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Teaching Cultural Awareness Through Food Traditions

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**Improving Cultural Awareness in Global Business Courses Using Food Samples: A
Classroom Interactive Learning Experience**

Abstract

With the growth of global business it is increasingly important that business classes prepare students for cross-cultural situations. Global business courses are taught as part of the core of most business curriculum. Cultural intelligence and understanding is an important achievement objective in these courses. Food is one of the more interesting ways of understanding culture. When active or experiential learning methods are used, comprehension and retention improves. This paper reviews the relationship of culture and food, and using theories of active or experiential learning, proposes that teaching food as culture can improve cultural awareness and intelligence. Also this paper includes how food samples were used in teaching business students for the past five years and suggests additional ways to approach food and culture.

Introduction

A global business course is a common core curricular requirement in higher education business schools in the United States. Cross-cultural awareness studies are now foundational to educating students. Many business schools have key competency objectives to achieve global awareness and understanding. Often business students choose to study abroad in a global immersion experience with very positive results (Fairley & Tyler, 2009; Rexeisen & Al-Khatib, 2009). While these opportunities are valuable and increasingly popular, their expense limits them to a minor percentage of students. Global business professors have the responsibility to teach students about cultural differences and improve their cultural intelligence (CQ). The CQ theory is a newer theory that derives its origin from emotional intelligence theory. NcNab (2012) describes CQ as a seven stage process in cross-cultural training and management. These stages include, awareness development, experiential discussion, pre-experience check, new culture experience, post-experience check, teacher's feedback and group discussion (p. 71).

Culture is a complex set of rules for living in a certain society (McDaniel, Samovar, & Porter, 2009). Food is one way of understanding culture (Chavez & Poirier, 2007). The typical student who has gone on vacation overseas can easily choose to be insulated from local society, often as the result of the ubiquitous McDonalds and other fast-food restaurants which are available globally. If the student's foreign travel or study is over several months, eventually they will engage the local food preferences found in restaurants and supermarkets. Food is often the first exploration into appreciating another point of view.

There are many approaches to cross-cultural education including study abroad, language study, lecturing on the classifications or dimensions of culture (Hofstede, 1984), exposure to foreign films (Cardon, 2010), music and role-playing cultural situations (Humes & Reilly, 2008).

Active learning is one of the most effective ways to learn (Brinkley, et al., 2011). Students retain information better when there is interaction with the material that is taught. This article explores an approach to cross-cultural teaching and improving CQ by introducing students weekly to international food samples.

Literature Review

Very few articles exist on using food to teach cultural awareness. Chavez & Poirier, (2007) describe ethnic food brought in by students from their own heritages to develop cultural understanding and interaction among the group. However, anthropologists have explored and determined a strong link between food and culture. The conceptual framework for teaching business students using food samples to increase cultural awareness and improve their CQ is based on the theories of food and culture, CQ and active or experiential learning.

Food and Culture Theory

Culture is defined by Geert Hofstede as software of the mind. His theory explains that culture is mental programming that begins at childhood and helps define us as distinct from others. Culture has symbols, heroes, rituals and values (Hofstede, Hofstede, & Minkov, 2010). There are many food theories such as ecological, economic, optimal foraging, and cultural that cross many different disciplines (Yesner, 1987). Each of these theories has important points that are significant in different settings and times. The cultural theory of food has long been established by anthropological research (James, 2005).

The first famous writer on food and culture was Jean Anthelme Brillat-Savarin, who in 1825, wrote *“The Physiology of Taste”*. He said, “Tell me what kind of food you eat, and I will tell you what kind of man you are (Brillat-Savarin, 2012)”. Another early study on food and culture was written by Claude Lévi-Strauss in 1968, called “The Culinary Triangle”. He reduced

food to a triangle on how it was cooked with categories of boiling, roasting or smoking. He equated these to either a basic nature (roasted or smoked) or a cultural nature (boiled)-because it used a pot, which he considered a cultural object (Lévi-Strauss, 2008).

Other authors refer to food as a powerful cultural symbol that exists in almost all cultures (Counihan & Esterik, 2008; Launay, 2003). “Food habits are seen as the culturally standardized set of behaviors in regard to food manifested by individuals who have been reared within a given cultural tradition” (Counihan & Esterik, 2008, p. 18).

