	2.651	100.000			

Extraction Method: Principal Component Analysis

Table 4.8 Comparison of Eigenvalues from PCA and Criterion Values from Parallel Analysis

Component number	Actual eigenvalue from PCA	Criterion value from parallel analysis	Decision
1	5.136	1.2894	Accept
2	1.122	1.2205	Accept
3	1.027	1.1603	Accept
4	.780	1.1077	Accept

PCA= Principal Component Analysis

Figure 4.7 Scree Plot for Cuisine Component

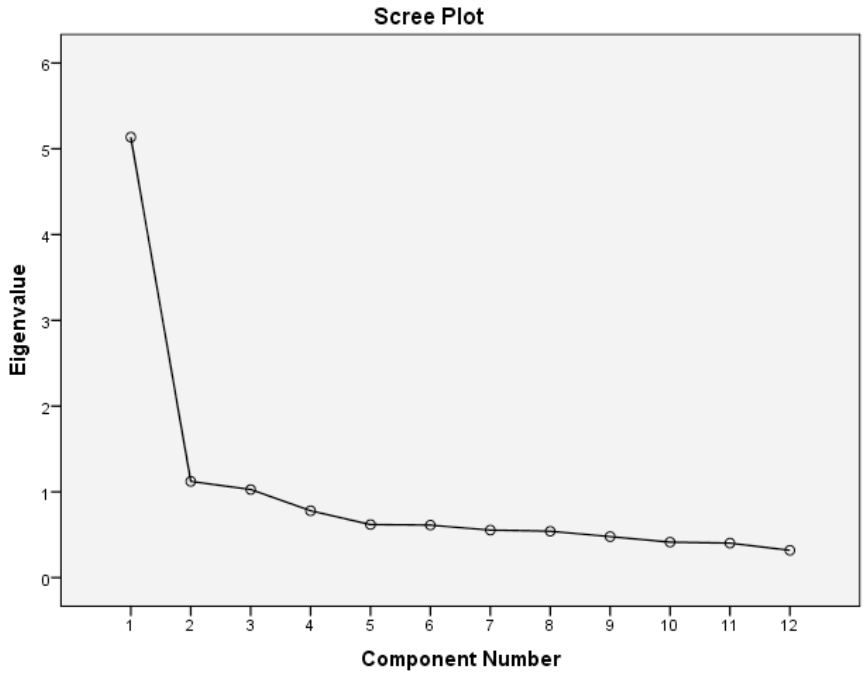


Table 4.9 Pattern Matrix for PCA with Oblimin Rotation of Four Factor Solution of Cuisine items

Items	Component				Communalities	Cronbach Alpha
	1	**2**	**3**	**4**		
I use non-native meat, poultry, fish or seafood in preparing traditional Malaysian dishes (e.g. salmon, wagyu beef, guineafowl, etc.)	.755				.574	
I use non-native vegetables or fruits in preparing traditional Malaysian dishes (e.g. asparagus, zucchini, avocado, apricot, etc.)	.748				.636	.712
I use foreign ethnic ingredient(s) in preparing traditional Malaysian dishes (e.g. using Italian Arborio rice for nasi lemak, using Japanese soba noodles for laksa, etc.)	.741				.678	
I use foreign ethnic ingredients to add new flavour to traditional Malaysian dishes (e.g. fish sauce, foreign herbs such as thyme and oregano, cheese etc.)		-.867			.768	
I purposely use foreign ethnic ingredient or adjust the proportions of some ingredients when preparing traditional Malaysian dishes to get the taste of foreign ethnic cuisine that I favour (e.g. used cream or wine to imitate the richness of French cuisine; add extra chili and lime to imitate the spicy, sweet, sour, and salty taste of Thai food).		-.838			.791	.780
I replace local flavouring ingredients with foreign ethnic ingredients such as Japanese soy sauce, Korean chilli powder, Arab's spice mix, and Mexican chili pepper when preparing traditional Malaysian dishes.		-.502			.598	
I serve and eat traditional Malaysian food together with foreign ethnic food or ingredients (e.g. Thai chilli sauce, kimchi, cheese, wine, etc.).			.828		.654	
I cook, serve, and eat foreign ethnic foods at home.			.819		.736	.742
I imitate foreign ethnic meal structure when serving traditional Malaysian dishes at home (e.g. I serve some local dishes as an appetizer instead of serving it together with rice).			.727		.654	
I cut fish into fillets for curry or other traditional Malaysian dishes.				.870	.600	
I opt for foreign ethnic cooking method(s) in preparing traditional Malaysian dishes (e.g. cooking rendang in the oven).				.602	.776	.712
I apply foreign ethnic cooking technique such as cooking meat to medium or other doneness, or mixing raw food with salad dressing when preparing traditional Malaysian dishes.				.600	.599	

Extraction Method: Principal Component Analysis
Note: Only values above .4 are reported

4.5.2 Correlation Analysis

Nonparametric Spearman's rank order correlation coefficient analyses were computed to determine the association between FEFC at FERs and the alteration of the four key elements of cuisine. As the data involved continuous and ordinal variables, Pallant (2013) suggests using Spearman Rank Order Correlation (rho) to describe the strength and direction of the relationship between these variables. In addition, monotonic relationships were evident between the variables indicating that the data meets the assumptions required for Spearman's correlation.

Table 4.10 Relationship between FEFC at FERs and Elements of Cuisine

Variables	Elements of Cuisine			
	Basic Ingredient n = 377, r(p)	Cooking Technique n = 377, r(p)	Flavour Principal n = 377, r(p)	Culinary Rule n = 377, r(p)
Frequency of FER Visitation	.211** (.00)	.209** (.00)	.074 (.149)	.215** (.00)

**. Correlation is significant at the 0.01 level (2-tailed).

Table 4.10 indicates that there was a weak positive correlation between frequency of FER visitation and basic ingredient alteration, $r = .21$, $n = 377$, $p < .001$, with high frequencies of FER visitation associated with higher levels of basic ingredient alteration. Likewise, high frequencies of FER visitation are also associated with higher levels of cooking technique alteration, as a weak positive correlation was found between frequency of FER visitation and cooking technique alteration, $r = .21$, $n = 377$, $p < .001$. Further analysis indicated that there was a weak positive correlation between frequency of FER visitation and culinary rule alteration, $r = .22$, $n = 377$, $p < .001$, with high frequencies of FER visitation associated with higher levels of culinary rule alteration. However, there was no correlation between frequency of FER visitation and flavour principal alteration, $r = .07$, $n = 377$, $p > .05$, with high frequencies of FER visitation negatively associated with higher levels of flavour principal alteration.

Based on the findings there is some evidence that FEFC at FER has contributed towards the alteration of local cuisine. Consistent positive correlations were found, albeit weak between frequency of FER visitation and three elements of cuisine, namely basic

ingredient, cooking technique, and culinary rule. Only flavour principal was found to be negatively affected by FEFC. Nevertheless, the negative relationship between FEFC and flavour principal alteration ensures the maintenance of the dominant culture's cuisine uniqueness. As flavour principal is the fundamental of cuisine that frames the character of the food of a culture (Rozin 1992, 2005a; Rozin & Rozin 2005), such negative association prevents severe alteration to the dominant culture's cuisine. In spite of this, the identity of a cuisine is still at stake when the other three elements are found to be altered through FEFC. In the longer term continuous alteration of the three elements of cuisine brought about by FEFC may eventually also affect the flavour principal of cuisine. Descriptive results show that foreign ethnic cuisine elements have been infused into the flavour principal of Malaysia cuisine. In general, respondents reported incorporating foreign ethnic cuisine elements into the local cuisine's culinary rule and flavour principal more than into basic ingredient and cooking technique. The findings suggest that the proliferation of foreign ethnic food consumption has now infused foreign cuisine elements and culture into local cuisine. Earlier findings (Section 4.4.3) for example, imply that cooking and preparing foreign ethnic food at home is a common practice among respondents.

4.5.3 Variance Analysis

MANOVA was performed to investigate if there were significant differences between demographics and profiles of the respondents with the results of cuisine alteration. The four key components of cuisine (dependent variables) were tested. The independent variables were ethnicity, gender, age, education level, foodservice related profession, frequency of FER visitation and number of types of FER visited. Preliminary assumption testing was conducted prior to the analysis to assess normality, linearity, univariate and multivariate outliers, homogeneity of variance-covariance matrices, and multicollinearity, with no serious violations observed.

With a minimum of 45 cases per cell, the data is robust and does not indicate violations of normality. As suggested by Tabachnick and Fidell (2013), a minimum of 20 cases for each cell should ensure robustness. Moreover, according to VanVoorhis and Morgan (2007) 30 participants per cell provides to about 80% power in measuring group differences. As MANOVA is quite sensitive to outliers (Pallant 2013), both univariate outliers and

multivariate outliers were checked. A procedure for assessing normality was performed to check for univariate outliers on cuisine variables. Outliers were detected by inspecting boxplots derived from the procedure. However, as the results indicated that the trimmed mean and mean values are very similar, the outlying cases were retained in the data file (Table 4.11) (Pallant 2013). Further, multivariate normality test indicates that the highest Mahalanobis distance (D^2) value was 18.190. 'The value does not exceeded the suggested critical value of 18.47 for four dependent variables' (Pallant 2013, p.298), suggesting that there is no evidence of multivariate outliers presence. An assessment on the correlation matrix (Table 4.12) revealed no correlation above .80. According to Pallant (2013), only variables that correlate with one another up around .80 or .90 shall be considered for removal. Finally, Box's test results (Table 4.13) suggest that the data does not violate the assumption of homogeneity of variance-covariance matrices. Sig. values are larger than .001.

Table 4.11 Comparison of Mean and Trimmed Mean from Normality Test

Variable		Statistic
Basic ingredient	Mean	2.4158
	5% Trimmed Mean	2.4084
Cooking technique	Mean	2.3298
	5% Trimmed Mean	2.3099
Flavour principal	Mean	2.7447
	5% Trimmed Mean	2.7456
Culinary rule	Mean	2.8202
	5% Trimmed Mean	2.8207

Table 4.12 Pearson Product-moment Correlations between Measures of Dependent Variables

Scale	1	2	3	4
1. Basic ingredient	-			
2. Cooking technique	.55**	-		
3. Flavour principal	.55**	.49**	-	
4. Culinary rule	.49**	.56**	.56**	-

** p <.001 (2-tailed).

Table 4.13 Summary of Box's Test of Equality of Covariance Matrices

Box's Test	F	df1	df2	Sig.
Ethnicity	1.085	30	344562.050	.342
Work/study in foodservice related industry/program	.434	10	220003.257	.931
Gender	1.720	10	288001.180	.070
Age	1.186	20	51820.467	.255
Frequency of FER visitation	.864	30	80766.293	.679
Number of types of FERs visited	1.643	20	225591.201	.035
Education level	1.305	20	304251.641	.163

4.5.3.1 Differences in Cuisine Alteration according to Frequency of FER Visitation

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate frequency of FER visitation differences in cuisine alteration.

Table 4.14 MANOVA Results by Frequency of FER Visitation

			Mean for Each Group			
Instrumental Value	*F*-value	*P*-value	Once a month	Twice a month	Three times a month	Four times or more
Overall MANOVA Test						
Wilks' Lambda = 0.92	2.60**	0.002				
Univariate ANOVA Tests						
Basic ingredient	5.05*	0.002	2.29	2.47	2.62	2.72
Cooking technique	5.29*	0.001	2.19	2.46	2.52	2.59
Flavour principal	0.70	0.553	2.70	2.78	2.87	2.82
Culinary rule	6.22*	0.000	2.69	2.88	3.09	3.11

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.013

As can be seen from the results presented in Table 4.14, there is a statistically significant difference between frequencies of FER visitation and the combined dependent variables, F (12, 979) = 2.60, p = .002; Wilks' Lambda = .92; partial eta squared = .03. When the results for the dependent variables are considered separately, using Bonferroni adjusted alpha level of .013, three dependent variables reach statistical significance difference. For basic ingredient, F (3, 373) = 5.05, p = .002; partial eta squared = .04; cooking technique,

F (3, 373) = 5.29, *p* = .001; partial eta squared = .04; culinary rule, *F* (3, 373) = 6.22, *p* = .000; partial eta squared = .05. An inspection of the mean scores for basic ingredient indicate respondents with once a month FER visitation reported the lowest levels of basic ingredient alteration (*M* = 2.29, *SD* = .81). Respondents with twice a month FER visitation reported slightly higher levels of alteration (*M* = 2.47, *SD* = .81). Respondents with three times and four times or more FER visitation in a month reported even higher levels of alteration respectively (*M* = 2.62, *SD* = .88; *M* = 2.72, *SD* = .61). An inspection performed on the mean scores for cooking technique suggests a similar trend. Respondents with once a month FER visitation reported the lowest levels of alteration (*M* = 2.19, *SD* = .79). Respondents with twice a month FER visitation reported much higher cooking technique alteration (*M* = 2.46, *SD* = .85), but it was slightly lower than respondents with three times (*M* = 2.52, *SD* = .73) and four times or more (*M* = 2.59, *SD* = .79) FER visitation in a month.

Inspection of the mean scores for culinary rule again indicates the same trend. Respondents with once a month FER visitation reported the lowest levels of alteration (*M* = 2.69, *SD* = .76). Respondents with twice a month FER visitation reported higher culinary rule alteration (*M* = 2.88, *SD* = .71). Th

e levels of alteration continue to rise with respondents with three times (*M* = 3.09, *SD* = .88) and four times or more (*M* = 3.11, *SD* = .73) FER visitation in a month. Although the result for flavour principal read no statistical significance difference, an inspection of the mean scores still suggests higher visitation to FER resulted in higher mean score for flavour principal alteration (once a month, *M* = 2.70, *SD* = .82; twice a month, *M* = 2.78, *SD* = .85; three times a month, *M* = 2.87, *SD* = .94; four times or more a month, *M* = 2.82, *SD* = .70). Only those respondents with three times a month FER visitation reported higher alteration than respondents with four or more FER visitation a month.

4.5.3.2 Differences in Cuisine Alteration according to Number of Types of FER Visited

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate number of types of FER visited differences in cuisine alteration.

Table 4.15 MANOVA Results by Number of Types of FER Visited

			Mean for Each Group		
Instrumental Value	*F*-value	*P*-value	3 – 4 types of FER	5 – 6 types of FER	7 and above types of FER
Overall MANOVA Test					
Wilks' Lambda = 0.93	3.49**	0.001			
Univariate ANOVA Tests					
Basic ingredient	9.91*	0.000	2.24	2.58	2.62
Cooking technique	4.94*	0.008	2.20	2.42	2.51
Flavour principal	1.12	0.328	2.68	2.81	2.80
Culinary rule	7.26*	0.001	2.67	2.96	2.98

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.013

Results presented above show a statistically significant difference between number of types of FER visited on the combined dependent variables, F (8, 748) = 3.49, p = .001; Wilks' Lambda = .93; partial eta squared = .04. When the results for the dependent variables are considered separately, using Bonferroni adjusted alpha level of .013, three dependent variables reach statistical significance difference. For basic ingredient, F (2, 377) = 9.91, p = .000; partial eta squared = .05; cooking technique, F (2, 377) = 4.94, p = .008; partial eta squared = .03; culinary rule, F (2, 377) = 7.26, p = .001; partial eta squared = .04. An inspection of the mean scores for basic ingredient indicates that respondents that had visited seven or more types of FER reported slightly higher levels of alteration (M = 2.62, SD = .81) than respondents that had visited between five and six types of FER (M = 2.58, SD = .76). Respondents with between three and four types of FER visitation reported the lowest levels of basic ingredient alteration (M = 2.24, SD = .80). Inspection of the mean scores for cooking technique indicates that respondents who had visited seven and more types of FER reported slightly higher levels of alteration (M = 2.51, SD = .79) than respondents who had visited between five to six types of FER (M = 2.42, SD = .77). Respondents with between three to four types of FER visitation reported the lowest levels

of cooking technique alteration (*M* = 2.20, *SD* = .83). Inspection of the mean scores for culinary rule indicates that respondents that had visited seven or more types of FER reported slightly higher levels of alteration (*M* = 2.98, *SD* = .61) than respondents had visited between five to six types of FER (*M* = 2.96, *SD* = .72). Respondents with between three to four types of FER visitation reported the lowest levels of basic ingredient alteration (*M* = 2.67, *SD* = .85).

4.5.3.3 Differences in Cuisine Alteration according to Ethnic Group

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate ethnic group differences in cuisine alteration.

Table 4.16 MANOVA Results by Ethnic Group

			Mean for Each Group			
			Malay	Chinese	Indian	Indigenous
Instrumental Value	*F*-value	*P*-value				
Overall MANOVA Test						
Wilks' Lambda = 0.96	1.41	0.155				
Univariate ANOVA Tests						
Basic ingredient	4.15*	0.007	2.46	2.62	2.32	2.22
Cooking technique	1.62	0.185	2.26	2.47	2.34	2.24
Flavour principal	0.27	0.846	2.74	2.81	2.72	2.71
Culinary rule	0.61	0.608	2.81	2.90	2.80	2.75

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.013

Results above show no statistically significant difference between Malay, Chinese, Indian and the indigenous people of Sabah and Sarawak on the combined dependent variables, *F* (12, 987) = 1.41, *p* = .155; Wilks' Lambda = .96; partial eta squared = .02. When the results for the dependent variables are considered separately, the only difference to reach statistical significance, using Bonferroni adjusted alpha level of .013, is basic ingredient, *F* (3, 376) = 4.15, *p* = .007; partial eta squared = .03. An inspection of the mean scores indicates that Chinese reported highest levels of basic ingredients alteration (*M* = 2.62, *SD* = .76). Malay reported slightly lower levels of alteration than Chinese (*M* = 2.46, *SD* = .84)

but higher levels than Indian (*M* = 2.32, *SD* = .78) and indigenous people of Sabah and Sarawak (*M* = 2.22, *SD* = .76).

4.5.3.4 Differences in Cuisine Alteration according to Gender

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate gender differences in cuisine alteration.

Table 4.17 MANOVA Results by Gender

			Mean for Each Group	
			Male	Female
Instrumental Value	*F*-value	*P*-value		
Overall MANOVA Test				
Wilks' Lambda = 0.96	4.26**	0.002		
Univariate ANOVA Tests				
Basic ingredient	10.31*	0.001	2.60	2.32
Cooking technique	12.10*	0.001	2.53	2.23
Flavour principal	0.94	0.332	2.80	2.71
Culinary rule	2.67*	0.103	2.91	2.77

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.013

There is a statistically significant difference between males and females on the combined dependent variables, *F* (4, 375) = 4.26, *p* = .002; Wilks' Lambda = .96; partial eta squared = .04. When the results for the dependent variables are considered separately, using Bonferroni adjusted alpha level of .013, two dependent variables reach statistical significance difference. For basic ingredient, *F* (1, 378) = 10.31, *p* = .001; partial eta squared = .03 and cooking technique, *F* (1, 378) = 12.01, *p* = .001; partial eta squared = .03. An inspection on the mean scores of basic ingredient indicates that males reported slightly higher levels of alteration (*M* = 2.60, *SD* = .79) than females (*M* = 2.32, *SD* = .80). Mean scores of cooking technique also indicated that males reported slightly higher levels of alteration (*M* = 2.53, *SD* = .75) than females (*M* = 2.23, *SD* = .82).

4.5.3.5 Differences in Cuisine Alteration according to Age

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate age differences in cuisine alteration.

Table 4.18 MANOVA Results by Age

			Mean for Each Group		
Instrumental Value	*F*-value	*P*-value	18 – 29 years old	30 - 39 years old	40 and above
Overall MANOVA Test					
Wilks' Lambda = 0.99	0.62	0.759			
Univariate ANOVA Tests					
Basic ingredient	0.53	0.591	2.45	2.37	2.37
Cooking technique	1.27	0.282	2.39	2.26	2.24
Flavour principal	1.11	0.332	2.80	2.69	2.63
Culinary rule	1.66	0.191	2.88	2.72	2.80

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.013

There was no statistically significant difference between ages on the combined dependent variables: F (8, 748) = .623, p = .759; Wilks' Lambda = .99; partial eta squared = .01. When the results for the dependent variables are considered separately, there was no statistical significance found on all four variables.

4.5.3.6 Differences in Cuisine Alteration according to Education Level

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate education level differences in cuisine alteration.

Table 4.19 MANOVA Results by Education Level

			Mean for Each Group		
Instrumental Value	*F*-value	*P*-value	Diploma and below	Degree qualification	Postgraduate qualification
Overall MANOVA Test					
Wilks' Lambda = 0.95	2.31*	0.019			
Univariate ANOVA Tests					
Basic ingredient	2.67	0.070	2.45	2.37	2.37
Cooking technique	4.20	0.016	2.39	2.26	2.24
Flavour principal	0.50	0.607	2.80	2.69	2.63
Culinary rule	0.91	0.402	2.88	2.72	2.80

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.013

There was a statistically significant difference between education levels on the combined dependent variables, F (8, 748) = 2.31, p = .019; Wilks' Lambda = .95; partial eta squared = .02. However, when the results for the dependent variables are considered separately using Bonferroni adjusted alpha level of .013, all four dependent variables did not reach statistical significance difference (p > .013). An inspection of the mean scores for basic ingredient indicates that respondents with postgraduate qualifications reported slightly higher levels of alteration (M = 2.55, SD = .81) than respondents with degree qualifications (M = 2.36, SD = .80) and diploma, certificate or secondary school qualifications (M = 2.20, SD = .79). Inspection of the mean scores for cooking technique indicates that respondents with degree qualifications reported slightly lower levels of alteration (M = 2.20, SD = .78) than respondents with postgraduate qualifications (M = 2.41, SD = .85) and diploma, certificate or secondary school qualifications (M = 2.48, SD = .79). An inspection performed on the mean scores for flavour principal indicates that respondents with postgraduate qualifications reported slightly higher levels of alteration (M = 2.80, SD = .84) than respondents with degree qualifications (M = 2.73, SD = .81) diploma, certificate or secondary school qualifications (M = 2.69, SD = .83). Further, inspection of the mean

scores for culinary rule found that respondents with degree qualifications reported slightly lower levels of alteration (M = 2.77, SD = .78) than respondents with postgraduate qualifications (M = 2.89, SD = .79) and diploma, certificate or secondary school qualifications (M = 2.82, SD = .75).

4.5.3.7 Differences in Cuisine Alteration according to Work or Study Background

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate work or study background differences in cuisine alteration.

Table 4.20 MANOVA Results by Work or Study Background

			Mean for Each Group	
Instrumental Value	*F*-value	*P*-value	Foodservice related	Non-foodservice related
Overall MANOVA Test				
Wilks' Lambda = 0.98	1.93	0.105		
Univariate ANOVA Tests				
Basic ingredient	6.04	0.014	2.57	2.35
Cooking technique	3.81	0.052	2.46	2.28
Flavour principal	0.62	0.432	2.80	2.73
Culinary rule	2.92	0.088	2.93	2.78

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.013

There was no statistically significant difference between respondents who work or study in the foodservice related industry or program with those who are not on the combined dependent variables, F (4, 374) = 1.93, p = .105; Wilks' Lambda = .98; partial eta squared = .02. When the results for the dependent variables are considered separately, there was no statistical significance found on all four variables.

In summary, multivariate analyses of variance results support the findings in the previous section (Section 4.5.2) that FEFC at FERs is associated with the alteration of cuisine. The results suggest that there is a statistically significant difference between different average frequencies of FER visitation on the level of alteration of cuisine. Higher visitation to FERs leads to higher alteration of basic ingredient, cooking technique, and culinary rule.

Although no significant difference was found between frequencies of visitation to FER on the alteration of flavour principal, it is important to note that the total mean score for this particular element of cuisine (M = 2.75, SD = .83) is much higher than the alteration of basic ingredient (M = 2.42, SD = .81) and cooking technique (M = 2.34, SD = .81), though slightly lower than the total mean score for culinary rule alteration ingredient (M = 2.83, SD = .77). Therefore, it could be stated that foreign cuisine elements have also pervaded into the flavour principal of local cuisine albeit a negative association with FEFC. In general, foreign cuisine influence on local cuisine is highest for culinary rule, followed by flavour principal, with minimal effect on basic ingredient and cooking technique. Correspondingly, a significant difference was also found between numbers of types of FER visited on cuisine alteration. In general, an increase in the types of FER visited leads to a higher level of basic ingredient, cooking technique and culinary rule alteration.

Other significant findings suggest that alteration of cuisine is gender related. Males are more likely to incorporate foreign basic ingredients and cooking techniques when preparing local dishes than women. Meanwhile, there is also a significant difference between education levels on the overall cuisine alteration. However, the level of alteration for each element of cuisine by each group of education level was not statistically significant to be considered different. A higher educational background does not necessarily predict higher level of cuisine alteration, particularly for cooking technique and culinary rule. It was found that respondents with the lowest education level (diploma, certificate or secondary school qualifications) have a higher tendency to alter the cooking technique, while respondents with degree qualifications tend to alter culinary rule the most. Separately, respondents with postgraduate qualifications were found to alter basic ingredient and flavour principal the most.

Finally, there was no statistically significant difference between ages, ethnic groups and work or study backgrounds on the overall cuisine alteration. The latter finding indicates that respondents with specific knowledge, skill and experience in culinary or food preparation do not necessarily have higher tendency in altering local cuisine. There is a fair chance that people without any formal education or experience in culinary arts will incorporate foreign influences into the key elements of local cuisine. In addition, although no significant difference was found between ethnic groups on the overall cuisine alteration, a statistical significance was found for basic ingredient. The result signifies that Chinese

respondents reported the highest level of alteration on this particular element of cuisine than any other ethnic group.

4.6 Sociocultural Construct

This section of the survey seeks to assess and establish the significance of social interaction, travel experience and media exposure in influencing FEFC at FERs. Based on the literature a series of statements were developed that focused on three sociocultural factors that are associated with the proliferation of FEFC, namely social interaction, travel experience, and media exposure. In the survey respondents were asked to rate their level of agreement with a series of statements related to the importance of the three sociocultural factors in influencing them to consume foreign ethnic food. To uncover the underlying factor structure of the sociocultural constructs and the interrelationships among the variables, an EFA (PCA) was computed on the items for the sociocultural scale. Subsequently, correlation analyses were computed to explore the influence of social interaction, travel experience and media exposure on FEFC at FERs. Further analysis included one-way between-groups multivariate analyses of variance to investigate if there were significant differences between selected demographics and profiles of the respondents with the results of the three sociocultural factors in influencing FEFC.

4.6.1 Exploratory Factor Analysis

Prior to performing PCA, the suitability of data for factor analysis was assessed with Keiser-Meyer-Olkin (KMO) and Bartlett's test of Sphericity to determine the factorability value. An inspection of the correlation matrix revealed that all coefficients are of 0.3 and above. The Keiser-Meyer Olkin value was 0.735, exceeding the recommended value of 0.6 (Kaiser 1970) and Bartlett's Test of Sphericity (Bartlett 1954), χ^2 (55) = 1394.942, $p<0.001$ also reached statistical significance, supporting the factorability of the correlation matrix.

Table 4.21 KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.735
Bartlett's Test of Sphericity	Approx. Chic-Square	1394.942
	df	55
	Sig.	.000

Principal component analysis revealed the presence of three components with eigenvalues exceeding 1, 32.3%, 19.1%, and 12.5% of the variance respectively (Table 4.15). An inspection of the screeplot (Figure 4.8) revealed a noticeable bend after the fourth component. Therefore the three components above eigenvalues 1 were retained for further investigation. This was further supported by the results of Parallel Analysis (Table 4.16), which showed all three components with eigenvalues exceeding the criterion values for a randomly generated data matrix of the same size (11 variables x 380 respondents).

The three-component solution explained a total of 66.3% of the variance, with Component 1 contributing 32.3%, Component 2 contributing 19.1% and Component 3 contributing 12.5%. To aid in the interpretation of these three components, oblimin rotation was performed. The rotated solution (Table 4.17) revealed the presence of simple structure, with all three components showing a number of strong loadings (> 0.3) and all cases indicated that items captured their intended dimensions reasonably well. Although item social interaction 1 loaded on both Component 2 and 3, it loaded more highly on its corresponding dimension. In addition, the Cronbach Alpha value for all four components shows high internal consistency that is above the recommended level of 0.70 to adjudge the scale as reliable. Subsequently, these three components were used for variance and correlation analyses.

Table 4.22 Total variance explained for Sociocultural items

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.557	32.334	32.334	3.557	32.334	32.334
2	2.103	19.120	51.453	2.103	19.120	51.453
3	1.378	12.528	63.982	1.378	12.528	63.982
4	.891	8.101	72.082			
5	.623	5.659	77.742			
6	.569	5.174	82.916			
7	.544	4.945	87.861			
8	.450	4.087	91.948			
9	.357	3.243	95.191			
10	.320	2.905	98.095			
11	.209	1.905	100.000			

Extraction Method: Principal Component Analysis

Table 4.23 Comparison of eigenvalues from PCA and criterion values from parallel analysis

Component number	Actual eigenvalues from PCA	Criterion value from parallel analysis	Decision
1	3.557	1.283	Accept
2	2.103	1.201	Accept
3	1.378	1.138	Accept

PCA= Principal Component Analysis

Figure 4.8 Scree Plot for Sociocultural Component

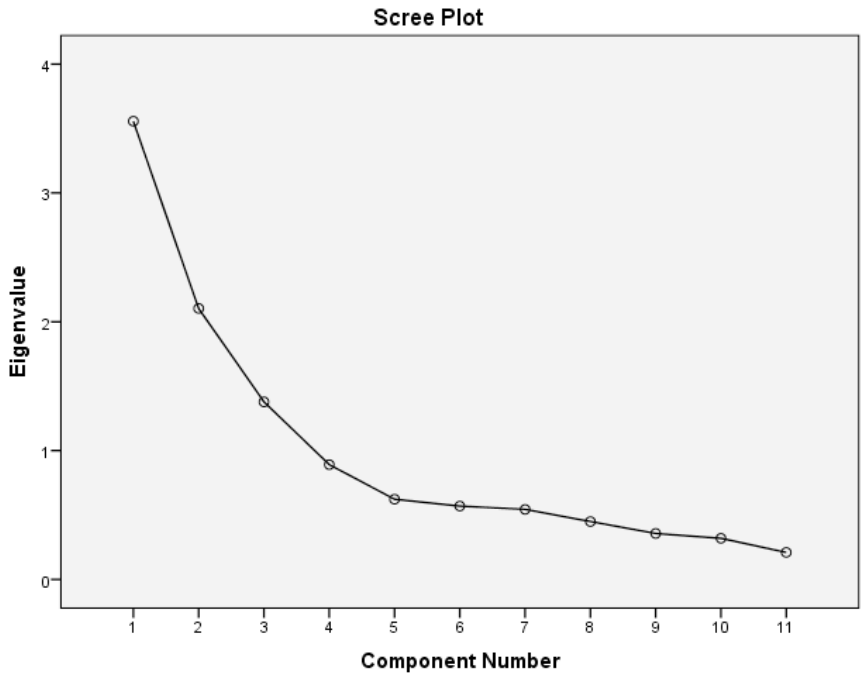


Table 4.24 Pattern Matrix for PCA with Oblimin Rotation of Four Factor Solution of Sociocultural items

Items	Component			Communalities	Cronbach Alpha
	1	2	3		
I was tempted to dine at foreign ethnic restaurants after reading a recipe book/magazine on foreign ethnic food.	.840			.564	
I was intrigued to dine at foreign ethnic restaurants after watching a cooking program on foreign ethnic foods.	.802			.565	.806
I was intrigued to dine at foreign ethnic restaurants after watching a foreign movie.	.765			.569	
I was tempted to dine at foreign ethnic restaurants after an encounter with information on foreign country on the internet.	.758			.638	
I have worked in a foreign country and this has influenced me to dine at foreign ethnic restaurants		.910		.493	
I have studied abroad and this has influenced me to dine at foreign ethnic restaurants.		.907		.789	.797
My travel experience(s) has influenced me to dine at foreign ethnic restaurants.		.628		.786	
My friend(s) influenced me to dine at foreign ethnic restaurants.			-.817	.660	
My family/partner influenced me to dine at foreign ethnic restaurants.			-.758	.656	
My friendship with foreigner(s) living in this country has encouraged me to dine at foreign ethnic restaurants.			-.633	.618	.711
I was tempted to dine at ethnic restaurants after participating in activities held by foreigners living in this country.			-.600	.595	

Extraction Method: Principal Component Analysis
Note: Only values above .4 are reported

4.6.2 Correlation Analysis

Nonparametric Spearman's rank order correlation coefficient analyses were computed to determine the influence of social interaction, travel experience and media exposure on FEFC at FERs. Pallant (2013) suggests using Spearman Rank Order Correlation (rho) to describe the strength and direction of the relationship between continuous and ordinal variables, In addition, monotonic relationships were evident between the variables suggesting that the data meets the assumptions required for Spearman's correlation.

Table 4.25 Relationship between Sociocultural factors and FEFC at FER

Variables	Elements of Cuisine		
	Social Interaction	**Travel Experience**	**Media exposure**
	n = 376, r(p)	n = 376, r(p)	n = 376, r(p)
Frequency of FER Visitation	.03 (.59)	.18** (.00)	-.00 (.99)

**. Correlation is significant at the 0.01 level (2-tailed).

Table 4.18 indicates that a weak positive correlation was found between travel experience and frequency of FER visitation, r = .18, n = 376, p < .001, with high levels of travel experience associated with higher frequencies of FER visitation. However, further analysis suggests that there was no correlation between social interaction and frequency of FER visitation, r = .03, n = 376, p > .05, with high levels of social interaction negatively associated with higher frequencies of FER visitation. Similarly, no correlation was found between media exposure and frequency of FER visitation, r = .00, n = 376, p > .05, with high levels of media negatively associated with higher frequencies of FER visitation. In summary, respondents' decision to consume foreign ethnic food at FERs was influenced mainly by their travel experiences. Neither social interaction nor media exposure had significant importance in influencing the participants to consume foreign ethnic food at FERs. Apparently, exposure to foreign food and culture through various types of media such as the abundant offering of cooking programs on the television today has little impact on the proliferation of FEFC. Likewise, respondents' decision to consume foreign ethnic food at FER was not influenced by their social interaction with their family or friends. Therefore, it could be assumed that direct exposure and authentic experience with foreign

cuisine and culture through international travel has a stronger influence in stimulating the respondents' senses to consume foreign ethnic food.

4.6.3 Variance Analysis

MANOVA was performed to investigate if there were significant differences between demographics and profiles of the respondents with the results of sociocultural factors influence. The independent variables were ethnicity, gender, age, education level, frequency of FER visitation and number of types of FER visited. Preliminary assumption testing was conducted prior to the analysis to assess normality, linearity, univariate and multivariate outliers, homogeneity of variance-covariance matrices, and multicollinearity, with no serious violations observed. The data is robust and does not indicate violations of normality as the smallest cell carries 45 cases. Both univariate outliers and multivariate outliers were checked by performing the procedure for assessing normality. Univariate outliers were detected by inspecting boxplot derived from the procedure. The results indicated that the trimmed mean and mean values are very similar, therefore the outlying cases were retained in the data file (Table 4.23). A multivariate normality test indicated one case (observation id: 18) having squared Mahalanobis distance (D^2) value of 17.86, which exceeds the suggested critical value of 16.27 for three dependent variables as suggested by Pallant (2013, p.298) and therefore it was removed from the data. Subsequently, observation of the scatterplots showed no obvious evidence of non-linearity. Another assessment conducted on the correlation matrix (Table 4.24) revealed no correlation above .80 indicating that the assumption for multicollinearity and singularity has been met. Finally, Box's test results suggest that the data does not violate the assumption of homogeneity of variance-covariance matrices. Sig. value is larger than .001.

Table 4.26 Comparison of Mean and Trimmed Mean from Normality Test

Variable		Statistic
Social interaction	Mean	3.2461
	5% Trimmed Mean	3.2632
Travel experience	Mean	3.0140
	5% Trimmed Mean	3.0127
Media exposure	Mean	3.7184
	5% Trimmed Mean	3.7537

Table 4.27 Pearson Product-moment Correlations Between Dependent Variables

Scale	1	2	3
1. Social interaction	-		
2. Travel experience	.32**	-	
3. Media exposure	.35**	.17**	-

** p <.001 (2-tailed).

Table 4.28 Box's Test of Equality of Covariance Matrices

Box's Test	F	df1	df2	Sig.
Ethnicity	1.362	18	433215.305	.139
Gender	1.377	6	395087.676	.220
Age	1.373	12	58391.369	.170
Education level	1.063	12	389578.893	.387
Frequency of FER visitation	1.658	18	96727.710	.039
Number of types of FER visited	1.023	12	285030.015	.424

4.6.3.1 Differences in Sociocultural Influence according to Ethnic Group

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate ethnic group differences in cuisine alteration.

Table 4.29 MANOVA Results by Ethnic Group

			Mean for Each Group			
			Malay	Chinese	Indian	Indigenous
Instrumental Value	*F*-value	*P*-value				
Overall MANOVA Test						
Wilks' Lambda = 0.88	5.23**	0.00				
Univariate ANOVA Tests						
Social interaction	0.15	0.928	3.25	3.25	3.29	3.21
Travel experience	3.70*	0.012	3.06	3.23	2.78	2.90
Media exposure	9.63*	0.000	3.97	3.59	3.42	3.85

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.017

There was a statistically significant difference between Malay, Chinese, Indian and the indigenous people of Sabah and Sarawak on the combined dependent variables, F (9, 907) = 5.23, p = .00; Wilks' Lambda = .88; partial eta squared = .04. When the results for the dependent variables are considered separately, using Bonferroni adjusted alpha level of .017, two dependent variables reach statistical significance difference. For travel experience, F (3, 375) = 3.70, p = .012; partial eta squared = .03 and media exposure, F (3, 375) = 9.63, p = .000; partial eta squared = .07. An inspection of the mean scores indicates that Chinese reported highest levels of travel experience influence (M = 3.23, SD = .98). Malay reported slightly lower levels than Chinese (M = 3.06, SD = 1.06) but both reported higher levels than Indian (M = 2.78, SD = 1.02) and indigenous people of Sabah and Sarawak (M = 2.90, SD = .80). Further inspection of the mean scores for media exposure influence indicates than Malay and the indigenous people of Sabah and Sarawak both reported higher levels of media influence (M = 3.97, SD = 1.02; M = 2.78, SD = 1.02) than Chinese (M = 3.59, SD = .76) and Indian (M = 3.42, SD = .82).

4.6.3.2 Differences in Sociocultural Influence according to Gender

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate gender differences in cuisine alteration.

Table 4.30 MANOVA Results by Gender

			Mean for Each Group	
			Male	Female
Instrumental Value	*F*-value	*P*-value		
Overall MANOVA Test				
Wilks' Lambda = 0.98	2.46	0.063		
Univariate ANOVA Tests				
Social interaction	0.55	0.459	3.29	3.23
Travel experience	5.59	0.019	3.18	2.93
Media exposure	0.73	0.394	3.68	3.75

MANOVA $*p < 0.05$, $**p < 0.01$
ANOVA $*p < 0.017$

There was no statistically significant difference between males and females on the combined dependent variables, F (3, 375) = 2.46, p = .06; Wilks' Lambda = .96; partial eta squared = .04. When the results for the dependent variables were considered separately, using Bonferroni adjusted alpha level of .017, no single dependent variable reached statistical significance difference.

4.6.3.3 Differences in Sociocultural Influence according to Age

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate age differences in cuisine alteration.

