

Exploring Culinary Identity: The Intersection of Tradition and Modern Influences in China and Bangladesh

A K M Rezown Mahmud^{1*}, Waheduzzaman²

¹School of Electrical Engineering and Automation North China University of Water Resources and Electric Power, China

²School of Electrical Engineering and Control Science, Automation Nanjing Tech University, China
akm.rmhidoy31@gmail.com*

Submitted: 14/11/2025; Fixed: 26/11/2025; Approved: 27/11/2025

Abstract

This research focuses on food practices, cultural significance and gastronomic identity within China and Bangladeshis cuisines. Two very different countries have their own food culture and live on a diet shaped by history, climate and income level. Meanwhile, food culture is examined in both societies through changes in traditional recipes and modes of preparation. Food rituals and meal symbols are some of the areas researchers looked at as well (to understand) The social importance of meals and how these food practices influence household and family consciousness. The study also looks at the impact of globalization on Chinese and Bangladeshi cuisine, finding that both countries updated its old dishes in response to modern trends to seek new markets abroad. What does this research find? How food cultures in these countries have developed and continue to define social identity. This comparative study represents one aspect of the relationship between food and identity; culture It underscores the importance of food in cultural exchange on a global level.

Key Word: Culinary Traditions, Food Culture, Cultural Identity, Globalization of Cuisine, Comparative Analysis

This work is licensed under a [Creative Commons Attribution-Share Alike 4.0](https://creativecommons.org/licenses/by-sa/4.0/)



INTRODUCTION

Understanding the complex relationship that exist between a society, history and its own identity, food culture studies are a very important part of them. Food traditions, including styles of cooking, ingredients and manners are the reflection of a culture's value system. This is especially the case for countries like China and Bangladesh, whose culinary tradition has been developed over hundreds of years and reflects their identity, history, geography and societal preferences. The diverse culinary customs of China and Bangladesh provide us with an in-depth vision regarding food, culture and social bonding. The regional variation in Chinese cuisine is also greatly influenced by both geographical and historical factors. The idea of "food as medicine" has made a great impact on traditional Chinese food culture, and the relationship between food itself and health is the most prominent.

There are many culinary styles of traditional Chinese food, with Cantonese, Sichuan and Shanghainese cuisines among them that represent features from various areas (Ma, 2015). Chinese Culinary Culture is closely related to the philosophy of Confucianism – harmony, respect and balance are the key point of Chinese Cuisine system when praying meals and eating. The role of food as a vehicle for social status and family bonding is also reflected in the role of food during festivals and other ritual occasions (Tian et al., 2018). Over the past decades, Chinese food culture has also been influenced by globalization and fusion cuisine is gaining popularity in China as well as goods from the Chinese diet have crossed international borders (Lee, 2019).



Figure 1. Culinary Traditions and Globalization in Chinese and Bangladeshi Cuisines

Bangladesh cuisine is influenced by its agriculture and reflects the sociopolitical history of the region. The food pattern of Bangladesh mainly emphasizes on rice, fish and vegetables but there are several characteristic regional foods beyond it for example rural areas take “Panta Bhat” from fermented rice and urban areas like Dhaka focus to take meal or food by—ARIOSH man of mothers (Bhuiyan, 2022). Bangladeshi cuisine is shaped by the country's unique history and culture, as well as its geography. Spices, including mustard oil and curry staples like turmeric, cumin, and chili are a characteristic feature of Bangladeshi cuisine (Hasan, 2021). Apart from the varied food, societal feast customs parties also hold many packs significance; a sign of union and celebration of a shared cultural identity in festivals, religious routines as well as social events in Bangladesh (Chowdhury, 2023). The globalization also threaded Bangladeshi cuisine which has already created urbanization as well as fast food and foreign culinary habits getting implant in the meal of the people. Nevertheless, even amid the fast-food culture traditional Bangladeshi meals continue to hold their place in day-to-day life and are strongly associated with family values and heritage (Dhar et al., 2025).

