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"Happy Belly in Paradise"

A case study of "Authentic" meal experiences at cooking classes in Bali



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Dedication

This humble work is dedicated to my husband and in a memory of my beloved father

for supporting and encouraging me to believe in myself

I hope you are proud of me.

Acknowledgments

There have been many people who walked alongside me during the last couple of years. I would like to take this opportunity to express my gratitude to everyone who guided me throughout the process of writing this thesis.

Firstly, and most importantly, I want to thank my husband, Richard, who has been supportive in every way possible, who has shown the patience and forbearance over the months this thesis has taken. Thank you for always being there for me when I need you.

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Finally, to my daughter Celine, I find the strength and courage when I see your smile.

Abstract

More people are in search of authentic culinary experiences to get a glimpse of someone else's kitchen techniques, as well as their lifestyle. One of the emerging trends is cooking classes at a tourist destination. Cooking classes in a private home are favorite forms of food tourism. The purpose of this study is to gain a better understanding of what aspects influences tourists' perceptions about the authenticity of a meal experience at a cooking class. This research adopted a phenomenological approach and qualitative research method. A qualitative approach based on observations, semi-structured in-depth individual interviews with eleven participants, and secondary data material that consisted of cooking class' webpages, guest comments from trip advisor, blogs and video material via online sources were reviewed to collect the required data. The findings based on collected data from cooking classes in Bali indicate that participants perceive their meal experience at a cooking class as 'authentic'. Participants stated that being at the local market where the local people do their trading, listening to stories about Balinese traditional rituals and legends, also being able to cook in a local family compound, using traditional cooking methods with local chefs and staff are the most important aspects that influences the authenticity of a meal experience at a cooking class.

Keywords: Cooking class, meal experience, traditional, authenticity, Bali, Indonesia

Table of Contents

Dedication	iii
Acknowledgments	iv
Abstract	v
Table of Contents	vi
List of Tables	x
List of Figures	xi
1. Introduction	1
1.1 Bali.....	5
1.2 The people of Bali	6
1.3 The Balinese family home	7
1.4 Pura.....	10
1.5 Offerings	11
1.6 Traditional market	11
1.7 The food and flavors of Bali.....	12
1.8 The beaches	14
1.9 The countryside	15
1.10. Research objectives and research questions	16
1.11 Thesis Structure	17
2.Literature Review	18
2.1 Previous Research on Food Tourism.....	18

2.2 What is culinary tourism and what is not culinary tourism?	19
2.3 Cooking	21
2.4 Cooking school and local food	22
2.5 Authenticity	25
2.6 Novelty seeking	28
2.7 Togetherness	29
2.8 Cooking skills and health	30
2.9 The meal experience	31
2.10 Traditional Market	34
2.11 Traditional Family Compound	36
2.12 Local People	37
2.13 Traditional cooking methods	38
2.14 Storytelling and traditional ritual	39
2.15 Barriers and constraints for local food	40
2.16 Social media/marketing	41
3. Methodology	43
3.1 Research Design	44
3.2 Research sites	45
3.3 Sample method	47
3.4 Achieved sample	48
3.5 Data collection	49
3.5.1 Secondary data collection	49

3.5.2 Primary data collection	49
3.5.3 Observations	51
3.6 Reliability and Validity	52
3.7 Data Analysis.....	53
4. Findings	55
4.1 Participants background information.....	55
4.2 Antecedents: " Why do you attend a cooking class?"	60
4.2.1 Love to cook, love for food.....	60
4.2.2 The Novelty-seeking	60
4.2.3 Health benefits	62
4.2.4 Togetherness and cultural experience	63
4.3 Meal experiences at the cooking classes in Bali.....	64
4.4 Perceptions about authentic meal experiences at the cooking classes in Bali.....	66
4.5 Barriers and constraints for local food	70
4.6 Why did you choose this cooking class?	74
5. Discussion	75
5.1 Novelty seeking	75
5.2 Cooking skills and health	77
5.3 Togetherness and cultural experience.....	79
5.4 Perceptions of authentic meal experiences at cooking classes in Bali	80
5.5 Barriers and constraints for local food	85
6. Conclusions	89

6.1 Research Contributions.....	90
6.2 Practical Implications	91
6.3 Limitations of the study.....	92
7. References	93
Appendices	101
Appendix A	101
List of questions prepared for interviews	101

List of Tables

Table 1: Number of international visitors to Bali by year.....5

Table 2: Summary overview of interview participants..... 48

List of Figures

Figure 1: Food tourism as special interest tourism.....	2
Figure 2: Balinese girl.....	6
Figure 3: Family compound.....	7
Figure 4: The direction of Kaja from Denpasar.....	7
Figure 5: Family compound structure.....	8
Figure 6: Traditional house shrines.....	9
Figure 7: Pura Ulun Danu Bratan.....	10
Figure 8: Tanah Lot.....	10
Figure 9: Canang Sari.....	11
Figure 10: Traditional market.....	11
Figure 11: Traditional market.....	12
Figure 12: Food and flavors of Bali.....	12
Figure 13: Nasi Padang.....	13
Figure 14: Nusa Dua beach.....	14
Figure 15: Scuba diving Bali Nusa Lembongan.....	14
Figure 16: Garbage in the water streams.....	14
Figure 17: Jatiluwih rice terrace.....	15

Figure 18: The customers' meal experience model.....34

Figure 19: Traditional market in the morning.....36

Figure 20: Art market in the afternoon..... 36

Figure 21: Guide introducing local ingredients..... 45

Figure 22: The cooking process.....46

Figure 23: Main dish cooked by participants.....47

Figure 24: Participants cooking together.....63

Figure 25: Traditional blessing with offering before lunch.....67

Figure 26: Crushing ingredients using traditional tools.....68

Figure 27: Grinding nuts and spices using traditional mortar.....69

Figure 28: Cooking with firewood.....69

Figure 29: "Authentic" meal experience at the cooking classes in Bali.....90

1. Introduction

People travel for a wide variety reasons. Some may travel to visit their families, attend a celebration such as a wedding, birthday or religious ceremony, or just to have a short break from daily routine at some place away from home. In the recent years, food tourism has emerged as a new attraction to travelers. Food tourism can be defined as “visitation to primary and secondary food producers, food festivals, restaurants and specific locations for which food tasting and/or experiencing the attributes of specialist food production region are the primary motivating factor for travel” (Cambourne, Mitchell, Hall, Sharpless, Macionis, 2003, p.10). Research has shown that tourists that are seeking culinary experiences is growing in numbers (Bessièrè, 1998; Wolf, 2006).

With this growing trend, the industry is driven to fulfill that demand. To some people food has become one of the deciding factors when choosing a new place to visit. It is also probably why some tourist keep returning to the same destination every year (Mitchell & Hall, 2003; Kivela & Crofts, 2005; Henderson, 2009). For the culinary tourist food is one of the main reasons to travel. Culinary tourist travel to certain destinations to attend food festivals, cooking schools, food and wine tours, and dining out in restaurants. For some, food might be the highlight of the trip, and it could be considered as the peak experience (Quan & Wang, 2004). On the other hand, to some tourist food is merely sustenance" to satisfy the physiological needs in accordance with the first level of Maslow's need hierarchy" (Tikkanen, 2007, p.722). In other words, food is a physiological necessity to satisfy hunger.

Figure 1 illustrates different types of food tourism and the relevant level of interest in food as a travel motivation. People in the categories of *gourmet tourism*, *cuisine tourism*, and *gastronomic tourism* are categorized as people with high interest in food, which is in the primary section of the chart, and their motivation for travelling to a destination revolves

around food related activities. Some examples include visiting a Michelin starred restaurant, visiting a winery, and eating a gourmet meal prepared by celebrity chefs. When food is the secondary factor in the travelling experience, it is considered *culinary tourism*. Tourists that belong to this part of the chart have a moderate interest in food and take part in culinary tourism to broaden their knowledge and activity while on holiday. The rural/ urban tourism is when the interest is rather low, but the tourist still interested to visit the local markets or restaurant in search for something new or different from home. The last section on the chart indicates that some tourists have low interest or no interest in food. To these people, food is needed to survive and some even avoid the unfamiliarity of new restaurant.

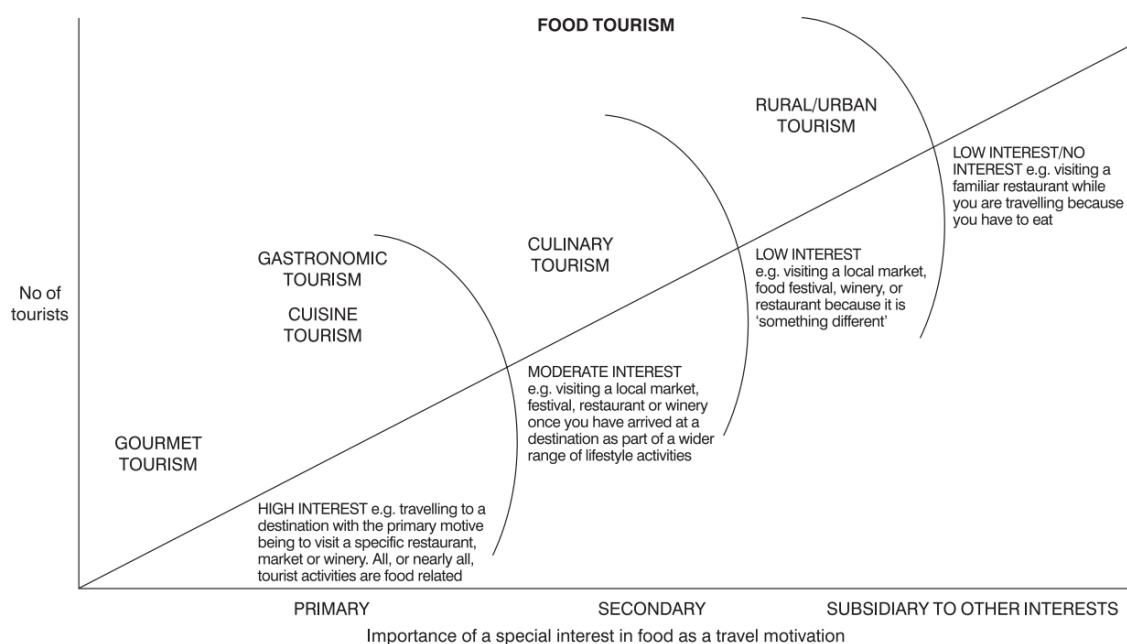


Figure 1: Food tourism as special interest tourism (Hall and Mitchell, 2001, p.11)

Although tourists have different interest level, to some food is a wonderful way of exploring and even understanding a new culture. Timothy & Ron (2013) claimed that food gives an insight into history, social issues, cultural activity so that one can gain a better

understanding of the values and customs of a community. In some countries, the food and drinks are intertwined into cultural tradition that is hard to ignore. An example for this would be Bali Island in Indonesia, where the preparation of Balinese food is steeped in religious rituals. Balinese people believe in offering to the gods to express gratitude for their richness in life. Before food can be consumed, it must be offered to gods first. This exciting part will be explained in more detail later. Moreover, food tells a story about the place. Therefore, food tourism can serve as a cultural activity and a form of entertainment to tourists (Richards, Hjalager, & Richards, 2002).

Additionally, food tourism contributes to a country's economy. According to Telfer and Wall (2000), eating out on holidays constitutes one third of a tourist's expenditure, and Correia et al., (2008) estimated that food products contribute 25 per cent of tourism expenditure. UNWTO's (2012) global report on food tourism estimated that 30 per cent of the tourism revenue derives from culinary tourism. Furthermore, food tourism has the advantage of being available all year round, not depending on weather, and being possible at any time of the day (Su & Horng, 2012). Culinary tourism is not only beneficial to a country; it is also evident that it stimulates the local economy at all level (Richards et al., 2002). This can for instance be seen by the development and expansion of farmer's markets, local businesses, restaurants, guided tours and walking tours at culinary destinations. Thus, it only makes sense that locals strive to meet tourist's expectations at a destination to benefit from it financially.

Urry (1990) introduce the term 'tourist gaze' in tourism studies, which essentially mean that different from everyday looking. He argues that the tourist gaze is created by an individual tourist perception therefore there is not one same gaze (Urry, 1990). In order to fulfill tourist expectations, local tend to reflect back the 'gaze'. To reflect this gaze local tends to adjust and commodify their own lifestyles and culture. According to Macleod (2006)' the commodification of culture' means "the act of turning culture into a commodity, which by

definition can be bought and sold" (p. 73). The term commodification is often perceived as a negative thing (Greenwood, 1989), yet another study argues that commodification has positive impact on the local culture (McKean, 1989).

To summarize, numerous studies allow one to look at the importance of food as part of tourism. The idea is that to most people food is more than just a necessity, and food can be used as a representation of national identity, local traits, cultural activities, entertainment, as well as an attraction and destination image. Moreover, several studies mention the significant contributions food tourism has to offer for the economic development of countries and local communities.

This leads to the idea that food is an essential element to the tourism industry, yet for many, culinary tourism is a new niche market in tourism and therefore it has been taken for granted and under research. This thesis will contribute to a better understanding and a more detailed picture of culinary tourism from the demand side at cooking classes in Bali. Even though it is a small part of culinary tourism, cooking classes constitute a growing trend on the rise, offering many opportunities hard to ignore by the professionals in the food/beverage industry as well as the tourism industry and academia.

1.1 Bali Island and tourism

Bali is a small Indonesian island located between Java and Lombok islands. It is small, with a total area of only 5636 km² (Bali Tourism Board, 2016). But what it lacks in size, it makes up for with beautiful nature, exciting activities, big festivals, amazing locations, wonderful people, delicious food, unique historical heritage, perfect surfing waves, crystal clear ocean for diving and certainly the post-card quality beaches.

Bali’s first international visit happened in 1597 when the first Dutch ship arrived at the island (Planet & Berkmoes, 2015). The people’s friendliness and the beautiful scenery may have been the reason why some of the crew refused to leave Bali, and over 400 years later you still can see why. In 2016 alone, over 4.5 million people would enjoy the beaches of this pearl in the Pacific. What is it about this small volcanic island that attracts so many people?

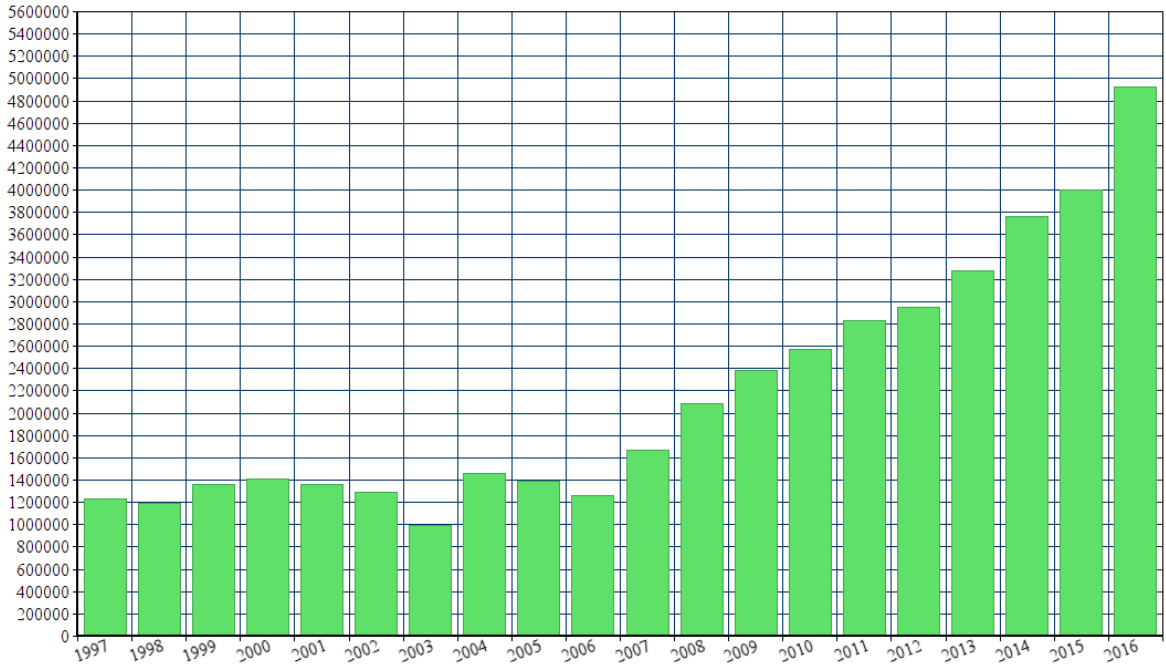


Table 1 : Number of international visitors to Bali by year (Statistics of Bali Province, 2017)

One will have to rewind to the 1960's (Engle, 2015). Bali was considered an important stop over on the overland hippy trail between Australia and Europe, and a "secret" untouched surf spot (Engle, 2015). Over the next decade the "secret" location was getting less and less secret, and one would see high standard hotels and tourist facilities appearing to cater this increasing number of tourists. Eventually, in the 1970's Bali had its first tourist boom (Hussey, 1989). This resulted in better infrastructure, education, healthcare and many other benefits, and this again caused further increases in tourism.

