



Versatility in Hospitality Industry around the Globe A Case Study on Cuisine and Culture of South Africa

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Abstract: *The purpose of this paper is to assess elements of food safety management and food safety culture within a prominent South African entertainment, hotel and food service complex. [1] Design/methodology/approach – In this paper a qualitative case study approach was used. Following a comprehensive literature review, based on factors known to be important in developing a food safety culture, in combination with national and international food safety standards, an interview guide was constructed and utilized in a series of semi-structured interviews. The interviewees represented different management levels involved in food delivery but did not include board level managers. Findings – Many of the factors considered important in good food safety management, including the presence of a formal food safety policy and the creation and maintenance of a positive food safety culture, were absent. Although a formal system of internal hygiene auditing existed and food safety training was provided to food handlers they were not integrated into a comprehensive approach to food safety management. Food safety leadership, communication and support were considered deficient with little motivation for staff to practise good hygiene. Originality/value – Food safety culture is increasingly recognised as a contributory factor in foodborne disease outbreaks and is the focus of increasing research. However, although every food business has a unique food safety culture there are relatively few published papers concerning its analysis, application and use within specific businesses. This case study has identified food safety culture shortcomings within a large food service facility suggesting there was a potentially significant food safety risk and indicates ways in which food safety could be improved and the risk reduced. The results also suggest further work is needed on the subject of food safety culture and its potential for reducing foodborne disease.*

Keywords: Hospitality industry, government, transformation, skill acquisition, job satisfaction

I. INTRODUCTION

South Africa, officially the Republic of South Africa (RSA), is the southernmost country in Africa. It is bounded to the south by 2,798 kilometers (1,739 mi) of coastline that stretch along the South Atlantic and Indian Oceans; to the north by the neighboring countries of Namibia, Botswana, and Zimbabwe; and to the east and northeast by Mozambique and Eswatini and it surrounds the enclaved country of Lesotho. It is the southernmost country on the mainland of the Old World, and the most populous country located entirely south of the equator. South Africa is a biodiversity hotspot, with unique biomes, plant and animal life. With over 60 million people, the country is the world's 23rd-most populous nation and covers an area of 1,221,037 square kilometers (471,445 square miles). South Africa has three capital cities, with the executive, judicial and legislative branches of government based in Pretoria, Bloemfontein, and Cape Town respectively. The largest city is Johannesburg. [1]

About 80% of the population are Black South Africans. The remaining population consists of Africa's largest communities of European (White South Africans), Asian (Indian South Africans and Chinese South Africans), and multiracial (Coloured South Africans) ancestry. South Africa is a multiethnic society encompassing a wide variety of cultures, languages, and religions. Its pluralistic makeup is reflected in the constitution's recognition of 11 official languages, the fourth-highest number in the world.

According to the 2011 census, the two most spoken first languages are Zulu (22.7%) and Xhosa (16.0%). The two next ones are of European origin: Afrikaans (13.5%) developed from Dutch and serves as the first language of most



Coloured and White South Africans; English (9.6%) reflects the legacy of British colonialism and is commonly used in public and commercial life.

The country is one of the few in Africa never to have had a coup d'état, and regular elections have been held for almost a century. However, the vast majority of Black South Africans were not enfranchised until 1994. During the 20th century, the black majority sought to claim more rights from the dominant white minority, which played a large role in the country's recent history and politics. The National Party imposed apartheid in 1948, institutionalising previous racial segregation. After a long and sometimes violent struggle by the African National Congress and other anti-apartheid activists both inside and outside the country, the repeal of discriminatory laws began in the mid-1980s. Since 1994, all ethnic and linguistic groups have held political representation in the country's liberal democracy, which comprises a parliamentary republic and nine provinces. South Africa is often referred to as the "rainbow nation" to describe the country's multicultural diversity, especially in the wake of apartheid.

