
Cultural Appropriation of Asian Cuisines in Western Chefs' Cooking Videos: An Audience Reception

Mochammad Ferry Subagya & Pratiwi Retnaningdyah

mochammad.18050@mhs.unesa.ac.id & pratiwiretnaningdyah@unesa.ac.id

English Language and Literature Study Program, Universitas Negeri Surabaya, INDONESIA

Abstract

The globalization era eliminates borders between cultures, making people mistakenly know cultural appropriation with cultural appreciation when recreating or adopting specific cultures outside their own. Examples of cultural appropriation are seen in Uncle Roger's reactional videos of the five western chefs recreating Asian dishes inaccurately. This study intends to improve the awareness of cultural appropriation by communicating cultural appropriation characteristics through videos and unveiling the harmful effects of cultural appropriation on the targeted culture. This study uses multimodal analysis to discover the inaccurate elements in the cooking videos and audience reception analysis to show audience response to cultural appropriation and its harmful effect based on James O. Young's cultural appropriation theory. The findings highlight three main elements that are presented inaccurately in the videos: (1) the kitchen utensils, (2) ingredients and seasonings, and (3) the cooking method. Spotlighting the inappropriate representation of Asian food by the five western chefs attracts massive protests toward them led by Uncle Roger. There are numerous responses from netizens who agree with Uncle Roger about the inaccurate food adaptation and find the harmful effect of cultural appropriation that gives misrecognition and bad stereotypes of Asian cuisine. Based on the previous response, the cooking videos by five western chefs are also classified as cultural exploitation because they received massive engagement and did not plan to revise their recipes.

Keywords: audience reception analysis; cultural appropriation; cultural exploitation; netizen

Article information

Received:
22 June 2022

Revised:
20 July 2022

Accepted:
15 September
2022

Introduction

There are many cultural uniqueness spread across the world in this modern-day,

thanks to today's technologies and social media. Borders between cultures are nearly eliminated because of today's technology, and it could make people reach a particular culture

that differs from their own. However, when someone outside the community tries to adopt a specific culture and makes it look familiar according to their own, it may lead to a wave of protest because of the inaccuracies during the adoption process. There are cases related to this issue, such as what happened to Indonesia's celebrity, Nagita Slavina, chosen to be PON XX 2021 Papua ambassador. According to mainstream media, such as Suara.com, the PON XX 2021 Papua committees culturally appropriated Papua culture by choosing Nagita Slavina as their mascot. She was considered not representing Papua because she is Javanese (Aditya, 2021). People protested committee's decision because there were some Papua-born celebrities that could have been better representatives. The inaccurate representation of a specific culture consumed by broad communities through massive broadcasting from the mainstream media unconsciously forced people to ingest the false cultural representation. However, it eventually creates side effects and leads to cultural appropriation of a specific culture. We cannot avoid naturally occurring cultural adoption within this borderless world.

Some circumstances refer to cultural appropriation, which can come in the forms of inaccurate adaptation of specific cultural values, the dominant culture mixing two cultures but accentuating one, and intentionally ignoring the crucial detail of other cultural elements during modification (Chatterjee, 2020). This issue is unavoidable during this era because technology makes it easier to access another with a single touch of a finger and eventually creates a gap in the actual definition of this issue and what triggers it.

In terms of definition, cultural appropriation is different from cultural appreciation and could provoke misunderstandings among them. Cultural appropriation is often associated with cultural exploitation, which can be spotted when people from another culture harness the inappropriate modification of the indigenous cultural elements for a personal profit but claim it as part of their culture (Matthes, 2016). Their ignorance on keeping the essence of appropriated cultural elements and the

ambition to generate more profits from its culture, which differ from cultural appreciation, this adaptation is considered a culture's exploitation. Through the inaccuracies created in this issue, Arya (2021) said that cultural appropriation has a relation to the historical colonization and imperialism of a community, which leads to the exploitation phenomenon because of unequal power between cultures. In his work, Matthes (2016) also said that cultural appropriation is a form of oppression of the adopted cultural members.

Cultural appropriation affects the aesthetic values of specific communities. Food becomes one example of how cultural appropriation changes its authenticity because it is used as an exploitation tool for capitalism. Food is often used as media promotion for a particular culture, but it tends to be recreated in a different iteration to get accepted by outside communities. Based on this problem, this study will investigate a series of Youtube videos uploaded by an account named *mrnigelng*, who refers to himself as "Uncle Roger." In his video, dressed as an Asian uncle unsatisfied with everything, *mrnigelng* unintentionally spotlights the cultural appropriation when reviewing Western chefs that cook Asian food improperly and recreating false recipes that differ from the original ones.

In the video series, *mrnigelng* portrayed what cultural appropriation looked like and criticized the inaccuracies. His most viewed video is when he reacted to a BBC Food video, and it became trending on the internet since it promotes awareness about cultural appropriation to the public. Since then, he has continued creating video series to promote Asian cuisine authenticity and oppose to inaccuracies of cultural adoption. This study selected Uncle Roger's top five videos according to the popularity of the chefs, the trending cases, the appropriated object's popularity, and their engagement numbers, such as comments and people watching them.

In his video series, *mrnigelng* created an online persona called Uncle Roger, who role-played as an Asian uncle criticizing Western chefs who improperly cook Asian cuisine and

thus, is considered disrespectful to Asian beliefs. Uncle Roger narrates the whole reactional video complaining about the cooking styles, recipe modification, and kitchen utensils that did not represent Asia. Such modification matched the criteria of cultural appropriation, in ways that it adopted a specific culture and lost its authenticity. Uncle Roger's primary concern in this series is how Westerners seem comfortable with those inaccuracies.

