

# **Rice and Beans, Fish and Chips: Investigating Brazilian Immigrant Families' Experiences of Eating and Nourishing in New Zealand**

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## Abstract

Immigration has been a common practice in human society since the earliest times (United Nations, 2019). Whatever the reasons behind people migrating, it is a complex movement that involves a chain of changes in their lives. When people migrate, their culture goes with them. In the new place of settlement, immigrants are faced with many challenges in keeping their own cultural practices, at the same time as adapting to new cultural behaviours, including when eating (Parasecoli, 2014).

Food is an important aspect of our daily lives. Through food we are able to express and ensure our sense of identity and belonging (Fischler, 1988). Immigrants rely on food practices as a way of bringing nostalgic features from the homeland that relieve the homesickness felt once they are living overseas (Das Graças Brightwell, 2012a). Likewise, through commensality, culture is exchanged in the host country, where the immigrant experiments with the other's food and adapts their eating habits, creating a new pattern of eating, a culture developed from the blend of host country and immigrants' cultures (Parasecoli, 2014). Immigration becomes even more complex when a family is moving, as they deal with their own adaptation while also managing with their children settling and being healthy foodwise during this process.

Through qualitative research and thematic analysis of a focus group discussion, this research listened to the experiences lived by mothers of Brazilian families living in Auckland in regard to finding their food ethnospace in New Zealand and providing nourishment to their families. This is enlightened by the perspectives of gastronomic heritage, analysing the extent to which Brazilian immigrants are able to reproduce their cultural patterns, to blend with other cultures and to rebuild their own identities through food.

The study explores the experiences of festivities and food traditions, daily food practices, concerns about children's eating habits and the sense of achievement related to food and nourishment. The research revealed the dichotomy between the movement of keeping the traditions of the homeland, represented by the pressure cooker and the ability to cook the iconic Brazilian dish 'arroz e feijão' (beans and rice); and the movement towards the host country, expressed by their children's school lunchboxes and their packed lunch, as a bridge to the new and the different. Through this movement, the importance of

the ethnic food stores is also emphasised, even those from other nations, where familiar ingredients can be found, healing their feelings of homesickness. Brazilian mothers' sense of identity and belonging is rebuilt in the process of being able to express Brazilian culture in their eating habits at home and provide their families with what is culturally valued as nutritious and flavourful.

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## Attestation of Authorship

*I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.*

Aña Estrada

DATE: August 15, 2020



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In January 2019, my family and I were arriving in Kiwi land for one of the most challenging and exciting seasons in our lives. With a bit more of responsibility for me, I was going back to a university desk to restart my academic journey. After almost ten years in the job market, I've finally made my way back to academia. Nonetheless, this return was also marked by the challenge of graduating in a foreign language. Therefore, there are so many people to be mentioned as part of this process that I risk not being fair in remembering all of them. The experience of returning to study was enriched by lecturers, peers and all the structure AUT provides. I certainly wouldn't have achieved what I've done without them. However, there are some acknowledgements I have to name, in gratitude for their special efforts on my behalf.

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## Glossary of Brazilian Portuguese Expressions

Arroz e Feijão	Dish made of rice and beans, typically served for lunch and dinner in Brazilian homes, complemented with meat and vegetables or on its own.
Brasileirinhos	Brazilian Club in Auckland, New Zealand, that promotes the Brazilian culture and language through language classes, Brazilian festivities, play-dates for children and mothers and families gatherings. See Brasileirinho (n.d.).
Brazilianess	Group of characteristics that represent Brazilian culture.
Canjica	Sweet dish made with white dry corn cooked in milk with sugar and seasonings, such as cloves, cinnamon, cardamom, vanilla, coconut and/or peanuts.
Chimarrão	Herb tea made of maté, served in a wooden bowl. Traditionally, this beverage is shared between people in a gathering, with one full bowl per person, rotating among fellows.
Churrascaria	Restaurants serving Brazilian barbecue.
Farofa	Side dish made of manioc flour, to which is added seasonings, vegetables or smoked meat.
Feijoada	Dish derived from rice and beans, it is a black bean stew cooked slowly with smoked pieces of pork and beef meat, served with rice, sautéed collard greens, <i>farofa</i> and sliced orange.
Festa Junina	Festivity held in the month of June, to honour the Catholic St. John and also celebrate the harvest.
Gaúcho	An expression to refer to people born in Southern Latin America, mainly from Argentina, Uruguay and from the Brazilian state of Rio Grande do Sul.

Movimento Tradicionalista Gaúcho	Southern Brazil movement to preserve history and culture linked to 'gaúcho' traditions. The movement promotes festivities and traditions around food and culture.
Rodízio de Churrasco	A way of serving barbecue in restaurants, where the food is served on the table in rounds, in a communal sharing of the dish.
São João Feast	Another name given to Festa Junina, the feast in celebration to the harvest and the Catholic St John.
Saudade	A Brazilian expression that represents homesickness. This word curiously is exclusive to the Brazilian Portuguese language.

## **Ethics Approval**

The research proposal, methodology and methods applied have been previously presented to Auckland University of Technology Ethics Committee and approved under reference number 19/421, November 26, 2019.

## Prologue

The World Economic Forum (2020) stated that 3.5% of the human population are immigrants: people who decided to (or, in many cases, were forced to) fit their lives into a suitcase and move abroad. But attached to this small number of physical objects they bring with them, there is a huge container of experiences, memories and ways of living carried with them. It is a mixture of dreams and frustrations, hopes and homesickness, sense of belonging and never being able to feel as part of this new environment. I am one of these dreamers. Brazilian born, by 2015, my family and I started a journey to find a home far from home, a new place to belong. As the opportunity came, I headed back to the student life, at Auckland University of Technology (AUT), in 2019.

The first semester was memorable for me in the way it fired up some topics that always burnt in my heart. Remarkably, some research required as an assessment for the paper Food, Culture and Society brought together the concepts of food movements, people's migration, food systems, food culture and how societies are built towards food. This is what I have researched in this dissertation about Brazilian cuisine and its reality in New Zealand, a bag of concepts saved far in the back of my memories was returned to me. As Das Graças Brightwell (2012a) explained, food is a material culture central to developing the sense of collective belonging, establishing multiple connections across nationalities, either from homeland, the place of settlement and even other cultures which get in contact in this process.

I realised that I was not only going to conduct research about food and culture, but I was the data myself! As an immigrant with a family, living abroad and experiencing the daily basis of acculturation in all matters, including food, my own life was a living proof of what I wanted to research and write about. At first, inspired by my almost 10 years working as a dietitian in Brazil, my aims were more towards analysing children's food intake at school and its influence on their health. However, after much conversation with my supervisors and mentors in this process (Carolyn Cairncross and Christine Hall), the idea of digging around to find out about how Brazilian families living in New Zealand – just like mine – were experiencing the old and the new in their food habits seemed amazingly obvious to me. Not only could this be applicable to my own culture, as it also enlightens what is a reality for many of us, but it could also apply to New Zealand

as a nation built upon migration. New Zealand, as a cultural melting pot, has a diversity in its culinary scene. And my interest relies on finding out how it plays out in the household reality of immigrant families.

Nevertheless, after five weeks in lockdown due to Covid-19, our household reality became even more relevant on the way we eat. Although my research was conducted prior to this time, it certainly exposes pieces of the conversations held during that focus group, bringing questions on how we access and live in this mix of influences on eating, as Brazilians families, immigrants, living in Aotearoa.

## Chapter 1 Introduction

The reputed father of gastronomy, Jean Brillat-Savarin, in his memorable work *The Physiology of Taste* (1825/1970), conceptualised gastronomy as follows: “Gastronomy is the reasoned comprehension of everything connected with the nourishment of the man” (p.39). And the author went on to state that “Gastronomy governs the whole life of man”, from chemistry to cookery, commerce, politics and economy” (p. 39).

During my Nutrition and Dietetics studies, one of the papers I have attended worked around food systems and public food policies, where I have been introduced to the concept of food security. What captured my attention is that this concept not only relates to biological needs, but the concept also reaches into a cultural and social sphere. This can be clearly seen in how the New Zealand Ministry of Health (2019) described food insecurity as “limited or uncertain availability of nutritionally adequate and safe foods or limited ability to acquire personally acceptable foods that **meet cultural needs in a socially acceptable way** [emphasis added]” (p.1). It is interesting that, currently, much attention is given to the first part of this statement, particularly by Governments addressing poverty and related outcomes, with the second part almost forgotten. The second part illuminates a gastronomic and cultural aspect of food and food safety which requires not only access to any sort of food, but an access to food that matches what is personally and culturally accepted as food for one’s needs. This perspective expands the way we see food intake, as it is not enough having a good nutritional balance of macro- and micronutrients, with food made in a hygienic, safe environment. If this still disrupts the ability to provide food according to one’s culture and beliefs, the intention has failed. The expansion of this concept of food security brings a gastronomic perspective to food. It is not only about feeding the body but also it is about nourishing the soul, without diminishing any of these components. This very broad vision of gastronomy allow us to look beyond the restaurateur perspective and see gastronomy acting in the daily lives of people.

Indeed, gastronomy has been surrounding human history from prehistorical times. The movements that humans have made throughout history were defined by accessibility to food and the ability to provide fire, water and food to survive. Wrangham (2009), in his work *Catching the Fire: How Cooking Made*



*Us Humans*, has gone further, stating that what made us human has “stemmed from the control of fire and the advent of cooked meals” (p. 2). Likewise, human migration movements originated in the search for food. Nowadays, the world embraces a more hyphenated migration process, with more components in the process; however, essentially the movement happens as an attempt at survival.

At this point this dissertation stands. Looking at the dynamic global immigration movement, there is also a big food movement shadowing people. Food could be taken as the foremost expression of human culture. Levi-Strauss emphasised that food is an exclusive human behaviour, like verbal communication (Fischler, 1988). Even though immigrants are challenged by a new and unfamiliar environment, in eating they are recreating a sense of place and making bonds with this unknown. Not only that, but they also bring to the table the past, the traditions, their history and their homeland to interact with the otherness. Fischler (1988) described this as the omnivore paradox, a constant tension experienced by humans, which builds our identity, as food becomes part of ourselves. This tension also produces two antagonistic behaviours: neophilia (the curiosity for trying the new) and neophobia (the fear of the unknown). The criteria established to determine what is edible or not are developed within a combination of factors, from individual experiences to the interaction with family, friends, neighbours, co-workers, and other social relations. Bonds with family and friends are specifically relevant in this development, as once immigrant people rebuild their cultural cuisine to make sense of this new environment, the memories and experiences created in regard to food also influence the memories and experiences of each other. The immigrant lives this ambivalence between desiring the comfort homeland food and the feeling of being a stranger to the host country (Parasecoli, 2014). Morris (2010) observed that it is likely that what we do not eat reveals our identity, and noted how public spaces such as restaurants reinforce ethnic identities. Morris stated that what we like to eat is fundamentally a social and cultural matter. And interaction and adaptability are the guarantees of survival.

Although this has been stated in regard to a restaurant environment, this is totally applicable to what the immigrant eats at home. All the interactions each family member has to their host country bring the new to the family context, and intervene on family food choices. A study conducted in Hamilton, New Zealand, evaluated the interactions regarding food culture between dual heritage

households living in New Zealand (Graham, Hodgetts & Stolte, 2016). The authors illuminated also the importance of the role food plays in social interactions, as a way to separate and connect ethnic groups, and in developing and maintaining a cultural identity. Daily routines towards food provide the maintenance of cultural habits, being as important as the food itself, reflecting familiarity, cultural heritage and sense of belonging. On the other hand, the immigrant stays in this *transnational social space* (Gonzales-Rabago & Blanco, 2015), where even though they keep links with their origins, they also start making new connections among people living in the host country, either people with the same nationality as themselves, locals or other immigrants. In this transnationalism, one develops activities and practices that reshape behaviour and identity, to fit these two spaces. As adaptations are needed, a new culture is established. This was described by Das Graças Brightwell (2012b) as a culture “on the move and in the making” (p. 1), as it is an always-changing culture within the new experiences and deep exploration into new cultures that the immigrant takes on.

## 1.1 Research Aim

As a minority immigrant group living in New Zealand, Brazilians are the object of study for this research, more specifically Brazilian families with children, living in Auckland, New Zealand. The research question was developed to explore food experiences, habits and traditions practiced by Brazilian immigrant families living in Auckland, New Zealand. In exploring this question, it is hoped to identify cultural and social patterns that underpin the aspects of the gastronomy that immigrant groups develop in order to maintain and/or rebuild their food identity, and its impact on their sense of nourishment and pleasure in eating.

This is expressed through the following research question: *What are Brazilian immigrant mothers’ experiences of eating and of nourishing their families in New Zealand?*

In investigating the Brazilian immigrant family’s food habits, this research has the following objectives:

1. To find out whether or not, and to what extent, Brazilians keep home country traditions and transmit them to their children.

2. To identify the major food-related issues these immigrant families deal with.
3. To identify solutions Brazilians developed in order to maintain their eating habits.
4. To identify the major habits that these families have become acculturated to from the New Zealand food space.
5. To explore the perceptions of mothers of nourishing their families in New Zealand.

## **1.2 Research Significance**

When I have first chosen this topic, it was raw and not clear all the nuances it would take. After many conversations with my supervisors, the understanding that working towards eating behaviour among immigrants, became more and more clear. Nonetheless, the focus on habits related to choosing, accessing, buying and cooking food at home in an immigrant family context, moves to a different focus from most literature found. Furthermore, the findings related to children food choices are of great personal interest, based on my previous experience towards home school meals in Brazil.

This research reaches two different pathways of significance to me, as researcher. As a professional nutritionist, the deeper understanding of how eating habits are played in an immigration context enriches the approach to immigrant people, enabling me to get a deeper understanding of feelings and perceptions common to these communities, and improve the service provided, either in nutritional education, food services or consultancy, whereas for individuals or groups.

It also holds a strong personal character, linked to my cultural heritage. As Brazilian, this research has given me the opportunity to revisit cultural aspects of my own country, looking to them with academic eyes. It brought me back to childhood experiences, as much as allowed me to know more and better of my own home country culture.

## **1.3 Dissertation Structure**

The research is presented as follows: The present chapter, Chapter 1, provides an overview of how food plays a cultural and social role in a migrant context. Chapter 2 presents a literature review, providing background on

concepts of migration, globalisation, food social space, access to food, food as material culture, family and child eating habits, commensality and festivities, all from a general perspective, but also with a close look at Brazilian culture and immigration to New Zealand. Chapter 3 establishes the basis of this research method. Chapter 4, the findings, focuses on the data provided by the focus group, discussing the findings individually; while Chapter 5, the discussion, brings a broader perspective to the data by considering how these findings interplay. A conclusion is provided in Chapter 6, where suggestions for future research are also delivered.

## Chapter 2 Literature Review

Immigration has increased greatly in recent years. The United Nations International Migration Report 2017 (United Nations, 2019) emphasises the relevance of migration for the human society nowadays. The report states that in 2017 the numbers of immigrants worldwide reached 258 million, compared to 220 million in 2010 and 173 million in 2000. New Zealand is following the same pattern, as a host country for immigrants, with a large proportion of the population being born overseas. The New Zealand Ministry of Business, Innovation and Employment (2019) released a document showing that, in March 2019, the country had approximately 205,000 immigrants under work visas, 85,000 under student visas, 1,500 under other visa status and about 195,000 new permanent residents in the country, compared to 2013. Considering an estimated New Zealand population of 4,957,400 in March 2019 (Stats NZ, 2019), the immigrant numbers are extremely significant.

Immigration is a matter of great value not only for those settling in a new country, but for the host country, which is boosted by skilled professionals, and their tax payments, immigration fee payments and investments in businesses of all sorts attending to the raised consumer demand of local people and immigrants in the country (Borjas & Chiswick, 2019). Aside from the economic perspective, immigration is beneficial from the cultural perspective, enriching and diversifying the local culture.

Brazilian immigration is included in this context. Still comparatively small, the Brazilian presence in Aotearoa has started to become settled. Specific data on the Brazilian presence in New Zealand is difficult to access; however, the New Zealand Ministry of Foreign Affairs and Trade (2020) stated that around 3,300 Brazilians come to New Zealand every year, with temporary status for study purposes. According to Stats NZ (2013) census data and *MBA Magazine* (2013), around 3,000 Brazilian are living with permanent status in New Zealand. And of this number, around 42% are living in Auckland.

