

# SOCIOLOGUE

आओ बात करें...

*Food  
Culture and  
Society*

A publictaion of the  
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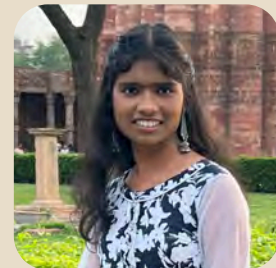
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## *From the editors' in chief*

George Bernard Shaw said, “There is no sincerer love than the love of food” (1930). Why do we love food? It is a symphony of flavours, textures, and aromas that captivate our senses and evoke profound pleasure. The pleasure of food goes beyond taste - it extends to the act of cooking and the joy of sharing it with others. The intersection of pleasure and food is a complex and delightful realm where culture, biology, and personal experiences converge to create a sensory experience unlike any other.

It is the search for pleasure that has motivated individuals to try out new techniques of cooking, and to experiment with spices and ingredients. However, society and culture place restrictions on the pleasure associated with food choices and tell us what we can eat and what we can't. For instance, a colleague once politely refused to accept food from a fellow colleague, saying that she did not accept food from any non-vegetarian, even her kinsfolk, because she practiced meditation and taking food from a non-vegetarian would drastically lower the level of spirituality she had achieved till then.

The story of Shabri and her joothey ber came to mind. Shabri, who belonged to a lower strata of society, offered berries to Lord Ram when he visited her in the forest. She tasted each berry and offered only the sweet ones to him, throwing away the bitter ones. The takeaway for us from this story was the grace and love with which Sri Ram ate them. We wonder why this narrative of food exchange seems to be lost within the larger narrative of the mainstream, structured around the opposition between vegetarianism and non-vegetarianism.



**Dr. Gopi D. Tripathy**  
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The latter hinges on a rejection or, at best, a patronizing tolerance of non-vegetarianism by vegetarians - a hierarchy that places one food choice on a higher plane than the other. In this narrative, vegetarianism becomes a path for seekers of spirituality, while non-vegetarianism becomes a path for followers of passion and pleasure. In this way, vegetarianism becomes a marker of status and dietary practices become a means to claim an elevated position in the class/status hierarchy – a kind of Sanskritization, drawing from Prof. M.N Srinivas, - and a basis for social discrimination (1952).

Food habits are not universal and naturally ordained: what we eat and when, why, and how we eat it is determined by a wide range of social, cultural, political, economic, ecological and philosophical factors. There is huge variation in what is considered edible and what isn't: from consuming only vegetarian vrat food during Navratri in North India to feasting on fish during Durga Puja in the East, to the consumption in some areas of animals that are valued elsewhere as pets, eg. dogs and cats. Further, there are segments of people who consume foods such as ants, termites, and bats to mention a few. The list is endless.

It is important to be conscious of the dangers of a 'single story' woven around patterns of food consumption by the repressive mainstream. It is also important to respect and even embrace alternative narratives of food, so that abstinence from certain foods and deriving pleasure from certain foods can both be paths to spirituality and emancipation. We must remind ourselves that the celebration of food - a journey that engages the body, mind, and soul in a symphony of flavours and experiences – is a celebration of life itself. Let this thought be the beginning of a conversation.

आओ बात करें ...

## To eat or not to eat?

*Food choices and practices are not random and not solely a matter of satisfying physiological or psychological needs, or individual preferences. They are socially and culturally determined.*



Credits: ABC news

Dog meat is consumed by some Nagaland tribes as it is believed to be a sign of prosperity, give strength and provide spiritual protection during festivals.

Credits: The Print



Credits: Wordpress.com

The tribes of Bastar in Chhattisgarh, use red ants to make a chutney called chapda chutney. The name chapra literally means "leaf basket" and refers to the nests the ants make out of the leaves of the sal tree.

Credits: TOI

## Editor's note

What is food? At an elementary level, it's fuel for our bodies to function. But is that all it is? Certainly not. Food transcends mere sustenance. It embodies culture, heritage and identity. In short, it's a reflection of who we are, where we come from and what we value. Although nature offers a vast spectrum of edibles, only a few make it onto our plates as "food." But how do we decide what is edible and what isn't? Here's when culture steps in. Our customs and beliefs passed down by our ancestors inform our food choices or preferences. French sociologist Pierre Bourdieu threw light on how our taste preferences are the markers of our social standing. He elaborated on how societies assign value to certain foods over others thereby, creating hierarchies that encompass social, economic and even moral dimensions.

One of the most prominent hierarchies in food culture is the distinction between vegetarianism and non-vegetarianism. In many societies, vegetarianism is often associated with purity and a higher ethical consciousness. Those who adhere to a vegetarian diet are seen as morally superior. On the contrary, non-vegetarians are viewed as inferior, particularly in the context of modern debates revolving around the issues of environmental sustainability and animal rights. These perceptions create a hierarchy where vegetarianism is placed on a pedestal above non-vegetarianism in some societies. Herein, it's crucial to recognize that these perceptions are not universal and can vary significantly across cultures and individuals. However, how many of us actually acknowledge the fact that what's considered prestigious or desirable in one society may differ significantly from another? Very few.



**Shobhna Sharma**  
B.A (H) Sociology  
3rd year

Discussions on food and culture is vital in such times when food is being used to marginalise certain communities and individuals for following certain dietary practices which are actually a part of their culture, thereby giving rise to new forms of social inequalities.

WHO's declaration of 2023 as the International Year of Millets served as a context for us to think about food and its various dimensions, thereby giving us our theme for this year's magazine: Food, Culture and Society.

Throughout the past one year, we have tried to look at food through various lenses. From having a film screening of the animated movie, 'Ratatouille' that made us look at the representation of food as a means of self-expression and personal assertion, unfurling against backgrounds and dynamics which are affected by significant class and gender issues to going on a departmental trip to Khajuraho and closely observing their traditional delicacies, customs and beliefs, we got the opportunity to think and rethink about what food actually is. We also organized our annual interdisciplinary fest, 'Imagine' on the

theme 'Food, Culture and Society.' Therein, we called for student participation in events such as photography, blind fold, poetry and food exhibition wherein students prepared their favourite delicacies and and talked about them. We have proudly featured some of those entries from our food exhibition in this issue of Sociologue. Apart from these, we have also tried to explore as many different cuisines as possible by visiting places such as Dilli Haat, Humayunpur, Chandni Chowk and Jama Masjid, to name a few.

In this issue, we have made a humble attempt to ponder over food and its various related aspects through our segments of Reflections, Telling tales, Local delights, Festive flavours and Food

for thought, where we have tried to delve deeper and look at food through the sub-themes of food as metaphor, food and globalisation, food and identity, food and literature and food and cinema, among others. Along with that, we have also introduced a new segment, Lamhe, in this issue which encapsulates the thoughts and experiences of the Batch of 2024.

The intention behind this issue is to foster dialogue around food and culture and open our minds to newer ideas. So, without any further ado, let us get immersed into the world of flavours with the hope that each bite makes us question the conventions that prevail...

**आओ बात करें ...**



Credits: Hadia Arif



## *From the associate editors' pen*

Food is really a reflection of our cultural identity. It is a celebration of diversity, a testament to resilience, and a catalyst for change. It can evoke memories, forge bonds, and is a gateway to understanding the intricate layers of society. Throwing light on this fact, this magazine issue celebrates the culinary arts, the profound connection of food, culture and societal relevance. There are myriad ways in which how we eat is influenced by our cultural landscape. In the heart of every culture, lies a culinary tapestry woven with flavours, traditions, and stories passed down through generations. Food also reminds us of our shared identity in a world that often feels divided.

As I delicately weaved my thoughts for an article contribution to this year's magazine issue, I found myself immersed in a vibrant mosaic of the dinner conversations which used to be seasoned with discussions in my household and the comforting aromas of my mother's home-cooked dishes. Beyond their culinary appeal, these dishes embodied hopes and aspirations deeply rooted in my tradition.

A typical Meitei cuisine is a delightful fusion of indigenous ingredients, local herbs, and aromatic spices, reflecting the region's diverse cultural influences. One of my fondest memories revolve around the preparation of 'Eromba,' a quintessential Meitei dish. I remember sitting in the kitchen, watching my mother skillfully mix boiled vegetables like potatoes, sponge gourds, and beans with fermented fish and a generous dollop of fiery red chilli paste. The medley of flavours, sour, spicy, and umami, created a symphony on the palate.

My personal favourite is 'Ngari,' a pungent

fermented fish delicacy that is both loved and loathed for its strong aroma

Having been brought up in a Meitei household, I grew to appreciate its complex flavours. It is indeed, a culinary anchor, connecting me to my roots and serving as a reminder of the vibrant culture I carry with me wherever I go and I always associate it with the aroma of spices wafting through the air, and the laughter of loved ones gathered around the table.

The irony yet, is that food isn't immune to the complexities of society. It reflects inequalities, access issues, and shifting cultural norms. It can also be the basis of othering. Navigating cultural differences and nuances can be challenging, especially when it comes to food traditions like consumption of Ngari Or fermented fish. As a Meitei, I can relate to the initial reluctance to discuss or share certain aspects of our cuisine, particularly ones that might be perceived as unconventional or unfamiliar to outsiders.

Ngari, with its strong aroma and distinctive flavour, is a quintessential ingredient in Meitei cuisines, but it can also be polarising for those who are not accustomed to it. In the initial, I was aware of the potential for misunderstanding or negative reactions, and I didn't want to risk alienating others or inviting judgement about the same. There was a fear of being perceived as strange or unhygienic, especially in a society where certain foods are stigmatised based on cultural biases.

As we got on board the discussions for the magazine and its myriad themes; regarding food and identity, on how culture decides what to eat and what not to eat, I came to realise the importance of embracing and sharing all aspects

of my cultural heritage, including those that might be met with scepticism or curiosity. In hindsight, I realise that my initial reluctance to talk about Ngari stemmed from a fear of judgement and a desire to fit in.

However, embracing my cultural identity means embracing all aspects of who I am, including the foods that hold special meaning in my community. This can particularly be the biggest takeaway for me, as I contributed to the magazine as an associate editor.



**Suchitra Khudrakpam**  
B.A (H) Sociology  
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वैसे तो मेरी इन बातों का कोई जोड़ नहीं, लेकिन कुछ- भी ना कहना भी तो इस बात का सही तोड़ नहीं।

मुझे नहीं मालूम कि इसकी शुरुआत कहां से करना ठीक रहेगी लेकिन कोई बात नहीं, इस सफ़र की शुरुआत हम वहां से करते हैं जब एक तेज़ रफ़्तार के साथ समाजशास्त्रीय विभागीय मैगजीन का आगमन हुआ। दरअसल, यह कहना भी गलत नहीं होगा कि हिन्दी यहां पहले से थी, उसको बस एक नए मुड़ाव के साथ प्रस्तुत किया गया। मुझे आज भी याद है, जब Sociologue: आओ बात करें का तीसरा संस्करण आने को था, तब विभाग की प्रभारी शिक्षिका की यह इच्छा थी कि मैगजीन में कुछ लेख हिंदी अथवा किसी अन्य भाषा में भी लिखे जाएं और उन्हें प्रकाशित किया जाए।

उन्होंने कक्षा में पढ़ाने के दौरान ही अचानक से कुछ बच्चों के नाम edboard को दे दिए, और उनसे कुछ लिखने को बोला। चूंकि उस सूची में मेरा नाम भी शामिल किया गया था इसीलिए मैंने हिंदी में ही कुछ लिखने को बोल दिया। लेकिन सच तो यह था जब मैंने यह बोला, मुझे खुद इसका जरा भी अनुमान नहीं था कि मैं कैसे लिखूंगी और क्या लिखूंगी। मुझे

अभी भी यह नहीं याद है, कि अपने उस प्रथम लेख को मैंने कैसे लिखा था लेकिन फिर भी, असल में यह वही शुरुआत थी जहां से मैंने हिंदी भाषा के उन शब्दों को ठीक से पहचाना शुरू किया था।

मुझे यह कभी नहीं पता था कि मेरी हिंदी कुछ ठीक भी है, और यदि मैं सच कहूं तो मुझे अभी भी यही अनुभव होता है कि मेरी हिंदी में इतना भी कुछ खास नहीं। वास्तव में, यह मेरे लिए स्वयं एक बहुत बड़ा आश्चर्य है, कि हिंदी के बारे में इतना सब कुछ महसूस होने के बाद भी मैं आज इस समाजशास्त्र विभाग में हिंदी भाषा की ही सहयोगी संपादिका हूं। और क्योंकि इस जगह रहकर भी मेरी हिंदी कुछ संवरी है, इसीलिए मेरे लिए यह कहना बिल्कुल गलत नहीं होगा, कि कॉलेज के इन तीन वर्षों में मैंने इस विभाग से केवल समाज को ही नहीं पहचाना अपितु साथ - साथ में हिंदी को भी जाना और उसके साथ के रिश्ते को भी पहचाना।

दरअसल, इस सब के लिए मैं अपने इस विभाग को कभी धन्यवाद बोलना भी नहीं चाहती और न ही शायद मैं बोलूं, मैं ऐसा इसलिए बोल रही हूं क्योंकि मैं यह मानती हूं कि यदि मैंने धन्यवाद कहा, तो मेरे ऊपर का पूरा ऋण उतर जायेगा। और यदि यह ऋण भी उतर गया तो मेरे पास कॉलेज का ऐसा कोई सा पल शेष नहीं रह जायेगा जिसे मैं आगे तक याद रख सकूंगी और शायद केवल यही कारण हैं, कि मैं यहां एक बार फिर धन्यवाद न बोलकर इस विभाग और इस कॉलेज की भी ऋणी रहना चाहती हूं ताकि मेरे पास भी कुछ विशेष यादें हमेशा के लिए रह जाएं।

चलिए, अब बिना कुछ बाते बनाए बातों को कुछ आगे बढ़ाते हैं।

अब हम आपका भोजन, संस्कृति और समाज के साथ कुछ परिचय कराते हैं।



**सृष्टि सिंह**  
बी. ए (विशेष) समाजशास्त्र  
तृतीय वर्ष

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## *Department updates*

- ➔ 4th September 2023- Department elections
- ➔ 25th September 2024- Movie screening - "Ratatouille"
- ➔ 3rd October 2023 - Manan - Centre for the study of Gandhian Thought: Movie screening " The making of the Mahatma"
- ➔ 10th October 2023  
- Seminar by SI-UK on higher education in UK
- ➔ 23rd October 2023 - Valedictory session of certificate course of creative writing
- ➔ 30th-31st October 2023- Workshop on innovative teaching/learning Methodologies
- ➔ 25th January 2024- Open seminar by DRISHTI IAS
- ➔ 30th January 2024- Manan- Centre for the study of Gandhian Thought: Seminar on "Remembering Mahatma Gandhi"
- ➔ 9th February to 14th February 2024 - Field Trip to Khajuraho
- ➔ 7th March 2024- Seminar by SI-UK
- ➔ 8th March 2024- Imagine (Annual departmental fest)
- ➔ 2nd-3rd April 2024- Conference on approach to mental health and well being



# Reflections

Food is a vital part of who we are. It speaks about our culture, identity and sense of belongingness. What we eat, how we prepare it and with whom we eat are deeply ingrained in our culture and shapes our collective identity.

This segment talks about, how food is intertwined with social dynamics. From the cherished culinary traditions in Assam, fermented delights of Manipur, to the global influence of Korean culture, every region has its own culinary narrative of flavours, stories and rituals.

## *Fermented fish(ngari): the identity of the Meiteis*

Food, an important cultural element, has always been a part of human concern. Food as an exchange of relationship, communal ties, consolidation of an agreement between two groups or communities had been experienced in general. The emergence of Ngari (fermented fish), containing diverse microbial populations as staples amongst the Meiteis inhabiting the salubrious heartland of Manipur, came about as a method of fish preservation to enhance the flavour, increase digestibility, improve nutritional value and pharmacological benefits. With time, it merged with the cultural fabric of the Meiteis to represent its identity in entirety.

Fermentation of fish became more intertwined with daily life as it drew attention to craft of food making, taste, identity and traditional ecological knowledge to sustain microbiological ecologies. The process of fermentation brought about a union between biological and cultural phenomena which simultaneously progressed.

### **Production and Consumption patterns:**

The whole production process took into account the social practice theory which stated that for a social practice to be reproduced, one should keep track of the actual " Things " that comprise of social practices. Secondly, "Meanings" that provided the practice with direction and "Competence", to carry out the practices. By making fermented fishes, sharing knowledge (competence)and meanings, one socially reproduced the practice of fermentation.



Credits: NorthEast Hub

The locally procured *Puntius* fish from local wetlands, lakes and rivers should be used for Ngari preparation in traditional ways. Sorting, cleaning thoroughly with water in porous bamboo baskets (polang), then draining it overnight and later followed by sun-drying . The dried ones would be spread on gunny bags which would then be stamped and pounded with a typical long handled to crush and soften the heads and bones for quicker and better fermentation. Then, they would be stored in Ngari Chaphu, a round bottomed earthen vat and covered with broad leaves such as those of banana or bottle-gourd. It is generally considered that the older the pot is, the better the product is.

A daily meal would never be completed without Ngari and its strong appetising property in each and every Meitei households either in the form of hot chutney (Iromba, Ametpa, Kangsoi, Singju, etc) or as an ingredient in most of the daily cuisines. Its richness in proteins, essential amino acids and vitamins enriched its nutritional value along with a variety of bacteria (mostly strains of *Lactobacillus*) contained in it

having high degree of probiotic characteristics

**Cultural significance of fermented fish:**

The Meiteis have a cultural construct, locally known as "Sharoi Khangba" (Propitiation of the evil spirits) which falls on the first and last Saturdays (Thangja) of the Lamta month(March in the Gregorian Calendar) . The whole ritual is performed in each locality by elderly women residing in that particular area. Rice, vegetables and "Singju- a Ngari based versatile salad dish" are collected from each household and offered to the tutelary deities-Koubru, Marjing, Thangjing and Wangpurel in order to propitiate the evil spirits. Ngari plays a prominent role in this aspect as it is considered to appease the evil spirits in order to ensure no harm befalls the residents of the locality throughout the year.

