Dining Etiquette Culture between Northwest Europe and Northeast China in Cross-Cultural Communication

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DECLARATION

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DINING ETIQUETTE CULTURE BETWEEN NORTHWEST EUROPE AND NORTHEAST CHINA IN CROSS-CULTURAL COMMUNICATION

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Various dining etiquettes reflect various dining cultures, and various regions have their own dining cultures. Due to globalization, the world is getting closer and closer today, understanding different dining cultures is necessary in cross-cultural communication. Although Europe and China have their own different cultural significance and different meaning of dining etiquette, the dining etiquette is a bridge of the respective culture, identities, and values of different nations. Dining etiquette between Northwest Europe and Northeast China is a topic which contains rich cultural, anthropological, and social symbols. This dissertation attempts to identify and compare the backgrounds, the visible and invisible dining cultures in Northwest European and Northeast China, and aims to enhance the cognition and respect different cultures. It could be helpful for the Europeans know more about China, and at the same time, Chinese can know more about the Europe.
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1. INTRODUCTION

1.1 Definition and Overview of “Etiquette”

In western culture, the word "etiquette" first appeared in French, which originally meant "a pass in the court". In ancient France, in order to maintain the normal order of court activities, a pass printed with discipline rules was issued to everyone who entered the court. Later, the word "etiquette" came into the field of linguistics and was endowed with the meaning of “politeness”. In Collins English Dictionary, it represents a set of customs and rules and norms that people need to abide by in their daily life and social communication, which means "pass for interpersonal communication".

In Chinese culture, the etiquette first came up from religious activities. According to the Cihai Dictionary, the etiquette in Chinese “礼仪/ lǐyí” was first an embodiment of primitive religious consciousness, which was expressed in the deities or any idols, that different religions have different rituals to show piety, which formed the etiquette. Then after these civilizations developed into something resembling a pre-modern social system, people began to develop certain rules to express politeness and respect during daily communication. In another place, the etiquette was used to promote mutual assistance and cooperation; for example, people made mutual courtesy and greetings such as a bow when they met, which has become a fashion in Chinese history for a long time.

As one of the important carriers of "food culture", dining etiquette is not only a kind of cultural etiquette formed on the basis of the diet, but also a kind of cultural behavior formed in people's long-term social practice. The dining etiquette refers to the

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comprehensive expression of etiquette, politeness, propriety, rituals, and other behavior rules in the process of daily dining or banquet. With the development of the society, it gradually rises to the national level, and then becomes a kind of special cultural etiquette.

Etiquette, in the *Cambridge Dictionary* means, the set of rules or customs that control accepted behavior in particular social groups or social situations. Dining etiquette, also means table manners, can be referred to proper manners and behavior in the dining situation. As an important embodiment of the essential characteristics of culture, dining etiquette is also an objective and historical phenomenon. Food culture is closely related to our daily life from ancient times. Table etiquette can react the class relationship between different cultures. A Chinese scholar Huang expressed that the content of culture is composed of the legacy of human beings in the past. The so-called legacy is cumulative in nature, and accumulation is an objective and historical phenomenon. People show politeness and respect to others through evolution, development and accumulation on the basis of primitive religious activities, and then rise to the national level.

The dining etiquette has been a relatively popular topic in academic fields. Due to the reason that dining culture is an important constituent of a nation’s overarching culture, most studies on dining etiquette take the cultural angle to conduct narration and analysis. The current studies on dining etiquette can be divided into three types: the first type is the studies on Chinese dining etiquette and the corresponding culture; the second is the studies on western etiquette and the corresponding culture; the third is the comparative studies, and this thesis focuses on the comparison of Northwest Europe and Northeast Chinese dining etiquette.

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For the first type of literature, considering that the Chinese dining etiquette has inherited the ancient ritual characteristics, some studies focus on the origin of Chinese dining etiquette. For example, Jin interpreted the dining etiquette referred in *The Book of Songs*, a famous ancient Chinese literature book, which reveals the connection between Confucianism and the dining etiquette of China.⁷ Liu explored the dining etiquette in the Qin Dynasty around 221 BC, and revealed the link with dining etiquette in modern China.⁸ Yu and Zhang took the anthropology angle to study the banquet etiquette in some villages in Gan Dongbei in Northeast China, and found that the etiquette differs depending on the social status of the guests, which shows that the senior and junior concept is an important constituent of Chinese dining etiquette.⁹ Lin and Mao introduced the modern Chinese dining etiquette in a systematic way.¹⁰ Their monograph *The Modern Chinese Food Etiquette* has been a Wikipedia article about the Chinese dining etiquette, covering the content of business banquet, private party, self-served dining and so on; and the etiquette covers the appointment, entering of the dining place, dressing, children's greetings and red envelopes to give them, detailed manners during the dining, the placement of various dining articles, and even introduces the eight major cuisines in China, which provides a good reference for the learning of Chinese dining etiquette.

The western studies on this topic present to be more pragmatic, that most of which are guiding books about the formulation of dining etiquette. For example, Pagana has composed a book to impart decent business meal etiquette to readers;¹¹ Xu, Chen

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and Xu anatomized the western etiquette in which the western dining etiquette has been referred as well.\textsuperscript{12}

The comparison of Chinese and western dining etiquette has been a popular topic in recent years, as China has entered the global stage, and more and more Chinese tourists have visited Europe and experienced different dining etiquette. As a result, studies on the differences between Chinese and western etiquette have increased in number. In this aspect, Zhu has explored the difference between Chinese and western table etiquette, taking the aspects of seating arrangement, use of tableware, serving order and leaving etiquette to conduct comparison;\textsuperscript{13} Zhu took the cultural relativism theory to interpret the difference between the Chinese and western dining etiquette, focusing on the use of tableware, the function of banquet, the arrangement of seats and the dining atmosphere, and took the cultural conflict to explore the reasons of differences;\textsuperscript{14} Wang compared the different drinking etiquette of Chinese and western culture; for example, different allocation of red wine/white wine and different meats, the different sequences of wine, and so on, which reflected the different wine culture of the two regions as well;\textsuperscript{15} Zhu compared the north east Chinese and British dining etiquette from literature and other works, \textit{The Dream of Red Chamber}.\textsuperscript{16}

To summarize, researchers have conducted a lot of researches on the dining etiquette of China and of foreign countries. The dining etiquette is a bridge of the respective culture, customs and values of different nations, so the topic of dining etiquette is a topic with rich cultural, anthropological, social and other meanings. The comparison of

\textsuperscript{12} Xu, G, Y Cehn, and L Xu. 2018. \textit{Western Etiquette: In Introduction to Western Culture}. Singapore: Palgrave Macmillan.
\textsuperscript{14} Zhu, Yunxia. 2015. "A Comparative Study of Chinese and Western Table Manners." \textit{Xijiangyue} (011): 327.
dining etiquette of different countries is conducive for people to enhance the cognition of respective culture, which is also the significance of this thesis.

1.2 Researching Methodologies

The exploration and research of anything has its scientific and referential analysis method. Its method is also collected by repeated exploration and trial according to the specific object to be studied. It has certain research rules and methods. It is summarized in line with the actual situation and the characteristics of things, and has a certain degree of effectiveness and feasibility. Nevertheless, in the analysis and exploration of other things, people can't completely follow other research methods. The researchers should start from the characteristics of things themselves and the actual situation, learn from other research methods, and innovate our own research methods, so as to achieve real results fundamentally. Based on the research topic and purpose, this essay has adopted the following multiple research methods in order to research on the subjects in-depth:

1.2.1 Literature Method

This study collects, reads and collects the existing books, journals, papers and other materials about Chinese and Western dining etiquette, and their food culture. Reading of books on the study of dining etiquette, focusing on the latest research dynamic data, collecting relevant data, in-depth study of the cultural connotation behind dining etiquette.

1.2.2 Comparative Analysis

This dissertation uses the comparative research method to study the differences between Chinese and Western dining etiquette. Through the comparative research method between China and foreign countries, we understand the differences in dining etiquette between the two places. At the same time, through the comparative method,
we can also find the relationship between etiquette and culture in different countries, which is of great significance to the research of this paper.