1.2 The people of Bali

One of the main reasons why many people enjoy being in Bali, is because of the population itself. The average Balinese has an overwhelming spiritual consciousness. They follow thousand-year-old traditions based on Hinduism and Balinese mythology involving song, dance, ceremonies, festivals, rituals and prayers (Howe, 1984). They see God in many forms, it can be the people around them, or their ancestors, and they can see God in the flowers, nature or anything else they encounter. Anything they perceive to be beautiful, is to them an offering to their gods. They are very eager to share their happiness with you, and want to share their rituals with neighbors or tourists alike. Not to convert people to their beliefs, though; your beliefs are a part of what they find beautiful about you, and they will encourage you to pray to the God you follow.



Figure 1: Balinese girl
(Pixdaus, 2016)

This however, does not stop them from trying to sell overpriced sunglasses and t-shirts, it is a game of bargain – and they are good at this game. At the end of the day, most interactions with the locals are memorable in all the good ways, and the Balinese desire to

make people happy appears to be one of the key elements in Bali's success as a tourist destination.

1.3 The Balinese family home

The family compound in Bali is very different from the common home found in the western culture. It was designed to be in harmony with the natural environment, and every home is designed to follow specific guidelines.



Figure 3: Family compound (Gusdehousevilla, 2016)

They are to a degree complicated and for example, one of the fundamental rules is that the



Figure 4: The direction of Kaja from Denpasar (Leah Velleman, 2014)

higher up, the closer to God. The Mount Agung, is the highest point on the island, and therefore sacred to the Balinese because it is the closest point to God (Wiener, 1995). Because the high tops of Mount Agung are very important for the

Balinese, the direction of the mountain is always called "Kaja". Up is pure and good, and in the

compound you will find that the shrine is always the one that is closest to *kaja* (Samadhi, 2001). On the other hand, you have "*kelod*" which means "facing the ocean" (Samadhi, 2001). The ocean is considered far down and means impure or evil. They also use a sunrise-sunset axis, "*Kangin*", which is the direction of sunrise and "*Kauh*", which is the direction of sunset. These are the only directions that do not change as you move around on the island.

Now that the directions are explained, one can look more into how to build your family compound. A master builder is contacted to take the measurements of the body of the family head, and the measurements demanded by ancient texts will decide how big your family compound will be, meaning a larger person will have a larger compound (Howe, 1983).

If you look at the figure to the left, you can see

that building 2,5,6,10 and 11 are representing the respective limbs of a body. The “*Bale Daja*” (2) represents the head of the body and is considered the most important of the buildings. This is the sleeping quarters for the head of the household, and this building is the building closest to *kaja*.

Representing the builder’s arms are two *Bale* structures, “*Bale Duah*” (5) is the guest pavilion and “*Bale Dangin*” (6) is a pavilion for important ceremonies.

Getting closer to *kelod* we have the feet of the builder, the “*paon*” (10) is the compounds kitchen and “*Lumbung*” (11) is the family’s rice storage.

For activities, there is an open courtyard (4) that is located in the center of the family compound.

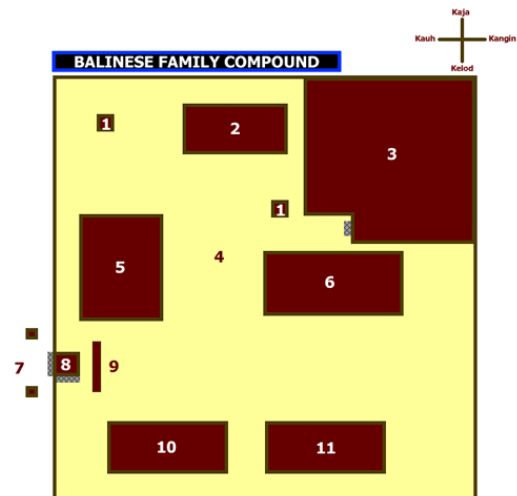


Figure 5: Family compound structure (Baliblog, 2007)



Figure 6: Traditional house shrines
(Michael Gunther, 2008)

The family shrine “*Sanggah kemulan*” (3), is the most sacred building in the compound (Howe, 1983). It is dedicated to various Hindu Gods and family ancestors. When a man in the compound gets married, he should build one of these shrines in the compound.

The family shrine must be located in what they regard as the most sacred corner of the compound, the *kaja-kangin* corner.

These shrines are not the only shrines in the common family compound. The “house protecting shrines” (1) is normally located in the *kaja-kauh* direction.

Many families also have gate shrines (7) at the entrance (8), and this is a common sight when you travel through Bali. It has a wall just behind it called “*aling-aling*” that protects the compound from evil spirits. It also conveniently blocks the view into the home from the outside.

The elaboration of the compounds entrance reflects the owner’s economic status.



Figure 7: Pura Ulun Danu Bratan
(The Bali Luxury Villas, 2014)

1.4 Pura

Something else that the tourists love about the locals, is their ancient shrines of worship. These temples are called *pura*, and many of them

date back to the 11th century

(Davison & Granquist, 2012). The architecture is easy for everyone to enjoy and the peaceful

interaction with the worshippers can be a spiritual

experience in itself. The locations of these puras

may seem a little unusual sometimes, Tanah Lot

(Picture to the right) for example is built in the

16th century (Bali Tourism Board, 2017) on top of

a large offshore rock and there is no way to enjoy

this pura without getting your feet wet or much

more if you forget to watch out for the waves. For

tourists that like to visit puras or temples, Bali has a lot to offer. It is not without reason that

Bali is known as "the Island of a Thousand Puras".



Figure 8: Tanah Lot
(Photo taken by researcher)

1.5 Offerings

When you walk around in Bali, one of the first things you may notice is that there is a large amount of small baskets containing flowers and often food, incense, coins or other gifts.



Figure 9 : Canang sari
(Richard Barnett, 2008)

These offerings are placed in all temples, shops, doorways, cars, rocks, beaches, roads and really everywhere in between.

The offerings are called “*Canang sari*”, and they are created every morning by

women using all natural ingredients. It

may look like a simple, yet beautiful, little

token of appreciation to their gods in order to gain some *karma* (Ottino, 2000). But nothing is ever done the easy way in Bali, the story behind every *Canang sari* starts usually with going to the markets and the creation of food very early that morning.

1.6 Traditional market

The traditional market in Bali does not open at 9 in the morning. That is when the market *closes*. If you want the good items, you have to be there between 3 and 4 in the morning. Here you will find the freshest food imaginable, some of the ingredients may be a bit *too* fresh for western society standards, and will require you to kill it before you cook it.



Figure 10: Traditional market
(Photo taken by researcher)

As most of the Indonesian food is made from a base called “*Bumbu*”. A *Bumbu* is a mix of spices, seasoning pastes and sauces, and is usually based on a traditional recipe handed down from generation to generation. One can find *bumbu* that was already prepared in small plastic



Figure 11: Traditional market (Photo taken by researcher)

bags in the market. However, since most families have traditional recipes, it leaves very little room for this “fast food” variant of the traditional Balinese cuisine, and is generally aimed for the less traditional customer or occasional tourist.

The morning market is an event one should not miss if one is interested in the traditional life, or just like food on the ingredient level. Everything here happens

the traditional way, from the harvest itself to the traditional scales used when selling (Kruger, 2014) .

The vendors sit very close to each other and the competition is fierce, yet they all smile and laugh with joy at all times. The Balinese love for life shines in this corner of Bali too.

1.7 The food and flavors of Bali

The Balinese food mainly consist of spices mixed with fresh vegetables, meat, poultry, and fish. It is for the most part based on the Indonesian cuisine, but it has also been influenced by both the Indian and Chinese cuisines. The Balinese



Figure 12: Food and flavors of Bali (Tripcanvas, 2015)

perfected this fusion of many cuisines and spiced it up, and they spiced it up a lot. These spicy

delicious dishes are easily accessible by the numerous *Warung*'s (local food stands) that is located all over the island. These are considered the “fast food” of Bali, and in a traditional family compound this will not be their food of choice. But the ingredients are fresh and the food will not disappoint, even if you ask for the “non-spicy” version of the food.

In the traditional families, the women goes to the market in the morning to buy the ingredients, and the family cook a large amount of food that will last for the entire day. They have no set mealtimes in a Balinese family, the food is prepared and stored in pots and covered with leaves. This way the individual family member can just eat whenever they are hungry. A portion of the food is, of course, always set aside to be a part of the *Canang Sari* offering baskets for the gods and will most likely be a part of the ritual at the temple or the shrine at home.

A Norwegian song writer (Audun Kvitland) was travelling around in Indonesia in 2016 and was stunned by the beauty of the countryside and the rice terraces of Bali, but the true love he found there was the food of Indonesia. He loved the food so much he wrote a song dedicated to his favorite dish,



Figure 13: Nasi Padang
(Mark Wiens, 2016)

“Nasi Padang”. In the lyrics, he states “*If you were human, I would make you my wife*”, and “*Just remember one thing – you need to eat with your hand*” which indicates that the traditional way of eating made a big difference to him (Kvitland, 2016).



Figure 14: Nusa Dua beach
(David Robert Hogg, 2016)

necessarily just to stay on the beach, but to enjoy surfing, snorkeling or to dive in the sea. The sea here is full of coral reefs and is flourishing with life. Being a part of this is for some, a very humbling experience that stays with them for a long time.

However, no place is perfect, and that goes for this paradise too. The last few years, the growing amount of tourist has outgrown Bali's capability to manage the garbage generated by the island itself (Dalem, Widana, Simpen, & Artawan, 2010). Also, the beaches and the oceans around parts of Bali is currently littered with garbage, and this is putting a negative twist on the tourist experience, especially for the ones that arrived here for the beaches, surfing or diving.

1.8 The beaches

The beaches of Bali have been one of the most important tourist attractions of the island. The crystal-clear water makes it an amazing location to spend time at, and a lot of people come to Bali just for this part. Not



Figure 15 : Scuba diving Bali Nusa Lembongan (Ilse Reijs and Jan-Noud Hutten, 2009)



Figure 16: Garbage in the water streams
(Bali Hai Diving, 2017)

1.9 The countryside

Mountains, forests, and rice fields dominate the countryside of Bali. However, the many steep mountains in Bali made wet rice farming very difficult. Therefore, the Balinese developed a system called *rice terraces* during the 9th century (Schoenfelder, 2000). These rice fields are connected by canals and tunnels, a system known as *Subak* (Scarborough, Schoenfelder, & Lansing, 2000).



Figure 17 : Jatiluwih rice terrace
(Stéphane Damour, 2015)

The result of this process is a very unique countryside that is as suitable for growing rice, while also being quite easy on the eyes. In 2012, UNESCO appointed Jatiluwih Rice Terrace (picture on the left) as world heritage; an appointment covering 11 villages and 2372 rice fields (UNESCO, 2012).

In March 2017, TripAdvisor named the island the world's top destination in its Traveler's choice award (tripadvisor, 2017)

1.10. Research objectives and research questions

The purpose of this study is to gain a better understanding of what aspects influences tourists' perceptions of the authenticity of meal experiences at cooking classes in Bali, Indonesia. The study aims to address the following three questions:

- (1) Why do tourists choose to participate in a cooking class?
- (2) How do tourists perceive their meal experience at a cooking class with regards to authenticity?
- (3) What are the barriers and constraints for tourists to consume local food?

1.11 Thesis Structure

This thesis is structured as follows. The first chapter consists of an introduction about the research with the study motivation, Bali Island and tourism, the research objective and the research questions. The second chapter contains a literature review, which starts by presenting previous research on food tourism, and theoretical concepts of relevance for this study. The literature review chapter is followed by the method chapter, which outlines the design of the research, research methods employed, data collection methods, a discussion of the study's reliability and validity, and the method used for data analysis. The fourth chapter presents the main findings, a discussion of these findings, the limitation of the study, the research contributions, and the practical implications of this study. This part ends with a conclusion, which briefly summarizes the results of the research and provides recommendations for future research.

2.Literature Review

The purpose of this chapter is to provide a theoretical framework for exploring the tourists' perceptions of authentic meal experiences, define main concepts and key terms, and identify existing research that can contribute to the development of the present study.

2.1 Previous Research on Food Tourism

The academic literature on food tourism is developing rapidly and it incorporates a wide range of different phenomena. The terms that are commonly used to express the relationship between food and tourism are *cuisine tourism*, *culinary tourism*, and *gastronomic tourism* (Ignatov & Smith, 2006 , p. 237). According to Ignatov and Smith (2006), 'cuisine' focuses on "style of preparation and cooking, 'gastronomy' refers to consumption and enjoyment, while 'culinary' refers to food preparation, the consumption as well as the social context in which food is acquired and prepared for sharing" (p.237-238). Various terms have been used to express the linkage between food and tourism, and for the purpose of this thesis the term *food tourism* and *culinary tourism* will be adopted since it is the best suited.

A number of studies have been conducted on culinary tourism. Some studies focus on food as a destination image. Food is identified as a representation image of a country, national traits, local traits, cultural identity, and heritage tourism (Delamont, 2002; Kivela & Crofts, 2005; Everett & Aitchison, 2008; Horng & Tsai, 2010; Timothy & Ron, 2013). Cohen and Avieli (2004) analyzed the dilemma of food faced by tourists when encountering local cuisine at a destination. Other studies focus on how to promote culinary tourism at a destination and effective marketing tools (Baloglu, 2000; Wan, 2002; Rand, Heath, Alberts, 2003). Ryu and Jang (2006) investigated the tourist's intention of experiencing other cuisine by employing Theory of Reasoned Action, while Tikkanen (2007) utilized Maslow's hierarchy of needs to

explore tourist motivations of food tourism. The expenditure on food products in tourism during holidays was researched as well (Telfer & Wall, 2000; Correia, Moital, Da Costa, Peres, 2008).

As witnessed from the many studies above, there is a wide variety of available research topics related to culinary tourism. However, there is a very limited amount of studies focusing on cooking classes as part of the culinary tourism. Sharples (2003) explored cookery schools and culinary holidays in Europe, whereas Bell (2015) referred to the cooking schools and commodification of culture in Bali, while Walter (2016) focused on authenticity in a Thai cooking school. Even though the research this paper takes place in the same location as Bell (2015), it has a different approach and methodology. In the previously mentioned study, Bell concentrated on the supply side of this phenomenon. Therefore, in the extension of this study, it will be interesting to uncover what the actual perceptions from the demand side are.

2.2 What is culinary tourism and what is not culinary tourism?

When it comes to travel, you could argue that it is always comes down to food. At some point people need to eat. Nowadays it is common to hear that people mention culinary tourism. But what exactly is culinary tourism? Must one travel to enjoy culinary tourism? Is it the type of food that is consumed?

There is a variety of definitions that have been suggested regarding culinary tourism. The first definition of culinary tourism was introduced by Long (1998), who defines it as "the intentional, exploratory participation in the foodways of an 'other'-participation including the consumption, preparation, and presentation of food item, cuisine, meal system, or eating style considered to belong to culinary system not one's own" (Long, 2004, p. 21). Wolf (2006) describes culinary tourism as "the development and promotion of prepared food/ drink as an

attraction for visitors" (p.1). Ignatov and Smith (2006) recognize culinary tourism as "trips during which the purchase or consumption of regional foods (including beverages), or the observation and study of food production (from agriculture to cooking schools), represent a significant motivation or activity" (p.238).

All these studies contribute to the understanding of culinary tourism in different ways and point out that culinary tourism is food related activities and food as a motivation to travel. Further, Long's (2004) definition of culinary tourism implies that culinary tourists are very different from person to person in terms of personality, level of interest and curiosity, as well as intentions. This idea is similar to the finding by Cambourne et al. (2003); tourists have different levels of interest and intentions in culinary tourism. Some tourist may travel domestically, while others travel far away in pursuit of indulging in an exotic cuisine in a foreign land. Some believe that by travelling further away from home, they will broaden the range of their culinary experiences. This however, does not mean that one have to travel far to be a culinary tourist, even by staying at home one can still be culinary tourist (Long, 2004). Examples of this would be reading through cookbooks, cooking magazines, watching cooking shows, or making a home cooked dish with some new, exotic spice.

