CULTURAL DETERMINANTS OF FOOD CHOICES BY HOSPITALITY CLIENTELE IN COMMERCIAL CATERING OUTLETS WITHIN KISUMU COUNTY, KENYA

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A research thesis submitted in partial fulfillment of the requirements for the award of the degree of Master of Science, in the School of Hospitality and Tourism Management of Kenyatta University.

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DECLARATION

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This thesis is my original work and has not been presented for a degree in any other University.

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DEDICATION

To my beloved sons, buddies, only hope and precious gift in this world, Favor Tumaini Were, Destiny Neema Were, and Blessing Amani Were, I dedicate.
ACKNOWLEDGEMENT

First and foremost, may I acknowledge my sweet loving wife and long life friend Anne Khanali Were for her overwhelming support, my sons Blessing, Destiny, and Favor for their fervent encouragement, and my parents Mr. and Mrs. Okwachi for their commitment in direction, correction and rebuke that enabled me to be what I am today. Secondly, my sincere gratitude and acknowledgement to my supervisors Dr. Moses Miricho and Dr. Vincent Maranga for their consistent patience, dedication and all the support towards quality of this work, from a scratch to what it is. To the entire hospitality department staff of Kenyatta University, I say thanks for your input and academic insights that saw this work to completion.
ABSTRACT

When one grows up in a distinctive culture, it’s bound to influence his/her lifestyle, including adopted traditions, taboos, rituals, belief system-and perhaps most enjoyable, his/her food choice. Thus, Culture in its diversity, comprising of beliefs, taboos, traditions, as well as rituals, has dietary requirements with regard to the dishes and/ingredients that may be consumed. Melia (2011) asserts that Food choices among the global hospitality clientele are diverse; including ethnic cuisines, fusion cuisines and contemporary cuisines, with a variety of factors determining these choices. However, in spite of this broad classification of cuisines, the menu, and especially the Kenyan menu, has particularly focused on exotic national cuisines such as the French cuisine, Italian cuisine, German cuisine, Mexican cuisine, Indian cuisine etc (Jee Hye Lee, 2014), in an effort to increase and/or maintain profitability. Moreover, the Kenyan hospitality training institutions have put more emphasis on culinary skills that incline towards the worlds’ cuisines, with very little, and sometimes no focus on the pure ethnic culinary skills within their programs. Therefore, the purpose of the study was to investigate the cultural factors that determine food choices among hospitality clientele in the commercial catering outlets. The general objective was to investigate the hospitality industry’s client food choices, and the cultural factors that determine food item choices among the clients. A cross-section survey as well as descriptive correlation survey approach was adopted, while the target population constituted hospitality clientele patronizing the food outlets in Kisumu City of Kisumu County. Purposive sampling, systematic random sampling, as well as simple random sampling were employed, with a sample size of 384 respondents. Pre-testing was conducted in three commercial catering outlets to ensure validity of the instruments, while on the other hand, the reliability statistics for independent variable had Cronbach’s Alpha coefficient of 0.891 (>0.70), while those of moderating variable had Cronbach’s Alpha coefficient of 0.792 (>0.70). Interview schedules and questionnaires were administered to the study population and recorded a response rate of 97.6%. Data was coded and analyzed by use of SPSS version 20, and presented via descriptive statistics including frequencies and percentages, inferential statistics including regression and chi square ($\chi^2$), ANOVA and t-test. The results of the study show that there is a relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu City, Kisumu County, hence food choices are determined by cultural factors; traditions, taboos, beliefs and rituals respectively. Conversely, the study results depicts that there is influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu City in Kisumu County. Thus environmental factors, including geographic factors, economic factors and social factors, have a moderating influence on the relationship between cultural factors and food choices by hospitality clientele. Hypotheses of the study were formulated and tested at 0.05% level of significance. The results show that the study failed to reject all the three null hypotheses and concluded at 95% confidence level; there is no significant relationship between cultural factors and food choices among the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County, there is no significant influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu
County, and there is no significant relationship between environmental factors and food choices by the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County. In conclusion, the study found out that; food choices are determined by the cultural factors, environmental factors on the other hand have a moderating influence on the food choices by hospitality clientele, and there is an effect of environmental factors on food choices.
ABBREVIATIONS/ACRONYMS

AB- Attitude towards Behavior
BI- Behavioral Intention
CCKC- County Commissioner of Kisumu County
CDOEKC- County Director of Education, Kisumu County
CGOK- County Government of Kisumu
DV- Dependent Variables
IV- Independent Variables
KUERC- Kenyatta University Ethical Review Committee
MV- Moderating Variables
NACOSTI - National Council of Science, Technology and Innovation
PBC- Perceived Behavioral Control
SCT- Social Cognitive Theory
SGS- School of Graduate Studies
SN- Subjective Norm
SPSS- Statistical Packages for Social Sciences
TPB - Theory of planned Behavior
TRA- Tourism Regulatory Authority
OPERATIONAL DEFINITION OF TERMS

*Accommodation*: The process by which people change their cultural behavior to be more or less similar to that of the people to whom they are interacting.

*Acculturation*: Is the process of systematic cultural change of a particular society carried out by an alien, dominant society. This change is brought about under conditions of direct or indirect contact between individuals of each society.

*Assimilation*: The process by which these individuals enter the social positions, as well as acquire the political, economic, and educational standards of the dominant culture.

*Beliefs*: Is traditional culture, in which a subject roughly regards a thing to be true.

*Contemporary cuisine*: Refers to a specific set of cooking traditions associated with a certain specific culture.

*Cultural Determinants*: This refers to cultural factors determining food choices

*Cultural integration*: Refers to how interconnected, complimentary, and mutually supportive the various elements of culture are.

*Culture*: Refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

*Diffusion*: The process by which discrete culture traits are transferred from one society to another, through migration, trade, war, or other contact.

*Ethnic cuisine*: Is a coherent tradition of food preparation that arises from the daily lives and kitchen of people over an extending period in a specific region or country, and
which, when localized, has notable distinctions from the cuisine of a specific ethnic
community.

**Ethnicity:** A social group, which shares certain distinct features, such as language,
cuisine, physical appearance, religion, values and customs.

**Fusion cuisine:** Is cuisine that combines elements of different culinary traditions.

**Food Choices:** Refers to the specific cuisine choices by hospitality clientele, including
ethnic cuisines, fusion cuisines and contemporary cuisines.

**Gastronomy:** The knowledge and understanding of all that relates to man as he eats. Its
purpose is to ensure the conservation of men, using the best food possible.”

**Globalization:** Refers to the expansion of global linkages, the organization of social life
on a global scale, and the growth of a global consciousness, hence to the consolidation of
world society.

**Hospitality Clientele:** Refers to clients and/ or customers patronizing specific commercial
catering outlets for food and beverage service.

**Ideologies:** Are integrated and connected systems of beliefs, sets of beliefs and
assumptions connected by a common theme or focus.

**I-tal:** Is a Rastafarian term, which refers to food that is cooked only slightly according to
Rastafarianism gastronomic traditions.

**Menu:** Is a presentation of food and beverage offerings in a restaurant.

**Norms:** Is humanly created rules for behavior.

**Outlets:** Are commercial catering facilities that prepare and sells food and beverage to
the general clients.
Values: Is anything members of a culture aspire to or hold in high esteem, are things to be achieved, things considered of great worth.

Nyuka: Is the Luo name for traditional porridge made out of millet.

Aliya: Smoked traditional Luo prepared beef.

Rech: Is Luo name for fish.

Empty nesters: Households with neither children nor dependents
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CHAPTER ONE
INTRODUCTION

1.0 Background of the Study

Food and culture are two different worlds that go very well together. When one grows up in a distinctive culture, it’s bound to influence his/her lifestyle, including adopted traditions, taboos, rituals, belief system—and perhaps most enjoyable, his/her food choice (Lamb 2015). This means cultural factors remain fundamental in our daily food choice and consumption across the world, and thus it is true to say that hospitality clientele’s food choice has been, and will remain to be as a result of the cultural determinants. Nonetheless, Lillicrap & Cousins (2010) confirms that modern day food choices are as a result of a number of factors, including culture, and thus food choice diversity. This is largely experienced around the world, with divergent needs and preferences in gastronomy and food choices, which possesses great importance in expressing culture and values of certain groups of people as well as communities (Joel, 2011). Subsequently, on a global perspective, the races and nations therein represent a great variety of cultures, each with their own way of cooking, as well as serving, and thus broadly determine food choice within the wider hospitality environment (Foskett & Patricia, 2011). Culture therefore remains the greatest and most dominant determinant of food choices across the world today, and has immensely shaped the global hospitality clientele’s food choices.

Consumption of food is a universal and thus necessary act, hence a variety of cultural factors influence its selective choice (Cannors & Margaret, 2014), including food taboos,
traditions, beliefs as well as rituals, whether religious or customary. For that reason, the consumption choice of the global population is not solely determined neither by nutritional nor physiological needs as expected. The complexity of cultural determinants of food choices is obvious from a long list that differs from one continent to the other, from one race to the other, as well as from one region and country to the other (Elbert, 2011), which develops as a result of the environmental differences created therein. Included in the domain are economic factors, geographic factors, and the social factors, as the global cultural determinants of food choice and consumption factors vary according to stage of life. In addition, the strength of one cultural factor will vary from one group of people in the global context to the other (McWilliams, 2007). And as such, a significant number of cuisines from certain regions of the world such as Spain, France, Mexico etc. has featured among the world cuisines while a multitude of cuisines from other countries, Kenya included, has received cold reception by the global hospitality clientele.

Broadly, eating habits and preferences experienced across different cultures of the world may be modifiable, but seems to be the result of long term learned experiences (Good Food Display, 2013). In this view, the global, and thus the societal cultural background is a strong determinant for the consequential varied adopted diet across the world, for it is the cultural environment that teaches, as well influences the entire population about the type of food that can be eaten, and the expected taste thereof. For instance, while some people may abstain from certain food as a result of dislike such as succulent caterpillars or other insects and rodents, such components make up an integral food source in several Asian, African and Latin American countries (Rozin, 2006). Consequently, cuisines such
as ethnic Chinese are principally associated with flavorings such as soy sauce, ginger root, and rice wine, whereas pepper and lime are attributed to the Mexican and partly Indian ethnic cuisines (Gill, Stewart, Treasure & Chadwick, 2008).

Studies about food choice on a global viewpoint have focused on consumer attitude (Murcott, 1989; Shepherd, Spakes, & Guthrie, 1995), which is a long term learned and adopted experience, and mainly aligned along the cultural determinants of hospitality consumer food choices and selection behavior for cuisines (Amand, 2011). However, a series of findings of related studies reveal that hospitality consumers prioritize and hence make food and/ or cuisines choices from social and health friendly food sources and/ or ingredients. This applies to the contemporary hospitality clientele, whose food choices has resulted in to health and social complications as a result of abandonment of ethnic cuisine, and the resultant embracement of the contemporary cuisine. Furthermore, researchers even found differing global, continental, national as well as societal eating norms imposed on sexual characteristics as to what type of food is perceived as ‘feminine’, or ‘masculine’ (Wales, 2009).

Because of this, food and the eventual food choices, is deeply interwoven with social meaning and significance (Elbert, 2011). Thus cultural determinants of food choices plays an important role not only in food choices but also in the methods of food preparation, which may include the flavors, spices, time/length taken in cooking, or lack thereof, hence contributes significantly in creating themes within a cuisine (Inglis & Gimlin, 2009). On the other hand, cultural beliefs in god(s) have to a large extent shaped cultural patterns and
behaviors of people globally as well as regionally, since very early times. The cultural beliefs of the global population and the divinities differed quite extensively (Elbert, 2011), and thus contributes in the diversity of the cultural determinants of food choices. This implies that the global religions are of importance in influencing not only spiritual beliefs of people, but also their values structures and their cultural behaviors, including alimentary practices, and thus food choices. Cultural influences lead to the difference in the customary intake of certain foods and in traditions of preparation and in certain cases can lead to precincts such as exclusion of meat, eggs, alcohol and milk from the diet, thus resulting to food superstitions and/or taboos, as well as beliefs.

Cultural influences are however pliable to alteration: when moving to a new country individuals often adopt precise food customs of the local culture (Cannors et. al, 2014). In Africa, early peoples’ food habits were as a result of what was available in the near environment, characterized by hunting and gathering (Stuart, 2008), but restricted to particular game, indigenous to where they lived, in addition to fishing and agriculture. Thus, social factors, together with economic as well as geographic factors cannot be underestimated in the moderating relationship between cultural factors determining food choices and the ultimate food choices.

Accordingly, today food choices in Africa has varieties across the entire continent (Food today, 2004), as a result of varied cultural factors, with food choices among the North African being profoundly predisposed over the centuries by the Arabs, thus characterized of spices such as saffron, nutmeg, cinnamon, ginger and gloves, in addition to pastries and
baked foods (Carol, Jeffery, Carole & Bisogni, 2008). In the South and East Africa, ground maize or corn forms the basis of their food choices, while West African food choices tends to depend more on starches, unlike the Central African who have remained factual to their traditional cultural foods (Carol, et al 2008), may be because till the 19th century, there weren’t peripheral influences on their food choices.

Nonetheless, food choices in Kenya are diverse, as the country encompasses of more than forty ethnic groups, hence a myriad of cultural determinants of food choices and therefore not a consistent country (Brevet, 2009). As a result, there are numerous ethnic categories across the country, with each ethnic category further broken down into sub groups, characterized with various cultural factors that determine food choices. With the diverse ethnic groups, the country is characterized with a range of food choices including meats from both domesticated and wild animals, grains such as millet and sorghum, tubers such as cassava, sweet potatoes and yams, as well as numerous insects, rodents, and wild fruits (Council, 2013) among many others. Hence the Kenyan hospitality inhabitant has an extensive variety of food resources available to them; hitherto they prefer and choose from only a trivial select subgroup of these foods (Joana, 2007), on the basis of what culture dictates of being culturally acceptable and hence palatable.

In summary therefore, Kenya as a country comprises an amalgam of cultures, which ultimately defines the cuisines of specific people therein (Culture of Kenya, 2014), with each one having one or more specialties associated with the group, mainly customary. Approximately all Kenya’s tribes claim a specific meal as their very staple food. Chicken
is a delicacy among the Luhya, fish to the Luo, Irio to the kikuyu, milk to the Maasai and the Kalenjin (Good Food Display, 2013), thus resulting in to specific cuisines. However, food choices are always determined by various factors, including cultural factors such as religion, as well as moderating factors such as cost, social and economic factors as argued out by Myrica (2010).

1.1 The Problem Statement

Melia (2011) asserts that Food choices among the global hospitality clientele are diverse, including ethnic cuisines, fusion cuisines and contemporary cuisines, with a variety of factors determining these choices (Davies, Lockwood, Pantelichi & Alcott, 2008). Nevertheless, in spite of this broad classification of cuisines, the menu, and especially the Kenyan menu, has particularly focused on exotic national cuisines such as the French cuisine, Italian cuisine, German cuisine, Mexican cuisine, Indian cuisine etc (Jee Hye Lee, 2014) in an effort to increase and/or maintain profitability. On a global perspective, Clayton (2012) argues that although the most popular ethnic cuisines continues to be Italian, Chinese and Mexican, some of the global ethnic restaurants gaining ground in the recent years include Thai, Ethiopian and Indian. This is suggestive that some of the previously dominant global ethnic food choices are diminishing, just like the Kenyan ethnic foods, which is already extinct. And thus today, cultural proliferation, Mcdonaldization and Americanization (Cheung, 2015) has colonized not only the Kenyan but also the global Food and Beverage sector. This has been with the assumption that these cuisines are widely acceptable across the global hospitality market segment (Saraswati, 2015), unlike the pure ethnic Kenyan cuisines. Thus it is common to find
foods such as French fries, chicken ala’ king, spaghetti cabonara, hollandaise sauce, sweet and sour sauce, chef’s salad with French dressing etc. on the menu within the Kenyan catering outlets.

Moreover, the Kenyan hospitality training institutions have put more emphasis on culinary skills that incline towards the worlds’ cuisines, with very little, and sometimes no focus on the pure ethnic culinary skills within their programs (Clayton, 2012). The resultant graduates, who forms the key industry players both locally and internationally (Melia, 2011), ends up with vast knowledge on national cuisines from other countries and continents at the expense of their local Kenyan ethnic cuisines. The same has extended to the hospitality’s world of academics, with publications of menus and recipe’s favoring world exotic cuisines, which comprises an inter-mix of the world ingredients, hence producing world global cuisines (Wales, 2009) such as contemporary as well as fusion cuisines.

In view of the various food choices, Sims (2012) reiterates that the global hospitality industry has over-emphasized fusion and contemporary foods at the expense of pure ethnic cuisines, with Kenya being no exception. This has also been catalyzed by exposure of the current global hospitality clientele, as many are well travelled (Wessel & Brien, 2010), and emigration is largely experienced across the world, thus breaking the Ethnic cuisines traditional borders.

Consequently, the coexistence of several ethnic groups, with their fading cultural characteristics (Elbert, 2011), has given rise to a variety of labels such as cultural
diversity, cultural heterogeneity, multiculturalism and polyethnicity. All these has contributed to acculturation, assimilation, diffusion as well as adaptation (Stuart, 2008), which has significantly led to the total demise of ethnic food, as the same has greatly disrupted the original cultural factors that determine food choices.

