CHAPTER II

LITERATURE REVIEW

2.1 ARAB CULTURE

An Arab is a person who speaks Arabic and shares the values and beliefs in Arabs culture (Patai, 1973). With the development of Islam in the seventh century A.D. and its spread over parts of Asia, Africa, and Europe, Arabic culture and language extends to the newly subjugated people. Arab culture denotes the philosophy of the countries in which the authorized dialects are Arabic, and the Western bureaucrats and academics usually identify them as "Arab countries" of Western Asia and Northern Africa, starting from Egypt to the Arabian Sea. Linguistics, writings, cuisine, graphic arts, architecture, song, religiousness, values, and spirituality are part and parcel of the traditional bequest of the pan-Arab world. Over time, the Arab uniqueness misplaced its chastely ethnic ancestries as millions in the Middle East and North Africa accepted the Arabic language and assimilated Arab culture with that of their individual cultures. Arabic linguistics is the spiritual language of the holy book called the Qur'an (Gannon, 2004).

On the other hand, the Arab countries are at times categorized based on distinct regions which include; the Nile Valley (comprising Egypt and Sudan), Al-Maghreb Al-Arabiya (comprising Libya, Tunisia, Algeria, Morocco, and Mauritania), Luxuriant Hemispherical (comprising Iraq, Kuwait, Lebanon, Syria, Palestine, and Jordan) and the Arabian Peninsula (comprising Iraq, Jordan, Kuwait, Bahrain, Qatar, Saudi Arabia, AL Ahwaz Al Arabiya, Oman and the United Arab Emirates) and the Arabian Peninsula's Al-Janoub Al-Arabi (comprising of Yemen and Oman). Currently, the word Arab is

traditional, morphological, and to some level, a political description (Abraham, 1995). The Arab world comprises 21 countries that are spread from North Africa to the Persian Gulf (Abraham, 1995). The Arab nations are Algeria, Bahrain, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Yemen, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, and United Arab Emirates (Musaiger, 1993).

Cultural activities in Arab are disjointed into three key fragments: the modern culture (Al-Mudun), the pastoral culture (Ar-Reef), and the nomad culture (Al-Badow). Characteristically, many of the Gulf nations and some portions of Jordan and Iraq are known to be Badow (Bedouins). Additionally, other nations' area like Palestine, Syria, Lebanon, Algeria and Tunisia are regarded as pastoral cultures. Their metropolises are considered to be modern cultures. However, several Arab towns are renowned for their corporate cultures, like Jaffa (pre-Israel), Cairo, Jerusalem, Beirut, Baghdad, Alexandria, Damascus, and so on. The Levant, predominantly Palestine, Lebanon, Syria as well as Egypt are identified to have a lengthy municipal cultural antiquity (Gannon, 2004).

Furthermore, social faithfulness is of inordinate reputation in Arab culture. Arabs cherish family and it is one of the strongest imperative features of the Arab civilization. Moreover, self-reliance, impartiality, and obligation are imparted by Arab parents to their progenies. Family faithfulness is the highest message imparted in Arab clans. Esherick (2006)

"Unlike the extreme individualism we see in North America (every person for him or herself, individual rights, families living on their own away from relatives, and so on), Arab society emphasizes the importance of the group. Arab culture teaches that the needs of the group are more important than the needs of one person" (Esherick, 2006).

Also, looking at the Bedouin communities of Saudi Arabia, for instance, there are increasing feelings of faithfulness and dependency being embellished and conserved in their culture by the family (Samovar et al., 2010). Hence, Nydell wrote in her book titled *Understanding Arabs: A Guide for Modern Times,* that "family loyalty and obligations take precedence over loyalty to friends or demands of a job" (Nydell, 2006). More so, she detailed that "members of a family are expected to support each other in disputes with outsiders. Regardless of personal antipathy among relatives, they must defend each other's honor, counter criticism, and display group cohesion" (Nydell, 2006).

Conversely, family integrity is one of the most significant features in the Arab family. Social interactions among men and women rarely occur outside the workplace, moreover, men and women are prohibited from being unaccompanied together (Nydell, 2006). Caution is taken seriously in social circumstances for the reason that those exchanges may be construed as undesirable and lead to mockery, which may blemish the status of womenfolk. Although women are permitted to mingle with other women and male family associates, however, the presence of household members is needed when women want to hang out with men who do not belong to the same family (Nydell, 2006). These conventional rulings are to safeguard the dignity of women. This ruling various among nations and clans (Nydell, 2006).

In addition, Arab customs focus on hospitality about food and mingling with family and friends (Abraham, 1995). One of the significant qualities of Arabs is their big-heartedness or charities, and most often they demonstrate it by being polite with each other. Particularly, respect and trustworthiness are among the most important ethics for Arabs. Also, Arabs can be distinct with their, philanthropic, faithful and good-mannered way of life (Nydell, 2006). According to Mahfouz in his book *Arab Culture,*" it is common for

Arabs in banquet situations to insist on visitors consuming the last morsel of food or to compete in the cafeteria over the payment out of their bigheartedness.

Similarly, Arab gastronomy is celebrated for the aroma and its use of different ingredients. The collective elements that give the aroma to Arab cooking are herbs and spices (bitter orange leaf, black pepper, caraway, cardamom, coriander seed, cinnamon, cumin, cloves, fennel, galangal, garlic, ginger, mace, marjoram, mastic, mint, nutmeg, saffron, sumac berries, and thyme), dried fruits and nuts (dates, raisins, almonds, walnuts, hazelnuts, pine nuts, and pistachios), fresh fruits (both sweet and sour), sugar and honey, vegetables (onion, leeks, celery root, fresh coriander, carrots, cabbage, and spinach), rosewater, vinegar, and dairy products (Kritzman, 1999).

The indispensable food in every Arab's diet is bread. Fats play an indispensable part in Arab cooking. The most common fat is olive oil. Chickpeas, fava beans, and lentils are also essential in the diet. Mostly fruits are served as sweets after a meal. Eggplant is the preferred vegetable (Kritzman, 1999; Weeb, 2000). Many Arab dishes such as stuffed zucchini or green peppers and stuffed grape or cabbage leaves are highly labor-intensive (Abraham, 1995). Arab cuisine continues to prefer dairy foods, dates, mutton, and camel hump even after migration and acculturation. Tea is considered an essential pick-me-up in the Arab countries, customarily it is offered at breakfast, after lunch, and dinner. In the Arab World tea is regarded as a welcome beverage that is served to visitors (Kritzman, 1999).

Lastly, the Arab biosphere is precisely prejudiced by Islam and its rulings. Although not all Arabs are Muslims but Muslims are largely the majority. It is widespread

in Arab civilization to take account of blessings and adages while speaking to other individuals to flavor their communication.

2.1.1 LIBYAN CULTURE

Libya is located in the Maghreb area of North Africa and surrounded in the north by the Mediterranean Sea, in the east by Egypt, in the southeast by Sudan, while in the south by Chad and Niger, and in the west by Algeria and Tunisia (Mattawa, 2006). Approximately, 97 % of the population of Libya are Arab-Berber (Central Intelligence Agency, 2012). Currently, most of the Libyans exhibit predominantly Arab culture based on Sunni Islam and the Arabic language.

Arabic is the most widely used language in Libya and was the official language of the Libyan Arab Jamahiriya (*Encyclopedia Brittanica* online, 2012). There are three major dialects in Libya: Tripolitania Arabic, Eastern Libyan Arabic, and Southern Libyan Arabic (Lewis, 2009). They use English as their second language.

Map of Libya

Fig 2.1: Libyan geographical map Source: *(www.worldatlas.com)*

Customarily, foods are a substantial part of people's nourishment and a feature of their cultural exceptionality. Food plays a fundamental part in the lives of Libyan families, particularly in the celebration of distinctive occasions (often religious) and in the observance of particular events like weddings and births (Kittler & Sucher, 2001). Love and care are entwined with food and its offering.

Most of the Libyan food originates mainly from the customs of the Mediterranean, North Africa (Tunisian food), and the Middle East (Egyptian food). One of the most common Libyan cuisine is a very thick spiced soup, basically branded as Shorba Arabiya, or "Arabian soup". Shorba Arabiya consists of various ingredients from several other

Libyan cuisines, which include onions, chili peppers, tomatoes, saffron, cayenne pepper, mint, cilantro, chickpeas, meat (chicken or lamb), and parsley (*New York Times*, 2006).

In addition, *Couscous* (cracked wheat), the countrywide dish and *Bazeen,* are conceivably the main distinguishable Libyan dishes. *Bazeen* is prepared from a combination of barley flour, with slight pure flour. The flour is heated in salted water to create a tough dough after the flour is molded into a round flat dome positioned in the inner part of the food bowl. The sauce round the dough is prepared from frying sliced onions with lamb meat, turmeric, salt, cayenne pepper, black pepper, fenugreek, sweet paprika, and tomato paste and potatoes at times. Lastly, eggs are cooked and placed around the dome. The food will then be served with lemon and fresh or soaked chili peppers, recognized as *Amasyar.* Also, one of the best notable dishes in the Libyan cuisine is *batata mubattana* (which is jam-packed with potato). This food consists of stir fried potato pieces that are parked with spiced mashed meat and shrouded with egg and breadcrumbs (www.countryreport.org).

