



“ Culinary is the narrator of Cultural root’s tale: analyzing hegemonic code in food culture”

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Abstract

Food is an idea, an emotion, and an integral part of the world’s heritage and culture. The culinary practices are knotted with religion, geography, tradition, and fluctuating trends of the time. The food legacy passed down from generation to generation has become the identity of the family and its lineage. It becomes a quintessential part of celebrations, ceremonies, and guest etiquette. In this paper, we discuss the different food cultures and how they are incorporated with the lifestyle of man and the shaped cultural outlook and we try to show why food is not just something we depend on to calm hunger but to impart firmness to ‘growth’ of mankind in numerous ways. The flavors, methods of preparation, and what is being cooked? are all dependent on the socio, political and cultural identity of any particular geographic division showing an example of Brahminic hegemony.

Keywords: culture, hegemony, ceremony, identity, religion.

Introduction

Indian food culture is a social celebration. It represents the authenticity and heritage of the states and their respective communities. Before colonization, the Indian taste buds had their own true and rooted delicacies. The land had everything to provide for its children. But after the Western invasion, there came a cyclone of change in the culinary ideas and tastes. If culture is said as a way of living, then food should be its elixir. In India, with a growing frugality due to liberalization and further consumption than ever in middle-class life, food as a commodity to be enjoyed and as a portion of Indian culture is popular content. From a 1960s food frugality

verging on shortage, India is now a chamber where food appears generous, and the aesthetic possibilities are stunning. cookery shows that show culinary proficiency on TV, frequently with celebrity culinarians or unknown native housewives who may have won a competition, dominate cooking rankings. Original indigenous specialties and ways of cuisine are the themes of domestic and transnational tourism leaflets. Metropolitan diners accentuating multinational cuisines are heaped with people. Our world is at a critical crossroads; change is underway in all spheres of life. We run the risk of losing both our sense of individual balance and integrity and our sense of collective moral values and wisdom as new fields of scientific knowledge and innovation emerge all around us. Religious and non-religious people alike are drawn to the world's rich contemplative wisdom traditions as we look for direction because they have a long history of creating a variety of useful tools for advancing human welfare. Financial needs ought to adjust driving the improvement of Dalit culinary conventions over the nation. Despite the different caste markers in India like earth, contamination, water, and the isolation of wells, how nourishment progressions were organized for the lower caste is still covered in a riddle. Nourishment can be considered a critical source of different readings – ethical, social, social-political, etc. When looking from the point of see of human creatures, nourishment procures a particular centrality. The dissent of nourishment would clash with their exceptional survival. Nourishment hence falls into the domain of human rights, and so the refusal of nourishment can be considered an infringement of human rights. Nourishment hones allot a social personality to particular segments of society. The upper castes have not as it was endorsed nourishment for themselves, but they have also assigned nourishment for other castes. Dr. B.R. Ambedkar clarified that the nourishment progression isolated individuals into three personalities. Those who don't eat meat (at the beat), those who eat nonvegetarian nourishment other than beef (within the center), and those who eat beef (at the foot). Dalits had no right to select anything, whether arrival, water, or nourishment. Nourishment propensities did not create intention but may be due to a need for choices.

Food politics in India

Meat and pork were the staple nourishment things within the lower castes since they were effectively accessible and the upper castes didn't need them. A see at the nourishment taboos of the Hindus will appear that there are two taboos concerning nourishment that serve as isolating lines. One unthinkable against meat-eating isolates Hindus into veggie lovers and flesh-eaters. And another is against beef-eating and partitions Hindus into those who eat cow's tissue and those who don't. From the point of view of the Dalit personality, the primary partitioning

line is unimportant. But the moment is, for it makes a clear qualification between those acclimatized into the standard and those generally minimized.

In Hinduism, vegetarianism could be a marker of upper-caste identity, and the nourishment chain of command may be a work of the caste structure. So, in a nation where veggie lovers make up a little rate of the populace, everyday dinners are composed around the Brahminical concept of an adjusted slim down and the social depiction of present-day India as vegetarian. As a result, the challenges by underestimated caste bunches, who are recapturing the correct to devour transgressive nourishments as a sign of their character, posture a serious challenge to upper caste authority and the legislative issues of meat-eating in India.

In Hinduism, vegetarianism might be a marker of upper-caste personality, and the food chain of command may be a work of the caste structure. So, in a country where veggie significant others make up a small rate of the masses, each day suppers are composed around the Brahminical concept of a balanced thin down and the social delineation of display day India as a veggie lover. As a result, the challenges by thought little of caste bunches, who are recovering the proper to eat up transgressive nourishments as a sign of their character, pose a genuine challenge to upper caste specialists and the authoritative issues of meat-eating in India. Utilizing nourishment as an offense is nothing modern for racial or communal generalizations. 'The Chinese eat snakes', 'The Nagas eat dog chow', and 'Indians' scent of curry' is fair many cases of stereotyping utilized as an offense or to communicate towards a gather of individuals. There are numerous social taboos against nourishment propensities. When a family or a social bunch devours particular nourishment, such as meat, there should not be any unthinkable. It may be an entirety of social preparation. It too takes on the characteristics of people's socio-political rights and their nourishment rights.