**1.3 The Significance of this Research in Cross-Culture Communication**

Cross-cultural communication is not only the interpersonal communication and information dissemination activities between members of society with different cultural backgrounds, but also the process of the migration, diffusion, and change of various cultural elements in the global society, and its impact on different groups, cultures, and countries — and even the influence on the human community. To put it simply, cross-cultural communication is the interaction of people with different cultural backgrounds, and an impression of a culture is created when individuals from different background interact. Therefore, according to Larry’s words, this may also require us to give up some personalities in the process, in keeping with the universality of the group. Although we have a sense of cultural belonging, we cannot clearly recognize the cultural group to which we belong. Until we meet and interact with people from other cultures, we can be a cultural reference. Confirm people own cultural characteristics in the framework. In this sense, intercultural communication must first be based on cultural differences and cultural strangeness between people, or that it occurs between individuals with a sense of cultural distance to meet the needs of the “spiritual realm.” The historical phenomenon of cross-cultural communication, such as the Silk Road and grand navigation, has led to a trend of hybridity of eating habits in various regions of the world. For example, it was not elegant to use hand-held rice in inland China at first, but the hand-

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20 Metge.
held rice in the Middle East was spread to the mainland through the Silk Road, so people have long been used to this kind of food etiquette.\textsuperscript{21}

2. THE BACKGROUND OF THE RESEARCH IN NORTHEAST CHINA AND NORTHWEST EUROPE

Food culture is an important part of the culture and cultural identity in various countries and regions. The food culture in Northwest Europe, such as the United Kingdom and France, is influenced by the culture of foreign immigrants, combining the best of each family and combining their own eating habits to form their own characteristics. The Chinese food culture is influenced by China's long-standing history and culture. After thousands of years of development, it has its own unique eating customs, whether it is the differences in dietary concepts, dietary structure, cooking methods, eating utensils, and table manners. There are still huge differences between European and Asian countries in terms of dietary aesthetics and so on.\textsuperscript{22}

One the one side, both Northeast China and Northwest Europe have a lot of things in common in. Affected by the geographical environment and cultural background, there are huge differences in the content of Chinese and European diets, which are mainly manifested in the differences in dietary objects and festival dietary customs. First of all, my country is a large agricultural country. The diet is mainly vegetarian. The staple food is mostly rice and wheat. Meat is only eaten during festivals and ceremonies. With the improvement of productivity, although the proportion of meat on the table in my country continues to increase, people remain mainly vegetarian. In European countries, animal husbandry is the mainstay, and the staple food is mostly meat. Vegetarian food only plays a supplementary role. Secondly, due to the influence of traditional culture and religious factors, there are also big differences in the food culture of Chinese


and European festivals. For example, we eat sweet dumplings made of glutinous rice flour during the Spring Festival, eat dumplings during the Lantern Festival, and eat moon cakes during the Mid-Autumn Festival. The diet content is relatively uniform. In addition to the difference in ingredients, desserts are indispensable on the Western table. Taking Easter as an example, French families entertain children with sweet fruit or nut-shaped egg-shaped chocolates, and in the United States they entertain children with bunny-shaped cakes.

![The tea sales revenue in China](image)

Figure 1: The tea sales revenue in China from 2014 to 2019.

In addition, the difference in dietary content is also reflected in the beverages. China is mainly based on tea, which requires high quality of tea and water, and has formed a unique tea ceremony culture. In European countries, coffee is mainly used, not limited to the table, but also suitable for work. It can play a role and refresh people. It can be said that coffee plays a very important role in Western countries and is an essential and important component in daily life. With the development of the times, tea and coffee have become popular with the integration of Eastern and Western cultures. More and more Chinese people have begun to drink coffee, and westerns have also begun to
taste tea, and even innovated on the basis of tea. The (Fig. 1)\textsuperscript{23} presents the increased incomes of the tea sealing in China, which shows the demand for tea has increased annually. It can be seen that Chinese love to drink tea, and the culture of drinking tea is getting popular in China from 2014. For example, once popular in the United Kingdom Royal English milk tea is made with fresh milk and sugar in tea. Understanding the differences in food content helps to avoid "cultural conflicts" in cross-cultural communication, so as to communicate and communicate in a harmonious and pleasant environment.

One the other side, there are differences in objects, functions, attribution and nature of Chinese and European food, and the roots can be found in their respective cultures. In fact, food customs were born under a large cultural background, and they will inevitably be stamped with cultural stigma. Meanwhile, it reflects the cultural traditions of various regions, as well as the national psychology, social relations, values and moral standards. That is, European culture advocates individual freedom, self-centeredness, and innovative spirit, while Chinese culture advocates the harmony mean and unity. Collaboration and modesty. The cross-cultural communication under the globalization situation makes the diverse Chinese and Western cultures continue to complement and merge while colliding.\textsuperscript{24} The specialties of the East and the West are no longer unfamiliar to countries in the globalized world. With the continuous exchange of Chinese and European cultures, Chinese food culture will also have new characteristics and new changes in the collision with the cultures of other countries in the world.\textsuperscript{25} First, it will help the Chinese food culture learn from others' strengths in exchanges and collisions, continue to develop and improve, and always maintain vigorous vitality. Second, it will promote the wide spread and development of Chinese and European culture worldwide. As a link between the cultural exchanges between the two areas, food is taking place in our daily lives and is playing an increasingly important role in the process of


\textsuperscript{25} Yang, S S.
global economic and cultural integration. It cannot be ignored. It has become a growing cultural influence, which helps us reduce unnecessary conflicts and embarrassment in cross-cultural communication. In order to better grasp the cultural characteristics of the nation on the basis of seeking common ground while reserving differences, it is also playing a much greater role than any other global single force, changing the world.

What’s more, there are obvious differences between Chinese and European cultures, and each has its own advantages and disadvantages. Therefore, a correct understanding of the differences between Chinese and European dining cultures is an important prerequisite for promoting cross-cultural communication, understanding European culture, and promoting Chinese civilization. Studying the differences between Chinese and European cultures and studying correct cross-cultural communication behaviors has become a problem that cannot be ignored. Cross-cultural communication will enable people to enhance mutual understanding and enjoy the different feelings brought by different cultures, which is conducive to cultural integrity. The role of migration is to take the essence and remove the dross, thereby promoting the development of the national culture.\textsuperscript{26} Cultivating people’s adaptability in cross-cultural communication helps us enhance our awareness of cross-cultural communication, and makes us realize that tolerance, understanding and respect for cultural differences are essential for improving cross-cultural communication skills. Therefore, we must enhance the exchange, complementarity and integration between Chinese and European cultures, ensure the smooth progress of cross-cultural communication, and at the same time keep pace with the times to meet the needs of global development.

\subsection*{2.1 The United Kingdom}

The United Kingdom is one of the Northwest European countries. Its geographic location is on the Atlantic Ocean on the west side of Europe. Its latitude is north of fifty

\textsuperscript{26} Liu, Yanan. 2016. "Chinese Modern Wine Table Etiquette Culture." \textit{Peer 5}. 
degrees. Due to the regulation of the North Atlantic Ocean currents and the blowing of the westerly wind all the year round, it has become warm in winter and cool in summer, with rain throughout the year. The temperate maritime climate. According to Fiona Whelan in her book *The Making of Manners and Morals in Twelfth-Century England: The Book of the Civilised Man*, the main developments include the cultivation of forage crops and pastures, and the development of dairy farming. Since its own food and livestock products are not sufficient for self-sufficiency, it needs to rely on imports. Therefore, its cooking is somewhat affected by external information. However, the United Kingdom itself is a country with a long history and culture, so they still retain their original traditional eating habits and cooking skills to some extent. British people generally prefer cooking methods: braising, grilling, and frying. They have unique ways of cooking meat and seafood; moreover, they have a special preference for beef, such as Roasted Beef, which is not only accompanied by seasonal vegetables and roasted potatoes, a little mustard sauce is added to the steak; cream and wine are preferred for the condiments; fresh spices such as meatballs and cinnamon are preferred for the spices. The British are very particular about breakfast. There are many types of meals served in British restaurants, including juice, fruit, eggs, meat, porridge, bread, jam and coffee. The popular high tea also comes from the United Kingdom. The more well-known one is the Victorian style. The content can be said to be all-encompassing, including all kinds of snacks, sponge cakes, fruit towers and sandwiches etc. Dinner is also the most important part of daily life for the British. They usually choose a late meal time, and they eat and drink while chatting to promote the friendship between the diners. They belong to a very autonomous nation, and a dinner may take several hours for them.

The spread of Chinese tea to Europe can be traced back to the Yuan Dynasty in early thirteenth century. Marco Polo, an Italian traveler, completed his travels of *Marco

29 Whelan.
Polo in 1299. The book describes the history, culture and art of China, and clearly records that porcelain, macaroni, tea and other items were brought from China. However, it took Europeans knew the plant called “tea” by the time of Ming Dynasty. 1569, Gaspar Da Cruz, a missionary of the Portuguese dominion church, wrote and published the first book in Europe devoted to China and introduced China, the Guangzhou chronicle. In the book, Cruz was the first European to bring Cha to Europe. In 1582, Matteo Ricci, an Italian Jesuit, came to China for missionary activities. In his later years, he began to record his experience in China in Italian.\(^{30}\)

Thirty-three years later, the Italian missionary translated Matteo Ricci’s manuscript, namely, the history of father Ricci’s Christian expedition to China, into popular Latin and published it in Augsburg, Germany in 1615. This book, *De Christiana expeditione apud Sinas* (Latin: *On the Christian Mission among the Chinese by the Society of Jesus*), is very popular in Europe. It has been translated into many languages and published in various European countries. This book consists of five parts: the country, the residents, the economy, the politics and the culture. Especially, the tea culture has been mentioned lots of time, which makes Europeans know more about China and its culture.

The Dutch, being the first to import tea into Europe, are responsible for the formation of western tea culture. Dated back to early seventeenth century, Dutch merchants started a tea business by shipping goods from Xiamen, China. When it comes to the middle of the seventeenth century, tea had become a fashionable drink in the upper class of the Dutch society. It was extremely expensive and could only be enjoyed by the Dutch nobility and the dignitaries of the East India Company. Later, with the increase of tea input, tea drinking became popular among the people. Tea was originally sold only in pharmacies and began to be sold in food stores. Drinking tea has become a national fashion in the Netherlands. Many ladies are proud to have famous tea and fashionable to have elegant teahouses at home. Tea is popular all over Europe. There are many scenes and plots about tea in British playwright Thorson's forgiveness of his wife in

1692, Italian playwright Maidas Dague's *Chinese Woman* in 1735, British playwright Gongley's *Double Traders* and comedian FeiTing's *Lover Under Seven Masks*. The comedy *Lady Tea Fan* in 1701 staged in Amsterdam, the Netherlands, vividly describes the tea drinking disturbance in Europe at that time. More and more European countries knew Chinese tea culture.

