

GLOBALIZATION AND FUSION OF CUISINE, GETTING VARIETY OR HOMOGENIZATION

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Abstract

Food history and gastronomy is new concept in the field of food studies, mostly food studies done in last three decades focused on functionality of food. Interest of researchers, food professional and present scenario of studies, specially uses of internet, immigration and changing food behaviors of tourists/consumers speed-up the industrial food production. Industrial food production and lack of culturally skilled food production experts changes food preferences from liking of traditional, cultural food to homogenized food. Chefs, experts and workers tried to mingle different culture and food to cope-up with changing consumer expectation. Increased agricultural facilities and sustainability paced the food availability and consumers demands, its impacted on traditional and cultural food practices, even locality and seasonality of food and cuisine. Practices away from traditionality, locality and seasonality, homogenized the food in the form of globalization. This paper analyses globalization descriptively on the basis of cooking, cuisine and reason to prefer and avoid food.

Keywords

Food, Cooking, Culture and Cuisine, homogenization Globalization.

1. Introduction

The history of cooking, culture, and cuisine evolved through enormous challenges and systematic development, nature has given an opportunity to man to accept, adopt and apply the resources to make life healthy, happy, and ecologically balanced. The man started to use available resources because they were available locally and no permission required to use them, It was apparently clear that these resources developed locally, seasonally, and ecologically. resources, all developed through phases and all fitted and accepted well geographically, demographically, and ethnographically. Local community and local resources were mutually accommodated well with each other but in last four decades, man has created a race to know others, without knowing own culture, cuisine, ecology, and identity, in this race man started rating others and competing with others. To become socially happy, the man/group of people, community, or society changed food preferences, food habits, and culture to follow. Culture is what, followed knowingly or unknowingly to be the part of community or society, it is sure all traditional and cultural practices were time tested, safe and providing protection from a cultural, social and gastronomical point of view to the community. In such conditions, all particular food, recipe, or dish suited to local habitat only depending on local agriculture and sustainable food systems. Spices,



grains, and food practices supporting environment and bodies physical needs. The exchange of views was culture-based and food based, because it has been considered a most tangible way to mingle with other cultures either by eating together and sharing food with unknown one.

In the last few years of development, fusion of food and globalization started, all have interpreted according to their understanding and requirement, may be the food expert, gastronomist, food processing companies, consumers, and tourist. Prof. Mark L Wahlqvist words are sufficient to answer the food and culture locality connection, “Indigenous and traditional food cultures inevitably have strong locality connections. They are of particular interest in regard to regional food culture and health because they represent the longest period of history of the 150000 years or so of our species. Homo Sapiens sapiens”.

2. Literature Review

2.1 What Modern Community Is Understanding from Food Fusion and Globalization?

“The search for new taste sensations and eating experiences is considered a means of improving oneself, adding ‘value’ and a sense of excitement to life.... This is particularly the case for individuals who view food preparation and eating as aestheticized leisure activities rather than chores(Lupton, 1996: 126)”. It is necessary fact needs to be investigated to protect the cultural value and unorganized fusion of food. Due to globalization the picture covering the world is the homogenization of food habits and food consumption activities. “This phenomenon is associated with alignment of the lifestyles of different age and social groups (especially younger and middle-aged people), as well as reducing the role of local traditions in consumption behaviour (Gałązka & Grzelak, 2013)”.

2.2 What Should Be Expected from Globalization?

Globalization provides a platform where a man can exchange his own culture, traditions, values and know others by respecting own and their cultural capital. “Culture is a system of values that form a behavior of members of a society. So, culture is related to what we eat, Chang et al., (2010)”. “Cultural attractiveness can be learning knowledge, knowing foreign cultures for visitors because of cultural differences of host community and visitors, (Kim et al., 2009)”.

2.3. What Cooking Is?

Cooking is always an unexpected experience to the tourist because he cannot approach to all cultural traditional food units, tourist is tasting that served by commercial food operators and chefs are serving food in a restaurant. Restaurant can be considered as culinary contact zone. “The restaurant is not merely a space of consumption but also of work, and restaurant work is professionally stratified, competitive, and conflict-ridden,(Fine, 2008)”. “The experience of cooking brings us in touch with ourselves and our



surroundings—those who might eat our food, those who made it possible, and of course, the ingredients themselves. Successful cooking is sensitive to the needs of those who will eat, formed and shaped by the quality and availability of ingredients, and even influenced by the power and type of cooking instruments at hand”.