A food tourist with high level of interest may have a 'bucket list' of restaurants across the globe to visit or plan an entire vacation consisting of hands-on cooking workshops. Being a culinary tourist does not only mean eating gourmet meals at Michelin starred restaurants. Some tourist like the white table clothed restaurants, some prefer street food.

It is worth to note that the definition of culinary tourism mentioned by Long also bear some similarity to an idea conceived by Getz et al. (2014); culinary tourism is not about what type of food that people eat, it is about the perception of otherness and experience. Culinary tourists tend to seek new, exotic, and authentic food experiences different from their usual food experiences. These food experiences can include spending time at farmer's markets,

attending cooking schools, enjoying pub food, street food, or even doing their own home cooking.

In addition, Long (2004) proposed that culinary experiences of the 'Other' can be separated into five categories: culture, region, time, ethos/religion, and socioeconomic class (p.24). The first category is based on culture of 'other'; this refers to experiencing foodways that belongs to people of a different ethnicity. The second category is region, which refers to experiencing a food system that is unique to a certain geographical area or destination. The third category of the culinary 'other' is time. Time refers to food in a historical context, futuristic food and special food for holidays. Birthday cake for birthdays, gingerbread for Christmas, and turkey for Thanksgiving are just a few examples. Another category is ethos/religion of the other. This may include food taboos in certain religions, dietary requirement for religious events, and special preparation methods. The last category is socioeconomic class. An example of this would be dining in upscale restaurants, having a gourmet meal made by celebrity chef, or enjoying food from a truck, street food, or a home cooked meal.

While there are several existing definitions that contributes to the understanding of culinary tourism, there is a lack of empirical analysis that may help to draw a more detailed picture of what culinary tourism is all about in the real world.

2.3 Cooking

Cooking is one of those everyday words that everyone knows, but what does it mean? Is using microwave to reheat food considered cooking, for example? According to Beard (2015) cooking is a fun activity to do, and the more knowledge people have about cooking the more fun it becomes. Beard (2015) points out that cooking start with hands, and hands were

the earliest tool for preparation of food. He also suggests that good cooking requires good tools in the kitchen. According to the famous chef Ferran Adria, cooking is about transforming the food to make it more pleasurable (Russell, 2015). Lévi-Strauss (1970) identified cooking as the transition between nature and culture. Some believe that cooking starts with harvesting the ingredients, while others believe cooking starts when you are preparing the ingredients to make a meal. On the other hand, Lawson (2001, cited in Brownlie, Hewer, and Horne, 2005) claimed that “cooking is not just about ingredients, weights and measures: it is social history, and personal history” (p.17). According to several studies, people have different perspectives on what defines 'cooking', but it appears studies agree that cooking involves ingredients and a preparation process.

2.4 Cooking school and local food

The popularity of culinary tourism has spawned many cooking schools at tourist destinations. Sharples (2003) described cooking school as "an interesting culinary phenomenon whose market appears to be expanding year by year" (p.103). Yun, Hennessey, and MacDonald (2011) found that cooking schools as culinary experiences have become a popular tourist product globally. Even though cooking started between 500 000 and 1 million years ago (Civitello, 2011), it is now also becoming a new travel trend. In the past, tasting local food was one way to satisfy tourist curiosity for other cultures. Local food can be defined as "not only about locally grown produce but should also include food that requires raw material from outside the area, but that is processed locally and thereby given a local or regional identity" (Nummedal & Hall, 2006, p. 3). Sim (2009) described that "local food products can enhance the visitor experience by connecting the consumers to the region and it's perceive culture and heritage" (p.321). Other findings show similar results; when tourists

consume local foods, it can help them to better understand other people's cultural identity, traditions, and ethnicity (Frochot, 2003; Harrington & Ottenbacher, 2010).

But where exactly do the cooking schools fit into the whole spectrum of culinary experience? Gilmore and Pine (2007) argue that nowadays, more and more people are craving authentic experiences. This could be one of the explanations as to why tourists are interested in attending cooking schools. According to Henderson (2004) "the authenticity and uniqueness of traditional foods have appeal for many tourists, and taking cooking classes is regarded as a form of cultural tourism" (p.70). Kivela and Crofts (2006) found that not only consumption, but also the preparation, cooking and even viewing of local dishes can attract tourists to a destination. Everett (2012) discovered that part of the consumption that tourists enjoy when engaging in culinary tourism is hands on experiences such as attending a cooking school. Findings from another study regarding participation in cooking schools, show that by getting a glimpse into someone else's kitchen techniques, as well as their lifestyle, tourists can have a more complete experience of the local culture (Horng & Tsai, 2010).

Furthermore, recent studies also showed that tourist's participation in cooking schools could be motivated by the search of authenticity (Bell, 2015; Walter, 2016). As mentioned above, there are various reasons for attending the cooking school. Some reasons could be that cooking classes are fun, cooking classes teaches you new things, it allows you to try new foods, and a unique experience. In addition, some cooking classes teach people to be a professional chef, and in cooking school no one needs to flip a coin to see who is cleaning after cooking. Results from a study by Sharples (2003) regarding cooking school, showed that the cooking school as a product often has several dimensions: a rural dimension, a cultural dimension, an educational dimension, and the special interest dimension.

Firstly, the rural dimension refers to the geographical location of the cooking school. Many of the cooking school take place in attractive, rural locations, where food still plays a

key role of the holiday (Sharples, 2003). Food is probably the key element, but to give a sense of culinary authenticity the physical location is just as important (Molz, 2004).

Second, the cultural dimension relates to cultural identity. Food is an important element for experiencing culture (Everett & Aitchison, 2008). Food is linked to regions or geographical areas. One example is Voss, in Norway, and its traditional food, sheep's head (Claire Seaman, Björk, & Kauppinen-Räsänen, 2014).

Third, the educational dimension refers to the learning element. It is important to note that in this thesis, the focus will only be on cooking schools aimed at the leisure market. By taking cooking classes tourist can learn about different cuisines, new techniques, and try new dishes (Molz, 2007). Some tourists may bring home experiences from the cooking school to impress others, share their knowledge, use it on a day to day basis, or maybe the new skills are just tucked away as they return home (Sharples, 2003).

The last dimension is the special interest dimension, which consist of people with a strong hobby, passion for food or interest factor (Hall and Mitchell, 2001). Getz et al. (2014) described this group of people as 'foodies'. A foodie is " a food lover, one whose personal and social identity encompasses food quality, cooking, sharing meals and food experiences" (p.197).

The cooking classes are usually organized by resorts and hotels, but some are at the private home of a local host, where their domestic space is used as a facility to host cooking lessons (Bell, 2015). The cooking classes facilitated by resorts or hotels are usually more expensive (Horng & Tsai, 2010), therefore cooking classes at private homes are becoming more appealing to many nowadays. At local homes, tourists learn more than just cooking, the experience allows them to observe, experience, and learn the local way of life (McIntosh, Lynch, & Sweeney, 2011).

While these studies offer a linkage between cooking schools, culinary tourism and authenticity, this area is still underdeveloped when it comes to understanding the meal experiences at cooking classes with regards to the search of authenticity. Sharples (2003) describes some elements that make up the cooking school experience, different dimensions of cooking schools, and provides an overview of the cookery school in Europe. Bell (2015) exposes cooking school as home businesses in Bali, where her study involved participant observation at cooking school. In this study, she stated that she discretely took notes about the observation (Bell, 2015, p. 88). Walter's (2016) finding showed that cooking school in Thailand was staged to meet an imagined ideal of 'Thai-ness'. In his research Walter used the method of netnography which "allows researchers access to highly personal accounts of customer's lived experiences through reviews posted online/ message board" (Mkono, 2012, cited in Walter, 2016, p. 6). The aim of this thesis is to contribute to the existing literature, and by no means is this intended to dismiss the value of earlier research or to claim that previous findings and conclusions were wrong.

2.5 Authenticity

The concept of authenticity has been widely discussed in tourism studies as a tourist motivation and an integral part of tourist experience (MacCannell, 1973, 1976; Cohen, 1979, 1988; Pearce & Moscardo, 1985, 1986; Wang, 1999). Result from the study by Cohen & Cohen (2012) showed that authenticity has a long and rich history in tourism studies. The word 'authentic' was in the beginning used in a museum context, referring to the verification by experts " whether objects of art are what they appear to be or are claimed to be, and therefore worth the price that is asked for them or worth the admiration they are being given", but has later been extended to include tourism as well (Trilling, 1972, as cited in Reisinger & Steiner, 2006, p.67).

There are several classic groundworks in regards to authenticity. Boorstin (1961, as cited in Reisinger & Steiner, 2006) stated that tourists are not able to experience authenticity because tourist's attractions are 'staged'. In another study, MacCannell (1973) develop the 'staged authenticity' concept and suggested that tourists strive to move from the front to the secret back stage on their quest for authenticity. For MacCannell, the modern tourist can only enjoy pseudo-experiences and it is almost impossible for tourists to find and have an authentic experience, since most of the places that can be access by tourists are staged. Furthermore, the study also revealed that authenticity is about object related that exist in a place or time.

Despite general agreement between Boorstin and MacCannell, some criticism exists in regards to this concept. Cohen (1979) argued that not all tourist are the same, not all are on quest for authenticity. According to Cohen (1979), based on MacCannell's approach, it is necessary to distinguish between four types of touristic situations: " authentic, staged authentic, denial of authenticity, and contrived" (p. 28). Findings from Pearce and Moscardo (1986) showed that authentic experiences can be achieved through the interaction with people within the tourist settings. Cohen (1988) proposed that authenticity is about tourist's own perception and what provides the authenticity is his own view. Urry (1990) does not deny that authenticity is an important component in the 'gaze', but tourists have different motivations for travelling and there are many types of tourists. In the same study by Urry (1990), he discovered that the gaze is socially constructed.

Moreover, Wang (1999) categorized authenticity into three different types: objective authenticity, constructive or symbolic authenticity, and existential authenticity. Objective authenticity "refers to the authenticity of originals" (Wang, 1999, p. 352) and the authentic experiences are therefore connected to the natural value of an object. Constructive authenticity is also object related notions; however, the " quest is not for the objective authenticity but for a symbolic authenticity which is the result of social construction" (Wang,

1999, p.356). Constructive authenticity is based on the subjective projection of the notion by tourists and the authentication of the gazed object. For that reason, constructive authenticity varies from person to person.

The last type of authenticity proposed by Wang (1999) is not object related or tangible, instead it "involves personal or intersubjective feelings activated by the liminal process of tourist activities" (p.351). For example, the Maasai dance of Kenya is presented in three different sites (Bruner, 2001), each of the sites can be considered as an authentic or fake authenticity experience by tourist, depending on how the individual perceives the dance. Further, Wang (1999) identified two dimensions of existential authenticity: intra personal existential authenticity and inter personal existential authenticity. Intra personal existential authenticity refers to the bodily feelings and sense perceptions, and self-making, whereas interpersonal existential authenticity consist of feelings of togetherness and similar feeling of 'touristic communitas'.

Several studies show a distinctive and enlightening way of seeing and understanding the concept of authenticity. In contrast to MacCannell, several scholars suggested that authenticity is based on individual perceptions and it is socially constructed. In the literature where food is studied as a component of tourism, the concept of authenticity has been widely used as well (Lu & Fine, 1995; Molz, 2004; Sim, 2009). Countless destinations use the concept of authenticity to promote their destination and attract visitors. However, there has been limited research that has used case studies or applied empirical evidence focusing on cooking schools with regards to the quest for authenticity. Cooking school is a growing trend in tourism nowadays and authenticity has always been a hot topic in the tourism industry, therefore there is a need for more research in this area.

2.6 Novelty seeking

The reasons why people love to travel are varied. One of the explanations is an individual's desire for novelty. In general, novelty can be defined as the degree of contrast between present perception and past experience (Pearson, 1970). In other words, tourists want to experience something novel through their travel. According to Pearce (1987), travelers tend to choose destinations in which the culture and lifestyles are different than their own. This allows them to satisfy the need and desire to experience something new that cannot be found in their home countries.

Some of the empirical studies that sought insights into tourists' motives, consistently reported novelty seeking as a key motive (Dann, 1977; Crompton, 1979; Leiper, 1984; Lee and Crompton, 1992). Berlyne (1950) reported a direct relationship between novelty and exploratory behavior. People want to explore because they are curious about new environment. A study by Welker (1961) showed that novelty is a relative and experiential matter, the more exposure to something, the less novel it becomes. In another study, Hutt (1970) proposed that perceptions of novelty is differed according to their source. In the tourism context, the tourist's perceptions of novelty will be present at the tourist destination. This for instance could mean objects (historical landmarks), the environment (the cultural atmosphere), and people (residents or other visitors).

Furthermore, the study by Cohen (1972) show similar result; tourists are interested in things, sights, customs, and cultures different from their own. Though tourists are seeking novelty and strangeness, a degree of familiarity must be present. The concept of familiarity can be explained by something that is viewed to be familiar and secure that reminds them of home, whereas novelty can be described as an unknown environment that is different from home (Cohen, 2004).

2.7 Togetherness

Holidays matter, for many they are a chance to step away from everyday life and reconnect with the people they love. "Tourism is not only a way to experience exciting events and extraordinary places, but also the emotional element of sociality experienced in being-together with family and/or close friends "(Ek, Larsen, Hornskov, & Mansfeldt, 2008, cited in Larsen, 2013, p. 153). Family holidays involve leisure travel away from home for more than one day taken within the context of a family group (Schanzel, Schänzel, Yeoman, & Backer, 2012) Findings from studies showed that for family holidays, togetherness and social experience is an essential part of the experience (Larsen & Therkelsen, 2011; Haldrup, 2004, cited in Larsen, 2013).

According to Wang (1999, 2000) a family holiday provides a chance for authentic togetherness and a "we-relationship" (Wang, 2000, p. 69). Other findings show similar results; holiday experiences in terms of "pure relations" provide a domesticity of being together and a sense of "home" (Andersson Cederholm, 2007). Having said that, what is the perfect formula for a happy holiday for family? Families consist of individuals with different needs, desire and perspectives. To combine all those needs and desires can be a challenge, and therefore, family holidays are not always all about harmony, but they can also generate stress and conflicts at times (Gram, 2005). This view is as opposed to the study by Obrador (2012) that argued family holiday as harmonious time of togetherness and moments of "thick sociality".

Furthermore, it is argued that in order for a family to have a 'good' holiday, it has to have the 'right mix' of different individual experiences (Larsen, 2013). In one study, Larsen (2013) explained that parents and children have different focus; parents emphasize on relaxation and togetherness, while children focus on play and fun activities. Further, this study proposed that 'family flow' (social balance) provides an optimal holiday experience for both

parents and children. Studies also show that "the good moments are perceived where all family members are content and happy, with no nagging or sulking, and in situation where the children are absorbed by activities, not necessarily with their parents"(Gram, 2005, p. 2).

2.8 Cooking skills and health

Terms related to cooking are open for interpretation, studies showed that a clear definition of terms such as *cooking skills*, *from scratch*, *basic ingredients* and *pre-prepared food* are rarely present in the literature (Short, 2003, 2006; Lang, Caraher, Dixon, Carr-Hill, 1999). Short (2003) described cooking skills today as "mechanical, technical, perceptual, conceptual, organizational, and academic" (p.3). She specifies that these skills are hard to define and are more complex than presented in literature to date. Cooking skills are not only the ability to bake, broil, poach and stir frying, it is a little more complex. When making pre-prepared food, it can also be considered as cooking since it involved cooking skills such as using microwave. Creating a meal involves planning, organizing and preparing the meal itself (Short, 2003).

Going back to the cooking skills, is lack of cooking skills the reason why people choose to buy pre-prepared food or fast food? Lang et al. (1999) stated that not being able to cook as a barrier to choosing specific types of food, and therefore people consumed more food that is not homecooked. A study by Lupton (2000) show similar results, however the lack of time for cooking and preparing meal was also indicated as an important factor. Another factor that can be important to consider is irregular working hours and demanding workloads that can cause people to choose home replacement meal (Engler-Stringer, 2010). On the other hand, people that work many hours are not necessarily cooking less than the ones that spend more time at home (Kim, 1989).