Food is also symbolic in religious ways and is a system of communication, of sending a message (Barthes, 2008). “Food is used in every society on earth to communicate messages. Preeminent among these are messages of group solidarity; food sharing is literally sacred in almost all religions...” (Anderson, 2005, p. 6). Most religions have rules regarding food or incorporate it as part of a religious ritual.

Food is not only a symbol of cultural difference but is actively used to maintain identity. It is a “form of social exchange and is imbued with meanings in many cultures” (Rozin, 1996, p. 235). For example, whole grain bread is considered today a luxury consumed by the middle class, yet hundreds of years ago, refined white bread was a luxury consumed by only the high classes.

Foodways, “refer to the extended network of activities surrounding the procurement, preservation, preparation, presentation, performance, and consumption of food” (Long, 2001, p. 240, as cited from Yoder 1972). Food traditions vary in intensity from culture to culture. “It is a truism that ethnic groups are characterized by, and often defined by, their foodways” (Anderson, 2005, p. 201). As an example, some cultures approach food preparation and eating as a sensuous art, while other cultures are more about predictability and hygiene (Bouchet, 1999).

When immigrants move into another culture, food, its preparation and eating, is one identity that is kept and is not quickly absorbed in the acculturation process. “Food habits and preferences tend to be one of the last bastions of heritage in a group that has been contextualized as ethnic, and it is frequently through food that negotiations with the host culture and immediate circumstances occur” (Long, 2001, p. 238).

Cultural Intelligence Theory

Cultural Intelligence (CQ) is defined as the ability to adjust and adapt to different cultural situations (Ang, VanDyne, & Tan, 2012). CQ builds on earlier concepts of social and emotional intelligence (EQ) but applies it directly to cultural environs (Thomas & Inkson, 2004). Earley and Ang (2003) propose a three part framework for cultural intelligence. All three components, cognitive-“head” or awareness, motivation-“heart” or perseverance, and behavior-“action” or adjust to the cultural environment are important in developing cultural intelligence. All three facets are necessary for effective cultural interaction (Earley & Peterson, 2004).

This three-step process provides experiential learning that is useful for teaching culture because it engages the mind, then awareness and finally a decision to accept or at a minimum become sensitive to other cultures (MacNab, 2012). Thomas & Inkson (2004) discuss three methods of formal CQ training: factual, analytical and experiential. They conclude “of the three methods, experiential training is the most rigorous and effective in developing a high CQ” (p. 72). For more information see <http://www.culturalq.com/class.html>.

Active and Experiential Learning Theory

Active learning is defined as highly participatory with student actions and reflection on their actions (Chavez & Poirier, 2007). Active learning central to effective teaching (Brinkley, et al., 2011; Svinivki & McKeachie, 2011) and a necessary component of effective course design

(Whetten, 2007). Research on memory has shown that associations are the key to recollection. “if we elaborate our learning by thinking about its relationship to other things we know...we are more likely to remember it when we need to use it later (Svinivki & McKeachie, 2011, p. 37)”. Active learning creates interaction in our brain with other memories and promotes better understanding and retention.

Experiential learning theory is similar to active learning but is defined as learning that involves integrating experience with concepts (Ng, VanDyne, & Ang, 2009). Experiential learning began with the educational philosophy of John Dewey in 1938 (Chavez & Poirier, 2007). David Kolb (1984) defines learning as “the process whereby knowledge is created through the transformation of experience” (p. 38). Experiential learning is an excellent way to promote cultural understanding. James McCaffery (1993) states, “The experiential model is especially suited to cross-cultural skill training because most of the techniques are active and involving and get participants to practice and try things out” (p. 235).

Both active and experiential learning theories are based on cognitive psychology which has observed that stimuli that interact with other memories and brain sensory areas reinforce the learning process. Similarly, curiosity and novel experiences stimulate our cognitive functions. Studies in stimulus novelty have determined that “novelty substantially influences the amount and depth of information processing undertaken by individuals” (Burke & James, 2008, pp. 279-280). Curiosity is an effective motivator for learning and personal growth (Kashdan, Rose, & Fincham, 2004).