Based on Baird, “For All the Tea in China: How England Stole the World's Favorite Drink and Changed History”, the custom of drinking tea began in England in the 1830s. The British were the first to buy tea from the Dutch, making tea introduced to Britain. Due to the scarcity of tea imports, tea drinking is limited to the upper class in Britain. In 1650, tea drinking began to spread to English cafes. Tea service was added in the cafes, which was mainly for men. There was no special etiquette except that single women could not enter. It was Portuguese Princess Catherine who contributed to the development of English tea culture. In 1662, Catherine, known as "tea Queen", married Charles II. The new queen brought the custom of drinking tea and tea party in Portugal to the British royal family. Drinking tea became a part of royal life, and family tea party became the most fashionable social etiquette of the Royal class, it has initially become the origin of elegant English tea culture. The elegant drinking manners and manners of the queen attracted the nobles to follow suit. Queen is the first to drink tea instead of beer at breakfast. Afternoon tea originated from Duchess of Bedford —— Anna Maria Russell, a duchess in the mid-eighteenth century. As a noble family, Anna naturally has a taste for tea, but the interval between breakfast and dinner is too long. She often feels bored and begins to drink tea and eat biscuits at five p.m. One day she invited her friend’s home for a tea party at five in the afternoon. In the process of tea, she provides guests with small cakes, bread, sandwiches and desserts. This practice not only quenched thirst and hunger, but also generate warm and neighborly feelings, and create the friendships.

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32 Baird, Susan G.
It was very popular with friends. It soon became popular among the hostesses in the upper class, and gradually spread to the common class. It formed the British tea culture with distinctive national characteristics, and also spread to the European continent.

The most basic British table etiquette is the use of knives and forks. Ling pointed out that when eating, take the knife and fork from the outside to the inside, left fork and right knife. The blade should not be outward. After eating, put it back to its original position. Never put one end of the knife and fork on the plate and the other end on the table at any time. After each course, put the knife and fork together on the plate, which means that the waiter can remove the tableware.

In the aspect of guest seating, the novel Jane Eyre describes that in the traditional habit, diners sit down in the order of male female male female and talk in turn. Married couples are separated because they are usually thought to have been together long enough. The engaged couple sat together so that they could talk in the company of their guardian. The content of the conversation should be appropriate. Don't talk about sensitive topics such as money, work, politics or religion on the table; If it's an afternoon tea conversation, it should be more suitable for the casual atmosphere. And, if you want not to leave the table alone, you should talk to the gentleman next to you. Then, when the lady in the main seat on the table coughs, you talk to your neighbor on the other side. This is called "taking turns talking".

Other details are also very particular. For example, napkins come in many sizes. Use seventeen to twenty inch napkins for lunch, twelve inch napkins for afternoon tea, twenty-six inch napkins for dinner, and six to nine inch napkins for cocktail parties. Pudding is the dessert served after the main course, while dessert is just the fruit plate served after that, which is still eaten with a knife and fork. When eating a banana, you

35 Ling.
can't bite it like an orangutan. Britain has a more traditional tea culture. When drinking tea, the spoon should be placed on the saucer behind the cup. Don't hook your finger on the handle of the cup. Hold the ring of the handle with your index finger and thumb, and put your middle finger on the bottom of the handle. If the table is too low, you can put the saucer at waist height; Pour the tea first and then the milk. If necessary, stir with a spoon before and after (between twelve o'clock and six o'clock). After dinner, the main table will take the women to the living room for coffee or wine, while the men will talk about politics for twenty minutes.  

2.2 France

France is also an important country in the Northwest Europe. In the sixteenth century, French King Henry IV said that before his reign, France was still in the "barbaric" state of grasping food by hand, which lasted until Henry IV married an Italian princess. With the queen married to France, a lot of Italian cooks also followed her to Paris, and the queen herself is also a love of the kitchen. Since then, the food system and style of Rome have been introduced into France, and the food situation of Henry's court has taken on a new look. Many Italian delicacies began to be popular in the court, and knives and forks also began to be popular. With the input of multi-food culture in France, their national culture has also become much more colorful.

French cuisine has the traits of a wide selection of ingredients, fresh ingredients, beautiful platters, and a wide variety of characteristics. The dishes are generally raw, and there is a habit of eating lettuce. In terms of seasoning, the wine is heavier, and what kind of wine is used for the raw materials. As Rochefort and his partners commented, their taste is fat, tender and avoiding spicy. Pork, beef, mutton (fat and tender), chicken, fish, shrimp, eggs and various braised intestines, vegetables, and fruits are their

favorite foods, especially pineapple.\(^{39}\) Scaleless fish is an unpopular food that is excluded from the table. When eating, the cold cuts are whole pieces of meat, which are cut and eaten. Famous dishes include: Marseille fish soup, chicken meat Huli, Paris lobster, fire snails, red wine pheasant, saffron chicken, etc.\(^{40}\)

There is not only the different cuisine, but also some interesting dining etiquette in France. In *Colonial Food in Interwar Paris: The Taste of Empire*, Lauren Janes points that the Lords of the court and all over the country hired chefs to run the banquet from Italy by the late period of Henry IV. This kind of aristocratic banquet is often carried out at the same time of eating, drinking and playing. The poets and the miscellaneous artists perform on the mat, while the dishes are served by servants for the guests to taste. Until the end of the banquet, serving food itself became part of the performance.\(^{41}\)

By the time of Louis XIV, French cuisine had a chance to leap again. With the rise of French national strength, Louis XIV himself also likes luxury, and the luxury of French court banquet has become the top of European countries. Sometimes a luxurious meal lasts for three days and three nights, and in the evening it is also a night meal. At the same time, Louis XIV began to work hard to cultivate his own local chefs in France to get rid of the dependence on Italians. His approach is to hold a national cooking competition. The winner will be invited to Versailles Palace to award the "first God of food in France" as a contribution award, which is called the spring blue belt award, which has become the dream goal of French cooks and has been preserved to date. Since then, French cuisine has been further developed, and talking about cooking has become a noble and artistic thing.\(^{42}\)

The French Revolution has made great changes in French social and political and economic life. The chefs of the noble families are employed in restaurants. They compete with each other with cooking skills, so that famous chefs emerge in large numbers.

\(^{40}\) Rochefort, et al.  
\(^{42}\) Rochefort, et al.
which makes the overall cooking technology of France become unparalleled in the world.

After a few centuries of development, France’s economic, political, and cultural changes. In the 1960s, some famous French cooks set off the trend of new French cuisine. They put forward the call of “free cooking for any dish”.43 “We should change the traditional constraints of French cooking too much, and advocate that with the change of times cooking, we should improve the cooking.”44 It is emphasized that many foods need not be cooked for a long time, and that the cooking time should be shortened to keep the fresh taste of food. The dishes with too thick and greasy should be gradually reduced, the number of light dishes increased accordingly, and then won more people’s love.

The French advocate elegance and politeness, and their less modest personality makes them not only for food and drink, but also pay more attention to dining environment, atmosphere, and catering service than food and drink. Therefore, the French dining atmosphere is mainly “quiet”.45 Lambert also commented that French are used to the "audible" dining atmosphere. In French banquet, people pay attention to their elegant manners. Therefore, people should close their mouths when chewing food, not drink soup directly from the soup bowl, must drink soup slowly, and cannot inhale noodles into the mouth.46 It is also not suitable to talk and laugh during the meal. It is a taboo to hand hold knives and forks to make gestures. They think it is uneducated to make obvious sounds during meals. Many French people think that food is important, but the dining atmosphere is more important. Dining environment and service are the most important factors for a successful banquet. Therefore, when people eat in restaurants,

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44 Escoffier.
46 Lambert.
they always talk softly. There are few cheap and delicious roadside stalls in France. Rode side Stalls are rare to see, unlike Asian.

French dining etiquette do not include pushing others to eat. The hosts always the guests choose and order the food they want. Their habits are: eating in a restaurant and ordering what they like; at a dinner party at home, guests are used to taking as much as they like, and there is no meal left. In restaurant banquets, French people will freely place their favorite food. In family banquets, the host asks the guests what they want, and the guests will answer directly without hesitation. The hosts let the guests drink what they want, and do not pressure or persuade them to drink. wish each other whatever they want.\textsuperscript{47}

\section*{2.3 Northeast China}
Northeast China and Northwest Europe are both close to the mountains and the sea, have many rivers and forests, and latitudes are similar, which is the reason why this paper compares these two main area.

Northeast area refers to Heilongjiang, Jilin and Liaoning provinces and the four Eastern leagues of Inner Mongolia in (Fig. 2)\textsuperscript{48}. To the south are the Yellow Sea and the Bohai Sea, to the East and North are the Yalu River, the Tumen River, the Wusuli River and the Heilongjiang River, and only to the west is the continental boundary. The inner side is the high mountains, middle mountains, low mountains and hills of Daxing'an Mountains and Xiaoxing'an Mountains and Changbai Mountains, and the central part is the vast Songliao plain and Bohai depression.