Immigration is never an easy pathway for anyone. However, it gets even more complex when this process includes children. Family immigration is becoming more common. The New Zealand Government is aware of this trend and offers a range of options for family reunion under the immigration process (Immigration NZ, 2020). Whether the status is permanent or temporary migration,

either creates concerns about school, language adaptation, housing and food. Finding traditional or alternate ingredients, adapting models of cooking and eating, and being sure children are comfortable with the food they have become even more challenging in a new country, which can lead to frustration or, ultimately, to resilience (Parasecoli, 2014). Furthermore, immigrant families attempt to keep traditions around food rituals such as the frequency and models of cooking at home, making family/home country recipes, and enjoying meals together, which are usually reinforced as a way to sustain cultural identity (Das Graças Brightwell, 2012a; Parasecoli, 2014). The parental concern about feeding and nourishing children is accentuated when living overseas in a foreign food environment, as parents work towards meeting their own needs but also strive to provide nutritious, tasty food for their children. This last point peculiarly becomes a great concern for mothers, who are wishing to maintain the pre-concepts of good and healthy food learnt from their home country (Tovar et al., 2015).

Even though of small proportions when compared to other nations, Brazilian migration to New Zealand is rising. The status of a small community generates a closeness among fellows, who partner with each other for community initiatives and festivities. Social media groups have been shown to be effective for spreading news and communicating along Brazilians, who actively participate and share initiatives, events, services and products, even more so among women (Bezerra Lins, Lemos Weiler, Faria Pereira, & Grehs Beck, 2017). In Auckland, the Brazilian community has developed traditional Brazilian parties such as Carnival, Brazilian Day, Festa Junina, and others as an attempt to bring Brazilian closer and foment culture manifest through it. Mothers from this community started a club, *Brasileirinhos* (translated as Little Brazilians), to encourage Brazilian culture among children, either those born in Brazil or those with Brazilian parents. There, Brazilian Portuguese language is taught for children and adults, along with Brazilian traditions, festivities, cuisine, music, art and culture. The meetings happen in different locations in Auckland, providing weekly Portuguese classes for children of school age, biweekly Portuguese night classes for adults, and frequent play-dates for children under five happening on a different schedule from place to place.

Das Graças Brightwell (2012b) explored how Brazilian immigrants developed solutions towards food in the UK, to maintain the eating habits of their home country, in what was called the “homesickness economy”. This term

focuses on the strong diasporic character these ethnic food stores and emporiums hold, carrying with them the sense of nostalgia. Vignolles and Pichon (2014) stated that “food consumption is one area most likely to take people back into their past” (p. 225). Nostalgia is defined as “a bittersweet emotional reaction, that may be associated to reflection ... when external or internal stimuli take him [sic] back to an ideal past moment or event belonging or not to his [sic] living experience” (Divard & Robert-Demontrond, as cited in Vignolles & Pichon, 2014, p. 238). Nostalgia is linked to homesickness, the desire to be taken back home, to familiar environments.

Homesickness was first mentioned in literature by Johannes Hofer, in 1688, in describing enduring symptoms common to young people living far from home (Vignolles & Pichon, 2014). With increasing migration, frequently from Europe to the Americas, this word became more used and the marks of the feeling it describes more visible. However, it was the expansion of consumer economy by the 20<sup>th</sup> century that boosted homesickness and reshaped the way people related to migration and living away from home. Life became easier to reproduce elsewhere, and it became possible to ‘heal’ homesickness through consumption. Consuming homeland foods became a matter of comfort to immigrants, who started importing and consuming huge amounts of ethnic food (Matt, 2007). Gonzalez-Rabago and Blanco (2015) highlighted the phenomena stating that “the symbolic border between the immigrant’s home and host country was ever more diffused and that both contexts were interconnected” (p. 859).

Nonetheless, nostalgia has been also related to the development of new market practices, using homesickness as the driver for the establishment of ethnic stores, and for immigrants choosing to shop there for familiar foods (Matt, 2007). These *ethnoscapes* are the places where immigrant cultures meet and reproduce their own identity. Food, in this context, is able to shape diasporic identities, as much as create a transnational space, where nationals and immigrants relate. Ethnic stores, despite their nationality, become a common ground for locals and immigrants or all origins. This is expressed not only through the ethnic restaurants or stores; it is also reproduced in recipe books and the expansion and variety of ingredients that locals are exposed to. They become places where food is reproduced, but also reinvented in and for a new context (Das Graças Brightwell, 2012b).

In this regard, Parasecoli (2014) also brought in the concept of the third culture, an amalgamation of two or more cultural patterns that creates a new cultural structure, using characteristics from the various cultures, but at the same time turning them into something unique. According to Parasecoli, the experiences happen on four different levels: personal, communal, collective and institutional. They also comprise interactions between the host and immigrant community. This complex web is also responsible for re-shaping identities, either as individuals or as parts of a collective. Migrants are able to set boundaries on food, as a way to open up to outsiders in their own terms, giving them a sense of control and safety (Parasecoli, 2014).

Furthermore, food, as humans see it, goes beyond feeding the physical body. Fischler (1988) introduced the concept of the 'omnivore paradox', which implies the human ability to make adaptations, to have freedom and live with autonomy. As omnivores, we are able to move in a range of different eating patterns. The downside is that, within this openness to variety in eating, we end up having variety as a requirement to feed ourselves. From nutritional and psychological perspectives, humans demand 'having options' to satisfy our needs. Immigrants are favoured by this aspect of human nature, as it enables them to try to adapt food habits. Nonetheless, humans are also gifted with what Fischler (1988) calls 'disgust', as a safeguard for what one should or should not eat, e.g., poisonous or bitter food. It is interesting to note that this neophobia is a characteristic more typically associated with children (Fischler, 1988). However, immigrants tend to develop the same pattern on their first contacts with the host country's food (Fischler, 1988; Parasecoli, 2014). Immigrants experiencing nostalgia also may develop a preference for indulgent and comfort foods, with higher levels of sugar and fat, or familiar foods which are often high calorific, nutrient-poor choices (Wang, Keh & Chao, 2018).

Besides the physical component, food has a social characteristic, responsible for framing individuals and societies. Fischler (1988) theorised about how food is key to developing our individual and social identities, as food blends the individual and the collective, the psychological and the social. The relationship with food becomes even more complex, considering that food comes from the external to become one with the individual – the principle of incorporation – to what Fischler (1988) defined as the 'omnivore anxiety'. The incorporation is also taken as the principle for collective identity. And food in this sense is so relevant



that it has been observed that in immigration and minority cultures, features of gastronomy have been preserved, even though other cultural aspects, such as language, have been forgotten. This can be exemplified by the Nordic culture, which has preserved similar culinary patterns, even though the language for each country has changed. Fischler (1988) went further, describing how human imagination is the lighter for the transformation of raw material into food, in many different ways. Cuisine also classifies the world and give it meaning; it states what is edible or not. However, this has a second layer of beliefs, based on religious or food taboos. These are in regard to what already has been classified as food, subject to rules of property and context. This is the cultural pathway taken to establish food rituals, festivities, commensality etiquette rules, methods of cooking and eating, steps for food introduction for children, menu settings according to the occasion, and so on. Cooking places and signifies people in the world. In contrast, the contemporary world puts people in a place of disruption to this identity, where the eater is a mere consumer, the work devoted towards food is reduced, the eating act is becoming less collective and more individual, food is more and more linked to a package than to its natural properties, and technology has been replacing the traditional products and cooking methods (Fischler, 1988, 2011).

In contrast, Tomlinson (2003) offered a different view on how the globalised world has been, in his opinion, not disrupting but treasuring and proliferating cultural identity, through the worldwide spread of local traditions. The author sees globalisation as an opportunity for new immigrants to gain new perspective and value, in their journey of blending into other cultures. In terms of food, this would be the opportunity to have new fused cuisines emerging. Through immigrants, the food also travels; and when it lands in foreign nations, it brings the opportunity to become an identifier of one's culture, what was once, in the homeland, taken for granted. In this matter traditional foods, methods of cooking food, and rituals and traditions concerning food, at one time ignored, become meaningful and important (Hopper, 2007; Tomlinson, 2003). This can be related to the concept of material culture, where material objects gain new meaning and appreciation through human lenses. In gastronomy, everyday food can be rewarded with symbolic meaning, as people connect food to social and emotional circumstances. Woodward (2007) conceptualised material culture as "how apparently inanimate things within the environment act on people, and are acted

upon by people, for the purposes of carrying out social functions, regulating social relations and giving symbolic meaning to human activity” (p. 3). In this matter, immigration is a fertile soil to develop new meanings and bring new sense to old ones. Immigration is a moment of restructuring and reassuring identity. And one of the important languages is food, which communicates culture and identity (Berger & Luckmann, 1966; Woodward, 2007).

Coimbra (as cited in De Souza Mendonça Menezes, 2014) emphasised that “food habits and patterns – the way that individuals or groups select, consume and use available food, including their production systems, storage, preparation, distribution and consumption – constitute the universal marks of a culture, despite of its ethnical group” (p. 4), which means that food carries cultural, social and religious baggage. Food choices are never dissociated from cultural aspects. On the other hand, food choices represent identity. Food embodies one of the most symbolic representations for religion. It is a two-way street: religion impacts on food as much as food impact on religious traditions. De Souza Mendonça Menezes (2014) explored the role of food in religious traditions in Brazil, and how it strongly intervenes in the way people relate to food. Likewise, festivities carry a strong connection between food, religion and society. Commensality is ruled by religious traditions, sometimes for so long accepted as the ‘proper way to do things’ that it is not immediately linked to religion, even though it holds its roots in it. Food is also the space for social differentiation, being accepted or not by an ethnic group, but also within an ethnic group, food can set boundaries between members of the same culture, which may be gender-, age- or wealth-related (Poulain & Proença, 2003). A number of interactions, from biological to social levels, will determine this food social space. Unlike other living beings, for humans, eating is a social life regulator, becoming comforting once consumed with kin or equals, as much as challenging once confronted by other social space realities (Poulain & Proença, 2003). Cuisine simultaneously separates and connects groups in society, where food practices are as important as the food itself (De Souza Mendonça Menezes, 2014; Fischler, 2011; Graham et al., 2016; Poulain & Proença, 2003).

In immigrant families, this relation is even further exacerbated, as one is dealing not only with one’s own food social space adaptation but also recreating this space for partner and children. In ethnic minority families and immigrants who have recently moved overseas, it has been shown that food holds a more

important space for debate in daily negotiations between homeland food and majority society eating practices (Nielsen, Krasnik, Vassard, & Holm, 2015). Concerns around food and health are more common among minority immigrant groups, as they do not experience food messages from advertisements and marketing that reflect their daily life and habits. Thus, parents struggle in managing the interaction between new food and traditional homeland food, either for lack of access or literacy (Graham et al., 2016; Nielsen et al., 2015). However, Osowski and Sydner (2018) have shown that, even though parents sit themselves in this mindset of frustration between the old and new in terms of food, children's perceptions are more positive towards it. In research with children of primary school age in Sweden, it was found that children see the family meal as the idealistic meal, as what provides the best in terms of nourishment, comforting and flavour (Osowski & Sydner, 2018). Family meals have also been shown to be the place where cultural values and norms are learnt. Children have also shown a better flexibility to live in the third culture and naturally adapt to this new cultural structure (Graham et al., 2016; Nielsen et al., 2015; Osowski & Sydner, 2018; Parasecoli, 2014).

In terms of Brazilian food traditions, it is important to bring the reader some perspective. As Brazil has a large land mass with many regions, a huge variety of influences comes from the different cultures that have colonised Brazil since it was first encountered by the Portuguese Crown in 1500. It is also important to note that the food that represents a nation is not necessarily a part of their daily habits – what causes a food to represent a culture is the extent to which this food awakens a sense of belonging in the individual. Therefore, Brazilian food, even though it is a melting pot from many nations, represents what the people are. Brazilian cuisine is, as a result, made up mainly of European, African and indigenous influences, although it also carries strong marks from Japanese and Middle Eastern gastronomies. As the strength of this influences varies from region to region, local differences are quite common, making of Brazilian cuisine a true melting pot (Sonati, Vilarta, & Silva, 2009). However, one dish is unanimously regarded as the main unanimous mark of Brazilian cuisine: arroz com feijão or, as it is translated, rice and beans. It is not only the two ingredients together, but an iconic dish in Brazilian cuisine (Barbosa, 2007). In this study, Barbosa (2007) has explored the eating habits of people from different regions in Brazil, using mixed methods to understand the meal choices and attitudes people

have towards food in their daily lives. According to Barbosa (2007) arroz com feijão is eaten on a daily basis by 94% of the sample of her study, being considered the base for most of Brazilian lunch and dinner menus. Rice, which originated in Asia, and beans, from Mexico, have found common ground in other cultures, especially in Central America (Sonati et al., 2009). The dish has been present on Brazilian dining tables since the 17<sup>th</sup> century. However, in the 1950s, rice and beans became an important protagonist in the fight against malnutrition, as poverty was widespread and this staple became essential to provide protein and carbohydrates in adequate amounts at low cost (Brasil Ministério da Saúde, 2014; Carneiro, 2005; Ferreira, Figueiredo, & Luz, 2017). The dish is not only about the ingredients, but the way they are cooked and served. Even though rice and beans became a staple, the dish is still differentiated among social clusters and regions in the country: the consistency of the beans and the quality of the added ingredients identify the area of origin within the country. Black beans are more common in the central and northern states while the brown and white varieties are more frequently consumed in the south. However, they are cooked in similar ways: using a pressure cooker and keeping the thick broth produced during the cooking are standard. Smoked meats, bay leaves, garlic and onions are common additions to the dish. The rice is usually cooked with either sautéed garlic or onions, a habit which originated with African immigration into Brazil, using common white long grain rice. In addition, this dish is used as a base for lunch and dinner: the dish can be served on its own, or along with a piece of animal protein (beef, chicken or fish are the most common ones) or vegetables, and can be presented warm or cold. For special days, beans can become the main dish: black beans are cooked in a stew with a larger amount of smoked pork and beef meats, sided by sautéed collard greens, farofa and sliced orange, to which is given the name feijoada – the ‘big beans stew’ (Barbosa, 2007; Ferreira et al., 2017; Sonati et al., 2009).

Regarding meal structure, the meals are organised into breakfast, lunch and dinner, with a great focus on lunchtime. Even when people do not eat at home, lunchtime is usually at least an hour, where one has time to sit at the table to have a hot meal, despite having this at home, work, school, or a restaurant. This is a similar pattern for the whole country (Barbosa, 2007). The strong habit is to have a longer lunchtime, which is taken as the main and most consistent meal of the day. This habit is related to the French influence in the country

(Barbosa, 2007). However, in big cities this started to change, as people had their time for lunch reduced, even just to having a snack or sandwich at midday (Barbosa, 2007; Bortnowska, Alberton, & Marinho, 2012; Coelho Neto & De Freitas Boulhosa, 2013; Sonati et al., 2009).

The differences between regions in Brazil also affect the way people celebrate festivities. Traditional festivities in southern Brazil carry European influences, while the north of the country reflects aspects of African roots. The middle of the country becomes the more heterogeneous region, where the influence of people from all sorts of origins created a very diversified cuisine and festivals, making São Paulo one of the most cosmopolitan cuisine spots in the world. The traditions are also impacted by religious aspects, as Brazilian people have, for a long period of time, mostly been Roman Catholic. It has influenced the holidays calendars, the festivities, the practices towards them and, of course, the food (Bortnowska et al., 2012; Coelho Neto & De Freitas Boulhosa, 2013; Sonati et al., 2009).

Looking into people's eating habits is to be surrounded by a complex cultural web. The 'omnivore paradox' becomes as a regulator to what is 'edible' or not, according to cultural premises, recreating the sense of preferences and avoidances the one has, from which rises what Parasecoli (2014) has named as third culture, the cultural mix of two different food social spaces, emerging to a new cultural pattern, that holds core characteristics of previous social spaces, remodelled. Immigration adds one more layer to this process, to which food choices are impacted by homesickness and nostalgia, the willingness to be "taken back" to their homeland reality, even though this sometimes sits in the imagery, an idealistic creation of what has been left behind, usually with deep links to the one's childhood. In this way, the food culture of an individual, as much of a community or even a country, is built.

With this perspective in mind, this research presents the living experiences of Brazilian immigrant families in Auckland with regard to food practices. The following chapter provides an overview of the methods applied to this research.

## Chapter 3 Methods

### 3.1 Introduction

The study of gastronomy explores further than the food itself, it encompasses an understanding of culture and society, values and beliefs and how these characteristics are inherited through family generations. The study of food opens up a broader perspective into human behaviour (Beardsworth & Keil, 1997). Even though I come from a professional human nutrition background, where nutrition and health is from a scientific perspective, it an important principle to understand why people eat what they eat, the reasons for their food choices and, from a gastronomic perspective, how human relations with food impact not only on their physical/biological status, and also on their sense of identity (Fischler 1988). Studying gastronomy requires a multidisciplinary approach, lenses to look beyond what people eat to see what is behind the food choices (Santich, 2007).