According to Wolfson and Bleich (2015) "cooking dinner frequently at home is associated with consumption of a healthier diet whether or not one is trying to lose weight" (p.1397). The reason for this is because homecooked meals are believed to have lower contents of fats and sugars compared to convenience food (Wolson & Bleich, 2015). Other findings show similar result; 'heavy' or 'stodgy' food was considered unhealthy and 'light' food is healthy. In the same study, it also pointed out that people choose their food from a health perspective rather than what they like to eat (Lupton, 1996). To summarize, the lack of skills may not be the main reason why people choose not to cook (Lang & Caraher, 2001), but knowledge of how to prepare and cook food can generate health- relevant skills (Kemmer, 1991).

2.9 The meal experience

Meal related activities have become one of the important leisure pursuits for tourists. According to Meiselman (2008) meal is referred to both the event of eating as well as to what is eaten, therefore meal is both an event and a product. A positive meal experience can influence the total trip satisfaction at a destination. As many studies documented, there are some important aspects that can influence a meal experience. Warde and Martens (2000) look at both practical and symbolic reasons as significant, that people sometimes eat out of necessity and sometimes for enjoyment and pleasure. Findings from the study showed that there are four aspects of the meal experience: 1) access, which can be defined as how easily a customer can reach an eating establishment, 2) delivery, which is the interaction between the customer and the staff at restaurants 3) modes of provision, which involved other establishments outside of household where the meals being supplied and 4) enjoyment, which indicates a potential sensation of eating out (Warde & Martens, 2000).

Andersson and Mossberg (2004) used a Contingent Valuation Method in their study to find out more about customer willingness to pay for different aspects of the dining experience.

The study identified five factors as satisfiers during a meal experience: cuisine, restaurant interior, service, company, and other guests.

Result from a study by Gustafsson, Öström, Johansson, and Mossberg (2006) regarding meal experience, showed that five aspects are vital for developing meal service in restaurants. Furthermore, the study proposed a Five Aspects Meal Model (FAMM). The five aspects are: the room, the meeting, the product, the management control system, and the atmosphere. The room is the where the meal takes place, and the meeting is referred to the interaction between customers and service staff, and other customers, as well as between the service staff. The third aspect is the product, which consist of the food and beverages. The fourth aspect is the management control system, which consist of planning, various regulations, rules, laws, and economic aspects with which the restaurants have to comply in order to stay in business. The last aspect is the atmosphere, which is created by all other aspects combined.

In addition, other factors that can enhance a meal experience have also been studied. Bowen and Morris (1995) pointed out that the menu should be in accordance with the entire style of the restaurant. Additionally, Wilson (2003) discovered that music has effect on perceived atmosphere and the amount patrons were prepared to spend.

Although the studies above reveal some important aspects of the meal experiences, not all the studies are based on customers' point of view. It is noteworthy that the study by Hansen, Jensen, and Gustafsson (2005) provides important findings because it is based on empirical data from the customer's point of view. The study showed that the restaurant meal experience generally occurs as a relationship between the five main categories and subcategories. The five main categories are: core product, restaurant interior, personal social meeting, company, and atmosphere.

The core product is the main focus of the meal, without this there would be no meal. The core product in this study was similar to the product assessed by Gustafsson (2006), which also involved the skills of the waiter in serving the meal. It is also mentioned that the visual effect of the core product was an important factor in a meal experience. That being said, the visual was not enough, if the dish did not taste good, the appearance of the meal itself would not be sufficient. The restaurant interiors involved the colors and furniture in the restaurant, for example tables and chairs, painting, and the center objects such as cutlery and wineglasses (Hansen et al., 2005).

The personal social meeting in this study was the interaction between customer(s) and other customer(s), or between customer (s) and the staff. The customer (s) to other customer(s) relationship consisted of politeness, attention, and esteem. The customer(s) to staff relationship consisted of attention, complaint handling, and trust (Hansen et al., 2005).

The company is defined as the relationship between customer (s), or in other words, the individuals gathered around the table. The conversation around the table was one of the elements that created atmosphere. There are two main categories that play role in creating atmosphere, namely senses and environment. Senses were the customers' perceptions through five senses, and the restaurant environment consisted of all items, tangible and intangible in the restaurant. All senses had to be in harmony for the customer to accept it as good meal experience (Hansen et al., 2005).

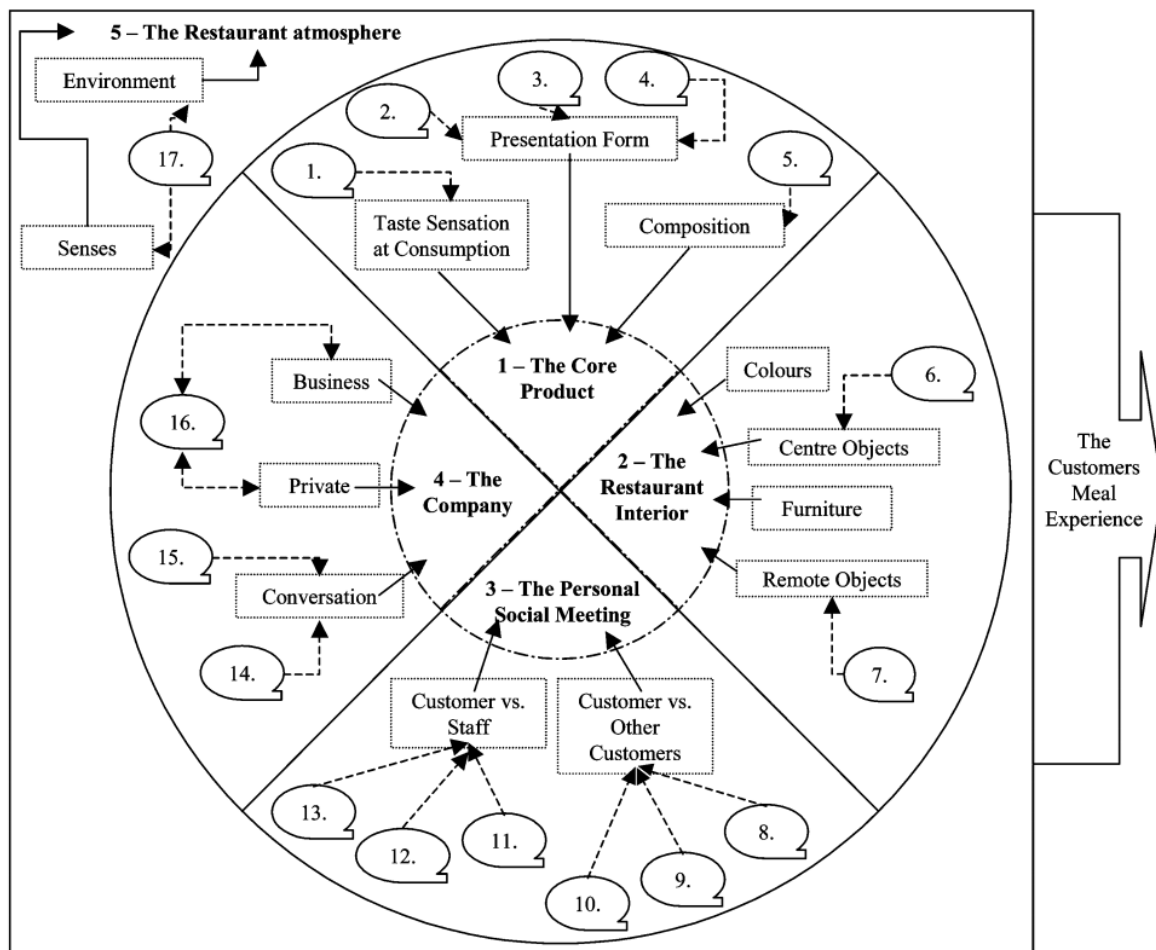


Figure 18: The Customers' Meal Experience Model. (Hansen et al., 2005)

Despite some significant theoretical developments, there is still a significant need to develop a more integrated understanding of aspects that enhances an 'authentic' meal experience from the customers' viewpoint.

2.10 Traditional Market

A traditional market is called '*Pasar*' in Indonesian. For generations, Indonesians have bought their food at traditional markets and for this reason, it is very common for Balinese people to witness the trading activities at the market. This however, may be a different case for foreign tourists. In every district in Bali, there is at least one market

(Purnamawati & Adiputra, 2012). During the field work, the researcher went to two different traditional markets; the Payangan market and the Ubud market. The Payangan traditional market is located in the Payangan district, and is a purely traditional market that serves the local communities. The Ubud market is located opposite the Ubud royal palace, and is a traditional market that also acts as a tourist market.



Figure 19: Traditional market in the morning. (Photo taken by researcher)

In the morning, the activities in the traditional market consist of mostly selling goods for daily needs, such as rice, meat, fish, vegetables, fruits, eggs, coconut oil, etc. Decoration for temple ceremonies and flowers used for daily offering are also sold in the markets. The Payangan market is open from around 4 a.m. to around 11 a.m., due to being solely a traditional market. The Ubud market on the other hand, can be visited later in the day as a part of tourist attraction. The Ubud traditional market operates from around 4 a.m to around 5 p.m. The time for selling traditional goods usually end around 9 a.m. and after the clean-up,

the second wave of vendors will take over. In this tourist market, you can find silk scarves, shirts, handmade woven bags, baskets, hats, statues and many other hand-crafted goods.

The traditional market is lively; it acts as a place from which many business activities are interconnected. It is also a source of social interaction where buyers and sellers meet face to face. These types of markets promise human connection that is not available at 'superstores or hypermarkets' (Hinrichs, 2000).

2.11 Traditional Family Compound

Bali culture is unique and famous. C. Geertz (1959) described that all things in Balinese is peculiar, complicated, and extra ordinarily diverse. Most traditional Balinese families live in a family compound that was handed down from generation to generation. This compound consist of a number of buildings enclosed by high wall on three sides, while the forth side leads out to the back garden, and the only entrance is located along the wall that borders the street (Howe, 1983).



Figure 20: Art market in the afternoon. (KlikHotel, 2016)

These family compounds contain several homes for different members of the extended family (the parents, son and if he is married then his family as well, unmarried daughter, parents of parents if still alive). For example, one of the compound where the field work was done was occupied by 21 family members. Although there are many family members living in the compound, the responsibility for the temple in the main building is assumed by the inheriting son (Geertz and Geertz, 1975, cited in Howe, 1983).

In this study, the traditional home is an important asset to generate income by offering cooking classes to tourists. All the cooking classes attended by the researcher during the field work were a family run businesses; the first one operated by a mom and her daughters, the second one mainly run by two brothers-in-law, and the third one run by a wife, her husband, several uncles and their families. Generating income through home based activities is not a new concept (Gough, 1996). Such activities include renting rooms, selling drinks and foods, sewing and repairing garments, cutting hair, making various goods, etc.

Most businesses often start up small, from a modest home-base, and the motivation to go into this business is varied. The main reason is to make money, however there are other factors that can be considered as a pull factors: personal freedom, independence gained from being one's own boss, personal satisfaction, a less rigid, more flexible lifestyle and greater job satisfaction (Birley and Westhead, 1994; Brush, 1992; LeCornu et al., 1996; Loscocco, 1997, cited in Gough, 1996). Further, results from the study by Staines and Pleck (1983) regarding work schedules, showed that flexible work schedules can increase well-being.

2.12 Local People

The word 'local people' is used ubiquitously, yet there is no clear definition for it in the literature. People often describe local people as the residents or inhabitants of a place, a person that born and raised in a specific place, a native, or an indigenou. On the other hand,

some argue that a local is not necessarily born there, hence is not native. There are multiple ways to refer to local people of an area, but for the purpose of this study 'local people' is defined as someone who was born, raised, and who lives in Bali, speak the Balinese language and who has inherited the norms, values, traditions, and religious beliefs of their ancestor.

The Balinese is called *Suku Bali* in Indonesian, a term that refers to the ethnic group native to the Indonesian island of Bali. The original inhabitants of Bali are widely known as the 'Balinese of the mountains' (*Wong Bali Aga*), and constitute a minority tribe that settled in the mountains, and the 'descendants of legendary immigrant kings and nobles from Hindu-Javanese of Majapahit' (*Wong Majapahit*) who populate the lowlands (Rubinstein & Connor, 1999). Today, most local people in Bali simply regard themselves as "Balinese".

2.13 Traditional cooking methods

Choosing the right cooking method can impact the final product and the flavor of the dish. Cooking methods have developed along with human evolution, and food behavior have changed with each historical era (Prakash et al., 2015). In the old days, exposure to fire and drying in the sun was one way to cook, but in modern societies, technology has progressed and therefore cooking has become an easier process that it takes less time. According to a study by Prakash et al. (2015), the modern customers tends to buy food with traditional, ethnic, or historic value because it reflects their ethnic background, identity, religious belief, and taboo practice. Further, it is a challenge to obtain a clear explanation of what can be considered as a traditional cooking methods. The reason for this could be because a particular method only works for a specific ethnic group (Abarca, 2004).

In the modern kitchen, the source of fire for cooking is a seemingly invisible thing that comes with the house, such as electricity or gas. In traditional Balinese kitchens firewood in open stoves with no chimney and clay pots are used to cook. To cook rice, the Balinese do not use rice cookers, instead after the rice has been well washed and soaked, it is partially boiled, then set in a woven steaming basket over a clay pot filled with boiling water. Now and then the boiling water is scooped out and poured over the rice to keep it moist and prevent the grains from sticking together.

Most of the utensils were once made of clay, but most families now use metal utensils for cooking. Every Balinese kitchen has its coconut scraper and a stone mortar to grind the ingredients and spices. The chopping board used in the preparation of a meal is made of wood that is usually a cross section slice of a tree trunk. All the dishes made are then covered, using banana leaves, because in Bali, people eat whenever they are hungry. In other words, they do not have a set time for family dinner.

2.14 Storytelling and traditional ritual

A global trend in the experience industry is to build an entire business or parts of business around a story (Mossberg, 2008). People love a good story, and through stories people feel connected to others; it gives a meaning and creates a memorable experience for customers. Stories disclose information about life and reveal the background and history of a place (Mossberg, 2008). Also, they stimulate imagination, involves people emotionally and amuse people (Jensen, 1999; Salzer- Moërling, 2004; Twitchell, 2004, cited in Mossberg, 2008).

In tourism, it is important to provide tourists with the engaging experience they seek. Tourists travel to distant and remote places because of a desire to learn about other culture, and exploring a different way of life. According to Pfister (2000), culture can be defined as

"the shared products of a given society: values, norms, knowledge, and material goods" (p. 115). Bali has a set of wonderful tales, exciting stories about marvelous heroes and demons, romantic tales of love and betrayal and, local myths that people told at the time of important rituals (Geertz, 2016). Nonetheless, the guide at the cooking classes for the most part revealed stories about their family history, duties of family members, their home and why things are placed the way they are, their religious beliefs and ceremonies, gods they praised, local daily life, or their dance and music. The stories were also shared through walking tours in the traditional market, paintings, photographs, and menus. The stories shared invites the participants into the story rather than just offering them a role as a passive observer Smith (2015). This way it promotes a connection between the tourist and local people and enhances 'authentic' local experiences.

2.15 Barriers and constraints for local food

Food has always been much more than a source of nourishment; it plays a major part in understanding the culture of a society (Fieldhouse, 2013). Food markets and food stalls are examples of a great way to experience local culture, but while it is believed to be an 'attraction' (Richards et al., 2002), local food at a destination can be an 'impediment' (Cohen & Avieli, 2004). It is suggested in the study by Cohen & Avieli (2004) local food may become acceptable when it transforms to suit the tourist's palate. They also pointed out that tourists may suffer from 'food neophobia', which refers to the dislike or suspicion of new and unfamiliar food (Fischler, 1988).

Cohen and Avieli (2004) stated that tourists at destination encounter challenges not only in the form of unfamiliar dishes, but also in the form of unfamiliar culinary set ups.

Results from the study indicated several factors that prevented tourist from wanting to eat the local food: hygiene and health issues, local eating habits and manners, ingredients used to prepare certain dishes, communication gaps, and the way ethnic restaurants presented in their home country. Similarly, Torres (2002) claimed that many studies suggest that tourists in general prefer foods to which they are accustomed to and avoid trying local varieties.

On the other hand, Long (2004) contends that tourists' attitude toward local food can be cultivated through a "socialization process". In other words, is argued that tourists can adapt to their new environment.

2.16 Social media/marketing

Culinary tourism is slowly but surely sweeping the world's travel industry (Wolf, 2006). As more and more people travel in search for new food experiences, culinary tourism is becoming an important part of 'destination marketing' (Hall & Sharples, 2003; Ignatov & Smith, 2006; Okumus et al., 2007). The study by Telfer and Wall (2000) suggested that spending money on eating out during a vacation makes up approximately one-third of all expenditures. Another finding by Correia et al. (2008) stated that 25% of tourism expenditure is attributable to food products, therefore many countries or cities are promoting their unique culinary attractions (Dan 1996; Cohen & Avieli, 2004; Jalis, Zahari, Zulkifly, Othman, 2009).