The major food in Northeast China is meat and it is one of the basic characteristics of the dietary life of the Northeast people in thousands of years or even longer history. The traits have maintained until the end of the nineteenth century. There are lots of minorities in the areas whose meat mainly comes from livestock such as sheep, cattle, horses, camels and other large animals, shooting animals, and fishing fish. Among the prehistoric cultural sites that have been excavated and discovered so far, the Xinle site in Shenyang, Liaoning is a representative. The site of this early Neolithic clan commune settlement, which has been inhabited more than 7,200 years ago, reproduces the development of primitive agriculture with its grain processing factory of about one hundred square meters. It is worth noting that almost all cereal varieties in the inland, especially in the Yellow River Basin, are available in the Northeast region, and there are veritable "grains".\textsuperscript{49} Whole grains are complete, and they are only used as non-staple food.

\textsuperscript{49} Bian, H Y. 2004. "On the Diet Culture Differences between China and Western Countries." \textit{Journal of Nanjing Forestry University}. 
As a non-staple food besides the staple food of meat composed of many varieties, it is very meaningful. Because it makes people’s food content more abundant, nutrition structure is more reasonable.

The rich winter storage is a clever creation of the food culture of the people in the Northeast. Due to the short frost-free period, people only eat local vegetables for about six months.\(^5^0\) The tropical foods and the foods from west or south are hard to keep. The cold weather from autumn to the next year spring, the foods can be stored for quite a long while during these seasons. In order to meet the need for vegetables in the long winter, people in the Northeast, especially the general public in the lower classes, have to dry a lot of dried vegetables in the summer when many kinds of vegetables come into the market with low prices. In autumn, a lot of winter vegetables such as cabbage, radishes, potatoes and so on are kiln stored. Meanwhile, the pickled cabbages and a variety of pickles with the other rich variety of pickled products are also required in the storage room. For the Northeast Chinese, they are all the important and popular vegetables in cold winter. This is a historical tradition and a custom still preserved in the vast rural areas to this day.

Another characteristic of Northeast cuisine is that many dishes need to be made with local unique ingredients, which are irreplaceable. The ingredients of Northeast folk home cooking are even more colorful. For example, all kinds of dried mushrooms can be seen everywhere in the Northeast vegetable market; tussah pupa, male silkworm moth, and even tussah silkworm (a big green worm) are all delicious on the table for the Northeast people.\(^5^1\) The soybeans in the Northeast are the most nutritious, and there are various soy products. There are nearly a hundred species of fish in the Northeast, and dozens of species often appear in the market, and they are like the Longjiang mandarin fish

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in the Songhua River. The salmon, the fat head fish of Chagan Lake, and even the precious and rare sturgeon are well-known Chinese and foreign treasures. In addition, Liaoning is close to the sea. Dandong’s yellow clams and Donggou flying crabs, Yingkou’s mackerel and prawns, Huludao’s Chijiahong and Pipi prawns, and Dalian Bangchui Island sea cucumbers are all well-known high-quality seafood. The Northeast is extremely rich in various natural ingredients. It can be said that from north to south, the mountains and the sea are all-encompassing.

Northeast people are warm, forthright and hospitable, and so as their table etiquette. To greet the guests, they must take out the best things, take out the precious wine, and put on a table of good dishes, such as chicken stewed with mushrooms, pot wrapped meat, pork stewed with vermicelli. Stews are put on the basin, and cold dishes are also put on the basin. There are three items that are used in the dinner: the basin, the plate, and the bowl. Normally, basin is for the meat, plates are for the vegetables and bowls for the rice and the soup. Looking at the bowl in front of you, the guests who are not familiar with the Northeast culture will be scared. As a matter of fact, it's a tradition since ancient times that the dishes in Northeast China are big. First, it's to prevent the guests from not having enough to eat. Second, in winter it's bitter cold throughout Northeast China. If taken a small plate for a while, the dishes will soon cool down. So if you use large pots to fill dishes, they will cool down slowly, and there will be more time for conversation and delicacy. The guests are surprised that their open chin hasn't been closed. Everyone has been sitting around the table. The host must make a whole sentence before they can start eating (Northeast Chinese love to say), so the host usually says: “Well, when you come to my house today, there's nothing to entertain you. You can eat hard. Don’t be polite.” “If you don’t have enough in the pot, don’t be an outsider. Let's have a good drink today. If you don't drink a lot, you can't leave.” "By the way, I picked up Erguotou (a kind of Chinese strong alcohol wine) and filled it up for the

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52 Samovar, et al.
guests.” As soon as the guests listened to it, they rolled up their sleeves, took up their glasses and drank it all.

### 3.1 THE VISIBLE CULTURE OF DINING ETIQUETTE IN NORTHWEST EUROPE AND NORTHEAST CHINA

The culture of dining etiquette can be divided into two parts here: the visible, and the invisible. The visible culture is a practical look that people can see through their eyes, such as the tableware, food structures, and dining atmosphere. This chapter will compare the visible cultures of dining etiquette in Northwest Europe and Northeast China.

#### 3.1.1 The Tableware

#### 3.1.1.1 In Europe

Europeans mostly use tablecloth, metal knives and forks, as well as various glasses, plates, cups, and saucers. The development of tableware is an important manifestation of human progress, and it is also a symbol of people’s barbaric progress towards civilization. The progress of mankind is divided into fast and slow. This can also be seen in European tableware. The development history of European tableware is relatively short, so the development is relatively slow. With the introduction of forks to European countries in the twelfth century, people like this tableware very much, so it has a good heritage. Knives and forks are common tools on the European food table, mainly using knives and forks to divide the food into small pieces, so that the current European catering still uses both knives and forks. The original origin of knives and forks is related to the living habits of ancient nomads in Europe. They immediately carried knives with

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53 Wang and Chong.
them, often cooked the meat, cut it off and ate it. Around the fifteenth century, Europeans began to use double pointed forks, and by the eighteenth century, four-pointed forks were used in the European, too.\textsuperscript{55} The knives and forks not only brought the difference in eating habits, but also affects things and Western life concepts. From the past to the present in Europe, the shape and material of the knife and fork have evolved many times. “Knives were used 3000 years ago and it was made from hard stone. In the early Middle Ages, knives were made from precious metals such as gold silver, enamel.”\textsuperscript{56} These changes reflect that Europe is constantly developing and adapting to people's new life needs.

\textbf{3.1.1.2 In China}

The mainly tableware in China is the chopsticks, and supplemented by various shapes of spoons, cups, plates, and bowls. Chinese people have been using chopsticks since more than 3,000 years ago, and the material has always been made of wood.\textsuperscript{57} As the Chinses saying, “以不变应万变. (Use an unchanging thing to deal with the unknown in the future)” That is to mean that the shape of chopsticks has not changed, but can be used in different dishes.

Chinese cooking focuses on the coordination of the shapes, sizes, and colors between dishes and tableware, and pays attention to the delightful meaning behind the dishes. When the eaters see exquisite food and exquisite utensils, they will have the feeling of aesthetic harmony. So that dishes and utensils must be harmoniously matched in color, form, and space.\textsuperscript{58} Treating food as an artistic activity is not only a good meal, but the meal-goers also get a kind of "beautiful artistic enjoyment“ from it.\textsuperscript{59} Chinese people use chopsticks during eating and drinking, all they need is the cooperation between a pair of chopsticks. The shape of the chopsticks is relatively round and

\textsuperscript{55} Bouer.  
\textsuperscript{56} Bouer.  
\textsuperscript{58} Wang and Chong.  
\textsuperscript{59} Wang and Chong.
not sharp. The use of chopsticks to make the dishes are not hurting people's lips and tongue, which is also a manifestation of Confucianism.

The chopsticks recorded in their works by Confucius in the Spring and Autumn period (771 to 476 BC) and Sima Qian in the Han Dynasty are basically the same as the chopsticks used by modern people. First and foremost, the traditional Chinese chopsticks must be round at one end and square at the other end. The two different ends present that “harmony of yin and Yang" and "integration of two into one"; the combination between the round and the square of "spirit and flesh" and "ideal and reality" was revealed on chopsticks, which led to the saying of "a pair of chopsticks".\textsuperscript{60} Chinese chopsticks are similar to cuboid or cylinder in shape, long and thick, and the standard length is seven inches and six cents, which symbolizes people's "seven emotions and six desires".\textsuperscript{61} French philosopher Roland Barthes considered chopsticks in his \textit{Empire of Signs}. "The manipulation of chopsticks contains a kind of considerate constraint":

In all these functions, in all the gestures they imply, chopsticks are the converse of our knife: they are the alimentary instrument which refuses to cut, to pierce, to mutilate, to trip; by chopsticks, food becomes no longer a prey to which one does violence, but a substance harmoniously transferred; they transform the previously divided substance into bird food and rice into a flow of milk; maternal, they tirelessly perform the gesture which creates the mouthful, leaving to our alimentary manners, armed with pikes and knives, that of predation.\textsuperscript{62}

\subsection*{3.1.2 Diet Structures}

Northwest European countries are located in a temperate maritime climate, which is very suitable for the growth of succulent pastures. Therefore, nomadic industries are developed, with large yields and low prices. Coupled with the nautical cultural

\textsuperscript{60} Confucius. 2006. \textit{Analects of Confucius}. Beijing: Zhonghua Book Company.
\textsuperscript{62} Roland.
pedigree of the westerners, it was finally formed that fishing, hunting, breeding, and planting and collection were supplemented. The diet structure was mainly meat, such as chicken, beef, pork, lamb and seafood. Compared with China, Europe's demand for meat is more.