South Africa is a middle power in international affairs; it maintains significant regional influence and is a member of both the Commonwealth of Nations and the G20. It is a developing country, ranking 114th on the Human Development Index. It has been classified by the World Bank as a newly industrialized country, it has the third-largest economy in Africa and the most industrialized, technologically advanced economy in Africa overall and the 33rd-largest in the world. South Africa has the most UNESCO World Heritage Sites in Africa. Since the end of apartheid, government accountability and quality of life have substantially improved; however, crime, poverty and inequality remain widespread, with about a quarter of the population having been unemployed and living on less than US\$1.25 per day in 2008. [1]

Toward Democracy and Development

LIBERAL DEMOCRACY In South Africa accommodated and left unresolved the major contradictions inherent in South African capitalism and the apartheid economy, as well as in the ANC's multiracial nationalist ideology and discourse. In particular, the delivery of equal human, civil, and political rights in the new democratic dispensation was premised on the acceptance of essentially unequal economic and social relations among different social classes, racial, and gender groups. In addition, the NP was forced to negotiate with the ANC by a combination of domestic and international political and economic factors, foremost amongst which were divergent political and economic views with Afrikaner nationalism, sustained international pressure for change from the United States and the former Soviet Union, and structural changes in the global economy. The fall of the Soviet Union and the demise of socialism marginalized the Marxist elements within the ANC and facilitated the transition to the liberal democracy capitalist model of political and economic development. By instantly providing the African majority with basic human, civil, and political rights (including the right to vote), this model offered an acceptable basis and framework for peaceful interracial coexistence. Furthermore, the South African middle-class (or bourgeoisie), irrespective of race and ethnicity, is threatened by a variety of social and economic forces and demands emanating from above and below.



South African cuisine reflects the diverse range of culinary traditions embodied by the various communities that inhabit the country. Among the indigenous peoples of South Africa, the Khoisan foraged over 300 species of edible food plants, such as the rooibos shrub legume, whose culinary value continues to exert a salient influence on South African cuisine. Subsequent encounters with Bantu pastoralists facilitated the emergence of cultivated crops and domestic cattle, which supplemented traditional Khoisan techniques of meat preservation. In addition, Bantu-speaking communities forged an extensive repertoire of culinary ingredients and dishes, many of which are still consumed today in traditional settlements and urban entrepôts alike. [2]



Potjiekos, literally translated to “small pot food”, is a stew prepared outdoors in a traditional round, cast iron, three-legged pot. This one is being cooked on a barbecue.

The San peoples were hunter-gatherers, who mostly depended on foods like tortoises, crayfish, coconuts and squash for survival skills. Agriculture was introduced to South Africa by the Bantu peoples, who were taught to grow vegetables such as maize, squash and sweet potatoes.

By the 17th century, Dutch and British foodways brought via European immigration resulted in further culinary diffusion. The Cape Malay community founded a distinctive diasporic cuisine, derived largely from South East Asian culinary traditions, while Afrikaner voortrekkers further inland adapted Dutch, Khoisan, Cape Malay and Bantu foodways to accommodate their peripatetic lifestyle. In addition, French. [2]

Huguenot refugees, many of whom settled in Franschhoek, played an instrumental role in developing South Africa’s viticultural industry.

During the period of British colonial rule, immigrants from Asia, many of whom arrived as indentured laborers in the 19th century, further enriched the culinary oeuvre of South Africa. In particular, Indian South Africans brought a wealth of spices, seasonings and dishes, historically associated with Kwa-Zulu Natal, although Indian cuisine is currently widely available across South Africa and consumed by all ethnic groups. [1]

Disinvestments and sanctions, imposed on South Africa during apartheid stifled the country’s culinary output. At this time shebeens, situated in urban townships, became very popular and often served as non-formal community centers, especially for black South Africans who pursued their cultural and culinary traditions. Following the end of apartheid, South African cuisine witnessed a renaissance, with diverse culinary options available in most of the country’s major cities catering to tourists, expatriates and locals alike.

In addition, South African ingredients and dishes have attained greater visibility worldwide, owing to the growing economic and cultural clout of the country, coupled with the burgeoning South African diaspora.