Fermentation of fish would fit well with a more sustainable way of living and a hedonistic approach to food and a healthy lifestyle. The raw Ngari with its pungent smell which could be very repulsive for beginners and the basis of othering would be rather the heart and soul of the Meiteis who carry forth the tradition of its preparation through the ages as an emotion in itself.



**Suchitra Khundrakpam**  
B.A. (H) Sociology  
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**COLONEL JOHN BOURKE**



Credits: Wikipedia

His paper from 1885, "The Urine Dance of the Zuni Indians of New Mexico" invoked a historical explanation for the Zuni's ritualized ingestion of "vile aliment" by theorizing it was a cultural survival.

## भूख और स्वाद

किसी भी अंग को चलाने के लिए ऊर्जा की एक अपनी महत्वपूर्ण भूमिका है, फिर चाहें वो जंतु या वनस्पति के लिए ऊर्जा की बात हो, अथवा जीव के लिए ऊर्जा की बात हों। और उसी ऊर्जा की पूर्ति के लिए प्रत्येक जीव अथवा वनस्पति को भोजन की भी आवश्यकता होती है। जीवन जीने के लिए जंतु, वनस्पति और जीव को अपनी-अपनी अनुकूलता हेतु ही भोजन की आवश्यकता होती है। इस नज़रिए पर यदि दृष्टि डाली जाए तो इस सृष्टि का प्रत्येक सजीव भोजन के लिए ही एक दूसरे पर निर्भर है, दूसरे शब्दों में, भोजन को पाने के कारण ही अपने आप को बंधनों में बांधे हुए है।

तदनुसार, भोजन आज-कल की भाषा अथवा बातचीत में एक समान्य कारक बन चुका है और शायद यही कारण है कि अक्सर किसी से भी फोन पर बात चलने के दौरान एक-दो बातें खाने के विषय में हो ही जाती हैं, और तो और यदि किसी के घर में कोई मेहमान आए तो बातों बातों में कब नाश्ता भी आ जाता है पता ही नहीं चलता। हालांकि यह तो सच है कि आज-कल की बोलचाल में भोजन की भूमिका हर जगह देखने को मिल ही जाती है परंतु साथ ही साथ कई लोगों पर उस भूमिका का प्रभाव भी अत्यन्त प्रभावी ढंग से दिखता है। इन सभी बातों को ध्यान में रखते हुए यह कहना जरा भी अनुचित नहीं होगा कि व्यक्ति को कर्मों और रिश्तों के जाल में बांधने में भोजन की एक महत्त्वपूर्ण भूमिका है। भोजन के विषय में यदि स्वाद विशेष की भी बात करें तो सामान्यतः सम्पूर्ण विश्व में विभिन्न प्रकार के लोग विभिन्न प्रकार का स्वाद चखते हैं और उस स्वाद के जायके को देख कर ही आयोजित अवसरों के दौरान उन्हीं लोगों के मध्य जाकर बैठते हैं, तथा अपने अनुभवों और भावनाओं को भी सांझा करते हैं।

परंतु यदि इसी सन्दर्भ में भूख के अंकुश पर प्रकाश डालें, तो स्वाद का आनन्द लेकर निश्चित ही सभी सजीव अपनी भूख कम नहीं कर सकते, हालांकि भूख एक स्वाभाविक प्रक्रिया है, अर्थात् पूरे ब्रह्मांड में ऐसा कोई भी सजीव नहीं है जिसे भूख न लगती हो। परंतु बहुत से व्यक्तियों को उसी भोजन को पाने के लिए आपदाओं का सामना भी



स्रोत - Dreamstime

करना पड़ता है और जब उन व्यक्तियों को बहुत ही तीव्र गति से भूख लगती है तो भूख की आहत में तड़पते वे लोग अपना ध्यान बिना खाने के व्यंजनों पर केंद्रित किए हुए कुछ भी खाने को तैयार रहते हैं। इन सभी बातों को ध्यान में रखते हुए स्वयं भूख से ग्रस्त व्यक्ति की स्थिति की चर्चा एक कहावत के माध्यम से की गई है और कहा गया है -

**प्रीत न जाने जात कुजात, नींद न जाने टूटी खाट ,  
भूख न जाने बासी भात, प्यास न जाने धोबी घाट।।**

वास्तव में किसी भी व्यक्ति के जीवन में चार चीजें सबसे अधिक महत्त्वपूर्ण होती हैं, प्रीत, नींद, भूख और प्यास। इसीलिए एक प्यासा व्यक्ति कभी भी धोबी घाट के पानी को पीने में नहीं शर्माता है, नींद से परेशान व्यक्ति जमीन में सोने की क्षमता रखता है। इसी प्रकार हालांकि भोजन का स्वाद, रिश्तों में मिठास और कड़वाहट लाने का कार्य करता है, बहुत से पर्व और त्यौहारों पर वह लोगों को जोड़ता है, परंतु एक भूखा व्यक्ति तो त्यौहारों और पर्वों पर भी सिर्फ पेट भरने के उपाय ही खोजता है। भूख के दौरान वो बेस्वाद खाना खाने के लिए तैयार रहता है और खाना मिल जानें पर उसे बड़े ही स्वाद से खाता है।

इस प्रकरण को समझते हुए और भुखमरी की सीमा को जानते हुए चीन की लेखिका युआन-त्सुंग चैन भी माओ के उस खौफनाक दौर की गवाही देती हैं जिसमें भुखमरी के कारण लोग खुद को ही खाने पर मजबूर हो जाते हैं। वे भुखमरी के बारे में बताती हैं कि उन्होंने एक इंसान की



कहानी सुनी जो भूख की वजह से खुद को खाने लगा। पहले तो उन्हें उस बात पर यकीन नहीं हुआ। वो कहती हैं- 'पहले तो मैंने सोचा कि यह एक अफवाह है'। लेकिन इस दौरान एक गांव में रहते हुए मेरी सोच बदल गई। माओ ने चीन को विनाशकारी स्थिति में ला दिया था। मैंने देखा कि वास्तव में भूख की चरम पर लोग ऐसा कर सकते हैं। परंतु यह अतिशयोक्ति नहीं थी। हालांकि इसे कोई स्वीकार नहीं करेगा, लेकिन यह असल जिंदगी की कड़वी सच्चाई थी।

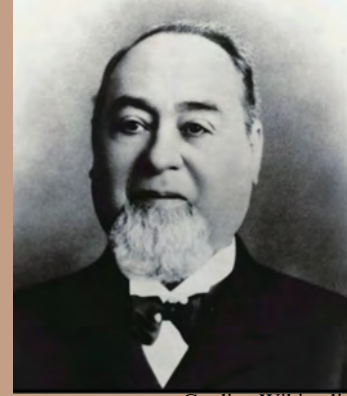
अर्थात्, भोजन के इस सन्दर्भ में भूख और स्वाद के विषय पर एक साथ दृष्टिकोण डालने पर यह ज्ञात होता है कि हालांकि आज के दौर में सामान्य लोगों में विभिन्न स्थानों पर भोजन का शौक से सेवन किया जाता है, परंतु भोजन के बेस्वाद होने पर भोजन को बेकार भी खूब किया जाता है और दूसरी तरफ़ यदि यही दृष्टिकोण एक भूखे ब्यक्ति की ओर डाला जाय तो वास्तव में एक भूखा व्यक्ति कभी स्वाद पर इतना ध्यान नहीं दे पाता अपितु वह भूख के दौरान खाए जाने वाले भोजन को बड़े ही स्वाद से खाता है। यदि कहा जाए तो शायद वही स्वाद उसकी आदत बन जाती है और फिर ये आदतें मन ही मन में बोलती और पूछती हैं -

**खिला डालो जो खिलाना है तुमको, हमको तो है सिर्फ़ पेट भरना,  
पेट भरने के लिए हमको, तुम ही बताओ अब क्या-क्या है करना।।  
बैसे भी धरती पर बसेरा लिए यह इंसान, स्वयं को न जानें क्या समझता है,  
उसे तो शायद ये भी नहीं मालूम कि वो जीने के लिए खाता है, या फिर खाने के लिए जीता है।।**



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## CLAUDE LEVI STRAUSS



Credits: Wikipedia

Levi Strauss in his book 'The Raw and the Cooked' talks about how foods first have to be edible for our minds and only subsequently physically digested by our organism.

## *Food hierarchies in different cultures*

While food certainly involves a biological and nutritional dimension, it also has symbolic meanings attached to the various practices and contexts associated with it- allowing a hierarchy of food to form as patterns of food consumption serve to indicate social position and identity. This article explores food hierarchies based on religious principles of purity and pollution, in the context of Japanese Buddhism and the Indian caste system

In pre-Meiji era Japan, meat consumption was largely restricted due to Buddhist ideals, except for wild game. The ban on meat eating was most strictly observed by the common people of the time. Elites, on the other hand, engaged in ceremonial hunting that ended with the eating of meat. This was referred to as “medicinal eating” and was believed to strengthen the body- such as beef. Meanwhile, the social outcasts (outside traditional Confucian caste labels like samurai, farmers, artisans, merchants) of the day were offered a variety of meats (such as deer and boar) in low-class “beast restaurants.”

Burakumin were from specific outcast groups like the Hinin, or "non-humans," including ex-convicts, prostitutes etc-or the eta, or "defiled ones/filthy commoners," who performed work like skinning and tanning animals, deeming them impure. Burakumin did not belong to the four-fold class division in feudal Japan, similar to the Hindu caste system and the plight of Dalits. Despite Meiji-era promotion of meat consumption and the abolition of eta status, residents of former eta ghettos (in Tokyo or Kyoto) can still face discrimination when



Credits:homegrown.co.in

*Moong and dill bhaji  
to be eaten with jowar bhakri*

searching for employment or a marriage partner. Hence, Buddhist & Shinto beliefs shaped exclusion based on occupation and consumption patterns.

In the Indian context, we have caste as a fourfold- hierarchical division of varnas which attempts to encompass many communities and jatis. A key determinant of this hierarchy, purity, is based on traditional occupations and dietary customs. Indeed, Louis Dumont emphasizes the dichotomy of pure and impure as the single true principle to understand caste. Meat consumption is deemed impure due to its association with death; however, eating sheep and goats is more acceptable than pork and chicken. This consumption of ‘unclean’ meats was generally linked to Dalits, or ‘untouchables,’ who consumed it not out of preference but due to socio-economic constraints.

Adrian Mayer, in “Caste in an Indian Village” talks about commensal practices surrounding

surrounding food as the chief way to express the difference in rank of the various castes. This involves the taking of food cooked in water (kaccha) and food cooked in oil (pucca), taking of water in common receptacles and smoking of pipes and cigarettes together. Food is categorized as 'kaccha' (cooked in water) and 'pucca' (cooked in oil), with sharing practices reflecting caste hierarchy. Typically, one would not eat 'kaccha' food prepared by a lower caste, but lower castes tend to accept food from higher castes. Brahmins, however, do not accept food or water from lower castes (Ghurye, 1932). Mayer's study in Ramkheri shows clear inequality between upper (uttam) and lower (madhyam or neech) castes. Upper castes share 'bread equality,' except for Brahmins. This can be understood through an example of the eating line (pangat) at the feast of one of the higher castes. The Brahmins took raw ingredients home to cook, the other higher castes ate the dishes and sat in the same line and the madhyam and lower castes were required to eat separately.

Hence, commensality may vary locally but it reinforces the social hierarchies and ostracism, rooted in the caste system's purity and pollution concepts. This system dictates food consumption and social interactions, maintaining the established order.

In conclusion, food hierarchies can be closely linked to socio-cultural hierarchies, as they arise from prevalent cultural notions or often involve discrimination and exclusion of those who eat differently or have less access to food. Therefore, studying food hierarchies can provide valuable insights into societal conditions and the possibilities for social transformation.



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# Food and Identity

Food is deeply intertwined with community and identity. The process of creating a complete meal, from sourcing ingredients to cooking unveils a narrative of how historical traditions have been used to associate specific foods with certain marginalized communities, and is also often used as a tool to marginalize.



1

Credits: Livemint



2

Credits: Tasted Recipes



6

Credits: Tripadvisor

"Dalit cuisine" doesn't exist as a singular entity. Instead, these traditions culinary vary greatly across regions and communities, reflecting their diverse origins.

These traditions developed across the country as a mode of survival, born from economic necessity and the need to adapt. Be it land, water or food, Dalits never had any rights to anything. Food practices were thus never made out of choice, but were the fallout of lack of options.



3

Credits: Tripadvisor



5

Credits: HerZindagi



4

Credits: Scroll

1. **Rakti** - Originating from western India, Rakti is made out of oil, goat blood, onion, red chilli powder, and salt. The coagulated blood is reduced in to a spicy thick paste and eaten with jolada (jowar)

2. **Chunchuni** - is sun-dried pork slices which last for months. These stocks of preserved meat were often necessary for the changing circumstances of the people.

3. **Steamed Mutke** - It is a traditional dish made from jowar, also known as Sorghum, a gluten free grain

4. **Lakuti** - It is a traditional dish made from buffalo blood .

5. **Wajadi** - Made from scrubbing the skin of the animal's intestines, cleaning the offal and adding salt and a little chilli powder.

6. **Chanya** - It is a traditional beef preservation method in regions lacking refrigeration, which involves sun-drying thinly sliced beef for days, enhancing flavor and texture.

9

## *Khar: a culinary treasure of Assam*

Food, having transcended its traditional role as a mere necessity for sustenance, has evolved into an intricately woven fabric that shapes the culture and identity of a society. The production of food crops, their preparation into diverse dishes and their consumption within communities is an objective expression of collective values and traditions that shape the identity of a society and its people. It also informs our ideas and shapes the manner in which we communicate with our surroundings. As is the common experience, my personal journey has been marked by the profound link between the food I consumed and my cultural identity.

I grew up in Assam, a state tucked into India's northeastern corner and blessed with nature's abundance. It was here that I was introduced to Khar, a unique culinary gem, during my childhood visits to my grandmother's place. Ever since, I began perceiving this delicious masterpiece to be the embodiment of how culture shapes food and bestows a society with a unique identity. The meticulous preparation that goes into making Khar and the ritual-like importance attached to it fascinated me and left a lasting impression on my mind.

Also known as Kolakhar, Khar is an indigenous soda prepared in every Assamese household. Often limited to be consumed only once a week, it is preferably savoured during the day and is the first course of an Assamese mid-day meal. It is made by burning the dried trunks or roots of chopped attheya (a species of banana) and includes a series of meticulously curated steps. Firstly,



Credits: Rumi cooks

the pieces of attheya are left in the open to dry and when night falls, the dew is allowed to settle on it. It is believed that the dew on the pieces accentuates the taste of the final product. This process is continued till the pieces are completely dry. The dried pieces are then burnt and are again left outside for the dew to settle in. Then, the ashes are stored in an air-tight container. The next step is to filter pure water through the ashes overnight. As the water filters through, it becomes dark brown and acquires an astringent aroma. This dark brown liquid that we obtain thereafter, is what we call Khar.

There are various alternative techniques of preparing Khar which are widely utilised in both Upper as well as Lower Assam. For instance, we can make Khar with papaya as well as with the roots or peel of attheya. A little sugar can also be used while making Khar and just before it is served, fresh mustard oil should be added to it in order to enhance its authentic flavour.

Passed down through generations in Assam, this dark brown, alkaline liquid has a pungent

smell and a unique taste. In antiquity, the quest for a substitute to salt (which was a rare commodity then, available only to the rich due to the region's considerable distance from the coastal areas), resulted in the discovery of Khar. Thereafter, it was used as a condiment to enhance the taste of vegetarian and non-vegetarian preparations in the Brahmaputra valley.

Khar is not just an ingredient used in various dishes, but it is also a dish in itself! Every dish that has Khar in it, is also called Khar. For instance, if one makes it with black gram or 'matimah', it will be called 'matimahor khar'. One can also use it with vegetables, night jasmine and even meat. Khar's flavour and texture vary depending on what it is being added to. While it can make some dishes slimy, it can also make them retain their texture and gain a pungent taste and aroma.

Khar is also highly rich in its nutrient content and has immense health benefits. It contains essential minerals like potassium, sodium, iron, cobalt, manganese, nickel, zinc and copper. It acts as a popular colon-cleansing preparation and also detoxifies the body. It also clears the throat to such an extent that whenever classical singers have a sore throat, they consume hot Khar Bhat (rice) with mustard oil and salt, to recover. Thus, there are a plethora of medicinal qualities that are associated with Khar which amplifies its socio-cultural significance and makes it an indispensable part of the Assamese Cuisine.

Khar plays a pivotal role in preserving the Assamese identity to such an extent that the Assamese often identify themselves as 'Khar Khowa Axomia', which literally translates into 'Every Assamese consumes Khar'. This showcases that Khar is a testament to the



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resilience of Assamese culture, thereby indicating that it is not just a culinary delight, but a piece of Assam's soul that has been preserved, generations after generations.

Now having taken you on a culinary exploration of my roots through the lens of Khar, I would like to remind each one of you, my dear readers, of how food isn't a mere necessity of our lives but a crucial component of who we are as individuals. Every morsel of food we consume represents a part of us. Our likes and dislikes reflect our personalities and the kind of food we are exposed to determines our roots. While food brings us happiness, it also tells us a story of its own; all we need to do is listen!

