CHAPTER 4:
RESEARCH METHODOLOGY
RESEARCH METHODOLOGY:

Research, going by the Oxford Dictionary is ‘The systematic investigation into and study of materials and sources in order to establish facts and reach conclusions.’ Research in common parlance refers to search of knowledge. Methodology means the philosophy of the research process. This includes assumptions and values that serve as a rationale for a research and the standards or criteria that the researcher uses for the purpose of interpretation of data and arriving at conclusions. It is one of the basic distinctions that must be cleared at the onset of the chapter is between the methodology, method and technique. The methodology is the study of the methods at the analytical level. A successful field enquiry becomes feasible with use of a number of techniques together all of which constitute method. Whereas, technique refers to the actual device, a means or procedure for collecting and processing data in the particular context of scientific enquiry. Sociology specially shows a strong trend towards analytical and in most cases deductive. However, the researcher has adopted both quantitative and qualitative methods to study ‘Eating Out Practices among Different Religious Communities: A Sociological Study of Kolkata’.

RESEARCH DESIGN:

Science is an enterprise dedicated to finding out what is generally true and real in life. In this research paper effort is dedicated to the analysis of the underlying social implications of the specific trends of the responses of people towards the wide shift in the locus of eating from the private to the public arena, courtesy globalization which offers a wide range of options that contributes to this shift of the eating related practice of the homo-sapiens. This study employs both quantitative and qualitative methods. In which the measurement of the concept is done by making use of the quantitative methods as that the data is collected through questionnaires and the gathered data and the associated the associated observations are analyzed by the means of qualitative method. Our enquiry will be more scientific if we follow the rules of observation and interpretation. Some photographs related to the field of enquiry have also been taken as a visual aide and so we have also resorted to content analysis at some point of this research. So, therein lies the necessity of planning in the research design for that will guide us in what we are going to observe and analyze. This calls for a research design which can be said to be a blue-print of the research, it helps in the collection and analysis of the collected data or in other words this design

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127 Kothari (1990:1)
is extremely important for it guides and determines the execution of the research process. The research design as will help in conducting the research will consist of the following stages:

- Conceptualizing liquid modernity through ‘eating out’ behaviour, which is the dimension and indicating the features of the concept.
- Considering the Units of Analysis, i.e. what or whom the researcher wants to study.
- Sampling
- Choosing methods of data collection and observation through which the researcher shall collect the data relevant for the study.
- Subsequently analyzing the findings to arrive at the conclusion.

A cyclical model of the nature of research reflects the iterative nature of research. It is derived from the model of Rudestam and Newton and is related to the Kolb experiential learning cycle. The model below shows that research questions may be addressed by the empirical data, followed by data analysis and reference to the theoretical concepts. The starting point of the research process may be a theoretical construct as is the current case of research which starts with the theoretical construct of ‘liquid modernity’.

*Figure: 4.1: A Cyclical Model of the Research Process:*

*Source: Research Methodology by Taylor, Sinha and Ghoshal (page: 15)*
**RESEARCH STRATEGY:**
For the implementation of the quantitative method in this research **Survey** is chosen as a research strategy. Survey strategy seeks to gain an understanding of a particular facet of a defined population (as defined by the researcher) by directing an enquiry to a subset of the population by drawing a sample as mostly the population is huge. **Inductive Inference** will allow drawing of conclusions on the basis of sample about the population. Survey strategy has been resorted to as it is thought to be beneficial not only for **descriptive** purposes but also for identification of the influencing factors that would assist in understanding the phenomenon in question.

**RESEARCH QUESTION:**
Food has been regulated for quite some centuries and the institution of eating being in a regulatory domain of mainstream religion and predominantly guided by beliefs and first principles, in the form of axioms. The research question is that is there any perceptible and measurable shift in the normative armature that regulates human eating practices in urban, cosmopolitan Kolkata in the wake of the liquid modern era and the excesses of eating out habits effect on the health and nutritional aspect of the individual.

**UNIT OF ANALYSIS:**
This research intends to study the eating out behaviour to be viewed as a social practice among the urban, educated, middle and upper middle-class, young people is chosen as the unit of analysis for this research. Unit of Analyses must be mentioned by characterizing them in terms of features. In this case, the group has being characterized as: In scientific research there is a wide range of variation in what/who is studied- that is the Unit of Analysis. The unit of analysis in a study is typically also the unit of observation. Thus to study the eating out behaviour as a social practice among the urban, educated, upper middle-class young group is the chosen unit of analysis for this study. The youth is chosen as they are the best units and carriers who can be used to showcase the change in any practice. The variety in terms of working status, age, etc have been engaged in to find out the various needs and the responses to the same in terms of ‘eating out’ practices among the age-group specified and to infer if possible the range of variations among the respondents. It is also aimed to make observations describing the characteristics of the individuals within the group and then combining the descriptions of the individuals to provide a composite picture of the population chosen from the universe.
Unit of Analyses must be mentioned by characterizing them in terms of the following socio-demographic features. In this case, the group has been characterized as:

- Sample Size
- Range of age
- Sex
- Location
- Economic Status
- Educational Status
- Religious Orientation
- Family Type
- Meal orientation

- **Sample Size:** 210\textsuperscript{128}
- **Age:** (divided into a group ranging from) :- 16 years- 35 years
- **Sex:** Both Male and Female
- **Location:** Urban Kolkata
- **Economic Status (per annum):** Middle-Class (Seekers):
  
  Income Range: Rs.200,000-Rs.500,000 (Seekers)\textsuperscript{129}
- **Educational Status:** Under Graduates, Graduates and above.
- **Religious Groups:** Hindus, Christians and Muslims.
- **Working Status:** Both economically Independents and Dependents
- **Marital Status:** Both Married And Single
- **Family type:** Nuclear family with both dual and single earning members
- **Meal orientation:** Non-Vegetarian, Vegetarian, etc.

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\textsuperscript{128} Seventy (70) respondents from each of the religious groups were studied. The selection of the respondents was done on the basis of the homogenizing factor of eating out. The respondents chosen were because all of them were found to be eating out at varying frequencies at various points which constitute the research setting. However the purpose of eating out may have varied across respondents.

\textsuperscript{129} NCAER (National Council of Advanced Economic Research) by the 2011 estimation recognizes the Middle class to be divided into two groups of Seekers and Strivers. The potential consumers in the Indian context who are capable of engaging in aspirational and discretionary purchases to be within the Income Bracket of Rs. 2 Lakhs-Rs.1 Million per annum, the researcher has mainly concentrated on the category of middle-class referred as ‘seekers’ within the income bracket of Rs. 2 Lakhs to Rs. 5 Lakhs per annum.
CONCEPTUALIZATION:
In pursuing the concept of ‘liquid modernity’, a wide variety of more literatures have been consulted. ‘Liquid modernity’ as expressed in the Cosmopolitan social space or setting as expressed through the dimension of ‘hyper-individualism’ or ‘excessive individualism’ has been measured through a set of indicators, which aim at measuring the concept through the indicators with the appropriate measurement tool. This entire procedure is known as Operationalization of the concept and will help to conceptualize the concept. In pursuing the concept of ‘eating out’, further undoubtedly a wide variety of literatures available have been consulted and those related to the field of enquiry which have already been analyzed in the previous chapter. From there the concept of ‘eating out’ as a practice enmeshed with and channelized through the multiple dimensions of status, experience, taste and distinction.

Having specified the concept to be studied concrete steps or operations were undergone that subsequently was used to measure this concept. This research process is known to researchers as Operationalization. Operationalization is the development of specific research procedures that will result in the empirical observation representing the chosen concept in the real world. The purpose is to get closer to the nitty-gritty of the concept of the social world so opearationalization is inseparable from the process of data collection. So when it has been decided to map the endemic practices of the eating out, operationalization took the form of the questionnaire items.

DATA COLLECTION METHOD:
Sources of information to be tapped: This research study aims to seek and tap variety of information sources like:

a) Documentary Sources- which include official and unofficial statistics, local newspaper account, other publications which are found to be coherent with this research topic.

b) Census Report: this method helps one to gather information about the population, number of households, religious orientation, literacy and other demographic details. Census sheets containing basic biographical data like name, age, sex, residential history, occupation, educational background etc. were consulted for the research.

c) Personal Sources: are of various types:
**Questionnaires:** both open and closed ended questions were administered to the respondents, i.e. those who practice eating out.

**Unstructured Interview:** has been used to tap data in the form of focus group interview which has wielded much needed insight about the research.

**Observation:** to be used as an additional aid in this research to check the tangibility of the data gathered and also to gather additional information about the research topic.

A number of photographs both from other’s archives and also taken by the researcher would also be used in the result analysis adhering to the content analysis as apart of gathering information.

**Library Sources:** are and will be used as sources of supplying both practical and theoretical knowledge which has and will help in the accumulation of pertinent data.