Moreover, Libyans have a preference for eating at home with their family, apart from Fridays, when they mostly appreciate family beachside eating outside or picnics. Mostly, restaurants and cafeterias in Libya are patronized by foreigners because of the Libyans eating at home lifestyle (www.countryreport.org). However, any form of alcohol is forbidden in Libya as a result of the rulings of Sharia (Islam religious laws). Generally, bottled mineral water and different other soft drinks, such as Coca-Cola, Pepsi-Cola are commonly consumed.

Tea is mostly consumed as well but Libyan tea is slightly different because it is a kind of thick drink served in a small glass cup which is usually taken along with peanuts. Although normal American or British coffee can as well be accessible in

Libya, it is mostly identified as "Nescafé" (*Culture Grams* World Edition, 2012). In terms of hospitality Libyans treat their visitors like Kings, Coffee or Tea is served to the guest as a sign of welcome and friendliness. However, many Libyan homes have a feasting table, still, meals are served in a discrete room where the family sit down on the floor (*Culture Grams* World Edition, 2012).

Spices and herbs are essential to Libyan cuisine. Dried fruits and nuts, fresh fruits, sugar, honey, and vegetables constitute Libyan cuisine. Libyans love dairy food products, dates, and mutton. They resist or stay clear of any food or drink prohibited by their religion (Islam).

Furthermore, up until lately, in Libya the extended family was the custom and norm. At the moment, it is gradually becoming mutually acceptable for newly-married couples to establish home their own home. Specifically, this is the exact lifestyle in Tripoli. Basically, it is imperative for Libyans to preserve the personal, integrity and good character of their families with their personal behavior. This is a common culture throughout Libya. Conversely, to be able to uphold a semblance of coherence, individuals normally behave in a modest manner at all times and ensure that they refrain from all kinds of things that can bring embarrassment to someone else in public. Also, individual emotional state and desires are regularly subdued for the benefit of others.

Conclusively, in terms of etiquette, Libyan are more polite and offer maximum respect to other people in their greetings, handshakes can be prolonged as long as the conversation prevails. Laughing and eye-to-eye interaction is significant even though the eye-to-eye connection has to be alternating rather than continuous.

2.2 TRADITIONAL FOOD HABITS OF ARABS

Customary foods are an essential part` of people's diet and a representation of their cultural identity. Food takes on a significant percentage in the survival of Arab families, particularly in the celebration of special events (mostly religious) and in the conduct of particular occasions such as marriages and child naming ceremony (Kittler & Sucher, 2001). Also, family affection and bondage are tied to get-togethers through planned and arranged elaborate meals; dialogues and discussions (Meleis, 1981).

Wheat, mostly used in dough, is the staple food (Mermelstein, 1999). Meanwhile, rice is an essential food element as well (Packard & McWilliams, 1994). A leguminous plant, like chickpeas, fava beans, and lentil are additional vital ingredients in Arab food preparation (Mermelstein, 1999). Much loved nourishment comprises hummus (based mashed garbanzos), lentil soup, foul (slow-cooked broad or black beans), and falafel (seasoned ground bean paste, molded and deep fried) (Packard & McWilliams, 1993). Usually, vegetables are offered, customarily in sumptuous arrangements that necessitate extensive stretch and they are similarly well-conserved as binds. Preferred plants in Arab countries are eggplant, okra, green beans, cucumber, and tomatoes. Beetroots were also much preferred and seen in several cuisines. One of the popular vegetables in Arabs food is spinach because of its imaginary nutritional significance. Onions and leeks are basic ingredients, squash is famous and utilized constantly like onions (Kritzman, 1999). Garden-fresh fruits are consumed for dessert and as snacks (Mermelstein, 1999). Fruit and sugar are also popular because they utilized to prepare jam and sweet liquids (Kritzman, 1999).

Olive is consumed with many meals (Packard & McWilliams, 1993) and it is regularly used in cooking particularly in foods that are to be consumed chilled and for

frying fish. For much deep-frying cooking Arabs use nut or corn oil, abridged butter, palm oil, or fat from lamb (Kittler & Sucher, 2001 and Weeb, 2000). Sesame oil and tahini, (a sauce prepared by taking out sesame seeds) are widely used; tahini is specifically preferred on fried fish (Packard & McWilliams, 1993). Fresh butter is mostly used to grease their bread (Kritzman, 1999). Raw milk is usually not taken but cheese, and yogurt from sheep or goat milk, add essential nutrition to their food (Mermelstein, 1999). Pure yogurt is consumed plentifully as a flank bowl and in soups, dips, and chilly drinks. Lebneh, a soft type of cheese produced by exhausting the whey from yogurt, is a typical nourishment at breakfast and supper (Packard & McWilliams, 1993).

Virtually, every meat and seafood is consumed by Arabs, with the exception of pork, Red meat is commonly eaten more than fish or poultry, and mutton are favored above beef (Kittler & Sucher, 2001; Kritzman, 1999; Mermelstein, 1999; Weeb, 2000). Moreover, Arabs love their meat to be warmed and well-lined with fat. Meat is frequently immersed at least overnight so as to be adequately permeated by the rich aroma of herbs and spices. Even though prescriptions for roasted meat are somewhat occasional, there is a prevalent preference for roast lamb (Kritzman, 1999). Numerous vegetables and meat pieces are positioned on top of rods and grilled or stewed. Occasionally, ground beef or lamb is mixed with spices and carved into nuggets or slices and then roasted or barbecued (Packard & McWilliams, 1993). It is normal to boil meat in a pot with salt, onions, herbs, and spices. A varied assortment of other components are regularly included alongside the vegetables.

Habitually, stews are solidified by placing saturated or skinned chickpeas, lentils, or fava beans. At times, meat is frizzled prior to cooking it (Kritzman, 1999). Also, candy, baklava, halwa (sweet sesame paste, typically prepared in a portion and covered with fruits and nuts), and hakoum (condensed starch, honeyed with sugar) are the common

confectionaries (Mermelstein, 1999). Nuts and seeds are used commonly as snacks and in main dishes, pilafs, and sweets. Pistachios, almonds, hazelnuts, walnuts, sesame seeds, and seeds of squash and melon are also prevalent among Arabs (Packard & McWilliams, 1993). Tea and coffee are the most common beverages and tea is taken honeyed with sugar and milk or without milk (Mermelstein, 1999). On occasion, for healing purposes herbal tea is consumed (Packard & McWilliams, 1993).

To enhance the dynamic taste of foods, various herbs and spices are used. Among the frequently consumed spices are, black pepper, cardamom, cinnamon, coriander, cumin, curry, fresh cilantro, garlic, lemon, mace, mint, nutmeg, oregano, paparika, parsley, poppy seeds, red pepper, saffron, salt, sumac berries, thyme, and turmeric (Mermelstein, 1999). These traditional foods and ingredients are utilized to cook similar Arabic cuisine like couscous (a well as semolina ounce, commonly eaten by sweltering over a cooking stew). Also, homous, foul, falafel and shawarma are popularly consumed. Shawarma is a fast food that contains meat pieces encrusted with chunks of fat on an upright brochette. As the apparent surface roasts, slight portions are shaved off and offered in pita bread with jams and a cream prepared from potatoes and garlic heated in vegetable oil. Additionally, tabouli is another source, which is a combination of superbly milled parsley, mint, green onion, soaked bulgur, chopped cucumber and tomato, olive oil, lemon juice, and a pinch of salt.

Koshary is another cuisine item that consists of a blend of lentils with rice. Mansaf is a lamb meat grilled with yogurt sauce and offered on a layert of rice. Kibbeh is a combination of ground lamb, bulgur, and spices. Kofte is a ground lamb or beef that has been flavored and trundled into the shape of nuggets or limbs. Fattoush is an assorted salad of cucumber, tomato, onion, lettuce, parsley, mint flakes, and toasted pita bread (Mermelstein, 1999; Weeb, 2000).

Availability of foods to a specific populace is subject to the location, conditions, and storage and shipping organizations of the country. Meal durations in the Arab countries have a tendency to be prolonged compared to other parts of the world: Breakfast is taken at ten in the morning and lunch is usually around two in the afternoon while dinner is taken at around nine at night. The twilight meal can be offered as late as middle of the night in the summertime (Packard & Williams, 1993). Typically, breakfast comprises tea or coffee, followed by bread with jams, cheese or yogurt, chopped tomatoes, cucumbers, and olives. The fuller breakfast meal may be complemented with eggs or legumes, such as falafel, foul, and hummus. Lunch naturally contains meats, grains, vegetables, and fruits in food like stuffed grape leaves, stuffed eggplant, or cabbage rolls. Likewise, bread and yogurt are added. Periodic fresh fruits most often will be served as sweet course; occasionally milk dessert seasoned with rosewater or orange water. Dinner often comprises a light food such as bread, cheese or yogurt, eggs, olives, and salad. Tabouli and fattoush are the preferred salads (Packard & McWilliams, 1993)

It is a responsibility of Muslims to consume for sustenance, to uphold decent health, and not live to eat but eat to live. Islamically, eating is a form of worship of God similar to prayers, fasting, and other spiritual devotion. Typically, a Muslim consumes to ensure a healthy and good physical condition to be able to increase knowledge and strength for the wellbeing of humanity (American Dietetic Association and American Diabetes Association, 1996).