Indigenous cookery

In the precolonial period, indigenous cuisine was characterized by the use of a very wide range of foods including fruits, nuts, bulbs, leaves and other products gathered from wild plants and by the hunting of wild game. The introduction of domestic cattle and grain crops by Bantu speakers who arrived in the southern regions from central Africa since 10,000 BC and the spread of cattle keeping to Khoisan groups enabled products and the availability of fresh meat on demand. [1]

The pre-colonial diet consisted primarily of cooked grains, especially sorghum and millet, fermented milk (somewhat like yogurt) and roasted or stewed meat. At some point, maize replaced sorghum as the primary grain, and there is some dispute as to whether maize, a Central American crop, arrived with European settlers (notably the Portuguese) or spread through Africa before white settlement via Africans returning from the Americas during the era of the slave trade.

People also kept sheep and goats, and communities often organized vast hunts for the abundant game, but beef was considered the absolutely most important and high-status meat. The ribs of any cattle that were slaughtered in many communities were so prized that they were offered to the chief of the village.



In many ways, the daily food of South African families can be traced to the indigenous foods that their ancestors ate. A typical meal in a Bantu-speaking, South African household is a stiff, fluffy porridge of maize meal (called pap, and very similar to American grits) with a flavorful stewed meat gravy.

Traditional rural families (and many urban ones) often ferment their pap for a few days—especially if it is sorghum instead of maize—which gives it a tangy flavor. The Sotho-Tswana call this fermented pap, ting. [2]



Vegetables used are often some sort of pumpkin, varieties of which are indigenous to South Africa, although now many people eat pumpkins that originated in other countries. Rice and beans are also very popular although they are not indigenous. Another common vegetable dish, which arrived in South Africa with its many Irish immigrants, but which has been adopted by South Africans, is shredded cabbage and white potatoes cooked with butter.

For many South Africans meat is the center of any meal. The Khoisan ate roasted meat, and they also dried meat for later use. The influence of their diet is reflected in the common Southern African love of barbecue (generally called in South Africa by its Afrikaans name, a braai) and biltong (dried preserved meat). As in the past, when men kept cattle as their prized possession in the rural areas, South Africans have a preference for beef.

Today, South Africans enjoy not only beef, but mutton, goat, chicken and other meats as a centerpiece of a meal. On weekends, many South African families have a braai, and the meal usually consists of pap en vleis, which is maize meal and grilled meat. Eating meat even has a ritual significance in both traditional and modern South African culture. [1]

In Bantu culture, for weddings, initiations, the arrival of family members after a long trip and other special occasions, families will buy a live animal and slaughter it at home, and then prepare a large meal for the community or neighborhood. Participants often say that spilling the blood of the animal on the ground pleases the ancestors who invisibly gather around the carcass. On holiday weekends, entrepreneurs will set up pens of live animals along the main roads of townships—mostly sheep and goats—for families to purchase, slaughter, cook and eat. Beef being the most prized meat for weddings, affluent families often purchase a live steer for slaughter at home.

Vegetarianism is generally met with puzzlement among Black South Africans, although most meals are served with vegetables such as pumpkin, beans and cabbage. [1]

There is also a meal called ‘umphokoqo’ (Xhosa), ‘uphuthu’ (isizulu) which has come to be known by the white settlers as an “African salad”. It consists of a small amount of water that will be mixed with a lot (but not too much) of cups of maize meal. Instead of it looking like pap, it has to come out lumpy dry but soft when it’s hot. It is usually mixed with ‘amasi’ which is fermented milk. It is also famous as it is known as the former President Nelson Mandela’s favorite meal.

Game and meats

Afrikaans

Biltong—dried meat (typically seasoned with coriander seeds and salt). Although the meat used is most commonly beef, different variants also exist using springbok, kudu, eland, chicken and ostrich.

Boerewors—a sausage that is traditionally braised (barbecued).

Droëwors— translates to dried sausage and is made like boerewors, but park meat is left out. It is dried the same way as biltong is.

Frikkadels—usually baked, but sometimes deep-fried, meatballs.

Bokkoms—whole, salted and dried mullet.

Skilpadjies—lamb’s liver wrapped in netvet and braised over hot coals.

Smoked or braaied snoek—a regional gamefish.

Sosatie—kebab, grilled marinated meat on a skewer.