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**TIME DIMENSION:**

Time plays a very crucial role in the execution of research and it is it is a critical element in deciding causation. Research Design is regarded as a process of deciding *what aspects or dimensions shall be observed, for whom and for what purposes.* Now these observations can be made more or less at one point of time or may be deliberately stretched for a longer period of time. This being an exploratory study a cross section of people’s habits of eating out at one point of time is taken into consideration. This study is to be carried on in this 21st century, *era of de-*licensing, *globalization and urbanization, where a few indicators of cosmopolitanism are being felt in the social space.*

The field work was carried out among the people of Kolkata, West Bengal was carried out in several phases from 2010-2012. To conduct the above mentioned study the researcher combined both quantitative and qualitative methods. Although in social sciences there is a trend for distinguishing between quantitative and qualitative data, but it has been argued that the two must go hand in hand and Kuhn argued that large amounts of qualitative work is an essential prerequisite to quantitative studies. In this research *mixed-methods* is followed as qualitative research not only gives meaning to the quantification but also helps in developing an

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130 Kuhn, (1961: 162)
understanding of the phenomenon that acts as a basis of quantitative research. Similarly, quantification provides precise and testable expression to qualitative analysis. So, by following mixed-method research it is expected that a total understanding of the phenomenon in question can be achieved.

**SELECTION OF THE AREA: VENUE OF THE PRESENT FIELDWORK:**

The area of survey is technically known as the field. As, for the present field work, the survey sites are selected from Kolkata in West Bengal. The sites are included in Ward numbers: 46, 62, 63, 93 and 96. The respondents’ eating out behaviour across Hindu, Muslim and Christian communities has been tapped.

**QUANTITATIVE RESEARCH METHODS:**

Quantitative Research has been described as entailing the collection of numerical data and as exhibiting a view of the relationship between theory and research as deductive aimed at providing an objective understanding of the social reality.

The fact that in social science the researcher starts off with theory signifies that a broad deductive approach to the relationship between theory and research is taken. The hypothesis being deductive from theory it entails that in the research the hypothesis are to be drawn from theory. In this research the researcher has formulated a few hypotheses from several theories. The hypotheses have been tested by Pearson’s Chi-Square tests to state whether they are significant or insignificant. The Chi-Square ($X^2$) test is undoubtedly the most important and frequently used non-parametric statistical test. Chi-Square test is employed to test the difference between an actual sample and a hypothetical or previously established distribution which may be expected due to chance or probability. To test the difference between two or more actual samples Chi-Square test may be employed. The following formula is the basic computational equation of Chi-Square:

\[
X^2 = \sum \frac{(Observed \ Frequency - Expected \ Frequency)^2}{Expected \ frequency}
\]

\[
X^2 = \sum \frac{(Observed \ Frequencies - Expected \ Frequencies)^2}{Expected \ frequencies}
\]

\[= \sum \frac{(F_o - F_e)^2}{F_e}\]
RANGE OF VARIATION:
To operationalize any concept, it is essential to have a clear image about the range of variation that interest in this research. Now that the interest revolves around the ‘eating out’ behaviours which have emerged as a social practice, so to estimate the widespread internalization of the values associated with the ‘eating out’ practices, it can be anticipated in advance that the levels of internalization of such practices would vary among the respondents. To get a picture of the drifts, trends and tendencies among people in terms of their ‘eating out’ practices, a wide range of variations have been provided and the number of close-ended questions of the questionnaire varies within the yes-no-sometimes range. The range of variations has been clearly mapped only after developing the questionnaire. Also similar questions have been administered to recognize the social space of the respondents’ everyday living and their perceptions about the same. The open-ended questions in the questionnaire have been developed to attain an understanding of the respondent’s perspective without any influence of the researcher.

PILOT STUDY:
Pilot survey is a survey conducted before administration of the final questionnaire to map the limitations of the questionnaire schedule. It is actually a safe-guard method before conducting the actual survey to gauge whether the questionnaire can tap the necessary and intended data required for the survey. If loopholes are discovered they are immediately mended to make a full proof arrangement of the final survey. It leads to elimination of unnecessary questions and improves on the accuracy of the research tool. The researcher has conducted a pilot study with twenty-five questionnaire schedules and necessary modifications were arranged in the final questionnaire.

The next step involves that the collected information must be converted into data, it needs to be quantified. This can be done following a number of ways. Coding of information will entail converting it to numbers, so that for quantitative analysis of the data becomes easier, particularly so if the computation is to be carried out by the computer.

CODING:
Coding is the prime stage in quantitative research. It involves two subsequent stages whereby, at first the amount of unstructured data is categorized and subsequently numbers are assigned to each
of these categories. The numbers just act as tags that help in the process of quantification. Coding has been resorted for the purpose of analysis of data.

Coding can be of two types:

- Pre-coding (closed ended questions are pre-coded in survey research instruments)
- Post-coding (occurs in case of open-ended questions only after they are filled)

Coding has to follow certain principles. Bryman and Cramer recognize that the categories generated must not overlap each other so that they can be used to indicate distinct categories. The list of categories coded must be complete to cover all possibilities as far as possible. Recoding is required in certain cases for quantitative data to re-group certain categories. Re-coding has been followed in this research as respondents were re-coded on the basis of their religious bands, age-bands etc.

Analysis of the collected data calls for the researcher to use a number of techniques of quantitative data analysis to test the relationship between the variables, device ways for presenting the data etc. The researcher has constructed both univariate and bivariate tables. In case of the later, two variables have been cross-classified. Such tables contain rows and columns, the categories of one variable are labels for the rows and the categories of the second variable are labels for the columns. Usually the independent variable is the label for the column and, listed across the top and the dependent variable is the row variable listed along the left side of the table. Further, Pearson’s Chi-Square Values have been computed to test the significance of the hypothesis.

CONCEPTS, DIMENSIONS AND INDICATORS:

After having chosen the concept, ‘eating out’, as the domain of exploration of this research work, follows the next step of looking out for the specification of the dimension, ‘social practice’ in this case of research and the consequent indicators which will help us to measure this concept by their presence or absence, as gathered from the data. This entire process aids the purpose of ‘operationalization’ of the concept. Along with the inconsistencies that is faced in social sciences, here not only is any ‘essentialism’ of the concept set aside, but the likeliness of a good deal of muddiness within ones mental images is always there. If a moment is looked at what is meant by the concept of ‘eating out’ a number of mental images of the concept will appear at once in our minds. It is only after grouping these kinds; it might seem that the researcher can group them into feelings and actions. This grouping is technically known as ‘dimension’: a specifiable aspect or
concept. Here it is proposed to act on the dimension of the concept and then proceed to the identification of the procedures which act as the ‘indicators’. These indicators are the ones that tell us the presence or absence of the concept that are being studied. Questions in the questionnaire are framed on the basis of these indicators involved in the process which in turn will help us to measure the concept. Below the chart illustrates how the process of operationalization of the concept occurs through the journey from the concept of ‘eating out’ to the dimension of ‘social practice’ and finally to the realm of ‘indicators’, namely ‘experience’, ‘taste’, ‘status’ and ‘distinction’.

**Figure: 4.2-Operationalization of the concept ‘Eating Out’:**

Similarly, for testing of the Hypotheses and for steering the research in the proper way it is extremely essential to further operationalize the concept of ‘liquid modernity’ so that not only it clears ‘the mental image’ in the mind but also acts as an effective tool for questionnaire development. Thus the concept of ‘liquid modernity’ have been operationalized by identifying its dimension of ‘fluidity’ which can further be mapped by measuring its indicators which are, ‘relocation of the levels of cohabitation from macro to micro’, ‘agony of indecision’, ‘commercialization of hospitality’, ‘fading of social norms’, ‘corrosion of primary kinship ties and subsequent emergence of class-based identities’, ‘caught by the never-ending cycle of desires’, ‘beyond space and time’, ‘flexibility, non-routinization and impatience’. The following chart provides a pictorial presentation of the steps of opeartionalization of the concept of ‘liquid modernity’
Figure: 4.3: *Operationalization of the concept ‘Liquid Modernity’:*
FOCUS GROUP INTERVIEW:
The focus group interview method is especially useful to conduct an effective interview and get reactions of a small group of people. It helps a research to draw together background information on an issue. It is helpful as it involves synergism, security, spontaneity and opens up scope of snowballing on the part of the respondents and also it is scientific scrutiny, involves serendipity in terms of highlighting ‘out of the blue’ ideas, is speedy and the structure can be controlled as the interview is being moderated by the researcher. Focus group interview aides survey research by helping in the better understanding and thorough interpretation of survey data.

In this research, at one of the casual venues of eating out, two focus group interviews were conducted by the researcher whereby a group of college students and a group of office-goers were interviewed in two groups while they were eating out. It helped immensely as they got involved in the interview and a considerable amount of emic (which emerge from the natural settings) and etic (which complies to the researchers intents) data were collected that would help in the analysis of the data.