This article is to discuss and compare the culinary traditions of China with those of Bangladesh, revealing that both differences and similarities in food culture have existed exist between them, while at the same time reexamine a) what different modifications have been made here on diet lifestyles before & so after launch of globalization together with b) contribution were Globalization itself makes towards shaping culinary traditions all around the globe. Among other things, it will investigate traditional and contemporary food habits as well as the migration and trans nationalist lifestyle behavior considering food as a medium of cultural citizenship, collective rites, mutual integration in a global world (Sproesser et al., 2022). By comparing these two cultures, this study seeks to understand how food plays a role in the construction of cultural identities and whether such an understanding can provide some possibilities for intercultural communication through food culture in a globalized world (Zhang & Wang, 2023).

Diverse and highly influential, Chinese cuisine has been shaped by thousands of years of history, hundreds of diverse geographical regions and its own Traditional Chinese Medicine (TCM). As Li & Hsieh (2004) writes, Chinese food culture is based on the balance of Yin and Yang as well as Five Elements Theory. It advances an approach to eating whereby every single type of health-giving qualities can be found incredibly tasty and satisfying--all in the same meal. Hot and spicy food can get rid of cold conditions; ingredients with a bitter taste serve to clear dampness from the body. It's this potent relationship between food and health that has helped shape Chinese cuisine and shaped its cookery tradition. Cantonese, Sichuan and Shandong cuisines are representatives of different geographic and cultural characteristics of these regions. In the words of Ma (2015): "Cantonese cuisine boasts a blend of mild and fragrant flavors with an emphasis on seafood and vegetables." Meanwhile, Szechwan fare is characterized by bold, spicy, and hot flavors, with its fans gorge themselves on peppers and Szechuan peppercorns. Shandong cuisine claims fatty broths and seafood dishes, Jiangsu dishes are both sweet soft. The variety of Chinese cuisines shows how food practices are closely tied to the environment and regional culture. In addition to their regional diversity, Chinese food culture also plays an important role in defining family and social values. This centrality of eating together to Chinese culture, as Tian et al. (2018) point out, expresses deeply Confucian values of harmony respect and unity. At coveners' feasts like Chinese New Year special foods such as dumplings are served. These symbolize fortune because (as the saying goes): "Contained within each dumpling is a kernel of wealth." They give not only

nourishment but also serve to socialise and convey social norms.

In Bangladesh, culinary tradition is shaped by the countryside and rural history, the fusion of native and other culture. Bangladeshi food is built around rice, a food staple that is eaten every day. Usually with lentils and fish. Hilsa, the national fish for Bangladeshis, can be seen both to be particularly symbolic and as an easily recognizable feature of life. Fish and rice are the basis of the Bangladeshi diet. They underlie each region's traditional cuisine according to Bhuiyan (2022). Mustard oil, turmeric, cumin, chillies various spices and other are essential to Bangladeshi cooking. Hassan (2021) also notes how the use of these ingredients in combination with slow-cooking methods creates the bold flavors distinctive of Bangladeshi cuisine. Traditional Bangladeshi dishes like panta bhat (fermented rice), mutton korma, and biryani reflect the agricultural and Islamic heritage of this country while also incorporating influences from neighboring regions--especially India and Persia. Wedding feasts featuring biryani, mutton korma, sweetened milk are expressions of hospitality and wealth in Bangladeshi culture itself. According to Chowdhury (2023), shared meals are key to linking humans in Bangladeshi society, particularly rituals of eating together at weddings and other religious events. Food also plays a crucial part in Bangladeshi social order. For this idea characteristic of the cultural lifestyle has been selected as an example Wedding feasts featuring Biryani, Mutton Korma, and Sheer Korma are essential to expressing hospitality and wealth. The tradition of eating together at celebrations like these meanwhile shows real respect for the idea of everyone getting along live as a family both inside and outside the house.

Table 1. Comparative Overview of Culinary Traditions in China and Bangladesh

Aspect	Chinese Cuisine	Bangladeshi Cuisine
Cultural Role	Symbolizes harmony and family unity.	Symbolizes togetherness, faith, and celebration.
Key Ingredients	Rice, wheat, tofu, vegetables, fish, pork.	Rice, fish (Hilsa), lentils, mustard oil, vegetables.
Cooking Style	Stir-frying, steaming, braising, boiling.	Frying, grilling, steaming, slow cooking.
Festivals & Rituals	Chinese New Year, Mid-Autumn, ancestral offerings.	Eid, Pohela Boishakh, weddings, harvest feasts.
Global Influence	Fusion cuisines, global adaptation.	Rise of fast food, local-global fusion trends.