The overall structure of the Chinese diet is dominated by cereals and vegetables, supplemented by meat. The main reason is that Northeast China has been a farming culture since ancient times, and the planting industry has been relatively developed. Since ancient times, China has grown a wide variety of food, vegetables, and fruits. There are many good quality, large output, and relatively low price of grain raw materials. However, China's animal husbandry is underdeveloped, and is dominated by scattered farming, and the breeding technology is backward. Therefore, people have formed a basic pattern of "meat and fruits and vegetables that occupy 40%, and cereals as the mainstream that occupy around 60%" in the daily diet.63

3.1.2.1 In Europe

The dietary pattern of some developed countries and regions, such as eastern Europe in (Fig. 3),64 basically belongs to the western dietary pattern of high calorie, high fat and high protein. The dietary structure of Northwest European countries is as follows: 53% is the meat and eggs. Fruits are in 29% in the second place. Wheats food is only in 17% in the diet structure. High calorie in western dietary pattern means energetic and strong endurance. With the improvement of living standards, more scientists call for the consumption of meat and eggs. The new rainbow diet should be with more and more vegetables and fruits to decreased risk of cancer and disease.65

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63 Wang and Chong.
Due to the development of geographical environment, planting and animal husbandry, the diet structure in Northwest Europe is more rational, pursues health, emphasizes the nutritional content and value of the diet, and pays little attention to the color and fragrance of the food. In cooking, the cooks like to fry large pieces of meat, and use milk, wine and many kinds of spices to cook it. The ingredients are made into a delicious sauce for seasoning. During cooking, the meat does not like to be cooked too much to ensure the tenderness of the meat. They like specific grams to use precise raw materials and seasonings. They also pay attention to science, and the advanced western countries have developed rapidly in culinary skills, such as "molecular cooking" and "molecular bartending".  

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3.1.2.2 In China

Chinese people are more pursuing the traits of "color, flavor and taste" of food, which means that they often use various compound cooking methods such as frying, braising, roasting, and stir-frying in their cooking methods, and they like to use superb knife skills to cut and match food. All kinds of bars, pieces, slices, etc., are easy to taste and put on the plate when cooking. The cooks always use seasonings to emphasize the cooking experience, and replaces them with words such as "appropriate" and "a little", so the taste of the same dish is quite different.

Figure 4: Traditional Chinese diet structure

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67 Dong, Chuangling. 2014. "Changes of Diet in Rural North China during the 60 Years since the Founding of the People’s Republic of China." EDP Sciences. doi:10.1051/shsconf/20140603007.
In a traditional Chinese diet, plant food is the main food, grain is the staple food, and side food is the fresh food without fine processing in (Fig. 4)\(^68\). On the Chinese dining table, it will often see about two-thirds of staple food, and a quarter of vegetables. The proportion of meat is small. Chinese traditional diet is mainly cereals, eating more vegetables and fruits, and dietary guidance supplemented by animal food.

Chinese food can be divided into "staple" and "non-staple food".\(^69\) The staple food, namely "five grains", includes not only rice, millet (sorghum), wheat (wheat), beans (beans), millet (millet), but also corn, naked oats, buckwheat, coix, etc. The low-temperature cooking methods, such as steaming, boiling and stewing, are completely different from the Western high-temperature cooking methods, which not only ensure food safety (without acrylamide), but also form a variety of food. In addition to rice, steamed bread, noodles, such as babao porridge (including red beans, cowpeas, broad beans, peanuts, glutinous rice, japonica rice, mung beans, lotus seeds, etc.), babao rice (including glutinous rice, red bean paste, coix seed, peanuts, melon seed kernel, red dates, walnuts, raisins, etc.), babao porridge (mixed with a variety of Cereals, beans and dried fruits), buckwheat flour, naked oats flour and a variety of cereals porridge, rice cake Flour cake, etc. It is the comprehensive nutrition and health care benefits brought by grains that make the Chinese people firmly believe that "those who gain grains will prosper, those who lose grains will die", "eating grains will cure all diseases" and "all things in the world are precious". People have maintained the daily dietary principles of "no meat for a day, no beans for a day", "light diet, vegetarianism first", "plain tea and rice, green vegetables and tofu to ensure safety",\(^70\) formed the traditional Chinese diet structure of plant and rice, and advocated the diversification of food sources and the complementarity of different nutritional ingredients. Confucius pointed out in the Analects of Confucius: “肉虽多，不使胜食气. (Although there is much meat, it does not

\(^{69}\) Dong.
make the food more delicious.)” 71 It shows the theory that the daily diet should be mainly plant-based food.

### 3.1.3 The Dining Atmosphere

#### 3.1.3.1 In Europe

Europeans pay attention to romantic and quiet eating environment, and they would like to play light music during meals, decorate western food tables with flowers, pay attention to quietness during meals, and toast each other. To make too much noise when eating and drinking soup are considered rude and indecent behaviors. They all know each other, and no one tries to persuade them to drink. Elinor Glyn, writing the souvenirs of an English debutante visiting France in 1900 said, 'They are all so witty, but it is not considered correct to talk to one's neighbor, a conversation à deux. Everything must be general, so it is a continual sharpening of the wits, and one has to shout a great deal, as otherwise, with everyone talking at once, one would not be heard.' 72 No matter in France or in England, the host always orchestrates the general convention’s topic.

#### 3.1.3.2 In China

Chinese people pay attention to the culture of "pan-eatingism". Eating is not only to solve basic physiological needs, but more often it is a necessity for interpersonal and emotional communication. Therefore, the first choice for Chinese people is to go for a gourmet meal on holidays and important anniversaries. The Chinese also pay attention to the excitement and scenes during the meal, likes to talk loudly during the meal, and have a strong concept of wine etiquette and toasting, and strengthens the food culture.

The convention’s topics are colorful, such as the latest news, politics and the gossip. In Northeast China, the host and the guests can even play some small gambling games on the dining tables. In the novel Moses on the Plain written by Shuang Xuetao, a

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71 Confucius.
contemporary Chinese novelist, it describes the scene of the protagonist witnessing his father's rolling dice and gambling when he was young. In Liang Shiqiu's Eating Manners, it vividly describes the scene of eating loudly during a visit to Beijing "straight eat" (eating directly with his hands) his veins exposed, his face sweating, straighten up his waist, even two big burps. Liang then commented that those who eat loud are all people who make their living by their own efforts. They are unperturbed when too hungry to eat, which shouldn't be judged. This obvious way dining, can show the Chinese people like "sound" meal more. Therefore, it shows the lively atmosphere when Chinese people eat.

3.2 THE INVISIBLE CULTURE OF DINING ETIQUETTE IN EUROPE AND CHINA

The invisible culture of dining etiquette is the culture that has much more deep meanings behind the normal situation we have seen. Through the different dining ways, we will know the various personality of people in China and Europe. Seating orders presents the males and females' different position in the family. Furthermore, there are some rules should also be known at the table, which have the religions or the historical meaning.

3.2.1 The Dining Ways

3.2.1.1 Single-serving in West

Europeans are accustomed to single serving. In a European-style banquet, although they are also sitting around each other, everyone’s food is on their own. The most common type of meal sharing in Europe is buffet. Every time the diners take a set

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74 Liang.
of tableware and take the prepared food if they need. Their seat is not fixed. The diners are free to move.\textsuperscript{75} This way of dining not only satisfies the individual's food preferences, but also facilitates social interaction and facilitates the exchange of emotions and information between individuals, without having to expose all activities to the public at the table.\textsuperscript{76} Unlike China's long-term agricultural society, which is dominated by natural economy, the European world formed an economic structure that emphasized agriculture, handicrafts, and commerce during the ancient Greek period.\textsuperscript{77} The business principle based on equal exchange promotes the individual-based cultural spirit and highlights individual values.

The meal division is a natural choice. The host divides the meal into corresponding portions as stated in the number of guests in advance, and the waiter serves each portion for the diners and enjoys them individually, and change them in the times.\textsuperscript{78}

Single-serving can make people pay more attention to hygiene, safety and clean during the meals. By single-serving, it also shows the Europeans' individualities. Their independence is reflected in their dining ways.

\textbf{3.2.1.2 Multi-sharing in China}

In China, no matter it is a formal banquet or a normal family meal, people always stack together, sit around and share a same table. They toast to each other and persuade each other to drink more, which shows their mutual respect, and the virtues of courtesy. Most Chinese think this atmosphere in front of the tables is full of harmony and reunion.

This way of sharing food in communal plates is an important tradition of Chinese food culture. It is based on the concept of commensalism. The way of dining together

\textsuperscript{75} Blossom.
\textsuperscript{77} Brown.
\textsuperscript{78} Brown.
first prevails in small families, and then extends to outsiders, such as classmates and friends. Chinese people often use this way of dining to enhance their feelings, and the seats on the big table also reflect the different identities of attendants.\textsuperscript{79} For example, Chinese pasta, such as fried buns and steamed buns, all need a certain amount of population support, because after the noodles are served, it's better to eat them in the dining room, otherwise they will go bad and taste bad. China's "three dishes and one soup" and "six dishes and one soup" also started from the Ming Dynasty (1368 to 1644 A.D), so the combination of food is also due to the economic development and the increase of population. With the improvement of living conditions, there is a scene of everyone sharing a table of food. In Chinese culture, privacy and distance are not emphasized. Seemingly, the change of dining table culture may have more complex and profound cultural background barriers. For example, too much concern on public chopsticks and sanitation is often considered an "outsider" behavior.\textsuperscript{80}

This kind of sharing reflects the traditional Chinese family concept, which objectively plays the role of maintaining the unity and harmony of family members. For one thing, all people gathered together in front of a table, sharing the same gourmet, chatting and drinking. For the another, multi-sharing has its shortcoming. Many people eat the same dishes by using their own chopsticks together, it is unsanitary. Sometimes, it could also waste lots of foods if the eaters cannot finish all.