In combination, these forces against Kenyan ethnic food choices has given birth to loss of authenticity of the ethnic menu, hence being overtaken and/ or replaced by fusion and contemporary foods (Cheung, 2015), with the view of satisfying the current hospitality clientele’s needs and preferences. Kenyan ethnic cuisines therefore not only have lost demand and profitability across the world (Saraswati, 2015), but also recognition, which has brought about corresponding extinction. Thus in contrast with the expectations, the ethnic menu is unable to meet the specific objectives of the marketing policy, the catering policy as well as the financial policy (Lillicrap et al, 2010), due to the dwindling attractiveness of the cultural market segment.

1.2 Purpose of the Study

The purpose of this study was to assess the cultural factors that determine food choices among hospitality clientele in the commercial catering outlets within Kisumu City of Kisumu County.

1.3 Objectives of the Study

1.3.1 General Objective

To investigate the hospitality industry client’s cultural factors that determine food item choices and the ultimate food choices among the clients.
1.3.2 Specific Objectives

Specific objectives of the study included:

i. To establish the relationship between cultural factors and food choices among hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.

ii. To determine the influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County.

iii. To examine the effect of environmental factors on food choices by the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.

1.4 Hypotheses

i. There is no significant relationship between cultural factors and food choices among the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.

ii. There is no significant influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County.

iii. There is no significant relationship between environmental factors and food choices by the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.
1.5 Significance of the Study

The study sought to assess cultural factors determining food choices among the hospitality’s commercial catering outlet’s clientele in Kisumu City of Kisumu County. These factors included traditions, taboos, beliefs and rituals. Thus the findings of the study shall be of importance to the hospitality personnel in menu planning, and hence ensure that the catering policy, financial policy as well as the marketing policy is achieved. Consequently, the findings of the study form the basis for culinary training institutions in Kenya to focus on the cultural aspect in their trainings so as to produce hospitality industry players who are well aware of the cultural aspects of the hospitality clientele in relation to food choices.

1.6 Scope of the Study

The study focused on the cultural aspects in food choices among the hospitality’s commercial catering food outlets clients in Kisumu City of Kisumu County, Kenya. In addition, the study also investigated the moderating effect of environmental factors on cultural determinants of food choices and the ultimate food choices by hospitality clientele in commercial catering outlets, licensed by Tourism regulatory Authority (TRA), Western Region. These institutions were selected by purposive sampling within the study area, while respondents were sampled by systematic random sampling as well as simple random sampling.
1.7 Limitations
This study focused on commercial catering outlets in Kisumu City of Kisumu County, licensed by Tourism Regulatory Authority (TRA). The data obtained from the study sample therefore have been generalized for inferring food choices among hospitality clientele of Kisumu County, thus the study findings may be generalized with caution outside the scope of the study. In addition, some of the commercial catering institutions may not have been considered for the study, as they were not licensed by the TRA, although they may have been licensed by the County Government of Kisumu County, (CGOK).

1.8 Assumptions of the Study
The study assumed that the study sample obtained represented the general trend in the entire global hospitality industry’s dining habits in relation to the wider global cultural diversity. In addition, the study assumed that the entire cultural set-up for a particular tribe/sub-tribe/clan is uniformly practiced and believed by all the population forming the cultural unit on a global, and/ or regional basis. Lastly, the study assumed that the sample of participants represented all the cultures of the in Kenya and thus the respondents’ responses also represented the Kenyan hospitality clientele.

1.9 Conceptual Framework
This is a summary of a particular phenomenon that is of interest to the researcher, and directs the collection and analysis of data (Henn, Weinstein & Ford, 2009), depicting the various variables under study. The variables in this research therefore included cultural
factors under investigation that influence food choices, which formed the Independent Variable (IV), (study conceptual framework, 2016). Hence, the IV was manipulated by the researcher, thus producing more results in the form of Food Choices, which formed the dependent variables (DV). Ideally the IV in this study provided the ‘input’ which was modified by the model to change the ‘output’-Food Choices.

Moderating Variables (MV) to the relationship between the key study variable in food choices by hospitality clientele (Environment) was also operationalized through a critical review of literature, (study conceptual framework, 2016). This variable moderates on the relationship between cultural factors determining food choices and the food choices.

The conceptual framework yielded the null hypotheses that were used for the study, H$_{01}$ formed the first null hypothesis of the study that sought to determine the relationship between cultural factors (IV) and food choices (DV), H$_{02}$ formed the second null hypothesis that sought to establish the influence of environmental factors on the relationship between cultural factors (IV) and food choices (DV), and H$_{03}$ formed the third and last null hypothesis that sought to determine the effect of environmental factors (MV) on food choices (DV) as illustrated in Fig. 1.1 below.
CULTURAL DETERMINANTS OF FOOD CHOICES

TRADITIONS
- Ethnic
- Spiritual
- National

BELIEFS
- Customary
- Scientific
- Religious

TABOOS
- Permanent
- Temporary

RITUALS
- Religious
- Secular

ENVIRONMENT
- Social factors
- Economic factors
- Geographic factors

MODERATING VARIABLES

INDEPENDENT VARIABLES

FOOD CHOICES
- Contemporary cuisines
- Fusion cuisines
- Ethnic cuisines

DEPENDENT VARIABLES

Fig 1.1: Study Conceptual Framework; (Source: Author, 2016)
CHAPTER TWO
LITERATURE REVIEW

2.0 Introduction

This chapter identifies and explains the cultural factors determining food choices, including: taboos, beliefs, traditions, and rituals. In addition, food choices on the basis of Ethnic Cuisines, Contemporary Cuisines, and Fusion Cuisines are examined. Lastly, the chapter looks at the moderating effect of environmental factors, (social status/lifestyle factors, geographic factors, as well as economic factors) on the relationship between cultural factors determining food choices and food choices.

2.1 Cultural Factors Determining Food Choices

Food distinctiveness is something all people have had entrenched into their cultural worldview (Dindyal, 2003). Conversely, culture is diverse and hence the cultural factors that influence food choices across the world and nations of the world. Thus, at a national level, the connection between cuisine and national uniqueness are deeply embedded in all ethnicities, and therefore within an ethnic perspective it appears appropriate to identify a definite type of cuisine to a specific ethnicity (Food Today, 2014). On a wider illustration of cuisine there could be classifications of African, Western, or Indian cuisines (Phuketmag, 2011), but this categorization only provides a limited distinctiveness to the cuisine as the current hospitality clientele has been transformed, hence a shift in the cultural needs and preferences towards contemporary and fusion food choices.
On the other hand, food and the ultimate food choice have constantly been significant in our daily rituals, practices, and traditions (Lamb, 2015). But the greatest worry has been and will always be on the eventual instability experienced on the cultural factors across the world, which definitely have had an impact on our eventual food choices. Although Elbert (2011) indicates that the classification of food and how it reflects ethno patriotic identity are determined by exposure to indigenous ingredients, intuitive agricultural activities, and geographical convenience, the global cultural cuisines have been undergoing change as the cultural identity of the global population has evolved to embrace ‘all inclusive’ cuisines that are acceptable by the global hospitality clientele. As a result, what seemed indigenous has gone missing in the current meal (Myrica 2010) as agricultural activities have of the recent past advanced thus promoting cross breeding, while natural geographical convenience has been altered due to advancements in technology coupled with globalization. Therefore, the world all over has suffered cultural degradation, and hence the cultural factors that determine food choices have been forgotten (Feldmann, 2015), hence development of new culture, that embraces contemporary and fusion cuisines. And thus, these cuisines have of the recent past become global in an effort to replace the pure ethnic cuisines, although which are still evident in some parts of the world, with an unknown level of acceptance by the target market segment within the entire hospitality industry (Arnaiz, Mabel &Gracia, 2010). However, the same cuisines have received criticism across the globe on their eventual health related complications and confusions.
On the other hand, the social order that people live in, along with the type of interaction that individuals have with one another, (social factors), have been found to have an influence on food choices made by hospitality clientele (Inglis et al, 2009). Both the cultural environments as well as the social factors however have never been static, as they too, have and will always evolve (Hartma & Lauren, 2014), and as a result the same applies to food choices both nationally and internationally. Moreover, culture and thus the cultural determinants of food choices are diverse, and ranges from cultural beliefs, food taboos and/or superstitions, food rituals, as well as traditions which seems to be replaced by contemporary global cultural determinants of food choices.

2.1.1 Traditions

Traditions are customs that are reiterated at precise times by members of a group or society (Dindyal, 2003). Yet, the current global population has produced contemporary traditions that do not depict the original native traditions of the world, and thus explains the current variations in food choices, with ethnic food choices fading away. Many traditions linking to special occasions consist of food (Hartma& Lauren, 2014), which includes but not limited to weddings, holiday celebrations, birthday celebrations and graduation ceremonies. Thus according to Farb (1996), celebratory and social occasions always take in food to some degree, and the meal is often the focal point of the event including human life stages such as birth, circumcision, marriage as well as death, of which in many instances, will determine the food types to be served, so as to properly portray the theme of the occasion. McWilliams (2007) suggests that traditions could be assessed in terms of; nutritional requirements, nature of the food, religious & cultural
dietary requirements, lifestyle in relation to culture, ethnic identity and food composition. However, traditions are classified as discussed below;

2.1.1.1 Ethnic Traditions

On a global perspective, Elbert (2011) declares that “you are what you eat”, suggesting that food can be positively used to give an individual’s ethnic identity to some extent. Although, this notion may not apply to the current global hospitality clientele as ethnicity has become dilute, with the global population abandoning ethnic traditions, and instead embracing contemporary traditions that lacks ethnic identity. This has also influenced the discrete characteristic of numerous cultures, including the types of food and drinks that are concomitant with them (Manson 2011). Thus, traditions have been compromised, not only nationally but also internationally and hence new traditions that are not aligned alongside customary traditions, such as school and/ or college, age as well as sex related dinning traditions.

Wessel & Brien (2010) concludes that persons who belong to ethnic clusters will have been raised and brought up in a certain manner and style, meaning factors such as their point of view and attitudes towards life and people, health and even food choices will be prominently influenced by their ethnic group. This is also echoed by Stephaney (2007), but all of whom do not appreciate the fact that the world has become a global village, and thus given rise to global contemporary traditions, abandoning the native ethnic traditions. As a result, none of the world communities and societies currently observes their native ethnic traditions as they were battered out.
Kisumu County comprises of Luos as the majority and original inhabitants, in addition to Luhya, Kikuyu, Kalenjin, as well as foreigners from other countries and continents. Thus some of these communities embrace ethnic foods, while others embrace fusion and contemporary foods. In the forefront are intermarriages among these co-existing communities (Alonzo, 2014), which has been the genesis of the total demise of ethnic foods and ultimately ethnic traditions, as the original individuals’ traditions were as a result battered out (Inglis et al, 2009), and instead replaced with the current traditions which are not aligned along ethnicity. An amalgam of ethnic traditions drawn from around the world sprouted, which eventually has resulted in a compromised unifying tradition that represents all the inhabitants, with their expected influence on food choices (Culture of Kenya, 2014).

2.1.1.2 Spiritual Traditions

On a wider perspective, religion connects one to spiritual traditions (Vabe, 2014), and therefore can be divided in to three broad categories, including world traditions, indigenous traditions, and new religious movements (Mohsen, 2011), all of which dictates to the various faithful on what may be consumed and thus food choices. Nevertheless, Christianity forms the principal religious group in the domain today (Myrica, 2010) and thus has also aligned believers alongside Christian religious traditions, although the world all over comprise of other various religions such as Islamic, Hinduism as well as atheism which as well contributes to the spiritual traditions of their faithful, and thus influence food choices. Consequently, spiritual traditions have also fashioned food choices among the hospitality’s food and beverage clientele. On the basis of Christian spiritual traditions,
the Bible (Leviticus 11; Romans 14) gives directions to Christians on the clean and unclean food, thus suggesting to the global Christians what is rightfully meant for consumption according to the Christian faith.

Within the same context, religion has also played a role in erasing the native cultural traditions on food choices, and instead emphasized on the global religious practices and traditions on food choices and feeding behavior. However, the current wave of Christianity has changed the hospitality clientele’s food and beverage choices and service as Mark (7:1-20) gives direction on service of food as per the biblical traditions. In addition, some of the biblical regulations on food choices may not be considered relevant during these days of the New Testament, coupled with the uprising of the new religious movements across the world with diverse interpretation of the old testament, as it is believed that what was written in the Old Testament was over turned with the coming of Christ Jesus. Romans (14:14), confirms the same, and states that as one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself hence the genesis of change in the dining habits of Christians on the basis of spiritual traditions.

2.1.1.3 National Traditions

The variety of national traditions across the planet is mind boggling, as each country across the world has specific traditions performed at specific times, and as such dictates the meal. France, Germany, Britain, Italy and Spain are associated with great wines of the world (Food today, 2004), and thus a meal will never be complete without the same. Kenya and Brazil have for a long time been associated with the finest tea in the world.
(Food today, 2004), and thus a meal must always accommodate tea. However, this does not limit other nationalities from making cross border food choices. This is as a result of cross border relationships, with people from different nations having a common ancestral background, hence food choices.

On a global perspective therefore, each country has specific national traditions, some of which are as a result of nature, while some are as a result of globalization. China exhibits surprising and diverse exotic Chinese cuisine (Alonzo, 2014), partly because necessity and famine have historically driven Chinese people to look for food in unlikely places, some of which do not suit other residents of the world palates. In France, frogs and snail’s forms part of their delicacy, while in the United States of America, specific foods, including hamburgers, hot dogs, potato chips, cheese and meat loaf forms the authentic American cuisine (Foskett et al, 2011). This also applies to sovereign states, including, Britain, Italy, Germany, and the entire nations of the world.

In Kenya, ground maize is used to prepare “Ugali”, while on the other hand “githeri” “nyama choma” among many other indigenous foods (Carol et al, 2008) amounts to the Kenyan Cuisines. However, from a national perspective, there is no particular cuisine that can represent Kenya as a country, as Brevet (2009) disagrees and highlights that the country comprises of more than forty ethnic groups, each with their own way of cooking as well as serving food. This may also apply to other countries of the world, such as the United States of America, which is basically a country of immigrants (Vabe, 2014), and thus one of the most culturally diverse nations in the world.
Furthermore, as the world shrivels, citizens of different countries have been exposed to acculturation, diffusion, and assimilation. This is because citizens of a particular country will always try out on other peoples’ cuisines that they are exposed to as they return to their home country (Joel, 2011). Nonetheless, intermarriages, migration, tourism including health tourism as well as education tourism has contributed to loss of culture and thus immensely watered down national traditions, hence a shift from the ethnic food choices.

2.1.2 Beliefs

There is a series of beliefs associated with food and food choice that individuals make (Cannors et al, 2014), including sugar and artificial sweeteners, meats and proteins, fats, fresh vegetables, fried foods, saturated fats in relation to cholesterol, eggs, organic foods among many others. According to Myrica (2010), factors under beliefs are broad, and thus including but not limited to; cultural beliefs, religious beliefs, perceptual beliefs, psychological beliefs, beliefs on preparation and cooking methods of foods, special diets and healthy eating. However, some of these beliefs have been thought of being outdated and therefore phased out. Thus on a more narrow perspective, beliefs can be classified in terms of customary, scientific and religious.

2.1.2.1 Customary Beliefs

Customary beliefs, social forms, and material traits of an ethnic, religious, or social group are some of the characteristics underwriting to the description of a culture (McWilliams, 2007). Cultural food items were considered both medicinal, as well as associated with health eating, although without any scientific proof of the same. Thus it is common today
for diabetic patients to incline toward consumption of cultural foods such us, plenty of fruits and vegetables (Wales 2009), which is viewed by some global societies as food for the poor. However, there are limitations to cultural foods in terms of population pressure in relation to demand and supply of the food items (Alonzo, 2014). For example, local chicken takes much time to mature compared to broilers, which mature within a span of a couple of weeks, thus provides ready solution to the ever swelling population of the world, and this applies to exotic breeds of animals whose production levels are high compared to the native breeds.

Cultural beliefs can also affect the way this food is cooked. For instance, the Rastafarianism followers are permitted to eat any food that is cooked only slightly, *i-tal food* (Lillicrap et al, 2010). On the other hand, food handling and preparation has conspicuously been highlighted across the world, featuring the eminent biological, structural and chemical interferences, with much premium on consumption of raw and/or partially cooked and contaminated meat and meat products. As a result, several conclusions have been drawn from such foods, and its influence on human health and nutritional requirements elaborated (Hartma et al, 2014).

As a result, the world cultures have given birth to various customary beliefs (Joana, 2007), which also have immensely influenced food choices, including a myriad of African beliefs that are observed across the continent. This ranges from food preparation methods, ingredients used, equipment involved, as well as the type of service (Lillicrap et al, 2010). It is a common thing for the Maasai to consume blood, eat partially cooked and even raw
meat, unlike the Kalenjin whose beliefs do not allow them to consume meat and at the same time milk. The Luhya and the Luos on the other hand enjoys termites and other insects, which doesn’t go down well with the Kikuyu. On a global perspective, the Chinese finds it resourceful obtaining food from reptiles, including none poisonous snakes, dogs, and even insects such as cockroaches (Vabe, 2014), which forms part of their customary cuisine. As such, customary beliefs have resulted to a wider choice of foods across the world.