Dietary regulations for Muslim are grounded on the limitation or proscription of certain foods and the preference of others, which originated from Islamic lessons in the Qur'an. Pork and pork products, such as gelatin, and alcoholic drinks or everything that leads to drowsiness or dispossession of minds is forbidden (Chaudry, 1992; Hussaini, 1993; Twaigery & Spillman, 1992). The skin of animals slaughtered in a compassionate

manner as defined by Islamic regulation is *halal*, which means legal or acceptable. All meat offered for food must be slaughtered in accordance with the ritual permitting to blood but mentioning the name of Allah (God). In a case when the animal is not slaughtered appropriately, the meat will turn out to be *haram* (prohibited or forbidden) (Chaudry, 1992). Muslims consume kosher meat products for the reason that they are acquainted with the products that have been slaughtered in an appropriate way (Mahan & Escott-Stump, 2000).

However, selected foods have been particularly suggested in Qur'an. In Qur'an, some foods are mentioned because of their exceptional value. These include figs, olives, dates, honey, milk, seafood, and vegetable oil, specifically olive oil (Williams, 2001). The influence of faith is well established on food conducts and habits of individual hygiene. Before eating it is recommended to mention the name of God and use the right hand to eat and drink. Muslims are instructed to eat not more than two thirds of their stomach's average capability. It is recommended that Muslims should eat slowly and share food, also food should not be thrown away, squandered, or treated with disrespect, as it is an endowment from God. Muslims are require to rinse their hands before and after every meal, and the mouth needs to be cleaned. More so, it is customary to give a bowl of food to a neighbor each and every time something good is cooked. On the other hand, when we have visitors, the receiver of the guests is the first to initiate eating and the second to finish, and it is recommended for Muslims to care for the wants of their visitors before their own needs. Putting stimulants in drinks, like coffee and tea, is outlawed, and smoking is intensely not encouraged (Mermelstein, 1999).

2.2.1 FASTING IN ISLAM

Fasting is an important pillar of Islamic faith, and it has also been considered as an obligatory culture of all Muslims. It is experienced during the month of Ramadan each year, which happens during the ninth month of the Islamic lunar calendar. Throughout this month fasting is compulsory for all mature and healthy Muslims during the daytime hours. Muslims fast entirely (do not eat or drink) before daybreak to twilight or dusk. Muslims only consume food or drink twice a day, before daybreak and just after twilight.

Muslims may eat and drink throughout the night, up till the first signs of dawn are shown. Then, a large meal is eaten after sunset and throughout the night, until the first bright of dawn is shown. Children who are below the age of maturity are excused from fasting, on the other hand, the matured who are healthy must fast. However, the sick, persons traveling, pregnant women, lactating mothers, and menstruating women are allowed to suspend their Ramadan fasting pending such a time they are strong and healthy; though, they are required to make up the missed fasting days when they are strong. Similarly, persons with chronic diseases are not compelled to fast (Sabini, 1990).

2.3 FOOD CHOICE AND FOOD PREFERENCES

The necessity for food is a simple physiological requirement with an energetic and unpretentious objective (Mela, 1999). It may look so easy, but food selections are multidimensional and are not automatically direct actions. It may be deliberated as mutual understanding that individuals have diverse food preferences (Vabø 7 Hansen, 2014). At times, certain individuals may prefer capsicum whereas others may not have a liking for it. Certain individuals prefer a variation of foods whereas others might be selective consumers. However, preference from the perspective of food can designate peoples'

choice of one unique food item above another. Thus, desire replicates the evaluation of the superiority of a product (Franchi, 2012).

Conversely. The most fascinating factor is what causes these dissimilarities and principally why they take place. According to Tuorila (2007) there exist particular biological inconsistencies in the manner we observe the simple sense of taste, and that the foods we fancy are, to a certain extent, instigated by cultural understandings; also this form habit is what we began developing from toddlers and remain for life. (Nestle et al.1998). Different people have different learning involvements with food, and this leads to diverse food preferences. These learning involvements are extremely varied in setting and could be regarded as psychological factors that influence food preferences.

One of these is individual biological responses to the food that is eaten. Such responses are connected to the awareness of sensual modalities and physiological post gastric things. The way we observe certain elementary tastes, like an individual's penchant for sweet or rejection of bitter tastes, might be automated (Drewnowski, 1997). Also, people's chemosensory observation is universally similar, and the psychophysical reaction to sensual abilities may not be substantially dissimilar in diverse cultures (Prescott & Bell, 1995). However, diverse elements in people's environments influence their preferences (King et al., 2007).

Steptoe et al. (1995) discovered through the Food Choice Questionnaire (FCQ) that numerous factors like "health, price, convenience, mood, sensory appeal, natural content, weight control, familiarity and ethical concerns" influence our food choices. Sometimes, food choices border on relations to people's quality anticipations earlier and after procurement of a food product (Grunert, 2002). Recently, investigation has revealed that different from price; sensory appeal is one of the greatest imperative elements

manipulating food choice (Costell et al., 2010; Drewnowski, 1997; Scheibehenne et al., 2007; Steptoe et al., 1995). FCQ visual appeals examine if the food aromas is nice, has an excellent appearance, and has a pleasing quality and tastes good (Steptoe et al., 1995).

Furthermore, peoples' reaction to food products is influenced by four elements. Firstly, buyers observe the sensory features of a product. Secondly, the buyer has a broad reaction to a product that is an emotional element. Thirdly, the buyer expresses a cognitive element which is associated with the facts the buyer has about the product, and to the buyers' assertiveness and views. Fourthly, the reaction is influenced by a social element which encompasses the individuals' aims or conduct for impending behavior (Costell et al., 2010). The crucial consideration is that buyer's reactions to food products are more influenced by the social environment or culture. Thus, we could state that food intake may only be completely assumed in a social environment (Rozin, 1996).

On the other hand, we can comprehend different dissimilarities in food traditions and dishes despite the fact that individuals develop in different cultures all over the world (Montanari, 2006). Nevertheless, diverse demographic, socio-cultural and economic elements moderate the association concerning taste receptiveness to food and people's choices of food (Drewnowski, 1997). This involves the supposition that persons from a similar society or area of the globe could have been influenced in a similar manner traditionally and consequently have the same food preferences as individuals from different parts of the globe.

Additionally, in the modern world, it is mutual for different societies to consume similar foods or ingredients. Owing to variations in weather and soil conditions, it does not automatically occur that foods are cooked in a similar manner or that they are perceived alike everywhere in the world (Risvik et al., 2006). Following the preceding argument,

sensory preferences only do not decide people's food choice. As understood from the FCQ, numerous other elements control what we select to consume. A more fascinating aspect is the way personal factors (biological and psychological) and the cultural or socio-cultural factors interrelate to make societies' exclusive sensual food preferences. The following sections provide a detailed discussion on the personal factors (biological and psychological) that influence food preferences.

2.3.1 BIOLOGICAL FACTORS INFLUENCING FOOD PREFERENCES

The moment we eat food the cerebrum collects hints from different sensory participants, such as optical, odorous, gustatory, tactile or trigeminal. This evidence is then assimilated into the ultimate sensory awareness of the food (Prescott, 2004; Small & Prescott, 2005). The common definition of foods for most individuals is' "taste" which comprises the biological senses of taste and olfaction (Drewnowski, 1997). Sensory abilities and taste in particular are core elements of food choice and preferences (Garcia-Bailo et al., 2009).

Appreciating how people detect senses like taste and odorous is hence valuable in knowing how people prefer what they wish to eat (Lawless & Heymann, 2010). The relationship concerning taste and aroma mutually creates the liking, and this for a second time replicates an essential procedure that is grounded on relationship between taste and odor (Costell et al., 2010). Furthermore, the oral sensitivity of the food's touch is also involved in anything individuals observe as the "taste" of a food product (Drewnowski, 1997). So, the sensory concerns influencing the way we form our food preferences are mostly the manner in which people distinguish the simple tastes such as: sweet, sour, bitter, salty and umami (pleasant savory taste) which, collectively with aroma and feel, creates

the enormous collection of tastes seen in foods (Drewnowski, 1997; Garcia-Bailo et al., 2009).

Perception about tastes is determined and considered as biological. For instance, it has been revealed that inherited disparities in a smell sense organ could change individuals' food preferences (Lunde et al., 2012). Likewise, inherited palate indicators are the reason for a number of individuals to reject unpleasant (bitter) palates (Birch & Fisher, 1996; Drewnowski, 1997). Hence, unpleasant is the taste indicative which has been extensively investigated (Garcia-Bailo et al., 2009). In our childhood we were inclined to reject unpleasant inducements, a reaction grown to protect people from the intake of plant poisons (Garcia-Bailo et al., 2009). Particularly, certain individuals hereditarily inherit the aptitude to taste the unpleasant composites phenylthiourea (PTC) and 6-n-propylthioutacil (PROP), while others reject them (Prescott & Bell, 1995; Tuorila, 2007), confirmed by studies which show that among the latter are one-third of Whites (Lawless & Heymann, 2010).