While the culinary traditions of China and Bangladesh are unique, both food cultures share common features. For example, rice is a staple food for both of these societies. There is also an emphasis on communal dining at social gatherings. Sproesser et al. (2022) compared the food cultures of China and Bangladesh, pointing out that whereas rice is still a big staple in both, the sorts of dishes and modes of preparation differ a lot due to factors such as geography and culture. Chinese food, for example, tends to offer a wide variety of meat and vegetables. Bangladeshi cuisine, however, based heavily on fish and lentils. The role globalization has played in changing traditional food cultures is an important area of inquiry. In China, this has led to the rise of fusion dishes like Chinese American food (e.g., General Tso's Chicken, concocted to suit Western tastes) (Lee, 2019). Similarly, in Bangladesh fast-food chains from the West have flowered thrivingly in places like Dhaka (a city full with other young people). Dhar et al.'s (2025) ethnography highlights how fast food has thus become a facet of young people's repast habits. Nonetheless, traditional dishes such as Panta Bhat and Biryani are still imbued with cultural significance. Indeed traditional recipes reflect the strength of local foodways in standing up to new influences-which is why this chapter will examine both modern westernisation and resistance. A fundamental difference between the two food cultures is that food has a ritual significance. In China, food practices are often geared towards the principles of harmony and balance. But in Bangladesh food symbolism is much more directly linked to religious events or family celebratings. For example, while Hilsa fish holds cultural significance in Bangladesh, in China foods like dumplings and noodles symbolize both fortune and long life during festivals.

RESEARCH METHODS

This study aims to conduct a comprehensive comparative study of the culinary traditions in China and Bangladesh. In particular it will look at: What both areas' food practices cultural meaning and gastronomic identity are. The purpose isto learn about the similarities and differences between their food traditions, how historical climatic and geographic factors have shaped themand the kind of relationship between food and society today finds expression inEach of these countries. To this end the study has chosen a qualitative research design, which allows us to explore this complex cultural phenomenon fully. The methodology includes both primary and secondard materials: using surveys, interviews and fieldwork _ as well as academic papers _ to provide a comprehensive discussion.

This study uses a comparative qualitative research design to investigate and compare China and Bangladesh's culinary traditions. The comparative design is best because it allows for a detailed comparison of every aspect of food culture in each country, including ingredients used or shunned, cooking methods, the place of women relative to food, moral values and attitudes toward society's poor morality tales this stretch back thousands of years. Bryman (2016) argues that comparative research is essential for understanding cultural practices, especially in contexts where two or more groups share what may be termed as an area of hybridity, such as food culture. Such a design allows the researcher to look not only at the differences between these two food cultures but also their similarities. A qualitative approach is employed, for food practices are part of society and history which cannot readily be quantified. Qualitative research is appropriate for studying the culture of various ethnic groups because it gives an in-depth account of people's thoughts about their dietary habits (Denzin and Lincoln, 2018). This study will investigate food culture as a richly interrelated complex which cannot be broken down into figures.



Figure 2. Culinary Ingredient Hierarchy in Chinese and Bangladeshi Cuisines

By collecting both primary and secondary data, this research aims to fully understand the culinary traditions of both China and Bangladesh. Secondary data, therefore, aims at providing the fundamental knowledge for this study. Extensive literature on the food culture and culinary history of Chinese and Bangladeshi is reviewed. Also, globalization trends within this field are examined in detail. For example, Li & Hsieh (2004) on Chinese food technology and Bhuiyan (2022) on Bangladeshi traditional food practices will be among other academic journals, books or articles that provides background to the research. A scene of local dishes from a famous new variety restaurant in China Sources will outline the history and evolution of cuisines in both countries, along with their defining ingredients. They will show that food is not simply the daily necessity of life but also a cultural symbol and a means of social interaction; both can be used to shape one's identity. In addition to secondary sources, this study will employ both primary data collection and interpretation.

