Gastronome: To drink or not to drink

Max Thomson

2021

Faculty of Culture and Society

A dissertation submitted to Auckland University of Technology in partial fulfilment of the requirements for the degree of Master of Gastronomy

Supervisor

Dr Lindsay Neill

Abstract

Gastronomy and the gastronome are inextricably linked. The latter has long been characterised by their proficient knowledge of food and beverages, particularly alcoholic beverages. While there is an abundance of gastronomic literature supporting the notion of food and wine as components of a gastronome's purview, there is an absence of literature exploring the construct of the gastronome *sans* alcohol. That difference is significant, considering the opposing drinking cultures of France and Aotearoa New Zealand. While France's dominant influence on gastronomy promotes moderate alcohol consumption, Aotearoa New Zealand has a reputation for binge drinking. Considering that, there is value in exploring the notion of the gastronome *sans* alcohol. To investigate that possibility, my research explored the subjective views of five renowned hospitality professionals within Auckland's culinary landscape. To illuminate their experiences and knowledge, I used qualitative description and thematic analysis as my research method. That combination revealed my participants' progressive insights reflecting the gastronome's relationship with alcohol. Key to their insights was their consideration that a contemporary gastronome need not consume alcohol. That finding starkly contrasts existing literature linking food and alcohol as seminal themes for a gastronome. In this way, and within an array of participant findings, my dissertation offers an alternative perspective on the gastronome. That 'New-World' perspective suggests that France's culinary and gastronomic dominance is, in fact, a thinly veiled form of culinary colonisation and imperialism. My dissertation questions that position and suggests that, as a 'New-World' country, Aotearoa New Zealand offers an alternate, forward-thinking perspective on the relationship between the gastronome and alcohol.

Acknowledgements

Table of Contents

List of Figures

List of Tables

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.

Signed:

Date: 18/06/2021

Chapter 1: Introduction

Introducing my Dissertation

For Brillat-Savarin (1825/2009), gastronomy "is the intelligent knowledge of whatever concern's man's [sic] nourishment" (p. 61). That nourishment included beverages, particularly wine. Reflecting that view, Bode (1994) noted that gastronomy defined a triadic relationship between people, food, and alcoholic beverages, particularly wine. Within that relationship, food and wine have been perceived to be a marriage of complementary yet contrasting components. Key to that marriage relationship is the gastronome (Brillat-Savarin, 1825/2009). According to Gillespie (2001), a gastronome is an "arbiter of taste" (p. 6) characterised by their insightful knowledge of food and beverages. In this way, a gastronome is highly knowledgeable about food, beverages, and the topics related to dining and culinary enjoyment (Hendijani & Boo, 2020; Klosse, 2013; Neill et al., 2016). Consequently, considering more contemporary language, a gastronome is an influencer[1] of taste in food and beverages, and its distinction.

In undertaking my research, I accept, in acknowledging past research, that a gastronome exhibits not only a passion and appreciation for food and beverages but also possesses the knowledge to make judgements about taste (Gillespie, 2001; Hendijani & Boo, 2020; Pickering et al., 2013; Robuchon, 2009). Reflecting that view, de Solier (2013) considers the gastronome a food expert. In that regard, de Solier (2013) includes "TV chefs, food writers, and restaurant critics" (p. 43) as gastronomes. De Solier's (2013) considerations of the gastronome are important because they recognise the gastronome in contemporary, media-centric ways. That recognition reflects the gastronome's socio-temporal evolution (refer to Chapter 4: Literature Review and Chapter 7: Discussion and Conclusion). Notwithstanding that, the gastronome's association with food and alcoholic beverages has endured over time.

However, research about the gastronome, particularly in locations including Aotearoa New Zealand, is important. That importance reflects two themes. The first is the

---

[1] "Someone who affects or changes the way that other people behave" (Cambridge University Press, n.d.b).

consideration of New Zealand's renowned binge-drinking culture. The second is that, as a 'New-World' country, Aotearoa New Zealand holds a prestigious wine reputation.

Within those considerations, the exploration of the triadic relationship between food, alcoholic beverages and the gastronome is timely. Not only is that timeliness reflected within Aotearoa New Zealand's binge-drinking culture (Andelane, 2021; James, 2010; Kypri et al., 2009; McEwan et al., 2010; Robertson & Tustin, 2018) but, for me as researcher, the link between the gastronome and the beverage, particularly alcohol, is an attractive one. As a non-drinker, yet a student of gastronomy, I am intrigued by the following question: 'Can a person be a gastronome yet hold no interest in consuming alcohol?' My 'self-enquiry' is reflected within my research questions (refer to the Research Questions, below) and explored within this dissertation.

Research Questions

I explore my research topic within the following research question. My primary research question asks:

- In what ways does alcohol inform the notion of being a gastronome?

That question is underpinned by two secondary questions, designed to illuminate, and give depth to my primary question. My secondary questions ask:

- How does alcohol complement the pleasures of the table?
- How do different French and New Zealand cultural traditions impact perceptions of the gastronome and alcohol?

Rationale for the Research

Successfully completing my dissertation is important to me for many reasons. Most obviously, completing this dissertation will fulfil the requirements necessary to obtain the Master of Gastronomy degree at Auckland University of Technology. While the dissertation was a requirement, I understood the need to select a topic that was important to me and one that would stimulate and hold my interest over time. That was an important consideration because my supervisor advised that, in completing a dissertation, I would experience many 'highs' and 'lows'. Compounding that polarity has been the COVID-19 pandemic. Consequently, selecting a meaningful topic that I

was passionate about would empower me to manage the final journey of my Master of Gastronomy degree. Key to my choice of topic is the link between food and alcohol, within considerations of the gastronome. As a student of gastronomy, who chooses not to drink alcohol, I wonder how my non-consumption of alcohol may or may not inhibit my own aspirations to become a gastronome. Within that consideration, I add a new passion to my topic, based within my own sense of self-identity, and how that coincides, or does not coincide, with wider socio-cultural considerations of a gastronome's identity.

Consequently, I need to make clear to my readers my attitude toward alcohol and why I have chosen to be a non-alcohol drinker. My choice not to consume alcohol is a consequence of my passion for sports and fitness. As I have previously experienced it, consuming alcohol inhibited my sports performance. However, my decision not to drink alcohol has not only challenged my sporting aspirations, but also my gastronomic aspirations. In considering how alcohol has influenced my sporting activities, I have experienced, first-hand, Fletcher and Spracklen's (2014) observations. Those authors posited that sport club culture promotes social drinking and, within that, the subordination and exclusion of minority groups, including those who choose not to consume alcohol. Additionally, I am reminded of Brillat-Savarin's (1825/2009) most famous quote, "[t]ell me what you eat, and I shall tell you what you are" (p. 15) and its implication that an absence of alcohol is seminal to locating identity. Compounding that is its opposite. As Morris (2010) revealed, "what we do not eat [or drink] may be equally revealing of who we are" (p. 6). Consequently, the aim of my research dissertation is to explore the considerations of food and alcoholic beverages within the identity of the gastronome that have been established and reinforced over time and history. Yet, within my research and considerations of the gastronome, I also explore my own sense of identity.

Overview of Dissertation

Chapter 1 presents my research topic and its aims. In Chapter 2, I contextualise my topic with relevant information and background detail. Chapter 3 presents my theoretical and conceptual framework. In that chapter, I demonstrate my understanding and application of the meta-theories underpinning my research. My

choice of meta-theories includes the social construction of reality (Berger & Luckmann, 1966), symbolic interactionism (Mead, 1934), and material culture and actancy (Woodward, 2007). My literature review comprises Chapter 4. There, I rationalise my choice of gastronome over other labels. Then, I explore the concept of gastronomy and, within that, I identify the gastronome and reveal the gastronome's socio-temporal European evolution. Chapter 5 presents my methodology and method. In that chapter I explain my choice of methodological theory and its application to my research within a brief discussion of my method. Additionally, I present the Auckland University of Technology Ethics Committee (AUTEC) requirements for my research (refer to Appendix A) and my reflection upon the impact of COVID-19 on my research. Chapter 6 presents my research findings. My findings were distilled from five participant interviews that were recorded and then transcribed. The transcriptions then facilitated the development of research themes through my use of Clarke and Braun's (2017) thematic analysis. Concluding my dissertation, Chapter 7 presents the discussion – a synthesis of literature (refer to Chapter 4: Literature Review) and my findings (refer to Chapter 6: Findings) – as well as the conclusion to my research. In that chapter I discuss my meta-theories, my method and methodology. Additionally, I include my considerations for future research and my own research's limitations. I conclude my dissertation with a brief retrospective section.

However, I begin my dissertation by presenting an exploration of the 'influencers' and founders of European gastronomy, Jean Anthelme Brillat-Savarin, and Alexandre Balthasar Laurent Grimod de la Reynière (Gillespie, 2001). It is within their combined knowledge and influence that contemporary considerations of gastronomy are founded. Yet, within that foundation, it must be noted that the construct of the gastronome not only holds a Eurocentric bias, but also within that bias an imperial and colonising influence on what constitutes 'good' food and wine. Consequently, the exploration of the gastronome within a New-World setting, like Aotearoa New Zealand, adds a unique perspective to gastronomic research by challenging its French dominance.

Chapter 2: Background

Introducing Gastronomy

The construct of gastronomy is difficult to define (Richards, 2003; Santich, 2004). That difficulty reflects the notion that, as a discipline, gastronomy draws upon numerous other disciplines. Those disciplines include history, physics, chemistry, cookery, business, and political economy (Brillat-Savarin, 1825/2009). Compounding that multidisciplinary nature, gastronomy also requires an awareness of the various social and cultural conditions that impact gastronomy's study and its appreciation (Ferguson, 2000). Consequently, the study of gastronomy is interesting because gastronomy can help us to understand our identity and culture, and in doing so add to the understanding of wider human socio-culture. Despite definitional difficulties, and as Brillat-Savarin (1825/2009) revealed, gastronomy references the study of food, drink, within "the intelligent knowledge of whatever concern's man's [sic] taste" (p. 161). Adding to that, within a contemporary interpretation, Santich (2004) considered gastronomy to be the art or science of good eating and good drinking. Santich's (2004) inclusion of the concept of art is an interesting one. Earlier, Hegarty and O'Mahony (2001) acknowledged gastronomy's artistic form within two distinct forms of art. The first they referred to as the useful arts. For them, these useful arts typically involve activities that have practical values and outcomes. Within this category they include the making of clothes, building of furniture, and the construction of buildings. On the other hand, they propose the consideration of 'fine art'. For Hegarty and O'Mahony (2001), fine art focusses on less practical items that reflect an individual's creative expression. Within that category, they place writing music/poetry, literature, or painting. Distinguishing these categories further, Hegarty and O'Mahony (2001) clarified that fine art tends to express deeper meanings that are commonly shared and understood between people. Applied to gastronomy, Hegarty and O'Mahony's (2001) categories place food in practical contexts including nutrition, and within their second category as a creative expression that reflects an appreciation of aesthetics and a recognition of the importance of food within wider socio-cultural understandings. Arguably, it is within the latter category that gastronomy holds its appeal for scholars of gastronomy.

The etymological origins of the word 'gastronomy' are credited to Sicilian Greek poet Archestratus in the 4th century BC (Santich, 2004). Importantly, Archestratus travelled extensively throughout the Mediterranean, experiencing new food and drink, and then going on to write about them (Rapp, 1955). His travels coupled with his gastronomic observations led to the inextricable connection between gastronomy and tourism (Santich, 2004). In relation to morphological structure, gastronomy consists of *gastro-*, which refers to the stomach and the digestive system, and *-nomos*, which denotes rule/regulation (Santich, 2004). When considered together, gastronomy reflects the manner in which people go about eating and drinking. Within the morphological meaning of gastronomy noted by Santich (2004), Ferguson (2000) previously identified how "gastronomy drew on a nexus of social, economic, and cultural conditions" (p. 1056). Consequently, it is within the combinations of Brillat-Savarin (1825/2009), Ferguson (2000), Hegarty and O'Mahony (2001), and Santich (2004) that gastronomy, as Cracknell and Nobis (1985) and Gillespie (2001) have promoted it, provides our understanding and appreciation of food and beverages and how their experience combined with great service and company, creates a pleasurable and memorable dining/gastronomic experience. These considerations are of utmost importance to a gastronome. Notwithstanding that, gastronomy denotes the study of food and drink within multiple academic domains, as well as the manners reflecting those domains, and the pleasure derived from food's enjoyment. Within these characteristics, gastronomy considers and includes every step of production through to consumption, memory and the nostalgia evoked and promoted by the consumption of food and beverages. The gastronome plays a pivotal role in promoting these elements through their advanced knowledge and their ability to convey that knowledge to a wider public.

France, the Epicentre of Food, Style, and Sophistication

Leading the way for the contemporary dominance of France within food and gastronomy were, as DeJean (2007) related, Louis XIV, (the Sun King) and his First Minister of State, Jean Baptiste-Colbert. Together, they literally and figuratively styled French food and fashion into the apex of style, sophistication and, for the non-French, the aspiration to these domains, that we know today. However, the French predilection for style and sophistication began by decree. Louis XIV's court was, by his dictate,

Europe's most fashionable. For food, that was reflected by its descriptors that included "dainty, delicate, refined, courteous, civilised" (DeJean, 2007, p. 108). Together, Louis XIV and Colbert created an aspirant style and sophistication that Colbert ensured maximised French products and production. Yet, those developments, particularly of French food, had its base in *le cuisine paysanne*: French peasant food and the appropriation of Italian culinary influences that the French came to call 'their own' (Christensen-Yule & Neill, 2018) Consequently, French cuisine has long been acknowledged as "the only true cuisine" (p. 108). That association reflects the dominance not only of the Royal household, but also France's aristocratic elite (Fergusson, 1998). Brillat-Savarin (1825/2009) recognised that in recommending that visitors to Paris would benefit by knowing upper-class Parisians and dining in their private dwellings. Without such contact and exposure, Brillat-Savarin proposed, the visitors would leave "the capital without knowing anything of the wealth and the delicacies of Parisian cookery" (p. 314). However, following the French Revolution, chefs, who previously worked in the private homes of the wealthy, were able to share their expertise as restaurants offered food for wider public consumption (Ferguson, 2000; Rao et al., 2003). Consequently, those restaurants, and a public eager to dine, introduced gastronomy into the public domain (Ferguson, 2000; Rao et al., 2003). Key to informing an enthused French dining public, then, were, among others, Alexandre Balthazar Laurent Grimod de La Reynière, and Jean Anthelme Brillat-Savarin.

de La Reynière is acknowledged as gastronomy's first journalist. As Ferguson (2001) explained, de La Reynière used his culinary expertise and journalistic skills to enlighten his fellow members of 19th century French social elites (Ferguson, 2001). de La Reynière's first publication, *L'Almanach des Gourmands* (The Gourmet's Almanac), sold more than 22,000 copies in several editions over four years (Ferguson, 2001; Gigante, 2005; Revel, 1982/1979). As a gastronomic journalist, de La Reynière announced culinary establishments and gastronomic practices that created a sense of order within the culinary world and its French consumer base.

Building on that base, Brillat-Savarin is acknowledged as the first person to consider gastronomy as a legitimate field of study (Thompson, 2011). Key to that consideration was his association of gastronomy with science (Ferguson, 2001). Brillat-Savarin's seminal text, *The Physiology of Taste* (1825/2009) (*Physiologie du Goût, où Méditation*

de Gastronomie Transcendante, Ouvrage Théorique, Historique et à l'Ordre du Jour), cemented gastronomy in its place alongside natural history, physics, chemistry, cookery, business, and political economy. While Brillat-Savarin indirectly acknowledged de La Reyniére's work, more recent authors position these men in different ways. Exemplifying that, de Solier (2013) noted that de La Reyniére's work, *L'Almanach des Gourmands*, was just a restaurant guide. In comparing the two, de Solier (2013) positioned Brillat-Savarin's publication as a tome that "combined lifestyle guidance with a more scholarly philosophy of food" (p. 45). Reflecting a further difference, Gigante (2005) had earlier observed that de La Reyniére was an aristocrat during France's *ancien régime*, whereas Brillat-Savarin was a self-made man within France's middle-class. That, for Gigante (2005), enabled Brillat-Savarin to be the voice "for the post-revolutionary, gastronomical future of France" (p. 141). While de La Reyniére and Brillat-Savarin advanced gastronomic knowledge, chefs including Marie-Antoine Carême and, later, Auguste Escoffier, led the way in food styles that influenced and continue to influence gastronomy.

Carême, according to Ferguson (2001), considered himself to be the founder of French cuisine. In supporting that view, Carême provided the systematic categorisation of the basic components, within considerations of sweet and savoury food, that codified French cuisine (Ferguson, 2001). While Grimod de la Reyniére maintained the culinary techniques of the *ancien régime*, Carême embraced the emergent cuisine facilitated by post-revolutionary France (Ferguson, 2001; Rao et al., 2003). For Carême, key to that new cuisine was its simplification from the service of eight dinner courses to just four courses. Additionally, Carême recommended more space for each diner. That combination promoted the diner's precision, finesse, order, and economy, (Ferguson, 2001; Rao et al., 2003).

Thirteen years after Carême's death, Auguste Escoffier was born. Escoffier extended Carême's culinary legacy. Again, Escoffier advocated simplicity. Exemplifying that, Escoffier formulated *service à la russe* – writing dishes down in their order of service – and the *à la carte* menu (Rao et al., 2003). Furthermore, Escoffier promoted the use of seasonal produce and considered that sauces should not overpower a dish but highlight and enhance the flavour profiles of a meal's ingredients (Rao et al., 2003). In

these ways, Escoffier passed on "the doctrines of the classical cuisines of Europe into the 20th century" (Gillespie, 2001, p. 60).

Figure 1: A Lineage of Important Gastronomic Figures.
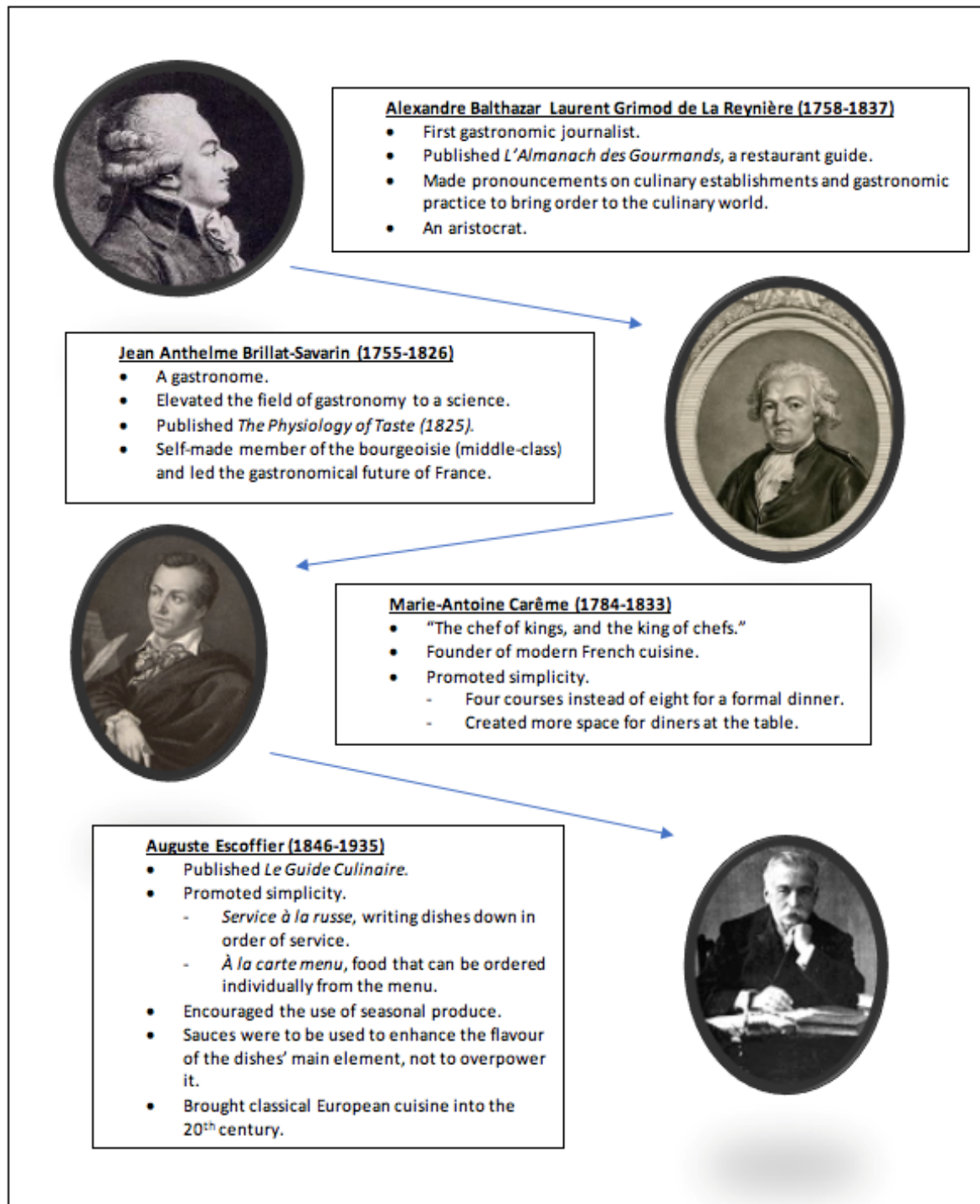
Source: Adapted from Brillat-Savarin (1825/2009), Ferguson (2001), Gigante (2005), Gillespie (2001), Rao et al. (2003), Revel (1979/1982), and Thompson (2011).

Consequently, it is within the amalgamed influences of Louis XIV, Colbert, de La Reyniére, Brillat-Savarin, Carême, and Escoffier that cuisine became a defining characteristic of what it means to be French (Fergusson, 2000). Thus, as Batat (2020) suggested, gastronomy in France came to denote culture and traditions that are shared and celebrated by all, irrespective of their social position. Those associations have, as Johnson et al. (2005) proposed, promoted an association between gastronomy and the prestigious *Michelin Guide* that, as Hoa and May (2021) explained, became "the hallmark of a fine dining experience, the most desired accolade of many of the world's top chefs, and a reference or supporting mechanism for consumers" (p. 59). Additionally, the *Michelin Guide* subtly promoted French food's style as desirable in ways that spread France's influence as the home of food, style and sophistication. Reflecting that, the *Michelin Guide* developed an international presence in 1904, with editions covering Belgium, Italy, and the United Kingdom (Hoa & May, 2021). That transference of 'Frenchness' within the guide reinforced the dominance of French cuisine and its gastronomic links. Reflecting that, Lane (2011) noted that fine dining in Britain and Germany was "shaped and even sustained by the cultural hegemony of French *haute* [high] cuisine" (p. 696). Additionally, Vásquez and Chik (2015) acknowledged this in their critique of the *Michelin Guide* for its Eurocentric bias and French cuisine focus. Despite that, and as Ferguson (2008) earlier realised, the *Michelin Guide* also promoted the "professionalization of cuisine" (p. 51), albeit in French 'ways.' Consequently, French food and its global culinary dominance can be read as a form of imperialism[2] and culinary colonisation[3]. That is, France's food culture exercises a dominating influence over the cuisines of other nations and, consequently, the subordination of other cuisines is evidenced.

Considerations of French Cuisine as a Colonising/Imperial 'Force'

Considering the notion that French cuisine and its gastronomic implications are forms of imperialism and culinary colonialism, I explored Said's (2003) understanding of orientalism. While Said (2003) positioned orientalism as a way in which Western nations viewed the 'East', particularly the Arab world, his considerations can be

---

[2] Commonly refers to one nation's domination over another nation (Chilcote, 2002; Galtung, 1971).

[3] "The cultural oppression and economic control of one people by another" (Byrnes, 2001, p. 8).

applied to France, and the dominance of French food globally and in Aotearoa New Zealand. At its most basic, considering the dominance of French cuisine within those notions not only reinforces Bourdieu's (1984/1979) top-down model of taste, but also Seymour's (2004) notion that taste is exemplified by the idea that food consumption hierarchies are socially constructed notions.