Fortunately, Youtube communities have helped to prevent misinformation or misrepresentation by delivering legible information through their contents. For example, during the COVID-19 pandemic, Youtube has transformed from media entertainment into a sharing platform to expand our views about topics worth investigating because of its unique user (Karadia, 2021). One of the categories that caught people's eyes is educational videos which help people to understand new information through videos since the world needs fast information without direct interaction due to the pandemic situation (Gunjawate et al., 2021; Shukla, 2021). Since it became a place to share, Youtube has grown its community rapidly to share positive influence showing the importance of learning through videos (Savira, 2011). With the vast amount of information, Youtube could ease us to avoid misinterpreting cultural appreciation.

Several studies have already investigated cultural appropriation as represented in arts, tourism, and politics. While the focus of several studies on cultural appropriation varies, they are similar in highlighting controversial accusations of a culture (Lalonde, 2019; Matthes, 2016) and prevention measures on cultural appropriation (Lenard & Balint, 2019; Han, 2019; Chatterjee, 2020). Some also investigated the harmful effect of cultural appropriation associated with cultural exploitation for gaining individual profits (Gertner, 2019; Alexander, 2020; Maiorescu-Murphy, 2021) and the conflict to determine the dominating cultures (Rogers, 2006).

While previous studies on cultural appropriation issues focusing on art, tourism, and politics are abundant, there is a lack of

research on how people respond to cultural appropriation and associated impacts on targeted culture. Nevertheless, this study does not merely look into cultural appropriation in general terms but also reveals Asian identity in response to the cultural appropriation issue that addresses Asian cuisines. This article argues that the mixture of Western and Asian cuisine elements in Western chefs' cooking reveals an attempt to appropriate Asian culture. Moreover, the cultural appropriation ignited adverse reactions from various audiences and created the harmful effect to the targeted culture. To be more specific, the research questions of this study are (1) How is cultural appropriation represented through a mixture of Asian and Western elements in five Western chefs cooking videos on Asian cuisines? (2) How does the mixture of two cultures in Asian food reveal cultural appropriation from audience perception? (3) How does cultural appropriation bring harmful effects on the targeted culture?

The study explains the definition of cultural appropriation and its characteristics based on Youtube videos to the reader since this particular topic is still underresearched. Later on, it also communicates significant differences between cultural appropriation and cultural appreciation to the public to help eliminate confusion between those two things. Furthermore, this study will provide new perspectives in approaching cultural appropriation through profound observation of the chefs cooking videos and sample reactions from Uncle Roger videos to enhance awareness for content creators to be more respectful with another while creating content.

Methodology

This study takes on reception analysis of videos of Western chefs that cook Asian cuisine, as reacted by Uncle Roger on his Youtube platform. This research used multimodal text analysis of five selected Western chefs cooking videos to investigate the cultural appropriation found in them. Cultural appropriation is identified from the recorded visual, linguistic, gestural, and tactile features within the videos. Following this step is a thematic analysis of verbal and non-verbal comments given by Uncle Roger in his Youtube

videos and other viewers' comments about the Western chef's cooking process.

The data of this study is from the five Western chefs' cooking videos, Uncle Roger's reaction, and viewers' comments. Furthermore, there are five comments taken from viewers and five reactions taken from Uncle Roger as samples used in this article according to their sentiment on inaccurate food adaptations, legitimate information, and elements of sarcasm and humor to relieve the audience's emotion. Afterwards, the recorded data were analyzed with a cultural studies approach based on the cultural appropriation theory proposed by James O. Young in 2008 as the foundation and several previous studies to support the findings.

The following videos chosen according to criteria that have been set before on the basis of the chefs' popularity, the trending cases, the appropriated object's popularity, and their engagement numbers, such as comments and people watching them:

1. Uncle Roger DISGUSTED by this Egg Fried Rice Video (BBC Food) by Hersha Patel
2. Uncle Roger HATE Jamie Oliver Egg Fried Rice
3. Uncle Roger Found THE WORST PHO (Rachel Ray)
4. Uncle Roger HATE Jamie Oliver Thai Green Curry
5. Uncle Roger Review GORDON RAMSAY Ramen

The researcher classified the data into different themes and categories. There were three elements of appropriation that focus on during this research, namely: (1) Kitchen Utensils; (2) Ingredients and Seasoning; and (3) Cooking Method. These categories were analyzed using several authentic cookbooks and original recipe preparation to identify the inappropriate adaptation by the five Western chefs. After discovering the unsuitable elements from their videos, the following phase is to inspect the audience's response to cultural appropriation and investigate its harmful effect based on the Cultural Appropriation theory and previous studies.

Results and Discussion

The Kitchen Utensil

In this first discussion, we will be focusing on the kitchen utensil used by Western chefs to help them during their cooking process. Western Chefs swapped their kitchen utensils according to their own since they preferred convenience to culture.

In egg-fried rice cooking videos, Hersha and Jamie Oliver shared identical types of equipment, using non-stick frying pans for cooking their rice. There are differences spotted in Hersha's video, she uses a colander to drain the cooked rice. Things happen in the videos that show Rachael Ray cooking Vietnamese Pho and Gordon Ramsay cooking Japanese Ramen. They chose a wide bowl to serve the dish. During cooking Thai green curry, Jamie used more modern equipment, a food processor, to help him create curry paste.

When Hersha and Jamie cooked egg fried, they preferred non-stick frying pans instead of a wok. Whereas in the original recipe, the *wok* is more preferred than a non-stick frying pan because it needs to extract the *wok* heat and add more flavour to the cuisine (Young & Richardson, 2004). According to Young and Richardson's (2004) book, the *wok* is preferred for cooking egg-fried rice because it has a larger surface area than the frying pan. Therefore, it allows the chefs to mix the seasoning easily. A Chinese chef, Wang Gang, uploaded a Youtube video showing how to cook egg-fried rice using a *wok* which made his cooking process uncomplicated since it helped the chef deliver the traditional cuisine with correct preparation. Since *wok* has a larger surface, it prevents the rice from getting burned because the chef could hold his spatula freely. Hersha also used a colander during cooking to drain the wet rice. According to van Esterik (2008), the rice does not need to be drained because the rice will gradually absorb the water.

