

One Belt and One Road: Connecting Chinese Food and the world



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The Objective

1. To indicate the importance of Chinese traditional Chinese heritage food.
2. To indicate the unique self-identity of Chinese food and traditional food habits
3. To promote the connections how Chinese convey the concept of Chinese cosmology to the world as a part of "One belt and one road" approach.

Keyword: *Yin and Yang Cosmology, Chinese Medicine or Five Phases Theory, Food Image*

Introduction:

- **The Silk Road Economic Belt and the 21st-century Maritime Silk Road, also known as the Belt and Road Initiative (BRI) and The Belt and Road (B&R), is a development strategy proposed by Chinese President Xi Jinping that focuses on connectivity and cooperation between Eurasian countries, primarily the People's Republic of China, the land-based "Silk Road Economic Belt" (SREB) and the oceangoing "Maritime Silk Road" (MSR).**

1.Chinese food.

The strategy underlines China's push to take a larger role in global affairs, and the desire to coordinate manufacturing capacity with other countries in areas such as

- Food, which represents a core manifestation of a destination's intangible heritage (Okumus, Okumus, & McKercher, 2007)
- Chinese food. The variety in regional cuisines is as overwhelmingly large as the country itself and then we haven't even started on the interesting fusions happening all over the world.

2. China's Regional Food Types

Chinese food constitutes a large part of the travel experience (Henderson, 2009; Jones & Jenkins, 2002; Quan & Wang, 2004).

Northern China food (Beijing cuisine, Mandarin cuisine): Salty, simple, less vegetables with wheat as the staple food. Food using wheat as its main ingredient, such as noodles and dumplings is prevalent there.

Western China food :Hearty halal food with lamb the main meat

Central China food: Spicy with a lot of seasonings

Eastern China food: Sweet and light

Southern minority food: Sour, and many aminorities eat chilies every day

Peace, harmony and happiness, plus a deluge of Yuan

-By Pepe Escobar 15/05/2017

3. Chinese Dining Etiquette and Culture

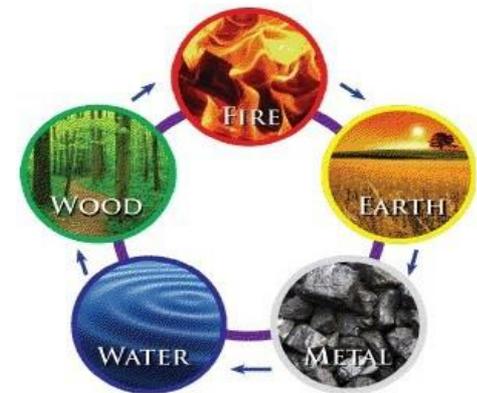
As an ancient civilization, China pays great attention to established etiquette. With thousands of years' development, China has its own unique dining culture and etiquette, which foreign visitors may find quite different from what they are used to, and even consider weird.

Table 1: Eight schools of Chinese Cuisine

Name of Cuisine ลักษณะอาหาร	Region ภูมิภาค	Flavor รสชาติ
Hunan Cuisine อาหารหูหนาน	Xiangjiang Region, Dongting Lake and Xiangxi	Salty, Spicy, Acid เค็ม เผ็ดเปรี้ยว
Canton Cuisine อาหารกวางตุ้ง	Guangdong, Caozhou, Dongjiang	Fresh, Tender, Slim, Crisp สดใหม่ นุ่มนวล บางๆ กรอบ
Fujian Cuisine ฟูเจียง	Fuzhou, Quanzhou, Xiamen	Fresh, original taste and flavor สดใหม่ รสดั้งเดิม และรสหอม
Sichuan Cuisine อาหารเสฉวน	Chongqing, Dongshan, Jiangjin, Zigong, Hechuan	Spicy, Pepper รสชาติเผ็ด ร้อน
Shandong Cuisine อาหารซานตง	Jinan, Jiaodong area, ฉีหนาน เจียวตง	Salty, Savory เค็ม กลิ่นหอม
Anhui Cuisine อาหารอันฮุย	Along Yangtze River, Along Huai River, Huizhou	Sterols
Zhejiang Cuisine เจ้อเจียง	Hangzhou, Ningbo, Shaoxing, Wenzhou	Fresh, Savory ใหม่สด มีกลิ่นหอม
Jiangsu Cuisine อาหารเจียงซู/ซูโจว	Suzhou, Yangzhou, Nanjing, Zhenjiang	Salty with sweet, เค็มและหวาน

4. The Symbolism of Chinese Foods: Chinese Medicine and Five-Phase Theory

- If you know how Yin and Yang Five-phase theory can serve the psychic and somatic aspects of human health and illness, as well as identifying therapeutic direction according to an analysis of an individual from multiple perspectives. Five-Phase theory, using metaphorical terminology, classifies human physiological, mental, and emotional process according to five fundamental categories or **Phases—Wood, Fire, Earth, Metal, and Water.** These dimensional categories are also used to describe the dominant characteristics of an individual, identifying them as one of five unique types, each of which is descriptive of typical core organizing psychic and somatic characteristics.



