

## **Emergence of Transcultural Japan: Based on Recent Food Habits of Japanese Young Generation**

Khandokar Tazina Islam\*

**Abstract-** This qualitative study explores the recent changes in food preferences amongst the Japanese generation aged 15-30. Moreover, this study aims to ascertain the reasons behind the changes and the correlation between transcultural society and food habit changes. Japanese cuisine has gained popularity worldwide. However, as soon as Japanese cuisine became popular, foreign cuisine became part of Japanese life. With time, almost every country has become a Transcultural society, and Japan is no exception. The findings of this study demonstrate that nearly every Japanese national consumes foreign cuisine, and the number of consumers is relatively high amongst the young generation of Japan. In transcultural Japan, a transnational cultural element, foreign cuisine changes the food habits of the Japanese young generation. Moreover, the availability of foreign cuisines and lifestyles has fastened the growth of consumers of foreign cuisines in Japan.

**Keywords** Transcultural society, food habits, young generation, Japan

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\* Department of Japanese Studies, Faculty of Social Sciences, University of Dhaka, Bangladesh, Email: [khandokartazinai@gmail.com](mailto:khandokartazinai@gmail.com)

## 1. Introduction

In the 21st century, Transcultural society has become a common phenomenon in every country. With the ease of travelling, people from every nation travel the world, and travellers and media, fashion, cuisine, and lifestyle from every country also travel worldwide. Because of the geographical location, Korean and Chinese cuisine have significantly influenced the development of Japanese cuisine. Multicultural cuisine and food habits are present in transcultural or cross-cultural societies in almost every country. Moreover, culture and ethnicity are part of cuisine and food habits, influencing food preferences (Reddy & Dam, 2020). In the era of globalisation, where cultures from different countries travel across borders, cuisine culture also travels the world along with other cultural elements (Farrer, 2015).

Japan was a homogenous country, but it is transforming into a transcultural Country. The number of people with passports from other countries doubled from 1990 to 2006 in Japan, which now stands at more than two million. Because of this, changes are happening among native Japanese, who are now amidst a diverse culture. The diffusion of foreign cultures and the acculturation of Japanese culture can be seen in Japan, making it a multicultural society (Coulmas et al., 2008).

## 2. Literature Review

### 2.1 Transcultural Society

The word 'Transcultural' mainly indicates people's lifestyle in everyday life who don't belong to the native culture in a particular country, and transcultural society is that kind of society where all sorts of people live together as a community despite being from different cultures and religions and language (Tripathi, 2019). Moreover, transcultural describes the movement of people and culture with space, time and other cultural boundaries (Willis & Shigematsu, 2008). Transcultural society specifically creates a hybrid and dynamic culture. In a transcultural society, the coexistence among various cultural and ethnic communities, practices, cultures, and traditions can be seen, which blurs the boundaries of the differences between these cultures and communities (Hinnerová, 2007). Transcultural refers to the existence of more than one culture in one country. The society accepts all people from all kinds of cultures and lives together with a better understanding.

The increasing number of foreigners living in Japan impacts Japanese culture and is also influenced by Japanese culture. According to data from the Ministry of Justice of 2005, the number of foreign nationals living in Japan is increasing, with around 2 million living in Japan, which covers almost 1.5% of Japan's total population. These 2 million people come from 188 countries, and this group of foreign people includes Koreans, Chinese, Brazilians, Filipinos, Peruvians, and Americans (Coulmas et al., 2008).

## **2.2 Food habit of Japanese People**

### **2.2.1 Pre- Meiji period**

During the Jomon period (-1400-400 BCE), Japanese dietary habits shifted from hunter-gatherers to agriculture and cooking. They ate tuna, bonito, marine mammals, salmon, other marine shellfish, deer, wild boar, hare, bear, chestnuts, nuts, yams, wild vegetables, farmed millet, squash, and hazelnuts. They learned to farm rice, wheat, barley, millet, buckwheat, and soybeans during the Yayoi period (400 BCE-250 AD). Following rice cultivation, they also incorporated alcohol and rice sake into their diet. Although horses, pigs, oxen, and chickens were brought and domesticated during the Yayoi period, chicken was not a staple diet (Ishige, 2001).