As research is carried, questions are answered from different perspectives, in an attempt to answer properly what has been asked. As a structure to guide a researcher through research, concepts of ontology, epistemology and paradigms come to frame the research and help us to acquire the right answers for the right questions. This is crucial in defining what sort of methods a researcher is going to use to frame the research and answer the question proposed. It means that, whether they are aware of it or not, the researcher will be always adopting a theoretical perspective (Gray, 2014).

The purpose of this research is to investigate whether or not Brazilian immigrant families keep traditions in food rituals, such as frequency and models of cooking at home, making family/home country recipes, enjoying meals together, and accessing cultural ingredients; what are the concerns of parents towards food and nutrition; and how do Brazilians compare their patterns and experiences of eating in New Zealand and in Brazil.

Therefore, the aim for this research is answer the question “What are Brazilian immigrant mothers’ experiences of eating and of nourishing their families in New Zealand?”

### **3.2 Theoretical Framework**

The theoretical framework is the guideline for what pathways the researcher should take in order to acquire the desired knowledge. It is evolved from philosophical concepts that support and make the findings easier to illuminate. It creates the base on which the knowledge is built.

To fully understand this dynamic, it is necessary to illuminate the topic through basic theories of culture and society. This theoretical framework also provides resources to understand how the Brazilian food culture relates to the dominant culture in New Zealand. As a Brazilian myself, my interest has concentrated on understanding how Brazilian food was brought and how Brazilian people settled here in New Zealand and what are the main issues they have faced or still face in this process.

The knowledge previously built by others on how the migration flows happen and the development of migrant people living abroad establishes the basis on which this research is set to investigate how Brazilians relate to food once they are living in a different country. This knowledge is shown through Berger and Luckmann's (1966) theory of the social construction of reality, allowing the researcher to visualise the human behaviour pattern.

### **3.3 Ontology, Epistemology and Paradigms**

Ontology is "the study of being, the nature of existence and what constitutes reality" (Gray, 2014, p. 16). It is about the basic knowledge and beliefs we establish as human beings. Ontology is also divided in two categories, realism and relativism. The first understands that the truth is there, unchangeable. Relativism is the concept that different perspectives can be taken towards the same truth, as nothing is absolute (Gray, 2014).

Epistemology goes deeper in finding out 'what it means to know'; it is about developing thoughts about knowledge and then defining its legitimacy and adequacy. A clear statement about the epistemology employed in the research is essential to identifying the right methods to use, and understanding the validity of data in the research and how to interpret it. There are three different forms of epistemology: objectivism, subjectivism and constructivism (Gray, 2014).

Objectivism is about believing that reality and truth is there, despite any lack of awareness from the researcher. The truth is there to be found. It is strictly

taken as totally apart from researcher's emotions or point of view. For the objectivist researcher, personal values and feelings have to be isolated and the research must be conducted objectively. Positivism is the theoretical framework related to an objectivist epistemology (Gray, 2014).

Subjectivism, different from objectivism, states that meaning and truth are imposed on an object by its subject. This means that the truth is there, but it gains real perspective once the subject relates to it. The theoretical perspective linked to this would be postmodernism (Gray, 2014).

Finally, constructivism refers to a dynamic between object and subject, where the truth and knowledge are constantly developing in the relationship of the subject and the external world, as a construction. The truth is not there, it is built on the pathway of knowledge. As a more dynamic development of knowledge, interpretivism is the theoretical framework based on constructivism, as interpretivism looks for cultural and historical aspects to interpret research. In other words, constructivism takes into consideration many variables that intervene in the truth as truth is rebuilt by these variables. The interpretivist approach reacts more empathetically to human behaviour, trying to understand and not only explain, as positivism does (Gray, 2014).

The research paradigm is the sum of concepts and beliefs the researcher holds that lead to the researcher's choice of topic, and how it is going to be analysed, interpreted and presented. Based on ontological and epistemological beliefs, the research paradigms define what sort of method is going to be employed (Gray, 2014).

For my own research, I see it as essential to look forward to understand human behaviour towards food, as many factors intervene in the way families develop their food habits. That said, my ontology leans towards relativism, as different perspectives can be used to understand human behaviour, in order to understand the reasons why people choose certain foods and meals traditions, or do not. Constructivism certainly is the epistemology that comes more logically to seeking an answer the question I am exploring, as I understand that knowledge is built in a process, in which many influences are taken in and through which reality changes constantly (in the context of my research this may be their own family history and traditions, their financial status, intellectual and cultural profile, food literacy, access to food and many other factors at playing in this scene).



The framework of a relativist ontology and a constructivist epistemology means the research takes place through an interpretivist paradigm. This approach is conceptualised by Crotty (as cited in Gray, 2014) as “culturally derived and historically situated interpretations of the social life-world” (p. 67). It deals with actions and thoughts from the individual and how they are connected in the social world (Gray, 2014). As my research explores the feelings and experiences lived by immigrants, the core is not numbers and facts, but thoughts and emotions, where findings are interpreted from the researcher’s view, and from whom also come personal values and experiences, directly influencing the outcomes.

In doing research, a researcher first looks through their own lenses (Gray, 2014). From my point of view, it is quite impossible to dissociate the researcher from the research. It starts with the fact that a researcher is going to look to topics that catches their own interest and attention. Likewise, a researcher is going to build a framework based on their personal experiences and knowledge. And this knowledge constructs new forms of knowledge and new frameworks for advanced research. Researchers build upon other’s and their own knowledge. My own perspective brings a nutrition and dietetics background, looking to the findings from a health science perspective, perhaps focusing my eyes on balancing menus and eating habits. Nonetheless, the study of gastronomy papers added a point of view that looks into the findings and sees culture and society playing there. To this, my personal history, as a Brazilian, as a mother of two children and also as an immigrant adds new colours to these perceptions. Everyone’s perceptions will slightly change the outcomes, as we carry our own interpretations of the world.

The understanding of how children and their families eat is constructed upon the knowledge of social eating habits, food and nutrition patterns, and education; and previous scholarly research has indicated there are also issues like obesity, high consumption of fast food and family disconnection with commensality traditions, food history, food literacy, place of birth, the web of relatives and friends, and families’ own culture (Fischler, 2011; Jung, Huang, Eagan, & Oldenburg, 2019; Osowski & Sydner, 2018; Poulain & Proença, 2003).

My intention in research is to provide new pathways in this focused area, in a way to provide, to myself and others, sources of information relevant for advanced research. This research will add to the body of knowledge in the field

of gastronomy and academia, most particularly in the New Zealand context. It will be a source of information for parents, chefs, anthropologists, sociologists, food researchers and health professionals, dietitians, nutritionists, paediatricians, psychologists and social workers. This is also an opportunity to inform entrepreneur readers on create new food spaces based on the so called 'homesickness economy'.

### **3.4 Methodology**

According to Gray (2014), methodology is a specific approach to systematic inquiry within a particular paradigm and epistemology. Bairagi and Munot (2019) stated that methodology is about explaining the research process itself, and it has to be clearly differentiated from methods, which aim to answer the question proposed by the researcher. These authors suggested that the researcher should look for the research methods available and, having chosen what fits best with the research question, then the researcher should decide on the methodology.

The decision on the pathway to be taken is crucial to defining the core of one's research. Methodologies can either use quantitative or qualitative methods, or can even mix both (Gray, 2014). According to Gray (2014), qualitative research has the attribute of 'undeniability', as feelings and emotions are expressed through words, carrying a more convincing character than numbers. Qualitative research is marked by intense contact between the researcher and the object of research, where the goal of the research is to achieve a broad and integrated overview which includes the emotions and perceptions of participants, focusing on understanding the 'hows' and the 'whys' behind people's actions. In qualitative research, themes emerge and allow multiple interpretations that are compared with theoretical concepts and similar research (Abutabenjeh & Jaradat, 2018; Gray, 2014).

Qualitative data analysis follows a process where data is built upon knowledge and interpretation, after a process of editing and transcription. The analysis follows a reflective movement, which does not necessarily obey a chronological order. It stands on matching patterns and themes, until it gains coherence. As Gray (2014) indicated, qualitative research is an interactive

process, making research expand data collection and change points of view on the data all the way through to the writing stage.

There are many approaches to methodology that suit the researcher's intention to be collecting primary data. For example, Fink (as cited in Gray, 2014) defined a survey as "a system for collecting information to describe, compare or explain knowledge" (p. 98). The survey is the systematic collection of data which can be in the form of interviews, questionnaires or observation methods. Babbie (2016) stated that surveys are the best method of research to enable the researcher to collect original data from a population. This sort of survey is strongly recommended in a social inquiry, although, it is recommended that surveys be carefully designed, with clear, appropriate and relevant questions. The respondents must be willing to answer the questions, so the answers will properly reflect the reality and opinion of participants. The format and the method of distribution of the survey must be appropriate to the public the researcher is expecting to answer the questions (Babbie, 2016; Gray, 2014; Venkatesh, Brown, & Bala, 2013).

### **3.5 Data Collection and Analysis**

Taking all the methodology options into consideration and evaluating the presented research question, the time I had available to complete the research and the qualitative essence of this research, the researcher came to the conclusion that the most appropriate methodology to collect data would be group interviews, more specifically, focus groups.

As an attempt to understand the reasons why Brazilian families in New Zealand choose to eat the way they do, the chosen paradigm is interpretivism and focus groups is the method chosen, using qualitative research. Focus group interviewing is understood by Morgan (1997) as a variation of interviews in the sense that, in this case, the interviewer becomes more of a moderator and the discussion relies on how the group interacts, with occasional interventions by the moderator. Data is produced from this interaction, leading to findings not exactly expected or even possible to access in a different way. Focus groups were pre-eminently used in marketing research up to the 1990s, when it has started to be used in qualitative academic research. This research used focus groups as the primary source of data. This is considered a less expensive way to obtain data compared to other methods; however, it takes a lot of interest from participants

and also from the moderator themselves to collect meaningful data (Braun & Clark, 2006; Gray, 2014; Morgan, 1997). The use of focus groups aims to generate a 'cascade effect', where one person sharing experiences stimulates other participants to share their own. The data from focus groups are automatically analysed as the group happens and right after (Gray, 2014). This method was a good fit for this research, as since the researcher had started conversations with Brazilian fellow citizens about the direction intended to take this research, the researcher had received a very positive, enthusiastic and interested feedback. People offered to participate and to spread the invitation for the group to others. The researcher has been contacted by organisers of two well-recognised Brazilian community groups (Brasileirinhos and Mulheres Brasileiras na Nova Zelândia) to speak about the research in their meetings. This also raised the interest and commitment from the researcher with this research, as it has enabled the development of research among my fellows and create a meaningful and useful study for the Brazilian community living in New Zealand. Added to this, focus groups became an inexpensive way of collecting data, still with valid results. This just turned into a perfect match for a master's research project, as it is restricted in time and resources.

This approach is adequate to the aims of this research as the information exchange during the conversation aggregates new levels of depth and participation. It brings an environment for participation and mutual information complement, while in one-to-one interviews the object of the conversation stands on a one-person basis. Furthermore, focus group are a low-cost but effective way to collect data (Gray, 2014).

The research was conducted with the participation of Brazilian community (Brasileirinhos Brazilian Club) leaders advertising the research project to parents. This was done through Facebook closed groups, WhatsApp groups, the Brazilian community, and with the support of Parnell District School recommending project participation for Brazilian parents and providing the venue where the group met. Parents interested in participating contacted the researcher by email and/or telephone, and were invited to a focus group, where the questions were discussed by the participants, and the group facilitated by the researcher.

The sample is crucial in determining the quality of one's research (Gray, 2014). Considering the timeframe and the requirements for master's research, the sample was limited to one focus group, not exceeding eight participants. Even

though ~~I was contacted by~~ a great number of people contacted the researcher interested in participating, date, time and room space were restrictors on this further participation. A weekday meeting, during school hours, prevented others from being there. The researcher has been contacted by people asking for other groups (at different times or places, and even with online participation). Therefore, at this moment, other groups have been put on hold for future research. Naturally, a limited sample limits the access to information; however, it still accords with the requirements of a master's degree.

In this groups, feelings and beliefs about, and attitudes towards food and family eating habits were shared and explored. The semi-structured questions used as guidance to the discussion were:

- Where are you from, how long have you been in New Zealand and what ages are your children?
- What are the main food traditions from your home town?
- What do your meals mostly consist of: homemade, take away or restaurant food? How often?
- What are the main food traditions and habits that you try to keep from Brazil?
- What are the eating habits incorporated when you moved to New Zealand?
- Do you use Brazilian ingredients? How easy/hard is it to find or adapt those?
- Do children participate in the food process, either choosing, shopping or cooking/ helping?
- Do you feel the healthiness of the food your family eats has changed since you moved to Auckland? How?

The method of data analysis in a qualitative approach is a circular process moving between describing, classifying and connecting. The data was analysed through the identification of characteristics predominant to the answers, verifying the patterns response and meaning within the data. The chosen method is known as 'thematic analysis', which consists of identifying, analysing and establishing patterns within the data. The thematic analysis follows these phases: get familiar with the data; generate initial codes; search for themes; review themes; define and name the themes; and produce the report. Braun, Clark and Hayfield (2019) stated that thematic analysis should be the foundation on which the qualitative analysis is built. For researchers looking for a more dynamic approach to their

research, thematic analysis fits their needs, as the knowledge is built on the way, within the process, as an experimental method. However, the method still should be used with awareness and the object, the reasons and the methods should be clearly stated. It does not rely on irresponsible research, but it gives the freedom to evaluate data in its raw reality (Braun & Clark, 2006; Gray, 2014; Morse, Barrett, Mayan, Olson, & Spiers, 2002; Spiers, Morse, Olson, Mayan, & Barrett, 2018).

Following Braun and Clark's (2006) guidelines, the focus group records were transcribed, firstly in Portuguese, then into English. In this process of transcription in both languages, data became more and more familiar to the researcher, who could also bring different perspectives in each reading. The findings were coded, and then grouped into themes, which were discussed with the supervisory team, who brought new lenses to the findings, enriching and framing the outcomes.

### **3.6 Ethics Considerations**

As the research uses people's information, a consideration of ethics must take place. Gray (2014) conceptualises ethics as the moral principles that guide the research responsibly. All research involving vulnerable, groups, sensitive topics, ethnic and cultural groups, access to confidential records or information, information that may lead to stress, anxiety or humiliation, or involving intrusive strategies that people are not used to, has to be conducted with a great awareness of ethical issues.

The ethical principles are intended to protect participants from harm, ensure informed consent is given by participants, respect privacy and avoid deception (Gray, 2014).

The Auckland University of Technology (2019) *Code of Conduct for Research* states protection, partnership and participation principles under the Treaty of Waitangi values. The code is an adaptation of the Royal Society of New Zealand Code, and stands for the same principles. Respect is based on knowledge discovered and shared by researchers, participants and communities with the purpose of improvements in science, technology and humanities in New Zealand. The research under this code has to be conducted in a professional way: with integrity and respect; recognising impacts the research may cause; engaging with communities, their rights, interests and cultural demands; and

causing minimal harm to participants. The results have to be available to the public and able to generate improvements to the community.

That said, this research was conducted responsibly, carried out with informed consent from the participants, and with respect for their answers, information, participation, rights and cultural characteristics.

As the research was developed based on primary data and the findings revealed through focus groups, informed consent for participation was necessary, as a protection to participants and for the reliability of research.

The proper care needed to create a safe and comfortable environment for the participants has been also taken into consideration. A community room at Parnell District School was obtained and the safety was assured by the school rules of school entrance. The meeting was booked for Tuesday, March 3, at 1 pm, as it would give plenty of time for parents to pick-up their children on time from school (at 3pm), after the meeting. Participants were also previously informed that the goal would be to stick with a one-hour duration, and they could leave at any time if desired, to give participants the assurance that their personal commitments would not be disturbed. The room was provided with air conditioning, comfortable seats and easy access. There was also free parking available in the neighbourhood. The focus group was conducted entirely in Portuguese language, to respect participants and make them feel comfortable. Participants were informed about safety at the room and about the content and purpose of the research. At the beginning of the session, participants received a written information sheet, which was available in English and Portuguese. This was read together and opened up to discussion of any doubts which remained to be clarified, previous to discussions starting. Participants were also reassured that any information given was voluntary and they could at any time decline to answer. They were also informed that the conversation would be recorded in audio form only, not involving any use of images, and their names would be kept confidential. Participants then signed a consent form. Refreshments, based on Brazilian cuisine, were served for participants. As the group was held during school hours, most children were under school care, although mothers who had their pre-schoolers with them could leave them playing freely in the room, as it was safe and provided with space for children. The time proposed for running the group was respected, starting at 1pm, being 1 hour and 6 minutes duration in total.

The research proposal, and the methodology and methods applied, were previously presented to Auckland University of Technology Ethics Committee and approved under the reference number 19/421, on November 26, 2019. Copies of this approval and all the various adjacent forms are provided in the appendices.