Apart from the administration of questionnaires from the frequency in order to map the Eating Out practices among the respondents a scale has been developed by the researcher. As no such scales exists which can be employed for the purpose of this research, so as evident from the pilot study and from the data gathered from the questionnaires it became evident that the emergence and prevalence of Eating Out among people varied from 0-19 times a day. Following the National Harvard Depression Screening Scale on the basis of the frequency of eating out per week has been developed into a standardized scale based on the endemicity of the phenomenon. The lowest and the highest observed frequencies have been divided into class intervals and likewise has been categorized as the following:

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131 Baker, Therese L. (225)
Table: 4.1: *Eating Out Scale.*

<table>
<thead>
<tr>
<th>Frequency of Eating Out: (per week)</th>
<th>Measures of Eating Out:</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-3 times</td>
<td>Low Level of Eating Out</td>
</tr>
<tr>
<td>4-7 times</td>
<td>Moderate Level of Eating Out</td>
</tr>
<tr>
<td>8-11 times</td>
<td>High Level of Eating Out</td>
</tr>
<tr>
<td>12-15 times</td>
<td>Excessive Level of Eating Out</td>
</tr>
<tr>
<td>16-19 times</td>
<td>Extreme Level of Eating Out</td>
</tr>
</tbody>
</table>

As the scale has been developed and introduced by the researcher for the purpose of conducting the research, so before administering of the final questionnaire for the purpose of pretesting the scale an initial study was conducted at Jadavpur University, which shares similarities with the final research setting but was not a part of it. The results found were seen to be replicated in the final study and so it can be said that the results of the research was not a mere coincidence or accident.

The use of Anthropometric measures also has been resorted to map the health conditions of the respondents. The use of Anthropometric Measurement (girth and length) is a quick, easy and inexpensive method to estimate body composition. Using a standard calibrated cloth tape, girth and length measurements are taken from specific points on the body. The methodology is based on the assumption that body fat is distributed at various sites on the body such as the waist, neck and thigh. Muscle tissue on the other hand is usually located at anatomical locations such as the biceps, forearm and calf. The subject’s weight, height, girth size and ratios of various site comparisons are utilized in the calculations of percent body fat. The Anthropometric measures include BMI (Body Mass Index), Triceps Skin fold (TSF), Middle Upper Arm Circumference (MUAC), Arm Muscle Circumference (AMC) etc to measure a human individual’s health. The researcher for this research will be using **BMI** as a non-evasive measure of the *Nutritional Status of the Respondents.* World Health Organization (WHO) defines Body mass index (BMI) is a simple index of weight-for-height that is commonly used to classify overweight and obesity in adults. Body mass index (BMI), also called the Quetelet Index is a
calculation used to determine an individual’s amount of body fat. It is also useful in suggesting the degree to which the patient may be at risk for obesity-related diseases.

The formula used to calculate BMI was developed more than one hundred years ago by Belgian mathematician and scientist Lambert Adolphe Quetelet (1796-1874). Quetelet, who called his calculation the Quetelet Index of Obesity, was one of the first statisticians to apply the concept of a regular bell-shaped statistical distribution to physical and behavioural features of humans. It is defined as a person's weight in kilograms divided by the square of his height in meters (kg/m$^2$). WHO provides an index to calculate on the basis of the above mentioned formula a person’s nutritional status in terms of amount of body fat. It is as follows.

**BMI Categories:**

- **Underweight** = <18.5
- **Normal weight** = 18.5–24.9
- **Overweight** = 25.0–29.9
- **Obesity** = BMI of 30 or greater

Thus in this research as malnutrition has been identified as a condition whereby the body does not exhibit Normal BMI ranging. Thus it includes conditions of both undernourishment and overnutrition.

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132 www.who.int/labspace.open.ac.uk
Figure 4.4: Source: E. Babbie, The Practice of Social Research
QUALITATIVE RESEARCH:
Qualitative research is different from quantitative research in a number of ways. To start with the former deals with words and the later with numbers. Firstly, an inductive view of relationship between the theory and research is present whereby the former is generated out of the later. The qualitative research secondly, follows an epistemological position whereby, an emphasis is always drawn on the understanding of the social milieu of the respondents through an examination of the interpretation of the world by the participant. Thirdly, the ontological position called constructionist, implies that social properties emerge out of the interactions between individuals over the fact that they are present as phenomenon ‘out there’ and separate from those involved in its construction.
The predilection of seeing through the eyes of the people studied in course of qualitative research is often accompanied by probes beneath the surface appearances. By seeing an event through the eyes of the people one is studying a better understanding of the event is expected over short-term involvements by the researcher.
It is an empathetic stance of seeking to see through the eyes of one’s research participants go hand in hand with the interpretivism and demonstrates well the connection between the theoretical positions and epistemological links between phenomenology, symbolic interactionism and Verstehen. The qualitative researcher is concerned about providing descriptive details of their study, often in the form of explanations. However it is not free from certain loopholes. There is always a risk of going naïve, to lose sight of the actual research problem, the researcher can also get lost in the field of large amounts of qualitative data, etc. However the researcher has focused to represent the field accurately so that the qualitative methods used can generate adequate information about the field.

OBSERVATION METHOD:
Observation method is used for collecting information on the basis of perception of human behaviour in one’s immediate environment, which perception having being conceptualized is capable of being transmitted to others.\textsuperscript{133} The observation may be of two types:

- Participant Observation and
- Non-Participant Observation

\textsuperscript{133} Sjoberg, Gideon, Nett Roger (1997:160)
Participant observation entails the involvement of the researcher into the lives of the people who are the focus of the study. So a high level of involvement is intertwined with that of the participant observer. Whereas, in case of non-participant observation the researcher collects data from a distance by only observing the respondents and not by directly participating in the group. In this research the researcher was both a participant and a non-participant observer. The nature of social gatherings while eating out has been captured through participant observation by involving in ‘eating out’ with the respondents. Whereas, the social milieu has been captured through non-participant observation from a distance to grasp an idea about the social phenomenon of ‘eating out’.

**CASE STUDY METHODS:**

Case Study method is a way of exploring and analyzing the life of a social unit. Its goal is to determine the complex behavioural pattern of the respondent that account for an understanding of the respondents, the surroundings and also the relationship of the respondent with the other social units. Case studies, either throughout the life cycle or on a definite section of the life-cycle of the unit asserts the natural history of the social unit, the relationship with other social entities and the social forces of the environment. In the present research this source of information has been tapped as the views, perceptions about the social milieu of the respondents as evident from their perceptions is expected to provide an insight about the research topic.

**CONTENT ANALYSIS:**

Content analysis helps in the study of patterns in various forms of communication. In this case, one does not need to go to the field to find data but rather the researcher defines a body of communication as the ‘social field’ which helps to quantify from a descriptive set of materials. The method allows examination of a form of media over a selected span of time. In the case of content analysis the content’s social influence is also measured by studying the content. In this case, the researcher has employed printed advertisements of eat outs and tried to analyze how they act as a useful aid in generating vital information about the current social setting.

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134 Kothari (1999)  
AUDIO RECORDING, PHOTOGRAPHY AND VIDEO RECORDING TECHNIQUE:

In the current era with the massive advancement of science and technology, photography, audio and video recording acts as an essential tool to not only represent the social environment of the respondent, but also acts as a basis of providing necessary information about the respondent’s lifestyle under a single frame that aides in conducting the research correctly. Visual images act to offer direct referents and they can show relationships. It helps in not only representing the field correctly but also helps in providing vital information relevant for the survey.

SAMPLING:

Sample is basically a sub-set of the entire population of interest. It is beneficial over the census technique as it saves in the resources as well as helps one to minimize non-response and allow for detailed information about the respondents. For conducting a research by adopting Survey as a research strategy it is essential to adhere to the proper sampling technique so that the sample adequately and perfectly reflects the characteristics of the universe from where they are drawn. Sampling refers to the systematic method of selecting the respondents who will appropriately serve to represent the entire universe or population. Universe or Population refers to the totality of persons or objects which comprise the focus of the research and about which generalizations or conclusions are to be drawn. Realistic assessment of such aspirations is to be made with the aid of the procedures used in research. Sampling is engaged in social science research when universe cannot be mapped because of its size. So the aim of sampling in case of research in general and field research is particular are representativeness and the sample must have the quality from which inferences can be drawn and that can easily be applied to the larger population from which the sample have been drawn. The selection of sample must not be shadowed by any form of bias. In social science research sampling methods are used to select the subjects to be studied. Sampling can broadly be of two types:

- Probability Sampling
- Non-Probability Sampling

As in this case, the map of the entire universe is absent so it is not feasible to select the Probability Sampling (whereby each item in the population have an equal probability of being selected as a sample), wherein instead the Non-Probability Sampling technique has been used in

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absence of any sort of **sampling frame**, the procedure of selecting the subjects has been done by the Purposive Sampling technique. Purposive sampling has been chosen because samples chosen exemplify the category, share common characteristics and also subscribe to the criteria which would satisfy the need of the research. The respondents selected for the survey is on the basis of some known categories. Thus the respondents selected appropriate and to whom questionnaires were administered were selected by using **Non-Probability Purposive Sampling**. As the respondents are chosen from varied religious backgrounds to map the desired characteristics so **Snow-ball Sampling** has been used by which one respondent often have provided with the information about the other probable respondent and likewise. However the catchwords of **Sampling** like: **Accuracy** and **Precision** in selecting the sample has been followed as far as possible. Sample size has also been taken fairly large to ensure **representativeness**.
Maps: 4.1, 4.2, 4.3: Maps of India, West Bengal and Kolkata respectively. (Courtesy: www.mapsofindia.com)
RESEARCH SETTING:

Research setting is the location setting or the area in which the proposed research is to be conducted. The study here is intended to take place in a specific locale. This area is chosen as it exhibits a cosmopolitan environment it will be convenient to conduct the research in the said metropolis. The ‘eating out’ practices are more prevalent in the urban, metropolitan sectors as post globalization the options of eating out galore in these arenas. It is also essential to identifying the physical, geographic and demographic situation of the city of Kolkata.