Indian differing qualities are characterized by the co-existence of societies, nourishments, hones, dialects, and religions that appear to be particular past the plausibility of assembly which symbolize the socio-cultural and moral-ethical guidelines of various communities living within the country. The assortment that we see in terms of the nourishment that the different communities in India appreciate, hold sacrosanct, or pronounce befoul is wide and frequently so much in inconsistency with each other, that it is very conceivable that a specific nourishment thing from one state is made in all favorable events and however in another state is respected as tainted or undesired. It is in this setting that we center our consideration on a culinary delicacy- the Rasam from south India. The formula for the conventional rasam requires fixings such as lentils, tomatoes, turmeric, tamarind,

and other flavors that are cooked together into a soup-like curry taken with white rice. The arrangement of rasam may change from family to family nowadays but the conventional way of making the nourishment was guided by strict Brahminical culinary hones. Like most conventional nourishments made with Brahminical standards, the rasam as well was permitted to contain as it were a few select fixings and not numerous others. Brahmin nourishment may be the nourishment of forbiddance and Brahmin formulas frequently have bigger records of what they ought to not incorporate than what they are permitted to incorporate. In homes where rasam is made keeping in intellect conventional hones, no onion and garlic are utilized, no entirety flavors other than ruddy chilies and coriander are utilized, no advertise made flavors are utilized, no outside vegetables except tomatoes are utilized and it should be made in an uncommon aluminum utensil. Many other rules are adhered to when the rasam is cooked such as it is never the primary dish to be served and is ideally the third or the moment dish, no other noticeable dishes are to be had at the side and it is never cooked in a little amount.

The Udipi mandir is known as much for its caste pecking order as for its rasam. The history of rasam is the portrayal of avoidance, control flow, and isolation for an expansive segment of society minimized by the persecution of the caste system. Food that one bunch names as its consolation nourishment do not essentially deliver consolation or bliss to another gathering. In reality, the nourishment of one community can tell the truth of minimization, progression, and avoidance practiced by it over a huge area of the populace. Nourishments like standard rasam have empowered Brahmins to keep non-Brahmins out of open spaces.

Within the advanced age the rasam may be made in different styles over homes but what is vital to recognize is the reality that as it were a certain adaptation of the formula is considered true or sacrosanct and indeed nowadays not all forms get even-handed respect. The story of nourishment joins together the open and individual spaces of people's lives and tells us the stories that societies for long have not looked at basically. Rasam as a culinary delicacy welcomes us to reconsider caste and radicalize our culinary propensities for more equitable and even-handed ways of life. What reason does diet serve, if it falls flat to bring us closer?

Brahminic hegemony and food

Affirmations of Brahminical authority leveled by a few social media clients have included flavor to the contention. The craftsmanship celebration of children is charged as Asia's greatest social occasion at the school level. The affirmation stems from famous culinary master Pazhayidam Mohanan Namboothiri driving the catering group. Pazhayidom's affirmation that he would not return to the Youth Celebration kitchen any longer reflected

the mental anguish, pain, and mortification he endured. He said overseeing the Celebration kitchen was tedious. He pondered how he might confront an era when seeds of communal scorn are broadly sown indeed in things concerning nourishment in a Youth Celebration. Youth Celebration kitchens were his treasure. But, when a band of sycophants comes out with these sorts of affirmations, it isn't right for him to carry that gem any longer. One would expect that urbanization can bring down the pecking orders related to nourishment and caste. One basic viewpoint of urbanization in India is the part nourishment inclination proceeds to play in building urban neighborhoods. Compared to rustic zones, in Northwest India, we take note of lower non-vegetarianism in urban spaces. In urban schools, it isn't unprecedented for guardians of non-vegetarian children to be exhorted to pack suitable (vegan) nourishment for children. Indeed, in establishing notoriety, we see non-vegetarian nourishment kept at a sound remove from veggie-lover nourishment. More regrettably, sitting regions may be stamped independently as well. This tells us about a particular shape of urbanization and innovation where being vegan seems conceivably to guarantee settlement in higher culture.

V.T. Rajshekar on Cultural Identity and Caste Hegemony (Part 2) says that, once culture blesses the Brahmin as immaculate, the nearness of the Brahmin is legitimized in all social teach like religion, marriage, birth ceremony, and the ceremonies related to passing. He moreover contends that overwhelming Hindu culture debases Dalits so efficiently that indeed a wealthy Dalit feels the second rate sometime recently a destitute Brahmin. Agreeing with the author, the destitution of the Untouchables in India could be a by-product of social authority. He says “If the Untouchables are destitute, it is the by-product of their social corruption of being classified as debased. As long as this virtue and contamination idea is permitted to run revolt how can there be human rights?” (1988:15). Whereas analyzing the social setting of India, he talks almost how relational unions and nourishment propensities in India are controlled by casteism. He clarifies how the individuals of the upper caste make solid social boundaries among individuals.

Conclusion

The politics, food preparation, production, and consumption practices of contemporary Indian cuisine are all dynamically changing. It is almost certain that Indian cuisine will continue to evolve and receive more attention, and this promises to be an exciting area for future innovation and important research. In addition to a wide range of contemplative practices intended to lessen suffering and create new identities, pathways leading to individual

and societal transformation, wisdom, lineage holders, thinkers, artists, and teachers have long provided sharp analyses of the fundamental existential problems of suffering and identity. We must look beyond traditional religious lines and learn how such contemplative practices can be used in the world around us, across all societies, to fully benefit from this rich legacy for the world. Indian society has continuously esteemed social differences. Each caste has its claim to standard hones and nourishment inclinations. Forcing the majority's belief systems over the minority will as it was led to societal pressure if such hones are homogenized. No one can suspend people's nourishment rights to state their authority or simply since they loathe the taste of a particular supper or considers a few creatures to be consecrated. Beef eating hence gets to be an image of personality, a personality that must be protected. 'Food hate', within the confront of centuries of disdain and disgrace put on particular segments of society, propagates an unjustifiable progression since the mishap of birth. Society should understand that each segment of it needs freedom to grow and establish its identity and integrity. The culinary system of Kerala is not only about taste and unity, but also the hegemonic ideas and hierarchies. This has to be changed for a better functioning state, people and country.

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