## Chapter 4 Findings

This chapter presents an overview of my research findings, organised according to the themes that appeared most frequently in the focus group. The conversation evoked many other findings; however, the ones exposed below are the themes that most accurately answer my research question and, at the same time, appeared the most during the group's discussions. Following the protocol for thematic analysis, in the first attempt I organised the findings into the eight main themes that emerged from the focus group. In considering some common ground between them, it has been possible to combine themes and come to four categories of themes (see Table 1, below), bringing a smoother approach to the findings and discussion.

Table 1. Themes organised and regrouped

<i>Sub -Themes</i>	<i>Themes</i>
Festivities	Festivities and Traditions of Eating (4.2)
Utensils/methods of cooking Changes in habits Food access/sources Food staples	Food Practices of Brazilians in New Zealand (4.3)
Concerns regarding children's eating	Concerns Regarding Children's Eating (4.4)
Sense of nourishment Pleasure in eating and cooking	Sense of Satisfaction Regarding Food (4.5)

Therefore, this chapter is organised to present the main findings from the focus group research, and interrelate the findings with other studies. In using this format of presentation, the reader can immediately visualise the links between the individual findings and the academic literature, bringing more clarity to this work. The next chapter, though, brings a broader vision to a discussion of the findings in the context of gastronomy, immigration and globalisation. However,

before going through the findings and discussing them, it is relevant to provide a brief profile of the participants in this focus group.

#### **4.1 Who are the Brazilians who Attended the Focus Group?**

As mentioned before, it is important to present a profile of the participants in the focus group. This is due to the fact that Brazil is a country of continental proportions and, therefore, a big variety of regional cultures, history, ethnic origins and even climate, which impacts on the society (Sonati et al., 2009). That means that some truths for one person living in the south could be a different reality for someone from the north. We can borrow a statement from Fortier (2005), who observed that the “Brazilian diaspora in London cannot in any way be considered as a ‘culturally unified grouping” (p. 183), and apply it to the New Zealand context, as the Brazilian presence here also represents different Brazilian regional origins. However, Torresan (1995) mentioned in his work that, in this way, in a foreign country, Brazilians feel like they are “more Brazilian than ever” (p. 35). They are now seen by the eyes of the other and, in many situations, are having their very first close contact with Brazilians from other regions (Das Graças Brightwell, 2012b).

At the beginning of the focus group, participants were asked to present themselves, with a brief description about their lives. All participants were female, and born in Brazil. From the group of seven, four of them are from southern Brazil and the other three from the southeast (of whom, two are from Rio de Janeiro and 1 from São Paulo State countryside). All participants but one referred to coming from large cities in Brazil with over half a million inhabitants in each case (Brasil IBGE, 2020).

Regarding the time they had been living in New Zealand, at the time the research was conducted, three participants had been living here for over four years and the other four participants had been living in the country for two years or less. One of the participants also reported living for 10 years in the USA, prior to moving to New Zealand. She also mentioned being married to an American man, while all the others are married to Brazilian men.

In terms of family composition, four participants mentioned having two children, two participants have one child each and one participant stated not having children.

## 4.2 Festivities and Traditions of Eating

The first thing that participants discussed was related to some festivities, which were then mentioned repeatedly throughout the focus groups. The Christmas feast was the first and more often mentioned festivity. The participants reported in detail that, in their opinion, are crucial differences between the way it is done in Brazil and the way they saw being done here in New Zealand:

*Christmas feast. Having it on the 24<sup>th</sup> evening. This last year was our first year here, and not having a Christmas evening (dinner) wasn't an option for us. We ended up hanging together with other Brazilians and we had our feast, but we know it's not usual here. But I like this tradition from Brazil, being together, this time to give thanks, on the 24<sup>th</sup> evening. I wouldn't like to lose it. (Participant 1)*

The emphasis on having Christmas celebrated on the day before was highlighted by participants as what gives character to the moment. It is possible that this tradition has its roots in the Catholic tradition. It is interesting to note that Catholicism, despite almost five centuries of hegemony in the Brazilian religious scene, is in decline, with a sharp decrease in the number of self-declared Catholics in the country. Nonetheless, during this period of Catholic prevalence, other religions have also settled in Brazil, such as Protestants, who were responsible for the start of many towns where the Catholic presence was small. However, Catholic traditions have been widely disseminated among Brazilians, despite their religious opinions, and have also influenced habits in regard to food and festivities (Alves, Cavenaghi, Barros, & Carvalho, 2014).

The Missa de Gallo (also called in English the Shepherd's Mass) was widely celebrated in Brazil, as part of the Catholic festivities for Christmas. People would wear their best (and if possible) new clothing. Public spaces were transformed into an open space for food stalls, gaming, bars, amusement park and fruit sellers, surrounded by Christmas songs. At the time for the Mass, the whole town would head to the church (De Souza Mendonça Menezes, 2014). This used to happen at midnight on Christmas Eve. This is an explanation of why Brazilians hold to the habit of having a late dinner for Christmas, mainly celebrated on the night before rather than on December 25. From the 1980s,

these traditions have been reframed. With the violence in the big cities and the influence of the family feasts model from other regions in Brazil, Christmas celebrations started to have a more private character, beginning to be celebrated at home, among family and closest friends. However, the habit on having the night before Christmas as the main celebration has been retained.

What is served at the celebration also has great importance. Food carries cultural meaning within it, becoming essential to bring authenticity, to comply with what the festivity should be.

Regarding to what is eaten in these celebrations, Participant 2 commented:

*I think that Christmas turkey is important ... the turkey, the farofa, the rice, with or without raisins. I hate raisins, there are always raisins ... the turkey for Christmas, the lentils for New Year Eve. To give fortune for next year. My husband wanted to make lentils during the week, because he can't move for next year without lentils. (Participant 2)*

*I've also made lentils for New Year. I have this tradition from Brazil. (Participant 4)*

In the traditions around the Catholic feast for Christmas, during the public festivities prior to Missa de Gallo, people were served with roasted birds, paired with rice, farofa (a dish made of manioc flour), salad and pasta. The desserts were cakes and sweets confectioned with coconut, corn and cashew nuts. The turkey became an urban version of the chicken usually served on these food stalls. The dishes are very similar to the ones traditionally served on these feasts, with the addition of fresh fruits and sweets. It reflects a way of thinking about food and commensality as part of religious celebrations (De Souza Mendonça Menezes, 2014). Another concept to be taken into consideration is that, in collective rituals, the traditional varieties are prominent. The food eaten is not the common daily dishes, but it is not new either. It is described as the 'special food', eaten only on 'special occasions', and filled with ritualistic and/or emotional meaning. Barbosa (2007) named it the "taste buds memories reservoir" (p. 100). Contemporary food magazines show this tension, as they try to adapt traditional recipes to a new audience in a contemporary food society. Therefore, they

communicate the same dish made in a slightly different way, although never taking traditional items out of the list of ingredients (“Christmas Recipes,” 2019; Gold, 2019; “The Ultimate Christmas Recipe Collection,” 2019).

Worldwide, lentils have been consumed since pre-historic times, with remains from 8,000 years ago having been discovered in the Middle East. Nowadays, they are under cultivation in more than 35 countries (Stevenson, McNeil, & Yadav, 2007). Due to immigration, the grain was spread widely throughout Africa and Europe. While in Egypt this was food for royalty, in Greece, it was the subsistence food of the poor. In contrast to its origins, nowadays is a symbol of richness and wealth. In Brazil, the lentil was brought by Europeans, being well adapted to the cold temperatures in Southern Brazil, where the Italian colonisation also remarkably kept the same meaning around lentil consumption (Husted, 2014). The lentils for New Year reflect a belief from Roman Empire times that lentils represent coins; therefore, eating them would bring one prosperity, riches and good luck. This is a representation of religious syncretism intrinsic to the Catholic traditions in Brazil, brought mainly through Italian immigration (Sonati et al., 2009). In the contemporary world, the cooking techniques are different; however, this grain is being rediscovered in the gastronomic scene. The respected *Food and Wine Magazine* (“Lentils,” 2020) has published a number of articles disclosing lentil recipes from different ethnic food traditions. In Brazil, the use of lentils is not attached to a specific recipe, although in a brief search on Google for lentils recipes in Brazil it is possible to detect that most recipes will come in the form of stews, similar to the way beans are cooked in Brazil. Recently, following a worldwide trend, chefs de cuisine, culinary specialists, nutritionists and social media influencers in Brazil started developing new preparations using lentils, as a stimulus for wider consumption (Diario de uma Dietista Blogspot, n.d.; Jantinha de Hoje, 2018; Mello, 2018; Panelinha, 2020; Scheer, 2016).

Other traditional festivities were mentioned by participants. The São João Feast was one of the most commonly remembered, relating religious traditions to food consumption:

*I like eating ‘São João’ food, from ‘Junina’ feast. (Participant 2)*

*But is not something that you make or eat all the time. It’s more at ‘São João’. (Participant 5.)*

São João Feast, also called Junina Feast, is a countryside festivity, held nationwide during the month of June. Rooted in traditional Roman Catholic manifestations, it holds similarities to harvest feasts held in other western countries, matching the harvest season with the religious calendar. Its origins are in north-eastern Brazil, anchoring its structure in the imagery of northern people. The urbanisation and movement of people from farm to town has transformed the event into a more touristic approach. From a family feast, it has turned into a commercial event, gaining political, economic and ideological character. However, it still is an expression of religious and cultural syncretism (Morigi, 2005).

Traditionally, the festivity is paired with food alluding to the saints celebrated during the month of June (according to north-eastern Brazilian Catholic tradition): St Anthony, St Peter and St John. Corn- and manioc-based dishes are prepared to honour the saints such as tapioca, sweet corn cake, sweet corn soup (*canjica*) popcorn, tamales, candied peanuts, local fruits and liquors made from these fruits.

This was reflected by Participant 1:

*Yummy, 'canjica'.*

The food offered by families is a symbol of what is called in Portuguese 'pagar promessas' (freely translated into English as 'paying promises'), as an action of gratitude for a goal achieved or a good event in life, considered as a blessing upon one. For the elderly, it also represents an indicator of their own history, as a memory of their own past lived in the countryside (De Souza Mendonça Menezes, 2014). This can be paralleled with the sentiments of immigrants living in New Zealand, who attach to these Brazilian traditional foods their own origins and past, bringing food into a category of material culture, cultural appropriation through an object, as theoretically framed by Woodward (2007). As De Souza Mendonça Menezes (2014) concluded in her work: "the religious manifestations and its food constitutes one of the most authentic symbolic representations of cultural identity of the people, identity built by singularities that permeate the social group history" (p. 286).

The comments from participants regarding food in annual festivities showed a strong connection between food and religion, where food becomes a

representation, a material culture, a symbol of religious traditions (De Souza Mendonça Menezes, 2014; Long, 2011).

However, traditions related to more common celebrations, such as friends or family gathering and regional traditions, were also mentioned as responsible for maintaining Brazilian identity to participants:

*We don't give up on Barbecue. No way. At least once a week, it has to have barbecue. (Participant 6)*

Participant 7 added to this theme:

*We do too. In the south, there are some really remarkable things like barbecue, potato salad ... every single hang out with friends, we were making potato salad. The chimarrão, farofa ... For us, we miss it. (When we have it), we try to manage to save as much as possible. Because it's from homeland. Like the chimarrão herb. Our supplies are almost done, so we have a friend bringing more (from Brazil).*

In this statement, we also have revealed other social layers in the Brazilian community, brought by immigrants, and expressing what Das Graças Brightwell (2012a) named as Brazilianess – what brings ethnicity, more specifically the Brazilian character, to an object, food, habits, festivities, commerce and ways of living in their own way. As the same author found out on her research, the most common expression of Brazilian cuisine, and therefore Brazilian culture, was in the form of Brazilian steak houses, a commercial format of the traditional Brazilian barbecue called *churrascarias de rodízio* (all-you-can-eat steak house restaurants). The expression 'being from the south' carries a deeper meaning than a geographical location. It reveals a social structure behind it. 'Gaúcho' is the term still used as a representation of people from southern Brazil, Argentina and Uruguay. At first, it was linked to marginalized people living by trading products such as leather, tallow and mate herb. However, once this figure no longer existed, it started to be retreated as a hero, and from this came the *Movimento Tradicionalista Gaúcho* (Southern American Traditional Movement), idealising this character as a heroic, brave and male person. In this tradition, barbecue, chimarrão (a hot tea, made of mate herb, and shared between people

using a metal straw) and farm work were linked activities (Meira, 2002). As Miller (2014, p 102) pointed out, the South-American Barbecue, and here this author specifically mentioned the Argentinian barbeque (which is closely related to Brazilian barbecue) is very socially oriented.

The ritual of barbecuing in a Brazilian/Argentinian way goes beyond a meal. It is a huge expression of Brazilian commensality, as it is considered a barbecue when there are people around, and not the meal on its own. It is expected by guests staying for many hours, within a slow eating and talking, usually covering more than one meal. The amounts of meat and sides are large, expressing the wealth of the hosting family. Meats are seasoned mainly with salt and pepper. Traditionally the meat is cooked on fire on the ground (*fogo de chão*, in Portuguese). While, in general, preparing meat is a male responsibility, women are responsible for taking care of sides (such as the potato salad mentioned above) and desserts. Likewise, representing the gender orientation of the meal, men will usually be eating around the grill, while women and children are served at the table (Albrecht, 2010). Tobin (1999) explored the male orientation towards barbecuing in the South America, stating that barbecue, as a *gaúcho* (and Argentinian) tradition is not only a way to praise the southern culture, but foremost the male culture, with everything intrinsic to it. Tobin also reminds the reader that “barbecue is at the same time male in a *gaúcho* nationalistic way and *gaúcho* in a chauvinistic male way” (p. 9). Barbecuing is a celebration of a paternalistic society, represented by meat, symbolism of masculinity and prosperity (Büttenbender & Scarton, 2009). In the context of immigration, such a strong material culture as barbecue for Brazilians is re-signified, as a practice of belonging and identity reinforcement and communication (Das Graças Brightwell, 2012a). As stated in section 4.1, four of the participants in the focus group were born in southern Brazil and mentioned deep connections with this practice.

Maciel (1996) highlighted that, even though barbecue is a rustic meal preparation, barbecuing has to be thought of as a ritual of commensality and sharing, partying and socialization. In a guided study, Barcellos (2007) found that, in South America, the southern Brazilians were the only people to attach pride to meat intake. Furthermore, this author mentioned that only in Australia and the southern Brazilian state of Rio Grande do Sul was the emotional euphoria linked to the act of barbecuing found. Through interview research, Albrecht (2010) identified the main aspects linked to barbecue: feeling at home, *gaúcho* tradition,



and family. And this is a clear link to the feelings evoked by the participants in the present study, mostly born in southern Brazil, about the ritual of barbecuing.

Although other traditional foods have been mentioned by participants, these are included with other themes, as described below.

### 4.3 Food Practices of Brazilians in New Zealand

This was the predominant theme, as the Brazilian participants exposed their concerns, discoveries and frustrations regarding food in New Zealand. As mentioned before, this theme emerged from the junction of four sub-themes: change in food habits, food staples, food access/source and utensils and methods of cooking.

Regarding food habits, all participants agreed that the swap from lunch to dinner as the main meal on the day was the main change in eating habits they have made compared to their lives back in Brazil:

*For me the main change was about lunchtime, which is long in Brazil, and I don't have it here anymore. It was the same in America. Then I have a small lunch and dinner, which is the main meal for the day. (Participant 5)*

*Back in Brazil, at home, we use to have a proper lunch, and not dinner ... we don't have the lunchtime anymore, we worry more about having a better dinner than lunch. (Participant 1)*

*His (my son) lunch box is really adapted to New Zealand habits, but my husband, no. He wants real food for lunch. He doesn't like sandwich. This is my only concern. So now, I make dinner, and he takes the leftovers for lunch. I am trying to change what I eat for lunch and eat less ... As we have a better dinner, I am having a smaller lunch. (Participant 2)*

*I rather prefer the salad ... I couldn't adapt to this 'sandwich for lunch' culture ... these long hours working was not supplied with a little sandwich. ... But I stand with a good dinner ... and for lunch we eat real food. ... So, I usually eat a piece of meat, a carbohydrate, one vegetable and salad. (Participant 3)*

Even though the consumption of dinner is quite common among Brazilians, lunch is still considered the most nourishing meal by a large number of Brazilians. Barbosa (2007) ran a study that illuminates how Brazilians give a bigger importance to the midday meal. This research was conducted in ten different cities in Brazil, all of which have a population above 1 million, and people from across the socio-economic spectrum were included. The first phase of this research held focus groups reaching 400 people, while in the second phase, structured questionnaires were supplied to 2,136 people (Barbosa, 2007). In her research, Barbosa found that around 80% of her participants agreed that lunch is the most important meal of the day, in nutritional terms, linking this meal to feelings of satiety and energy for work and/or study. However, only 48% of the sample linked lunchtime to social matters or, more specifically, to a family meal. In bigger cities, this social/family character is even more dissociated. Another interesting fact is that Brazilians put lunchtime as a 'heavier' meal, while one should be eating 'lighter' for dinner. The other characteristic is that lunch and dinner, in the Brazilian context, carry similar patterns in terms of dishes: people would either use lunch leftovers for dinner or dinner leftovers for lunch, as they are seen as similar meals (Barbosa, 2007). The same pattern can also be perceived in my focus group sample. As with Barbosa's study, the reasons given for moving from lunch to dinner are linked to modern life in the cities, and the time available for lunch, among other things. Historically, a similar pattern was found in the French population, with the presence of two hot meals a day, composed of a number of dishes, with different cooking techniques, either served on sequential platters or served altogether on one plate (Barbosa, 2007).