5. Five-Phase Theory: A Theory Rooted in Nature

6. Chinese Philosophy: Concept of Correlative Cosmology



the metaphysical foundation of Chinese cosmology to explain **Ching-Hsing** [temperament/nature] through YuanYi [Unity], Yin-Yang, and the five elements [Wu-Hsing] (Mou, 1963; Chiang, 1983; Guo, 1994). Their relationship with the term Tao (or Dao, or Wang Yi or TaiJi) is the foundation of **Chinese cosmology**; it is a way of explaining **how man should behave to achieve harmony with the environment and interpersonal relationships** (Chen, 1981). —The focus of classical Chinese philosophy is cosmology rather than ontology: ‘knowing how the world should hang together’ rather than ‘knowing what the reality is behind appearances’. It is the construction of a way of living (dao) that we can trust, rather than the pursuit of the truth. (Lau & Ames, 1998, p.29) Bai Li, one of the famous poets in the 7th century Tang Dynasty, made the following observation about the moon in his poem —Inquiring of the Moon, Winecup in Hand: People today see not the moon the ancients saw. And yet this moon shone once upon the ancients. Ancients, moderns are like the flowing waters. All see the bright moon as it is. (Zhang & Wilson, 1989, p.57)

7. Yin-Yang: Traditional Chinese Dietary Habits

Table 2: *Yin-Yang Qualities*

Yin	Yang	Yin	Yang
Cold	Hot	Withdrawn	Angry
Down	Up	Sad	Happy
Internal	External	Introverted	Extroverted
Soft	Hard	Generous	Stingy
Night	Day	Distant	Engaged
Wet	Dry	Indifferent	Reactive
Small	Large	Quiet	Loud
Chronic	Acute	Deliberate	Impulsive
Empty	Full	Reticent	Talkative
Relaxed	Tense	Accommodating	Defiant
Deficiency	Excess	Reserved	Demonstrative

Note. From Between Heaven and Earth: A Guide to Chinese Medicine, by H. Beinfield and E. Komgold, 1991, p. 59. Copyright 1991

7. Yin-Yang: Traditional Chinese Dietary Habits

Table 3: *Five-Phase Correspondences*

Wood	Fire	Earth	Metal	Water
Spring	Summer	Late Summer	Autumn	Winter
Wind	Heat	Dampness	Dryness	Cold
Liver Network	Heart Network	Spleen Network	Lung Network	Kidney Network
Expansion	Completion	Transition	Contraction	Consolidation
Anger	Joy	Rumination	Sorrow	Fear
Arousal	Excitement	Poise	Inhibition	Withdrawal
Birth	Growth	Maturity	Degeneration	Death/Germination

Note. From Chinese Modular Solutions: Handbook for Health Professionals, by H. Beinfeld and E. Komgold, 1992, p. 81. Copyright 1992

8. System of Correspondences

9. General Properties of Chinese Foods

10. Attitudes towards Traditional Chinese

1. As represented above in the pairing of seasonal phases with one of the Five Phases, one of the key distinguishing characteristics of the Chinese medical paradigm is the use of descriptive language that expresses basic qualities, functions, and processes. This is in stark contrast to the Western bias toward concrete classifications of disease types, physiological structures, and chemical imbalances. The use of qualitative language is at the heart of the Five-Phase model and its underlying foundation in the System of Correspondences.
2. According to this principle, all things are linked by primary, underlying, similar natures.
3. the traditional beliefs that foods are conceptualized within the framework of the —hot-cold (Tan & Wheeler, 1983).