Meat consumption was banned due to Buddhist precepts during the Yamato period, which changed the dietary habits (Ishige, 2001; Cwiertka, 2006; Krämer, 2008). Moreover, Koji mould and sake became the dominant alcohol for people in this era (Ishige, 2001). Dairy foodstuff consumption was minimal in the ancient Japanese diet in the early 10th century. In ancient Japan, only a tiny proportion of the people consumed milk and 'So (a solid form of milk), and until the 20th century, dairy foodstuffs were not part of the general population's normal food patterns. (Ishige, 2001). Moreover, sushi became part of Japanese food habits between the 15th and 16th centuries (Umeda & Mamoru, N.D). Various foodstuffs, such as potato, sweet potato, peppers, and red capsicum, became popular in Japanese cuisine throughout the 16th century. Coffee, Iberian cake known as kasutera in Japanese, tempura, and pan were eventually adopted from European countries and became part of the Japanese dietary habit (Bestor & Bestor, 2011). Deer, dogs, horses, wild boar, bears, and monkeys were popular meats in Japan during the Tokugawa shogunate. From the 8th to the 19th centuries, most Japanese people did not consume meat daily; only city dwellers consumed it by the early 1800s. Until the middle of the 20th century, meat consumption in remote village areas was relatively low (Krämer, 2008). However, in the 17th century, Nagasaki port city imported Nanban (Portuguese and Spanish Cuisine) and Komo (Dutch Cuisine), as well as numerous vegetables such as carrots, red peppers, onions, strawberries, pumpkins, and pomegranates. Furthermore, merchants and the upper class used to eat Cocido and Picado- Western food that included vegetables and meat (Kong, 2018). The food habits of Japanese people include rice, pickles, vegetables, miso soup, and fish during the Pre-Meiji period. In addition, fresh tofu shimmered vegetables, hot tofu in broth, and food preserved with soy sauce were popular side dishes in Japanese cuisine during this period (Cwiertka, 2005).

### **2.2.2 Meiji Period**

By the 18th century, apples, pears, grapes, persimmons, mandarin oranges, and melons were part of Japanese food habits. Moreover, Japanese people consume

more dried fruits than fresh ones. However, there were differences among the elite, other city dwellers and peasants regarding food habits (Cwiertka, 1998). Opening up to the West and an inflow of foreign cuisines happened simultaneously in Japan, and different kinds of new drinks became available in Japan in the Meiji period. Moreover, Japan bought more luxury varieties of coffee, such as Jamaican Blue Mountain. In the nineteenth century, consumer preference for alcohol started to change as beer and grape wine from Europe were introduced to Japanese people. The introduction of soda pop or soft drinks became a part of the Japanese diet (Ashkenazi & Jacob, 2003).

Due to the foreigners who lived in Japan during the period, importing more meat began in 1872 (Cwiertka, 2006). As the Meiji Emperor lifted the ban on eating four-legged animals such as horses and cattle, beef was added to Japanese food habits with a positive image (Good, 2011; Bestor & Bestor, 2011; Kong, 2018). Moreover, during this time, beef was part of the military diet. Thus, pork became a substitute diet for Japanese civilians, and finally, the Japanese-western fusion meal 'Tonkatsu' became famous as a meat item. Tonkatsu, kare raisu, gyunabe, and korokke or Japanese-style croquette as a Japanese-Western fusion dish became widespread during the Meiji period (Kong, 2018). However, rice was not widely consumed in Japan until the late 19th century, and it was rarely used as an ingredient in Japanese cuisine (Krämer, 2008).