Physical Features:

Area: 185.39 square kilometers (1, 84, 000 hectares)

Geographical Location:

Latitude: 22°-37′ North and 22°30′ South
Longitude: 80°23′ East and 88°18′ West.

Administrative Set-up: Kolkata Municipal Corporation.

Number of Wards: 141

Population: (2011 Census) - Total: 4,486,679 (Male: 2,362,662, Female: 2,124,017)

Density: 24,718 persons per square kilometer.

Kolkata can be divided into five zones:137

- **North Kolkata**: (which includes Dakshineshwar, Dum Dum, Lake Town, Maniktala, Shobhabazar, Shyambazar etc.)

- **South Kolkata** (within this division falls Alipore, Ballygaunge, Bhowanipur, Garia, Jadavpur, Jodhpur Park, Park Circus, Taratala, Golf Green, Lake Gardens, Lansdowne, etc.)

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137 www.kmcgov.in
Maps 4.4, 4.5: Ward Maps of Kolkata. (Courtesy: www.kmcgov.in)
• **East Kolkata** (includes E.M. Bypass, VIP Nagar, Mukundapur, Santoshpur etc.)

• **West Kolkata** (includes Behala, Garden Reach and Khidderpore)

• **Central Kolkata** (includes places like B.B.D. Bag, Entally, Esplanade etc.)

The Census report has been consulted to map a picture of population density as per religious orientations. The study has been conducted in the greater city of Kolkata, capital of the state of West Bengal. It accounts for 4.91% of the total population of West Bengal. A sex ratio of female: male is 899: 1000 is observed in the city. The total number of households in the city is 929586. The latest Census of 2011 notes that compared to the Census of 2001 there has been a population growth of -1.88%. The literacy rate of the city is 3,648,210, out of which male literates account for 1,966,122 and females account for 1,682,088 overall it accounts for 87.14%.

The Directorate of Census Operations in West Bengal identifies the urban region of Kolkata as an Urban Agglomeration, a Mega City. The Urban structure of the city under Kolkata Municipal Corporation is located on the Eastern bank of River Hoogly and stretches up to Eastern Metropolitan Bypass. Kolkata is the seat of the Government of West Bengal, has the State Secretariat, i.e. Writers’ Building, hosts High Court, Assembly House, the port etc. The metropolitan city of greater Kolkata is dissected into 141 zones known as wards which constitute 15 Boroughs. The city falls under the jurisdiction of the **Kolkata Municipal Corporation** headed by the Mayor Mr. Sovan Chattopadhyay. The Sheriff of Kolkata is Mr. Indrajit Ray and the Police Commissioner is Mr. Ranjit Kumar Pachnanda. All the urban planning and maintenance projects are undertaken by the Kolkata Metropolitan Development Authority (KMDA). The North Eastern side of the city has developed planned town-ships of Bidhannagar, popularly called Salt-Lake and New Town which is part of Greater Kolkata. They operate in their own Municipalities outside the purview of Kolkata Municipal Corporation.

As this study has been conducted across different religious communities in Kolkata, so at the outset it becomes necessary to figure out the details of the religious distribution of population of the area. Even though the majority of the population here are Hindus but here ct

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cosmopolitan environment is manifested through a peaceful co-existence of people across different religious backgrounds like Muslims, Christians, Buddhists, Jains and others. As per the 2001 Census the population of Kolkata is distributed likewise across different religious communities:

Table: 4.2) Religious Distribution of Population in Kolkata: 139

<table>
<thead>
<tr>
<th>RELIGION</th>
<th>TOTAL</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>HINDUS:</td>
<td>3552274</td>
<td>77.68%</td>
</tr>
<tr>
<td>MUSLIMS:</td>
<td>926769</td>
<td>20.27%</td>
</tr>
<tr>
<td>CHRISTIANS:</td>
<td>40218</td>
<td>0.88%</td>
</tr>
<tr>
<td>SIKHS:</td>
<td>15599</td>
<td>0.34%</td>
</tr>
<tr>
<td>BUDDHISTS:</td>
<td>6445</td>
<td>0.14%</td>
</tr>
<tr>
<td>JAINS:</td>
<td>20859</td>
<td>0.46%</td>
</tr>
<tr>
<td>OTHERS:</td>
<td>2179</td>
<td>0.05%</td>
</tr>
<tr>
<td>RELIGION not stated:</td>
<td>8533</td>
<td>0.19%</td>
</tr>
</tbody>
</table>

This research has been conducted across six areas spread over six wards. The points that have been chosen for the study are:

1) South City Mall,

2) Jadavpur Central Road,

3) Park Street,

4) St. Xavier’s College,

5) James Hickey Sarani, popularly known as Dacres Lane and

6) Maulana Azad College

All these points have been chosen because they have a specific feature which is sought to be relevant for the study. All the points that are chosen all constitute a metropolitan Kolkata and all are part of the 141 Wards of Kolkata.

1) **South City Mall:** This mall is situated at 375, Prince Anwar Shah Road, Kolkata-700068. This area is part of Ward number: 93 and Borough 10 headed by Chairperson Tapan Dasgupta and has as Councillor Ms. Mala Mahalnabis. The 2001 Census records that the total area of this ward is 1867950.648 square kilometers. It hosts a total population of 56026 of which 28849 are males and 27180 are females. The total number of households is 12386. As no data regarding the 2011 Census as to the number of households are recorded, but as this Mall also is accompanied by a series of high-rises known as South City Towers housing a significant number of elite population, is expected to drastically modify the figure. This Ward is bordered by Eastern Railway and Charu Chandra Place East in the North. In the South it has Jadavpur Central Road, Prince Golam Hossain Shah Road and Prince Anwar Shah Road. The Eastern boundary is set by Raja Subodh Chandra Mullick Road and Gariahat Road and the Western Ward boundary is set by Prince Golam Hossain Shah Road, Dr. Daudar Rahaman Road and Charu Chandra Place East. It is part of South Kolkata. This mall is just about four years old, it is claimed to be the largest, i.e. 1 million square feet and spread over five levels in Eastern India. Its popularity lies in its model of convenience as each level clusters and sections similar type of product categories. It is accompanied by a multi-level car parking facility. The authorities claim that the synergistic arrangements of the mall make it very popular across all ages. It hosts a perfect blend of national and international brands under one roof. This mall has been chosen as Research Setting as it is considered as one of the most modern settings in South Kolkata. The top floor of the Mall houses a Food Court called ‘Food Talk’. It is also a house for a number of Specialty restaurants offering cuisines from across the globe. The food court offers a variety of fast foods, beverages. It also has a Kentucky Fried Chicken, Pizza Hut Delivery, Sub-Way, Cookie Jar, Café Coffee Day, Mama Mia Gelato, the Coffee Bean etc. A number of restaurants and especially the food court witnesses a massive gathering of crowd as the later offers huge; open seating arrangements. On a weekday it is more or less crowded but on weekends and holidays the mall becomes densely thronged. The crowd is an admixture of people across all ages, but the percentage of young people is commendable. It is not only very conveniently located but the mall provides a full entertainment package with shopping (grocery, electronic goods, clothes, lifestyle products etc.), eating, movies (as it houses a multiplex called Fame), gaming (Timezone), etc. This area was chosen as research setting as
it is a place whereby people from across different parts of Kolkata, its suburbs and also from outside flock. So a unique admixture of respondents was expected to be found in this mall.
2) **Jadavpur Central Road:** This area falls within Ward number: 96 and is part of South Kolkata. This ward hosts a total area of 1126817.248 square kilometers. It falls under Borough 10 headed by Chairperson Tapan Dasgupta. The ward Councillor is Ms. Rekha Dey. The 2001 records a population of this Ward as 28990. Out of which 14401 and 14589 are males and females respectively. The total number of households in this area is 7207. It falls almost at the border of Ward number 96. It has in the North: Jadavpur Central Road, at the South: Raipur Road, in the East: Raja Subodh Chandra Mullick road and in the West it has Jadavpur Central Road. The particular stretch chosen for conducting the study is the Northern side 8B bus stand crossing that is known as the Jadavpur Central Road. A number of road side eateries medium to low budget restaurants, Indian Coffee House, Small Food joints with seating arrangements are spread all over this stretch. It has been chosen not only because it houses a number of eateries but here an admixture of different categories of crowd is found. Owing to the vicinity of Jadavpur University and a number of other educational, institutions like Indian Institute of Chemical Biology (IICB), KPC Medical College etc. the crowd keeps flowing throughout the day till night. The restaurants are all more or less local ones and are much informal in their setup. This place is thronged by students, by people on the go (as for a stop-over meal) and people flock here mostly to have food.
Map: 4.7: Map of Ward Number: 96
3) **Park Street**: This area is part of Central Kolkata. The entire stretch of Park Street starting from the Asiatic Society till the vicinity of Rafi Ahmed Kidwai Road and Wood Street was chosen as the Research Setting. It falls within Ward number: 63 and Borough 7 of Kolkata Municipal Corporation. The Chairperson of the Borough and the Councilor of the Ward is Ms. Susmita Bhattacharya. The total area of this ward is 3799201.905 square kilometers. It houses 32123 people, out of which 19374 are males and 12749 are females. The number of households as per Census 2001 is 6307. This ward is bordered by North: Outram Road, Nellie Sengupta Sarani, Collins Lane and Park Street. In the South is has A.J.C. Bose Road and Tolly’s Nullah. The Eastern side is bordered by the road connecting A.J.C. Bose Road and Belvedere Road, Mirza Ghalib Street. It has in the West Khidderpore Road, Casurina Avenue, Chowringhee Road and Jawaharlal Nehru Road. This area has been chosen because it houses almost hundreds of small and big restaurants, coffee shops, fast food joints. It since the British Period is considered synonymous with eating out in Kolkata. It unfolds a very cosmopolitan environment as people across all ages and across all religious backgrounds, places etc. comes here on a normal day just to eat out. Here having good food, enjoying the specialities etc. is what that draws people here. The crowd on a normal day is scattered across the restaurants. The place has a classy feel to it. What is noticeable is that the service is very formal in these restaurants with waiter’s taking full care of the clients starting from assisting the guests to the tables, making them seat and before serving making all the formal arrangements including spreading the napkins, arranging the food and serving them. All these restaurants serve *a la carte* menu allowing individuals to choose as little or as much as one wants. Buffet as a service option is not available mostly.
Map: 4.8 Map of Ward Number: 63
4) **St. Xavier’s College:** The research was conducted at the back-side gate of St. Xavier’s College as it is a place which houses a number of eateries, coffee shops and small food stalls. It is the place which starts at Wood Street, stretches up to the crossing of Short Street and further till Loudon Street. It also falls under Kolkata Municipal Ward (KMC) number: 63. It is part of Central Kolkata. This area has been chosen as a point for collecting data because of a number of reasons which includes the following. This area houses a number of eateries; these are always thronged by college students. They gather at these fast-food joints and coffee shops all through the day. As this study is aimed at collecting data across different religious communities and St. Xavier’s College being a Christian minority institution, so the research setting provided a perfect spectrum of collecting data from Christian respondents. Moreover St. Xavier’s College offers morning, afternoon and evening courses so throughout the day these food and beverage joints get their clients. At the setting two three highly thronged fast-food joints were seen with barely a few or no seating arrangements. People were seen to order fast foods as Chowmein, Pav-Bhaji, and Roll from these food joints. People at these joints were seen to gather, order for food, consume them at haste and then disperse from that area. Two to three vendors selling ice-creams, sprout-salads and batata-puri, shev-puri, bel-puri etc were also noticed. But comparatively these were less thronged. A Café Coffee Day outlet was also spotted whereby students were seen to relax and engaged in lazy conversations over a cup of coffee or over a brownie. The crowd movement of this outlet was observed to be very low.