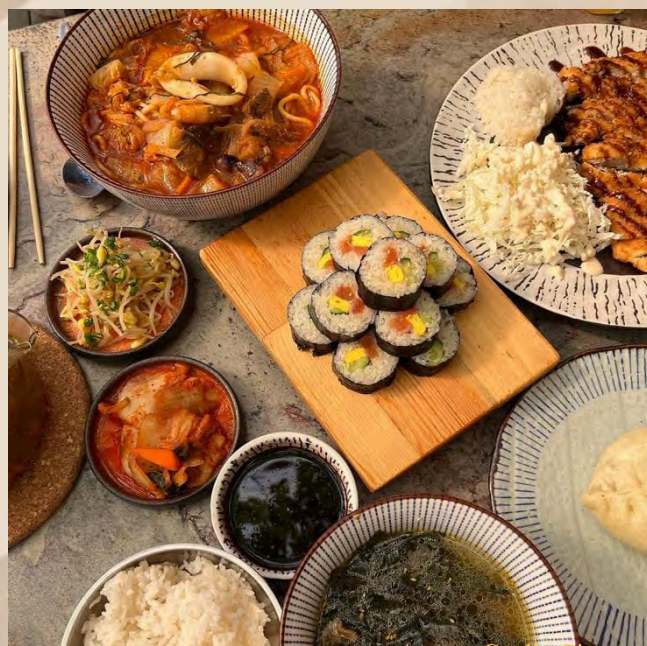
## *Korean cuisine captivates indian Gen Z palates*

Hallyu, the Korean wave, as they say, saw its pinnacle during COVID-19 in India, feeding the minds of the younger generation, Gen Z. It was during this time that K-dramas, K-pop, and Korean beauty trends found their way into Indian homes. Like many others, I learned about this beautiful and captivating world of K-drama and food during these lockdown days, and I was completely swooned.

As the lockdown confined us to our homes and left us with a lot of spare time to explore various things, I came across the Korean world, and I was immensely fascinated by their culture, food, and the similarities K-culture and Indian culture have. I felt a cultural connection. Instant ramen became a staple in Indian households, like Buldak and Shin Ramyun, which have a characteristic Korean taste.

Simultaneously, Korean food cafes and restaurants began popping up in every corner of Indian cities. One such place is Majnu ka Tila, nestled in the heart of Delhi. Ever since I stepped into the world of Korean dramas and food, I have always had a fascination for this place in Delhi called Majnu ka Tila, which is famous for its authentic Tibetan and Korean cuisine. Originally, a Tibetan refugee colony, for the people who fled Tibet in 1950 during tensions between China and Tibet, Majnu ka Tila's history is deeply intertwined with this culinary context. Over the years, it has evolved into a vibrant enclave solely dedicated to Korean food, cuisine, and culture.

When I first visited Majnu Ka Tila, it was as if I were in the lanes of Korea; everything you see there has a reference to Asian culture and cuisine. It has karaoke, which I've seen in a lot of K-drama, and a bunch of traditional Korean



Credits: Pinterest

cafes like The Gangnam Restaurant, where you're served authentic Korean food in a traditional manner while sitting on the floor. The food there is the epitome of authentic K-food, ranging from bibimbap to pork, and to top that off, a traditional rice-based Korean beverage, soju, is also served.

As Gen Z myself, I've embraced Korean cuisine with open arms, and Gen Z's in India are following Korean trends in every possible manner, be it wearing clothes like them, watching K-dramas, or following K-Pop idols. While Korean and Indian cuisines may appear vastly different on the surface, there are many similarities to their fusion among Indian Gen Z. Both culinary traditions share the concept of wholesome, palatable food and a deep sense for bold flavors and diverse spices like kimchi and achar, which I feel are very similar, as in both of the cultures they are served as side dishes and are fermented with spices for days or months. Also, rice, being a staple diet in both cultures, makes the K-food more comforting or familiar to the Indian audience. Also, both Korean and Indian dining

traditions emphasize communal meals. Indian Thalīs and K-Banchans celebrate the idea of shared dining experiences.

In the midst of COVID-19, K-Food found an unexpected but enthusiastic audience among Indian Gen Z. This love story wasn't just about the fusion of flavors but also a testament to the universal appeal of good food and shared culture, which Asian culture cherishes. The journey of K-Food becoming a favorite among Gen Z serves as a reminder that food transcends borders, bridging gaps.



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## Food and metaphor

### Puran Poli

**Puran Poli is believed to have originated in the region of Maharashtra.**

It is made by combining a sweet filling of cooked chana dal (Bengal gram), jaggery, and spices, which is then stuffed into a dough made of wheat flour, maida (refined flour), and water. The stuffed dough is then rolled out into thin circles and cooked on a griddle until golden brown.

Dr. Ambedkar has used *puran poli*, as the metaphor in order to describe the historical importance or the sequences of the two major revolutions: the French and the Russian Revolutions.

The French Revolution for him was like the outer layer of the folded *poli*; the Russian Revolution was like the puran which is stuffed in the folded *poli*.

*Puran* (sweet paste) is the core, which defines the *puran poli*, but these two ingredients are equally important to make a complete sense of *poli*. One is incomplete without the other.

Credit: Wikipedia

### Bhakri

**Bhakri is a popular Indian unleavened flatbread native to the Indian state of Maharashtra.**

In the poem, Ardhy Bhakaricha Chandar, Narayan Surve, a revolutionary poet from Maharashtra, used the metaphor of Moon for *Bhakri* in the context of equality.

It suggests, on one hand, that getting half a portion of *Bhakri* gives a perennially half; for a starving person the joy is as if this person has got the moon itself.

On the other hand, this metaphor of moon for *Bhakri* could also be read for drawing the opposite meaning, that even getting half a *Bhakri* is as difficult as catching the half moon in the sky because eating *Bhakri* is not an everyday possibility in the life of the poor.

Credit: Payal Books



# खानपान और जीवनशैली के बदलते रूप

व्यक्ति के खाना खाने का तरीका व्यक्ति की सांस्कृतिक पृष्ठभूमि पर आधारित होता है। भारत में खाना खाने के तरीके बहुत ही विविध हैं और ये कुछ कारकों पर निर्भर करते हैं जैसे किस क्षेत्र में आप रहते हैं, किस जाति या संप्रदाय से हैं, और आपकी व्यक्तिगत पसंद और आदतें। जैसे अधिकांश स्थलों में लोग अक्सर डाइनिंग टेबल पर बैठकर खाना खाते हैं। और बहुत से लोग भोजन करने के लिए जमीन पर बैठते हैं, वहीं कुछ जगहों में लोग पारंपरिक तरीके से भोजन करते हैं जैसे केले के पत्ते, पत्तल, या मिट्टी के बर्तन का उपयोग करते हैं।



Credits: Harsha P

शहरी इलाकों में लोग अक्सर डाइनिंग टेबल पर बैठ कर खाना खाते हैं मेज कुर्सी पर खाना खाना एक अच्छी आदत है। खाना बनाने का तरीका समय के साथ बदला है, हालांकि इस बदलाव में बदलाव का भी महत्व है। परन्तु बैठकर खाना खाने से परिवार या दोस्त मिलते हैं, जो रिश्तों को मज़बूती देते हैं। इससे एक संवेदनाशील और सहयोगपूर्ण महौल भी बनता है। बैठ कर खाना खाने का अनुभव अक्सर मनोरंजन से भरा होता है। प्रेम से किया गया भोजन तनाव कम कर सकता है। इसमें रीति-रिवाज, अच्छी चर्चा, और अच्छा खाना मिलता है जो तनाव को कम करने में सहायक होता है। खाना बैठकर खाने की परंपरा काफ़ी प्राचीन और आदर्श है, जो संस्कृति और मूल्यों को बराबर रखने में मदद करती है। जैसे प्राचीन काल में, हमारे पूर्वज मिट्टी के बर्तन, लोहे की कढ़ाई का इस्तेमाल करते थे। जो वास्तव में भोजन को स्वाभाविक, स्वादिष्ट और साथ ही प्राकृतिक तत्वों से भरपूर करते हैं। लोहे का इस्तेमाल भी प्राचीन समय से होता आ रहा है।

प्राचीन और आधुनिक साहित्य में अंतर देखने पर हमें संस्कृति के एवं जीवन शैली के परिचय में अंतर दिखता है। ये बर्तन सिर्फ खाना बनाने का सामान नहीं होते, बल्कि एक समय और संस्कृति का प्रतीक भी होते हैं। हालांकि, हाथ से खाना खाना एक परम्परागत, अनुभवपूर्ण, और संवेदनाशील तारीफ है, लेकिन चम्मच से खाना खाना एक व्यवसायिक, साफ, और आधुनिक तारीफ है। यह दोनों ही तारीफ हमारे भोजन को एक अलग और महत्वपूर्ण अनुभव प्रदान करते हैं, जिसे हमारे खाने का तरीका विशेष और अनोखा हो जाता है।

एक ओर, हाथ से खाना खाना अपने आप में एक अनुभवपूर्ण परंपरा है, जो हमारी संस्कृति का एक महत्वपूर्ण हिस्सा है। इस पारंपरिक तरीके में, भोजन को हाथ से चुनना, एक व्यक्ति और उसके भोजन के बीच एक गहरा संबंध बनाता था। इसका इतिहास हमारे पूर्वजों के समय से ही शुरू होता है, यह एक ऐसा अनुभव है जिसमें हर बैठे हुए अंग का स्पर्श और भोजन का आनंद एक साथ मिल-जुल कर के आता है। अद्भुतता और संबंध का अनुभव हाथ से खाना खाने में अत्यंत साफ दिखता है। इससे व्यक्ति भोजन को न केवल स्वाभाविक रूप से चुनता है, बल्कि संवेदनशीलता और प्रेम का अनुभव भी करता है। पत्तों जैसे- केले के पत्ते, कमल के पत्ते और बरगद के पत्ते इत्यादि का इस्तेमाल भी खाना परोसने में होता है। जो वास्तव में खाने को स्वादिष्ट और सुगंधित बनाते हैं।

परन्तु वहीं दूसरी ओर, चम्मच से भोजन खाना न केवल व्यावहारिक है बल्कि स्वास्थ्यकर भी है। इससे खाना सही मात्रा में लिया जा सकता है। इसके अलावा, चम्मच से भोजन करना एक संस्कारी और साफ तरीके से खाना खाने

का भी प्रतीक माना जाता है। आधुनिक समय के स्टेनलेस स्टील के बर्तनों का इस्तेमाल सस्ता, साफ, और धवल होता है। नॉन-स्टिक कुकवेयर भी आधुनिक रसोई में प्राचीन कढ़ाई और तवे की जगह ले रहे हैं, जिससे कम तेल में खाना बनाया जा सकता है। प्लास्टिक और कांच के कंटेनर भी आज-कल अधिक लोकप्रिय हैं, जो भोजन को सुरक्षित रखते हैं और उसका उपयोग आसानी से देखा भी जा सकता है। वास्तव में यदि इन तस्वीरों को देखा जाए तो

आज-कल के तेज़ दौर में, लोगों की जीवनशैली में काफ़ी बदलाव आया है और यह साफ दिखता भी है कि खाना खाने का तरीका समय के साथ-साथ बदल रहा है। क्योंकि यह तो सच है कि समय के साथ बदलते हुए खाना खाने के तरीके ने एक नया रूप लिया है, लेकिन मुझे लगता है परिवार और स्वाद का महत्व अब भी कहीं न कहीं बरकरार है।



Credits: schoopwoop



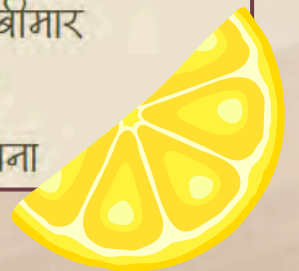
**रितु गुप्ता**  
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तृतीय वर्ष

## भोजन सम्बन्धी मुहावरे ?

- हींग लगे न फिटकारी, रंग भी चौका पड़े
- काम का न काज का, दुश्मन अनाज का
- जले पर नमक छिड़कना
- खट्टे अंगूर
- किस खेल की मूली है?
- मुफ्त की रोटियाँ तोड़ना
- नमक खाना
- ऊंट के मुंह में जीरा
- पापड़ बेलना
- टेढ़ी उंगली से घी निकालना
- घर की मुर्गी दाल बराबर
- चैत्र चना, वैशाखे बेल, जेठ शयन अषाढ़े खेला



- बंदर क्या जानें अदरक का स्वाद
- आम के आम, गुट्टिलियों के दाम
- आटे की दाल का स्वाद लेना
- अपनी खिचड़ी अलग पकाना
- दाल में कुछ काला है
- दाल नहीं गली
- दूध का दूध, पानी का पानी
- दूध का धूला होना
- दूध की नदियाँ बहाना
- एक अनार सौ बीमार
- मक्खन लगाना
- घी के दिये जलाना



## *The okinawa advantage: journey of the centenarians*

The life expectancy of individuals seems to be rapidly declining over time. While the excessive fast-food consumption may seem to be the primary reason, we cannot overlook the supposedly healthy lifestyles adopted by the people. Worldwide, people are ingesting supplements, adopting different diet plans and signing up for gym memberships, without realizing that they may have been misguided. Many times, people's notions about what leads to a long, healthy life are misinformed.

Dan Buettner, a Guinness World Record holder and author of the book "The Blue Zones" says, "It's not by trying to prevent death but by learning how to live". Instead of trying to adopt a healthy lifestyle only to extend one's lifespan, the key is to learn how to truly enjoy life. Buettner with his team of blue zone researchers set out on a mission to reverse engineer longevity by identifying the blue zones of the world. Blue Zones are the regions of the world where people live longer than the average. One of the longevity pockets that they discovered was Okinawa, Japan also called the "Land of the Immortals". From time immemorial, Okinawa has produced some of the longest-lived people on this planet, thus fostering individuals with the greatest life expectancy. The Okinawans have a lower rate of heart disease, cancer and dementia than Americans, and women there have lived longer than any women on this planet.

So, what's the reason behind Okinawans' remarkable longevity? This can be attributed to a tapestry of secrets contributing to the



remarkable longevity of the Okinawan residents, a phenomenon meticulously explored by Dan Buettner in the captivating documentary "Lift to 100: Secrets of the Blue Zones." The factors intertwining to foster this exceptional longevity are as diverse as the island's lush landscapes. At the heart of Okinawa's success in the longevity game lies a distinctive culinary tradition. Food consumed by the Okinawans is essentially plant based and has several therapeutic attributes. Beni Emo (purple sweet potato) constitutes around 67% percent of their diet and is rich in fiber and antioxidants. The secret behind its heavy consumption is that it is typhoon proof and hence, would be safe underground. Soy in the form of tofu also comprises an essential ingredient of the Okinawan diet and offers several health benefits. It is known to lower cholesterol and thus reduces the risk of heart disease. On average, Okinawans eat approximately three ounces of soy products every single day. This diet, often referred to as the "Okinawan diet," is not just about what is consumed but also how it is consumed. Residents of this island follow the eating rule called 'Hara Hachi Bu.' According to this principle, people stop eating after they are 80% full. Before every meal, they would utter this phrase thus, allowing them to practice mindful eating.

Beyond the nutritional aspect, Okinawa boasts a unique cultural fabric that contributes significantly to the wellbeing of its inhabitants. The emphasis on strong social connections and communal living forms a protective shield against the isolation that often accompanies aging.

From a very young age, children are put into small groups called “moai”. These groups are closely knit and serve as a safety net. Members rely on their group for all kinds of support and remain committed to it all through their life. It's like having a second home. This interconnectedness promotes mental and emotional health, fostering a sense of purpose and belonging that is integral to a fulfilling and extended life, and thus embodying the Japanese principle of “Ikigai.”. The Ikigai could range from friends, gardening to even art. Dan Buettner in conversation with Umeto Yamashiro, 101 years old centenarian describes her as one who enjoys spending time with her family. She also loves to play the Banjo and does it with great precision and her zest for life is truly remarkable.

Moreover, most centenarians maintain a garden on an everyday basis which ensures that they are staying active and exercising even without making a conscious effort. In this manner, physical activity is seamlessly integrated into their daily routines.

In conclusion, Okinawa’s longevity puzzle is a mosaic of interconnected factors – from a wholesome diet and strong social bonds to an active lifestyle and a positive perspective on aging. The island serves as a living testament to the profound impact that food choices and



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cultural practices can have on human longevity. Through the lens of Okinawa, we glean valuable insights that extend beyond the quest for a longer life, guiding us towards a holistic approach to health, where nourishing the body, mind, and spirit converge to create a blueprint for a fulfilling and enduring existence.