### **2.2.3 Post-Meiji period**

In the pre-war era, Japanese people preferred pickled daikon radish for breakfast, white radish with potherb mustard for lunch, and leftovers from lunch and pickled veggies for dinner. Moreover, Kabocha (Japanese pumpkin), fresh and dried fish, rice, and tea were staples in Japanese diets (Visocnik, 2004). In modern Japan, breakfast for daily life mainly includes fried eggs, coffee and toast or rice, grilled fish, pickles, and miso soup. Furthermore, the 'obento box' includes rice and some side dishes, fast food, or noodles as part of lunch. As a side dish with rice, people in Japan prefer hamburger, miso soup with seaweed and tofu, fried gyoza dumplings, soy-stewed chicken with vegetables, soy-simmered potatoes, onions, and meat, rice curry, minced meat with spicy sauce, tofu, sugar-simmered black beans, and apricot pickles. However, rice with soy sauce and fresh seafood are considered 'Japaneseness' in this age of globalisation. (Cwiertka, 2006). In addition, since the 1950s, hybrid cuisine culture has become a part of the Japanese diet habit, comprising a mixture of foreign and pre-modern cuisine (Cwiertka, 1998).

In this period, rice was the main dish for every urban family, whereas peasants only consumed rice on special occasions. However, as a result of Westernisation, consumption and imports of rice began to decline from the 1930s to the 1940s. Moreover, during this time, western foods such as bread became popular and were

included in Japanese meals as side dishes alongside rice and soup, particularly as breakfast staples (Ishige, 2019). Food scarcity caused by war also promoted westernisation, which altered Japanese eating habits during and after the war. Another reason for the popularity of potato and bread as basic foods in Japan at the time was the lack of staple food, 'rice' (Cwierka, 1998).

Japanese traditional food habits mainly included vegetables and rice, but in the 1960s, the remarkable change in Japanese traditional food habits was the inclusion of meat and seafood (Ishige, 2019). Due to the Government's initiatives, consumption of meat and milk products (yoghurt and other fermented products) increased at the end of the 20th century, which caused significant dietary changes in Japanese people. In the post-war period, the consumption and popularity of American and Japanese beers increased and became part of Japanese food habits. In post-war Japan, various kinds of beer are consumed in friendly meetings and toasts. Along with beer, juices of different fruits and vegetables with exotic combinations, yoghurt drinks, live bacilli or aloe vera have also recently been part of the Japanese diet (Ashkenazi & Jacob, 2003).

Grains, fruits, and vegetables are some traditional foods Japanese consume today. However, traditional Okinawan food habits differ significantly from those of the mainland, including sugar, meat, dairy products, salt, vegetables and fruits, saturated fat, millet, and refined grains (Imada & Komitsu, 2019). From the 1960s to the 1970s, Japanese people's eating habits changed significantly due to a gradual decrease in rice, potato, and barley consumption and a rapid rise in consumption of fat or oil-based foodstuffs, eggs, milk, dairy products, and meat, similar to western cuisines (Kawamura & Takashima, 2013).

With the changes of time, around 1500-1600 cheap western-style restaurants have been counted in Tokyo city and spread in other cities with time too (Cwierka, 2006). Due to the spread of Western-style eateries called 'Yoshokuya' in the post-war period and during the 20th century and because of the cheapness of foodstuff, interest in beef increased along with the beginning of Japanese-style beef cooking (Good, 2011; Alessio, 2016). Moreover, beef cutlets, beefsteaks, omelettes, pilafs, and curry rice are some of the foodstuffs that are served in American and British-style restaurants in Japan. To cook according to Japanese people's taste and reduce the cost, some Japanese ingredients, along with cabbage and soy sauce, were also used in these foreign cuisines (Alessio, 2016). Beef items have recently become a part of Japanese dietary habits and are used in Japanese cuisine as ingredients. Furthermore, hamburgers became popular in Japan in the 1970s due to a McDonald's franchise in Tokyo (Good, 2011).

In Japanese canteens, rice, pickles, miso soup, and side dishes such as meat or fish are common. Furthermore, in some other canteens, spaghetti, noodles, rice with

curry or kare raisu, and chicken with pan-fried rice, pilaf, and tomato ketchup produced as chicken rice can be seen to be offered (Cwiertka, 2002). Moreover, the number of foreign restaurants is also increasing in Japan. Japan has around 308 French restaurants (The French Club, 2019). Every big city has many foreign restaurants, and Tokyo has only around 20,000 Italian restaurants (Japan Forward, 2018; Savor Japan, 2020). Since the early 20th century, foreign cuisine has become part of Japan as many restaurants and cafeterias used to serve foreign cuisines. Moreover, Western and Chinese cuisine rose as part of Japanese food habits, which had great significance in turning Japan into a mass society that eventually turned Japan into a cross-cultural society (Cwiertka, 2003).