2.1.2.2 Scientific Beliefs

Dindyal (2003) affirms that indigenous food items are believed to be free from saturated fat, high sugars as well as intoxicants that are associated with the increasing rate of lifestyle related illnesses. According to scientific conclusions, consuming fruits and vegetables of all kinds has been associated with a reduced risk of many lifestyle related health conditions (Heiner, 2012). However what remains a parable is the component within these foods that possess the curative aspect. Many studies have suggested that increasing consumption of plant foods like mangoes, beetroot, papaya, apricots, broccoli, carrots as well as vegetables decrease the risk of obesity, and overall mortality, diabetes, heart diseases, and promote a health complexion and hair, increased energy, and overall lower weight (Heiner, 2012). This is an area of interest for investigation to establish the truth, since on the other hand, technological advancements in agriculture, including massive use of chemicals has given birth to cross breeds and exotic breeds, and to the extreme, genetically modified foods whose health implications have not yet been established.
Across the world, illnesses such as cancer, hypertension, diabetes, osteoporosis etc., have been linked to contemporary foods and food choices. In view of these beliefs, coupled by the fear of lifestyle related diseases (Dunham, 2015), the global hospitality clientele has ‘leaned’ towards ethnic foods such as local vegetables, brown Ugali, cassava, arrowroots and/or yams, sweet potatoes, and fruits among others, as a solution to the outbreak of contemporary illnesses associated with food (Vabe, 2014). Although this has been the notion and eventual pattern across the world, there have been deaths reported in some parts of the world as a result of intoxications from some cultural foods, such as poisonous wild fruits, toxic species of cassava and contaminated maize, especially in Africa.

2.1.2.3 Religious Beliefs

Religion is a collection of cultural systems, beliefs, and world view that establishes symbols that relate humanity (Feldmann, 2015), thus food choices, and sometimes to moral values. Religion prohibits eating of some foods either absolutely or partly and also regulates how certain foods are prepared (Manson, 2011). These are essentially dietetic laws encrypted in the instructions of the religion in question. For example; Muslims are forbidden from eating pig or pork products as it is considered unclean, i.e. lawful, as required by the Islamic dietary law (John & Joel, 2011). Hindus do not eat beef, and hardly ever pork, Jews will merely eat clean (kosher) animals. Sikhs will neither eat beef nor pork, and some will keep to vegetarian nourishment, while others will eat mutton, cheese, fish and eggs (John et al, 2011). Hinduism teaches that those who seek union with God must abstain from meat eating (Lillicrap et al, 2010). Nonetheless, spirituality has nothing to do with food choices, but the soul.
On the other hand, Roman Catholics will not eat meat on ash Wednesdays, or good Fridays, while “saved” Anglicans do not eat beef from an animal that was slaughtered during a funeral. However, these restrictions are considered as past requirements (Lillicrap et al, 2010). Nevertheless, these religious beliefs are subject to change, as individuals of religious groups interact, and therefore are converted. Moreover, with globalization, the world tends to conform to a unified universal belief, thus the latter being battered out.

2.1.3 Food Taboos

Taboos are technically defined as a practice inadmissible by society as indecorous or unacceptable (Gordon, 2014). Food taboos and superstitions are common in many societies, known from virtually all human cultures (Stuart, 2008) and may include; stage of growth and development, acceptable personnel in handling food, acceptable ingredients in food preparation, cultural attitude towards the food item, cultural dietary rules and restrictions (Joel, 2011). However, what makes something a taboo isn’t concrete. Moreover, the state of original ethnic taboos has never been investigated to ascertain if the current generation still holds the same to be true, and especially on food taboos (Manson, 2011).

2.1.3.1 Permanent Taboos

Foods that are permanent taboos or avoidances are always prohibited for a specific group (Myrica, 2010). The classic example of a permanent taboo is the prohibition against pork by Jews and Muslims. The Jewish prohibition against pork is found in Leviticus 11:1. Myrica (2010) has clearly pointed out that various religions proclaim certain food items
acceptable and others flabby for human consumption, while culinary customs are commonly associated with a multitude of nationally, regionally or societal accepted ‘rules’ whether social, religious or cultural. According to the Qur’an (2,168), Muslims should not only avoid pork, but also blood, non-ritually slaughtered animals, and cadavers and alcohol. Conversely, majority of the world population magnify certain taboos, while on the other hand seems to assume others, hence impartiality in fulfilling culture as far as taboos are concerned. In the case of both Jewish and Muslim food taboos, the foods themselves are considered unclean.

A different concept of food avoidance is found in Hinduism (McWilliams, 2007). Hindus abstain from eating beef because cows are considered sacred. Various arguments have been used to explain the origins of such food taboos including religion, culture and hygiene. On the other hand, the current society is characterized with an inter-mix of people drawn from all over the world, thus some of them do not actually recognize permanent taboos governing their respective native societies.

Some communities consider it a taboo to consume certain foods (Joel, 2011) as dictated by cultural taboos, but not giving consideration to dietetic value and nutritional requirements. This is a common phenomenon in Africa, and especially in the western parts of Kenya. Such permanent taboos include: women are prohibited from eating gizzard, certain tribes avoid certain meals such as the abatobe among the Wanga who do not consume fish and fish products. In trying to explain this scenario, some anthropologists point out that food taboos are based on the failure of these foods to fit in to the usual systems of classification
Therefore foods that do not fit into this classification are unsuitable for consumption.

In addition, food preparation and service is viewed differently among the different African societies (Manson, 2011), for example, it is a taboo for males to prepare food, and thus such food cannot be consumed by females among some Luo communities as well as Luhya. Among the Luhya, it is a taboo to serve food using left hand, and thus such food will not be consumed by clientele from such ethnic backgrounds. However, all this is mainly found in informal literature, and thus not easily accessible (Hartma et al, 2014), and hence any slightest break in the passing on of these taboos to the next generation will definitely lead to extinct of the same taboos, and especially in the current society that has embraced education and the western way of life. Consequently, the current generation may not be interested on the cultural aspect of food preparation and service procedures, but are more interested on quality, including nutritional balance and affordability of the food item.

Nevertheless these permanent taboos are acquiescent to change, As Myrica, (2010) acknowledges that when moving to a new country or regions, individuals frequently acclimatize particular food habits of the local culture. This includes and is not limited to the contemporary food habits that have cropped up out of necessity such as school and/ or college food habits (Dunham, 2015). Accordingly, the current social aspects of the global population have had a negative impact on permanent food taboos and superstitions (Benno et al, 2009), as the previous societal alignments have been broken, leading to either a blend of food taboos or the ultimate loss of these taboos and superstitions. Surprisingly,
some of the superstitions have been scientifically proven to be wrong and thus the same taboos are currently not practiced. Though, a number of them which arose as a result of genetic reactions are still practiced today, yet mainly referred to as food allergies (Lillicrap et al, 2010), while on a small scale, traces of food taboos may still be practiced in some parts of the world in general, and Kenya in particular.

2.1.3.2 Temporary Taboos
Some foods are avoided for certain periods of time. These restrictions apply to men, women and children, and may relate to the reproduction cycle (Joel, 2011). Thus, the times of temporary food avoidances related to particular periods of the lifecycle includes; pregnancy, birth, lactation, infancy, initiation, and periods of illness or sickness. From a nutritional point of view (Myrica, 2010), temporary food avoidances are of great importance as they concern vulnerable groups; pregnant women, breast-feeding women, infants, and children during the period of weaning and growth. Food regulations and avoidances during these periods often deprive the individual of nutritionally valuable foods (Hartma et al, 2014) such as fish, meat, eggs, or vegetables. In a number of African countries, pregnant women avoid green vegetables. They also do not eat fish. When asked why, women say the unborn child might develop a head shaped like that of fish, while on the other hand, other cultures encourage pregnant women to eat plenty of fish such as the Luo with the view that the unborn child will be clever during his/her lifetime. This has brought about a wide contradiction of temporary taboos with one society abstaining from certain foods while others embracing the same foods at specific life cycles.
In Central Africa (Alonzo, 2014), nutritionist observed that young children did not eat eggs. They were worried that a nutritious food was not available for this vulnerable group. The village elders gave a convincing explanation of why eggs should be avoided by children. Thus Alonzo (2014), reports that in the past, the wise ancestors were much concerned about young children roaming around the villages searching for eggs. In order to avoid a depletion of the poultry stock, the elderly decided that eggs were harmful to young children and should be avoided. This therefore signifies that taboos may not apply as they are thought, since they are mainly imaginations to “scare”, and not meaningful at all.

Benno & Meyer (2009) argues that dietary rules and regulations may govern specific phases of the human life cycle, and may as such be related with special events. Thus this means human stages of life, including birth, rites of passage, marriage and eventually death comprises of rules and regulations particularly on food choices.

A different form of temporary food avoidances involves the rule of fasting (Aden, 2013). In medieval Christianity, the most important period of fasting was Lent, the period from Ash Wednesday to Holy Saturday, during which meat and animal products were forbidden. There were also other days, ember days and Fridays, on which people were required to abstain from eating meat. However, the reformation broke the tradition of fasting to a large extent (Lamb, 2015). The Orthodox Church has a wide and complicated system of dietary rules and fasting, as does a myriad of the Christian faiths who observe fasting. In the Muslim world, Ramadan, the ninth month of the Muslim year means strict
fasting, even from beverages, from sunrise to sunset. Even though these food avoidances are expected to be adhered to, it’s unfortunate that majority of the believers do not fully adhere to these, as it seems theoretical and not fully practicable.

2.1.4 Rituals

Rituals and ceremonies are social events which are believed to have the power to effect meaningful transformations (Aden, 2013), not only in the general life, but also in the gastronomical patterns of the world. Recently, sociologists have broadened the notion of ritual to include the pattern interaction of everyday life, such as etiquette and ordinary day performances. Virtually every single culture has rituals around food, including the fasting and eating that surrounds holy days in Muslim, Catholic and Jewish customs; the solemnity of the tea rite in Japan, or the harvest festivals that occur everywhere from Kenya to Kentucky. Food has always been essential in our daily rituals, habits, and traditions (Myrica, 2010).

Rituals, which are notable from other behaviors by being stylized, repetitive, and typecast, convey data about the participants and their cultural traditions. Patton, (2014) explains the influence of rituals performed year after year and generation after generation, decoding permanent messages, values, and sentiments into visible actions. The same messages, values and sentiments as explained by Patton (2014) are subject to overhaul, as the world all over is dynamic as far as rituals are concerned. Secondly, the world has experienced cultural erosion (Aden, 2013) as a result of acculturation, assimilation as well as accommodation. This has particularly brought about globalization, with inclination
towards westernization and hence adoption of new global rituals and or loss of these rituals from the modern meal. Patton (2014) extrapolates the same by stating that partaking such rituals imply the receipt of an order that transcends one’s status as an individual. It is true that the world has become a global village, with intermix and/or loss of culture including rituals. Generally, rituals includes and are not limited to worship rites, passage rites as well as purification rites, all of which has influenced food choices, which may be grouped in to religious rituals and secular rituals.

2.1.5.1 Religious Rituals

Rituals provide the glue that holds together religious communities (Chiara, Bossi, Messina, 2014) over a long period of time, and as such determines food choices. With the focus on religious pluralism, and especially with the mushrooming of religious sects with divergent faiths governing religious rituals, has fragmented further the former religious clusters, hence complicated the current scenario. Food on the other hand has remained an important part of religious observance and spiritual ritual (Alonzo, 2014) for many faiths, including Christianity, Judaism, Islam, Hinduism and Buddhism.

In Christianity, the Holy Communion, which involves unleavened bread and wine, symbolizing the body and blood of Christ Jesus (Luke 22:19-20), and hence the power of His salvation is common during Easter holidays. Christmas celebrations are characterized with celebratory foods, in remembrance of the birth of Jesus Christ (Luke 2:7-20), the savior of the world. Notwithstanding, contemporary Christians have adopted “Christian religious” rituals, such as praying for a meal before eating (Gordon, 2014) observed across
the various Christian faiths. Consequently, in the Islam religion, halal slaughtering involves special rituals (Lillicrap et al, 2010), avoidance of carcasses slaughtered by non-Muslims according to the Muslim faith, avoidance of carcasses from animals that were not slaughtered and thus retained blood within the body tissues, and avoidance of certain beverages that contain caffeine. Every religion globally has specific rituals, which separates their faith from the rest (Bossi et al, 2014), and thus influences the ultimate food choices by their faithful across the world. However, these various religious rituals have brought about confusion among the faithful of the religions and hence are always assumed and never practiced. In addition, with the current globalization, this is an interesting area of investigation as people from different religious backgrounds have influenced each other, including feed choices across the world.

2.1.5.2 Secular Rituals

Secular rituals are created, they feel usual when practiced within the extensive cultural setting in which people live and maintain social affiliations (Hofstede, 1997). Among the African culture, certain carcasses from specific animals were used for specific “cleansing” actions (John, 2007). This implies that people who share the same culture have specific rituals as far as their food choice is concerned. The world has become a global village, thus breaking the cultural settings and social affiliations that characterized secular rituals.

Rituals have been known to give rise to values, which make a difference in the kinds of changes seen in family food behaviors (Leandris, 2003), hence are beliefs and attitudes that are important to people. Among the native inhabitants of western Kenya, any food
acquired as the final fee charged on the dead was not to be eaten by unmarried females. This applied to carcasses of animals obtained from the same, in case it was to be slaughtered. In addition, food prepared mainly in a function to commemorate the dead was not to be eaten by an entire family that had not yet organized for the same for their departed family members.

Shockingly, the previously embraced rituals have gone missing from the modern meal, although there could be regional patches of some (Benno et al, 2009). This could be attributed first to acculturation, diffusion and assimilation, and thus the loss of original culture that was caused by depletion of secular rituals as a result of globalization and the ultimate change in human behavior through education, migration and tourism.

2.2 Study approaches to food choice behavior

There are a multiplicity of approaches to study the understanding of food choice and the ultimate food choice behavior resulting from various disciplines, with each discipline bringing its own set of issues and methodological perspectives. In order to express a sense of the deferent approaches taken, a brief overview of selected theories about food choice behavior is provided. These theories provide a framework for cultural determinants of food choice. It should be noted that most of these theories have been developed in Western societies and may require considerable adaptation with respect to cultural issues and concerns to serve well in other contexts.
2.2.1 Theory of Reasoned Action (Ajzen & Fishbein 1980) and the Theory of Planned Behavior (Ajzen 1991)

The theory of reasoned action (TRA) states that individual performance of a given behavior is primarily determined by a conscious intention to perform the behavior and intention is predicted by attitude and subjective norms (Ajzen & Fishbein 1980). Behavior intention is defined as the motivation essential to perform a behavior: the stronger the intention of performing a behavior, the more likely will be its performance (Fishbein & Ajzen 1975). Attitude denotes a summary evaluation of a psychological object captured in such attribute dimensions as good-bad, harmful-beneficial, pleasant-unpleasant and likable-dislikable (Ajzen, 2001). Subjective norm is defined as perceptions of social pressure to perform a behavior. These factors are again influenced by beliefs: beliefs about the outcome of the behavior in the case of attitudes, and beliefs about what other people think the person should do in the case of subjective norm (Ajzen & Fishbein 1980, Shepherd 2008).

![Diagram of Theory of Reasoned Action](source.png)

Fig. 2.1: Schematic representation of the theory of reasoned action. Source: Ajzen & Fishbein (1980)
It was disapproved that the TRA would only deal with ‘pure volitional behaviors, which are simple behaviors that are solely dependent on the formation of an intention, Ajzen (1991) extended the TRA to the Theory of Planned Behavior (TPB). TPB adds the concept of perceived control over the opportunities, resources and skills necessary to perform a behavior (Figure 2.2). Perceived behavioral control refers to people’s perception of the easiness or struggle of performing the behavior of interest. It predicts intention and can also have a direct impact on behavior. As with attitude and subjective norm, perceived behavioral control also is influenced by beliefs (Ajzen 1991, Shepherd 2008). TPB proposes a means for trying to comprehend the starring role of the cultural factors determining food choices (Murcott, 1989; Shepherd et al, 1995). Comparatively, little is recognized just how and why people select the food that constitute their intakes or about how their selections can be influenced in an effective way.

In broad terms, the theory is found to be well supported by empirical evidence. Intentions to perform behaviors of different kinds can be predicted with high accuracy from attitudes toward the behavior, subjective norms, and perceived behavioral control (Shepherd et al, 1995); and these intentions, together with perceptions of behavioral control, account for considerable variance in actual behavior. Attitudes, subjective norms, and perceived behavioral control are shown to be related to appropriate sets of salient behavioral, normative, and control beliefs about the behavior (Murcott, 1989), but the exact nature of these relations is still uncertain. Expectancy value formulations are found to be only partly successful in dealing with these relations. These models are based on the supposition that the best forecaster of behavior is behavioral intention. The model suggests that a person’s
behavioral intention is mutually derived from three components; attitudes, perception of social pressure to perform the behavior and perceived control over the behavior as summarized in fig. 2.2 below.