Table 4.31 MANOVA Results by Age

			Mean for Each Group		
Instrumental Value	*F*-value	*P*-value	18 – 29 years old	30 - 39 years old	40 and above
Overall MANOVA Test					
Wilks' Lambda = 0.89	7.58**	0.000			
Univariate ANOVA Tests					
Social interaction	8.96*	0.000	3.37	3.01	3.32
Travel experience	4.38*	0.013	2.95	2.97	3.44
Media exposure	9.29*	0.000	3.87	3.58	3.41

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.017

There is a statistically significant difference between ages on the combined dependent variables, F (6, 748) = 7.58, p = .000; Wilks' Lambda = .89; partial eta squared = .06. When the results for the dependent variables are considered separately, using Bonferroni adjusted alpha level of .017, all three dependent variables reach statistical significance difference. For social interaction, F (1, 376) = 8.96, p = .000; partial eta squared = .05, travel experience, F (2, 376) = 4.38, p = .013; partial eta squared = .02 and media exposure, F (2, 376) = 9.290, p = .000; partial eta squared = .05. An inspection of the mean scores indicates that respondents between 30 and 39 years of age reported lowest levels of social interaction influence (M = 3.01, SD = .74). In contradiction respondents between 18 and 29, and 40 and above years of age reported higher levels of social interaction influence

(*M* = 3.37, *SD* = .76; *M* = 3.32, *SD* = .79). Inspection of the mean scores for travel experience influence indicate that respondents' aged 40 years and above reported higher levels of travel experience influence (*M* = 3.44, *SD* = 1.03) than respondents between 30 and 39 (*M* = 2.97, *SD* = .89) and 18 and 29 (*M* = 2.95, *SD* = 1.02) years of age. Inspection on the mean scores for media exposure influence indicate that respondents between 18 and 29 years of age reported higher levels of media influence (*M* = 3.87, *SD* = .73) than respondents aged between 30 and 39 (*M* = 3.58, *SD* = .82) and 40 and above (*M* = 3.41, *SD* = .94).

4.6.3.4 Differences in Sociocultural Influence according to Education Level

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate education level differences in cuisine alteration.

Table 4.32 MANOVA Results by Education Level

Instrumental Value	*F*-value	*P*-value	Mean for Each Group		
			Diploma and below	Degree qualification	Postgraduate qualification
Overall MANOVA Test					
Wilks' Lambda = 0.94	4.23**	0.000			
Univariate ANOVA Tests					
Social interaction	0.40	0.672	3.25	3.22	3.31
Travel experience	6.32*	0.002	3.26	2.94	2.80
Media exposure	3.10	0.034	3.58	3.82	3.74

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.017

There is a statistically significant difference between education levels on the combined dependent variables, *F* (6, 748) = 4.23, *p* = .000; Wilks' Lambda = .94; partial eta squared = .03. When the results for the dependent variables are considered separately, the only difference to reach statistical significance, using Bonferroni adjusted alpha level of .017, was travel experience *F* (2, 376) = 6.32, *p* = .002, partial eta squared = .03. An inspection of the mean scores indicates that respondents with postgraduate qualifications reported higher levels of travel experience influence (*M* = 3.26, *SD* = 1.02) than respondents with

degree qualifications (*M* = 2.94, *SD* = .97) and diploma, certificate or secondary school qualifications (*M* = 2.80, *SD* = .92).

4.6.3.5 Differences in Sociocultural Influence according to Frequency of FER Visitation

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate frequency of FER visitation differences in cuisine alteration.

Table 4.33 MANOVA Results by Frequency of FER Visitation

			Mean for Each Group			
Instrumental Value	*F*-value	*P*-value	Once a month	Twice a month	Three times a month	Four times or more
Overall MANOVA Test						
Wilks' Lambda = 0.94	2.48**	0.008				
Univariate ANOVA Tests						
Social interaction	1.35	0.259	3.27	3.18	3.44	3.15
Travel experience	4.38*	0.005	2.87	3.11	3.04	3.42
Media exposure	0.12	0.947	3.72	3.77	3.76	3.71

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.017

There is a statistically significant difference between frequencies of FER visitation on the combined dependent variables, *F* (9, 901) = 2.48, *p* = .008; Wilks' Lambda = .94; partial eta squared = .02. When the results for the dependent variables are considered separately, the only difference to reach statistical significance, using Bonferroni adjusted alpha level of .017, was travel experience *F* (3, 372) = 4.38, *p* = .005, partial eta squared = .03. An inspection of the mean scores indicates that respondents with once a month FER visitation reported slightly lower levels of travel experience influence (*M* = 2.87, *SD* = .96) than respondents with three times (*M* = 3.04, *SD* = .91) and two times (*M* = 3.11, *SD* = .94) FER visitation in a month. Respondents with four times or more FER visitation in a month reported highest levels of travel experience influence (*M* = 3.42, *SD* = 1.4).

4.6.3.7 Differences in Sociocultural Influence according to Number of Types of FER Visited

The following presents the results of a one-way between-groups multivariate analysis of variance to investigate number of types of FER visited differences in cuisine alteration.

Table 4.34 MANOVA Results by Number of Types of FER Visited

			Mean for Each Group		
Instrumental Value	*F*-value	*P*-value	3 – 4 types of FER	5 – 6 types of FER	7 and above types of FER
Overall MANOVA Test					
Wilks' Lambda = 0.91	6.34**	0.000			
Univariate ANOVA Tests					
Social interaction	0.42	0.657	3.28	3.20	3.23
Travel experience	15.53*	0.000	2.79	3.03	3.51
Media exposure	0.16	0.855	3.71	3.76	3.71

MANOVA *p < 0.05, **p < 0.01
ANOVA *p < 0.017

The results above indicate a statistically significant difference between number of types of FER visited on the combined dependent variables, F (6, 748) = 6.34, p = .000; Wilks' Lambda = .91; partial eta squared = .05. When the results for the dependent variables are considered separately, the only difference to reach statistical significance, using Bonferroni adjusted alpha level of .017, was travel experience F (2, 376) = 15.53, p = .000, partial eta squared = .08. An inspection of the mean scores indicates that respondents who had visited seven or more types of FER reported higher levels of travel experience influence (M = 3.51, SD = .99) than respondents who had visited between five to six (M = 3.03, SD = .97) and between three to four types of FER (M = 2.79, SD = .93).

In summary, significant differences were found between most demographics and profiles of the respondents on the results of sociocultural factors' influence except for genders. The results suggest that Chinese respondents' visitations to FERs are influenced by travel experience while Malay and the indigenous people of Sabah and Sarawak are influenced more by media exposure. The results suggest that different age groups of respondents are influenced by different sociocultural factors. Younger generations (18 to 29 years of age; 30 to 39 years of age) in general gained knowledge about foreign ethnic cuisine mainly

from the media. However, older respondents' (40 years of age and above) visitation to FERs is more influenced by their travel experience. It is assumed that older generations are more stable economically than younger generations. They may travel more thus travel experience plays a greater role in influencing them to consume foreign ethnic food at FERs. Probably, the same reason may be expressed with regard to level of education as highly educated respondents tended to report greater travel experience influence than respondents with lower educational backgrounds. Further, findings also support the relationship between travel experience and FEFC that was established earlier in the chapter. Significant differences were also found between frequencies of FER visitation on the importance of travel experience. Frequent FER patrons indicated higher travel experience influence. Finally, respondents who had visited a greater number of types of FER also indicated higher influence of travel experience.

4.7 Summary

A total of 380 completed surveys allowed the assessment of levels of cuisine alteration in Malaysia in association with FEFC. The study revealed that the proliferation of FEFC has had some negative impacts on the dominant culture's cuisine. The results suggest that proliferation of FEFC may be altering the culinary rule, basic ingredient and cooking technique of the dominant culture's cuisine. The MANOVA results suggest that there is a statistically significant difference between different average frequencies of FER visitation and the level of alteration of cuisine. Higher visitation to FER tends to lead to higher alteration of basic ingredient, cooking technique, and culinary rule. Similarly, a higher number of types of FER visited leads to higher alteration of basic ingredient, cooking technique, and culinary rule. Overall, respondents from all four major ethnic groups reported some form of alteration to all four key elements of cuisine, suggesting that all four major ethnic cuisines of Malaysia are affected by the proliferation of FEFC. In general, respondents reported incorporating foreign ethnic cuisine elements into the local cuisine's culinary rule and flavour principal more than into basic ingredient and cooking technique.

Further findings indicate that Malay, Chinese and Indian respondents are more familiar with preparing and serving foreign ethnic food than the food of the indigenous people of Sabah and Sarawak at home. Malay respondents in particular were found to have prepared

and served the highest amount of foreign ethnic food at home. However, Chinese respondents performed the highest level of alteration for all four key elements of cuisine, suggesting Chinese Malaysian cuisine as the most altered Malaysian ethnic cuisine. The findings therefore validate the notion that FEFC is altering the dominant culture's cuisine (Crang & Cook 1996; Mitchell 1999; Teresa 2002; Cwiertka 2003; Alexandratos 2006; Mitchell 2006; Germann Molz 2007; Möhring 2007, 2008; Bak 2010). Further findings suggest that increased consumption of foreign ethnic food at FERs leads to higher alteration of cuisine. A consistent trend was detected on basic ingredient, cooking technique, and culinary rule. Similar results can be observed with the number of types of FER visited. An increase in the types of FER visited also lead to reports of higher levels of alteration of basic ingredient, cooking technique, and culinary rule.

The analysis also investigated the significance of social interaction, travel experience and media exposure in influencing FEFC at FERs. The results indicate that significant relationships only exist between travel experience and FEFC. This finding generally is parallel with previous studies that stated cultural experience associated with visitation to foreign country as one of the most significant factors that will influence FEFC (Fonseca & Malheiros 2004; Verbeke & López 2005; Robinson 2007; Wood & Munoz 2007; Bak 2010; Farrer 2010; Chi & Jackson 2011; Choi, Lee & Cho 2011; Duruz 2011a). MANOVA results indicate that there are statistically significant differences between frequencies of FER visitation and travel experience, and also between numbers of types of FER visited and travel experience. Participants with a higher FER visitation frequency reported a higher importance of travel experience influence. In parallel, participants who had visited higher number of types of FERs reported a higher importance of travel experience influence. However, the study has failed to find evidence of an association between social interaction and FEFC. A similar finding was derived on the association between media exposure and FEFC.

The following table summarises the quantitative analyses findings in relation to the proposed hypotheses, however a detailed discussion of each hypothesis will be presented in Chapter 6.

Table 4.35 Summary of Quantitative Analysis Results

No.	Specific Objectives		Hypotheses	Statistics	Results
1.	Evaluation of emerging consequences of foreign ethnic food consumption on the dominant cultural setting.	H1a	There is a relationship between foreign ethnic food consumption and the alteration of basic ingredient.	Spearman	There was positive relationship between FEFC and the alteration of basic ingredient (r=.21, p<.01).
		H1b	There is a relationship between foreign ethnic food consumption and the alteration of cooking technique.		There was positive relationship between FEFC and the alteration of cooking technique (r=.21, p<.01).
		H1c	There is a relationship between foreign ethnic food consumption and the alteration of flavour principal.		There was negative relationship between FEFC and the alteration of flavour principal (r=.07 p>.05).
		H1d	There is a relationship between foreign ethnic food consumption and the alteration of culinary rule.		There was positive relationship between FEFC and the alteration of culinary rule (r=.22, p<.01).
					Supporting Findings
				MANOVA	There was a statistically significant difference between frequencies of FER visitation on the combined dependent variables, *F* (12, 979) = 2.60, *p* = .002; Wilks' Lambda = .92; partial eta squared = .03. Higher visitation to FER leads to higher alteration of basic ingredient, cooking technique, and culinary rule. Higher number of types of FER visited leads to higher alteration of basic ingredient, cooking technique, and culinary rule.
				Descriptive	Malay, Chinese and Indian respondents prepared and consumed more foreign ethnic foods at home (*M* = 3.09; *M* = 2.86; *M* = 2.76) than the indigenous foods

of the people of Sabah and Sarawak (*M* = 3.09; *M* = 2.86; *M* = 2.76).

Malay respondents reported the highest average mean (*M* = 3.09) for cooking and serving foreign ethnic food at home.

Top five popular foreign ethnic food types cooked and served at home were Italian food (31.3 per cent, N = 119), Thai food (10. 5 per cent, N = 40), French food (7.1 per cent, N = 27), Japanese food (7.1 per cent, N = 27), and Middle Eastern (5.5 per cent, N = 21).

The incorporation of foreign elements into the dominant's culture cuisine can been seen in all four key components. The incorporation of foreign ethnic cuisine elements into local cuisine is highest with culinary rule (*M = 2.82*), followed by flavour principal (*M* =2.74), basic ingredient alteration (*M* = 2.42) , and cooking technique alteration (*M* = 2.33).

Each ethnic group reported culinary rule as the most altered element of cuisine (Chinese, *M* = 2.90; Malay, *M* = 2.81; Indian, *M* = 2.80; indigenous people of Sabah and Sarawak, *M* = 2.75), followed by flavour principal (Chinese, *M* = 2.81; Malay, *M* = 2.74; Indian, *M* = 2.72; indigenous people of Sabah and Sarawak, *M* = 2.71).

Chinese respondents reported the highest alterations for all four key elements of cuisine (basic ingredient, *M* = 2.62; cooking technique, *M* = 2.47; flavour principal, *M* = 2.81; culinary rule, *M* =

					2.90).
2.	Evaluation of the influence of sociocultural factors on foreign ethnic food consumption in the dominant cultural setting.	H2a	There is a relationship between social interaction and foreign ethnic food consumption.	Spearman	There was negative relationship between social interaction and FEFC (r=.03 p>.05).
		H2b	There is a relationship between travel experience and foreign ethnic food consumption.		There was positive relationship between travel experience and FEFC (r=.18, p<.01).
		H2c	There is a relationship between media exposure and foreign ethnic food consumption.		There was positive relationship between travel experience and FEFC (r=.18, p<.01).
					Supporting Findings
				MANOVA	Participants with a higher FER visitation frequency reported a higher importance of travel experience influence. Participants who had visited a higher number of types of FER reported a higher importance of travel experience influence.

Chapter 5

Qualitative Analysis Results and Findings

5.1 Introduction

Chapter Five presents the results and significant findings of the study based on the analysis of the qualitative data. The qualitative data has been analysed using thematic analysis via NVivo version 10 software. The thematic analysis focuses on developing major themes to examine the influence of FEFC at FERs on the alteration of the dominant culture's cuisine and has been approached from a deductive manner guided by the researcher's theoretical interest of the phenomenon under study. The chapter starts with a brief description of the participant demographic and profile, followed by a discussion of the sociocultural factor(s) that has significant impact in influencing the participant's foreign ethnic food consumption at FERs. The following section presents a total of ten basic themes clustered under three organising themes that are examined further in the discussion section. To conclude, the identified themes are structured using thematic network analysis in the final section. The summary of the discussion is presented in a table and in a diagram illustration.

5.2 Demographic and Sample Profile

A total of twenty participants were interviewed for the qualitative approach of this research. The samples for the qualitative investigation were randomly drawn from the same population employed in the quantitative investigation section. Participants are the group members of various Malaysian-based food-related groups on Facebook that live in Klang Valley. The sample size was made up of five participants from each major ethnic group in Malaysia. The majority of the respondents were between 35 and 40 years of age, representing 55% (n = 11), 30% (n = 6) were between 25 and 30 years of age, and another 15% (n = 3) were between 31 and 34 years of age. All had tertiary level qualifications: half of the participants (n = 10) had a postgraduate qualification, 40% (n = 8) had an undergraduate qualification and 10% (n = 2) had a diploma qualification. The interviewees

came from various occupational backgrounds grouped as professionals (n = 10), and clerical and administrative workers (n = 4). The remaining were housewives (n = 4) and students (n = 2). Fifty per cent of the respondents were married with children, 10% were married without children and 40% were single. Table 5.1 shows a demographic profile summary of the above described respondents.

Table 5.1 Demographic and Profile Details of the Respondents

Characteristic	**Frequency**	**Percentage**	**Cumulative Percentage**
Gender			
Male	1	05.0	0.05
Female	19	95.0	100.0
Ethnicity			
Malay	5	25.0	25.0
Chinese	5	25.0	50.0
Indian	5	25.0	75.0
Indigenous People of Sabah and Sarawak	5	25.0	100.0
Age			
25-30 years old	6	30.0	30.0
31-34 years old	3	15.0	45.0
35-40 years old	11	55.0	100.0
Education			
Postgraduate	10	50.0	50.0
Undergraduate	8	40.0	90.0
Diploma	2	10.0	100.0
Occupation			
Professionals	10	50.0	50.0
Housewives	4	20.0	70.0
Clerical and administrative workers	4	20.0	90.0
Students	2	10.0	100.0
Marital Status			
Married with children	10	50.0	50.0
Married with no children	2	10.0	60.0
Single	8	40.0	100.0

5.3 Sociocultural Significance in Influencing Foreign Ethnic Food Consumption at Foreign Ethnic Restaurants

The qualitative analysis did not find any significant trend on the importance of social interaction, travel experience, and media usage. It could be deduced that all three factors share similar importance in influencing FEFC at FERs. In regards to social interaction, more than one-third of the respondents noted that they were influenced to try foreign ethnic food at FERs either by their family or friends. It appears that families and friends both had a significant influence on the participants' decision to consume foreign ethnic foods. Not many of the participants have foreign friends living in the country and they rarely attended foreign events held in the country. One of the participants (CMK) noted that she has foreign friends living in the country and has attended events organised by a foreign embassy. Even so, her decision to consume foreign ethnic food at FERs as associated with the media and not her foreign friends. For this group of participants, family members and close friends were influential because they were reasoned to be reliable and trustworthy, supporting the notion that word-of-mouth is the most powerful marketing tool there is in restaurant promotion. For instance:

> For me it is social interaction because I belief in what people say and recommend. Particularly my friends … Besides the food, I go to the restaurant because I was influenced by what I hear from my friends. Like you know Saba restaurant in Cyberjaya. I went there because my friends told me it is good [IU].

> I would say social interaction plays an important role in influencing the desire to consume foreign ethnic food at foreign ethnic restaurant. We were influenced mostly by our family members and close friends. Family and friends are always the best marketing tools; their suggestions are always dependable [BE].

With an average of three visitations to FERs in a month, consumption of foreign ethnic foods at FERs fits the description of a social and leisure activity. An irregular visitation demonstrates that participants still rely on local food for their daily meals. FEFC at FERs is rather an embodiment of a cosmopolitan lifestyle – a way of escaping the mundane everyday diet and life. A FER is a place where the participants go on the weekend to spend time with family and friends, the majority of respondents noted that they usually dine at FERs with family and friends. As described by participant IK, 'We normally dine out at these restaurants in the weekend. You know, we eat out once in a while, spend time together or with friends trying out new eating spots and food' [IK]. In addition, more than half of the respondents noted that they were driven by the desire to experience new flavours and learn about foreign culture. Dining out at FERs is also a way in which the

participants advance their openness towards foreign culture and adventurous palate. For example:

> I am the type that loves to eat different types of food. So I would search for authentic foreign restaurants. If the first visit was pleasant and I like the food I will go again [CS].

> I go to foreign restaurants because I want to taste something different [BS].

Another one-third of the respondents' decision to dine and consume foreign ethnic food at FERs was related to media exposure. However, there is no obvious agreement on the type of media influential in their decision to consume foreign ethnic food at FERs. Participants sometimes reported they were influenced by a combination of print and electronic media. Overall, television programs as a key influencing factor were mentioned more often (12 times) than any other types of media such as print media (4 times) and the Internet (4 times). The various television programs include food-related programs featured on a food, travel and living channel, documentaries and foreign drama series and movies. For example:

> … nowadays we have TLC and AFC. I would say TV programs such as cooking programs influenced me the most. I am also influenced by documentaries [MN].

> Of course media such as travel and living channel. I love watching food programs such as 'Jalan-jalan Cari Makan' and 'Ho Chak'. It gives good information about restaurant scene in Malaysia [BJA].

Interestingly, a couple of respondents elaborately described how they were intrigued to consume foreign ethnic food when exposed to foreign drama series and movies. They were inspired to experience foreign ethnic food after watching foreign food culture featured in some foreign programs.

> Media influenced me the most to consume food at these restaurants. When I was young in my teenage years Japanese drama series were very popular. I was attracted to their food culture featured in the series. Then came the Korean serial drama. So I always curious about the way they eat like for example why they eat soup on several events like birthday and others. Why do they consume seaweed soup on their birthdays? So was intrigued to try it out [CS].

> Media influenced me the most of course. TV most probably and the Internet. I watch a lot of Korean drama series and movies. Basically I was exposed first by watching TV. Most of the time, I was influenced by Korean drama series. For me, I based on whatever it is that I watched. In Korean drama they usually eat in the morning and they eat big breakfast in the morning. In a way, when I watched… they looked so delicious, I was intrigued to try the food…how does it taste? Because of that, it

> actually picked my interest to try a lot of the dishes I saw in TV like *kimchi jigae* [MM].

Meanwhile, print media influences were limited to food magazines and recipe books. Food columns in magazines were referred to when they wanted to gain information about foreign foods. For example one participant acknowledged, 'Through TV or magazines there are so many information that you can get about different types of food and cooking style' [CD]. Another participant mentioned that as a chef she reads a lot of recipe books and she was inspired to try out foreign ethnic food through her readings: '… recipe books because I work in the restaurant industry' [BS]. In addition, new media such as food blogs were also noted as a source of inspiration to try out foreign ethnic food. As one participant noted, 'I would say I was mostly swayed by the posting in food blogs. Restaurant reviews in blogs and all' [IS]. It appears that the information gained from the various types of media is as significant as social interaction influences. Perhaps the common saying that people 'eat with their eyes first' is relevant as detailed images of foreign food and its related culture featured in various television programs have managed to influence the participants to consume foreign ethnic food at FERs.

In the interim, some participants acknowledged that their decision to try out a certain type of foreign ethnic food at an FER was influenced by their travel experiences. This group of participants were well travelled and highly exposed to foreign culture and cuisines. Consequently, they have acquired a taste for foreign food. For instance:

> Travel experience is number one, followed by media and social interaction. Yes when I was in the UK. I have travelled to Austria, France, and Germany. Exposure to different flavours has educated my taste buds. Like my experience in Greece has really open up my taste buds to love tomato based cuisine and olive [MA].

> The most would be travel experience. I have been to Korea and stayed there for three months and that was when I acquired the taste for Korean food. I have been to Vietnam and love *phoa* … I was studying abroad; I mixed around with the international students. Sometimes when we got together everybody cooks and share our traditional food. We got to taste one another cuisine. So this experience has some influence on me [BJE].

Having travelled or lived in foreign countries, these participants are familiar with eating foreign ethnic food and continue to do so after returning to their home country. In a different scenario, well-travelled individuals have a significant role in influencing some of the participants to consume foreign ethnic food. For example, participant CS noted that although media influenced her most to consume foreign ethnic food, her desire for

Japanese food was specifically influenced by her friend. She explained, 'But I would say for Japanese food, I was influenced by my friend who has been living in Japan for the past twenty years' [BJE]. In addition, another participant acknowledged that her decision to consume foreign ethnic food at FERs was largely influenced by her husband. She mentioned that her husband is a frequent traveller therefore his familiarity with foreign ethnic cuisine has been responsible for introducing her to a variety of foreign ethnic foods.

> My husband influenced me a lot. He is a frequent traveller therefore he has a soft spot for foreign foods. He will definitely suggest me the food that he has tasted and he will bring us out to restaurants to try the food [IK].

5.4 Changing Lifestyle

5.4.1 Busy Lifestyle

The decreased production and consumption of traditional food maybe be related to respondents' busy lives. The desire to simplify cooking techniques and the usage of convenience products are driven mainly by reducing time allocation for preparation and home cooking. As noted by almost half of the respondents, changes in Malaysian cuisine can be seen through the simplification in various elements of the cuisines. In their attempt to explain the reasons behind these changes, they reflected on the time available for cooking local dishes, and how that differed from the experiences of older generations.

> Probably the changes are on the preparation techniques. We no longer pound all the ingredients for cooking but instead we buy all these convenience paste. This is the big change that I can see. Because we don't have the time to prepare and cook our food like how our grandparents did. It is difficult to find Malaysian food that is purely authentic [BJE].

> I think it is getting easier to do. I mean I don't have much background on cooking. But then I think in the older years the cooking processes took longer timer. There was no shortcut. But now there are so many shortcuts. You can get all these prepared convenience paste and all. To me it tastes just as good [CM].

This trend is transmitted into the type of foreign ethnic food participants normally cooked and consumed at home. Equally, the incorporation of foreign ethnic foods into the local diet is limited to a simple and easy approach to food preparation. This is one of the most desirable factors mentioned by the respondents. A working mother, like participant MN, admitted to cooking Italian, Western and Thai food at home due to the simplicity of the recipes and availability of the foreign ethnic ingredients.

> I cook Italian food at least once a week. Besides Italian, I usually cook Western food at home and sometimes *tom yum*. I favour Italian cuisine because it is convenient, easy access to the ingredients that is similar to Western food. For working mother like me, these are the easiest to prepare particularly Western food. I spent my weekend with cooking. Pack and freeze them in the fridge [MN].

A similar reason was given by other participants of various marital statuses. Even for singles like participant BS, simplicity and convenience of a recipe have a big influence on their decision to cook foreign ethnic food. BS noted, 'I do like Korean food better but if I want to cook I would rather cook Italian because it is simpler to prepare.' Meanwhile, for participants who favour a specific foreign ethnic cuisine, a demanding recipe usually means that they avoid preparing these dishes at home. As stated by participant ME:

> I like Japanese food the most but I cooked mostly Italian food at home. This is because Japanese food like sushi is difficult to prepare. Even my children and mother love sushi. My mother wants me to make sushi at home but it is tedious to make [ME].

Indeed pasta was mentioned by majority of the respondents as the most common foreign ethnic food cooked and consumed at home. Besides simple and easy to prepare, pasta was described by the respondents as 'child friendly' and a 'one-dish meal.' Despite a growing interest in cooking and consuming foreign ethnic food at home, the overall trend is confined by busy lifestyles. Other foreign ethnic foods commonly cooked and consumed also fall into the category of simple and easy to prepare. Participants mentioned other foreign ethnic foods such as *tom yum*, Western foods such as roasted chicken and pizza. The convenience of the cooking technique paired with the availability of convenience products appears to be favourable to the cosmopolitan society. For example:

> I only cook spaghetti. I make spaghetti very often because my husband loves it with chicken gravy. I just buy 'Prego' that tomato sauce. Other than that chicken barbecue which I cooked in the oven [IM].

> I usually use readymade pizza base, pasta sauce, frozen puff pastry, and all these preserved meat such as corned beef, ham, bacon or luncheon meat and other convenience products. Like for *tom yum*, I use *tom yum* paste. I have never cooked it from scratch [IL].

Even for some participants who regularly cook other types of foreign ethnic foods, convenience still plays a major factor in their decision for cooking foreign ethnic food at home. For example participant BJE talked about her recent passion for cooking Western food at home. She frequently cooked Western food because of its convenience. According to her, 'Our traditional food is a must but recently I cook more of the Western kind of food

because it is easy to prepare. Sometimes it is an everyday meal, I cook it fast' [BJE]. Another participant regularly cooks Korean and Japanese food because of its simplicity and convenience. However, her cooking is limited to a much simpler dish such as soup.

> I always cook *kimchi* soup and seaweed soup at home. For Japanese food, I have cooked Japanese curry and sometimes I made sushi because sushi is a bit difficult to prepare. I cook *kimchi* soup like once a month. But I cook seaweed soup regularly. Another soup that I cook at home is *miso* soup [CS].

Either way, the decreased production and consumption of local food and the alteration of the dominant culture's cuisine with foreign ethnic cuisine elements is confined by the participants' lifestyle. Their busy lifestyle is translated into the types of food they consume at home.

5.4.2 Healthy Lifestyle

More than half of the participants related the transition from eating and consuming local to foreign ethnic food partly to cater to their healthy lifestyles. Participants talked about nutritious ingredients and healthy cooking techniques to improve their healthy lifestyle. Some participants acknowledged that they favour certain foreign ethnic cuisine such as Japanese and Korean because they perceived these cuisines as being healthy cuisines.

> I like Japanese cuisine the most. It is healthy. I like sushi. It is fresh and not oily [ME].

> My favourite is Korean because of the simplicity of the taste. They use a lot of natural ingredients. They don't use a lot of M.S.G what not. I like the clean and unique taste of Korean dish. Although some of the dishes are not that simple to make [MM].

Some participants' consumption of foreign ethnic food focuses on certain types of foreign ethnic ingredients which are valued for their nutritional and medicinal benefits. For example, participants CM and MA admitted replacing rice with foreign grains such as couscous and quinoa which are consumed together with other local dishes.

> I love quinoa. It is way beyond local. So I cook it almost every single day. It is my staple now instead of rice. I make salads out of it. I even combine it with local dishes. I eat plain quinoa with curry for examples, saucy fish dishes, and fried fish. Quite often, yes [MA].

> Instead of eating rice, I like eating couscous. Not only it is a healthy option but also it is also easy to prepare and it tastes good … Also quinoa but it is a bit expensive [CM].

For participants like CS and IM, they used foreign ethnic ingredients in cooking local dishes because they believed in the health benefit of the ingredients as a form of prevention to serious illnesses.

> I would mix some *miso* paste in my noodle soup. I forced my son to eat it. I forced my son and sometimes my husband to eat *miso* because I believe it can prevent cancer [CS].

> Olive oil is a staple ingredient in my kitchen. I use olive oil to cook my Indian food to cook curries and more. Mainly for health reason [IM].

In addition, some foreign ethnic cuisine cooking techniques are also believed to be a healthier way of cooking food. Therefore they are adapted in producing some local dishes in which some cooking techniques are perceived to be unhealthy.

> Because we put extra attention on our health and wellbeing nowadays, so we use a lot of grilling and roasting. We no longer use normal oil for cooking. We use olive oil and grape seed oil for cooking [BJE].

> I have tried roasting or baking some of my chicken recipes instead of frying that was mainly because I want to make it a healthier dish [IK].

Reasonably, experience in consuming foreign ethnic food has exposed the participants to wider options for meeting their specific diet requirements. The alteration of the dominant culture's cuisine with foreign ethnic cuisine elements may be associated with the desire for a healthy lifestyle. The various elements of foreign ethnic cuisines that are perceived as healthy and nutritious have been adapted and adopted into the dominant culture's cuisine.

5.4.3 Diversifying Food Taste and Diet

Consumption of foreign ethnic food at FERs implies greater meaning than a mere social and leisure activity. It manifests the openness of the participants toward foreign culture and therefore the whole process can be evaluated as a cultural learning experience. The results of the interview analysis disclose that participants constantly seek out novel flavours to fulfil their gustatory curiosity. The shift from traditional and local to a global consumption reflects the modernisation of the society and in correspondence, the homogenisation of local food consumption. The majority of respondents associated their consumption of foreign ethnic food at FERs with an exploration of new flavours. They noted that they went to FERs mainly because they wanted to try out foreign foods. As noted by participant CD,

‘I would like to try something different and taste different cultures’ [CD]. Another participant mentioned, ‘Sometimes you just want to have a change, something out of your normality’ [BJE].

The notion that Malaysians are adventurous eaters is affirmative. Many individuals are not hesitant to try out something novel. A number of participants clearly indicated that they are adventurous eaters and are always seeking the unfamiliar cuisine to challenge their taste buds.

> I love to adventure food. I am a foodie. I love trying out different flavours as long as it is ‘Halal’ and edible, I would definitely try it [MA].
>
> I think my family and I are quite adventurous. We can travel far out just for food or something different and new [CD].

Even for the less adventurous eaters, consumption of foreign ethnic food is becoming increasingly common. Suggestions from family and friends have a significant influence on their decision to dine at FERs. They noted that they developed interest in foreign ethnic food as their friends and family have already experienced it. As participant IM and IU mentioned:

> Frankly speaking, I am not familiar with foreign food. But after I got married, my husband is the type that loves consuming foreign food. That is how I got addicted to foreign food, more than my husband [IM].
>
> I go to the restaurant because I was influenced by what I hear from my friends. Like you know Saba restaurant in Cyberjaya, I went there because my friends told me it is good [IU].

The diversification of food taste and diet is further stretched when the participants talked about the need to escape the mundane eating routine. Not one participant relates FEFC at FERs with the general perception of evoking memories of a vacation to a foreign land. However, the experience was regarded as a way of escaping the mundane diet. Respondent BJE and IK described how they turned to foreign ethnic food to spice up their diet:

> Sometimes I just want to experience new taste. When I am bored with the local food, I would try something else [BJE].
>
> Sometimes we just want to eat out. Spent time with my husband and children during the weekend and eat something that we don’t normally consume at home [IK].

It is common for each ethnic group in Malaysia to produce and consume other local ethnic foods at home. Almost half of the participants noted that Malaysians are enjoying greater

varieties in their diet. After so many years of acculturation, each major ethnic group in Malaysia gracefully embraces each other's cuisine and culture. As a result, various local delicacies reflect the multicultural image of the nation. Despite this plurality, some participants also noted that the need for variety is on the rise as the locals are incorporating foreign food in their diet. The diversification of food taste and diet is translated into the proliferation of foreign cuisine in the domestic setting. Indeed, all participants admitted cooking and consuming foreign ethnic foods at home. Participants commented that they were not used to consuming foreign foods when they were young or when they were still staying with their parents. Their meals at home were restricted to their family traditional foods with the addition of other local ethnic foods. But now, the cooking and consuming of foreign food at home is relatively common.

> My family is no exception; sometimes we eat Italian, Korean and Japanese. We cook these foods at home and sometimes we eat out [BS].

> More variety of course, we tend to alter the ingredients to meet our tastes. We add some Western, Japanese, Thai, Italian and other foods to the family menu [BE].

5.5 Waning Interest in Traditional Cuisine

5.5.1 Decreased Production and Consumption of Traditional Food

The decreased production and consumption of traditional food is apparent – all participants reported cooking a variety of foods at home not limited to their own ethnic cuisines. More than one-third of the respondents (n = 7) that they cooked more other Malaysian ethnic and foreign food than their own ethnic food at home. A higher demand for variety and the increasing production of foreign food at home means little priority and opportunity for the maintenance of local cuisines. Half of the participants stated that, unlike their parents who still depend strictly on their traditional family cuisine, their home cooking had diversified a lot. Seemingly, these participants associated the maintenance of the local cuisines with the older generation. For example, as mentioned by participant BJE, 'In my family, there are traditional foods that still maintained its authenticity, because we still have middle-aged generation in our longhouse' [BJE]. Another participant reflected on how different her cooking is compared to her mother's. She stated:

> There are so many changes in my family culinary tradition. For example, my mother cooks mung bean curry, white bean curry and others. I don't because my husband

> doesn't like it. Unlike like my mother, I cook a variety of food from Indian, Chinese to Western food. As for Indian cooking, my mother uses *batu giling* but I use blender. Totally different … I cook mainly simple dishes. Something simple like stir-fries or noodle dishes and simple Indian dishes [SI].

However, the continuity of local culture and tradition is not the responsibility of the elder but rather the younger generation. The repercussion of abandoning traditional family cuisine is palpable. If not practiced and maintained by the current and younger generations, local cuisine traditions or food will diminish or totally disappear. A couple of the respondents demonstrated how their ethnic cuisines' culinary rule has changed over the years as the older generation is aging and the younger generation has little knowledge or interest in embracing the local food culture and tradition.

> But now we don't prepare boiled cassava at home. That's the problem. We eat bread for breakfast, no more these root vegetables. We used to have boiled banana or baked banana for breakfast but it is very rarely done by the local. Now we eat bread, noodles and *nasi lemak* [BR].

> We used to prepare and have our new year's dinner at home but again because most of my uncles and aunties are older. They don't want to cook. So for the past five years we have been eating out at restaurants……For the past few years we simply bought the dishes. There are those restaurants that sell these kinds of soups, like fried fish and soups. We just order and collect [CD].

The decreased production and consumption of traditional foods is apparent for time-pressed family. People have less desire to cook and their busy lifestyle simply prevents them from being able to spend long hours in the kitchen producing traditional food, particularly those that are arduous and lengthy. The trend is apparent not only to working participants but also for a fulltime housewife like participant CMK. She stated:

> *Peranakan* dishes take a lot of work and I am a lazy chef. I have a family with my boy and all. So I need to cook things fast. For me to make the *rempah* and get all these things, it's a little of a hassle … My mum due to work and things like that, she has also stopped cooking as much as she used to [CMK].

Similarly, participant IS noted that her cooking focuses mainly on simple and light dishes. Although she has a collection of her mother's recipe, she rarely cooks them. She admitted that she has no knowledge of the preparation of some of her ethnic staple dishes. 'I rarely cook what my mother cooks. Mostly simple Indian dishes. I can make dishes like chicken curry but I don't know how to make *idli, thosai* and all' [IS].

The scenario is pretty worrying as traditional food knowledge is ineffectively transmitted to the younger generations. Nearly half of the respondents claimed that they learned about their family traditional cooking mainly through observation, without a proper hands-on experience. Some only developed a passion for cooking after they got married and had children of their own. Meanwhile, only a quarter of the respondents have documented their traditional family recipes either in recipe books, files or in blogs. As a result, participants noted that they don't have the knowledge and skills to cook some of their traditional foods. For instance:

> As for me, I am not that good at cooking traditional food. I did not learn from my mother. She won't allow us to come to the kitchen. We were asked to focus on our study … I got married at a very young age after I graduated from college. So I have got no time to learn my traditional cuisine. Sometimes I regret. There is very little Indian food that I can cook. For example *thosai* and *vadai* something like that [IM].

> I have never been formally trained by my mother. I just see how my mother and the elderly prepared traditional foods. We have some traditional foods that require the cook to follow certain rules or I would say traditional beliefs. For example, there is a kind of *kueh* we call *kicim* cake, this cake is made only if there is a death in the family … the younger generation like me has never had the chance to master the technique of making this *kueh*. We only get to observe [BJE].

If people continue to move away from traditional forms of cooking towards convenience options, there is a high possibility that the local cuisines will become extinct. The concern is evident; one participant regrettably informed the researcher that one of his family *rendang* recipes was lost with the demise of his grandmother.

> Basically my grandma was the main cook for the family. The recipes were transferred down over the generations. But of course now I do cook *rendang hijau*. However there is another *rendang* which I failed to imitate her recipe. It is lost in translation I would say [MA].

Even with the help of technology in the preparation of food at home, the production of traditional food continues to decline. The simplification of cooking technique is perceived as necessary to meet changing and busy lifestyles. More than one-third of the participants praised technological advancement for simplifying the preparation and cooking of food. The usage of modern kitchen appliances was said to have little modification to the local cuisines. As mentioned by participant BJA and CM:

> I don't like to spend so much time in the kitchen so to me it is just about the 'longcut' and the shortcut. Because I am working and my time is kind of quite flexible [CM].

> Today, Malaysian cuisine is simpler, easier to prepare, simplified and has been modified … There are some modifications and therefore alteration of the taste. But the cooking method of these two dishes remained the same [BJA].

Additionally, to cater for the hectic cosmopolitan lifestyle, 30% of the participants (n = 6) noted that they have either simplified the cooking technique or turned to convenience products in producing traditional foods. However, the participants claimed that the authenticity of the flavour and taste remain.

> We now use modern kitchen equipment such as blender and what not. Despite all these we still maintain the authentic flavour of our cuisine. [BJE].