This conceptual framework of interdisciplinary theories: food as culture, cultural intelligence and active or experiential learning form the foundation of the proposed method of teaching culture using food samples. There are many possible ways of classifying food and

culture dimensions. Many differences exist in food exemplified by: physiological experiences-sweet, salt, sour, bitter, cold, warm, dry, spicy; preparation-raw, boiled, fried, baked; attitudes-pure, unclean, holy, secular, genuine, healthy, necessary; social ties-traditional, public, private, luxurious, festive, exotic (Bouchet, 1999). These many influences and views make the analysis of food and culture challenging, but also interesting. It will be difficult to determine causation based on the complexity of human beings and their culture, but nonetheless correlations are informative.

Methods Used In Teaching Culture

One way to teach culture is through the use of dimensions or classifications, which give students an easy heuristic to use. Every global business textbook covers a dimensional approach to understanding culture because of its simplicity. Several large studies have produced dimensional categories such as project GLOBE's nine dimensions (House, Javidan, Hanges, & Dorfman, 2002), Hofstede's six dimensions (Hofstede, *Culture's Consequences*, 1984) and finally Trompenaars' seven dimensions (Trompenaars & Hampden-Turner, 1997).

Professors of global business may also teach differences in business etiquette such as personal space, gift giving, eye or body contact, by using resources like Morrison et.al (1994) "*Kiss, Bow or Shake Hands*" or Axtell's (1998) "*Gestures*". Every global business textbook covers important cultural differences in language, norms and values, religions that assist in developing cultural intelligence. Successful global business ventures require an understanding of differences in smell, color, taste and other perceptions that may affect their products or services.

Many professors use active learning through case studies (Ramburuth & Daniel, 2011) or real-life examples to effectively learn the material. Others have used or recommended unique interactive learning methods such as video or web conferencing (Hu, 2008), novel story analysis

(Wright & Larsen, 2012), films (Cardon, 2010), role playing (Blanton & John E. Barbuto, 2005; Anakwe, 2002; Humes & Reilly, 2008), and others. Chavez & Poirier (2007) used food and food stories for cultural diversity understanding among Americans in the classroom.

The Relationship of Food and Culture

“Civilization is a multiplicity of strategies, dazzling as precious gems inlaid in a golden crown, to obscure from human beings the sound of, the terrible meaning of, their jaws grinding. The meaning of man’s place in the food cycle that, by way of our imaginations, we had imagined might not apply to us” (Belasco, 1999, as cited from Oates, 1993, p. 25).

Food and gathering together to eat have been both a necessity and a pleasure in all cultures since the beginning of mankind. “...inviting people to eat with us says something about our relationship with them, and the selection of dishes to include in the menu can reflect our attitude toward them” (Long, 2001, p. 251) Specific foods carry memories, that when elicited, immediately transport us to past events and times. Food helps define a culture. Often food types are the last habit to change during the acculturation process (Kittler, Sucher, & Nahikian-Nelms, 2012).

Food is culture but also has culture. There are food rules in every culture such as what ingredients, who eats what and when and how it is served (Leschziner, 2006, p. 423). Many food authors propose that food is culture however culture has so many more nuances. Culture is a set of heuristics using norms, values and traditions that help people to symbolically define their unique identity.

Cultural patrimony “describes what is fundamental to a people’s or a nation’s history...it represents their self-defined collective national identity” (DeSoucey, 2010, p. 435). So the food authors are partially correct. “The act of cooking thus becomes a process of food

patrimonialization insofar as, when one chooses one dish over another one selects certain foodstuffs, condiments and culinary procedures that allow one to identify the object with a tradition” (Turmo, 2001, p. 99).

Certain flavors are associated with certain cultures or nations. The French use butter, cream and wine, while the Chinese use soy sauce, rice wine and ginger root (Kittler, Sucher, & Nahikian-Nelms, 2012). Flavor principles were first described by Elisabeth Rozin as the way that certain cuisines are characterized. “For example, what makes southern Italian food seem “Italian” is the fact that it contains olive oil, tomato, and basil or oregano” (Pliner, 2008, p. S4).

Environment played a big role in what foodways developed geographically. Grains such as wheat and barley were cultivated by farmers in the Near East and Mediterranean. Rice and millet in the far East. Maize and manioc root in the Americas. Millet and yams in Africa. Potatoes in Europe. Sheep and goats in Europe and Mediterranean. Llamas in South America. Fish in very geographic region bordering lakes, rivers and oceans (Leschziner, 2006).

