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Food Preferences and Culture: The Influence of Nationality and Religion among Tourists Visiting Goa

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Author: Dr. Nandakumar Mekoth, Professor, Department of Management Studies, Goa University, Goa, India 403206. Cell: 9422442577.

Email: nmekoth@unigoa.ac.in

Please see author's Google scholar profile at

<https://scholar.google.co.in/citations?user=bxrc-usAAAAJ&hl=en&oi=ao>

Co- Author/Corresponding Author: Ms. Albino Roshan Thomson, Asst. Professor, Department of Management Studies, Goa University, Goa, India 403206. Cell: 9823842559.

Email albinothomson@gmail.com

Short Title: Food Preference & Culture

Abstract

The food preferences of tourists while travelling differ from their normal food preferences. These preferences are found to vary according to culture. Culture is often identified with nationality to the extent that many a time we speak of Indian culture, American culture, British culture etc. Culture is also many a time identified with religion. In this study an attempt is made to understand the food preference of tourists visiting Goa while being in Goa as well as while travelling in general. Food preference has been measured in terms of preference for Goan food, destination food, non-vegetarian food in Goa and non-vegetarian food while travelling. The independent variable, culture has been operationalized in terms of nationality (Indian vs international) and religion. Data have been gathered from 234 tourists visiting Goa by using a structured questionnaire. Results of analysis of data revealed that the preference for Goan food for tourists visiting Goa is not as high as their general preference for destination food while travelling. There was no significant difference in preference for non-vegetarian food while being in Goa compared to the general preference for non-vegetarian food while travelling. The preference for non-vegetarian food in Goa and the general preference for food of destination when travelling were found to depend on whether the tourist is Indian or international. The preference for Goan food and the general preference for non-vegetarian food while travelling were also differing based on Indian or international origin of tourist. Religion wise analysis revealed that while Christians had the highest Hindus had the lowest preference for Goan food. Hindus were also found to have significantly lower preference for destination food and non vegetarian food. Muslims had the highest preference for non-vegetarian food in Goa. The paper contributes practically in terms of developing menu and targeting tourists with respect to nature of tourists; Indian or international and religious affiliation. The paper theoretically contributes to existing literature on food preference based on religion and culture.

Keywords: food preference, tourist, destination food, culture, religion

Introduction

Many factors impact a person's food choice, from age to culture, from income level to tradition, from location of residence to health knowledge, and the list goes on (Casper and Wakefield, 1975). Social scientists have examined the eating habits of Westerners in ethnic group, region, religion, and much else-though relatively little, in terms of class (Roseberry, 1996). According to Davidson & Strauss (1992) cultural identity, curiosity about food, social prestige, physical strength, health, beauty, and convenience also influence food choice. Food consumption has a strong cultural element, as it is not just influenced by food availability, but also by the traditions that extend across large numbers of people. Food consumption is considered to be cultural because it is often done in rituals (Schroeter, House & Lorence, 2007).

Culture is an important facet of human existence that often determines food preference. The language of food is a language that contextualizes, that situates, that moralizes, and thus that

challenges the supposedly neutral, non-cultural language of neo liberal economics (Sutton, Naguib, Vournelis & Dickinson, 2013). Like dress and other aspects of “expressive culture,” food has become a key symbol of the “traditions”. Culture refers to one’s personal values, traditions, lifestyle and attitudes. Jamal, A. & Chapman, M. (2000). Although culture is often operationalized as nationality or ethnicity, social class can also be thought of as a form of culture (Stephens & Townsend, 2013). The identification of cultural dimensions that was initiated by Hofstede (1980) has provided a substantial basis for interpreting nation-level differences in a broad range of social behaviors.

With the dramatic growth of leisure time, expendable income and improvements in transportation following World War II, tourism has become the World’s largest industry. (Schlüter & Nychka,1994; Mowforth and Munt, 1998). Food comprises approximately one-third of all tourist expenditures (Bélisle, 1983; Torres, Dangl & Jones,2002). Tourists’ experience about a particular destination is incomplete without the local food. As Kivela and Crofts (2005) remind us, tourists' most memorable experiences in a place they have visited are often connected with its food and restaurants.

Analysis of tourist consumption and behaviour has been relatively under-represented in the tourism geography literature (Roy, Agarwal & Shaw, 2000) despite having been identified as an area requiring more research (Telfer and Wall, 2000).The food and spices grown locally is the key to the successful promotion of food culture. Health concerns, hygiene standards, communication gap and lack of awareness might be the main constraints for the lack of local food consumption by tourists.