During cooking Japanese Ramen and Vietnamese Pho, Gordon and Rachael also replaced the original cutlery to serve the food. They chose a wide bowl over a deep bowl. Ramen bowls and Pho bowls share the same

principle. The deep bowl is used to keep the broth warm, and it is only for one portion, not a family pack (Nguyen, 2017).

In the Thai green curry video, Jamie used a food processor instead of a pestle and mortar to make green curry paste. Choosing a food processor over a pestle and mortar gives advantages because it produces paste faster. However, the drawback of speedy cooking preparation is that the food processor only slices them into a tiny bit, and it does not extract all the aroma and flavor from the spices (Chongchitnant, 2021). In contrast, pounding spices extracts the ingredients' oil and eventually turns them into a paste by pureeing it to make the ingredients well-mixed (Wiens, 2017). Through a YouTube video, Wiens showed the difference between a curry paste texture made by his mother-in-law with a pestle and mortar and Jamie Oliver made with a food processor.

Acquiring original equipment for Asian cooking in a Western country is hard, but it is understandable to buy a replacement. What needs to be considered is the utilization of those replacements. Does it fulfill the requirement for cooking the Asian dish and helping the chef? Equipment like a *wok*, bowl, pestle, and mortar has their purposes by helping the chef make delicious food and maintain the experience when enjoying it (Young & Richardson, 2004; van Esterik, 2008; Nguyen, 2017). Also, simplifying the recipe by adding an unnecessary utensil also could ruin the food flavour, such as a colander to drain wet rice. From the previous case, we must research the kitchen equipment before replacing or adding it to the cooking process.

Ingredients and Seasoning

After analyzing the chef's decision to replace the kitchen utensil, this section will discuss their cooking methods during cooked Asian food according to their preparation. Because it is hard to acquire the Asian cuisine ingredients and seasoning, it is acceptable to replace them or even add new ingredients to match Western cooking.

To provide an example, Hersha and Jamie added ingredients such as peas, bell pepper,

pre-cooked packet rice, silken tofu, and chili jam to their recipes. Hersha and Jamie were cooking the same cuisine: egg-fried rice. However, they had different lists from the original recipe, such as using peas, bell peppers, and packet tofu added to their food (Young & Richardson, 2004; 120-123). Another attempt by Jamie was changing regular cold rice with pre-cooked packet rice and using chili jam as a seasoning, which is very different from the original recipe (Young & Richardson, 2004). The chili jam used by Jamie is only to produce a sweet and caramelized taste to the food, which goes against the egg-fried rice recipe (van Esterik, 2008; Young & Richardson, 2004).

Rachael Ray decided to remove cloves, black peppers, cilantro, fennel seeds, and coriander from his spices list but added garlic in her broth and used thick sliced beef to make his Pho different from the original Vietnamese Pho. By intentionally reducing spices from her version of Pho, Rachael made her broth taste bland because there are not enough spices (Nguyen, 2017). The herbs served to give a solid flavor to the broth in the original recipe and are considered the main ingredients of Pho for flavoring. Thickly sliced beef used by Rachael made it harder to chew because she did not cook them well, and went opposite with the original that used thinly sliced meat for a more effortless eating experience and cooked quickly in the warmer broth (Nguyen, 2017). She also intentionally used garlic as an additional ingredient that could interfere with other spices because it has a strong taste that ruins the broth flavor.

Jamie did the same as Rachael, reducing essential ingredients such as green chili, white peppercorns, and cilantro for his curry paste. Removing the spices means making the flavor not strong enough and does not give the expected paste color. Reducing the green chili does not only make the paste flavorless but also makes the paste not provide a green color. Due to Jamie's changes, the mixture of cilantro leaves in the food processor gives an unpleasant flavor since it goes opposite the original recipe (Wiens, 2017; Chongchitnant, 2021). Besides reducing essential ingredients, Jamie also added mushrooms into his curry to make it a vegan food, which also ruined the

taste because of the mushroom's sweetness and the spicy sensation of the curry paste (Sayner, 2022; Diversivore, 2020).

In Ramsay's ramen cooking videos, he used cauliflower, egg noodles, white tofu, cilantro, and coriander for the ingredients. When making broth for the ramen, he did not use any bones to make it flavorful.

Ramen cooked by Gordon has a different recipe from the original Japanese ramen. He made the broth only depending on water and did not add bones for extra flavour (Gavigan et al., 2018). Adding cauliflower and white tofu without marination as a topping is uncommon in the ramen world since ramen always has marinated egg, Cashu, or nori as its topping that comes seasoned (Chen, 2022; Gavigan et al., 2018). Gordon uses cilantro and coriander as the garnish instead of spring onion (Chen, 2022).

Chefs in the videos are preferred alternative ingredients to match their tongues. However, their alternatives are different from the original recipe and ruin the food flavor. Such as reducing the seasoning, removing the spices, and changing the ingredients. Those changes make the food more inauthentic in terms of taste and eating experience (Wiens, 2017). Western chefs tend to change the ingredients to ease Western audiences following their steps, but it lacks research that could ruin the food.

Cooking Method

The cooking method is a crucial part of Asian cooking, but the five Western chefs modify their process with unacceptable changes. In terms of style, every cooking method needs to be adjusted but still employs the same principle, not entirely modified.

Hersha and Jamie invented their method when cooking egg-fried rice. Hersha's method for cooking rice is using a stove and pan. She did not wash the raw rice before cooking. Then drain the cooked rice with a colander. Hersha and Jamie added tap water to their cooked rice in the middle of cooking.

Hersha's first step was cooking the rice, but she did not wash the rice at first. Wash the rice before cooking not only removes residual in it. However, also makes the rice grain not stick and is recommended for egg fried rice (van Esterik, 2008; Young & Richardson, 2004). Cooked rice is supposedly dry and does not need to be drained and washed (van Esterik, 2008). It is unnecessary to rinse and add more water to cooked rice because it moisturizes the rice and becomes sticky (van Esterik, 2008).