Finally, a recent development is the protection of specific traditional foods and names by organizations such as UNESCO, Slow Food Movement, the EU and Globally Important Agricultural Heritage Systems (GIAHS) (see Appendix A: Protection of Food Traditions)

Caution on Equating Food to Culture

The common practice of copying recipes and subsequent information transfer through early trade routes ensured that the history and authenticity of a cuisine or food is difficult to determine. The originality may often be in doubt, but regardless, world opinion has often deemed a recipe or cuisine to be specifically associated with a nation or region. When using food as a way to understand culture some research may be necessary to determine whether the food symbol is true or an exaggerated construct. Lucy Long (2001) gives a caution that

marketing may give iconic status to a food and its culture. She uses the example of lobster and Mainers in the USA as a possible over-representation of what a typical Mainer would eat on a daily basis (p. 237).

Another problem is the intermixing of foreign and local ingredients. Creolized food is a term used when local cuisine is mixed with foreign such that the palate is introduced to a global experience. Since creolization occurs everywhere it is difficult to determine the history and authenticity of certain foods. “This brings into question, therefore, the very notion of ‘authentic’ food traditions, raising doubts as to the validating role food might have with respect to cultural identity” (James, 2005, p. 374). As an example, maize came from the Americas and moved to Africa and Europe, becoming “known as Turkish wheat in Britain, Spanish corn in France, Sicilian corn in Italy and ‘foreign’ corn in Turkey” (James, 2005, p. 374).

A favorite desert around Europe and the Pacific nations is a meringue cake often called Pavlova Cake that has fruit filling. This is a good example of a desert that evolved as ingredients were modified slightly and spread throughout the globe (Symons, 2010). “Acts of cultural hijacking, therefore, do not occur when someone else’s productions get modified, but when the new versions acquire a claim of authenticity undermining the intellectual knowledge and creative expression of an earlier source” (Abarca, 2004, p. 4).

However, in other cases food is associated with specific cities or regions and may be historically accurate. Many Italian dishes are known by the region like: *Spaghetti alla Bolognese*; *Risotto alla Milanese*; *Maccheroni alla Napoletana*; *Ravioli alla Genovese* (Helstosky, 2003).

However, accurate or not, the consensus of traditional opinion carries on the association of a particular food with an ethnic group. “A traditional food product is a product frequently

consumed or associated to specific celebrations and/or season, transmitted from one generation to another, made in a specific way according to gastronomic heritage, naturally processed, and distinguished and known because of its sensory properties and associated to a certain local area, region or country” (Vanhonacker, et al., 2010, p. 454).

Methodology

Teaching Food as Culture

“...food is more like music or painting than like language...yet it clearly communicates, but not with the same precision” (Anderson, 2005, p. 110).

Food goes beyond mere sustenance and is integrated throughout every culture in reinforcing and maintaining its distinctiveness. Witte (2010) wrote about curriculum in global awareness and urges business professors to approach this topic more broadly. She argues that there are many cultural topics not taught in business specific courses which are multidisciplinary and would enrich the understanding of the student. She lists liberal arts topics such as Ethnology, Arts, Philosophy, History, Geography, and Sociology, among others, that could be taught in a sequence of capstone multi-disciplinary courses (pp.109-110).

Tian and Walle (2008) found that anthropology and specifically ethnography are increasingly important in the business world. They recommend that “anthropology be given a higher profile within business classes” (p. 64). Although none of these authors envisioned adding a discussion of food, festivals and holidays as a major step in accomplishing their objectives, it can be a small step in introducing students to the role of anthropology in business.

Teaching Example

“The beginning and root of all good is the pleasure of the belly, and everything wise or exquisite must be referred back to this criterion.” – Epicurus (Anderson, 2005, p. 97).

What are the objectives of serving food from different cultures? The inclusion of food in cultural teaching creates a tangible awareness of other cultures. The goal is to reduce the student's ethnocentricity and increase cultural sensitivity. The use of food as an approach to understanding culture utilizes the cognitive, affective, and behavioral dimensions (Early & Ang, 2003). The students learn (cognitively) about food, become sensitive (affectively) to cultural differences through the experience, and hopefully enjoy the food (behavioral).

Another objective is to create a situation of ambiguity, or fear of unknown, along with the peer pressure to partake and experiment. The consequence of repeated offerings every week creates a stronger willingness to taste and experiment with unknown food samples. This presumably would create less anxiety in future cultural situations involving partaking of food. It is this simple, yet profound experience that will begin to loosen the grip of a mono-cultural perspective.