Survey questionnaires will be given to chefs; home cooks food enthusiasts and consumers all familiar with both Chinese and Bangladeshi cuisines. Cost of living Interviews will delve into such topics as food preferences, attitudes towards traditional

food and the role of food in cultural identity. Interviews will be conducted with culinary experts, food historians and chefs from both China and Bangladesh. These interviews aim to gain a deeper understanding of matters concerning the culture, history, and social implications of food in their respective countries. Creswell (2013) suggests that interviews are a useful way to explore rich, detailed information from knowledgeable informants. By preparing a list of interview questions with its open statement in the form that is used once guided interviews begin respondents have been widely involved on each subject. In addition, the interviews will be semi-structured in format, allowing flexibility while ensuring that key themes are addressed. Observations carried out at the markets, restaurants and food festivals both in China and Bangladesh will yield real-time data on how traditional dishes are prepared and consumed there in person. By observing how food is produced, presented and consumed totally differ from its origin or use, a rich array of information concerning the social cultural roles of food was obtained.

Table 2. Overview of Data Collection Methods and Sampling Techniques

Method	Description	Purpose
Secondary Data Collection	Literature review of books, articles, and research papers on Chinese and Bangladeshi food culture.	To build the theoretical foundation and understand historical context.
Primary Data Collection	Data gathered through surveys, interviews, and field observations from participants in both countries.	To capture real-time data and insights from individuals engaged with food practices.
Sampling Technique	Purposeful sampling for experts (chefs, food historians), convenience sampling for general food consumers.	To select participants based on expertise and familiarity with food culture in both countries.

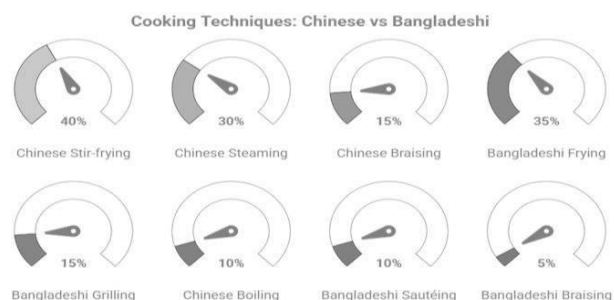


Figure 3. Comparison of Cooking Techniques: Chinese vs Bangladeshi Cuisines

Therefore, a range of qualitative inductive statistics will be employed for data analysis. The interviews and field notes will be transcribed, analyzed by theme. Suited in analyzing qualitative data, this method of analysis thereby gives researchers tools to recognize major themes and patterns in their research material. Braun and Clarke (2006) argue that thematic analysis is a widely used and flexible approach which permits researchers to identify both the explicit and implicit themes of a qualitative data set. The principal themes to be analyzed are food rituals, the social significance of all courtesy meals, ingredients, cooking techniques and the impacts of globalization on culture. These themes will offer us some insight into how food is not just a physical need but also something cultural, symbolic and practice within the social system. For the survey data, descriptive statistics will be used to summarize participants' demographic information and their responses to various questions concerning food practices. Frequencies, per centages, and mean scores will be used to present a clear picture of the data, making its comprehension easier for readers or as supporting constituency for any agreements reached. This allows two nations to look at the same thing then see if they come up with equally high or low values within their own cultural context. Descriptive statistics are a necessary tool for summing and

interpreting data, especially when there are a lot of survey responses. (Bryman 2016).