11. Food image and the world

- 1. As we have seen, while yin-yang and the five elements are functional concepts, the correlative language of yin-yang and the five elements is a functional language with great descriptive power. Informed by the organics' world view, the Chinese correlative language of yin-yang and the five elements, as it is used in traditional Chinese medicine, describes the body insofar it correlates the two opposite yet interdependent aspects at all levels of the body with yin and yang; it describes the five viscera insofar it correlates them with other corresponding body parts and other factors, such as tastes and seasons, which are ascribed to the five elements of wood, fire, earth, metal, and water, and insofar as it correlates the relationships among the five viscera with the relationships among the five elements. While Western medical language is able to 16
- 2. describe what the body and the organs are in articulate and anatomical terms, this medical language of yin-yang and the five elements is able to describe them correlatively and functionally, thus revealing how the body works and changes and how the five viscera relate to other organs and factors and to each other the way yin-yang works and changes and the way the five elements relate to other factors and to each other. **The liver rules over Spring The heart rules over Summer The spleen rules over the long Summer The lungs rules over Fall The kidneys rule over Winter.** (Vcith 199-200) In other words, while the five viscera correspond to the five seasons or five annual divisions, the liver will be first attacked in spring, heart in summer, the spleen in late summer, the lung in autumn, and the kidney in winter.

12. Chinese food connecting the world

- 1) Generally accepted, **image plays an imperative role** in influencing an **individual's choice of destination, satisfaction, and behavioral intentions** (Chon, 1991; Echtner & Ritchie, 1993; Hunt, 1975; Leong et al., 2012). Image may impact the feasibility of that particular place as an attraction to tourists (Hunt, 1975). A generally accepted concept of image formation is that destination image consists of interrelated components: cognitive, affective, and conative (Gartner, 1994; Gartner & Gartner, 1996).
- 2) **image plays an imperative role in influencing an individual's choice of destination, satisfaction, and behavioral intentions** (Chon, 1991; Echtner & Ritchie, 1993; Hunt, 1975; Leong et al., 2012).
- 3) **Image may impact the feasibility** of that particular place **as an attraction to tourists** (Hunt, 1975).
- 4) A generally accepted concept of image formation is that destination image consists of **interrelated components: cognitive, affective, and conative** (Gartner, 1994; Gartner & Gartner, 1996).
- 5) From the tourism marketing perspective, an image is composed of attributes that underline the attraction; image is believed to be **interrelated with consumer behavior** (Jenkins, 1999).
- 6) Destination image is one of the most important **'pull' factors attracting tourists to a particular location** (Fields et al., 2002). From the travel intention perspective, brand image among foreign tourists is considered as a primary.
- 7) To study Chinese food, **understanding the Chinese food culture is essential**. Along with the general roles that food plays in culture, Chinese food has its distinctive characteristics. Chinese food has a long documented history, probably longer than any other food tradition of 17
- 8) comparable variety (Chang & Anderson, 1977). Generally speaking, food and food habits have played multifarious roles in Chinese cultural history. In Chinese culture, the whole process of preparing food from raw ingredients to morsels ready for the mouth involves complex interrelated variables highly distinctive when compared with other food traditions of major magnitude (Chang & Anderson, 1977). Beyond food, China is also one of the oldest regions to have a tea culture. (Xiaosong, 1993).

13. Conclusion

1. The connection of Chinese food and the world.

2. This paper begins with how food was define in term of the Chinese's region food types tastes from all over parts of the country, its knowledgeable approach to Chinese food philosophy. How to understand the way of life by the poetry observation to see the moon in the sky. The bringing a pre-existing culinary heritage to become a relationship within family, friends, culinary delicacies, deliciously elaborate taste. Poetic performance as a language of taste, food that leads to positive energy, negative, strong, cold, hot, physical, mind, etc.,. Support and against 5 seasons. Incorporating insights shows in different parts of five phases theory, the identity of the food corresponds to the mood, such as feeling and emotion. China is continue to provide "One belt and one road" connecting the world.

3. This paper would like to indicate and explore through the possible way of Chinese food is telling the world how harmony understanding Chinese food, on the other hand, it means to understand the opposite side of the world to be a good connectivity by food image ,online and/or tourism.

4. It so called *China does not ask what lies behind the truth.* But China is *explaining to the present world.* How to make food, especially Chinese food, will lead people to understand the path of harmony between East and West.

Chinese food indicated the connecting Chinese (One Belt-One Road) and world under

- ❖ 1) Yin and Yang the two opposite side that shows how to become one unique, how body and mind correlative with each other and independent from each other, especially the one got fever, he or she has to have yin to take the body become a balance
- ❖ 2) The uniqueness of Chinese food is same as Chinese Medicine or Five Phases Theory, it is clear that Chinese has their own culture understanding food, means understand the seasonal food and also medicine food.
- ❖ 3) The indication how Chinese food links to the world under one belt and one road by *food philosophy itself, tourism destination, food image online.*

Thank you 😊