For the past five years, my wife has assisted me in teaching my global business courses by providing a weekly cultural food experience. She prepares small portions of a foreign food, alternating each week between savory and sweet. Every Thursday we take a five minute break to eat the sample together, often accompanied by a video clip or a fun cultural quiz. My wife or I take a minute to explain the origin of the food and perhaps how, when and where it is served in that culture. Understanding different cultures through food is more than the actual ingredients and their history. It is not just what each culture eats which is interesting, but also how, when, with whom and why (Bouchet, 1999).

Brazilian *Feijoada* Example

My wife has intentionally chosen to learn some of the dishes that I would eat in Brazil, where I lived for twenty years. In turn, we have used several different Brazilian food samples in

the classroom. *Feijoada* is the national dish of Brazil. We serve the *feijoada* in small five ounce plastic cups, along with the orange slices and *farofa*. My wife cooks the *feijoada* the day before and then uses a crock pot to keep it hot. The rice is made the day we serve it.

We explain some of the history and the practice of eating *feijoada*. Interestingly, it began as the humble food of the African slaves. They made a thick soup-like broth from the left-overs of the plantation owner's cuts of meat, typically pork fat and parts such as ears, snout and knuckles. Today traditional *feijoada* is made with black beans, dried salted beef and pork sausage cooked together with garlic, onions and cumin; seasoned with salt. The rice is cooked first by sautéing the garlic and onions, and then adding the rice. This simple dish is accompanied by sliced oranges and sautéed kale, topped with lightly toasted manioc crumbs, called *farofa*. Just the smell of the food takes me instantly back to Brazil.

It is typically served in most restaurants on Friday or Saturday at lunch. Most Brazilians eat their heavy meal at lunch. Meals are lengthy and happy times with family and friends. Food is eaten with utensils or directly from the wrapping but never with your hands. Water and drinks are normally served slightly chilled or room temperature, but rarely with ice. (see <http://www.maria-brazil.org/feijoada.htm>)

Other Samples Used in Class

We have tried many different food items to explore different cultures with the students. We alternate each week between a savory and a sweet sample of ethnic food. Often, we serve different drinks and juices along with the samples to expose them to new and unusual tastes. Here is a list of some of our favorites.

Savory Examples: *Feijoada*, Humus & Pita bread, Tabouleh, Somen Noodle Japanese Salad, Vietnamese Vegetarian Curry Soup, Samples of Cheeses: Stilton, Brie,

Emmentaler, Gouda, Gruyer, Boursin, Antipaste of various Olives: Sicilian green, ripe Kalamata, stuffed with garlic, empanadas with cheese or meat, *Bierocks – Runza*

Sweet Examples: Pan Chocolate, *Brigadeiros*, *Queijadinhas*, samples of chocolates: Belgian, French, German, Swiss, & British, *Goiabada*, samples of cookies: French, Swedish, Dutch, Italian, Mexican, Polish and English.

Drinks: Juices: South American: *Goiva*, *Maracuja*, Brazilian *Guarana*, Coffee of various varieties (robusta and arabica), Tea of various kinds (British, Indian), yerba mate.

Discussion

Although I have no objective data regarding the CQ improvement or increased cultural awareness of the students, the anecdotal results are very positive. I often will ask how many have ever tried a certain food that we bring, and the majority will indicate that they have never tasted the food before. We offer seconds to everyone and there are never any samples left over at the end of class. Many will come up and say how much they enjoyed the new taste. The benefit of using food in the classroom is also to generate a fellowship of togetherness. It is a participatory activity that generates enthusiastic learning.

In the five years of using this method to teach cultural awareness, consistently my student evaluations have included positive comments about the use of food in the classroom. Here are some examples of their comments:

The international snacks each Thursday were awesome and very motivating! Loved the international food brought in each week. I loved the snacks! It made the course interesting. Bringing in the food was great and you kept the course entertaining. I enjoyed this class! Thanks for making it interactive and interesting. I've learned a lot. I feel I have learned so much and it has really given me the desire to travel as much as possible to different cultures and countries. (taken from multiple years of student evaluations)

Students in my global business course have a major project that requires them to introduce a new restaurant chain into a foreign country. The students have the option of using food during their final group presentation to help show the local culture adaptations they recommend for the restaurant. Frequently, a group will bring a food to the delight of the class. The following guideline is what I would recommend:

Traditional Meal Research Exercise

Determine a traditional meal for your selected country. Describe the following aspects of the meal:

Time of year, day, prepared in advance or real time, who prepares it; associated with a festival; ingredients – uniqueness, purchased, grown, local or imported; cooking/baking methods; presentation – colors, hot/cold, order of events, special dinnerware; consumption – how is it eaten, where it is eaten, who eats; religious connotations, traditional heritage;

What have you learned about the culture through this food experience?