The contrast with New Zealand habits comes from the different distribution of meals through the day in Aotearoa. According to K. Pollock (2013), Māori communities were used to having two meals a day, which has changed with the Europeans' arrival. These immigrants brought their eating habits from their homeland, composed of three main meals a day, with small snacks added in between. Interestingly, what they called dinner in the 1940s, and prior to that, was a meal consumed around midday and they had an early evening meal, called tea (due to having food with a cup of tea). For similar reasons to those of the Brazilians in Brazil who are moving to dinner as main meal (living in large towns/cities, separation between home, work and school), dinner has been established as the main mealtime in New Zealand, occurring in the evening. This

opened space for a light meal at midday, called lunch. In contrast, small towns here in New Zealand, much as in Brazil, still have the habit of the midday meal being the main one for most people (Barbosa, 2007; K. Pollock, 2013).

The responsibility for meal preparation is also an important aspect of Brazilian traditions and reflects the male-oriented character of this society. In general, most participants, intrinsically, positioned themselves as the main person (and even the only one) responsible for the food at home. This shows a gender-oriented pattern among participants' families, where the female holds the responsibility for feeding and nourishing the family. This can also be confirmed by participant comments:

*My husband doesn't do anything. He doesn't cook, nothing.*  
(Participant 2)

*My husband either. He doesn't cook. (Participant 5)*

*If I am not home! We were talking about it, thinking about me coming back to work ... but then it's even more work, I will need to work double. I still will need to cook, and work. (Participant 6)*

*My boys don't participate, at all. I don't have patience for it. I don't like anybody in my kitchen. ... I think awesome man cooking. But I am not brave enough to eat what he cooks. (Participant 4)*

Levi-Strauss (as cited in De Souza Mendonça Menezes, 2014) stated that the kitchen is "a language in which society codes messages that allows to represent at least a part of what the society is" (p. 4). The gender-related role in the kitchen expresses the way Brazilian society is organised. Taillie (2018) carried out a study showing that, even though, traditionally, food preparation is a female role, this has been changing in America. However, the numbers still demonstrate the major predominance of women in this work. The number of women participating in the workforce has risen substantially in the past decades, even though women still are mainly responsible for what Silva Trindade and Covre-Sussai (2019) called 'non-paid domestic work'. Men are still entitled to the position that their participation is considered 'some help', a non-compulsory activity (Barbosa, 2007). Silva Trindade and Covre-Sussai (2019) continued,

stating that this domestic role, which includes the work of shopping, and preparing and cooking meals, constitutes traditionally as a female role, intrinsic to the condition of being a woman. Furthermore, these authors suggested that this is an inherited condition. Historically, slavery had a key role in defining the gender-oriented work division, represented in Brazilian society by the man as 'family boss' and woman as the 'home carer', characterising the roles further established in the country. Organically, women assume this role for themselves, under the culturally inherited understanding that they are solely responsible for family care in the private sphere – home care, cleaning, cooking, raising children (Parasecoli, 2014). Barbosa (2007) also highlighted the fact that family food choices in Brazil are a female responsibility in 70% of families, expressing the strength of this gender-related role in the society.

During the focus group discussion, most of the women spoke about their role as traditionally responsible for the household. However, one participant has mentioned the opposite situation in Brazil and changes in the cooking role that happened once they had moved to New Zealand:

*Different from everyone here, I didn't use to cook in Brazil. It has always been my husband. And when we arrived here, our routine has completely changed. He studies and works, I had to assume the kitchen role. I started working as a nanny ... and I've been learning how to cook and also how to eat better ... like things such as nuts, different sorts of flour, none of these I was used to using in Brazil. (Participant 7)*

Even though this was reported by only one of our participants, it is interesting to note that immigration can also change the structure of family roles. On the one hand, we have the practical matters of the immigration process, which can require one or the other to assume new roles, as the other member in the family has to focus on something else in order for immigration be successful. On the other hand, in regard to immigrant communities, Parasecoli (2014) articulated the concept that women are prone to reproduce food in a way to maintain similarities to homeland dishes and meals, which can be stated as one of the reasons why this role has been changed in this participant's family. Parasecoli also mentioned that women have the ability to easily navigate from keeping traditions to embracing culinary elements from the host community.

Regarding access to food according to their cultural needs, references to the duo rice and beans as a staple of consumption has been unanimous among participants:

*Just like you, rice and beans is the main dish at home, paired with a vegetable and meat. (Participant 5)*

*Eating habits? The main one is rice and beans. I cook a lot at home, I have a pressure cooker at home. So, I cook twice a week. A big pot. Then I change the vegetable, make a different meat. (Participant 2)*

Barbosa (2007) in her research found that, even though different cuisines and food habits have been absorbed by Brazilians in Brazil, replacing some of the traditional food, 94% of the participants confirmed consuming rice and beans on a daily basis. Among all social groups, rice and beans were a significant staple of their meals. The staple is present in both hot meals – lunch and dinner – with consumption more common at lunch than in the later meals. The intake of this duo is also related to social stratum, becoming more common as the family has less income. The staple is also frequently represented in the hospitality sector in Brazil, where the most commonly visited restaurants in Brazil serve rice and beans as part of their menu, despite the character the venue holds: from Japanese inspired restaurants, to fast food, to Italian cuisine or Brazilian steak houses, it is possible to taste rice and beans (Das Graças Brightwell, 2012a; Fogo de Chão Steakhouse, 2020; Texas de Brazil Steakhouse, 2020). Das Graças Brightwell (2012b), interviewing a chef of a Brazilian restaurant in London, registered the following comment: “...What do they normally eat? They want rice, beans and meat. That’s why everybody offers this. You cannot make it too sophisticated” (p. 71). The Brazilian Health Ministry also recognizes the importance of this staple, regularly mentioning and recommending the consumption of rice and beans in the *Guia alimentar para a População Brasileira*, a set of recommendations for healthy eating for the population (Brasil Ministério da Saúde, 2014).

Food has been shown to be essential to giving the sense of ‘feeling at home’ to participants. As Fischler (1988) remarked, “food is central to our sense of identity” (p. 1). And this being so, in the immigrant context food gains the status

of reassurance of identity. Eating Brazilian food is a symbol of reconnection to homeland and family. Wang et al. (2018) explored this concept showing that people have a preference for food that links to memories, and comfort food holds this status. These authors illustrated how childhood foods are desired when the one is in a situation that brings nostalgia or, in the immigrant's case, homesickness. Matt (2007) reinforced this concept with evidence that immigrants usually long not for rich and complex meals, but for simple ones, carrying memories of home and family; likewise, they also preserve the traditional culinary habits from the homeland.

Other commodities that participants mentioned as part of their culture and that they missed while living in New Zealand were the tropical fruits such as other varieties of bananas, mangoes, papayas, melons and avocados. This was related as much to the scarcity of source as to the price for them:

*But the basics we have – apples, bananas and oranges. Some fruits are cheaper. But there are other fruits that we were used to eat, like mangoes, melons, avocados ... mangoes are impossible to buy. Papayas ... (Participant 6)*

*We are used to have a 1.5kg avocado, back in Brazil. The ones here are so tiny and cost \$5. (Participant 1)*

*We had to adapt our fruit taste ... my children love fruit ... then we have to buy it. I just changed for the cheaper ones. (Participant 5)*

The mention of tropical fruits as being missed were made by all participants, who stated that even though they can find these fruits, they are not accessible in terms of price. The participants expressed their resilience in adapting to new fruit options suitable to the family budget and taste.

However, participants affirmed that, in general, they have access to food similar to what they had in Brazil for most products for daily use. This is explained by globalisation, which allows not only the access to ethnic food, but also reshapes its cultural identity in a blend with the hosting country (Tomlinson, 2003). Sheringham and Das Graças Brightwell (2012) stated that food consumption by immigrants is able to form diasporic and transnational identities.

Ethnic stores, despite their origins, create a neutral space where nationals and foreign are welcomed. This not only provides immigrants with the goods needed, it also connects them to others, allowing a smoother way to immigrate, and becoming key for the immigrant adapting to the new country.

In New Zealand, ethnic stores of other ethnicities and bulk stores play an important role in supplying Brazilian consumers with the basics for their kitchens, such as raw beans (and in specific varieties), corn and manioc byproducts (e.g., tapioca flour, tapioca mix, manioc flour, corn flour, polenta mix, seasonings, sago and others). As Brazilians are not a big community in Aotearoa, immigrants need to rely on other ethnicities to provide them with some supplies. Globalisation and the history of immigration in Brazil facilitate this process, as much of Brazilian cuisine shares ingredients with other cultures. Matt (2007) also suggested that consuming food from these places affected the perception of distance from homeland, as globalisation made long distances shorter. As immigrants arrived, the opportunities for entrepreneurs increased through ethnic shops. Furthermore, as the host society frames people from overseas in one shared identity as aliens, visits to ethnic establishments, even those of other ethnicities, become a welcoming experience (Das Graças Brightwell, 2012a; Matt, 2007; Parasecoli, 2014).

Participants reported some differences in flavour or not finding a specific brand; nonetheless, they have mostly adapted to these new tastes.

*Chinese and Indian markets have it. There is a store in Mount Eden, they sell products in bulk. Flour and these things, you know? There you can find some Brazilian products and they always have beans to buy in bulk. (Participant 5)*

*We can find our corn flour in the Indian market. (participant 1)*

*I have difficulty in finding beans, not the black ones. I can find the black ones easily. But the carioquinha is quite hard. Because cariocas eat black beans daily. We (paulistas) don't. And my husband complains about it. (Participant 4)*

A similar phenomenon was found in Brazilian stores in London, as discussed by Das Graças Brightwell (2012b). However, the tension in finding

products there was related to Brazilian products from different regions in Brazil. Some regions become more prominent and their products can be more easily found, although Brazilian entrepreneurs in London expressed their responsibility in providing for the emotional aspects of migration, going beyond solely selling food. It is about the experience of warmth through food, attending the nostalgic aims of their customers.

Regarding cooking, other practices were mentioned such as the use of bay leaves for cooking beans; the addition of more coffee powder to reach a similar robustness to those made in Brazil; making cheese bread roll dough at home, while in Brazil they used to buy it frozen; and the inclusion of Asian-inspired dishes into their meals eaten at home. All these comments illuminate the move immigrants make back and forth, keeping traditional habits from their homeland, sometimes through adaptations, and absorbing new practices along the way. This is even more expressive in minorities. Immigrant minorities are more keen to try new experiences regarding food; however, they also tend to be more confused regarding food choices, as they do not experience media messages from public sources that target and reflect their daily lives and habits (Nielsen et al., 2015).

Likewise, participants mentioned a perception of better quality in the food product sold in New Zealand, in comparison to Brazilian markets:

*The meat is leaner, the bacon has less fat, food has less sugar, the sweets are not too sweet here. Even the tomato sauce from the store is not that artificial. It seems more natural. With salt is the same, they don't use much salt here. It's used more seasonings, but not salt. (Participant 1)*

*Besides that, these things are cheaper here. Like the pink (Himalayan) salt, almond flour, different flours, I consider it cheaper here compared to there (Brazil). (Participant 7)*

*Then, a few days ago, he asked me for seaweed. Crunchy seaweed, he sees everybody eating. I would never think of it! He seems more open to try new things. Because he used to be super picky about eating in Brazil. (Participant 2)*



This topic stands in contrast to the perceptions Brazilian immigrants in London have. As the Brazilian community in London has been established for a longer period and there is a bigger number of compatriots, the support given within the community might be one of the reasons why the homesickness economy is strong and ethnic products are more widely sold and appreciated among Brazilians. In contrast, here in New Zealand, as Brazilians are a minority group, they relate to other products with more appreciation (Das Graças Brightwell, 2012b; Nielsen et al., 2015).

#### **4.3.1 Methods of Cooking, Utensils and Ingredients**

Another topic discussed under the theme of this section is methods of cooking, utensils and ingredients. The pressure cooker has been mentioned by all participants, showing that it has an important place in daily Brazilian living as the main (and, for some, perhaps the only) way to cook beans. And even though it is offered in the New Zealand market as other options for electric pressure cookers, participants referred to the traditional method for cooking beans, which also is one of the most traditional items in Brazilian kitchens. Despite what can be found in the New Zealand market, in the participants' imagery the Brazilian pressure cooker is the best way to cook beans in the traditional method, which for them also represents the 'ideal way'. The link to the past, to the way they have learnt how to cook, back in Brazil, carries an attachment to traditions from the homeland. The pressure cooker becomes an item of material culture that symbolises the Brazilian culture in the object. Therefore, having the object represents a reconnection with their own culture back in the homeland. Woodward (2007) expressed this concept that inanimate objects can have a symbolic meaning attached and become a symbol of emotional feelings.

Furthermore, the consumption of beans was strongly linked to the presence of a pressure cooker as a basic utensil to the Brazilian kitchen:

*And my food habits have changed a lot since we have moved here. First, because I couldn't find what I was used to eating in Brazil, like beans. And I didn't have a pressure cooker, which I brought from Brazil 2.5 years after... (Participant 1)*

*On the very first day we arrived, I bought a pressure cooker. Because my son loves beans, and I knew I had to cook beans every single day (Participant 6)*

*Eating habits? Well, the main one is rice and beans. I cook a lot at home, I have a pressure cooker. Then I cook beans twice a week, a big pot. (Participant 5)*

*At first, it was really hard for us. It was really different in terms of food. We had this issue about beans, we didn't have a pressure cooker, we ended up using canned beans ... now we have our pressure cooker and we can cook our rice and beans, which is delicious. (Participant 7)*

*Well, anyway, it was really bad for the first two years. Our source of rice and beans was a Brazilian restaurant downtown. So we were going there two or three times a week, to eat rice and beans. A year ago, my mom brought me a pressure cooker. A friend of mine mentioned the canned beans. I tried to eat it but didn't like it. Thus, I used canned beans in the pressure cooker, add many more things to be edible. ... I eat rice and beans mostly every day. ... If it's not rice and beans, it will be pasta and beans. Something with beans. (Participant 4)*

The attachment to a Brazilian traditional way of cooking beans prevented the participants from adapting to canned beans or using other methods. Even though some have tried the canned beans, it did not seem right for them, like they were disrupting their own culture. On the other hand, the mention of having a pressure cooker sounded like an expression of relief and settlement. This also can be explained by the fact that immigrants tend to engage with home-making projects such as working on gardening, furniture, personal belongings and cooking, therefore cooking beans from scratch has a meaning of achievement (Das Graças Brightwell, 2012a).

The second most commonly mentioned utensil was the school lunchbox. The lunchbox was stated as an icon, bridging their children from the traditional Brazilian food from home to the multicultural food scene at school.

*His lunchbox is really adapted to New Zealand habits.  
(Participant 5)*

*He (my son) loves pasta a carbonara. I made it and put in a thermal box. "I don't want to." I think they don't want to feel different. (Participant 6)*

*Now he started stating what he wants to eat. Because he's looking at other's lunchboxes. (Participant 2)*

*This year, I've also changed his lunchbox. Before, I haven't bought the kiwi lunchbox. I actually bought lots of small containers, inside a lunchbox. Inside a thermal bag. Then, now I've bought the lunchbox. Then he said 'mom, nobody puts in the thermal bag, everybody puts inside their backpacks.' Ok, now I do the same. (Participant 2)*

Like the pressure cooker, the lunchbox became an item of material culture, representing the move from what is a 'safe' food environment at home to a place where the child is exposed to new options. This *transnational social space* is referred to by Gonzalez-Rabago and Blanco (2015) as immigrants' simultaneous practices related to their homeland and host land. It comprises the relations the one has with his/her origins, interplaying with other cultural realities and traditions, either from natives or from other immigrants. Although the content of the lunchbox was a great object of conversation and is looked with more attention under the topic "Concerns regarding children's eating" in section 4.4, it is important to register the importance given to the object of the lunchbox itself. While the pressure cooker represented the reconnection to homeland, the lunchbox is an item of material culture representing the challenge of acculturation and links to the new.