Okinawan Sweet Potato  
Credits- [cavemaneating.blogspot.com](http://cavemaneating.blogspot.com)

## सफर:- "खाद्य, रसोईघर और रसोई विधियों का"

आओ करे हम उस स्वाद का सफर,  
रसोई जिसका केन्द्र हैं ;  
तुम इसे कुटुंब के गतिविधियों का आलय कहो,  
या फिर संतुलित दिनचर्या का मार्ग,  
लेकिन यह वही सफर है जहां भोजन और भोजनालय  
का ही असली प्रतिबिंब है।



साध्वी

बी. ए (विशेष) समाजशास्त्र  
द्वितीय वर्ष

खाद्य, रसोई, और रसोई विधियाँ मानव सांस्कृतिक के पूर्ण हिस्से हैं, जो विभिन्न परंपराओं, रुचियों, और तकनीकों को दर्शाते हैं। कच्चे सामग्री से एक स्वादिष्ट व्यंजन तक का सफर रसोई में अथवा उसके माहौल में होता है, यह एक ऐसा स्थान है जहां रचनात्मकता परंपरा के साथ मिलती है, जिसकी नवीनता भी बीते हुए पुराने वक्त की याद दिलाती है। वास्तव में, एक तवे की छिड़कन से लेकर सब्जियों के छोटे-छोटे काटने तक, रसोई की एक अपनी अभिव्यक्ति है जिसके सुरीलेपन में विभिन्न व्यंजनों का निर्माण होता है।

मसाले अथवा सामग्री अपने आप में महत्वपूर्ण भूमिका निभाते हैं, एक व्यंजन के निर्माण के ढांचे के रूप में उनका योगदान आनन्द की अनुभूति कराता है। मसालों का चयन न केवल स्वाद को प्रभावित करता है, बल्कि यह व्यक्तियों को उनकी संस्कृतियों से जोड़ता है, और पीढ़ियों की कहानियों को साथ लेता हुआ नई कहानियां बनाने का सफर तय करता है। रसोई विधियाँ वैश्विक रूप से भिन्न होती हैं जो भोजन परंपराओं का समृद्ध चित्र प्रदर्शित करती हैं। सच है कि प्रत्येक संस्कृति का एक अपना ही रसोई प्रारूप है, फिर चाहे वह भारतीय रसोई के जटिल मसालों का स्वाद हो या इटैलियन पास्ता का पौष्टिक स्वाद हो। भोजन की यह तैयारी कला और स्वाद से लेकर प्रस्तुति तक को शामिल करती है।

यह देश अपनी विविधता के लिए सदियों से प्रचलित रहा है। पूर्व से पश्चिम, उत्तर से दक्षिण, भारत का आहार एक दूसरे से काफी भिन्न प्रतीत होता है। इनमें अनेक तत्वों का भी प्रभाव देखने को मिलता है, जो खाद्यों को एक अनोखा और निराला रूप देती है। उदाहरण हेतु, लिट्टी-चोखा के इतिहास पर यदि प्रकाश डाला जाए तो यह बिहार का सबसे लोकप्रिय भोजन है। जिसका एक अलग ही महत्व है। इसमें डाले गए सत्तू में विशेष रूप से शीतलन गुण होते हैं। इस

भोजन को प्राथमिकता देने का प्रमुख कारण यह भी था कि इसे कम से कम सामग्री के साथ आसानी से पकाया जा सकता था। और यह तीन दिनों तक खराब भी नहीं होता था।

परन्तु किसी भी रीति-रिवाज को चलाने के लिए अभ्यास की आवश्यकता होती है और उसी अभ्यास को यदि खत्म कर दिया जाए तो मुख्य रूप से एक नया परिवर्तन का होना संभव हो जाता है। समय के साथ तो रसोईघरों की भूमिका में भी बदलाव होता रहा है। मैंने यह सुना है कि पहले के समय पर रसोईघर कुछ बंद हुआ करते थे, अर्थात् रसोईघर को सादा रूप देने में लोग अधिक विश्वास रखते थे। औरतें भी रसोईघर में पूरा खाना बनाने के उपरान्त ही रसोईघर से बाहर आती थीं। यहां तक यदि उन्हें किसी वस्तु की आवश्यकता भी होती थी तो वो किसी अन्य व्यक्ति से उस काम को करने को बोल देती थीं। लेकिन यदि आज की बात की जाए तो समय के साथ परिवर्तन हुआ, अब रसोई कला से परिपूर्ण और रचनात्मक स्थान भी बन चुका है। आज बहुत सी जगहों पर लोग खुला रसोईघर बनवा रहे हैं। परिवर्तन के इस दौर में परिवर्तन की भी अपनी महत्वपूर्ण भूमिका है।

इसीलिए रसोई ऐसा दृश्य नहीं है; जो अपरिवर्तनी हो। खाद्य, रसोई, और रसोई विधियाँ एक जीवंत चित्र हैं जो परंपरा, नवीनता, और रचनात्मकता को एक जाली में बाँधते हैं। यह विभिन्न स्वादों का उत्सव है, सांस्कृतिक विरासत का सफर है। यह अच्छी तैयार की खुशी में चारों ओर लोगों को एक साथ लाने वाला एक ऐसा अनुभव है जो प्रत्येक समाज के लोगों और संस्कृति को निरन्तर रूप से बदलता है।

## *Pitha- the traditional delicacy of Bihar differences in commonalities*

Food and culture are intricately connected in any society, reflecting its traditions, history, and values. Culinary traditions are unique to each culture, with distinct methods of cooking and dining etiquette. Food serves not only to nourish but also to preserve cultural heritage and express identity. Exploring a region's cuisine can unveil its history and people, fostering social bonds.

Bihar, situated in eastern India, boasts a rich historical and cultural heritage. Its cuisine mirrors its agricultural roots, emphasizing simple yet flavorful dishes using locally sourced ingredients. The use of spices and ghee (clarified butter) is prevalent. Some dishes are associated with specific festivals or months, such as "ool ki sabji" (Elephant foot yam) during Diwali.

Pitha, a traditional Bihar dish, holds significant cultural value and social importance. Pitha is not unique to Bihar but is also popular in other Indian states like Assam, West Bengal, Uttar Pradesh, Jharkhand, and Odisha.

Pitha, is typically made from rice flour and pulses. However, the ingredients vary by culture and taste. In Bihar, rice flour forms the outer layer, while the stuffing differs. Savory pitha features fried dal (gram pulses), potatoes, and green peas, while sweet pitha includes khoya, jaggery, or a flaxseed and jaggery mixture. After stuffing, they are shaped and steamed, with sweet pithas often steamed in milk.



Credits: Archanakitchen.com

The prominence of pulse-based pithas in Bihar can be attributed to the region's reliance on rice and pulses as staple crops, influenced by crop cultivation, harvest, and distribution.

Pitha-making is a seasonal affair, primarily in November-December (the "pausha" month in Hindi). This timing aligns with rice harvesting, symbolizing the celebration of the fresh rice crop. Biologically, pitha provides essential nutrients and warmth during the winter months, making it a healthy choice with low calories suitable for diabetics and those with blood pressure issues.

Tastes in food are not solely personal but also shaped by social and historical factors. In the context of pitha, it forms a hierarchy based on caste, a prevalent aspect of Indian society, particularly in Bihar. Lower-caste individuals often have fewer options due to economic constraints, making only one type of pitha within their caste. They might choose ingredients like potatoes, pulses, or flaxseeds

based on affordability. Flaxseeds are used by them even though it is costly because they cultivate it in their own fields. So, they keep a certain amount with them and sell the rest. This reflects both caste and class disparities.

The caste system's influence is evident in the cooking process too. Lower-caste individuals often use traditional cooking methods like cow dung or firewood, due to the unaffordability of modern gas cylinders. Additionally, for some people the time-consuming nature of pitha preparation leads to longer working hours for more income. In some cases, they receive pitha as part of their wages.

With globalization, food preferences are evolving. People are increasingly drawn to international cuisines like Chinese, Italian, Mexican, and Korean, diverting from traditional foods. Modern life's pace often discourages the labor-intensive pitha-making process, contributing to this shift away from tradition.

In essence, the culinary traditions of Bihar, exemplified by the cultural significance of pitha, offers a lens through which to understand the intricate interplay between food, culture and society. Pitha not only symbolizes the agricultural abundance and seasonal celebrations of the region but also reflects the socio-economic dynamics, particularly the enduring influence of the caste system. The seasonal nature of pitha-making,



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intertwined with the rhythms of rice cultivation and harvest, underscores its deep-rooted connection to the land and its people. However, as modernization and globalization reshape dietary preferences and lifestyles, there is a discernible shift away from traditional practices, including the labor-intensive art of pitha-making. Yet, amidst these changes, the cultural significance and communal ties fostered by dishes like pitha remain integral to Bihar's identity, serving as a reminder of the rich tapestry of history, tradition and values woven into every bite.



Credits- Pinterest

## *The social life of fermented food*

The food we eat are related to our culture and history. Long-standing traditions shape our food choices. The methods of preparation are the result of knowledge passed from one generation to the next which represents one's identity. How we eat, what we eat, and with whom we eat is an integral part of the social life. Food culture can be treated as the base for understanding the various aspects of a community. The journey of a dish from producer to consumer is determined both scientifically and culturally. This article explores the relationship between the culture of fermentation and the social identity of the practicing group.

Fermentation is a method of preserving food by increasing its shelf life, leading to modification in the aroma and taste of the food giving it a sense of uniqueness. It is common to the knowledge of indigenous communities. Various vegetables, fruits, beverages, fish, etc. are fermented in day-to-day life. There are a variety of beverages made from rice using indigenous methods associated with tribal culture. It is interesting to note that the majority of the population follow their traditional knowledge to prepare fermented foods and are not aware of the scientific rationale. It is through their natural sense of touch, feel, and taste that accounts for the processing of fermented food.

This method is known to be practiced in Odisha, West Bengal, North-Eastern States, and other parts of the country. Rice, being the staple of Odisha, where 70% of the state's population relies on it, is the primary fermented Odia dish. Pakhala (water rice) is a



Credits: Samachar just click

quintessential Odia cuisine, especially consumed during summer. In the past, it was the soul food for the farmers. It is affordable as well as easy to prepare, aligning with the context of the 'philosophy of minimalism'. Besides the health benefits, it is served on the plates of both vegetarians & non-vegetarians food eaters, rich and poor showing class inclusivity. Moving to western Odisha, Henda or Karadi is a delicacy that is prepared from fermented bamboo shoots. It is, particularly consumed by the locals, produced in households, and sold in village markets (haats).

Traditional alcoholic beverages like Mahuli and Handia are consumed by tribal communities, namely the Bonda tribe. Such beverages are the identity of ethnic groups, equating the status of a family with the quality of the beverage. They are used in socio-cultural occasions, and rituals to satisfy their deity and soul of ancestors (afterlife). It is also a way of livelihood, which plays a major role in the tribal economy. However, the consumption of traditional alcohol by the tribe has decreased over the years due to factors like education, youth migration, health and hygiene practices, and preference for foreign liquor by the youth due to the rise in income level.



A crucial aspect of the whole food culture is the way gendered relations get reflected in everyday lives. In many communities, the women predominantly possess the knowledge and skills of fermentation. This gendering of fermented food is also visible in the folklore and tales surrounding food. The very idea of the 'smell of community' helps to decipher how microbial activity shapes social relationships, politics, and experiences of discrimination. This can be seen in the lived experiences of migrants who, while trying to preserve their regional identity through food, often encounter reactions of disgust and 'odour' from those around them due to the unfamiliar smell or taste of their food.

The relationship between the social world and the microbial world is integral to understanding the natural connection to social phenomena. The microbial process of transformation, decomposition, death, and fermentation on a plane relates to various stages of social transformation. Microbes can be seen as 'communities' that illustrate how we connect with food and life around us.

Interestingly, people belonging to the middle or old age groups, are more likely to consume fermented food in comparison to younger ones



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The main reason behind this is the preservation of indigenous knowledge, which has not been adequately passed down to the next generation. Due to urbanization and globalization, consumption of traditionally prepared fermented food has been decreasing. Fermentation, within the socio-cultural context, can be broadly understood in terms of domestic practices and the transformation of relationships from kitchen to market. Hence, eating is not merely an act of ingesting food but should be viewed as a practice where the consumers acknowledge the entire process, from production to the narratives surrounding food.

## पोषित भोजन और स्वास्थ्य: एक चुनौती

सम्पूर्ण विश्व में प्रत्येक व्यक्ति पोषण और स्वास्थ्य से परिचित अवश्य है और इसीलिए व्यक्ति के जीवन का सबसे महत्वपूर्ण हिस्सा उसका पोषण संबंधित आहार ही माना जाता है। लेकिन आज के इस व्यस्त जीवन के कारण हम खाने के महत्व पर ध्यान केंद्रित करने में स्वयं को असमर्थ पाते हैं और स्वयं को उस भांति व्यवहार करते देखते हैं जैसे हम स्वास्थ्य संबंधी इन सभी बातों से ही अज्ञान हो। हालांकि बहुत से लोग यह सोचते भी है कि वे इन भोजन और पोषण सम्बन्धी बातों पर ध्यान देंगे परंतु जीवन की इस व्यस्तता और बदलाव के कारण उसका स्वयं का उस परिस्थिति में ढल पाना कुछ मुश्किल सा दिखता है।

यदि मैं अपनी ही बात करूं तो यह कहना बिल्कुल भी गलत नहीं होगा कि मेरा भी बहुत सारे लोगो की तरह दिल्ली आने के बाद मुख्य रूप से यह विचार था कि मैं अपने आहार पर खूब ध्यान दूंगी व अपनी दिनचर्या में स्वास्थ्य संबंधी पहलुओं का भी ध्यान रखूंगी, परन्तु यहां आकर तो उस सम्पूर्ण दिनचर्या ने ही कुछ अलग मोड़ ले डाला, और स्वयं को इस अनुशासन से जीने में मैंने अपने आप को पूरी तरह से असफल पाया।

यद्यपि, सभी के लिए स्वस्थ आहार का सेवन करना बहुत आवश्यक है, लेकिन फिर भी आज के समय में इस बात पर विचार करते काफ़ी कम लोग ही दिखते हैं। यदि मैं अपनी कहूं तो मैंने अपने रोजमर्रा के जीवन में स्वस्थ आहार को बनाए रखने का प्रयास किया परन्तु यह मेरे लिए अत्यन्त कठिन था। कॉलेज जाने से पहले और आने के बाद, खाना बनाने और खाने के लिए सही विकल्पों को चुनना मेरे लिए किसी चुनौती से कम नहीं था। क्योंकि इसी बीच मैंने यह अनुभव किया कि दिनभर की भागदौड़ में, सबसे बड़ी चुनौती ही यह है कि कैसे आप खाने में स्वस्थता को बनाए रख सकते हैं? और कैसे आप अपने भोजन में सही पोषक तत्वों को शामिल कर सकते हैं?, जो हमारे शारीरिक और मानसिक स्वास्थ्य के लिए लाभकारी सिद्ध हो सकें। क्योंकि विभिन्न पोषक तत्वों को सही मात्रा में लेने से ही हमारे शरीर का विकास हो पाता है। खाने की इन विविधताओ और सही पोषण से हमारी जिंदगी में उत्साह बना रहता है और सेहत का सर्वोत्तम समर्थन भी होता है।



सच में, मुझे दिल्ली के पीजी में रहकर ही पोषण का सही मतलब समझ आया क्योंकि मेरी यहां सबसे बड़ी परेशानी भोजन सम्बन्धी ही रही है, वैसे भी आखिर तरह-तरह का खाना किसे नहीं पसंद? सब यह चाहते हैं कि उन्हें अच्छा, स्वादिष्ट भोजन मिले। लेकिन यहाँ मैं हूँ जो अपनी रोज की खाने से जुड़ी समस्याओं को ही लेकर बैठी हूँ और बस यही सोचती हूँ कि मम्मी के हाथ के जैसे पराठे, कुरकुरे पकोड़े आदि इस पूरी दिल्ली में कहीं भी मिलेंगे या नहीं?, लेकिन उत्तर बस एक ही आता है, नहीं। वास्तव में जो चीजें पहले पूरे साल मिलती थी अब घर जानें पर ही कुछ छुट्टियों में चखने को मिल पाती हैं।

मैंने यह स्वयं देखा और पाया है कि अधिकतर लोग बाहर से खूब खाना मंगवाते हैं, जिसे मँगवाना बिल्कुल भी अनुचित नहीं है परंतु रोजमर्रा की दृष्टि से यह उचित भी नहीं है। यदि मैं अपनी ही बात करूं तो रोज़ बाहर का खाना खा कर मेरा स्वयं का स्वास्थ्य ठीक नहीं रहता। हालांकि घर से बाहर जाकर भोजन करना कुछ आसान ज़रूर हो सकता है लेकिन इसके साथ शरीर को स्वस्थ बनाए रखना भी अपने आप किसी चुनौती से कम नहीं है।

खाना किसे नहीं पसंद? सब यह चाहते हैं कि उन्हें अच्छा, स्वादिष्ट भोजन मिले। लेकिन यहाँ मैं हूँ जो अपनी रोज की खाने से जुड़ी समस्याओं को ही लेकर बैठी हूँ और बस यही सोचती हूँ कि मम्मी के हाथ के जैसे पराठे, कुरकुरे पकोड़े आदि इस पूरी दिल्ली में कहीं भी मिलेंगे या नहीं?, लेकिन

उत्तर बस एक ही आता है, नहीं। वास्तव में जो चीजें पहले पूरे साल मिलती थी अब घर जानें पर ही कुछ छुट्टियों में चखने को मिल पाती हैं। मैंने यह स्वयं देखा और पाया है कि अधिकतर लोग बाहर से खूब खाना मंगवाते हैं, जिसे मँगवाना बिल्कुल भी अनुचित नहीं है परंतु रोजमर्रा की दृष्टि से यह उचित भी नहीं है। यदि मैं अपनी ही बात करूँ तो रोज़ बाहर का खाना खा कर मेरा स्वयं का स्वास्थ्य ठीक नहीं रहता। हालांकि घर से बाहर जाकर भोजन करना कुछ आसान ज़रूर हो सकता है लेकिन इसके साथ शरीर को स्वस्थ बनाए रखना भी अपने आप किसी चुनौती से कम नहीं है।

खाने की सबसे ज्यादा समस्या होती है परीक्षा के समय, जब खाना बनाने का समय नहीं होता। वहीं परीक्षा के समय पर ऐसा लगता है कि जितना भी खाओ उतना कम है। मैंने यह भी देखा है कि उस समय रात को नींद भगाने के लिए लोग कॉफी खूब पीते हैं हालांकि वे यह जानते भी है कि अधिक काफ़ी पीना हमारी सेहत के लिए ठीक नहीं, लेकिन फिर भी वे कुछ नहीं कर पाते।

हालांकि स्वस्थ आहार पर ध्यान देना हमारे शारीरिक और मानसिक स्वास्थ्य के लिए क्रितिक है। अपने जीवन में स्वस्थ खाने की आदतें बनाना और उन्हें बनाए रखना हमारे लिए एक अच्छा निर्णय हो सकता है। खाने की सही विविधता और पोषण से हम अपने दैहिक, मानसिक और आत्मिक स्वास्थ्य को समर्थन प्रदान कर सकते हैं। परन्तु इसको करना सच में किसी बड़ी चुनौती से कम नहीं और इसीलिए ही आज के दौर में अस्पतालों के अंदर अधिकतर मरीज़, खाने संबंधी बीमारियों से ही ग्रस्त हैं। क्योंकि हमारा आहार हमारी सेहत को प्रभावित करता है, और हमें यह समझना चाहिए क्योंकि स्वस्थ आहार ही एक सुखद जीवन की कुंजी है।



**परख**

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In her book 'Food, Gender, and Poverty in the Ecuadorian Andes' (1988) she talks about Andean culinary history, ongoing ecological and economic challenges, shifting cultural and political allegiances, categorical distinctions between men and women, old and young, as well as conflicts between traditional and modern.

## *Breaking fast with flavours: sheer khurma's role in eid celebrations*

The eid celebration brings with it exquisite flavours. After a month of serious abstinence, Eid-ul-Fitr is most associated with devouring, and it would be incomplete without the Sheer khurma.