\textsuperscript{79} Liu Yanan.
\textsuperscript{80} Liu Yanan.
3.2.2 The Seating

3.2.2.1 Host in Middle and Lady First in Europe

In European countries, particularly in the British Debrett’s etiquette and modern manners, there is the principle of ladies first, and it is also reflected in European food etiquette. When dining, the hostess is generally the first host and sits in the main seat. The male master is the second master, sitting in the position of the second master. In European countries, there are also distinctions of respect and inferiority, and it is also expressed in European food etiquette. The performance of respect and inferiority in European food etiquette is determined according to its distance from the host. The position closer to the host is higher than the position far away from the host. When eating European food, you need to arrange seats before, and the seats are also divided into superior and inferior. Generally speaking, the right is respected. Sitting on the right side is higher than sitting on the left side. In the European food ranking, the male guest of honor must be ranked.

Figure 5: The seats in the dining table in Europe.

81 Donald.
On the right side of the hostess, the hostess and guests are arranged on the right side of the male host. Based on this principle, they are arranged in sequence. When arranging seats in European food, the principle of cross arrangement is emphasized, that is, men and women should be arranged in a cross arrangement, and acquaintances and strangers should also be arranged in a cross arrangement. In Europeans’ views, banquet occasions are to expand interpersonal relationships. Such a cross-arrangement is intended to allow people to chat with surrounding guests more and achieve social purposes. In (Fig.5), if it's a rectangular dining table, the host and hostess sit on the top and bottom of the table respectively. The hostess ‘right side is the male guest, and the left side is the male guest, too. The male host's right side is the female guest, and the left side is also the female guest. The rest of the guests sit in unisex. The man should help the lady on the right to open the chair before serving the table, and wait for the lady to sit down before entering the table.

3.2.2.2 Male and Older First in China

Compared with the Europe, Chinese focus on togetherness more. In the traditional Chinese banquet, no matter what theme, there is only one seat form ---- Everyone sits in the circle and share a table. This meets one main theme of Confucianism which is to love each the people around you; and it has a deep influence on Chinese traditional cultures. Chinese are very particular about the arrangement of seats, especially in formal banquet occasions. The arrangement of guests and hosts and positions must be carefully thought out and arranged according to length and respect. The main and the secondary sit around the table, traditionally using the Eight Immortals table. The opposite door is the upper side, and the two sides are side seats. During the arrival, the elderly, guests of honor or high-status people sit down, the host and hostess or accompanying guests sit down, and the rest of the guests sit sideways in order. In China, the left

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82 Donald.
is respect, the right is second; the upper is respect, the lower is second; the middle is respect, partial is second. Generally, the seat of the host is always the seat of the host. It would not be changed. The most distinguished guest sits on the right-hand side of the host, and then the deputy guest on the left hand side, like in (Fig. 7). Sometimes everyone refuses first, then they start to eat. Hospitality is similar in Ireland, but not in France. During the banquet, the host frequently persuaded the wine, and the guests were courteous. The Chinese feel that this kind of banquet can reflect the enthusiasm and sincerity of the host. In addition, the lively and cheerful atmosphere is admired during banquets, and there is a focus on face and ostentation. The pomp and the liveliness of the atmosphere are often breathtaking.

The Chinese treat guests to dinner, which is focusing on the food itself. The wine and dishes at the banquet must be colorful. If you can do it, it must be the delicacies of the mountains and the sea, which reflect the sincerity and boldness of the owner in the lively and greetings.

Figure 6: The seating arrangement in Chapter 38, *Dream of the Red Chamber*.

Larry.
Since the eighteenth century, the Northeast Chinese have still used some traditional rules. As described in the 38th chapter of the famous Chinese book *Dream of the Red Chamber*, “people enjoy the osmanthus and eat crabs at the lotus Pavilion”.85 This chapter is mainly about the family members and the guests are sitting together to celebrate the Qingxuguan Festival. In (Fig. 6) and (Fig. 7) there are three groups sitting together. In the middle, Aunt Jia (middle center, wearing gold), Aunt Xue (left middle, in blue), Baochai, Daiyu and Baoyu are sitting together. Aunt Jia is the oldest and the most important character in the family in the book. The people who are sitting beside her, present the important position in the family, too. Right side in the (Fig. 6) are the guests: Shi Xiangyun, Mrs. Wang, Ying, Tan, Xi. On the left side are the families and servants. Li Wan and Feng Jie’s virtual seats. Neither of them dare to sit. They only serve at the two tables of Jia Mu and Mrs. Wang. Aunt Xue is the elder of the guests. She sits at the top of the table with Mrs. Wang in the East. Sun’s daughter-in-law’s generation waited on Gu Zu to eat. They never served on the table, but only set up a table in the West. At the Qingxuguan Festival, Jia’s mother and Baoyu live in the main pavilion with the girls, Sister Feng in the East Pavilion, and the girls in the West Tower. It can be seen that the south is the most respected, the second is in the East, and the third is in the West. The

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order of the family's sisters and sisters is in front of the guests, and then in the order of age.\textsuperscript{86}

The core of the Chinese banquet lies in building up the friendship.\textsuperscript{87} The banquet mostly uses the round table. This form has created one kind of unity, friendly, interest-sharing atmosphere.\textsuperscript{88} Delicious dishes are placed at the center of the table. While tasting delicious diet, the guests and the host can also share their feelings and experiences, which helps promote relationships between each other. They usually talk with the people who are adjacent their seats to realize this purpose. Thus it can be seen that the main purpose of both the Chinese type of banquet and the western-style banquet is to build up friendship. The difference is that the Chinese type of banquets emphasizes the interaction of all the members around the table, but the western-style banquets value the interaction of the neighboring guests.\textsuperscript{89}

\section*{3.2.3 Toast Etiquette}

\subsection*{3.2.3.1 In Europe}

The etiquette of European people in drinking wine reflects their respect for wine. Tasting wine must observe its color, smell its fragrance, try its taste, and mobilize various senses to enjoy the wine. In the order of tasting, it is important to drink white wine first, then red wine, first taste lighter wine and then rich wine, drink young wine first and drink longer wine. Based on the changes in taste, gradually and deeply Enjoy the change of flavor in the wine.\textsuperscript{90} The choice of wine is also based on the requirements of how to let lovers fully enjoy the wine. The tulip-shaped goblet that allows the aroma to gather at the mouth of the glass, the decanter that fully expands the body of the wine, and even the thermometer specially designed for drinking to control the temperature of storage.

\begin{thebibliography}{99}
\bibitem{86} Zhu.
\bibitem{87} Yao.
\bibitem{88} Yu.
\bibitem{89} Liu, Shuhua.
\bibitem{90} Wang, Xuehua.
\end{thebibliography}
the wine, all reflect the respect of Europeans for wine and their drinking. Etiquette and 
drinking culture are all made for a better appreciation of delicious food.\textsuperscript{91} In view of the 
study, the drinking rate in the West has been increasing year by year. From 1990 to 
2017, the global per capita alcohol consumption of adults increased from 5.9 liters to 
6.5 liters, and it is expected to reach 7.6 liters by 2030.\textsuperscript{92}

At a formal European banquet, the wine is the main character, and the wine and 
dishes are paired strictly. Generally speaking, when eating European food, each differ-
ent dish must be paired with a different drink, and one dish needs to be replaced with a 
drink. The wines at the European food banquet can be divided into three types: pre-din-
nner wine, table wine, and after-dinner wine.\textsuperscript{93} They each have many specific types.
Aperitif is also called aperitif. Obviously, it is drunk before starting a formal meal, or 
paired with an appetizer. The pre-dinner drinks include cocktails, vermouth and cham-
pagne. Wine is drunk during formal meals. The commonly used table wines are all wine, 
and most of them are dry wine or semi-dry wine. There is an important note, that is, 
"white wine with white meat, red wine with red meat".\textsuperscript{94} The white meat referred to 
here is fish, seafood, and chicken. To eat them, it needs to be paired with white wine; 
the red meat referred to is beef, lamb, and pork. When eating these meats, they should 
be paired with red wine. The white wine and red wine mentioned here are all wines. Af-
ter a meal, wine refers to the beverage used to aid digestion after a meal. The most 
common is liqueur, also called fragrant wine. The most famous after-dinner wine is 
brandy with the "king of foreign wine. Different wine glasses drink different wines. On 
the top of the knife on the right side of the table in front of each dinner, there will be 
three or four wine glasses. It can be used from the outside to the inside in turn, or it can

\textsuperscript{91} Mennell, Stephen. 1987. \textit{All Manners of Food}. UK: Basil Blackwell.
\textsuperscript{92} Manthey J, Shield KD, Rylett M, Hasan OSM, Probst C, Rehm J. 2019. "Global Alcohol Exposure between 
1990 and 2017 and Forecasts until 2030: A Middle Study." \textit{Lancet} 22;393(10190):2493-2502. doi: 
\textsuperscript{93} Donald.
\textsuperscript{94} Wang, Xuehua
“follow” the owner’s choice. Generally, champagne glasses, red wine glasses, white wine glasses and water glasses are indispensable.95

3.2.3.2 In China

Normally, the guests’ drinking amount reflects the respect level to the host in Chinese drinking etiquette. Guests and hosts have their own fixed seats. The guests should not touch the main foods and the drinks before the hosts start toasting. The host always starts the first toast when all dishes are shown on the table. If someone get out of order, such as late or did something wrong in their lives, they will be punished by drinking more. The toast must start from the most distinguished or the oldest guests. China’s food and beverage plays a very important social function, so the delay time is longer. The banquet in Tang Dynasty generally started in the morning and lasted until dusk, which lasted no less than seven or eight hours.96 From the Qing Dynasty (sixteenth century), many public paid banquets even lasted three or five days, which were both social and political activities. Throughout the banquet activities, in addition to silk and bamboo dance, is wine. In the early days of China, wine persuading originated from various banquets which lasted for a long time. After eating a meal for such a long time, the topic would be exhausted and dry drinking would be boring.97 Therefore, all kinds of wine persuading techniques were invented.