However, orientalism's emphasis on "the perception of Eastern nations held widely in the West [as] one of primitive, exoticised, and [a] less rational race of people [that…] fuels the assumption of Western paternal superiority and the necessity of intervention" (Potter, 2019, para. 3) parallels my consideration that Western cultures outside of France are, by comparison, culinarily 'poor' and inferior. That position implies a 'warm welcome' for a paternalistic France, which within its 'advanced' cuisine can raise the profile of other nations to almost equal that of its own. In that way, France's culinary imperialism has been evidenced and actively projected by France since the reign of Louis XIV (refer to the previous section in this chapter). Consequently, France has colonised our culinary imaginations by creating a literal and figurative model of taste. That possibility is evidenced today in Aotearoa New Zealand within the dominance of Pākehā food culture and not that of the indigenous Māori people (Morris, 2010). Outside New Zealand, culinary colonialism has been researched in the work of Heldke (2001), Mehta (2009) and Grey and Newman (2018). For Heldke (2001), culinary colonisation was defined within the consumption of exotic cultures with the aim of making oneself more 'interesting.' For Mehta (2009), culinary colonisation reflected the imposition of Western food values that undermine the 'value' of local food. Finally, for Grey and Newman (2018), culinary colonisation reflected a culinary multiculturalism within which "indigenous peoples' gastronomies are commodified and alienated" (p. 717). Yet within my own consideration of France's culinary colonisation of Aotearoa New Zealand, I argue that the cuisine of France filled a culinary gap created by the lack of an authentic Kiwi cuisine and the wider insecurities of Kiwi identity (Neill, 2018). Reflecting that view is the text *The New Zealand Chef*.

Authored by Christensen-Yule and Neill (2018), this text is the standard culinary text used in New Zealand for all aspirant chef students seeking the New Zealand Qualifications Authority qualifications or London City and Guilds qualifications. In exploring that text, I observed something that helped me to understand my

consideration of France's culinary colonisation of Aotearoa New Zealand. Readers of *The New Zealand Chef* are introduced to the likes of Carême and Escoffier. While the book's recipe chapters note Māori language words, the French language is also noted. Exemplifying that is a section of the book on poaching. Under sub-heading 2.3 on poaching the method of cookery, 'poach' is noted "Poach, Korupupu, Pocher" (p. 40). Here a linguistic globalisation and glocalisation is observed. Poach is noted not only in English, and Māori, but also French. For me, that signifies the 'validation' of poaching as a legitimate method of cookery, because the term is linked to France and the French language. Rhetorically, I wonder why poaching in New Zealand is not simply 'poaching' and/or 'korupupu'?

Considering the Consumption of Alcohol in Europe and New Zealand

   Exploring European Consumption and its Socio-Culture

As an alcoholic beverage, wine is an ingrained part of the lifestyle of many Southern European countries (Engs, 1995). In Italy, Spain, Portugal, Greece, and France, wine is a natural component of a meal and the diet (Engs, 1995). In those countries, it is considered normal for children to drink diluted wine with their meal along with elders. Such consumption may contribute toward Engs' (1995) observation that, as a generalisation, within those nations, drunkenness is neither desired, nor is it an accepted display of behaviour. Extending that, Demossier (2005, 2010) illuminated the significant role of wine within French culture and national identity. As Demossier (2010) observed, through its sociability, moderate consumption, and the harmony wine and alcohol bring to the dining experience "a collective and public demonstration of self-control" (p. 21) is exhibited within its consumption and the enjoyment of food. In these ways and over time, wine has come to represent French culture and "French national heritage" (Monaco & Guimelli, 2011, p. 238). As a result, wine's moderate consumption and synthesis with food reflects DeJean's (2007) observation of French elegance, style and sophistication. Consequently, the moderate consumption of wine reflects "an object of aesthetic creation or artwork" (Do et al., 2009, p. 263) that encapsulates constructs of "French national heritage" (Monaco & Guimelli, 2011, p. 238) within food and wine consumption that define not only hedonistic but also psychosocial outcomes (Gordon et al., 2012). Like the French, the Italians exercise refined and considerate levels of appreciation towards wine. Within their study of

young Tuscan wine consumers, Marinelli et al. (2014) noted that wine was perceived by them as "a sophisticated, classic, sacred, pleasant and quality product, all characteristics that are related to intimate gratification" (p. 122). Consequently, the consumption attitudes of the French and Italians provide a unique and valuable insight into alcoholic beverage consumption in those nations. Yet, the considered, refined, and sophisticated relationship that the French and Italians promote with alcohol and wine contrasts starkly with the drinking culture of Aotearoa New Zealand.

Exploring New Zealand's Alcohol Consumption and its Socio-culture

Contrasting the moderation of France, New Zealand has a long-held reputation as a binge-drinking socio-culture (Andelane, 2021; James, 2010; Kypri et al., 2009; McEwan et al., 2010; Robertson & Tustin, 2018). That culture of excess has its genesis within the behaviours of early New Zealand pioneer settlers. As Phillips (1987) described, male early settlers ritualised the act of excess alcohol consumption as a demonstration of masculine identity. Those pioneer settlers found comfort within the confines of the early pubs "as places of entertainment in the absence of more organised forms of amusement, as places of warmth on a frontier of tents and huts" (Phillips, 1987, p. 34). However, these male pioneer settlers often indulged themselves in intensive episodes of excessive drinking (binge drinking[4]) until their money ran out (Phillips, 1987). Therefore, excessive drinking became synonymous with New Zealand masculinity (Lyons & Willott, 2008; McCreanor et al., 2008; Willott & Lyons, 2012).

Later, in 1917, the New Zealand Government implemented a law requiring licensed drinking establishments to close at six o'clock every evening. However, this law only enhanced the desire of male New Zealanders to drink. Men would rush from work to the local pub and drink as much beer as they could before the establishment closed at 6pm. That rush was commonly called the "six o'clock swill" (McEwan et al., 2010). Compared to France, food and alcohol in Aotearoa New Zealand were not a 'married' pairing. Until the 1960s and 1970s, restaurants and the ability to consume alcohol, and enjoy food at the same time were restricted by law. While that has changed and

---

[4] "a pattern of drinking which involves the intake of a large amount of alcohol within a relatively short period of time" (Gill et al., 2009, p. 125).

Aotearoa New Zealand now boasts a prestigious hospitality industry supported by local wines and other alcoholic beverages, binge drinking is still problematic. Reflecting that problem, Cody and Jackson's (2016) research concluded that:

- New Zealand socio-culture normalises and tolerates intoxication.
- New Zealanders demonstrate a lack of awareness of the negative health and wellbeing implications that arise from excessive drinking.
- New Zealanders fail to respect the idea that one should limit alcohol consumption so as to mitigate harmful consequences.

Compounding this, New Zealand socio-culture, according to McEwan et al. (2010), is characterised by "rugby, racing and beer – all male-dominated activities, with beer consumption being a common denominator" (p. 16). This is exhibited in the prominence of sports sponsorships (Gee et al., 2016) and the fact that all New Zealand's Super Rugby teams have previously been sponsored by beer companies including Tui, Speights, and Waikato Draught. Indeed, at one time New Zealand's national rugby team, The All Blacks, was sponsored by Steinlager (Gee et al., 2016). Consequently, considering that background, it is of little surprise that Aotearoa New Zealand has developed a drinking culture of excess.

However, and despite New Zealand's history of excessive drinking, Towers et al. (2019) and Ball et al. (2020) saw a growing trend. These authors' research revealed that Kiwis are not only reducing their alcohol intake, but that many Kiwis are abstaining from alcohol consumption (Baker, 2017; "Could You Be Sober For The Rest of Your Life?," 2016; Hay, 2021; NZ Alcohol Beverages Council, 2020; Picken, 2019). As Livingston (2019) revealed, for some Kiwi's the decision to abstain from alcohol was a personal one, reflecting their perception that alcohol had negative impacts upon their careers, family, and overall productivity. Such abstinence, as Adamson (2017) earlier proposed, promoted benefits by way of improved physical and mental health, as well as better sleeping patterns. Consequently, and as a broad generalisation, New Zealand's socio-culture is an interesting one because it 'holds a foot in both camps:' binge-drinking behaviours of old (Andelane, 2021; James, 2010; Kypri et al., 2009; McEwan et al., 2010; Robertson & Tustin, 2018) that are contrasted by a new wave of alcoholic abstinence (Baker, 2017; "Could You Be Sober For The Rest of Your Life?,"

2016; Hay, 2021; Livingston, 2019; NZ Alcohol Beverages Council, 2020; Picken, 2019).

Chapter 3: Conceptual and Theoretical Frameworks

Introduction

To understand the gastronome's relationship with alcohol, it is important that I establish and discuss some important academic meta-theories that guide my research. Those meta-theories relate to how I 'see' the world and how I determine what constitutes reality and knowledge. As I have come to understand reality and knowledge, it has occurred to me that people negotiate these constructs in almost subconscious ways within their lives. Aware of the almost taken-for-granted nature of reality and knowledge, I introduce my theoretical and conceptual frameworks. I begin that task by presenting an overview and discussion of ontology (Bryman, 2008a; Laverty, 2003; Smith, 2003) and epistemology (Gray, 2014; Laverty, 2003; Rawnsley, 1998), the social construction of reality thesis (Berger & Luckmann, 1966), symbolic interactionism (Mead, 1934), and material culture theory and actancy (Woodward, 2007).

In the following sections, my approach to the theoretical framework is to present the theoretical perspectives within my chosen meta-theories. Then, I distil and apply those theories within my conceptual framework, by noting their application to my research. To demonstrate this, I structure this chapter by presenting my theoretical framework followed by the conceptual framework applied to my research.

Theoretical Framework and Conceptual Frameworks

       Theoretical Perspectives of Ontology and Epistemology

Ontology, for Laverty (2003), reflects the "form and nature of reality and what can be known about it" (p. 26). Similarly, "ontology as a branch of philosophy, is the science of what is, of the kinds and structures of objects, properties, events, processes, and relations in every area of reality" (Smith, 2003, p. 155). Considering these issues, Bryman (2008a) discussed how ontology is characterised by contrasting philosophical differences of belief. Reflecting that, realist ontologies posit that our perceived knowledge exists independently of actual reality, and relativist ontologies oppose this 'school of thought'. Relativist researchers propose that humans are social actors, and that we are constantly creating and recreating our social realm of existence, understanding, and experience (Gray, 2018). That understanding, Gray (2018)

considered, consists of multiple realities and our understandings of the relationship between knowledge and reality lies within our subjective experiences. To improve my clarity of understanding about ontology, I found that it was beneficial to 'read' it alongside another philosophical concept – epistemology.

For Rawnsley (1998), "the central question addressed in epistemology is whether or not there are necessary and sufficient conditions for justifying the belief and refuting scepticism" (p. 3). In other words, as Laverty (2003) defined it, epistemology is the consideration of "the nature of the relationship between the knower and what is known" (p. 26). Extending that, Gray (2014) suggested that epistemology provided a thoughtful rationale used to determine what types of knowledge were reliable within the process of discerning what it means to know. Epistemology can thus be understood to be the process of understanding what having this knowledge means and how this helps us to understand our lived realities.

Considerations of Ontology and Epistemology

As my understanding of ontology and epistemology has developed, I have come to realise that these concepts do not exist independently of one another despite their individual naming. Consequently, my considerations of ontology and epistemology have opened up, for me, a philosophical conundrum. That conundrum asks: which came first, considerations of reality or considerations of knowledge? While that question sits well outside the scope of my dissertation and research, I am nonetheless intrigued by its cyclic relationship. For me, as I have come to understand ontology and epistemology, particularly their cyclic relationship, it is prudent to consider those philosophical positions as symbiotic concepts that empower people in understanding their world, 'viewed' through ideas about the nature of reality and knowledge and their subjective expression and understandings.

Conceptualising Ontology and Epistemology

My identification and understanding of the symbiotic relationship between ontology and epistemology is revealed not only within my own considerations of reality and knowledge, and the relationship between them, but also through my participants' and my readers' perceptions and understandings of those domains. It is through my lived

experiences and my choice to be a non-drinker that I have observed and indeed experienced the nature of ontology (Laverty, 2003) and epistemology (Rawnsley, 1998) and their nexus. Enhancing that have been my experiences in gathering my participants' views about alcohol's 'place' within the identifier of gastronome. In coming to understand and appreciate my participants' realities and knowledge, I realised the importance of their subjective views and experiences. Those subjectivities, reflecting both reality and knowledge as perceived by my participants, serve to illuminate my research within their commonality and their differences in relation to my topic. Within those considerations of ontology and epistemology, I locate my dissertation's theoretical base within my further understandings of the social construction of reality thesis (Berger & Luckmann, 1966), Mead's (1934) symbolic interactionism and Woodward's (2009) material culture and actancy. Those positions support my research and my understandings of ontology and epistemology because they reflect the subjective nature of my participants' realities and knowledge.

Theoretical Perspectives on the Social Construction of Reality Thesis

The social construction of reality thesis (Berger & Luckmann, 1966) posits that people create their world in order to understand it. Berger and Luckmann (1966) emphasised that language is "the most important sign system of human society" (p. 51). Thus, in using language and other tools of communication, humankind creates and, through interaction and repetitive use of those tools, 'makes sense' of our world and our lived experiences within that world. As Berger and Luckmann (1966) proposed, how diverse groups come to make sense of their worlds, and their creation of it, explains how different cultures express their realities. Those differences are also reflected in language use. If humankind shared the same constructed reality, then most likely we would all speak the same language. Obviously, that is not the case and its exception exemplifies the subjective nature of Berger and Luckmann's (1966) theory. Reflecting that, and as Berger and Luckmann (1966) noted, "the reality [that] everyday life is shared with others" (p. 43) underpins the central premise of their theory.

Conceptualising the Social Construction of Reality Thesis

As Chapter 4 reveals, the notion of the gastronome has been constructed over time. While that construction holds a Eurocentric bias, particularly within considerations of

food and France (refer to Chapter 2: Background and Chapter 4: Literature Review), considerations of the gastronome as an identifier are strongly linked to the consumption and enjoyment of food and wine. In these ways, and over time, considerations of the gastronome have been linked to their appreciation of food and wine. That link, for many people, has reinforced their reality and knowledge of what a gastronome 'is'. Yet, within the construction of 'gastronome,' as we have come to know it, my research now questions the link between food, alcohol and the identifier 'gastronome'. Given that the essence of the social construction of reality thesis (Berger & Luckmann, 1966) is that people create their world in order to understand it, my research work might well bring to light new ideas and future 'construction' possibilities reflecting the concept and construct of being and becoming a gastronome.

Theorising Symbolic Interactionism

Mead's (1934) symbolic interactionism focuses on how the repeated interaction between individuals is critical in the formation and maintenance of socio-culture (Carter & Fuller, 2016). While the term 'symbolic interactionism' was formulated by Blumer in 1969, Mead (1934) is acknowledged to be the domain's most influential theorist. However, as Blumer (1969, as cited in Carter & Fuller, 2016) proposed, the four key tenets of symbolic interactionism include how:

> (1) individuals act based on the meanings objects have for them, (2) interaction occurs within a particular social and cultural context in which physical and social objects (persons), as well as situations, must be defined or categorized based on individual meanings, (3) meanings emerge from interactions with other individuals and with society, and (4) meanings are continuously created and recreated through interpreting processes during interaction with others. (p. 932)

Solomon (1983) understood symbolic interactionism to be a meta-theory that enabled individuals to make sense of their world. Reflecting Berger and Luckmann's (1966) position, one way in which this was achieved, as Carter and Fuller (2016) observed, was through language. For Carter and Fuller (2016), a symbolic interactionist uses the interpretation of language to explore "the subjective viewpoints and how individuals make sense of their world from their unique perspective[s]" (p. 932). Within those considerations, symbolic interactionism is a key theory in understanding and appreciating my participants' considerations of the gastronome.

Conceptualising Symbolic Interactionism

I demonstrate my application of Mead's (1934) symbolic interactionism by acknowledging how interaction is key to my research inquiry. For me, interaction was realised in multiple ways. Exemplifying that, I:

- Interacted with, questioned, and came to know existing literature.
- Interacted within conversations with my participants.
- Interacted in conversations with my supervisor.
- Interacted internally as I thought about and mentally filtered through the processes and research requirements of my dissertation.
- Interacted with technology to write and research this work.

Within these interactions, particularly my internal to-and-fro thinking, I came to consider not only my own considerations of reality and knowledge but also wider issues of validity applicable to my research. That validity was reinforced within the shared interactions between my participants and myself and as noted in my Findings (refer to Chapter 6: Findings). Consequently, my considerations of interaction have not only reflected my own personal growth and understanding, but also my interactions with others within this research and beyond.

Theorising Material Culture

Material culture, according to Woodward (2007), refers to how objects and inanimate things (including food) act upon people as well as how people act upon them. Consequently, material culture theory explores the "mutual relations between people and objects" (Woodward, 2007, p. 14). For example, food exemplifies material culture because we, as human beings, interact with it and it interacts with us. Further to this interaction is the idea that we give items of material culture meaning. Woodward (2007) calls this actancy. An item that has actant meaning is characterised by the meaning and value we choose to associate with that item. Through considerations of material culture and actancy, we come to realise yet another theoretical framework that exhibits interactive qualities. Consequently, we can observe how interaction is a fundamental characteristic of symbolic interactionism (Mead, 1934), the social

construction of reality thesis (Berger & Luckmann, 1966) and now, material culture theory and actancy (Woodward, 2007).

Conceptualising Material Culture and Actancy

For my research, Woodward's (2007) material culture is conceptualised within the triadic relationship between the gastronome, food, and alcohol. Within those interactions, people assign actancy to both food and beverage, as items of material culture (Woodward, 2007). The attribution of actancy can occur on multiple levels. However, one way to understand how alcohol is imbued with meaning (actancy) is to consider the ways alcohol is treated in society. While people create emotive narratives around food and wine within considerations of a 'memorable meal', 'an amazing wine', and its sharing with friends in unique locations, advertising can also instil emotive actancy, albeit aspirational. Best exemplifying that is New Zealand beer company Speights. Their marketing campaign for the 'Southern Man', explicitly promotes beer consumption with and relates it to masculine identity and male activities (Law, 1997). That, through advertising, imbues the beer with a set of hyper-masculine 'emotions and values'. Contrasting that, as Le Bel (2005) observed, is the marketing of wine. According to Le Bel (2005), wine marketing reflects aspirational emotions and values connoting elegance and sophistication. Within advertising, individuals attribute actancy to alcohol based upon their personal experiences and emotional responses, particularly if those experiences and emotions resonate with the advertising emotions and values or are aspirational themes for consumers. Actancy is part of my own considerations of alcohol. My emotional values and feelings toward alcohol are, for the most part, negative. While it would be interesting to realise the actancy of alcohol for my participants, time constraints and word count restrictions prevented this from being explored (refer to Chapter 7: Discussion and Conclusion, sections on "Research Limitations" and "Recommendations for Future Research").

Chapter 4: Literature Review

Introduction

According to Rowley and Slack (2004), a literature review "distils the existing literature in a subject field" (p. 32). Expanding that idea, Knopf (2006) indicated that a literature review offers a concise summary of the findings or claims that have been made to date about a topic, and that a literature review enables a researcher to draw conclusions about the accuracy of that knowledge and to identify gaps within that knowledge. Consequently, exploring academic literature empowers a researcher in the rationalisation of the research topic, and builds upon that rationalisation by 'filling' gaps in knowledge and literature with new insights (Knopf, 2006; Randolph, 2009; Rowley & Slack, 2004).

Literature reviews tend to be written either chronologically or thematically. A chronological approach explores a topic within consideration of research over time. Contrasting that, a thematic approach, while incorporating a chronology, emphasises themes within research writing. Considering those options, my literature review synthesises a chronological and thematic approach. For me, that combination provides the best way in which I can explore literature on my research topic.

I commence my literature review by first exploring how the formality of language structure has evolved overtime within three translations of Brillat-Savarin's *Physiology of Taste* (1825/1960, 1970, 2009). Then, I relate the evolution of that language to the evolution of gastronomic identifiers. That process reveals that, over time, a more casual realisation, within language, is evidenced within considerations of gastronomy and the gastronome. Then, I discuss the concept of gastronomy and the gastronome, before considering how gastronomy is realised within Bourdieu's (1984) notions of class and distinction. Finally, I explore how gender bias impacts both gastronomy and constructions of the gastronome. I conclude my literature review by identifying the gaps within research that I believe my dissertation research can address.

Socio-temporal Considerations of Brillat-Savarin's Language

To begin my literature review I considered it important to explore Brillat-Savarin's (1825/2009) seminal text, *The Physiology of Taste*. This is still a popular text,

particularly with students and others interested in gastronomy. What was of interest to me was the exploration of how important sections of this text were translated over time. I was interested to note not only how language changed over time, but also how, within that change, meaning was 'impacted'. However, key to that understanding was my wider realisation that text translations also reflect the need of publishers to sell books. Consequently, translations reflect their socio-temporal space. Nonetheless, I was surprised by my tabulation of quotes within three editions of this seminal text. Table 1, below, presents my selection of text quotes over three editions of the text (Brillat-Savarin, 1825/1960, 1970, 2009).

Table 1: Comparing Language Structure Between Different Translations.

Edition Date	1960	1970	2009
Meditation			
On Gastronomy	"Its influence is felt by all classes of society; for when kings meet kings, gastronomy is the master of the feast, and at the boiling of a single egg, the timekeeper is gastronomy" (p. 35).	"Its influence is felt by all classes of society; for while it is gastronomy which rules the banquets of kings, it is also gastronomy which stipulates how many minutes a humble egg should be boiled" (p. 52).	It concerns also every state of society, for just as it directs the banquets of assembled kings, it dictates the number of minutes needed to make a perfectly boiled egg (p. 61).
On Gourmandism	"Gourmandism is an impassioned, a reasoned, and an habitual preference for that which gratifies the organ of taste" (p. 106-107).	"Gourmandism is an impassioned, reasoned, and habitual preference for everything which gratifies the organ of taste" (p. 132).	"Gourmandism is an impassioned, considered, and habitual preference for whatever pleases the taste" (p. 155).
On Gourmands	"Not all who would be, can be Gourmands. There are individuals from whom nature withholds either the organic delicacy, or the power of concentration, essential to the due appreciation of the most succulent dish" (p. 114).	"Not everyone can be a Gourmand. There are some individuals to whom Nature has denied either the organic delicacy or the power of concentration without which the tastiest dishes go unappreciated" (p. 141).	"No man is a gourmand simply because he wishes to be one. There are certain people to whom Nature has denied either an organic delicacy or a power of concentration, without which the most delicious dishes can pass by them unnoticed" (p. 167).

Source: Adapted from Brillat-Savarin (1825/1960, 1970, 2009).

However, in deciding to include this work I have also realised its complexity. Consequently, in consideration of time and word count limitations, I limit my review of these quotes to *On Gastronomy.* However, I recommend future research exploring these domains noted in Table 1 (refer to Chapter 7: Discussion and Conclusion).

Within the three translations of the meditation *On Gastronomy* (Brillat-Savarin, 1960, 1970, 2009), an evolution of language is evidenced. Yet there are similarities. For example, the 1960 and the 1970 translations begin in similar ways: "Its influence is felt by all classes of society". However, that changes in the 2009 translation. In the 2009 edition, the reference to 'classes' is omitted. That omission opens up the paragraph's meaning, possibly reflecting a democratisation within considerations of gastronomy. Yet, a polar binary is still evidenced between the sophistication of royalty, and the ordinariness of a boiled egg. Finally, the 2009 translation offers an interesting approach when compared to the 1960 and 1970 translations. In the earlier translations, the term 'gastronomy' is mentioned twice within the passage. However, in the 2009 edition, 'gastronomy' is not mentioned. Again, as I come to understand that, in relation to other differences between editions, the omission of the term 'gastronomy' in the 2009 edition reinforces my previous point, that a democratisation of the topic is occurring over time. However, one constant within the three editions that I have explored is the editions' emphasis on kings, and therefore ongoing support for constructs of maleness within gastronomic study and discourse (refer to the section on "Gender and the Gastronome" later in this chapter).