The key to understanding demand for food in the tourism industry is possible only through the tourist. Typically in regions like Goa, which are mass tourism destinations with resort-oriented, the hospitality industry makes all possible efforts to satisfy perceived tourist food preferences.

Hence this paper proposes to study the influence of nationality and religion among tourists.

Food Preference & Destination

Gastronomy is an integral part of the tourist experience. Food is an important element in the construction of a distinct regional identity and it holds meaning for both tourists and residents as a symbol, a sign of communication, a class marker and an emblem (Zukin & DiMaggio, 1990; Bessière, 1998; Wilk & Wallace, 1999). Tourists who are novelty seekers always prefer to try out the destination food unless bound by religion or food neophobia. Some tourists have special dietary habits for physical or religious reasons, so it may be inconvenient for them to enjoy the local food: for example, Muslims do not eat pork, and visitors from many countries might be vegetarians. Tourism and agriculture literature makes frequent anecdotal reference to tourist consumption patterns particularly differences according to nationality and type of tourist (Torres, Dangl & Jones, 2002).

Types of tourists range from the highly organized conservative groups to the more flexible specialized and adventurous tourist. The first type of tourists will be more conservative in their food choices and prefer to adhere to home country food and avoid local foods. On the other hand the later type prefers to have local food to such an extent that they consider their tourism experience incomplete without it (Sharkey and Momsen, 1995; Momsen, 1998; Telfer and Wall, 2000). Cohen (1972) also explains the tourist typology in which the more 'adventurous' tourists express greater adaptability and willingness to experiment with local foods. With increasing globalisation and unending consumer demand even average world citizen now has greater exposure to large variety of ethnic food. These experimental urban tourists mainly seek out 'exotic' and 'indigenous' foods, and in doing so they increase the demand for local food. With the emergence of new tourism trends like ecotourism, adventure tourism, heritage tourism, rural tourism and ethnic tourism, the tourist demand is also diversifying. These 'new' tourists demand fewer Western amenities and foods, and are more open to trying indigenous cuisine based on locally produced foods (Torres, Dangl & Jones, 2002). Based on anecdotal evidence he suggests these 'new' forms of tourism attract visitors who express a heightened demand for local foods and dishes. Europeans and South American tourists in the Caribbean also appear to be more willing to experiment with local cuisine (Miller, 1985). Tourist nationality also influences the levels of local foods consumed by tourists (Momsen, 1986).

Food Preference & Religion

Religious commitment (or religiosity) refers to the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living (Worthington et al., 2003). Religions are cultural influences that shape many areas of psychological functioning. In some ways, religious cultures differ in aspects of cognition. For example, Protestants are more likely than Catholics to show evidence of dispositional bias when reasoning about the causes of others' behavior (Liu et al, 2012). In particular, religious culture has effects on work ethic and on moral judgment. Sanchez- Burks (2002) has shown that people from

Calvinist traditions take theological notions of work as a calling to heart, and are business focused (not relationship focused) when in a work frame of mind or context.

Food is used to comment the sacred and to re-enact venerated stories (e.g., the francophone research Islamic ritual sacrifice- Brisebarre,1998; Kanafani-Zahar,1999) In consecrated contexts, food "binds" people to their faiths through a "powerful connection between food and memory" (Feeley-Harnik, 1995; Sutton, 2001). Sometimes food itself is sacred through its association with supernatural beings and processes (Bloch & Crouch, 1985; Feeley-Harnik, 1994); the research on Hinduism is particularly in this regard (Khare, 1992). Fuoss & Mead (1943) described in religious rituals and beliefs certain foods have specific symbolic meanings or they may be prohibited foods.

Culture can explain differences in adherence to religious dietary prescriptions. The purchase of food is an important component of the family budget, and food consumption is a fundamental aspect of family life (Mennell, Murcott, & Otterloo V., 1992), so religious beliefs and commitment can guide decision-making about food (Sood & Nasu, 1995). Religion as an aspect of culture influences consumer attitude and behavior in general (Delener, 1994; Pittenger & Martin, 2004), and food purchasing decisions and eating habits in particular (Mennell et al., 1992; Steenkamp, 1993; Steptoe and Pollard & Wardle, 1995; Shatenstein and Ghadirian, 1998). In many societies, religion plays one of the most influential roles in food choice (Musaiger, 1993; Dindyal, 2003). Lindeman and Vaananen (2000) provided a new scale for ethical food choice motives. The scale consists of three dimensions: ecological motives, political motives and religious motives. Religious motives reflect the acceptability of a food in one's religion.