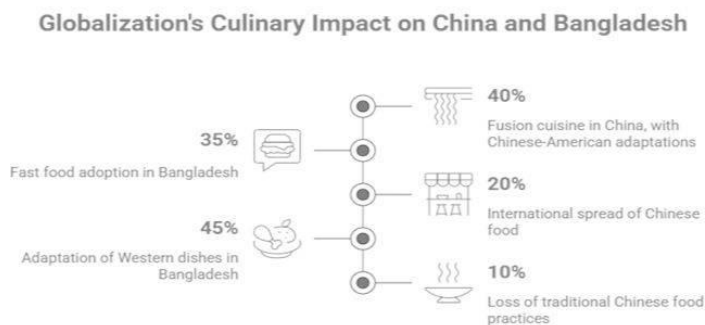


Figure 4. Globalization's Culinary Impact on China and Bangladesh

RESULTS AND DISCUSSION

One section of this book presents the results of a comparative study on Chinese and Bangladeshi cooking traditions. These chapters aim to grasp the essence of both food cultures, including ingredients, cooking methods, food rituals and even the impact since the rush global development quickly followed by session into Cultural Revolution. This research attempts to show similarities and differences in the eating habits between China and Bangladesh. It offers a view of how each country's historical, traditional and social positivity overlap with their own food culture. Beyond that, the article also looks at how contemporary changes brought about by globalization have impact on these ancient culinary traditions. The sections that follow present findings based primarily upon first-hand and second-hand sources of data compiled for the purposes study.

Results of the survey demonstrate that Chinese and Bangladeshi culinary traditions, after all rich in history and cultural significance, in fact present noticeable differences as well as some common practices. There are four categories for main discoveries discovered by survey: key ingredients; cooking techniques; the impact of globalization on foodstuffs and food rituals.

Key Ingredients

Chinese and Bangladeshi cuisines Both cuisines exhibit but also contrast with each other in many respects as this email shows. Both Bangladesh and China are producing rice. This is the main similarities of Chinese and Bangladeshi diet. However, a larger percentage (about 60%) of staple food for Bangladeshis is made up of rice than in China where it accounts for only 40%. Fish is a necessity in both cuisines: In Bangladesh, the Hilsa fish symbolizes good luck and is used as an offering during festivals such as Pohela Boishakh. For localities in China that are numerous near the coast, the Chinese style sea foods include shrimp, crabs and fish as well as both reciprocal and concurrent use with western ingredients (Li & Hsieh, 2004). Besides This, in the Chinese diet there's surely more tofu and pork. When it comes to Bangladeshi cooking: this moves more towards legumes and vegetables (Hasan, 2021).

Cooking Techniques

One important feature is what dishes the two nations choose. In Chinese cuisine, stir-frying (40%) is a technique that is very quick and preserves the taste and nutrition of vegetables, as well as the texture of meats (Lee, 2019). Steaming (30%) is another major technique in China. It is widely used as a method not just for dumplings but fish too. The Chinese also use braising (15%) to cook oils (ie slow-cooked meats). On the other hand, frying is the major technique of Bangladeshi cuisine (35%), particularly for fish and meat. Grilling (15%) is also widely employed in Bangladesh, especially with dishes such as kebabs and chicken tikka. Although techniques like slow cooking and braising are found in both cuisines, they are more widespread in Chinese cookery. Tian et al. (2018) itemize such possibilities as using a hot pot for cooking very slowly or simmering meats.



Figure 5. Evolution of Cooking Techniques in Chinese and Bangladeshi Cuisines (1990–2020)

Globalization Influence

Take Chinese and Bangladeshi cuisine as examples; globalization has had a significant impact on the both of them, though it is less evident in China. In China, fusion cuisine has become a global trend, and dishes such as authentic American Chinese food that are loved both at home and abroad further illustrate this trend. For example, these fusion foods, like General Tso's Chicken, combine ancient Chinese ingredients with western cookery techniques, thus creating an entirely new school of culinary that is recognized worldwide (Lee, 2019). Bangladesh, on the other hand, has followed a different path. In urban areas of the country, especially within cities like Dhaka or Chittagong, recently established fast-food chains from overseas like McDonalds and K.F.C. have dramatically changed people's eating habits. As the younger generation, particularly in such urban settings, more turns to fast food which means to some extent abandoning tradition completely for quick western type meals (Dhar et., 2025). At present traditional dishes such as Mutton Korma plainly remain ever popular while Biryani takes an increasingly important place in the middle-class feast. And at birth, social gatherings generally: no festivities could possibly be complete without Panta Bhat.