Also, persons may be categorized as non-tasters, samplers or supertasters of PROP. Some investigators have anticipated that people's food intake behaviors vary and are centered on what kind of "taster" people are (Garcia-Bailo et al., 2009; Turolia, 2007), thus, this might be felt in coffee or, for example, the flavor of caffeine, and similar to hereditary differences in responsiveness toward unpleasant palates (Booth et al., 2011). Also, the aptitude to perceive PTC and PROP differs in many cultures (Prescott & Bell, 1995). Although PTC and PROP do not happen as expected in foods, the reaction to their flavor shows a relationship with unpleasant elements that exist in foods (Garcia-Bailo et al., 2009).

Another taste indicative has displayed ample evidence of being hereditarily established, and as proof that people have a natural penchant for sugary tastes, and children

in particular demonstrate an affirmative hedonistic reaction to sugary mixtures (Drewnowski, 1997). The perceptual experience of sugary tastes as satisfying leads to a natural tendency to consume food that is heavy in calories (Garcia-Bailo et al., 2009). Sweetened taste preferences and saccharine intake degenerate with age. The major reason for this is the fact that babies' food preferences are mostly driven by taste only while grownups are frequently influenced by different elements, like nutritional concerns (Drewnowski, 1997).

According to a survey by Breen et al. (2006), genetically there are food preferences among newborn children. In contrast other comparable surveys have examined kinds of food relatively to people foods. They examined the taste for vegetables, fruit, desserts, meat and fish instead of specific food products. The study collected information from 214 same-sex twin duos (103 monozygotic duos and 111 dizygotic duos) and their findings revealed that a slight genealogical preference for desserts exists, while there is a modest genealogical preference for vegetables and fruit as well as considerable genealogical preference for meat and fish. The survey suggested that differences in food preferences are genetic once combined beyond analytically imitative combinations of food. However, these conclusions are not convincing, because they specify that we have to take genecology, or hereditary tendencies, into consideration when deliberating food preferences (Breen et al., 2006), but not chemosensory perception of tastes alone.

Moreover, other biological factors affecting food preferences and food choice are the individual's hunger device mechanism that has been developed to guarantee that people are sheltered together with nutrient deficiency and are capable of realizing limited food provisions (Yeomans, 2007).

There are diverse beliefs about what ought to be incorporated in the biological mechanism of ingestion, yet two crucial thoughts are fundamental. Firstly, does the perception of desired tastes, mean a condition where the body desires a nutrient, for example, sugar, a certain level of which is required for biological stability. As soon as the body detects a shortfall in sugar level, hunger is experienced which propels the need to reinstate the degree of biological stability (Yeomans, 2007). Secondly, perception can motivate ingestion which centers itself on the intake of preferred food (Yeomans, 2007).

Biologically, numerous issues are related to food preference, but chemosensory responsiveness and the sensory knowledge are the principal influences. Besides, it is imperative to state that the choice of food cannot merely be changed by the chemosensory responsiveness of people's intrinsic tastes because of the wide range of food smells and aromas which exist all over the world (Prescott & Bell, 1995). An individual's chemosensory responsiveness is more or less identical across cultures whereas our food preferences differ (Jaeger et al., 1998; Prescott & Bell, 1995). Comparatively, this could be due to the countless differences in smells and aromas. On the other hand, there is little proof of biological changes in the perception of tastes, and consequently, the changes experienced among persons and societies might be influenced by different factors. These may perhaps be viewed as biological factors like people's perception of preferences for fat in foods, and social issues like economics (Drewnowski, 1997).

2.3.2 PSYCHOLOGICAL FACTORS INFLUENCING FOOD PREFERENCES

Another explanation for different food preferences is as a result of people's diverse experiences about food as they developed. Separately, beyond the biological factors stated above, many of people's food preferences are cultivated from proficiencies, and there are

numerous traditions of learning around food (Nestle et al., 1998). Learned behavior could be sensible or insensible. Food preferences are a distinctive instance of learned behavior that happens automatically. Contrary to premeditated knowledge, this form of knowledge remains intach even as people age (Köster, 2009). People's acquisition of knowledge is a lifelong process. However, it is believed that most food connected knowledge is acquired in the first five years of life (Köster, 2009; Nestle et al., 1998). Some of the fundamental traditions of knowledge around food are from encountering the negative or positive reactions of eating a specific food, referred to as "flavor-consequence knowledge' (Yeomans, 2007). For instance, connecting a food's sensory hints through a positive post-consumption indication could create a learned preference for that food (Birch, 1999), but if the reactions are negative, like nausea, the consequences could be a learned hatred of the food (Yeomans, 2007). Learned food hatreds occur hurriedly, most likely after a single experience

On the other hand, learned food preferences are fashioned gradually. Separately beyond the flavor-consequence learning, food preferences are molded over four different learning circumstances (Birch, 1999). Firstly, possibly the greatest essential learning condition is simple contact; frequent eating of a particular food escalates a liking for the food. This development begins from infant stage and is believed to take part in biological development (Capaldi, 1996; Nicklaus et al., 2004). Also, this has been revealed with primarily disliked food; frequent contact with different foods could escalate taste for that specific food (Hausner et al., 2012). Though, it is significant to indicate that contact with food is seldom "ordinary" as it is regularly related to perceptive food-choice resolutions or related to the situation, post-digestive implications or other hints that can induce likes or dislikes. Similar things may be resilient and can motivate or enhance the simple exposure-outcome (Mela, 1999).

In addition, the second factor is the medicine effect, which happens as a result of food related to recuperating from sickness, which turns out to be preferred. (Capaldi, 1996). The third factor is the "flavor-flavor learning" that happens as a result of the combination of a fresh flavor with a previously liked flavor (e.g. sweetness) (Birch, 1999, Capaldi, 1996; Yeomans, 2007). This kind of learning is extensively lifelong, and the food remains to be preferred except that alternative learning experience can neutralize the first experience (Capaldi, 1996). Sweetness, for instance, is naturally desired and as a result, the inclusion of sugariness to foods increases their instant satisfactoriness (Yeomans, 2007). Lastly, there is "flavor-nutrient learning" which happens when food turns out to be connected with consumed nutrients or calories. Individuals are inclined to favor the food with the most calories such as, food high in glucose or are oily (Capaldi, 1996; Cooke & Wardle, 2005; Drewnowski, 1997). Still, it is provoking to detach "flavor-flavor learning" from "flavor-nutrient learning"" as extremely caloric food seldom tastes bad (Birch, 1999; Capaldi, 1996). Subsequently, due to this fact, we now know that numerous different learning mechanisms determine changes in food preferences and these changes are extremely personal.

Also, learning mechanisms can be related to typical intake, particularly when it comes to ordinary exposure. Typical intake of food might reinforce individuals' taste or preference for that specific food (Costell et al., 2010). Customs progress over repetitive behaviors and can be understood as unconscious acts as people seldom deliberately think about them (Franchi, 2012). Customarily, consumed food products might be preferred over comparable products (Mela, 1999). Whereas grownups are influenced by a countless variation of factors when selecting things to eat, adolescents' food preferences are frequently influenced by taste (Cooke & Wardle, 2005). Teenagers do not consume what they do not like and what they like is hugely prejudiced by the calorie concentration in the

food (Birch & Fisher, 1996). Researches on teenagers of various nationalities demonstrate that teenagers have parallel food preferences across nations, and also, this also relates to food dislikes (Cooke & Wardle, 2005). This shows that individual experiences and the environment we are in continuously influences and shapes our food preferences all through our lifetime.

Likewise, the consequence of assessing sensual qualities hinges on people's value precedence (Allen et al., 2008). Therefore, it has been suggested that personal developments impact our perception of how sweet or bitter a food is. In line with the findings of various researches, the traditional value of the food represents his/her values and personal concerns. Once an individual's value and the signs match, it suggests a value-symbol partnership, and the individual experiences an extra satisfactory taste and smell, instigating the individual to like the product. The possible additional consequence is an advanced behavioral objective and an enhanced likelihood to choose the product in the future. Alternatively, the individual is inclined to dislike a certain product when personal experiences falls short of the association between the factors aforementioned. The item for consumption will then appear as a food with poor taste, and the possibility of recurring sampling will be reduced or non-existent (Allen et al., 2008).

Further, peoples' perception of a food item is affected by preceding experiences along with the manner the item is advertised and how the societal environments respond to the effect (Hoegg & Alba, 2007; Jansson-Boyd, 2010; Siegrist & Cousin, 2009; Tuorila et al., 1998). The sensual likes and dislikes that individuals disclose are frequently an outcome of experience as we are inclined to link sensual inducements to other food substances or to eating circumstances (Mela, 1999). On the other hand, the superiority of a few experiences with food is bent on both bottom-up procedures and top-down

procedures. The bottom-up procedure imitates the features of the taste inducement imposing on a persons' sensory organs, while the top-down procedure is the previous beliefs, desires and anticipations that arouse a people's experience with a food consumption (Lee et al., 2006). Particularly, anticipation in relation to sensual or ecstatic features could impact food choice and might be created from diverse elements (Costell et al., 2010). One subject that creates anticipations is the substantiation given to items. This has been established in numerous researches.