Sheer khurma or sheer khorma is a festival vermicelli pudding prepared by Muslims on Eid ul-Fitr and Eid al-Adha in India, Pakistan, Afghanistan, and parts of Central Asia. It is a traditional Muslim festive breakfast and a dessert for celebrations. This dish is made from various dry fruits, vermicelli, condensed milk, sugar etc. Depending on the region, cardamom, pistachios, almonds, cloves, saffron, raisins, and rose water are also added.

Every year, my mother cooks the most wonderful Sheer khurma; it is as warm as a mother's hug and as sweet as love. Returning home from the Eid namaz, when my father walks through the front entrance, we queue up for our Eidi (cash gift distributed on Eid). Our incredible cook Amjad would pull in a cart filled with delightful Eid surprises- and there it was—the Sheer khurma—right in front of us. ‘Sheer’ means milk in Persian, and ‘khurma’ means dates. No one knows how and when vermicelli was added to this delicious treat.

According to history, because Saudi Arabia is abundant in date harvests, people would break their fast with dates, as they do today, then create a milk and date dessert on Eid morning. As a result, Sheer Khurma is a traditional Eid-ul-Fitr dish in every Muslim household. This simple but delicious recipe is versatile, as it can be eaten hot or cold. For two reasons, dates



Credits: My Masala Box

are one of the key ingredients that improve this confection's flavour. Initially, dates were used to sweeten sheer since sugar was inadequate at the time. Secondly, similar to milk, it is incredibly nourishing and may be consumed as a whole meal on its own. Overall, dates are an integral component of sheer khurma, contributing to its flavour, texture, nutrition, and cultural significance.

Beyond its exquisite taste, Sheer khurma holds deep cultural significance in Muslim communities. Across generations, hands join together in the kitchen, each bringing their knowledge and love to the making of this popular delicacy. The act of preparing and distributing Sheer khurma strengthens family and community relationships while displaying the attitude of charity and hospitality that is deeply rooted in Islamic tradition. It is a cuisine that crosses religious barriers, bringing people from all walks of life together to enjoy its tastes and celebrate unity in the face of difference.

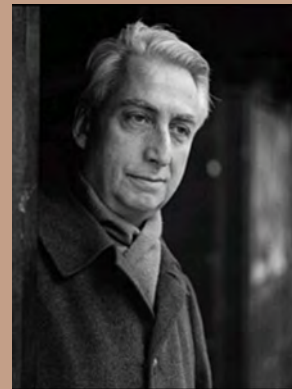
Sheer khurma is a one-of-a-kind sensory experience. The intoxicating smell of cardamom and saffron lingers through the air, tickling the senses and bringing back memories of festive gatherings. With each spoonful, the creamy milk coats the taste, leaving hints of sweetness balanced by the chewy texture of dates and the crunch of nuts. When one eats Sheer khurma, they not only taste the richness of the ingredients, but also feel the warmth of tradition and the embrace of communal delight. It's not simply a dessert; it's a symphony of flavours that speaks to the soul.

In essence, Sheer khurma goes beyond its role as a dessert to become a cultural ambassador, connecting the past and the present and uniting different communities under the flag of shared heritage and culinary delight. Its journey from the Mughal royal courts to the humble kitchens of everyday households around the world demonstrates its continuing appeal and universal resonance. As we indulge in Sheer Khurma, let us not only enjoy its wonderful flavour but also cherish the traditions, values, and memories it represents!



**Hadia Arif**  
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## ROLAND BARTHES



Credits: Wikipedia

According to him cooked food, constituted a communication system, a protocol of images and customs that manifested social structure and symbolized social relations.



Credits: ArpitasFoodPod

# Telling Tales

Food is a vessel of memories and a gateway to nostalgia. This segment is a collection of poems, photostories, legends and tales in Hindi and other regional languages (along with translated versions) weaving stories around traditions and culinary wisdom passed across generations.

The highlight of this segment is an article by our editor's grandmother. A witness to the evolution of the Assamese society as a whole, Pramila Devi Chakravarty, is a retired teacher turned writer who talks about the significance of 'Dheki' in assamese society.

## याद आता है!

दिल्ली शहर तो सबको बड़ा भाता है.....  
कोई कहीं से भी आता है,  
बस यहीं का हो जाता है,  
लेकिन फिर भी कोई अपना पुराना घर कहां ही भूल पाता है,  
यहां सबको अपने घर का खाना बड़ा याद आता है।

वैसे तो यहां के छोले भटूरे, और मोमोज लाजवाब है...  
पुरानी दिल्ली के कचौड़ी चाट की तो क्या ही बात है,  
यहां की हर बाजार में मिलता सांभर-डोसा है,  
शाम की चाय की जान ही पेटीज और समोसा है।  
पर जब शाम से रात ढल आती है,  
घर पर मां से बात हो जाती है,  
तब याद सिर्फ मां के हाथ से बने उस खाने की आती है,  
वो घर के दाल-भात-चोखे-अचार-पापड की आती है।

जब कभी यहां काले बादल घिर आते हैं,  
उन गरजते बादलों से बरसाते हो जाती हैं,  
घरों में गरम तेल में पकौड़े-भुजिया तली जाती है  
तब मुझे गांव के घर का वो मिट्टी वाला चूल्हा याद आता है...  
वो गरम-गरम लिट्टी और बैंगन का चोखा याद आता है।

मुझे याद उस दीवाली के बाद की मिठाइयों की भी आती है,  
खरना का रसिया-रोटी-पीठा की आती है।  
छठ पूजा का उस घाट और ठेकुए की आती है,  
शाम को घर लौटते बख्त घर के खाने की आती है,  
वो मां के बनाए दाल-भात-आलू की भुजिया की आती है,  
हां, वैसे तो नए शहर की हर चीज खूबसूरत है...  
पर याद मुझे अपने शहर के उस अपनेपन की आती है।



Credits:Gopi D. Tripathy



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# शोजन पकाने के अलावा आता क्या तुम्हें?

मेरी मां खूब दिलकश खाना बनाती है,  
बस इसीलिए वो सबको खूब पसंद आती है,  
नानी के हाथों की खीर, और  
मौसी की बनाई हुई शाही पनीर,  
चाची के हाथों का वो मीठा सा पेड़ा, और  
बुआ के हाथों का चाट भरा कटोरा,  
घर में सबके मन को बड़ा भाता है,  
और भाए भी क्यों ना? आखिर उनको थोड़ी न वो बनाना आता है।

वे तो मुझसे भी कहते हैं, अच्छा कुछ बनाना सीख लेने को,  
स्वाद और जायके को थोड़ा बहुत समझ लेने को,  
लेकिन इन सब के चलते मन में एक प्रश्न भी आता है,  
क्यों सीखना है सिर्फ मुझे ही, जबकि मेरी उम्र में तो मेरा भाई भी आता है ?

मैंने क्यों तारीफें केवल मां, दादी, नानी, चाची के बनाए खाने की सुनी है,  
यदि मेरे पापा, दादा और भाई खाना बनाए, तो क्या कोई परेशानी बनी है।  
शायद उन पुरुषों के पैर कभी घर की उस रसोई के रूप पर नहीं गए,  
जहां खाना बनाने की कला में ही जीवन यापन का स्वरूप है।

हां, इस पितृसत्तात्मक समाज में सब कुछ तो पुरुषों के नाम हुआ है,  
कोई मुझे यह भी तो बताएं कि औरतों के भी क्या कुछ नाम हुआ है,  
क्या वो दूसरों का पेट भरने के लिए सुबह-शाम, चूल्हे के साथ साथ अपने भाग्य को भी  
सुलगाती जाती हैं,  
या इतना सब करने के बाद भी अंत में अपनी तारीफ में केवल इतना ही सुन पाती हैं  
कि “खाना बनाने के अलावा आता क्या है तुम्हें?”



Credits: Astha Priya



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## दिवाली के भोजन की रोचक कहानी

भोजन के विभिन्न समूह होते हैं जिन्हें उनके उद्देश्य और अर्थ के अनुसार विभाजित किया जाता है, जैसे- सांस्कृतिक भोजन हैं, जो किसी संस्कृति के लिए आवश्यक हैं। प्रतिष्ठित खाद्य पदार्थ हैं, जो आर्थिक स्थिति को दर्शाते हैं, और शरीर की छवि वाले खाद्य पदार्थ हैं जिनका सेवन मुख्य रूप से शरीर की भलाई के लिए किया जाता है। भोजन में उपस्थित ये विभिन्न श्रेणियां भोजन में होने वाले हेर-फेर को दर्शाती हैं और यह दिखलाती हैं कि आखिर कैसे भोजन, समाज के साथ बदलता है इसी के साथ साथ कैसे भोजन, कई संस्कृतियों में, लोगों को एक साथ लाता है और उन्हें कई अलग-अलग स्तरों पर जोड़ता है।

संस्कृति और समाज के सन्दर्भ में यदि भोजन की बात करें तो लोकसाहित्य में भी ऐसी बहुत सी कहानियां और कथाएं प्रचलित हैं जो विभिन्न प्रकार के तीज त्यौहारों में होने वाले रीति रिवाजों तथा उसके दौरान पकने वाले भोजन का आधार हैं जिनमें उस विशिष्ट पर्व के दौरान पकने वाले उस विशिष्ट भोजन के पीछे का कारण छिपा होता है।

अर्थात् भोजन और साहित्य के इस सम्बंध को किसी लोककथा के उदाहरण से देखें, तो यह एक कहानी जो विशेष समुदाय के लोगों और दिवाली के पर्व से सम्बंधित है। जिसमें जश्र के उस शुभ अवसर पर दिल टूट जाने वाला भोजन बनाया जाता है अर्थात् दिवाली के मौके पर उनके घरों में विभिन्न प्रकार के व्यंजन न बनाकर मुख्य रूप से कच्चा खाना अर्थात् कड़ी चावल पकाया जाता है, और उसे ही बड़े चाव से खाया जाता है। मान्यता के अनुसार, इसके पीछे का मुख्य कारण श्री कृष्ण से संबंधित माना जाता है जो गोवर्धन पूजा के शुरुआती दौर से जुड़ा है और कुछ इस प्रकार है -



स्रोत-pinterest

काढा बोलो वृजबासिन ते, कि या बारि हम सबरे चलमें गोवर्धन धौरे।

हां, दूर तो है बू नेक सु, लेकिन पूजा के इक दिन पहले ही चलेंगे सबरे।।



स्रोत-pinterest.ch

बात सूनी और भाजि गोपी, गई कृष्ण के पास।  
इतनी जल्दी कैसे करें तैयारी, जब कछु नाय हगरे पास।।



स्रोत-qph.cf2.quoracdn.net

बात सूनी और बोले जबडी, उरझत काईको हों तुम फतो ।  
जो घरन में होय सोई से कछु बनाय लियो, कथौके अब समय नाय है फतो ॥



स्रोत-pinterest

बात मानके भाजि गोपी और बनाबन लागी वे कड़ी चावल कू ।  
दुध, दही और छाछ निकालो और फेटन लागी वे बेसन कू ॥



कड़ी भात की बांध पोठरी, चले वे गोवर्धन की ओर,  
गवाल बाल और गोप गोपियां, देखें सब एक दूजे की ओर।।



चलत चलत जब थक गइ सबरे, बैठ गइ सब साथ में,  
और भूख लागी जब सबको तवही, खाई कड़ी सबन ने साथ  
में।।

इस प्रकार गोवर्धन पूजा के एक दिन से ही गोपियों द्वारा कड़ी चावल बनाने की प्रथा अभी तक चली आ रही है अर्थात् उनके घरों में गोवर्धन पूजा के एक दिन पूर्व यानि दिवाली पर कच्चे खाने के रूप में कड़ी चावल बनाए जाते हैं और उसे अपने आराध्य के समक्ष प्रस्तुत करने के पश्चात् बड़े ही चाव से खाया जाता है।

यदि हम इन कथाओं का निरूपण करें तो इस प्रकार की भोजन से सम्बंधित लोककथाएं एक प्रकार से बचपन से चले आ रहें अनुभवों को हमेशा ताज़ा बना कर रखती हैं, इसके अलावा स्मृति भरे इस भोजन को पकाने और खाने से संस्कृति का बार बार एक नया परिचय होता है, जिससे व्यक्ति के अंदर पोषण विशेषज्ञ का उजागर होता है। अर्थात् यह भोजन संबंधी लोक कथाएं समाज को भोजन से जोड़ने का कार्य करती हैं और कहीं न कहीं यह उन खाद्य पदार्थों से परिचय कराती हैं जिन्हें हमने अच्छा और बुरा करार दिया है।



**सृष्टि सिंह**

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# ঢেঁকী আৰু অসমীয়া সমাজ

মানুহ সমাজ প্ৰিয়। সেইবাবেই মানুহে সমাজ পাতি বাস কৰে। সমাজৰ ৰীতি-নীতি, আচাৰ-ব্যৱহাৰ, খাদ্য, কৃষ্টি, সংস্কৃতি আদিৰ দ্বাৰা জনজীৱন জীপাল হৈ পৰে। কিন্তু সময়ৰ পৰিক্ৰমাত সমাজ জীৱনত পূৰ্বে প্ৰচলিত পৰম্পৰা সমূহৰ পৰিৱৰ্তন ঘটে। কথাবোৰ ইতিহাস হৈ পৰে। সেয়েহে পুৰণি কথাবোৰ লিপিবদ্ধ কৰাৰ প্ৰয়োজনীয়তা আহি পৰিছে।



Credits: West Bengal khadi and village industry board

আমাৰ অসমীয়া সমাজ জীৱনৰ পৰিৱৰ্তন লক্ষণীয়। আগৰ সময় আৰু বৰ্তমান সময়ৰ মাজত যথেষ্ট পাৰ্থক্য আছে। আগৰ সময়ৰ কথাবোৰ নৱপ্ৰজন্মৰ সাধুকথা যেন লাগে। আধুনিকতাৰ খামখুমীয়াত মানুহৰ জীৱন নিৰ্বাহ প্ৰণালীৰ সলনি হল। আনকি মানুহৰ খাদ্যাভ্যাসবোৰো কিছু সলনি হল। আধুনিক সা- সুবিধাবোৰে পুৰণি একঘেয়ামী জীৱন নিৰ্বাহৰ পথ উন্নত কৰিছে। কিন্তু দৈনন্দিন জীৱনত নিত্য ব্যৱহৃত ঘৰুৱা সা-সজুলি কিছুমান ভৱিষ্যত প্ৰজন্মক দেখুৱাবৰ বাবে এতিয়া সংগ্ৰাহলয়ত সংৰক্ষিত কৰিবলগীয়া হৈছে। তেনে এবিধ সামগ্ৰী হল ঢেঁকী।

ঢেঁকী- কৃষিপ্ৰধান অসমীয়া সমাজৰ এক অপৰিহাৰ্য অংগ। অসমীয়াৰ বাপতিসাহোন বিহুৰ লগত ঢেঁকীৰ এৰাবনোৱাৰা সম্পৰ্ক। বিশেষকৈ ভোগালী বিহুৰ সময়ত ঢেঁকীৰ শব্দত গাওঁবোৰে প্ৰাণ পাই উঠিছিল। প্ৰত্যেক অসমীয়া পৰিয়ালৰে এটাকৈ ঢেঁকীশাল আছিল কাৰণ ঢেঁকীৰ ব্যৱহাৰ প্ৰতিদিনেই হৈছিল। কিছুবছৰ আগলৈকে গাওঁৰ মহিলাসকলে ঢেঁকীৰ সহায়ত ধান খুন্দি চাউল উলিয়াইছিল। চিৰা-সান্দহ, গুৰি-সান্দহ, আঁঠে, মুৰি আদি জলপানবোৰ প্ৰস্তুত কৰিছিল। হালধি গুৰি, জিৰা গুৰি, ধনীয়া গুৰি আৰু আন মা- মছলাও ঢেঁকীৰ সহায়ত ঘৰতে প্ৰস্তুত কৰি লৈছিল। জীয়ৰী-বোৱাৰীবোৰে ঢেঁকীত খুন্দি লোৱা ঔ-টেঙা, বগৰীৰ সোৱাদ লৈছিল। এইবোৰ খাদ্যসম্ভাৰ বজাৰত উপলব্ধ নাছিল। কিন্তু বৰ্তমান ঢেঁকীৰ ঠাই যন্ত্ৰই লোৱাত এইবোৰ সামগ্ৰী বজাৰত সহজলভ্য।

যন্ত্ৰৰ ব্যৱহাৰে মানুহৰ কষ্ট আৰু সময় বাহি কৰিলে। কিন্তু পুৰণি অসমীয়া খাদ্যপ্ৰস্তুতি প্ৰক্ৰিয়াৰ অপৰিহাৰ্য অংগ ঢেঁকীৰ অস্তিত্ব প্ৰায় নাইকিয়াই কৰিলে। তথাপি অসমীয়া জাতিৰ আয়ুস ৰেখা বিহু থাকে মানে অসমীয়া সমাজ জীৱনত পূৰ্বে পৰা চলি অহা পৰম্পৰাগত খাদ্য সম্ভাৰৰ প্ৰচলন চলি থাকিব। পৰিতাপৰ কথা যে নৱপ্ৰজন্মৰ বেছিভাগেই সান্দহগুৰি, পিঠাপনাৰ সলনি কেক, পিজ্জা, বাৰ্গাৰ আদি আকোৱালি ললে। এইয়া হয়তো গতিশীল সময়ৰ লগত খোজ মিলাই পৰিৱৰ্তিত হোৱা মানুহৰ জীৱন শৈলী।



প্ৰমীলা দেৱী চক্ৰৱৰ্তী

Pramila Devi Chakravarty

## *'Dheki' and the assamese society*

The lifestyle of our Assamese society is remarkable. While there is significant contrast between the past and present times, the stories of the past seem nostalgic to the new generation. With the advent of modernity, human life management systems have improved greatly. Even dietary habits have undergone changes. The traditional ways of life have evolved into modern conveniences. However, some aspects of daily life, such as 'Dheki', is being preserved for future generations in repositories.