Understanding Gastronomic Identifiers

My identification of '*On Gourmands'* (refer to Table 1: Comparing Language Structure Between Different Translations) prompts my on-going writing toward the discussion of literature reflecting other gastronomic identifiers relevant to my research (refer to Appendix H). Within that awareness, in the following sections, I present literature relevant to my research detailing the following identifiers: epicurean; gourmand; gourmet; gastronome; and friand.

The Epicurean

Etymologically, the word 'epicurean' is attributed to the ancient Greek philosopher, Epicurus (341-270 B.C.E.). Epicurus educated people about life's pleasures (Harper, n.d.a). Consequently, his philosophical positions can be related to gastronomy. For Epicurus, epicureanism proposed one form of hedonism suggesting that "happiness or pleasure constituted the chief good in life" (Merriam-Webster, n.d.a). As a form of hedonism, epicureanism maintained that emotional composure was the greatest form

of pleasure, that can only be attained through logical reasoning (The Editors of Encyclopaedia Britannica, n.d.). Epicurus considered the pursuit and attainment of pleasure to be a determinant of one's morality, and this could be revealed by evaluating the harm or benefit associated with a pleasure (Greene, 2015; Harper, n.d.a). Consequently, a proponent of Epicurus's ways of thinking is referred to as an epicurean, an identifier which holds positive and negative associations depending upon the morality associated with pleasure. Greene (2015) related the pleasure of drinking wine to Epicurus's assessment of morality, in that if wine consumption leads to harmful implications, its consumption would be deemed to be an immoral pleasure.

In gastronomy, an individual who identifies as an epicurean exercises well-versed and refined senses of taste, particularly toward food and wine (Gillespie, 2001; Merriam-Webster, n.d.a). However, Cornil and Chandon (2016) offered contemporary considerations of an epicurean. They suggest than an epicurean enjoys smaller portions and positive wellbeing. In that way, the epicurean attains their title as an individual who gains pleasure "from the aesthetic appreciation of the sensory and symbolic value of food" (Cornil & Chandon, 2016, p. 57).

The Gourmand

'Gourmand', according to Harper (n.d.c), became a commonly used word circa 1758. However, the term's meaning and implications have changed over time. Originally, a gourmand was linked to gluttony (Gillespie, 2001). Brillat-Savarin (1825/2009) noted that a gourmand's tongue had such a poor concentration of taste buds that they "are as blind to the tastes as true blind men [sic] are to light" (p. 167). That suggested that the gourmand had to eat more in order to realise taste. Nonetheless, the notion of the gourmand has recently developed more positive connotations. Gigante (2005) noted that the meaning of gourmand shifted from being an undesirable characteristic to a more noble and respected identifier. That change, as Gigante (2005) proposed, reflected the gourmand's "enlightened sense of taste" (p. 12). Notwithstanding that, the term gourmand still has negative associations. Exemplifying that, the Merriam-Webster Dictionary (n.d.c) noted that the gourmand is someone "who is excessively fond of eating and drinking" or "who is heavily interested in good food and drink" (Merriam-Webster, n.d.c).

The Gourmet

As a descriptor, the term 'gourmet' originated during the 1820s (Harper, n.d.d). Gourmet, as defined by the Cambridge University Press (n.d.a), is someone with a deep knowledge of food and cooking who also appreciates the pleasures associated with excellent food. There is a key distinction between the gastronome and the gourmet. For Mennell (1996), gastronomes are superior to gourmets, because a gastronome is a "theorist and propogandist about culinary taste" (p. 267). The gourmet is similarly defined by their interest, understanding and connoisseurship of the pleasures of the table (Gillespie, 2001). However, according to Johnston and Baumann (2007), the gastronome holds superior rank because the gastronome makes expert judgments that extend into the public domain.

The Gastronome

As a French term, 'gastronome' (refer to Gastronome sections later in this chapter) was first recorded in 1823 (Harper, n.d.b). The gastronome adopts a critical perspective toward the food they eat. Gastronomes exhibit a perfectionist's mindset. A gastronome will not accept a meal unless it meets their ideas of excellence (Cracknell & Nobis, 1985). That distinction hallmarks a gastronome. Consequently, for Mennell (1996), a gastronome "cultivates his [sic] own 'refined taste for the pleasures of the table' but also, by writing about it, helps to cultivate other people's too" (p. 267). In these ways, gastronomes are the "arbiters of taste and also theorists of the social role of food and eating" (Gillespie, 2001, p. 6). Those attributes, and a gastronome's elite social status and pronouncements about food and beverages (Sipe, 2009) denote their ability to make informed judgements of taste that places them at the apex of gastronomic identifiers (Gillespie, 2001).

The Friand

Another identifier is 'the friand'. However, locating research and resources about the friand proved difficult. For Brillat-Savarin (1825/2009), the idea of friandise related to the thoughtful and considered appreciation of "light, delicate, and insubstantial food" (p. 132). Merriam-Webster (n.d.b) identified that the term friand derived from the older term friant, […] meaning 'to fry' or 'roast'. Flandrin et al. (1999) defined the friandise

as a lover of good food that reflected a "refinement of the civilized individual" (p. 364). While those sources link friand to an individual with a refined food taste, the term also references small, baked sweet cakes (Collins Dictionary, n.d.c).

In concluding my identification and discussion of these gastronomic identifiers, I conclude that, while all identifiers reflect constructs of knowledge and power, the gastronome's identity, compared to the others exhibits more contemporary currency. That currency, within contemporary considerations, reflects a gastronome's reputation not only as experts; within that expertise is their ability to influence others through their dissemination of their expert knowledge. Consequently, the gastronome's 'placement' makes their identity an ideal topic for my research within wider gastronomic considerations.

Who is a Gastronome?

According to Cracknell and Nobis (1985), a gastronome is an individual who is deeply focussed on and concerned with all matters related to the preparation and consumption of a meal. Within their knowledge of the dining experience, the gastronome considers the role of beverages, especially fine wine, a domain of expertise (Peynaud, 1996; Pickering et al., 2013). That knowledge, as Demossier (2004) revealed, entitled the gastronome to take the privileged position of matching food and wine. Supporting that view, Klosse (2013) observed that:

> the gastronome is neither the chef nor the sommelier, but he or she understands their language and can communicate with them. Nor is a gastronome a food scientist, yet he or she knows enough of the processes involved to ensure that something tasty appears on a plate or in a glass. He or she is an all-around professional. (p. 17)

Further, Cracknell and Nobis (1985) suggested that a gastronome might refuse to accept anything that is not perfect, within considerations of a meal's enjoyment and its service. Building upon those considerations, Dornenberg and Page (2006) emphasised the importance of experience for gastronomes. As they propose, "one of the greatest pleasures of gastronomy […] is the coming together of all aspects of the dining experience: great ambiance, service, food, and beverages – especially wine" (p. 2). Adding to that, and emphasising gastronomic education, Hendijani and Boo (2020) contended that a gastronome seeks to discover, experience, and attain

gastronomic pleasure with the intention of gaining food-related knowledge. However, Hendijani and Boo (2020) also asked what are "the conditions that will lead gastronomes to challenge their assumptions and knowledge" (Hendijani & Boo, 2020, p. 933). To illuminate their inquiry, they proposed a three-stage model of being and becoming a gastronome. Table 2 presents their model.

Table 2: Three Stages in Becoming a Gastronome.

Novices	- Require guidance and rely upon knowledge, experience and expertise of others. - Are interested in testing food and acquire the fundamental knowledge of regular foods from their parents. - Are excited by new experiences, but have a limited level of food knowledge, culinary skills and different sensory tastes.
Learners	- Exert more effort into experience a variety of new foods. - Derive inspiration from friends and recipe books as they pursue their interest and broaden their knowledge through food exploration.
Experts	- Are a source of information for others. - Possess a depth of knowledge of food exploration, which is attributed to their acquired practical knowledge. - Are open to learning about other cuisines and food types, rather than remaining loyal to a cuisine or restaurant. - Apply their experiences to enhance and concentrate their food explorations over time.

Source: Adapted from Hendijani and Boo (2020).

Key to a gastronome's progression within this model is their palate refinement across and within different cuisines (Hendijani & Boo, 2020). In this way, Hendijani and Boo (2020) presented the notion of being and becoming a gastronome as a sequential, yet iterative journey, beginning with minimal knowledge and its development through socio-temporal refinement. Facilitating that, Neill et al. (2016) discussed how the gastronome seeks exotic culinary delights as a way to expand their palate, knowledge and "culinary capital" (LeBesco & Naccarato, 2012, p. 223). Those considerations are similar to Hendijani and Boo's (2020) suggestion that the progressive pursuit of the gastronome's knowledge comes with exposure to various cuisines and gastronomic experiences. However, Hendijani and Boo's (2020) model of being and becoming a gastronome fails to recognise an important factor in wider considerations of the question 'what is a gastronome?' Those considerations are reflected within ideas about taste, class, and distinction. However, the work of Brillat-Savarin (1825/2009) and Bourdieu (1984) provides enlightenment.

In his seminal text *The Physiology of Taste*, Brillat-Savarin (1825/2009) locates an individual with high levels of gastronomical knowledge in an elevated socio-cultural

position. As Brillat-Savarin related, the practicality of possessing gastronomical knowledge:

> increases in proportion to the social rank of the individual; and it becomes indispensable to those men who, blessed with enormous fortunes, entertain a great deal, whether for reasons of political protocol, their own inclinations, or their obedience to fashion. (p. 63)

However, Brillat-Savarin's (1825/2009) elevation of the gastronome must be realised within socio-temporal considerations. Key to those considerations are Brillat-Savarin's own values and position within French society as a lawyer, politician, and gastronome around the time of the French Revolution. Consequently, his writing and gastronomic considerations reflect his 'place and time' as a person of relative privilege. Exemplifying that, within *The Physiology of Taste* Brillat-Savarin recommended that any visitor to France should make personal contact with upper-class individuals, particularly when they arrive in Paris. Failure to do so, he suggested, risked the visitor's lack of exposure to the experience of true French/Parisian cookery. In that way, Brillat-Savarin linked gastronomy to taste, discernment, and upper-class aesthetics. Building upon that understanding is the more recent seminal research of Bourdieu (1984).

The Gastronome: Distinction and Class

Within Bourdieu's (1984) *Distinction: A Social Critique of the Judgement of Taste,* the concepts of distinction, class, capital, and taste can be readily linked to considerations of gastronomy. Notably Bourdieu (1984), supporting Brillat-Savarin's (1825/2009) elitism, proposed that taste denoted "a distinctive expression of a privileged position" (p. 56), inasmuch as it simultaneously unites and separates different groups of people. Bourdieu (1984) used his conceptualisations of food between social classes to highlight that distinction. For Bourdieu (1984), the working class considered food is a form of mere sustenance, a necessity of daily life. By comparison, Bourdieu (1984) observed, the bourgeoisie felt entitled to consuming food of a high quality, irrespective of whether they were dining at home or in a restaurant. That, as Seymour (2004) understands it, develops from "the material conditions of existence" (p. 9), which is what Bourdieu (1984) referred to as "the field" (p. 226). However, taste, for Bourdieu (1984), was configured within a top-down model. As Bourdieu perceived it, the upper

class invented notions of taste. When the middle and lower classes began to catch up on that taste, the upper class simply reinvented taste. In that way, taste for the middle and lower classes was aspirational. By contrast, the upper class holds an aesthetic intolerance for both the lower and middle classes (Bourdieu, 1984). In those ways, for Bourdieu (1984), class position and taste were synonymous yet class-defining concepts. Yet, for Bourdieu (1984), choice and chance configured the possibilities for class mobility.

Key to that mobility possibility is consumption.[5] Reflecting that view, Warde (1997) noted how "consumption appears to be a realm of freedom" (p. 10). Through consumption, individuals are able to purchase their social identity within wider class and social considerations (Deutsch & Theodorou, 2010; Miele, 2006). In this way, consumption acts to both reinforce class position and to create opportunities for class mobility (Elliott, 2013). Critically, the aesthetics and expressions of taste, including food and beverages, are among the characteristics that differentiate social classes (Seymour, 2004) and therefore can promote class mobility and revised identity for many consumers.

Gender and the Gastronome

Revel (1979/1982) defined the gastronome in an elegant manner, suggesting that:

> The gastronome is at once curious and suspicious, venturesome, and timid; he explores, but he does so faint-heartedly. He seeks new sensations and at the same time fears them. He spends half his time recalling past satisfactions and the other half making sceptical conjectures as to the possibilities to come. (p. 149)

However, key to Revel's (1979/1982) definition is his repeated use of the pronoun 'he'. As I have come to consider Revel's words, and reflect on my dissertation's subject matter (Dubois, 2011; Ferguson, 1975, 2001, 2004; Fitch, 2005; Forth, 2009; Greene, 2015; Levi, 2015; Mennell, 1996; Soler, 2013), I am struck by gastronomy's male-centric bias. Considering that in an inverted way implies the subordination of women as potential gastronomes. Previously, Trubek (2000) considered early gastronomic

---

[5] Economic consumption refers to the "using up of goods and services having an exchangeable value" (Dictionary.com, n.d.a). Food consumption refers to "the ingestion of food into the body" (Dictionary.com, n.d.b).

history, and determined there were four types of supporters of French cuisine. Specifically, these were "the professional male cooks, the restaurant keepers, the gastronomes, and the female cooks employed in the domestic service of the bourgeois" (Trubek, 2000, p. 38). Whilst acknowledging the role of the female cook within gastronomy, Trubek's (2000) summation realises the inferior position servant women held in the early 19th century. Yet, the gender prejudice extends beyond the exclusiveness of the gastronome and into the wider culinary field. Since the advent of gastronomy in the early 19th century, and through to the present day, gender prejudices and the politics of food identity (Morris, 2010) can be seen to exist in the distinction between the roles of the domestic cook and the professional chef (Druckman, 2010).

Consequently, it was the growing dominance of the professional male chef since the French Revolution that realised the elevation of the professional chef and French cuisine to a level surpassing that of the domestic female cook (Fantasia, 2010; Swinbank, 2002). Compounding that was wider gender roles and considerations. Those roles positioned many women within domestic settings, minding the home and tending to children (Bartholomew & Garey, 1996). Contrasting that, men were often perceived to be the family 'breadwinners' (Neill, 2015).

Yet Fine (1996) argued that domestic cooking (reflecting a female gendered role) did not satisfy the criteria of a "profession" (p. 96). Given that view, the position of the 19th century domestic female cook held inferior status compared to that of the professional male chef, who was recognised as being "at the very centre of the emerging gastronomic universe" (Fantasia, 2010, p. 32). Swinbank (2002) acknowledged this within the historical culinary conventions. Those conventions proposed that any cooking by a woman required the approval of a male chef or gastronome for it to be considered 'art'. Compounding that hierarchy, was female physiology. Ortner (1972) commented that menstruation cycles were often uncomfortable, painful, and increased emotional behaviour. Importantly, Ortner (1972) recognised that "in many cultures, it [menstruation cycles] interrupts a woman's routine, putting her in a stigmatized state involving various restrictions on her activities and social contacts" (p. 13). Consequently, women have endured discrimination for natural bodily functions to the point where their bodies are deemed to be almost "out of order" (Acker, 1990, p. 152).

While we now live in more enlightened times, such discrimination is still evidenced. Japan's culinary sphere provides an exemplar. In Japan, where many chefs are male, the belief exists that women experiencing menstruation are unable to "detecting the tastes and smells of raw fish needed in a sushi chef" (Tso, 2016, para. 3). Additionally, within Japanese ryōtei[6] kitchens, where masculine identities dominate, females are considered unfit for the rigours of the professional kitchen and their menstrual cycles further prevent them from producing culinary delights of the highest quality (de St. Maurice, 2018).

Gaps in Gastronomic Literature

Despite the richness of gastronomic literature, lacunas still exist. In recognising what current literature 'has to say,' my research addresses the following domains that either remain unexplored, and/or in which there is a deficit of research knowledge. In that way, my research is not only relevant to gastronomy but makes a significant contribution towards its study. I have realised my contribution to the literature lies within these domains:

- Contesting the traditional relevance of alcohol within gastronomic experiences.
- Recognising emerging trends within hospitality settings.
- Illuminating the advantages of abstaining from alcohol.
- Offering progressive ways of conceptualising the gastronome.

---

[6] Ryōtei are traditional Japanese restaurants that serve multicourse meals of haute Japanese cuisine (de St. Maurice, 2018).

Chapter 5: Research Methodology and Method

Introduction

This chapter presents my research methodology and method. My research approach uses a qualitative paradigm, specifically qualitative description (Sandelowski, 2000). However, within research, it is necessary to distinguish methodology from method. I consider that methodology relates to the theoretical knowledge underpinning research processes (Kothari, 2004; Wahyuni, 2012) whereas method reflects the methodology's operationalisation within the processes and techniques that are used to collect and make sense of the data. However, my choice of methodology required deep consideration. While I decided upon qualitative description (Sandelowski, 2000), I also considered several other methodologies (refer to Appendix D: Table 9 Methodologies Considered, But Not Selected). Mindful of my methodology and method, I divide methodology and method into two sections each, as follows. Methodology Part 1 explores methodology within considerations of qualitative description (Sandelowski, 2000). Following this, Method Part 1 demonstrates how qualitative description was operationalised within my research. Then, I progress to explore my Methodology Part 2, thematic analysis (Braun & Clarke, 2006). Later, Method Part 2 explains my application of thematic analysis. Additionally, I detail my conceptualisation and understanding of the styles of questioning that I used within my participant interviews, which formed the base of my data collection. Also, I consider the impact of COVID-19 on my research before I introduce my participants and the ethical considerations implemented to facilitate my research.

Methodology Part 1

    Introducing Qualitative Description

Qualitative description (Sandelowski, 2000) is a type of naturalistic inquiry. In qualitative description, the researcher seeks to understand a participant's reality and the subjective meanings that comprise a participant's knowledge and realities (Bradshaw et al., 2017). In that way, as Milne and Oberle (2005) realised, qualitative research, including qualitative description (Sandelowski, 2000), focusses on subjective viewpoints and realities rather than revealing 'absolute truth'. Consequently, qualitative description (Sandelowski, 2000) acknowledges that a wide

range of philosophical, ontological, and epistemological positions can be distilled from a research participants experience (Bradshaw et al., 2017).

The key to understanding and appreciating qualitative description (Sandelowski, 2000) is the notion of qualitative inquiry. From a qualitative perspective, the human world consists of multiple realities which are socio-temporally located (Merriam, 2002). This means individuals make their own interpretations of reality which help them to construct and make sense of their wider social world (Berger & Luckmann, 1966) and the knowledge necessary to function effectively within it. These realities are socio-temporally located in both historic and individual ways. This suggests that knowledge and realities change over time and within an individual's own lifetime. Facilitating that understanding and change, qualitative description (Sandelowski, 2000) explores the 'what', 'who', and 'where', and in doing so helps the researcher in responding to their research questions (Neergaard et al., 2009).

Two distinct factors influenced my selection of qualitative description (Sandelowski, 2000) (refer to Appendix D: Methodologies Considered, But Not Selected). Firstly, Sandelowski (2000), in recommending qualitative description, provided a set of methodical characteristics that explain qualitative description's research benefits. The advantage of qualitative description is that it is effective in deriving clear and accurate responses from research participants. As previously noted, this is achieved by posing 'what', 'who' and 'where' questions (Sandelowski, 2000), and also by interviewing a diverse range of research participants.

The second factor that influenced my choice acknowledges how qualitative description has some potential flaws but, for me the overall benefits of qualitative description negated them. Thorne et al. (1997) mentioned how researchers have deemed qualitative description to be used in defensive and apologetic ways. Sandelowski (2000) and Corbetta (2003) later considered qualitative description to be a poor, lesser form of qualitative inquiry. However, what Sandelowski (2000) also revealed is that many researchers are actually using qualitative descriptive techniques but have 'dressed them use up' in a veneer of "narrative, phenomenological, and ethnographic studies" (p. 335). Consequently, and despite the veneer of sophistication applied to qualitative description by some researchers, Sandelowski (2000) highlighted

qualitative description's reliability and legitimacy in that qualitative description accurately represents the views of the research participants. Consequently, and in consideration of my identification of two distinct and, for me, positive attributes, I selected qualitative description as my methodology of choice.

Method Part 1

Applying Qualitative Description

The strength of qualitative description lies within the researcher's proximity to the data by expressing a participant's experience in the participant's own words (Neergaard et al., 2009). I achieved this by asking a combination of structured (Corbetta, 2003; Segal et al., 2006), semi-structured (Adams, 2015; DiCicco-Bloom & Crabtree, 2006; McIntosh & Morse, 2015; Qu & Dumay, 2011), and unstructured questions (Corbetta, 2003; Qu & Dumay, 2011) and in doing so, demonstrated how "language is a vehicle of communication, not itself an interpretive structure that must be read" (Sandelowski, 2000, p. 336). In this way, within my use of qualitative description, I literally provided my research participants with a voice. This was important because if I were to excessively interpret my participants' recounted experiences, I risk presenting data reflecting my own bias, as opposed to the participants' own experiences and knowledge.

Methodology Part 2

Thematic Analysis

Thematic analysis is empathetically positioned to support qualitative description (Vaismoradi et al., 2016). Thematic analysis identifies and interprets significant features from a participant's data set (Clarke & Braun, 2017). In this way, thematic analysis is simultaneously descriptive and interpretive. Yet, using thematic analysis highlights the expression of themes reflecting the participant's own interactions within the research topic (Vaismoradi & Snelgrove, 2019). Key to thematic analysis is the consideration of theme itself. Braun and Clarke (2006) considered a theme to represent a meaningful and recurring response within a set of data pertaining to the research question. A theme, according to Vaismoradi and Snelgrove (2019), "can be described as the subjective meaning and cultural-contextual message of data" (p. 2). In other words, a theme is a recurring and overriding idea that can be located within

an individual's unique lived experiences. Reflecting that, Javadi and Zarea (2016) simply consider a theme to be a concise, short, and accurate piece of information derived from participant responses.

Method Part 2

Applying Thematic Analysis

By applying thematic analysis to distil patterns of data and themes from participants, a researcher is able to incorporate these themes within their findings. That process should accurately reflect the research participants' experiences (Maguire & Delahunt, 2017). There are numerous advantages in selecting thematic analysis as a methodology. The key to those advantages is flexibility. Thematic analysis can be implemented to identify patterns both across and within data collected from participant responses (Clarke & Braun, 2017). As a result, thematic analysis's flexibility enables the researcher to become more familiar with how the participants interact with and view the world and, more specifically, the topic of the research. Additionally, thematic analysis promotes a researcher's development of fundamental research skills that benefit their ongoing research skill set (Braun & Clarke, 2006). Although it is a suitable methodology for projects where minimal interpretation of participant responses is desired (Vaismoradi et al., 2013), that advantage promotes the researcher's production of deep and insightful interpretations of participant data in order to distil a theme (Vaismoradi et al., 2013) and considered findings. This in turn results in the researcher being able to present an accurate narrative of the participants' experience. I outline my thematic analysis processes in Table 3, below.

Although thematic analysis is considered a useful method for establishing and analysing key recurring information, it has also been scrutinised for being a "poorly branded method" (Braun & Clarke, 2006, p. 6), an easy approach to research (Vaismoradi et al., 2013), and for having a lack of theoretical input (Javadi & Zarea, 2016). Despite these criticisms, thematic analysis is a valid and legitimate method that, like qualitative description (Sandelowski, 2000), is best suited to my research inquiry. That suitability promotes the analysis of my participants' data and enhances precision, and that in turn develops the comprehension of my topic for me as researcher (Vaismoradi et al., 2016) as well as my readers. Formalising that attribute, Braun and

Clarke (2006) noted that thematic analysis "works both to reflect reality, and to unpick or unravel the surface of 'reality'" (p. 9).