In addition, the person who disposes the details after sampling the item (or may not give the details) might not be overwhelmed by the appraisal, but those who obtained the facts in advance prior to the tasting of the item might be overwhelmed by the facts. This suggests that awareness obtained prior to tasting a food item impacts ecstatic assessments of awareness obtained following the tasting of the food item (Siegrist & Cousin, 2009). However, people are inclined to seek the taste experience they previously obtained awareness about (Siegrist & Cousin, 2009; Lee et al., 2006).

Product acquaintance is a different illustration for a factor that influences peoples' anticipations or familiarities about food items. Individuals could have anticipations or experiences connected to a particular product, which could later influence their food preferences (Lawless & Heymann, 2010). Moreover, individuals are frequently product faithful and take a preferred product that they persist in choosing continually. The products they are faithful to yield a positive connection to the buyers, and those connections regulate the decision of the buyer to constantly purchase the brand or not purchase it (Jansson-Boyd, 2010).

2.3.3 FACTORS INFLUENCING FOOD CHOICE

Food choice is a complex procedure, and people create numerous food choices on a daily basis depending on the availability of more extra or less sensible choices. Hence, it might appear that all food choices (Köster, 2009). People's food choices might not be understood merely as a consequence of personal preferences but are impacted by a multitude of gactore. . These choices are the result of accumulated wisdom from life experiences and from the social understanding of food (Franchi, 2012). Food choices are determined by various elements of food preferences. Also, there are numerous other related elements such as "health, price, convenience, mood, sensory appeal, natural content, weight control, familiarity and ethical concerns (Steptoe et al., 1995). Equally, traditional values, perceptions, beliefs, attitudes and social impacts are of significance to food choices (Nestle et al., 1998). Furthermore, people's attitude or perception of exotic items are also of significance (Chrea et al., 2011).

Moreover, food choices are vigorous, multifaceted, environmental, and can transform an individual's life path (Franchi, 2012). Food Choice Questionnaire (FCQ) survey has revealed that sensual overture is part of the great imperative elements influencing food choice together with health, convenience and price (Ares & Gámbaro, 2007; Fotopoulos et al., 2009; Franchi, 2012; Scheibehenne et al., 2007; Steptoe et al., 1995). Additionally, investigations of other data gathering processes have shown that sensual or neural overture is part of the significant elements (Wądołowska et al., 2008). Likewise, neural elements, such as taste, smell, sight and quality of food, are an imperative handlers of both food preferences and dietary customs, or food choice (Nestle et al., 1998). Ahough, there exist diverse methods to classify the diverse elements influencing food choice, so, a diverse field of study might focus on numerous parts.

Food choice elements can be separated into three key categories: first, is the food linked elements that depend on the "physical or chemical combinations of the food, sensory attributes, functional factors, and nutrient content". The following aspect is the individually-linked elements comprising "personality, societal psychological factors, and biological factors". The succeeding factor is ecologically connected factors comprising "economic, cultural and social problems" (Shepherd, 2001; Wądołowska et al., 2008).

Furthermore, the countless factors mentioned above are arbitrated by beliefs and attitudes of different people. The beliefs about the dietary value of a food produce, for instance, may be more significant than the real nutritious worth of that food after people decide their food choice. Also, "promotion, economic, social, cultural, religious or demographic factors" could act over attitudes or beliefs adhered to by the individual (Shepherd, 2001). However, the classification of food choice elements drawn out by Shepherd (2001) did not highlight culture as an important element. In her opinion, people should pay attention to the prominence of the "feeling" individuals have that causes certain foods to appear "better" than other foods (Franchi, 2012).

Moreover, other essential element to contemplate in relation to food choice is obtainability. As discussed earlier in this study, it is an essential arbitrator in food choice. Also, there are specific vital universal rubrics concerning the knowledge of nutrition choice. Obtainability is encompassed in the rubrics as: "If it is not obtainable, it will not be consumed. If it is obtainable, it can possibly be consumed. If there is no substitute, it will be consumed."(Mela, 1999).

For most individuals in the West, the food anticipated is invariably obtainable. Obtainability can be a measure of different things to people of different socio-economic

levels it is possible to differentiate general obtainability and instant obtainability (Nestle et al., 1998). General obtainability denotes the array of food choices available that are established and very affordable to the patrons. Furthermore, instant obtainability connotes the willingness and approachability of the food item, for example, whether it could be stockpiled for a lengthy time, cooking time and if it could be consumed in every place (Nestle et al., 1998).

Lastly, another regulation in factors suggested by Mela's (1999) research is interrelated to familiarity, which highlights the fact that individuals' behaviors are inclined to be constant. Also, the guidelines conclude that as food choice is connected to learning and learning could occur if it is conceivable.

In conclusion, it is safe to say that there is ample evidence to indicate the elements that affect food choice (Shepherd, 2001; Wądołowska et al., 2008). It is therefore important to point out that what is significant in this study is the association among the diverse elements, food preferences and real food choices.

2.3.4 FOOD CHOICE AND PREFERENCES IN LIBYAN LIFE

Food in the ordinary everyday life of a Libyan reveals the relative ease of farming and nomadic ways of life. Libyan cuisines are alike irrespective of people classifications either pastoral or metropolitan, sedentary or nomadic. At all times, the core preferences are more or less one-pot foods called "*Couscous*" (prepared from wheat), the countrywide delicacy. It is cooked with a peppery sauce using hot peppers, tomatoes, chickpeas, and vegetables with spices. Every meal is consumed from a common vessel. Meal time is significant; in the households or the tents of well-known men, the noticeable fact is that

their foremost meal of the day is seldom eaten without invited visitors (www.everyculture.com).

Mostly, Libyan meals are economical and modest and daily consumption of meats is on a modest scale. . The Bedouin Libyans seldom eat meat other than once in a month, and the agriculturists or peasant farmers constantly appear to have sufficient provisions of fruit, vegetables, and grain, while nomadic Libyans always have a large quantity of milk, dates, and grain virtually throughout the year. Both in the cities and villages, foods are founded up by drinking three small cups of green tea, in which serving and drinking are parts of a distinctive tradition. Occasionally, foods are cooked by the females of the family and offered to visitors by the grownup men within the family. Meals are usually offered on long little slabs or a wide spread rug, big enough to permit visitors to be seated in a cross-legged manner (Dalton, 1990).

In Libya, sometimes meals are offered in the tented culture which differs to some extent from the cities. Important visitors are respected by the slaughtering of a goat or sheep for a banquet in tented culture. In cities, there is free entry to daily market places. The goat or sheep will be slaughtered, and the meat is cooked to make the needed component of stew to be eaten with *Couscous*. At times, different kinds of macaroni can be cooked as an alternative to *Couscous*. Usually, the main course is preceded by dried dates, milk, and buttermilk. All liquids are served in a big common bowl. Green tea is taken by Libyans after every meal and all through the daytime. Large meals are cooked for virtually every ceremonial event. In the month of Ramadan, extraordinary and sumptuous meals are cooked regularly after the daily fast is broken with food after sunset (Dalton, 1990).

2.3.5 RELATIONSHIP BETWEEN FOOD CHOICE AND FOOD PREFERENCES

As it can be inferred from earlier deliberation, numerous factors influence people's food choices. Thus, the procedure of linking food choice and food preferences

As stated by Wądołowska et al.(2008) food preferences interrelate with diverse food choice elements like "advertising, purpose, health, price, sensory and socio-cultural" and socio-demographic structures of individuals like "age, economic condition, education, gender, area of residence, and size of the place of residence", which once more interrelates with the incidence of food consumption (Wądołowska et al., 2008).

Also, it has been revealed that persons with different food choice initiatives vary in their preferred choice of certain food products (Wądołowska et al., 2008). Food choice continues to be a complex area of study, and people's choices are influenced by a huge range of elements. The real choice decision procedure continues to be slightly blurred, relatively as a result of its difficulty but as well as a result of the complicated nature of the choice of food style. Moreover, the fact that it has to consider numerous disciplines adds to its difficulty.

Hence, the moment an individual hand-picks a certain food product he will review an evaluation of the diverse features. This procedure could be lengthy or less sensible and comprise of cognitive and emotional proportions; which include previous experiences, current wants, feelings, and prices (Franchi, 2012). Therefore, food choice cannot be interpreted as a coherent or cognitive test since it contains various affectionate aspects. Numerous diverse simulations or expectations occur in discussing the food choice

procedure. The emphasis differs in the diverse subject matters like sensory science, sociology or marketing (Franchi, 2012).