#### **4.4 Concerns Regarding Children's Eating**

In regard to this theme, most participants related to food at home and food for school differently. While at home the main concern was providing food that was nourishing and more linked to Brazilian patterns; the lunchboxes were seen

as a challenge to the mothers to fit eating beliefs to an offer of food for the child that was 'looking cool' (as mentioned by one participant, using the English expression for this) in the same meal. The lunchbox and the pressure cooker seem to represent each of the two realities lived by these females. In terms of the eating habits at home and their concerns, the participants mentioned the following:

*He is a really picky eater. He doesn't eat crap food, he just likes real food, but it has to be rice and beans. (Participant 6)*

*I get worried, because we came from Porto Alegre on that mood: you never stop eating. This is my concern, you know? Because he will starve, poor thing! (Participant 7)*

*When he arrives home, he lunches again, and he has dinner. I think he has a trauma, because at kindergarten, he didn't eat much. The lunch was Indian or Japanese food. ... He didn't grow up, got thinner, had lots of issues. (Participant 4)*

*I have this concern about my children eating, which I think is an overreaction, mainly because of my mom's influence. ... And (here) my children are eating better... (Participant 2)*

It seems that parents have the feeling that children are not well fed or provided with adequate food when they eat outside the home, when they are not eating the traditional Brazilian food. This struggle happens because parents usually continue to keep the values, rules, traditions and behaviours of their culture; children, however, tend to embrace the host country culture and habits in a more natural process (Nielsen et al., 2015). On the other hand, children are often prone to relying on an increased consumption of junk food, as it fits in with their peers, which increases parental concerns (Tovar et al., 2015). By contrast, a study carried out in Sweden with children aged 10 years old on average, mostly non-immigrants, showed that their perceptions about family food are almost exclusively positive, valued and linked to positive feelings (Osowski & Sydner, 2018). The findings from this research seems to show family meals as appreciated by children but linked to the family environment. Similarly, Graham

et al. (2016) explored the memories of and the appreciation for cultural heritage towards food in immigrant families in Hamilton, New Zealand, showing similar positive perceptions regarding what these children eat at home. Despite what children's preferences might be, once it comes to school lunch, the need for social acceptance through similarity to what friends at school have for lunch becomes more important (Nielsen et al., 2015). Nonetheless, mothers find themselves internally conflicted, as they want to provide nourishing meals, but also please their children:

*My son is going to primary school ... and now I need to set myself up to make his school meals. (Participant 7)*

*If I put food for school, he won't eat, because the others don't. I think they don't want to feel different. (Participant 6)*

*That's the thing: you send lots of options, they don't want to eat everything. ... I've stopped it. I send one sandwich, one cookie and one option of fruit. Now he started stating what he wants to eat. Because he started looking at the other's lunchboxes. (Participant 2)*

Mother seem to also have created a pattern for what is to be put in the child's lunchbox:

*Who pus sugar in a child's lunchbox? ... I am going to buy something that makes sense to be put in his lunch box (Participant 4)*

For Brazilian mothers, it has become a multiple challenge to manage school lunch. Firstly, this is because, for the majority of schools in Brazil, school meals are provided as part of the school service, leaving the family responsible to provide one snack only (Brasil Ministério da Educação, 2020), which means these mothers were not used to prepare meals 'to go'. Also, they are in conflict with their own patterns of eating which are based on Brazilian traditions of a warm lunch, preferably based on rice and beans. In a study which surveyed the content of New Zealand primary school children's lunchboxes, it was found that 71% of

lunchboxes had bread in their content, usually sandwiches, also 70% contained fruit or vegetables. Dairy was present in 37%. However, around half had cakes, biscuits or muffins and potato chips and 30% did not contain any fruit. In general, an average lunchbox was filled with three portions of processed food (Dresler-Hawke, Whitehead, & Parker, 2012). Third, there are new habits coming through what her child sees at school and wants to repeat in their own lunch. Last, but not least, mothers are faced with a huge amount of nutrition and health information from different sources, stating rights and wrongs on eating. On top of all the challenges that immigration brings, parents still have to deal with the parenthood responsibilities. This is emotionally expressed by Participant 2:

*I already talked to the day-care people, if I could send something else. They said no. ... They said she will adapt to it. She will starve at lunch, but then she will eat on afternoon tea. And that is it. It breaks my heart. ... Then I try to ensure a good dinner.*

#### **4.5 Sense of Satisfaction Regarding Food**

The sense of satisfaction regarding food was viewed from two different perspectives: the sense of accomplishment in being able to provide good quality meals for themselves and their families through the food available in New Zealand; and the sense of pleasure in preparing and/or eating food. Women are more likely to develop this nourishing sense, as culturally they are prone to care and nurture for those dear to them. This becomes a natural role that women assume (Parasecoli, 2014). Nonetheless, Parasecoli (2014) illuminated how women become key to directing the family into the way they approach to food in a new environment, either preventing them from getting interested in trying the new, or leading them to new gastronomical experiences.

The first approach to this theme looks into how satisfied people were with the quality of the food consumed by their families in New Zealand, in terms of health. What has been evaluated here is not the nutritional content itself but what the focus group participants' views were regarding the quality of food they eat, based on what their inherited culture and personal thoughts and experiences established as healthy food habits, and not necessarily on what dietary guidelines recommend. In other words, how happy they were with how they were nourishing their families, in their own terms, from what is culturally taken to be 'right'. This is

backgrounded by the New Zealand Ministry of Health's (2019) statement that food security also comprises the ability to access food culturally and personally accepted by the individual. Furthermore, either at a personal level or as an immigrant community, being able to replicate food eaten in the home country is also the power to establish their own identity (Fischler, 1988). Having their identity ensured can smooth the way to acceptance and good settlement in the host country. And food is part of the components that generate confidence and comfort. Parasecoli (2014), an immigrant himself from Italy to America, noted that immigrants embrace the unknown by reproducing a sense of belonging around food, either at the personal or the relational level.

Comments related to healthy food habits also showed cultural concepts built deeply into a culture that it becomes an undeniable truth. This can be seen in this example of the way Participant 2 relates to lunchtime:

*I also can't stay without lunch. Despite most people not eating (a full meal), I believe it's a healthy habit.*

The habit of lunching among Brazilians have been largely discussed above; however, here the participant brings a personal view of her behaviour towards it. She stated it as a healthy, good and unchangeable habit she holds. What is culturally accepted as good gains a new layer of meaning, being also taken as healthy. In practical terms, lunch for the Brazilian culture has not only to do with what people are eating but all the surroundings to it. Fischler (2011) explained the concept that eating on the move does not bring the concept of meal to mind. This seems to be the case for my participant who, according to Fischler (2011), requires more elements to compose a meal, such as time, place, people and a sequence of dishes. This cultural habit intrinsically becomes the right habit to be followed.

Even though some habits regarding time and ways of eating have been taken as a negative change, participants affirmed having an overall improvement in their personal and family eating.

*My food habits nowadays are better, compared to Brazil, even though I keep myself under diets. (Participant 3)*

*I believe we eat better here. Because in Brazil we use to eat out quite often. And here we end up eating at home. ... I think it's healthier this way. For us, our eating habits have improved in terms of quality, but not quantity. (Participant 6)*

*And my children are eating better ... there is no long such a thing as 'I don't want it'. And I believe this is great about living here. (Participant 2)*

It is interesting to note how the amount of food affects the perception of satisfaction with regard to eating. In terms of health, no mention was made of improvements or the worsening of other aspects of nutrition which are associated with healthy eating guidelines, such as increasing fruit and vegetables servings, the amount of protein consumed, of the use of whole grains and other fiber sources. But a big emphasis was given by participants to the quantity of food and consumption of 'fattening' products. Yeh, Parikh, Megliola and Kelvin (2018) developed a research study among immigrants in America relating to obesity and change in food habits, and to increases in general food consumption and the inclusion of fast food habits. The data revealed a rise in body mass index (BMI) with a higher risk of obesity in comparison to general population. These authors also co-related obesity to the type of visa and the length of stay in the country as factors intervening on obesity. This suggests that temporary visas or short stays might play a role in greater propensity to overweight, which matches with several of the participants' status at the moment, with four of them having been in New Zealand for less than four years. This can be also related to the fact that short periods of stay, or at least the first years in the new environment, are still uncertain in terms of creating interpersonal bonds and settlement (Yeh et al., 2018). This has the potential to interplay with obesity and health on many levels.

First, the fact of not having well-established relationships reduces the moments of commensality, which Fischler (2011) proposed as being a regulator on food intake, helping to maintain obesity under control. Wang et al. (2018) illustrated the phenomenon stating that nostalgia creates a craving for the consumption of indulgent foods, such as sweets. The authors regard nostalgia as the "repository of social connectedness ... associated with feelings of safety, security, intimacy and protection ... which turn to have shown to lead a larger



food intake and a high level of hedonic eating” (p. 2). Second, in face of the unknown, immigrants end up consuming more industrialised food or even perhaps turning to fast food chains for a sense of safety, knowing (or at least thinking they know) what they are eating (Nielsen et al., 2015). Tovar et al. (2015) explored a similar movement, where financial constriction is also a reason to increase consumption of inexpensive, energy-dense food. Even though the study does not specify an ethnic group, Kanengoni, Andajani-Sutjahjo and Holroyd (2018), in a peer-reviewed integrated literature review, found that there is a high prevalence of diet-related diseases among immigrants in New Zealand, which is related to acculturation effects on diet, nutrition and physical activity. Third, as mentioned before, related to food access itself, as the participants’ settlement is still in its first steps, the access to known and accepted food is still compromised, leading to a restricted, or even perhaps disrupted, consumption of healthy food.

The second perspective on the theme of this section looks into how satisfied people are with what they eat, in the sense of pleasure on its own terms. Brillat-Savarin (1825/1970) conceptualized what he named the pleasure of the table as follows:

The pleasure of the table reflects sensations, born of the various circumstances of fact, things and persons attendant upon a meal. ... The pleasures of the table are peculiar to mankind, and depend on much antecedent care over the preparation of the meal, the choices of the place, and the selection of the guests. The pleasure of eating requires, if not hunger, at least appetite; the pleasures of the table, more often than not, are independent of the one and the other. (p. 201)

Therefore, in this sub-theme, the focus goes to the contentment with eating in New Zealand, in comparison to participants’ previous experiences. It takes into consideration their satisfaction with the offer of food and access to it, in either eating out or eating at home. It is important to stress that it does not diminish the food landscape that New Zealand and, more specifically, Auckland holds, although it is about how well one can settle oneself in this unfamiliar food space. This is a perception that one gets as result of past experiences, internal dynamics and the incorporation of external elements (Parasecoli, 2014). In this regard, some of the experiences shared by participants are illustrated below:

*I can't say 'wow, I am dying for food from that restaurant, to eat that dish'. And I use to feel it in Brazil. Favourite restaurants, favourite dishes, places that we use to go to eat something specific and special. I went to many restaurants here. Good food, ok. But anything to say 'this is amazing, I want to go back for this'. We use to drive from Rio to Petropolis to go to a Italian restaurant. There was a movement towards feeling a desire, not only gastronomic, but emotional, for that. (Participant 4)*

*I always liked eating out, so does my husband. But if we really liked something, then we learn how to make it. To make more, anytime we wanted. But we are still struggling about buying stuff. ... But here, we ended up eating at home. (Participant 6)*

The frustration in finding similarity between what is offered here and in their Brazilian food scape is not based on any actual poor quality in the food options, but in emotional links that food created and that cannot be replicated fully in the host country, and this can be conceptualised as homesickness. Homesickness is an important factor in food choice and consumption, which explains the search for Brazilian products and restaurants among Brazilian immigrants in New Zealand. Food reinvokes the sense of belonging and brings people to a familiar place, where the food is part of their heritage, and thus is comforting and pleasurable (Vignolles & Pichon, 2014). Parasecoli (2014) shared his own experience as an immigrant unable to find links between the authentic Italian food, made in Italy, and the replications of Italian food made in America. This sometimes painful experience of exploring the different is described by Fischler (2011) by the tension between *neophobia* and *neophilia*. As immigrants bring their cultural and personal experiences, these are the lenses through what they are going to interpret the new ethnic food social space. It also involves the holistic experience of the host country, which creates a new identity. Cultural, economic and food availability resources are bricks in this building of a new identity (Fischler, 1988).

Another component is the community experience. Parasecoli (2014) highlighted that collective experiences, even when lived by individuals with no direct contact but sharing same origin or history, can build a new identity, which

is not either a homeland or a host country culture. It is a new shared identity, a third culture. The process of how immigrants move between neophilia to neophobia to new foods, until developing a third culture, can be identified in the comments the participants in the focus group have made:

*And the boys started incorporating food to their habits that I would never imagined they would. My son goes to a sushi bar and eats eel. He eats butter chicken. ...They go to a Thai place and eat Thai food. And I ended up bringing a thing or another to our kitchen. Oh my God, I've never imagined I would do such a thing! But then, I've stated, so the same way we adapt to culture, the new food also entered into our lives. (Participant 4)*

*My husband loves fish and chips, but he brings it home and eats it with rice and beans. Rice and beans, fish and chips! (Participant 2)*

There is a trend to look after the familiar and adapt the host country's concepts of food to what is common in the home country, developing this third food identity, midway between home and host nation. This was notoriously expressed by the participant's mention of a blend between the Brazilian icon 'rice and beans' with the Kiwi icon 'fish and chips'.

Fish and chips became an icon for New-Zealanders, but the pair travelled a long way. Tracing its roots in the 17<sup>th</sup> Century, fried fish was introduced in England by Jewish refugees from Portugal and Spain. To fried fish, chips were added, as a substitute for fish, to minimise costs, which were cut in similar shapes to the fish. The combination was first turned into a fish and chips shop in London, around 1860, becoming the food for the working class (Anise Catering, 2020). With similar characteristics, through colonisation fish and chips had arrived in New Zealand by the 19<sup>th</sup> Century, as the heritage of British immigrants (Fitchett, 2017; K. Pollock, 2013)

For New Zealanders, fish and chips is beloved and cherished as much as rice and beans for Brazilians. Purchased as a take-away item, fish and chips is a staple for the informal gatherings, to be eaten at the beach, on the couch, at a rugby game, and traditionally for the 'day-off' from cooking on Friday nights. Fish and chips carries the same characteristic of iconic food for New Zealanders that

rice and beans does for Brazilian cuisine (Barbosa, 2007; Stuart, 2010). The mention of these two icon together illuminates the fusion of culinary traditions by immigrants who bring their homeland culture to be amalgamated to the host country culture. Parasecoli (2014) proposed that this movement may characterise them as outsiders to the host community as much as moving the opposite way, making the host country familiar, and then home. It is interesting to note that this also represents mixture of two dichotomous experiences: from home-made rice and beans to a take-away fish and chips. A staple which were key to protecting a nation from malnutrition in Brazil joining the iconic, nutritionally poor fried fish and chips on the same plate in New Zealand.

The next chapter brings the discussion of the findings into a broader view, putting the discoveries of this research into a bigger picture, and linking them into the theoretical framework.

## Chapter 5 Discussion

Throughout Chapter 4, the discussion has been focused around specific themes, in the attempt to obtain detailed insights into how culture and food interplay in the lives of Brazilian immigrant families living in New Zealand, more particularly, in Auckland. Therefore, the aim of this present chapter is to take a broader view, linking themes together and offering the reader an expanded perspective on the themes that emerged from the focus group. It also intends to relate the discussion to previous literature, as first exposed in Chapter 2, Literature Review.

The relation between human beings and food connects to a major theoretical base that explains social and cultural behaviour. Some of these theories become especially relevant to understand the findings of this study, and help in understanding the behaviour that has been described and the reasons behind it.

### 5.1 Food as a Matter of Social Meaning

Symbolic interactionism explains how societies are created and maintained through interactions between individuals that reinforce their identities and culture (Carter & Fuller, 2016). Personal relationships are responsible for shaping societies and their behaviours. Food is key in this process, as a large amount of social interaction happens around the table through commensality. In the festivities that Brazilians preserve and celebrate, culture is maintained and reinforced. Even more, the same traditions are spread among the Brazilian families living in New Zealand, through the attempt to keep meaningful celebrations (or parts of them) such as the Christmas Eve celebration, Junina Feast and the Brazilian way of barbecuing. Furthermore, this culture has been transmitted to their children as heritage for the coming generations. Graham et al. (2016) stated that food and associated practices are key to creating and maintaining socio-cultural identities. They reflect familiarity, shared heritage and a sense of belonging to a particular social group. Berger and Luckmann (1966) regarded food as a language and understood its importance to the social construction of reality. Food plays the same role as an everyday life need. In this matter, food is material culture, a representation of cultural and social patterns.