In order to influence tourists' choice of a destination, many organization use diversified marketing and promotional tools (Baloglu, 2000; Gursoy & McCleary, 2004).

Some example of this would be brochures, pamphlets, websites, radio, TV and other printed material (Rand et al., 2003). The world global report ,UNWTO report (2012) suggested the most used marketing and promotional tools were: food events (91%), brochures (82%) and dedicated websites on food tourism (78 %), tourism guides (61%), blogs (43%), and other (13%) (p.13)

Furthermore, a study by Rand et al. (2003) showed that government tourism websites have also become a significant means of promoting culinary tourist destinations. This however, according to Morgan and Pritchard (2000), is not the most effective way of marketing a culinary destination; brochures on the other hand were used as the most popular medium by travel and tourism advertisers. Another important marketing tool to be considered is social networks. With the technology, nowadays, new opportunities to connect food and travel is also open up for the food lovers. Facebook and Instagram bring other people's experiences to the light, making other want to do and see things they may have never thought of before, but the report from UNWTO (2012) claimed that only 4% of the organizations used social networks for the promotion of food tourism.

3. Methodology

A qualitative approach was chosen for this study for several compelling reasons. In general, qualitative research methods are useful in discovering the meaning that people give to events they experience (Bogdan & Biklen, 2003; Denzin & Lincoln, 2000). The purpose of this study was to gain a better understanding of tourists' perceptions about authenticity through their meal experiences at cooking classes in Bali, Indonesia.

Based on that, a qualitative approach is warranted because the nature of the research questions requires exploration (Stake, 2010). Qualitative research questions often begin with how or what, so that the researcher can gain an in-depth understanding of what is going on relative to the topic (Patton, 2002; Seidman, 1998).

A qualitative study allows the researcher to explore phenomena, such as feelings or thought processes, that are difficult to learn or extract through conventional research methods (Strauss & Corbin, 1998). In addition, qualitative research is rather flexible compared to the quantitative methods (Robson, 2011). Qualitative and quantitative methods have different strengths and logic, and are often used to address different kinds of questions and goals (Maxwell, 2004). Moreover, quantitative methods are methods that are primarily used when trying to measure and analyze relationships between variables, while qualitative methods focus more on the processes behind the phenomena and how the social experiences are created and try to give them meaning (Denzin & Lincoln, 2005).

Furthermore, qualitative research methods are the best approach when studying phenomena in their natural settings (Denzin & Lincoln, 2000) so that one can have a better view on what 'real life' is like (Miles & Huberman, 1994). Additionally, qualitative methods are the best choice when striving to understand social processes in context (Esterberg, 2002).

3.1 Research Design

The research has a case study design, and for this study the data was collected through both primary data which consisted of observations, in-depth interviews, and secondary data, which consisted of written online reviews from trip advisor and cooking schools' websites.

A case study is defined as “an empirical inquiry about a contemporary phenomenon (for example a “case”) set within its real-world context - especially when the boundaries between phenomenon and context are not clearly evident; and which multiple sources of evidence are used” (Yin, 2014, p 16). According to Yin (2012) case studies can represent three main features: answering ‘how and why’ questions, providing an overview of circumstances, and providing overview of the contemporary set of events. According to Berg (2007) case studies can provide a kind of deep understanding of phenomena, events, people, or organizations. The case study presented in this thesis present an analysis of a small variety of perspectives and opinions held by individual participating in Balinese cooking schools. The study does not aim to be representative; it serves only to discover the perceptions of a selection of participants.

3.2 Research sites

Balinese cooking classes A, B, and C.

Cooking class 'A' and 'B' were both located in the popular Ubud area of Bali. They were chosen for this study because they have a very similar concept. They are owned by local people who run cooking classes from their traditional homes, and have local chefs and staff, using traditional methods, and a traditional market tour was part of the timetable. In addition, they have the highest rating in Bali on TripAdvisor. Cooking class C that was served as an observation field, also has some similar characteristics as cooking class A and B, but this class took place in the Seminyak area.

Early in the morning, the participants meet up with the cooking class group at one of the traditional markets in Ubud. The guide from the cooking class then walked through the whole market with the participants, also making a short stop at different traders, explaining the fresh ingredients that were sold there. He would also explain how and when things were harvested, as well as how people can use it in cooking. Further, the guide gave samples to participant so they could taste and smell, therefore involving the participant in the cooking already from this point on.

The ingredients used in the cooking classes were already bought earlier that morning and had already been prepared for the class, so nothing was bought during the tour.



Figure 21: Guide introducing local ingredients.
(Photo taken by researcher)

After the market tour, the participants were transported back to where the cooking class was held, namely the family compound. The family compound was a traditional Balinese home; it was slightly modified and modernized so that it could be used to accommodate cooking class participants. It was still however, a traditional home, and family members of the compound lived here. It was very easy to observed that family members continued their daily routines and religious rituals while the cooking class was in progress.

After a short introduction about the family compound, the participants were served with a welcome drink and fried bananas. While enjoying the bananas and the drink, the guide continued to explain about the daily life of a Balinese family as well as their traditions. Moreover, the guide disclosed the traditions by talking about the legends and rituals to make people understand why certain things are the way they are. In addition, if participants had questions, the guide would share his knowledge and explain with great enthusiasm.

After the introduction, the cooking class proceeded.

Participants were asked to chop and crush ingredients with traditional tools. All the cooking was done in the traditional way to immerse people into Balinese lifestyle.

The chefs explained what ingredients were important, what they do for the food and what other ingredients people are more likely to find in their home country to achieve the same results. Although modified to suit the customers of the day, taking allergies and intolerances to spices into account, the recipes were traditional, handed down from ancestors.



Figure 22: The cooking process
(Photo taken by researcher)

The chef made sure that every attendant get to participate in every part of the cooking, so



Figure 23: Main dish cooked by participants
(Photo taken by researcher)

everyone would be able to replicate the cooking at home or at least as close as possible.

When the cooking was done, the attendants would sit down in a very pleasant area dominated by traditional

décor. The food that was made in the class

was served in a traditional manner, depending on the dish. Some food was served on a banana leaf, other foods on plates. Everything in the cooking class is intended to be as traditional as possible for the tourist to feel and experience the 'authentic' Balinese cuisine.

3.3 Sample method

The selection of participants for this study was based on a strategy referred to as, “purposeful selection,” which, by one definition (Maxwell, 2005), denotes “a selection strategy in which particular settings, persons or activities are selected deliberately in order to provide information that can’t be gotten as well from other choices” (p. 88). The contact with participants was made directly at cooking classes and the purpose of the study was explained to each participant. The participants who were asked agreed to participate, except for two participants, who declined due to language barriers. The simple criteria for the selection of participants were limited to whom they traveled with (family, friends, couple, single) and their previous knowledge about cooking classes. The researcher assumed that the selection of participants might cover a wider demographic aspect. As described, the objective of this study is not to reach a representative sample of the total population, but to generate an insight and in- depth understanding of the topic mentioned above. The interviews were held at cooking classes, hotels, and private villas where the participants stayed in Bali.

3.4 Achieved sample

The total number participants were 11 international tourists between the ages of 25 to 59 years. There were 8 females among the participants and 3 males. Four of the participants were married, one identified as being in a relationship, one was separated and the rest were single. The interview with the participants lasted between 30 to 50 minutes. Here is an overview of all participants:

Participant	Age	Gender	Marital status	Occupation	Nationality
P1	31	Female	Single	Teacher at junior school	Australian
P2	35	Female	Single	Chef	American
P3	25	Female	Single	Teacher for kindergarten	Australian
P4	30	Female	Single	Sales person	Dutch
P5	34	Male	Married	Office worker	Turkish
P6	30	Female	In relationship	Self employed	American
P7	59	Female	Married	Retired	Japanese
P8	45	Female	Married	Self employed	Australian
P9	52	Male	Married	Director	Australian
P10	43	Male	Separated	Sales manager	Australian
P11	38	Female	Single	Teacher at junior school	Portuguese

Table 2: Summary overview of interview participants

The profiles of the participants in this study reflect the international character of Bali Island where the study was undertaken. However, this should not be misinterpreted as the sample being representative of the general population outside the cooking classes, and are only indicative of the group involved. In fact, the study was conducted to gain an in-depth detailed analysis of a phenomenon rather than draw a general conclusion about it.

3.5 Data collection

The most common approaches of data collection in qualitative research are interview, observation, document data, and audiovisual data (Creswell, 2003) . The process of data collection in this research project comprises two stages which are obtaining the secondary data and accessing the primary data.

3.5.1 Secondary data collection

Prior to the visit to cooking class, the researcher examined different cooking classes' webpages to acquire information and to gain understanding of different aspects offered by these cooking classes in particular. The information available on each webpage frequently seemed to be about the cooking class program, the chef's profile, pricing, duration of the class, size of the class, forms of payment accepted, age requirements, booking forms and their contact information. The researcher was also reviewing guest comments from TripAdvisor, blogs and video material via online sources.

3.5.2 Primary data collection

The primary data collection was obtained through in depth interviews and observations at three cooking classes in Bali. According to DeMarrais (2004) an interview is ' a process in which a researcher and participant engage in a conversation focused on questions related to a research study' (p.55). The interview was performed in a face-to-face manner at the cooking classes, as well as at private villas and hotels where the participants were staying during their vacation in Bali. The location were chosen because they were convenient and comfortable for the interviewees. The interviews were recorded using digital recording and lasted between 30 to 50 minutes. The digital recording allows for an accurate representation of the participants' answers and a possibility of using direct quotes from the interviews. The

researcher attempted to conduct as many of the interviews as possible on separate days and times, in order to avoid disrupting the participants' touristic experiences.

The semi-structured personal in depth interviews were conducted as they were seen as most appropriate method to understand the participants' subjective experiences. With this approach, the researcher does not adhere rigidly to the interview guide, 'either in terms of the precise wording of questions, or the order in which questions are asked' (Braun & Clarke, 2013). This type of interview allowed the respondents to talk at length about a set of topics and to share as much information as possible in an unconstrained environment (IE Seidman, 1991).

The researcher aimed at interviewing tourists that were participating in cooking class, and in order to gain an entry to those participants, she joined the cooking classes herself. By joining the cooking classes, the researcher formed relationships with others in the cooking class group. As proposed by (Bailey, 2007), 'a good interview begins not with the questions, but with the care and nurturance of the relationship between the researcher and person being interviewed' (p.104). During the class break time, the researcher was involved in many short conversations to break the ice between her and the participants. Afterwards, on the sit-down lunch together with the group, the researcher gave an introduction about herself, the research she was working on, and asked whether or not participants would be interested in participating in an interview.

A total of 11 interviews, which included 3 males and 8 females were conducted during the end of January and beginning of February 2017. There were two people that were not comfortable being interviewed due to language barriers, and one interview participant was recruited through TripAdvisor and interviewed via Skype. At the end of the interview, participants were explained how information obtained would be used in the paper, and the main points made in each interview were summarize to the participants to clarify that the

researcher had understood the participants' correctly. In order to protect the privacy of the participants, all interviewees were made anonymous by giving them the letter P and a number ranging from 1 to 11.

3.5.3 Observations

The observations was one of the primary data collection methods that was applied by the researcher. Observation can be defined as 'those that involve the systematic recording of observable phenomena or behavior in a natural setting' (Gorman & Clayton, 2005, p. 40). The observations took place during January 2017. The non-participant observations took place in cooking class C, where researcher had a passive role of observing the group. This type of observation was employed to provide the researcher more information about the field, develop a more concrete research question, and refine the interview guide.

Observations allow the researcher to observe and study people in real life and understand 'things' from their perspective (Baker, 2006). In order to increase the expressiveness of the data gathered, the researcher employed another observer as part of the observation process. Before the observation begin, the researcher had made plans with the other observer with regards to what was important to observe during the cooking class. Spradley (1980) stated that in the observation process, a researcher should be able to describe nine features in the social situation, which are 'spaces, objects, actors, acts, activities, events, time, goals, and feelings'. Following these features guidelines, the researcher was able to gather a reasonable amount of data that was helpful in developing the interview questions. Observation is not only about watching with the eyes, but also about using other senses like hearing, smelling, touching and tasting (Bailey, 2007). Although observation as a method is referred to as an attempt to observe events in a natural setting, how far this aim can be

fulfilled remains doubtful because the observer may influence the observation by inflicting researcher bias (Flick, 2009).

3.6 Reliability and Validity

In qualitative studies, the researcher is the 'instrument of data collection'; instead of operating with a standardized measuring instrument, the qualitative researcher applies questions, observations, collects information and makes interpretations of it (Johnson & Christensen, 2004). This often creates challenges for ensuring the reliability and validity in the undertaken research. According to Brinberg and McGrath (1985, cited in Maxwell, 2013) 'validity is not a commodity that can be purchased with techniques' (p.121). Instead, it depends on the relationship between the conclusions from research to the real world, and no method has a way of assuring that the researcher has captured this.

In this study, the researcher observed at different times, looking at different actors, and employed another observer to record observations in a consistent manner. The researcher conducted extensive personal individual interviews with all the participants, which were all digitally recorded and transcribed with as many details as possible to obtain accuracy. The interview guide was used to ensure that all the basic questions were covered and answered thoroughly. The researcher listened to the recording several times to ensure that the information transcribed was an accurate representation of the participants' words and quotes. With this description of the interview processes, the researcher wants to ensure that the data collection procedure can be repeated at a later time by another researcher. In addition, before, during and after the cooking class, the researcher took a lot of field notes and photographs to

improve the reliability. Furthermore, she checked over data sources and the results found in the observations were consistent.

In qualitative studies, validity is realized when authenticity is achieved, which refers to offering a balanced and honest version of social life from the point of view of the people being studied by “capturing an inside view and providing a detailed account of how the people we study understand events” (Neuman, 2014, p.214). In order to elicit the authenticity of the respondents, the researcher built a good rapport with all the interviewees, which was done through spending intensive amounts of time together in the local market tour, in shuttle from local market to cooking class, throughout the class program, during break time, during lunch time and during the interview process, which took place in their respective hotels and private villas. The researcher assumes that she has succeeded in building a good relationship with all the participants, because they are still in touch even though they are now back in their home countries. This leads the researcher to believe that she has obtained authentic data.

The researcher was aware of researcher bias and reactivity that could be a threat to the validity of a qualitative study, therefore she utilized different data sources, which was describe throughout this chapter. This type of method is known as triangulation, which is commonly used to reduce the systematic bias Maxwell (2013). Moreover, the researcher compared her data from different sources and the findings from existing literature in the same field were consistent, indicating that the data on this study is reliable and valid.

3.7 Data Analysis

In this study, the data analysis process was divided into four different steps as suggested by Miles, Huberman, and Saldaña (2014). These steps are data preparation, data exploration, data reduction, and analytic memoing.

In accordance with Miles et al. (2014), the data preparation step in this study consisted of a transcription of all the interviews. All the transcriptions were printed out and read carefully by the researcher. In the data exploration step, the researcher continued to read all the transcriptions and field notes that were taken during observations at cooking classes, and in addition watching videos that were collected through the internet. All the initial themes were created based on the participants' perceptions at the cooking classes.

The data reduction step consisted of reduction of data through coding and looking for patterns in the data. Codes are defined as 'labels that assign symbolic meaning to the descriptive or inferential information compiled during a study' (Miles et al., p. 71). According to Saldña (2013; cited in Miles et al., 2014), coding is divided into two major stages: first cycle coding in which codes are initially assigned to the data chunks, and second cycle coding consisting of grouping the codes into a smaller number of categories, themes or constructs. In the first cycle coding, In Vivo Coding and Emotion Coding methods were selected to be appropriate in representing participants' voices, experiences, and actions at cooking class. Once the data is summarized to an array of individual codes, the second cycle method or pattern coding condenses the initial codes into categories or themes, causes/explanations, relationships among people and theoretical constructs. The last step of the analysis is Analytic Memoing, which is 'an attempt to synthesize the summarize data into higher level analytic meanings' (Miles et al., 2014). This step also includes the researcher's reflections about the data throughout the data collection, data condensation, data display, conclusion drawing, conclusion testing, and final reporting (Miles et al., 2014)

4. Findings

This chapter presents a detailed findings and results of the field work at cooking classes in Bali.