5) **Dacres Lane:** This point is located as part of Central Kolkata. This area is part of Ward Number: 46. This Ward has a total area of 1307626.021 square kilometers. It falls under Borough 6 headed by Chairperson Jb. Iqbal Ahmed. This ward, according to the 2001 Census has a population of 22959, out of which 15870 are man and 7089 are women. The number of households in this area is 3849. This ward in the North is bordered by Lawrence Road, Lalbazar Street, Bipin Bihari Ganguly Street, Lenin Sarani and Ganesh Chandra Avenue. In the South it is bordered by Nellie Sengupta Sarani and Outram Road, in the East there is Jawaharlal Nehru Road, Mirza Ghalib Street, Rani Rashmoni Road, Chandni Chowk Street Khairu Place and Bow Bazar. Red Road, Old Court House Street, Government Place, and B.B.D. Bag East lines the Southern-most boundary of the Ward. Headed by Councillor Ms. Sheila Kapoor this ward is located in the Centre of the Commercial hub of Kolkata. It is the Centre of the majority of economic activities. During the day hours people from not only Kolkata and its outskirts and
suburbs but also people from remote villages and distant towns flock here on a regular basis. The locality chosen for studying the eating-out practices of people is James Hickey Sarani, popularly called the Dacres Lane. The study was conducted from the point where Dacres lane is starting, opposite Sidhu Kanu Dahar till the crossing of Draper and Crooked Lane. This setting was chosen for conducting the research as everyday lakhs of people drop in here from almost 9.30 in the morning till about 3.30 in the evening. It is a narrow lane congested with only eatery shops; all of them are road-side. The cooking, washing, cleaning, serving and eating all take place in the open. A few of these shops offer some basic seating arrangements for a few with wooden benches lined along in the lane itself. The items on the menus include something starting with rice, pulses, vegetables, fish/egg/meat etc. to tea, coffee, bread, butter, ghugni, momo, kabiraji, roti, vegetables, chowmein, fried-rice, chilli-chicken etc. the price range is very minimum. The office crowd and people who come for some business in the centre of Kolkata visit this place for a quick meal. Its business targets the office crowds and so they remain open mostly till the late noon. This area exhibits a highly cosmopolitan environment as people from across different socio-demographic conditions were seen to eat out. This place is an area of congregation on a normal, working day and the crowd disperses with the fall of the night.
Map: 4.9 Map of Ward Number: 46
6) Maulana Azad College: Maulana Azad College is a Muslim minority institution situated in Central Kolkata. The college is located at the Rafi Ahmed Kidwai road and constitutes a part of ward number: 62 and falls within the jurisdiction of Borough: 6. This ward is headed by Iqbal Ahmed as the Borough Chairperson and the Councillor. The total area of this ward is 387936.446 square meters. As per the 2001 Census this ward this ward hosts a total population of 46640, out of which 28,379 are males and 18261 are females. The total number of households in this ward is 7484. The ward is bordered by Marquis Street, Haji Mohammed Mohosin Square, Dedar Baksh Lane, Talatla lane and Abdul Halim lane in the North, in the South is the Muzaffar Ahmed lane and Collin lane, in the East there is Acharya Jagadish Chandra Bose road and Taltala Lane and in the West it is surrounded by Rafi Ahmed Kidwai road, Mirza Ghalib street and Collin street. This college even though has the majority students as Muslims but students from across other religious backgrounds also study in this college. The survey was conducted among college students inside the college campus across departments of Islamic History, Chemistry, History, English etc. This is the only research setting which was conducted at a non-eating out setting.
Map 4.10 Map of Ward Number: 62.
All these areas that are chosen constitute the Research Setting for this research. All these junctures that are chosen all have a specific significance in relation to food and Eating Out. These areas have been chosen to offer diversity of the research setting. The four settings at Park Street, Dacres Lane, Jadavpur Central Road and South City Mall, all of these even though have a unique feature but still all of them share the common characteristic that all these are congregation points whereby people gather mostly to eat out. These points are the ‘melting pots’ whereby people from across different areas of Kolkata and even outside congregate over food. However St. Xavier’s College and Maulana Azad College are Christian and Muslim minority institutions respectively. As this research is based on different religious communities so these two institutions were chosen. The Minority institutions provided a backup for the stipulated number of respondents as per their religious affiliation. Moreover these institutions also have students from different zones of Kolkata, so to get a holistic picture of the population these settings were chosen to conduct the survey. The zones that are chosen for research feature a high agglomeration.
CONCEPTUAL FRAMEWORK:

A conceptual framework has been drawn on the basis of the dimensions explored while conducting the research.

4.1) **Food—the Archetypes and the Collective Unconscious: Names and Beyond:**

Archetypes refer to the symbols that share the common psyche. The archaic brain is the core and the prime repository of images that are shared with the symbols, which are the archetypes. The collective unconscious, following Carl Jung is the reservoir of the experience of the human species. As each society’s set of experience is different and unique, so the common shared set of symbols also across societies are not universal. In case of foods the names of the restaurants act as archetypes and the names given have strong roots in the common psyche of all its members so that an immediate shared association with all the members of the society can be felt given to the strings of the culture. This connection is not done just to inject the dose of one’s tradition or to correlate with particular cultural nitty-gritty but to draw people to find out what is offered in these restaurants that lie beyond these names. What is to be worth noting is that apart from the big restaurants the names re previously not considered symbolic enough and so names were given either on the name of the owner or in memoriam of someone close to the owner or just for the sake of it. But the restaurants today attach great emblematic value with the names. Names of restaurants like ‘Everyday is Sunday’, attaches representational value with the Catholic religion whereby Sunday represents holiday, fun and fiesta and the outing needs to be accompanied by food which the restaurant provides. ‘Sigree’, another city restaurant’s name immediately brings in the memory the chamber of barbeque style cooking and is indicative enough to make people understand their specialty, the mouth-watering kebabs. ‘Marco Polo in India’ a Chinese restaurant which reminds us of the great legend Marco Polo, Marco Polo is used as to represent the Chinese cuisine and the restaurant is placed locally by adding in India. ‘Mainland China’, the most popular Chinese restaurant is named so, to illuminate upon the variety of Chinese food that is perhaps available in the mainland of China. The recent names of the Bengalee restaurants are also cleverly named which have strong roots in the Bengalee mind, as either through popular cinemas, or literatures, or characters or proverbs which add on to boast the Bangali (bengaleeness). ‘Bhojohari Manna’, the most famous restaurant offering Bengalee food is named after the famous cook-character in an Uttam Kumar film, whereby the proficiency and efficiency of the cook has touched the heart of all the Bengalees, and Uttam Kumar himself has a
stronghold in the lives of the Bengalees. The name is supposed to invoke a similar feeling of tasty food to be found in the restaurant.