2.4. Cooking an Interpretation

Cooking developed as cuisine, cuisine transformed man as a cultural beast, and culture given away to man to develop as a society and behave socially. “The process of cooking thus serves as a crucial mediating category between the realms of (raw) nature and (cooked) culture. As a result, Lévi-Strauss concludes, it enjoys a privileged symbolic function” (Levi-Strauss, 1994).

2.5 What Food Is?

Food adopted by the community not only follows agricultural norms but strongly adhered to cultural, social, preparation and processing law. “Against all those cases in which the ‘healthy’ human norm is established by reference to the custom of nature, must, of course, be set all those numerous others in which we become creatures of ‘nature’ in failing to conform with the custom of humanity”. Bob Ashley et al., (2004). Most of the community followed the law of poaching, food permitted and prohibition of food, its anthropologically true even taboos, tradition and ritual not only restrict community to be away from consuming poisonous and prohibited food but gives awareness to consume food grown locally and seasonally.

2.6. Reason to Avoid

The food industry in last 2-3 decades were also in the mood of change to get more customers and fulfill their demands, they started the fusion of food, cuisine, and culture without considering gastronomical, cultural, and social norms. E.g., Why Indian sub-continent use cottage cheese and European countries use matured and aged cheese. Why Chinese use soy sauce, chilly oil, hot garlic sauce, or more meat food, lot many questions to answer. Is there any cultural, nutritional or gastronomical reason, why food must be kept in the boundaries of culture. Due to the liberty of cook fuse and taste food is moving, towards culinary pluralism.

As suggested by the increasing variety of food habits and tastes results in what Mennell calls a new concept of ‘culinary pluralism’ in which there is no one dominant culinary style. In this way, Mennell argues, modernization has not brought about standardization. However, there are nonetheless, ‘diminishing contrasts’ between the food habits and tastes of different social groups. In particular, he argues, there are diminishing contrasts between the food habits and tastes of different social classes (Mennell, 1985).

The other reason Prof. Mark Wahlqvist commented very seriously on globalization and its impact on nutrition, individuals are getting nutrition from commercial food and from home



food too. “Others, possibly as important, interesting, and healthful, have been neglected on the international food stage and are under threat even at home. Should we be concerned?”. Globalization rarely moves with the values of cultural traditions, importance of locality of ingredients, seasonality and sustainability to local habitat, it only fuse the food according to consumer behaviour and ingredients available to produce the actual recipe or dish. Such practices only do deterritorialization of culture and culinary field.

“All of these processes point to what can be called the *deterritorialization* of culinary fields, or the delinking of cuisine from place (Tomlinson 1999, 106)”.

2.7. Reason to Become Food Lover

“People choose food products according to their economic, social and cultural capital (Bourdieu, 1979). They can be influenced by advertising, by word of mouth of friends and acquaintances, by sliming diets or articles of magazines dedicated to health care. Today the influence of blogs and websites is frequently the most significant. Belonging to a social class influences the consumer in food choices but there are also some tendencies which affect transversally different social realities. The most popular is certainly the choice of organic food”.

2.8. Such Activity of Food Lover Gives What Message?

A community of food lover presenting themselves as community having no food boundaries “On 4 February 1998, Channel 4 in the UK screened an episode of *TV Dinners*, a television series which sought to examine particular, often quite quirky, examples of food consumption. This episode joined preparations for a ‘welcome to the world party’ being held to celebrate the birth of a new baby at which the baby’s placenta was going to be offered to the guests in the form of a pâté. What we will show here is that the nature/culture opposition emerges as a key set of categories. Such activity not only spread the foods negative image but also cross the boundaries of food prohibition whether they are based on religious or cultural basis.

Conclusion

Food symbolizes culture and identity. Food is part of locality and taste of food is enhanced due to seasonality of produce, seasonality is surely confined to the local area, the clear-cut definition of local is not given in most of the studies done on food and culture but mentioned in most of studies done on food culture that “culture is localized followed by all individual who is part of cultural values. Claude Levi-Strauss (1965) is an author of contemporary academic interest in food and eating”. He studied on the universal characteristics of the human species, especially culture. He believed that humans are product of culture and nature. Humans are an animal that is related to nature and they have intelligence and language that represent culture. To develop sustainable food habits in society cultural, social factors to be considered with highest honour. culinary tourism,



gastronomic tourism is based on food and cultural values, not only on food consumption activity. Food consumptions and globally food availability are not single criteria to only for food acceptance, other factors such as food familiarity and food image are also associated with food acceptance by tourists. Sometimes uncommon fusion produces large food waste and depicts negative food image of particular cuisine and tourism too. The studies of food and culture are a new phenomenon but essentially required to develop sustainable food systems based on cultural values.

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