However, research shows that young Japanese perceptions of Japanese and Western meals are influenced by childhood breakfasts, eating habits, and culture (Kimura et al., 2010). Moreover, the frequency of breakfast consumption is associated with young people's dietary habits and lifestyle patterns (Siega-Riz et al., 1998).

After the Meiji restoration, Japanese natives learned about foreign cultures and how Westernisation affected their lifestyle. Moreover, because of globalisation, every country has become a transcultural society that influences daily lifestyle and food habits. Notably, the food habits of the young generation have not been shown in existing literature, and the concept of 'transcultural' and its influences on food habits have not been described in existing literature. This study has focused on the transcultural society of Japan, its influences on the Japanese young generation's food habits, and changes in recent times. Thus, this qualitative study answers the following research questions:

1. With the establishment of foreign restaurants in Japan, how much has it changed the young generations' food habits?
2. How are transcultural society and changes in food habits interconnected?

### **3. Methodology**

This study is based on interpretivism philosophy and induction approach. Interpretivism philosophy indicates the interpretation of elements of study and prefers qualitative analysis. While maintaining interpretivism as a research philosophy, the induction approach has also been used to add some new data about the changes in food habits of the Japanese young generation in recent times and the impact of transcultural Japan on their food choices. This multi-method qualitative study is based on primary. Primary data was collected through surveys and interviews, where semi-structured questionnaires with a series of closed and open-ended questions were used to collect necessary data. The survey questionnaire was made in English and Japanese, and the young Japanese generation participated in this study. Moreover, a questionnaire was made in English to collect in-depth knowledge through the interview. The primary data were collected through online

surveys of the young Japanese generation from the age limit of 15 to 30, and the survey sample size was 94. The online survey was conducted in August 2022. All kinds of ethical issues have been maintained in order to perform the thesis. Participants briefly described the research and theme's purpose and aim, and their consent was obtained.

## 4. Findings

### 4.1 Preference of Foreign Cuisine

Among the 94 respondents to the survey, 89 people said they consumed foreign cuisines, whereas only five answered negatively to the question. This number shows the Japanese young generation's food habits, including the consumption of foreign cuisines.

Table 1: Preference for Foreign Cuisine amongst Japanese young generation

Name of the Cuisine	% of People's Preference (N=94)
Italian cuisine	61
American cuisine	16
Thai cuisine	16
Indian cuisine	7

Source: Created by Author based on Findings

Japanese youth love to consume American, Italian, Indian, Korean, and Thai cuisines, and Korean cuisine has become popular recently (Table 1). According to some respondents, Korean cuisine has recently become one of the most popular cuisines in Japan.

*As Korean culture became popular in Japan, Korean cuisine became popular. I think it is the most popular cuisine in Japan. It is especially popular with young Japanese girls (Res 05).*

Foreign cuisines are part of Japanese life today. Sweets and fast food from America, Italy, Taiwan, and Korea have recently become quite popular.

*In Japan, foreign cuisine (especially sweets) is regularly fashioned: hotteok (Korean food), Maritozzi (Italian sweet), and Taiwanese castellan (Taiwanese sweet) (Res 61).*

Moreover, most respondents said they prefer foreign cuisine, though elderly Japanese people eat traditional Japanese cuisine.

*While elders tend to prefer traditional Japanese cuisines, the young generation tends to try foreign cuisine (Res 13)*

## 4.2 Food Preference for Meal

Spaghetti, pizza, and pasta are amongst Italian foods and are part of the daily food habits of the Japanese young generation. Eighteen respondents said spaghetti was their preferred cuisine for lunch, and four respondents opined pizza was their preferred cuisine for dinner. American cuisine is also famous for its breakfast, lunch, and dinner, which are the preferred foods in Japan. Like Americans, young Japanese consumers also take bread, cereal and sandwiches as breakfast items and burgers for lunch.