![Diagram of the theory of planned behavior]

**Fig. 2.2: Schematic representation of the theory of planned behavior. Source Shepherd et al (1995).**

The theory positions that “attitude toward behavior, subjective norms, and perceived behavior control, together shape an individual’s behavioral intentions and behaviors” (Shepherd et al, 1995). Thus according to the model, human behavior and particularly food choice is channeled by three kinds of considerations; behavioral beliefs; which are beliefs about the probable penalties of behavior, normative beliefs; which are beliefs about the normative prospects of others, and Control beliefs; which are beliefs about the presence of factors that may aid or impede performance of the behavior. In dietary studies TPB permits a link of the strength of influences upon individuals and among sample groups and can be used to create an understanding of the determining factor of food
choice, as it has been fruitful in explaining food choice behaviors (Murcott, 1989; Shepherd, Spakes & Guthrie, 1995).

### 2.2.2 Fallon and Rozin’s Taxonomy of Food

On the other hand, Fallon and Rozin’s Taxonomy of food (Rozin, 2006), classifies three criteria for food acceptance comprising; sensory-effective responses (likings), predicted consequences and ideational factors. In the model’s larger framework, Culture is well thought-out to influence eating behavior directly, but more frequently, it plays a moderating role on other variables to control inter-individual differences in food likes and eating behavior (Chrisler, 2007). This model contains three echelons of variables and their interactions. According to the model, “eating behavior is viewed as the dependent variable, operationalized either as food choice/selection/preference or as food intake” (Chrisler, 2007).

The food taxonomy is located on the transitional level. Fallon and Rozin’s group of anticipated consequences is long-drawn-out to include expectations and attitudes towards diet and wellbeing. Together, the intake behavior and the food taxonomy rest on food internal and food –external stimuli (Glanz & Mullis, 2013), located on the leading or independent level. Taste and other sensual food characteristics are examples of food-internal stimuli. Food –external or contextual stimuli comprise information, the social context and the physical environment (Glanz et al, 2013).
2.2.3 Social Cognitive Theory (Bandura 1986)

Social Cognitive Theory (SCT) describes behavior by a reciprocal model in which environmental influences, personal factors and behavior continually interact. It is an approach that emphasizes the role of social modeling, where people learn not only through their own experiences, but also by observing the actions of others and the results of those actions. According to SCT, human motivation and action are comprehensively regulated by forethought (Bandura, 1986). A number of key constructs are important for understanding food choice behavior including personal characteristics (e.g. demographics, personality), emotional arousal, behavioral capacity (knowledge and skills), self-efficacy (individual’s confidence in his or her ability to perform a behavior in various situations), expectation/expectancies (anticipated outcome of a behavior), self-regulation, observational learning, and reinforcement (consequences that affect the probability a behavior will be tried again) (Redding, Rossi, Velicer & Prochaska, 2000). Reciprocal determinism constitutes a principle of SCT. This means that a person can be both an agent for change and a responder to change. In other words, the environment shapes, maintains and constrains behavior, but people can play inactive role in it (Glanz & Bishop, 2010).

Fig. 2.3: Schematic representation of the social cognitive theory. Source: Bandura (1986)
2.3 **Hospitality Clientele Food Choices**

Human food choice is a multifaceted phenomenon influenced by a series of factors including culture in its diversity, which comprises of various components (Good Food Display, 2013). It is therefore important to study in depth, these cultural components that influence food choices in order to understand the cultural market segment in relation to customer needs and preferences. Thus food choices among hospitality clientele may include Ethnic, Fusion or Contemporary foods depending on the clientele in question.

**2.3.1 Ethnic Cuisines**

This is correspondingly referred to as traditional cuisines (Fosket et al, 2011), which is a comprehensible tradition of food preparation that upsurges from the day-to-day lives and kitchens of a general public over a protracted period in a particular region of a country, or a specific country, and which, once localized, has remarkable peculiarities from the cuisine of the country as a whole. On narrowing down, there is no particular dish that signifies all of Kenya (Culture of Kenya, 2014) and hence Kisumu City of Kisumu County. Different Kenyan communities have their own native foods (Wiens, 2011), staples being maize and other cereals depending on the region, including millet and sorghum eaten with various meats and vegetables.

As you travel around the country, distinctive differences are noted mainly based on what foods are locally available around such areas (Patton, 2014). Grains are a principal food for groups that grow grains (e.g. Kikuyu, Embu, Meru, Kisii, etc.). Other communities such as the Luo and the Coastal community have fish and seafood for their staple food as
available in such areas. In semi-arid and arid areas like Turkana, foods made from sorghum are more common staple foods. As you move to the city - food eaten by employed families vary according to preference and ethnicity (Culture of Kenya, 2014), and this applies to Kisumu city of Kisumu County.

Whether ethnic cuisines are still in existence remains a riddle that needs to be unraveled. Communities of the world have of the recent past experienced globalization (Gordon, 2014), as the world of late has opened up, in the context of human rights for citizens of different countries to live in a place of their own choice (Kenyan Constitution, 2010). While it has been thought that this would help in the spread of the various pure ethnic cuisines, the results have been negative with the abandonment of these cuisines in favor of more compromised cuisines that cuts across cultures of the world (Bossi et al, 2014). This has greatly broken the original ethnic barriers across the world, and as a result, leading to the demise of the original ethnic cuisines and/ or the diminishing customer needs of ethnic cuisines on the one side, and diffusion on the other side.

### 2.3.2 Contemporary Cuisines

These are novel, modern or nouvelle cuisines, drawn from classical style but with fresh style and the improved aspect of nouvelle presentation (John et al, 1995). Contemporary food production is becoming always more globalized and industrialized (Cardan, 2015) and products are subject to increased standardization. This might have been as a result of the current population pressure, coupled with the global shifts in lifestyles that dictate shifts in food choices and gastronomy across the world. And thus, demographic
vicissitudes and growing global population has given rise to contemporary cuisines (Reisch, Eberte & Lorek, 2013) as a solution to the global monster of food insecurity.

Particularly, Kenya has been on the limelight over snowballing narrowing down of operation into vegetarianism and/or health foods, in response to a myriad of lifestyles related illnesses as well as dietary requirements attributed to food and feeding patterns (Lillicrap et al, 2010). This has been as a result of a “new” menu style, called contemporary cuisine, which arose mainly to meet the needs of an ever-increasing world population, through combination of different flavors from various modern cuisines. This Cuisine draws upon food from around the world, and makes no effort to observe strictly to tradition but often “mix and match” elements from varied cuisines (Kinyuru, Konyole, Owino, Owuor and Estambale, May 2012), which on the other hand might have been the source of culinary poison. Consequently, they similarly make advantage of things like food processors, microwaves as well as consider the reality of what is readily available in the market (Food Today, 2014). Food processors and microwaves are currently under investigation as they are believed to emit lethal electromagnetic radiations into food, and hence to end consumers of the food item. In a global view, chronic illnesses as a result of contemporary cuisines, and health problems either wholly or partially attributable to diet, represent, by far the most serious threat to public health (Cardan, 2015), with complications such as obesity, cardiovascular diseases, diabetes, osteoporosis, as well as cancer.
2.3.3 Fusion Cuisines

Traditional cuisines with traditional ingredients may not be capable to answer all the needs and wants of a worldwide society. This is the basis of the conception of a new cuisine called fusion or eclectic, with its concept nested in attracting more dinners (Phuketmag, 2011). The objective is to present some enthusiasm to dinners by giving a traditional dish a new appearance while still aiming to entice them to dare try it by offering some familiar ingredients. Thus fusion cuisine (lectic) combines elements of dissimilar culinary traditions (Kinyuru, et al, 2012). Foods based on one culture, but prepared using a variety of ingredients and flavors (Robert, 2007) natural to another culture, from all over the world, are considered forms of fusion cuisine.

In Kenya, this is common and has led to the inter-mix of cuisines cultures (Cardan, 2015), among the Kenyan communities as well as the foreigners. It has been well thought-out as a smart way to upgrade local Kenyan cuisine to a National and International level, as Kenya is known of not being a consistent country (Brevet, 2009), and thus with the flawless mix and match of great dietary value ingredients that will satisfy a wider cluster, looking for firsthand experiences and excitement in dinning (Phuketmag, 2011). However, fusion food which is meant to merge tastes from a different culture is a tricky culinary concept. It’s easy to generate a confused castoff, or to reduce everything to the minimum sophisticated common denominator (Denitto, 2007), and this has been the greatest challenge to the global hospitality industry.
2.4 Moderating effect of Environmental factors on Cultural Factors determining Food Choices and Food Choices

Stephaney (2007) found out that environmental cues affect food choice and intake, although consumers may not be aware of their effects. Basing on Stephaney’s findings therefore may lead to a conclusion that there must be moderating effects of environmental factors on the cultural factors determining food choices and the actual food choices. Moreover, current inclination towards environmentalism, and particularly with a closer focus on people in Western culture has had an increasing trend to the use of herbal supplements, foods for a specific cluster of person such as dieters, women, or athletes, functional foods and a more ethnically diverse diet (Good Food Display, 2013). The implication is that environmental factors have had a direct effect, first of all on the determinants of food choices, and secondly on the food choices themselves. Consequently, these factors are suspected of having broadly, moderating effect on food choices worldwide. Social scientists (Bandura, 2011), have developed different conceptual frameworks as well as theoretical models of food choice behavior, which incorporate both individual and environmental factors affecting the alteration of behaviors. Social cognitive theory (SCT) (Bandura, 2011), examines the interaction of environmental, personal and behavioral factors, which are viewed on the basis of social, geographic as well as economic factors.

2.4.1 Social Status

Societal influences on food choice and intake bring up to the impact that one or more persons have on the eating behavior of others (Carlson et al, 2012), conscious or
subconscious, either direct or indirect. Even while eating alone, food choice and determinants is influenced by social factors because attitudes and habits progress through the interaction with others (Kearney et al, 2000). Over the ages, the societies or cultures that people live in, alongside the type of contact that individuals have with one another (social factors), influence food choices (John, 2007) as well as the determinants of the food choice.

By extrapolation therefore, the type of job and education, lifestyle, size of the family and the importance of hospitality within the social group are not only significant to the determinants of food choice, but also when and how we make food choices (Sims, 2012). On a global basis however, lifestyles and/ or social factors have undergone cultural transformation, which ultimately spilled over to these factors’ moderating effect not only on food choices but also on the cultural determinants of food choice.

Secondly, wiser choices of food come from having more facts about the options (Joana, 2007), thus media plays a big role in the determinants of food selection and the choices we make (Kotler, John & James, 2010). Advertising of food is all over, each day we are exposed to thousands of advertising text, images and sounds from magazines, the radio, billboards, cinemas, the internet and television (Kotler et al, 2010), however, in some cases this does not guarantee consumption of the food items. People come to be better informed about nutrition and food choices through reading magazines, watching numerous television shows, government programs, food store hand outs and fast food advertising material (Sims, 2012). This could either translate positive or negative messages to the
entire hospitality clientele, thus either suppressing the consumption of certain foods, or promoting consumption of the food items. On the other hand, when traveling, we experience a wide range of foods, some of which we like and seek out upon returning home (John, 2007), and this has transformed the determinants of food choice and actual food choices.

Notwithstanding, special interests and the interests of close individual friends can also influence food choices (Joana, 2007). Research indicates that the level of education can influence dietary behavior during old age (Kearney et al, 2000). However, in contrast, nutrition knowledge and good dietary routines are not strongly correlated. The explanation for the scenario is that knowledge about health does not lead to direct action, and especially when persons are unsure how to apply their knowledge. Moreover, information dispersed on nutrition comes from a range of sources and is viewed as mistrusted or is conflicting, which discourages motivation to change (De Almeida, 1997). The composition of the family unit determines the quality and quantity of food consumed in a meal as well as the variety (Myrica, 2010). For example, young kids who have very sensitive taste buds prefer less spicy foods, while aged people may have a reduced sense of taste and often like more heavily flavored (especially salty and sweet) foods.

Although majority of food is eaten in the home, an increasing proportion is eaten outside the home, e.g. in schools, at work and in restaurants (Devine, 2003). The location in which food is eaten can as well affect food choice, particularly in terms of foods that are on offer. The accessibility of healthy food at home and 'away from home' upsurges the consumption
of such foods. However, access to healthy food options is limited in many work and/ or school environments. This is principally true for those with irregular hours or with particular requirements (Faugier, 2001), e.g. vegetarian. With the bulk of adult women and men in employment, the influences of work on health behaviors such as food choices are an important area of investigation.

2.4.2 Geographic factors

What’s on the menu in one part of the world will be different not only from region to region nor country to country, but also within a country (Mc Williams, 2007) as a result of geographic differences across the world, which ultimately is the key determinant of ethnic food choices within a region. Gastronomic peculiarities also exist among different ancient ethnic group who live side by side (De Arala-Estevez, 2000). In Kenya for example, the Maasai drinks plenty of cow’s blood, whereas the neighboring Kikuyu are all about taters and cereals, while other communities such as the Luo in Kisumu County have fish for their staple food as available in such areas (Culture of Kenya, 2014).

However, as the world shrivels, regional preferences will surely be subject to snowballing dilution (Donkin, 2000), as acculturation and diffusion is experienced globally, and thus leading to eventual loss of the original ethnic traditions, beliefs, taboos as well as rituals, which are key cultural driving forces behind food and drink choices. Nonetheless, topography, climate, religion, flora and fauna have influenced cultural factors determining food choices, while on the other hand individual cultures have also developed unique favorites and aversions within this confine (Lillicrap et al, 2010). Consequently, as a result
of globalization, geographic boundaries have been broken giving rise to fusion traditions, taboos, beliefs, and rituals across the world, which in return has resulted into confused jumble (Denitto, 2007), as the level of geographic influences on cultural factors determining food choices cannot be estimated.

The essential food of a country will most likely depend on whether it can be grown given the topography and climatic conditions. Thus climate affects not only the types of food grown in an area but also the food choices made by people (Sims, 2012). Summer brings the desire for bright, fresh, light foods (McWilliams, 2007); ice creams and barbecues, juices and smoothies, fresh fruit salads, cold quiches and crispy salads. Winter is the period of porridge and thick soups, meat pies and lunchtime pastas, warm drinks and hot desserts. However, some areas that were considered hostile in the production of food has been transformed into productive lands, and even advanced agricultural practices producing agricultural products suitable for these specific regions, hence making the initially unavailable products available.

Accessibility to the food item is another important physical factor influencing food choice, which is dependent on resources such as transport and geographical location. Healthy food tends to be more expensive when available within towns and cities compared to supermarkets on the outskirts (Donkin, 2000). This notion held truth not until the 19th century that saw development of good transport systems, hence resulting to a fair distribution of food crops and animals across the world, irrespective of the climatic differences brought about by geographic boundaries.
2.4.3 Economic Status

Shepherd (1989) asserts that cost is one of the most important factors when we select food. It is particularly important to investigate the moderating effect of these factors on the cultural factors determining food choices and the food choices. The relationship therefore between low socio-economic status, and poor health is complicated and is influenced by gender, age, culture, environment, social and community networks, individual lifestyle factors and health behaviors (Food Today, 2004). On the other hand, socio-economic considerations basing on factors such as gender and age may be misleading, as women have been of late empowered economically, as well as the youth, and therefore shifting the previous trends in purchasing power.

Access to food fluctuates considerably across households because of the various factors affecting price of food, which is directly affected by traditions, beliefs, taboos and rituals of the community (Gregory & Coleman-Jensen, 2011). However whether cost is prohibitive depends fundamentally on a person's income and socio-economic status. In Kenya for example, cost of beef and milk in Rift valley is lower as compared to Nyanza, and vice-versa on the cost of fish as a result of the differences in market conditions created out of the economic lifestyle of the inhabitants of these regions. Thus low-income groups have a greater tendency to consume unbalanced diets and in particular have low intakes of fruit, white meats and vegetables (De Arala-Estevez, 2000). On the other hand access to more money does not automatically equate to a better quality diet but the range of foods from which one can choose should increase.
Whether healthy foods are found to be extra expensive than less healthy foods may depend on how both “healthy” and the unit of measure are defined (Carlson & Frazao, 2012). In the Kenyan context, and Kisumu in particular, some traditional food items have been culturally embraced due to various values attached to them (Nutritional Academy of Sciences, 2013), and as a result, the prices have become unfavorable to the low income level citizens. In addition, studies on the role of food in lifestyle related diseases (Heiner, 2012), with more emphasis on fruits, has led to an increased consumption of the same, hence breaking from the cultural food choices on the one side, and adopting more expensive food choices, which on the other hand may not be applicable to low income earners.

2.5 Summary

Culture and thus the cultural determinants of food choices are diverse, and ranges from cultural beliefs, food taboos and/ or superstitions, food rituals, as well as traditions which seems to be replaced by contemporary global cultural determinants of food choices.

Traditions are customs that are reiterated at precise times by members of a group or society (Dindyal, 2003). Yet, the current global population has produced contemporary traditions that do not depict the original native traditions of the world, and thus explains the current variations in food choices, with ethnic food choices fading away. On a wider perspective, traditions may be classified as; ethnic traditions, spiritual traditions, and national traditions. On the other hand are beliefs associated with food and food choice that individuals make (Cannors et al, 2014), including customary, scientific and religious
beliefs. Taboos, yet another cultural determinant of food choice, are technically defined as a practice inadmissible by society as indecorous or unacceptable (Gordon, 2014). Food taboos and superstitions are common in many societies, known from virtually all human cultures (Stuart, 2008), and includes permanent and temporary taboos. Lastly on cultural determinants of food choices are rituals, constituting ceremonies and social events, believed to have the power to effect meaningful transformations (Aden, 2013), not only in the general life, but also in the global gastronomical patterns. In view of rituals, they are classified into religious and secular rituals.