Similar is the case of ‘Bhuter Raja Dilo Bor’ or ‘Sare Chuattor’. In case of ‘Tero Parbon’ another restaurant of the same kind has its roots in the proverb that Bengaleese enjoy ‘baro mashe tero parbon’, i.e. the festivities of Bengaleese outnumber the total months of a year. So to celebrate without any occasion a visit to the same restaurant would suffice.

The above take-away list with its ‘conditions apply’ and ‘terms and conditions’ also is a delightful amalgamation of the language and also immediately ignites a collective psyche of the old-world, Bengalee charm. Similar instances are visible in case of the menu card at the right. Similar amalgamation of language indicates the global, cosmopolitan target and immediate association of the hospitality associated with the Bengalees are evident, indicative of the expectations in the restaurant.

Not only are the names of the restaurants, the menu card also representative enough to the theme of the restaurant which is also culturally rooted. Like ‘Mutton Dakbanglow’ of ‘Bhojohari Manna’ is simply a mutton item with an egg but is
named so to invoke a feeling attached to the dakhbanglow by the Bengaleese. Such ‘simulations’ are used to draw people by the owners, to which our lack of awareness makes people subscribe to. However some restaurants choose their names simply for their connotations. The other tactics employed in the name-game is by giving French sounding names as they are more appealing because of the hegemonic status of French cuisine and because it invokes a feeling of engagement in ‘high cuisines’.

4.2) Eating Out and Liquid Modernity

Liquid modernity or the liquid modern attitude, following Bauman is the manifestation of a number of attitudes or features which becomes evident as experienced through the eating out habits among the urban, cosmopolitan individuals. As the research revealed that positive co-relative between the agony of indecision, desire towards excessive gratification, lesser kinship ties was evident. It is also evident that respondents manifested clear signs that they feared being left behind, if they didn’t visit different kinds of restaurants and feared being left behind. They also reported that they suffered from anxiety often owing to the surfeit of choices at hand while eating out. A sharp trend of universalization was also evident among the respondents. With so many indications of liquid modernity or liquid modern attitude among respondents as experienced through eating out does not however indicate that it is a one-way process. Economy turning as the soul of the system makes it a both-way process whereby eateries project themselves as the ultimate destination of satiating the ‘excessive gratification’. The picture of an eatery that only specializes on donuts reads ‘Gratification Guaranteed’, followed by a sub-heading ‘sinfully yours’ that is indicative of the fact that by entering the consumer spaces, instantly gratification is guaranteed. Even though that might instigate ‘sin’ of consumption among people but there is subtle hint that sin is encouraged. Thus people are constantly churned in a hopeless chase driven by an elusive force
engaged in making profits. Similar instances are visible whereby indulgence is ratified in another food shop which uses the tag-line ‘suno tongue ki awaz’. Excessive importance to individuals taste and the picture of excessive indulgence, calls for pleasures, even though momentarily that are guaranteed at the shop, it apparently highlights taste so very much that it blindfolds consumers about the notions of nutrition. Gratification, experimenting etc are so very much highlighted that individuals are travelling to non-places through the addiction of choosing compulsory at least for the moment de-rooting one-self from the very basic ties of fundamentals of nutrition and health.

4.3) **Food and Gastro-Anomie:**

Gastro-anomie, following Fishler is the condition which compromises the psychological well-being of the individual whereby people given to so many options of eating out feels confused about which alternative to opt for. Respondents re-iterated, mostly that they felt confused given to so many options that are available. So the respondents can be said to suffer from gastro-anomie. Might be this phenomenon is more common in a developing country like India, where the liberalization is a relatively new phenomenon and people more recently have been made vulnerable to so many choices. Whether this restlessness and normlessness as applied to ‘eating out’ sublimates or capitalism devices new ways to make people enter the never ending vicious cycle of more and more gastro-anomic tendencies is worth observing in future by the further diffusion of binding social norms concerning food choices.

4.4) **‘Eating Out’-the Weapon of Social Snobbery:**

In the lines of Anthony Giddens it can rightfully be said that in most cases of the respondents even though taste was a major determinant of the eateries. But the purity of the taste can be questioned as the majority of them considered that having food at a renowned, aristocratic restaurant is always a status-marker among the friends, colleagues and others. It is a way of
expressing ‘social snobbery’. They also admitted that those who did not visit them always experience isolation when such discussions concerning them take place. The ‘eating out’ phenomenon how contributes to a vital element of exercising ‘social snobbery’ is an interesting phenomenon, as this study reveal. Respondents try to visit new eat-outs than the ones previously visited also involves the element of social snobbery as the more one’s diversified experiences of eating out is the more up is the person’s social status and more the person can manifest social snobbery.

4.5) Food and the Individuality:
The decline in the number of family meals, the profound diversity in the diets of and tastes of the members of the same family, the increased preference to eat alone, refusing diets as related to one’s culture because of it being high caloried, relaxation of ritual practices as is the case of food, increased options for permutation and combining companions to the eateries all these are pointers to the fact that a steady rise in the individuality concerning the food habits have taken place. Food is social in the sense that it binds the individuals, but excessive individualism is characterized by the corresponding decline in the collectivity and this becomes evident in case of food. That it encourages customization to the extent that reaching a common point in case of food is considered a dilemma even in case of the immediate family; leave alone the wider social group to which an individual belongs.

Responses like ‘I eat out’ because ‘I want to eat out’ or ‘I like to’ galore in case of the young age-groups. But for those who belonged from the middle-age groups shod comparatively more allegiance to their immediate family members by eating out on the insistence of their kids or other family members, thereby levels of collectivity is a bit stronger in case of the later.

4.6) The Dual Processes of Social Exclusion and Social Inclusion:
The dual processes of social exclusion and inclusion operates in terms of ‘eating out’ practices that people engage in. Those who have access to similar elite, branded, latest, popularized by media, or attaches importance to exquisiteness and offers extensive or authentic cuisines or burns a whole in the pocket and attaches symbolic implications of aristocracy, are socially included and they by adopting similar life-style behaviours as applied to the domain of ‘eating out’ are shared by. It obviously involves the contrasting feature of those who are devoid of such practices
and so are socially excluded. But in case of ‘eating out’ these are not two mutually exclusive categories. As food is directly consumed, so, who are socially included in this case, also have food from the roadside stalls, which is generally associated as very mediocre, mundane or is considered unhealthy. But the irony is that the processes of social inclusion and exclusion do not overshadow each other as the former category considers themselves to be superior as they food from mediocre, mundane places by ‘choice’ and the later by ‘compulsion’.

4.7) The Symbolic Value of Food:
The symbolic value attached to food extends well beyond its exchange dimension and it is the symbolic dimension that is attached to food. It well goes on to include a number of dimensions but the remarkable one is how symbolism plays a vital role in the utensils that are used in the households. The traditional utensils that are used have mostly been re-placed by glass, melamine, microwave proof utensils etc., these days have become more important than what is being eaten. Even though presentation is mostly done in most of the households using these utensils but cooking is still done in steel or aluminum wares. The microwave ovens have also replaced the cooking utensils of steel and aluminum with glass ware. However the trend of using glass, melamine or other utensils replacing the traditional ones like that of steel or aluminum is more evident among the Hindus over the Muslims. The Christians mostly are used to using modern utensils like that of glass, melamine etc. With the drop-in of guests switch over to glass utensils across the majority of the respondents is indicative of the increasing association of food with symbols. This reflects how people are always in a way internalizing the symbols that are attached to food, especially in the public sphere, and thereby what is eaten is readily replaced by the fact that how it is eaten.

4.8) Food, Etiquettes and Informalization:
Food has been informalized to a great extent whereby the rules both social and cultural have become quite blurred and previous stigma which was attached to non-observance has become less consequential. Food habits have become much more flexible and more prone to discretion. This behaviour is collective in the sense that this change is not only at the individual level, but is collective in its nature as it is practiced by a collectivity. So this does not mean breaking away from the groups and evading social sanctions.
The etiquettes concerning rules about how to eat, the table manners, what to eat, the styles of behaviour have become more accommodative. The Chinese restaurants, who offer the chopsticks for eating also provide the usual knife, fork and spoon, so that those who are not acquainted with the chopsticks can resort to the other option and avoid embarrassment. But again, in a country like India, where the traditionally food is eaten by the hand, to engage in the eating out practices one will have to have a basic levels of familiarity with the global rules of dining.

4.9) **Food and Social Interaction:**

Food is another vital means through which certain forms of symbolic exchanges goes on between those who share similar experiences. Those who visit the same restaurants have the underlying shared symbols that they belong to the same category and share the similar outlooks towards each other. Food itself becomes a topic of interaction among members of the society. It entails social isolation as it brackets the others or excludes others who cannot participate in such discussions. So social interaction on one hand is enhanced through similar food consumptions and an accompanying isolation is evident for those who cannot participate in the same. Thus food itself becomes a basis of social interaction, but not among the members of a society but among the members of a particular class.