Along with Italian and American cuisine, Thai and Indian cuisines are preferable for breakfast, lunch and dinner. Though many foreign cuisines are available in Japan nowadays, most young Japanese prefer traditional foodstuff such as 'rice' for breakfast, lunch, and dinner. They also prefer miso soup, sushi, ramen, udon, somen, natto, tea, Japanese bento boxes (Lunch boxes), yoghurt and Japanese-Western fusion cuisines (curry-rice and gyudon). The percentage of people who prefer Japanese cuisines such as rice and miso soup is mainly aged 20-30, whereas the participants who are aged 15-20 said they mostly prefer foreign cuisines.

Table 2: Preferable Breakfast, Lunch and Dinner of the Japanese young generation

Name of the cuisine	Breakfast (% of preference)	Lunch (% of preference)	Dinner (% of preference)
Rice	47	29	32
Miso soup	9	-	3
Bread	29	-	-
Sandwich	4	-	-
Milk	1	-	-
Tea	5	-	-
Yoghurt	2	-	-
Ramen	-	30	-
Burger	-	8	-
Spaghetti	-	20	-
Tom Yum Kong	-	2	-
Gyudon	-	8	-
Cereal	1	-	-
Obento box	-	1	-
Somen	-	1	-
Curry-rice	-	-	18
Pizza	-	-	4
Sushi	-	-	29
Naan and Indian curry	-	-	8
Pasta	-	-	2
Udon	-	-	1
Natto	-	-	1
Home cooking	-	-	1
Balanced diet	-	-	2
Don't eat	2	1	-

Source: Created by Author based on Findings

Twenty-seven participants preferred rice, and 28 said they consumed ramen at lunch. In addition to these, they also consumed foreign cuisines for lunch. Nineteen participants said that they consumed spaghetti for lunch. Besides Japanese



traditional food, many youths also consume foreign cuisines. Kare-raise, pizza, naan, Indian curry, and pasta are some of the preferred foreign cuisines among Japanese youth. However, around 35 percent of the young generation prefers rice for breakfast, dinner, and lunch (Table 2).

### 4.3 Transcultural Society and Changes of Food Habit

Among 94 respondents, 91 answered the question positively, whereas only three were negative. According to the Japanese young generation, foreign cuisine is quite popular. Among the three age groups in the process survey, most people aged 15-20 are more interested in consuming foreign cuisines, whereas those aged 25-30 prefer foreign and traditional Japanese cuisine. Moreover, when eating outside, most of them prefer foreign cuisines.

*I often choose Thai or Asian restaurants when eating outside, not only because they are cheap and delicious but also because I feel like going to that country. There are so many Thai restaurants near my university (Res 29).*

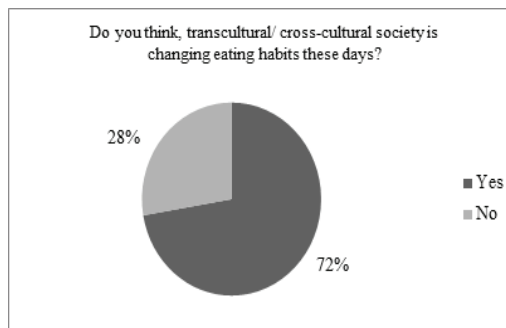


Figure 1: Transcultural society as a reason for changing eating habits

Source: Created by Author based on Findings

Sixty-eight respondents identify transcultural or cross-cultural society as a reason for changing food habits (Fig 1). Most respondents said that as many foreigners live in Japan, foreign restaurants are increasing for convenience.

*Transcultural society and changes in food habits are heavily linked. Because of transcultural society, new transcultural elements emerge, and new food cultures become available. The more transculturalism happens, the more culture will be introduced, and the more transcultural and foreign foods will be available, which will cause interest in foreign cultures and cuisines to grow. Transculturalism influences explicitly the young generation as the young generation is the medium of transcultural diffusion (Interviewee 1).*

Other respondents added that foreign cuisine makes foreign cultures easy to

understand, which inspires them to try foreign foods.

*It is easier to know foreign cuisine and recipes in a cross-cultural society (Res 71).*

Many respondents said that as people can eat traditional Japanese food at home, the number of people who choose foreign cuisine when going out has increased. As the number of people who eat foreign cuisine rises, the scenario of food habits changes.