There are a multiplicity of approaches to study the understanding of food choice and the ultimate food choice behavior resulting from various disciplines, with each discipline bringing its own set of issues and methodological perspectives. In order to express a sense of the different approaches taken, a brief overview of selected theories about food choice behavior is provided including the theory of reasoned action, theory of planned behavior, social cognitive theory as well as Fallon and Rozin’s Taxonomy of Food.

Lastly, food choice, which is a multifaceted phenomenon influenced by a series of factors including culture in its diversity, which comprises of various components (Good Food Display, 2013). Included are Ethnic Cuisines, which is correspondingly referred to as traditional cuisines (Fosket et al, 2011), Contemporary cuisines, which are novel, modern or nouvelle cuisines, drawn from classical style but with fresh style and the improved aspect of nouvelle presentation (John et al, 1995), and Fusion cuisines, which are traditional cuisines in which traditional ingredients may not be capable to answer all
the needs and wants of a worldwide society. Moderating effect of Environmental factors on Cultural Factors determining Food Choices and Food Choices were also looked at in terms of social factors, geographic and economic factors.
CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter deals with the description of the selected methodology that was applied by the study under the following themes: research design, study area, target population, sampling, research instruments, pre-testing, validity and reliability, data collection techniques, data analysis, and finally logistical and ethical considerations.

3.1 Research Design

A cross-sectional survey design, concerned with examining variation across cases (Henn et al, 2009), as well as a descriptive correlation research survey, which allows the researcher to describe and evaluate the relationship between the study variables by asking questions to the respondents and examining their relationships were adopted. Eric, Alan, Shankar & Christine (2008) asserts that cross-sectional research survey involves using different groups of people who differ in the variable of interest, which formed the DV of the study (Food choice) but share other characteristics such as socioeconomic status, educational background, and ethnicity, which in this case formed the IV of the study. Consequently, descriptive correlation research design was instrumental in examining cultural variations of the hospitality clientele in the multi-ethnic, cosmopolitan Kisumu City of Kisumu County, and was therefore chosen for its appropriateness in fact finding to yield accurate information (Kothari, 2010). Factors under investigation were cultural
factors determining food choices as IV, environmental factors as MV, while food choices formed the DV.

3.2 Study Area

Kisumu, is the principle port city of Western Kenya in Kisumu County, the immediate former capital of Nyanza province, and the headquarters of Kisumu County, covering 2,085.9KM² with a population of 968,879 (2009 census) (Kisumu County, 2013). Kisumu County’s neighbors are: Siaya County to the West, Vihiga County to the North, Nandi County to the North East, and Kericho County to the East. Kisumu is the third largest city in Kenya, the second most important after Kampala in the greater Lake Victoria basin, characterized with pronounced cultural and ethnic diversity among the residents, on the forefront in eco-cultural tourism, a multi-ethnic, cosmopolitan, leading commercial trading, industrial administration and communication Centre in the lake basin region (Helen, Stephen, Alfred, Doris, Michael & Charles, 2015), a key market as well as the gateway to the landlocked countries of East Africa, (Appendix IX, Map of Kisumu).

Kisumu City is believed to be one of the oldest settlements in Kenya, with historical records indicating that Kisumu has been dominated by diverse communities at different times before the white man arrived. Currently, Kisumu is one of the fastest growing cities in Kenya. It is thriving with rich sugar and rice irrigation industries, whose contribution to the national economy is immense due to its natural resources and as the epicenter for business in East Africa (Kisumu County, 2013).
This City of Kisumu was chosen because of her dense and ever swelling population at a growth rate of 2.1%, comprising of multi-ethnic, cosmopolitan inhabitants (Helen et al, 2015), hence with a pronounced cultural and ethnic diversity, and specifically on food choices among the residents. The data generated therefore represents majority of the Kenyan as hospitality clienteles’ food choices.

3.3 Target Population
This constituted commercial catering food outlets with a specific focus on hospitality clientele, as well as managerial and/or supervisory staff within the commercial catering institutions in Kisumu City of Kisumu County. Appendix (III) here-on indicates a list of commercial catering outlets, licensed by Tourism Regulatory Authority (TRA), Western region, which formed the population of the study.

3.4 Sampling Techniques
The study population included commercial catering outlets; bars, pubs, discotheques as well as coffee houses. Thus purposive sampling was adopted, mainly on the selection of commercial catering outlets from the study population of all the licensed catering outlets, with the aim of obtaining facilities that deals with provision of food to the clients. Therefore, a list of twelve (12) licensed commercial catering outlets was obtained, (Appendix IV), from the original population of thirty four (34) Catering Outlets licensed by TRA, western region. Three of the Catering food outlets were selected for pre-testing purposes, thus nine commercial catering outlets formed the sampled population from which respondents were drawn.
With a sample size of 384 respondents for distribution among the nine sampled commercial catering outlets (listed alphabetically), 43 respondents were drawn from six commercial catering outlets while 42 respondents were drawn from three commercial catering outlets by use of systematic random sampling.

Similarly, purposive sampling was employed for the selection of managerial and/or supervisory staff for interview schedules as each of the nine (09) commercial Catering Outlets had only one cadre of staff designated for supervisory and/or managerial function. This methods ensured all subsets, within the population were given an equal probability, since all the respondents of the population had the same chance of selection, which minimized biases (Mugenda, 1999). For the purpose of this research, the catering outlets in Appendix IV were considered.

3.4.1 Sample Size

The following formula was used to calculate the sample size; \( N = Z^2 P q / d^2 \) (Mugenda, 2008). Where;

\( N \) = Desired minimum sample,
\( Z \) = Standard normal deviation at a set confidence interval, =1.96 at 95% confidence level,
\( P \) = Proportion of individuals making food choices on the basis of cultural factors, hence
\( P = 0.5 \) to ensure maximum sample for the study.
\( q \) = Proportion of individuals making food choices on the basis of other factors, hence;
\( q = 1 - p, = 0.5 \)
\( d \) = Accepted range of error set at statistical significance, thus \( d = 0.05 \)
Thus; N= Z^2Pq/d^2; = (1.96^2x0.5x0.5)/0.05^2 = 384.16,

=384 participants, hence the sample distribution of participants among the nine selected commercial catering outlets.

Table 3.1: Sample Distribution among the Licensed Food Outlets (Source: TRA.)

<table>
<thead>
<tr>
<th>S/N</th>
<th>ESTABLISHMENT</th>
<th>DISTRIBUTION OF RESPONDENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Airport Catering Services</td>
<td>43</td>
</tr>
<tr>
<td>2.</td>
<td>Bistro Restaurant</td>
<td>42</td>
</tr>
<tr>
<td>3.</td>
<td>Green Garden Restaurant</td>
<td>43</td>
</tr>
<tr>
<td>4.</td>
<td>Haandi Restaurant</td>
<td>43</td>
</tr>
<tr>
<td>5.</td>
<td>Mahfudh Restaurant</td>
<td>42</td>
</tr>
<tr>
<td>6.</td>
<td>Oriental Chinese Restaurant</td>
<td>43</td>
</tr>
<tr>
<td>7.</td>
<td>Splash Food Service</td>
<td>43</td>
</tr>
<tr>
<td>8.</td>
<td>Taj Super Food</td>
<td>42</td>
</tr>
<tr>
<td>9.</td>
<td>Tilapia Beach</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>384</td>
</tr>
</tbody>
</table>

3.5 Research Instruments

3.5.1 Questionnaires

A questionnaire is a research instrument consisting of a series of questions and other prompts with the aim of gathering information from respondents (Kothari, 2010). For the purpose of this study, the questionnaire comprised both closed-ended as well as open ended questions (Henn et al, 2009), aiming at investigating food choices among...
hospitality clientele in Kisumu city of Kisumu County. This allowed the respondents greater freedom of expression, in relation to the cultural factors determining food choices under investigation.

The questionnaire comprised of seven sections, with the first section addressing demographic factors of the respondents, the second section investigated traditions (IV), the third section was on taboos (IV), the fourth was on beliefs (IV), the fifth on rituals (IV), the sixth on environmental factors (MV); and finally the seventh section investigated food choices (DV), thus addressed the three study objectives.

3.5.2 Interview Schedules

This is the use of open-ended one-to-one interviews in which individual respondents are questioned about a particular issue, experience or event (Henn et al, 2009). Qualitative semi-structured/ unstructured interviews were conducted with the researcher’s intention to explore the views, experiences, beliefs and motivations of individual respondents, (Gill, Stewart, Treasure, & Chadwick, 2008.), hence allowing generation of qualitative data. In every commercial Catering outlet, there was one supervisory staff to which interviews were carried out.

3.6 Pre-Testing

The research instruments were pre-administered to hospitality clientele in three commercial catering outlets within Kisumu city of Kisumu County (Appendix V), for the purpose of ensuring validity and reliability. Consequently, the pre-tested food outlets were not included in the final research and hence were not part of the actual study.
3.7 Validity and Reliability

Validity means accuracy and meaningfulness of inferences which are based on the research results. It also refers to the degree to which results obtained from the data analysis actually represents the phenomena under study (Mugenda, 1999). Mugenda and Mugenda (1999) assert that experienced researchers should be used to determine the content validity and reliability of research instruments. For this reason, the research instruments were availed to the supervisors who gave their input and advised accordingly.

Reliability, on the other hand, refers to consistency that an instrument demonstrates when applied under similar situations (Kothari, 2010). It is the extent to which an instrument is predictable, stable, accurate and dependable to yield the same results every time it is administered. Reliability was determined by cronbach’s coefficient Alpha, >0.70 (Mohsen, 2011), which was also used to all the interval consistency or average correlation of items in a survey instrument to gauge its reliability.

In order to test reliability, a set of independent as well as moderating variables were subjected to reliability tests using Statistical Package for Social Science, (SPSS). The independent variables of the study, which are the cultural factors determining food choices included: taboos, beliefs, traditions and rituals. On the other hand, the moderating variables to the study, (environmental factors), included social factors, economic factors as well as geographic factors, and the results were as summarized in table 3.2 a & b below.
Table 3.2a: Reliability Statistics for Independent Variables (Source: research data.)

<table>
<thead>
<tr>
<th>Cronbach's Alpha</th>
<th>N of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.891</td>
<td>27</td>
</tr>
</tbody>
</table>

Table 3.2b: Reliability Statistics for Moderating Variables, (Source: research data.)

<table>
<thead>
<tr>
<th>Cronbach's Alpha</th>
<th>N of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.792</td>
<td>13</td>
</tr>
</tbody>
</table>

The measures of independent variable had Cronbach’s Alpha coefficient of 0.891, while those of moderating variable had Cronbach’s Alpha coefficient of 0.792. The study measures were found to be highly reliable in that they all had Alpha coefficient greater than the minimum acceptable cronbach’s coefficient Alpha, >0.70

3.8 Data Collection Techniques

The researcher sought permission from The School of Graduate Studies (SGS), Kenyatta University Ethical Review Committee, and thereafter, a permit from NACOSTI. Data collectors were identified and trained basing on the data collection instruments, and thereafter, prior arrangements were made to individual commercial catering outlets before the actual data collection took place. Questionnaires were self-administered, while interviews were scheduled by the researcher with the respondents, and recorded by note taking within the nine sampled, licensed commercial catering outlets.
3.9 Data Analysis

Quantitative data collected from respondents was coded and analyzed using statistical package for social sciences (SPSS) version 20. The data was first fed into spreadsheets, and thereafter analyzed using SPSS. The study used both descriptive and inferential statistics during data analysis. Open ended questions were qualitatively analyzed using the basis of the frequency of the responses, while numerical scores were awarded to closed ended questions.

Descriptive statistics employed the use of frequencies and percentages, and for inferential statistics, regression was applied to determine the direction and find out whether there is influence of environmental factors on the relationship between cultural factors and food choices among the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County. Furthermore, chi square \( (\chi^2) \) at 95% confidence level was used to test hypotheses as well ANOVA and t-test.

Table 3.3: Summary of study objectives and Method of Data analysis applied

<table>
<thead>
<tr>
<th>Study Objective</th>
<th>Analysis Method</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. To establish the relationship between cultural factors and food choices among the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.</td>
<td>Chi Square ( (\chi^2) ) Descriptive statistics</td>
</tr>
<tr>
<td>b. To determine the influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County.</td>
<td>Regression analysis ANOVA t-test</td>
</tr>
<tr>
<td>c. To examine the effect of environmental factors on food choices by the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.</td>
<td>Chi Square ( (\chi^2) ) Descriptive statistics</td>
</tr>
</tbody>
</table>
3.10 Logistical and Ethical Considerations

The researcher sought permission from SGS, followed by permission from Kenyatta University Ethical Review Committee (KUERC) and thereafter sought a research permit from NACOSTI. Before commencement on data collection, the researcher identified himself, and sought consent from the County Commissioner of Kisumu County (CCKC), County Director of Education, Kisumu County (CDOEKC), and the sampled hospitality outlets’ managerial staff as well as participants. The data collected was confidential, and entirely for the purpose of this research. Thus the filled data collection instruments were handled with care and utmost confidentiality, and destroyed after data analysis.
CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.0 Introduction

This chapter focuses on a number of key issues of the study including response rate, data analysis, and a detailed discussion of the findings based on the objectives of this research. The results of the study are a presentation of observations, including frequencies, statistics, and tables with a special layout. In each section the raw data was coded and analyzed both qualitatively and quantitatively where descriptive statistical tools of percentages, frequency tables and narrative description of the tables were used to summarize and illustrate the findings of the study.

4.1 Response rate

The study used questionnaires to collect data from commercial catering clients, interview schedules were used to collect data from supervisory staff of commercial catering outlets. 375 questionnaires (97.7%), out of 384 questionnaires issued to commercial catering clients were returned. According to Kothari, C (2010) over 60% response rates was acceptable for survey study, such as this one. A total of 9 interview schedules were administered to commercial catering outlets. Statistical language was used to code the returned questionnaire; SPSS (version 20) software was used to analyze the statistical coded language so as to get the required data for analysis.
4.2 Demographic characteristic of respondents

The researcher obtained information about the personal data of respondents. The data was related to gender, marital status, age and monthly income. In order to obtain the data, a coded language was entered in a spreadsheet then the qualitative data was converted to quantitative data which could be understood by the researcher. The quantitative data was then presented in the form of tables, and numerical summary as shown below;

4.2.1 Marital Status of respondents

Out of the 375 respondents, the results indicates that 243 respondents (64.8%), were married, 121 respondents (32.3%) were single and 11 respondents (2.9%) were neither married nor single as shown in table 4.1.

Table 4.1: Respondents Marital Status

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>243</td>
<td>64.8</td>
<td>64.8</td>
</tr>
<tr>
<td>Single</td>
<td>121</td>
<td>32.3</td>
<td>97.1</td>
</tr>
<tr>
<td>Others</td>
<td>11</td>
<td>2.9</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>375</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

4.2.2 Age of Respondents

The results obtained on the respondents’ age were as shown in table 4.2.

Table 4.2: Respondents Age

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>05-19 Yrs.</td>
<td>69</td>
<td>18.4</td>
<td>18.4</td>
</tr>
<tr>
<td>20-39 Yrs.</td>
<td>214</td>
<td>57.1</td>
<td>75.5</td>
</tr>
<tr>
<td>&gt;40</td>
<td>92</td>
<td>24.5</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>375</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>
Among the respondents, the age groups 20 – 39 years comprised of 214 respondents (57.1%), 40 years and above were 92 respondents (24.5 %), while 05 – 19 years were 69 respondents (18.4%).

### 4.2.3 Respondents Gender

The researcher also sought to find out the composition of respondents in terms of gender.

The results were as shown in table 4.3 below.

**Table 4.3: Respondents Gender**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>217</td>
<td>57.9</td>
<td>57.9</td>
</tr>
<tr>
<td>Female</td>
<td>158</td>
<td>42.1</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>375</strong></td>
<td><strong>100.0</strong></td>
<td></td>
</tr>
</tbody>
</table>

From the results in table 4.3 above, the respondents comprised of 217 (57.9%) male respondents and 158 (42.1%) female respondents

### 4.2.4 Monthly Income of Respondents

Monthly Income of the respondents was investigated and the results were shown in table 4.4 below.

**Table 4.4: Respondents Monthly Income**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ksh.29,000 And Below</td>
<td>102</td>
<td>27.2</td>
<td>27.2</td>
</tr>
<tr>
<td>Ksh.30,000-Ksh.49,000</td>
<td>166</td>
<td>44.3</td>
<td>71.5</td>
</tr>
<tr>
<td>Ksh.50,000 And Above</td>
<td>107</td>
<td>28.5</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>375</strong></td>
<td><strong>100.0</strong></td>
<td></td>
</tr>
</tbody>
</table>
From the table 4.4 above, the results show that 166 respondents (44.3%) are earning between Ksh.30,000 – Ksh. 49,000, 107 respondents (28.5%) are earning Ksh. 50,000 and above, and 102 respondents (27.2%) are earning Ksh. 29,000 and below.