As reality is socially constructed by knowledge, food literacy, inherited through sharing the meal process, from food acquisition to consumption, constructs the cultural and social reality. As Brazilians share their knowledge on and cultural practices of cooking, it stands as a constructor of a new social reality of Brazilian people in New Zealand. It was interesting to see this process happening through sharing in the focus group where to buy Brazilian food staples or different ways of cooking them. The process of externalising their food habits allows immigrants to adapt to a new reality in New Zealand and internalise it again as a new reality represents this social construction of reality. As Parasecoli (2014) stated, the process walks from neophilia to neophobia and on to constructing a 'third culture', a place between the homeland culture, the host country and what is a reasonable balance between preserving cultural identity and adopting new practices. In this sense, it is building a sense of belonging.

## **5.2 Food as a Matter of Symbolic Meaning**

Material culture is the process by which "inanimate things within the environment act on people, regulating social relations and giving symbolic meaning to human activity" (Woodward, 2007, p. 3). The findings expressed rice and beans as this important material culture for Auckland-based Brazilians which gained the symbolic meaning of family, belonging and tradition. Furthermore, the pressure cooker also gained the same status, as key to preserving *Brazilianess* for Brazilians living offshore here in New Zealand.

The term 'actancy' describes how objects have 'social lives'. In this research findings, it is possible to state that the lunchbox is a symbol for commensality, where children at school not only use it to keep their food for lunch but also to culturally interact. As Fischler (1988) theorised, food is central to our sense of identity, either social or personal. Furthermore, the fact that humans are omnivores stands, for Fischler, as an open door for autonomy, freedom and adaptability. This adaptability is important in allowing immigrants to make adaptations in their new home. These characteristics also provide the openness to try the different and absorb something from it. The process of knowing the different, in social interactionism, means as they relate to the new in terms of food, they also exchange culture, beliefs and traditions. Through knowing the other's food, culture is also appreciated. As food is appreciated, the culture is also consumed and assimilated (Morris, 2010).

The social differentiation of space through food strengthens identity boundaries, as Brazilians establish what they eat at home as their boundaries, a space where they control the social dynamic, even when living overseas. “[Food] give us, in a certain way, a sense of control over our everyday life” (Poulain, as cited in De Vargas Giorgi, 2015, p 732).

### **5.3 Food as a Matter of Identity**

As the duo of rice and beans builds and reinforces cultural identity, the food social space is more and more dynamic, as globalisation enters the field. There is a debate about how globalisation may work in destroying national and cultural identities. The fact is that the planet Earth has already been globalised for centuries and anyone is able to find almost every product, everywhere. This leads to a standardisation of habits of consumption, especially in terms of food. Even though this process has serious and negative consequences for many cultures, globalization is how Brazilians were able to have their food expressed in New Zealand, as Brazilians are an ethnic minority and rely on other ethnic businesses to access their own or similar products. The access to Brazilian food products (or other ethnic foods alike) in New Zealand has only made possible within globalisation (Tomlinson, 2003). N. Pollock (2009) stated that globalisation and ‘*localisation*’ is a simultaneous process, that people link to their origins at the same time as to a wider world. N. Pollock shows how people bring their food across space and time, through immigration and the intergenerational heritage process, representing their identity and beliefs. Furthermore, within this process, people also modify in adapting to social and environmental demands. The ‘*Westernisation*’ of food has been changing traditional culinary patterns for many years. As Brazilian cuisine had its main influence from European cuisine, through the immigration of those nationalities into southern Brazil, the same happens now through the immigration of Brazilians to New Zealand. It reflects similar movements, as seen by Das Graças Brightwell (2012a) in the Brazilian community in London, and adapting to local New Zealand food habits such as having dinner as the main meal instead of lunch. Naturally, dominant cultures tend to be more influential on the immigrant or small communities (minorities) than the reverse. N. Pollock (2009) used the term ‘blending’ to describe a mixture of old and new, traditional and metropolitan food. But as Pollock (2009) concluded, even though food options may change the pattern of Brazilian food in

New Zealand, it will not be a complete substitute for traditional food, as was verified by the importance of rice and beans for participants in the focus group. The main characteristics of what is culturally essential to these people are kept. Globalisation, in these matters, enriches the food culture, bringing new flavours and, with them, new cultural influences, recreating the identity of Brazilian food in New Zealand as a multicultural experience. On the other hand, Mavromatis (2017) remembered that New Zealand cuisine is on its own is a story of immigration. The recent migration movements from other nations to New Zealand have generated an ongoing process to build the New Zealand gastronomic scene. While major migration movements are able to strongly establish themselves and their cultural and culinary characteristics, ethnic minorities tend to mix with other culinary influences in this transnational social space (Gonzalez-Rabago & Blanco, 2015). Although Mavromatis (2017) does not specifically mention Brazilian cuisine, nor South American cuisine, the logic is similar as this migration is still young and not as strongly established in the country as Chinese, Indian or English cultures; nonetheless minorities cultures – such as the Brazilian culture in New Zealand – can still be blended with other cuisines and be influenced by this melting pot that New Zealand cuisine represents.

Das Graças Brightwell (2012a) conceptualised Brazilian cuisine in England as a diasporic national cuisine or, more specifically, *economia da saudade* (homesickness economy). *Saudade* is an word in Portuguese, strong in its cultural meaning, to which the closest meaning in English would be homesickness and nostalgia, although this word holds deeper emotions, not having a parallel word with the exact same meaning in any other language. According to Wang et al. (2018), nostalgia is characterised as “an idealised remembered past, placed specially at ‘home’ and childhood experiences, recollected with a sense of warmth, security and love” (p. 317). This was perhaps expressed in comments comparing what participants used to consume in Brazil and how they manage to access these products that are important for ‘healing’ this homesickness, as exemplified below:

*Because, we are came from Porto Alegre, we are ‘gaúcho’, on that mode: you never stop eating! And we have really characteristic things, like the ‘chimarrão’, the farofa. ... For us, we miss it, and we try to manage as much as possible. Because*



*it's from homeland. Like the 'chimarrão' herb. Our supplies are almost done, so we have a friend bringing more (from Brazil). (Participant 4)*

The participant brings to the memory who she declared herself to be: a gaúcho. The term gaúcho brings a nostalgic meaning to what she expressed. As a gaúcho, she feels the duty of conforming to what this culture holds. The participant expressed this homesickness through the desire for the consumption of what belongs to her people and her culture. Habits such as drinking chimarrão go beyond the beverage to a representation of her own identity (Albrecht, 2010). As the participant is away from her homeland, cultivating these habits keep her memories – her nostalgia – vivid, reinforcing the sense of belonging to a people and to a culture. Therefore, nostalgic behaviours for immigrants work towards keeping alive habits and cultures from the homeland (Vignolles & Pichon, 2012).

Although homesickness can recall negative emotions, in general it brings back memories of a dreamed-of past, compared to a problematic present, from the nostalgic person's view (Vignolles & Pichon, 2014). Studies also explore the fact that when eating with friends or family, people tend to eat more (Vignolles & Pichon, 2014). Through nostalgic food, people can have the feeling of reconnecting to social bonds left in the past (such as home country/town, friends and family). Brazilian food represents nostalgia for immigrants who wants to bring those memories and traditions to their host country. The search for the consumption of Brazilian food is a projection of something deeper, the attempt to keep and reinforce 'Brazilianess' even when living overseas. Vignolles and Pichon (2014) illuminated how immigrants look to their homeland products as a way to nourish nostalgia. Although, Brazilians might never agree that food overseas is just like in Brazil, as expressed by Participant 6 when mentioning the frustration in finding places that motivate her to go out for dinner, as she stated she had back in Brazil:

*I don't feel satisfied ... I can't say 'wow, I am dying for food from that restaurant, to eat that dish'. And I use to feel it in Brazil.*

This is explained by nostalgia, which keeps people 'missing something' from their home country. This was also expressed in other participants' comments on their frustration in not finding a 'passion' for food here, as they have mentioned

having back in Brazil. However, Matt (2007) stated that food is one of the most successful ways to relieve homesickness. Matt researched historical diaries and letters from immigrants from Europe to America who expressed that, besides their families and family homes, the thing they most wanted was food from the homeland. Matt (2007) also explained the link to the brain, as olfaction is the sense with the most direct route to the cortex, where memory and consciousness is controlled. Food smells and tastes would, logically, be among the dearest memories. This homesickness, expressed by the nostalgia for homeland foods, could be somehow 'healed' if options for ethnic food and ingredients were provided in the host country's market (Matt, 2007).

## **5.4 Food in the Immigration Journey**

From my perspective, as researcher, the themes raised in this dissertation could also be reorganised differently, in two main categories: food practices regarding to commensality with other people from same ethnic origin; and food practices in a multi-cultural context. It seemed to me that the approaches to food the participants have related follows two different patterns. The first one relies on an exaggerated attempt to keep 'the way it was' back in Brazil, eating and serving traditionally Brazilian food and keeping the ways of shopping, cooking and eating preserved, as they were traditionally in their homeland. I would even dare say this reaction exceeds the way they use to relate to food in Brazil, meaning that they eat even more traditionally here, compared to their food habits before immigrating. This is largely explained by the theories brought out within this chapter.

In the other approach, participants reported that faster adaptation to new food habits happened once the family began eating outside the home regularly. This is mostly exposed by comments on the eating behaviour of their children, who are mainly responsible for bringing home the habits from the other cultures they interact with at school. This is not expressed as a dislike of what they eat at home, but a new construction of reality, the third culture conceptualised by Parasecoli (2014), where other cultural influences harmoniously interact with the primary one.

The findings demonstrate that this movement is quite organically accepted by children, while it creates a tension for mothers. This could be explained by several factors. The women represented at the group have been living in New

Zealand for a short period of time in their lives, while for children it might represent half or even more of their actual lifetime. Even though these mothers consciously decided to immigrate, there is a history and a cultural background that prevents them from fully absorbing a new culture at once. And this is straightforwardly represented in food, as one of the most important representations of culture (Fischler, 2011). Another reason is that their cultural background created an ideal of what healthy and good food is, based on their cultural patterns. Furthermore, mothers are willing to provide what they understand healthy food to be, but they also want to see their children culturally fitting in at school, and having a smooth adaptation to this new environment. As mothers traditionally are the ones responsible for caring for and nourishing their families, they feel the duty of keeping healthy habits, which for them is represented by Brazilian staples, such as rice and beans. And this is the field in which they feel comfortable cooking and serving. It also becomes their own comforting food, bringing a sense of warmth and pleasure.

This dichotomy is represented by the pressure cooker, as a return to homeland traditions, expressing nostalgia and reassuring their cultural identity, and the lunchbox, which symbolises the link to the outer world, to the new culture (and the blending with it). These two material cultural representations synthesise the answer to my question regarding what Brazilian immigrant families experience in eating and in nourishing themselves in Aotearoa.

## Chapter 6 Conclusion

This dissertation intended to find out what Brazilian immigrant families were experiencing in eating, while living in New Zealand. Many aspects were taken in consideration, in trying to gain a broader view, analysing all the elements from planning and buying food, to preparing and serving it. Through a focus group held in March, 2020, I was given the privilege of hearing Brazilian mothers sharing their personal experiences around eating in Aotearoa.

The findings revealed how important the Brazilian staple rice and beans becomes to Brazilian families living offshore; furthermore, the pressure cooker represents the material culture that enables the consumption of this staple. The research revealed the extent to which other nationalities interplay with Brazilian culture in New Zealand, providing access to basic products for Brazilian cuisine through their ethnic stores. Other cultures also contribute to generate a new food culture among these immigrants, where not only Brazilian food is found but New Zealand and other nation's ingredients and dishes come to the table and blend in a new food culture re-signified. Therefore, eating at school is an important element in developing this cultural change, as it is where Brazilian children have the most multicultural contact, comparing their own lunches to those of their school peers and thus exchanging cultural experiences. It is there where little Brazilians start their journey through a global world, and bring it back home inside their lunchboxes, the material culture representing a bridge between the Brazilian traditions held at home and the challenge to fit in with the diversity of the school grounds and be accepted as equal, even though still an immigrant. Brazilian mothers navigate through these dilemmas, expressing their frustrations, discoveries and joys on eating and providing food for their families from the global table.

Festivities play an important role in keeping traditions from the homeland. The links between religion, culture, society and gastronomy were expressed through the memories from Brazil and the expressions of these festivities once living overseas, and how they have been adapted to the New Zealand context. The role of women in Brazilian society is reinforced by traditional gastronomic celebrations, such as Brazilian barbecue. But this is also expressed on a daily basis, where they become responsible for the household in their new homeland.

Their satisfaction in eating and providing meals for their families, as immigrants, has been shown to be strongly connected to the ability to adapt and settle in the country. As they become more familiar with food here, immigrants have shown more openness to try the new and the different, and they also revealed more satisfied with their new life here, regarding on eating.

On a personal level, this research worked as a mirror to my own reality, as an immigrant mother, dealing with the daily challenges of raising two children in a Brazilian household, but influenced by all the multi-ethnic surroundings.

Regardless of one's nationality, migration brings all sort of challenges. And food is certainly one of them. Perhaps it is one of the most important, in order to provide the sense of settlement. Even though this research has focused on a specific group, evaluating Brazilian families in Auckland, the outcomes can interplay with many other immigration scenarios, for other nationalities either in New Zealand or in other countries. The findings had similar outcomes to other studies which have been carried out worldwide. However, this study contributes to the New Zealand context, where studies around Brazilian immigration and gastronomy are limited.

This study has had its own limitations. As the time and content were restricted to the scope of a master's dissertation, a number of opportunities to research extensively and in more depth were set aside. The research was warmly welcomed among the Brazilian community; however, time restrictions did not allow other conversation groups to happen. Notoriously, in this year we were hit by the worldwide Covid-19 pandemic. I was glad to have had the focus group completed prior to this time, as it enabled the research to address a 'normal' immigration life, as these pandemic times have hugely affected what is 'normality' for immigrants, adding one more component in their challenging project. Nonetheless, this event had its impact in the flow of writing, leading to change in timeframe and methods of working with online supervision.

From this study, many opportunities for further and in-depth research arise. It comes as opportunities for a number of researchers, expanding the amount of data and content from this first study. This work opens up opportunities to research similar aspects of eating and nourishing among other nationalities in New Zealand and making comparisons between them; it also can be compared to historical and actual patterns on eating and nourishing for New Zealanders and/or Brazilians in their homelands. Research focused on these experiences

from the children's perspective opens up further possibilities, either focused on home food or school meals. The study can also be advanced in finding nutritional patterns among immigrants, which also could be compared either to New Zealand, Brazil and other nationalities. Research about obesity development during the immigration process and the relation to food habits and access to food can also be a pathway for research. From the tourism and hospitality perspective, studies could be conducted in the search for Brazilian-inspired cuisine in New Zealand restaurants and stores, as much as the interplay with other ethnic foods. Research could be also conducted on Brazilian students living in New Zealand and their eating experiences. Comparisons between immigration status and eating patterns can also be done. The impact of the Brazilian/Latin America presence on New Zealand cuisine would be one more of the number of directions this research could take in the future.

The presence of immigrants in New Zealand is a two-way bridge, enriching the culture for the one who is arriving as much for the one who has always been here. And the understanding of gastronomy beautifully expresses this movement, in an explosion of flavours, textures and ingredients. Rice and beans, fish and chips.

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<https://doi.org/10.1177/0890117116677797>

# Appendices

## Appendix A: Ethics Approval



## Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology  
 D-88, Private Bag 92006, Auckland 1142, NZ T: +64 9 921 9999 ext. 8316  
 E: [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz) [www.aut.ac.nz/researchethics](http://www.aut.ac.nz/researchethics)

26 November 2019

Carolyn Cairncross  
 Faculty of Health and Environmental Sciences

Dear Carolyn

Re Ethics Application: **19/421 Investigating the Brazilian immigrant family's experiences on eating and nourishing**

**in New Zealand**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 26 November 2022.

### Standard Conditions of Approval

1. The research is to be undertaken in accordance with the Auckland University of Technology Code of Conduct for Research and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.

4. Any amendments to the project must be approved by AUTEK prior to being implemented. Amendments can  
  
be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEK Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported  
  
to the AUTEK Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants  
  
or external organisations is of a high standard.

AUTEK grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted. When the research is undertaken outside New Zealand, you need to meet all ethical, legal, and locality obligations or requirements for those jurisdictions.

Please quote the application number and title on all future correspondence related to this project. For any enquiries please contact [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz). The forms mentioned above are available online through

<http://www.aut.ac.nz/research/researchethics>

Yours sincerely,

Kate  
Executive

**Auckland University of Technology Ethics Committee**

O'Connor  
Manager

Cc: [aninha\\_1204@hotmail.com](mailto:aninha_1204@hotmail.com); Christine Hall



## Appendix B: Information Sheet (English Version)



# Participant Information Sheet

### Date Information Sheet Produced:

October 25, 2019

### Project Title

**Investigating the Brazilian Immigrant Families Experiences on Eating and Nourishing in New Zealand**

### An Invitation

Hello, my name is Ana Estrada. We would like to invite you to take part in this research. Participation is voluntary, and participants may withdraw at any time prior to or during the research.