Strictly speaking, modern toasting comes from ancient toasting, which is an old custom left over from patriarchal society. Toasting is distinguished by social hierarchy, i.e. minister to king, son to father, brother to brother, subordinate to superior, junior to elder, etc. Toasting is first of all the interaction between the bottom and the top, which is relatively not mandatory. However, the interaction between the top and the bottom, which can be called retaliation, or active respect, has a great compulsion.98 Most of the

95 Brown.
96 Liu Yanan.
97 Liu Yanan.
98 Liu Yanan.
earliest toasts came from top-down toasts. Especially from home to country, this kind of ethics has gradually become a political force.

3.3 Taboos of Table

There are many precautions on the table in China and Europe, and some of them are the same. During meals, such as saying “excuse me” before leaving, avoiding cell phones and eye glasses on the tables, contraindicating hiccups and gorging, etc. If this happens, the guests should apologize in time to show respect. Guests should not make any noise while drinking soup. It shows a good manner when using a spoon to drink in small sips gently. It is not advisable to bring the bowl to their mouth to drink. When the soup is too hot, people can drink it after it cools. People should not drink it while blowing it. One more thing to note is that the two have different requirements for using toothpicks on the dining table. As He commented, China has no special requirements and no taboos on flossing teeth on the dining table. When flossing teeth, cover your mouth with a napkin or hand. In the West, the requirements for this are higher. When there is a foreign body stuck between the teeth, do not use a toothpick on the table. Guests can drink saliva and try to see if it can be resolved.

3.3.1 The tradition of religions in Europe

Religious beliefs have a particularly significant impact on European food culture. Because of the Christian fasting period, the meat of four-legged animals is forbidden to eat, especially during the April fasting period, fish and eggs are the only meat and dairy dishes that can be eaten. As what is written in The Gospel of Matthew, “when you fast, comb your hair and wash your face.” What’s more, meat-eating has been called “immoral” and is a reason for growing food dislikes. Since the Middle Ages, some people in England and France have complicated feelings about eating meat. Eating animals

could be cruel. From the end of the eighteenth century, the vegetarian movement came out quietly by some highly articulate spokesmen and poet, such as *Vindication of a Natural Diet* in 1813.\(^\text{102}\) However, the consumption of fish without scales is still forbidden. The reason is that fish without scales feed on rotten things, which is forbidden in the teachings.\(^\text{103}\) In Chinese culture, religion has the greatest influence on Chinese food and it is nothing more than vegetarianism.

### 3.3.2 Superstition in China

Certain food taboos of the Chinese are caused by their preference and worship of animals. For example, beef is banned in some areas because cattle are a very important production tool for farming areas, and sometimes even more important than people. For example, the Manchus and other races worship dogs, so they avoid eating dog meat.\(^\text{104}\)

Guests and traditional Chinese families eat at the same table. They must respect their culture, etiquette and customs, and be careful not to violate various taboos when having meals, because Chinese believe that food is closely related to personal destiny and can cause bad luck. For example, when eating fish, don’t use chopsticks to turn the whole fish over to the other side. They think that if the fish body is broken while turning the fish, it means that the fishing boat will sink. In addition, the Chinese never serve seven dishes with rice, because after the funeral, you must have seven dishes for the “relief wine”; chopsticks cannot be inserted vertically into the center of the bowl of rice, because this is a bit like paying homage to the ancestors. In the fortieth episode in *A Dream of Red Mansions*, Shi Taijun's two banquets Grand View Garden. golden mandarin duck's three propaganda tooth plate orders: after dinner, grandma Liu, the Jia's mother, drank tea and had a rest. Li Wan and Sister Feng sat opposite each other for dinner, and Sister Feng asked the mandarin ducks to eat together. \(^\text{105}\)The mandarin ducks

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\(^\text{102}\) Mennell.

\(^\text{103}\) Yang.

\(^\text{104}\) Liang.
sat down. The old ladies added a bowl of chopsticks and the three finished eating.\textsuperscript{105} Obviously, this is the eating habit of Chinese people. When new people serve the table, they should add bowls and chopsticks instead of using chopsticks used by others. Even small families attach great importance to this habit, not to mention giant families like the Jia family. This is to add new chopsticks for new diners. It is not only a table habit, but also a minimum respect for people. During the meal, when someone suddenly comes to attend, of course, chopsticks should be placed, especially for elders or respected people. After the meal, the eaters can’t say “I’m finished” or “I have eaten”, which means that they have died and will no longer have the opportunity to eat. Instead, they should say “I’m full”. Avoiding chopsticks touching the rice bowl and making noises when eating is not only impolite, but also means “Eating without rice”; to cultivate the habit of eating up a bowl of lunch, one grain of rice must not be left in the bowl, otherwise the wife or husband in the future will be "skin-skinned" and will not respect the hard-working farmer. These superstitious eating habits have been passed down to this day, and they are still more or less still the Chinese etiquette.\textsuperscript{106}

4. THE CURRENT DINING ETIQUETTE DURING CROSS-CULTURE COMMUNICATION

With the developing of our society, the dining etiquette has new styles, new forms and new waves. It has been melted by our simple lifestyles, from complex to simple, and from eat separately to eat together. Specifically, the fast food is convenient and easy to get, the dining etiquette has added new blood in both China and Europe.

\textsuperscript{105} Cao.
\textsuperscript{106} Liu Yanan.
4.1 New Styles: From Complex to Simple

Both Europe and China have a long history and rich cultural background in food and dining cultures. Long-term processing and consumption of food materials make European and Chinese dining culture colorful. Therefore, the cooking and dining have cultured more than a thousand years of history. They have experienced the process from eating biological food to cooking. With the evolution of different civilizations, more dining etiquette that originated in ancient dynasties, food and cooking have become specific cover of the etiquette culture.

In terms of physical geography condition. China locates in East Asia, with a long coastline, affected by monsoon for long term. In this unique physical geography condition, China pays more attention to the plantation of crops like cereals and rice. Traditionally, Chinese people attach great importance the plantation of crops.107 As China has a vast territory, the people in the coastal areas eat seafood more frequently; the mainlanders eat more poultry and meat. Industrial processes can release harmful effluents into water which the wild animals drink directly.108 Wild animals become dangerous food that harms the body are gradually not eaten. Therefore, more and more Chinese choose to eat only pork, beef and chicken. The food varieties are from complex to simple.

Ireland is an important agricultural country in Europe, which exports meat, and dairy products, etc. Early Irish diplomatic dining was like Sweden and France, which was markedly outward-looking, requiring an external framework and repertoire upon which to establish protocol for receiving state guests. Nevertheless, it has been changed since

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The changes most evident are in the number of courses offered and the food served, in particular the main course dishes have been reduced.\textsuperscript{109}

This simplification of the dining etiquette is not only the meal in political meals, but also exists in daily lives.

In cross-cultural communication, the developing of food culture between China and Europe has enhanced women's status. Before the 1990s, the Chinese people rarely ate outside unless they had dinner. However, since the 21st century, with the acceleration of the pace of life and the development of the catering supply market, many people no longer choose to cook at home. For example, in terms of breakfast, traditional women used to cook breakfast at home, but now women go to work in the morning and have no time to take care of the family's daily life. Therefore, some families eat out from breakfast and don't get together in the dining room until they get home from dinner. Gender relations at home have also changed, as women, particularly young women, have gained more control over their own lives.\textsuperscript{110} This saves the cooking time for the females in their families, simplifies the cooking role of modern women, and reflects the independence and autonomy of a new generation of women.

What’s more, the harmony of Chinese reunion dinner is often based on the low status of women. In traditional Chinese table manners, women are responsible for cooking food, entertaining guests, placing dishes and chopsticks, serving dishes and cleaning up leftovers, while men will talk loudly at the table. These habits gradually changed after being influenced by the western concept of food sharing and gender equality. In the past, the situation that women could not eat at the table has rarely existed again. With the rise of women's family status after economic independence, more noble seats are no longer monopolized by men. Women’s statuses have been improved.


With more and more cross-cultural communications, not only the China, but also the Europe, the dining etiquette has become simpler, and combined our politics and daily lives.

### 4.2 New Forms: From Separate to Together

The current dining etiquette’s forms are different from the past. No matter the diet structures, or the family eating ways, they are from separate to together. Dining etiquette culture is a part of culture. European dining etiquette culture, and China’s dining etiquette cultural formation is stark contrast.