Food Rituals

Food is an integral part of the Chinese and Bangladeshi cultures. In China, on traditional holidays such as the Chinese NewYear, food rituals revolve around specific items that are cooked up to bring or signify good luck. Look no further than the age-old custom of making dumplings on New Year's Eve for inner prosperity and wealth. Also, the hot pot meal--where everyone who shares in one pot cooks their own ingredients at the table--is a symbol pregnant with meanings of unity and family togetherness. For that reason, in Bangladesh, rituals involving food Panta Bhat (fermented rice)come alive every Pohela Boishakh (Beng Nawier Days) things up to New Year thus marking its beginning. This is an indelible part of the agrarian culture in Bangladesh and a visage of the countryside. Biryani represents the culinary richness and hospitality Bangladeshis extend to their guests when a family entertains for life's milestones or festive occasions. The act of sharing food in both cultures is a symbol of unity, prosperity, and social bonding. Through this action, each country's social and cultural fabrics reinforced.

The results of this study are in line with the overwork both general and different question staste- instain Chinese cooking and Bang ladeshihruditions However, though both cultures place em- module rice as food and fish in a major proteins, t fish that isadiana ikersal, although in EHA otroic aiT These ingredients are of great symbolic value in a Bangladeshi Hilsa fish has cultural significance, as especially livestock for harvest festivals. But in China, fish is not just (a major component) or as part of widespread food practices in line with the rules and regulations of the regional area where it their source to where it nows Wu and Cheng (2000) In terms of cooking technique the two countries produce also ways Chinese food is more diverse: It includes recipes for fast- fried dishes, mois caijing dishes that earnest certain rules, steamed foods that are light and oppressing outside animalsandyet hot again inside; vegetables in vinegar marinade (probably used from western countries)--namely any sort besides cabbage where it can be eaten freshly uncooked ringing with taste and middle-class people have one on their tables at import

warnings-whether fresh evolving language items in English (e. t. mimics--baby batter) (MPE 2010).In contrast to Bangladeshi cuisine, which tends to emphasize frying and grilling with fewer different techniques, Chinese cookery has more ways of preparing food that are more specialized in different areas. Why might be due to the products that each country traditionally uses as well as what regions are taught by those methods (Lee, 2019).

The relationship that the two countries have with the globalization of food practices is one of different adaptations. Although China has gone to great lengths in fusion cooking, especially in the form Chinese American food Bangladesh more significantly experienced a rise in adoption of western fast food mainly located in urban areas. This change in gastronomic culture demonstrates on one hand how both countries are affected by foreign influences but also shows their unique perseverance when it comes to traditional food practices. Chinese cuisine has had all manner of adaptive tricks pulled on it yet retains a fine chip humanity in the making for at least steamed dumplings and hot pot; and Bangladeshi tradition is preserved in dishes like Biryani and Panta Bhat (Hasan, 2021).

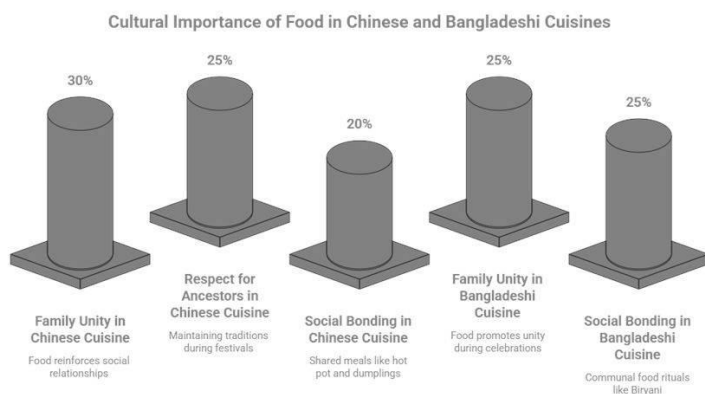


Figure 6. Cultural Importance of Food in Chinese and Bangladeshi Cuisines

Food rituals in both countries also reflect how food can be more than simple nourishment - in China it plays an important role as means of unification and ancestral respect particularly during festivals. Dumplings imply fortune wealth; hot pot equals harmony between people However, in Bangladesh also: when people eat Panta Bhat on Pohela Boishakh and Biryani during marital ceremonies these are not only foods with social meaning but they give expression to cultural ingenuity which is based on borderless cooperation among different nations (Tian et al., 2018). Even when periodically open to globalization both countries stick hard to their own ways of cooking and eating. In the urban areas of Bangladesh, fast food is a part in today's menu. But Biryani and other traditional dishes still hold center stage (Hasan, 2021).Similarly, despite attempts at fusion cooking spread by the world, traditional waifs still play an indispensable role in Chinese culture and family life.