The impact of religion on food consumption depends on the religion itself and on the extent to which individuals follow the teachings of their religion. Most religions forbid certain foods (e.g., pork and not ritually slaughtered meat in Judaism and Islam, pork and beef in Hinduism and Buddhism), with the notable exception of Christianity, which has no food taboos (Sack, 2001).

Within Christianity, food has frequently been a focus of anxious ambivalence. Christianity is not the only religion to place emphasis on the intentional use of eating and refraining from. In the literature of Christian spirituality it is the activity rather than food itself that assumes symbolic significance the creation and cultivation of a religious self. It has traditionally been the responsibility of religion to provide the "food" by which the soul is nourished.(Lindridge, 2005).

The term halal, an all-encompassing concept with wide social and cultural connotations, encourages Muslims to use products that promote goodness and social welfare in all aspects of life (Alserhan, 2010).

The Jewish dietary laws dictate what foods are kosher, or fit for consumption. An important feature of the Jewish dietary laws is the prohibition against mixing meat with milk. In order to comply with these prohibitions, the adherent must use separate utensils for milk products and meat products, and must wash and store the utensils separately. Not only may the

adherent not eat milk and meat at the same meal; she/he must ensure a period of up to six hours between eating milk and meat. Maghrebians in Paris emphasize beef rather than mutton as a means of separating themselves from Maghrebians.

While research has shown important cultural differences across religious groups, there are also recent works that suggest a more universal function for religion, regardless of its contents. One development that is particularly important for the psychology of religion and culture is that there have been major theoretical strides in explaining why religion is a cultural universal. Behaviors like giving to charity or observing religious dietary restrictions both increased trust. Surprisingly, it did so for both Christian and Muslim target people.

Similarly research treating religion as culture has shown not only how distinct belief systems affect more basic social cognitive tendencies, but also provides clues to why broader patterns of cultural differences may exist across societies. And by studying religion, psychologists are gaining insights into how cultural systems can result from evolved tendencies, and can help to solve adaptive problems like knowing whom to trust. (Cohen & Varnum, 2016).

Food Preference & Culture

Fuoss & Mead (1943) described the relationship between culture and food habits. 'Food habits are seen as the culturally standardised set of behaviours in regard to food manifested by individuals who have been reared within a given cultural tradition. Fajans's (1988) valuable analysis of the transformative value of food in Melanesia singles out several key attributes of food that help to explain why food is "such an important medium in socio cultural systems." Like all culturally defined material substances used in the creation and maintenance of social relationships, food serves both to solidify group membership and to set groups apart. Since culture is a powerful factor in determining individual preferences, tourists' culture and customs have a strong impact on their food preferences. Culture plays a key role in food consumption and associated activities. Food habits are a component of culture which influences the food decisions that consumers make. Culture also establishes how people use food and affects food intakes. Food can denote ethnic, regional and national identity. When a group is marginalized by race, ethnicity, language or religion, food often takes on distinct meaning as a vehicle for transmitting cultural traditions and identities (Duggan & Harbottle, 1996; Das Gupta, 1997; Jonsson, 2002; Kallivayalil, 2004; Devasahayam & Koya, 2005). Although material factors are also relevant in the food selection process choice is determined by the meaning conveyed by food (cultural belonging, social prestige, health, etc.). Food choices are structured according to socio cultural factors between; preferences and age, gender, birthplace, education level, employment situation, professional category, average income, etc. An ethnic cuisine is associated with a geographically and/or historically defined eating community. Gibson et al, (1998) uses Bourdieu's "cultural field" to claim that discourse really defined French cuisine.

Examining the importance of Culture, Gender and Individual Differences in Customers (A. Scott Rood & Joanna Dziadkowiec, 2014) explains the influence of culture on individual

preferences. Culture is one of the nine dimensions/ aspects which determine the perception of the tourist (Beerli & Martin, 2004).

Food studies scholars have long recognized that the meanings of food and its relation to identity and community are malleable (Appadurai, 1988; Meigs, 1987). Food also serves as a resource for public representations of identity, which are influenced by factors such as “taste, price, and nutritional qualities” (Hirsch et al., 2010).

Our study has attempted to understand the influence of nationality & religion on tourist food preferences as these are the main dimensions of culture.