Table 3: Operationalisation of Thematic Analysis.

Phase	Description
One	• Becoming familiar with the set of data collected from participant interviews. • Meanings and patterns are identified.
Two	• Create initial codes that identify an element of the data that is of particular interest which may help address the research questions.
Three	• The variety of codes created and analysed are sorted into themes or potential themes.
Four	• Codes are assessed to determine whether a pattern emerges. If a pattern emerges, the quality of themes is considered in terms of entirety of the data. • If not, the theme itself may be an issue, or data points may lead to reworking the theme, creating a new theme, or discarding it altogether.
Five	• The essence of each theme is expressed and can be traced to a specific data point.
Six	• Themes are used to present an interesting narrative of the data which draws upon existing literature to extend beyond mere description.

Source: Adapted from Braun and Clarke (2006).

In operationalising thematic analysis, I adapted Braun and Clarke's (2006) process. Firstly, I read each interview transcript multiple times. In doing so, I came to understand the perspective of each participant. From that understanding I began to distil important meanings from phrases that potentialised research themes. Additionally, I amended Braun and Clarke's (2006) second phase advice by referring to specific interview questions as a guide to identify meaningful phrases that responded to my research questions. Then, I organised my participants' quotes into groups within potential themes. This was effective in helping me to synthesise the meanings of the participants' responses. As this occurred, it became evident that a fruitful narrative was emerging from what my participants told me. Consequently, I realised the link between qualitative description (Sandelowski, 2000) and thematic analysis (Braun & Clarke, 2006) in meaningful and deep ways. Within my grouping of similar participant quotes, I assessed each phrase and its meaning to 1) determine if a theme existed, and if so, 2) which themes and phrases contained the most value toward responding to my research questions. Then, I created a logical order or flow

based on my identified themes. That process facilitated the ordering of my writing, cognisant of my research questions.

Interview Questioning and Data Collection

By using a combination of structured (Corbetta, 2003; Segal et al., 2006), semi-structured (Adams, 2015; DiCicco-Bloom & Crabtree, 2006; McIntosh & Morse, 2015; Qu & Dumay, 2011), and unstructured questions (Corbetta, 2003; Qu & Dumay, 2011), I was able to explore my participants' realities in the context of the gastronome and knowledge about the gastronome, and the gastronome's link to alcohol consumption (refer Appendix E). For qualitative research, Corbetta (2003) proposed that interviews provide "an open instrument" (p. 269) of versatility reflecting the dynamics of an interview situation's interaction. Structured interview questions are often considered to be rigid in that the questions being asked are not only standardised but require responses that many participants know as part of their everyday being (Corbetta, 2003; Segal et al., 2006). For example, a question asking, "can you tell me your age?" produces a simple participant-known response. However, unstructured interview questions are more spontaneous. They are questions that evolve for the researcher and the participant as a consequence of the interview uncovering or expanding upon another question or situation (Corbetta, 2003; Qu & Dumay, 2011). In that way, as Ryan et al. (2009) observed, unstructured questions often facilitate a discussion with the participant around and within a topic. The fluid nature of the unstructured conversation and questioning promotes a freedom for both participant and researcher (Ryan et al., 2009). Further, Merriam and Tisdell (2015) considered that a fluid research interview needed to comprise a combination of unstructured, flexible questions that promoted open-ended participant responses.

For DiCicco-Bloom and Crabtree (2006), semi-structured interview questions "are generally organised around a set of predetermined open-ended questions, with other questions emerging from the dialogue between interviewer and interviewee/s" (p. 315). In the combination of the rigidity of structured questions and the flexibility of unstructured questions, Qu and Dumay (2011) suggested, an effective style of qualitative data collection is promoted. As a result, researchers and their participants are able to engage in a free-flowing conversation (Adams, 2015). That, as McIntosh

and Morse (2015) revealed, enables the researcher to maximise an individual's disclosure of their subjective views and lived experience. Consequently, with my combination of questioning styles, I was able to maximise McIntosh and Morse's (2015) recommendations, as noted in Chapter 6: Findings and Chapter 7: Discussion and Conclusion.

COVID-19s Research Impact

COVID-19 is a variant of coronavirus. It attacks the human respiratory system (Ministry of Health, 2020). The World Health Organization (2020b) was made aware of COVID-19 on December 31, 2019, as a "cluster of cases of 'viral pneumonia' in Wuhan, the People's Republic of China" (World Health Organization, 2020c). On January 30, 2020, it was announced that the current outbreak received the status of a pandemic following the rapid increase of COVID-19 cases world-wide (Velavan & Meyer, 2020). Since early 2020, COVID-19 has spread rapidly across the world, infecting over 172 million people and claiming 3.7 million lives as of June 6, 2021 (World Health Organization, 2021d). The most at-risk demographics include elderly citizens and those with compromised immune systems (World Health Organization, 2020a).

Although the emergence of COVID-19 in New Zealand occurred after many countries recorded their first cases, it was anticipated that the virus would likely spread throughout the country and significantly impact our health system (Baker et al., 2020). As early community transmission emerged and with insufficient contact-tracing capacity, Prime Minister Jacinda Ardern announced that Aotearoa New Zealand would go into a Level 4 Lockdown (Baker et al., 2020; Cousins, 2020). The stringent nature of that lockdown resulted in a dramatic change to daily life for all New Zealanders. Those changes were manifest because all persons in New Zealand were advised to stay home and remain in their 'bubble' (New Zealand Government, 2020). Consequently, all education facilities were closed (New Zealand Government, 2020) for four weeks. The emergence of COVID-19 in New Zealand and the closure of my university had negative implications for my study. Emotionally and mentally, I managed the lockdown positively. However, I was physically and academically disadvantaged because I was unable to visit the university's facilities, particularly the library, or attend the classes I needed to complete before beginning my dissertation.

Consequently, the emergence of COVID-19 in New Zealand impacted my study in negative ways. During lockdown I had to rely upon online platforms to complete my study. Fortunately, I found that AUT provided high quality online platforms for students. The nationwide lockdown in March 2020 was later followed by Auckland's Level 3 Lockdown in August 2020. Once again, this posed a challenge to my education. Although AUT's implementation of strategies to continue with online learning enabled me to continue with my studies, it was made clear to me that situations can change very quickly. The reality of the global pandemic led me to carefully consider my approach to both beginning and completing my dissertation. I commenced preparation for my dissertation in November 2020 and my supervisor emphasised the real uncertainty that might emerge in 2021. As already discussed, there was a real possibility that my access to library resources could be inhibited, but also lockdowns could impact my participant interviews and face-to-face meetings with my supervisor.

While COVID-19 impacted my pre-dissertation and ongoing dissertation study, it taught me to be more self-reliant. With COVID-19, I had to plan 'things' in multiple ways, within a 'what-if' mindset. Consequently, I strategised how to conduct my data collection and formulated alternative methods should another lockdown occur. Cognisant of all these potentially negative factors, I began my dissertation with enthusiasm. Despite the COVID-19 situation, I wanted to do the best job I could.

Introducing my Participants

To explore the nexus of food and alcohol, within the construct of the gastronome, I interviewed five top hospitality professionals who are actively engaged in Auckland's vibrant hospitality industry. Consequently, my participants can be considered to be experts in their respective fields. However, it is in the combination of their fields of expertise that their combined research inputs provided a unique insight into the gastronome, and particularly the role and importance of alcohol within that identifier. I introduce my research participants in Table 4, below, and extend those profiles in the following section of writing.

Table 4: Profiling my Research Participants.

Name	Self-identified as	Age	Occupation	Employment	Years of Experience
Michael Dearth	Male	51	Restaurateur	Owner: Baduzzi, The Grove	36 years
Cameron Douglas	Male	54	Master Sommelier	Consultant to a wide range of restaurants (including Michelin star restaurants. Wine educator at AUT University's wine studies programme. Master Sommelier.	36 years
Kim Knight	Female	51	Restaurant reviewer, journalist	*NZ Herald* journalist, Restaurant reviewer for *Canvas* magazine	5 years
Tony Astle	Male	70	Chef/Patron	Antoine's	48 years
Simon Woolley	Male	64	Restaurateur	Founder, Antipodes Water Company	47 years

My selection of participants reflects their professional expertise and reputation within Tāmaki Makaurau's hospitality sector. I sought restaurateur Michael Dearth's views because his two dining establishments – Baduzzi and The Grove – are well recognised and respected. His longevity in the hospitality industry and his professionalism were other key considerations in his selection. As a Master Sommelier, Cameron Douglas holds expert knowledge about beverages. Consequently, based on his knowledge, and experience Cameron was well placed to contribute to my research. As a journalist and restaurant critic, Kim Knight offered a valuable and unique perspective. Kim's restaurant reviews are not only broadcast but are a key contribution to the nation's most-read newspaper, *The New Zealand Herald.* Finally, Tony Astle, who is considered to be the Godfather of Auckland's restaurant scene (Catherall, 2012) and chef/patron of the only silver service dining experience, Antoine's, was a logical choice. I wanted to capture Tony's expertise, business longevity and knowledge because I believed that, through his experience, I could enhance the depth of my research, particularly my findings (refer to Chapter 6: Findings). However, when I went to interview Tony, he brought his close friend and former colleague Simon Woolley to the interview. Tony was keen that Simon should contribute to my research. Given Simon's background, this was a unique opportunity. Consequently, through my own participants, my participant numbers increased from my initial four to five hospitality

experts. However, I am aware that my participant sample is dominated by self-identifying males. This could be seen as a research limitation.

Research and Ethics

Because my research engaged in primary data collection, I submitted an application for permission to conduct research to the Auckland University of Technology Ethics Committee (AUTEC) using the EA1 ethics form. AUTEC approved my EA1 on December 18, 2020, under approval number 20/424 (refer to Appendix A). My ethics application included a Participant Information Sheet and a Participant Consent Form. I include these documents, respectively, in Appendices B and C.

Through my ethics application and its approval, I came to realise how it not only reflected my considerations about 'doing' research but also my meta-theories, particularly Berger and Luckmann's (1966) social construction of reality thesis, and Mead's (1934) symbolic interactionism. I came to view my EA1 document as interactive, inasmuch as I had to consider how my research might impact my participants and then complete the document accordingly. That, for me, was made real within my internalised self-interaction and thinking. Additionally, the documents reflected the wider interaction between myself, my supervisor, and AUTEC. Also, my application emphasised the importance of language, its meaning, and interactive properties. In these ways, my documents constructed and reinforced the realities of 'doing' research (Berger & Luckmann, 1966) and the creation of a reality in order to understand it. As I came to realise it, when it was approved, my EA1 became an actant document reflecting the ways in which people give meaning and attributions of value to inanimate objects (Woodward, 2007).

Chapter 6: Findings

Introduction

In this Chapter, I present my findings. My findings address the emergent themes from my participant interviews and facilitate my answering of my research questions (refer to Chapter 1: Introduction). To locate my findings, within an overlay of qualitative description (Sandelowski, 2000) from my recorded and transcribed participant interviews, I distilled my research themes using Braun and Clarke's (2006) thematic analysis (refer to Chapter 5: Research Methodology and Method). Prior to that process, I sent a copy of my interview transcript to each of my participants. My aim, in doing that, was to give them an opportunity to review what they had told me and to amend any part of their input. I believe that process added depth to my research because my participants had extra time to (re)consider their interview responses and data. Only two of my five participants amended their transcripts. Of them, one made minor editions to their responses in order to clarify meaning. The second participant felt that some of their responses lacked specificity. Consequently, their revisions condensed their wording. They did not alter any meaning that could be derived from their data. Consequently, I only used the amended transcripts for my research because I believe my consultation with my participants not only created research depth, but also added to my research's validity. I commenced my thematic analysis only after I had received the amended transcripts.

As I processed my data, and to my surprise, I found I that my participant transcriptions totalled an incredible 109 pages. Consequently, I was mindful of selecting, within those pages, the most relevant quotes to illuminate my themes, and to respond to my research questions. To promote that goal, I decided that I would use only the most relevant participant quotes yet underscore their importance and topic relevance by noting 'secondary but similar quotes.' Table 5 explains that process. Additionally, I include my 'secondary but similar quotes' in Appendix F.

Table 5: Prioritising Research Quotes

Theme	*Non-drinking gastronome*
Quote used in-text	*"Actually, I find the young ones who aren't drinking, are actually quite interesting people. They are more academic than people who have money and don't work and have mum and dad paying." (1) (Tony Astle)*
Similar themed quotes presented in Appendix F	*"Someone who loves food but doesn't drink will take food much more seriously. It will be less gimmick." (Simon Woolley)* This quote is NOT used in my dissertation, but its relevance is noted in the bracketed (1) following the quote given above.

To maximise my participant data through my use of thematic analysis (Braun & Clarke, 2006), I located three major research themes which I distilled from eight sub-themes. Those themes and sub-themes are presented in Table 6.

Table 6: Sub-themes Leading to Major Themes.

Sub-themes	Major Themes
a) Defining gastronomy b) Defining the gastronome	1) Understanding gastronomy and the gastronome
a) New Zealand drinking culture b) Considering alcohol in New Zealand hospitality industry c) Differences within and between cultures	2) Socio-cultural influences on the gastronome
a) Rise of the non-drinker b) Non-drinking gastronome	3) Abstaining from alcohol and the gastronome

In the following sections of this chapter, I present my sub-themes and major research themes, as noted above.

Understanding Gastronomy and the Gastronome

a) Defining Gastronomy

Key to my participants' understanding and realisations of my research inquiry were their definitions and conceptualisations of gastronomy. To begin that understanding, restaurateur and founder of Antipodes Water Company, Simon Woolley, provided a clear and concise definition. The way Simon realised gastronomy was that:

Gastronomy is the study of food.

For restaurant reviewer and journalist Kim Knight, gastronomy reflected every aspect of food. As Kim revealed:

> [gastronomy] is everything about the considered consumption of food. When I think about gastronomy, it encompasses people.

Adding to those definitions, my other participants realised a complementary layering of other important considerations. Master Sommelier Cameron Douglas proposed two layers of importance distinguishing gastronomy:

> Well, one is the person. The other is the study of or the holistic view of gastronomy.

Elaborating on that were Cameron's understandings of gastronomy and history. As he related:

> Gastronomy is capturing the world of food, its history, how in fact beverages, alcohol or not, but generally with alcohol, tend to form part of that storyline. I know that the idea of say a soft drink and how that may have spread around the world is a quite a different and more modern story than that of say wine or rice-based alcoholic beverages. So, gastronomy: food first, beverages second. But it's global. It's an -onomy.[7]

Adding to that layering was restaurateur Michael Dearth's realisation of gastronomy within considerations of Old-World and New-World perspectives. As Michael commented:

> Gastronomy. It's interesting. It has kind of separated food and wine for a long time in the New World. But I'd say for the Old-World definition, it's really one thing: food and wine. Food and beverage are the same, they are one, the same experience, not separated. So, a 12-year-old having a glass of wine with their dinner in the South of France is a normal thing. Whereas binge-drinking culture in New Zealand and not having any food at all and just drinking alcohol is kind of the polar opposite one could argue, in the New World.

Contrasting those perspectives Tony Astle, chef/patron of the legendary Antoine's restaurant, wryly proposed a more positivist approach. He suggested that:

> [gastronomy] is food science, isn't it?

---

[7] Refer to Chapter 2: Background: Introducing Gastronomy.

In considering what my participants had shared with me I realised that all of my participants acknowledged the centrality of food within their considerations of gastronomy. Additionally, for some participants, gastronomy provided an expression of their subjective view of the world within both contemporary and historic considerations. Importantly, my participants realised the link between food and beverages within their definitions of gastronomy. However, as might be expected, the preference for food or beverage as the dominating element within gastronomy was contested. Cameron's perspectives, as a sommelier, reflected that division. What is evidenced by my participants' commentaries was that themes including food, beverages, people, study, science, cultural norms, and history constitute their considerations of 'what gastronomy is about.' Adding to those understandings was my next focussed question for participants, relating to their ideas about the gastronome.

b) Defining the Gastronome

For all my research participants, the concepts of gastronomy and the gastronome were linked considerations. That link echoes the linguistic connections between gastronomy and gastronome. Tony and Simon described the gastronome as an elitist socio-cultural construct. Interestingly, both Tony and Simon used the terms 'gastronome' and 'gourmand' interchangeably. As Simon stated:

I would use the term [gastronome] as an absolute expert, not used flippantly or unduly with [the identifier] 'foodie,' "I am a foodie." A gourmand or gastronome would be someone who is recognised globally, not just as the celebrity chef of the moment, but an expert. Probably more removed. Probably more of an academic actually, rather than a hands-on chef or sommelier.

Then, he elaborated:

It just wouldn't be food; it would be wine. They would be an expert in the area. That would be an apt description for an absolute world expert. Someone like Hugh Johnson, who is a world leader and writes books. That would be the correct person to use the term, and only that person in my mind.

Tony reflected upon the meaning and sophisticated nature of the gastronome. He emphasised his perception that the identifier, gourmand, held negative connotations. He commented:

Gastronome is good. Gourmand – that sounds like you are a big fatty. I don't think people say you are a gourmand. It sounds like one of the Seven Sins to me. I think we have evolved.

Additionally, Tony identified people who he considered to be gastronomes:

People like Fernand Point and Paul Bocuse who spent their entire life teaching other famous people. They were everything. Wine. Food. Every damn thing. They are true gourmands.

Confirming these perspectives, Simon suggested that:

The word [gastronome] seems pretentious. I would associate it mostly to a trained academic/expert as opposed to a foodie or gourmand, or anyone working hands-on in the industry.

Kim, Cameron, and Michael discussed their understandings of the gastronome in a manner that considered that being a gastronome is an identity that almost anyone can aspire to achieve. As Kim related, the gastronome:

encompasses people who think about why they eat, who try and avoid prejudices around what they eat so they experience a wide range of food situations and flavours. A gastronome is someone with a broad and curious palate who thinks about the "whys" and "hows" of what they eat.

Adding to the 'hows and whys', Cameron identified the breadth of knowledge that a gastronome held. Within those considerations he clearly identified the various domains of global cuisine and pleasure attained through food. As Cameron proposed:

a gastronome is somebody that is fascinated, directly involved with, experiences the interactions that they have, or enjoy, with food first, and beverages second. They are interested in more than what they might eat on a Friday night. They are interested in cuisines around the world and perhaps how spices, cooking methods, various proteins, might engage them for their personal pleasure.

Cameron proposed that, in becoming a gastronome, 'passion and knowledge' were essential qualities. As he related:

They talk about it as much as they might their favorite car or picture or book that they read. Gastronomy, or a gastronome is somebody that gets a great deal of pleasure about talking about something that we all experience on a daily basis. But they get a lot of pleasure in talking about it. Whilst it's not a fair comparison, somebody who is a car collector of vintage cars has the breadth and depth of knowledge about the origin of that vehicle or vehicles down to the nuts and bolts. A gastronome can probably do the same. They can actually

backtrack to the origin. It's almost like a language – where does that would come from? Gastronomy connects that too. It can take it into the distant past and tell you why you've now got iodised salt on your table or there is Himalayan salt now imported into New Zealand and connecting those stories together, I think.

Reaffirming that being and becoming a gastronome was contemporarily attainable, Michael claimed that:

I think everyone has it inside them. I get a group of eight businessmen that come into the restaurant, I don't want them to have a menu. I am a human menu. I know my wine list. I know my food menu. And it's a conversation.

Additionally, Michael stated:

We love food. We love wine. We love people. So, you get a group of people in a restaurant and it is my job in this age of Martha Stewart and going down to Farro and buying some duck fat for your duck fat potatoes, where we want to gift a unique experience that people can't do at home.

All of my participants agreed that the gastronome possessed an intricate and expert level of knowledge of the themes related to dining, food and beverages. However, those characteristics could be seen to be a display of pretention. Specifically, my participants determined that, to be a gastronome, a person needed to acquire skills and knowledge in several important domains. For my participants, those domains included demonstrating a global and historical understanding of food and beverages, to which the gastronome added their own layer of expert theoretical knowledge. Those considerations were metered by the time they spent analysing the meaning of the food and its enjoyment in its consumption. While the gastronome might well display a reserved presence, they ensure that their knowledge is shared with others within conversation and/or publications. Yet, despite participant perceptions of a gastronome's pretention, they acknowledged that the levels of knowledge held by the gastronome was attainable by almost anyone. Within those considerations, two participants considered that the gastronome and the gourmand were synonymous constructs. Finally, Michael proposed how the gastronome's desire to provide and share incredible gastronomic experiences with others comes down to their love and passion for food, wine, and people.

Socio-Cultural Influences Impacting the Gastronome

Using thematic analysis (Braun & Clarke, 2006), three sub-themes emerged from participant data that made me consider how cultural influences in Aotearoa New Zealand impact the gastronome. The first sub-theme reflected New Zealand's drinking culture. The second sub-theme related to considerations of alcohol within New Zealand's hospitality industry. The third and final sub-theme denoted how, within the wider consideration of the first and second sub-themes, New Zealand's drinking culture impacted the gastronome.

As my Introduction noted (refer to Chapter 1) New Zealanders have a reputation for being binge drinkers (Andelane, 2021; Hutchins, 2009; James, 2010; Kypri et al., 2009; McEwan et al., 2010; Phillips, 1987; Robertson & Tustin, 2018). Over time that characteristic has not only normalised excessive alcohol consumption, but in doing so has confronted the gastronome's reputation for sophistication and carefully considered taste. Simultaneously, excessive drinking supports notions of excess within gluttony. Reflecting the nations drinking culture, Tony proposed that:

> *[New Zealander's are] total alcoholics. The whole lot of them. They are! They are the biggest binge drinkers. Well, Australia probably. Australia, New Zealand, and the English. It is that binge drinking stuff. We are definitely binge drinkers. There is no doubt about that. However, there are some of us who like binge drinking very good [alcoholic beverages].*

Michael linked drinking in New Zealand with sports culture and social pressure to drink in order to fulfill a persona of masculinity. Michael believed that:

> *there is the culture that when there's a game on, the pressure is to drink, throw up in the gutter, party all night, be a man and drink more beer is there. All that sort of stuff. I grew up in America. I guess there were plenty of keg parties there when I was a kid. But here, it's definitely an intense culture that is dangerous.*

Tony acknowledged a similar link. As he recounted:

> *Sport is the worst. My nephew was a New Zealand cricketer, and he didn't drink, or very little. After those games, they go so rotten. We are talking Test cricketers here. They were so rotten they couldn't play the next day. He was ostracised for not taking part. We had Henry Blofeld and Elton John host the English cricket team at Antoine's. They got so drunk. They were here until five in the morning, and they were playing cricket at ten. That was the only time New Zealand ever beat them on home turf because they were so drunk. We are*

talking Ian Botham and all those people. Absolutely rotten because of alcohol. Rugby is the same. League is the same. It is in our DNA, isn't it?

While New Zealand's drinking culture is clearly linked to sport for Tony and Michael, Cameron and Kim considered drinking in terms of age and workplace demographics. As Cameron reflected:

Kiwi drinking culture, that is a big question and a long story, and I think I'm just old enough to know that my parents became regular drinkers when the liquor licensing and the liquor laws were more relaxed or became more available. The culture of drinking was one that was 'the more you can get into you the better life is'. That there weren't enough counterculture people out there to say drinking is bad for you soon enough. So Kiwi drinking culture is, or has been in the past, a rite of passage to adulthood for many males. Somewhat so for females, and I guess that depends on what town you grew up in as well. But there has been a drinking culture, has been part of the New Zealand psyche for a long time.

Generational trends and occupations guided Kim's response. She added:

Well, New Zealand's drinking culture, I think the way that you described it depends on how old you are and your occupation. I definitely grew up in a binge drinking era, and I work in a high alcohol tolerance industry. So, drinking culture is quite well and alive for my workplaces as a means of socialisation.