'Dheki' holds a special place in the agriculturally predominant Assamese society. It has a deep connection with the Bihu festival, especially during the Bhogali Bihu. In the past, every Assamese household used to have a 'Dheki' as it was used daily. Women used to husk paddy manually, preparing various types of rice, and even making molasses. Long ago, during festivals, women used to prepare special delicacies using the 'Dheki,' like 'Chira-Sandah,' 'Guri-Sandah,' 'Akhau,' 'Muri,' etc. These delicacies were not readily available in the market, unlike today where everything is easily accessible due to modern machinery.

The use of machinery has reduced human effort and time. However, the indispensable role of 'Dheki' in the traditional Assamese food preparation process has almost disappeared. Nevertheless, the boundary of Assamese identity is marked by the range of Bihu festivals, ensuring that the traditional trend of food procurement continues in Assamese society.

Nevertheless, the majority of the new generation is inclined towards modern snacks like sandwiches, cakes, pizzas, burgers, etc. This perhaps reflects the dynamic lifestyle changes of individuals adapting to the fast-paced modern era.



*Abridged & translated by*  
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## ଦହିଖିଆ ଠାକୁରଙ୍କ ଅକୁହା ମହାତ୍ମ୍ୟ

ଯେତେବେଳେ ଖାଦ୍ୟ ଏବଂ ସଂସ୍କୃତିର ସମ୍ବନ୍ଧିତା ବିଷୟରେ ଆଲୋଚନା ହୁଏ, ସେତେବେଳେ ଓଡ଼ିଶାର ସଂସ୍କୃତି ଏବଂ ଖାଦ୍ୟ-ପେୟ ସ୍ୱତନ୍ତ୍ରତାର ପରିଚୟ ମିଳେ। ମହାପ୍ରଭୁ ଜଗନ୍ନାଥଙ୍କ ଭୂମିରେ, ଏକ କାହାଣୀ ଅଛି ଯାହାକି ଦର୍ଶାଏ ଯେ, ସେ ଖାଦ୍ୟପ୍ରୀୟ ଏବଂ ଦହି ସହିତ ଭଗବାନଙ୍କ ନିବିଡ଼ ସମ୍ପର୍କ ଅଛି ।

ଶହ ଶହ ବର୍ଷ ପୂର୍ବେ ଓଡ଼ିଶା ମାଟିରେ, ଗଜପତି ଶ୍ରୀ ପୁରୁଷୋତ୍ତମ ଦେବ ନାମକ ପୁରୀରେ ଜଣେ ଶକ୍ତିଶାଳୀ ରାଜା ବାସ କରୁଥିଲେ। କାଞ୍ଚିର ରାଜକୁମାରୀ ପଦ୍ମାବତୀଙ୍କ ସହ ତାଙ୍କର ବିବାହ ରାଜ୍ୟରେ ଚର୍ଚ୍ଚାର ବିଷୟ ପାଲଟିଥିଲା।

ପ୍ରତିବର୍ଷ, ଭଗବାନ ଜଗନ୍ନାଥ ତାଙ୍କ ବଡ଼ ଭାଇ ବଳଭଦ୍ର ଓ ସାନ ଭଉଣୀ ସୁଭଦ୍ରାଙ୍କ ସହ ସେମାନଙ୍କ ମାଉସୀ, ମହାରାଣୀ ଶ୍ରୀ ଗୁଣ୍ଡିଚାଙ୍କୁ ଭେଟିବା ପାଇଁ ଏକ ବିଶାଳ ରଥ ଯାତ୍ରାରେ ଯାଇଥାନ୍ତି । ସେମାନଙ୍କର ଯାତ୍ରା ପୂର୍ବରୁ, ଗଜପତି ରୂପାର ଝାଡୁ ଯାହା ସୁବର୍ଣ୍ଣ ଖଚିତ ବେଣୁରେ ତିଆରି, ରଥକୁ ପରିସ୍କାର କରିଥାନ୍ତି। କିନ୍ତୁ କାଞ୍ଚିର ରାଜା ଗଜପତିଙ୍କ ଏହି ନମ୍ର କାର୍ଯ୍ୟକଳାପ ବିଷୟରେ ଜାଣିବା ପରେ, ଘୋଷଣା କରିଥିଲେ ଯେ, "ଚଣ୍ଡାଳ ହାତରେ ମୁଁ ଝିଅ ଦେବି ନାହିଁ । " ଏହି ଅପମାନକୁ ଗଜପତି ସହ୍ୟ ନ କରିପାରି, କାଞ୍ଚି ବିରୁଦ୍ଧରେ ଯୁଦ୍ଧ ଘୋଷଣା କରିଥିଲେ।

ଭାଗ୍ୟବଶତଃ, କାଞ୍ଚି ଯିବା ବାଟରେ, ଗଜପତି ମହାରାଜ ଆଦିପୁର ନାମକ ଏକ ଗ୍ରାମରେ ଅଟକି ଯାଇଥିଲେ। ଯେଉଁଠାରେ ମାଣିକ ନାମକ ଜଣେ ଦୟାଳୁ ଗୌଡ଼ ଯାତ୍ରୀମାନଙ୍କୁ ଦହି ବିକ୍ରି କରୁଥିଲା।

ଦିନେ ତୁଇ ଜଣ ସୈନିକ ମାଣିକର ଶିବିରକୁ ଆସିଲେ। ସେମାନେ ତାଠାରୁ କିଛି ଦହି କିଣିବାକୁ ଚାହୁଁଥିଲେ, କିନ୍ତୁ ତାଙ୍କ ପାଖରେ କୌଣସି ମୁଦ୍ରା ନଥିଲା। ଏହା ପରିବର୍ତ୍ତେ, ସେମାନେ ତାକୁ ଏକ ମୁଦ୍ରିକା ପ୍ରଦାନ କରି କହିଲେ, "ଯେତେବେଳେ ଗଜପତି ଆସିବେ, ତାଙ୍କୁ ଏହି ମୁଦ୍ରୀକା ଦେଖାଇବ ଏବଂ ସେ ତୁମକୁ ପରିଶୋଧ କରିବେ।" ମାଣିକ, ସୁଦ୍ଧ ହୃଦୟ ସହିତ, ମୁଦ୍ରିକାକୁ ଗ୍ରହଣ କଲା ଏବଂ ଗଜପତିଙ୍କ ପାଇଁ ଅପେକ୍ଷା କଲା। ଯେତେବେଳେ ଗଜପତି ପହଞ୍ଚିଲେ, ସେ ତାଙ୍କୁ ମୁଦ୍ରିକାଟି ଦେଲା ଏବଂ ସୈନିକମାନଙ୍କ ବିଷୟରେ ବ୍ୟାଖ୍ୟା କରିଲା।

ଏହା ଦେଖି ଗଜପତି ଆଶ୍ଚର୍ଯ୍ୟ ହୋଇ କହିଲେ, ଏହା କୌଣସି ସାଧାରଣ ମୁଦ୍ରିକା ନୁହେଁ, ବରଂ ସ୍ୱୟଂ ଭଗବାନ ଜଗନ୍ନାଥଙ୍କ ମୁଦ୍ରିକା ଅଟେ। ଗଜପତି ମହାପ୍ରଭୁଙ୍କ ଏହି ପବିତ୍ର ଲୀଳା କୁ ହୃଦୟଙ୍ଗମ କଲେ ଏବଂ ତାଙ୍କ ଖୁସିର କୌଣସି ସୀମା ନଥିଲା। ସେ ଅନୁଭବ କଲେ ଯେ ଯୁଦ୍ଧ ଘଟିବା ସମୟରେ ପ୍ରଭୁ ତାଙ୍କ ପାର୍ଶ୍ୱରେ ଅଛନ୍ତି।

କୃତଜ୍ଞତାରେ ପରିପୁର୍ଣ୍ଣ ହୋଇ ସେ ମାଣିକକୁ ସମଗ୍ର ଆଦିପୁର ଗ୍ରାମ ଉପହାର ଦେଇଦେଲେ । ସେବେଠାରୁ ଏହା 'ମାଣିକପାଟଣା' ନାମରେ ଜଣାଶୁଣା। ଏହି ଭାବରେ, ଯୁଦ୍ଧ ଓ ବିବାଦ ମଧ୍ୟରେ, ଭଗବାନ ଜଗନ୍ନାଥଙ୍କ ଭୂମିରେ ଦୟା ଓ ଅପ୍ରତ୍ୟାଶିତ ଆଶୀର୍ବାଦର ଏକ କାହାଣୀ ଉନ୍ମୋଚିତ ହୋଇଥିଲା ।



Credits: Pinterest

## *Untold legend of the feasting Lord & curd!*

When it comes to the richness of food and culture, Odisha stands out with multiple legends behind its famous cuisines. It is truly India's best-kept secret. From the land of Lord Jagannath, who is believed to have a big appetite, here is a story about the lord's association with curd/ dahi...

Once upon a time, hundreds of years ago, in the land of Odisha, there lived a mighty king of Puri named, Gajapati Purushottama Deba. His wedding to Princess Padmavati of Kanchi was the talk of the town.

Every year, Lord Jagannath along with his brother Balabhadra and sister Subhadra, went on a grand chariot journey to pay a visit to their maternal aunt, Maharani Gundicha. Before their journey, Gajapati cleaned their chariots with his silver-bristled broom and golden handle. But the trouble happened when the king of Kanchi heard of Gajapati's humble act. He declared that he wouldn't let the princess marry a chariot-sweeper and insulted Gajapati. In response, Gajapati announced a war on Kanchi.

As fate would have it, on their way to Kanchi, they stumbled upon a village called Aadipur, where a kind-hearted milkmaid named Maanika sold curd to weary travelers. One day, two soldiers approached Maanika's stall. They wished to buy curd from her but had no coin. Instead, they offered her a ring, saying, "When Gajapati arrives, show him the ring, and he will repay you." Maanika, with pure-heartedness, accepted the ring and waited for Gajapati. When Gajapati arrived, she gave him the ring and told him about the soldiers'.

To her surprise, it was no ordinary ring but was Lord Jagannath's own. Gajapati realized the divine intervention and his happiness knew no bounds. He felt as if the lord was by his side in the war to happen. Filled with gratitude, he gifted Maanika the entire village of Aadipur. Since then, it has been known as 'Maanikapatana'. In this way, amid war and strife, a tale of kindness and unexpected blessing unfolded in the land of Lord Jagannath.



*Translated by*  
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Credits: Sunita's World



# Local Delights

India is a country that offers a feast of flavors that are as varied as its rich cultural tapestry. This segment encapsulates the multitude of regional delicacies that India's culinary landscape is made up of. From the Uttarakhandi Phaanu in the north to the sumptuous three- course Sadhya in the south, the robust Dal Bafla in the central plains to the spicy Ragda Pattice in the west, each dish tells a story of the land and its people.



## *The hidden gem of the Himalayas*

The Uttarakhand thali is a dish that combines all the wonderful staples of the hills, like mandua ki roti, dupuk, bhatt ki churkani, jhangore ki kheer, pahadi raita, dry fruits rice, and bhang ki chutney in the most delicious and fulfilling manner. The traditional recipes have a rich aroma that lingers in the room for quite a long time. Mandua is a flour of locally grown grain (finger millet). Previously, it was eaten only in the hilly region but it has gained popularity due to its super nutritional values and has gained space in the urban kitchen too. Bhang ki chutney is a famous tangy and spicy chutney prepared with hemp seed paste and tamarind pulp and green chilli with few other spices. Bhatt ki Churkani is a protein packed black soybean curry (daal) from Uttarakhand. It is traditionally cooked in an iron wok which brings out the dark black color and is warm, comforting, subtle flavored, with just a hint of smokiness. Himalayan Taro or gaderi is a root vegetable that is native to the Himalayan region. It is a staple food in many regions of the Himalayas and is known for its large, heart-shaped leaves and starchy roots.

Taro root is a good source of carbohydrates, dietary fibers, and other essential nutrients. Pahadi raita is a type of cucumber raita which is a refreshing vegetarian side dish made with yogurt, cucumber, turmeric and ground mustard seeds. Barnyard millet, also known as jhangora, is thought to be one of humanity's oldest foods. This millet is a gluten-free superfood that is highly nutritious and easily digestible. Because millet is the main ingredient in this dessert, it is also known as millet kheer. Traditional food plants are rich sources of nutrients and chemical compounds that are



used by the body to function properly and maintain health.

The use of plants and food recipes has been a fundamental component of all rural house treatment systems as it is the most easily accessible resource available to the local community at the time of medical urgency. The local communities are well aware of the potency of food crops and their utility for treating various ailments and illnesses.

The Uttarakhand thali is a delightful way to experience the culinary heritage of this mountainous state. Showcasing fresh, local ingredients and unique dishes from both the Garhwali and Kumaoni regions, the thali offers a colorful and flavorful glimpse into the heart of Uttarakhand.



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B.A. (H) Sociology

## পইটা ভাত (*Poita Bhat*)

"ভাতৰ পানি কবিতা নহয়, ভাতৰ পানিত কবিতা হয়।"  
("Rice water is not just a poem, it becomes a poem in rice water")

Assam is a beautiful state located in the northeastern part of India. It is known for its lush green landscapes, tea gardens, and rich cultural heritage. The people of Assam, known as Assamese, have a unique and diverse cuisine that reflects the region's geographical and cultural influences. Poita bhat is a traditional Assamese dish that is quite unique and interesting. Poita bhat refers to leftover cooked rice that is soaked overnight in water. It's a way of reusing leftover rice and transforming it into a delicious and refreshing dish. The soaked rice is typically eaten the next day with various accompaniments like salt, mustard oil, pickles, fried fish, or curd. It's a simple yet flavorful dish that is enjoyed by many in Assam. It's a great way to reduce food waste too. Poita bhat holds great importance in Assamese culture and cuisine. It is not just a dish but also a way of life for many people in Assam. The practice of soaking leftover rice overnight and consuming it the next day has both practical and cultural significance. From a practical standpoint, Poita bhat helps to reduce food waste by repurposing cooked rice that might otherwise go unused.

It's a sustainable way of utilizing leftovers and minimizing food wastage. Culturally, Poita bhat is deeply rooted in Assamese traditions. It is believed to have several health benefits, such as aiding digestion and providing a cooling effect during hot summer days. It is also considered a simple and humble meal, often associated with rural and traditional lifestyles. Moreover, Poita bhat is often enjoyed as a



Credits: Times of India

communal meal, bringing families and communities together. It is a time for sharing stories, laughter, and bonding over a simple yet delicious dish.

So, beyond its culinary significance, Poita bhat represents values of sustainability, tradition, and togetherness in Assamese culture. It's a wonderful example of how food can hold deeper meanings and connect people in meaningful ways.



**Jisusmita Kashyap**  
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3rd Year

## *Cultural delight of Rajasthan: daal baati churma*

Rajasthani cuisine is a reflection of the state's arid landscape and rich cultural heritage. Rajasthan's cuisine revolves around locally available ingredients, emphasizing dried lentils, pulses, and grains, which can be stored for extended periods.

Rajasthani Dal Baati Churma, a flavourful trio of lentil curry, hard wheat rolls, and sweet crumbled wheat, embodies Rajasthan's culinary pride and resilience.

The first element, "Dal", is a lentil preparation that serves as the main source of protein. Rajasthani Dal is typically made with a combination of lentils, primarily the yellow gram (moong dal) or the split pigeon peas (toor dal). The lentils are cooked with aromatic spices, including cumin, coriander, turmeric, and ghee, providing a rich and flavorful base to the dish.

The second component, "Baati", is a baked wheat flour ball, traditionally prepared over an open flame or in an earthen oven known as a "chulha." The Baati is dense and unleavened, offering a hearty texture that complements the lentil curry. The process of making Baati involves kneading wheat flour with ghee and water, shaping it into round balls, and then baking until golden brown. The final touch involves smearing ghee on the Baati, enhancing its taste and texture.

Churma, the final element of the trio, is a sweet and delightful addition to the wholesome meal. Prepared by crushing or grinding the Baati into a coarse powder, it is then combined with ghee and sugar or jaggery to create a sweetened treat. Variations may include chopped dry fruits and

aromatic spices like cardamom or nutmeg. Churma provides a sweet contrast to the savoury Dal and Baati, offering a delightful balance to the meal. So, beyond its culinary significance, Poita bhat represents values of sustainability, tradition, and togetherness in Assamese culture. It's a wonderful example of how food can hold deeper meanings and connect people in meaningful ways.



Beyond its culinary appeal, Rajasthani Dal Baati Churma carries cultural significance that is deeply ingrained in Rajasthan's traditions. The dish is often served during festivals, weddings, and special occasions, reflecting the state's hospitality and respect for guests. Rajasthani families take pride in preparing this meal with love and care, passing down traditional recipes and cooking methods from one generation to the next.



**Priyanshi Meena**  
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## *Rugdha- endemic mushroom of Jharkhand*

Jharkhand, a tiny state mostly recognised for its wildlife and indigenous people, has long taken pride in its forests and, of course, in its traditional food. Being mostly a tribal state, the food is influenced by regional flavors that are produced locally. Numerous fruits, leaves, mushrooms, and truffles that are exclusive to the state's tribes are consumed as part of seasonal feasts. The people eat Rugdha, a rare type of fungus, during the monsoon. It is referred to as the "vegetarian mutton of Jharkhand" because of its unusual flavor and texture. Rugdha is a Jharkhand-specific mushroom. It develops normally under the dirt at the foundation of Sal trees that dab the moist woods of Jharkhand. The tough white balls have a rubber-like exterior and contain a yolk-like black substance that gives Rugdha its flavor and is rich in proteins and minerals inside. Local tradition features Rugdha curry, a dish where mushrooms mimic chicken livers with a crunchy, prawn-like shell.

In point of fact, Rugdha is a great meat-free alternative that grows during the early monsoon season, when the majority of the locals observe vegetarianism. With regards to health benefits, Rugdha has a much higher protein content than mushroom and has no carbs.

Local people transform it into a fiery and mouthwatering dish which can be presented with rice or conventional Chilka.