Background on Goan Cuisine

Goa is situated at the tropical region of India, along India’s west coast on the shore of the Arabian Sea. The cuisine of Goa is a delicious reflection of its history and heritage. It is influenced by its Hindu origins, four hundred years of Portuguese colonialism, and modern techniques. Both eastern and western culture parleyed for a long period of time in Goa. This encounter had an impact on people’s lifestyles and brought about a dietary revolution. People of all three major communities in Goa – the Hindus, Christians and Muslims have contributed to local food, with influences from the outside world more evident in the Christian cuisine than the other two. The Portuguese introduced the practice of eating meats – beef and pork – among the converts. Rice, seafood, coconut, vegetables, beef, pork and local spices are some of the main ingredients in Goan cuisine. Goan food is characterised with intense flavours and spices. Use of kokum and coconut also makes it distinct from many other regions of India. Goan food was described by participants of a survey conducted by Andrea D'Sylva & Brenda L. Beagan (2011) in Canada as tasting different from the foods of other regions of India, particularly due to the use of distinctive Goan spices and a unique Goan vinegar. It is similar to Malvani or Konkani cuisine.

Hindu cuisine mainly uses less heat, tamarind and kokum for souring, and jaggery for sweetening. It uses asafoetida, fenugreek, curry leaves, mustard and urad dal. It is not very spicy; less onion and garlic are used. It also includes more vegetables, such as lentils, pumpkins, gourds, bamboo shoots, roots etc. It is less oily and the medium of cooking is coconut oil.

Many Catholic dishes are either similar to or variants of their Portuguese counterparts in both naming or their use of ingredients. Catholic cuisine in Goa is a fusion of Indian and Portuguese cooking styles. Vinegar (made from toddy of local coconut trees) is used to give the zingy taste to the meat dishes.

The Portuguese brought goods to Goa for their own consumption, trade or as a part of their culture. From the routes discovered and used by the Portuguese came a host of plants/roots producing luscious fruits and vegetables never seen or heard of before such as potatoes, tomatoes, pineapples, guavas and cashews from Brazil to Goa and consequently India. The chilli pepper is the most important aspect of Goan cuisine, which was introduced by the Portuguese and became immensely popular as a very important spice for wider Indian

cuisine. None of these above mentioned ingredients were used in Goan cuisine before the advent of the Portuguese. The Portuguese also introduced beef and pork to the converts of Catholicism, which were and still are considered a taboo by some of the Hindus. Though the cuisine is mostly sea food based pork and beef became an inevitable part of catholic cuisine. This keeps a lot of tourists from trying out Goan cuisine as they are still taboo among many religions across the world.

Outside the state, Goa is known primarily for its distinctive meat specialities. Derived from the region's hybrid Hindu, Muslim and Latin-Catholic heritage, these tend to be flavoured with the same stock ingredients of coconut oil and milk, blended with onions and a long list of spices, including Kashmiri red chillies.

The state experiences a large number of footfalls from both domestic and international tourists and they visit the place for its pristine seashores and momentous historic locations. Therefore, Goan cuisine plays a key role in its tourism industry and has achieved global fame.

Literature Review and Hypotheses

Tourist demand and consumption of food and other goods and services, differ considerably depending on a number of tourist characteristics like nationality and type of tourist (Torres, Dangl & Jones, 2002). This has been emphasised by many researchers. The most important features pointed out in the literature are tourist nationality (Momsen, 1998, 1986; Bélisle, 1983, 1984a, 1984b; Miller, 1985; Telfer, 1996; Telfer and Wall, 2000) and the type of tourist (Sharkey and Momsen, 1995; Momsen, 1998; Telfer and Wall, 2000). A study by Torres, Dangl, & Jones (2002) reveals a relatively high level of demand among tourists for foods for which there is potential to be produced in the region. There are discernible differences in food consumption and preferences by tourist nationality and type of tourist.

Tourists' novelty seeking nature, importance of consuming local food to complete the tourism experience and tourists' food neophobia which keeps many a tourist away from trying out food of the destination is studied in Globalisation and Food Consumption in Tourism (Mak, Lumbers, and Eves, 2012). Novelty in food can either mean the ingredients used for cooking are novel or it may also simply mean that the way food is delivered or consumed is novel. "Factors Influencing Tourist Food Consumption" (Mak, Lumbers, Eves & Chang, 2012) points to the fact that tourist food consumption is affected by food at the destination and tourist and destination environment. The aspect concerning the tourist is determined by the cultural and religious influences.