Within their considerations of New Zealand's drinking culture, my participants realised the following characteristics. Specifically, they perceived that:

- New Zealanders are characterised as alcoholics and binge drinkers.
- Excessive drinking is culturally ingrained within New Zealand socio-culture.
- Excessive drinking aids in creating an image of what it means to be a man (sic).
- Sports activities tend to encourage alcohol consumption.
- Workplace culture and liquor licensing laws encouraged Kiwis of a certain age and geographic location to partake in binge drinking.

For my participants, the link between being a New Zealander and consuming alcohol was etched into New Zealanders' DNA. That realisation by my participants is not surprising given the reality that Aotearoa New Zealand's problematic binge drinking culture has been present since the early pioneer settlers (refer to Chapter 2: Background). Despite those realisations, my participants also considered alcohol

within New Zealand's expanding hospitality industry. Given the background of my participants (refer to Chapter 3: Conceptual and Theoretical Frameworks), that association is not surprising.

For many people who enjoy a meal out in Aotearoa New Zealand, food and 'something to drink' are synonymous. The nation's hospitality industry is, for the most part, keen to supply hungry diners with a wide array of beverages and alcoholic choices. Those choices range from alcoholic beverages to non-alcoholic beverages including water. The popularity of non-alcoholic drink options was realised by my participants in numerous ways. My participants offered their ideas about how Aotearoa New Zealand's "culinascape"[8] (Morris, 2010, p. 6) promoted non-alcoholic drink consumption. However, to begin, I look at my participants' explorations of their experiences of alcohol within the hospitality industry.

Tony believed that alcohol will always have a place in hospitality. Yet he also promoted considerations of non-alcoholic options. As Tony stated:

> *I think it [alcoholic beverages] is always going to be there. Like it or lump it, it will be there. I think it will always be very important. However, maybe we have to start thinking about other drink options to go with food.*

As a non-drinker, Simon acknowledged the role of alcohol in the hospitality industry. As he observed:

> *In New Zealand, alcohol is a very important part (financially) of the dining industry. The current industry has built itself to rely on margins from both food and wine. Traditionally, in New Zealand, most restaurants were BYO [Bring Your Own]. They were simpler establishments. We now have an industry that expects grand decors on expensive real estate which requires a certain turnover per person. This is where food and beverage need to equally contribute [to the bottom line].*

Like Simon, Cameron recognised the significance of alcohol in the dining experience because:

---

[8] In her article, "The Politics of Palatability," Morris (2010) drew upon Appadurai's (1990) 'scapes' to explore the absence of Māori restaurants in New Zealand's "culinascape" (Morris, 2010, p. 6). Consequently, I understand the construct of "culinascape" (Morris, 2010, p. 6) to represent the culinary landscape of a defined setting. In this dissertation, that setting refers to Aotearoa New Zealand.

any business that sells food makes money from food, [but] they make more money from alcohol. And so, the dining experience will always include the offer of alcohol because it helps food/beverage outlets stay in business. It's part of the dining experience. It's an expectation that alcohol will be there.

As a restaurant reviewer, Kim observed how newer restaurant concepts and offerings have begun to change New Zealand's dining dynamics. As Kim observed:

It's funny now that I'm reviewing more vegetarian restaurants. They are cheaper. I can tell if I have reviewed a restaurant that doesn't have alcohol because my bill that I put back to work is always considerably less [than a restaurant serving alcohol].

Michael recognised the importance of alcohol at his restaurants but urged caution in its service. As Michael emphasised:

Host responsibility is exactly what it means. I am responsible for you. You're in my restaurant. I don't want you to just get wasted. I want you to come back. I want you to bring friends. I want you to recommend my restaurant to other people all the time. So, your life is in my hands. If I'm an irresponsible host and you get drunk and you go out and smash your car into a busload full of kids because I didn't offer you food and if I didn't offer you a non-alcoholic beverage, I failed to do my host responsibility.

While host responsibility legislation[9] (Health Promotion Agency, 2021) limits the encouragement of excessive drinking behaviours, alcohol is commonly offered by restaurants as an important and integral part of the dining experience. Such encouragement is also fostered by restaurants offering a BYO[10] option. Key to alcohol's offering in the hospitality industry is, as my participants realised, its potential to promote a high profit margin for the business. However, that potential was metered, for my participants, by considerations of host responsibility.

However, my participants also considered global influences. Reflecting how globalisation (Pieterse, 1994) impacted a glocalised (Robertson, 2012) hospitality industry, Tony, Simon, and Michael considered the place of alcohol within different cultures. Demonstrating that, Simon proposed that:

---

[9] The host of the licensed establishment is accountable for facilitating safe drinking environments by preventing or minimising intoxication and the potentially harmful behaviour that results from intoxication (Health Promotion Agency, 2020).

[10] Abbreviation for Bring Your Own alcohol. Common term used by hospitality establishments that do not hold a licence to serve alcohol. Diners must provide their own alcohol (Collins, n.d.a).

> *In our culture, food and wine are synonymous with the gastronome, but there are many cultures with great food and gastronomy where alcohol is traditionally absent – Chinese food, Turkish food, Lebanese food – to name a few. (1)*

Tony considered food and beverage in Muslim countries which prohibit alcohol. He observed:

> *If you go to a Muslim country. You wouldn't drink in front of other people and you can have an amazing time. But no one else is doing it. No one is encouraging you to do it [drink alcohol].*

Cameron considered another variable influencing the gastronome in a pro-drinking socio-culture and a non-drinking socio-culture. As Cameron contributed:

> *the more you drink, it doesn't make food taste any better. If anything, it can alter the taste of food. But it's something that a gastronome has to be aware of…*

Contrasting that, Michael linked specific taste profiles with food and beverage, that made combinations of them not only culturally unique but, for some, sensorially challenging. He gave an example of this from the Italian island of Ischia:

> *there, they have this really weird wine that's super oxidative. It's waxy and oily. When you just drink it by itself, it's odd. Predominantly they have this oily fish in their diet all the time, but when you take a piece of this oily fish and you put it on the grill and you have this wine with it, you can see this whole evolution in this food in this wine over a long, long period of time. So, that's always going to happen. If you want to have beer with pizza, or champagne with fried chicken – there's a reason why these matches' work. A Syrah with chocolate or red wine with whatever. These classic wine matches, they work for reason.*

Adding to Michael's considerations, Cameron realised that perspectives on alcohol were culturally determined. Consequently, that consideration positions a gastronome's identity as culturally constructed and therefore variable in and between cultures. For Cameron, gastronomy empowered the understanding and appreciation of different cultures both within and outside of Aotearoa New Zealand. As Cameron reflected:

> *I think upbringing, historical upbringing, and religion impact our gastronomic understandings. And, perhaps also mediums of cooking and having access to ingredients will always show those differences between the cultures. But I go back to the idea of the world getting smaller because we can connect. We can connect in faster ways, it doesn't have to be online. We just connect faster, we share sooner, than we have historically. If somebody opens up a 'history and culture of food in Stewart Island, New Zealand' in a new shop on K[arangahape] Road, people will be very interested in that because they would go "I didn't*

> *know there was a separate culture and cuisine in Stewart Island." So, our access to that has changed.*

Additionally, Kim identified how popular culture impacted the gastronome, cognisant of its historical origins. Kim suggested that:

> *if you look at where it emerged from as a word, then it probably does come out of France and that is a different dining culture than in New Zealand. In France, every meal is a kind of occasion. Every meal is a pause. And usually, you have alcohol with those sorts of meals.*

Within my participant responses, the concept of gastronomy differed within and between cultures. This was highlighted in numerous ways. Notwithstanding that, my participants agreed that gastronomy celebrated food but noted that, within some cultures, gastronomy does not necessarily have to include alcohol consumption. While some cultures promote wine and food pairings that complement each other, and the flavour profiles of those combinations could be considered to be culturally unique, my participants also realised food and the gastronome *sans* alcohol. That consideration was evidenced in my next theme, the abstinence from alcohol and the gastronome.

Abstaining from Alcohol and the Gastronome

While alcohol consumption is acknowledged as being a dominant part of Aotearoa New Zealand's socio-culture and commercial hospitality offering, my participants also realised non-alcoholic beverage consumption within their considerations of being and becoming a gastronome. Interestingly, my participants considered it to be a necessity that anyone identifying as a gastronome must explore non-alcoholic beverage options. In the following section, I explore what my participants told me about the gastronome and the consumption of non-alcoholic beverages.

Key to understanding my participants' link between the gastronome and the consumption of non-alcoholic beverages was their acknowledgement of the 'rise' of the non-drinker**.** For me, their realisations of the importance of non-alcoholic beverages for the gastronome contrasted the traditional perception that alcohol, particularly wine, held a prominent role in being and becoming a gastronome. As Kim reflected in sharing a dining experience when she was growing up:

when we used to go out to dinner, it was a special occasion. Certainly, when I was growing up, you would have alcohol when you went out for dinner, because going out for dinner was a special occasion. Now we go out for dinner all the time and we don't always need to have a drink.

Simon added:

More people are staying away [from alcohol]. A lot of it is vanity and health. People are a lot more health conscious. It used to be that girls were anorexic, not men. It started with men [David] Bowie and Mick Jagger, so they can actually trace it in men. They can't in women. We are in a different world really. I think it has changed a lot. That is why in a lot of things, alcohol is not so important now. That's why food has become so important. The look of the food. That Instagram thing. It is much more about the food.

Cameron contributed a view that not only reflected his sommelier skills but also his academic knowledge. He stated that:

I believe it's true, that the studies are correct that younger people, or fewer younger people, are getting their kicks out of alcohol. But at the same time, I think they are drinking smarter. They are more research-based drinkers, and they are questioning what they are drinking.

Additionally, Tony also reflected 'changing times.' As he contributed:

I think that the world has changed, and you don't have to drink alcohol anymore. People like me are always going to drink. But you don't actually need to drink a lot. I think there is a huge culture at the moment of 'less drink'.

Tony recognised this trend at Antoine's. He observed that:

We have a lot of customers [at Antoine's] whose kids actually do not drink at all. It is interesting. Maybe that's because they have watched their parents. But they come in now and just have water. We are talking sophisticated. We are talking well raised, intelligent children. They actually prefer not to drink. There are a lot of people like that.

While the growing trend of non-drinkers is evident, three of my participants, notably Michael, Tony, and Simon, also spoke about the importance of offering non-alcoholic beverages that complemented a gastronomic experience. In Michael's restaurants, various non-alcoholic beverage alternatives were available. Michael expected his staff to know and 'push' these options to customers. As Michael revealed:

We do the Peroni – low alcohol and zero alcohol. We have actually been totally seeing a trend of younger people [not drinking]. If they want to have a non-

alcoholic beer or a low alcohol option, [it's available]. Or if they want to have a mocktail, [they can]. We do a degustation with a premium beverage match, a classic beverage match, a New Zealand wine-only match. We also do a cocktail match or many a mocktail match. These young bartenders, it's part of their arsenal. They have to know how to do it excellently.

Tony, who freely admitted that he enjoyed alcoholic beverages, was also aware of the importance of non-alcoholic beverage options to his guests. Reflecting that, he observed:

Water, funnily enough, has become huge. You go to restaurants around the world now and there are ten different waters you can have. Antipodes is always there. We go into a restaurant now and we get the water.

Simon added to Tony's position. Simon recounted that:

at Antipodes, we get somebody their favourite wine and to drink it with different waters. Because most people that go to restaurants, the majority of good spenders and people who buy bottled water at the restaurants tend to be wine drinkers. If you can show them how a different water will bring out a different profile on the wine, that is a good way of getting people to acknowledge it as a serious beverage.

However, being a non-consumer of alcohol does present some difficulties. As such, Simon revealed:

I own a water company and sometimes I get bored with water, but there is nothing else. You sometimes think, "what is there?" and you never see anything. Non-alcoholic ginger beer – it's so sweet. Even a glass of tonic water. It is so sweet. Tonic is terrible without the gin.

As a professional chef of long standing, Tony found it difficult to cook for people who did not consume alcohol. As Tony explained his dilemma:

I cook a lot with alcohol, but it boils so it's gone. However, when I make a bread-and-butter pudding for [non-drinkers], I take the alcohol out because then [they] feel better. But it doesn't taste right for me. It tastes beautiful for [them].

While my participants recognised the rise in the number of consumers who chose not to drink alcohol, that realisation was unproblematic for them. Part of their realisation was grounded within their observations of fitness and health's link to diet and beverage consumption, as well as a general trend for people to dine out more regularly. Although Tony made it clear that he found it challenging to cook without alcohol for non-drinkers, he, alongside my other participants, realised the opportunity within that trend.

Reflecting the importance of non-alcoholic beverages, and participant acknowledgement that the range of non-alcoholic beverages was limited, water was perceived to be an adjunct to wine inasmuch as water was perceived to promote wine's taste. Consequently, this discussion promoted the 'discovery' of my next participant-based research theme: the non-drinking gastronome.

b) Non-Drinking Gastronome

Aware of the rising trend of the non-alcoholic beverage consumer, my participants considered the possibility that a gastronome could be a non-drinker.[11] As Simon revealed:

> *If we actually look at the definition for gourmand or food lover, you don't need wine. It is interesting, that the only place I have had a good non-alcoholic pairing with food, was Pasture, which is just down here in Parnell. And everywhere I have travelled, or I have been, they always try to offer you a non-alcoholic pairing. But they are always sweet. And I don't like sweet with food.*

Despite this, Simon appreciated the marriage of food and wine. He added:

> *I used to drink, and I did love the way a well-paired food and wine match was truly special. But alcohol was destructive, and I would not have been able to stay in the industry as a drinker, or function in any industry as a drinker. Truly great food does not need alcohol. In fact, food often enhances wine more than wine enhances food. I was able to function more successfully without drinking.*

Michael considered how this affects his ability to taste wine as a sommelier. As he relates:

> *I taste wine for a living. My nose is my tool. My palate is my tool. I use my eyes. I use my nose. I use my palate. That's how I make money. In my experience, someone will come in [to the restaurant] and we'll do a flight of wines. I will smell. I will taste. I will spit. My palate is super fresh and really focused. I know what I like but I have been doing it for a long, long time. I think my palate is definitely in the best state it has been, knowing what I like. And then there are the obvious benefits of not being hungover in the morning and being more productive with your time. (2)*

---

[11] A 'drink' commonly refers to an alcoholic beverage (Collins, n.d.b). Therefore, a non-drinker abstains from alcohol consumption.

The sensory awareness that comes from not drinking alcohol facilitates thoughtful attention towards the dining experience. Tony reflects upon his observations of Antoine's customers:

> *Actually, I find the young ones who aren't drinking, are actually quite interesting people. They are more academic than people who have money and don't work and have mum and dad paying. (1)*

Alternatively, Cameron related the notion of being a gastronome to the common perception that gastronomic events are synonymous with alcohol consumption. While suggesting that a conversation on this topic was necessary, Cameron proposed:

> *I think the history of not being a drinker and a gastronome has an important role to play when a discussion about gastronomy is undertaken because it will always offer a specific perspective.*

However, Kim reflected upon the difference within food and beverage experiences Kim suggests that:

> *If the gastronome demands the novel, then they may very well prefer the juice pairing or the tea pairing, which are two things we have seen emerge in Auckland over the last couple of years. From that perspective, that is a total gastronome thing to do, right? To shun the alcohol and go "no I'm having the tea"?*

Consequently, and in support of this, Tony went so far to suggest that it is the person who does not drink alcohol who becomes the most knowledgeable. As he exclaims:

> *Actually, you [non-drinkers] become the experts! Because you are actually not clouded. And as long as you don't take money for it. It is good.*

Within gastronomy's focus on food and beverages, my participants revealed how a gastronome who did not consume alcohol can occupy a valuable gastronomic position. While acknowledging that food and wine complemented each other, my participant Simon believed that food enhanced the flavour of wine, rather than wine enhancing the flavour of food. As such wine and by extension, other alcohol-based beverages, were perceived to be non-essential in considerations of a gastronomic experience. Consequently, by abstaining from alcohol, and placing food 'before' alcohol within taste considerations, the gastronome could maintain and refine their palate during any gastronomic dining experience. Additionally, my participants also

implied that a gastronome who did not consume alcohol also avoids alcohol's wider socio-cultural destructiveness.

Chapter 7: Discussion and Conclusion

Introduction

In this chapter, I conclude my research dissertation by presenting my discussion and conclusion. I decided to combine my discussion and my conclusion into a single chapter because I wanted to avoid any unnecessary repetition for my readers, and also, to minimise my dissertation's word count in an effective way. To begin this chapter, I reflect upon and discuss how my participants and I realised ontology and epistemology as well as the interconnectedness between my dissertation's seminal theories: symbolic interactionism (Mead, 1934); the social construction of reality thesis (Berger & Luckmann, 1966); and Woodward's (2007) theory of material culture and actancy. Following on from that discussion, I present my discussion of the effectiveness of my chosen methodologies – qualitative description (Sandelowski, 2000) and thematic analysis (Braun & Clarke, 2006). However, at the heart of this chapter is my discussion. In my discussion of findings, I relate literature to my participants' understanding of the gastronome's relationship with alcohol. Consequent to that discussion, I present my dissertation's contribution to knowledge on the gastronome's relationship with alcohol. Finally, and to conclude my dissertation, I identify and discuss the limitations of my research and present a brief overview of future research that would illuminate this area of research. I end my dissertation with a section of reflective writing about my dissertation journey.

Discussing Ontology and Epistemology

As I have come to understand it, ontology, and epistemology (refer to Chapter 3: Conceptual and Theoretical Frameworks) relate to a dynamic symbiosis that aids our understanding of what constitutes knowledge, how we can understand that knowledge, and considerations of reality (Gray, 2014; Laverty, 2003; Smith, 2003). It was within that nexus that my participants shared their subjective experiences and understandings of the gastronome's relationship with alcohol. Key to my appreciation and comprehension of their subjective experiences were the differences and similarities within and between my participants' narratives. It was in those ways that I realised the subjective nature of knowledge and reality and came to a deeper understanding of what my participants told me. For me, that growth was incremental. What my participants told me, set alongside constructs of ontology and epistemology,

was at first confusing for me. However, as time progressed, I came to realise that our lived experience is punctuated by ontological and epistemological issues that we often fail to consider. Consequently, in completing my dissertation, and considering the ontology and epistemology within my participants' world views, I have come to realise that those constructs are also part of my own everyday life. In that way, the completion of my dissertation also reflects something else: my own personal growth and realisation that we engage with reality and knowledge in almost unthinking ways.

Discussing Symbolic Interactionism, The Social Construction of Reality Thesis, and Material Culture Theory and Actancy

As I began my exploration of symbolic interactionism (Mead, 1934), the social construction of reality thesis (Berger & Luckmann (1966) and Woodward's (2007) material culture theory and actancy, I initially viewed those domains as separate theoretical positions. While that is the case, as time passed, I began to 'connect the dots.' Key to that connection were my participant interviews. As I worked through my interview process, I came to realise that those theories were evidenced within my own interactions with my participants. Then, as I came to know and understand this, I realised that my participant interactions, our shared language, its understanding, and our socio-cultural 'connections', and our understandings of the gastronome, facilitated our knowledge-sharing, interactive interviews. The more I considered this, the more I realised that the values, emotions, and expressions of the gastronome that my participants shared with me were multi-layered expressions of their knowledge and realities evidenced within our shared interviews. However, as I came to consider this further, I realised that shared language and meaning were only 'the tip of our interactive iceberg'. Adding depth to interaction through language, I also interacted with my participants in ways that included my consideration of their transcripts, my responses to their emails, text messages, and the subtleties inherent to the body language my participants and I shared and exhibited during our face-to-face meetings. Additionally, I believe that I interacted 'with myself'. Specifically, my thinking processes were internalised ways of interacting, rationalising and otherwise coming to terms with what I was doing and how that might work in responding to my research questions.

Additionally, my participants' conceptualisation of food and wine exemplified the relevance of Woodward's (2007) material culture and actancy theories. My participants viewed food and wine as more than mere products (refer to the sections on "Research Limitations" and "Recommendations for Future Research" later in this chapter). For my participants, and as I came to appreciate, food and wine are objects that are full of meaning and symbolism. For them, that meaning, and symbolism extends well beyond the commercial value of a food or a wine. As my participants realised, and enlightened me, food and wine are portals that people use to create links to significant events, meaning, and memories. For my participants, and as I came to appreciate, the 'future food' we are yet to consume potentialises our future memories of future significant life events. In these ways, the food we consume and the meaning we attribute to it can be read as a diary of our lives.

Discussing Methodology and Method

In reflecting upon my use of Sandelowski's (2000) qualitative description, and Braun and Clarke's (2006) thematic analysis, I confirm that these choices were the best methodologies for my research. Qualitative description (Sandelowski, 2000) advantaged my research by providing my participants the freedom to openly discuss their considerations of the gastronome's identity and the role of alcohol within that identity. To yield their considerations, I framed each conversation around a series of questions styled as 'who', 'what', 'where', 'how', and 'why' (Sandelowski, 2000). Their multi-layered and considered opinions reflecting their subjective experiences allowed me, as researcher, to relay what they said, as they said it. Consequently, my research highlights my participants' voices, not my own interpretation of their voices. In that way, I suggest that my research findings (refer to Chapter 6) are simultaneously deep and valuable because they are the voices of my participants. Complementing that was the freedom that thematic analysis allowed my research. Again, reflecting what my participants told me were the themes that emerged from their data that represented their voices. However, it would be erroneous for me to suggest that my research is my participants' alone. I, like most researchers engaging qualitative enquiry, acknowledge, that as author of this work, I am integral to its presentation, particularly to my readers. Consequently, I acknowledge that my research also reflects my own

'thinking, values, and choices' as I decided, chapter upon chapter, the final form of my research work.

Discussion of Research Findings

To facilitate my research work exploring the gastronome's relationship with alcohol, I developed the following research questions. My primary research question asked:

- In what ways does alcohol inform the notion of being a gastronome?

That question was underpinned by two secondary questions, designed to illuminate and give depth to my primary question. My secondary questions asked:

- How does alcohol complement the pleasures of the table?
- How do different French and New Zealand cultural traditions impact perceptions of the gastronome and alcohol?

To begin my discussion of my research findings (refer to Chapter 6), I restate the themes that emerged from my findings (refer to Table 7, below). However, I make an important addition to Table 6. As noted below, the right-hand column in Table 7 identifies my conflation of themes, distilled from Findings (refer to Chapter 6). That conflation not only refines my research, but also acknowledges the interconnected nature of the themes my research identified as well as their evolution as my research progressed.

Table 7: Sub-themes Providing Major Themes (Revised).

Major Themes	Sub-themes	Discussion and Conclusion Themes
a) Understanding gastronomy and the gastronome	b) Defining gastronomy c) Defining the gastronome	**Understanding Gastronomy and the Gastronome**
a) Socio-cultural Influences on the Gastronome	b) New Zealand drinking culture c) Considering alcohol in New Zealand hospitality industry d) Differences within and between cultures	**Socio-cultural Influences on the Gastronome**
a) Abstaining from alcohol and the gastronome	b) Rise of the non-drinker c) Non-drinking gastronome	**The Gastronome Sans Alcohol**

Given that a dissertation's discussion chapter is designed to compare and contrast participant findings and topic knowledge within the existing literature and knowledge (University of New South Wales, 2021), I will sequentially work through the following themes: Understanding Gastronomy and the Gastronome; Socio-cultural Influences on the Gastronome; The Gastronome Sans Alcohol. That process not only reinforces existing knowledge and research but also identifies my dissertation's contribution to knowledge.