Rachael did a different method to cook a Vietnamese pho. She did not remove charred onion skin. Rachael also directly cooks the rice noodle without soaking them in cold water. In the last difference, she cooks the meat in the boiling broth. It is necessary to remove the charred skin from the ingredients before adding it to the broth because it prevents dirtying the broth (Nguyen, 2017, p. 40). According to the original recipe, it is necessary to soak rice noodles for 10-30 minutes before cooking to soften them (Nguyen, 2017, p. 43). The last difference made by Rachael is cooking the beef in the boiling broth. According to Nguyen (2017), the protein is cooked within the bowl by pouring the broth, not cooking it in the boiling water.

When Jamie cooked Thai green curry, he took the opposite direction from the original recipe. He added peanut oil to the frying pan, then cooked the chicken first. After that, he poured the paste and added coconut milk at the final step. Jamie did not have to add peanut oil to the ingredient list. The original recipe says it has coconut milk that generates oil if cooked at the first step (Chongchitnant, 2021; Wiens, 2017). According to the original recipe, the first step should be cooking the coconut milk and curry paste to release the aroma and flavor., then add the chicken to avoid overcooking it (Chongchitnant, 2021).

In Gordon's ramen cooking videos, he trimmed down the process when making the food. There was no broth-making process, and he directly added miso paste to the boiling water. He cooked the topping, seaweed and tofu with the noodles. He did not marinate eggs and tofu at first. Gordon's goal was to make Ramen in less than 10 minutes, and he

trimmed down critical steps when cooking it. The first example was when Gordon put miso paste directly into boiling water and acted as a broth. That caused miso flavour to decrease and should be made separately (Gavigan, 2018). Also, he did not marinate toppings and put them in the boiling broth, which could affect the broth flavour (Chen, 2022).

In cooking, it is acceptable to make a change. However, at least it does not go against the original recipe. Those Western chefs have an obsession to adjust their cooking methods and forget most of the necessary details. They present their recipe to an audience. It becomes unauthentic and does not represent the original recipe. Their approach is not aiding the audience know about the cuisine and its culture, but it will go the opposite way. Asian cuisine is not about speed but the accuracy to bring flavourful food.

Audience Response to Appropriation

Because of the inappropriate acquisition by those five Western chefs, Uncle Roger and the netizens expressed their feelings toward the chefs. The exaggerated comment thrown by Uncle Roger and the netizens in his video indicated how he felt. Seeing how the chefs handle the Asian cuisine and make their style to the cooks ignites people's confusion and disappointment throughout the chef's videos. Uncle Roger's reaction toward Hersha's egg fried rice recipe is as follows:

First you use colander to dry the rice, and then you put water, then why bother drying the rice. (Uncle Roger DISGUSTED by this Egg Fried Rice Video (BBC Food); 04:46-04:53)

Uncle Roger was confused with Hersha when she cooked rice for her recipe. She rinsed the wet rice and washed it with tap water. Uncle Roger questioned her purpose in doing that. Another confrontation came from a Youtube comment in Uncle Roger's reactional video and the original videos, based on the cultural heritage of the cuisine itself. The comment is:

I'm a white American and I know the first thing she did wrong was not cleaning the

rice first. This is disgraceful. Has she ever seen fried rice being made??? (Morganism)

A Youtube user, *Morganism*, claimed as a white American but was disappointed with Hersha's inappropriate method when cooking rice. This comment shows that Hersha not only offended another culture but also a viewer from a similar cultural background.

Uncle Roger also expressed his surprise towards Jamie's unfamiliar step when he added a splash of water in the middle of stir-frying.

In the middle of cooking you put water! (Uncle Roger HATE Jamie Oliver Egg Fried Rice, 05:43)

The unusual cooking method used by Jamie ignited Uncle Roger's strong reaction because it goes the opposite way of cooking egg-fried rice. Jamie's step ruined the original recipe because of his inappropriate modification.

A Vietnamese netizen also reacted in the same way with Uncle Roger about Jamie's unusual step in his egg-fried rice.

As a Vietnamese, even though I'm not trying Chinese fried rice yet, I feel the pain when he breaks and then puts the tofu in the rice. (Nguyễn Lương Tùng)

Seeing a Vietnamese netizen disappointed during Jamie's cooking is reasonable because there is no recipe for egg-fried rice in which water is added since it only makes the rice clumpy and wet.

Uncle Roger and other netizens did not only rant about how terribly the chefs make an Asian cuisine according to their style but also shared the information about the cuisine and showed the difference between a recreated recipe and an original recipe. Here is an example of his reaction to Rachael's cooking video:

Have you seen pho, niece Rachael? Beef in pho should be super thin. Because you cook just by pouring broth on it. (Uncle Roger Found THE WORST PHO (Rachael Ray), 5:16-5:24)

To counter a fallacy is by giving a truth. Uncle Roger's reaction is to prevent people from mistakenly buying thickly sliced meat for Pho because it needs a longer cooking process to avoid hard chewing.

Another netizen also shared knowledge on the internet by commenting on how Rachael inaccurately created a pho and how to fix it. For example:

In all my years of cooking Phở, the broth is the most critical part of a great-tasting Phở! The secret requires that the broth should be clear (translucent) with no extraneous, foreign matters: Beef bones, oxtails, charred onions, ginger, star anise, cilantro seeds, fish sauce and green onions at the end are all we need. One may cheat by boiling carrots and daikon on top of what I listed for the broth and plenty enough of the great care of skimming off the foam during the long-simmering process may get you closer to the Phở taste. Even a small dilution of water added at the end of the day when more people than planned are joining in is enough to make a great dish bland. I don't know how yours would taste but just look at the smorgasbord your Phở looks more like a French 'bouillabaisse'. Your beef are too thickly sliced for one... (Jenny Tan)

In line with the statement, Pho needs a clean broth, not dark, because it will affect the flavor. Since Pho broth is a crucial part of the dish, no matter what condition, it should follow the original recipe, not modify it.