> I have tried cooking curry in the microwave. It's easy and fast. Just to make things easier. It is very common. For lamb the way we cut the meat is the same but maybe because lamb takes longer time to cook thus I cook in pressure cooker [IL].

The lessening of the production of traditional foods is particularly noticeable among the indigenous people of Sabah and Sarawak participants. All five participants claimed that they cooked more of the other local foods such as Chinese and Malay food at home since they resided in the Klang Valley. One particular reason, discussed by the participants who originated from the Island of Borneo (West Malaysia), for abandoning their traditional cuisine is the difficulty of finding their ethnic cooking ingredients in the Klang Valley. It appears that the decreased production of traditional foods is also a repercussion of rural-urban migration. Having resided in the Klang Valley and going through an acculturation process, the indigenous people of Sabah and Sarawak participants have abandoned their ethnic cuisine and have adopted the cuisine and food cultures of the Malay, Chinese and Indian of the peninsular.

> It is very hard for me to cook my traditional dishes at home. Because some of the ingredients are not available here in the Klang Valley thus I cook with whatever resources that we have here. I live in an apartment hence I can't cook my traditional food like in bamboo for example [BJA].

> To cook *Bajau* food here in KL I would have to ask my mother to send me the ingredients from Sabah … Before I came to KL I cooked only *Bajau* food. Foods like *ikan bakar*, *masak rebus*, but we rarely have vegetable dish. But whenever I go back to Kota Belut I would cook *asam pedas*, *masak lemak* for my family … I cook more Malay food at home plus other local cuisine such as Chinese and Indian [BS].

5.5.2 Generational Changes in Traditional Food Consumption

Participants noted dissimilarities in food consumption patterns between the younger and older generations. All participants acknowledged that they produced and consumed a greater variety of food at home now than they used to when they were younger. Meanwhile, almost three-quarters of the participants remarked how they cook or what they cook at home has evolved but not their elders. Although the consumption of foreign ethnic food among the older generation is becoming increasingly common, yet their home cooking is predominantly traditional. For instance:

> The types of food I prepare at home have varied a lot. It was always *masak lemak* that sort of food at home but nowadays I cook various types of food. I cook pasta at home because my sons love eating it. It is not my family tradition but only lately I cook this type of food at home. My mother loves it too. But my mum doesn't cook this sort of food. She cooks traditional food such as curry, *masak lemak*, *masak asam* and more [MI].

> I try to simplify the way I cook at home. Make it convenient and easy to prepare. For example if I cook yes I follow the recipe but I will simplify the process. If I cook, I will mix Western and local food and the same goes with mum. But my grandmother I would say she still practices our traditional way of cooking like using paste and mortar and all that. Like for example when my mum cooked *ayam percik* she used simpler ingredients. She altered the recipe but still maintain the original taste of the dish [MN].

With all participants having a tertiary education, participants demonstrated knowledge of good food and nutrition to advance their openness towards new and foreign cuisine. Indeed they noted that they themselves have brought changes to the family cuisine and culinary traditions. Some of the participants acknowledged that they were responsible for introducing foreign cuisine at home. When they go back to their hometown they will bring the knowledge of consuming foreign ethnic food and share the experience with their parents and the rest of the family members.

> My parents were not used to eating Western food. Not when I was small. But now we have been exposed to eating Western food. They have been influenced mainly by us the children. We don’t eat food like pizza when we were young. But now we have the tendency to eat Western food [BR].

> Initially, my parents were a bit sceptical about eating foreign food that I cooked at home but once tasted they will ask for more [BS].

It appears that this erudite group of Malaysians living in a cosmopolitan and multicultural environment are well informed about their food choice and decision. They are broad minded and open to new cultures thus have a higher willingness to try novel foods. For

instance, participants CS and IM mentioned that their education background plays a role in the transformation of their eating habits. Although they still embrace their family cuisines and traditions, unlike their parents, their diet and cooking styles have changed with better education and exposure.

> Once we further our studies and better educated. We have changed a lot especially me. For example last week I dine out at a Korean restaurant. My family basically has changed a lot in terms of what we consumed. But my parents because unlike us, they are not well educated thus they stick to the traditional food [IM].

> My sister and I however, because we are exposed to information when we were studying or from the Internet thus we know that some of cooking techniques practiced by my mother are not good for health. I use sea salt and organic flavour enhancer. Now I have different types of oil for different purposes in cooking … I cook and consume more types of food at home compared to when I was young living with my parents. Food that I like and I think is healthy I will cook them at home alongside my traditional foods that was thought by my mother [CS].

Participants MM, MA, IM, and BR shared a similar view that many changes in the local cuisines were brought over by the younger generation, as they are well informed and adventurous. They associated the domestication of foreign ethnic foods and usage of foreign ingredients in the domestic setting with the younger generation.

> The most apparent I would say for example during Christmas, food served used to be the normal Chinese like food, such as meat, chicken, sweet and sour fish but now we have macaroni. Maybe this was introduced by the younger generation. There is definitely lot more variety. You can find family serves roasted turkey nowadays [BR].

> But maybe for the new generation, like me for example maybe I have some influenced from other cultures as well … but in a way if we are talking who is changing it, I think the younger generation are more open to it [MM].

The consumption of foreign ethnic food itself is viewed by some of the participants as an educational process. One-third of the participants closely linked FEFC at FERs as a learning experience. The experience is viewed as an opportunity to learn about foreign cultures through their cuisines. The experience is then translated into practice at home by producing the favourable food at home. Participant CMK demonstrated a sound knowledge of the relationship between cuisine and identity and, for her, eating foreign food is a sensible way of learning about foreign cultures. She asserted:

> I like to taste different cultures. I believe in cooking cause it tells a lot about the way the people live and their culture. I think it is an exploration of the taste buds and also the culture of how people live and things like that [CMK].

Meanwhile, another participant views FEFC at FERs as a medium for her to learn about cooking foreign ethnic food. She stated:

> Because I want to make these foods on my own therefore I have to dine out and taste it. How they cook it, how are they supposed to taste, the texture and more. That's why I go and try the food first and then cook them at home [MM].

The generational changes in the embodiment of traditional food culture and tradition are not limited to the participants who can be considered the middle generation and the more elderly generation. There were concerns about the lack of the younger generations' appreciation of traditional food and it is apparent in all ethnic groups. A number of participants described how their children eschew traditional food. Some children turn away from basic staple foods like steamed white rice and instead indulge in Western food such as pasta, pizza and sandwiches. For instance, participant BR expressed that her daughter consumed mainly Western food and had never tasted rice, a traditional dish, in her life.

> My daughter doesn't eat rice since she was born. She eats food like sandwich, soups like mushroom soup. I have to prepare this kind of food for her. She eats food like soup or noodles. She doesn't eat rice at all. She is going to be five. She has never eaten rice. Soup is like every day for her, other than that garlic bread [BR].

Similarly another participant indicated that her eldest son had no appetite for steamed white rice: 'Especially Zickry my son, he has an appetite for Western food. He does not eat white rice but flavoured rice. If not pizza or Subway what not' [MI]. A bigger concern about children not eating rice is that rice is customarily eaten with at least a meat and vegetable dish. The side dishes are staple foods that usually carry the flavour identity of the cuisine. Therefore, a diet omitting rice might have a bigger impact on the survival of these staple foods and eventually the dominant culture's cuisine.

A high appreciation of foreign ethnic food is apparent among the younger generation. More than one-third of the participants with children mentioned that pasta is their children's favourite food at home. Relatively, pasta is one of the most common foreign ethnic foods served by the participants at home. To a great extent it has become a staple food for some participants. Participant MN, for example, is an Italian cuisine lover. She was introduced to pasta by her parents and the consumption of pasta at home has become a family tradition thus her children are accustomed to eating pasta too. As culture is socially transmitted from one generation to another, the various foreign cuisine elements incorporated in the dominant culture's cuisine today may gradually become assimilated into the local culture and tradition. In the case of participant MN this is already true:

> I am a fan of pasta that is why I frequent Italian restaurants. Because family members love Italian food thus I was raised up with pasta. My mum cooks pasta quite frequently. Hence my sons' favourite food is pasta too [MN].

The decreased appreciation of traditional foods among the younger generation may have a bigger consequence on the maintenance of the dominant culture's cuisine. If the younger generation is not exposed to their traditional foods and encouraged to embrace them, some local fares might be forgotten and eventually become extinct. As expressed by nearly half of the participants, Malaysian cuisine authenticity has deteriorated substantially. One of the factors for the deterioration as discussed by the participants was the changing food preference of the younger generation. Children are not keen on consuming spicy food therefore some alterations were performed to meet their preference. For instance:

> *Thosai* is normally eaten with gravy and 'dhall'. But what I do now because my daughter doesn't eat spicy food. What I did was, I made it like the way the Westerners make pancakes. I mixed with strawberry, strawberry jam and honey. Spread them on the *thosai* and cut into a triangle. She enjoyed it [IM].

> I mean the ingredients have been altered. I think it is no longer pure as pure as the food I have eaten those days with my grandma. For example, the curry has been milder these days. So I would presume that the changes are in terms of the ingredients that they used in the curries themselves to suit the taste of the taste buds of the younger generation. I think the taste buds of the younger generation have changed [MA].

Indeed, participant MA's view was that the taste of local curries has changed; this is supported by many of the participants. A quarter of the participants noted that there is a transformation in the authenticity of the taste of some of the local cuisines. According to them, cuisines that are known for using spices such as chilli, particularly Malaysian Indian and Malay, have become milder or less spicy to cater to the changing taste buds of the younger generation. For instance:

> … I remember those days *sambal* used to be very spicy, and now if you go anywhere the *sambal* is no longer as spicy or even like the devil curry chicken the very famous Malaysian dish. It's no longer the devil curry chicken. It's just curry chicken [CMK].

> Especially Malay cuisine, which was very spicy, it is like very mild now. Same goes to Indian cuisine which contains a lot of 'masala' and the spices, the reduced usage of all herbs and spices. [IL].

5.6 Changes in Dominant Culture's Cuisine

5.6.1 The Collision of Cuisines

The notion that global food consumption is becoming homogeneous appears to be true as consumption of foreign ethnic foods is not limited to commercial premises such as restaurants or various foodservice outlets but becoming increasingly common in the domestic setting. Three-quarters of the participants admitted that their experiences at FERs have contributed towards the production of foreign ethnic foods at home. Subsequently many foreign ethnic foods are now staples in many households in Malaysia. Although the frequency of producing foreign ethnic food at home varies individually, the experience has triggered the localisation of various foreign ethnic foods in the domestic setting.

> After consuming food at these restaurants I will try to experiment with some of the foods that I found interesting for example grilled chicken marinated with these foreign herbs. I will try to produce it at home [MI].

> Yes my experience consuming these foreign foods has influenced me to try out new flavours. For example if I eat new sauce. I will try to figure out the ingredients used and prepare it at home. Pasta sauce in particular I will try to make a few varieties. Last time I went to LaRisatta. The specialty is LaRisatta sauce. It is a tomato-based sauce. I think I managed to produce a similar taste sauce at home [MN].

The impact of foreign ethnic food consumption at FERs can be traced in the types of foreign ethnic foods cooked and consumed by the participants at home. They are mainly the popular and familiar foods of the foreign cultures and consequently menu staples in foreign ethnic restaurants. Italian pasta dishes, for example, were mentioned by majority of the participants as the most frequent food cooked and consumed at home. Pasta dishes such as spaghetti Bolognaise, carbonara, and lasagne were frequently mentioned. Others include the famous Thai soup *tom yum* and Japanese sushi, and various other foreign ethnic signature dishes, from the Korean *samgye tang* and *kimchi* to the common Western staples such as roasted chicken and steaks.

> If I want something easy and fast, I would choose *aglio et olio* spaghetti [IU].

> The most common foreign food that I cook at home is *tom yum*. I did try other recipes like Korean or Japanese. I have cooked sushi at home because my sister is good at making sushi [BR].

In general, the production and consumption of foreign ethnic foods in the domestic setting has a bigger impact upon the alteration of the dominant culture's cuisine. Local culinary

rule is also changing as participants are exposed to foreign ethnic cuisines to cater to their changing lifestyles. The pairing of foreign with local in meals was regularly mentioned by the participants as a result of cooking and consuming foreign ethnic foods at home. Three-quarters of the participants noted consuming foreign ethnic foods with local foods. Such a purposeful act may be viewed as an alteration to the traditional meal content and structure. Local meals no longer consist of local fares that reflect the geography and culture of the nation but rather a concoction of the world cuisines – a homogenous diet.

> Yes I have served foreign food with local food, mostly Thai food. Usually I serve Thai with Chinese food because they are pretty simple to prepare and the ingredients are easily available here [BJE].

> When I cooked food like Korean style roasted chicken, I served it with other local dishes. Particularly for my husband and children. I will serve with rice [BR].

A typical Malaysian meal consists of rice, served alongside a meat dish and often a vegetable dish, with or without a variety of accompaniments such as pickles and chilli-based sauces such as *sambal belacan*. The composition is common to all four major ethnic groups in Malaysia. Additionally, the Chinese community are also known for consuming a variety of noodle dishes as their main meals. Rice is consumed daily for lunch and dinner in the form of steamed white rice, while flavoured rice is produced on special occasions with various other derivatives during festive seasons according to ethnicity and traditions. The Chinese community are also known for consuming a variety of noodles dishes as their main meals. However, the tradition is changing as participants noted that they often served foreign ethnic foods such as pasta instead of rice to accommodate their hurried lifestyle. It could be said that similar to the foodservice industry, domestic consumption pattern has transformed from local to global. For example:

> The most common foreign food that I cook at home is Italian food like pasta. Simply because they are easy to prepare. Other than I also cook Thai food and Japanese food like sushi at home and Korean 'bibimbap' [BR].

> For example it is common for me to prepare Western style breakfast at home such as scrambled eggs with sausages, hash brown, and buns. Other than that I cooked pasta and pizza at home. It is common for me to prepare Western type of food such as sandwiches, burger, roasted chicken, chicken chop and chicken boxing and more. I have even made tortillas at home. I also cooked Thai food such as *padprik* and I have tried cooking other Asian food such as Vietnamese and Manchurian dish [IK].

Nevertheless, the level of adoption of foreign ethnic cuisine elements varies individually. For participant CS, foreign ethnic food consumption has a significant impact on the

transformation of her family meal structure/composition and the way she prepares and cooks food at home. She noted:

> For example when I was young, my family consumed more meat than vegetables. My family eats variety of meat but vegetables. I was brought up eating meat. But when I go to Japanese restaurant, they have the main, vegetable dish and soup. So now whenever I cook at home there must be a meat dish, vegetable and soup dish. Not like how it used to be in my parents' house, all meat dishes … I also learnt how to grill and roast my food. I also follow Korean way of eating meat for example I serve and eat the meat wrapped in raw vegetable. I have never eaten raw food when I was young but after experiencing Japanese or Korean food I can now eat raw food, it is acceptable [CS].

Localisation of foreign ethnic cuisine culinary rule is not limited to the adoption of meal structure/composition. A couple of participants acknowledged that they have served a multi-course meal during special occasions at home as opposed to a single course meal. Participant MA for example, had served a multi-course meal of Malay foods at home. He served a local snack named *rojak* (a spicy local snack made of fruits, vegetables and sometimes bean curd dressed with thick soy and peanut sauce) as an appetiser. He served *rojak* in this form to mimic the role of salad in a Western style meal. Traditionally the main meal at home is served as a single course meal where several dishes and rice are all serve at once, and in which each dish complements the others to create a balance (agrarian style meal). Occasionally, foods serves during main meals could also come in the form of single dish such as noodles in addition to various other starch-based dishes but these types of foods are usually consumed between main meals as heavy snacks. Other than that, local snacks are usually savoury foods, such as spring rolls, fritters and curry puffs to name a few. Meanwhile another participant noted that she had organised a multi-course dinner in which she combined local and foreign ethnic foods. The inclusion of foreign ethnic foods in local meals gives another indication that the uniqueness of local traditional culinary rule has been altered.

> I remember serving *rojak* as an appetiser, Main dish and ended up with local Malay *kueh*. I did that when I was entertained my guest not when I am alone. Not often though because it is not of our nature [MA].

> We did serve our food course by course on one occasion during my mum's birthday. We started the meal with Vietnamese spring rolls with beef strips in it. Then we served butter tiger prawns. All mixed up of what my mums liked. We had sea bass in Thai broth. Then we had *nasi kerabu* with all the accompaniments. For dessert we had English chocolate cake [CM].

Another impact of FEFC on the dominant culture's cuisine is the alteration of local dining etiquette. Each culture has its own dining etiquette which includes table setting and table manners which also reflects local customs and traditions. For example in some Asian cultures, food is eaten with the fingers of the right hand. In the Oriental culture however, foods are eaten with chopsticks, sometimes paired with a spoon, particularly in consuming soup dishes. It is acknowledged that urbanisation and modernisation has somehow homogenised some of the dining etiquette of various cultures. For instance, in traditional Malay and in the indigenous people's culture, meals are eaten on the floor where a tablecloth is laid and family members sit around either cross-legged or in a semi-kneeling position with one leg crossed under the other. Today the traditional dining etiquette is rarely being practiced as most households consume their meals at the dining table. Food is still largely eaten with fingers although it is common nowadays for some families to use a fork and spoon at home or in restaurants. This trend is expected to proliferate. In relation to FEFC at FERs, some participants mentioned that they had set their dining table following the Western style. For example:

> Especially when we have my brother's children around even during normal days we would set the table accordingly. My mother is particular about these I would say because she wants to teach her grandchildren [BJE].

> I will definitely set my dining table the Western way usually when I have a family gathering at home. But I still serve the food all at once the Malay way of doing it [MN].

Apart from the production and consumption of foreign ethnic foods at home, various foreign ethnic basic and flavouring ingredients are regularly used by the locals in producing local dishes. For instance almost half of the participants noted that they cooked salmon at home. Native to North Atlantic and Pacific oceans, this imported fish is no stranger to the local culinary scene. Participants expressed their familiarity with using non-native fishes like salmon and trout in producing various local dishes, in particular some curry dishes. For example, participant MM noted, 'I have cooked curry and *asam pedas* with salmon … trout too' [MM]. Another participant said, 'I always cook salmon curry or *masak lemak*. Because it is easy as I just need to buy the fillet' [MN].

As mentioned earlier, pasta is another common basic foreign ingredient often mentioned. One-third of the participants (n = 7) used pasta in the production of a variety of local dishes. Various types of pasta were used to replace local noodles in producing mainly *mi goreng* (fried noodles). Additionally, four participants revealed that they have used foreign noodles such as Japanese *udon* and Korean *ramen* noodles in substitution of local noodles

when cooking either fried noodles or soup-based noodle dishes. As suggested by some of the participants, pasta and foreign noodles are used in place of local noodles because these foreign ethnic basic ingredients are valued for their texture and taste. It is comprehensible for the participants to favour the texture of these foreign basic ingredients as the local varieties, such as *Hokkien* or in general yellow noodles and rice noodles/vermicelli, do not have a chewy texture like *udon* and *ramen* or the 'al dente' quality of Italian pastas.

> Sometimes I use angel hair pasta for my *mi goreng*. I like the texture. It is harder in texture and fulfilling [BS]

> Yes of course, I use two types of noodle at home. The local and foreign ones. I would buy the *kimchi* taste, *shoyu* or *taki* something noodles. The texture of the noodles is different. I use them for mi goreng for example [MM].

In addition, the majority of respondents noted using foreign ethnic flavouring ingredients in the production of local dishes. Flavouring sauces such as Thai fish sauce, Worcestershire sauce, brown sauce particularly HP sauce, Japanese and Korean soy sauce, Thai chilli sauce and mayonnaise have been used by half of the participants. Thai fish sauce in particular is a popular foreign ethnic flavouring ingredient with one-third of the respondents acknowledging that they have used it to flavour local dishes. For example:

> Whenever I make fish ball soup for example I will add a little bit of fish sauce to enhance the taste of the soup. I like the taste of fish sauce [BE].

> Yes, I have used fish sauce to cook some local dishes. For example *char kway teow* [MM].

Western flavouring sauces such as Worcestershire sauce and HP brown sauce, however, were mentioned mainly in flavouring meat and poultry dishes. For example, 'If we make braised beef the Chinese style with eggs and all, I would add Lea and Perrins Worcestershire sauce and also HP sauce' [BJE]. Another participant noted, 'We also use Western sauces such as L&P sauce for marinating' [CD]. The usage of foreign ethnic sauces is not limited to the above mentioned sauces that are distinctively different, in terms of flavour, to Malaysian cuisines. A number of participants acknowledged that they have shifted from using local soy sauce to foreign soy sauce such as Japanese and Korean soy sauce because they perceived the latter as better in terms of taste and quality. 'I use Japanese soy sauce at home and I use it to cook my Chinese dishes like tofu or stir fry or to marinate meat like chicken' [CM], and 'We use Japanese soy sauce and mayonnaise at home. We actually buy the Korean soy sauce because I think it is safer and it taste better' [CD].

Other common foreign ethnic flavouring ingredients used to flavour local dishes are foreign herbs, native to temperate climate regions common to Western cuisine cookery, such as thyme, basil, rosemary and oregano. More than one-third of the respondents claimed that they have used these herbs to add new flavour to local dishes cooked at home.

> I have added basil leaves in my *udang goreng kunyit*. It is nice. Sometimes I use olives when I make local stew. I will add ingredients like paprika but at the end it tasted good [BJE].

> Yes. I have posted on my Facebook. I have cooked *masak lemak* with foreign herb thyme, not of the norm of the local. I just want to try, to explore. The taste was great. Fish *masak lemak*, chicken *masak lemak* [MA].

The cooking technique of the dominant culture's cuisine has also been affected by the consumption of foreign ethnic food. Some participants admitted to switching to cooking methods such as grilling and roasting in their daily cooking. One particular reason given was because these methods are viewed as a healthier method of cooking food. Although grilling and roasting are common cooking methods used in the local cuisines, they are seldom used in daily Asian cooking. The most common methods for all four major ethnic cuisines are dry heat with fat cooking methods (stir-frying, shallow frying, deep-frying) and moist heat cooking methods (boiling, simmering, stewing, steaming). These participants noted that they had opted for a leaner cooking method to cook traditionally fried dishes such as fried chicken and stir-fried vegetables.

> Some of the foreign ethnic cuisines that I know are healthier than the other. For example they use little oil. So I will try to apply that in my cooking. For example I would steam the food instead of frying, pan-frying and all. Sometimes I grill my food, steam of roast. So instead of cooking *ayam goreng*, I will make grilled chicken [ME].

> In Malay vegetables cookery, we do a lot of stir frying, but for me I follow the Korean way of cooking local vegetables, after steamed or boiled the vegetables, toss the water out and then I add in the seasoning such as sesame oil what not. Yes I cooked local vegetable dishes at home using Korean cooking methods [MM].

For some participants, their cooking technique had somewhat been influenced by the foreign ethnic cuisine that they favoured. Therefore alteration conducted was mainly motivated by the admiration of the cooking technique used in the revered foreign ethnic cuisine. As acknowledged by participant BJE, 'I think Western style of cooking has the most influence on what I cook at home. I do, grilling and roasting' [BJE]. Meanwhile, another participant loves Korean and Japanese cuisine thus she had imitated some of the foreign ethnic cooking technique. For instance, she noted, 'Once in a while when I cook my Chinese food I will cut them nicely like the way Japanese food is done' [CS]. Another

participant argued that the vigorous cooking of vegetables typical to Indian cuisine diminishes the nutritional value of the vegetables. Therefore, instead of cooking her vegetables, she served them in a Western-style salad for her home meals.

> I like Western food the most. Mainly because of the taste and ingredients used … Indians cook vegetables for quite a long time and losses all the vitamins and minerals. So what I do now, vegetables like cucumber, capsicum I serve and it raw for my family. I serve them with thousand-island sauce. Serve together with rice and other dishes [IM].

Korean cuisine seemed of great influence amongst participants. For instance, participant MM's cooking technique had been influenced largely by the cooking technique of the Korean cuisine. She had altered the preparation technique and cooking method of some of her ethnic dishes. Korean cuisine has influenced her daily cooking. It is distinctively clear as MM described the way she prepared and cooked some of her food at home. The influence of the Korean cooking technique in her cooking was not limited to the cooking of local vegetable dishes. For example, she also used steamed white rice that was cooked with rice vinegar, similar to the Korean cooking technique, for her *nasi goreng*. She described:

> If you make *nasi goreng*, if you put rice vinegar when cooking the rice and later use the rice for *nasi goreng* it tastes better, because the rice becomes a little bit stickier. That is how I cook my *nasi goreng* now. For my *nasi goreng*, I normally topped mine with dry roasted seaweeds. … I also use sesame in my cooking. Malay cooking does not use sesame. But I use them. I normally sprinkle my cooked vegetables with sesame seeds. I do use sesame oil to cook my stir-fried vegetable dishes as well [MM].

The most common alteration done to the cooking technique of the dominant culture's cuisine is the usage of fish fillet style in local dishes. Usually, in Asian cuisine fish is never cut into fillets, and we are currently seeing a trend towards this approach. Smaller fishes are cleaned, gutted and cooked whole, while bigger fishes are cut into smaller pieces with their skin and bones intact. Unlike the Westerners, Asians often don't use basic stocks or use it to make a sauce. Therefore cooking fish with bones intact is a natural way of flavouring a dish. Nearly one-third of the participants mentioned that they are now using fish fillets in cooking local dishes for various reasons. For example:

> I would prefer to use fish fillets in my cooking. Like yesterday, I made *asam pedas* with snapper fillets or some other times I use it for curry because fillet is child friendly. It is easier for my child to consume [MN].

> I like using fish fillet. I have used it to make like stir-fry, in soupy noodles, Indian cutlets and *ikan bakar*. It is easier to cook with fillet. I would just buy either fresh or frozen and cut them into slices or cubes. No hassle [IS].

Despite the various alterations performed on the elements of the dominant culture's cuisine discussed, there are fine examples of participants who had shown high resistance to the influence of FEFC at FERs. They have done little to alter their traditional cuisine. Although they admitted to having little time to produce their traditional foods and had simplified some of their traditional cooking techniques, they still maintained the originality of the traditional recipes. For these participants the influence of FEFC at FERs was limited to the production of foreign ethnic foods at home. It appears that both participants in this group were brought up in an environment where traditional cuisine was upheld and valued by the family members. They had a first-hand experience and were highly involved in the production of home meals when they were young; therefore traditional food knowledge was transmitted successfully.

> Generally from my mother because she is a housewife. She has the greatest influence on me. I first observed but once she has more confidence on me she let me do the cooking stage by stage … I think because she makes sure that I follow the traditional practices in preparing our food since I was young. It should not be less or too much. Everything has to be precise. Somehow I think this has made me to stay close to my traditional culinary practices … It has not changed much because we still keep our traditional cooking style. In fact, if we talk about *rempah* and all that we still depends on *batu giling* and we don't use blender and all. That is something that my mother enforced on us [CE].

> I learned it through the very old fashion traditional conventional way, through my grandmother and mother. It was like we grew up watching the ladies and the men in the house cooked. We just looked and learned from there. In the early years of course it was just an observation but then as we grew older we were actually forced to contribute [CMK].

Their resistance to FEFC influence is reflected in the responses they gave during the interviews. For example, participant CMK responded negatively to the notion of using foreign ethnic cooking methods in cooking traditional dishes. She said, 'No, because we are brought up so in grain with the Asian culture which is the family style … I think my grandmother would roll in her grave if I cook my *rendang* in the oven' [CMK]. Meanwhile, participant CE condemned the act of fusing local with foreign ingredients in the production of local food in the domestic setting. According to her, such behaviour is threatening the authenticity of the food and local culinary heritage.

> To them it taste great but for me I'm losing the authenticity and heritage. I feel very sad because we will lose our heritage if we don't practice it right and stick to our traditions [CE].

Such responses explain the significance of traditional food knowledge transmission as one of the important dominant culture's cuisine survival strategies. Clearly, both participants have a high appreciation of their traditional cuisine. Although they live in an urban cosmopolitan environment lifestyle and their diet is no longer restricted to their traditional foods, they are aware of the importance of preserving local culinary heritage.

5.6.2 Emergence of Fusion Food

Another outcome of FEFC at FERs is the emergence of fusion foods as two cultures unite. The concept of fusion food is not recent. This concept has been part of innovations which have been made popular by the restaurant industry since the 1970s. Although Malaysian cuisine is widely referred to as a fusion cuisine, further combination of elements from various foreign ethnic cuisines may distort the current identity of this cuisine that already is difficult to articulate. At present the plurality of the cuisine immaculately represents the nation multicultural society, as many of its staple and signature foods are the by-products of the Malay, Chinese and Indian culinary tradition amalgamations. The localisation and availability of foreign ethnic cuisine elements, such basic and flavouring ingredients, has altered the exclusivity and identity of Malaysian cuisine. Participants acknowledged inventing new dishes with confusing backgrounds to satisfy their inquisitive taste buds, family needs and busy cosmopolitan lifestyles. Various staple local dishes have been mentioned to have been fused with ingredients and flavours inherent to foreign ethnic culture. Once more, the most common is the habit of using pasta and foreign ethnic noodles such as *udon* and *ramen* instead of the more traditional form of local noodles. More than half of the respondents noted using these foreign ethnic basic ingredients in various local noodle dishes. For example: 'I have used *ramen* noodles to cook noodle soup' [CS], and 'My mum use spaghetti to cook fried noodles instead of the yellow local noodles' [CD].

While the participants also mentioned fusing local dishes with foreign ethnic flavouring ingredients such as herbs and flavouring sauces, the reality is that many of these local dishes do not require any use of herbs in their recipes. The most important flavouring sauce in Malaysian cuisine is soy sauce which comes in various thicknesses, particularly for Chinese cooking. However, various foreign ethnic sauces such as HP sauce and Thai chilli sauce were used by the participants in the production of local dishes. The addition of

foreign herbs and flavouring sauces is adding a new dimension to the flavour principal of the local dish prepared. For example:

> … we use basil leaves in fried rice. We also use Western sauces such as L&P sauce for marinating. [CD].

> I always use mixed herbs in my cooking apart from the HP sauces. I would mix the foreign and local ingredients depending on the type of food [BE].

The creation of fusion food, however, varies individually. It appears that participants with a great admiration of a specific cuisine demonstrated greater acts of fusing different ingredients and flavours. Perhaps their knowledge and familiarity with the cuisine allows them to be more creative in mixing the foreign with the local. For example participant MN and her family fancies Italian cuisine and regularly cook pasta dishes at home. She had created several dishes that combine distinctive elements of Malay and Italian cuisines. She serves pasta with *masak lemak ikan*, a Malay staple fish dish simmered in coconut cream spiced with lemongrass and turmeric leaves instead of using a creamy sauce like *carbonara*. Like many other participants it is common to replace pasta with local noodle dishes such as *mi goreng mamak* (mamak style fried noodles) and *mi kari* (Curry laksa). Additionally she had also prepared local delicacies such as *roti jala* (lacy pancakes) and *roti canai* (crispy flatbread) in a similar way one would use pasta sheets to prepare lasagne where she layered both foods with bolognaise and béchamel sauce and also baked it in the oven.

> I have served pasta with *masak lemak* as the gravy at home. The gravy has to be thicker in consistency like *carbonara* and I usually use fish … I have also made *roti jala* layered with minced meat just like lasagne. I also layered my *roti canai* like puff pastry. I add bolognaise sauce, béchamel and cheese and then bake it in the oven … I have used pasta to cook *mi goreng mamak*, curry *mi*. I have used fettuccine and spaghetti [MN].

The fusing of foods is not limited to the flavouring of local delicacies with foreign ethnic flavouring and basic ingredients. There are cases where foreign ethnic foods have been mentioned infused with local elements to accommodate local taste. For instance, participant BJE acknowledged topping pizza with Malay signature dish beef *rendang*: ‘I sometimes make pizza and use beef *rendang* as the topping’ [BJE]. Meanwhile, another participant mentioned using *uppuma*, an Indian thick porridge breakfast dish made of semolina, as the filling for lasagne: ‘I have cooked *uppuma* with lasagne pasta. I used it as a filling for the lasagne and it was delicious’ [IM].

Another participant mixed a lot of Korean ingredients such as seaweed and *kimchi* in her Malay cooking. The fusing of Korean and Malay cuisine elements conducted by her goes beyond the usage of foreign ethnic ingredients. She also applied Korean cooking techniques when cooking and serving several local dishes such as fried rice and stir-fried vegetables. Therefore, her Malay foods may no longer be considered authentic but rather a fusion of Korean and Malay cooking. For example, she used steamed white rice that was cooked with rice vinegar, similar to the Korean cooking technique, for her *nasi goreng*. She described:

> For my *nasi goreng*, I normally topped mine with dry roasted seaweeds. If you make *nasi goreng*, if you put rice vinegar when cooking the rice and later use the rice for *nasi goreng* it tastes better, because the rice becomes a little bit stickier. That is how I cook my *nasi goreng* now [MM].

It appears that these fusion creations, including earlier examples of Malaysian traditional dishes cooked with foreign ethnic ingredients, provide evidence that Malaysian culinary heritage has been altered by some participants. Traditional delicacies affected as indicated by the participants include *gulai lemak*, *asam pedas*, *kari*, *mi goreng*, *nasi goreng*, *roti canai*, and *sambal*. These dishes are included in the Malaysian heritage foods list developed by the Ministry of Unity, Culture, Arts and Heritage in 2009. The usage of foreign ethnic ingredients and cooking technique clearly contradict the importance of maintaining traditional recipes, ingredients and processes promoted by the traditional food preservation concept. Parallel to culinary heritage preservation, localism is a crucial aspect in which cuisine elements such as basic ingredients and cooking technique should be closely rooted in tradition. It appears that participants who performed these alterations were not aware of the heritage status of these foods. Indeed, none of the participants was aware of the existence of a Malaysian heritage food list. For example:

> I am not aware of any public policy in protecting our cuisine. I wonder if there is any protection of our cuisine … As for my knowledge, I have never come across any public policy developed by our government [IL].

> There are some issues I think referring to Singapore who always claim that some of the foods that we have belong to them. But I have never heard of any action taken by our government to tackle this dispute. So no, I don't think the government is doing anything in this sense. The issues were raised up by the media but unfortunately not the government [MN].

However, participants were more familiar with the government's efforts in promoting Malaysian cuisine for tourism and economic development. For instance, nearly half of the

participants noted their familiarity with MKP and various efforts by Tourism Malaysia in promoting Malaysian cuisine as a key tourism product.

> I think there are promotions here and there by the Tourism Ministry through food fares and all that but I don't think it is enough … But I don't think there is any policy drawn by the government with regards to our culinary heritage [CE].

> There are events organised by our government to promote our cuisine abroad conducted by our local celebrity chefs. But I am not sure if what they have demonstrated there were authentic traditional Malaysian food or something that has been altered by these chefs [BS].

Relatively, more than one-third of the respondents expressed their concerns about the insufficient efforts of the government in protecting Malaysian cuisine as a culinary heritage. These participants were concerned about the transformation of Malaysian cuisine and the growing diversity of Malaysian food culture. They acknowledged the importance of maintaining the local food culture and tradition thus wanted the government to put more effort into protecting Malaysian culinary heritage. A group of participants noted that the government needs to focus on educating the public about the diversity of Malaysian culinary heritage. According to them, although Malaysian cuisine is multicultural, not much is known about the various food cultures and traditions of Malaysian ethnic cuisines in order to create a higher appreciation and respect among the general public. For example:

> They have to promote local festival. For example last week we had Ponggal festival … This kind of event normally is celebrated as it is without a proper explanation especially to the other races about the purpose of celebrating such festival … Our traditional food knowledge is not being shared or transferred to the other races here in the country. Only for the sake of celebrating our festivals but not on the importance of the foods that are served during these festivals. They don't spread the knowledge [IM].

> I am not sure how to comment on this but I barely heard of any programs. But I think the government needs to start promoting the diversification that we have in our cuisine to our local community. I believe many of us are not aware of the diversity that we have in our Malaysian cuisine. I am not familiar with the food of the people in Sabah and Sarawak and I believe many Malaysian are more familiar with the Mamak foods but local Indian food [IK].

5.7 Favourable Conditions

5.7.1 Good Fit

The acceptance and adaptation of foreign ethnic cuisine elements into the dominant culture's cuisine is evident when there is a good fit between any of the cuisine elements from the different cultures. It appears that participants' experiences of dining at FER have also contributed towards the unification of the foreign and local. Three-quarters of the respondents noted that foreign ethnic foods that were produced at home were also consumed and paired with local dishes during their mean meals. In Malaysia, rice is the daily staple of the nation and is consumed with a minimum of one to two side dishes. A complete meal consists of rice served alongside a portion of meat and often a vegetable dish with or without a variety of accompaniments such as pickles and chilli-based sauces such as *sambal belacan*. The composition is common to all four major ethnicities in Malaysia. Additionally, the Chinese community are also known for consuming a variety of noodles dishes as their main meal. Perhaps such composition allows foreign ethnic foods to be served and consumed together with the local dishes. Moreover, steamed white rice itself is plain in flavour therefore it may be consumed with any type of side dish to flavour and construct a complete meal. Therefore, as described by various participants, the pairing of foreign and local food in meals is conventional. For instance, according to participant CS, 'All these foreign foods that I cooked at home I will eat with other local Chinese dishes' [CS]. Another participant noted, 'It is quite common to serve and consume rice with grilled chicken here at home. Almost every day I would say' [MI].

Likewise, the function of rice in a meal has also been substituted with foreign ethnic grains and starches, although it is not widely practiced. Some respondents claimed that they have used foreign ethnic grains, such as quinoa, couscous and also breads, instead of rice in their meals. Again, steamed white rice is fairly bland when it comes to flavour and taste, thus other types of starches may easily replace the function of rice in meals. Participant CM for example only eats rice when she dines out. At home she eats grains such as quinoa and couscous. According to her, 'I eat couscous with curry, tofu for example. I eat cook couscous every other day' [CS]. Similarly, another participant noted:

> I have tried taking bread, the Mexican or Italian breads and eat them with Indian curry. Certain curry goes well with these breads but not all. I have also eaten pizza base without the topping with curry [IL].

Pasta instead of noodles was the most common basic foreign ethnic ingredients mentioned as a form of local substitution. Although praised by the participants as superior in terms of texture and taste, it is actually the similarity in terms of function in cookery that allows this basic foreign ethnic ingredient to be adopted into the dominant culture's cuisine. As discussed earlier, instead of using local noodles, more than half of the respondents claimed that they have used pasta and foreign ethnic noodles in dishes such as *mi goreng* or noodle soups. Like rice, pasta and noodles have a subtle flavour, therefore they can be easily paired or served with local sauces or broths, or simply prepared like fried noodles. For example, 'I have cooked pasta like macaroni, spaghetti and penne in our Malay style of cooking like cooking *mi goreng* using chilli and all' [MI]. Meanwhile another participant admitted to using foreign noodles in her noodle soup, 'Yes, I have used *udon* to make Hokkien noodle. I cooked *udon goreng*' [IU].

The pairing of local with foreign ethnic dishes in a meal is most apparent with dishes originating from the Asian regions. Perhaps similarity in terms of flavour composition and cooking ingredients allows the pairing to occur. Thai food for example was quite often mentioned paired with other local dishes during meals. Although Thai cuisine has a distinctive flavour characteristic to it, some of the ingredients used to flavour the cuisine are native to Southeast Asian soil, therefore they are not unusual to the Malaysians taste buds particularly among the Malays. Indeed after decades of acculturation and assimilation, Malaysian Chinese, Indian and the indigenous people of Sabah and Sarawak have become much familiar with the native ingredients and Malay cuisine. Therefore Thai foods are naturally acceptable and easily adapted into the everyday meals of the locals. Indeed more than half of the respondents noted cooking Thai foods at home.