Understanding Gastronomy and the Gastronome

My participants realised gastronomy as being much more than the study of food. For them, gastronomy reflected their broader understandings of the social world, history, globalisation and glocalisation as reflected within their lived experiences and business operations. In these ways, my participants' gastronomic positions aligned with Brillat-Savarin's (1825/2009) because my participants realised gastronomy as a compilation of various disciplines. Consequently, for my participants, gastronomy was not solely restricted to the study of food and drink. However, food and drink provided a lens through which my participants considered gastronomy. Further, that lens facilitated their understanding of the human condition, cultural norms, history, and how science impacts our knowledge and reality. In that regard, my participant's views, consequent to their holism, support the notion of gastronomy as a broad field, albeit that some academics have difficulty defining it (Gillespie, 2001; Richards, 2003; Rojas-Rivas et al., 2020; Santich, 2004; Seyitoğlu, 2021).

Reflecting that diversity, Cameron and Michael discussed the role of beverages within gastronomy. For Cameron, gastronomy was underpinned by food and beverages. However, despite his role as a Master Sommelier, Cameron considered that food was gastronomy's dominant 'force' and that beverage 'came second.' Contrasting that, Michael realised that, within gastronomy, food and beverages were equal 'partners.' Cameron and Michael's realisations are valuable when we consider that gastronomy has been defined as the art, science, or study of good eating and good drinking (Brillat-Savarin, 1825/2009; Santich, 2004), inasmuch as food and beverage, within that framework, hold equal import. In this way, my research, albeit with a limited sample, realises a movement toward the consideration of food as a dominating factor within

gastronomy. Notwithstanding that, all participants realised that within gastronomy lay standards of expectation and knowledge encompassing food, beverages, and the holistic experience of the table. In these ways, my participants' realisations within this domain support the linguistic morphology of gastronomy and its Greek origins (Santich, 2004), because gastronomy reflects and incorporates the rules and regulations of eating and drinking (Santich, 2004).

Aligning with the academic literature that proposes that the gastronome is an individual who exercises great attention towards gastronomic experiences within their supposedly advanced gastronomic capital and consequent abilities to judge eating and drinking taste (Cracknell & Nobis, 1985; Gillespie, 2001; Mennell, 1996), my participants shared the view that the gastronome was an expert. Simon spoke of the gastronome possessing an academic level of expertise as opposed to being more practically skilled. Tony identified that a gastronome's expertise was interdisciplinary. For Kim, the gastronome exhibited an immense passion for food, wine, and the total gastronomic experience. However, my participants realised those factors within an overlay of pretention. As an attribute of the gastronome, the concept of pretention is contested within literature. That position is exemplified by Sipe's (2009) suggestion that the gastronome holds elitist status within social hierarchies which Cracknell and Nobis (1985) earlier suggested reflected the gastronome's quest for perfection. Consequent to holding bourgeois status, Brillat-Savarin (1825/2009) demonstrated his own aspirational pretentiousness and exerted this within his text by assessing an individual's likelihood of experiencing fine cuisine: "visitors who did not have the good luck to be invited to some well-ordered private home left the capital without knowing anything of the wealth and the delicacies of Parisian cookery" (p. 314). Thus, the association of the upper class and culinary enlightenment as well as the gastronome's identity reflect Bourdieu's (1984) theory on class and distinction. Because of their gastronomic distinction, gastronomes exemplify "a distinctive expression of a privileged position" (p. 56). However, my participants, reflecting the mythologised egalitarianism[12] of New Zealand, believed that being and becoming a gastronome was attainable for almost anyone. My participants considered that a gastronome's inherent

---

[12] The idea that society is not segregated into a social class hierarchy and that, instead, all members have equal rights (Neill, 2018).

passion for talking about food and beverage constituted their realisations of the deeper meaning of food and beverage. Those considerations placed my participants' experiences and knowledge of being and becoming a gastronome within Hendijani and Boo's (2020) considerations of the three-stage model of a gastronome that includes the novice, learner and expert stage. Novice and learner gastronomes (Hendijani & Boo, 2020) are characterised by receiving guidance from others, possessing a passion for food experiences and gaining inspiration from gastronomic sources (friends and cookbooks). The expert, meanwhile, shares their acquired gastronomic knowledge with others and take an interest in a broad range of cuisines and cultures (Hendijani & Boo, 2020). Consequently, these attributes of the expert gastronome were reflected within my participants' understandings of gastronomy and the gastronome, and thus my selected participants reflected Hendijani and Boo's (2020) constructs of the gastronome.

Two of my participants, Tony and Simon, used the terms 'gastronome' and 'gourmand' interchangeably. However, that interchangeability was conditional because they acknowledged the positive and negative connotations of each term. Tony's considerations of gourmand aligned with literature inasmuch as he associated the term with gluttony (Flandrin et al., 1999; Gillespie, 2001). Yet, as Gigante (2005) revealed (refer to Chapter 4: Literature Review), the gourmand has developed positive associations. Those associations connote the gourmand's link to holding expert knowledge. Exemplifying that, both Tony and Simon proposed that people including Fernand Point, Paul Bocuse and Hugh Johnson met the criteria of gourmand as food expert. As my participants noted, both the concept of gastronomy and the identity of the gastronome were complex constructs. Consequent to that realisation is my observation that such complexity reflects my topic's socio-temporal evolution, rather than its stagnation.

Socio-cultural Influences on the Gastronome

My participants acknowledged that New Zealand has a culture promoting the excessive consumption of alcohol. That consumption, they suggested, implied that many New Zealanders could be considered to be alcoholics. For my participants, sport, workplace culture, liquor licensing laws, and aspirations to an acceptable

masculine identity through alcohol consumption underpinned the nation's drinking ethos of excess. For my participants, binge drinking was part of New Zealanders' DNA. Reflecting those contemporary understandings, literature reveals a history of excessive drinking stretching back to early pioneer culture (Andelane, 2021; James, 2010; Kypri et al., 2009; McEwan et al., 2010; Phillips, 1987; Robertson & Tustin, 2018). Yet, despite the history of the Kiwi drinking culture, my participants realised alcohol's importance within the hospitality industry. In that way, they recognised Bode's (1994) triadic relationship between food, wine, and people within hospitality settings, albeit mediated by a need to make business profit with host responsibility, as required by law. While Simon and Cameron emphatically recognised that alcohol significantly contributes to profit margins and business viability, Kim discussed restaurants that did not serve alcohol. At those restaurants, Kim observed that a gastronomic experience tended to be inexpensive. Even the licensed restaurateur, chef/patron Tony, recognised the need to supply non-alcoholic beverages with his dining experiences. Additionally, Cameron observed how people, typically younger people, tended to be more thoughtful about their consumption patterns.

Yet, within my participants' realisations and my exploration of the literature, I am aware that perceptions of being and becoming a gastronome in Aotearoa New Zealand are dominated by Eurocentric concepts and understandings (Batat, 2020; DeJean, 2007; Ferguson, 2000) (refer to the sections on "Research Limitations" and "Recommendations for Future Research" later in this chapter). However, within my research, it has become obvious that I need to consider the attributes of the gastronome in new ways. Facilitating that consideration were the inputs of all my participants (refer to Chapter 6; Findings). As previously noted, Kim observed that gastronomic experiences *sans* alcohol were generally less expensive than dining experiences that included alcohol. Additionally, Cameron observed that alcohol consumption with food often failed to maximise the flavour profile of the food itself. Contrasting that, Michael proposed that unusually flavoured wines could transform food within a gastronomic experience. Compounding a gastronome's identity *sans* alcohol were Tony and Simon, both of whom referenced cultures that traditionally do not use alcohol yet exhibit phenomenal cuisines. Consequently, and particularly within the considered perspectives of Cameron, Kim, Simon and Tony, I have come to realise that a gastronome's identity can be realised without alcohol.

The Gastronome Sans Alcohol

As literature revealed (refer to Chapter 2: Background), there is a recent and growing trend, despite the culture of excess alcohol consumption in New Zealand, for many people not to consume alcohol (Baker, 2017; "Could You Be Sober For The Rest of Your Life?," 2016; Hay, 2021; NZ Alcohol Beverages Council, 2020; Picken, 2019). That realisation supports the observations of my participants who revealed that their perceptions were that young people were choosing not to consume alcohol because of a desire for well-being and health. Additionally, the quest for leisure and convenience has meant that people are dining out more often (Restaurant Association of New Zealand, 2018; "Why New Zealanders Are Dining Out More Than Ever Before," 2017). Consequently, dining out more often may not be paralleled by increased alcohol consumption. Cameron noted that younger people, in particular, tended, in his opinion, to derive less satisfaction from alcohol consumption. Interestingly, Tony and Simon noted how water was emerging as a desirable beverage that could enhance the flavour profiles of food. As a fine-dining chef, Tony understood the need to offer non-alcoholic beverages to complement his restaurant food. Notwithstanding that, all my participants understood that non-alcoholic beverage consumption during dining still constituted a 'valid' gastronomic experience. In that way, and as I have come to understand it, my participants have realised a significant change within the construct of a gastronome's identity.

In exploring academic literature about gastronomy and the gastronome, the gastronome's exercising of an appreciation of fine food and beverages was a dominant theme (Brillat-Savarin, 1825/2009; Cracknell & Nobis, 1985; Dornenberg & Page, 2006; Santich, 2004). Yet, my participants illuminated a gap in gastronomic literature in that the gastronome could be a non-drinker. Tony emphatically stated that the gastronome can abstain from alcohol consumption. Michael noted how the palate maintains its freshness and sharpness by not consuming alcohol. Within my literature review (refer to Chapter 4), Hendijani and Boo (2020) position the gastronome as an individual pursuing new gastronomic knowledge and experiences, yet they also ask in what ways can the gastronome's knowledge be challenged and extended. Kim considered it necessary for the gastronome to understand and appreciate non-

alcoholic beverages, while Simon recognised that food enhances the flavour of wine more so than wine enhances the flavour of food. In Simon's view, food is the dominating feature of gastronomy, with beverages holding a less significant role. In summary, my participants realised a way in which Hendijani and Boo's (2020) framework might offer a challenge to the knowledge base and identity of the gastronome. That possibility, within a New Zealand context, is doubly interesting because of our nation's reputation as a binge drinking socio-culture (refer to Chapter 2: Background). While France does not have that reputation, gastronomy's 'Frenchness', where wine and alcohol are culturally ingrained within the dining experience (Demossier, 2005, 2010; Engs, 1995; Monaco & Guimelli, 2011), serve to support the notion that the gastronome consumes alcohol.

Yet, in New Zealand, my participant Kim added another layer of difference reflecting the gastronome's relationship with alcohol. Kim, as a restaurant critic for New Zealand's most read newspaper, *The New Zealand Herald*, reflected Brillat-Savarin's (1825/2009) realisation that gastronomy was a broad and complex topic. Illuminating that, Kim shared the process that she undertakes when she writes a restaurant review for *The New Zealand Herald* (refer to Appendix G). To aid Kim's content within her professional restaurant reviews, *The New Zealand Herald* employs a wine expert and writer to provide the analysis of the wine that is offered at the restaurant under review. Kim felt that this added a greater depth of knowledge to her review that she could provide her readers. Interestingly, at publication the name of the wine expert (Yvonne Lorkin) does not appear in the review. Kim Knight is mentioned as the review's author. Despite that disparity, the use of 'someone else' in writing the review reveals the inherent and growing complexities required to effectively write about food and beverages. Consequently, that 'abundance of knowledge' required in a New-World country like Aotearoa New Zealand signifies a substantial change in a gastronome's own considerations of knowledge and reality, and in the skill sets required to negotiate their domain of expertise. It is within the history of the gastronome and the considerations that my participants have shared that a gastronome's abstinence from alcoholic beverage adds a unique insight into the future discourse on the gastronome's identity and skill set.

Responding to my Research Questions and My Contribution to Existing Knowledge

It is important that, within a dissertation, the researcher directly responds to their research questions. In the following section, I remind my readers of my research questions, and directly respond to them. Following on from that, I identify my contribution to existing knowledge.

- In what ways does alcohol inform the notion of being a gastronome?

Within my exploration of academic literature and the synthesis of my participant findings, I have come to understand that the role of alcohol within the gastronome's identity can be distinguished within two frames of thought. Firstly, food and wine have long been synonymous with the construct of the gastronome (Cracknell & Nobis, 1985; Dornenburg & Page, 2006; Pickering et al., 2013; Revel, 1982). That link can be attributed to the French influence upon gastronomy and is a consequence of what I have asserted to be the French culinary colonisation of the Western culinary world. In these ways, the link of the gastronome to alcohol reinforces the gastronome as an arbiter of taste and knowledge: an elite authority (Ferguson, 1975, 2001; Gillespie, 2001; Levi, 2015; Sipe, 2009). However, my participants revealed a revision. While actively acknowledging the gastronome's link to alcohol, they realised that a new way of viewing food and drink was possible, and indeed that view was becoming popular. For them, considerations of a gastronome who did not drink alcohol provided a new way forward, not only for the gastronome, but also for businesspeople engaged in the hospitality industry. For my participants, the non-alcohol consuming gastronome represented a new business and knowledge opportunity.

The first of my secondary questions asked:

- How does alcohol complement the pleasures of the table?

In recent history, the presence of alcohol within dining experiences has, in Western socio-culture, been a largely uncontested domain. Consequently, my participants, regardless of their relationship with alcohol, held the view that alcohol will always maintain its value in both financial and gastronomic ways. Bode (1994) conceptualised

the role of alcohol as part of a greater idea, in that its combination with food forms a compatible 'marriage'. Exemplifying the marriage of food and alcohol are well known combinations including beer and pizza, and champagne and fried chicken. Within more formal dining experiences, Dornenburg and Page (2006) considered that the marriage of food and alcohol, within a favourable ambiance and with professional service, fosters the gastronomic and culinary appreciation of the pleasures of the table. Furthermore, experiencing the pleasures of the table may also be determined by hospitality establishments. These establishments have a role to play in ensuring alcohol is consumed in moderate and positive ways, so that gastronomic enlightenment can be attained in ways that encourage diners to pursue and subject themselves to future moments of gastronomic delight, while increasing the businesses' potential for profitability. Yet, and despite the widely acknowledged benefits of alcohol within gastronomic experiences, my participants made it clear that pleasure can still be attained in alcohol's absence. With more people opting for non-alcoholic accompaniments with their food, dining establishments are accommodating this trend through the offering of non-alcoholic beverages. Consequently, this has seen beverages such as zero-alcohol beers and even water emerge as prominent contenders for discerning diners.

My final question asked:

- How do different French and New Zealand cultural traditions impact perceptions of the gastronome and alcohol?

Many New Zealanders are binge drinkers (Andelane, 2021; James, 2010; Kypri et al., 2009; McEwan et al., 2010; Robertson & Tustin, 2018). In Aotearoa New Zealand, getting intoxicated has, and continues to be, a rite of passage to adulthood (Miles, 2018; Smith, 2015). Consequently, many New Zealanders consider quantity to be more desirable than quality when they consume alcohol. Within those considerations, it is no surprise that alcohol sales in Aotearoa New Zealand are a significant income source for hospitallers. Yet, if my participants mirror wider change within the hospitality industry, there is potential to move away from the nation's binge drinking reputation. However, it must be noted that binge drinking, and restaurant dining and drinking are

not synonymous. My participants revealed that New Zealand's hospitality sector demonstrates the ability to evolve and cater for non-drinking diners and, in that way, New Zealand's dining providers could be considered to be minor contributors the nation's binge drinking reputation. As noted earlier (refer to Chapter 2: Background), there is a growing trend for Kiwis to avoid alcohol, particularly in their dining experiences. Critically, this exemplifies the contrast between European drinking culture and that of New Zealand. Arguably, and as noted previously (refer to Chapter 2: Background), European cultures tend to view and consume alcohol in more positive ways and particularly within considerations of the gastronome. Because wine in France is a symbol of French cultural heritage (Monaco & Guimelli, 2011), meals are typically accompanied by wine or an alcoholic beverage. Within that world view, the French allow their children to drink diluted wine with meals. Consequently, French people tend not to experience, or tolerate, excessive drinking behaviours (Demossier, 2005, 2010; Engs, 1995).

Yet, as I consider my research and given France's long-standing attitude towards alcohol consumption, I suggest that the French preoccupation with food and the consumption of wine with it connotes France's gastronomic stagnation. Given how my research exhibits New-World perspectives, the rules and regulations associated with Old-World gastronomic ideas (Santich, 2004) appear to be loosening. Amplifying that are the historically accepted European considerations of the gastronome, particularly the European gastronome's social prestige and elitism. Those domains are countered by my participants' notions of gastronomic egalitarianism within their suggestions that a gastronome could be a non-alcoholic consumer. In those ways, my participants' considerations advocating the benefits of alcoholic abstinence and the benefits of a fresh and refined palate, clarity of thought, and the understanding and appreciation of non-alcoholic beverages, coupled with an ability to make expert comment within gastronomic discourse, potentialise a new gastronomic identity: the non-drinking gastronome!

The Tide of French Culinary Domination is Turning

In concluding my dissertation, one theme remains undiscussed: the idea that France, as the epicentre of food, style, and sophistication (DeJean, 2007) is a colonialising

and imperialist culinary 'force.' As my research evidenced, France has actively constructed that position. That construction can be traced to the reign of Louis XIV and continues today, under the name of The Sun King's right-hand man, Jean Baptiste Colbert. Today, *Le Comité Colbert* polices the importation of fake luxury French designer-labelled goods into France, by both companies and individuals. As Daneshkhu (2012) reported, "France, home to some of the world's biggest luxury goods groups, has the toughest penalties for violations of copyright and designs of up to three years in prison and a €300,000 fine" (para. 5).

Notwithstanding designer protections as exemplars of French colonialist attitudes, my research proposes that the culinary dominance of France is waning. That decline is evidenced by my participants' inputs. For them, a New-World gastronome, skill set and knowledge are emerging. That emergence places the New-World gastronome as not only informed about wine, but openly conscious of and motivated by the possibility that food can stand alone; wine and other alcoholic beverages are not 'compulsory' skill sets or prerequisites for a gastronomic experience. In that way, my dissertation realises socio-temporal change. As New-World nations, like Aotearoa New Zealand, stamp their mark upon wider and often unquestioned considerations of cuisine and gastronomy prescribed to us by nations like France, new considerations of the gastronome are possible. In that way, my dissertation recognises that the New-World gastronome is free from the constraints of France's culinary colonisation and imperialism, by replacing a gastronome's skill set with broader considerations of taste, food and beverages. In that way, the gastronome comes to reflect Aotearoa New Zealand's place in the world.

My Academic Contribution to Knowledge

Having discussed my research findings in the context of existing literature and then aligned my research findings (refer to Chapter 6) within responses to my three research questions, the following section identifies my dissertation's contribution to gastronomic knowledge. Specifically, my contribution to knowledge includes:

- The concept that a gastronome can be a non-drinker.
- Evidence that food is emerging as a dominant theme in gastronomy.

- The idea that the identity and status of the gastronome is democratised: my research finds that almost anyone can be a gastronome.

- Evidence that supplying non-alcoholic beverages has become normalised within contemporary dining experiences.

- The idea that hospitality consumers, particularly young people, are often health and fitness aware. That awareness promotes their decision not to consume alcohol.

- The idea that cultures abstaining from alcohol may provide a portal to explore the relationship between the gastronome and alcohol.

- Evidence that Old-World considerations of the gastronome are becoming less relevant as New-World influences are impacting local concepts of the gastronome.

- The idea that New Zealand offers progressive ways of defining the gastronome, in that an individual may abstain from alcohol yet enjoy dining and be a gastronome.

- The suggestion that the gastronome who does not consume alcoholic beverages offers business opportunities for the hospitality sector.

- How dining establishments within New Zealand's hospitality sector are embracing non-drinking trends by providing non-alcoholic beverages. They are not only positively addressing New Zealand's binge drinking culture, but they are offering new ways of experiencing gastronomic enlightenment and considerations of alcohol.

Research Limitations

In completing my research and clearly identifying my contribution to academic knowledge and understanding, I realise that my research had limitations. My research limitations are noted in Table 8, below. Additionally, I recommend solutions to my research limitations.

Table 8: Research Limitations.

Research Limitation	Recommended Solution
A small sample size.	I had only five participants. A larger sample size might have introduced further topics and or added clarity to existing participant themes. This possibility is a domain of further research (refer to the following section on "Recommendations for Future Research").
My participants shared a similar demographic.	As I came to reconsider my participant choices, I realised that they had much the same demographic characteristics. However, their initial choice was based on expertise, not socio-economic indicators. Nonetheless, a wider demographic might add unique insights (refer to "Recommendations for Future Research").
My participants were all professionals in the hospitality industry.	While this was desirable, soliciting opinions from restaurant patrons and others within the wine industry might add additional research insights (refer to "Recommendations for Future Research").
My participants all consumed (or had consumed) alcohol.	Research within a cultural setting prohibiting alcohol might address notions of the gastronome within those environments and open up new conversations on the gastronome.
My dissertation's time frame and word count.	To explore this research further, it would be advisable to pursue further research (PhD level) to conduct deeper and more nuanced research.
My participants were not from Europe.	To conduct this research in France to identify French constructs and gastronomic understandings (refer to "Recommendations for Future Research").
That gastronomy has a Eurocentric bias.	To conduct exploratory research into non-European cuisines and cultures in order to understand other cultural understandings of the gastronome/gastronomy (refer to "Recommendations for Future Research").
The actancy of wine within my participants' gastronomic considerations was not maximised.	To conduct research to explore the 'meaningfulness' of wine within participants' gastronomic experiences (refer to "Recommendations for Future Research").
Researcher bias.	Qualitative research holds bias. Key to recognising researcher bias is considering that, as a researcher …I am biased. In recognising that I bring an awareness to my work that helps to negate and minimise my bias and research preconceptions.
Gender bias within participant sample.	To include a more balanced selection of male and female and non-binary participants (refer to "Recommendations for Future Research").

Recommendations for Future Research

Cognisant of my research limitations, I propose the following domains for future research on this topic:

- Gather a larger sample size of research participants in order to explore and elicit new themes or to solidify current ideas.

- Select research participants from a diverse range of cultures to explore how different cultures offer unique and contrasting views to those under European influence.

- Gather a more gender-diverse selection of participants to account for the possibility of gender bias.

- Seek the insightful knowledge of restaurant patrons and other wine experts to collate a more thorough analysis of themes.

- Explore how participants understand the actant nature of wine within gastronomic considerations.

- Explore how non-alcoholic beverages elevate gastronomic experiences.

- Investigate the evolution of translated language structures between *On Gourmandise* and *On Gourmands* (refer to Table 1: Comparing Language Structure Between Different Translations).

- Explore the role of media in gastronomy and the construction of the gastronome.

- Explore the notion of culinary imperialism within a New Zealand context reconsidering the research of Said (2003).

- Explore considerations of gastronomy, the gastronome and food within socio-cultures prohibiting alcohol, within Said's (2003) notions of orientalism.

- Conduct similar research that includes academic participants who specialise in gastronomy and/or food studies.

Closing Reflective Remarks

In undertaking my master's dissertation project, I have been fortunate to have had my conceptualisations about the field of gastronomy challenged in ways that helped me to understand how food is ingrained with meaning and personal narrative. While I initially considered gastronomy to be the study and appreciation of food and beverages, my understandings developed to consider gastronomy as a way to understand myself in relation to others and society. The purpose of my dissertation was to explore whether an individual could be a gastronome if they did not consume alcohol. To my surprise, the answer is yes. Consequently, my research represents a period of personal growth. Not only have I come to understand my topic in great detail, but I have also come to a greater understanding and appreciation of myself as a

person who does not drink but aspires to the joys of the table and the label 'gastronome'.

References

Acker, J. (1990). Hierarchies, jobs, bodies: A theory of gendered organizations. *Gender & Society, 4*(2), 139–158.

Adams, W. C. (2015). Conducting semi-structured interviews. In K. E. Newcomer, H. P. Hatry, & J. S. Wholey (Eds.), *Handbook of practical program evaluation* (pp. 492–505). Wiley.