Food, place and authenticity: local food and the sustainable tourism experience Sims (2009) points to the fact that food is important to sustainable tourism on a number of levels. She throws light on the economic significance of tourist food consumption. Tourist' food consumption enables local food providers to add value to their products (Hjalager & Richards, 2002). Human food preferences and cultural identity: The case of Arago' n (Spain) contends cultural identity is one of the socio cultural values that influence food choice. The study has confirmed the relationship between preferences and age, gender, birthplace,

education level, employment situation, professional category, religion, average income, etc. In this study we attempt to identify the influence of nationality and religion on the food preference.

Nield, Kozak & LeGrys (2000) found that there were differences between national groups regarding the gastronomy experience. So it is assumed that the country of residence has a direct impact on the food preference of the tourist.

H1 There is no significant difference between preference for Goan food and preference for destination food among tourists visiting Goa.

H2 There is no significant difference between preference for non-vegetarian food in Goa and non-vegetarian food while travelling among tourists visiting Goa.

H3 Preference for food of destination while in Goa as well as while travelling in general is independent of whether the tourist is Indian or International.

H4 Preference for non-vegetarian food while in Goa as well as while travelling in general is independent of whether the tourist is Indian or International.

H5 Preference for food of destination while in Goa as well as while travelling in general is independent of religion.

H6 Preference for non-vegetarian food while in Goa as well as while travelling in general is independent of religion.

Methodology

Questionnaire Design

A structured questionnaire has been designed to gather data from the tourists. Based on the definition of food preference, four statements have been developed to measure this construct. They measured the preference for Goan food, destination food in general, non-vegetarian food while in Goa and non-vegetarian food while travelling in general. There were also questions to measure whether a tourist is an Indian tourist or international tourist and to find out the religious affiliation of the tourist. In addition the design of the questionnaire included questions to find the gender; age; purpose of travel, whether leisure or business; food habits like generally vegetarian or non-vegetarian and the mode of travel: travelling single, with family or with friends.

Data Collection

Data have been gathered from 234 respondents by using the structured questionnaire. Convenience sampling method has been employed for the selection of the respondents. One of the authors as well as trained investigators has interviewed the respondents at tourist spots

such as beaches, temples, churches and hotels and restaurants. While selecting the sample conveniently, care has been exercised to ensure variety in terms of demography of the sample. An analysis of profile of the sample indicates variety in the sample profile.

Sample Profile

Table 1

Table 2

Table 3

Analysis Tools

Paired sample t test was used to compare the preference for Goan food in comparison with food of destination while travelling in general as well as preference for non-vegetarian food while being in Goa in comparison with travelling in general among the respondents.

Whether preference for Goan food while in Goa, preference for destination food while travelling, preference for non-vegetarian food while in Goa and preference for non-vegetarian food while travelling in general differ significantly across Indian and International tourists has been tested by using independent sample t test.

Finally, whether preference for Goan food while in Goa, preference for destination food while travelling, preference for non-vegetarian food while in Goa and preference for non-vegetarian food while travelling in general differ significantly across religions has been tested using one way ANOVA.

Results

The results of the analysis are presented in tables 4- 7 with corresponding explanations in this section.

The results in Table 4 indicate that while tourists prefer to have destination food in general, Goan food was not preferred to the extent of destination food in general. The mean preference for destination food in general was found to be significantly higher than the preference for Goan food. On the other hand the preference for non vegetarian food was found not to significantly differ while being in Goa as well as while travelling in general.

Table 4

The tests for difference between Indian and foreign nationalities indicated that non-Indians had a higher preference for Goan food as well as destination food while travelling in general compared to Indian nationals. Similarly the preference for non-vegetarian food was found to be higher for non-Indians while travelling in general compared to Indians. Interestingly the preference for non vegetarian food in Goa was found to be significantly higher for Indian tourists compared to non Indians.

Table 5

The preference for Goan food while being in Goa, destination food while travelling, non vegetarian food while in Goa and non vegetarian food while travelling in general, all were found to significantly differ across religious groups.

Table 6

Post hoc tests revealed that while Christians had the highest preference for Goan food while being in Goa, Hindus had the lowest. Hindus were found to significantly differ from all other religious groups except Muslims as far as preference for Goan food is concerned at 5% level.

However all groups were different from Hindus at 10% level. All other religious groups other than Hindus were homogenous as far as preference for Goan food is concerned.

As far as food of destination is concerned, Hindus were found to significantly differ from all other religious groups with lower preference and all other groups were similar with high preference for destination food.