*Rice is the staple food in Japan, but more and more people are eating bread and pasta, and even the staple food is changing (Res 87).*

*Fast food (mostly like American food) is changing Japanese eating habits. People currently prefer casual and light meals to traditional Japanese meals, which take much time to cook and eat (Res 63).*

These opinions demonstrate that food habits are changing significantly in Japan. Moreover, the number of foreign restaurants in Japan is growing, and foreign cuisines are becoming more accessible.

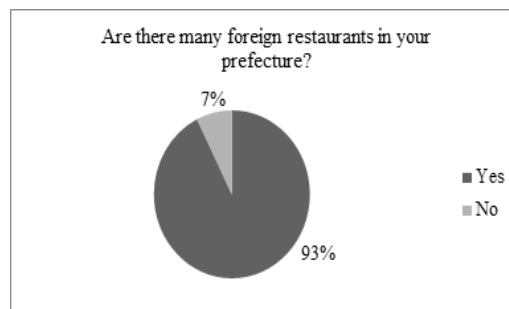


Figure 2: Foreign restaurants in the prefecture of Japan

Source: Created by Author based on Findings

At present, almost in every prefecture, the number of foreign restaurants is increasing to fulfil the demand for foreign cuisines as people now consume burgers, spaghetti, pasta, pizza, Indian curry, naan, Thai soup, sweet items, hamburger, and French fries. Eighty-seven respondents answered positively in the survey that their prefecture has many foreign restaurants (Fig 2). These numbers have shown the popularity of foreign food items amongst the young generation. The more the young Japanese generation consumes foreign cuisine, the more restaurants are opening to meet the demand. More so, the availability of foreign cuisines and restaurants results from emerging transcultural or cross-cultural society. Food culture is changing because of the availability of foreign cultural elements, as people live amidst various cultures. Transcultural or cross-cultural society significantly influences the increasing number of restaurants and people's taste buds, which influences the food habits of the Japanese young generation.

## 5. Discussion

### 5.1 Food habits of the Japanese Young Generation in the 21st century

With the changes of time and the introduction of Western culture, the food habits of the young Japanese generation have changed significantly. The effect of Westernization is visible in Japanese food habits in many aspects due to the emergence of fusion food (Western-Japanese cuisine) in Japan in the Meiji period. Gyudon, kare-raise, tonkatsu, croquette, and Neapolitan are some of the fusion foods introduced in earlier times and have become part of the daily life of Japanese people. However, in modern times, the food habits of the young Japanese generation are quite different from those of the older generation; where older generations prefer traditional cuisine, younger generations tend to consume and try foreign cuisine in their daily life.

At present, the young generation of Japanese consumers consumes foreign cuisine. The percentage of the young generation who do not consume foreign cuisine is small in terms of the people who used to drink these cuisines. Most of the Japanese youth prefer foreign cuisines when they go out; they prefer Thai soups, pizza, burgers, spaghetti, naan and Indian curry, pasta, sandwiches, and kare raisu more often, though some of them also opined that they consumed rice and traditional home cooking, however, in terms of the people who prefer foreign cuisines more often, the consumers of conventional food is relatively small. In earlier times, people used to consume traditional Japanese food items, including rice, pickles, miso soup and some side dishes for breakfast, lunch and dinner. However, the number has decreased as the young generation prefers foreign cuisines more often. Moreover, Japan's tendency to eat vegan has increased; specifically, those who live outside Japan prefer foreign cuisines.

The changing taste buds of the Japanese young generation also indicate that Japanese food habits are changing. Before the Meiji period, Japanese nationals, young and older, consumed less spicy, sweet, boiled, shimmered food in soy sauce, grilled and steamed. However, in recent times, they are consuming every kind of food. The number of foreign cuisine consumers is relatively high, especially since more foreign restaurants are available. The availability of foreign restaurants inspires the young generation to try new kinds of food.

As time progresses, the food habits of the Japanese young generation will change more with transculturalism. However, as the young generation prefers mostly foreign cuisines and many opined that they do not consume traditional Japanese cuisine, it will not affect the future, as people love to get out from monotony, so at a particular time, the consumption of traditional Japanese cuisine will also increase to decrease the monotony. The availability of foreign cuisines, the increasing number of foreign restaurants, and the opinions of the younger generation indicate that the food habits of the young Japanese generation have changed significantly.