2.4 SOCIO-CULTURAL CHANGES /ACCULTURATION AND ITS EFFECT ON PEOPLE'S FOOD CHOICE AND PREFERENCES

Acclimatization to a certain environment is a procedure that motivates the alterations in the settlers' cultural philosophies and ethics in the direction of those of the host country (Satia et al., 2001). Also, "cultural, psychological, social, economic, and political" modifications are muddled (Lee et al., 1999). Typically, socio-cultural elements can be assessed with un-dimensional processes such as "migration status, generation level, the length of stay, language competency, mass media, and social inclinations", or a mixture of these which is known as multidimensional (Gordon et al., 2000; Satia et al., 2001). Hence, a lot of modern inquiries observed in acculturation connected food and nutrition research including food habit, food pattern, and nutrient conformation of food.

Nutritional arrangement and food consumption are reformed in a fresh cultural context. Nevertheless, the development of these deviations is reliant on elements like "socio-economic status, education, religion, the length of time since immigration, the price of commodities and socio-cultural factors". Dietary forms advance and transform over time and are a fragment of social expansion (Saba, 2001). Also, societies' nourishments remain complicated and molded by numerous elements, and culture is part of them (Drewnowski, 1997; Naska et al., 2006), then changes in food preferences through traditions can be experiential (Risvik et al., 2006).

Food preferences have been meticulously related to accustomed progression since olden times (Wright et al., 2001; Montanari, 2006). The social assemblage people fit to is

of great significance when the discussion on food preferences arises. The selection of food can be further extended beyond mere fondness or simply hating a food product. Numerous conditional elements like "habits, beliefs, attitudes and values" affect people's selections (Mela, 1999; Palojoki & Tuomi-Gröhn, 2001).

Therefore, culture can be viewed as a kind of cooperative and collective remembrance that impacts peoples conducts (Franchi, 2012). Likewise the impact of culture is entrenched in a mixture of numerous elements. One of the element is environment; that is geography, climate and accessibility of diverse plant and animal types. Additionally, customary and belief structures, including religious and otherwise. Another factor is community and family formation as well as the level of modernization, systematization, and research in the social order. The level of movement in a social order is also significant as the exchange between, and importation from, another people or purchaser clusters might influence the food philosophy. Lastly, the historical, economic and political background in a culture also influences buyers' choices of food and preferences (Mela, 1999; Wright et al., 2000). However, tose of inferior socio-conomic status might place greater importance on reputation of professed worth, while those who are primarily worried over health and nutrition could place greater emphasis on the nutritional superiority of foods. Individuals might possess knowledge concerning healthy choice of food sizes-cum-price and taste; they could select the delicious and inexpensive, over food with smaller amount of nutrition (Simon, 2003).

The dissimilarity among rural and city zones is perhaps triggered by accessibility, which is a main mediator linked to food preferences and food choice. This once more connects to acquaintances which are of prominence in terms of how we distinguish food. Jaeger et al. (1998) advocate that cross-cultural changes in preference might be associated

with the level of acquaintances per product used in trials. If there is a vast change within the acquaintances to a food product in diverse cultures, then the change in preference for that product could be larger than if there is a parallel acquaintance for the product. Which foods are acquainted to people is carefully connected to which foods are accessible to individuals, and this could differ all over the world and consequently cause contrasting preferences (Jaeger et al., 1998). Food accessibility also comprises both physical and economic contact. The food chain differs throughout the world, and periodical variations cause instabilities in the food supply in a range of geographical locations (Mela, 1999). These factors exemplify that the humanity or culture we are raise in is of pronounced significance when examining people food preferences.

Also, our surrounding social environment and household play a huge part in food taste (Tuorila, 2007). Much food consumption takes place in the presence of others and racial powers work as a controller to regulate how much we consume, the time we eat and kind of food we consume. Food is a kind of societal altercation that is of huge significance in various traditions (Askegaard & Madsen, 1998; Nestle et al., 1998; Rozin, 1996). On the other hand, societies follow the classes and guidelines of their traditions, subcultures or ethnic groups to choose what is tolerable and preferable to consume (Nestle et al., 1998). Thus, understanding these guidelines begins early in life and exercises a significant influence on food choice and preferences during the course of people's existence. The adjoining reference groups like family and peers offer numerous chances for exhibiting and strengthening the communal food choices similar to sensory likes and dislikes (Mela, 1999).

However, the earlier stated food learning apparatuses repeatedly happen in the neighboring environment or family situation (Birch & Fisher, 1996). Likewise, to a certain

extent culture controls what sorts of foods we are visible to as children, thereby winning over people's preferences later in life (Ludy & Mattes, 2012). This is connected to the subject of accessibility earlier mentioned. We can infer from this that a person from the identical regions of the globe would have fairly similar food preferences compared to a person from another region of the globe.

Similarly, we are influenced by how another individual in our environment behaves while we are consuming food. The simple observation of another person conduct influences our fondness for a food product. This can be considered a communal acceleration effect (Zajonc, 1965), which merely specifies the influence of the presence of another person on people's behavior. In addition, the exhibition of a photograph of a diner might change the longing to consume a product as suggested by Barthomeuf et al. (2009). Nevertheless, this hinges on whether the product is liked or disliked and what kind of facial countenance the eater exhibits. They revealed that when the food was liked, the longing to consume the food was less when a photo of a diner voicing dislike or disinterest was revealed. When foods are disliked, and the photograph displays a diner displaying a countenance of desire, the wish to consume that product is higher than when the picture is not shown to the person.

Conversely, our direct atmosphere is not the single element influencing food preferences. Demographic factors like age, gender, income or level of education also work together with our food preferences and choices. This is also marginally connected to the earlier stated cultural factors. For instance, the level of education will influence what type of social ambiance we reside in, and then again influence what kind of food we are likely to consume (Bourdieu, 1995). And if we examine gender as a variable, research has revealed that females tend to favor more vegetables and less energy concentrated food than

males (Cooke & Wardle, 2005; Wądołowska et al., 2008). Also, women tend to consume less animal product than men (Kubberød et al., 2002), a resilient inclination to avoid fats from meats (Goldberg & Strycker, 2002) or fats in overall foods (Johansen et al., 2011). Ares and Gámbaro (2007) revealed that gender and age groups have diverse preference patterns for purposeful food perceptions as well as diverse healthy food lifestyles in particular (Carillo et al., 2011; Wądołowska et al., 2008).

Therefore, food lifestyles are characteristic of culture in which individual, social, and circumstantial influences interplay. Once people move out of one civilization to another, alterations in traditions and food making competencies could change the meals they consume. Several researches have been undertaken regarding food routines and food consumption changes of settlers established in different countries. In the United States for instance, many settlers like Chinese, Indian, Korean, Japanese, Vietnamese, and Hispanic have altered their food eating patterns (McArthur et al., 2001; Gordon et al., 2000 & Chavez et al., 1994).

In a different survey Ikeda et al. (1991) through a questionnaire among 205 volunteers, of low-income Hmong homemakers investigated the outlines of food consumption, variety of food consumed, food preparation, and equipment used; and 24hour food recalls. The majority of Hmong homemakers responded that they eat two meals in a day and their meals typically contain unenriched white rice, vegetables, and meat (chicken, pork, and beef were all consumed), whereas rice was the principal component of the meal and was consumed at each meal, but bread was eaten to a partial extent. . Cereals were eaten predominantly by kids who were exposed to them also as the WIC program or the School Nutrition program. Regularly, pork was preferred to meat and chicken which was well enjoyed and consumed. However, beef was less eaten than pork and chicken. The

consumption of favorite fresh fruits and vegetables was limited compared to when they were in their homeland because they were not grown in the United States. Hence, the fruits and vegetables were only obtainable in Asian American hypermarkets and they were costly.

Similarly, there was less drinking of milk and cheese as stated. Fast food was noticed to be collectively popular between kids, but on the other hand, it was not a common habits of Hmong adults. The wife was responsible for preparation of food. Their cooking appliances were of steel with an upper and lower pot utilized to prepare the basic diet. Likewise, stovetop food preparation was the best mutual technique. Also, the study established consumption of smaller than 80% of the 1989 RDA for riboflavin, calcium, iron, magnesium, and zinc. Then, pregnant Hmong consumed smaller proportion of these nutrients, also vitamins B-6 and folic acid.

Numerous researchers who observed the food habits of the immigrant groups described not only the customary food habits of these groups but also classified social, cultural and ecological elements that added to the alteration of their nutritional patterns. Similar researchers (McArthur et al., 2001; Satia et al., 2000) had found that as immigrant clusters became integrated into the mainstream of society, traditional foods were eaten less frequently than when they were in their home country, thereby giving less consideration to their culture. Numerous environmental issues like food availability and convenience, quality/freshness, income level, the relative price of foods, media exposure, and length of time in the new environment can bring about changes in the dietary habits and these changes can lead to changes in the native socio-cultural habit.

Reeves and Henry (2000) carried out a study to examine the capability of Malaysian students to moderate their food consumption when traveling from a country where the calorie concentration of food is small to a state where the calorie intensity of the widely held foods is extraordinarily high. A total of 53 female and 56 healthy male Malaysians of age 22 years were employed from the student body of Oxford Brookes University. Food consumption by means of three-day food histories and food incidence questionnaires were evaluated on entrance to the UK and subsequently three and six months of sojourn. The researcher established that there was a reduction in the eating of both red and white meats while meat foodstuffs like sausages and burgers were consumed more regularly in the UK compared to when they were in Malaysia.