4.1 Participants background information

This part of the chapter outlines the participants' background information , which was disclosed during the interview process. This demographic information allows the researcher and readers to be familiar with the participants and understand some factors that may affect the participants' answers in the interviews. Some of the demographics information were provided in the methodology chapter above, although findings related to demographic characteristic is important, studies have also pointed out that the effects of behavioral variables such as the length of stay at a destination, previous consumptions of local food and, repeated visits at a destination can lead tourists to a more positive attitude toward local food (Tse & Crofts, 2005; Ryu & Han, 2010,). The participants background information is illustrated below:

Participant 1

Have you been to Bali before? *No, this is my first visit*

How long are you staying in Bali? *One week*

Have you eaten any local food since you arrive in Bali? *Yes, chicken dish at one of the local restaurant nearby hotel*

Have you attended a cooking class before? *Yes, in Thailand*

Attending a cooking class, is this an Australian thing? *I don't think so, more for people that like food experience*

Participant 2

Have you been to Bali before? *No*

How long are you staying in Bali? *Two weeks*

Have you eaten any local food since you arrive in Bali? *Yes, chicken and vegetable dish at one of the local restaurant in town*

Have you attended a cooking class before? *Yes, yesterday here in Ubud area as well. I was the only one there so is one on one, I have to do everything*

Attending a cooking class, is this an American thing? *No, I don't think so*

Participant 3

Have you been to Bali before? *No*

How long are you staying in Bali? *Six nights*

Have you eaten any local food since you arrive in Bali? *Yes, fried chicken Balinese style at a restaurant*

Have you attended a cooking class before? *No*

Attending a cooking class, is this an Australian thing? *Maybe, Australian love food (laughter)*

Participant 4

Have you been to Bali before? *No*

How long are you staying in Bali? *Two weeks*

Have you eaten any local food since you arrive in Bali? *Yes, every day. Chicken, beef, salad, lots of different things*

Have you attended a cooking class before? *Yes, In Thailand*

Attending a cooking class, is this a Dutch thing? *No, don't think so, think is for anyone*

Participant 5

Have you been to Bali before? *No*

How long are you staying in Bali? *Five days*

Have you eaten any local food since you arrive in Bali? *Yes, once in the hotel. It was fried rice with chicken*

Have you attended a cooking class before? *No*

Attending a cooking class, is this a Turkish thing? *No*

Participant 6

Have you been to Bali before? *No*

How long are you staying in Bali? *Five days*

Have you eaten any local food since you arrive in Bali? *Yes, once or twice in local restaurant, some local dish that was recommended*

Have you attended a cooking class before? *No*

Attending a cooking class, is this an American thing? *Nah*

Participant 7

Have you been to Bali before? *Yes*

How long are you staying in Bali? *One week*

Have you eaten any local food since you arrive in Bali? *Yes, when we arrived, at a local restaurant*

Have you attended a cooking class before? *No*

Attending a cooking class, is this a Japanese thing? *No, I don't think so*

Participant 8

Have you been to Bali before? *Many times, I think this is my 20th trip*

How long are you staying in Bali? *Eight nights*

Have you eaten any local food since you arrive in Bali? *Yes, many times since we arrived at local restaurants*

Have you attended a cooking class before? *Yes, I have quite a few. Probably half a dozen, not that I can remember them all*

Attending a cooking class, is this an Australian thing? *Ahmm, I would say this is geographically, probably 50% of the people you meet will be Australians. Yeah, because from Perth its 3,5 hours flight, Sydney and Melbourne it's about 6 hours. It's very close.*

Definitely, the majority, most of the places I've been to cooking class have been in Southeast Asia. Which I think most of the people we have met on our, any tour that we have done have been Australians. I think Australians too have a bit more sense of adventure and the willingness to give anything a go. I think Australian love cooking, generally speaking. We tend not to do takeaway food.

Participant 9

Have you been to Bali before? *Yes*

How long are you staying in Bali? *Eight nights*

Have you eaten any local food since you arrive in Bali? *Yes, when we arrived, at a local restaurant*

Have you attended a cooking class before? *Yes*

Attending a cooking class, is this an Australian thing? *I think cause is cheap holiday for us. It's cheap and its close. Australian like either Thailand or Indonesia. My sister would go to Thailand before she goes to Bali. I think so, you got the tv shows in Australia is all about cooking. I think Australian love cooking, generally speaking. When the weather is nice, on Saturday night or Sunday, you go to someone house for barbeque, you know what I mean.*

Participant 10

Have you been to Bali before? *Yes, twice before*

How long are you staying in Bali? *Seven nights*

Have you eaten any local food since you arrive in Bali? *Yes, when we arrived, at a local restaurant*

Have you attended a cooking class before? *Yes, twice before this one*

Attending a cooking class, is this an Australian thing? *Hmm times are changing. To be honest I think, like a generation ago it was more mom used to cook, but nowadays everyone wants to cook. So it's becoming more the norm. My age and younger is not really everyone cooks, yeah. But I think in general people who cook are interested in cooking.*

Participant 11

Have you been to Bali before? *No*

How long are you staying in Bali? *Ten days*

Have you eaten any local food since you arrive in Bali? *Yes, few days ago*

Have you attended a cooking class before? *No*

Attending a cooking class, is this a Portuguese thing? *No, I don't think so. I join because I love food (laughter)*

4.2 Antecedents: " Why do you attend a cooking class?"

There are probably many reasons why people are taking a cooking class. The results below were obtained from the interview with the participants attending cooking classes in Bali. One can state that this result is not perfect because it is not possible to have knowledge of all antecedents, however it contributes to the understanding the nature of 'cooking class' as experienced by tourists at a destination.

4.2.1 Love to cook, love for food

All the participants were asked the same question " why do you attend a cooking class? ". Most of the participants responded by expressing their passion for cooking and food.

4.2.2 The Novelty-seeking

With the growing interest in culinary tourism, cooking class has become an emerging trend at a tourist destinations. Participants from the cooking class stated that by attending the cooking class they can learn something new; something different. It is more than just experiencing the food; it allowed them to learn new cooking skills, and obtain new recipes. This was illustrated by one of the participants:

I love to cook; it makes me happy. I wanted to gain some authentic skills and recipes to take home with me. I want to be able to share my love for food with my family and friends. (P-1, Female)

Another participant describes that cooking itself is a therapeutic activity, and it offers an opportunity to be innovative and creative:

I like to learn about local cuisine and I love cooking. I find that cooking relaxing and gives you opportunity to innovate and create something new. (P-3, Female)

Similarly, other participants expressed how they enjoy something different, novel, and the desire to experience something that cannot be found in their home country:

I like cooking and want to experience the Balinese kitchen,...learning new flavors, dishes, and working with my hands. (P-4, Female)

I wanted to experience the Balinese kitchen and learning new dish (P-5, Male)

I wanted to experience the authentic food. I like learning new dish and new flavors. (P-6, Female)

I want to experience the authentic food, local food, learning new flavors as well as learning the local culture. (P-7, Female)

Although participant 10 expressed similar interests as most of the participants, it is worth noting that it was important for him that the researcher understood that he likes to prepare food because it enhances his self-esteem. This participant stated:

Uh..my sister said that's where we are going (laughs), and I was asked if I was interested in it, and I said yes. It's because I like cooking, I cook a lot. I love food, I love tasting new food, hmm...and it's also I guess for me, I like preparing food not for others, but for me. You understand what I mean? You know people like to cook because they want to share with others, for me I like the challenge of making tasty food for me. (P-10, Male)

4.2.3 Health benefits

One participant believed that home-cooked meals could improve health because it allows her to control the number of ingredients she will use in her recipes. Yet, she is aware of the excuses about time and schedule:

I love to cook and I wanted to learn local dishes and ingredients, in addition it gives me health benefits by cooking my own food. I don't like to eat junk food if possible. I like to know what is on my food. (P-2, Female)

Participant 8 stated that sometimes they didn't cook because of long working hours or because it is a weekend:

In Australia, I recon most of the average family would probably eat out twice a week. Either cheap takeaway or you know we would have kebabs for instance as a..an easy takeaway dinner when we are both workings. For lazy days, or you know, Fridays to a local cheaper restaurant. Hungry Jack is Burger King by the way in the rest of the world. I don't know why in Australia it's just called Hungry Jacks. I think Burger King was already taken, they couldn't license the name (laugh) (P-8, Female).

4.2.4 Togetherness and cultural experience

The participants claimed that cooking class is a fun activity that they enjoy together with family and friends. Cooking class is also a good place to meet new people and simply enjoy a new cultural experience. Further, cooking dishes outside of their own culture, using ingredient that they do not have in their kitchen, is something they desire.



Figure 24: Participants cooking together (Photo taken by researcher)

Hmm, I feel it is a nice activity to do while on holiday, and to learn about (cultural experiences), something different. Like I said originally, I went to that particular one because it was a cultural experience, but initially it was because it was a nice thing to do with your family or good friends. We are ranging from age 12 to 52 so need to find something we all like to do. You learn about food and how they are made. In Australia, you don't get Asian food ...very

hard to replicate the flavor of Asian food in Australia. Often because, you know, you don't use the same ingredients. It's only when you do cooking class here that you realized that they add like some of the cooking class four to five different type sauces or spice to a dish. (P-8, Female)

Boredom (laughs), because is fun thing to do with your friends and I want to learn about the local culture, cultural experiences. In Australia, you don't have the same types of ingredients and I like learning new flavors. (P-9, Male)

Well we had time for some activities, and we love food. So, my friend and I decided to join the cooking class, and I like using ingredients that I don't find at home. (P-11, Female)

4.3 Meal experiences at the cooking classes in Bali

What makes a positive dining experience differs greatly from customer to customer.

However, there are a few markers of customer' experiences that may lead them to returning to the venue again. The meal experience can be a very exciting experience; a pleasurable, a memorable one or a negative one. To find out what participants feel about their meal experience at the cooking class, the researcher asked them to describe the meal they had at cooking class. The following statements describes some of the participants' meal experiences:

The meal was delicious, ingredients were fresh, and the recipe was easy to follow and achievable. Everyone was involved and left feeling like they could recreate the meals at home. The hosts and participants were friendly and approachable. (P-1, Female)

It was a fantastic experience; we ate all the food we made and it was delicious. The driver and staffs were professional, nice, friendly and helpful and kitchen has proper space so everyone can cook. They have a lot of knowledge about the ingredients, and

it was from local area and fresh. I also like that is inside a beautiful local home. (P-6, Female)

I definitely enjoyed the meal that we had, I loved the bean salad with the fried 'sambal' (chili paste made in traditional way) on top, and hmm the coconut which I wouldn't have thought to put in a salad. I like vegetables, so, to me that was kind of salad. Uhhm the chicken was cooked to perfection, the way they showed us how to poach it, and then cook it finish it on the barbeque. It was absolutely delicious. I like the location of the cooking class, is a beautiful family compound. The people are nice and we had a very good group. I had a really nice time. (P-8, Female)

People can get ill from the food they eat; therefore, food safety and hygiene are essential parts of a meal experience. In addition to the factors that were mentioned by the participants above, hygiene was an important factor, as illustrated by two of the participants:

It's a good meal, nicely made with healthy ingredients, and a good hygiene. I think is really fun, really nice décor, homey and people in the class were fun. I like that it was located on rice field. The cooking class was comfortable. (P-4, Female)

Food is good, people in class were nice. The organizers were friendly, funny, and interactive. I would like to see where the ingredients for our cooking were bought, but everything seems to be pretty clean and from the local area. My family like the nice local home. (P-5, Male)

The meal experience is also seen as an opportunity to meet, have fun with and socialize with family and friends. This is explained by one of the participants:

The meal..hmm some is good, some is bad. The ingredients were natural, local and fresh though. I didn't like the rice pudding, it was crap (laughs), too sweet but I like that it was served on the bamboo's leave. That was cool. People are fun, and I got to spend times with my family and friends. (P-9, Male)

A good selection and a menu with variety are vital to accommodate a range of tastes and palates. For one participant, having a salad selection seems to make the experience better. Because of her positive meal experience, she stated that she would recommend it to others:

It's a good variety and local food. The ingredients were good quality, salad were fresh. It's good food. The staffs and chefs were friendly and polite. I will recommend for other people. (P-11, Female)

4.4 Perceptions about authentic meal experiences at the cooking classes in Bali

For culinary tourist, cooking class presents a unique opportunity to not only sample traditional food, but also to get a peek into a typical daily life of the locals. Culinary travelers are looking for something unique and authentic, for that reason most cooking classes claimed that they aim to help travelers seek out an 'authentic' eating experience while abroad. During the interviews participants were asked whether they think the meal experience was authentic or not, and why the meal experience at the cooking class was different than at other venues:

This experience is authentic to me, and is important wherever is available. It is inside the family's home. You can see things that links to culture and tradition. People cook everyday here to celebrate their culture and ingredients. Although they were obviously a well-off family with money, which could be seen not in the norm in many parts of Indonesia. (P-1, Female)

This particular one I've done before, so this time I tried it because I knew it was more than just a cooking class, and it was something we all do together and learn more than just

about cooking. The cooking class 'A' gave a great insight into how they live, uhhh for that particular class the Balinese people, I mean they weren't poor, you could tell because they have a lovely compound, you still see some people live in a one bedroom shack, so...it gave a general idea of what customs they had and some of their religious belief..that as well. I really like the 15 minutes in the beginning and 10 minutes here and throughout they talk about their culture and why they do certain things and what prayers they doing and the hierarchy of the family is. That was definitely about the experience. Hmm the local market was also a nice touch, and the chefs was local. (P-8, Female)



Figure 25: Traditional blessing with offering before lunch
(Photo taken by researcher)

You can tell they are very experienced in giving cooking classes to large groups. It's very efficient and accessible for everyone. For me the food itself definitely was authentic to me. I learn a lot, its widen my horizon about this country, and class was given by local people staying true to their customs, rituals and belief. (P-4, Female)

Is a very memorable experience, I like their home, is a beautiful, inspiring home in Ubud. I think they represent the authentic Balinese culture very well, the home,

market experience, fresh ingredients. I like the welcome drink and fried banana while he is

explaining who lives in the family compound. (P-7, Female)



Figure 26: Crushing ingredients using traditional tools
(Photo taken by researcher)

The use traditional methods with local ingredients. I also like the market walk, menu items and the fact that it was in a home helped. It's authentic you know, and is very important, it is what makes you travel for days rather than vacation at home. And it was very important that everything was made from scratch. (P-2, Female)

They explained a lot about ingredients use to make the authentic dishes and also substitute ingredients and methods we could use based on what is available in our home country.

They also showed us the local market and local produce. I like that we chop and grain

everything properly in traditional Balinese way.

I think other tourist will definitely think this is authentic as well. Also the chef and all the staffs are Balinese, very professional. Their home was beautiful (P-6, Female)



Figure 27: Grinding nuts and spices using traditional mortar
(Photo taken by researcher)

It's in local home and very organized. I think this one represent the local culture, not like the one in big hotels or restaurants because you can do that anywhere really, it's just a cooking class. Here everything is in traditional way, no food processor and such. I like things done from scratch. (P-9, Male)

It was quite good, I think..because they went into the explanation with the family and a bit of some side information you get given, that's not sort about food, it's more sort of cultural conversations, traditions coming to it. Like the thing about teeth grinding (laughs). I like that we cook rice in traditional way not with rice cooker. I think the most memorable thing, probably more the cultural to the family experience. There is something more than just cooking. I like the market a lot, the introduction to the spices and getting to see how the locals trade. The chefs and staffs were local and we get to taste everything we cook (laugh) (P-10, Male)



Figure 28: Cooking with firewood
(Photo taken by researcher)

4.5 Barriers and constraints for local food

Eating traditional local food and delving into the local cuisine is one of the absolute true pleasures of travelling and one that most tourists will not miss out. That being said, some choose to avoid the local food. Here are some straight-up answers from the interviews:

- Hygiene and health issues

The first plan on the cooking class timetable was visiting the traditional market, which is one of the highlights of the cooking class program. Although almost all the participants enjoyed this experience, there were two participants that indicated some concern regarding the cleanliness and hygiene at the market:

I don't like the local market, it was... very smelly and dirty, and we didn't actually buy anything to use in our cooking class. (P-5, Male)

The market was dirty; you're walking through the puddles and stuffs. It's a little difficult to clean up the market, right? Also, you walking through the market people were just staring at you. Like what are these people doing here...(laughs). (P-10, Male)

During the market tour, the guide from the cooking class explained about some of the traditional food in Bali, which is mainly made from pork (suckling pig, blood salad, and blood sausage). The result of the observations during the tour was interesting; most of the participants expressed a 'strange' facial expression, and some were in awe when told how the salad and sausage was made from fresh blood. During the interview, the researcher asked all the participants whether they will eat those types of food as part of the authentic experience.