### What is the purpose of this research?

The purpose of the research is to investigate the food experiences of Brazilian families who are now living in Auckland. The research will give us insight into how living in another country has influenced the cultural food celebrations and rituals of Brazilian families.

The findings of this research may be used for academic publications and presentations.

### How was I identified and why am I being invited to participate in this research?

You were identified as belonging to the Brasileirinhos community social group. If you were born in Brazil, have children living in your Auckland home and who speak Portuguese are welcome to take part in this study.

### How do I agree to participate in this research?

If you would like to take part in this research, please contact the researcher by a private Messenger or email (contact details below). You will be asked to complete a consent form before the research starts.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

### **What will happen in this research?**

You will be asked to attend a focus group, which will be held in a classroom at Parnell Primary School, St Stephens Ave, Parnell, outside school hours. This focus group will take a maximum of 1 hour. The findings of the research may be used in a conference presentation or an academic journal article.

### **What are the discomforts and risks?**

It is not anticipated that participants will experience any discomfort or risks.

### **What are the benefits?**

By participating in this study, participants will have the opportunity to contribute to our understanding of factors which families face in navigating the food environment in a new country, and how food cultures and rituals adapt to these new environments. The findings may provide information to help educate and inform health and culinary programs for those organisation supporting this migrant group.

### **How will my privacy be protected?**

All the data collected in the focus group is confidential, and no individual participant will be identified in the results. Research records will be kept in a locked file that will not include names or other personally identifying information. In accordance with standard practice data will be stored for six years and permanently destroyed afterwards. Information will be stored on a password-protected device accessible only to the research team.

30 July 2020 page 1 of 2 This version was edited in April 2019

### **What are the costs of participating in this research?**

There are no financial costs associated with this research. The cost will be your time as the focus group will take a maximum of 1 hour. Food and beverages will be provided at the focus group.

### **What opportunity do I have to consider this invitation?**

Participants will be given 2 weeks to consider this invitation.

**Will I receive feedback on the results of this research?**

You are welcome to receive a summary of the research results. If you would like to receive this information please indicate on the consent form and fill in your address/email. We will send a research summary out to you when the project is completed. We anticipate this will be later this year.

**What do I do if I have concerns about this research?**

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Carolyn Cairncross, Carolyn.cairncross@aut.ac.nz , (09) 921 9999 x7609

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTC, Kate O'Connor, *ethics@aut.ac.nz* , 921 9999 ext 6038.

**Whom do I contact for further information about this research?**

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

***Researcher Contact Details:***

Ana Estrada, aninha\_1204@hotmail.com ***Project Supervisor Contact Details:***

Carolyn Cairncross, Carolyn.cairncross@aut.ac.nz , (09) 921 9999 x7609

## Appendix C: Information Sheet (Portuguese Version)



### **Informação ao Participante**

**Data: 25 de Outubro de 2019**

### **Projeto: Investigando a Experiência em se Alimentar e Nutrir de Famílias Brasileiras Imigrantes na Nova Zelândia**

Olá, meu nome é Ana Estrada. Gostaria de convidá-lo a participar na pesquisa. A participação é voluntária e os participantes têm o direito de recusar a qualquer momento prévio ou durante a pesquisa.

### **Qual é o propósito dessa pesquisa?**

O propósito dessa pesquisa é investigar as experiências com alimentação que as famílias brasileiras vivendo em Auckland têm vivenciado. A pesquisa nos trará uma perspectiva sobre como viver fora do Brasil tem influenciado as tradições e hábitos alimentares.

Os achados dessa pesquisa serão usados para a minha qualificação como Mestre em Gastronomia. Os mesmos também poderão ser usados em publicações e apresentações acadêmicas.

### **Por que estou sendo convidado para essa pesquisa?**

Se você é nascido no Brasil, tem filhos (seja nascidos aqui ou no Brasil) e mora em Auckland, você é bem-vindo a fazer parte desse estudo.

### **Como fazer parte nessa pesquisa?**

Se você tem interesse, por favor entre em contato através dos contatos abaixo. Será solicitado o preenchimento de um termo de consentimento prévio ao início da pesquisa. A sua participação é voluntária (de livre escolha), não gerando

nenhum tipo de benefício ou prejuízo em detrimento dessa escolha. Você tem a liberdade de escolher não participar a qualquer momento, sendo que a sua informação fornecida até o momento pode ser usada ou não, a sua escolha. No entanto, uma vez concluída a pesquisa, achados que foram reproduzidos com sua informação podem não ser possíveis de serem anulados.

### **O que vai acontecer nessa pesquisa?**

Você será solicitado a participar de um grupo de discussão, que acontecera na sala comunitária da Parnell Primary School, St Stephens Ave, Parnell. Este encontro terá uma duração aproximada de 1 hora. Isso acontecera no dia 3/3/20, a 1pm. Os achados dessa pesquisa podem ser usados em apresentação em conferências e artigos em revistas acadêmicas.

### **Haverá desconfortos ou riscos nessa pesquisa?**

Não há riscos ou desconfortos previstos nessa experiência.

### **Quais são os benefícios?**

Ao participar desse estudo, você terá a oportunidade de contribuir para o melhor entendimento das situações que famílias enfrentam relativo a alimentação e saúde num novo país, e como a cultura alimentar se adapta nesse novo ambiente cultural. Os achados podem gerar informações relevantes na educação em nutrição, saúde e programas gastronômicos para organizações de suporte a comunidades de imigrantes.

### **Como minha privacidade será protegida?**

Todos os dados coletados são de cunho confidencial, e nenhum indivíduo será identificado publicamente nos resultados. Todos os registros serão mantidos em arquivos seguros, sem inclusão de nomes ou outras identificações pessoais. De acordo com procedimento padronizado, toda a informação será armazenada por 6 anos e destruída permanentemente ao fim desse período. Toda a informação é protegida por senha, acessível apenas ao corpo de pesquisa.

### **Haverá algum custo ao participar dessa pesquisa?**

Não ha custos associados a essa pesquisa. O único requisito e a doação do seu tempo. Um pequeno lanche será fornecido.

**Quanto tempo terei para responder a este convite?**

Participantes terão 2 semanas para considerar o convite.

**Terei algum retorno sobre os achados da pesquisa?**

Você pode receber um abstrato dos resultados da pesquisa. Se você tem interesse em receber essa informação, por favor indique no seu termo de consentimento e forneça o seu endereço (físico ou eletrônico). Nos estaremos enviando um sumario uma vez o projeto esteja concluído, planejado para o fim de 2020.

**A quem reportar sobre considerações a respeito dessa pesquisa?**

Quaisquer duvidas relativas a este projeto devem ser notificadas em primeira instancia a Supervisora do projeto, Carolyn Cairncross, Carolyn.cairncross@aut.ac.nz , (09) 921 9999 x7609

Preocupações relativas a condução da pesquisa também devem ser notificadas a Secretaria Executiva da AUTEK, Kate O'Connor, *ethics@aut.ac.nz* , 921 9999 ext 6038.

**Quem contatar sobre mais informações a respeito dessa pesquisa?**

Por favor, mantenha este informativo e uma copia do termo de consentimento para futura referencia. Você também pode contatar diretamente a pesquisadora, como segue abaixo:

***Contatos da Pesquisadora:***

Ana Estrada, aninha\_1204@hotmail.com , 02102637

***Contatos da Supervisora da Pesquisa:***

Carolyn Cairncross, Carolyn.cairncross@aut.ac.nz , (09) 921 9999 x7609

**Aprovado pelo Comitê de Ética da Auckland University of Technology no dia 26/11/2019. Referência AUTEC 19/421.**

## Appendix D: Consent Form (English Version)



# Consent Form

***Project title: Investigating the Brazilian Immigrant Families Experiences on Eating and Nourishing in New Zealand***

***Project Supervisor: Carolyn Cairncross***

***Researcher: Ana Estrada***

I have read and understood the information provided about this research project in the Information Sheet dated October 25, 2019.

I have had an opportunity to ask questions and to have them answered.

I understand that identity of my fellow participants and our discussions in the focus group is confidential to the group and I agree to keep this information confidential.

I understand that notes will be taken during the focus group and that it will also be audio-taped and transcribed.

I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.

I understand that if I withdraw from the study then, while it may not be possible to destroy all records of the focus group discussion of which I was part, I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

I agree to take part in this research.

I wish to receive a summary of the research findings (please tick one): Yes No

Participant's

signature:

.....



Participant's name: .....

Participant's Contact Details (if appropriate):

.....

.....

Date:

***Approved by the Auckland University of Technology Ethics Committee on type the date on which the final approval was granted AUTEK Reference number type the AUTEK reference number***

*Note: The Participant should retain a copy of this form.*

## Appendix E: Consent Form (Portuguese Version)



## Termo de Consentimento

***Título do Projeto:*** Investigando as Experiências de Famílias de Imigrantes Brasileiros ao se Alimentarem na Nova Zelândia

***Supervisora do Projeto:*** Carolyn Cairncross ***Pesquisadora:*** Ana Estrada

Eu li e entendi a informação fornecida sobre este projeto de pesquisa, contido no informativo de 25/10/19;

Eu tive a oportunidade de tirar dúvidas;

Eu entendo que a identidade dos participantes e as discussões do grupo são confidenciais e eu concordo em mantê-las no privado;

Eu entendo que notas tomadas durante o grupo e as gravações serão transcritas;

Eu entendo que faço parte deste estudo voluntariamente (minha escolha) e que desistência não será prejudicial em nenhum sentido;

Eu entendo que se eu desistir não há possibilidade de destruir o conteúdo das gravações geradas nos grupos de discussão dos quais eu participei, mas eu terei a escolha de remoção de informações vinculadas a mim ou consentimento em mantê-las. No entanto, uma vez a pesquisa foi produzida, a remoção da informação se torna impossível;

Eu concordo em participar dessa pesquisa;

Eu desejo receber um sumário com os achados da pesquisa (por favor marque a sua opção):

☐ Sim ☐ Não

Assinatura

do

Participante:

.....

Nome: .....

Contatos do Participante (opcional):

.....  
.....  
.....  
.....

Data:

***Aprovado pela Auckland University of Technology Ethics Committee on 26/11/2019 AUTEC  
Número de referencia 19/421***

Appendix F: Focus Group Advertisement (English Version)

How has your food changed after you moved to Auckland?

I would like invite Brazilians families, parents and/or caregivers to take part in a focus group discussion of their experiences around food traditions and rituals now they live in Auckland.

This will take around 1 hour, and be held at the community room at Parnell Primary School.

Afternoon tea will be provided.

3<sup>rd</sup> of March, 2020 – 1 pm

If you are interested in taking part, or would like further information, you can contact the researchers:

Ana Estrada

Send a private Message Email:

aninha\_1204@hotmail.com

Appendix G: Focus Group Advertisement (Portuguese Version)

O que mudou na sua alimentação desde quando você mudou-se do Brasil para Auckland?

Este é um convite para a comunidade brasileira vivendo em Auckland, especialmente famílias com crianças em idade escolar, a participar de um grupo de discussão sobre tradições e hábitos alimentares de brasileiros vivendo na Nova Zelândia. O grupo terá duração aproximada de 1 hora, e acontecerá na Escola Primária de Parnell.

**3/3/2020 – 1 da tarde**

**Salão Comunitário da Parnell District School**

Se você tem interesse, ou gostaria de ter mais informações a respeito, você pode contatar a pesquisadora:

Ana Estrada

Mensagem privada

Endereço eletrônico: [aninha\\_1204@hotmail.com](mailto:aninha_1204@hotmail.com)

## Appendix H: Focus Group Protocol and Guideline Questions



### Focus group protocol

#### Investigating the Brazilian Immigrant Families Experiences on Eating and Nourishing in New Zealand

- The semi-structured focus groups will be held in a classroom at Parnell Primary School.
- The focus groups will be held around an afternoon tea, and will take no longer than 1 hour.
- The focus group will have a maximum of 7 participants.
- Focus groups will be facilitated by the researcher Ana Estrada.

#### Conducting the focus group.

- The facilitator will gain a signed consent form from each participant.
- The facilitator will start the focus group by informing the participants of the purpose of the

discussion as an opportunity to collect their views and experiences of how moving to New Zealand has affected their food celebrations, rituals, foods they eat, and differences in healthiness of foods.

- Participants will be informed that the discussion will be recorded for research purposes and that the content it is confidential.
- Participants will be informed that the focus group will be held in Portuguese, and the data translated into English.
- Each participant will be given an opportunity to express their views. The facilitator will ensure that the discussion is not dominated by one or two participants and the discussion time is shared evenly.
- Two recorders will be placed on the table and turned on.
- The questions below will be used as a guideline to facilitating discussion.

- Where are you from, how long have you been in NZ, what ages are your children?
- What has changed for you and your family on eating habits once you've moved
- from Brazil?

*Prompt: What are your meals mostly consisted of: homemade, take away or restaurant food? How often?*

- What are the main traditions and habits towards food that you try to keep from Brazil?
- Do you use Brazilian ingredients? How easy/hard is to find or adapt those?
- Do your children participate in the food process, either choosing, shopping or

cooking/ helping?

- How satisfied do you feel about the habits your family has about food?

*Prompt: do you feel the healthiness of the food your family eats has changed since you moved to Auckland? How? (less, more?)*

- When the discussion has concluded, or at 1 hour, the facilitator will close the focus group and thank the participants for their input.
- The facilitator will save the recordings onto the secure password protected AUT file storage system.

Appendix I: Arroz e Feijão (Rice and Beans) Illustrations



Retrieved from <https://alimentacaoemfoco.org.br/arroz-e-feijao/>



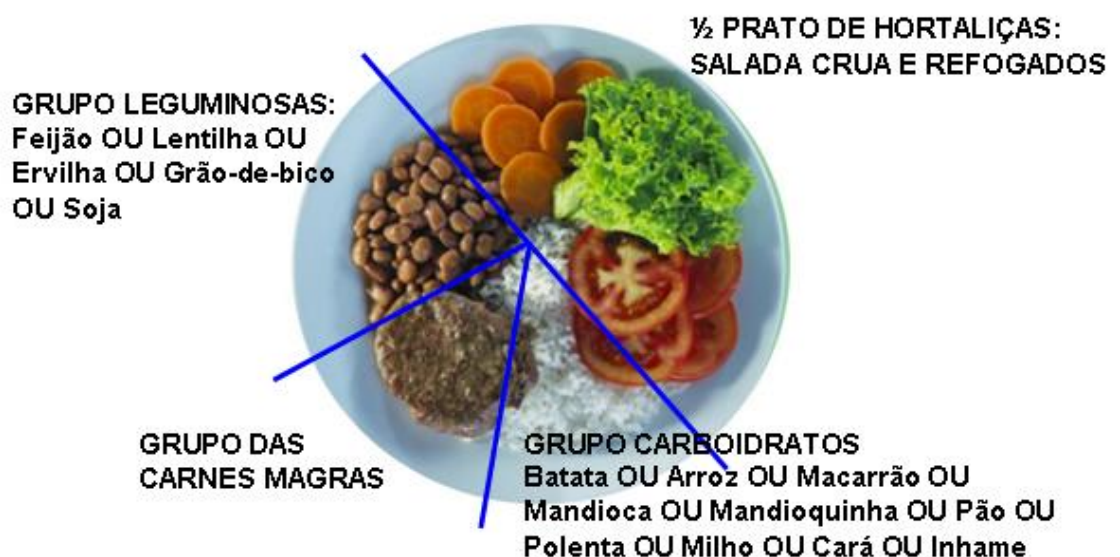
Retrieved from <https://www.panelinha.com.br/receita/mexidinho-arroz-feijao>





Nutrition Society Dietary Guidelines 2007

Retrieved from <https://www.cfn.org.br/wp-content/uploads/repositoriob/pdf/revistas/23.pdf>



*The Healthy Plate for Diabetic Patients.* Brazilian Diabetes Association

Retrieved from <https://www.diabetes.org.br/publico/colunas/76-dra-clarissa-uezima/657-o-prato-saudavel-do-paciente-diabetico>

Appendix J: Feijoada (Black Beans Stew Dish) Illustration



Retrieved from <https://www.leiliane.com.br/prato-unico/feijoada-completa/>

## Appendix K: Gaúcho culture



### The Gaúcho character

Retrieved from Albrecht, C. F. (2010). Além da carne assada sobre brasas: os elementos da experiência de consumo do churrasco.



### Traditional Gaúcho festivities

Retrieved from data:image/jpeg;base64,/9j/4AAQSkZJRgABAQAAQABAAAD/



### Chimarrão

Retrieved from <https://chimarrao.net>