In another reactional video, Uncle Roger also mentioned mixing up other ingredients that do not belong to the original recipe affects the taste. For example:

When you cook mushroom, all the water from mushroom come out, so this dish not even gonna taste like green curry. It's gonna taste like mushroom sweat, haiya! (Uncle Roger HATE Jamie Oliver Thai Green Curry, 06:42-06:50)

To prevent confusion on how to make Thai green curry, Uncle Roger raised a reaction on

why it is unacceptable to put mushrooms into the curry. Uncle Roger attempted to prevent his viewers from misinformation by giving correct details.

Another positive response from a netizen found and gave additional tips to improve Jamie's Thai green curry and avoid inappropriate adaptation when cooking the dish. The comment is:

I wonder if Jamie has ever tried Thai green curry in his whole freaking entire life. More than 90% of the ingredients and even the finish look are so incorrect. This is like a whole entire new recipe. My mother would scold me if I bought these ingredients for her to cook Thai green curry. Jamie, please go to a Thai restaurant in your area and try the original one. Even the worst Thai green curry I have tried in the UK use more correct ingredients than what you use. Mushroom, coriander, ginger, holy basil (bai kra prao), mangetout are a BIG NO-NO for Thai curry. The only correct ingredients here are only chicken, coconut milk and chili. Food is part of culture and this is what so call cultural appropriation issue. Learn to respect other country and their culture, Jamie. (AsahiismyPumpkin)

In the above comment, giving solutions to fix the curry and how to improve it is considered an appropriate response to cultural appropriation as it provides an alternative solution.

Aside from responding to cultural appropriation in the form of disappointment, Uncle Roger also made a cynical humour due to the chef's inaccuracy. Humour is needed to create room for breath and lower the tension during the video. One of his cynical humour reacting to Gordon's ramen recipe is:

That ramen looks so dead and lifeless! (Uncle Roger Review GORDON RAMSAY Ramen, 10:46)

Since it is necessary to calm the audience's anger, Uncle Roger is needed to put humor during the protest. Lowering the tension through jokes, albeit cynical, could help

viewers lessen their anger at the cultural appropriation.

There are numerous comments with sarcastic and humorous tones in Uncle Roger's video. These comments are intentionally for Gordon on how he created an inaccurate ramen dish. One the example is:

Watching Gordon make this Ramen has the same energy of me writing a research paper the night before its due. (Nicole Locklear)

The above comment by a viewer indicates that Gordon ignored crucial steps in producing food. Analogizing ramen cooking with hasty writing process implies an unqualified product when important steps are neglected.

The numerous responses received from various people from around the globe show how cultural appreciation and cultural appropriation are two distinct things that can not integrate. According to Young (2008), chefs should pay respect to the original recipe when making cultural accusations by researching how to cook the cuisine properly and considering which one needs a replacement. Showing legitimate information about the original recipe against the professional chefs that cook Asian cuisine inaccurately is evolving into an intense topic in the cultural issue. For example, Hersha got blamed for her blasphemy toward the rice for her unusual rice cooking method and against traditional instructions since it affected the recognition of how people should cook the rice (van Esterik, 2008; Lalonde, 2019). This issue is avoidable when the chefs decide to do a quick research about Asian cuisine before processing it and preventing terrible exposure.

The disappointment when the five Western chefs decided to recreate Asian recipes was not only looking for experience and excitement but also fame and wealth, resulting in negative comments from netizens. These cases could severely affect the cultural identity of a specific culture and inevitably induce terrible effects of cultural appropriation that spread to people across the world. One of the results is that people will be polarized because of two different information

sources, the original member and the influencer. When chefs got massive engagement from appropriating a culture, they considered doing a cultural appropriation since they exploited and exclusively received benefits from it (Rodriquez, 2006; Gertner, 2019; Maiorescu-Murphy, 2021). For instance, Gordon's ramen video was watched by 1.3 million people in six months and reacted by 46 thousand people on the internet. Based on the statistic above and Youtube calculation, Gordon receives profit from his content, even though he got massive protests (Han, 2020). By reacting to the cultural appropriation directly to the creator, the internet users are consistently throwing protest against the cultural appropriation (Gertner, 2019; Thompson, 2015).

Besides receiving disappointment and informative responses from the netizens, those five Western chefs also got humorous reactions about their cooks from netizens. A humorous tone is an alternative reaction to responding to cultural appropriation on the internet with an unseriousness and bringing a positive impact to the community to calm the anger from people (Dean & Gregory, 2004; Mora Ripoll & Casado, 2010). Internet users, especially from Asia, are confused with the chefs for their lack of commitment when creating an Asian dish. Jamie Oliver's case for repetitive mistakes when cooking Asian cuisine is excessive and makes people outraged by his cooking method in various Asian cooking. Becoming an internet sensation after horribly cooking egg-fried rice with chili jam and adding tap water in the middle of cooking is enough to ruin the original recipe (van Esterik, 2008). Sarcasm and humour are powerful communication tools for highlighting the cultural appropriation issue and preventing abusive emotions from flowing through the internet, which could ruin someone's life (Dean & Gregory, 2004; Hart, 2007; Gertner, 2019; Fubara, 2020).

The difference shown by professional chefs in the previous section set us into a new understanding. The previous evidence on the cultural appropriation issue inflicted by the five Western chefs in this digital era proved that cultural issues could happen anywhere without knowing the boundaries we have set.

The cooking videos on Asian cuisine done by five Western chefs ignited numerous comments from netizens around the globe. Led by Uncle Roger in the *mrnigelng* Youtube channel, he criticizes how the chefs appropriate Asian cuisine and change the necessary part of the recipe. Numerous comments from the netizen agree with his argument about how the chefs handle Asian cuisine and express their emotions in the videos.