4.3 The relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County

The study sought to establish the relationship between cultural factors and food choices among the commercial catering hospitality clientele within Kisumu City, Kisumu County. These factors included traditions, taboos, beliefs, and rituals. Data was analyzed and the results presented as shown below;

4.3.1 Traditions of Respondents

Respondents were asked to indicate the extent to which the various factors under traditions determine their food choices; the responses were analyzed and presented in table 4.5 below.

A likert scale was used to assess the responses regarding the extent to which traditions influence food choices of the hospitality clientele. Nutritional requirements was ranked the highest with 21.9% of respondents who indicated that it determines food choices to a very large extent, 12.5% of respondents indicated religious dietary requirements determine food choices to a very large extent, and 12% indicated that nature of the food item determine food choices to a very large extent.
Table 4.5: Likert scale on traditions in relation to food choice

<table>
<thead>
<tr>
<th>Factors</th>
<th>Extent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To no extent at all (1.),</td>
</tr>
<tr>
<td></td>
<td>f</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>a. Cultural dietary rules and requirements.</td>
<td>125</td>
</tr>
<tr>
<td>b. Food composition.</td>
<td>52</td>
</tr>
<tr>
<td>c. Ethnic identity.</td>
<td>47</td>
</tr>
<tr>
<td>d. Lifestyle.</td>
<td>36</td>
</tr>
<tr>
<td>e. Religious dietary requirements</td>
<td>47</td>
</tr>
<tr>
<td>f. Nature of the food item.</td>
<td>33</td>
</tr>
<tr>
<td>g. Nutritional requirements.</td>
<td>32</td>
</tr>
</tbody>
</table>

On the other extreme, 39.9% of respondents indicated that food composition determines food choices to no extent at all, 33.3% of respondents indicated that cultural dietary rules determine food choices to no extent at all, and 12.5% indicated that ethnic identity and religious dietary requirements determine food choice to no extent at all. From the results obtained, it shows that over eighty percent of food choices are made on the basis of traditions.

In reference to the response from supervisory staff, majority of respondents were found to prefer food items prepared and served in their native ways. (Gill, et al, 2008.), for example “Nyuka”, “aliya”, “rech” among others in Taj Super food, Green garden restaurant, Tilapia beach, the Bistro restaurant and Splash Food service. Consequently, majority of the
respondents indicated that traditions are a key factor in their food choices, and thus they were found to prefer food items prepared and served in the native traditional way.

In comparison to a similar research carried out in America, (Kamunyika, 2014), the study is in agreement with the findings that dietary choices of people of various ethnic groups continue to be influenced by traditional food practices and/or religious customs.

### 4.3.2 Taboos of respondents

Respondents were asked to indicate whether they strongly disagree, disagree, agree or strongly agree, in relation to the variables under taboos determining their food choices.

Using a Likert scale, the results were presented as shown in table 4.6 below;

**Table 4.6: Likert scale on taboos in relation to food choices**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>a. Religious dietary restrictions</td>
<td>74</td>
<td>19.7</td>
<td>66</td>
<td>17.6</td>
</tr>
<tr>
<td>b. Cultural dietary rules and regulations</td>
<td>23</td>
<td>6.1</td>
<td>94</td>
<td>25.1</td>
</tr>
<tr>
<td>c. Positive cultural attitude towards the food item</td>
<td>26</td>
<td>6.9</td>
<td>63</td>
<td>16.8</td>
</tr>
<tr>
<td>d. Culturally acceptable food preparation, handling and service methods.</td>
<td>26</td>
<td>6.9</td>
<td>74</td>
<td>19.7</td>
</tr>
<tr>
<td>e. Acceptable ingredients in the preparation of the food item.</td>
<td>30</td>
<td>8.0</td>
<td>82</td>
<td>21.9</td>
</tr>
<tr>
<td>f. Acceptable personnel in handling and service of the food item.</td>
<td>37</td>
<td>9.9</td>
<td>90</td>
<td>24.0</td>
</tr>
<tr>
<td>g. Stage of growth and development in regulating consumption of the food.</td>
<td>43</td>
<td>11.5</td>
<td>76</td>
<td>20.3</td>
</tr>
</tbody>
</table>
The results show that 53.6% of the respondents agree that cultural dietary rules and regulations determine food choice, 52.8% agree that religious dietary restrictions determine food choice and 41.6% agree that positive cultural attitude towards the food item determine food choice.

However, 24% of the respondents disagree that acceptable personnel in handling and service of food item determine food choice, 20.3% disagree that stage of growth and development determine food choice, and 21.9% disagree that acceptable ingredients in preparation and service of food item determine food choice. Thus from the results, the study shows that over sixty percent of respondents agree that taboos determine food choices, hence certain prohibitions on food choices play a big role in determining food choices among hospitality clientele as argued out by Reisch (2013), and thus in agreement with the results of this study.

Responses from supervisory staff indicate that some respondents do not consume goat meat and fish among the Luo and Luhya communities. However, majority of the responses from Haandi Restaurant indicated that respondents do not consume beef; while on the other hand, some responses from Taj super food, Green Garden Restaurant, Splash food service, and Mahfudh Restaurant indicated it was not allowed culturally for children to consume eggs, women are prohibited from consuming gizzards and Muslims were only allowed to consume “halal” food. This is in agreement with what is argued out by Guide to Modern meals, second Canadian Edition (1982) that food superstitions and taboos,
which forbid eating certain foods because of cultural traditions, are common in many cultures across the world.

4.3.3 Beliefs of respondents

Respondents were asked to select the most important and the least important factors that determine their food choices. The frequencies of the results are as presented in table 4.7 below.

Table 4.7: Frequency distribution of beliefs of the respondents

<table>
<thead>
<tr>
<th>FACTORS</th>
<th>Most important</th>
<th>Least important</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. I would make food choices based on customary beliefs associated with the food item.</td>
<td>224 59.7</td>
<td>151 40.3</td>
</tr>
<tr>
<td>b. I would make food choices based on special diets and healthy eating beliefs</td>
<td>198 52.8</td>
<td>177 47.2</td>
</tr>
<tr>
<td>c. I would make food choices based on beliefs of its content.</td>
<td>207 55.2</td>
<td>168 44.8</td>
</tr>
<tr>
<td>d. I would make food choices based on religious beliefs.</td>
<td>171 45.6</td>
<td>204 54.4</td>
</tr>
<tr>
<td>e. I would make food choices based on beliefs about its preparation, cooking and service.</td>
<td>209 55.7</td>
<td>166 44.3</td>
</tr>
<tr>
<td>f. I would make food choices based psychological beliefs</td>
<td>144 38.4</td>
<td>231 61.6</td>
</tr>
<tr>
<td>g. I would make food choices based on perceptions.</td>
<td>156 41.6</td>
<td>219 58.4</td>
</tr>
</tbody>
</table>

The results show that 59.7% of the respondents indicated that customary beliefs associated with the food item is the most important factor that influences food choices, 55.7% indicated that beliefs on food preparation, cooking and service is the most important factor, and 55.2% indicated that beliefs on food content is the most important factor.

On the other hand, 61.6% of the respondents indicated that psychological beliefs is the least important factor, 58.4% indicated that perception is the least important factor, and
54.4% indicated that religious beliefs is the least important factor. Thus the results show that fifty percent of respondents indicated that beliefs forms the least important factor that determines food choices. Notwithstanding, scientific beliefs are becoming more pronounced on the basis of consuming fruits and vegetables of all kinds which has been associated with a reduced risk of many lifestyle related health conditions (Heiner, 2012), and thus this might have contributed on the responses which indicated that beliefs is the most important factor in their food choices by the other fifty percent.

All the same, responses from majority of the supervisory staff show that minority of respondents indicated that beliefs is a key factor in their food choices, against the majority with a contrary opinion. In relation to the Pan-European survey of consumer attitudes to food choice in 15 European member states, 74% of respondents attributed their food choice on beliefs (Glanz et al, 2013). This may be as a result of global differences in beliefs as a determinant of food choice.

### 4.3.4 Rituals of respondents

Respondents were asked to indicate with either “Yes” or “NO” rituals influence their food choices. The results were presented as shown in table 4.8 below.
Table 4.8: Binomial Presentation of the Variable Rituals

<table>
<thead>
<tr>
<th>Category</th>
<th>Variable</th>
<th>F</th>
<th>%</th>
<th>Proportion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special Religious Practices</td>
<td>Yes</td>
<td>261</td>
<td>69.6</td>
<td>.70</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>114</td>
<td>30.4</td>
<td>.30</td>
</tr>
<tr>
<td>Occasion</td>
<td>Yes</td>
<td>161</td>
<td>42.9</td>
<td>.43</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>165</td>
<td>57.1</td>
<td>.57</td>
</tr>
<tr>
<td>Connect with gods</td>
<td>Yes</td>
<td>214</td>
<td>56.0</td>
<td>.56</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>210</td>
<td>44.0</td>
<td>.44</td>
</tr>
<tr>
<td>Values</td>
<td>Yes</td>
<td>44</td>
<td>11.7</td>
<td>.12</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>331</td>
<td>88.3</td>
<td>.88</td>
</tr>
</tbody>
</table>

From table 4.8 above, the results show that 261 respondents, with observed proportion of 0.70 make their food choices on the basis of special religious practices and 214 respondents with an observed proportion of 0.56 make their food choices on the basis of connecting with god(s). On the other hand, 331 respondents, with an observed proportion of 0.88 do not make their food choices on the basis of values, and 165 respondents, with an observed proportion of 0.57 do not make food choices on the basis of occasion. Averagely, the study shows that fifty-five percent of respondents indicated that rituals do not determine their food choices.

Consequently the responses from supervisory staff show that majority of the sampled respondents indicated that food rituals is not a key factor in their food choices. However, a few responses from respondents’ highlighted that food regulations differ from one Christian denomination to another. Example quoted was the ritual of consuming unleavened bread and wine (Mathew 26: 17-30), in addition to special religious functions which are always practices by religious groups, especially on Friday during lent, thus avoidance of meat and dairy products. This could suggest that the rituals that might be
observed by the respondents (45%) may be on the basis of religion. Thus Myrica (2010) asserts that Christianity is the mostly practiced religion in the region and Kenya at large, and thus confirming the influence of religion, and specifically Christianity on food choices.

In comparison to a study carried out by Kathleen Vohs (2013), and published in psychological science, which revealed that small rituals carried out by consumers before consuming food or drinks can alter flavor perception, with the team behind the study suggesting that while many rituals may seem small or mundane, the effects they produce are quite tangible. This might be in agreement with this study as the results show minority of respondents makes food choices on the basis of rituals, which should not be assumed.

4.4 The influence of environmental factors on the relationship between cultural factors and food choices among the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County

The researcher sought to find out the moderating influence of Environmental Factors on Food Choices among the respondents. The factors forming Moderating Variables of the study were investigated under social, geographic as well as economic factors. Respondents were requested to indicate whether it was true or false these factors influence their food choices. The results of the frequencies were summarized and presented as shown in table 4.9 below;
Table 4.9: Moderating effect of Environmental factors

<table>
<thead>
<tr>
<th>FACTOR</th>
<th>TRUE</th>
<th>FALSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Physical demands of my job.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. More information on options through education.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Climate and/ or season as dictated by geographic location.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Exposure to the food varieties through travel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Interest to try out on other cuisines.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Household structures.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Meal experience.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Self-esteem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Time of the day.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Creation of social bonds and unity between individuals/families/clans.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Food choice is made on the basis of cost and income level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>F %</td>
<td>F %</td>
<td></td>
</tr>
<tr>
<td>245 63.3</td>
<td>130 34.7</td>
<td></td>
</tr>
<tr>
<td>212 56.5</td>
<td>163 43.5</td>
<td></td>
</tr>
<tr>
<td>193 51.5</td>
<td>182 48.5</td>
<td></td>
</tr>
<tr>
<td>197 52.5</td>
<td>177 47.2</td>
<td></td>
</tr>
<tr>
<td>226 60.3</td>
<td>149 39.7</td>
<td></td>
</tr>
<tr>
<td>216 57.6</td>
<td>159 42.4</td>
<td></td>
</tr>
<tr>
<td>220 58.7</td>
<td>155 41.3</td>
<td></td>
</tr>
<tr>
<td>212 56.5</td>
<td>163 43.5</td>
<td></td>
</tr>
<tr>
<td>204 54.5</td>
<td>171 45.6</td>
<td></td>
</tr>
<tr>
<td>200 53.3</td>
<td>175 46.7</td>
<td></td>
</tr>
<tr>
<td>208 55.5</td>
<td>167 44.5</td>
<td></td>
</tr>
<tr>
<td>203 54.1</td>
<td>172 45.9</td>
<td></td>
</tr>
</tbody>
</table>

From the analysis, 245 respondents (63.3%) indicated that it is true physical demand of a job determines food choices, 229 respondents (60.3%) indicated that it is true interest to try out on other cuisines influence food choice, and 220 respondents (58.7%) indicated that it is true meal experience determine food choices.

In contrast, 182 respondents (48.5%) indicated that it is false climate/ season determine food choices, 177 respondents (47.2%) indicated it is false exposure to food varieties through travel determines food choices, and 175 respondents (46.7%) indicated it is false availability of time in relation to food production, service and consumption determines food choices. Thus, the results of the study shows that over fifty-five percent of
respondents indicated that it is true environmental factors have an influence on the relationship between cultural factors and food choices.

Stephaney (2007) found out that environmental cues influence food choice and intake, and thus in agreement with the findings of this study which show that majority of the respondents’ food choice and cultural factors that determine these food choices, is influenced by environmental factors.

4.5 Hypotheses Testing

The study sought to determine the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County. In addition, the study sought to determine the influence of environmental factors on the relationship between cultural factors determining food choices and the food choices among hospitality clientele in commercial catering outlets in Kisumu City, Kisumu County.

In order for the researcher to obtain information on the three objectives of the study, items on the questionnaire were scored according to the way they were answered by the respondents. And thus to investigate the relationship between cultural factors determining food choices and the food choices and the influence of the moderating factors on the relationship between the IV and the DV, the following null hypotheses were formulated and tested;
4.5.1 There is no significant relationship between cultural factors and food choices among the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.

A Chi-square test was used to find out whether there is any significant difference in the relationship between cultural factors and food choices. The null hypothesis was tested at 0.05% level of significance and the results were presented as shown in table 4.10 below.

<table>
<thead>
<tr>
<th>Variable</th>
<th>$\chi^2$-value</th>
<th>Df</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tradition</td>
<td>28.042</td>
<td>26</td>
<td>0.356</td>
</tr>
<tr>
<td>Taboos</td>
<td>12.187</td>
<td>18</td>
<td>0.876</td>
</tr>
<tr>
<td>Beliefs</td>
<td>12.254</td>
<td>9</td>
<td>0.199</td>
</tr>
<tr>
<td>Rituals</td>
<td>2.407</td>
<td>4</td>
<td>0.661</td>
</tr>
</tbody>
</table>

From the analysis, at 5% significance level, the results shows that the p-values for the four factors (traditions, taboos, beliefs and rituals) that formed the IV are; 0.356, 0.876, 0.199 and 0.661 respectively. Thus $p > 0.05$ and hence the study failed to reject the null hypothesis and concludes that at 95% confidence level, there is no significant relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County.
4.5.2 There is no significant influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County.

Regression analysis was used to find out whether there is significant influence of environment factors on the relationship between cultural factors and food choices among the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County. The null hypothesis was tested at 0.05% level of significance and the results were presented as shown in table 4.11.

**Table 4.11: regression model summary**

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.071a</td>
<td>.005</td>
<td>.000</td>
<td>.635</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), environmental factors, cultural factors

b. Dependent variable: Food choices

The model summary provides the correlation coefficient and coefficient of determination ($r^2$) for the regression model. The coefficient of 0.071 suggests there is a weak positive influence of environmental factors on the relationship between cultural factors and food choices.
Table 4.11: ANOVA

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Regression</td>
<td>.767</td>
<td>2</td>
<td>.383</td>
<td>.951</td>
</tr>
<tr>
<td></td>
<td>Residual</td>
<td>149.990</td>
<td>372</td>
<td>.403</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>150.757</td>
<td>374</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Food choices
b. Predictors: (Constant), environmental factors, cultural factors

The ANOVA shows whether the regression model explains a statistically significant proportion of the variance. Specifically it uses a ratio to compare how well the linear regression model predicts the outcome to how accurate simply using the mean of the outcome data as an estimate is. From the analysis, the model predicts the outcome, and thus given the weakness of the correlation the model is not statistically significant (p=.387>0.05).

Table 4.11: Regression Analysis

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>(Constant)</td>
<td>1.024</td>
<td>.317</td>
<td>3.228</td>
</tr>
<tr>
<td></td>
<td>Cultural</td>
<td>.003</td>
<td>.004</td>
<td>.031</td>
</tr>
<tr>
<td></td>
<td>Environmental</td>
<td>.018</td>
<td>.015</td>
<td>.061</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Food choices
The Regression Analysis table gives the values for the regression line. In the cultural factors row and environmental factors in the (B) column provides the gradient of the regression line which is the regression coefficient (B). This means that for every cultural factor, the model predicts an increase of 0.003 on food choice and for every environmental factor; the model predicts an increase of 0.018 on food choice. To test whether the model is statistically significant, the t-test is used. From the analysis, the study failed to reject the null hypothesis and concludes that at 95% confidence level, there is no significant influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.