Amanqina—chicken feet, cow feet, pig feet, lamb feet and sheep feet, usually consumed with pap or as a delicacy.

When cooking, just add water and salt.

Walkie Talkies—grilled or deep-fried chicken feet and beaks). Another dish is a cooked pig's head known as a “smiley”, most popular in townships and sold by street vendors, sometimes in industrial areas with high concentrations of workers.

Ostrich—an increasingly popular protein source, as it has low cholesterol content, used in a stew or fileted and grilled.

Tsonga and Venda

Mashonja/Matamani made from Mopani worms

Afrikaans

Gesmoorde vis—salted cod or snoek with potatoes and tomato sauce, sometimes served with apricot or moskonfyf (grape must).

Hoenderpastei—chicken pot pie, traditional Afrikaans fare.

Kaiings—made from lamb tails or “lies” cut into small cubes, and cooked in a cast-iron pot over a slow fire. Kaiings resemble cracklings, though the skin is not as puffy and crispy as a crackling, and a small piece of protein is usually left on the skin and fat. They are a chewy traditional Boer delicacy often served as a topping over pap or with honey. [2]

Mielie-meal—a staple food, often used in baking but predominantly cooked into pap or Ugali Oepsies—a starter made on a braai. Similar to the American devils on horseback but exclusively made with cherries wrapped in bacon and battered with barbeque sauce.

Paptert—a tart used as a side dish for a braai. Made from pap, cheese, canned tomatoes and bacon.

Potjiekos—a traditional Afrikaans stew, made with meat and vegetables and cooked over coals in cast-iron pots.

Tomato bredie—a lamb and tomato stew.

Waterblommetjie Bredie (water flower stew)—meat stewed with the flower of the Cape pondweed.

II. SUMMARY

South African cuisine reflects the diverse range of culinary traditions embodied by the various communities that inhabit the country. Among the indigenous peoples of South Africa, the Khoisan foraged over 300 species of edible food plants, such as the rooibos shrub legume, whose culinary value continues to exert a salient influence on South African cuisine. Subsequent encounters with Bantu pastoralists facilitated the emergence of cultivated crops and domestic cattle, which supplemented traditional Khoisan techniques of meat preservation. In addition, Bantu-speaking communities forged an extensive repertoire of culinary ingredients, many of which are still consumed today in traditional settlements and urban entrepôts alike. [1]

This article provides a reflection on the challenges and growth trajectory of the hospitality industry in South Africa during the period 1994 – 2020. The overview specifically focused on the challenges and growth in the hospitality sectors such as tourism, food and beverage and hotel industries. The review also captured general trends and perennial challenges that plagued the hospitality industry as a key sector in South Africa during the period under review. Analysis of documented evidence revealed that research studies published during the period under review on the performance of the hospitality industry in South Africa put considerable emphasis on skills and job satisfaction within the industry. Low wages, skilled personnel and working hours still pose a serious threat within the industry. Furthermore, governmental efforts which were essentially aimed at the fundamental transformation of the hospitality industry in South Africa appear to be yielding desired results. [1]

III. CONCLUSION

African societies, with their strong recognition of cultural traditions, face the deep problems that characterize a modern society, most of which are neither of their making nor even of their wishing.

African societies and their cultures have undergone continual change as far back as history and prehistory can illuminate, and their experience of several centuries of the overwhelming economic, military, social, and cultural power of colonial overrule has led to both changes and stagnation.

Postcolonial “development” strategies, well-intentioned or not, have in many respects continued the effects of colonialism, through economic exploitation and financial indebtedness. In addition, Africa has been used by outside powers, especially during the cold war, as a surrogate battleground between these powers. Most postcolonial “economic development” has failed, owing to its being controlled by “experts” who have assumed that African societies are the same as those of industrialized nations and who are ignorant of the minute details of African cultures, social organization, and problems of local identity and purpose that lie below the level of the nation-state. Sadly, little progress has been made since the end of colonialism toward any real improvement in the lives of the ordinary people: instead, change has been at the level of the elites, who have taken charge of “modernization” and benefited from it. Nevertheless, African cultural traditions remain strong, and they are still capable of absorbing external influences and transforming them into their own. [2]

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