4.10) **Eating out and the Social Values:**

The social values attached to food and eating out are no longer seen to revolve around what is accepted in the eating out behaviour as it has become highly individualistic. Social values have been redefined by class values which are pre-dominantly expressed through eating out behaviour specially in the urban, cosmopolitan settings. New forms of social values largely prescribed by economic terms define and redefine eating out behaviour every moment as people more and more engage in the act of eating out. Social values are no longer those which cut across all the social classes in the same society but they have now become more or less shared among the same classes across the global societies under the operative umbrella of dynamic capitalism, so it highlights the increasing emergence and penetration of global values dictating patterns of food habits.
4.11) **Eating Out, Health and Well-being:**

Food directly is related to one’s health. The recent food habits as found in the study of having outside meals, eating junk and ready foods in-between meals, skipping meals etc. have a bearing on the proper digestion cycle of the individuals. The respondents reported majorly of suffering from life-style disorders like, acidity, gastritis, constipation, vomiting tendencies, fatigue, depression, frequent stomach upsets etc. which all compromised with the physical well-being of individuals. And for the proper functioning of an individual a sound health and mind are the pre-requisites. But people more and more involved in these practices and aided by regular in-take of medicines cannot break-free the obsessions of eating outside food. This has turned as a compulsive behaviour thereby addictive and hence very difficult to break-free the cycle.

These however do not culminate into a situation marked by refrainment from eating out. To ensure the cycle of consumption to move on, a Chinese specialty restaurant at the city comes up with the promise of options of living long with good health, even by indulging oneself in their spread. They are serving long life and the more one eats there, one would live further long as they incorporate certain ingredients like bamboo shoots, wolfberry etc. which are claimed as secrets to good health and long life.
4.12) **Food and Nutritional Re-Socialization:**

There has been a steady decline or re-orientation in the nutritional socialization. The nutritional socialization defines what is edible or inedible or in other words what is harmful might be just symbolic to certain cultures. With the onset of globalization there have been a shift in the orientation of nutritional socialization with what is edible, or if at all something is inedible does not have any cultural overtone but inedibility has gone global and it is relegated to the realm of health and body. Body as a sight of power should be ‘perfect’ and thereby tendencies of nutritional re-socialization are evident. The pictures are of the cover pack of a snack. Snacks are at first identified as potential sources of calories and thus to attain that ‘perfect’ body, the ‘seekers’ should refrain but this current era epitomizes consumption so a snack comes to the market with the notion of loving the taker back. Thus one-way love towards a food item is replaced with a so-called claim of both way love, the later being associated with taking care of the health of the consumer. Nutritional re-socialization occurs with the pack claiming that the consumer can munch a
mindless amount of the snack without the fear of calories, i.e. it is ‘light on your waist’. It also claims to take care of the heart as it has ingredients like ‘flaxseed’, multigrain’s etc. Thus edibility and inedibility is constantly being constructed and re-constructed by various agencies. It in one hand is beneficial that it largely is connected to the physical wellbeing like dalda as is made from the animal fat is considered to be harmful for man so restrictions have been imposed, but in this process it washes away man’s religious orientation as was transfused through inedibility, like eating beef is no longer a strict taboo as attached previously by the Hindus, as research revealed. The Muslims were also seen to have less strict attitudes towards consumption of pork or haram. As inedibility has been directly attached to health, so more and more people do not circumscribe to it as was previously socialized by the religion to have what is right and wrong.

4.13) Eating Out and Consumer Sovereignty:

Food has now become the best site for choosing as it has presented itself in a never present before variety. So it appears very apparent that individuals are free beings concerning the choices of the food. A KFC menu will keep one ‘spoilt for choices’. But a closer examination of the
menu will reveal that there is one main item at KFC, that is fried chicken. To make the consumers spoilt for choices only presentation, add-on choices and accompaniments are changed. The size on display is not at all even closer to the final product. The price even though might appear as more or less reasonable, but there is conditions apply at the right hand side corner that says, that the price is exclusive of local taxes. With the local taxes on the price of a product at KFC turns quite high. The apparent choice or freedom is largely guided by the large, capitalist producers and global giants and so the choices people are making in terms of choosing what to have, makes no sovereign choices. People are basically made to operate within circumstances that are created by others. Peoples choices are constrained by conditions which disguise themselves as apparent ‘choices’ and exercise of individual’s conscious decisions are definitely wrapped by blinkers restricting individuals sovereign capabilities as related to food choices. Hence consumer sovereignty is compromised, people make choices but these are not real, free choices. The lack of consumer sovereignty among people stems from lack of choice whereby they fail to take proper decisions. An extreme ignorance of 98.1% of the respondent regarding FSSAI questions the issue of consumer sovereignty.

4.14 a) Eating Out and Globalization:

The essences of globalization in terms of stretching the borders of the world are visible through the constant effort of discourse formation across the urban centre not only by the global merchants but also by the local ones. Consuming certain food items makes one travel across the globe, getting a taste of the world elevates oneself socially and this is initiated through a constant effort aimed at engaging in mindless consumption.

The glittering world
in your lap.

The Global Kitchen
The globe on your platter and as exotic as it gets. Think Brazilian, South African, Spanish, Turkish and Malay or closer home, Indian and Singaporean too.
6/1B Moira Street, Mira Mandir Building 9830073629

Daily Global Buffet Lunch & Dinner

Best of the world, now on your platter.

Machaan
Enchanted dining 1/08/2011
Mani Square, Rev.: 9330627504
th of the discourse formation is felt strongly through advertisements of the local and global brands. The advertisement of an eatery, on its introduction of a new section highlights ‘new world food’. So food does not excite the consumers enough, so consuming world food becomes essential elevator of social status. The advertisement on the right highlights ‘best of the world, now on your palate…………… it’s a feast that spans the world’.

So mobility through eating out at a particular restaurant is evident. The advertisement of a restaurant called ‘The Global Kitchen’ also does the same. It does not only bring the world on the palate but also brings with it the promise of being exotic. The name is indicative of transportation in time and space, even though for a moment by engaging in consumption.

The collage of the different languages of the world and India at a wall at a famous sweetmeat shop at central Kolkata is indicative of globalization that how through food stretching of borders world-wide do take place.

b) ‘Catching up With the West’ through the Food:

The respondents reply to whether they have consumed Baskin and Robins ice-cream, which is recently the talk of the ice-cream world, majority of the respondents
said that they have consumed this variety and liked it a lot, others who did not have consumed the same said that they have a strong desire to taste the same in the near future.

In the response of the question that what draws the respondents’ likings about the fast food outlet chains, the respondents replied that the self-servicing options and counter servicing is what they liked, as it has an element of modernity engraved in it. But mostly replies flourished as to that they liked mostly the feeling of having food at the McDonalds or KFC and the global experience that these restaurants provide. Thus the experience, the feeling becomes more important than the food itself. The picture indicates that a different kind of atmosphere, one of haste, not relaxing, queuing up at counters turn people mechanical at the cost of money. Perhaps this is the best way through which the colonial legacy of superiority over the nation-states is still existent through the much unnoticed challenge of washing away the cultural identities.

**c) Food and the Space-Time Crunch:**

The introduction of refrigeration techniques and the massive development in the food processing technologies have made the availability of all kinds of foods and vegetables at each and every corner of the world that re previously restricted to particular locales. This is definitely good on one hand as the foods and vegetables which were not tasted by the local population could be exported to distant places, thus the space crunch is evident. If it is looked at a deeper detail it is to be found that nothing remains particular to distinctive cultures or to regions. The paradox lies here that in order to experience the inexperienced people tend to compromise with the freshness and tend to supplement the local, fresh products. Thus indulging in this behaviour, a silent approval to the supermarkets and not the local farmers as preserving techniques in these supermarkets are conducive to these products which can never be the case with local farmers. The local apple being replaced by Alphonso ones, the local pears by the imported ones exemplify that how the outer appearance is changed to attract the middle-class’ attention and prompting buying behaviours.
Seasonal fruits and vegetables are now a passé. No longer do people have to wait till the winters to get oranges or till summer to get mangoes. The supermarkets make them available all throughout the year. What is needed is the money in the wallet and an access to the local supermarket to get hold of what is want. Thus time also has crunched in the domain of food. The international import-export liberalization has prompted this availability of each and every food items and the availability itself persuades buyers. This also has helped all produces of the world reach the domesticities of others at the other corners of the world. The picture is of a Turkish raisin, imported in India and is available at a departmental store. It is indicative of the space and time crunch through consumption of the raisin. It does not however indicate an absence or unavailability of such items locally.

4.15) **Eating Out and Capitalism:**

Capitalism is the most accommodative of the economic systems which always devices its ways of survival even under changed circumstances and also to expand more and more markets for its ultimate aim of profit accumulation. Food is also taken as one of the vital means of reaching that aim for the global capitalists. The percolation of food like the Lays or the Coca Cola in the rural areas marks the ultimate triumph of capitalism. As it can make the consumer food items popular even among the rural folks, who might be otherwise ‘backward’ in many dimensions succumbs to profit seeking endeavors of capitalism by becoming dependent on the convenient foods, by supplementing their proximity to the food sources.