Conclusion and Further Research

Although many different active learning techniques are available to educate business students on culture, the use of food samples from around the world as an experiential learning style is an effective method to introduce students to new cultures. Experiencing food is a convenient way to develop cross-cultural understanding and intelligence. Students understand and retain more when they are actively involved in the learning process. One limitation and point for further study is to use an instrument to measure the student's cultural awareness and CQ prior to commencing the class and then comparing to the same instrument at the end of the semester. One such instrument is the CQS scale found at the Cultural Intelligence Center. (<http://culturalq.com/index.html>)

Other Ideas

A focus on festivals and holidays: Many foodways are associated with festivals and holidays.

This is another rich source of cultural understanding and appreciation that can be taught in the classroom. Food festivals can be tracked at www.foodreference.com ; <http://www.food-culture.org>. ; <http://www.food-links.com/>.

A focus on early food trade: Explore the history of food trade and food movements. The very first cross-cultural trade business transactions involved spices, sugar, salt and other seasonings that were more precious than gold. An historical study of business transactions involving trade would be informative. <http://www.foodtimeline.org/>

A focus on food preservation methods: Another possible study is the choice of food preservation methods by different cultures, such as salting, smoking, fermenting, drying and pickling. These may be influenced by local availability or knowledge, but have continued to be a unique characterization of food even today when modern refrigeration makes these methods obsolete.

A focus on basic staples like bread: A study of bread, both wheat and corn based, would provide a unique perspective on global culture. The existence of pocket bread, for instance, is found in many cultures perhaps reflecting the necessity of ease of transport. Pizza started in Naples, Italy as flat bread (like pita) with tomato sauce, oregano and cheese. Today pizza is a global food with multiple choices of toppings and thicker crusts.

A focus on Western Europe food: A study of the different ways Western Europe approaches food. A possible summary is included in Appendix 3.

A focus on food protected food traditions: A discussion on the different food tradition that are part of the Slow Food Movement or protected by the EU or United Nations organizations. Some information is included in Appendix 1 & 2. See also (Agriculture, 2007; EuroFIR, 2012; GIAHS

Project, 2012, Intangible Heritage Lists, 2012; Slow Food: About Us, 2012; Slow Food: Presidia, 2012).

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Appendices

Appendix A: Protection of Food Traditions

The expansion of globalized food in the form of large multinational operations such as McDonald's restaurants has been at least one of the factors in the increased focus on local traditional foods. Globalization with its march towards "sameness" has had a reaction of re-emphasizing "differentness" in many nations. There is a desire to belong to both worlds: the globalized and sophisticated lifestyle but also the local and traditional lifestyle (Bordi, 2006).

A growing movement around the world is called Slow Food. This movement is a reaction to the insidious nature of globalization of fast food restaurants and mass production of food. Slow Food maintains a list by country of "presidia" of agricultural products with a heritage and identified for preservation (Slow Food: Presidia).

Slow Food is another source of information regarding cultural heritage and origin of food. Its objective is to "counter the rise of fast food and fast life, the disappearance of local food traditions and people's dwindling interest in the food they eat, where it come from, how it tastes and how our food choices affect the rest of the world." "We believe that everyone has a fundamental right to the pleasure of good food and consequently the responsibility to protect the heritage of food, tradition and culture that make this pleasure possible" (Slow Food: About Us).

The EU created three certifications to maintain food quality, heritage and cultural value: PDO (Protected Designation of Origin) such as Prosciutto di Parma from Parma, Italy; FGI (Protected Geographical Indication) such as *Rostbrawurste* from Germany; TSG (Traditional Specialty Guaranteed) such as Mozzarella an Italian tradition. The categories are cheeses, meat, other animal products, olives and olive oil, fruit, vegetables and cereals, bread, pastry, cakes, confectionary, biscuits, beer, wine and other drinks (Agriculture, 2007). This also serves to

protect the brand of these traditional foods and ingredients, since the effect of obtaining the certification is much like a copyright or trademark.