## 5.2 Relations between Transcultural Society and Recent Changes in Food Habit

Transcultural society and the recent changes in the food habits of the Japanese young generation that happened in Japan are closely connected. Transcultural society refers to the existence of various kinds of cultures and communities together with a better understanding of what constitutes hybrid culture. Hybrid culture introduces different types of cuisine from all over the world. Japan can be identified as a transcultural society due to the changing food habits as the young generation mainly prefers foreign cuisine, specifically when they go out. American, Italian, Indian, Thai and Korean cuisine are Japan's most preferred cuisines, though Korean cuisine influenced the formation of Japanese cuisine or Washoku.

From an early age, Burakumin and Ainu lived in Japan; however, as time went on, since the Meiji restoration, the number of foreigners living in Japan increased. Brazilians, Americans, Peruvians, Filipinos, and foreigners from other countries live in Japan. Since 2006, the number of people who hold passports from different countries and are living in Japan has been increasing, and their culture is also influencing the culture of native Japanese and food habits as they live amidst these people.

The number of Japanese nationals amongst the young generation who consume foreign cuisine has increased; the number is relatively high among people aged 15-25, and some of them also said that they do not consume Japanese cuisine these days. The different tastes and increasing number of Japanese who prefer vegetables and spicy food changed their food habits. Moreover, many opined that the food habit has remained the same recently. As soon as the international travel and food trade became more accessible, people started to travel to Japan for business and higher studies, which caused the establishment of foreign restaurants for the ease of foreign travellers and to increase international trade and travel, which caused the emergence of interaction between various food culture from all over the world and thus Japan become transcultural society.

Many opine that Japan has become a transcultural society, and food is an excellent choice for understanding other cultures from different countries. By consuming foreign cuisine, one can understand the culture and lifestyle of that foreign country. Moreover, globalisation has made it more accessible through transcultural society to try new kinds of cuisine. If taste buds approve, they will consume food frequently, changing their food habits.

Globalisation has made almost every country a transcultural or cross-cultural society, which causes new opportunities for trying new cuisines, and all countries are arranging their food culture according to the needs of globalisation. Moreover, the emergence of transcultural society with the arrival and living of foreigners in

Japan diffused foreign cuisines in almost every prefecture of Japan. Furthermore, the price of foreign cuisines is kept low and affordable to fulfil the needs of consumers. Globalisation, transcultural or cross-cultural society, and changes in food habits are interconnected. The more globalisation exceeds, the more transculturalism will occur, which will change the food habits of people, specifically, the food habits of the young generation as they like to try new cuisines and try to learn about foreign cultures thoroughly. The influence of foreign culture is more visible among youths. In almost every country, the young generations are more familiar with foreign cultures than the older generation because the tendency to follow trends is also a cause of this. Japan uses its culture as soft power diplomacy, which includes film, anime, manga, cuisine, mascot, and music. Japanese culture has become popular amongst the young generation in almost every country because of the globalisation effect. In contrast, foreign culture that entered Japan through the travel of foreigners and the media became popular amongst the young Japanese generation. Due to the changes in food habits, imported food is now becoming more available in convenience stores than before, and many opined that Indian curry shops could be opened in Japan because of the popularity of foreign cuisine in recent times. At present, Georgian cuisine is also becoming popular because of the emergence of transculturalism and because of the transcultural society, the cuisine culture of Japan has changed significantly.

Most participants responded that transcultural or cross-cultural society was a reason for changing food habits. Transcultural society is a mixture of different cultures and values that coexist with better understanding. Through the transcultural society, various kinds of food culture have been introduced in Japan since the Meiji period. Moreover, one culture can easily influence others when they exist together. Undoubtedly, transcultural society introduced various kinds of cuisine, eventually becoming popular among all. Since Meiji, Japan also introduced Japanese-Western fusion food, so these cuisines are also part of the transcultural effect. Due to the coexistence of different cultures, lifestyles, food habits, and values were influenced significantly. Furthermore, as the food habits of the Japanese young generation have evolved and most of them mainly prefer foreign cuisine, it can also be said that there are transcultural communities in Japan. The changing structure of food culture all over Japan changes in food preference, and changes in taste buds all are evident that there is a close link between transcultural society and food habits, as the term transcultural is all about the different cultures from all over the world.