The responses were illustrated below:

Yes, of course! I love to try new things (P-1 and P-2)

I would definitely try things to experience different tastes and their ways of cooking (P-3)

Depends on how and where it is being served. I guess I would want to be open for almost anything (P-4)

No, we do not eat pork(P-5)

I don't like suckling pig or blood sausage; we have those foods in Portugal (P-11)

Not sure, maybe (P-6, P-7, and P-9)

It is worth noting that the next participant made a point of explaining that she was not afraid of the unknown, local food. This was eloquently expressed by the participant:

I would try it once, ha ha ha (laughs). I would try it and if I don't get sick and I like it then I would be prepared to eat it again.

Why? Because is different, is something I wouldn't eat normally at home. For instance, I went to Malaysia a couple years ago, it wasn't for a cooking class. But we were in Ipoh which is the second biggest town in Malaysia. And we have friends that were relocated for six months, and we went out on the trip somewhere, and we needed to stop for food. One side of the road was Kentucky Fried Chicken, and on the other side of the road it was traditional market type food place. On the daytime, it was actually a wet market so they would slaughter animals that's still alive (laughs), and in the night time it changed into a market. For one dollar, we got this meal, and I don't even know what they put in it but I ate it. Very cheap, very yummy, and we didn't get sick so.. (P-8)

The next participant explained that he would taste it but not necessarily for a meal, and it was important for him to understand the process of how the food was made to avoid getting sick.

I'd have gutt for it, I'd taste it for sure, but I don't know if I would eat it for meal. I am wary about the hygiene but I think depending you see..if you follow the process and understand how exposure to bacteria, it is all about understanding the risk of the food that you are eating. I wouldn't eat fish that has been out overnight, like the head salty fish, I'd avoid that. But if I saw fish come up to boat, and knew that's what traditional food is about then I would taste it. (P-10)

- Local eating habits and table manners

One of the dishes made in one of the cooking classes was served to the researcher and the participants without any utensils. Instead of using utensils, participants had to use a piece of yellow bamboo leaf to eat. Participants thought it was nice, and part of the experience. Although not using utensils was not a big concern, this participant explained that he can not tolerate some eating habits:

I don't like..ah with the bamboo leaf, yeah? I didn't mind at all. I don't like people that eat with hands and dipping everywhere, that's sponging. I don't like that. (P-10, Male)

Another participant responded:

Uhm, we have done that in Dubai. Because in Dubai we have the bread to sort of pick it up with. I'm fine eating with my fingers personally. I think we're in a really fancy French restaurant last night and I pick up my chops and ate my chops. But there would be a lot of people who couldn't eat without utensils. So long as I'm able to wash my hands first as well if the environment is clean, I'm fine eating with my hands. (P-8, Female)

- Communication gap

During the lunch time together, one of the participants pointed out that he wished that the staff at the cooking class could speak better English, so it would be easier to communicate:

Language barrier sometimes, sometimes you ask for something and it doesn't quite translate and they don't really understand what it was that you wanted. (P-9, Male)

- Pricing overcharge (cooking class program fee and drink)

One of the participants thought that the price for cooking class B was a little higher than other cooking classes on the island, but she had a positive experience. However, she thought the price for the drinks were unreasonably high:

The cooking class was more expensive than others, but it was worth it. The drink was really expensive even just for coca cola. (P-6, Female)

Drink was overpriced (P-7, Female)

- Class size

Class size or number of the participants in a cooking class is another obstacle that was discussed during interviews. As explained by some of the participants:

I would like the opportunity to have more one on one instruction. (P-1, Female)

I think I would prefer a slightly smaller group for a more intimate atmosphere and to really feel like we did all the work to create a meal. (P-4, Female)

It is too many people in the class, so things seems to be mechanical. (P-5, Male)

On the other hand, another participant explained that she attended a cooking class the day before this one, and she preferred to work in a group:

I was the only one there so is one on one, I have to do everything (sigh). Lot's of work.
(P-2, Female)

- Same menu

There was one participant that was a returning customer to the cooking class. She had a wonderful experience the first time she was there, and she wanted to share this experience with her family, so she returned to this class with them. The participant states:

I've been to this one before, the menu is pretty much the same as it was 2,5 years ago. They obviously got a formula and it works. Some other cooking class had different menu for different days so you could choose the day you wanted to go based on the menu. (P-8, Female)

4.6 Why did you choose this cooking class?

Based on the data obtained from the interviews, almost all the participants reported choosing cooking class A or cooking class B based on the online review from Trip Advisor. One of the participants was a repeat customer, and another one was recommended to participate by her yoga retreat group.

At the end of the cooking class, the chef had everyone gather around in a circle to get feedback, and asked all the participants about how they heard about the cooking class. They were very thankful for any feedback and provided all the participants with their contact information in case they had questions about the recipes.

5. Discussion

5.1 Novelty seeking

People are likely to travel for different reasons, and the motivational factors involved in motivating tourists to travel to specific destination are numerous. Studies have shown that culinary tourism is food related activities, and food is one motivating factor for travelling (Long, 2004; Wolf, 2006; Ignatov & Smith, 2006). This however, does not mean that food is the only motivation for the tourists to engage in culinary activities. To attract culinary tourist with a specific interest in food, "a much better understanding of their involvement with food, trip motivation, and travel preferences and patterns" is required (Getz et al., 2014, p. 5).

Based on the data obtained in fieldwork at the cooking classes in Bali, the findings suggest that tourists were motivated to attend cooking classes for several reasons. Firstly, all the participants expressed an interest in food and a love for cooking. Moreover, one of the participants illustrated cooking as a therapeutic activity (P- 3). Some had been to cooking classes in many different countries, others were professional chefs, and there were some novices as well. These results suggest that culinary tourist is very different from one person to another including the individual level of interest (Long, 2004).

Second, tourists' needs' and desire to learn something new and different play an important role. The participants described 'something new' as acquiring new cooking skills, creating new dishes and trying new flavors, obtaining new recipes, learning about Balinese culture, being in a Balinese kitchen, using new ingredients that were not available at home, and being able to create new dishes that can be shared with family and friends. This data shows that tourists are indeed in search for novelty; as mentioned in the literature novelty is

often mentioned as the key motive as to why tourists travel and visit a destination (Dann, 1977; Crompton, 1979; Leiper, 1984; Lee and Crompton, 1992).

The foregoing discussion suggests that tourists are indeed in search for something new when they travel. To some extent, people do travel to experience something new and different from the everyday life. However, even when it seems like everything is new, people want some degree of familiarity in their chosen activity or destination. In this study, cooking was something that was familiar to all the participants. Participant 10 explained that cooking is not too far out of their comfort zone, because they understand the cooking basics. In fact, he mentioned that he is seeking for a new cultural experience, but it is easier to attend a cooking class than watch a cockfight, which is another ancient Balinese tradition. Furthermore, tourists that make decision to visit a certain destination may have heard about the destinations from friends, family, news or online reviews. That information will influence their travel decisions; it can be a positive or a negative one. To put it in other words; tourists have some familiarity with the destination even though they have never been there, based on what they have read or heard about a destination. In addition, tourists that travel with family or friends may find a comfort or 'familiarity' in the people they travel with.

Another important fact to consider is that some tourists keep returning to the same destination they visited before. One can assume that the destination has become a 'comfort zone' for the tourists. One example of this would be Finnish people that visited Grand Canarias (Selänniemi, 2001). The location is of little importance to these tourists; they were looking for a warmer climate, so as long as there was a sun, they were happy to stay in the tourist bubble. Other reasons for tourists to choose a destination could be prices, which consist of prices relating the cost to travel to a destination and travel cost at a destination (Dwyer, Forsyth, & Rao, 2000). Five of the participants in this study were from Australia, and claimed that they choose Bali as the destination because it is closer to home and a lot cheaper

than many other destinations. These participants also stated that they were comfortable joining the cooking classes because of their knowledge about Southeast Asian cuisine.

Although many of the participants were eager to experience Balinese culture, which is different from their own, they chose cooking classes because cooking is something that is familiar to them. This indicates that even though the participants were in search for novelty and strangeness, in order for them to enjoy it, a degree of familiarity had to be present. This corroborates Cohen's (1972) proposition that most tourists need some degree of familiarity around them, something to remind them of home, whether it be food or another person from their native country, which enables them to feel secure enough to enjoy the strangeness they experience.

5.2 Cooking skills and health

Not everyone find that cooking is rewarding, to some people is more of a daunting task. Food preparation takes times and effort, and the popular excuse is that people do not have time. Lack of time is the most common reason for people to avoid cooking (Lupton, 2000). There are many reasons people say they can not cook, for example shopping for groceries takes time, recipes are too complicated, their kitchen is too small, they don't like to wash dishes, and it could be also they are only cooking for themselves. Sometimes people even claim that cooking is not in their genes, another important factor is the lack of cooking competence. A lack of cooking skills in preparing and cooking food could impact nutritional knowledge, dietary behavior, as well as personal health (Ternier, 2010). People that do not have or have very limited cooking skills, tend to rely on pre-prepared food or convenience food. Convenience food can be defined as a food products that can be easily obtained, prepared, stored, served or eaten (Ternier, 2010). With the busy lifestyles, nowadays pre-

prepared food seems to be a good solution for many people because it is perceived as time saving and as having better value for money (De Boer et al., 2004; Mahon et al., 2006).

Although convenience food can save time and money, it is viewed as less healthy compared to the homemade meal. As it was mentioned by participant 2, she preferred to cook her own food because she then has control over what ingredients are in her food, while the pre-prepared food is prepared by an external producer. Home cooked meals are associated with consumption of a healthier diet and believed to have lower contents of fats and sugars, compared to convenience food (Lupton, 1996; Wolfson & Bleich, 2015). This indicates that people that have cooking skills are not relying on pre-prepared food they might find at groceries or take-out or restaurants.

That being said, it does not mean that people that have cooking skills always eat healthier than those that are not, but most likely the cooking knowledge and skills improve their nutritional knowledge and ability to prepare meals, which also affect their dietary quality (Ternier, 2010). Research has recognized that "cooking dinner frequently at home is associated with the consumption of a healthier diet whether or not one is trying to lose weight" (Wolfson & Bleich, 2015, p.1397). For many people, mealtimes at home are seen as an opportunity to come together and enjoying yourself after a long day at work. Despite the fact that she does like to cook for her family, participant 8 described that after a long day at work, they prefer a cheap take-out restaurant. She also stated that most average Australian families eat out at least twice a week. This suggest that it is not only a lack of cooking skills that plays a part, but is the lifestyles, which in reality probably are the same for many families.

The findings suggest that cooking skills is an important factor to a healthier lifestyle. Furthermore, there are many factors that stand between a lot of people and their desire to cook, but what is important to change is the mindset. Learning must happen gradually, and

cooking and eating healthy is not only for those who needs to lose weight, it is for people in general.

5.3 Togetherness and cultural experience

In everyday life, people are consistently on the go. For this reason, there may be very little time to sit down and have a conversation with one and another. Parents are busy with work and household chores, while children are busy with school, homework or school projects, after school programs, and other activities. To get away from these mundane activities, many families take a family vacation. Nowadays, leisure travel for the family has become a necessity rather than a luxury (Lehto, Choi, Lin, & MacDermid, 2009). A survey conducted by Expedia.com (2005, cited in Lehto et al., 2009) showed that one third of American respondents indicated they spend most of their vacation time with their family.

In the interviews, some of the participants expressed that one of their main reason for attending the cooking class was to participate in an activity with their family and friends. One of the participants (P-8) stated that they travelled with family members ranging from ages 12 to 52, and cooking was perceived to be a fun activity for all of them. The researcher had interactions with some of the other family members, and it could be seen that all of them enjoyed the cooking, even the twelve-year-old boy. Other participants (P-9 and P-11) claimed they attended cooking class because they had extra time on their hand and wanted to do something fun with their friends.

Nevertheless, vacationing together as a family or with friends can be challenging. Holidays with family or friends can be a hard work since everyone has a different expectations and desires. Gram (2005) pointed out that a family is a unit of individuals who seek experiences together. Therefore, it is very important to find the 'right mix' of individual experiences (Larsen, 2013). In other words, if any of the family members or friends dislike

cooking, attending a cooking class is probably not a good option. In this study, the participants seem to have made the right decision that made everyone in the family happy. According to one study, a successful experience on a family holiday can contribute to family bonding, communication, and solidarity (Lehto et al., 2009).

This however, is not an easy job on a holiday together, as indicated by Larsen (2013), adults and children have different perspectives on being on holiday. Parents focus on 'togetherness' and relaxation, while children focus on play and activities. Findings from P. Christensen and James (2008) indicate that from an adult's perspective, 'quality time' is viewed as period that encompasses a very clear set of activities and experiences, designed to demonstrate forms of loving behavior, togetherness and care.

The data obtained suggest that family vacations are a great ways for families to get away from their usual routine. But to achieve the optimal holiday experience the 'family flow' is an important factor to be considered when deciding on a holiday. For some of the participants in the cooking classes, spending a quality time with each other chopping and smashing in a traditional kitchen and learning Balinese culture was the way to create such an experience.

5.4 Perceptions of authentic meal experiences at cooking classes in Bali

Meal experiences are very important for food providers and food consumers. The complexities of the customer's expectations in a dining experience make it difficult for the food and beverage business to predict those expectations because it may differ from customer to customer. Some tourists may dine in a restaurant merely because food is a necessity while away from home, but on the other hand, some eat out because they are seeking a specific meal experience. The meal experience could for instance be, something

that gives them a chance to relax, unwind and, enjoy the company of others while eating delicious meal. Whether the visit to a venue is to just eat a meal or have a specific meal experience, what contributes to customer's satisfaction is an important factor in determining their willingness to return. According to a study by Jaksa Kivela, Inbakaran, and Reece (1999), " the customer's post dining decision whether to return or not to the restaurant is the moment of truth for the restaurateur" (p. 205). If the experience was a positive one, this it will motivate the customer to return, but if it was a negative one, they may not return, which can affect the restaurant's business and lead to a loss of revenue.

Considering the complexity of authenticity as a concept, the researcher began by focusing on what elements are important in creating a meal experience in the cooking classes. All the participants were asked to describe their meal experience, and explained what characteristics matter to them the most. As the literature reveals, many studies documented, important aspects that can influence a meal experience (Warde & Martens, 2000; Gustafsson et al., 2006; Andersson and Mossberg, 2004). However, it was pointed out by Hansen et al. (2005) that only to some extend have those studies used the customer's view of the meal experiences. In this thesis, the researcher followed the path of Hansen et al. (2005) to disclose what is important about a meal experience in a cooking class from the participants' point of view.

All the participants from cooking class B and cooking class C were asked the same questions. " How was your meal experience at the cooking class? Can you please describe your experience, and explain what characteristics matter to you the most? " The results obtained from the study were illustrated by participants in detail, as can be seen in the findings chapter above. To summarize, the participants described their meal experience at the cooking classes as "delicious", "a fantastic experience", "enjoyable", "a good meal", "fun", and "a good varied meal". There was great diversity to the explanations about what

characteristics matter the most to the participants. First, some participants stated the food products had an excellent quality. It was explained by participants that the ingredients used in the cooking class were fresh, natural, healthy, hygienic, clean and, cooked to perfection. Additionally, participants stated that the presentation of the meal was appealing to the eye, and that the produce needed to prepare meal in the class came from local sources. In general, good food seems to be the main reason why the customers like an establishment.

Second, the interior at the cooking class locations was found to be an important factor influencing the participants' meal experience. All participants claimed that the traditional family compound was beautiful, and that it made them feel like home. Furthermore, the Balinese décor, kitchen space for the classes, and eating utensils were found to be important in creating the meal experience as well.

Third, the interactions among the participants, as well as between the participants and the chef and other staff at cooking classes were also valued to have influenced the meal experience. The relationships were described as friendly, nice, helpful, professional, funny, and interactive.

Fourth, participants stated that the class was nice, fun, and that they had a good group of people in the cooking class. Fifth and final, the atmosphere of the cooking class was also important to create the meal experience. Participants liked the location of the class, which was next to a rice field; it relaxed them and made them feel close to nature. There was no music in any of the cooking classes; the background noise was dominated by birds chirping, sounds of water, and the voices of the chefs, other participants, and the staff. The smells surrounding the class were coming from the food they were cooking and incense for the Balinese rituals.