4.5.3 There is no significant effect of environmental factors on food choices by the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.

A Chi-square test of independence was used to find out whether there is any significant effect of environmental factors on food choices. The null hypothesis was tested at 0.05% level of significance and the results were presented as shown in table 4.12 below.

Table 4.12: Relationship between environmental factors and food choices

<table>
<thead>
<tr>
<th>Variable</th>
<th>$\chi^2$-value</th>
<th>Df</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geographical</td>
<td>8.687</td>
<td>6</td>
<td>0.192</td>
</tr>
<tr>
<td>Economic</td>
<td>6.718</td>
<td>6</td>
<td>0.348</td>
</tr>
<tr>
<td>Social</td>
<td>9.529</td>
<td>6</td>
<td>0.300</td>
</tr>
</tbody>
</table>
From the analysis, at 5% significance level, environmental factors (geographic, economic and social factors) forming the MV of the study shows that p-values is; 0.192, 0.348 and 0.300 respectively. Thus the p-value >0.05 for all the variables, hence the study failed to reject the null hypothesis and concludes that at 95% confidence level, there is no effect of environmental factors on food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County.
CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction
This chapter presents a summary of the study findings, conclusions and the recommendations made from the findings of the study. It also presents the suggestions for further research.

5.1 Summary
The purpose of the study was to investigate the cultural factors that determine food choices among hospitality clientele in the commercial catering outlets within Kisumu City, Kisumu County. Thus, the study was guided by the three study objectives; to establish the relationship between cultural factors and food choices among hospitality clientele in commercial catering outlets within Kisumu City, Kisumu County, to determine the influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County, and to examine the effect of environmental factors on food choices by the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.

5.1.1 To establish the relationship between cultural factors and food choices among hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County
The cultural factors forming the IV under the study included traditions, taboos, beliefs and rituals. The results show that majority of respondents indicated that traditions and taboos
determine food choice. On the other hand, an average of respondents indicated that belief is the most important factor in their food choice. Thus, the results show that there is a relationship between cultural factors and food choices among hospitality clientele in commercial catering outlets within Kisumu City of Kisumu County.

5.1.2 To determine the influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu city in Kisumu County

This formed the second objective of the study that sought to determine the influence of the moderating factors (environment) on the relationship between cultural factors (IV) and food choices (DV). The results obtained from regression analysis on the correlation coefficient ($r^2$) show that there is a weak positive influence of environmental factors on the relationship between cultural factors and food choices.

5.1.3 To examine the effect of environmental factors on food choices by the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County

This formed the third and last objective of the study that sought to examine the effect of environmental factors (MV) on food choices (IV). From the results, majority of respondents indicated that it is true environmental factors have an effect on food choices. Furthermore, on carrying out the relationship test, the results obtained show that geographic factors, economic factors as well as social factor (together forming the
environmental factors), all gave a p-value of greater than 0.05, thus proving that there is an effect of environmental factors on food choice.

On the other hand, in order to establish the relationship between cultural factors and food choices, determine the influence of environmental factors on the relationship between cultural factors and food choices, and examine the effect of environmental factors on food choices, null hypotheses in relation to the study objectives were formulated and tested. A summary of hypotheses statements, tests done and verdict is as shown in Table 5.1 below.

**Table 5.1: Summary of hypotheses statements, tests done and verdict**

<table>
<thead>
<tr>
<th>NULL HYPOTHESIS</th>
<th>TEST DONE</th>
<th>VERDICT</th>
</tr>
</thead>
<tbody>
<tr>
<td>H0₁</td>
<td>There is no significant relationship between cultural factors and food choices among the hospitality clientele in commercial catering outlets within Kisumu city, Kisumu County.</td>
<td>H0₁, P-value &gt; 0.05, Hence P &gt; 0.05, otherwise reject the hypothesis</td>
</tr>
<tr>
<td>H0₂</td>
<td>There is no significant influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu City in Kisumu County.</td>
<td>H0₂, sig. = 0.387 = p, Hence P &gt; 0.05, Otherwise reject the hypothesis</td>
</tr>
<tr>
<td>H0₃</td>
<td>There is no significant effect of environmental factors on food choices by hospitality clientele in commercial catering outlets within Kisumu City, Kisumu County.</td>
<td>H0₁, P-value &gt; 0.05, Hence P &gt; 0.05, otherwise reject the hypothesis</td>
</tr>
</tbody>
</table>
5.2 Conclusions

Basing on the results of the study, majority of the respondents indicated that there is a relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu City, Kisumu County. This therefore shows that food choices are determined by the cultural factors; traditions, taboos, beliefs and rituals respectively.

On the other hand, the study results depicts that there is influence of environmental factors on the relationship between cultural factors and food choices by hospitality clientele in commercial catering outlets within Kisumu City in Kisumu County. This implies environmental factors, including geographic factors, economic factors and social factors, have a moderating influence on the food choices by hospitality clientele.

Finally, majority of the respondents indicated that environmental factors have an effect on food choices by hospitality clientele in the commercial catering outlets within Kisumu City of Kisumu County. Basing on this outcome, the study therefore concludes that there is an effect of environmental factors on food choices.

5.3 Recommendations for Policy/Practice

The results from the study show that cultural factors determine food choices by hospitality clientele in commercial catering outlets in Kisumu City. Thus basing on this results, hospitality professionals should factor in the cultural element during menu planning to strike a balance between the catering policy, the financial policy as well as the marketing policy. Accordingly, culinary training institutions within the country should embrace
culture in their training programs so as to equip future hospitality personnel with diverse cultural knowledge, and therefore capable of meeting the hospitality clienteles’ diverse cultural market needs.

5.4 Recommendations for Further Research

Below are recommendations for further research that needs to be carried out in order to gather more information on cultural factors determining food choices;

i. A comparative study on cultural factors determining food choices to be carried out within the entire hospitality sector, so as to confirm the results on a global basis, in consideration of a wider population.

ii. A study on environmental factors as a determinant of food choices should be carried out.

iii. A study on the moderating effect of demographic determinants of food choices should be carried out.
REFERENCES


APPENDICES

APPENDIX I: QUESTIONNAIRE

01. PERSONAL INFORMATION

1. Kindly tick (✓) or write, where applicable, in the spaces provided

2. Marital status: Married, Single, Others (specify) ……………………………..

3. Age 05-19
     20-39
     40 and Above

4. Gender: Male Female

5. Please indicate your country and/or province/county of residence……………………

6. Which of the categories best represents your monthly income?

Ksh 29, 000 and below
Ksh 30,000 – Ksh 49,000
Ksh 50,000 and above

02. TRADITIONS

7. According to the scale provided below, please indicate the extent to which the following factors would influence your food choice.

SCALE: 1. to no extent at all. 2. to a small extent. 3. to a moderate extent.
4. to a large extent. 5. to a very large extent.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Extent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To no extent at all (1).</td>
</tr>
<tr>
<td>a. Cultural dietary rules and requirements</td>
<td>1. 2. 3. 4. 5.</td>
</tr>
<tr>
<td>b. Food composition.</td>
<td>1. 2. 3. 4. 5.</td>
</tr>
<tr>
<td>c. Ethnic identity.</td>
<td>1. 2. 3. 4. 5.</td>
</tr>
<tr>
<td>d. Lifestyle.</td>
<td>1. 2. 3. 4. 5.</td>
</tr>
<tr>
<td>e. Religious dietary requirements</td>
<td>1. 2. 3. 4. 5.</td>
</tr>
<tr>
<td>f. Nature of the food item.</td>
<td>1. 2. 3. 4. 5.</td>
</tr>
<tr>
<td>g. Nutritional requirements.</td>
<td>1. 2. 3. 4. 5.</td>
</tr>
</tbody>
</table>
03. TABOOS
8. According to the scale provided below, please indicate the reason(s) why you decided on the menu item chosen.

SCALE

<table>
<thead>
<tr>
<th>SCALE</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>h. Religious dietary restrictions.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Cultural dietary rules and regulations.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>j. Positive cultural attitude towards the food item.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>k. Culturally acceptable food preparation, handling and service methods.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>l. Acceptable ingredients in the preparation of the food item.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>m. Acceptable personnel in handling and service of the food item.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>n. Stage of growth and development in regulating consumption of the food.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

04. BELIEFS
9. Below is a list of factors. Please select the most important factor (1) and the least important factor (2) that would greatly influence your decision on food choices. (Please tick in the appropriate box).

<table>
<thead>
<tr>
<th>FACTORS</th>
<th>1.</th>
<th>2.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. I would make food choices based on customary beliefs associated with the food item.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. I would make food choices based on beliefs special diets and healthy eating.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. I would make food choices based on beliefs of its content.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. I would make food choices based on religious beliefs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. I would make food choices based on beliefs of its preparation, cooking and service.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f. I would make food choices based on psychological belief.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>g. I would make food choices based on perceptions.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

05. RITUALS

Kindly indicate by either YES or NO for the following as it applies to the food item you chose from the menu.

10. The food item choice is in accordance with special religious practices and restrictions on what should be consumed YES NO
11. The food item is recommended by cultural requirements as per the current occasion / or situation. YES NO
12. The food item is significant in my culture and thus plays a major role in connecting with the gods. YES NO
13. According to your food choices, are there any values that guides you in making the choices of food?
a.) Yes b.) No
14. If yes, kindly tell us which ones and of what significance are the value(s) in determining your food choices ................................................................. ................................................................. ................................................................. .................................

06. ENVIRONMENT
15. Below are social and geographic factors that determine food choices, kindly indicating “true or false”, in relation to your decision on food choice.

<table>
<thead>
<tr>
<th>FACTOR</th>
<th>TRUE</th>
<th>FALSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>13. Physical demands of my job.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. More information on options through education.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Climate and/or season as dictated by geographic location.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Exposure to the food varieties through travel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Interest to try out on other cuisines.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Meal experience.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Availability of time in relation to food production, service and consumption.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. Creation of social bonds and unity between individuals/families/clans.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. Food choice is made on the basis of cost.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. Food choice is made on the basis of income level.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

07. FOODCHOICES
16. Is your food choice guided by any prohibitions?
   a.) Yes b.) No

If the answer to question 18 above is yes, please answer the rest of the questions below; otherwise skip to question 21 and 22.

17. On which of the following is your food choice prohibitions determined?
   a.) Christian prohibitions ☐ Islam prohibitions ☐
   c.) Ethnic prohibitions ☐ d.) Others (specify) ☐.................................

18. What is the source of the acquired prohibitions explained above?
   a.) Ancestral ☐ b.) Assimilated ☐ c) Others (specify) ☐ ..................

19. Which among of the following food choices is your preferred cuisine?
   a.) Ethnic Cuisine
   b.) Contemporary Cuisine,
   c.) Fusion Cuisine.

Thank you for filling in the questionnaire, please hand over the filled questionnaire at the counter.
APPENDIX II: INTERVIEW SCHEDULE

1. a.) Kindly enumerate the cultural factors that determine food choices by clients in this institution

b.) Please explain how these cultural factors affect food choices and feeding patterns.

c.) Could there be any relation, according to your experience, between the factors you have explained to us? Please expound if there is any.

2. a.) Please tell us the different food choices (cuisines) that you prepare and provide on the menu.

d.) In relation to the response you have given us, please elaborate why you have emphasized the food items you mentioned above.

3. In your view, could there be any relation between environmental factors (i.e. geographic, economic and social factors) and the cultural factors (i.e. taboos, traditions, beliefs and rituals), determining food choices and food choices made by hospitality clientele patronizing this facility?

4. Kindly tell us the relation between the following as far as food choices by the hospitality clientele is concerned: Environmental factors; social, economic and geographic factors, and the Food Choices (Cuisines): contemporary Fusion and ethnic cuisines.
<table>
<thead>
<tr>
<th>S/N</th>
<th>ESTABLISHMENT</th>
<th>ADDRESS</th>
<th>Location</th>
<th>PHONE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SPLASH FOOD SERVICE</td>
<td>732 - 40123, KISUMU</td>
<td>United Mall</td>
<td>0722786998</td>
</tr>
<tr>
<td>2</td>
<td>OCTOPUS BOTTOM UP CLUB</td>
<td>1329, KISUMU</td>
<td>United Mall</td>
<td>DISCOTHEQUE</td>
</tr>
<tr>
<td>3</td>
<td>MAHFUDH RESTAURANT</td>
<td>276-40100, KISUMU</td>
<td>Accra Road</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>4</td>
<td>HAANDI RESTAURANT</td>
<td>3865-40100 KSM</td>
<td>Mega Plaza</td>
<td>INDIAN CUISINE</td>
</tr>
<tr>
<td>5</td>
<td>GRILL BAR AND RESTAURANT</td>
<td>3866, KISUMU</td>
<td>United Mall</td>
<td>BAR &amp; RESTAURANT</td>
</tr>
<tr>
<td>6</td>
<td>NEW VICTORIA RESTAURANT</td>
<td>276, KISUMU</td>
<td>Oginga Odinga Street</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>7</td>
<td>VICTORIA BAKERY</td>
<td>276, KISUMU</td>
<td>Accra Street</td>
<td>BAKERY</td>
</tr>
<tr>
<td>8</td>
<td>VICTORIA BAKERY</td>
<td>276, KISUMU</td>
<td>Gor Mahia Rd</td>
<td>BAKERY</td>
</tr>
<tr>
<td>9</td>
<td>KISUMU AIRPORT CATERING SERVICES</td>
<td>2822 KISUMU</td>
<td>Airport</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>10</td>
<td>SIGNATURE RESTAURANT</td>
<td>5117-30100, ELDORET</td>
<td>0722647585/</td>
<td>DISCOTHEQUE</td>
</tr>
<tr>
<td>11</td>
<td>KISUMU YACHT CLUB</td>
<td>226-40100, KISUMU</td>
<td>Kisumu</td>
<td>CLUB</td>
</tr>
<tr>
<td>12</td>
<td>THE BISTRO RESTAURANT MEGA CITY</td>
<td>19421-40123, KISUMU</td>
<td>Mega City</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>13</td>
<td>MAHUVERIAN BAR AND RESTAURANT</td>
<td>879, KISUMU</td>
<td>Kondele</td>
<td>BAR &amp; RESTAURANT</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Address</td>
<td>Phone Numbers</td>
<td>Type</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------</td>
<td>------------------</td>
<td>------------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>14</td>
<td>HAGUE PUB</td>
<td>16, KISUMU</td>
<td>Manyatta Road</td>
<td>CLUB</td>
</tr>
<tr>
<td>15</td>
<td>PUBLIC SERVICE CLUB</td>
<td>1912, KISUMU</td>
<td>Milimani</td>
<td>CLUB</td>
</tr>
<tr>
<td>16</td>
<td>MASTER BREWERS</td>
<td>238, KISUMU</td>
<td></td>
<td>BAR</td>
</tr>
<tr>
<td>17</td>
<td>TILAPIA BEACH</td>
<td>2206, KISUMU</td>
<td>Lake Shores</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>18</td>
<td>FIRE BAR AND RESTAURANT</td>
<td>7475, KISUMU</td>
<td>OdingaOginga St.</td>
<td>BAR &amp; RESTAURANT</td>
</tr>
<tr>
<td>19</td>
<td>DUNGA HILL CAMP</td>
<td>P.O BOX 188-40100 KISUMU</td>
<td>Dunga Road</td>
<td>CAMP</td>
</tr>
<tr>
<td>20</td>
<td>EXPRESSO COFFEE HOUSE</td>
<td>74, KISUMU</td>
<td>Otuma-Street</td>
<td>COFFEE HOUSE</td>
</tr>
<tr>
<td>21</td>
<td>GREEN GARDEN RESTAURANT</td>
<td>3103, KSM</td>
<td>Odera</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>22</td>
<td>BUDDY’S BAR AND GRILL</td>
<td>P.O BOX 3103, KISUMU</td>
<td>United Mall</td>
<td>BAR &amp; RESTAURANT</td>
</tr>
<tr>
<td>23</td>
<td>ROSHETA ENTERPRISES</td>
<td>P.O BOX 6313, KISUMU</td>
<td>Kisumu-Kakamega Rd</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>24</td>
<td>BOMAS RESORT</td>
<td></td>
<td>Kakamega Rd</td>
<td>RESORT</td>
</tr>
<tr>
<td>25</td>
<td>ORIENTAL CHINESE RESTAURANT</td>
<td>3187, KISUMU</td>
<td>OgingaOdinga St.</td>
<td>CHINESE RESTAURANT</td>
</tr>
<tr>
<td>26</td>
<td>ITALIAN COFFEE LOUNGE</td>
<td>620 – 40100, KISUMU</td>
<td>Kakamega Rd</td>
<td>COFFEE HOUSE</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Address</td>
<td>Phone</td>
<td>Type</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------</td>
<td>--------------------</td>
<td>----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>27</td>
<td>EXPRESSO COFFE HOUSE</td>
<td>74, KISUMU</td>
<td>Otuoma Street</td>
<td>COFFEE HOUSE</td>
</tr>
<tr>
<td>28</td>
<td>CHEN'S KITCHEN</td>
<td>3187, KISUMU</td>
<td>Nairobi Road</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>29</td>
<td>TAJ SUPER FOOD</td>
<td>389-40100, KISUMU</td>
<td>New Station Road</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>30</td>
<td>STAND BRADOX CORNER BAR &amp; RESTAURANT</td>
<td>389-40100, KISUMU</td>
<td>New Station Road</td>
<td>RESTAURANT</td>
</tr>
<tr>
<td>31</td>
<td>HILLVIEW RESORT</td>
<td>Mamboleo, Kisumu</td>
<td></td>
<td>RESORT</td>
</tr>
<tr>
<td>32</td>
<td>JABALI RESTAURANT</td>
<td>2634-KSM</td>
<td>Station</td>
<td>725965001</td>
</tr>
<tr>
<td>33</td>
<td>JAVA HOUSE</td>
<td></td>
<td>West - End Mall</td>
<td>COFFEE HOUSE</td>
</tr>
<tr>
<td>34</td>
<td>SAMBA MARINA</td>
<td></td>
<td></td>
<td>DISCOTHEQUE</td>
</tr>
</tbody>
</table>

*Source: Tourism Regulatory Authority, Western Region, Kisumu.*
APPENDIX IV: SAMPLED CATERING OUTLETS.