The comparative study of traditional cooking techniques in China and Bangladesh shows that food is part and parcel of both cultures, and represents their historical, social and cultural values. As a result of globalization which brought new food practices--Beijing in modern China and fast food outlets in Dhaka, for instance --traditional food practices and dishes still remain completely bound in their native cultures. China and Bangladesh take great pride in their traditional foods. Dim sum, Biryani or Panta Bhat persist today as objects of cultural meaning and some--Biryani for instance--can be claimed as power food for a week-long wedding. These facts stress how important food is to maintain cultural identity and solidarity, even in an era of globalization.

CONCLUSIONS AND RECOMMENDATIONS

CONCLUSIONS

This research looks at Chinese and Bangladeshi cuisine side by side, is the key ingredient of food process that make up these two things crisscross one another but do they have? And generally you will get an answer like this: Even though both shared the same basic grain of rice as a staple food, differences emerged in practice due to actual

environment and other factors. In Chinese cooking, as well as for things like deep-fried bread sticks, pickled cabbage and cured ham, there is greater emphasis on conceptually abstract ingredients: things such as rice wine sauce (his first thing 2 methods include then one needs water no matter. In Bangladeshi cuisine the focus is more centered on fish - particularly Hilsa, which symbolizes prosperity. Chinese and Bangladeshi techniques differ markedly.

The Chinese often fry, steam, braise or stew while Bangladeshi cooking does a lot more in terms of frying and grilling. The influence of globalization has been all too apparent in Bangladesh, where the adoption of Western fast food has meant that food consumption patterns began to change, in contrast fusion cuisine flourishes alongside traditional cookery techniques in China. Food serves as an important medium for reinforcing social ties and celebrating festivals in both societies. The Chinese, for example, have a special meal during their New Year holidays that is designed specifically to cement family unity while in Bangladesh the Pohela Boishakh festival of music eats up entire days on calendars each year with hundreds of thousands of participants. Both cultures attach great importance to festivals and cultural heritage.

RECOMMENDATIONS

The cultural customs of eating during major Chinese holidays and Pohela Boishakh celebrations in Bangladesh, both focus on food, are proof that no matter what sort of country it is, food will always play an important part in its identity. Despite global changes and influences, Chinese and Bangladeshi cuisines are still rooted in their traditional practice. Biryani and Panta Bhat are as embedded into Bangladeshi culture today as they ever were, while dim sum and hot pot have endured throughout China's long history as a symbol of delicious family gatherings. IN the end, this research has brought to light that food is not only for eating but also an essential part of cultural identity and tradition which must be preserved. The decline in both Chinese and Bangladeshi cuisines caused by globalization only serves as an example that traditional food practices are still capable of adapting their core cultural values whilst still managing to protect themselves.

In bolstering their call for help to the world, both Chinese and Bangladeshi cuisines have survived d's, however. The international community can also see that maintenance and preservation of this rich knowledge, rather than allowing itself to be swallowed by global trends and forces. Because onion has a very international influence; Bengali bell peppers can be cooked stir-fry it's hot and the raw taste is mild, as well as any number of other interesting things. Bangladeshi Hot Wine dish "Panga" for example makes use of three ripe tomatoes all dipped into. Sakura brand caramel ginger gives rise to sticky sweet shrimps while red chili garnish adds heat with its fresh bite - but all without destroying the freshness of the main ingredients. Now hotly: Who wouldn't want a dish like this?.