Adamson, S. (2017, July 10). 20 common things people realize when they quit drinking alcohol. *Waking Times*. http://www.wakingtimes.com/20-common-things-people-realize-quit-drinking-alcohol/

Andelane, L. (2021, March 25). UberEats' new alcohol delivery service slated by Hāpai te Hauora as 'irresponsible', 'out of touch'. *Newshub*. https://www.newshub.co.nz/home/new-zealand/2021/03/ubereats-new-alcohol-delivery-service-slated-by-h-pai-te-hauora-as-irresponsible-out-of-touch.html

Appadurai, A. (1990). Disjuncture and difference in the global cultural economy. *Theory, Culture & Society, 7*(2-3), 295–310. https://doi.org/10.1177/026327690007002017

Baker, L. (2017, July 11). Mindful drinking movement sees young people swap lager for lemonade. *Stuff.* https://www.stuff.co.nz/life-style/well-good/motivate-me/94387320/mindful-drinking-movement-sees-young-people-swap-lager-for-lemonade

Baker, M. G., Wilson, N., & Anglemyer, A. (2020). Successful elimination of Covid-19 transmission in New Zealand. *New England Journal of Medicine*, *383*(8), 1–3.

Ball, J., Edwards, R., Sim, D., Cook, H., & Denny, S. (2020). What explains the decline in adolescent binge-drinking in New Zealand? *International Journal of Drug Policy, 84*. 1–8. https://doi.org/10.1016/j.drugpo.2020.102826

Bartholomew, P. S., & Garey, J. G. (1996). An analysis of determinants of career success for elite female executive chefs. *Hospitality Research Journal, 20*(2), 125–135.

Batat, W. (2020). The role of luxury gastronomy in culinary tourism: An ethnographic study of Michelin-starred restaurants in France. *International Journal of Tourism Research, 23*(2), 150–163. https://doi.org/10.1002/jtr.2372

Berger, P., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge.* Penguin.

Bode, W. K. H. (1994). *European gastronomy: The story of man's food and eating customs.* Hodder & Stoughton.

Bourdieu, P. (1984). *Distinction: A social critique of the judgement of taste* (R. Nice, Trans.). Harvard University Press. (Original work published 1979).

Brillat-Savarin, J. A. (1960). *The physiology of taste, or; Meditations on transcendental gastronomy* (P. Davies, Trans.). Dover Publications. (Original work published 1825).

Brillat-Savarin, J. A. (1970). *The physiology of taste, or; Meditations on transcendental gastronomy* (The Philosopher in the Kitchen, Trans.). Penguin. (Original work published 1825).

Brillat-Savarin, J.A. (2009). *The physiology of taste, or; Meditations on transcendental gastronomy* (M. F. K. Fisher, Trans.). Everyman's Library. (Original work published 1825).

Bradshaw, C., Atkinson, S., & Doody, O. (2017). Employing a qualitative description approach in health care research. *Global Qualitative Nursing Research, 4*(1), 1–8. https://doi.org/10.1177/2333393617742282

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 1–41.

Bryman, A. (2008b). Of methods and methodology. *Qualitative Research in Organizations and Management, 3*(2), 159–168. https://doi.org/10.1108/17465640810900568

Bryman, A. (2008a). The end of the paradigm wars. In P. Alasuutari, L. Bickman, & J. Brannen (Eds.), *The SAGE handbook of social research methods* (pp. 13–25. SAGE.

Byrnes, G. (2001). *Boundary markers: Land surveying and the colonisation of New Zealand.* Bridget Williams Books.

Cambridge University Press. (n.d.a). Gourmet. In *Cambridge dictionary.* https://dictionary.cambridge.org/dictionary/english/gourmet

Cambridge University Press. (n.d.b). Influencer. In *Cambridge dictionary.* https://dictionary.cambridge.org/dictionary/english/influencer

Carter, M. J., & Fuller, C. (2016). Symbols, meaning, and action: The past, present, and future of symbolic interactionism. *Current Sociology Review, 64*(6), 931–961. https://doi.org/10.1177/0011392116638396

Catherall, S. (2012, November 7). Tony Astle spills the beans. *Stuff.* https://www.stuff.co.nz/life-style/7913131/Tony-Astle-spills-the-beans

Chilcote, R. H. (2002). Globalization or imperialism? *Latin American Perspectives, 29*(6), 80–84. https://doi.org/10.1177/009458202237779

Christensen-Yule, L., & Neill, L. (2018). *The New Zealand chef.* Edify.

Clarke, V., & Braun, V. (2017). Thematic analysis. *The Journal of Positive Psychology, 12*(3), 297–298. https://doi.org/10.1080/17439760.2016.1262613

Cody, K., & Jackson, S. (2016). The contested terrain of alcohol sponsorship of sport in New Zealand. *International Review for the Sociology of Sport, 51*(4), 375–393. https://doi.org/10.1177/1012690214526399

Collins. (n.d.a). BYO. In *Collins Dictionary*. https://www.collinsdictionary.com/dictionary/english/byo

Collins. (n.d.b). Drink. In *Collins Dictionary.* https://www.collinsdictionary.com/dictionary/english/drink

Collins. (n.d.c). Friand. In *Collins Dictionary*. https://www.collinsdictionary.com/dictionary/english/friand

Corbetta, P. (2003*). Social research: Theory, methods and techniques*. SAGE.

Cornil, Y., & Chandon, P. (2016). Pleasure as an ally of healthy eating? Contrasting visceral and epicurean eating pleasure and their association with portion size preferences and wellbeing. *Appetite, 104(*1), 52–59. http://doi.org/10.1016/j.appet.2015.08.045

Could you be sober for the rest of your life? More and more Kiwis ditching the booze. (2016, March 15). *One News.* https://www.tvnz.co.nz/one-news/new-zealand/could-you-sober-rest-your-life-more-and-kiwis-ditching-booze

Cousins, S. (2020). New Zealand eliminates COVID-19. *The Lancet, 395*(10235), 1474. https://doi.org/10.1016/S0140-6736(20)31097-7

Cracknell, H. L., & Nobis, G. (1985). Gastronomy and gastronomes. In H. L. Cracknell & G. Nobis (Eds.), *Practical professional gastronomy* (pp. 310–342). Palgrave.

Daneshkhu, S. (2012, May 31). Luxury French brands hit back at fakes. *Financial Times.* https://www.ft.com/content/4617eef8-aa5f-11e1-8b9d-00144feabdc0

DeJean, J. (2007). *The essence of style: How the French invented high fashion, fine food, chic cafes, style, sophistication, and glamour.* Simon and Schuster.

Demossier, M. (2004). Contemporary lifestyles: The case of wine. In D. Sloan (Ed.), *Culinary taste: Consumer behaviour in the international restaurant sector* (pp. 93–108). Elsevier.

Demossier, M. (2005). Consuming wine in France: The 'wandering' drinker and the vin-anomie. In T. M. Wilson (Ed.). *Drinking cultures* (pp. 129–154). BERG.

Demossier, M. (2010). *Wine drinking culture in France: A national myth or a modern passion?* University of Wales Press.

de Solier, I. (2013). *Food and the self: Consumption, production and material culture*. Bloomsbury.

de St. Maurice, G. (2018). Sensing bodies at the center in today's traditional Japanese restaurant kitchens. *Japanese Studies, 38*(1), 1–20. https://doi.org/10.1080/10371397.2018.1465803

Deutsch, N.L., & Theodorou, E. (2010). Aspiring, consuming, becoming: Youth identity in a culture of consumption. *Youth & Society, 42*(2), 229–254. https://doi.org/10.1177/0044118X09351279

DiCicco-Bloom, B., & Crabtree, B.F. (2006). The qualitative research interview. *Medical Education, 40*(4), 314–321. https://doi.org//10.1111/j.1365-2929.2006.02418.x

Dictionary.com. (n.d.a). *Consumption.* https://www.dictionary.com/browse/consumption

Dictionary.com. (n.d.b). *Ingestion.* https://www.dictionary.com/browse/ingestion

Do, V. B., Patris, B., & Valentin, D. (2009). Opinions on wine in a new consumer country: A comparative study of Vietnam and France. *Journal of Wine Research, 20*(3), 253–271. https://doi.org/10.1080/09571260903471894

Dornenburg, A., & Page, K. (2006). *What to drink with what you eat.* Little, Brown and Company.

Druckman, C. (2010). Why are there no great women chefs? *Gastronomica, 10*(1), 24–31.

Dubois, P. C. (2011). Engendering the gastronome. In K. M. Faull (Ed.), *Masculinity, senses, spirit* (pp. 107–130). Bucknell University Press.

Elliott, R. (2013). The taste for green: The possibilities and dynamics of status differentiation through "green" consumption. *Poetics, 41*(3), 294–322. https://doi.org/10.1016/j.poetic.2013.03.003

Engs, R. C. (1995). Do traditional Western European drinking practices have origins in antiquity? *Addiction Research, 2*(3), 227–239.

Fantasia, R. (2010). 'Cooking the books' of the French gastronomic field. In E. Silva, & A. Warde (Eds.), *Cultural analysis and Bourdieu's legacy: Settling accounts and developing alternatives* (pp. 28–44). Routledge.

Ferguson, P.P. (1975). Thoughts for food, I: French cuisine and French culture. *The French Review, 49*(1), 32–41.

Ferguson, P. P. (1998). A cultural field in the making: Gastronomy in 19th-century France. *American Journal of Sociology, 104*(3), 597–641.

Ferguson, P. P. (2000). Is Paris France? *The French Review, 73*(6), 1052–1064.

Ferguson, P. P. (2001). A cultural field in the making. In L. R. Schehr, & A. S. Weiss (Eds.), *French food: On the table, on the page, and in French culture* (pp. 5–50). Routledge.

Ferguson, P.P. (2004). *Accounting for taste: The triumph of French cuisine.* The University of Chicago Press.

Ferguson, P.P. (2008). Michelin in America. *Gastronomica, 8*(1), 49–55. https://doi.org/10.1525/gfc.2008.8.1.49

Fine, G. A. (1996). Justifying work: Occupational rhetorics as resources in restaurant kitchens. *Administrative Science Quarterly, 41(*1), 90–115.

Fitch, N. L. (2005). Dame de la Cuisine and the Prince des Gastronomes. *Gastronomica, 5*(3), 73–79.

Flandrin, J.L., Montanari, M., & Sonnefeld, A. (1999). *Food: A culinary history from antiquity to the present.* Columbia University Press.

Fletcher, T., & Spracklen, K. (2014). Cricket, drinking and exclusion of British Pakistani Muslims? *Ethnic and Racial Studies, 37*(8), 1310–1327. https://doi.org/10.1080/01419870.2013.790983

Forth, C.E. (2009). Manhood incorporated: Diet and the embodiment of "civilized" masculinity. *Men and Masculinities, 11*(5), 578–601. https://doi.org/10.1177/1097184X07304810

Galtung, J. (1971). A structural theory of imperialism. *Journal of Peace Research, 8*(2), 81–117.

Gee, S., Jackson, S. J., & Sam, M. (2016). Carnivalesque culture and alcohol promotion and consumption at an annual international sports event in New Zealand. *International Review for the Sociology of Sport, 51*(3), 265–283. https://doi.org/10.1177/1012690214522461

Gigante, D. (2005). *Gusto: Essential writings in nineteenth-century gastronomy.* Routledge.

Gill, J., Murdoch, J., & O'Mahy, F. (2009). Binge drinking – A commentary. In K. I. Di Guarde (Ed.), *Binge drinking research progress* (pp. 125–140). Nova Science Publishers.

Gillespie, G. (2001). *European gastronomy into the 21st century*. Butterworth-Heinemann.

Gordon, R., Heim, D., MacAskill, S. (2012). Rethinking drinking cultures and a reconstructed dimensional approach. *Public Health, 126*(1) , 3–11. https://doi.org/10.1016/j.puhe.2011.09.014

Gray, D. E. (2014). *Doing research in the real world*. SAGE

Gray, D. E. (2018). Theoretical perspectives and research. In D.E. Gray (Ed.), *Doing Research in the Real World* (pp.18 – 34). SAGE.

Greene, C. P. (2015). *Gourmands & gluttons: The rhetoric of food excess*. Peter Lang.

Grey, N., & Newman, L. (2018). Beyond culinary colonialism: Indigenous food sovereignty, liberal multiculturalism, and the control of gastronomic capital. *Agriculture and Human Values, 35*(3), 717–730. https://doi.org/10.1007/s10460-018-9868-2

Harper, D. (n.d.a). Epicure. In *Online etymology dictionary.* https://www.etymonline.com/word/epicure

Harper, D. (n.d.b). Gastronome. In *Online etymology dictionary.* https://www.etymonline.com/word/gastronome

Harper, D. (n.d.c). Gourmand. In *Online etymology dictionary.* https://www.etymonline.com/word/gourmand

Harper, D. (n.d.d). Gourmet. In *Online etymology dictionary.* https://www.etymonline.com/word/gourmet

Hay, K. (2021, January 21*).* No beers who cares: Learning to live without alcohol. *Radio New Zealand.* https://www.rnz.co.nz/national/programmes/the-weekend/audio/2018779537/no-beers-who-cares-learning-to-live-without-alcohol

Health Promotion Agency. (2020). *Host responsibility guide.* https://www.alcohol.org.nz/sites/default/files/field/file_attachment/2.2%20AL452_Host_responsibility_Guidelines_Oct%202020.pdf

Hegarty, J. A., & O'Mahony, G. B. (2001). Gastronomy: a phenomenon of cultural expressionism and an aesthetic for living. *Hospitality Management, 20*(1), 3–13.

Heldke, L. (2001). "Let's eat Chinese!": Reflections on cultural food colonialism. *Gastronomica 1*(2), 76–79.

Hendijani, R. B., & Boo, H. C. (2020). Profiling gastronomes from their food experience journey. *Journal of Hospitality & Tourism Research, 44*(6), 931–950. https://doi.org/10.1177/1096348020917741

Hoa, N. V., & May, I. (2021). A reflection on the story, current positioning, offerings and the darker side of the luxury gastronomy book, the Michelin Guide. *Research in Hospitality Management, 11*(1), 59–65. https://doi.org/10.1080/22243534.2020.1867386

Hutchins, G. (2009). *Your shout: A toast to drink and drinking in New Zealand*. Hodder Moa.

James, B. (2010). *Under the influence: Reshaping New Zealand's drinking culture*. The Salvation Army. https://www.salvationarmy.org.nz/sites/default/files/uploads/Under%20the%20Influence%20-%20web%20version.pdf

Javadi, M., & Zarea, K. (2016). Understanding thematic analysis and its pitfall. *Journal of Client Care, 1*(1), 34–40. https://doi.org/10.15412/J.JCC.02010107

Johnson, C., Surlemont, B., Nicod, P., & Revaz, F. (2005). Behind the stars: A concise typology of Michelin restaurants in Europe. *Cornell Hotel & Restaurant Administration Quarterly, 46*(2), 170–187. https://doi.org/10.1177/0010880405275115

Johnston, J., & Baumann, S. (2007). Democracy versus distinction: A study of omnivorousness in gourmet food writing. *American Journal of Sociology, 113*(1), 165–204.

Klosse, P. (2013). *The essence of gastronomy: Understanding the flavor of foods and beverages.* Taylor & Francis.

Knopf, J. W. (2006). Doing a literature review. *PS: Political Science and Politics, 39*(1), 127–132.

Kothari, C.R. (2004). *Research methodology: Methods and techniques.* New Age International.

Kypri, K., Paschall, M.J., Langley, J., Baxter., J., Cashell-Smith, M., & Bourdeau, B. (2009). Drinking and alcohol-related harm among New Zealand university students: Findings from a national web-based survey. *Alcoholism: Clinical and Experimental Research, 33*(2), 307–314. https://doi.org/10.1111/j.1530-0277.2008.00834.x

Lane, C. (2011). Culinary culture and globalization. An analysis of British and German Michelin starred restaurants. *The British Journal of Sociology, 62*(4), 696–717. https://doi.org/10.1111/j.1468-4446.2011.01387.x

Laverty, S. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods, 2*(3), 21–35.

Law, R. (1997). Masculinity, place, and beer advertising in New Zealand: The Southern Man campaign. *New Zealand Geographer, 53*(2), 22–28.

Le Bel., J. L. (2005). Sensory, snob, and sex appeals in wine advertising. *International Journal of Wine Marketing, 17*(3), 67–77.

LeBesco, K., & Naccarato, P. (2012). *Edible ideologies: Representing food and meaning.* Suny Press.

Levi, J. (2015). Charles Fourier versus the gastronomes: The contested ground of early nineteenth-century consumption and taste. *Utopian Studies, 26*(1), 41–57.

Livingston, T. (2019, December 17). Over the limit: Three women talk about their lives after giving up drinking. *Stuff.* https://www.stuff.co.nz/national/117923055/over-the-limit-three-woman-talk-about-their-lives-after-giving-up-drinking

Lyons, A.C., & Willott, S. A. (2008). Alcohol consumption, gender identities and women's changing social positions. *Sex Roles, 59*(9-10), 694–712. https://doi.org/10.1007/s11199-008-9475-6

Maguire, M., & Delahunt, B. (2017). Doing a thematic analysis: A practical, step-by-step guide for learning and teaching scholars. *All Ireland Journal of Higher Education, 8*(3), 3351–33514.

Marinelli, N., Fabbrizzi, S., Sottini, V.A., Sacchelli, S., Bennetti, I., & Menghini, S. (2014). Generation Y, wine and alcohol. A semantic differentiated approach to consumption analysis in Tuscany. *Appetite, 75*, 117–127. https://doi.org/10.1016/j.appet.2013.12.013

McCreanor, T., Barnes, H.M., Kaiwai, H., Borell, S., & Gregory, A. (2008). Creating intoxigenic environments: Marketing alcohol to young people in Aotearoa New Zealand. *Social Science & Medicine, 67*(6), 938–946. https://doi.org/10.1016/j.socscimed.2008.05.027

McEwan, B., Campbell, M., & Swain, D. (2010). New Zealand culture of intoxication: Local and global influences. *New Zealand Sociology, 25*(2), 15–37.

McIntosh, M. J., & Morse, J. M. (2015). Situating and constructing diversity in semi-structured interviews. *Global Qualitative Nursing Research, 2*(1), 1–12. https://doi.org/10.1177/2333393615597674

Mead, G. (1934). *Mind, self, and society from the standpoint of a social behaviourist.* University of Chicago Press.

Mehta, B. J. 2009. *Notions of identity, diaspora and gender in Caribbean women's writing.* Palgrave Macmillan.

Mennell, S. (1996). *All manners of food: Eating and taste in England and France from the Middle Ages to the present.* University of Illinois Press.

Merriam, S. B. (2002). Introduction to qualitative research. In S. B. Merriam (Ed.), *Qualitative research in practice: examples for discussion and analysis* (pp. 3–17). Jossey-Bass.

Merriam, S. B., & Tisdell, E. J. (2015). Conducting effective interviews. In S. B. Merriam (Ed.), *Qualitative research: A guide to design and implementation* (pp. 87–115). Jossey-Bass.

Merriam-Webster. (n.d.a). Epicureanism. In *Merriam-Webster.com dictionary*. https://www.merriam-webster.com/dictionary/epicureanism

Merriam-Webster. (n.d.b). Friand. In *Merriam-Webster.com dictionary*. https://www.merriam-webster.com/dictionary/friand

Merriam-Webster. (n.d.c). Gourmand. In *Merriam-Webster.com dictionary*. https://www.merriam-webster.com/dictionary/gourmand

Miele, M. (2006). Consumption culture: the case of food. In P. Cloke, T. Marsden, & P. Mooney (Eds.), *Handbook of rural studies* (pp. 344–354). SAGE.

Miles, D. (2018, March 7). Kiwi drinking culture is 'as stupid as the American gun culture'. *Stuff.* https://www.stuff.co.nz/national/health/102005429/kiwi-drinking-culture-is-as-stupid-as-the-american-gun-culture

Milne, J., & Oberle, K. (2005). Enhancing rigor in qualitative description. *Journal of Wound Ostomy and Continence Nursing, 32*(6), 413–420.

Ministry of Health. (2020, August 20). *About COVID-19*. https://www.health.govt.nz/our-work/diseases-and-conditions/covid-19-novel-coronavirus/covid-19-health-advice-public/about-covid-19#whatis

Monaco, G. L., & Guimelli, C. (2011). Hegemonic and polemical beliefs: Culture and consumption in the social representation of wine. *The Spanish Journal of Psychology, 14*(1), 237–250. https://doi.org/10.5209/rev_SJOP.2011.v14.n1.21

Morris, C. (2010). The politics of palatability: On the absence of Māori restaurants. *Food, Culture & Society, 13*(1), 5–28. https://doi.org/10.2752/175174410X12549021367983

Neergard, M.A., Olesen, F., Andersen, R.S., & Sondergaard, J. (2009). Qualitative description – The poor cousin of health research? *BMC Medical Research Methodology, 9*(1), 1–5. https://doi.org/10.1186/1471-2288-9-52

Neill, L. (2015). Gender and the ANZAC biscuit. *The Occasional Journal: Love Feminisms.* https://enjoy.org.nz/publishing/the-occasional-journal/love-feminisms/gender-and-the-anzac-biscuit

Neill, L. (2018*). In what ways do Kiwi identity and kiwiana hold relevance for non-Pākehā migrant communities?* [Doctoral thesis, Auckland University of

Technology]. Tuwhera. https://openrepository.aut.ac.nz/bitstream/handle/10292/12057/NeillLJ.pdf?sequence=3&isAllowed=y

Neill, L., Johnston, C., & Losekoot, E. (2016). New ways of gazing: The refractive gaze. *International Journal of Tourism Anthropology, 5*(1/2), 138–151. https://doi.org/10.1504/IJTA.2016.076852

New Zealand Government. (2020). *About the alert system*. https://covid19.govt.nz/alert-system/about-the-alert-system/#alert-level-4-–-lockdown

NZ Alcohol Beverages Council. (2020, January 6). *Kiwis create a new norm choosing no- and low-alcohol beverages* [Press release]. https://nzabc.org.nz/kiwis-create-a-new-norm-choosing-no-and-low-alcohol-beverages/

Ortner, S. B. (1972). Is female to male as nature is to culture? *Feminist Studies, 1*(2), 5–31.

Peynaud, E. (1996). *The taste of wine: The art and science of wine appreciation* [M. Schuster, Trans.]. John Wiley & Sons. (Original work published 1983).

Phillips, J. (1987). *A man's country? The image of the pakeha male: A history*. Penguin.

Picken, D. (2019, June 4). Let's not get drinks – meet the Kiwis choosing to live sober lives. *New Zealand Herald*. https://www.nzherald.co.nz/rotorua-daily-post/news/lets-not-get-drinks-meet-the-kiwis-choosing-to-live-sober-lives/YYTCOCRX2QF2UD4ZXBUFC7LQUI/

Pickering, G.J., Jain, A.K., & Bezawada, R. (2013). Super-tasting gastronomes? Taste phenotype characterization of foodies and wine experts. *Food Quality & Preference, 28*(1), 85–91. https://doi.org/10.1016/j.foodqual.2012.07.005

Pieterse, J. N. (1994). Globalisation as hybridisation. *International Sociology, 9*(2), 161–184.

Potter, N. (2019, January 15). Orientalism: In review. *LSE Undergraduate Political Review.* https://blogs.lse.ac.uk/lseupr/2019/01/15/orientalism-in-review/

Qu, S. Q., & Dumay, J. (2011). The qualitative research interview. *Qualitative Research in Accounting & Management, 8*(3), 238–264. https://doi.org/10.1108/11766091111162070

Randolph, J. (2009). A guide to writing the dissertation literature review. *Practical Assessment, Research, and Evaluation, 14*(13), 1–13. https://doi.org/10.7275/b0az-8t74

Rao, H., Monin, P., & Durand, R. (2003). Institutional change in Toque Ville: Nouvelle cuisine as an identity movement in French gastronomy. *American Journal of Sociology, 108*(4), 795–843.

Rapp, A. (1955). The father of western gastronomy. *The Classical Journal, 51*(1), 43–48.

Rawnsley, M. M. (1998). Ontology, epistemology, and methodology: A clarification. *Nursing Science Quarterly, 11*(1), 2–4.