You would have likely never known about Rugdha. The explanation being that it's anything but a harvest yet, and isn't even developed in the locale where it is consumed. The rare mushroom only reproduces itself in the warm Sal forests of Bundu, Tamar, and Pithoria in the Ranchi district of Jharkhand, where it can thrive.

This district gets heavy precipitation (around 350 cm in the period of July) with great daylight and a temperature around 30 degrees, which is the best condition for the development of Rugdha. Local women become foragers, venturing into the backwoods to unearth the elusive Rugdha mushrooms, hidden just beneath the surface. It requires about an hour of chase to gather a kilogram of Rugdha. In the market at first it is costly. It is profoundly transitory in nature and should be cooked quickly in somewhere around 8 hours of being recovered, which makes trading it undeniably challenging.

The history of Jharkhand is largely unknown. Also, with regards to the culinary history of the state, we can't follow anything. With regards to a local delicacy like Rugdha which is scarcely known outside the state, it is quite simple to fail to remember the planning, as the ages change.

Further, Birla Institute of Technology Mesra in Ranchi has devised a research project to investigate and record this unique fungus. In order to make Rugdha exportable, they are developing ways to preserve it for at least three to four days. Additionally, researchers are attempting to grow it in Uttarakhand where the environment is conducive to its growth.



**Astha Priya**  
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Credits: kannanskitchen

# *Festive flavours*

India's lively festivals are a testament to its richly diverse culture. From the sweet offerings of Chaurchan to the harvest feast of Nuakhai, and the communal joy of Sheer Khurma, this section showcases the flavourful delicacies that grace these celebrations.



## *Gujiya: a sweet tradition of togetherness and celebration*

Gujiya is a popular Indian sweet dish commonly made during festivals, especially during the festivals of Holi and Diwali. It is a deep-fried or baked pastry filled with a mixture of khoya (dried evaporated milk solids), grated coconut, dry fruits, and sugar. The filling may also include ingredients like cardamom and nutmeg to add flavor. The pastry shell is typically made from all-purpose flour and is often shaped like a half-moon or crescent. The edges of the pastry are sealed by pressing them together, creating a decorative pattern. After shaping, the Gujias are either deep-fried until golden brown or baked until they achieve a crispy texture.

Holi is a vibrant and colorful festival that signifies the arrival of spring and the triumph of good over evil. Gujiya, with its sweet and rich filling, adds to the festive atmosphere and symbolizes the joy and sweetness of the occasion. Moreover, in some regions of India, there is a religious significance attached to Gujiya. It is often prepared as an offering to deities during Holi puja (prayer rituals) and then distributed as prasada (blessed food) among the devotees.

The process of making Gujiya is often a communal activity, with family members and friends coming together to prepare the sweet treat. This fosters a sense of togetherness and strengthens familial and social bonds, which are essential aspects of Holi celebrations.

Our communal endeavor begins with a sense of anticipation and joy as family members gather in the kitchen. Each person is assigned a unique role in the intricate dance of Gujiya preparation. Some diligently roll out small, circular chapati-like layers of maida (refined wheat flour), while others engage in the artistry of filling them with a divine mixture of khoya, sugar, and an assortment of dry fruits.



The kitchen buzzes with laughter and conversation. It is a symphony of collaboration, with each member bringing their own unique touch to the sweet pastry in the making.

As the assembly line progresses, the joyous anticipation of the brewing feast grows. The warmth of shared tasks and the fragrance of the ingredients create an ambiance that enhances the act of cooking; it becomes a celebration of togetherness. This shared labor of love not only results in a delicious array of Gujias but also weaves a fabric of family unity that lasts far beyond the festival itself.

In this shared endeavor, the final touch is assigned to those who take on the task of deep-frying the Gujias. The sizzle of the oil and the golden transformation of the pastries mark the culmination of our collective effort. With each batch, a sense of accomplishment and satisfaction is felt, making the imminent Holi celebration all the more special.

In conclusion, Gujiya stands as a timeless emblem of the festive spirit, weaving together the threads of tradition, togetherness, and culinary artistry. Beyond its delectable taste, this beloved sweet dish serves as a reminder of the joy found in communal activities and the enduring bonds shared among family and



friends. As we come together to prepare and savor Gujiya during festivals like Holi, we not only celebrate our cultural heritage but also reaffirm the values of unity, love, and celebration that define our shared human experience.



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## *Did you know?*



Credits: Foodrecipes.com

Jalebi is a popular sweet snack in South Asia, is said that Medieval India been brought as part of the Muslim trade by the Persian-speaking invaders.

The name "Zulabiya" was first recorded in the 1100s in a Persian cookbook called Kitab al Tabeekh. It goes by many names, including jilapi, zelepi, jilebi, jilipi, zulbiya, jerry, mushabak, zengoula or zalabia.



Credits: Zomato

The Bengali sweet 'Ledykeni, a unique variation of gulab jamun, is named after Lady Canning (wife to Governor-General Lord Canning).

It is believed that the sweet was prepared by Bhim Chandra Nag in honour of Lady Canning, who had come to India in 1856 to live with her husband.

# Chaurchan

The Chaurchan or ChauthChandra festival is a significant thread in the cultural tapestry of Mithila (in Bihar and Nepal), celebrated with devotion. Married women observe it on Ganesh Chaturthi, paying tribute to Chandra Deva and Lord Ganesha. The festival seeks the Moon's blessings to overcome Chandra Dosh, a concept in Vedic astrology affecting personal and professional spheres. The Chaurchan Pooja, a cornerstone of Mithila's heritage, has been preserved through centuries-old rituals, worship practices, and traditional foods.

The pooja involves a detailed sequence of rituals, allowing minor variations but maintaining certain mandatory elements. After a day-long fast, the ceremony begins with creating three rangolis or aripans in the courtyard, placed under the open sky and facing West where the Moon sets, to honor Chandra Deva.

The aripans support a bamboo basket filled with (the sacred food offering), a kalash (pot) with a swastika and kelava (sacred thread), and an earthen pot brimming with curd. Rice is spread at the base of the kalash, which contains water and coins. The prasaad basket contains traditional delicacies like dal puri, rice kheer, sweets, and seasonal fruits. Another basket presents supari (betel nut), saunf (fennel seeds), betel leaves, and other food items.

Each basket is marked with rice powder and sindur tika, covered with a yellow cloth, and embellished with flowers. Lamps are lit near every pot, basket, and aripan, adding to the festive ambiance. The pooja culminates with the Arghya, offering valuable items like curd and fruits to Chauth Chaandi, the moonrise on the festival day, signifying the ritual's conclusion.



Credits: Bhojpuri Rangmanch

I shall now expand upon the assortment of festive delights briefly mentioned above, that are made and served as prasaad to the Moon in small bamboo baskets. These include:

## Dal ki Puri



Credits: Apple Khan

A light, unleavened flatbread (with dough made from lentils) is deep-fried to obtain a round, puffed up shape. Dal is one of the staple foods of the region.

## Makhana Kheer



Credits: Times of India

This is a sweet pudding made from foxnuts (makhana). Mithilanchal has a special variety of aquatic foxnuts known as Mithila Makhana or Makhana. Its significance can be realised 47

with a saying describing the cultural identity of Mithila: Pond, Fish and Makhan "पग-पग पोखर, माछ, मखान "

### Paan ka patta (betel leaves)



Credits: Silk Ports

Betel leaves are a significant food item in Mithila, as evidenced by an old saying that Paan, Maach and Makhan (betel leaves, fish and foxnut) are not even found in paradise, suggesting that one should enjoy them on Earth to avoid regret.

### Saanch

Saanch is a sort of thick round puri made from jaggery and flour shaped like betel leaves. This is a usual part of festival fare.

### Dahi (curd)



Credits: Country Bazaar

This is put in an earthen pot and especially offered to the moon.

### Pedukiya

This is a sort of pastry made with flour dough and a stuffing of khoya (dried evaporated milk solids), sugar and nuts, usually made on festivals.



Credits: Todays Fresh Net

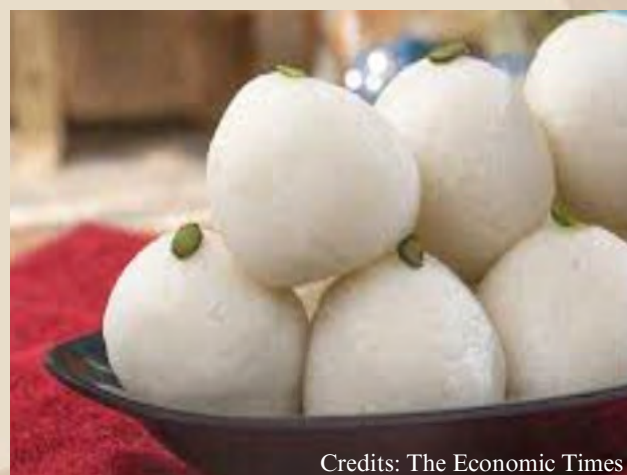
### Thekua



Credits: Times of India

A small dish that looks like a cookie - made of wheat flour, ghee (clarified butter), chasni (sugar syrup), jaggery etc. A staple for festivals such as Chaurchan and Chatt.

### Sweets



Credits: The Economic Times

Milk based sweets are a must for the prasaad - like peda (made of full fat milk and sugar), rasgulla, kheer etc.

## Seasonal fruits



Credits: DreamsTime



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Pomegranate, apples and bananas etc are shown to the moon while reciting one's prayers. One cannot face the moon on this day without an offering.

Hence, food can be an integral part of the culture of a region and its society. It can serve as a carrier of centuries-old traditions and beliefs, a flavourful legacy that contributes to the formation of a unique cultural identity.

## ROBERTSON SMITH



Credits: Wikisource

Smith focused on Semitic sacrifice and sacrificial meals, wherein he found meaning in their social functions in 1889.

## Nuakhai parab :the edible chapter of western Odisha

‘Nuakhai juhar’(simple greeting on the festive day)... Nuakhai is not just a festival, it is life! It is western Odisha’s cultural icon. It is the mass socio-religious festival of Odisha, which is often compared with Kerala’s Onam, Tamil Nadu’s Pongal and Assam’s Bihu. The agrarian connotation is at the heart of Nuakhai parab (festival). It is one of the most anticipated cultural festivals for the Odia people, which played a historical role in promoting agriculture as a way of life.

According to the Odia calendar, it is observed a day after Ganesh Chaturthi. The festival has its ancient origin tracing back to ‘Pancha Yagna’ in Vedic times, the five important activities in agrarian society’s calendar. Nuakhai has evolved out of ‘Pralambanayajna’ (one of those five activities), which refers to the initial cutting of crops and offering it to the mother goddess/ the presiding deity of the region as an act of reverence. The term Nuakhai translates as, ‘Nua’= new+‘khai’= food. Nuakhai is a ritual after which the newly harvested rice gets the status of a consumable item. The festival is celebrated as Nuakhai bhetghaat (meeting).

As a harvest festival, the delicacies of Western Odisha have their significance. Usually, the elder women of the house are responsible for the preparation of dishes, assisted by the newly married wife, younger women and children.

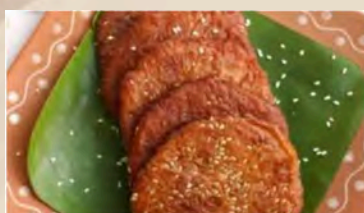


Credits: Wikipedia

The menu consists of the new crops/ bhoga along with different types of dishes, which are explained as follows:

*Nua (Bhogalprasad)*- Simply prepared as rice is soaked in water for 1-2 hrs, then left to simmer in hot milk until cooked. It is further sweetened using sugar or ‘gud’ and dry fruits. It is also called Jukha or Chuda.

*Arsa Pitha*- It is a sweet item which is made from the new rice as a part of bhoga. It involves grinding rice into powder, mixing it with water, ghee, jaggery, sesame seeds, cinnamon powder, and a pinch of salt. After cooling, it is turned into small lemon-shaped balls and fried in ghee until it becomes golden brown. Stuffing of coconut and sugar is also added.



Arisa Pitha



Monda Pitha



Kakara Pitha



Mooga Bara

Credits: Google

*Nua Bhaat*- The new rice is only boiled until cooked and served hot.

*Daali*- It is the staple lentil dish made with Chana dal or Arhar dal.

*Bhaja*- Vegetables like potatoes, raw bananas, mushrooms, putal, etc., are cut into round shapes and seasoned with turmeric, chili powder and salt. Then the marinated vegetables are fried in mustard oil.

*Tun Saag*- Feast includes a minimum of 2-3 curries with Ghanta-tarkari (mix veg curry).

made from locally available vegetables and one fruit.

*Saag-* Makhan saag is commonly found, made with pumpkin leaves, mustard seeds, moong dal, and seasoning. There are other types of saag in the market like bhaji saag, kuler saag, munga saag etc.

*Ambil-* Seasonal vegetables like brinjal, radish, and pumpkin are boiled with curd or buttermilk, and seasoned with salt, turmeric and hing. Once cooked, it is tempered with curry leaves, dry red chili and panch-phutan. There is also an addition of drumstick, okra and hendua (stored bamboo shoots).

*Khatta-* It is a sour, spicy dish made from ripe tomatoes which are mashed and cooked in mustard oil with the addition of bamboo shoots and dry dates.

*Khiri-* Rice pudding, a variation of Vermicelli, is cooked similarly.

These dishes are served in 'Khali' and 'Dana', plates and small bowls respectively made out of leaves, specially made for the festival. On a specified lagna (auspicious moment) the puja and offering of 'Bhoga'-sweets made from new rice is made for the diety. Following this, the members sit together facing east and the head of the family distributes 'Nua' to all and finally, everyone starts eating at the same time on the right lagna. Post ritual, every member takes blessings from the elders and, exchange gifts and greetings of 'Nuakhai Juhar'. The Nuakhai Bhuji (family feast) is an opportunity to bring all family members together under one roof and reconnect with each other while enjoying the food.



Credits: Samachar Just Click

This festival holds a special place in my heart and I eagerly look forward to it every year. Besides celebrating agricultural harvests, it is the celebration of the folk dance to the beats of Sambalpuri songs like dalkhai and rasarkeli. As we are about to welcome this year's festivity, let us extend a heartfelt "Juhar!". Hoping that Odias everywhere, even those far from home, can enjoy this festival with their fellow Odias in different cities, thus preserving our rich cultural heritage. In the spirit of Nuakhai, let us embrace our traditions and share our joys. May the spirit of Nuakhai continue to unite us, wherever we may be.



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## *Jivitputrika vrat*

Jivitputrika vrat also known as 'jitiya' locally, is observed by mothers in Uttar Pradesh, Bihar and Jharkhand. The festival is of three days done for the wellness, prosperity and good health of children observed by mothers without any food or water. Celebration is accompanied with various regional delicacies prepared by mothers themselves.

Jivitputrika vrat, observed on the Ashtami tithi of the Krishna Paksh of the month of Ashwin in the Hindu calendar, is steeped in mythology. One story tells of King Jimutavahana, renowned for his humility and kindness. While in exile, he encountered a Nagavansha mother forced to sacrifice her child to Pakshraj Garuda. Jimutavahana offered himself instead, leading Garuda to promise safety to Nagavansha children if certain rituals were observed over three days. This mythological tale forms the basis for the Jitiya vrat, still practiced by mothers today.

During the three-day vrat, the first day, Nahai-khai, precedes the nirjala fast. Mothers bathe, worship, and consume 'Satwik Food' such as Madua roti and Noni saag. Other dishes like Satputiya and Doodh pithi are also prepared, with variations across regions. Some may even opt for 'machli-bhaat' or fish and rice. The second day or the day of nirjala upwas begins with 'sargahi' or 'sehri'. The mothers wake up before the dawn or sunrise and eat food of their choice in order to sustain 24-hour fast without water and perform their household and religious duties with devotion.

On the Paran day, mothers break their fast with a ritual offering of 'kushi-kerao' to eagles and foxes. Kushi kerao, a staple in Bihar, Jharkhand, and Uttar Pradesh, is swallowed

raw by mothers and given as prasad to children. On this day soaked kushi kerao is cooked into dal with Pori saag, and combined to make a delicious curry. Satputiya is also cooked. Perukiya, traditional sweets, are prepared, along with Thekua cookies. Various pakoras with seasonal vegetables are made, including those with noni ka saag. Other dishes like 'Jhingini' (ridge gourd) and 'Bachka' (poi ka patta pakora) are also prepared. Additionally, Kadhi is cooked with 'arwa chawal'. Before eating, an offering is made to ancestors and birds, symbolizing the importance of blessings for future generations.

The regional delicacies prepared have high nutritional content. For example- Madua (ragi millet) are rich in nutrients and play a vital role in preserving traditional foods through sacred practices. Madua is chosen for Jitiya due to its resilience to pests and extreme weather conditions. Its high protein content and mineral-rich profile make it a superfood, believed to balance hormones in young mothers and impart endurance qualities to their offspring.



Credits: ABP news

Similarly, fast-friendly vegetables like noni ka saag, known for their rapid growth and resilience in various conditions, are chosen for the Jitiya vrat. This choice reflects mothers' desires for their children to thrive and multiply in prosperity, mirroring the vegetable's ability to proliferate without assistance.



Credits: Zee news

Satputia, akin to turai but clustered, earned its name "seven sons" due to historical concerns over infant mortality. Consumption of Satputia was believed to ensure the birth of robust offspring, elevating mothers' status in the family. Its high-water content and cellulose aided hydration and prevented constipation during the fasting period.



Credits: ABP news

Pooi ka saag, or Malabar spinach, is popular across India and often offered to deities. Its robust nature and nourishing properties make it a staple in the Jitiya vrat. Kushi kerao, widely grown in Bihar, is included for its pest resistance and high protein content, similar to kala channa. Arwa chawal is chosen for its auspiciousness during festivals.



In essence, Jivitputrika vrat symbolizes maternal devotion, hope and resilience. The festival 'Jitiya' celebrates culinary heritage of Bihar by preparing regional delicacies which is significantly produced and consumed in Bihar. It showcases the regional richness of variety of vegetables, cereals grown in Bihar presenting its nutritional content. This vrat serves as a testament to enduring cultural heritage and maternal love, reinforcing the importance of nourishment, faith and familial bonds in community well-being for generations to come.