Also, fish was consumed in smaller amounts among Malaysian students while in the UK. Fruits and vegetables intake were both found to be reduced. There was an escalation in the eating of bread and a reduction in the eating of rice and noodles, which are essential foods of Southeast Asia. The quantity of glasses of coffee and tea increased per day but then soft drinks and fruit juices dwindled. Also, notable was alcohol consumption which did not change since the majority of the students were Muslims and did not consume liquor. The most significant change in their meals was breakfast and the scholars tended to have toasted bread or cornflakes for breakfast as an alternative to grains or noodles when they were dwellers in the UK. On the other hand, dinner was the same as what they were eating in Malaysia.

2.5 EATING BEHAVIOR IN MALAYSIA

Traditionally, Malaysian customary diet is fashioned from the multi-ethnicity that has exist harmoniously for a long time in Malaysia. Many Malaysian cuisines originated

from the three main ethnic groups, who are Malays, Chinese, and Indians. Rice is the staple diet, in Asian nations as well as Malaysia. Thus, rice is the major component in daily meals and is the basis for numerous local dishes. A number of Asian people insist that a meal without rice is not a complete meal (Franzen & Smith, 2009).

A typical Malaysian meal consists of rice, vegetables and protein which is usually served throughout breakfast, lunch and dinner. Along with the rice are, local herbs and spices as aroma sauce in the fish or meat and vegetables. Frequently used herbs and spices are lemongrass, Vietnamese mint, cilantro, curry leaves, turmeric, torch ginger flower; kafir lime leaves, tamarind and various types of herbs, wild roots and tree leaves that are locally found such as "ulam raja", ferns, "pegaga", "daun kaduk", tapioca leaves, and water spinach (Muhammad et al., 2013). Besides, to ensure serving a balanced dietary meal, Malaysian cuisine also provides valuable nutrients essential to preserve physical health and lessen chronic sicknesses (Salleh, 2006; Muhammad et al., 2013). Some Malaysian dishes like "nasi lemak", "roti canai" as well as "char kuehtiaw" are receiving additional popularity, mostly in Asian regions (Muhammad et al., 2013).

However, socio-economic status serves as pointers of one's way of life based on educational background, occupation and family income. Individuals from diverse socioeconomic classes may be observed with diverse standards of living. Apparently, the manner of food eating forms and eating behavior of an individual may basically be regulated by the socio-economic status. Persons of higher socio-economic status eat more luxurious diets than others from modest and lower socio-economic classes (da Veiga & Sichieri, 2006). Similar to other emerging nations in Asia, Malaysia has witnessed numerous transformations in industrialization, up-to-date growth, economic development and globalization. As a result, these transformations allow the Malaysians to enjoy a better

standard of living that results from better education, job prospects and more purchasing power. At the same time, consumption behavior and food eating practices of Malaysians are showing signs of shufting from the traditional to more modern way, particularly among the younger generation (Ganasegeran, et al., 2012).

Socio-economic advancements have brought a lot of significant changes to the lifestyle of Malaysian communities. This has led to dietary changes as they abandon parts of their traditional cuisine in favor of new foods (Tee, 1999). Malaysian are increasing the rate of fat and oil consumption as well as refined carbohydrates. Eating pattern of Malaysians has also changed, with more and more families eating out, busy executives skipping meats, the younger generation missing breakfast and relying too much on fast foods (Tee, 1999).

Globalization and increased immigration have had a tremendous impact on cultural and social practices of different countries in the world. The common setting of food is also tremendously significant. In like manner it can be seen in the impact of interaction with other traditions on peoples own language and communication styles. On the other hand, consumption behavior is a multifaceted chain of behaviors, which comprises food preference, meal forms, consumption environments and after eating situations (Yannakoulia et al., 2010). For the moment, the teenage years are a susceptible age in human development where optimum nourishment with balanced nutrients must be satisfactory to back-up typical growth in the body and circumvent nutrition-associated sicknesses (Ahn, Engelhardt, & Joung, 2006). However, eating behavior among youths is presently shifting to food comprised of high fat, high sodium or high sugar like cookies, candies, salty chips, and soft beverages and little consumption of fruits and vegetables (Fitzgerald et al., 2013). Also, numerous factors influence food choice as discussed earlier

such as, appealing food, nice taste, accessibility, fast, and affordability (Meehan, Yeh, & Spark, 2008).

Moreover, present movements of urbanization in Malaysia are linked to the rising percentage of city residents through rural-urban drift, immigration, construction of new communities and extension of urban borders. Such urban developments have created changes in the city environment, particularly in big metropolises and new communities. Then, because of the density and mobility in society and accommodation of foreign lifestyles, the eating behavior of Malaysians as well have been tremendously adjusted. Typically, in Malay culture, women cook for the family and eating at home is common practice after working hours throughout the week and on weekends, but the manners of eating currently have drastically altered with the social changes (Ali & Abdullah, 2012).

More so, in the national context, Malaysia is organizing national feasts through celebrations for Muslims, Buddhists, Hindus and Christians which affect hundreds of thousands or more and provide an avenue for citizens to eat out. This platform is organized at an open space and the venue varies between states each year. Therefore, the habit of eating out has developed into a culture and catering industries are now earning from the new changes. However, the questions of food quantity and quality may be a threat to food safety whereby eating behavior might create over consumption, unbalanced consumption, excessive intake and eating unhygienic or adulterated food (Ali & Abdullah, 2012).

The inclination toward eating out is clearly noticeable as seen at food courts while feasts are held either at home or at workplaces. At individual level, eating out can be classified into working times and in family home on weekends and public holidays. Mant people either at work, studies and city activities throughout the day patronize food courts

for tea breaks and lunch. For this reason, food locations are constantly filled up as diners come and go in droves during the peak hours either individually, as couples or in groups. Several others continue to patronize food courts or restaurants with family members for dinner as food is not cooked at home, either willingly or unwillingly, particularly families with both working parents and who have no house help (Ali & Abdullah, 2012).

In addition, families often use their weekends at shopping complexes, just window shopping or in serious shopping and while there patronize the many food courts and restaurants that are a standard feature of these shopping malls. This is a social phenomenon that allows working parents to spend quality time with their children. Also, families treat relations and friends to meals at food courts or restaurants which offer a wide range of cuisines, both local and foreign. Apart from the standard meal times during the day or at night, eating out among youngsters is also a present-day social phenomenon as they frequent 24-hour coffee houses and food outlets and often linger on till the break of dawn. Also, during the fasting month of Ramadan, it is a fashion for certain Muslims to breakfast at cafeterias, coffee shops and hotels. Delicacies offered are the magnet as numerous assortments of dishes are served. Sometimes, big restaurants offer between 60 and 80 varieties of foods to customers. The city community also sometimes join get-together feasts to celebrate Eid, Haj, Marriage and so on (Ali & Abdullah, 2012).

2.6 RELEVANT THEORY AND CONCEPTUAL FRAMEWORK

Food choices and preferences are considered as dynamic, complex and situational, and evolve over a person's life time (Franchi, 2012). Research has shown that sensual request is a unique factor that determines food choice and preference together with health,

convenience and price (Ares & Gámbaro, 2007; Fotopoulos et al., 2009; Franchi, 2012; Scheibehenne et al., 2007; Steptoe et al., 1995).

There are several theories that are related to food choice and preferences according to past researches, hence, the subsequent relevant theories are discussed in details below;

2.6.1 THEORY OF PRIVATE BODY CONSCIOUSNESS (PBC)

Behavior appearances also influence people's awareness and the foods they prefer (Jaeger et al., 1998). Private Body Consciousness (PBC) (Miller et al., 1981) is one such characteristic and prior scholastic work has connected PBC to food preference (Jaeger et al., 1998; Solheim & Lawless, 1996). PBC is a subjective assessment of internal body consciousness and subjects might be categorized as both high and low in PBC. The subjects are categorized on the basis of numerous factors like thoughtfulness to alterations in body temperature, inner pressures, heart rate, dryness of mouth and throat, and hunger feelings (Jaeger et al., 1998). PBC theory envisages that certain individuals are more sensitive to variations in their body than others, and this has been positively related to diverse traits of human behavior as well as a liking for sensory characteristics (Jaeger et al., 1998). Precisely, Jaeger et al. (1998) stated that persons who were high in PBC were more likely to assess apple testers on the basis of sensory characteristics than persons who were low in PBC. But the way people respond to facts about a food product (for instance cheddar cheese) has been established to hinge on whether they are high or low in PBC. High PBC augments the buying likelihood when sampling is accompanied with accurate facts on fat content and price (Solheim & Lawless, 1996).