> It is common for me to serve Thai food with other local dishes at home. For example, I served 'tom yum' with other local dishes [ME].
>
> I have served foreign food with local food, mostly Thai food. Usually I serve Thai with Chinese food because they are pretty simple to prepare and the ingredients are easily available [BJA].

Nonetheless, other foreign ethnic foods with uncomplicated flavours such as soup dishes were also mentioned. For example:

> When I make *samgye tang* at home I will eat it with other local dishes. Because it is similar to the Chinese herbal soup, therefore it pairs well with our local food. *Samgye tang* is a dish that my father likes because he likes ginseng. Sometimes I eat steak with rice [BJE].

The pairing of foreign with local food is not limited to foreign ethnic foods that were prepared from scratch but also various foreign ethnic convenience food products such as sauces and accompaniments. Thai chilli sauce and famous Korean spicy pickle, *kimchi* are the two common foreign ethnic foods regularly mentioned by the participants. A quarter of the respondents claimed they had served local snacks such as *keropok* (fish crackers) or fritters with Thai chilli sauce instead of local chilli sauce. Meanwhile some noted consuming *kimchi* with soups or noodle dishes and sometimes with rice. Both products were said to compliment the taste of local foods, therefore are now staple to their kitchen pantries.

> The most frequent I would say is the pairing of foreign and local dishes. Mainly because of the taste. My kids love eating *keropok* with Thai chilli sauce. Probably it blends well with our local food [BE].

> I always add some *kimchi* in my soups. Like for instance chicken or beef soups. I would eat soup with *kimchi* and rice. I rarely do this but I think the *kimchi* goes well with our local food [BS].

Nevertheless foreign ethnic sauces and accompaniments usage among participants is not limited to Asian food products only. For participant MI, besides Thai chilli sauce, she served Malay-style fritters with Western sauces as requested by her children. 'My children love eating food like *cengkodok* or *jemput-jemput* dip with mayonnaise or black pepper sauce' [MI].

5.7.2 Simple Food

In general, the tendency to move away from traditional forms of cooking and to instead incorporate foreign ethnic cuisine elements into the dominant culture's cuisine is prominently fuelled by a desire for time-saving and easy meal preparations to cater to the hurried cosmopolitan lifestyles. Therefore, participants regularly relate the simplicity and convenience of the foods to describe the type of foreign ethnic food that they cooked and consumed at home. The various foreign ethnic foods mentioned by the participants require no specialised cooking knowledge or techniques.

> Sometimes I cook Western food at home. I cook steak at home and other simple Western food … The most common foreign food I cook at home I would say baked potatoes with sour cream and omelette [BJA].

> I usually cook those dishes that are easy to prepare like Italian food. Like spaghetti bolognaise and all … In addition to that I have also prepared Thai food at home like *tom yum* and *padprik* [ME].

Additionally, the frequency of producing foreign foods also depends on the simplicity of the food. Simple foreign ethnic foods seemed to be produced quite often. For instance, the majority of participants mentioned pasta as the most common foreign ethnic food produced and consumed at home. Some participants described the use of pasta as simple, easy to prepare or a one-dish meal.

> Pasta is quite common at home because it is a one-dish meal, quite convenient. But the sauce must be a good homemade sauce. I make my own pasta sauce [CM].

> I have cooked quite a number of foreign foods at home. Italian like pasta, lasagne and also pizza. These foods are simple yet delicious. Carbonara for example is so simple an easy to prepare. My husband loves them too. So I cook them quite often particularly beef bolognaise [IS].

Many of these foreign foods can be produced at home without much hassle and minimum preparation as they are available in paste form or prepared food products which are widely available in the international aisle at the supermarkets. Hence, it is unnecessary for foreign ethnic food lovers to prepare their favourite foreign ethnic food from scratch. Many of these foreign ethnic cuisine cooking ingredients are now common in the participants' kitchen pantry.

> I must have these ingredients like *kimchi*, seaweed, Japanese soy sauce and all in my fridge [CS].

> Foreign food staples at home now is like, oregano, marjoram, Thai chilli sauce, Thai fish sauce, and olive oil because now that were can afford them but we never used it when we were young [IU].

Similar descriptions are apparent for the types of local foods that were being altered with foreign ethnic cuisine elements. All examples given by the participants may be categorised as mainly simple dishes that are customary to the daily meals. None of the foods altered mentioned by the participants are the signature foods of the country such as *nasi lemak*, *rendang*, *laksa*, *satay*, or *roti canai* which Malaysian cuisine is widely known for. This has been a critical finding. Such indications suggest that simple to prepare foods are easier to alter hence prone to alteration. However, these simple foods are the everyday staples, the heart of the dominant culture's cuisine. Therefore alteration to these mundane foods is damaging to the dominant culture's identity. Examples drawn from four different

participants from all four ethnic groups below signify that local foods altered were mainly simple and easy to prepare foods.

> For example the *ayam masak tomato* just now I put foreign herb such as thyme because I like the flavour and smell of the herb. Thyme, rosemary, oregano, basil, I have used these herbs for example in *ayam masak halia* or *ayam masak kicap*. I would dare not to use them in coconut-based dishes. But I have used it on simpler dishes like fried or stir-fried dishes. I add rosemary for example for the aroma. I add these herbs together with all other local ingredients to add new flavour to the dishes [MI].

> I always add some *kimchi* in my soups. Like for instance chicken or beef soups. I would eat soup with *kimchi* and rice. I rarely do this but I think the *kimchi* goes well with our local food … I have used Lea and Perrins HP sauce to make *ayam panggang*. I would add some paprika when I make my fried chicken wings [BS].

> Actually I put basil in my Chinese fried rice. It tastes good with basil. I have used oregano etc … Thai fish sauce. I use Japanese soy sauce at home and I use it to cook my Chinese dishes like tofu or stir fry or to marinate meat like chicken. I have *wasabi* and sometimes I use to marinate [CM].

> Oh yes, sometimes I make sausage fried rice. Fried rice is a simple dish so I just add in whatever I have for extra flavour … I have created this recipe which uses mayonnaise as the main ingredient beside soy sauce, and chilli sauce for my chicken recipe. It tastes lovely. Plus I have made this recipe using prawn too. In fact I have made *sambal* chicken with mayonnaise. I added mayonnaise to add like creaminess to my *sambal* … Another example would be cream cheese spring rolls. I used cream cheese for the filling instead the normal vegetables just to give it a twist [IK].

The postulation that simple and light foods are prone to alteration is further strengthened as none of the altered foods mentioned by the participants are heavily spiced foods. Nor are the foods that require tedious preparation and specialised cooking knowledge to produce, such as festive foods. Participants rarely associated local Indian foods with the alteration performed in their kitchen. Indian style curry for example was not in the list of the altered local food although it is an everyday staple in the Malaysian diet. Participants only mentioned using salmon in their curries but not foreign ethnic flavouring ingredients. For Indian participants, the majority of the alterations performed were mainly on other local ethnic foods but not their own. Alterations performed by Indian participants on their ethnic cuisine were limited to the usage of basic ingredients and culinary rule. Perhaps because Indian cooking is generally known for heavy usage of dry spices with potent flavour, it appears to be immune from flavour alteration. As suggested by participants IK and IS:

> I don't think I have used foreign ingredients in cooking my Indian food. Curries in particular I prepared them the traditional way. Maybe partly because I think Indian food is spicy hence foreign ingredients such as herbs or spices do not blend well [IK].

> I think it is difficult to add foreign ingredients when cooking Indian dishes. I don't think it will turn out well because maybe Indian food uses lots of potent spices [IS].

5.7.3 Abundance of Ingredients

The experience of consuming foreign ethnic food at FERs may have exposed the participants to new flavours which is then translated through the production of foreign ethnic food at home or to their fondness for certain foreign ethnic ingredients. Regardless, the alteration of local foods with foreign ethnic ingredients has been made possible with the availability of foreign ethnic ingredients in the market. The cooking and consumption of foreign ethnic foods at home itself may be linked to the usage of foreign ethnic ingredients in the production of local foods, as the practice has made some foreign ethnic ingredients readily available in many households. Participants noted that they have experimented with foreign ethnic ingredients in their pantry in producing local food. For example participant IL is fond of Italian cuisine and she had experimented with Italian herbs that she used in cooking Italian food such as pasta and pizza to cook her traditional dishes.

> I would say pasta sauce and few other types of sauces; spaghetti and all those dry herbs and spices are now the staples in my kitchen. Parsley flakes and rosemary are the two herbs that are common in my kitchen because I use them for the pizzas and pasta … I have tried using foreign herbs in curry but you won't get the fragrance and aroma from Indian cooking using the right herbs. I have used rosemary, parsley flakes, yes mostly these two. It doesn't give any prominent flavour. They don't match … I have tried in several occasions. I have used them in making dhal, fish and chicken curry. It doesn't give any impact. These foreign herbs, they don't give any taste or worst come to worst it will spoil the taste. Especially like the fish sauce [IL].

This trend is noticeable in all participants (one-quarter) that regularly cook foreign ethnic foods at home (refer to participants MM, MN, CS, MI and MA comments). For instance, participant CS frequently cooked Korean *kimchi* soup, seaweed soup and Japanese *miso* soup at home, therefore several Korean and Japanese ingredients are staple cooking ingredients in her kitchen. She admitted using these ingredients in some her traditional cooking.

> I always cook kimchi soup and seaweed soup at home. Another soup that I cook at home is *miso* soup. … I must have these ingredients like *kimchi*, seaweed, Japanese soy sauce and *miso* all in my fridge … I eat kimchi with soup. I have tried making

> *kimchi* soup with pork and other meat but it doesn't taste good … I would put mix some *miso* paste in my noodle soup [CS].

Another participant cooks a lot of Korean food at home thus her pantry is full of Korean and Japanese cooking ingredients. She admitted using these foreign ingredients in cooking local dishes. The usage of Korean ingredients in her cooking is pretty intense and can been seen in the various types of local dishes she produced at home. She described:

> I have Korean glass noodle, sesame oil, olive oil, fish sauce, Japanese chili powder, Korean soybean paste, Japanese sesame seeds, short grain rice, *shoyu* noodle, seaweed, different types of seaweed for sushi or soups. I bought these ingredients from Cold Storage and Jusco … My mother chicken soup recipe includes garlic, chicken and whatever it is that she normally puts in soup. But she never uses seaweed in the soup. Because of my love for seaweed, I normally add some seaweed … Yes, I eat noodle dishes with *kimchi*. In fact *kimchi* goes well with anything…such as soup, plain rice. I just love *kimchi*. You know what? We even eat chicken with *kimchi*. Soupy noodle dishes go well with *kimchi* … I have used fish sauce to replace soy sauce to cook local dishes. For example I marinate chicken with fish sauce to replace the salt. I have different types or thickness of soy sauce at home. If I cook *masak asam*, I add a bit of fish sauce and I also put a little of fish sauce when cooking vegetables. I think using fish sauce is becoming a habit especially in replacing the function of salt … I use two types of noodle at home. The local and foreign ones. I would buy the *Kimchi* taste, *shoyu* or *taki* something noodles. The texture of noodles is different. I use them for '*mi* goreng' for example. I used sushi rice for porridge. I have two types of rice at home. The long grain and the short grain sushi rice … I also use sesame in my cooking. Malay cooking does not use sesame. But I use them. I normally sprinkle my cooked vegetables with sesame seeds. I do use sesame oil to cook my stir-fried vegetable dishes as well. Then I sprinkled some sesame seeds on top of the stir-fried vegetables because I think it looks nice [MM].

5.8 Discussion

The thematic analysis identified a total of eleven basic themes revolved around the consumption of foreign ethnic food and the alteration of the dominant culture's cuisine. These themes can be clustered into four main organising themes: changing lifestyle, waning interest in traditional food, changes in dominant culture's cuisine, and favourable condition. This subsection presents each organising theme by discussing the underlying issues shared between the clustered basic themes. In the final discussion, the findings are summarised into one global theme aids with a table of summary of the thematic networks analysis and an illustration of the thematic network.

5.8.1 Changing Lifestyle

Malaysian food consumption has grown from local to a global consumption pattern. Already known as a multicultural cuisine, Malaysian cuisine is undergoing another phase of change through the proliferation of foreign ethnic consumption. Evidently, various elements of foreign ethnic cuisine have been assimilated into the dominant culture's cuisine and increasingly becoming part of the local foodways and culture. According to this organising theme, FEFC at FERs plays a greater role than social and leisure activities; it is a manifestation of the locals' changing lifestyles. This has been supported with the following key findings. Firstly, participants showed no hesitation towards foreign ethnic flavours and cultures. Their willingness to try out new and foreign flavours is an avowal of a diversifying local food taste and diet. Already noted as an adventurous society when it comes to food, FER offers another option for the local consumers to feed their gastronomic quest. Although foreign ethnic food may not be a regular fare on the dining table, there is evidence that these urbanised locals are moving towards a homogenised food consumption pattern. Their diet is no longer restricted to local but a wide variety of foreign ethnic foods. FEFC at FER has allowed them to experience and learn about foreign ethnic cuisines, and consequently various elements of the foreign ethnic cuisines that are favourable were selectively appropriated to meet their changing lifestyles.

Secondly, a busy urban lifestyle is restricting the participants from spending too much time in the kitchen. Participants are findings ways to simplify the cooking process to meet their hurried lifestyles. The production of foods for daily meals focused on mainly simple foods. Equally, foreign ethnic foods that have made their way into the domestic kitchens are mainly simple and easy to prepare foods. For instance, pasta was the most common foreign ethnic food produced and consumed at home, as reported by majority of the respondents. The availability of convenience foreign ethnic food products and the simplicity of the cooking technique appear to be favourable to the lifestyle of the urban society. The third noticeable basic theme in this cluster is that the alteration of the dominant culture's cuisine with the elements of foreign ethnic cuisines was also associated by a large number of participants as a requirement of their healthy lifestyle. Experience with foreign ethnic cuisine has exposed them to a wider selection of ingredients and cooking techniques. Local cuisine elements that are regarded as harmful to their health were selectively abandoned and replaced with foreign ethnic cuisine elements. Therefore various foreign ethnic ingredients and cooking techniques perceived as nutritious and medicinally beneficial were used in producing local dishes.

Reasonably, Malaysian food consumption has grown from local to a global consumption pattern. Already known as a multicultural cuisine, Malaysian cuisine is undergoing another phase of change through the proliferation of foreign ethnic consumption. Evidently, various elements of foreign ethnic cuisine have been appropriated into the dominant culture's cuisine and increasingly becoming part of the local foodways and culture. Alterations performed to Malaysian cuisine are parallel to the changes in the lifestyle of the local society as the country progresses towards a fully developed nation. The experience in consuming foreign ethnic food has exposed the participants to wider options for meeting their current lifestyle demands.

5.8.2 Waning Interest in Traditional Cuisine

Another basic theme established through the thematic analysis may be the waning interest in traditional cuisine. The themes unfolded in the analysis give an indication that Malaysians are losing touch with their traditional cuisines. The production and consumption of traditional foods has declined parallel to the increased urbanisation of the society. Participants are losing touch with their traditional cuisine and increasingly finding means to simplify the preparation and cooking of traditional foods in order to accommodate their busy cosmopolitan lifestyle. Even with the various technological advancements in some kitchen appliances that have managed to reduce preparation and cooking time, busy cosmopolitan lifestyle demands are disengaging the participants from producing traditional foods. Limited time is allocated for daily cooking, therefore traditional cooking at home is restricted to simple traditional foods only. Participants noted that they had simplified the preparation and cooking of some traditional foods to accommodate their rushed lifestyle.

In addition, the production of local foods in the domestic setting is not limited to one's traditional family or ethnic cuisine. A variety of other local ethnic as well as foreign ethnic foods are now permanent items in the locals' meals. A higher variety of foods produced in the domestic setting, however, means little space is available for the production and consumption of traditional foods at home. Participants also acknowledged that they had limited knowledge in producing their traditional foods and therefore were not able to reproduce some of their key traditional foods. The production of traditional foods was

associated with the elderly, therefore a number of traditional foods and culture have been forgotten with the aging and demise of the older generations.

There are clear examples indicating that the society is moving away from traditional culture and values. All participants acknowledged dissimilarities between them and their parents in some of the ways they practice the traditional cuisine. In a bigger picture, these generational changes are revolutionising the landscape of the dominant culture's cuisine. The well-informed and erudite urban society has a sophisticated taste and is open to new flavours. Thus they themselves are the catalyst in the transformation of the dominant culture's cuisine. They introduced foreign ethnic foods to their parents and family. They have abandoned and altered some of the unhealthy traditional diets and cooking techniques to better fit their healthy lifestyle. The waning of interest in traditional food is expected to continue as the younger generations' diets are moving away from the traditional foods. There are worrying examples of children not eating staple foods such as rice but indulging instead in foreign foods like pasta. Indeed, the changing taste buds of the younger generation were viewed as one of the reasons for the changing characteristics of local cuisines such as the Malay and Indian which are now generally less spicy than they once were.

5.8.3 Changes in Dominant Culture's Cuisine

FEFC at FERs has brought another dimension in changing the dominant culture's cuisine. As much as the changes are in line with the requirements and needs of societies' changing lifestyle, the infusion of foreign ethnic cuisine elements is threatening the uniqueness and exclusivity of the dominant culture's cuisine. The changes in the dominant culture's cuisine can be distinguished from the two themes that have arisen from the thematic analysis. The collision of foreign and local has allowed various alterations to occur within the dominant culture's cuisine. All four elements of the dominant culture's cuisine have been altered with various elements of foreign ethnic cuisines. The most dominant is the alteration of the local culinary rule through the localisation of foreign ethnic foods into the daily life of the participants. In addition, foreign ethnic foods produced in the domestic kitchen are being served and paired with local dishes during meals, while some have been assimilated into the local diet. Meanwhile various foreign ethnic ingredients have been used to add new flavour to the traditional dishes therefore altering the flavour principal of

the dominant culture's cuisine. However, basic ingredients and cooking techniques of the dominant culture's cuisine were found to be mildly affected by this phenomenon.

The acts of altering traditional fares irresponsibly with foreign ethnic ingredients and flavours are tarnishing the flavour principal of the local cuisine and have consequently resulted in the creation of fusion food. The hundreds of years of acculturation taken to form a harmonious modern Malaysian cuisine is threatened with the emergence of another consignment of fusion foods. The most common example would be the cooking of foreign basic ingredients such as pasta with local flavours to imitate local noodle dishes. Another form of fusion food is when foreign herbs and other flavouring ingredients are used to add new flavour to local dishes. Additionally, participants with great admiration and familiarity with a certain foreign ethnic cuisine show greater capability in creating fusion foods, playing around with foreign and local ethnic ingredients to come out with complicated creations. Nonetheless, there are examples of participants showing high resistance to the influence of FEFC at FERs. These are individuals that were appropriately exposed to the traditional food knowledge and culture by their elders and therefore have a better appreciation of their culinary heritage.

The results revealed that foreign ethnic cuisine elements through FEFC is steeping into Malaysian cuisine, introducing new elements into the already multicultural cuisine. It appears that some of the traditional foods altered by the participants, such as *gulai lemak, asam pedas, kari, mee goreng, nasi goreng, roti canai,* and *sambal* are foods that are listed as Malaysian heritage foods by the Ministry of Unity, Culture, Arts and Heritage. The appropriation of foreign ethnic cuisine elements in the production of these heritage foods contradicts the government's effort to protect local culinary heritage as well as the importance of localism in the context of culinary heritage preservation. Many of the foods altered are the everyday foods, the heart of the dominant culture cuisine. Beyond this, various other elements of the cuisine such as local culinary rule have also been altered with foreign ethnic cuisine elements. The current changes transpiring in Malaysian cuisine indicate that the cuisine is experiencing another wave of change. Prospectively, without proper maintenance, the change would undermine the uniqueness and identity of the cuisine.

5.8.4 Favourable Conditions

The final organising theme suggests that the alteration of the dominant culture's cuisine with foreign ethnic cuisine elements is permitted under certain favourable conditions. To begin with, there must be a good fit between the foreign and local elements in terms of function, composition and flavour. Foreign ethnic cuisine elements that compliment any of these aspects are more likely to be incorporated into the dominant culture's cuisine. Meanwhile, the alteration performed to the dominant culture's cuisine was prominent to mainly simple and easy to prepare food closely related to the changing lifestyle of the participants. Lastly, an abundance of foreign ethnic ingredients provides opportunity for the alteration to occur. These three basic themes were found to be the stimuli that encourage the alteration of the dominant culture's cuisine.

To elaborate, the acceptance and adaptation of foreign ethnic cuisine elements into the dominant culture's cuisine is possible when there is compatibility between the two. Apparently, foreign ethnic foods produced are being paired and consumed with local foods in meals, altering the local culinary rule. When there is compatibility in terms of flavour and taste, foreign ethnic foods are served as side dishes and eaten with other local staples such as rice. Composition wise, the bland flavour of starches such as rice, the main item in an Asian-style agrarian meal, allows it to be served with various side dishes. Likewise, local starches such as rice and noodles were also replaced with foreign ethnic basic ingredients such as quinoa and pasta as they serve a similar function in the meal. The pairing of local and foreign foods nonetheless is not restricted to main meals. Various local snacks are also consumed and served with foreign ethnic flavouring sauces. Subsequently, foreign ethnic flavouring sauces such as Thai chilli sauce and mayonnaise are now common condiments staple to many households.

Another basic theme derived from the analysis is that foreign ethnic foods commonly produced and consumed in the domestic setting may be classified as simple food. Similar to traditional foods, simple foreign ethnic foods are preferred as it accommodates the participants' busy lifestyles. Simple and easy to prepare food such as pasta, roasted chicken, and *tom yum* are among the most common foreign ethnic food produced and consumed at home. Many of these foreign ethnic foods can be produced with minimum effort and culinary knowledge or skills and they are also available in convenient forms. Likewise, altered local foods come from a similar category. They are light and easy to prepare foods that are regularly consumed in the local daily meals. On the contrary, heavy

dishes such as curry, which contains a lot of potent spices, are less likely to be altered. Therefore Malaysian Indian cuisine flavour principal that is known for heavy usage of dry spices and potent flavour was found to be the least altered with foreign ethnic flavouring ingredients.

Finally, the production of foreign ethnic foods in the domestic setting has made some foreign ethnic ingredients pantry staples in many households. The abundance of foreign ethnic ingredients available both in the local supermarket and at home has made mixing of foreign and local flavours possible. The trend is apparent to participants who regularly cook foreign ethnic foods at home. These participants are familiar with foreign flavours and are more experimental in their kitchen. They have a large collection of foreign ethnic ingredients in their kitchen pantries and therefore have a higher tendency to use the ingredients in cooking local dishes.

5.8.5 Global Theme - Cuisine is Dynamic

Overall, the thematic analysis results indicate that cuisine is dynamic. Changes in cuisine are a mirror reflection of the ever-changing society and vice versa. Changes in cuisine have been associated with various happenings of the past such as migration and the advent of agriculture. Apparently, the profusion of resources continues to drive cuisine to evolve. The consumption of foreign ethnic food and proliferation of FER is adding another dimension to the transformation of the dominant culture's cuisine. FEFC should not be viewed merely as a social and leisure activity that satisfies the consumers' gustatory needs. It is also a cultural learning process that plays a role in educating the taste buds of the society. The experience in consuming foreign ethnic food has exposed the participants to wider options for meeting their changing lifestyles.

Undeniably, Malaysian cuisine is changing with time. Malaysian food consumption has grown from local to a global consumption pattern. Already known as a multicultural cuisine, Malaysian cuisine is undergoing another phase of change through the proliferation of foreign ethnic food consumption. Evidently, various elements of foreign ethnic cuisine have been selectively appropriated into the dominant culture's cuisine and are increasingly becoming part of the local foodways and culture. Nevertheless, changes in the dominant culture's cuisine are not restricted to the alteration with the elements of foreign ethnic cuisine. It is unfortunate to acknowledge that the dominant culture's cuisine on its own is

facing some challenges. The younger generations are losing their grip on traditional cuisine. There are evidences of differences between the participants, their elders and their children in the way they embrace the traditional cuisine. As captured in the analysis, selective abandonment of some of the traditional foods and culinary practices were parallel to the changes in the lifestyles of the increasingly urban society. The decreased appreciation of tradition, increased consumption of foreign ethnic food, and the mixing of foreign and local elements in the creation of fusion food all signal a movement towards a homogeneous cuisine.

Sadly the current changes that are occurring in Malaysian cuisine came at the expense of valuable local culinary heritage loss. At present, Malaysian cuisine is a perfect reflection of the three main ethnicities that make up Malaysia's population. Malaysia is famously known as a melting pot of Asian flavours as the cuisine is dominated by the flavours of Malay, Chinese and Indian cuisines. In spite of this, the cuisine is struggling to establish itself globally as the plurality of the cuisine has made it difficult to articulate. Nonetheless, recent government's effort in promoting Malaysian cuisine has yielded a promising result. Malaysian cuisine is starting to get a place in the global culinary map. Food lovers all around the world are admiring Malaysian signature foods such as *laksa* and *roti canai*. However, the alteration of Malaysian cuisine with foreign ethnic cuisine elements through FEFC at FERs indicates that Malaysian cuisine is experiencing another wave of change. This may suppress all the efforts that have been undertaken to popularise Malaysian cuisine. More importantly, the mixing of foreign and local in domestic kitchens is threatening Malaysian cuisine identity. Without proper maintenance the change would undermine the uniqueness and exclusivity of the dominant culture's cuisine and therefore its function as an identity marker.

5.9 Summary

The eleven basic themes identified in the thematic analysis have been further analysed using thematic networks analysis. The basic themes were further clustered into four organising themes: changes in dominant culture's cuisine, waning interest in traditional food, changing lifestyle, and favourable conditions. Overall, the organising themes grouped together signify that cuisine is dynamic and will continue to evolve with the profusion of resources. This network is summarised in Table 5.2 and further illustrated in

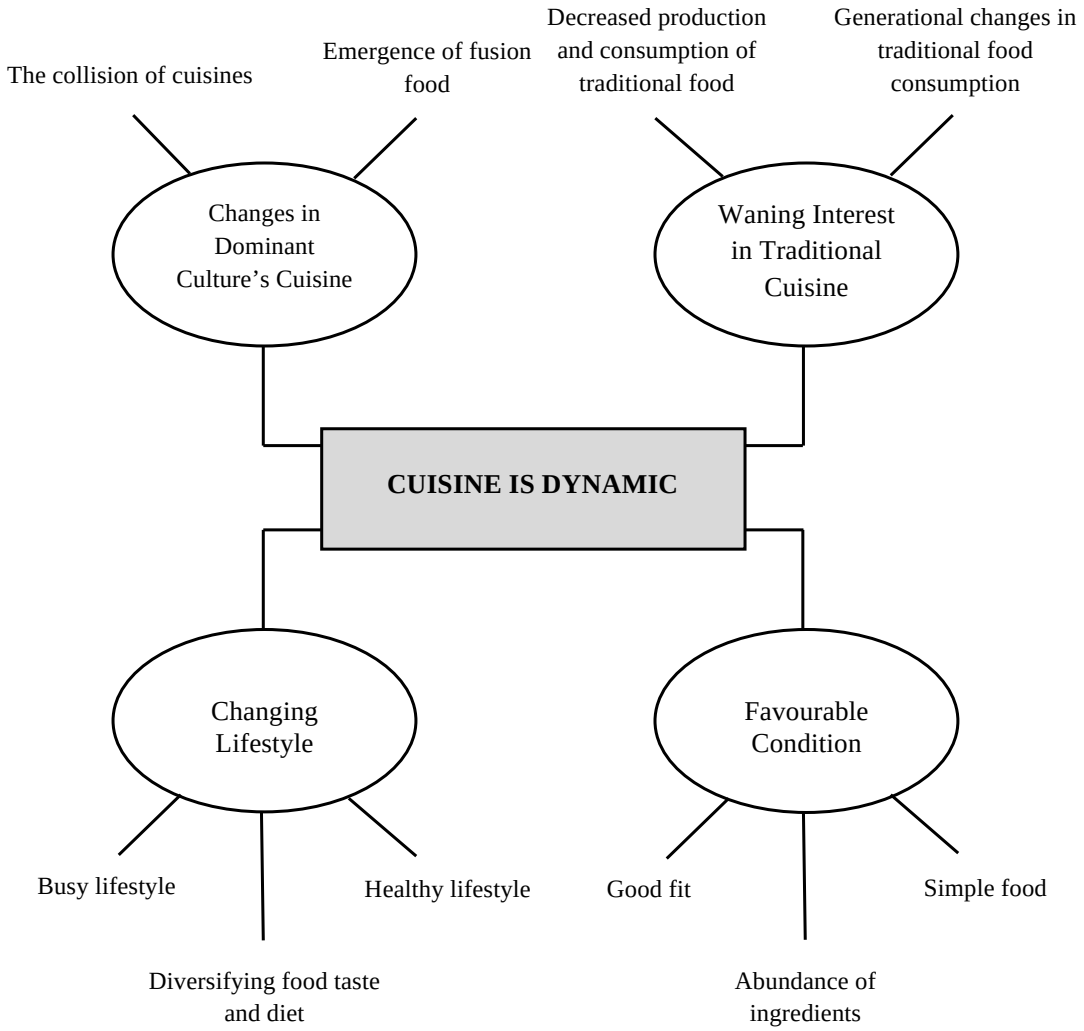
Figure 5.1. FEFC at FERs may be viewed as another force in the progression of the dominant culture's cuisine in the contemporary setting. However, the alteration of the dominant culture's cuisine with the elements of foreign ethnic cuisine via FEFC is negatively impacting the identity of the cuisine.

In the next chapter, findings of the quantitative and qualitative studies are merged, compared and contrasted into one overall interpretation to effectively address the research questions and derive a conclusion.

Table 5.2 Basic, Organising and Global Themes of the Thematic Networks Analysis

Basic Themes	**Organising Themes**	**Global Theme**
Busy lifestyle		
Healthy lifestyle	Changing Lifestyle	
Diversifying food taste and diet		
Decreased production and consumption of traditional food		
Generational changes in traditional food consumption	Waning Interest in Traditional Food	Cuisine is Dynamic
The collision of cuisines		
Emergence of fusion food	Changes in Dominant Culture's Cuisine	
Good fit		
Simple food	Favourable Condition	
Abundance of ingredients		

Figure 5.1 Thematic Network for ‘Cuisine is Dynamic’



Chapter 6

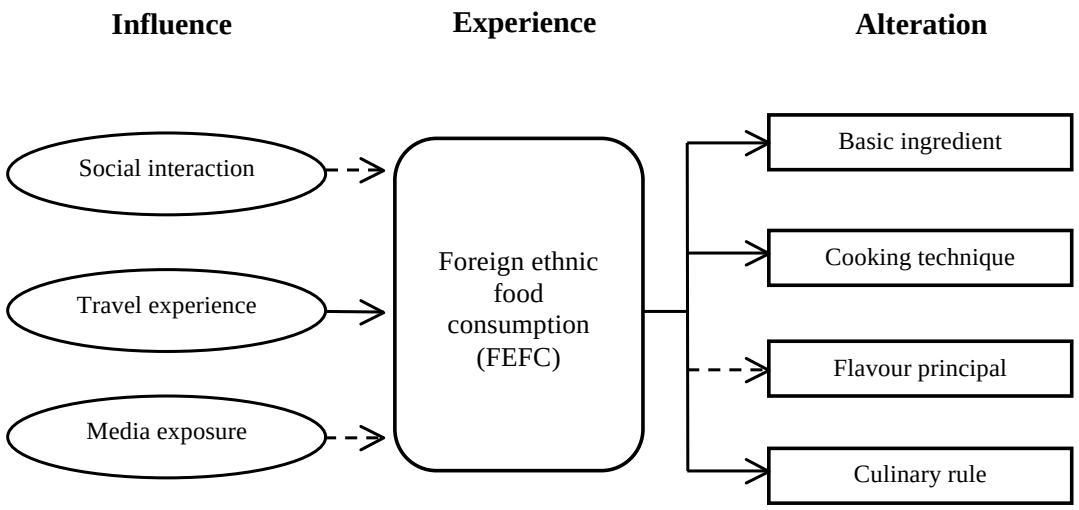
Discussion

6.1 Introduction

Chapter Six discusses the findings of the research by corroborating the quantitative and qualitative data analysis results. The chapter begins with a review of the conceptual framework that outlined the background of the investigation. Subsequently, the chapter presents an integrated discussion of the findings to provide holistic answers to the research questions and hypotheses proposed in Chapter One. At the end of the chapter, a summary and an updated version of the research conceptual framework is presented to conclude the discussion.

6.2 The Conceptual Framework

Figure 6.1 Conceptual Framework



The above framework is presented to lead the flow of the discussion of the findings. It reflects the objectives and problem of the study from a sociocultural perspective. The study

focused its investigation on how the experience of FEFC at FERs may shape the features of the dominant culture's cuisine. The study postulates that the phenomenon of consuming foreign ethnic food is altering the basic ingredient, cooking technique, flavour principal, and culinary rule of the dominant culture's cuisine. Additionally, the study also examines three possible influential sociocultural factors, namely social interaction, travel experience, and media exposure, for their significance toward the increased consumption of foreign ethnic food at FER. The study postulates that these factors have significant influence on the phenomenon of FEFC and therefore subsequent changes in the dominant culture's cuisine.

6.3 Discussion of Findings

This study investigates the alteration of the sociocultural construct of the dominant (local) culture through exposure to sub-dominant (foreign) cultures. The study focuses on exploring the following statements, which will be discussed in detail below:

- Evaluation of emerging consequences of foreign ethnic food consumption on the dominant culture's cuisine.
- Evaluation of the influence of sociocultural factors on foreign ethnic food consumption in the dominant cultural setting.
- Evaluation of emerging implications for the preservation of a national cuisine (Malaysian context).

6.3.1 Evaluation of Emerging Consequences of Foreign Ethnic Food Consumption on the Dominant Cultural Setting

The results of the quantitative data analysis indicate that the consumption of foreign ethnic food has brought some changes into the dominant culture's cuisine. Three of the proposed hypotheses (H1a, H1b, and H1d) were supported by the results, indicating that the proliferation of FEFC is altering the usage of basic ingredient, cooking technique, and culinary rule of the dominant culture's cuisine. However, the prediction that FEFC is altering the flavour principal of the dominant culture's cuisine (H1c) as conceptualised in the study framework was not supported by the data. There was a non-significant relationship between FEFC and the alteration of the flavour principal. In addition, variance

analysis results further strengthen the association between FEFC and the alteration of the dominant culture's cuisine. The results suggest that there was a statistically significant difference between different average frequencies of FER visitation on the level of alteration of cuisine. A higher visitation to FERs leads to a higher alteration of basic ingredient, cooking technique, and rule. In parallel, significant difference was also found between the numbers of types of FER visited and cuisine alteration. In general, there was evidence that an increase in the types of FER visited leads to a higher level of basic ingredient, cooking technique and culinary rule alteration.

In-depth, hypothesis H1a test indicated a positive correlation between FEFC at FERs and the alteration of the basic ingredient of the dominant culture's cuisine. This finding supports the proposition that the experience of consuming foreign ethnic food at FERs contributes toward the usage of foreign ethnic basic ingredients in the production of traditional foods in the domestic setting. Of those interviewed, there is significant evidence of the localisation of foreign ethnic basic ingredients. It has been shown that foreign ethnic basic ingredients such as various types of pasta, Japanese *udon* noodles and Korean *ramen* noodles were used in the production of various traditional noodle dishes such as fried and soup-based noodle dishes. As detailed by some of the interview participants, both pasta and foreign ethnic noodles were favoured for two key aspects: their superior texture and flavour. Unlike the local variations, foreign ethnic noodles and pasta were praised for their chewy texture. As in culinary, the term 'al dente' used in pasta cooking refers to the somewhat firm texture at the core of properly cooked pasta. It is comprehensible for the participants to favour foreign ethnic noodles, because local varieties such as the common *Hokkien* noodles are mushy and oily hence regarded as unhealthy and lesser in quality. This shows evidence that both food texture and quality do play an important role in the process of adoption of foreign ethnic ingredients for the production of local foods.

For health conscious interviewees, FEFC has introduced them to healthier options. Thus foreign ethnic basic ingredients that are perceived as healthier and higher in medicinal value were consumed instead of local basic ingredients. For instance, some of the interviewees opted for foreign ethnic basic ingredients such as quinoa and couscous instead of the local staple, rice, as their main carbohydrate in meals at home. Like rice, these foreign ethnic starches were served and consumed with traditional meat and vegetable dishes. This was also apparent by one of the interview participants using sushi rice instead of local staple long grain white rice to cook local porridge. The reason given by the interviewee for using a foreign ethnic basic ingredient was simply because she has several

types of sushi rice at home as she regularly cooks Japanese foods. It is clear that the interviewee's like for Japanese food has influenced her shopping for groceries, and thus her pantry has a variety of Japanese ingredients. Another example is the usage of salmon and trout. These are popular foreign ethnic ingredients commonly used as the bases for the production of traditional dishes. Salmon in particular, is a non-native imported fish which was once only found on the menus of restaurants serving Western and foreign ethnic foods, and was unfamiliar to the domestic setting. However, today salmon is a basic ingredient in most domestic settings. Interviewed participants indicated their familiarity with using the non-native fish in the production of various traditional delicacies, particularly curry dishes.

Results from the hypothesis H1b test indicate that the alteration of the dominant culture's cuisine cooking technique was significantly positively correlated with FEFC at FERs. The association is also supported by the qualitative findings. Some of the interview participants reported that the way they prepare some traditional dishes have been altered with the use of foreign ethnic cooking techniques. They clearly mentioned being influenced by the cooking technique of their favoured foreign ethnic cuisine. Examples given include the preparation of basic ingredients, cooking methods, and the presentation of cooked food. This aligns with the literature on cuisine elements presented in Chapter 2 (as per Rozin (1982) and Rozin (1996a)). For instance, the usage of fish fillet is one of the most common forms of alteration performed on the dominant culture's cuisine cooking technique. In Asian cuisine, most of the time fish is cooked with skin and bones intact. The bones provide extra flavour to dishes because Asian cooking often doesn't utilise basic stock. Large fishes are cut into smaller pieces while smaller fishes are usually gutted, cleaned, and cooked whole. Many Malay and Indian fish dishes for examples require the fish to be simmered in liquid thus the bones keep the fish from flaking apart. These specific cooking techniques carry various cultural significances that differentiate one cuisine from another. For instance, Malaysian cuisine is famous for its fish head curry. Although curry dishes originally come from India, the usage of fish head is profoundly Malaysian. This signifies the importance of maintaining local culinary culture and traditions because the incorporation of foreign ethnic elements such as cooking technique in the production of traditional dishes may alter the uniqueness of the dominant culture's cuisine. This in itself has great implications for a nation aiming to preserve its culinary heritage.