Not only that the standardization involved in the process of production and the subsequent need for a global market is evident in the way the global products use advertisements to project that these products are much needed by the consumers. Olive oil, as revealed in the advertisement is claiming that it has ‘a’ thing for the Indian cuisine. It claims that it is extremely good for health and highlights the fact that contrary to the popular belief it works wonderfully on the Indian cuisine,
because of its neutral flavour and high smoking point. Visually it shows how traditional Indian cooking can be made perfectly with the use of olive oil. It also claims that it prevents heart diseases and urges to go ‘Indiano’ (an amalgamation of Indian and Italian) and join the change. In the supermarkets to initiate an initial consumption of the product they come with offers like, buy one, get one free or some discounts. Now in India, traditional cooking was always done with mustard oil, it has now been complemented with white oil majorly, because of health reasons etc. These are much lesser in price than the olive oil and Indian cooking always uses more oil than most of the other cuisines. So not only is the standardized product being pushed out of context but it with a whole body of discourse being made to believe that it will bring goodness to the consumers. The so-called discount card at a restaurant offers 10% discount coupon to clients at a restaurant. But there are two conditions one is the discount will be available not on this visit, but on the next one and most importantly the next visit must be within three months to avail the discount. Thus consumption and excess expenditure’s vicious cycle goes on and on. Capitalistic notions are operative under various guises.

4.16) Eating Out and Post-Modernity:
Fixed time has also become less significant with the food in-take. Previously meals were largely taken at fixed times of the day as family rules presided over meal consumption. With the ‘eating out’ practices, times of food in-take has been taken over by the times in which the restaurants remain open and people find it convenient to drop-in. most of the respondents admitted that they ate out at any time of the day. It does not correspond with the traditional times of lunch, dinner or breakfast. Thus, new apart from these new meals based on the time in which it is consumed emerge like the ones consumed in between breakfast and lunch are called the brunch etc. In-between lunch and dinner traditionally no heavy meals were generally consumed. The advertisement of a Chinese specialty restaurant reads recharge your appetite from (4p.m. to 7 p.m.), it has devised something called ‘high tea’ buffet. It is originally a buffet system from
Britain, which people engage in instead of having supper in the late evening. The price is very attractive, for otherwise an exorbitantly costly buffet at the restaurant. It not only wants to be in business for the maximum hours but people as revealed in the research are engaging in erratic meal habits by getting carried away by such traps. In the post-modern world thus, when people are eating, what they are eating, with whom they are eating and what are they eating are all getting endlessly constructed every moment. Fixed, traditional notions are all getting replaced at the blink of the eye.

4.17) **Eating out, Acculturation and Authenticity:**
Acculturation is the process which is caused by the continuous contact of people of different cultures and the changes or modifications which occur in one’s culture because of this contact. Thus acculturation is a very crucial on integral element for food. Acculturation stands in a very contradictory position to that of authenticity. A cuisine that is accultured is very popular as it is in tune with the local cuisines, but authenticity of the cuisine is challenged. experiences of taste that I feel that in the hierarchy of restaurants, both high, mediocre and local followed by the others and if the bottom is occupied by the roadside stalls, then it can be concluded that lower a eatery’s rank is in the hierarchy, the food it provides is more acculturated and the levels of acculturation apparently reduces while we move up in the hierarchy. The restaurants which are projected as elite cash upon their claim to authenticity to the particular cuisine. But authenticity of the cuisine does not mean that the food is not accultured, the degree of acculturation varies as without even a bit of change the cuisine cannot have general acceptance among the local people.
4.18) Food and the Gender Roles:

Food re-organizes the gender roles, at least apparently. The time devoted to cooking has reduced significantly and this can be said as more and more meals are eaten outside than at home. Cooking which was strictly considered as a woman’s domain has been relaxed somewhat with everyday cooking, as this research revealed has replaced by the cooks or the paid hired helps also in case of those families with house-wives, a trend maximum prominent among Hindus. Thus compulsion for cooking takes a backseat over the options that galore. But whatever options are present that does not totally modify the gender roles as not only in the absence of the cooks the responsibilities have to be taken up by the woman, but hired helps themselves are mostly females. The ample provisions of home-delivery of food, take-away meals and eating out options relax the compulsion at least to a certain extent. Role expectations are so binding that majority of the respondents admitted that food cooked by the family members is better than the ones cooked by the hired helps. Not only, did the respondents reply that the cooks’ culinary expertise differs in terms of variety, hygiene or taste, but all of them agreed that it was different as it lacks the personal touch. This shows that even though at a decline but still people do attach strong values to the relationships and how in terms of certain subtle activities of sharing the essences of the close relationships are felt. Preferences towards having the cook by compulsion for convenience are evident from the research.

The cooking as and when restricted in the private sphere is non-rewarding and a domain strictly of women. On the contrary, when this cooking move on to the public sphere is highly rewarding as an activity and hence males dominate the sphere of the outside cooking and this is evident from the majority of the male chefs who cooks in hotels and restaurants. The emergence of the hotel management and hospitality industry and increasing number of males who seek admission there highlights that how the food and the associated practices are brought to the public and gender niche as attached to cooking and serving are challenged to be an exclusive female-oriented field. Thus through food on one hand the traditional gender roles are crumbled on the other hand through food the traditional gender roles are re-inforced.

Eating out is also related with the gender, as the location of the eatery is still a concern for most of the female respondents as at night, getting back home alone is still considered problamatique, so the nearer it is the better.
4.19) **Cookery Shows- a new form of Penetrative Culture:**

Cookery shows on television are increasing every month; they provide assort of penetrative culture as through television they penetrate the households and the kitchen and makes the audiences try out these recipes. It provides not only with new recipes from all over the world but also makes things easy for people with the visual impact and propels one to try these out at home and so is penetrative. They are not only innovative, they also motivate the women to attain a half an hour aura of recognition in the media. As the figures indicate, their target audience the housewives are the ones who are regular viewers of the show. Maximum of the others said that they did try out the recipes and hence incorporate or modify the culinary culture of their households in ways that really is shared among all the others who try the same. The others said that as they cannot manage time so they try to catch them on weekdays. A strong desire to accept this new way of life as presented by the people so ordinary and next door is found among the respondents. But the recipes that would be telecasted are the ones which are guided by the decisions of the media houses. So the culinary culture through these shows penetrates the household largely dictated in terms of others not known.

Cooking as this study revealed has largely been supplemented not only by the public kitchen but also by the public hand. With time people, mostly women are getting disinterested in engaging in cooking on a daily basis, but they engage in cooking on occasions, so they want to cook exotic, global cuisines. An advertisement in newspaper makes it open to teach Italian cuisine, cupcakes, dips and appetizers. It is indicative of the fact that not only cooking and culinary activities have become highly rewarding, but it has also turned as a major means of providing business and profit.
4.20) **Food, Body and the Self Identity:**

Food is always directly related to the body. Our kind of food intake reflects on our body and as food intake varies from societies to societies so it’s reflection through individuals also varies across cultures. Exceptions in case of body size are a reality and are universal, but a general level of acceptance of a body size is dependent on the culture from which one hail. In case of the Third world countries which are a common site of famines, a healthy body always seen as a marker of affluence as it highlighted symbols of access to food sources. So always was looked up upon. But globalization has super-imposed the idea of a perfect, body which is re-inforced by a large body of literatures on what to eat and how to eat. The body which is seen as an individual identity is homogenized to an extent that across cultures, across food habits, a particular realization of self-identity formation, which is perpetual site of power, through the attainment of that globally acclaimed ‘body’. A trend towards size zero cuts across societies.

The situation has thus arrived that in a developing nation like India, healthy body has been taken over by a thin look and is a source of identity formation as that reveals one’s acceptance, superiority and the associated ridicule and inferiority that is mounted in everyday life through daily activities. The content of the advertisement of a slimming programme dictates ‘what is in!’ It highlights the individual’s dilemma of being overweight, but it does bring with the promise that getting one-self engage in such programmes will not stop the ever consuming consumers from consumption. Our lack of awareness fails to make people realize that it is a beneficial effort on the part of the global merchants as that helps in the standardized production of large-scale clothes that can be marketed across the globe.
The physical consequences of the social pressures of that perfect body attainment as described by the Western culture plays havoc on the individual’s health. Models always feel the pressures of being marketable and hence to attain a thin figure, whereby ‘thin’ have no fixed definition and so no amount of thinness is considered enough. All those who are skinny by nature are considered to be the luckiest of the human species. The genetic constitution, which stands in the way of those who thrive to attain that figure, resort to self-denial of food which in the long term develops diseases like anorexia, bulimia, etc. Starvation has a secular basis as it provides people a religious orientation and is very rare and occasional. This starvation has been reduced to the self-denial of food which at all does not have any firm orientation like that of the religion. Even though self-denial of food is accepted by the respondents, but none reported to be suffering from disorders like anorexia or bulimia. Now there can be two reasons behind this, on one hand might be there is lack of awareness about these diseases and so not reported or acceptance about this condition as normal one and hence coming out of the vicious cycle of these diseases is not an issue at all.

The pressure of attaining that perfect figure is so compulsive that respondents admitted of hitting the gymnasium or consuming pills and potions which assure to bridge the gap between the perfect and the existent, the later might also prove in long run to be harmful for those who consume them. The numbers of slimming houses are getting their business from this fanaticism of attaining that perfect figure, whereby perfection is never defined or is not consistent. Thus individuals are always restless, disoriented and unsatisfied with oneself, thus this is not only is harmful for the mental well-being of an individual, but also loosens the social fabric. Thus the self-identity which is supposed to stem from within an individual is socially constructed at the milieu of globalization.