<table>
<thead>
<tr>
<th>S/N</th>
<th>CATERING OUTLET</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Airport Catering Services</td>
</tr>
<tr>
<td>2.</td>
<td>Bistro Restaurant</td>
</tr>
<tr>
<td>3.</td>
<td>Chen’s Kitchen</td>
</tr>
<tr>
<td>4.</td>
<td>Green Garden Restaurant</td>
</tr>
<tr>
<td>5.</td>
<td>Haandi Restaurant</td>
</tr>
<tr>
<td>6.</td>
<td>Jabali Restaurant</td>
</tr>
<tr>
<td>7.</td>
<td>Mahfudh Restaurant</td>
</tr>
<tr>
<td>8.</td>
<td>Oriental Chinese Restaurant</td>
</tr>
<tr>
<td>9.</td>
<td>Rosheta Enterprise</td>
</tr>
<tr>
<td>10.</td>
<td>Splash Food Service</td>
</tr>
<tr>
<td>11.</td>
<td>Taj Super Food</td>
</tr>
<tr>
<td>12.</td>
<td>Tilapia Beach</td>
</tr>
</tbody>
</table>

*Source: Research Data.*
APPENDIX V: PRE-TESTED CATERING OUTLETS

<table>
<thead>
<tr>
<th>S/NO</th>
<th>ESTABLISHMENT</th>
<th>SERVICE TYPE</th>
</tr>
</thead>
<tbody>
<tr>
<td>01.</td>
<td>Rosheta Enterprises</td>
<td>Restaurant</td>
</tr>
<tr>
<td>02.</td>
<td>Chen’s Kitchen</td>
<td>Restaurant</td>
</tr>
<tr>
<td>03.</td>
<td>Jabali Restaurant</td>
<td>Restaurant</td>
</tr>
</tbody>
</table>

*Source: Research Data.*
## APPENDIX VI: WORK PLAN

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>TIME SCHEDULE</th>
<th>RESPONSIBLE PARTY</th>
<th>EXPECTED OUTCOME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Developing the concept</td>
<td>01(^{st}) Nov.-10(^{th}) Dec. 2014</td>
<td>The researcher</td>
<td>Research concept</td>
</tr>
<tr>
<td>Literature review</td>
<td>11(^{th}) Dec.-10(^{th}) Jan. 2014</td>
<td>The researcher</td>
<td>Literature reviewed</td>
</tr>
<tr>
<td>Developing the problem statement</td>
<td>11(^{th}) Jan.-31(^{st}) Jan. 2014</td>
<td>The researcher</td>
<td>Developed problem statement</td>
</tr>
<tr>
<td>Developing chap.1</td>
<td>01(^{st}) Feb.-31(^{st}) March 2014</td>
<td>The researcher</td>
<td>Chap.1 developed</td>
</tr>
<tr>
<td>Developing chap.2</td>
<td>01(^{st}) April-04(^{th}) June 2014</td>
<td>The researcher</td>
<td>Chap.2 developed</td>
</tr>
<tr>
<td>Developing variables</td>
<td>05(^{th}) June-31(^{st}) July 2014</td>
<td>The researcher</td>
<td>Variable definition</td>
</tr>
<tr>
<td>Developing chap.3</td>
<td>01(^{st}) August-30(^{th}) Sep. 2014</td>
<td>The researcher</td>
<td>Chap.3 developed</td>
</tr>
<tr>
<td>Developing draft instruments</td>
<td>01(^{st}) Oct.-30(^{th}) Nov. 2014</td>
<td>The researcher</td>
<td>Draft instruments</td>
</tr>
<tr>
<td>Review and submission of the draft proposal</td>
<td>01(^{st}) Dec.-15(^{th}) March 2015</td>
<td>The researcher Supervisors.</td>
<td>Draft proposal</td>
</tr>
<tr>
<td>Pre-testing of draft instruments</td>
<td>16(^{th}) March-30(^{th}) April 2015</td>
<td>The researcher</td>
<td>Pre-tested instruments</td>
</tr>
<tr>
<td>Review of draft instruments</td>
<td>01(^{st}) May – 15(^{th}) May 2015</td>
<td>The researcher Supervisors</td>
<td>Revised instruments</td>
</tr>
<tr>
<td>Developing a sampling frame</td>
<td>16(^{th}) May – 30(^{th}) May 2015</td>
<td>The researcher</td>
<td>Sampling frame</td>
</tr>
<tr>
<td>Sampling</td>
<td>01(^{st}) June – 03(^{rd}) June 2015</td>
<td>The researcher</td>
<td>Sample</td>
</tr>
<tr>
<td>Logistics and acquisition of relevant Ethical Requirements</td>
<td>04(^{th}) June – 08(^{th}) July 2015</td>
<td>The researcher</td>
<td>Clearance with; KUERC, NACOSTI &amp; CGOK</td>
</tr>
<tr>
<td>Training data collectors</td>
<td>09(^{th}) July – 12(^{th}) July 2015</td>
<td>The researcher</td>
<td>Trained enumerators</td>
</tr>
<tr>
<td>Field practice with data collectors</td>
<td>14(^{th}) July – 18(^{th}) July 2015</td>
<td>The researcher</td>
<td>Finalized instruments</td>
</tr>
<tr>
<td>Field work</td>
<td>19(^{th}) July – 06(^{th}) August 2015</td>
<td>The researcher</td>
<td>Completed instruments (data)</td>
</tr>
<tr>
<td>Task</td>
<td>Time Period</td>
<td>Responsible Party</td>
<td>Output</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------------------------------</td>
<td>-----------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Data entry and cleaning</td>
<td>07\textsuperscript{th} August – 20\textsuperscript{th} August 2015</td>
<td>The researcher, Data analyst</td>
<td>Data files</td>
</tr>
<tr>
<td>Data analysis and interpretation</td>
<td>21\textsuperscript{st} August – 31\textsuperscript{st} August 2015</td>
<td>The researcher, Data analyst</td>
<td>Results</td>
</tr>
<tr>
<td>Writing of a draft thesis</td>
<td>01\textsuperscript{st} Sep. - 10\textsuperscript{th} Sep. 2015</td>
<td>The researcher</td>
<td>Draft thesis</td>
</tr>
<tr>
<td>Review and submission of thesis</td>
<td>11\textsuperscript{th} Sep. – 10\textsuperscript{th} Dec. 2015</td>
<td>The researcher, Supervisors</td>
<td>Revised thesis</td>
</tr>
</tbody>
</table>
## APPENDIX VII: BUDGET

<table>
<thead>
<tr>
<th>ACTIVITY/ITEM</th>
<th>ITEM BREAKDOWN</th>
<th>ITEM COST (KSh.)</th>
<th>TOTAL COST (KSh.)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>STATIONARY/EQUIPMENT</strong></td>
<td>Computer</td>
<td>25,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Foolscaps</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Biro pens</td>
<td>120</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pencils-HP</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Stapler</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Erasers</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Folders</td>
<td>600</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Data storage gadgets</td>
<td>6,000</td>
<td>32,670</td>
</tr>
<tr>
<td><strong>LITERATURE SEARCH</strong></td>
<td>Modem- Safaricom</td>
<td>2,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anti-virus</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Air time</td>
<td>7,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Copies: 1000 pgs @ 5/=</td>
<td></td>
<td>5,000</td>
</tr>
<tr>
<td><strong>PRE-TESTING THE DRAFT INSTRUMENT AND DATA COLLECTION</strong></td>
<td>5 Assistants @ 1,000-for 4 days</td>
<td>20,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Transport: 6x7 days @ 500/=</td>
<td></td>
<td>21,000</td>
</tr>
<tr>
<td></td>
<td>Meals: 6x7 days @ 500/=</td>
<td></td>
<td>21,000</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td></td>
<td></td>
<td>111,670</td>
</tr>
</tbody>
</table>
APPENDIX VIII: COMMON ETHNIC FOODS IN KENYA

Ugali - a semi-hard cake made of maize (corn) flour or millet flour. It's a favorite meal for all Kenyans and usually accompanies fish, meat, nyamachoma, meat stews, sukuma wiki or other greens.

Sukuma Wiki - a vegetable stew made of leafy green vegetables, mainly collards or kale. Sukuma wiki is the foundation of many Kenyan meals. The word ´sukuma wiki´ means ´to stretch the week´, implying that sukuma wiki is a food used to stretch the meals to last for the entire week.

NyamaChoma - The most popular dish in Kenya is this roasted beef or goat meat meal. It is mainly cooked over an open fire and served with ugali and kachumbari or mixed vegetables.

Kachumbari - a fine mixture of chopped tomatoes, onions, pepper, cilantro, lemon juice and in some cases, avocado. It is usually served with NyamaChoma and ugali.

Chapati - a round, flat unleavened bread cooked on a griddle to a soft brown color and served with meat stew and vegetables.

Githeri - a mixture of boiled maize (corn) and beans that can be lightly fried with onion. It is a popular meal among the Kamba and Kikuyu tribes.

Ingokho - chicken cooked "Luhya style" by the Luhya tribe of Western Kenya. It is their signature meal, which they serve to important visitors.

Wali - rice boiled in coconut milk. Along the Kenyan coast, wali is a popular meal of the Swahili and Mijikenda tribes. Palm trees are grown all across Kenya's coastline and fresh coconut is always readily available.

Kienyeji / Irio - potatoes mashed with either beans/peas or maize and pumpkin leaves, then sautéed with onions and served with either beef stew or vegetables. An alternative is mashing boiled maize and beans to make Irio.

Maandazi - deep fried sweets (similar to doughnuts) served for breakfast with tea or coffee. They also serve well as a snack for late afternoon tea/coffee.

Chai - tea boiled with milk and sugar. It's served hot and is the beverage of choice for most Kenyans.

Samosa - delicious deep-fried, square-shaped, meat-filled dough that is served as a snack or appetizer.

Uji/Nyuka - porridge traditionally made from fermented millet, corn flour mix or a mixture of millet flour, maize meal and powdered milk. Because of its high nutritional value, Uji is a popular drink prepared for infants, adolescents, nursing mothers and those who are sick.
APPENDIX IX: MAP OF KISUMU

Fig. 7.1: A Map of Kisumu City
APPENDIX X: INFORMED CONSENT REQUEST

Simon Were Okwachi,
C% Kenyatta University,
School of Hospitality and Tourism Management,
Department of Hospitality Management,
P.O Box 43844-00100,
Nairobi

20/02/2015

Dear Sir/Madam.

RE: REQUEST TO CARRY OUT RESEARCH SURVEY.

I am a postgraduate student at Kenyatta University, pursuing M.Sc. Hospitality and Tourism Management. As part of the curriculum, I am currying out research on “Cultural determinants of menu item selection by Hospitality clientele in selected commercial catering outlets within Kisumu County, Kenya”.

I therefore kindly request for permission to administer questionnaires and interviews to both your clients and key employees within your selected organization. All the information gathered will be confidential, and used only for purposes of this research, and will be treated with utmost confidentiality.

Thanking you,

Mr. Were Simon O.
APPENDIX XI: APPROVAL OF RESEARCH BY GRADUATE SCHOOL.

KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: dean-graduate@ku.ac.ke
Website: www.ku.ac.ke

FROM: Dean, Graduate School
TO: Were Simon O.
C/o Hospitality Management
Kenyatta University

DATE: 16th February, 2015
REF: T129/OL/20266/12

SUBJECT: APPROVAL OF RESEARCH PROPOSAL

This is to inform you that Graduate School Board, at its meeting of 11th February, 2015, approved your Research Proposal for the M.Sc Degree Entitled, “Cultural Determinants of Menu Item Selection by Hospitality Clientele in Selected Commercial Catering Outlets Within Kisumu City”.

You may now proceed with data collection, subject to clearance with the Permanent Secretary, Ministry of Higher Education, Science and Technology.

As you embark on your data collection, please note that you will be required to submit to Graduate School completed Supervision Tracking forms per semester. The form has been developed to replace the progress report forms. The supervision Tracking Forms are available at the University’s website under Graduate School webpage downloads.

Thank you.

DAVID NJOROGE
FOR: DEAN, GRADUATE SCHOOL

c.c. Chairman, Department of Hospitality Management.

Supervisors:

1. Dr. Vincent Maranga
   C/o Department of Hospitality Management
   Kenyatta University

2. Dr. Moses Miricho
   C/o Department of Hospitality Management
   Kenyatta University
APPENDIX XV: APPROVAL OF RESEARCH BY ETHICS REVIEW COMMITTEE.

KENYATTA UNIVERSITY
ETHICS REVIEW COMMITTEE

Email: chairman.erkc@kust.or.ke
      secretary.erkc@kust.or.ke
      cerlcs2009@gmail.com
      Website: www.ku.ac.ke

Our Ref: KU/R/COMM/51/467

Were Simon O.
Kenyatta University,
P.O. Box 45844, Nairobi

Dear Mr. Were,

APPLICATION NUMBER PEU/335/1 308- “CULTURAL DETERMINANTS OF MENU ITEM SELECTION BY HOSPITALITY CLIENTELE IN SELECTED COMMERCIAL CATERING OUTLETS WITHIN KISUMU COUNTY, KENYA” – VERSION 2.

1. IDENTIFICATION OF PROTOCOL
The application before the committee is with a research topic, “Cultural determinants of menu item selection by hospitality clientele in selected commercial catering outlets within Kisumu County, Kenya,” version 2 received on 25th March 2015 and discussed on 14th April, 2015.

2. APPLICANT
Were Simon O.

3. SITE
Commercial Catering Outlets within Kisumu County, Kenya.

4. DECISION
The committee has considered the research protocol in accordance with the Kenyatta University Research Policy (section 7.2.1.3) and the Kenyatta University Ethics Review Committee Guidelines AND APPROVED that the research may proceed for a period of ONE year from 22nd April, 2015.

5. ADVICE/CONDITIONS
The committee has considered the research protocol in accordance with the Kenyatta University Research Policy (section 7.2.1.3) and the Kenyatta University Ethics Review Committee Guidelines, and is of the view that against the following elements of review,
(i) Scientific design and conduct of study,
(ii) Recruitment of research participant,
(iii) Care and protection of research participants,
(iv) Protection of research participant’s confidentiality,
(v) Informed consent process,
(vi) Community considerations,

If you accept the decision reached and advice and conditions given please sign in the space provided below and return to KU-ERC a copy of the letter.

PROF. NICHOLAS K. GIKONYO
CHAIRMAN: KENYATTA UNIVERSITY ETHICS REVIEW COMMITTEE

I, Were Simon O., accept the advice given and will fulfill the conditions therein.

Signature: .......................................................... Dated this day ......................................... 2015.
cc. Vice-Chancellor
APPENDIX XII: RESEARCH PERMIT.

THIS IS TO CERTIFY THAT:
MR. SIMON WERE OKWACHI
of KENYATTA UNIVERSITY, 0-50100
KAKAMEGA, has been permitted to
conduct research in Kisumu County

on the topic: CULTURAL DETERMINANTS
OF MENU ITEM SELECTION BY
HOSPITALITY CLIENTELE IN SELECTED
COMMERCIAL CATERING OUTLETS
WITHIN KISUMU COUNTY, KENYA

for the period ending:
20th October, 2015

Applicant’s
Signature

Permit No: NACOSTI/P/15/7250/7002
Date Of Issue: 19th August, 2015
Fees Received: Ksh 1,000

Director General
National Commission for Science, Technology & Innovation
APPENDIX XIII: RESEARCH AUTHORIZATION BY NACOSTI.

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Ref: No. 

NACOSTI/P/15/7250/7002

Simon Were Okwachi
Kenyatta University
P.O Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “Cultural determinants of menu item selection by hospitality clientele in selected commercial catering outlets within Kisumu County, Kenya,” I am pleased to inform you that you have been authorized to undertake research in Kisumu County for a period ending 20th October, 2015.

You are advised to report to the County Commissioner and the County Director of Education, Kisumu County before embarking on the research project.

On completion of the research, you are expected to submit two hard copies and one soft copy in pdf of the research report/thesis to our office.

Said Hussein
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kisumu County.

The County Director of Education
Kisumu County.