The findings corroborate Hansen et al.'s (2005) proposition that a meal experience generally occurs as a relationship between the five main categories and subcategories. The five main categories are: core product, restaurant interior, personal social meeting, company, and atmosphere. Each of these categories had been discussed in detail in the literature review of this thesis.

So far, the factors that influence meal experiences at cooking classes have been discussed. Moving on to the objective of the study, the researcher attempted to discover how these participants perceived their meal experience at cooking class with regards to authenticity; whether they perceived the meal experience as an authentic experience or not. All participants were asked the same questions: 'Was this experience authentic to you or not? Why is it authentic or why is it not authentic?'

The concept of authenticity in tourism had been widely examined (MacCannell, 1973, 1976; Cohen, 1979, 1988; Pearce & Moscardo, 1985, 1986; Wang, 1999). Moreover, it has been frequently stated that the quest for authenticity is a key motivation to travel. In this study, the attempt was to uncover the factors that enhances authentic meal experience at cooking classes in Bali. When asked about why they attended the cooking class, most participants responded that it was because they wanted to experience and learn new things, and only a few of the participants mentioned authenticity. Yet, when asked about the importance of the authentic experience of the trip, all the participants stated that this was very important to them.

The fieldwork in Bali showed that tourists can experience authenticity not only by visiting ancient temples, hiking through the country side, or attending religious ceremonies, but also by undertaking activities such as engaging in cooking classes. In the following the most important aspects of experiencing authenticity in meal experiences, according to participants at cooking classes in Bali is presented.

The first important aspect of a cooking class for experiencing authentic meal, as reported by the participants, was the traditional market tour. In the traditional market tour, participants had a chance to observe how the local people trade in their everyday lives. The guide also introduced them to many of the cooking ingredients. In addition, a few samples of herbs and fruits were given to the participants so they could smell the aroma and taste them. One of the participants (P-10) stated in the interview, that the experience was definitely authentic since it is very hard to fake the traditional market, but even if it was staged, he would not know the difference.

The traditional family compound, was another important aspect mentioned by all participants. All participants declared that being inside a local home and able to cook in a traditional kitchen made the experience more authentic. Some of the participants had attended cooking classes that were held in restaurants and hotels before, and said that this cooking class in a family compound was their most memorable experience. A few of the participants also stated that cooking classes in big hotels or restaurants offered only cooking, without the cultural experience attached to, in addition to cost a lot more to attend.

Another important aspect was the storytelling presented by the guide before the cooking class started. It allowed the participants to immerse themselves into Balinese culture and traditions. The stories told were about the family's daily life, family functions and religious ceremonies, which intended to engage and connect participants to the Balinese way of life.

Traditional cooking methods used in cooking class also influenced the authentic feeling of the meal experience. There was a lot of work, chopping and graining ingredients, using traditional tools, but there was also a lot of laughter during the process. Although it was fun, one of the participants stated that it is not possible to find such a tool in their home country, and therefore she needs to keep using the food processor.

Interaction with local chef and local staff also enabled the participants to experience authenticity. Most of the participants stated that their choice of which cooking school to attend was based on the comments on TripAdvisor, and it was an important condition to them that the chef was a local person. It was assumed by some of the participants that the local chef had more knowledge about the local cuisine and local ingredients. There are many cooking classes in Bali, however, some were thought by a non-Balinese chef.

To summarize, with the regard to authentic meal experiences at cooking classes in Bali, the researcher discovered that the five most important aspects were the traditional market tour, the traditional family compound, the storytelling, the traditional cooking methods, and the local chefs and staff.

5.5 Barriers and constraints for local food

Many of the participants expressed enthusiasm in cooking and trying the authentic Balinese food. This raised a question as to why some tourists travel far away from home to a place that has a distinctive culture and cuisine, but do not wish to eat the local food. While food's role in tourism had been documented by one study as an attraction itself (Hjalager and Richards, 2002), it is pointed out by Cohen and Avieli (2004) that local food at a destination could be an "impediment" in certain circumstances. Based on the interviews with the participants, some factors that cause tourists to be afraid of the traditional food can be identified. To obtain more information and gain a deep understanding of these factors, the researcher challenged the participants with a few questions. The questions were: "Will you eat authentic food from Bali such as blood salad, blood sausage, or suckling pig?" " Why?" "How would you make this class a better cooking class? " The question about the class was intended to draw participants to share more about their experience that could be useful for destination

marketers to promote their authentic cuisine for prospective culinary-oriented tourists (Ottenbacher & Harrington, 2013).

The barriers and constraints factors identified in the study based on the interviews result include: hygiene and health, strangeness or the skepticism towards the unknown, local eating habits, and language barriers.

Hygiene and health

Although many participants considered the local market tour as one of the highlight of attending the cooking class, some expressed concern about hygiene and health. One participant reported that market was very dirty, smelly, and they had to walk through puddles to get to some of the traders. One of the participants was thankful for the fact that the guide from the cooking class informed them that it was just a tour, and that everything used in to cook the meal had been bought somewhere else early that morning. It was observed that some of the participants were worried about the sanitation of food products and getting sick from eating the food. Tourists tend to be concerned about getting sick from eating local food , and one study did show that the most common type of illness is travelers' diarrhea (Ardley & Wright, 2010). This can explain one of the reasons why many tourists avoid eating local food, but that being said, it is not unlikely that tourists can get sick from eating at the 'tourist' restaurant either.

Strangeness or the unknown

All participants interviewed claimed that they would be willing to try Balinese traditional food, such as blood salad, blood sausage, and suckling pork because it was part of the experience being in Bali. There was one participant who stated he would not eat the traditional dishes because of religious dietary restrictions. Despite the fact that they were willing to try what they call a 'strange dish', some participants explained that they are not

interested to try it or eat it as a meal unless the preparation process was explained clearly to them to avoid getting sick. In other words, participants were afraid of the unknown or the strangeness of the dish. In addition to the unfamiliarity and strangeness of ingredients, the ways in which food is prepared is another reason that hinders tourists from trying traditional food.

Contrary to this point, participant 8 stated that they were not afraid of the strangeness or unfamiliarity. To her, something new and unknown would be quite exciting. The detailed explanation from this participant can be found above in findings chapter, but to sum up her story, this participant and her family chose to eat the unknown dishes at a local place located right across from Kentucky Fried Chicken, being more adventurous than most travelers. She said it was an adventure and as long as she was not getting sick, she would keep eating it.

Local eating habits also influenced tourists to stay away from the traditional food. Participant 10 stated that he was fine eating some of the dishes without utensils, but he would not eat where people are 'sponging', meaning a group of people sharing meals and everyone dipping their hand into all the dishes that are being served. And finally, *the language barrier* was another issue mentioned by participant 9. He thought it was quite difficult to communicate with some of the staff members at the cooking class. He claimed that the personnel at cooking class did not understand some of the things he asked, which could be problematic.

The participants shared their experiences and gave some inputs that can be of great importance for the cooking classes. Just like any other business, feedback and inputs is very important for these businesses. The few concerns voiced by the participants were the pricing on the drink items, the number of the attendees in each class, and the menu.

Only one participant claimed that the price for the cooking class program was expensive compared to other cooking classes in Bali, however most of the participants declared that the beverage items were overpriced. Unreasonable prices often upset customers, and therefore it is important for businesses to balance their prices to meet the customer's expectations.

Some of the participants (P-1, P-4, and P-5) mentioned that there were too many people in each class (8 to 10 people), and they would have preferred a smaller class with fewer people. They believed that with a smaller group, the class becomes more personal and participants can learn a lot more. On the other hand, participant 2 stated that she liked the group because she joined a different cooking class the day before, and it was so much work since it was a one on one class. This indicated that tourists have different preferences when it comes to the size of the cooking class; some would like to meet other people and work in a bigger group, while other prefers a more intimate setting.

The menu was another thing mentioned by two of the participants. One of them was a repeat customer of cooking class A, and stated that she had a wonderful experience even though this was her second time and the menu had not change since her first visit two and half years ago. The other participant mentioned he was a little disappointed because he could not learn how to make Indonesian nasi goreng (fried rice). Choices and variety in what people want to learn at cooking classes also differs from person to person, therefore it would be worth providing menu where people have options on what they want to cook.

6. Conclusions

The aspects influencing tourists' perceptions about the authenticity of a meal experiences at a cooking class were the starting point of this research. The conceptual model in Figure 29 has been adapted to reflect the conclusions, integrate the theoretical framework and the reflect results from this study. The authentic meal experience at a cooking class is influenced by five elements: the traditional market tour, the traditional family compound, the storytelling and the traditional rituals, the traditional cooking methods, and the local chef and staff at the cooking class. The findings in the study indicate that participants perceived their meal experience at the cooking class as 'authentic'.

This study has shown that authenticity appears to be an important aspect of a travel. It is a way for travelers to understand, feel and create a true connection with the culture they visit. Furthermore, it has been demonstrated that culinary tourists participating in cooking class are motivated by several factors. Firstly, physiological factors like smelling and tasting different flavors of dishes can play an important role. Secondly, cultural factors such as learning about history, customs, norms, and different roles in the daily lives of Balinese people are important. Finally, social factors such as 'togetherness' with family and friends as well as meeting new people, and psychological factors such as escaping from daily routines and searching for exciting and memorable experiences are important.

The findings of this study corroborate that there are factors that hinders tourists from consuming local food while away from home. In addition, it is also indicated in this study that tourists have unique preferences when choosing cooking classes. It is germane to point out that since the study was done in only one region of Bali, the results cannot be generalized. As result, future research should consider including a wider geographical area in the

investigations. Future research might be directed at examining cooking classes in other Western destination to enhance the generalizability of the results.

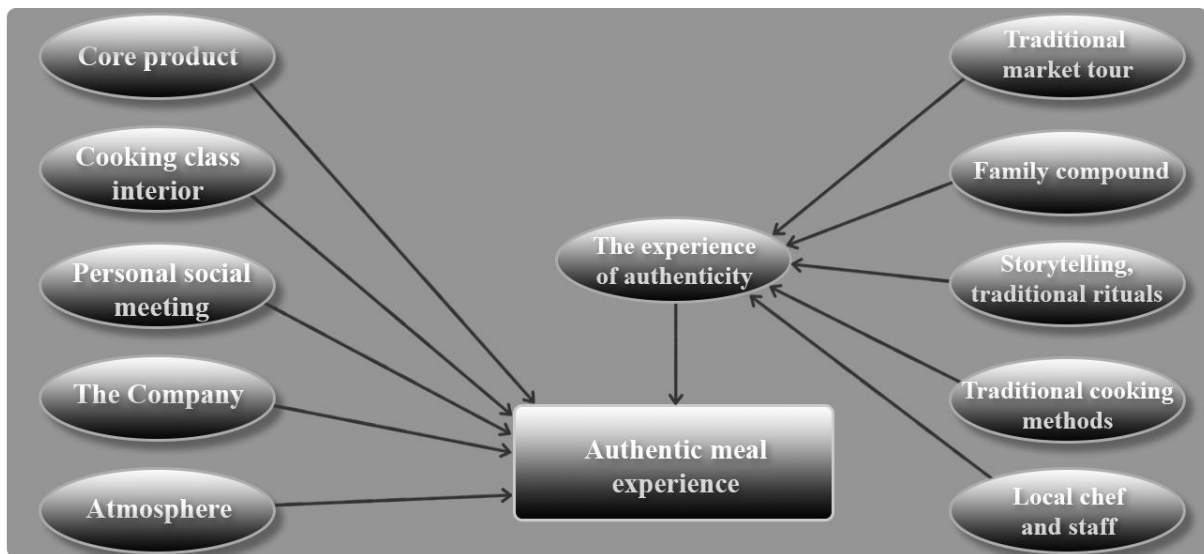


Figure 29: "Authentic" meal experience at the cooking classes in Bali. (Adapted from Hansen et al., 2005)

6.1 Research Contributions

Most of the findings in this study are in line with previous research, which supports the validity of the study. The findings in this study contribute to the body of knowledge within the field of culinary tourism. The study revealed some elements that enhance tourists' 'authentic' meal experiences at cooking classes in Bali. Moreover, the study also showed that cultural experiences can be obtained through culinary activities such as attending cooking classes at a destination, as this can expand the knowledge of cooking classes and culinary tourism in general. Even though cooking classes make up only a small part of culinary tourism, the findings can be utilized by destination marketers and the tourism industry to meet the demand for food tourism activities at destinations.

Lastly, to the knowledge of the researcher is worth mentioning, there were only three previous studies conducted on cooking classes (Sharples, 2003; Bell, 2015; Walter, 2016). However, neither of these studies were based on empirical data collected from the tourists'

perspectives. Sharples (2003) described some elements that make up for the cooking school experience and the different dimensions of cooking schools, and provided an overview of the cookery schools in Europe. Bell (2015) revealed cooking school as home business in Bali, and her study involved participant observation at cooking school. In this study, she stated that she discretely took notes about her observations (Bell, 2015, p. 88). Walter (2016), uses the method of netnography which "allows researchers access to highly personal accounts of customer's lived experiences through reviews posted online/ message board".

6.2 Practical Implications

This study shows that a love for cooking and sharing knowledge with other about daily life, culture and tradition can turn into a profitable business. The findings from this research can be used by anyone who want to start a cooking class business, whether is a person, a business company or a tourist destination. The study describes a lot of details on how the classes were organized, how they were taught, how the instructors were engaging the participants at the class, and the detailed program of the cooking classes. These are important things that need to be taken into consideration when planning a cooking class business.

Moreover, the study points out that to start this type of business a commercial kitchen space is not necessarily needed. In fact, it is pointed out in the study that tourists prefer cooking in local homes, which gives them a more authentic feeling. According to the study by Gilmore and Pine (2007) more and more people are on a quest for authenticity. Therefore, the five elements that enhance authentic meal experiences can be very useful to meet the expectations of a specific type of tourist. One study indicates that authentic food provides

uniqueness to a destination (Sukalakamala & Boyce, 2007) and may have strong impact on tourists' intention to revisit the destination again.

The findings presented in this thesis can lead to creative ideas on how to promote one's own culture even though the person does not live in their home country. An example could be a Balinese person starting a Balinese cooking class in Norway. The important thing is to understand the basic concepts of the cooking class and what tourists are searching for, as presented on this study.

6.3 Limitations of the study

The main limitation of this study is that the sample is limited to one region in Bali; Ubud. Most of the participants were on vacation in Bali for a short period of times, and therefore time was another constraint. With the limited amount of time available, the researcher had to try to fit into the tourist schedule without intruding on the tourists' vacation plans. Another constraint is the financial constraint; this research was conducted in three different cooking classes; the first cooking class was served as an observations site and the other two were where the researcher recruited the participants for the interviews. The researcher was in the field every day for about two weeks, and sometimes had to meet the participants after cooking class for dinner or coffee. Incentives such coffees or tea were given to participants during the interview process. In addition, there were travelling expenses from Norway to Bali and accommodation while staying in Bali. Due to time and financial constraint the chosen sample consisted only of participants from cooking classes in one region of Bali. That being said, the researcher was able to recruit participants from a variety of countries as her sample for this study.

7. References

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Appendices

Appendix A

List of questions prepared for interviews

What is your nationality?

What is your gender?

Marital status:

What is your age?

Occupation:

Were you in Bali for work or leisure?

Have you been to Bali before?

How long did you stay in Bali?

What was your main purpose of your visit to Bali?

Can you describe Balinese/Indonesian food?

Have you eaten any local food since you arrived in Bali?

Why did you attend to a cooking class?

Have you attended to a cooking class before this one?

What do you like the most about cooking?

Why did you choose this cooking class?

What does authentic food mean to you?

Will you eat authentic food from Bali any why? (Blood salad, Blood sausage, Suckling pig, etc)

How would you describe authentic food experience?

How much time do you think is acceptable to create an authentic dish?

Do you think other tourists will perceive this as an authentic experience?

Why do you think tourists are looking for an authentic experience?

How do you think this cooking class represented the local culture?

What word describes best your feeling when you tasted local food on this holiday?

Do you cook other type of cuisine at home other than you own local food?

Is this a thing in your country?

How did you perceive the meal we had at this cooking class?

How do you like to eat without utensils?

What do you think about the location of the cooking school?

How did you get to the cooking school?

How would you make this class a better cooking class?

Would you attend to another cooking class in the future?

What is the most important thing to you in the cooking class?

What makes this cooking class different than other cooking classes?

Was this experience authentic to you?

Is authentic experiences important to you in your travels?

If you were to visit Norway, would you be interested in attending a cooking class there?

Why would you/Why would you not attend to a cooking class there?

Do you know anything about food in Norway?