Interview participants also indicated shifting to healthier cooking methods observed in the cooking of foreign ethnic foods at FERs. Common everyday traditional cooking methods such as deep-frying and stir-frying are being replaced with grilling and roasting. As a

result, they alter the traditional cooking technique of various local staple dishes such as turmeric fried chicken and stir-fried vegetables. The alteration of the dominant culture's cooking technique goes beyond cooking methods, for instance one of the interview participants stated changing the way she prepares her vegetables because she had been influenced by her experience dining at FER. She now prefers to serve some of her vegetables raw like salad with dressing and consume this with rice and other traditional dishes. Another interviewee acknowledged that the way she prepares some of her traditional foods had been influenced largely by Korean cooking techniques. She has a strong liking for Korean cuisine and culture, thus she imitates the unique way Koreans prepare and cook their stir-fried vegetables and sprinkles the dish with sesame seeds. She also cooks her white steamed rice for fried rice with vinegar and before serving tops the dish with shredded seaweed as practiced in Korean cuisine. Although the cooking methods of Asian cuisines share some similarities, preparation techniques such as the cutting and presentation of foods are still culturally sanctioned. Details given by the interview participants indicate the incorporation of foreign ethnic cuisine cooking technique in the production of traditional dishes.

Another element of the dominant culture's cuisine that has been altered through the consumption of foreign ethnic food is the culinary rule. Results of the Hypothesis H1d test indicated that FEFC at FERs was significantly positively correlated with the alteration of the culinary rule of the dominant culture's cuisine. Descriptive analysis results indicate that the mean score for foreign ethnic cuisine influence on local cuisine was highest for culinary rule. All four ethnic groups surveyed acknowledged the highest alteration on culinary rule when compared with the other three key elements of cuisine. The positive nature of the relationship was further supported by the qualitative findings. The production and consumption of foreign ethnic foods in the domestic setting was reported as the most prominent influence of FEFC. This experience has promoted the localisation of various foreign ethnic foods found on the menus of FERs into traditional home meals. For instance, almost all interview participants admitted to serving foreign ethnic food for meals at home. Foreign ethnic foods such as Italian pasta dishes, Thai *tom yum* soup, Japanese *sushi*, Korean *kimchi*, and Western food such as roasted chicken and steaks were common to the interview participants' home meals. This finding suggests that the dominant culture's cuisine culinary rule is changing. While the consumption of bread and cereals for breakfast is common among locals, serving foreign ethnic foods for lunch and dinner is also on the rise through the consumption of foreign ethnic food at FERs. Interviewees

noted that lunch and dinner at home are no longer restricted to the traditional rice accompanied with a type of meat and vegetable dish. Home meals have now diversified into the consumption of foreign ethnic foods. This has a great impact on passing on the traditional home cooking as new ways appear to be changing key meals in everyday households.

Three quarters of the interview participants also stated that at times foreign ethnic foods produced were paired and consumed with traditional foods in meals at home. For example, an interviewee noted that she served and consumed Thai food that she cooked at home together with her traditional Chinese foods. Another acknowledged that she cooked Korean foods such as *samgyetang* and consumed them with other traditional dishes, and sometimes she eats steak with rice. Nevertheless, the pairing of foreign and local foods was not limited to main meals. There is evidence that convenience foreign ethnic foods are served with local delicacies. A quarter of the interviewees stated that they had paired traditional foods such as *keropok* (Malay style fish crackers) and fritters with foreign ethnic sauces like Thai chilli sauce, mayonnaise, and black pepper sauce. Some interviewees also acknowledged that they had accompanied traditional foods such as noodles, soup dishes, and rice with Korean pickled cabbage, *kimchi*. These foreign ethnic foods were praised for their flavour and said to compliment the taste of some traditional foods well. Seemingly, this deliberate act of mixing foreign with local foods is a form of alteration to the traditional meal composition and structure of the culinary rule of the dominant culture's cuisine. Local meals may no longer reflect local culture and tradition but rather a more global and homogenous cuisine.

The alteration of the dominant culture's cuisine culinary rule through FEFC at FERs was also evident when the interview participants talked about adopting foreign ethnic cuisine style multi-course meals and subsequently foreign ethnic table settings and etiquette to celebrate special occasions at home. Two interviewees acknowledged that they had organised Western style meals with a mixed of foreign and local dishes. Traditionally, local home meals are served as a single course meal and a similar style is practiced during festive occasions. Traditionally, staple foods such as rice, along with several other dishes, are served at the same time where each dish complements the others to create a balanced wholesome meal typical of the agrarian style meal. Dessert may be served at the end of the meal but the serving of a Western style basic multi-course meal itself is not a local tradition and is usually only found in restaurants and other commercial premises. The fact that evidence was found of the serving of multi-course meals at home exemplifies another

form of alteration of the dominant culture's cuisine culinary rule that was linked by the interview participants to their FER dining experience. However, the results of the analysis indicated that the level of influence of foreign ethnic cuisine culinary rule varies at the individual level. The consumption of foreign ethnic foods at FERs had a deep impact on changing the traditional culinary rule of some but not all interviewees. For instance, one interviewee stated that prior to FEFC at FERs her home meals were rich with meat dishes, but now she serves a balance of meat, soup and vegetable dishes similar to what she has observed at Japanese restaurants. Additionally, she had never eaten raw food before but having been to Japanese and Korean restaurants, she has implemented similar cooking techniques and culinary rules at home. She relates these changes of behaviour to the exposure she receives through the consumption of foreign ethnic food at FERs, better education and for living in an urban environment, as well as her passion for a healthier diet.

Results from the Hypothesis H1c test indicate that the alteration of the flavour principal of the dominant culture's cuisine was negatively correlated to FEFC at FERs. While this result was not significant, it cannot be assumed that the essential element of the dominant culture's cuisine is resistant to alteration. Descriptive findings indicate that the flavour principal of the dominant culture's cuisine has been infused with foreign ethnic ingredients. The mean score for foreign ethnic cuisine influence on local cuisine was highest for culinary rule, followed by flavour principal. Correspondingly, the qualitative findings provide some evidence that the alteration of the flavour principal of the dominant culture's cuisine in the domestic setting was common through the usage of foreign ethnic cuisine flavouring ingredients in the production of traditional dishes. The majority of the interview participants acknowledged using foreign ethnic flavouring ingredients such as sauces, herbs, and spices in cooking some their traditional dishes. Thai fish sauce, Thai chilli sauce, Japanese and Korean soy sauce, *kimchi*, seaweed, and *miso* paste are examples of Asian ethnic cuisine flavouring ingredients used by the interviewees. These ingredients were initially used in cooking foreign ethnic foods. However, as the participants became familiar with their flavour and usage in cooking, these foreign ethnic flavouring ingredients were used in the production of traditional dishes. For instance, one of the interview participants noted that she prefers to use Japanese soy sauce in her traditional Chinese cooking because she perceives Japanese soy sauce as superior in flavour and quality. Like wine, different types of soy sauce have different flavour, aroma and texture. Therefore, usage of foreign ethnic flavouring ingredients such as Japanese soy sauce

instead of local soy sauce in flavouring traditional cooking may alter the taste and originality of local dishes.

Other common foreign ethnic flavouring ingredients used by the interviewees to flavour traditional dishes are foreign herbs and spices such as thyme, basil, rosemary, oregano, and paprika, native to temperate climate cuisines such as French and Italian cuisine. More than one quarter of the interview participants claimed that they had utilised herbs they had tasted in foreign ethnic foods eaten at FERs in cooking traditional dishes. Interviewees stated that they used herbs such as basil to flavour basic staples such as fried rice and *udang goreng kunyit* (stir-fried turmeric prawn). Other herbs such as thyme and oregano for example had been used to flavour traditional Malay-style curries such as *gulai lemak*. The usage of Western cuisine flavouring ingredients in the production of traditional dishes also includes sauces such as mayonnaise, Worcestershire sauce, and HP brown sauce. For example, one of the interviewees stated that she added Worcestershire and HP sauce in her Chinese braised beef dish. Another interviewee noted that she uses mayonnaise in her *sambal* chicken. She added mayonnaise because she likes the richness that mayonnaise added to the dish. Overall, evidence provided by the qualitative investigation suggests that the alteration of flavour principal through the consumption of foreign ethnic food was more prominent for individuals who actively produce foreign ethnic foods at home. It appears that frequent production of foreign ethnic food at home and therefore familiarity with foreign flavours leads to experimentation in using foreign ethnic flavouring ingredients in traditional cooking. This may help explain the non-significant relationship found in the quantitative analysis while at the same time high mean scores in the descriptive data. Table 6.1 below provides a summary of the results of Hypothesis 1:

Table 6.1 Summary of the Hypothesis 1 Tests

Hypothesis		Result	Supporting Finding
H1a	There is a relationship between foreign ethnic food consumption and the alteration of basic ingredient.	• Supported by quantitative analysis • Supported by qualitative analysis	Higher visitation to FER leads to higher alteration of basic ingredient, cooking technique, and culinary rule. Higher number of types of FERs visited leads to higher alteration of basic ingredient, cooking technique, and culinary rule.
H1b	There is a relationship between foreign ethnic food consumption and the alteration of cooking technique.	• Supported by quantitative analysis • Supported by qualitative analysis	
H1d	There is a relationship between foreign ethnic food consumption and the alteration of culinary rule.	• Not supported by quantitative analysis • Supported by qualitative analysis	
H1c	There is a relationship between foreign ethnic food consumption and the alteration of flavour principal.	• Not supported by quantitative analysis • Supported by qualitative analysis	Qualitative findings indicate that familiarity with foreign ethnic cuisine and frequent cooking of foreign ethnic foods encourages utilisation of foreign ethnic ingredients in the production of traditional dishes.

In general, the findings indicate that FEFC at FER can contribute towards the alteration of the dominant culture's cuisine. The experience of consuming foreign ethnic food at FERs has allowed the participants to selectively appropriate favourable elements of foreign ethnic cuisines into their own culture's cuisine. This shows that mixing elements of cuisines from different cultures is not limited to professional cooks in restaurants and various other foodservice organisations but also by individuals in domestic kitchens. As the dominant culture's cuisine, also known as popular cuisine, is rooted in peasant cuisine, court cuisine, plebeian cuisine, and family cuisine (Revel 2005), any alteration performed on the cuisine domestically is changing the local gastronomic landscape. As suggested by Rozin (1982) and Rozin (1996), all key elements of cuisine - basic ingredient, cooking technique, flavour principal, and culinary rule that framed the identity of a dominant culture's cuisine - are rooted in a locality, dependent on factors such as custom, religion, social sanction, and more, shared by individuals in a tradition. Therefore, the merger

between foreign and local in the domestic kitchen is potentially altering the identity and exclusivity of a dominant culture's cuisine. This finding is consistent with the general findings of Jamal (1996), Mitchell (2006), Mitchell (1999), Cwiertka (1998), Cwiertka (2003), Möhring (2007), Möhring (2008), and Solér and Plazas (2012). Although these past studies did not specifically focus on the consequence of FEFC proliferation, changes in the dominant culture's cuisine and food culture were observed and discussed in their findings. For instance, Jamal (1996) reported the cooking of foreign ethnic foods at home by the British native consumers as a consequence of FEFC. Further, Mitchell (2006) reported that the transfer of foreign ethnic foods and foreign ethnic ingredients to a host culture was a result of the popularisation of the food in restaurants.

The current study has provided a deeper insight into the proliferation of FEFC in a dominant culture's setting. The examination of each key element of cuisine has provided a more thorough illustration of the influence of FEFC upon the potential alteration of the dominant culture's cuisine. The findings denote that sociocultural phenomenon, such as the proliferation of FEFC at FERs, is one contemporary element that may contribute toward the evolutionary process of a cuisine, further strengthening the notion that cuisine is in dynamic equilibrium (Katz 1990). The new variants constructed through the interactions between foreign and local may be subsequently transmitted to the next and future generation. The mixing of foreign and local cuisine elements in the domestic setting by individuals may have a long term effect in changing the key elements and eventually the identity of the dominant culture's cuisine. Once accepted and practiced by a larger group of people, new variants created through the interactions may influence individuals' culinary practices at home. It has been proposed that culinary culture as well as food selection and taste are something that is learned, therefore will be shared and communicated among groups of people (Bourdieu 1986; Mennell, Murcott & Van Otterloo 1992a; Seymour 2004; Rozin 2005b). Most culinary knowledge is learned informally through mimetic processes (Sutton 2001; Benny 2012), thus observation and consumption are fairly sufficient to spread new culinary variants into a dominant culture's cuisine. In addition, cultural transmission does not necessarily occur only from parents to offspring but also from any individual to any other individual (Acerbi & Parisi 2006). Moreover, sociocultural evolution theories suggest that information acquired or learned by individuals is one of the primary causes of cultural evolution and may in turn influence population-level culture (Durham 1990, 1992; Richerson, Boyd & Henrich 2010). Reciprocally, national cultural norms or group culture may also influence individuals' culinary practices

at home (Ritzer 2008). The evolutionary nature of cuisine indicates that culinary cultural heritage is inevitably at risk because cultural constructs can change, vary or may even be lost entirely. Foreign ethnic cuisine elements intervention in this instance may well threaten the identity and cultural background of local culinary heritage. Further research on the influence of contemporary food consumption should be encouraged to better understand the potential for a unique cuisine to move toward uniformity and standardisation.

Experience with foreign ethnic cuisine through FEFC at FERs is a mode of cultural learning that feeds the participants with various information about the elements of foreign ethnic cuisines beyond their traditional gastronomic culture. This view is aligned with the notion that FERs are venues for the locals to learn about foreign ethnic cuisine identity and elements (Jamal 1996; Tian 2001; Hall et al. 2003; Kivela & Crotts 2005; Verbeke & López 2005; Sukalakamala & Boyce 2007; Wood & Munoz 2007; Clemes, Gan & Sriwongrat 2013). The investigations performed on each key element of cuisine have provided some evidence from participants of the alteration of the dominant culture's cuisine through the influence of FEFC. The collisions between cuisines of different cultures has become apparent as favourable foreign ethnic cuisine attributes such as ingredient, dish, and cooking method have been selectively appropriated into the interview participants' everyday cuisine. The production and consumption of foreign ethnic foods in the domestic setting was the most common influence of FEFC. As suggested by the findings, many popular foreign ethnic cuisine foods common to FER menus now appear to have a common place in the interviewees' meals prepared at home. Foods such as spaghetti bolognaise and *tom yum* soup are favourite foreign ethnic foods produced in the domestic setting. The argument that global food consumption is becoming homogeneous (Crang & Cook 1996; Symons 1999; Santich 2000; Scarpato & Daniele 2003; Bak 2010) appears to have some validity, as consumption of foreign ethnic foods is not limited to commercial premises such as restaurants or various foodservice outlets but also common in the domestic setting.

The qualitative investigations further revealed that the intermingling of elements of cuisine from different cultures is assisting the construction of a new breed of foods. For instance, one quarter of the interview participants stated that they had utilised foreign basic ingredients and flavouring ingredients to flavour traditional dishes, resulting in the potential creation of fusion foods. Examples provided earlier in the discussion such as the usage of foreign ethnic noodles in local noodle dishes, and the utilisation of foreign ethnic

herbs, spices, and sauces in various traditional dishes demonstrates this concept. In addition, the creation of fusion foods through FEFC at FER also includes the modification of foreign ethnic foods to suit local taste and preference. For instance, one interviewee acknowledged that she had created several new dishes inspired by her familiarity with Italian cuisine. Examples given by her include pasta served with *gulai lemak*, and *roti canai* layered with bolognaise sauce, béchamel and cheese, similar to lasagne. These examples further demonstrate that the creations of new cultural variants include the blending of foods and cooking techniques from different cuisines. The creation of fusion food and cuisine as a consequence of the proliferation of both FEFC and FER has been noted by many (Cwiertka 1998; Wright, Kwok & Nancarrow 2001; Ashley et al. 2004; Möhring 2008; Patel & Gujral 2009; Bak 2010). These contemporary creations are said to have indistinct cultural identity but with time many become stably embedded into the host society's food culture.

Further findings designate that the alteration of the dominant culture's cuisine with foreign ethnic cuisine elements occurs when several favourable conditions are met. It was found that the abundance of foreign ethnic ingredients available and the perceived good fit between foreign and dominant cuisine elements can promote alteration. The findings also indicate that both the alteration of traditional dishes and the localisation of foreign ethnic foods were more pronounced among simple dishes and foods. The production and consumption of foreign ethnic food in the domestic setting has made foreign ethnic ingredients readily available for cooking. Aided with the abundance of foreign ethnic ingredients in the local supermarkets, easy access to foreign ethnic ingredients allows blending of foreign and local ingredients to happen more frequently in the domestic kitchen. For instance, an interviewee stated that she had experimented with surplus dried herbs like parsley and rosemary used in Italian foods she cooked at home. These herbs were used to flavour her traditional dishes such as curry. The production of foreign ethnic foods in the domestic setting as a result of FEFC at FERs would seem to promote a favourable condition for the alteration of the dominant culture's cuisine to occur. Although interviewees noted that not all experiments were successful, favourable combinations are maintained and incorporated into their regular home meals. A surplus of foreign ethnic ingredients has allowed the interviewees to be experimental and therefore increase the potential of creating fusion foods.

The findings further suggest that the acceptance and adaptation of foreign ethnic cuisine elements into the dominant culture's cuisine is evident when there is a good fit between

cuisine elements of the different cultures. Similarities in terms of meal composition allow foreign ethnic foods to be paired and consumed with traditional dishes in home meals. For example, the plain flavour of the dominant culture's staple such as rice allows foreign ethnic foods to be served as side dishes in a meal. Similarity in terms of the function of basic ingredients such as rice and noodles allows them to be substituted with foreign ethnic basic ingredients such as quinoa, pasta, and *ramen* noodles in the production of traditional staples such as *mi goreng*. Naturally, compatibility in terms of flavour and meal composition easily permits foreign ethnic and local elements to fuse. Similar reasons were suggested by Mitchell (2006) and Solér and Plazas (2012). Michelle suggests that the adaptation and adoption of foreign foods in British cuisine was made possible when they fit the structure of the local meal. In parallel, Solér and Plazas indicate that the convenience and social nature of the Mexican taco dish complimented the commensality aspect of the Swedish food culture and busy lifestyle hence its integration into Swedish Friday dinner meal structure and rituals.

The findings presented here also indicate that the simplicity of the food is another favourable condition that allows foreign ethnic foods to be localised into the dominant culture's cuisine. An analysis of the type of foreign ethnic food commonly cooked and consumed by the interview participants at home indicates that they fall under the category of simple food that requires few ingredients, as well as little time and effort to prepare. Interviewees regularly mentioned food such as pasta, Western style roasted chicken, and various foreign ethnic soups as examples of foreign ethnic foods prepared and consumed for meals at home. The localisation of simple foreign ethnic foods has also been mentioned by Mitchell (2006) in her work on foreign ethnic food in British cuisine. The researcher noted similar reason for the localisation of foreign ethnic food such as spaghetti Bolognese and curry and rice into the British cuisine. Interestingly, a similar description could be applied to the type of local dishes altered with foreign ethnic cuisine elements in the case of Malaysia. Examples given by the interview participants of this study imply that the traditional dishes that were altered were simple foods customary to local everyday meals. These types of foods are the daily staples, the heart of the dominant culture's cuisine, and such a trend may be putting pressure on the survival of local culinary heritage, culture and tradition in the midst of rising homogeneous global food consumption.

In the case of Malaysian cuisine, the pairing and consumption of foreign ethnic with local traditional foods in meals was most apparent with foods that originated from other Asian ethnic cuisines. The findings showed that three out of the five most common foreign ethnic

foods cooked by the interview participants at home were Asian ethnic foods such as Thai, Japanese and Middle Eastern, while the other two were Italian and French foods. Interestingly, pasta was at the top of the list perhaps because of the similarity it shares with local noodles in terms of function in meals. The feasibility of pasta being included in regular meals may result from it being simple and child friendly, adding to its popularity in the domestic setting. The localisation of foreign ethnic foods also included many convenience foreign ethnic food products such as sauces and accompaniments which were served and paired with local delicacies and were staple ingredients to many of the interview participants' kitchen pantry.

6.3.1.1 Change in Lifestyles

An interesting observation from the qualitative data analysis results suggests that the collision between foreign and local cuisines via FEFC at FER may be a manifestation of changing lifestyles. The findings propose that the participants' lifestyle changes have moulded the way traditional and foreign ethnic cuisines were utilised. To cope with these lifestyle changes, it appears that selective unfavourable elements of the dominant culture's cuisine are abandoned while favourable elements of foreign ethnic cuisines experienced at FERs are selectively appropriated. This supports the view that contradictions such as tradition and novelty, convenience and care, health and indulgence, and simple and variety are distinctive to contemporary food consumption (Jamal 1996; Warde 1997; Leipämaa-Leskinen 2007). Warde (1997) suggests that 20th century consumption is a process of continual selection due to the unprecedented choice available commercially in the market. In this sense, easy access to foreign ethnic food at FERs itself promotes diversification of local food taste and diet. The transition from consuming chiefly traditional foods to a variety of foreign ethnic foods may be said to be a prominent feature of an urban society.

Feasibly, living in a cosmopolitan environment with a multicultural geography and high exposure to a wide variety of FERs has decreased the interviewees' dependency on traditional foods. Perhaps foreign ethnic food consumption is a sign of modernity and a contemporary lifestyle (Cwiertka 2003; Nandy 2004; Leipämaa‐Leskinen 2007; Möhring 2007; Farrer 2010). This idea is in agreement with Dixon (2002) who relates the interest in mixing the novel and traditional in cuisine as a feature of cosmopolitanism. In general, the

discourse of cuisine homogenisation and therefore the deconstruction of authenticity of the dominant culture's cuisine has been circulating around the topics of urbanisation, modernisation, and at large the repercussion of globalisation (Crang & Cook 1996; Symons 1999; Groves 2001; Cwiertka 2003; Scarpato & Daniele 2003; Nandy 2004; Askegaard & Kjeldgaard 2007; Gardaphé & Xu 2007; Möhring 2007; Pratt 2007; Xu 2008; Bak 2010; Farrer 2010).

The results of this study highlight three significant enabling sociocultural factors prominent to the alteration of the dominant culture's cuisine with various elements of foreign ethnic cuisine. The alterations can be associated with the interviewees' diversifying local food taste and diet, busy lifestyle, and a desire for a healthier lifestyle. These three factors were prominent in driving the interactions between foreign and local cuisines via FEFC. Firstly, the findings suggest that the diversifying local food taste and diet reflects interviewees' openness towards new and foreign flavours - a shift from a local to a global food consumption pattern. Mutually, the proliferation of FEFC itself is an avowal of the diversifying food taste and diet of the locals. The localisation of foreign ethnic foods and the creation of fusion foods in the domestic setting resulting from FEFC reflects the need for variety and a way of escaping an otherwise mundane diet. This is supported by the identified decreased production and consumption of traditional foods, denoting a waning of interest in traditional cuisine. The diversification of food taste and diet give an indication that the dominant culture is moving towards a homogenised food consumption pattern. Openness towards foreign foods and culture were also evident in the quantitative analysis results. The surveyed participants highly regarded FEFC at FERs as a reflection of their desire to experience new flavours and their openness to new cultures. In the quest for a variety of flavours to fulfil gustatory needs, they turned to foreign ethnic foods served at FERs. The experience then translates into a cultural learning process, where favourable elements of the foreign ethnic cuisine experienced are subsequently adopted and assimilated into their own respective cuisine. In the context of diversifying local food taste and diet, the most prominent foreign ethnic cuisine elements incorporated into the dominant culture's cuisine were mostly dishes, flavouring ingredients and basic ingredients.

The findings further indicate that foreign ethnic foods that suited the palate of the interview participants and their family members were reproduced and served in meals at home. Nevertheless, the localisation of foreign ethnic foods was not limited to the production of foreign ethnic foods tasted at FERs. For some interviewees, modifications were performed

on the localised foreign ethnic foods to suit local tastes and flavour principal. Another prominent feature of the alteration includes the creation of fusion foods in an effort to provide variety to their mundane diet. A few of the interview participants stated that some of their favourite foreign ethnic foods have become staple dishes cooked and served during everyday meals or for special occasions at home. This trend was also observed in the survey. Although each local ethnic group indicated that the meals at home were focused mainly on their respective traditional ethnic cuisines, the production and consumption of foreign ethnic food were rather common. Indeed, the findings indicate that the production of foreign ethnic foods among Malay, Chinese and Indian participants were far more common than the food of the indigenous people of Sabah and Sarawak. Malaysian Chinese participants for example, indicated that they cooked more foreign ethnic food than other local ethnic food at home, while Malay participants cooked more foreign ethnic food than the food of Malaysian Indian and the indigenous people of Sabah and Sarawak.

Secondly, the findings suggest that a busy cosmopolitan lifestyle is restricting the interview participants from spending much time in the kitchen. Even for traditional meals at home, interviewees acknowledged that they have to find ways to simplify the preparation of foods. Therefore, the production of foods for daily meals was focused mainly on simple traditional dishes, and intricate traditional recipes were avoided. To add variety to their home meals and in line with the diversifying food taste and diet, the consumption of foreign ethnic food at FERs has allowed them to discover more options to cater to their hurried lifestyle. Therefore, foreign ethnic foods that have made their way into the domestic kitchens and become permanent fixtures in the local meals were prominently simple and easy to prepare foods such as pasta. For example, besides the desirable taste and wholesomeness of pasta dishes that easily fits the taste and diet requirements of the entire family and its similarity with noodles in certain aspects, the minimum skill and effort required to prepare them appears to be highly favourable.

For a similar reason, other examples of foreign ethnic foods given by the interview participants regularly produced in the domestic setting also fall under the category of simple food. They listed food such as roasted chicken, liquid food such as soups particularly *tom yum, kimchi,* and *miso* soup, baked potatoes, pizzas, and also simple Thai food such as Thai fried rice and *padprik* dishes. The convenience of these foreign ethnic foods was considered as one of the most desirable factors for their reproduction in the domestic setting. Another indication of the importance of the busy lifestyle in enabling the localisation of foreign ethnic foods into the dominant culture’s cuisine is the usage of

convenience foreign ethnic food products. The interview participants acknowledged that some of the foreign ethnic foods cooked by them were derived from convenience food products available in the international aisle at the local supermarket such as *tom yum* paste, bottled pasta sauce, readymade pizza base, pre-packaged *kimchi*, and corned beef. The usage of convenience foreign ethnic food products certainly depicts the influence of the interviewees' busy lifestyle.

However, the localisation of foreign ethnic foods into traditional meals may alter the dominant culture's cuisine culinary rule. As acknowledged by some of the interview participants, several foreign ethnic foods produced and served at home have become family favourites and specialties. Unfortunately, once the foreign ethnic foods have become a permanent fixture of the family cuisine, they may be transmitted to the next generation and subsequently embedded as a tradition. Eventually, since family cuisine is one of the backbones of the dominant culture's cuisine, the localisation of foreign elements will obscure the unique identity of the dominant culture's cuisine.

Thirdly, the findings further suggest that the alteration of the dominant culture's cuisine with the elements of foreign ethnic cuisines was also associated by more than half of the interview participants as an embodiment of their healthy lifestyle. Experience with foreign ethnic cuisine at FER has exposed them to a wider selection such as nutritious ingredients and healthier cooking techniques to advance their interest in healthy eating. Interviewees acknowledged that they perceived some foreign ethnic cuisine such as Japanese and Korean as healthy cuisines. Thus, the experience they had at FERs was translated into the way they practiced cuisine at home. They noted using foreign ethnic ingredients such as *miso* paste, olive oil, and basic ingredients such as salmon, quinoa, and couscous in the production of traditional foods as these ingredients are perceived as nutritious and medicinally beneficial. As stated by one of the interview participants, the benefits of consuming certain foreign ethnic ingredients were promoted to her family members as she strives to provide healthier meals at home. Beyond the usage of foreign ethnic ingredients in the production of traditional foods, some participants mentioned using foreign ethnic starches such as quinoa and couscous instead of rice as their main source of carbohydrate in their daily home meals because they perceived the local staple, rice, as too starchy thus unhealthy. These foreign ethnic basic ingredients were consumed with typical traditional side dishes that are usually paired with rice. Apparently, the desire for healthy eating has led to the alteration of the usage and consumption of local basic ingredient and also the

alteration of the dominant culture's cuisine culinary rule that has been practiced for generations.

Another mode of alteration related to healthy lifestyle in enabling the influence of FEFC at FER on the alteration of the dominant culture's cuisine is in the form of selective abandoning of traditional cooking technique in the production of traditional foods. Unhealthy traditional cooking methods such as deep-frying used in the cooking of traditional favourite's such as turmeric fried chicken was replaced by the interviewees with roasting or grilling. Although roasting and grilling are not unusual to Malaysian cooking, frying is a more common cooking method used by the locals for daily cooking. Interviewees acknowledged that the replication of foreign ethnic cooking methods observed in the preparation of foods at FERs was driven largely by their desire for healthy eating. However, when traditional cooking methods such as frying are maintained, interviewees acknowledged using healthier types of fats such as olive oil. These examples signify the importance of changing lifestyle in enabling the alteration of the dominant culture's cuisine with foreign ethnic cuisine cooking technique. As one of the key elements of the dominant culture's cuisine, the alteration of cooking methods may also harm the identity of the dominant culture's cuisine as various attributes of cooking technique, while culturally sanctioned, may be potentially lost.

The demand for healthy eating has indirectly influenced changes in the dominant culture's cuisine. The usage of foreign ethnic ingredients may tarnish the exclusivity of the dominant culture's cuisine particularly with regard to the locality of traditional foods and culinary rule. In this instance and in the context of traditional food and culinary heritage preservation, the maintenance of local ingredients, recipes and processes in the production of traditional foods is essential (Amilien & Hegnes 2013), although changes need to be made to cope with change in lifestyles. Perhaps, instead of utilising foreign ethnic ingredients, health conscious locals could experiment with other local ingredients in the provision of healthier meals at home. The interaction between foreign and local ingredients in the production of traditional promotes new cultural variants with confusing backgrounds that may create further tension in an already plural dominant culture's cuisine such as Malaysian cuisine. As suggested by Trichopoulou, Soukara and Vasilopoulou (2007), traditional foods are an important cultural subject as they are an expression of culture, history and lifestyle. There is a close connection between traditional food and locality of the ingredients used (Jordana 2000). However, the usage of foreign ethnic ingredients via

FEFC may raise the issue of authenticity and consequently the continuity of local culture and tradition over time.

Indeed, culinary heritage preservation is strongly linked to localism through the embedment of the concept of *terroir* (Bessière 1998, 2013). *Terroir* signifies the weight of local ingredients in the vitality of traditional cuisine. As in the triumph of French cuisine, whose gastronomic renown is clearly linked to the concept of *terroir*, the soil and roots have been the heart of the cuisine for generations (Trubek 2008a). In parallel, social movements such as the Slow Food movement also emphasises promoting local ingredients, cooking technique, and local products as a means of gastronomic tradition preservation (Miele & Murdoch 2002; Nilsson et al. 2011). Indeed, localism has been at the core of culinary heritage preservation and safeguarding to counteract the force of globalisation, particularly among European nations (DuPuis & Goodman 2005). Similar concepts are practiced by various European countries and are crucial to the protection and sustainability of European regional food products, for example GIs, PDO, and TSG (Trichopoulou et al. 2006; Tregear et al. 2007; Tschofen 2008; Vitrolles 2011). Therefore the usage of foreign ethnic cuisine ingredients and cooking technique in the production of traditional foods, although pertaining to healthy lifestyle, is another intervention that may bring harm to the exclusivity of the dominant culture's cuisine and subsequently the survival of its culinary heritage.

Overall, the qualitative investigations have provided a deeper insight into the impact of FEFC at FERs upon the alteration of the dominant culture's cuisine. The results of the data analysis suggest that the diversifying local food taste and diet, busy lifestyle, and healthy lifestyle embraced by the participants have enabled the interactions between foreign and local to occur. The identification of these factors in relation to the alteration of the dominant culture's cuisine through the consumption of foreign ethnic food certainly heightened the role of cuisine in reflecting sociocultural changes discussed in the literature. In this instance, the alteration of the dominant culture's cuisine with the elements of foreign ethnic cuisine is an expression of the changing lifestyle of the participants which supports the notion that changes in food is useful in understanding multiple social issues in culture and society as insinuated by Moon (2010) and Probyn (1998). Likewise, the findings of the role of lifestyle changes in enabling the alteration of the dominant culture's cuisine with foreign ethnic cuisine elements emphasise the role of culture in the dynamic of cuisine (Katz 1990). As a final point, the discussion on the findings on the importance of changing lifestyle highlights the diversifying local food taste and diet, busy lifestyle,

and healthy lifestyle to the initial conceptual framework of the current research. Accordingly, an updated conceptual framework (Figure 6.2) is presented, which has incorporated these three factors as key enablers. At the end of this chapter a complete model is then presented to signify the importance of these attributes in the association between FEFC at FERs and the alteration of the dominant culture's cuisine.

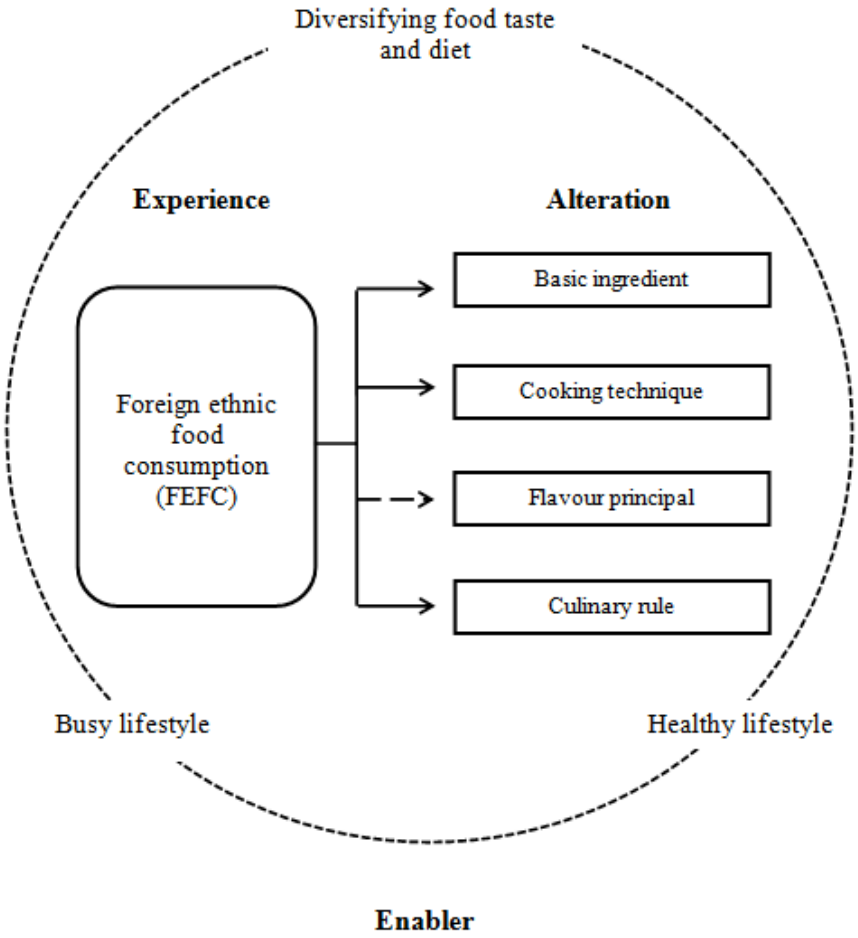


Figure 6.2 Enhanced Model

6.3.2 Evaluation of the Influence of Sociocultural Factors on Foreign Ethnic Food Consumption in the Dominant Cultural Setting

The conceptual framework predicted that social interaction, travel experience, and media exposure has a direct association with the consumption of foreign ethnic food at FERs. To reiterate, the investigations into the role of these sociocultural factors in influencing FEFC were mainly focused on statistical hypothesis testing. Their importance was also examined

as a marginal part of the qualitative investigations. Results from the correlational analysis indicated that only travel experience (H2b) has a significant and positive relationship with FEFC at FER. However, the predictions that social interaction (H2a) and media exposure (H2c) are influential in promoting FEFC were not supported by the data. The correlational analysis indicated a non-significant relationship between social interaction and FEFC. Likewise, a non-significant relationship between media exposure and FEFC was evident in the analysis. The non-significant relationships do not automatically indicate that social interaction and media exposure are not important influencing factors in the consumer's decisions to consume foreign ethnic food at FERs. This finding highlights that in the Malaysian context, travel experience plays a more significant role in influencing the local to consume foreign ethnic food at FERs. One possible explanation for the non-significant relationship is the complexity of the food choice decision itself. Various food choice models explicate that food choice decisions are a multifaceted process as many interrelated factors interact and impinge upon each other. As suggested by Sobal and Bisogni (2009, p.S44), 'food choice decisions may change in personal and historical time, and may be situation-specific.' Presumably, a factor may be profound in influencing an individual or a society of a particular cultural setting to consume foreign ethnic food but might have little importance in different cultural settings.

In detail, the Hypothesis H2b test indicated a significant positive correlation between travel experience and FEFC. This finding is in line with various researchers such as Fonseca and Malheiros (2004), Verbeke and López (2005), Robinson (2007), Wood and Munoz (2007), Bak (2010), Chi and Jackson (2011), Choi, Lee and Cho (2011) and Duruz (2011a) who associated FEFC and the accelerating popularity of FER in the dominant culture's setting with the increasing number of locals travelling abroad. Multivariate analysis of variance results provided further support on the importance of travel experience in influencing FEFC. The results indicated that a higher level of visitation to FERs is linked to a higher level of travel experience influence. In addition, a higher number of types of FER visitations was also related to a higher level of travel experience influence. These findings give a strong indication of the importance of travel experience in influencing FEFC. Therefore the study extends the literature by providing empirical evidence to the consensus that dining out at FERs is associated with the memories of travels and vacations.

Variance analysis results further indicated that of those surveyed, older participants showed higher levels of travel experience influence than younger participants. A similar result was suggested with participants with a higher level of education. Those with higher

academic qualifications reported higher levels of travel experience influence on their decisions to consume foreign ethnic food at FERs. It could be deduced that older and highly educated participants are economically stable hence they travel more often and have greater exposure to foreign ethnic cuisine and culture. Travel experience was a significant influencing factor in their decision to consume foreign ethnic food at FERs. The influence of travel experience on FEFC was also evident in the qualitative investigations. A group of well-travelled interviewees acknowledged that exposure to foreign culture has had a significant influence in educating their taste buds and consequently their openness toward foreign ethnic cuisine. Interestingly, some of the interview participants who stated friends, partners or family members as their prime influence for consuming foreign ethnic food also stated that these acquaintances were trusted because they are well-travelled and have had first-hand experience with foreign ethnic cuisines in their originating homelands. This finding further strengthened the significant influence of travel experience on FEFC at FERs.

In contrast, although result from Hypothesis H2a testing was not significant, it did indicate that social interaction has a negative correlation with FEFC at FERs. This is in contrast to previous research findings (Josiam & Monteiro 2004; Wise 2011) that have found a positive association between social interaction and FEFC. The qualitative data, however, has shown that social interaction has some level of influence on individual participants' foreign ethnic food consumption decisions. Within the interview participant group, friends, partners and family play an important role in influencing their foreign ethnic food choice decisions. Although researchers strongly link FEFC with the interaction with foreign and migrant communities (Satia-Abouta et al. 2002; Turgeon & Pastinelli 2002; Josiam & Monteiro 2004; Verbeke & López 2005; Mitchell 2006), Malaysian foreign ethnic food consumers are influenced chiefly by their immediate acquaintances. The finding is in line with Verbeke and López (2005) who also found similar results in their study of FEFC in Belgium. The participants in the study noted that family members and close friends were influential because they were reasoned to be reliable and trustworthy. One possible reason for the lack of association between social interaction with foreign and migrant communities by the participants in the current research is perhaps because foreign and migrant communities in Malaysia come mainly from Asian countries such as Indonesia, Bangladesh, Philippine and Myanmar. Therefore, the exclusion of Indonesian restaurants in the study and the scarcity of Asian ethnic restaurants of the mentioned migrants in the local restaurant scene have possibly contributed to the insignificant influence of social

interaction with foreign and migrant communities in the participants' decisions to consume foreign ethnic food at FERs.