Muslims were found to have the highest preference for non vegetarian food in Goa followed by Christians and Hindus. All the three groups had statistically significant preferences. Other religious groups were found not to differ significantly from Hindus and Christians but were different from Muslims.

Christians and Muslims were found to have similar preferences for non vegetarian food while travelling in general and were significantly different from Hindus. Other religious groups were in the middle with no significant difference from either group.

Table 7

Discussion

Tourists generally seek the unknown and are adventurous. Hence the high preference for destination food is justified. The lower preference for Goan food while being in Goa compared to destination food in general is surprising. Goan cooking generally involves liberal amounts of spices giving dishes a unique taste and distinctive aroma. The most commonly used spices include cumin, coriander, chillies, garlic and turmeric. Goan cuisine has a different level of flavour. Goa is having variety in terms of cuisine and has many exotic dishes of its own. Goan food is considered rich in terms of taste and heritage. This would point to the conclusion that a lack of promotion of local cuisine on the part of the tourism industry. It may be due to the fact that Goan cuisine is not promoted among tourists to the required extent. Several studies in other regions conclude that hoteliers and restaurateurs do not offer local foods and regional cuisine to tourists because chefs hold to an a priori assumption that tourists will not like them (Gooding, 1971; Goffe, 1975; Momsen, 1986).

Higher preference for destination food and Goan food among international tourists could be explained possibly in terms of risk taking characteristics. Lower preference for non vegetarian food among Indians in general while travelling could be due to the fact that Indians are more vegetarian than other nationals. Also it could be due to the fact that non vegetarian food is more risky particularly while travelling. However the surprising result of higher preference for non vegetarian food by Indians while being in Goa may be due to the fact that there is large number of good non vegetarian outlets compared to vegetarian outlets. Hence it may be availability driven.

Conclusion

This study has consolidated relevant information on tourist food preferences and a research to identify the influence of culture on the same. The two factors which were considered for the findings are nationality and religion. Both these factors have direct impact on the tourist food preferences.

In addition to the investigation and interviews, available research literature in the field of cultural implications on customer/tourist decision making, tourist food consumption was reviewed. As a result this study posited that nationality and religion has varying degrees of influence on tourist food preferences.

Religious background is also considered as crucial determinants affecting food choice and consumption (Khan & Hackler, 1981). Religious beliefs have an impact on food consumption when certain foods are prohibited (e.g., Islam, Judaism), particular preparation methods are mandated (e.g., *halal*, *kosher*), or fasting or feasting practices are observed (e.g., Ramadan) (Packard & McWilliams, 1993). It is obligatory for all Muslims to eat only *halal* food even when they are travelling in foreign destinations (Bon & Hussain, 2010). Cohen and Avieli (2004, p. 760) suggest that ‘while on tour, many Israelis tend to relax their avoidance of non-*kosher* food, but remain extremely worried about hygiene and about culturally unacceptable food such as dog, cat, and reptile meat. This echoes with Rotkowitz’s (2004) argument that given the transient nature of tourism, even *kosher*-observant tourists might take on greater psychological openness to experimentation with new foods or food ways when on holiday. In “How Personal Factors, Including Culture and Ethnicity, Affect the Choices and Selection of Food We make”, Dindyal, (2003) has analysed the food habits of various religions. Among the Hindu and Buddhist religions the consumption of both pork and beef is frowned upon. This is because it is considered not clean meat. Also ancient Hindu scriptures prohibit the eating of these meats. As a result of this the large majority of Hindus and Buddhists (roughly 90%) have taken this rule to the extreme. They refuse to eat any meat at all and are strict vegetarians, despite being allowed to eat chicken and lamb. Jain religion does not allow the eating of any meat and any vegetables grown beneath the soil. Christianity and the Catholic religion allow the consumption of any types of meat without the need for any kind of repentance to God in the form of prayer.

Within certain religious groups there are different levels of acculturation. This means there is a large diversity with respect to the extent certain individuals follow the teachings of their

religion. In some cases this diversity may result from an individual's own interpretation of their particular religion. For example some individuals may be devoutly religious and follow their religion strictly according to the teachings. Also some individuals may not be as religious to such a degree and will tend to follow their religion more loosely.

Initiatives to promote consumption of local foods by tourist along with parallel efforts to improve the quality and consistency should be implemented by the tourism sector. There are greater opportunities for linking tourism and local food in this era where, culinary tourism is gaining a lot of attention. Increased consumption of local food will also enrich the 'tourist experience' by reinforcing a sense of unique regional identity.