Restaurant Association of New Zealand. (2018). *2018 hospitality report*. https://img.scoop.co.nz/media/pdfs/1809/2018_Hospitality_Report.pdf

Revel, J. F. (1982). *Culture and cuisine: A journey through the history of food* (H. R. Lane, Trans.). Doubleday & Company, Inc. (Original work published 1979).

Richards, G. (2003). Gastronomy: an essential ingredient in tourism production and consumption. In A. M. Hjalager & G. Richards (Eds.), *Tourism and gastronomy* (pp. 3–20). Routledge.

Robertson, K., & Tustin, K. (2018). Students who limit their drinking, as recommended by National Guidelines, are stigmatized, ostracized, or the subject of peer pressure: Limiting consumption is all but prohibited in a culture of intoxication. *Substance Abuse: Research and Treatment, 12(*1), 1–9. https://doi.org/10.1177/1178221818792414

Robertson, R. (2012). Globalisation or glocalization? *Journal of International Communication, 18*(2), 191–208. https://doi.org/10.1080/13216597.2012.709925

Robuchon, J. (2009). *Larousse gastronomique: The world's greatest culinary encyclopedia*. Clarkson Potter.

Rojas-Rivas, E., Rendón-Domínguez, A., Felipe-Salinas, J.A., & Caffia, F. (2020). What is gastronomy? An exploratory study of social representation of gastronomy and Mexican cuisine among experts and consumers using a qualitative approach. *Food Quality and Preference, 83*(1), 103930. https://doi.org/10.1016/j.foodqual.2020.103930

Rowley, J., & Slack, F. (2004). Conducting a literature review. *Management Research News, 27*(6), 31–39.

Ryan, F., Coughlan, M., & Cronin, P. (2009). Interviewing in qualitative research: The one-to-one interview. *International Journal of Therapy and Rehabilitation, 16*(6), 309–314.

Said, E. (2003). *Orientalism*. Penguin.

Sandelowski, M. (2000). Whatever happened to qualitative description? *Research in Nursing & Health, 23*(4), 334–340.

Santich, B. (2004). The study of gastronomy and its relevance to hospitality education and training. *Hospitality Management, 23*(1), 15–24. https://doi.org/10.1016/S0278-4319(03)00069-0

Segal, D.L., Coolidge, F.L., O'Riley, A., & Heinz, B.A. (2006). Structured and semistructured interviews. In M. Hersen (Ed.), *Clinician's handbook of adult behavioural assessment* (pp. 121–144)*.* Academic Press.

Seymour, D. (2004). The social construction of taste. In D. Sloan (Ed.), *Culinary taste: Consumer behaviour in the international restaurant sector* (pp. 1–22). Elsevier.

Seyitoğlu, F. (2021). Defining the current position of the gastronomy field in Turkey. *Journal of Culinary Science in Turkey, 19*(1), 35–54. https://doi.org/10.1080/15428052.2019.1692746

Sipe, D. (2009). Social gastronomy: Fourier and Brillat-Savarin. *French Cultural Studies, 20*(3), 219–236. https://doi.org/10.1177/0957155809105744

Smith, B. (2003). Ontology. In L. Floridi (Ed.), *The Blackwell guide to the philosophy of computing and information* (pp. 155–166). Blackwell Publishing.

Smith, L. A. (2015). 'Oh they drink here harder I think': Young people and alcohol consumption at three New Zealand secondary school formals. *Journal of Youth Studies, 18*(1), 118–132. https://doi.org/10.1080/13676261.2014.933201

Soler, N. P. (2013). Chicano culinarius: From cowboys to gastronomes. In N. P. Soler, & N. Abarca (Eds.), *Rethinking Chicana/o literature through food* (pp. 173–192). Palgrave Macmillan.

Solomon, M.R. (1983). The role of products as social stimuli: A symbolic interactionism perspective. *Journal of Consumer Research, 10*(3), 319–329.

Swinbank, V. A. (2002). The sexual politics of cooking: A feminist analysis of culinary hierarchy in western culture. *Journal of Historical Sociology, 15*(4), 464–494.

The Editors of Encyclopaedia Britannica. (n.d.). Hedonism. In *Britannica.com encyclopedia.* https://www.britannica.com/topic/hedonism

Thompson, J. (2011). Gastronomic literature, modern cuisine and the development of French bourgeois identity from 1800 to 1850 [Honors thesis, Connecticut College]. Digital Commons @ Connecticut College. https://digitalcommons.conncoll.edu/histhp/9

Thorne, S., Kirkham, S. R., & MacDonald-Emes, J. (1997). Interpretive descriptions: A noncategorical qualitative alternative for developing nursing knowledge. *Research in Nursing & Health, 20(*2), 169—177.

Towers, A., McMenamin, J., Newcombe, D., Sheridan, J., & White, G. (2019). Older New Zealanders: Addressing an emerging population of hazardous drinkers [Editorial]. *NZMA, 132*(1499). https://www.nzma.org.nz/journal-articles/older-new-zealanders-addressing-an-emerging-population-of-hazardous-drinkers

Trubek, A. B. (2000). *Haute cuisine: How the French invented the culinary profession.* University of Pennsylvania Press.

Tso, P. (2016, January 7). The astonishing reason why women are excluded from making sushi, and how that's changing. *Upworthy.* https://www.upworthy.com/the-astonishing-reason-why-women-are-excluded-from-making-sushi-and-how-thats-changing

University of New South Wales. (2021, May 28). *Discussions.* https://student.unsw.edu.au/discussions

Vaismoradi, M., Jones, J., Turunen, H., & Snelgrove, S. (2016). Theme development in qualitative content analysis and thematic analysis. *Journal of Nursing Education and Practice, 6*(5), 100–110.

Vaismoradi, M., & Snelgrove, S. (2019). Theme in qualitative content analysis and thematic analysis. *Forum: Qualitative Social Research, 20*(3), 1–14.

Vaismoradi, M., Turunen, H., & Bondas, T. (2013). Content analysis and thematic analysis: Implications for conducting a qualitative descriptive study. *Nursing and Health Sciences, 15*(3), 398–405. https://doi.org/10.1111/nhs.12048

Vasquez, C., & Chik, A. (2015). "I am not a foodie…": Culinary capital in online reviews of Michelin restaurants. *Food and Foodways, 23*(4), 231–250. https://doi.org/10.1080/07409710.2015.1102483

Velavan, P. T., & Meyer, C. G. (2020). The COVID-19 epidemic. *Tropical Medicine and International Health, 25*(3), 278–280. https://doi.org/10.1111/tmi.13383

Wahyuni, D. (2012). The research design maze: Understanding paradigms, cases, methods and methodologies. *Journal of Applied Management Accounting Research, 10*(1), 69–80.

Warde, A. (1997). *Consumption, food and taste.* SAGE.

Why New Zealanders are dining out more than ever before. (2017, July 1). *New Zealand Herald.* https://www.nzherald.co.nz/lifestyle/why-new-zealanders-are-dining-out-more-than-ever-before/N6A6MBUD5QIK3NBJ5KKR3LEJLY/

Willott, S., & Lyons, A. C. (2012). Consuming male identities: Masculinities, gender relations and alcohol consumption in Aotearoa New Zealand. *Journal of Community & Applied Social Psychology, 22*(4), 330–345. https://doi.org/10.1002/casp.1115

Woodward, I. (2007). *Understanding material culture.* SAGE.

World Health Organization. (2020a). *Coronavirus.* https://www.who.int/health-topics/coronavirus#tab=tab_1

World Health Organization. (2020b). *Home.* https://www.who.int

World Health Organization. (2020c). *Coronavirus disease (COVID-19).* https://www.who.int/emergencies/diseases/novel-coronavirus-2019/question-and-answers-hub/q-a-detail/coronavirus-disease-covid-19

World Health Organization. (2021d). *WHO coronavirus disease (COVID-19) dashboard.* https://covid19.who.int

Appendices

Appendix A: Ethics Application 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
www.aut.ac.nz/researchethics

18 December 2020

Lindsay Neill
Faculty of Culture and Society

Dear Lindsay

Re Ethics Application: **20/424 Gastronome: To drink or not to drink**

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 18 December 2023.

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 AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC 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 AUTEC 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 and that all the dates on the documents are updated.

AUTEC 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 and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through http://www.aut.ac.nz/research/researchethics

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat
Auckland University of Technology Ethics Committee

Cc: max.thomson@hotmail.co.nz

Appendix B: Participant Information Sheet

Participant Information Sheet

Date Information Sheet Produced:

23 November 2020

Project Title

Gastronome: To drink or not to drink?

An Invitation

Student researcher Max Thomson has a Bachelor's degree in Business and is currently working towards the successful completion of the Master of Gastronomy programme at Auckland University of Technology. Max is working on his capstone dissertation and will be working under the supervision of Dr Lindsay Neill to explore an area of interest.

Max Thomson and Dr Lindsay Neill warmly invite you to participate in our research project that will explore the gastronome's relationship with alcohol. Your participation in this research will help us make a great contribution to literature, however, your choice to participate or not will neither advantage nor disadvantage yourself.

What is the purpose of this research?

Our research will explore the gastronome's relationship with alcohol by considering the view of various professionals across the hospitality industry. To do this, we will conduct a friendly interview with a wine sommelier, a food critic, a professional chef, and a restaurateur that will address the following questions:

My primary research question asked:

- In what ways does alcohol inform the notion of being a gastronome?

That question was underpinned by two secondary questions, designed to illuminate, and give depth to my primary question. My secondary questions included

- How does alcohol compliment the pleasures of the table? And,

- How do different French and New Zealand cultural traditions impact perceptions of the gastronome and alcohol?

Although there is an abundance of resources discussing beverages and their importance within the field of gastronomy, there is currently a void in gastronomic literature surrounding the notion of gastronomic enjoyment of food without alcohol. Adding to this is the fact that New Zealand has an excessive drinking culture, so the decision not to drink not only challenges the pursuit of gastronomic pleasure, but also has socio-cultural implications. Given this situation, it will be beneficial to explore the relationship between alcohol and being and becoming a gastronome because it will make a significant contribution towards filling this void in academic literature.

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

You received an invitation to participate in this research because you are a known contact of the researcher's professional/private network. Your voluntary participation in our interview will enhance the validity of our research since you have significant expertise and experience within the hospitality industry, hence you will be able to offer and insight into the position alcohol plays within the identity of a gastronome and deriving gastronomic pleasure. Furthermore, the experience you hold within your profession in hospitality may identify certain relationships that exist between the gastronome and alcohol as well as cultural traditions and alcohols presence. In relation to the interview, which will be audio recorded, we anticipate it will take no longer than one hour. Following our transcription of the interview, we will give you the opportunity to revise your response and make adjustments as you deem appropriate.

How do I agree to participate in this research?

Two weeks after receiving your invitation to participate which will include this Participant Information Sheet, student researcher Max Thomson will contact you via email. This email will include a Consent Form. Your acknowledgement and willingness to participate will be confirmed by replying to this email and including the Consent Form. There is no need to sign the Consent Form, your email reply is sufficient confirmation. 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. Prior to commencing the interview, the researcher will provide an overview of the project and the role you will play in it. Following this, the researcher will politely ask you to verbally acknowledge that you consent to taking part in the research project. Your consent will be audio-recorded.

What will happen in this research?

Once you have returned your email Consent Form, Max Thomson will email you to organise a date to conduct the interview. The interview will take place at WH426 at the AUT City campus. It will be audio recorded and will consist of eight questions, although additional questions will likely be posed in order to explore and understand your viewpoints further.

We anticipate the interview will take one hour. Following the transcription of the interview recording, you will be provided with the transcript and will have in excess of forty-five minutes to revise and/or amend your responses.

If you have any questions about the research and your role in it, please feel free to contact Max Thomson: max.thomson@hotmail.co.nz

What are the discomforts and risks?

We do not expect you will experience any risk or discomfort from our research. You will be identifiable in the research, however, the responses you give will express your own personal views, and you will be given the opportunity to amend or revise these once the interview has been transcribed.

What are the benefits?

Your participation in our research will benefit you as it will enable you to freely express your views towards alcohol within a gastronomic context. Our inclusion of your responses within the dissertation will provide readers with an insight into how your profession within the hospitality sector interacts with the notion of being a gastronome and its relationship with alcohol.

We will also benefit as researchers. This is due to the unchallenged notion that the field of gastronomy is concerned with appreciation good food and good beverages. Comparatively, there is little discussions surrounding whether the pleasures of the table can be truly appreciated without alcohols presence. Consequently, as hospitality and gastronomy researchers, we explore that nexus aware that this is challenging the idea of what gastronomy is. Our research not only extends our understanding of alcohol and the gastronome, but also adds a valuable resource to student understandings of it within the dissertation that will result from our endeavours.

How will my privacy be protected?

As participants in our research, your privacy will be protected through your control over the manuscripts. Although you will be identifiable, you can alter or amend the transcript and we will only use the 'approved' transcript material. As a result, any confidential or sensitive information can be identified by yourself and removed or amended at your discretion. The consent form provides further details regarding your participation.

What are the costs of participating in this research?

We anticipate the only cost to you will be your time. It is likely the interview will take one hour; plus, the forty-five minutes you will have at a later date to revise your responses.

What opportunity do I have to consider this invitation?

We offer a two-week time frame for you to consider your participation in our research. You are welcome to confirm your willingness to participate earlier if you like. If we have not heard from you after the two-week consideration time, then we will recontact you and ask if you are keen to participate or not.

Will I receive feedback on the results of this research?

We will provide you with a summary of our findings and access to our completed, published journal article.

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, Dr. Lindsay Neill, lindsay.neill@aut.ac.nz (+649) 921-9999 extn

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, *ethics@aut.ac.nz* , (+649) 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:

Max Thomson, max.thomson@hotmail.co.nz

Project Supervisor Contact Details:

Dr. Lindsay Neill, lindsay.neill@aut.ac.nz (+649) 921 9999 ext 6038.

Approved by the Auckland University of Technology Ethics Committee on 18/12/2020 AUTEC Reference number 20/424.

Appendix C: Participant Consent Form

Consent Form

Project title: **Gastronome: To drink or not to drink?**

Project Supervisor: **Dr. Lindsay Neill**

Researcher: **Max Thomson**

O   I have read and understood the information provided about this research project in the Information Sheet dated 23 November 2020.

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

O   I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

O   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.

O   I understand that if I withdraw from the study then 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.

O   I acknowledge that I will receive a copy of my interview transcription and that I am able to alter and amend that transcript in any way. The researcher has agreed that my amended transcript will constitute the version they will consider using in their research.

O   I understand I will be identified in this research

O   I agree to take part in this research.

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

Our research aims to answer the following questions:

My primary research question asked:

- In what ways does alcohol inform the notion of being a gastronome?

That question was underpinned by two secondary questions, designed to illuminate, and give depth to my primary question. My secondary questions included

- How does alcohol compliment the pleasures of the table? And,
- How do different French and New Zealand cultural traditions impact perceptions of the gastronome and alcohol?

Participant's signature: ....

Participant's name: ....

Participant's Contact Details (if appropriate):

....

....

....

....

April 2018   page 1 of 2   This version was last edited in April 2018

Date:

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

Appendix D: Methodologies Considered, But Not Selected

Table 9: Methodologies Considered, But Not Selected

Method	*Characteristics*	*Suitability*	*Reason*
Grounded Theory	As a qualitative research method, grounded theory aims to construct/build a theory from collected and analysed data (Charmaz, 2014).	No	My research is not concerned with creating new theory; rather, it is to understand my participant's perceptions and compare them with my own.
Thematic Analysis	Thematic analysis is a research method employed to encode qualitative information through identification of patterns that lead to the description and/or interpretation of an experience (Boyatzis, 1998).	Yes	Thematic analysis is a suitable method for my research as I will be identifying patterns from participant interviews.
Case Study	In case studies, the researcher commonly asks 'how' and 'why' questions (Yin, 1994) to explore a single phenomenon, with the goal of understanding a wider phenomenon (Gerring, 2004; Simmons, 2009). Case studies focus greatly on detail over a period of time (Thamilarasan, 2015).	No	Due to a short time frame, this method is not suitable for my research.
Critical Discourse Analysis	Highlights how language can be used as a source of power, drawing on the perspectives of Foucault (Bryman, 2012).	No	My research seeks the subjective experiences of my participants, while critical discourse analysis focuses on language and power.
Content Analysis	Researchers use this method to make sense of data and to test theoretical concepts which provide better descriptions and understandings of a phenomenon (Elo & Kyngäs, 2008).	No	My research makes use of primary data.
Focus Group	A focus group is a group interview technique, typically involving at least four participants (Bryman, 2012).	No	I will not be interviewing my four participants collectively in a group. I am interested in each

			participant's subjective views on alcohol and the gastronome; hence, each participant will have their own interview.
Hermeneutic Phenomenology	This method refers to the lived human experience in real time (Laverty, 2003). For researchers, this provides access to meaningful data of the participant's lived experience (Crowther et al., 2017).	No	Since hermeneutic phenomenology is concerned with the lived experience, the questions asked of the participant are typically free flowing. Comparatively, my research focusses on the specific idea of alcohol, hence the questions will be centred around this topic. Therefore, this method is not suitable for my research.
Analytical Induction	Researchers often find contrasting hypothetical cases which leads them to either redefine or reformulate their positions, leading to continual data collection (Bryman, 2012).	No	My research is focussed on my participants' subjective experiences of alcohol and its influence on the notion of being a gastronome. My research does not entail continual data collection and restructuring my questions and suppositions.
Qualitative Description	Qualitative description, according to Sandelowski (2000), is a rich account of an experience, presented in understandable common language. Furthermore, it is about understanding an experience through somebody else's view (Sandelowski, 2000).	Yes	Qualitative description is suitable for my research as it requires primary data collection with a focus on subjectivity. The researcher stays close to the data to ensure they present the views of the participants in their language.
Autoethnography	This method is concerned with telling the story of an individual by considering personal, social and cultural experiences together (Holman Jones, 2008).	No	My choice of research topic, developed from my choice to abstain from alcohol, challenges the notion of being a gastronome. While it would be beneficial to explore my personal experience in depth and engage in reflective and

				reflexive thinking, time constraints and word count determined this methodology to be unsuitable and would negatively affect the quality of my dissertation as a whole.

Source: Adapted from: Boyatzis (1998), Bryman (2012), Charmaz (2014), Crowther et al. (2017), Elo & Kyngäs (2008), Gerring (2004), Holman Jones (2008), Laverty (2003), Sandelowski (2000), Simmons (2009), Thamilarasan (2015), and Yin (1994).

References

Boyatzis, R. E. (1998). *Transforming qualitative information*. SAGE.

Bryman, A. (2012). *Social research methods*. Oxford University Press.

Charmaz, K. (2014). *Constructing grounded theory*. SAGE.

Crowther, S., Ironside, P., Spence, D., & Smythe, L. (2017). Crafting stories in hermeneutic phenomenological research: A methodological device. *Qualitative Health Research, 27*(6), 826–835. https://doi.org/10.1177/1049732316656161

Elo, S., & Kyngäs, H. (2008). The qualitative content analysis process. *Journal of Advanced Nursing, 62*(1), 107–115. https://doi.org/10.1111/j.1365-2648.2007.04569.x

Gerring, J. (2004). What is a case study and what is it good for? *American Political Science Review, 98*(2), 341–354.

Holman Jones, S. (2008). Autoethnography: Making the personal political. In N. R. Denzin, & Y. S. Lincoln (Eds.), *Collecting and interpreting qualitative materials* (pp. 205–246). SAGE.

Laverty, S. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods, 2*(3), 21–35.

Sandelowski, M. (2000). Whatever happened to qualitative description? *Research in Nursing & Health, 23*(4), 334–340.

Simmons, H. (2009). *Case study research in practice*. SAGE.

Thamilarasan, M. (2015). *Research methodology for social sciences.* New Century Publications.

Yin, R. K. (1994). *Case study research: Design and methods*. SAGE.

Appendix E: Research Interview Questions

1) Can you please tell me some basic information about yourself: your age, how you identify within gender, your occupation, and the length of time you have been involved in the hospitality industry?

2) Can you please describe your current job?

3) If I didn't lead you with a word, what gastronomic identifier would you use to describe yourself?

4) Can you give me your definitions of a gastronome and gastronomy?

5) Can you tell me any other identifiers that you might use or know of that describe a gastronome?

6) What aspects of hospitality do you feel a gastronome is most interested in?

7) How does the blend of those themes combine to identify someone as a gastronome?

8) Over the course of your career, what factors have impacted being a gastronome?

9) When you hear the word 'gastronome' today, what do you think of and who would you associate it to?

10)   How would you best describe Kiwi drinking culture? And how might that impact being a gastronome?

11) Various studies are suggesting fewer young people are drinking. How do you think this will affect the gastronome in the future?

12) Do you perceive alcohol to be as significant to the dining experience today when compared to historical accounts?

13) Could you please list some advantages of being a gastronome who doesn't drink?

14) How do you think the characteristics of the gastronome differ within and between cultures?

Appendix F: Participant Quotes

Cultural Influences Upon The Gastronome

Table 10: Differences Within and Between Cultures (participant quotes)	
In-Text Quote	*"In our culture, food and wine are synonymous with the gastronome, but there are many cultures with great food and gastronomy where alcohol is traditionally absent – Chinese food, Turkish food, Lebanese food – to name a few." (1) (Simon Woolley)*
Bracketed Quote (1 of 1)	*"Some of the world's greatest cuisines don't have alcohol" (Kim Knight)*

Abstaining from Alcohol and the Gastronome

Table 11: Non-Drinking Gastronome (participant quotes)	
In-Text Quote	*"Actually, I find the young ones who aren't drinking, are actually quite interesting people. They are more academic than people who have money and don't work and have mum and dad paying." (Tony Astle)*
Bracketed Quote (1 of 1)	*"Someone who loves food but doesn't drink will take food much more seriously. It will be less gimmick." (Simon Woolley)*

Table 12: Non-Drinking Gastronome (participant quotes)	
In-Text Quote	*"I taste wine for a living. My nose is my tool. My palate is my tool. I use my eyes. I use my nose. I use my palate. That's how I make money. In my experience, someone will come in [to the restaurant] and we'll do a flight of wines. I will smell. I will taste. I will spit. My palate is super fresh and really focused. I know what I like but I have been doing it for a long, long time. I think my palate is definitely in the best state it has been, knowing what I like. And then there are the obvious benefits of not being hungover in the morning and being more productive with your time." (Michael Dearth)*
Bracketed Quote (1 of 2)	*"some people will tell you that the palate is not as dulled by some of the things that they say alcohol impacts. Your mind is clearer." (Kim Knight)*
Bracketed Quote (2 of 2)	*"it is an advantage for a gastronome not to drink alcohol because their sensory perception is maintained. It's not curbed by the endorphin effect of alcohol." (Cameron Douglas)*

Appendix G: Kim Knight Interview Extract

Max Thomson

In our previous communication you mentioned how you don't review the drinks menu for your columns. How does this affect the way you experience dining out and the subsequent column you publish?

Kim Knight

The process that we follow is that we use a professional wine writer/critic to do that part of the review. That's Yvonne Lorkin. So, I either photograph the wine menu, or I check at least to see that it's the same as the one they're running online. And then I email that to her, and she writes a critique but also something that will give the readers an informed… The concept is that if you read our reviews, you'll have some tips about what great wines you might order at that restaurant.

[…]

I think there is probably a public expectation that I know in my wine, and it was such a relief to me when they made the decision to actually go with the wine expert. And I also think that that helped to reinforce that idea that there's a whole other language around alcohol.

Appendix H: French Language Organisations

I was interested to know the connections between gourmand, gourmet, gastronome, and friand. To locate that meaning, I contacted the following organisations:

- University of Auckland
- Alliance Française New Zealand
- New Zealand Embassy to France (Paris)
- L'Académie Française

Regrettably, none of these establishments was willing to assist with my research, instead referring me to French dictionaries.