Foreign cuisines have become part of daily life in almost every country, as sushi, sashimi from Japan, ramen from China, pasta and pizza from Italy, burgers from America, and soups from Thailand are famous worldwide. Due to international trade and globalisation, all countries like to be engaged with others for their purpose, but this purpose eventually creates a transcultural community in every

country. Though there are many reasons behind the changes in food habits, transcultural society is one of the critical factors influencing food culture. Due to its homogeneous culture and long-standing isolation, Japan holds significant importance in forming a transcultural society.

Transculturalism introduces new cultural elements, and the tendency or interest of following the latest trends and styles attracts young generations, who are the diffusers of culture as they try new cultures. Besides this, a good number of respondents to the survey provided their opinion that they like to eat foreign cuisine when they go out. Moreover, 68 survey respondents also think that transcultural society is a reason for changing food habits. The more Japan becomes a transcultural society, the more it absorbs foreign culture in its daily life, and food culture also changes. The young generations are the medium of transcultural diffusion, so people of this age are also influencing other people of their age, including older and younger generations.

The emergence of transcultural society is not the only reason. Specifically, the impact of transculturalism is less than the international food chain, the tendency to try new food habits and build a new food culture, and the internationalisation of food culture are some of the biggest reasons behind the changes in food habits of the young Japanese generation. Though transcultural society is not the only reason that intensifies the exchange of different food cultures amongst countries, the emergence of a transcultural society in recent decades has made the transfer of cultural elements such as cuisines, fashions, and music more accessible. Moreover, because of the emergence of transcultural society, many people can learn about other cultures quickly and thus get influenced by those. Furthermore, people want to get out of monotony by trying new food; the more transculturalism happens in future, the more food will be available to relieve monotony as transcultural society makes the diffusion of foreign cuisines. Many respondents mentioned transcultural society as the reason for the changing food preferences. However, many reasons behind this significantly influence the food culture, such as the international food chain and internationalisation of food culture, which are common phenomena; internationalisation is another cause of emerging transcultural society in the 21st century.

## **6. Limitations of the study**

As the primary data about the food habits of the Japanese young generation has been collected through online surveys, a large proportion could not be reached. Moreover, most respondents were aged 20-25, whereas a small proportion aged 15-20 and 25-30 participated in the survey. For this reason, the food habits of these aged people have been estimated from such a small population. Moreover, as this study collected data from a small proportion of people, a good amount of data from all prefectures, occupations, and all over Japan is absent here.

## 7. Conclusion

The food habits of the Japanese young generation have changed significantly. There are many reasons behind this change: internationalisation, the international food chain, the tendency to get out of monotony, and the emergence of a transcultural society, which are some of the reasons that continuously play a role in changing food habits. Internationalisation can be identified as the cause of the emergence of transcultural society. Because of the arrival of foreign travellers, foreigners living in Japan since the Meiji period have established many restaurants to accommodate the vast foreign population. Thus, it eventually turned Japan into a transcultural or cross-cultural society. Though food habits are inevitable in the 21st century, it is important to know how much food habits and lifestyles have changed to understand the effect of foreign cultures and cuisine. With the ease of time, foreign cuisine has become an influential and significant part of life in almost every country. Additionally, the emergence of transcultural society also indicates the change. Though transcultural society is not the main reason, the effect of transcultural society on changing the structure of food preferences and lifestyles is relatively high in terms of time. There are huge possibilities that, as young generations are the medium of cultural diffusion, the food habits of the young Japanese generation will significantly change in future, but as many of them do not prefer Japanese traditional cuisine, this fact will not affect the indigenous food culture of Japan in recent future. It can be said that changes in food habits depend on transcultural society, along with the other reasons and changes in food habits. It indicates that transcultural society has emerged in Japan and influenced it. In a significant way, changes in food culture, diffusion of culture and transcultural society are closely connected in the 21st century because of globalisation.

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