UNESCO preserves many world heritage sites but also has a category of Intangible heritages made up of mostly dances, music and other traditions. Although attempts to add gastronomy or food to the UNESCO lists have failed, the Gastronomic meal of the French was accepted in 2010. “The gastronomic meal emphasizes togetherness, the pleasure of taste, and the balance between human beings and the products of nature. The gastronomic meal should respect a fixed structure, commencing with an aperitif (drinks before the meal) and ending with liqueurs, containing in between at least four successive courses, namely a starter, fish and/or meat with vegetables, cheese and dessert” (Intangible Heritage Lists).

One of the organizations of the Food and Agriculture Organization of the United Nations (FAO) is the GIAHS. “The project aims to establish the basis for international recognition, conservation and adaptive management of Globally Important Agricultural Heritage Systems and their associated landscapes, agricultural biodiversity, knowledge systems, food and livelihood and cultures throughout the world” (GIAHS Project). Here we see a list of certain cultural food heritages in rice (Philippines, Japan, India, and China), in lemons (Italy), and potatoes (Peru, and Chile).

A source for traditional foods and recipes can be found at www.eurofir.net. This site desires to “ensure the continued existence of traditional foods and preserve their place in each country’s culture...” (EuroFIR: Traditional Foods).

Appendix B European Union Protection Designations

Table 1. Examples of PDO, PGI, and TSG Labeled Products

Label	Name of Product	Country	Type of Product
PDO ^a	Fromage de Herve	Belgium	Cheese
	Prosciutto di Parma	Italy	Ham
	Dinde de Bresse	France	Poultry
	Cabrito Transmontano	Portugal	Goat
	Orkney Lamb	United Kingdom	Lamb/Mutton
	Kalamata	Greece	Olives
	Waldviertler Graumohn	Austria	Poppy Seeds
	Basilico Genovese	Italy	Basil
	Oppeerdoezer Ronde	Netherlands	Potatoes
	PGI ^b	Danablu	Denmark
Schwarzwälder Schinken		Germany	Ham
Chouriço de Portalegre		Portugal	Pork Sausage
Zakynthos		Greece	Olive Oil
Clare Island Salmon		Ireland	Fish
Českobudějovické pivo		Czech Republic	Beer
Miel de Provence		France	Honey
Espárrago de Huétor Tájar		Spain	Asparagus
Canard à foie gras du Sud Ouest		France	Poultry
TSG ^c	Kalakukko	Finland	Meat Pie
	Kriek Lambic, Framboise Lambic	Belgium	Beer
	Jamón Serrano	Spain	Ham
	Mozzarella	Italy	Cheese

^aPDO: Protected Designation of Origin

^bPGI: Protected Geographical Indication

^cTSG: Traditional Specialty Guaranteed

(DeSoucey, 2010, p. 438)

Appendix C - A Summary of Food Attitudes in Western Europe

	Fast Food, Tinned Food	Healthy Food Fruit, Cereal Herb Teas, Juices	Taste	Types	Coffee, Tea	Beer, Wine
German: Austria, Germany, Swiss German	No	Yes	Complex	Raw, natural, dense, fried, spongy, marinated, sour, fluid, crispy, acid lemony	Coffee High	Average
Netherlands: Dutch, Flanders	Yes	No	Simple	Traditional heavy meals	Tea High	Low
France: France, Swiss French	Some	Somewhat	Complex	Sensory enjoyment, Weekend Cooking	Tea Low	Beer very low, Red wine high
Spain	Some	Somewhat	Average	Mixture of types	Tea Low	High
Portugal	No	Somewhat	Average	Prefer soft, warm, sweet not crunchy or crispy, not frozen, salty or sour	High	High
Italy	Some	No	Average to Complex	Sensory enjoyment,	Coffee High	High
Greece	No	No	Average to Complex	Multiple small dishes	Coffee High	Average
England	Yes	No	Average	Sweets and pastries, sour taste	Tea High	Average
Nordic Denmark, Sweden, Norway	No	Yes	Simple	Heavy meals, Non-snacking, meals enjoyment	Coffee High	Low

Many of this author's additions and Adapted from (Askegaard & Madsen, 1995, pp. 25-30)