Results from Hypothesis H2c testing also indicate that media exposure has a negative correlation with FEFC at FERs, although this was not significant. This contradicts previous research that associated FEFC with exposure to various types of media (Jamal 1996; Adema 2000; Mitchell 2006; Möhring 2007; Robinson 2007; Hirose & Pih 2011). Nevertheless, qualitative data revealed that the influence of media exposure was significant to some of the interview participants. This finding may not be generalised but positively sheds some light on the types of media significant to the proliferation of FEFC in Malaysia. For instance, electronic media, particularly television, was mentioned as the most influential type of media. Food related programs featured on the food, travel and living channel were commonly mentioned by the interview participants (Crang & Cook 1996; Jamal 1996; Adema 2000; Negra 2002; Verbeke & López 2005; Mitchell 2006; Robinson 2007).

Interestingly the finding also supports the association between foreign TV dramas and films with FEFC (Negra 2002; Wood & Munoz 2007; Moon 2010). For example the popularity of Japanese and Korean drama series on Malaysian television was associated by some of the interview participants with their intention to consume Japanese and Korean foods. They were fascinated by the foreign food culture featured in the foreign programs hence intrigued to experience the culture at FERs. Indeed, the popularity of foreign dramas in Malaysia is at its peak now. Korean dramas in particular have been highly anticipated by Malaysian households and have become a nationwide phenomenon in the recent years. It is clear that televisions programs contributed the most in influencing some of the interview participants FEFC decisions in terms of media exposure. Meanwhile print media such as magazines and recipe books share similar importance with the new media, particularly food blogs. Not as common as television programs, these two types of media were also mentioned as influencing sociocultural factors. Print media might be a classic contributor of FEFC (Jamal 1996; James 1997; Negra 2002; Verbeke & López 2005; Mitchell 2006; Johnston & Baumann 2007; Möhring 2007; Robinson 2007; Panayi 2011), however the parallel role of new media in influencing FEFC, as indicated by the findings, not only supports previous research (Bak 2010) but also validates the notion that the new media has a prominent role in the proliferation of global FEFC (Hirose & Pih 2011). Table 6.2 below provides a summary of the results of Hypothesis 2:

Table 6.2 Summary of the Hypothesis 2 Tests

	Hypothesis	Result	Supporting Finding
H2a	There is a relationship between social interaction and foreign ethnic food consumption.	• Not supported by quantitative analysis	Qualitative findings indicate that participants were influenced mainly by immediate acquaintances such as friends, partners, and family members.
H2b	There is a relationship between travel experience and foreign ethnic food consumption.	• Supported by quantitative analysis	Participants with higher FER visitation frequency reported higher importance of travel experience influence. Participants who had visited a higher number of types of FERs reported a higher importance of travel experience influence.
H2c	There is a relationship between media exposure and foreign ethnic food consumption.	• Not supported by quantitative analysis	Qualitative findings indicate that participants were influenced mainly by television programs, in particular food related programs featured in food, travel and living channels, followed by documentaries, foreign drama series and movies.

In the Malaysian context, multivariate analysis of variance results indicated that there were statistically significant differences according to ethnic group, age, and education level on the importance of social interaction, travel experience and media exposure in influencing FEFC at FERs. With regards to ethnic group, when the results for the dependent variables were considered separately, only travel experience and media exposure reached a statistically significant difference. The analysis results indicate that Chinese participants reported higher levels of travel experience influence than the Malay, the indigenous people of Sabah and Sarawak and Indian participants. The results also indicate that Malay and the indigenous people of Sabah and Sarawak participants reported higher mean scores than the Chinese and Indian participants on the importance of media exposure on their decisions to consume foreign ethnic food. These findings provide empirical evidence that culture has a significant importance in food choice decision. Although this research focused its

investigation on a single nation, factors important to the surveyed participants' decisions in consuming foreign ethnic food were apparently confined to their ethnic background. However, this trend was less obvious in the qualitative investigations. It appears that the influence of travel experience, media exposure and social interaction differs individually rather than ethnically. This indicates that individual experience as much as culture is significant in determining influencing factors in food choice decisions. Nevertheless, both findings definitely depict the intricacy and dynamic nature of food choice decisions.

In regard to the significant statistical difference found between age groups, when the results for the dependent variables were considered separately only travel experience and media exposure reached a statistically significant difference. The results indicate that younger survey participants' decisions to consume foreign ethnic food at FERs were influenced mainly by the media. On the contrary, older participants' visitation to FERs was highly influenced by their travel experience. Based on this finding, it can be implied that older generations are more stable economically than younger generations. Perhaps the former travel more thus travel experience plays a greater role in their decisions to consume foreign ethnic food.

Variance analysis results also indicated that a statistically significant difference was found according to level of education. However, when the results for the dependent variables were considered separately, only travel experience reached a statistically significant difference. The results indicated that survey participants with higher educational backgrounds reported higher levels of travel experience influence than those with a lower educational background. The higher the level of education of the participant, the greater the influence of travel experience in influencing foreign ethnic food consumption. Similar statements can be made with regard to age. It's also probable that highly educated participants reported greater travel experience influence than respondents with lower educational background because they have better means thus had more overseas travel experience.

The quantitative investigations have also provided extra information on the phenomenon of FEFC at FERs in Malaysia. Descriptive analysis results indicated that Thai restaurants were reported as the most visited FER followed by Japanese and Italian restaurants. The majority of the FERs frequented were Asian, including Korean and Middle Eastern restaurants. Italian restaurants were the most visited Western FER. Other popular Western FERs include French, Mexican, and Spanish restaurants. This supports the findings of a

report on Malaysia foodservice consumers' behaviour by Euromonitor (2012b). Similarly, the report indicates that Malaysians enjoy Asian flavours the most and the most popular foreign Asian ethnic restaurants are Japanese and Thai restaurants. It was suggested that Asian ethnic restaurants are the most popular casual dining option among Malaysian foodservice consumers due to the similarities shared with the Malaysian food culture (International Markets Bureau 2011b; Euromonitor 2012b). Interestingly, the current study finding is tallied with the type of foreign ethnic foods produced and consumed by the participants observed in both quantitative and qualitative investigations. Perhaps another reason for the popularity of Thai restaurants among the participants is related to the availability of Thai restaurants in the country. Thai restaurants outnumbered any other type of FER and many operate alongside local ethnic restaurants at a very reasonable price. Other types of FER, however, operate mainly in major business districts and shopping malls, hotels, and those areas within Klang Valley that are heavily populated by expatriates. Although the Thai cuisine flavour principal shares little similarity with Malaysian cuisine, other elements of the cuisine, such as basic ingredient, culinary rule, and cooking technique are comparable to Malaysian cuisine.

The analysis also provided evidence that Malaysians are adventurous eaters. It is a well-established notion that Malaysians, particularly the younger generations, have adventurous palates (Gale 2007; Hume 2007). Malaysian Chinese in particular have been mentioned by many as highly adventurous diners (Chee-beng 2001b; Helland 2008; Yang, Khoo-lattimore & Lai 2014). Participants of the current study noted that they consumed foreign ethnic food mainly because they wanted to experience new flavours and cultures. They further noted that consumption of foreign ethnic food was largely an embodiment of their openness to foreign cultures. This finding is in agreement with previous researchers in other similar studies (Verbeke & López 2005; Moon 2010). It appears that dining at FERs for the participants was an expression of taste sophistication and has little to do with social distinction. It is rather an embodiment of contemporary lifestyle (Martens & Warde 1998; Black 2010; Wise 2011). Additionally, quantitative descriptive analysis also positively affirmed the association of FEFC at FERs as an evocation of memories of vacations to exotic locations that provide adventure and emotional mobility (Verbeke & López 2005; Möhring 2007; Farrer 2010). Participants associated FEFC at FERs with an appetite for adventure and emotional mobility, which reminded them of holidays and travel experiences. The findings further indicated that the experience of consuming foreign ethnic foods at FERs has exposed the participants to a wider variety of food options to cater to

their increased need for food variety, hurried cosmopolitan lifestyle and increased attention to healthy eating.

Finally, interview findings indicate that FER visitation is a form of cultural learning where participants explore and learn about the elements of foreign ethnic cuisine. More than a quarter of the interview participants noted that FEFC at FERs is an opportunity for them to learn about foreign ethnic cuisines and the experience is brought home and translated into practice by cooking some of the foreign ethnic foods that they had tasted. Some of the interviewees clearly indicated that they go to FERs because they want to have a first-hand experience with foreign ethnic foods that they can then produce at home. This finding supports the claim that FERs are venues for the locals to learn about foreign ethnic cuisine identity and elements (Jamal 1996; Tian 2001; Hall et al. 2003; Kivela & Crotts 2005; Verbeke & López 2005; Sukalakamala & Boyce 2007; Wood & Munoz 2007; Clemes, Gan & Sriwongrat 2013). It appears that the consumption of foreign ethnic food at FERs has a direct contribution towards the dynamic of the dominant culture cuisine. As suggested by cultural evolution theories, human activity, particularly cultural learning, plays a significant role in establishing cultural variances (Durham 1990, 1991, 1992; Ritzer 2008; Richerson, Boyd & Henrich 2010).

6.3.3 Evaluation of Emerging Implications for the Preservation of a National Cuisine (Malaysian context)

This study provides evidence of the effect of FEFC at FERs on the alteration of the dominant culture's cuisine within the participant group. In the context of Malaysia, FEFC may well be altering Malaysian cuisine's basic ingredient, culinary technique and culinary rule. Descriptive quantitative findings indicate that flavour principal is the second most altered element by the surveyed participants after culinary rule. Therefore, the incorporation of foreign ethnic cuisine elements is evident in all four key elements of Malaysian cuisine. In detail, the mean score for culinary rule alteration is the highest but only slightly higher than flavour principal. Lower mean scores was observed on basic ingredient and cooking technique. Such findings indicate that Malaysian cuisine is potentially under threat of losing its uniqueness and eventually may no longer be useful as an identity marker. There might not be a direct link between FEFC and the alteration of Malaysian cuisine flavour principal, nevertheless, the usage of foreign ethnic flavouring

ingredients in the preparation of local foods was fairly intense among interview participants that regularly cook foreign ethnic food at home.

The findings further suggest that the alteration of Malaysian cuisine with foreign ethnic cuisine elements through FEFC was enabled through the participants' changing lifestyles. Interview participants associated the alteration with their quest for new flavours to escape their daily routine hence confirms the general perception that younger Malaysians are adventurous eaters (Gale 2007; Hume 2007). Their busy cosmopolitan lifestyles force them to spend less time in the kitchen therefore new and simple alternatives for meals at home become essential. Additionally, health conscious interviewees were looking for a healthier meal option as they abandoned unhealthy elements of the local cuisine. FEFC opens the door to uncover new alternatives in embracing cuisine to cope with their changing lifestyles. Favourable foreign ethnic cuisine elements experienced at FERs were brought home and incorporated into the family cuisine. The findings also indicate a growing diversification in local food taste and diet, with such diversification leaving little space available for the production and consumption of local traditional ethnic foods. In a bigger perspective, reduced dependency on local foods has a bigger impact on the local economy as they are closely linked to rural development and small and medium size enterprises (Albayrak & Gunes 2010b).

As opposed to experimenting or exploring with local produce, the deliberate incorporation of foreign ethnic cuisine elements experienced at FERs is an easy way out to cater to the changing lifestyles. However, the fusing of foreign and local in the domestic kitchen is threatening the unique identity of Malaysian cuisine. The findings suggest that FEFC is driving the dynamic of Malaysian cuisine to undergo another phase of change. As discussed by earlier observations, the impact might be substantial as interactions between local and foreign cuisines give rise to another breed of cuisine (a new cultural variant) (Li 1994; Cwiertka 1998; Wright, Kwok & Nancarrow 2001; Ashley et al. 2004; Nandy 2004; Möhring 2008; Patel & Gujral 2009; Bak 2010). The findings corroborate that a new breed of cuisine may be emerging, as the participants become familiar with a certain foreign ethnic cuisine. The usage of foreign ethnic basic ingredients to replace local basic ingredients, fusing foreign ethnic flavouring ingredients into local dishes, and the localisation of foreign ethnic foods into local meals are some of the practices that bring together the elements of foreign ethnic cuisine into Malaysian cuisine. As a result, new dishes with confusing backgrounds such as spaghetti *goreng*, thyme scented *gulai lemak*,

salmon fish head curry, and others are being created and becoming staple dishes of some of the interview participants' home meals.

On a more general note, the collision between foreign and local cuisines has also transformed local culinary customs and traditions that have been practiced for generations. The fusing of elements of foreign ethnic cuisine into Malaysian cuisine, however, varies to meet individual inquisitive taste buds or changing lifestyles. The findings indicate that the most significant alteration to the local cuisine occurred when an interview participant had a deep admiration for a specific foreign ethnic cuisine. They produced plenty of foreign ethnic foods of their preference at home and performed greater alterations to the local cuisine. Perhaps an intense familiarity with a particular foreign ethnic cuisine allows them to be more experimental with foreign and local elements. There is a possibility that the new variant of culture created by these individuals in the domestic setting will be acknowledged by the larger population as cultural transmission which, in principal, can be not only passed down from parents to offspring but also from individual to another individual (Acerbi & Parisi 2006). In addition, new cultural variants created in the domestic setting may also influence cultural evolution at a population level (Ritzer 2008). Indeed, the transmission is already happening as some of the interview participants acknowledged that they were responsible for introducing foreign ethnic cuisine elements to their parents and family members. Having lived in the Klang Valley, the experience and knowledge with foreign ethnic cuisine was brought back to their hometown and shared with family members.

On top of these alterations, the findings give worrying indications that the interview participants are moving away from their traditional cuisines to cater to their changing lifestyle. This shift has been acknowledged by several studies and reports where Malaysians' food consumption pattern is no longer tied to traditional diet as reflected in the increasing expenditure on foreign ethnic food and dining out frequency (Lee & Tan 2007; Warr, Rodriguez & Penm 2008; Tan 2010; International Markets Bureau 2011b; Euromonitor 2012b). Even with the help of modern kitchen appliances, cooking meals at home were limited to mainly simple traditional foods. Additionally, some of the traditional cooking techniques have to be simplified to cater to the hurried cosmopolitan lifestyle. The decreased production and consumption of traditional foods was apparent among the interview participants, which gives an indication that Malaysia's domestic kitchen is growing into a global kitchen. For instance, the findings suggest that participants from all four Malaysia major ethnic groups are familiar with the production and consumption of foreign ethnic food at home. The most common foreign ethnic foods produced and

consumed at home are Italian, followed by Thai, French, Japanese and Middle Eastern foods. Interestingly, Malay, Chinese and Indian participants were found to cook more foreign ethnic foods at home than the foods of the people of Sabah and Sarawak. Chinese participants in particular, cooked more foreign ethnic food than any other local Malaysian ethnic food besides their own at home. Evidently, the Malay, Chinese, and Indian communities in the Klang Valley were more familiar with foreign ethnic foods than the foods of their East Malaysian counterparts.

Indeed, the transformation of the Malaysian food consumption pattern was evident in the investigations. Interview participants noted dissimilarities in food consumption between them, their parents and their offspring. While for the older generation home cooking was predominantly traditional, for the middle and younger generation cooking and consumption of food was no longer tied to their generational cuisine. The interviewees (middle generation) are erudite Malaysian cosmopolitans that are well informed about their food choices and decisions. For instance, one of the interview participants stated that her cooking style has evolved and is much different from her mother. Unlike her mother, she cooks a variety of foods at home and appreciates healthy and organic ingredients in line with her sophistication sense of taste. Although all interviewees still embrace their respective family cuisines and traditions, their diet and cooking styles have changed with better education and exposure. As indicated by several studies, the shift away from traditional diets in Malaysia is more prominent among the younger generations as they are claimed to be highly adventurous when it comes to trying out new flavours and they dine out frequently (Gale 2007; Hume 2007; Kueh & Voon 2007; Warr, Rodriguez & Penm 2008; Tan 2010; Kavitha, Souji & Prabhu 2011). Therefore, in the context of this study the middle generation appears to be responsible for promoting change in Malaysian cuisine.

The findings further suggest that the gap in the traditional food knowledge transmission can be observed through the low appreciation of traditional foods among the interview participants and their offspring. This evidence confirms recent concerns about urban Malaysians neglecting their traditional cuisine and hence being unable or uninterested in preparing traditional foods (Langgat et al. 2011; Md Sharif et al. 2012; Md. Sharif et al. 2013; Muhammad, Mohd Zahari & Md Sharif 2013). There was a consensus among the majority of the interview participants that Malaysian cuisine is losing its authenticity. Some local ethnic cuisines such as the Malay and Malaysian Indian cuisine were said to have become milder and they associated the transformation with the changing taste buds of the younger generations. Further, it is unfortunate to discover that some of the interview

participants' children eschew local staples such as rice and spicy foods, and instead appreciate foreign ethnic and the generic Western foods such as sandwiches and pizzas. There is a bigger implication about locals omitting rice in their diet as rice is customarily eaten with side dishes. Children omitting rice may also mean they avoid eating the side dishes - staple foods that usually carry the flavour identity of the cuisine. Therefore, a diet omitting rice might have a bigger impact on the survival of these staple foods and eventually the agrarian style diet prominent to Malaysian cuisine.

The qualitative investigations also discovered a couple of cases where the consumption of foreign ethnic food at FERs has little influence on the alteration of the local cuisine. The influence of FEFC was mainly on the domestication of foreign ethnic foods. Besides decreased production and consumption of family traditional foods, alterations performed such as simplification of traditional cooking technique and the usage of convenience food products were directly associated by the interviewees with the need to cater to their hurried lifestyle. This finding suggests that the resistance towards the influence of FEFC was linked to the virtuous traditional food knowledge transfer received by the interviewees from their parents. They were brought up in an environment where traditional cuisine was upheld and valued by the family members and they were involved in the production of home meals since they were young. These interviewees showed a high appreciation for their culinary heritage and resisted change. In the context of culinary heritage preservation, this sort of maintenance of traditional culinary tradition is critical in the continuation of culinary traditions (Amilien & Hegnes 2013; Cheung 2013; Md. Sharif et al. 2013). This fine example demonstrates the significance of traditional cuisine and culture maintenance and transmission by the parents to their children. Indeed, parents, particularly mothers but also extended family member, are suggested as the most important source for children to acquire knowledge about traditional foods (Lang & Caracher 2001; Lyon, Colquhoun & Alexander 2003).Therefore, to ensure the continuance of local culinary cultures and traditions, it is suggested that parents themselves should revitalise traditional cuisine at home despite living in demanding cosmopolitan lifestyle. Maintenance of traditional cuisine in the domestic setting may hopefully avoid cases in which children eschew staple foods as discussed earlier, thus promote higher appreciation of traditional foods among the younger generation.

In terms of Malaysian ethnic cuisine, multivariate analysis of variance results indicate no significant difference between Malay, Chinese, Indian and the indigenous people of Sabah and Sarawak in the influence of FEFC on the alteration of their respective ethnic cuisine.

Nevertheless, when the results for the dependent variables were considered separately, Chinese participants in the survey appear to use a higher level of foreign ethnic basic ingredients in the production of their traditional foods at home than any other ethnic groups. Additionally, descriptive quantitative analysis further indicates that the incorporation of foreign ethnic elements was found to be highest among Chinese participants in all four elements of cuisine. The analysis also suggests that Chinese participants cooked more foreign ethnic foods after their own ethnic foods than any other Malaysian local ethnic foods at home. However, to affirm that Malaysian Chinese cuisine is the most affected local cuisine through the proliferation of FEFC, a further investigation needs to be conducted. Nevertheless, this study confirms the notion that Malaysian Chinese are highly adventurous diners (Chee-beng 2001b; Helland 2008; Yang, Khoo-lattimore & Lai 2014). It is assumed that the higher level of alteration performed by the surveyed Chinese participants on all elements of Malaysian Chinese cuisine is due to the fact that the Chinese have little dietary restrictions as compared to the Malay and Indian community as suggested by Chee-beng (2001b) and Helland (2008). They are able to dine at any types of FER and experience an endless selection of flavours from all over the world. The Malays, however, are predominantly Muslim hence they consume only Halal foods and shun FERs that include pork on the menu. Malaysian Indians are chiefly Hindus thus they avoid consuming beef; others practice a vegetarian diet.

Malay, Chinese and Indian participants indicated that their home cooking is distinctively focused on their own traditional ethnic food. Therefore, alterations were assumed to have been focused on their respective ethnic cuisines. While there is no specific dietary restriction on the indigenous people of Sabah and Sarawak (unless they are Muslims), residing far away from their homeland has resulted in a decreased dependency on their traditional ethnic foods. The indigenous people of Sabah and Sarawak interview participants acknowledged cooking a fair amount of their own ethnic as well as other Malaysian ethnic foods. These participants admitted that their diet has been highly acculturated with the Malay, China and Indian diets after residing in the Klang Valley. Another reason stated for the decreased production and consumption of their traditional ethnic food at home was due to limited supply of their native cooking ingredients within Klang Valley. The findings that the indigenous people of Sabah and Sarawak performed the least alteration in all four elements of cuisine may be linked to the fact that they no longer depend entirely on their ethnic foods in meals at home but a wide range of other

local and foreign ethnic foods. Therefore, whenever traditional foods are prepared and served at home, authenticity is highly appreciated.

Overall, the study provides evidence that FEFC at FERs has some negative influences on the dynamic of Malaysian cuisine. FEFC is altering the uniqueness of Malaysian cuisine and the changing lifestyle has enabled the transition to occur. The findings indicate that traditional culinary rule is the most altered element of Malaysian cuisine, followed by basic ingredient and cooking technique. The alteration of Malaysian cuisine culinary rule goes beyond the localisation of foreign ethnic food into local meals; the current study findings suggest that they are paired and consumed with traditional foods. Moreover, there is evidence to show that participants are moving away from traditional culinary rule such as decreased consumption of traditional foods and therefore agrarian style meal, and also neglecting traditional dining styles and etiquette due to experience with FECC at FERs and urbanisation. To reiterate, culinary rule includes the composition of a meal including the order and combination of dishes, tableware and etiquette, and other elements that symbolise the food culture of a society (Rozin 1996a; Cwiertka 1998; Sydner & Fjellström 2006). It is clear that the dominant culture's cuisine identity does not depend solely on foods that project the cuisine's flavour principal, but other elements too. While many cuisines share some significant similarities particularly cooking technique, other elements such as culinary rule and basic ingredient are profoundly dissimilar and culturally sanctioned (Rozin 1982). Thus, alteration performed on other elements such as culinary rule in Malaysia is also destabilising the identity and cultural background of Malaysian cuisine.

Findings also indicate that foreign ethnic ingredients have been used in the production of Malaysian traditional foods, potentially altering this main feature of the dominant culture's cuisine. Regardless of FEFC, descriptive findings suggest that the interaction between foreign and local elements in Malaysian cuisine is second highest in flavour principal but slightly lower than culinary rule. The interaction between foreign and local elements indicates that Malaysian cuisine is undergoing another distinctive transformation that may modify the exclusivity of the cuisine. As a multicultural cuisine, it beautifully reflects the pluralism of the country's society and culture. The hundreds of years of acculturation between the four major ethnic groups in Malaysia have created a harmonious cuisine that Malaysia is known for. However, the current study findings indicate that FEFC at FERs is threatening the exclusivity of Malaysian cuisine. The irresponsible acts of fusing foreign ethnic elements into the already multicultural cuisine in the domestic setting if not

contained may deteriorate the unique identity of the cuisine. The current study findings give worrying indications that some Malaysian heritage foods such as *gulai lemak, roti canai, sambal, kari kepala ikan,* and *mi goreng* have been altered with foreign ethnic ingredients. In spite of the government's effort in gazetting these traditional foods as heritage foods, qualitative findings suggest that not one of the participants were aware of their heritage status. It appears that the existence of the Malaysian heritage food list is ineffectively publicised. Therefore, the aim to protect local culinary heritage for the future generation may not materialise. The alteration of these staple foods, which are the heart of the dominant culture's cuisine and other basic elements of the cuisine, indicates the rise of another variant of the already plural cuisine. The new and contemporary creations, however, contradict the nation's societal and historical background thus tarnishing the significance of Malaysian cuisine as an identity marker.

These findings indicate that Malaysian culinary heritage is at stake of losing its cultural background and identity. In general, similar concerns have recently been raised by many local scholars about the impact of modernisation and urbanisation on the sustainability of Malaysia culinary heritage (Muhammad et al. 2010; Langgat et al. 2011; Mohd Salehuddin et al. 2011; Mohd Zahari et al. 2011; Mohamad Abdullah, Mohd Zahari & Hemdi 2013; Mohamad Abdullah et al. 2013; Mohd Zahari et al. 2013a; Muhammad et al. 2013; Muhammad, Mohd Zahari & Md Sharif 2013). There are worrying signs that Malaysians are neglecting their traditional ethnic cuisines and the younger generations are uninterested in preparing and consuming traditional foods (Md Noor et al. 2012; Md Sharif et al. 2012; Md. Sharif et al. 2013). The loss of interest among the younger generations in preparing traditional foods is a worrying issue because it relates to the decrease in domestic cooking and thus traditional culinary deskilling. This gap in the transmission of traditional food knowledge has a serious implication on the continuation of the culture and identity.

6.4 Summary

Findings for research question 1 suggest that FEFC at FERs has a significant influence on the alteration of the basic ingredient (H1a), cooking technique (H1b), and culinary rule (H1d) of the dominant culture's cuisine (Table 6.1). Albeit the non-significant correlation between FEFC and the alteration of the flavour principal (H1c) of the dominant culture's cuisine, further findings suggest that the alteration of flavour principal in the domestic

setting was more prominent among individuals that are active in producing and consuming ethnic foods. Additionally, higher visitations to FERs and the number of types of FERs were positively linked to higher levels of alterations. The findings suggest that the alteration of the dominant culture's cuisine with foreign ethnic cuisine elements was permitted when there is a good fit between the foreign and local elements in terms of function, composition and flavour. Additionally, the interaction between foreign and local elements was prominent with simple and easy to prepare food, and the abundance of foreign ethnic ingredients provides opportunity for the alteration to occur. The findings further indicate that the alteration of the dominant culture's cuisine through FEFC was evident and enabled by the changing lifestyle of the participants. Attention to healthy eating, a demanding cosmopolitan lifestyle and diversification of food taste and diet were found to have enforced selective abandoning of some of the elements of the dominant culture's cuisine while selectively appropriating some elements of foreign ethnic cuisine.

Findings for research question 2 suggest that in Malaysia, travel experience (H2b) played a significant role in influencing FEFC at FERs. The results suggest that a higher level of visitation to FERs was associated with a higher level of travel experience influence. In addition, a higher number of types of FER visitations was also significant to the higher level of travel experience influence. The role of social interaction (H2a) and media exposure (H2c) in influencing FEFC at FERs, however, was not supported by the data. Nevertheless, qualitative findings provide details of the derivatives of social interaction and media exposure that were prominent in influencing some participants' decisions to consume foreign ethnic food at FERs. The findings indicate that participants were influenced chiefly by immediate acquaintances such as friends, partners, and family members, but not because of social interaction with foreigners living in the country. Further findings also suggest that food related television programs which featured in food and lifestyle TV channels were the most dominant type of media in influencing FEFC at FERs. As a whole, the participants perceived FEFC at FERs as an exploration of new flavours to cater to their inquisitive taste buds. This leisure and social activity is performed occasionally to advance their openness toward foreign cultures. The findings indicate that Asian ethnic cuisines were popular among the participants. Four of the five most visited FERs serve Asians foods. The only non-Asian FER in the top five list was Italian, indicating the strong preference for Italian cuisine among the participants.

Finally, findings for research question 3 suggest that FEFC at FERs is promoting changes and therefore threatening the unique identity of Malaysian cuisine. Consumption of foreign

ethnic food at FER is a form of cultural learning that exposes participants to more options in practicing cuisine, and therefore driving the dynamics of Malaysian cuisine. The alterations of Malaysian cuisine with foreign ethnic cuisine elements were more prominent in the cuisine's culinary rule. The production and consumption of foreign ethnic foods in the domestic setting has subsequently led to the localisation of some foreign delicacies and the creation of fusion foods with confusing backgrounds. The influence of foreign ethnic cuisines was evident in all four key elements of Malaysian cuisine. In addition, it was evident in the findings that some Malaysian heritage foods have been altered through the usage of foreign ethnic ingredients. Further, the findings provide clear worrying evidence of the waning interest in traditional cuisine. The younger generations were found to have less interest in traditional foods, and overall the production and consumption of traditional foods has decreased. Cooking for meals at home was restricted to simple traditional foods while intricate recipes were simplified to cater to the participants' hurried lifestyle. Although participants' meals at home are still primarily their own respective traditional cuisines, cooking and serving of foreign ethnic foods are common. Indeed, Malay, Chinese and Indian participants were more familiar with foreign ethnic foods than the foods of the indigenous people of Sabah and Sarawak cuisine.

To end with, a new conceptual framework is presented to illustrate the interactions between the variables investigated, and summarise the discussions and significant findings of the current research (Figure 6.3). To reiterate, the results indicated that FEFC at FERs was significantly correlated with the alteration of the basic ingredient, cooking technique, and culinary rule of the dominant culture's cuisine. However, a non-significant relationship was found between FEFC and the alteration of the flavour principal. In contradiction, the qualitative results provide evidence that the flavour principal of the dominant culture's cuisine has also been altered with foreign ethnic cuisine elements. It appears that the experience of consuming foreign ethnic food at FERs has made home cooks familiar with foreign ethnic cuisine thus encourage utilisation of foreign ethnic ingredients in the production of traditional dishes. In addition, the results signify that the influence of FEFC on the alteration of the dominant culture's cuisine was enabled by change in lifestyle. It appears that diversifying food taste and diet, busy lifestyle, and healthy lifestyle have enabled the alteration to occur. To cope with these changes in lifestyle, unfavourable elements of the dominant culture's cuisine are selectively abandoned while favourable elements of foreign ethnic cuisines experienced at FERs are selectively appropriated. Peripheral to the investigation, the current study has also managed to evaluate the

significance of social interaction, travel experience, and media exposure in influencing the FEFC at FERs in Malaysia. The results indicated a positive correlation between travel experience and FEFC. In contrast, both social interaction and media exposure influence on FEFC were not significant.

Table 6.3 Summary of the Hypothesis Tests

	Hypothesis	Result	Supporting Finding
H1a	There is a relationship between foreign ethnic food consumption and the alteration of basic ingredient.	• Supported by quantitative analysis • Supported by qualitative analysis	Higher visitation to FER leads to higher alteration of basic ingredient, cooking technique, and culinary rule. Higher number of types of FER visited leads to higher alteration of basic ingredient, cooking technique, and culinary rule.
H1b	There is a relationship between foreign ethnic food consumption and the alteration of cooking technique.	• Supported by quantitative analysis • Supported by qualitative analysis	
H1d	There is a relationship between foreign ethnic food consumption and the alteration of culinary rule.	• Not supported by quantitative analysis • Supported by qualitative analysis	
H1c	There is a relationship between foreign ethnic food consumption and the alteration of flavour principal.	• Not supported by quantitative analysis • Supported by qualitative analysis	Qualitative findings indicate that familiarity with foreign ethnic cuisine and frequent cooking of foreign ethnic foods encourages utilisation of foreign ethnic ingredients in the production of traditional dishes.
H2a	There is a relationship between social interaction and foreign ethnic food consumption.	• Not supported by quantitative analysis	Qualitative findings indicate that participants were influenced mainly by immediate acquaintances such as friends, partners, and family members.
H2b	There is a relationship between travel experience and foreign ethnic food consumption.	• Supported by quantitative analysis	Participants with higher FER visitation frequency reported higher importance of travel experience influence. Participants who had visited a higher number of types of FER reported a higher

			importance of travel experience influence.
H2c	There is a relationship between media exposure and foreign ethnic food consumption.	• Not supported by quantitative analysis	Qualitative findings indicate that participants were influenced mainly by television programs, in particular food related programs featured in food and travel and living channels, followed by documentaries, foreign drama series and movies

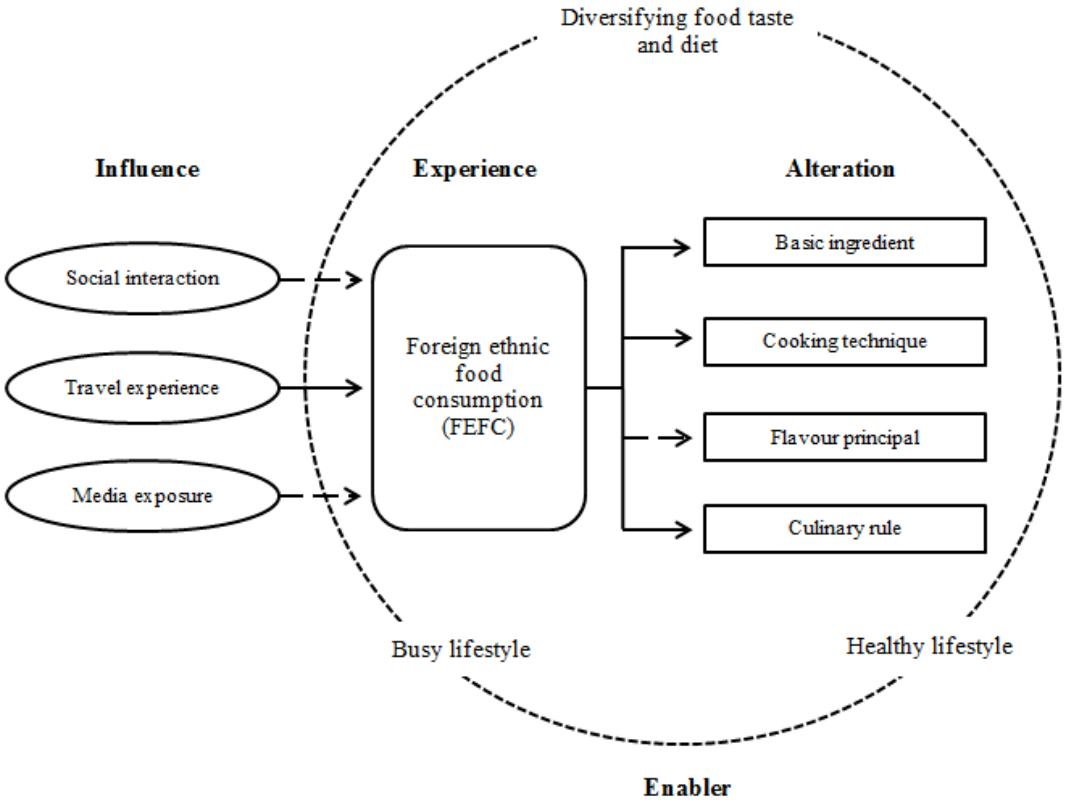


Figure 6.3 Final Conceptual Framework

Chapter 7

Conclusion

7.1 Introduction

Chapter Seven begins with an overview of the research presented. Following this, the chapter highlights the strengths of the current research. The chapter then discusses the theoretical and practical implications of the present research for the protection of the exclusivity of the dominant culture's cuisine and therefore local culture and heritage. Subsequently, the chapter discusses the limitations of the conducted studies followed by suggestions for future research. The final part of the chapter presents some concluding remarks and summarises the thesis.

7.2 Overview

Previous discussion on the influence of foreign ethnic cuisine on the dominant culture's cuisine has been focused on the perspective of the local prescribing foreign influences and dictating local change. Foreign interventions in the local culture's cuisine through time have been heavily discussed from historical and anthropological perspectives linked to various significant happenings of the past such as the great European exploration, imperialism, and the advent of agriculture. The more recent discourses have been approached from a sociological angle where changes in cuisine are linked to migration, leisure travel, and modernisation. However, there is limited research that explores the consequences of contemporary food cultures within a dominant culture in the evolution of cuisine. In particular, the role played by foreign ethnic food consumers on the alteration of local cuisine has received little attention in the literature. In spite of the significant role cuisine plays as a cultural element, there is still a large gap in analysing the problem of cultural property relating to changes in cuisine in the contemporary setting (Tschofen 2008). Because changes in cuisine are strongly linked to cultural change (Lévi-Strauss 1966; Katz 1990), the impact of recent sociocultural phenomenon, such as the proliferation

of foreign ethnic food consumption on the transformation of cuisine, deserves further investigation. Therefore, this study focuses its investigation on the role of foreign ethnic food consumption at foreign ethnic restaurants (sub-dominant culture) in influencing changes in the dominant culture's cuisine (dominant culture). This study has taken a developmentalism perspective where the progression of social action and change is viewed as the forces for changes in cuisine.

Additionally, previous research has not provided a framework to explain cuisine alteration brought about by foreign ethnic food consumption. The literature is rather ambiguous through the usage of various terminologies such as fusion, Creolisation, hybridisation, and has focused chiefly on food rather than cuisine as a whole. As cuisine comprises four key elements (Rozin 1982; Rozin 1996a), it is crucial to investigate the alteration which has occurred in each element. In addressing this gap, this study has developed a conceptual framework which provides a detailed perspective on the influence of foreign ethnic food consumption upon the alteration of the dominant culture's cuisine. The framework proposes that the consumption of foreign ethnic food at foreign ethnic restaurants has a significant influence on the alteration of the basic ingredient, cooking technique, and culinary rule of the dominant culture's cuisine. However, the relationship between foreign ethnic food consumption and the alteration of flavour principal becomes significant when foreign ethnic food is actively produced and consumed in the domestic setting. In addition, the framework suggests that the relationship between foreign ethnic food consumption and the alteration of the key elements of the dominant culture's cuisine is enabled by the diversifying food taste and diet, busy and healthy lifestyle of the population.

The current study focuses its investigation on Malaysia where the rapidly changing food consumption patterns are impacting negatively upon the alteration of its local cuisine. Although literature on Malaysian cuisine has been heavily focused on tourism related issues, recent work on Malaysian local cuisines provides initial evidence that the cuisine is losing its authenticity in the midst of urbanisation and modernisation (Muhammad et al. 2010; Langgat et al. 2011; Mohd Salehuddin et al. 2011; Mohd Zahari et al. 2011; Mohamad Abdullah, Mohd Zahari & Hemdi 2013; Mohamad Abdullah et al. 2013; Mohd Zahari et al. 2013a; Muhammad et al. 2013; Muhammad, Mohd Zahari & Md Sharif 2013). However, these studies focus mainly on the food of the indigenous people of Sarawak, Malay festival food and Malay wedding foodways. None of these pioneer works on Malaysian cuisine look at the alteration of Malaysian cuisine as a whole. As Malaysian cuisine is dominated by four major ethnic groups' cuisines, it is deemed necessary to

investigate the state of alteration of each: Malay, Malaysian Chinese, Malaysian Indian, and the cuisine of the indigenous people of Borneo. The influence of foreign ethnic food consumption at foreign ethnic restaurants in particular is missing in the already inadequate literature on Malaysian cuisine. Given the evidence that foreign ethnic food consumption contributes to the alteration of the dominant culture's cuisine (Jamal 1996; Cwiertka 1998; Mitchell 1999; Cwiertka 2003; Mitchell 2006; Möhring 2007, 2008; Solér & Plazas 2012), the proliferation of foreign ethnic food consumption and the significant number of foreign ethnic restaurants mushrooming in Malaysia may have a significant impact on Malaysian cuisine besides the effect of urbanisation and modernisation. Additionally, given the fact that Malaysian cuisine is multicultural in nature, this study provides a novel perspective on the understanding of the influence of foreign ethnic food consumption on the alteration of dominant culture's cuisine because previous studies were done in settings with a core dominant culture.