Harmful Effects of Cultural Appropriation

The awful representation of Asian cooking through the hand of five Western chefs and how Uncle Roger responded to the inaccuracies is one of the effects of cultural appropriation. From draining the wet cooked rice to cooked ramen toppings with broth, become one of the bizarre things in the culinary world (van Esterik, 2008; Chen, 2022). They change the recipe preparation according to their own during the video, but they also miss several crucial parts. Uncle Roger highlights that when Jamie prefers chili jam over chili sauce or other seasonings for his egg-fried rice, it ruins the recipe (B. [Chef Brian Tsao] Tsao, 2022). Shortly after Uncle Roger reacted to the inaccurate representation of Asian cuisine in public, those chefs got an enormous complaint from netizens that did not agree with them. The inaccuracy of Asian culture makes the netizens get agitated because the effects of cultural appropriation could give bad images and terrible exposure to the original culture and its members.

The second harmful effect of cultural appropriation is misrecognition. Misrecognition of culture happens when the appropriator tries to acquire a cultural element different from theirs but ends with a huge difference, the original member of the targeted culture is responsible for cleaning up the mess. These responsibilities are because of those five western chefs' ignorance of their lack of research and failure to give justification for their changes (Young, 2008; Green & Kaiser, 2017; Han, 2019; Lenard & Balint, 2019). Uncle Roger got confused when responding to the chefs because they were proud and confident to spread false

information about the Asian dish. There are also notable differences between Asian food and Western styles, such as spices, texture, and unique ingredients (Raji *et al.*, 2017; Henderson, 2019). To avoid cultural appropriation spreading and confusion, Uncle Roger and other netizens share the correct recipe preparation (Tinson & Nuttal, 2010; Han, 2019; Alexander, 2020). Adopting a specific Asian food should emphasize the balance of the food taste and minimize the gap between the authentic dish and the recreated dish by understanding the foundation of Asian food (Gavigan *et al.*, 2018; Imai, 2020).

The third harmful effect is cultural ly negative stereotypes, which could affect our understanding of how to appreciate other cultures by recreating them. By diminishing necessary stuff, the original member is indirectly embarrassed about their food because the five Western chefs are showing false representation that leads to a lousy stereotype about Asian food, making people think it is not nutritious and has high calories. In the two videos of Uncle Roger reviewing Jamie Oliver cooking Asian cuisine (Uncle Roger HATE Jamie Oliver Thai Green Curry and Uncle Roger HATE Jamie Oliver Egg Fried Rice), Uncle Roger is surprised by Jamie's ignorance that consistently modifies Asian cuisines with unrelated ingredients for his Youtube content. The inaccuracies discovered by Uncle Roger when the five Western chefs showed to their audience are shaping stereotypes of Asian cuisine without adding a reason behind it. Besides creating false recognition of a specific culture, cultural appropriation also causes blurring of the original elements of appropriated culture because of misrepresentation from dominating culture (appropriator) if the things did not get a reaction (Lalonde, 2019; Matthes, 2016). Food for some Asian cultures is used as a part of rites to connect with their ancestors, and this uniqueness promotes their culture to the world (Raji *et al.*, 2017; Garibaldi & Pozzi, 2018; Sibal, 2018; Tat Shum, 2020 Wijaya, 2019; Chan & Farrer, 2020). The inaccurate representation of the five Western chefs confuses the tourists about the correct recipe of Asian cuisine because they create stereotypes. Stereotypes developed by the professional chefs lead to creating superiority

of a dominating culture to appropriating other cultures without worrying about being protested (Rogers, 2006; Chen, 2019, Matthes, 2018). The goal of adopting a specific Asian food should emphasize the balance of the food taste and minimize the gap between the authentic dish and the recreated dish by understanding the foundation of Asian food (Gavigan et al., 2018; Imai, 2020).

Respecting another culture is one of the necessary rules to avoid cultural appropriation that spreads in the globalization era, and not self-proclaimed to participate in popularizing another people's culture. Uncle Roger's reaction to the five Western chefs who cook Asian cooking is to protect Asian cultural heritage from cultural exploitation by the dominant culture. When the chefs claim to their audience about an Asian dish, they cook but employ different recipe preparations is considered cultural exploitation, which is part of cultural appropriation (Gertner, 2019). Creating unauthentic Asian food that has an Asian name on it can not be tolerated by Uncle Roger because the cooking content created by the chefs is not contained Asian culture and can not be called an educational video. Using the unauthentic elements taken from appropriated culture for private profits and maintaining popularity is unacceptable not only for Asian people but also for foreigners since the chefs put unrelated stuff into their cooks (Chatterjee, 2020; Maiorescu-Murphy, 2021).

Seeing how the public is offended by the five Western chefs that cook miserably is hurtful and can not tolerate because they represent Asian food as unhealthy. Cooking is not only about serving delicious food and sharing the recipe through on the internet but also about respecting the process behind it. When Uncle Roger spots inaccuracies done by the Western chefs, people should do the exact reaction to the appropriation of a culture. Research during recipe preparation is a key to avoiding being ignorant and labeled as a cultural exploiter by the public.

Conclusion

A mixture of two distinct cultures into one by the five Western chefs in their Youtube

video is problematic because they miss several essential elements. The chefs' necessity to recreate the recipe with their knowledge to ease many people cooking the dish ruins the food and its value. The inaccurate recipes that are already prepared by the five Western chefs because replacing essential Asian food elements with unrelated stuff and fail to achieve the characteristic of Asian food. Unfortunately, they confidently inappropriate the Asian food elements, such as discarding pivotal kitchen utensils, replacing necessary ingredients, and reducing the essential steps that did not have relation to the original recipe. There is a tendency when appropriating Asian cuisine might harm other Asian food because of misinterpretation from the chefs.