Managerial Implication

A destination's gastronomic culture can effectively attract tourists when it is promoted through the proper marketing strategy (Rand et al., 2003). This study has brought out aspects food preferences based on nationality and religion among tourist which will be useful for food service providers like hotels and restaurants at destinations by considering the cultural composition of tourists. The study is also useful to tour operators, travel agents and transport service providers who need to understand the food preferences of tourists.

Although Goa has a rich, traditional and exotic cuisine, Goan food is not much preferred by tourists compared to their general preference for destination food. Hence the first implication of this study is for the stakeholders of the destination like government, tourism entrepreneurs such as hotels and tour operators to promote the Goan cuisine and its unique features and attraction. The second implication is that hotels and restaurants could develop and offer menu for targeting particular segment of tourists. For example international tourists could be targeted based on Goan food and non-vegetarian food while targeting of Indian tourists will be based on their native food and vegetarian food.

Directions for Future Research

While this study had made an attempt to understand how food preferences vary according to nationality and religion while travelling in general and with respect to a particular location it may be important to understand how food preferences change while travelling. It is also important to employ other measurements and dimensions of culture than nationality and religion to study food preferences of tourists. For example, other cultural dimensions like individualism v collectivism or uncertainty avoidance and so on could be used. There are further classifications of culture like high context and low context which could be used in further studies. Also instead of measuring nationality as Indian and international, it may be measured as specific nationality of the tourist. For example it may be measured as British, German, Russian etc. Future researchers may also consider other dimensions of food preferences than the ones considered in this study. These dimensions may include classifications like continental, oriental and so on or further classifications like south Indian and North Indian. In Goa there are many restaurants exclusively serving either south Indian or north Indian cuisine.

This study has attempted to find and test the differences in food preference across types of tourists based on religion and whether they are Indian or international. But this study has not attempted to find the reasons for these differences in preferences. It will also be useful to understand the reasons for variations in food preferences. Hence future studies may attempt to unearth the reasons for these differences.

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Table 1 Sample Profile (Gender, Nature, Purpose and Food Habit)

	Gender		Nature		Purpose		Food Habit	
	Male	Female	Indian	International	Leisure	Business	Veg	Non-Veg
Frequency	135	99	163	71	198	36	72	162
Percent	57.7	42.3	69.7	30.3	84.6	15.4	30.8	69.2

Table 2 Sample Profile (Religion and Mode)

	Religion				Mode		
	Christian	Muslims	Hindu	Others	Single	Family	Friends
Frequency	54	18	141	21	37	92	105
Percent	23.1	7.7	60.3	9.0	15.8	39.3	44.9

Table 3 Descriptive Statistics (Age and Food Preference)

	N	Minimum	Maximum	Mean	Std. Deviation
Age	234	14.00	78.00	32.1880	13.61262
Goan Food	234	1.00	5.00	3.2222	1.16907
Non Veg in Goa	234	1.00	5.00	2.8462	1.50316
Food of Destination	234	1.00	5.00	3.4957	1.08935
Non Veg while Travelling	234	1.00	5.00	2.8419	1.52680
Valid N (listwise)	234				

Table 4 Food Preference in Goa as Destination

		Mean	N	Std. Deviation	Std. Error Mean	T Statistic	Significan ce
Pair 1	Goan Food	3.2222	234	1.16907	.07642		
	Food of Destination	3.4957	234	1.08935	.07121	-3.709	0.000
Pair 2	Non Veg in Goa	2.8462	234	1.50316	.09826		
	Non Veg while travelling	2.8419	234	1.52680	.09981	-0.064	0.949

Table 5 Influence of Nationality on Food Preference

	Nationality	N	Mean	Std. Deviation	Std. Error Mean	T Statistic	Significance
Goan Food	Indian	163	2.9755	1.14369	.08958		
	Non Indian	71	3.7887	1.02700	.12188	-5.154	0.000
Non Veg in Goa	Indian	163	2.6933	1.48794	.11654		
	Non Indian	71	3.1972	1.48920	.17674	-2.381	0.018
Destination Food	Indian	163	3.2454	1.04876	.08215		
	Non Indian	71	4.0704	.96101	.11405	-5.671	0.000
NonVeg.while Travelling	Indian	163	2.5951	1.47254	.11534		
	Non Indian	71	3.4085	1.50786	.17895	-3..856	0.000