Although consumption of foreign ethnic food is becoming increasingly common in Malaysia (Euromonitor 2012b; Raeis et al. 2013), the dynamic is missing in the literature. Little is known about Malaysian foreign ethnic food consumers. Therefore the current study extends the investigation by exploring the narrative behind foreign ethnic food consumption in the country. Additionally, the foreign ethnic food consumption literature associates social interaction, travel experience, and media exposure as the main influencing sociocultural factors but mostly in a Western context. Although these earlier studies were instrumental in shaping our understanding of the consumption of foreign ethnic food, the findings may not necessarily be relevant to a non-Western context. The complexity of food choice decision and behaviour has been highlighted by researchers because decisions to consume a certain type of food are multiscalar, multicomponent, change in personal and historical time, and may be situation-specific and often culture specific (Rozin 1996a; Eertmans, Baeyens & Van den Bergh 2001; Sobal & Bisogni 2009). However, it is never the intention of this study to evaluate and develop an in-depth understanding of how potential variables interact in response to foreign ethnic food consumption but rather to examine the significance of social interaction, travel experience, and media exposure established by earlier studies in the context of foreign ethnic food consumption in Malaysia. The current study has identified that in Malaysia, travel experience has a more significant role than social interaction and media exposure in influencing local consumers to consume foreign ethnic food at foreign ethnic restaurants.

7.3 Strengths of the Research

The employment of both quantitative and qualitative approaches is a significant strength of the current study. The vigour of using triangulation mixed methods design in social and behavioural research is highly recommended by scholars as the convergence, cross-validation, corroboration, and correspondence of results deliver validated and substantiated findings (Greene, Caracelli & Graham 1989; Creswell et al. 2003; Punch 2005; Creswell & Plano Clark 2007; Onwuegbuzie & Collins 2007; Teddlie & Tashakkori 2009; Tashakkori & Teddlie 2010). The objectivity of the quantitative investigation permits a systematic overall description of the influence of foreign ethnic food consumption at foreign ethnic restaurants on the alteration of the dominant culture's cuisine on a population level. In addition, qualitative investigations stipulate further details and holistic insights of the phenomenon at a micro level. As a result, the broad relationships established in the quantitative investigation are enhanced by the richness of the data provided by the qualitative investigation thus provides a thorough comprehension of the phenomenon (Punch 2005; Teddlie & Tashakkori 2009).

Further, the current study examines cuisine alterations by scrutinising each individual element of cuisine as profiled by the taxonomy of cuisine (Rozin 1982; Rozin 1996a). These details are lacking in the earlier studies. Examinations of each element of cuisine allow a more comprehensive picture of how the dominant culture's cuisine is altered through the consumption of foreign ethnic food at foreign ethnic restaurants. Finally, the current study is one of the few that focuses on the impact of foreign ethnic food consumption on a multicultural cuisine. There is limited understanding of the changes transpiring in an already multicultural cuisine and the consumption of foreign ethnic food of consumers of a multicultural background. Previous works have chiefly targeted a specific host culture's ethnic group. The current study contributes to this understanding and the empirical evidence gives signal that multicultural cuisine is prone to alteration. The findings from this study therefore are valuable in expanding the scope of existing research on the influence of foreign ethnic food consumption on the alteration of the dominant culture's cuisine.

7.4 Theoretical Implications of the Research

The current study provides empirical evidence that foreign ethnic food consumption is another element that contributes toward the evolution of the dominant culture's cuisine. The consumption of foreign ethnic food at foreign ethnic restaurants promotes localisation and adaptation of foreign ethnic cuisine elements into the dominant culture's cuisine, altering the its uniqueness and exclusivity. When cuisines of two or more cultures collide, one of the potential tangible outcomes is the emergence of fusion foods with an obscure background. The alteration of the dominant culture's cuisine with foreign ethnic cuisine's elements and consequently the emergence of new cultural variants may threaten the significance of cuisine as an identity marker. This causal relationship supports developmental perspectives that culinary culture and cuisine for that matter are fluid and indeterminate (Mennell 1985). The current research findings also signify the role of cultural change, cultural learning and human innovation in the evolution of cuisine (Lévi-Strauss 1966; Katz 1990; Ashley et al. 2004; Revel 2005; Laudan 2011) and that cuisine is in dynamic equilibrium as suggested by the evolutionary theory of cuisine (Katz 1990). In the context of Malaysian cuisine, the alteration of the culinary rule, basic ingredient, and cooking technique have a positive association with the consumption of foreign ethnic food at foreign ethnic restaurants.

The current study has managed to demonstrate that the influence of foreign ethnic food consumption upon the alteration of the dominant culture's cuisine goes beyond the localisation of foreign ethnic food as heavily reported in earlier studies. This study also extends the literature by providing empirical evidence that the influence of foreign ethnic food consumption upon the alteration of the dominant culture's cuisine is enabled by the changing lifestyle of society. Therefore it could be deduced that change in cuisine is parallel to and a fine reflection of societal and cultural transformation. Cuisine can be an effective tool to study sociocultural change as proposed by scholars (Mennell 1985; Bourdieu 1986; Mintz 1986; Probyn 1998; Rozin 2000b; Scranton & Belasco 2002; Seymour 2004; Rozin 2005b; Sydner & Fjellström 2006; Moon 2010). The findings of this study suggest that the consumption of foreign ethnic food at foreign ethnic restaurants exposes individuals to more alternatives in practicing cuisine to cater to their changing lifestyle. Thus, elements of foreign ethnic cuisines that are favourable were selectively appropriated into the local cuisine. Likewise, unfavourable elements of the dominant culture's cuisine were abandoned. Consequently, the interactions between foreign and locals lead to the construction of variants that supersede the dominant culture's cuisine.

The interactions between foreign and local cuisines are permissible when favourable conditions subsist. A good fit between the foreign and local elements of cuisine in terms of function, flavour, and structure of the main meal allows foreign ethnic cuisine elements to be incorporated into the dominant culture's cuisine. The abundance of foreign ethnic ingredients resulting from the production of foreign ethnic foods in the domestic setting allow participants to experiment with the ingredients in traditional dishes. Additionally, both alterations of traditional foods and localisation of foreign ethnic foods were prominent to simple foods. It appears that the easiness and modest flavour of this type of food allows alterations to be performed easily.

Finally, the current study also provides empirical evidence that travel experience is an extrinsic stimulus that contributes toward the consumption of foreign ethnic food in Malaysia. The findings confirm the notions that foreign ethnic food consumption at foreign ethnic restaurants is an evocation of memories of vacations to exotic locations that provide adventure and emotional mobility (Verbeke & López 2005; Möhring 2007; Farrer 2010). The results indicated that a higher level of visitation to foreign ethnic restaurants and a higher number of types of foreign ethnic restaurant visitations were linked to a higher level of travel experience influence.

7.5 Practical Implications of the Research

The evolution of cuisine in various parts of the world has been associated with numerous happenings of the past. Among others was the advent of agriculture, followed by human population increase as the root for the rise of civilisations (Katz & Voigt 1986; Katz 1990), European exploration in the 15th and 16th centuries onwards (Goody 1982; Katz 1990; Mennell, Murcott & Van Otterloo 1992c; Toussaint-Samat 1994; Dixon 2002), is associated with colonialism, migration, tourism and cosmopolitanism (Mennell, Murcott & Van Otterloo 1992c; Dixon 2002; Graf 2004; Snyman 2004; Montanari 2006a). The current study provides evidence that cuisine continues to evolve and the consumption of foreign ethnic food among contemporary societies and the proliferation of the foreign ethnic restaurant industry itself is another significant phase in the dynamic of cuisine as proposed by Mennell (1985) and other works on foreign ethnic food consumption (Jamal 1996; Cwiertka 1998; Mitchell 1999; Cwiertka 2003; Mitchell 2006; Möhring 2007, 2008; Solér & Plazas 2012). The findings indicate that selective appropriation of some elements

of foreign ethnic cuisine into the dominant culture's cuisine is the consequence of foreign ethnic food consumption at foreign ethnic restaurants. Subsequently, alterations performed are tarnishing the exclusivity of the dominant culture's cuisine identity.

It is imperative to acknowledge that cuisine is in dynamic equilibrium and foreign ethnic food consumption is an important aspect in the contemporary evolution of cuisine. At the same, however, as an intangible heritage fully embedded with cultural elements, the alteration of cuisine is threatening the sacred bond between cuisine and identity. The incorporation of foreign elements into local cuisine clearly contradicts the importance of localism rooted in tradition (Tschofen 2008; Amilien & Hegnes 2013; Bessière 2013). The importance of cuisine as an identity marker may no longer be significant when the identity of a cuisine is indistinct and becoming increasingly homogenised. Inferences need to be drawn in managing and therefore safeguarding the exclusivity of the dominant culture's cuisine to ensure the continuity of local culture, and traditions. In parallel, local government needs to promote and encourage greater appreciation of local cuisine and protection of culinary heritages given the fact that local cuisine has significant sociocultural and socioeconomic importance such as in promoting better nutrition (Trichopoulou, Soukara & Vasilopoulou 2007; Albayrak & Gunes 2010a; Chenhall 2010; Simmons & Chapman 2012), the production and negotiation of family and family members' identities (Moisio, Arnould & Price 2004), formation of a strong sense of family cohesion (Hunt et al. 2011), the creation of community (Hess 2007; Weichart 2008; Dietler 2012), tourism (Okumus, Okumus & McKercher 2007; UNWTO 2012; Bessiere & Tibere 2013; Okumus et al. 2013), and generally the local economy (Costa & Besio 2011; Peace 2011; Sundbo 2013).

In the context of Malaysia, although Malaysian cuisine has a significant sociocultural and socioeconomic importance, particularly in reflecting the nation's multicultural population as well as in accelerating tourism industry, little has been done to protect local cuisines from uniformity and standardisation. The current study findings indicate that the government's effort to protect Malaysia's culinary heritage may not be as effective as it might be. For example, many respondents were not aware of the existence of a Malaysian heritage food list, despite the government's multi-million dollar initiatives such as the Malaysian Kitchen Program designed to create visibility of Malaysian cuisine in the global culinary map to increase exports of processed food, cooking ingredients, agriculture produce and to attract tourism. It is important to ensure Malaysian cuisine does not lose its uniqueness through the alterations happening in the domestic setting. The government

needs to work with food historians, culinarians, educators and non-government organisations that are interested in preserving local culture to heighten public awareness on the importance of protecting and embracing local cuisine. It is profoundly important for a heritage preservation program to be effectively communicated to the general public as heritage awareness is deemed as a critical factor in heritage preservation (Carter 1994; Light 1995; Bessière 1998; Nyaupane & Timothy 2010; Nilsson et al. 2011). Although cuisine is in dynamic equilibrium and it is impossible to curb the alteration of cuisine occurring in the domestic setting, educating the public on the importance of protecting local cuisine and culinary heritage may decelerate the momentum toward cuisine uniformity and standardisation.

It is unfortunate to acknowledge that some of Malaysia's local ethnic cuisines have lost their cultural background as a result of urbanisation and modernisation (Muhammad et al. 2010; Langgat et al. 2011; Mohd Salehuddin et al. 2011; Mohd Zahari et al. 2011; Mohamad Abdullah, Mohd Zahari & Hemdi 2013; Mohamad Abdullah et al. 2013; Mohd Zahari et al. 2013a; Muhammad et al. 2013; Muhammad, Mohd Zahari & Md Sharif 2013). The findings of the current study provide further indication that cosmopolitan Malaysians continue to alter the exclusivity of their respective ethnic cuisines to cope with their changing lifestyles. FEFC at FERs exposes the public to new alternatives, hence they selectively incorporate some foreign ethnic cuisine elements while at the same time selectively abandon elements of the local ethnic cuisine. The creation of new variants is prominent to this process, which transgresses the identity and colourful background of the country.

The current study also provides evidence of the waning interest in traditional cuisine which signals a decreased dependency on traditional foods among Malaysian cosmopolitan society. This finding extends earlier evidence of the younger generation's disinterest in preparing traditional foods (Langgat et al. 2011; Md Sharif et al. 2012; Muhammad, Mohd Zahari & Md Sharif 2013). There is a growing disparity between the younger and older generations in the production and consumption of traditional foods and at large the embracement of local ethnic cuisines. One of the reasons traced in the investigation is the failure in traditional food knowledge transmission between generations. For a rapidly developing nation like Malaysia, traditional values and culture are being compromised in the midst of variety promoted by cosmopolitanism, urbanisation, and modernity. Younger Malaysians are losing touch with their ethnic cuisines, thus there is a disconnection in cultural transmission and continuity. Moreover, the findings indicate that the participants

are more familiar with foreign ethnic cuisines than some local ethnic cuisines such as the cuisine of the indigenous people of Sabah and Sarawak. To bridge these gaps, it is suggested that the government should focus on education and the development of supporting policies to facilitate the continuity of the country's traditional food systems (Kwik 2008). In addition, numerous other Malaysian ethnic and regional cuisines need to be promoted and made visible to the general public to stimulate interest in these minority ethnic cuisines that have great historical and cultural significance. Increased public awareness and continuous enlivening of the traditional food system via proper traditional food knowledge transmission hopefully will protect the exclusivity and ensure the continuity of local cuisine and culinary heritage.

7.6 Limitations and Suggestions for Future Research

There are certain limitations of the current study that should be borne in mind. One limitation is that both quantitative and qualitative investigations were conducted using cross-sectional design. Even though various earlier studies have adopted similar approaches in studying the proliferation of foreign ethnic food consumption and also changes in a dominant culture's cuisine, longitudinal design is ideal in establishing progress and change (Khoo et al. 2005; Collins 2006). Future research could extend the findings of the current study and longitudinal investigation may provide further details on the narrative of the alteration of the dominant culture's cuisine when in contact with foreign ethnic food consumption and the evolution of cuisine in the contemporary age. The data of the current study was collected from a country where the cuisine is highly multicultural. It would be interesting for future research to examine the relationships established in a different setting where multiculturalism is not prominent and the national cuisine is monocultural. It would also be beneficial for future research to trace the influence of foreign ethnic cuisine on the dominant culture's cuisine by conducting content analysis on secondary data from cookery books, food magazines, historical documents, and food blogs. While some previous studies have been conducted in this manner (Mitchell 2006), content analysis was beyond the scope of this present study, mostly due to lack of time and the sheer volume of secondary data involved. Despite these shortcomings, the present study has contributed to the existing literature by examining the relationship between foreign ethnic food consumption at foreign ethnic restaurants and the alteration of the dominant culture's cuisine. This study has also enhanced knowledge of contemporary

food consumption hence provides valuable source of information for food studies and gastronomy literature.

The current study's investigations were restricted to a group of foreign ethnic restaurant consumers in the area of Klang Valley approached via Malaysian food-related groups and pages found on Facebook. The data is heavily skewed to under-40 year old respondents and therefore the findings may not be generalised for the entire population of Malaysia. Given the fact that foreign ethnic restaurants in Malaysia are concentrated in Klang Valley, the findings of the current study still provide a valid and valuable source of information on the literature of contemporary food consumption. Nevertheless, to provide a holistic picture of the relationship between foreign ethnic food consumption at foreign ethnic restaurants and the alteration of Malaysian cuisine, future research should include participants from older age groups and other regions of the country where Internet access is limited to further validate the findings of the present study. The investigation could be further extended by studying foreign ethnic restaurant consumers in areas where urbanisation is not prominent and where local culture and traditions still play an important part in the daily life of the consumers.

Additionally, the present study's findings that Malaysian Chinese participants performed the most alterations in association with foreign ethnic food consumption at foreign ethnic restaurants need to be further investigated to ascertain the consequences on Malaysian Chinese cuisine. Individual research needs to be conducted on each major ethnic cuisine of Malaysia to provide rich details of the influence of foreign ethnic food consumption. Similar research could also be extended to minority Malaysian ethnic cuisines such as the Peranakan, Mamak, Chitty, and Kristang cuisine. Although Malaysian cuisine as a whole promotes cultural convergence, each ethnic group in the country strongly embraces their own food culture and culinary traditions as reflected in the existing socio-political system. Since there is a dearth of information and documentation on Malaysian cuisine, more research is needed to develop a body of literature on this colourful cuisine and as a mean of preservation.

The qualitative findings suggest that the alteration of the dominant culture's cuisine through the consumption of foreign ethnic food is enabled by the changing lifestyle of the society. It is suggested that this finding should be further validated in a quantitative investigation by adding sociocultural factors as mediating variables in the interactions between foreign and local elements in the alteration of the dominant culture's cuisine.

More research from a developmental perspective should be conducted to study the role of sociocultural changes in modern contemporary society in the evolution of cuisine. While changes in cuisine in the past have been well documented from various angles in food studies, little has been empirically researched on the recent evolution of cuisine. Future research should examine changes in popular diet, such as the organic food trend and gourmet eating, with emphasis on the rapid advancement of modern society and the impact on the dominant culture's cuisine.

The qualitative findings also signify that individuals with an intense admiration of a certain type of foreign ethnic cuisine and those active in producing foreign ethnic foods at home performed higher alterations to the dominant culture's cuisine. To provide an explanation for such behaviour and to establish these preliminary findings, further investigation is required. There is a probability that the individuality of taste in the postmodern society may have some mediating effect on the relationship between foreign ethnic food consumption and the alteration of the dominant culture's cuisine alongside the society's changing lifestyle. As suggested by Gronow (1993), individuality is increasingly a dominant aspect in the contemporary sociological consumption studies. Daniel (1976) noted that the highly individualist and hedonist lifestyle is radically assaulting tradition and demoralising social identification. Indeed, the role of postmodernity in the evolution of cuisine has been detected by scholars (Kim 2010; Moon 2010) but has not been discussed in detail. Therefore this is another dimension future studies could explore. Given that postmodern society is influenced by aesthetic considerations (Featherstone 1992), there is a possibility that in the future cultural markers such as cuisine may stray away from history or tradition.

Finally, the quantitative analysis data results indicated that social interaction and media exposure have negative correlations with foreign ethnic food consumption at foreign ethnic restaurants, although these were not significant. It appears that social interaction and media exposure have little influence on the survey participants' decisions to consume foreign ethnic food at foreign ethnic restaurants. Nevertheless, this finding does not imply that social interaction and media exposure are irrelevant in influencing foreign ethnic food consumption. Perhaps the significant roles of social interaction and media exposure established by earlier research were prominent to a specific cultural setting. This contradiction depicts the complexity of food choice decisions. Sobal and Bisogni (2009, p.44) emphasise that 'food choice decisions are multiscalar, multicomponent, change in

personal and historical time, and may be situation-specific, so no one perspective, theory, framework, or model can adequately capture the full complexity of eating behaviours.'

Nonetheless, the qualitative investigations have managed to provide details of influencing factors significant to the interviewees' decisions to consume foreign ethnic food at foreign ethnic restaurants. The findings indicate that dominant factors in influencing foreign ethnic food consumption decisions vary individually, and the influence of travel experience, social interaction and media exposure were equally apparent. It appears that family members, friends, and partners were more dominant in influencing foreign ethnic food consumption decisions than foreign friends living in the country. Further, the type of media prominent in influencing foreign ethnic food consumption decisions were specific to food related television programs, foreign dramas and movies, food magazines, recipe books, and food blogs. Therefore, it is suggested that future research needs to investigate these derivatives individually to really capture factors relevant in influencing foreign ethnic food consumption at foreign ethnic restaurants. The relevance of new media in contemporary food consumption patterns particularly needs further exploration. In spite of its efficiency and significance in the dissemination of information among contemporary society, little is known in the literature on the importance of new media such as social networking sites like food blogs and food-related Facebook pages or groups in influencing foreign ethnic food consumption and at large the transmission of traditional food knowledge and evolution of cuisine.

7.7 Summary

The current study imparts valuable insights into the influence of foreign ethnic food consumption at foreign ethnic restaurants being part of today's contemporary consumption lifestyle, on the alteration of the dominant culture's cuisine. The findings imply that the consumption of foreign ethnic food at foreign ethnic restaurant is a form of social and leisure activity that reflects openness towards foreign foods and cultures. Participants' decisions to consume foreign ethnic food at foreign ethnic restaurants were positively linked to the influence of travel experience. The findings deliver empirical evidence that foreign ethnic food consumption is altering the culinary rule, basic ingredient, and cooking technique of the dominant culture's cuisine in certain settings. It was also found that higher visitations to foreign ethnic restaurants positively lead to higher levels of alteration.

Although statistical analysis did not support the association between foreign ethnic food consumption and the alteration of the flavour principal of the dominant culture's cuisine, qualitative findings indicate that the flavour principal of the dominant culture cuisine has also been affected through foreign ethnic food consumption. These findings further suggest that the alteration of flavour principal was more prominent among individuals that were active in producing and consuming foreign ethnic foods in the domestic setting. Familiarity with foreign flavours and the profusion of foreign ethnic ingredients derives from the production of foreign ethnic food in the domestic kitchen and has allowed home cooks to experiment with foreign ethnic flavouring ingredients in traditional dishes, creating fusion foods.

To corroborate, the qualitative investigations offer deep insights into the interaction between foreign and local cuisine elements associated with the consumption of foreign ethnic food at foreign ethnic restaurants. The influence of foreign ethnic food consumption on the alteration of the dominant culture's cuisine was enabled by society's changing lifestyle. Foreign ethnic food consumption at foreign ethnic restaurants is a form of cultural learning that exposes participants to more options in practicing cuisine. They selectively appropriated some elements of foreign ethnic cuisine and at the same time selectively abandoned some elements of their traditional cuisine to cater to their changing lifestyles. Consequently, the interactions between foreign and local produced new cultural variants that supersede the tradition and identity of the dominant culture's cuisine. This study supports the concept that cuisine is dynamic and the increasing trend of consuming foreign ethnic food is another significant phase in the evolution of cuisine in the contemporary setting. The proliferation of foreign ethnic restaurants in the local foodservice scene is offering the public easy access to various flavours and cultures of the world. Although the findings are limited to the context of Malaysian cuisine, the evidence signals that cuisine will continue to evolve but the interactions between foreign and local in the domestic setting is negatively impacting the importance of cuisine as an identity marker.

For a country like Malaysia, the corrosion of its cuisine uniqueness should be seen as a serious threat because local cuisine in the country has significant sociocultural and socioeconomic importance. The present study provides empirical evidence that foreign ethnic food consumption at foreign ethnic restaurants as a contemporary culture is compromising the exclusivity of Malaysian cuisine. The findings indicate that urban Malaysians are moving away from local to global food consumption. Living in a

multicultural environment with a variety of local ethnic delicacies, they have an adventurous palate thus are naturally willing to incorporate the new and foreign into their diet. In parallel, the findings also signify that these urbanites are selectively abandoning various aspects of their traditional cuisine. The demanding cosmopolitan lifestyle pushes them to relinquish some of the intricate elements of their traditional cuisine. The production and consumption of foods for meals at home were restricted to a limited variety of mainly simple traditional foods. This study also provides empirical evidence that the younger generations show a low appreciation of traditional foods and have little knowledge and skills in producing traditional delicacies. Given the fact culture is transmitted from one generation to another, the waning interest in traditional cuisine among the younger generations is threatening the continuity of local culture and traditions, possibly leading to cultural extinction within the next few generations.

Overall, the findings of this study expand the literature on the evolution of cuisine in the contemporary setting. Although the findings are limited to the context of Malaysian cuisine, the multicultural nature of the study setting made it a resourceful reference in studying changes in contemporary cuisine particularly when many countries are becoming increasingly multicultural. Given the empirical evidence that foreign ethnic food consumption at foreign ethnic restaurants has a positive correlation with the alteration of the dominant culture's cuisine, perhaps it is not an exaggeration to label foreign ethnic food consumption as another sociocultural phenomenon that has contributed towards the advent of homogenised cuisine. Consequently, the notion that cuisine is a significant identity marker will no longer be relevant, as it can no longer be used to mirror the cultural and historical background of the country. Therefore, a proactive action is needed to curb cuisine alteration to decelerate the momentum towards cuisine homogeneity and safeguard a national cuisine as an intangible cultural heritage.

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Appendices

Appendix A

Part A: Quantitative Study (Survey Questionnaire)



UNIVERSITY OF SOUTH AUSTRALIA
City West Campus, North Terrace, Adelaide, SA 5000

Malaysian Culinary Culture: Foreign Ethnic Food Consumption and the Alteration of the Dominant Culture's Cuisine

Budaya Kulinari Masyarakat Malaysia: Konsumsi Makanan Etnik Asing dan Pengubahsuaian Kuisin Milik Kelompok Dominan

IMPORTANT:
TO PARTICIPATE, YOU MUST HAVE VISITED AT LEAST 3 DIFFERENT TYPES OF FOREIGN ETHNIC RESTAURANTS (EXCLUDING CHINESE, INDIAN, AND INDONESIAN) FOR THE PAST 5 MONTHS AND ARE FAMILIAR WITH THE PREPARATION OF LOCAL DISHES.

PENTING:
UNTUK MENGAMBIL BAHAGIAN, ANDA HENDAKLAH PERNAH MELANGGANI SEKURANG-KURANGNYA 3 JENIS RESTORAN ETNIK ASING YANG BERLAINAN (TIDAK TERMASUK RESTORAN CINA, INDIA, DAN INDONESIA) DALAM TEMPOH 5 BULAN YANG LEPAS DAN SUDAH BIASA DENGAN PENYEDIAAN MAKANAN TEMPATAN.

SECTION A: **CONSENT**
BAHAGIAN A: *PERSETUJUAN TERMAKLUM*

I voluntarily consent to participate in this survey.
Saya secara sukarela bersetuju untuk mengambil bahagian dalam kaji selidik ini.

◯ Yes / *Ya*

SECTION B: **THS SECTION IS ASKING ABOUT YOUR ATTENDANCE AT FOREIGN ETHNIC RESTAURANT**
BAHAGIAN B: *BAHAGIAN INI BERKISAR TENTANG KUNJUNGAN ANDA KE RESTORAN ETNIK ASING*

I have experienced dining at the following restaurants. You may select more than one answer.
Saya pernah makan di restoran berikut. Anda boleh pilih lebih dari satu jawapan.

☐ French restaurant
Restoran Perancis

☐ Italian restaurant
Restoran Itali

☐ Japanese restaurant
Restoran Jepun

☐ Korean restaurant
Restoran Korea

☐ Mexican restaurant
Restoran Mexico

☐ Middle Eastern restaurant
Restoran Timur Tengah

☐ Spanish restaurant
Restoran Sepanyol

☐ Thai restaurant
Restoran Thai

☐ Vietnamese restaurant
Restoran Vietnam

☐ Others, please specify:
Lain-lain,sila nyatakan:

Check all of the foreign ethnic cuisines you have tried.
Sila tandakan kesemua kuisin etnik asing yang pernah anda cuba.

- [ ] French cuisine *Kuisin Perancis*
- [ ] Italian cuisine *Kuisin Itali*
- [ ] Japanese cuisine *Kuisin Jepun*
- [ ] Korean cuisine Kuisin Korea
- [ ] Mexican cuisine *Kuisin Mexico*
- [ ] Middle Eastern cuisine *Kuisin Timur Tengah*
- [ ] Spanish cuisine Kuisin Sepanyol
- [ ] Thai cuisine *Kuisin Thai*
- [ ] Vietnamese cuisine *Kuisin Vietnam*
- [ ] Others, please specify: *Lain-lain, sila nyatakan:*

On average, how often do you dine at foreign ethnic restaurant in a month?
Secara purata berapa kerap anda makan di restoran etnik asing dalam sebulan?

- ○ Once a month *Sebulan sekali*
- ○ Twice a month *Dua kali dalam sebulan*
- ○ Three times a month *Tiga kali dalam sebulan*
- ○ Four times a month *Empat kali dalam sebulan*
- ○ Five times or more a month *Lima kali atau lebih dalam sebulan*

Who do you usually go with?
Dengan siapa selalunya anda pergi?

- ○ Alone *Seorang diri*
- ○ Friends *Kawan*
- ○ Partner *Pasangan*
- ○ Family *Keluarga*

On average, how much would you spend per visit?
Secara purata berapa banyak anda berbelanja bagi setiap kunjungan?

- ○ RM 20.00 and below / *ke bawah*
- ○ RM 21.00 - RM 50.00
- ○ RM 51.00 - RM 100.00
- ○ RM 101.00 - RM 150.00
- ○ RM 151.00 - RM 200.00
- ○ Above / *Lebih dari* RM 200.00

Approximately how long on average do you spend dining in a foreign ethnic restaurant?
Secara purata, berapa lama anda meluangkan masa untuk makan di restoran etnik asing?

- ○ Less than 30 minutes
  Kurang dari 30 minit
- ○ 30 minutes but below 1 hour
  30 minit tetapi kurang dari 1 jam
- ○ 1 hour to 2 hours
  1 hingga 2 jam
- ○ More than 2 hours
  Lebih dari 2 jam

SECTION C: **YOUR GENERAL INTEREST IN FOREIGN ETHNIC FOOD**
BAHAGIAN C: *MINAT ANDA TERHADAP MAKANAN ETNIK ASING*

Instruction: **Please indicate your level of agreement with each of the following statements.**
Arahan: *Sila nyatakan tahap persetujuan anda bagi setiap pernyataan yang berikut.*

Interest in foreign ethnic food
Minat terhadap makanan etnik asing

	Strongly Disagree *Sangat Tidak Setuju*	**Disagree** *Tidak Setuju*	**Neither Agree nor Disagree** *Berkecuali*	**Agree** *Setuju*	**Strongly Agree** *Sangat Setuju*
I am attracted to consume foreign ethnic food because of the ingredients used. *Saya tertarik untuk menikmati makanan etnik asing kerana bahan-bahan yang digunakan.*	○	○	○	○	○
I eat foreign ethnic food because I want to experience new flavours. *Saya makan makanan etnik asing kerana saya ingin merasai perisa baru.*	○	○	○	○	○
I am attracted to consume foreign ethnic food because of the cooking methods used. *Saya tertarik untuk menikmati makanan etnik asing kerana kaedah memasak yang digunakan.*	○	○	○	○	○
I am attracted to consume foreign ethnic food because of the dining traditions / presentation style. *Saya tertarik untuk menikmati makanan etnik asing disebabkan oleh tradisi tata cara makan/gaya persembahan makanannya.*	○	○	○	○	○
I eat foreign ethnic food because I want to experience new culture. Saya makan makanan etnik asing kerana saya ingin mencuba budaya baru.	○	○	○	○	○

SECTION D: **FACTORS INFLUENCING FOREIGN ETHNIC FOOD CONSUMPTION**
BAHAGIAN D: *FAKTOR-FAKTOR YANG MEMPENGARUHI PENGAMBILAN MAKANAN ETNIK ASING*

Instruction: ***Please indicate your level of agreement with each of the following statements.***
Arahan: *Sila nyatakan tahap persetujuan anda bagi setiap pernyataan yang berikut.*

Social Interaction / *Interaksi Sosial*

	Strongly Disagree *Sangat Tidak Setuju*	**Disagree** *Tidak Setuju*	**Neither Agree nor Disagree** *Berkecuali*	**Agree** *Setuju*	**Strongly Agree** *Sangat Setuju*
My freindship with foreigner(s) living in this country has encouraged me to dine at foreign ethnic restaurants. *Persahabatan saya dengan warga asing yang menetap di negara ini telah mendorong saya untuk makan di restoran etnik asing.*	○	○	○	○	○
I was tempted to dine at foreign ethnic restaurants after participating in activities held by foreigners living in this country. *Saya tertarik untuk makan di restoran etnik asing selepas terlibat dengan aktiviti-aktiviti yang dianjurkan oleh warga asing yang tinggal di negara ini.*	○	○	○	○	○
My family / partner influenced me to dine at foreign ethnic restaurants. *Saya dipengaruhi oleh ahli keluarga / pasangan untuk makan di restoran etnik asing.*	○	○	○	○	○
My friend(s) influenced me to dine at foreign ethnic restaurants. *Saya dipengaruhi oleh sahabat saya untuk makan di restoran etnik asing.*	○	○	○	○	○

Travel Experience / *Pengalaman Perjalanan*

	Strongly Disagree *Sangat Tidak Setuju*	**Disagree** *Tidak Setuju*	**Neither Agree nor Disagree** *Berkecuali*	**Agree** *Setuju*	**Strongly Agree** *Sangat Setuju*
My travel experience(s) has influenced me to dine at foreign ethnic restaurants. *Pengalaman melancong saya telah mempengaruihi saya untuk makan di restoran etnik asing.*	○	○	○	○	○
I have worked in foreign country and this has influenced me to dine at foreign ethnic restaurants. *Saya pernah bekerja di negara asing dan ini telah mempengaruhi saya untuk makan di restoran etnik asing.*	○	○	○	○	○
I have studied abroad and this has influenced me to dine at foreign ethnic restaurants. *Saya pernah belajar di luar negara dan ini telah mempengaruhi saya untuk makan direstoran etnik asing.*	○	○	○	○	○

Media Exposure/ *Pendedahan Media*

	Strongly Disagree *Sangat Tidak Setuju*	**Disagree** *Tidak Setuju*	**Neither Agree nor Disagree** *Berkecuali*	**Agree** *Setuju*	**Strongly Agree** *Sangat Setuju*
I was tempted to dine at foreign ethnic restaurants after reading a recipe book / magazine on foreign ethnic food. *Saya tertarik untuk makan di restoran etnik asing selepas membaca buku resipi / majalah mengenai makanan ethnik asing.*	○	○	○	○	○
I was tempted to dine at foreign ethnic restaurants after an encounter with information on foreign country on the Internet. *Saya tertarik untuk makan di restoran etnik asing selepas membaca informasi mengenai negara asing di internet.*	○	○	○	○	○
I was intrigued to dine at foreign ethnic restaurants after watching a foreign movie. *Saya berminat untuk makan di restoran asing selepas menonton filem asing.*	○	○	○	○	○
I was intrigued to dine at foreign ethnic restaurants after watching a cooking programme on foreign ethnic foods. *Saya berminat untuk makan di restoran etnik asing selepas menonton program masakan etnik asing.*	○	○	○	○	○

Besides cooking programme, which foreign television programme(s) influenced you to dine at foreign restaurants? You may choose more than one answer.
Selain dari program masakan, program televisyen asing manakah yang telah mempengaruhi anda untuk makan di restoran etnik asing? Anda boleh pilih lebih dari satu jawapan.

- ☐ No, I was not influenced by any foreign television programme.
  Tidak, saya tidak dipengaruhi oleh sebrang program televisyen asing.
- ☐ Drama series
  Drama bersiri
- ☐ Documentary
  Dokumentari
- ☐ Entertainment programme
  Program hiburan
- ☐ Reality program
  Program realiti
- ☐ Others, please specify:
  Lain-lain, sila nyatakan:

SECTION E: **ALTERATION OF MALAYSIAN CUISINE**
BAHAGIAN E: *PENGUBAHAN KUISIN MALAYSIA*

Instruction: **Please select the best response for each of the following statements.**
Arahan: *Sila pilih jawapan yang tebaik bagi setiap pernyataan yang berikut.*

IMPORTANT:

Traditional Malaysian dishes/foods include the foods often consumed at home for many generations. This would also include special dishes corresponding to local events and festivals (e.g. weddings, Hari Raya, Chinese New Year, Deepavali, Hari Gawai, etc.), as well as popular Malaysian foods such as laksa, nasi lemak, char kway teow, roti canai, and more.

PENTING:

Hidangan/makanan traditional Malaysia merangkumi makanan-makanan yang sering dinikmati di rumah selama beberapa generasi. Ia juga merangkumi hidangan-hidangan istimewa yang dikaitkan dengan majlis-majlis keraian tempatan (spt. majlis perkahwinan, Hari Raya, Tahun Baru Cina, Deepavali, Hari Gawai, dsb.), serta makanan-makanan popular Malaysia seperti laksa, nasi lemak, char kway teow, roti canai dan banyak lagi.