Additional behavior characteristics have also been examined. A study conducted by Goldberg and Strycker (2002) established that personalities who supplement low-fat

food for high-fat food are people who are dutiful, orderly and meticulous. They also established that individuals who circumvent foods flavored with fat are fast, attentive and generally clever. . Furthermore, persons who tend to shun non-meat kinds have a sense of morality, are cooperative, dutiful, and tenacious. Individuals who shun meat fats see themselves resourceful, considerate, talkative and friendly. Lastly, those who described themselves as high in intake of fiber-rich foods inclined to label themselves in terms of candidness to experience which comprises resourcefulness, consideration, swiftness and composure (Goldberg & Strycker, 2002). However, these outcomes, in conjunction with the PBC outcomes stated above, ought not to be taken out of context (historical and geographical). It is a fascinating discovery that demonstrates changes in personality characteristics which affect the kinds of food we like and how we view food.

2.6.2 FOOD CHOICE QUESTIONNAIRE (FCQ) MODEL

The FCQ by Steptoe et al. (1995) is useful for the evaluation of people's food choices. It has 36 items that evaluate nine factors: health, mood, convenience, sensory appeal, natural content, price, weight control, familiarity, and ethical concerns. The FCQ evaluates self-reported attitudes and it has been shown that the food-associated attitudes individuals have are frequently associates with their consumption or real food choices (Scheibehenne et al., 2007) although, they do not reflect actual eating habits (Steptoe et al., 1995). The FCQ, or modified types of it, has been used in numerous researches and adjusted in the direction of diverse connected capacities like food motivation (Fotopoulus et al., 2009), attitudes to healthy eating (Carillo et al., 2011), intake of traditional food (Pienak et al., 2009), and intake of purposeful food (Ares & Gámboro, 2007).

Furst et al. (1996) established a conceptual model of the food choice procedure centered on a qualitative study by means of a constructionist method. The model used a holistic method for the food choice procedure. The factors that are incorporated in food choice can be separated into three elements: life course, influences, and personal system.

The life course needs to be clearly reflected when hypothesizing food choice (Furst et al., 1996) as it involves the personal character of an individual and also the social, cultural and physical situation or environment the individual is exposed to. Also, it comprises previous influences such as personal experiences and historical periods, and also current leanings. These influential factors are divided into five major groups: ideals, personal factors, resources, social framework, and food structure. These influential factors then add to societies' personal systems which comprise sensible price negotiations and insensible operationalized tactics. The price negotiation system within this model is dynamic, while the tactics are grounded more on repetitions.

Even as societies constantly fashion food choices, the individual cultivates personal food choice systems, which have two key elements: sensible price negotiations and tactics concerning choice patterns centered on behaviors. Prices which are exchanged are sensory perceptions, economic considerations, convenience, health or nutrition, managing interactions and value. Between these, sensory perception emerged as the leading perception in the survey piloted by Furst et al. (1996). The tactics individuals develop then intervene to monitor food choices. While these approaches result in independent food choices, they can have a comparable pattern that is unchanging yet elastic. Also, food choice is an extremely complex procedure that differs between and among personalities, and choices are usually deliberate or customary and unconscious

(Furst et al., 1996). Sobal and Bisogni (2009) have indicated that food choices are repeated, complicated, circumstantial, vigorous and multifaceted.

2.6.3 FOOD PREFENCES MODEL (FPM)

The food preferences model provides an indication of the kinds of contemplation decided when choosing foods to consume (Grunert et al., 1996). When making a decision on what foods to purchase we apply a deliberated preference both before and after buying (Grunert, 2002). The fact that buyers form their preference expectations before consumption is known as hints and these may be intrinsic or extrinsic preference hints (Grunert, 2002). The hints buyers use, such as color of meat to deduce tenderness, are not extremely investigative but more investigative hints may not be available or not comprehensible to the buyers. Intrinsic preference hints are the physical features of the food product while extrinsic preference hints are other features like price (Grunert, 2002) or the design of a wine bottle (Chrea et al. 2011). Following consumption the buyer has a preference experience, and the association between preference expectations and preference experience regularly decides whether or not the buyer will be pleased with the product purchased and consumed. Both the expected and the experienced preferences depend on the manufacturer even as it is in turn influenced by various factors.

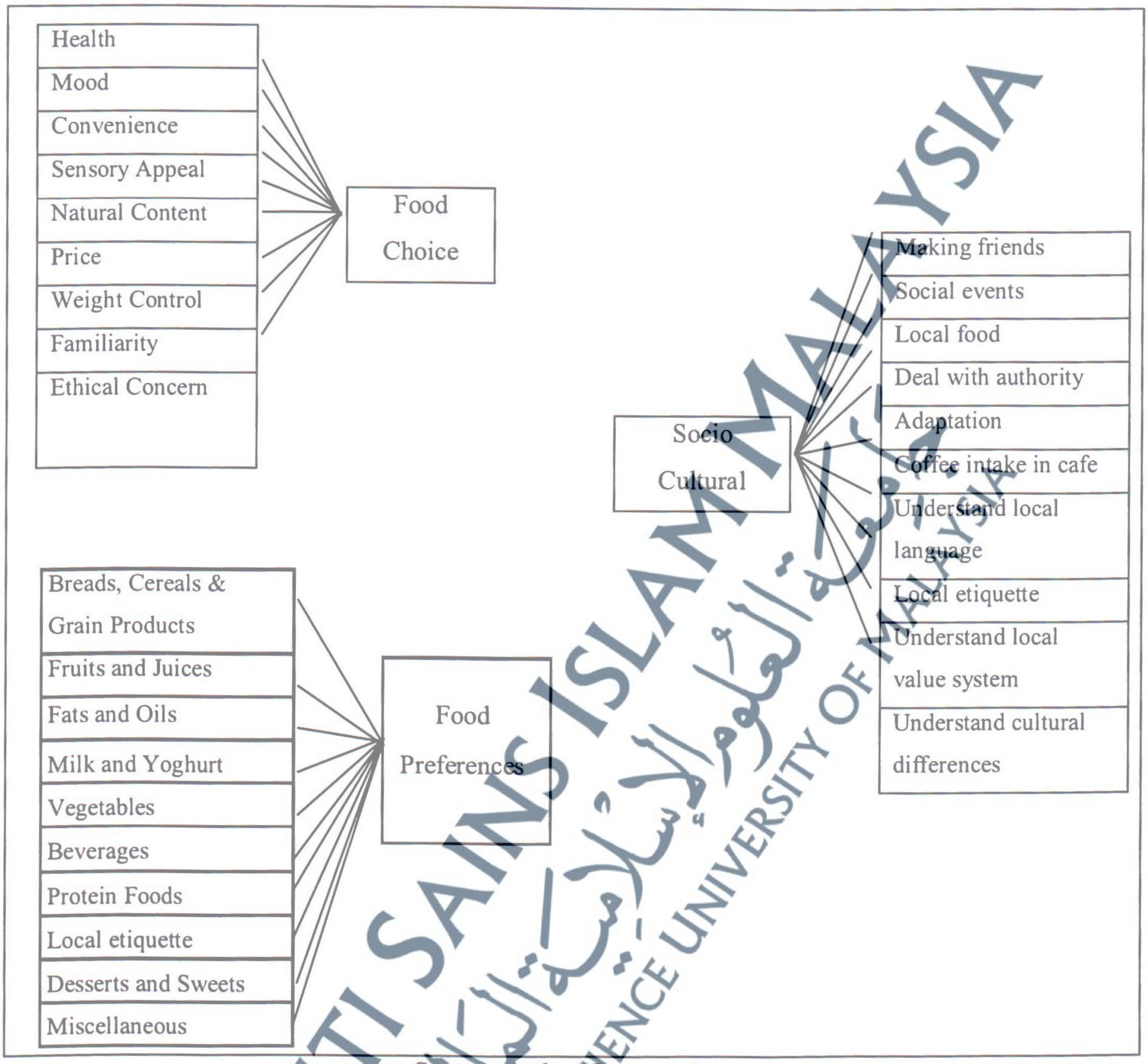
For example, during the development of preference expectations buyers could use hints to deduce preference based on an assumption of the desired superior quality. However, following the preference experience, the buyers' food preparation procedure could then arbitrate the preference understanding (Grunert, 2002). Thus, Jaeger et al. (2011) suggest what they call the food choice kaleidoscope, which could be understood

as "a tool for structured description and observation or variability in food choice events" (Jaeger et al., 2011).

The focus of consideration in the kaleidoscope is food choice procedures or consumption instances based on three sets of food choice elements: place, person, and product. Every one of these can entail numerous sub-elements; for example, fruit being a sub-factor of product and at home being a sub-element of place. The kaleidoscope apparatus permits the assessor to examine either one factor, for instance place, or concentrate on the interface between numerous factors. The kaleidoscope is not a basis for clarifying food choice, but an imaginative structure for controlled depiction of food selection that offers both qualitative and quantitative features of research methodology (Jaeger et al., 2011). Such an account of food choice could offer additional understanding of the complexity of food choice.

2.6.4 CONCEPTUAL FRAMEWORK OF THE STUDY

Based on the literature review and relevant theories the conceptual framework of the study was designed. The concept followed and modified the aforementioned theories and conclusion from the literature under review. Fig 2.2 below shows the framework of the study.



Source: Author Computation

Fig 2.2: Conceptual Framework of the Study