Table 6 Influence of Religion on Food Preference

		Sum of Squares	Df	Mean Square	F	Sig.
Goan Food	Between	53.003	3	17.668	15.309	.000
	Groups					
	Within	265.441	230	1.154		
	Groups					
	Total	318.444	233			
Non Veg. in Goa	Between	60.544	3	20.181	9.963	.000
	Groups					
	Within	465.917	230	2.026		
	Groups					
	Total	526.462	233			
Food of Destination	Between	37.901	3	12.634	12.179	.000
	Groups					
	Within	238.595	230	1.037		
	Groups					
	Total	276.496	233			
Non Veg. while Travelling	Between	85.201	3	28.400	14.264	.000
	Groups					
	Within	457.948	230	1.991		
	Groups					
	Total	543.150	233			

Table 7 Multiple Comparisons among Religions

Tukey HSD

Dependent Variable	(I) Religion	(J) Religion	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval		
						Lower Bound	Upper Bound	
Goan Food	Christian	Muslim	.46296	.29238	.390	-.2937	1.2196	
		Hindu	1.11190*	.17192	.000	.6670	1.5568	
		Others	.39153	.27628	.490	-.3234	1.1065	
	Muslim	Christian	-.46296	.29238	.390	-1.2196	.2937	
		Hindu	.64894	.26889	.077	-.0469	1.3448	
		Others	-.07143	.34507	.997	-.9644	.8216	
	Hindu	Christian	-1.11190*	.17192	.000	-1.5568	-.6670	
		Muslim	-.64894	.26889	.077	-1.3448	.0469	
		Others	-.72036*	.25128	.023	-1.3707	-.0701	
	Others	Christian	-.39153	.27628	.490	-1.1065	.3234	
		Muslim	.07143	.34507	.997	-.8216	.9644	
		Hindu	.72036*	.25128	.023	.0701	1.3707	
	Non Veg in Goa	Christian	Muslim	-.16667	.38737	.973	-1.1691	.8358
			Hindu	1.08038*	.22777	.000	.4909	1.6698
			Others	.79365	.36603	.135	-.1536	1.7409
Muslim		Christian	.16667	.38737	.973	-.8358	1.1691	
		Hindu	1.24704*	.35624	.003	.3251	2.1690	
		Others	.96032	.45717	.156	-.2228	2.1434	
Hindu		Christian	-1.08038*	.22777	.000	-1.6698	-.4909	
		Muslim	-1.24704*	.35624	.003	-2.1690	-.3251	
		Others	-.28673	.33291	.825	-1.1483	.5748	
Others		Christian	-.79365	.36603	.135	-1.7409	.1536	
		Muslim	-.96032	.45717	.156	-2.1434	.2228	
		Hindu	.28673	.33291	.825	-.5748	1.1483	
Food of Destination		Christian	Muslim	.01852	.27720	1.000	-.6989	.7359
			Hindu	.79275*	.16300	.000	.3709	1.2146
			Others	-.13228	.26193	.958	-.8101	.5456
	Muslim	Christian	-.01852	.27720	1.000	-.7359	.6989	
		Hindu	.77423*	.25493	.014	.1145	1.4340	
		Others	-.15079	.32715	.967	-.9974	.6959	
	Hindu	Christian	-.79275*	.16300	.000	-1.2146	-.3709	
		Muslim	-.77423*	.25493	.014	-1.4340	-.1145	
		Others	-.92503*	.23823	.001	-1.5416	-.3085	
	Others	Christian	.13228	.26193	.958	-.5456	.8101	
		Muslim	.15079	.32715	.967	-.6959	.9974	
		Hindu	.92503*	.23823	.001	.3085	1.5416	
	Non Veg while Travelling	Christian	Muslim	-.01852	.38404	1.000	-1.0124	.9753
			Hindu	1.32782*	.22582	.000	.7434	1.9122
			Others	.70370	.36288	.215	-.2354	1.6428
Muslim		Christian	.01852	.38404	1.000	-.9753	1.0124	
		Hindu	1.34634*	.35318	.001	.4323	2.2603	

		Others	.72222	.45324	.384	-.4507	1.8952
	Hindu	Christian	-1.32782*	.22582	.000	-1.9122	-.7434
		Muslim	-1.34634*	.35318	.001	-2.2603	-.4323
		Others	-.62411	.33005	.235	-1.4783	.2300
	Others	Christian	-.70370	.36288	.215	-1.6428	.2354
		Muslim	-.72222	.45324	.384	-1.8952	.4507
		Hindu	.62411	.33005	.235	-.2300	1.4783
*. The mean difference is significant at the 0.05 level.							