Thus far, this paper has shown how cultural appropriation in the form of the inappropriate adaptation of Asian food by the chefs has invited audience responses. Uncle Roger's reactional video highlights the appropriated Asian food elements and ignites other people to witness those chefs deliberately make their version of Asian food. There are also numerous feedbacks received from the various background of the people, not only Asian, spotlighting the misstep of those five Western chefs when cooking their Asian food version because they also ruined the food image built by the Asian people. Uncle Roger and most of the comments agreed on the lack of research done by the five Western chefs and created awful adaptations of Asian food, then published it as a tutorial. Uncle Roger and other comments concerning the harmful effects of cultural appropriation unconsciously create misinformation about the recipe and stereotype Asian foods as unhealthy.

Consequently, there are several suggestions to expand our understanding of the issue of cultural appropriation. Further research that investigates cultural appropriation could focus on social media and other forms because it illustrates how cultural appropriation ruins the values of appropriated elements and highlights the connections between cultural appropriation and cultural exploitation. More studies on cultural appropriation are expected to provide a deeper understanding on how cultural

appropriation happens in society and what we could do to avoid misleading information.

References

- Aditya, R. (2021, June 4). *Apa Itu Cultural Appropriation yang Dikaitkan dengan Nagita Slavina?* Suara.com. <https://www.suara.com/news/2021/06/04/133617/apa-itu-culturalappropriation-yang-dikaitkan-dengan-nagita-slavina?page=all>
- Alexander, C. S. (2020). Cultural Appropriation and Capitalism: Co-opting Blaxploitation in the Filmic Live and Let Die. *International Journal of James Bond Studies*, 3(1), 1-15. DOI: <https://doi.org/10.24877/jbs.55>
- Arya, R. (2021). Cultural appropriation: What it is and why it matters? *Sociology Compass*, January, 1–11. DOI: <https://doi.org/10.1111/soc4.12923>
- Chan, Y. W., & Farrer, J. (2020). Asian food and culinary politics: food governance, constructed heritage and contested boundaries. *Asian Anthropology*, 20(1), 1–11. DOI: <https://doi.org/10.1080/1683478x.2020.1779968>
- Chatterjee, D. (2020). Cultural appropriation: Yours, Mine, theirs or a new intercultural? *Studies in Costume & Performance*, 5(1), 53–71. DOI: https://doi.org/10.1386/scp_00013_1
- Chen, Y. (2019). From “Lamb Kebabs” to “Shared Joy”: Cultural Appropriation, Ignorance and the Constrained Connectivity within the “One Belt, One Road” Initiative. *Journal of Contemporary China*, 29(121), 1–16. DOI: <https://doi.org/10.1080/10670564.2019.1621526>
- Chen, N. (2022, May 28). *Miso Ramen Recipe 味噌ラーメン*. Just One Cookbook. Retrieved May 29, 2022, from <https://www.justonecookbook.com/homemade-chashu-miso-ramen/>
- Chongchitnant, P. (2021, January 17). *Thai Green Curry Chicken (gaeng know waan)*. Hot Thai Kitchen. Retrieved April 23, 2022, from <https://hot-thai-kitchen.com/green-curry-new-2/>
- Dean, R. A. K., & Gregory, D. M. (2004). Humor and laughter in palliative care: An ethnographic investigation. *Palliative and Supportive Care*, 2(2), 139–148. DOI: <https://doi.org/10.1017/s1478951504040192>
- Diversivore. (2020, May 31). Snow Peas (Mangetout) - How to Prep & Use Them. <https://www.diversivore.com/ingredient-pages/snow-peas/>
- Fubara, S. J. (2020). A Pragmatic Analysis of the Discourse of Humour and Irony in Selected Memes on Social Media. *International Journal of Language and Literary Studies*, 2(2), 76–95. DOI: <https://doi.org/10.36892/ijlls.v2i2.281>
- Garibaldi, R., & Pozzi, A. (2018). Creating tourism experiences combining food and culture: an analysis among Italian producers. *Tourism Review*, 73(2), 230–241. DOI: <https://doi.org/10.1108/tr-06-2017-0097>
- Gavigan, S., Volkwein, A., & Lee, E. (2018). *Ramen Otaku*. Van Haren Publishing.
- Gertner, R. K. (2019). The impact of cultural appropriation on destination image, tourism, and hospitality. *Thunderbird International Business Review*, 61(6), 873–877. DOI: <https://doi.org/10.1002/tie.22068>
- Green, D. N., & Kaiser, S. B. (2017). Fashion and Appropriation. *Fashion, Style & Popular Culture*, 4(2), 145–150. https://doi.org/10.1386/fspc.4.2.145_2
- Gunjawate, D. R., Ravi, R., Bellon-Harn, M. L., & Manchaiah, V. (2021). Content Analysis of YouTube Videos Addressing Infant Hearing Loss: A Cross-Sectional Study. *Journal of Consumer Health on the Internet*, 25(1), 20–34. DOI: <https://doi.org/10.1080/15398285.2020.1852387>
- Han, B. (2020). How do YouTubers make money A lesson learned from the most subscribed YouTuber channels. *International Journal of Business Information Systems*, 33(1), 132. DOI: <https://doi.org/10.1504/ijbis.2020.10026504>
- Han, H. C. S. (2019). Moving From Cultural Appropriation to Cultural Appreciation. *Art Education*, 72(2), 8–13. DOI:

- <https://doi.org/10.1080/00043125.2019.1559575>
- Hart, M. (2007). Humour and Social Protest: An Introduction. *International Review of Social History*, 52(S15), 1–20. DOI: <https://doi.org/10.1017/s0020859007003094>
- Henderson, J. C. (2019). Street Food and Tourism: A Southeast Asian Perspective. *Food Tourism in Asia*, 45–57. DOI: https://doi.org/10.1007/978-981-13-3624-9_4
- Imai, S. (2010). Nobu and After: Westernized Japanese Food and Globalization. *Food and Social Identities in the Asia Pacific Region*. Retrieved from https://www.academia.edu/1424264/Nobu_and_After_Westernized_Japanese_Food_and_Globalization
- Karadia, A. (2021). Content Analysis of Top View YouTube Videos on Open Educational Resources. *Library Philosophy and Practice*, 2021. Retrieved from <https://digitalcommons.unl.edu/libphilprac/5474>
- Lalonde, D. (2019). Does cultural appropriation cause harm? Politics, Groups, and Identities, 9(2), 329–346. DOI: <https://doi.org/10.1080/21565503.2019.1674160>
- Lenard, P. T., & Balint, P. (2019). What is (the wrong of) cultural appropriation? *Ethnicities*, 20(2), 331–352. DOI: <https://doi.org/10.1177/1468796819866498>
- Nguyen, A. (2017). *The Pho Cookbook*. Berkeley, CA: Clarkson Potter/Ten Speed.
- Maioreescu-Murphy, R. D. (2021). “We are the land:” An analysis of cultural appropriation and moral outrage in response to Christian Dior’s Sauvage scandal. *Public Relations Review*, 47(4), 102058. DOI: <https://doi.org/10.1016/j.pubrev.2021.102058>
- Matthes, E. H. (2016). Cultural Appropriation Without Cultural Essentialism? *Social Theory and Practice*, 42(2), 343–366. Retrieved from <http://www.jstor.org/stable/24871347>
- Matthes, E. H. (2018). Cultural appropriation and oppression. *Philosophical Studies*, 176(4), 1003–1013. DOI: <https://doi.org/10.1007/s11098-018-1224-2>
- Mora Ripoll, R., & Quintana Casado, I. (2010). Laughter and positive therapies: Modern approach and practical use in medicine. *Revista de Psiquiatría y Salud Mental (English Edition)*, 3(1), 27–34. DOI: [https://doi.org/10.1016/s2173-5050\(10\)70006-6](https://doi.org/10.1016/s2173-5050(10)70006-6)
- mrnigelng. (2021, May 2). *Uncle Roger AMAZED by PERFECT EGG FRIED RICE (Chef Wang Gang) [Video]*. YouTube. <https://www.youtube.com/watch?v=5MZ0ARqol8&t=669s>
- mrnigelng. (2021b, September 5). *Uncle Roger Review MARK WIENS THAI GREEN CURRY [Video]*. YouTube. <https://www.youtube.com/watch?v=bs7dfCJaN1M&t=90s>
- Raji, M. N. A., Ab Karim, S., Ishak, F. A. C., & Arshad, M. M. (2017). Past and present practices of the Malay food heritage and culture in Malaysia. *Journal of Ethnic Foods*, 4(4), 221–231. DOI: <https://doi.org/10.1016/j.jef.2017.11.001>
- Rodriguez, J. (2006). Color-Blind Ideology and the Cultural Appropriation of Hip-Hop. *Journal of Contemporary Ethnography*, 35(6), 645–668. DOI: <https://doi.org/10.1177/0891241606286997>
- Rogers, R. A. (2006). From cultural exchange to transculturation: A review and reconceptualization of cultural appropriation. *Communication Theory*, 16(4), 474–503. DOI: <https://doi.org/10.1111/j.1468-2885.2006.00277.x>
- Savira, S. I. (2011). Cognitive Theory in Action: A Discourse Analysis to a Youtube Video about Teaching. *Jurnal Psikologi Teori Dan Terapan*, 2(1), 58. DOI: <https://doi.org/10.26740/jptt.v2n1.p58-66>
- Sayner, A. (2022, April 21). *Mushroom Taste Guide: How 16 Popular Mushrooms Taste*. GroCycle. <https://grocycle.com/mushroom-taste/>
- Shukla, A. (2021). COVID-19 pandemic: An analysis of popular YouTube videos as an alternative health information platform. *Health Informatics Journal*, 27(2),

146045822199487. DOI:
<https://doi.org/10.1177/1460458221994878>

- Sibal V. (2018). Food: Identity of culture and religion. *Food and Culture*, 6(46), 10908–10915.
- Tat Shum, T. C. (2020). Culinary diaspora space: Food culture and the West African diaspora in Hong Kong. *Asian and Pacific Migration Journal*, 29(2), 283–311. DOI: <https://doi.org/10.1177/0117196820938603>
- Thompson, S. (2015). Exploitation, Cultural Appropriation, and Degradation. *The Wiley Blackwell Encyclopedia of Race, Ethnicity, and Nationalism*, 1–3. DOI: <https://doi.org/10.1002/9781118663202.wberen694>
- Tinson, J., & Nuttall, P. (2010). Exploring appropriation of global cultural rituals. *Journal of Marketing Management*, 26(11–12), 1074–1090. DOI: <https://doi.org/10.1080/0267257x.2010.510325>
- Wiens, M. (2017, February 12). *Authentic Thai Green Curry Recipe (แกงเขียวหวาน) by My Mother-In-Law*. Thai Street Food, Restaurants, and Recipes | Eating Thai Food. Retrieved April 22, 2022, from <https://www.eatingthaifood.com/thai-green-curry-recipe/>
- Wijaya, S. Indonesian food culture mapping: a starter contribution to promote Indonesian culinary tourism. *J. Ethn. Food* 6, 9 (2019). DOI: <https://doi.org/10.1186/s42779-019-0009-3>
- Young, G., & Richardson, A. (2004). *The Breath of a Wok: Breath of a Wok* (Second Printing ed.). New York City: Simon & Schuster.
- Young, J. O. (2008). *Cultural Appropriation And The Arts*. Hokoben, New Jersey: Wiley-Blackwell.
- van Esterik, P. (2008). *Food Culture in Southeast Asia* (Food Culture around the World) (First Edition). London: Greenwood.