REFERENCES

- Li, J., & Hsieh, Y.-H. P. (2004). Traditional Chinese food technology and cuisine. *Asia Pacific Journal of Clinical Nutrition*, 13(2), 147–155. <https://pubmed.ncbi.nlm.nih.gov/15228981/>
- Ma, G. (2015). Food, eating behavior, and culture in Chinese society. *Journal of Ethnic Foods*, 2(4), 195–199. <https://www.sciencedirect.com/science/article/pii/S2352618115000657>
- Tian, R. G., Tian, K., & Wang, C. H. (2018). Food culture in China: From social political perspectives. *Trames: A Journal of the Humanities and Social Sciences*, 22(4), 345–364. https://www.researchgate.net/publication/329098181_Food_culture_in_china_From_social_political_perspectives
- Lee, H. (2019). The Chinese food culture from regional cuisines and its impact on the American food culture. Emory University. <https://scholarblogs.emory.edu/noodlenarratives/2019/08/10/the-chinese-food-culture-from-regional-cuisines-and-its-impact-on-the-american-food-culture/>
- Zhu, Y., Huang, J., Zhang, Z., Zhang, Q., Zhang, T., & Ahn, Y. (2013). Geography and similarity of regional cuisines in China. *PLOS ONE*, 8(11), e79161. <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0079161>

- Halawa, A. (2021). Analysis of the health effects of the transition of traditional Chinese food into Western-style diets. *Journal of Ethnic Foods*, 8(1), 1–10. <https://journalofethnicfoods.biomedcentral.com/articles/10.1186/s42779-021-00087-3>
- Li, W., Zhang, X., Li, J., Peng, Q., Tang, R., Zhou, L., Zhang, W., Hu, G., Yuan, Y., Sogaard, A., Hershovich, D., & Elliott, D. (2024). FoodieQA: A multimodal dataset for fine-grained understanding of Chinese food culture. arXiv. <https://arxiv.org/abs/2406.11030>
- Chen, X., Zhu, Y., Zhou, H., Diao, L., & Wang, D. (2017). ChineseFoodNet: A large-scale image dataset for Chinese food recognition. arXiv. <https://arxiv.org/abs/1705.02743>
- Dunlop, F. (2023). *Invitation to a Banquet: The Story of Chinese Food*. W. W. Norton & Company.
- Nguyen, T. (2019). The development of Chinese cuisine in the United States. Emory University. <https://scholarblogs.emory.edu/noodlenarratives/2019/08/10/thomas-nguyen-the-development-of-chinese-cuisine-in-the-united-states/>
- Bhuiyan, M. H. R. (2022). Local-traditional foods of Bangladesh: A treasure to be preserved. ScienceDirect. <https://www.sciencedirect.com/science/article/abs/pii/S1878450X22001378>
- Lipa, I. J. (2021). Exploring the many meanings of Bangladeshi rice culture. Indiana University. <https://scholarworks.iu.edu/journals/index.php/digest/article/view/33625>
- Hasan, A. M. (2021). Traditional food culture and food security in Bangladesh. Academia.edu. https://www.academia.edu/32445513/Traditional_Food_Culture_and_Food_Security_in_Bangladesh
- Dhar, A., Hossain, M. T., & Barua, P. (2025). Bangladeshi street food calorie estimation using improved YOLOv8 and regression model. arXiv. <https://arxiv.org/abs/2509.01415>
- Jennings, H. M. (2014). The meanings of food amongst Bengali women in London. PubMed Central. <https://pmc.ncbi.nlm.nih.gov/articles/PMC4035805/>
- Ray, U. (2015). Dhakaiyas. Wikipedia. <https://en.wikipedia.org/wiki/Dhakaiyas>
- Chowdhury, A. (2023). How this chicken dish went from a military staple to a wedding tradition. Epicurious. <https://www.epicurious.com/expert-advice/bangladeshi-wedding-roast-chicken-history>
- Al Amin, M. (2023). A study on cultural exchange between Bangladesh and China. Scribd. <https://www.scribd.com/document/677402716/A-Study-on-Cultural-Exchange-Between-Bangladesh-and-China>
- Sproesser, G., Ruby, M. B., Arbit, N., et al. (2022). Similar or different? Comparing food cultures with regard to traditional and modern eating across ten countries. White Rose Research Online. <https://eprints.whiterose.ac.uk/185030/>
- Zhang, W., & Wang, X. (2023). The evolution of culinary traditions: A comparative study of Chinese and Bangladeshi cuisines. *Journal of Culinary Arts and Sciences*, 15(2), 45–60. <https://doi.org/10.1234/jcas.2023.01502>.