Basic Ingredient / *Bahan Asas*

	Never Tidak Pernah	**Rarely** Jarang-jarang	**Sometimes** Sekali-sekala	**Frequently** Kerap	**Always** Sentiasa
I use foreign ethnic ingredient(s) in preparing traditional Malaysian dishes (e.g. using Italian arborio rice for nasi lemak, using Japanese soba noodles for laksa, etc.). *Saya menggunakan bahan-bahan etnik asing dalam menyediakan makanan tradisional Malaysia (cth. menggunakan beras arborio Itali untuk nasi lemak, mengunakan mee soba Jepun untuk laksa, dsb.).*	○	○	○	○	○
I use non-native vegetables or fruits in preparing traditional Malaysian dishes (e.g. asparagus, zucchini, avocado, apricot etc.). *Saya menggunakan sayur-sayuran atau buah-buahan bukan asli tempatan dalam menyediakan hidangan tradisional Malaysia (cth. sayur asparagus, zukini, avokado, aprikot dsb.).*	○	○	○	○	○
I use non-native meat, poultry, fish or seafood in preparing traditional Malaysian dishes (e.g. salmon, wagyu beef, guineafowl, etc.). *Saya menggunakan daging, ayam, ikan atau makanan laut bukan asli tempatan dalam menyediakan hidangan tradisional Malaysia (cth. ikan salmon, daging wagyu, ayam piru, dsb.).*	○	○	○	○	○

Cooking Technique / *Teknik Masakan*

	Never Tidak Pernah	**Rarely** Jarang-jarang	**Sometimes** Sekali-sekala	**Frequently** Kerap	**Always** Sentiasa
I opt for foreign ethnic cooking method(s) in preparing traditional Malaysian dishes (e.g. cooking 'rendang' in the oven). *Saya memilih kaedah memasak etnik asing dalam menyediakan hidangan tradisional Malaysia (cth. memasak rendang di dalam ketuhar).*	○	○	○	○	○
I cut the fish into fillets for curry or other traditional Malaysian dishes. *Saya memotong ikan kepada kepingan fillet (tanpa tulang) untuk masakan kari atau masakan tradisional Malaysia yang lain.*	○	○	○	○	○
I apply foreign ethnic cooking technique such as cooking meat to medium or other doneness, or mixing raw food with salad dressing when preparing traditional Malaysian dishes. *Saya aplikasikan cara memasak etnik asing seperti memasak daging separuh masak ataupun menggaulkan saja makanan mentah dengan kuah salad apabila menyediakan makanan tradisional Malaysia.*	○	○	○	○	○

Flavour Principal / *Perisa Utama*

	Never Tidak Pernah	**Rarely** Jarang-jarang	**Sometimes** Sekali-sekala	**Frequently** Kerap	**Always** Sentiasa
I use foreign ethnic ingredients to add new flavour to traditional Malaysian dishes (e.g. fish sauce, foreign herbs such as thyme and oregano, cheese, etc.). *Saya menggunakan bahan-bahan etnik asing untuk menambah perisa kepada makanan tradisional Malaysia (cth. sos ikan, herba asing seperti thyme dan oregano, keju, dsb.).*	○	○	○	○	○
I purposely use foreign ethnic ingredient or adjust the proportions of some ingredients when preparing traditional Malaysian dishes to get the taste of foreign ethnic cuisine that I favour (e.g. used cream or wine to imitate the richness of French cuisine; add extra chili and lime to imitate the spicy, sweet, sour, and salty taste of Thai food). *Saya sengaja menggunakan bahan etnik asing ataupun melaraskan perkadaran sebahagian bahan-bahan ketika menyediakan makanan tradisional Malaysia agar menyerupai rasa hidangan etnik asing yang saya gemari (cth. menggunakan cream atau wain untuk mendapatkan rasa mewah sepertimana kuisin Perancis; menambah jumlah cili dan limau supaya setara dengan rasa, pedas, masam, manis dan masin makanan Thai).*	○	○	○	○	○
I replace local flavouring ingredients with foreign ethnic ingredients such as Japanese soy sauce, Korean chili powder, Arab's spice mix, and Mexican chili pepper when preparing traditional Malaysian dishes. *Saya gantikan bahan-bahan perisa tempatan dengan bahan-bahan etnik asing seperti kicap Jepun, cili serbuk Korea, rempah campur Arab, dan cili Mexico ketika menyediakan makanan tradisional Malaysia.*	○	○	○	○	○

Culinary rule / *Aturan kulinari*

	Never Tidak Pernah	**Rarely** Jarang-jarang	**Sometimes** Sekali-sekala	**Frequently** Kerap	**Always** Sentiasa
I imitate foreign ethnic meal structure when serving traditional Malaysian dishes at home. (e.g. I serve some local dishes as an appetizer as in Western culture instead of eating it together with rice). *Saya meniru struktur hidangan etnik asing ketika menghidangkan makanan tradisional Malaysia di rumah (cth. saya hidangkan sebahagian dari lauk sebagai pembuka selera sepertimana budaya barat, tidak bersama dengan nasi).*	○	○	○	○	○
I serve and eat traditional Malaysian food together with foreign ethnic food or ingredients (e.g. Thai chili sauce, kimchi, cheese, wine, etc.). *Saya hidang dan makan makanan tradisional Malaysia bersama dengan makanan ataupun ramuan etnik asing (cth. sos cili Thai, kimchi, keju, wain, dsb.).*	○	○	○	○	○
I cook,serve and eat foreign ethnic foods at home. *Saya masak, hidang dan makan makanan etnik asing di rumah.*	○	○	○	○	○

SECTION F: **MEANINGS ASSOCIATED WITH FOREIGN ETHNIC FOOD CONSUMPTION**
BAHAGIAN F: *MAKNA DISEBALIK PENGAMBILAN MAKANAN ETNIK ASING*

Instruction: **Please indicate your level of agreement with each of the following statements.**
Arahan: *Sila nyatakan tahap persetujuan anda bagi setiap pernyataan yang berikut.*

Meanings associated with foreign ethnic food consumption
Makna disebalik konsumsi makanan etnik asing

	Strongly Disagree *Sangat Tidak Setuju*	**Disagree** *Tidak Setuju*	**Neither Agree nor Disagree** *Berkecuali*	**Agree** *Setuju*	**Strongly Agree** *Sangat Setuju*
Consuming foreign ethnic food is a sign of modernity. *Memakan makanan etnik asing adalah tanda kemodenan.*	○	○	○	○	○
Consuming foreign ethnic food reflects status and pride. *Memakan makanan etnik asing mencerminkan status dan kemegahan.*	○	○	○	○	○
Consuming foreign ethnic food is a reflection of cosmopolitan lifestyle. *Memakan makanan etnik asing mencerminkan gaya hidup cosmopolitan.*	○	○	○	○	○
Foreign ethnic food provides adventure and emotional mobility. *Makanan etnik asing memberikan keterujaan dan mobiliti emosi.*	○	○	○	○	○
It is fashionable to eat at foreign ethnic restaurants. *Makan di restoran etnik asing adalah sesuatu yang bergaya dan terkini.*	○	○	○	○	○
Dining in foreign ethnic restaurants reflects openness to new cultures. *Makan di restoran etnik asing mencerminkan keterbukaan terhadap budaya baru.*	○	○	○	○	○
Dining in foreign ethnic restaurants evokes memories of vacations to foreign locations. *Makan di restoran etnik asing membangkitkan kenangan percutian ke luar negara.*	○	○	○	○	○

SECTION G: **MALAYSIAN CUISINE**
BAHAGIAN G: *KUISIN MALAYSIA*

Instruction: **Please select the best response for each of the following statements.**
Arahan: *Sila pilih jawapan yang terbaik bagi setiap pernyataan yang berikut.*

What types of foods do you cook at home? You may select more than one answer.
Makanan jenis apakah yang anda masak di rumah? Anda boleh pilih lebih dari satu jawapan.

- ☐ Malay food
  Makanan Melayu
- ☐ Malaysian Chinese food
  Makanan Cina Malaysia
- ☐ Malaysian Indian food
  Makanan India Malaysia
- ☐ Others, please specify:
  Lain-lain, sila nyatakan:
  _____
- ☐ Foreign ethnic food. Please specify (you may list more than one type):
  Makanan etnik asing. Sila nyatakan (anda boleh senaraikan lebih dari satu jenis):
  _____

How often do you cook and serve these foods at home?
Berapa kerap anda masak dan hidang makanan yang berikut di rumah?

	Never Tidak pernah	**Rarely** Jarang-jarang	**Sometimes** Sekali-sekala	**Frequently** Kerap	**Always** Sentiasa
Malay food *Makanan Melayu*	○	○	○	○	○
Malaysian Chinese food *Makanan Cina Malaysia*	○	○	○	○	○
Malaysian Indian food *Makanan India Malaysia*	○	○	○	○	○
Other local ethnic food *Makanan etnik tempatan yang lain-lain*	○	○	○	○	○
Foreign ethnic food *Makanan etnik asing*	○	○	○	○	○

Are you responsible for meal preparation at home?
Adakah anda bertanggungjawab di dalam penyediaan makanan di rumah anda?

- ○ Yes / *Ya*
- ○ No / *Tidak*

Choose exactly five (5) local dishes that you think truly represent Malaysian cuisine.
Pilih lima (5) sahaja hidangan tempatan yang anda fikir benar-benar melambangkan kuisin Malaysia.

☐ Air batu campur (ABC)	☐ Masak lemak	☐ Pisang goreng
☐ Apam balik	☐ Mee hoon goreng	☐ Rendang
☐ Asam pedas	☐ Mee goreng	☐ Rojak buah
☐ Bak kut teh	☐ Mee udang	☐ Rojak mamak / Pasembur
☐ Bubur pulut hitam	☐ Mee rebus	☐ Roti canai
☐ Char kway teow	☐ Nasi ayam	☐ Sago gula Melaka
☐ Kari	☐ Nasi beriani	☐ Sambal tumis
☐ Kangkung goreng belacan	☐ Nasi goreng	☐ Satay
☐ Kueh-kueh tempatan	☐ Nasi lemak	☐ Others, please specify: Lain-lain, sila nyatakan: _____
☐ Laksa	☐ Nasi Minyak	

SECTION H: **YOUR BACKGROUND INFORMATION**
BAHAGIAN H: *MAKLUMAT LATAR BELAKANG ANDA*

Instruction: **Please indicate the appropriate response for each item listed.**
Arahan: *Sila tandakan jawapan yang sesuai untuk soalan yang berikut.*

Are you a Malaysian resident?
Adakan anda seorang warganegara Malaysia?

- ○ Yes / *Ya*
- ○ No / *Tidak*

Do you live in Klang Valley?
Adakah anda tinggal di Lembah Klang?

- ○ Yes / *Ya*
- ○ No / *Tidak*

Your gender /*Jantina anda*

- ○ Male / *Lelaki*
- ○ Female / *Perempuan*

Do you work / study in the foodservice related industry?
Adakah anda bekerja / belajar di dalam industri yang berkaitan dengan perkhidmatan makanan?

- ○ Yes / *Ya*
- ○ No / *Tidak*

What is your occupation / profession? Please specify:
Apakah pekerjaan / profesion anda? Sila nyatakan:

Your age group
Kumpulan umur anda

- ○ 18 - 20 years old / *tahun*
- ○ 21 - 29 years old / *tahun*
- ○ 30 - 39 years old / *tahun*
- ○ 40 - 49 years old / *tahun*
- ○ 50 - 59 years old / *tahun*
- ○ 60 years and older / *60 tahun dan ke atas*

Ethnicity / *Bangsa*

- ○ Malay / *Melayu*
- ○ Chinese / *Cina*
- ○ Indian / *India*
- ○ Indigenous people of Sabah / *Masyarakat pribumi Sabah*
- ○ Indigenous people of Sarawak / *Masyarakat pribumi Sarawak*
- ○ Others, please specify:
  Lain-lain, sila nyatakan:

Your highest education level
Tahap pendidikan tertinggi anda

- ○ Postgraduate / *Pasca ijazah*
- ○ Undergraduate / *Sarjana muda*
- ○ Diploma / *Diploma*
- ○ Certificate / *Sijil*
- ○ Secondary school / *Sekolah menengah*
- ○ Primary school / *Sekolah rendah*

What is your approximate monthly household income?
Berapakah anggaran pendapatan bulanan isi rumah anda?

- ○ Under / *kurang dari* RM 2,000
- ○ RM 2,000 - RM 3,900
- ○ RM 4,000 - RM 5,999
- ○ RM 6,000 - RM 7,999
- ○ RM 8,000 - RM 9,999
- ○ RM 10,000 or more / *atau lebih*

"End of questionnaire"
Thank you for participating in this survey

"Soal selidik tamat"
Terima kasih kerana mengambil bahagian dalam tinjau selidik ini

Part B: Survey Participant Information Sheet

Participant Information Sheet

Research Project Title:	Malaysian Culinary Culture: Foreign Ethnic Food Consumption and the Alteration of the Dominant Culture's Cuisine
Researcher:	Ahmad Esa Abdul Rahman
Phone:	+61 8 8302 0751 / +61 4 2353 3847
Research Supervisors:	Associate Professor Stephen Boyle & Dr. Carmen Joham
Email:	Stephen.Boyle@unisa.edu.au Carmen.Joham@unisa.edu.au

Dear Sir/Madam,

I am a PhD student from the School of Management, Division of Business, University of South Australia, engaging in a research study on the consumption of foreign ethnic food and it influences on local cuisine.

I am inviting you to participate in this research study. The survey should take less than 15 minutes to complete. Your participation is purely voluntary and there are no risks in taking part in this study. You are free to withdraw from the research at any time without any consequences.

The purpose of this research study is to explore the association between foreign ethnic food consumption and the alteration of local cuisine as an indicator of sociocultural evolution. Hopefully, your valuable opinions and information about your foreign ethnic food preference and culinary practices will contribute to the current body of knowledge on the preservation of our culinary heritage.

All information collected will be kept strictly confidential. The researcher will take every care to remove responses from any identifying material as early as possible. Likewise, individuals' responses will be kept confidential by the researcher and not be identified in the reporting of the research. However the researcher cannot guarantee the confidentiality or anonymity of material transferred by email or the Internet.

The information will be analysed using a password-protected computer and stored in paper form, CD Rom, and USB memory stick. The data will be stored securely in a locked cabinet in the student researcher's office at the School of Management, University of South Australia, City West campus. Only the researcher will have access to the data and all information collected as part of the study will be retained by the University of South Australia for five years.

It is anticipated that the results of the study will be published in journal and also be presented at conferences anonymously. A summary of the research findings will be provided via post or email upon request after the completion of the research project.

This project has been approved by the University of South Australia's Human Research Ethics Committee. If you have any ethical concerns about the project or questions about your rights as a participant please contact the Executive Officer of this Committee, tel: +61 8 8302 3118; email: Vicki.Allen@unisa.edu.au.

Thank you for your interest in this study.

Best regards,

Ahmad Esa Abdul Rahman
Phone: +61 8 8302 0751 / +61 4 2353 3847
Email: abday027@mymail.unisa.edu.au

Part C: Survey Participant Information Sheet (Malay Language)

Lembaran Maklumat Peserta

Tajuk Penyelidikan:	Budaya Kulinari Malaysia: Konsumsi Makanan Etnik Asing dan Pengubahsuaian Kuisin Milik Kelompok Dominan
Penyelidik:	Ahmad Esa Abdul Rahman
No. Telefon:	+61 8 8302 0751 / +61 4 2353 3847
Penyelia Penyelidikan:	Associate Professor Stephen Boyle & Dr. Carmen Joham
E-mel:	Stephen.Boyle@unisa.edu.au Carmen.Joham@unisa.edu.au

Tuan/Puan,

Dengan segala hormatnya saya mempelawa anda untuk mengambil bahagian di dalam kaji selidik ini. Penyelidikan di peringkat PhD ini cuba mengkaji pengaruh makanan etnik asing terhadap kuisin tempatan. Kaji selidik ini akan mengambil masa kurang dari 15 minit. Pernyertaan anda adalah secara sukarela dan tiada risiko jika anda terlibat di dalam kaji selidik ini. Anda bebas untuk menarik diri daripada kaji selidik ini pada bila-bila masa sahaja.

Tujuan penyelidikan ini dijalankan adalah untuk meneroka hubungan di antara pengambilan makanan etnik asing dan pengaruhnya terhadap kuisin tempatan sebagai petunjuk kepada evolusi sosiobudaya. Mudah-mudahan, pendapat dan maklumat yang anda berikan mengenai amalan masakan dan kecenderungan anda terhadap makanan etnik asing akan menyumbang kepada pembentukan ilmu berkaitan dengan pemeliharaan dan pengurusan warisan kulinari kita.

Semua maklumat yang dikumpul akan dilindungi kerahsiaannya. Penyelidik akan mengambil langkah awal untuk melindungi segala maklumat yang diberikan oleh setiap individu daripada dikenalpasti di dalam laporan penyelidikan. Walau bagaimanapun, penyelidik tidak dapat menjamin kerahsiaan ataupun anonimiti bahan laporan yang dipindahkan melalui e-mel ataupun Internet.

Maklumat yang diperolehi akan dianalisis menggunakan komputer yang dilindungi dengan kata laluan dan disimpan di dalam bentuk salinan cetak, cakera padat dan 'USB memory stick' Segala data akan disimpan dengan selamat di dalam kabinet berkunci terletak di dalam pejabat penyelidik di University of South Australia kampus City West. Hanya penyelidik sahaja mempunyai akses kepada semua maklumat. Maklumat yang dikumpul akan disimpan oleh pihak universiti untuk tempoh lima tahun.

Adalah dijangkakan bahawa hasil penyelidikan ini akan diterbitkan dalam jurnal dan juga akan dibentangkan pada persidangan secara anonimus. Ringkasan bagi penemuan penyelidikan ini akan hanya akan diberikan kepada peserta yang berminat dan akan dihantar melalui pos atau e-mel.

Projek penyelidikan ini telah diluluskan oleh Jawatankuasa Etika Penyelidikan Manusia, University of South Australia. Sebarang kebimbangan mengenai etika projek ini mahupun soalan mengenai hak-hak anda sebagai peserta boleh diajukan kepada Ketua Pegawai Eksekutif jawatankuasa ini di talian: +61 8 8302 3118, ataupun melalui e-mel: *Vicki.Allen@unisa.edu.au*.

Terima kasih di atas kerjasama anda.

Yang benar,

Ahmad Esa Abdul Rahman
No. Telefon: +61 8 8302 0751 / +61 4 2353 3847
E-mel: abday027@mymail.unisa.edu.au

Appendix B

Part A: Qualitative Study (Interview Guide)

Tentative Questions for One-on-one Semi-structured Interview

Section A – Malaysian cuisine and *Culinary Heritage Preservation*

Question 1:

How do you think Malaysian cuisine has changed over the years?

Question 2:

How about your traditional or family cooking style? How has it changed over the years?

Question 3:

Food and cuisine are linked to cultural identity and are integral components of our cultural heritage. Hence, cultural learning (direct or indirect) plays a significant role in the transmission of our traditional food knowledge.

Having said that I would like to know the way you learned about your traditional culinary techniques and recipes?

Probes:

- *Do you have any children?*
- *If yes….How do you pass down (or plan to pass down) your traditional or family traditional food knowledge to your children?*
- *If no….What about family and friends, How do you share your traditional or family traditional food knowledge with them?*

Question 4:

The growing uniformity of cultures around the world is worrying. In your opinion, has the government done enough in managing and protecting our cuisine and culinary heritage?

Section B – Consumption Behavior and General Interest in Foreign Ethnic Food

Question 5:

Can you tell me the types of foreign ethnic restaurant you have visited?

Probes:

- *Why do you choose to dine at foreign ethnic restaurants?*
- *Besides the food, why do you visit foreign ethnic restaurant?*
- *How many times do you dine at foreign ethnic restaurant in a month?*
- *With whom do you usually go to foreign ethnic restaurants?*
- *What is your favourite foreign ethnic cuisine? Why?*

Section C – Factors Influencing Foreign Ethnic Food Consumption

Question 6:

Media, Social interaction and travel experience, which of these three influenced you the most to consume foreign ethnic food at foreign ethnic restaurant?

Probes:

If Media

- *What types of media? (E.g. Press (newspapers, magazines, cook books etc.), television, films, web/Internet).*
- *Is there any specific television programme that you think has influenced you to dine at foreign ethnic restaurant?*

If Social Interaction

- *Were you influenced by your foreign friends living in this country, by family and friends, or through your participation in activities held by foreigners in the country?*

If Travel Experience

- *Which country?*
- *Did you travel as a tourist, work or study there (how long)?*

Question 7:

Is there any other factor that you think has influenced you to dine at foreign ethnic restaurant?

Section D – Alteration Of Malaysian Cuisine

Question 8:

How do you think your experience in consuming foreign ethnic food has influenced your culinary practices at home?

Notes: Participant will be probed (if necessary) for depth and detail on alteration of the four elements of cuisine particularly if any of these elements has not been discussed by the participant. The followings are the guidelines of possible probes for detecting Malaysian cuisine alteration.

Culinary Rule

***Probes*:**

- *Do you cook and consume foreign ethnic food at home? Why?*
    - *How often?*
    - *Which foreign ethnic food?*

- *Have you ever paired or eaten traditional dishes with foreign food? Why?*
    - *How often?*
    - *Could you please specify the traditional dish(es) that you served with foreign ethnic food?*
    - *Can you tell me foreign food that has become staples in your home?*

- *Have you ever imitated foreign ethnic meal structure when serving traditional meal at*

home? Why?

- *How often?*
- *How did you do it?*

Flavour Principal

***Probes*:**

- *Have you ever used foreign ethnic flavouring ingredient (such as foreign herbs or sauce) in preparing traditional dishes? Why?*
  - *How did you do it? (replace local ingredient with foreign ethnic ingredient, or mix local with foreign)*
  - *Could you specify the traditional dishes prepared and the foreign ingredient used and its origin?*

Basic Ingredient

***Probes*:**

- *Have you ever used foreign or non-native basic ingredients (such as meat, poultry, fish or seafood, vegetables and fruits, starches (rice, noodles) in preparing any traditional dishes? Why?*
  - *How often?*
  - *Could you please specify the traditional dish(es) prepared and the foreign or non-native basic ingredients used?*

Cooking Technique

***Probes*:**

- *Have you ever incorporated foreign ethnic cooking method in preparing traditional dishes? Why?*
  - *How often?*
  - *Could you please specify the method applied and its origin? The traditional dishes prepared?*
  - *What about preparation techniques like filleting, cooking meat to specific doneness? Why?*
  - *Could you please specify the traditional dish(es) prepared using these foreign techniques?*

Question 9:

Based on your explanation, it seems like ……..cuisine has the greatest influence on some of your culinary practices at home. Why is that?

Section A – Basic demographic and socio-economic information

- Name
- Year of birth
- Race
- Occupation or profession
- Education level
- Marital status, no. of children.
- Are you responsible for the preparation of food at home?
- Do you cook any other Malaysian ethnic food besides your traditional food at home?

Part B: Qualitative Study (Interview Guide) (Malay Language)

Tentative Questions for One-on-one Semi-structured Interview

Seksyen A – Malaysian cuisine and *Culinary Heritage Preservation Kuisin Malaysia dan Pemuliharaan Warisan Kulinari*

Soalan 1:

Pada pendapat dan fikiran anda apakah perubahan yang telah dialamai oleh kuisin Malaysia selama ini?

Soalan 2:

Bagaimana dengan cara masakan tradisional atau keluarga anda sendiri?Bagaimana ianya telah berubah selama ini?

Soalan 3:

Makanan dan kuisin berkait dengan identiti budaya dan merupakan komponen penting warisan budaya. Oleh itu pembelajaran budaya secara langsung atau tidak memainkan peranan penting di dalam mewariskan pengetahuan makanan tradisional kepada generasi muda.

Dengan itu, saya ingin mengetahui kaedah anda belajar mengenai teknik-teknik kulinari dan juga resepi tradisional?

Soalan susulan:

- *Adakah anda mempunyai anak?*
- *Jika ya … bagaimana anda mewariskan atau bercadang untuk mewariskan pengetahuan makanan tradisional anda kepada anak anda?*
- *?Jika tidak … bagaimana dengan keluarga ataupun sahabat anda, bagaimana anda berkongsi pengetahuan makanan tradisional anda dengan mereka?*

Soalan 4:

Keseragaman budaya di seluruh dunia adalah sesuatu yang membimbangkan. Pada pendapat anda, adakah kerajaan kita telah berusaha sebaiknya di dalam menguruskan dan melindungi kuisin dan juga warisan kulinari kita?

Seksyen B – Tingkah Laku Konsumsi dan juga Minat Terhadap Makanan Etnik Asing

Soalan 5:

Boleh anda kongsikan jenis-jenis restoran etnik asing yang pernah anda kunjungi?

Soalan susulan:

- *Mengapa anda memilih untuk makan di restoran etnik asing?*
- *Selain dari kerana makanannya, apakah tujuan anda mengunjungi restoran makanan etnik asing?*
- *Dalam sebulan, berapa kali anda makan di restoran makanan etnik asing?*
- *Selalunya anda pergi ke restoran makanan etnik asing dengan siapa?*
- *Kuisin etnik apakah yang paling anda gemari?*

Seksyen C – Faktor-faktor yang Mempengaruhi Konsumsi Makanan Etnik Asing

Soalan 6:

Di antara media, interaksi sosial dan pengalaman perjalanan, faktor yang manakah yang paling penting di dalam mempengaruhi anda untuk makan makanan etnik asing di restoran makanan etnik asing.

Soalan susulan:

Jika Media

- *Jenis media yang mana satu? (cth: surat khabar, majalah, buku masakan dll, televisyen, filem, internet)*
- *Anda rasa ada atau tidak program TV yang telah mempengaruhi anda untuk makan di restoran etnik asing?*

Jika Interaksi Sosial

- *Adakah anda dipengaruhi oleh sahabat warga asing anda yang menetap di negara ini, atau keluarga dan sahabat handai, ataupun melalui penglibatan anda dengan aktiviti-aktiviti yang dianjurkan oleh warga asing di negara ini?*

Jika Pengalaman Perjalanan

- *Negara apa?*
- *Adakah anda pergi sebagai pelancong, kerana tugasan ataupun bekajar (berapa lama)?*

Soalan 7:

Anda rasa ada faktor lain yang telah mempengaruhi anda untuk makan di restoran etnik asing selain dari yang dibincangkan tadi?

Seksyen D – Pengubahan Kuisin Malaysia

Soalan 8:

Adakah pengalaman anda makan makanan etnik asing telah mempengaruhi cara masakan anda di rumah?

Nota: Peserta akan diajukan soalan susulan (jika diperlukan) untuk maklumat yang lebih mendalam berkaitan dengan pengubahan yang dilakukan terhadap keempat elemen kuisin terutamanya jika salah satunya tidak dibincangkan oleh peserta. Berikut adalah panduan beberapa soalan susulan untuk megesan pengubahan yang dilakukan terhadap kuisin Malaysia.

Aturan Kulinari

***Soalan susulan*:**

- *Adakah anda masak dan makan makanan etnik asing di rumah?Kenapa?*
    - *Berapa kerap?*
    - *Makanan etnik asing apa?*

- *Pernahkah anda hiding atau makan makanan tradisional dengan makan etnik asing?Kenapa?*
    - *Berapa kerap?*
    - *Boleh anda berikan nama atau jenis makanan tradisional yang pernah anda hidangkan bersama dengan makanan etnik asing?*
    - *Apakah makanan etnik asing yang telah menjadi makanan ruji anda di rumah?*

- *Pernahkah anda meniru cara menghidang makanan etnik asingketika menghidang makanan tradisional di rumah? Kenapa?*
    - *Berapa kerap?*

- *Bagaimana anda melakukannya?*

Perisa Utama

Soalan susulan:

- *Pernahkah anda menggunakan bahan-bahan perisa etnik asing (seperti herba atau sos) didalam penyediaan makanan tradisional?Kenapa?*
  - *Bagaimana ada melakukannya? (menggantikan bahan tempatan dengan bahan makanan etnik asing, atau anda campurkan bahan asing dan tempatan)*
  - *Boleh anda perincikan nama atau jenis makanan tradisional yang dimasak dan juga bahan perisa etnik asing yang digunakan?*

Bahan Asas

***Soalan susulan*:**

- *Pernahkah anda menggunakan bahan masakan asas asing (seperti daging, burung, ikan atau makanan laut, sayu-sayuran, buah-buahan, beras,mi) didalam memasak makanan tradisional? Kenapa?*
  - *Berapa kerap?*
  - *Boleh anda perincikan nama atau jenis makanan tradisional yang dimasak dan juga bahan asas etnik asing yang digunakan*
  -

Teknik Masakan

***Soalan susulan*:**

- *Pernahkan anda gunakan kaedah masakan etnik asing ketika memasak makanan tradisional? Kenapa?*
  - *Berapa kerap?*
  - *Boleh anda perincikan kaedah masakan yang digunakan dan berasal dari kuisin mana? Apakah makanan tradisional yang dimasak?*
  - *Bagaimana dengan tekni-teknik penyediaan untuk memasak seperti memfilet, memasak daging seperti stek?Kenapa?*
  - *Boleh anda perincikan nama atau jenis makanan tradisional yang dimasak dan juga kaedah masakan etnik asing yang digunakan* ?

Soalan 9:

Berdasarkan kepada penerangan anda, boleh saya katakana bahawa kuisin …….…. mempunyai pengaruh yang besar terhadapcara masakan anda di rumah. Kenapa?

Seksyen A – Maklumat latarbelakang

- Nama
- Tahun dilahirkan
- Bangsa
- Pekerjaan atau kerjaya
- Tahap pendidikan
- Status perkahwinan, bilangan anak
- Adakah anda bertanggungjawab di dalam penyediaan makanan di rumah?
- Adakah anda memasak makanan etnik tempatan lain selain dari makanan tradisional anda sendiri di rumah?

Part C: Interview Participant Information Sheet

Participant Information Sheet

University of South Australia,
Division of Business, International Graduate School of Business

Research Project Title:	Malaysian Culinary Culture: Foreign Ethnic Food Consumption and the Alteration of the Dominant Culture's Cuisine
Researcher:	Ahmad Esa Abdul Rahman, MIHTM, BFoodServMgt (Hons)
Phone:	+(61) 8 8302 0751
Research Supervisors:	Associate Professor Stephen Boyle Stephen Boyle@unisa.edu.au
	Dr. Carmen Joham Carmen.Joham@unisa.edu.au

Dear Sir/Madam,

I am a PhD student from the School of Management, Division of Business, University of South Australia, engaging in a research study on the consumption of foreign ethnic food and it influences on local cuisine.

I am inviting you to participate in this research study by taking part in an interview where we discuss the theme identified above. Your participation is purely voluntary. The interview should take less than an hour to complete and will be audio-recorded with your permission. There are no risks in taking part of this study. If you do decide to take part you will be asked to sign a consent form and provided with a copy of this information sheet. You do not have to give your real name and are free to withdraw from the research at any time without any given reason.

The purpose of this research study is to explore the association between foreign ethnic food consumption and the alteration of local cuisine as an indicator of sociocultural evolution. Hopefully, your valuable opinions and information about your foreign ethnic food preference and culinary practices will contribute to the current body of knowledge on the preservation and management of our culinary heritage.

The recordings will be written up and all information collected will be kept strictly confidential. The researcher will take every care to remove responses from any identifying material as early as possible. Likewise, individuals' responses will be kept confidential by the researcher and not be identified in the reporting of the research. However the researcher cannot guarantee the confidentiality or anonymity of material transferred by email or the internet.

The information will be analysed using a password-protected computer and stored in paper form, CD Rom, and USB memory stick. The data will be stored securely in a locked cabinet in the student researcher's office at the School of Management, University of South Australia City West Campus. Only the student researcher will have access to the data and all information collected as part of the study will be retained by the University of South Australia for five years.

It is anticipated that the results of the study will be published in journal and also be presented at conferences anonymously. A summary of the research findings will be provided via post or email upon request after the completion of the research project.

This project has been approved by the University of South Australia's Human Research Ethics Committee. If you have any ethical concerns about the project or questions about your rights as a participant please contact the Executive Officer of this Committee, tel: +61 8 8302 3118; email*: Vicki.Allen@unisa.edu.au*.

Thank you for your interest in this study.

Best regards,

Ahmad Esa
Ahmad Esa Abdul Rahman, MIHTM, BSc (hons.)

Part D: Interview Participant Information Sheet (Malay Language)

Lembaran Maklumat Peserta

Tajuk Penyelidikan:	Budaya Kulinari Malaysia: Konsumsi Makanan Etnik Asing dan Pengubahsuaian Kuisin Milik Kelompok Dominan
Penyelidik:	Ahmad Esa Abdul Rahman
No. Telefon:	+61 8 8302 0751 / +61 4 2353 3847
Penyelia Penyelidikan:	Associate Professor Stephen Boyle & Dr. Carmen Joham
E-mel:	Stephen.Boyle@unisa.edu.au Carmen.Joham@unisa.edu.au

Tuan/Puan,

Dengan segala hormatnya saya mempelawa anda untuk mengambil bahagian di dalam satu temu bual di mana kita akan membincangkan tema sepertimana yang tertera di atas. Penyelidikan di peringkat PhD ini cuba mengkaji pengaruh makanan etnik asing terhadap kuisin tempatan. Temu bual ini akan mengambil masa kurang dari 1 jam. Ianya akan dirakamkan secara audio dengan keizinan anda. Pernyertaan anda adalah secara sukarela dan tiada risiko jika anda terlibat di dalam temu bual ini. Anda bebas untuk menarik diri daripada kajian ini pada bila-bila masa sahaja.

Tujuan penyelidikan ini dijalankan adalah untuk meneroka hubungan di antara pengambilan makanan etnik asing dan pengaruhnya terhadap kuisin tempatan sebagai petunjuk kepada evolusi sosiobudaya. Mudah-mudahan, pendapat dan maklumat yang anda berikan mengenai amalan masakan dan kecenderungan anda terhadap makanan etnik asing akan menyumbang kepada pembentukan ilmu berkaitan dengan pemeliharaan dan pengurusan warisan kulinari kita.

Rakaman audio akan dipindahkan ke dalam bentuk penulisan dan semua maklumat yang dikumpul akan dilindungi kerahsiaannya. Penyelidik akan mengambil langkah awal untuk melindungi segala maklumat yang diberikan oleh setiap individu daripada dikenalpasti di dalam laporan penyelidikan. Walau bagaimanapun, penyelidik tidak dapat menjamin kerahsiaan ataupun anonimiti bahan laporan yang dipindahkan melalui e-mel ataupun Internet.

Maklumat yang diperolehi akan dianalisis menggunakan komputer yang dilindungi dengan kata laluan dan disimpan di dalam bentuk salinan cetak, cakera padat dan 'USB memory stick' Segala data akan disimpan dengan selamat di dalam kabinet berkunci terletak di dalam pejabat penyelidik di University of South Australia kampus City West. Hanya penyelidik sahaja mempunyai akses kepada semua maklumat. Maklumat yang dikumpul akan disimpan oleh pihak universiti untuk tempoh lima tahun.

Adalah dijangkakan bahawa hasil penyelidikan ini akan diterbitkan dalam jurnal dan juga akan dibentangkan pada persidangan secara anonimus. Ringkasan bagi penemuan penyelidikan ini akan hanya akan diberikan kepada peserta yang berminat dan akan dihantar melalui pos atau e-mel.

Projek penyelidikan ini telah diluluskan oleh Jawatankuasa Etika Penyelidikan Manusia, University of South Australia. Sebarang kebimbangan mengenai etika projek ini mahupun soalan mengenai hak-hak anda sebagai peserta boleh diajukan kepada Ketua Pegawai Eksekutif jawatankuasa ini di talian: +61 8 8302 3118, ataupun melalui e-mel: *Vicki.Allen@unisa.edu.au*.

Terima kasih di atas kerjasama anda.

Yang benar,

Ahmad Esa Abdul Rahman

Ahmad Esa
Ahmad Esa Abdul Rahman, MIHTM, BSc (hons.)

Part E: Consent Form

UniSA Research and Innovation Services

Human Research Ethics Committee
CONSENT FORM

Use this consent form when taped materials, photographs or original works are to be retained

This project has been approved by the University of South Australia's Human Research Ethics Committee. If you have any ethical concerns about the project or questions about your rights as a participant please contact the Executive Officer of this Committee, Tel: +61 8 8302 3118; Email: Vicki.Allen@unisa.edu.au

SECTION 1: CONTACT AND PROJECT DETAILS

Researcher's Full Name:	Ahmad Esa Abdul Rahman
Contact Details:	Phone: +618 8302 0751 / +614 2353 3847, Email: abday027@mymail.unisa.edu.au
Supervisor's Full Name:	Associate Professor Stephen Boyle
Contact Details:	Phone: +618 8302 7857, Email: Stephen.Boyle@unisa.edu.au
Protocol Number:	0000027501
Project Title:	Malaysian Culinary Culture: Foreign Ethnic Food Consumption and the Alteration of the Dominant Culture's Cuisine

SECTION 2: CERTIFICATION

Participant Certification

In signing this form, I confirm that:

I have read the Participant Information Sheet and the nature and purpose of the research project has been explained to me. I understand and agree to take part.

I understand the purpose of the research project and my involvement in it.

I understand that I may withdraw from the research project at any stage and that this will not affect my status now or in the future.

I understand that while information gained during the study may be published, I will not be identified and my personal results will remain confidential

I understand that I will be audio recorded during the interview.

I understand that the audio recording will be written up and all information collected will be stored in paper form, CD Rom, and USB memory stick and stored securely in a locked cabinet in the student researcher's office at the School of Management, University of South Australia City West Campus. Only the student researcher will have access to the data and all information collected as part of the study will be retained by the University of South Australia for five years.

Participants under the age of 18 normally require parental consent to be involved in research. The consent form should allow for those under the age of 18 to agree to their involvement and for a parent to give consent.

Participant Signature	*Printed Name*	*Date*

Researcher Certification

I have explained the study to subject and consider that he/she understands what is involved.

Researcher Signature	*Printed Name*	*Date*

Part F: Invitation Email

Phone: +61 8 8302 0751
Mobile: +61 4 2353 3847
Email: abday027@mymail.unisa.edu.au

Dear Sir/Madam,

RE: Invitation to Participate in a Research Study

I am a PhD student from the School of Management, Division of Business, University of South Australia, engaging in a research study on the consumption of foreign ethnic food and it influences on local cuisine.

I am inviting you to participate in this research study by taking part in an interview where we discuss the theme identified above. Your participation is purely voluntary. The interview will be conducted in person and would last about one hour to complete and will be audio-recorded with your permission. There are no risks in taking part of this study. You do not have to give your real name and are free to withdraw from the research at any time without any given reason.

The purpose of this research study is to explore the association between foreign ethnic food consumption and the alteration of local cuisine as an indicator of sociocultural evolution. Hopefully, your valuable opinions and information about your foreign ethnic food preference and culinary practices will contribute to the current body of knowledge on the preservation and management of our culinary heritage.

The recordings will be written up and all information collected will be kept strictly confidential. The researcher will take every care to remove responses from any identifying material as early as possible. Likewise, individuals' responses will be kept confidential by the researcher and not be identified in the reporting of the research. However the researcher cannot guarantee the confidentiality or anonymity of material transferred by email or the internet.

All records containing personal information will remain confidential and no information which could lead to identification of any individual will be released. The information will be analysed using a password-protected computer and stored in paper form, CD Rom, and USB memory stick. The data will be stored securely in a locked cabinet in the student researcher's office at the School of Management, University of South Australia City West Campus. Only the researcher will have access to the data and all information collected as part of the study will be retained by the University of South Australia for five years.

It is anticipated that the results of the study will be published in journal and also be presented at conferences anonymously. A summary of the research findings will be provided via post or email upon request after the completion of the research project.

If you are interested in participating, kindly email me at *abday027@mymail.unisa.edu.au*. I will contact you to arrange an in-person interview at a time convenient to your schedule. Should you have any questions regarding this study, or would like additional information about participation, please feel free to contact me by phone or email. You can also contact my supervisor Associate Professor Stephen Boyle at *Stephen.Boyle@unisa.edu.au*.

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Thank you in advance for your interest and assistance with this research.

Yours very truly,

Ahmad Esa

Ahmad Esa Abdul Rahman
PhD Scholar
School of Management
City West Campus, North Terrace
Elton Mayo Building EM2-21
GPO Box 2471, Adelaide 5001, Australia
Phone: +614 2353 3847/+61 8 8302 0751
Email: abday027@mymail.unisa.edu.au

Part G: Invitation Email (Malay Language)

No. Telefon : +61 8 8302 0751
Mobile : +61 4 2353 3847
Email : abday027@mymail.unisa.edu.au

Tuan/Puan,

PER: Jemputan untuk Mengambil Bahagian di dalam Kajian

Dengan segala hormatnya saya mempelawa anda untuk mengambil bahagian di dalam satu temu bual di mana kita akan membincangkan tema sepertimana yang tertera di atas. Penyelidikan di peringkat PhD ini cuba mengkaji pengaruh makanan etnik asing terhadap kuisin tempatan. Temu bual ini akan mengambil masa kurang dari 1 jam. Ianya akan dirakamkan secara audio dengan keizinan anda. Pernyertaan anda adalah secara sukarela dan tiada risiko jika anda terlibat di dalam temu bual ini. Anda bebas untuk menarik diri daripada kajian ini pada bila-bila masa sahaja.

Tujuan penyelidikan ini dijalankan adalah untuk meneroka hubungan di antara pengambilan makanan etnik asing dan pengaruhnya terhadap kuisin tempatan sebagai petunjuk kepada evolusi sosiobudaya. Mudah-mudahan, pendapat dan maklumat yang anda berikan mengenai amalan masakan dan kecenderungan anda terhadap makanan etnik asing akan menyumbang kepada pembentukan ilmu berkaitan dengan pemeliharaan dan pengurusan warisan kulinari kita.

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Jika anda berminat untuk untuk menyertai, sila email saya di *abday027@mymail.unisa.edu.au.* Anda akan hubungi untuk menetapkan temujanji pada satu masa yang sesuai mengikut jadual anda. Sebarang pertanyaan berkaitan kajian ini, atau maklumat tambahan mengenai penyertaan anda, sila hubungi saya melalui telefon atau email. Anda juga boleh menghubungi penyelia saya Profesor Madya Stephen Boyle di *Stephen.Boyle@unisa.edu.au*.

Projek penyelidikan ini telah diluluskan oleh Jawatankuasa Etika Penyelidikan Manusia, University of South Australia. Sebarang kebimbangan mengenai etika projek ini mahupun soalan mengenai hak-hak anda sebagai peserta boleh diajukan kepada Ketua Pegawai Eksekutif jawatankuasa ini di talian: +61 8 8302 3118, ataupun melalui e-mel: *Vicki.Allen@unisa.edu.au*.

Terima kasih di atas kerjasama anda.

Yang benar,

Ahmad Esa

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