In the process of conquering nature and cultivating scientific awareness, Europeans attach importance to the development of rational thinking. Independent thinking and analyzing daily lives can make people apply natural processes. When people understand nature, they are also learning themselves. Another important feature of European culture is personalized, which means self-centered and individuality. Each person has his own life space, and they don’t interfere with each other.\(^{111}\) In the European buffet, all the different kinds of diets are put on the table. Guests can get the food and move freely.\(^{112}\) Although everybody eats respectively, they do not chat mutually, it lacks the cheering atmosphere on western dining tables. In western-style banquets, although the diet and the liquor are very important, in fact, they play auxiliary roles.\(^{113}\)

Nowadays, many organization and groups suggest that children and their parents should have meal together. Eating family meal together regularly could increase children’s fruit and vegetable intake and help them achieve the recommended intake\(^{114}\).

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\(^{111}\) Donald.

\(^{112}\) Blossom.


and reduce the conflicts in marriage, family and community.\textsuperscript{115} Eating meals together is much more popular in the United Kingdom and the other Northwest European countries.

The European and Chinese diet structures influence each other. With the cross-cultural communication between east and west in the history, the Chinese imported tomatoes, sweet potatoes, guava, walnuts and peppers. Once these crops entered China, they were widely used in Chinese food and cooking culture. With the introduction of European food and cooking culture, European Christianity also spread gradually. However, the government resisted the spread of western religious cultures, these dining etiquette cultures have not taken root in China. Although the Christen religions did not affect Chinese culture too much, it brought a new vision for Chinese traditional culture. In sixteenth century, Europe Catholic and Christian missionaries with certain scale stepped into the territory of China gradually, with their diet and cooking culture. In the \textit{Diamond Dust Aesthetic Family} created by Zhang Henshui, the heroine Leng Qingqiu personally made a rose cake for him to eat in order to repay the pearl necklace given to her by the hero Jin Yanxi, "learned a dessert in Western cooking":\textsuperscript{116}

\begin{quote}
The cake is light yellow, but it is covered with green and red orange peel, raisins, banana pulp and some soft and fragrant materials. The most important part is rose saccharin. So the cake is sweet and delicious.\textsuperscript{117}
\end{quote}

Before that, there was no rose cakes in China. This is obviously the performance of the integration of Chinese food culture and the West in the sixteenth century. With the influence of religion, there are also some other religious connotations in Chinese cultures. Buddhism, as a foreign religion introduced from ancient India, has been spreading in


\textsuperscript{117} Zhang, H.
China for more than two thousand years. Affected by the Chinese diet cultures, Buddhism proposed the thought of the combination of tea and zen for the tea culture.\textsuperscript{118} Then Chinese people’s living habits were deeply affected.

In China, the vegetable is the spokesman for the “greens” or plant category in the diet. It concerns with the plant. As reported by the plant scholars’ investigations, there are 600 kinds of vegetables which the Chinese eat.\textsuperscript{119} The Chinese culture in early stages was constrained by geographical environment. China is situated in the southeast of the Asian continent. The Northwest is limitless desert and grassland; the southeast is the vast ocean. The Chinese cultural breeding ground, the river basin of Huang River, has fertile soil, but its climate condition is very bad. The river basin of Huang River gradually became arid and it was not suitable for agricultural production.\textsuperscript{120} Although there are so many vegetable varieties in China, the land area is large, many northerners or southerners could not eat southern or northern vegetables in the past. In terms of breakfast choice, the south is rich in rice, and many delicacies are made of rice as raw materials. Nevertheless, in the north, the breakfast is mainly pasta. Rice and wheat products are really poor in taste. Most representative breakfasts in the north are made of flour, whether noodles or cakes. Though in the south, both vermicelli and rice noodles are made of rice. These breakfast meals are often sold on the street and cooked with simple kitchenware on the peddler’s cart.\textsuperscript{121} The street foods’ structure has been changed a lot. Due to the development of transportation and agriculture, even if people are in the north China, they can also get the similar tastes from south on street-food’s stalls.

\textsuperscript{118} Yao, W.
\textsuperscript{120} Liu, Shuhua.
### 4.3 New Wave: Fast Food Develops

In the twentieth century, fast food restaurants such as McDonald’s and KFC first came out and affected not only the old but also the modern food culture.\(^\text{122}\) This new style of food service developed its own cultural narrative, establishing itself as individual fast food cuisine. As the fast food restaurants lowered their prices to fit the budgets of all customers, they have quickly developed into a popular food for all classes. The way of eating fast food has also impacted previous table manners. In normal dining etiquette, people can’t lick the fingers or sit incorrectly. McDonald’s, KFC and the other fast foods constitute a form of cultural Imperialism.\(^\text{123}\) People don’t want to be tethered in a variety of dining table etiquette. In contrast, fast food is more free and relaxed. It offers easily and time-efficiently food, and fast prepares and spread quickly around the

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world. As reported by the biggest fast food chains in the world 2021 (Fig. 8), Subway, McDonald’s and Starbucks are the top three in the list.

At the end of last century, KFC and McDonald's came to mainland China, inspired the curiosity of people who were accustomed to traditional China food. Holding an important dinner at KFC and McDonald's was once a trend. Many young generations chose to hold a ceremony at McDonald's KFC, for their children's wedding and birthday. At that time, this way was not only "foreign" and dignified, but also avoided the heavy table manners and culture in the traditional Chinese ceremony which as mentioned above, the jumbled scene of big family dinner in A Dream of Red Mansions. Western fast food has not only impacted the old table manners, but also the original catering market. Under the impact of “fast” Western food culture, Chinese fast food began to rise in the 1990s.

Although Chinese fast food has learned and absorbed the advantages of Western fast food such as sharing food and high turnover rate, it also retains the characteristics of Chinese diet. For example, they still use chopsticks and still eat vegetables and carbohydrates. From the eight generations of local cuisines in China, many best-selling brands of Chinese fast food have been born, such as Hui Wei duck blood vermicelli soup, home cooked vegetables and small steamed dumplings in eastern China; Lanzhou beef ramen and Da Niang dumplings in northern China. The emergence of these Chinese fast food restaurants has made up for the vacancy of Chinese people's choice of foreign food, making China's food culture better spread in the mainland and internationally. Influenced by Chinese food culture, KFC McDonald's also added special oriental cuisine to the menu after going deep into the oriental market, such as rice served with meat and

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126 Gu W.
127 Hsu.
vegetables on top, and Liuzhou river snails rice noodle, which was newly launched in 2021.\textsuperscript{128}

![How consumption patterns have changed during COVID-19](image)

Figure 9: How consumption patterns have changed during COVID-19 in food delivery

During the pandemic and lockdowns, more and more Europeans choose to order online. In particular, for the home office and home study people, online ordering is convenient and easy. In European, the demand for food delivery is increasing in 2021, as stated by the (Fig. 9).\textsuperscript{129} UK and Ireland have been increased 17\% of the food delivery demand in the top five in Europe.

Most of the fast food restaurants in northern Europe supply typical Nordic fast food, such as beef balls, hot dogs, hamburgers, vegetable purees and so on. Besides the

\textsuperscript{128} Hsu.

classic hamburger, the menu of some fast food restaurants also offers many alternative choices, including salmon hamburger and Quorn hamburger. In addition, there are usually fast food trucks on the street, such as Gatukk's cars in Sweden, Dönner-Kebap trucks in Germany, and so on.

Fast food brings a new wave for the traditional dining etiquette and the food culture. Although it has many negative impact, such as the genetically modified crops in fast food could affect their health and environment, it is still a symbol of human social progress.

5. CONCLUSION

Dining etiquette culture is a part of the culture. At the same time, it is an important part of nonverbal communication in cross-cultural interaction. Therefore, in the context of cross-cultural communication, the study of dining etiquette in Northwest Europe and Northeast China is of profound significance.

From past to present, geographical location, national character and religious belief are the key factors causing the differences of food culture between Northwest Europe and Northeast China. The Chinese collectivist values emphasize "harmony" and "individual obedience to the collective will". Under the influence of this value, the Chinese people form an implicit and harmonious character, so they enjoy the common meal system and the "delicious" taste of dishes. European dining etiquette have spread to China since the Silk Road thousands of years ago. Especially today in the 21st century, the world is moving forward, not only the Northwest Europe, but also Northeast China seize the opportunity to have a dialogue about the world dining etiquette. Drinking culture

and the etiquette of the same table show the uncomplicated and customs of friendly and hospitable people.

The cultural exchanges between these two areas have continuously promoted the integration of food culture between Northern Europe and Northeast China for thousands of years. Global relations are getting closer, and cross-cultural communication between countries is becoming more and more frequent, which will inevitably promote the inclusiveness of table manners all over the world. While Pizza Hut, KFC and McDonald's are very popular in China, the Chinese restaurants are also blooming all over the world. Despite the temporary downturn in Chinese restaurants, as long as they continue to improve themselves in combination with the characteristics of Western food, they will be able to take the lead again.

Comparing the differences in dining etiquette between Northwest Europe and Northeast China from the perspective of internationalization, the European and Chinese could use dialectical thinking to analyze problems, tackle the diverse dining etiquette actively, study and learn Eastern and Western social etiquette norms. So that they could comprehend the cultural characteristics of their own nations. Through the comparative study in these two areas, people can effectively understand the cultural origin of dining etiquette culture, and avoid communication misunderstanding and prejudice while receiving cultural appreciation. In addition, the new styles, new forms and new waves in dining etiquette culture can also strengthen people’s adaptability to accept changes in society.
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