**Swikriti Kumari**

B.A (H) Sociology

3rd year



## *Kang gi khechri*

The advent of the Ingen month (June- July) in the Gregorian Calendar) brings with itself the nostalgia of the Kang Season marked by the Chariot Festival in Manipur and the enduring presence of Khechri in its culinary landscape which ensures that the essence of tradition and community remains intact.

The preparation and consumption of Khechri during this season serves as a powerful link that connects individuals to the cultural roots. The delectable spread has in its main course rice and lentils cooked together (not in a thick porridge form), accompanied with at least four items: Ooti (basically a gruel which is prepared with a base of yellow peas cooked with tender bamboo shoots, use of sodium bicarbonate in its preparation is also a speciality), Stir fried seasonal vegetables, green chilli pickled in mustard paste, boiled vegetables . Ooti is flavoured with Chinese chives as well. The preparation and consumption of Khechri during this season serves as a powerful link that connects individuals to the cultural roots. The delectable spread has in its main course rice and lentils cooked together (not in a thick porridge form), accompanied with at least four items: Ooti (basically a gruel which is prepared with a base of yellow peas cooked with tender bamboo shoots, use of sodium bicarbonate in its preparation is also a speciality), Stir fried seasonal vegetables, green chilli pickled in mustard paste, boiled vegetables . Ooti is flavoured with Chinese chives as well.

For the final touch, it is served on the big broad leaves of the lotus or by the plantain leaves. It is considered that the fragrance of the lotus leaves add to the flavour of the Khechri being served and not on classy porcelain plates.



Credits: Shutterstock

During the season of 'Kang', it is mainly prepared in the local temples every evening and is served as a part of its meal offerings. It is also prepared in the individual households to relish. It can rightly be said that it occupies a significant place in the culinary landscape of the Manipuris.



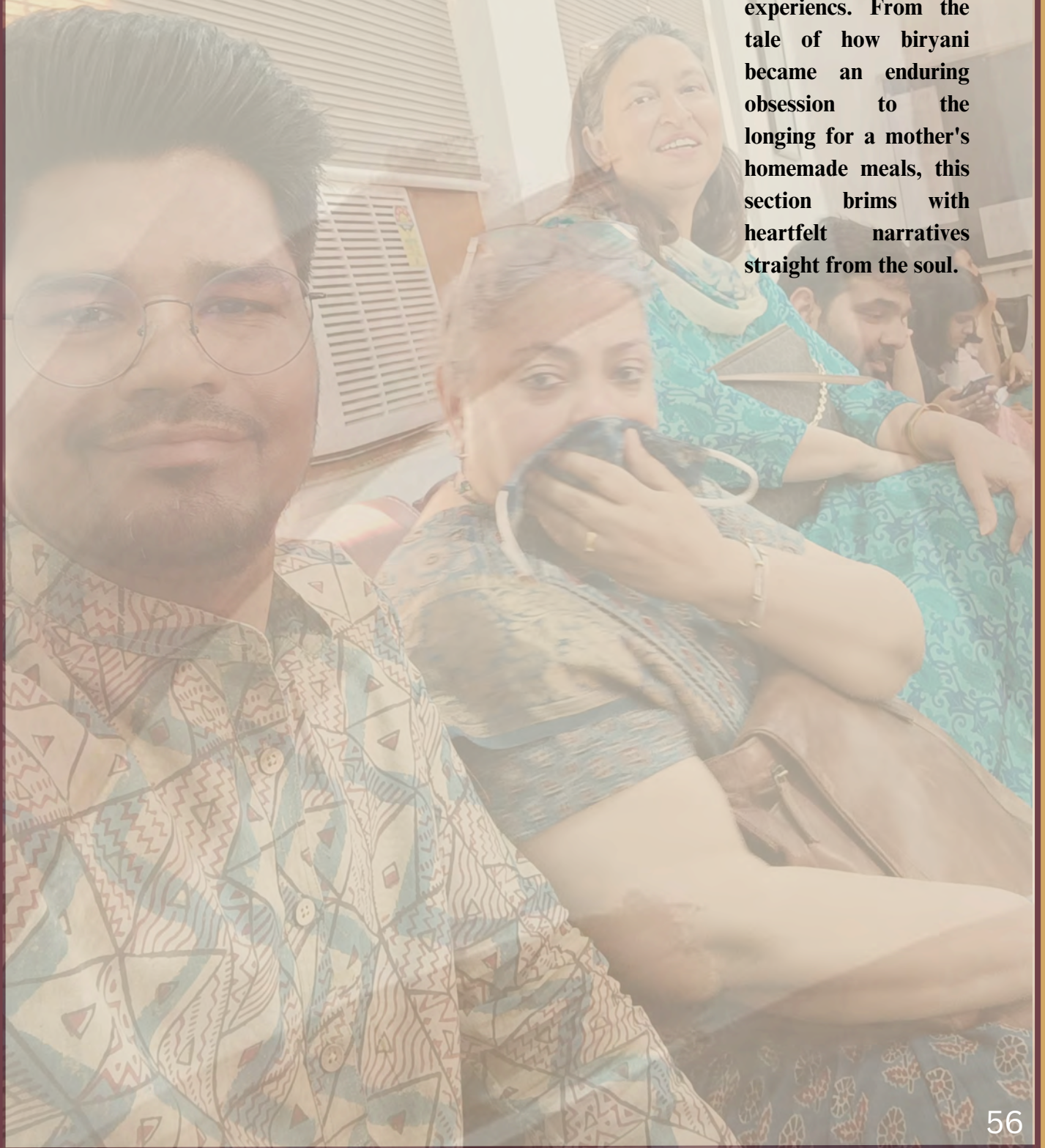
**Suchitra Khundrakpam**  
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Credits: [aromaessence.co](http://aromaessence.co)

# *From the faculty*

Our dear faculty members recount their personal anecdotes and experiences. From the tale of how biryani became an enduring obsession to the longing for a mother's homemade meals, this section brims with heartfelt narratives straight from the soul.



## *Rajputana reverie: a personal culinary sojourn into the heart of rajputana cuisine*

Step into my kitchen, where the aroma of spices and the echo of culinary tales transport me to the royal courts of Rajasthan. Rajputana cuisine isn't just a menu; it's a tapestry of history, tradition, and flavour that fills my home with the spirit of Rajasthan's princely past. Join me as I share the anecdotes and flavours of my personal journey through Rajputana food.

In my kitchen, every dish tells a story of the majestic courts of Rajputana rulers. As I stir pots and pans, I imagine the culinary artisans crafting lavish feasts fit for kings, each dish a masterpiece of hospitality and luxury. The secrets of Rajputana cuisine unfold before me, revealing a world where flavour reigns supreme.

Ah, the spices! They are the heart and soul of Rajputana cuisine, infusing each dish with warmth and depth. In my kitchen, I embark on a quest to master the art of spice blending, meticulously harmonizing flavours to create dishes that tantalize the taste buds and warm the soul. From zesty curries to fragrant biryanis, every dish is a testament to Rajasthan's culinary finesse.

No culinary journey through Rajasthan would be complete without a rendezvous with the iconic Dal Baati Churma. In my kitchen, I roll up my sleeves and dive headfirst into the delightful chaos of making this quintessential Rajputana dish. With flour-covered hands and a sprinkle of laughter, I navigate the intricacies of baking wheat dumplings and sweetening wheat crumbs, creating a dish beloved by locals and visitors alike.

As the aroma of simmering spices fills my kitchen, I transform my dining table into a royal

banquet fit for a Maharaja. With dishes like Laal Maas and Gatte ki Sabzi taking centre stage, I invite my guests to indulge in the culinary gems of Rajasthan. Together, we feast like royalty, savouring each bite and sharing stories of Rajasthan's vibrant festivals and rich culinary heritage.

In my kitchen, I am not just a cook; I am a guardian of Rajputana cuisine's legacy. Through culinary workshops and food festivals, I strive to preserve and promote the rich heritage of Rajasthan's royal kitchens. It's a labor of love, ensuring that the flavours of Rajputana cuisine continue to delight and inspire for generations to come.

As I bid farewell to my culinary sojourn through Rajputana cuisine, I am filled with gratitude for the flavors, stories, and memories that fill my kitchen. In every dish, I taste the history, culture, and enduring legacy of Rajasthan's royal kitchens. So here's to the joy of cooking, the magic of spices, and the timeless allure of Rajputana cuisine – may every meal be a celebration of history, culture, and the rich flavors of Rajasthan.

History honoured, memories made!!



**Ms. Mridusmita Singh**  
Assistant professor  
Department of Sociology

## *Taste of remembrance: a special letter to my mother in Delhi's culinary maze*

Dear Maa,

I hope you're happy wherever you are!

It's been quite some time since I last sat down to write to you, and as I begin, the ache in my heart intensifies, longing for your presence, your warmth, and, oh, your food. Delhi feels different without you, especially when it comes to meals. Your absence casts a shadow over every dish I prepare, reminding me of the culinary masterpiece that was your cooking. As I navigate life alone in Delhi, your absence looms large, particularly during mealtimes. I find myself yearning for the taste of home, for the comforting flavors that only you could conjure. Each meal becomes a poignant reminder of the void you left behind, a void that cannot be filled no matter how hard I try.

Maa, how I miss the aroma of your khada masala, the sizzle of the kadhai as you worked your magic in the kitchen. Your food was more than just sustenance; it was a labor of love, a reflection of your unwavering devotion to our family. Every dish you prepared was infused with warmth and care, a testament to the love that flowed from your heart to our plates. I find myself reminiscing about the meals we shared, the laughter that filled our home as we gathered around the table. From the simple summer comfort of Pakhala, Saga, Badi Chura to the elaborate dishes viz- Chawal and Khajoor ki Kheer, Puri aur Aloo ki Sabzi you prepared on special occasions, each dish held a special place in our heart, a symbol of the bond that united us as a family.

But it's not just the taste of your food that I miss, Maa... It's the love and warmth that accompanied every meal, the sense of belonging that enveloped me as I sat at the table with you by my side. Your food was more than nourishment; it was a source of comfort, a reminder that no matter what life threw our way, we could always find solace in the simple act of sharing a meal together. As I attempt to recreate your recipes in my own small kitchen at Vasant Kunj, I am painfully aware of the fact that something essential is missing, maybe Maa... that aroma, preparation style and an expertise to make every dish tasty and flavourful. Despite my best efforts, I can never quite capture the magic of your cooking, the unique blend of flavors that made each dish so special. It's as if a vital ingredient has been lost, leaving behind a hollow imitation of the meals we once enjoyed together.

And so, I find myself longing for your food in a way that goes beyond mere hunger. It's a longing for the comfort of your presence, for the warmth of your love, for the feeling of home that only you could provide. No matter how many restaurants I try or recipes I attempt, nothing can ever compare to the taste of home that you brought to every meal. In the midst of this longing, I take solace in the memories we shared, in the moments we spent together in the kitchen, laughing and chatting as we prepared meals for our family. Those memories are a reminder that while you may no longer be with me in body, your spirit lives on in every dish I cook, in every flavor I savor.

So, as I sit alone at my table, I hold you close in my heart, knowing that no matter where life takes me, your love will always be the guiding light that leads me home. Until we meet again, dear Maa, know that you are deeply missed, especially in the kitchen.



With an abundance of love!  
Yours' Choti beti

**Dr. Bijayani Mishra**  
Assistant professor  
Department of Sociology

"In moments of joy or sorrow, I find myself longing to share my thoughts with my late mother. Whether it's a lighthearted anecdote or a somber reflection, I feel compelled to reach out to her. This particular letter holds a special significance as I reminisce about the comforting presence of home-cooked meals and express the profound sense of loss I feel whenever someone mentions "ghar ka khana".

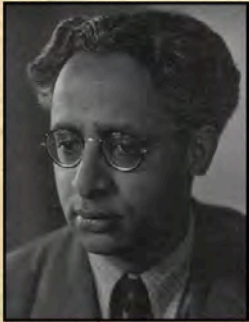


Image source: WordPress

**M.N. SRINIVAS**

In his book 'The Remembered Village' which is a work in Rampura village in Mysore district, Karnataka, Srinivas explores how food plays a crucial role in shaping social relationships, status, and identity within the community. He also discusses how changes in socio-economic conditions impact food practices and dietary patterns in rural India.




Image source: Interdisciplinary Social Sciences Research Network

**JACK GOODY**

In his book 'Cooking, Cuisine and Class' (1982) reintroduced food anthropologists to history and used it to show how both material conditions and symbolic representations changed over time. Goody's book revolved around the distinction between high and low cuisines.

## *Phalahar: right to balanced diet or unaffordable luxury?*

Every Friday I go to the weekly market (Shukra Bazaar i.e. Friday market) which takes place just outside the housing society I live in. As it is well known that such weekly markets sell all kind of products which are consumed in households. Such markets are full of hustle and bustle and can be characterized by what Polyani calls price-making markets (see Economy as an instituted process). Though I go there mainly to buy vegetables but there is one more thing which I buy whenever I go to this market. This commodity is a 'luxury' which now I can afford. Though this commodity is available in weekly market which is known for its low prices products but still this commodity is not affordable to a large section of population. The commodity, the luxury I am talking about is 'fruits'. Yeah, you read it right, 'fruits' or 'phal' in Hindi. We know that fruits are not only a part of healthy diet but fruits are an integral part of our socio-cultural relations. Our many cultural practices revolve around fruits. So, a thought might come to the minds of the readers how come fruits be a luxury or if fruits are luxury then they might be very exotic, imported fruits which are generally not available or available at a very high price. However, this is not the case. The fruits I am talking about are very easily available, they are seasonal though some are available throughout the year, for example, banana, apple, mango, grapes, oranges etc. The question which might come across to many of the curious minds is how come I am referring to such easily available fruits as a luxury? They are not only easily available but affordable also.

Yeah, that's right. Seasonal fruits are easily available and affordable also. However, I can think so today but had you asked me this question some years back I would have said that fruits are a luxury that I cannot afford. I remember, when I was growing up in rural Haryana, we never bought fruits for daily consumption like we buy vegetables. Fruits were brought in the house only on few occasions and by some special people. This special person was usually a guest, a relative-mama, nana, nani, mausi, bua, fufa, chacha etc. who happened to visit the family on some purpose or during some special occasion like marriage or some other function. This was so because it was considered shameful to go empty handed. So one must take something, some eatable when one goes to a kin's house. This something was referred to as 'palla'. And in most cases it mainly consisted of fruits- most of the time bananas or some other seasonal fruit. These fruits were then distributed among the extended family members in nearby households. The other households would also reciprocate in the similar manner. The important point here is that elderly of the family would give these fruits to kids and other members of the family in such a way that everyone gets something. Many a time the fruits had to be cut into pieces so that everyone can get a piece. Hence, I have experienced getting a small piece of banana, or mango.

Another occasion on which fruits came to the house was when someone was sick in the house. In such case, the fruits were mainly for the sick person but kids in the family also used to get a piece or two of the fruits.

There are separate fruits for sickness. Unlike the previous case, bananas or just any other seasonal fruit will not be bought. There are specific fruits for sick person. These include sapota, apple, pomegranate, papaya and lime juice. There were not many options. I remember a particular incident wherein a colleague of mine was having sapota and I asked her if her health was okay. She asked me, "Yes, what happened"? I told her that she was eating sapota and it is for sick people. At this another colleague of mine said, "Since when"? In fact, she was right. Sapota or chiku is actually not for sick people, anyone can have it. Though, I understand the point very well but I have always seen people eating chiku when they were sick. Same is the case with apple, pomegranate, papaya, and lime juice. Apple and pomegranate are event costlier than sapota and were not bought very frequently even in cases of sickness. In sociology, we argue that our experiences shape our sense of reality and for me this was my sense of reality.

The last occasion which comes to my mind when it comes to buying fruits was during religious functions or fasts. Fruits are an offering to the gods and they included mostly banana, pear, and ber. Among these, pear and ber are usually offered to the lord Shiva during Shivaratri. During observance of fasts though banana was the most easily available fruit but it was not very frequently bought. People preferred locally grown roots, berries and fruits like phoot (a variant of melon) or mulberry. I remember my close relatives eating ber, mulberry and phoot plucked from the home grown plants or trees. Now the question comes why people did not buy fruits for their daily consumption? Why fruits are consumed in or bought for special occasions. The reason lies in the economic disparity of the Indian society. The kind of economic inequalities we

we have in our society makes it difficult for people even to meet the basic food requirement of the family (dal/sabzi, roti/chawal) let alone buying fruits. It becomes evident when we look at the official statistics of poverty in India (see <https://socialjustice.gov.in/common/76672>). As per the government data, 27.5 percent of Indian population is below poverty line who earns 11.87 rupees per day in rural areas and 17.95 rupees in urban areas. Though, I believe the actual situation is worse. However, even if we accept the official statistics, we should ask the question can this huge section of India population afford to buy fruits from their one day's income i.e. 11.87/17.95 rupees? It was with reference to such situations that I made the remark that fruits are a luxury which is not affordable.

So fruits are a luxury! Besides, there are some other eatables which were once upon a time integral part of the diet of poor people and which now have become luxury. I am talking about mota anaj or millets. We have observed how the nutrition rich food i.e. millets gave way to high yielding but less nutritious varieties of rice, wheat and maize due to the green revolution. The green revolution on the one hand solved the issue of quantity of food grain but resulted in the deteriorated quality of food grain by eliminating the millets. Now, we are living in a time when the United Nations General Assembly has realized the nutritional benefits of millets and declared the year 2023 as the International Year of Millets. At the same time, we look at the prices of millets, it is ironic to observe that the foods like millets which were easily available and accessible to the poor people of the country have become a luxury which they cannot afford. The same is the case with organic farming produce. I was surprised to know that the cost of organic tomato is rupees 80 per kilogram while the non-organic 61



was being sold at the rate of 30-40 rupees per kilogram. When I look at such scenario, I often think what kind of world has been in the making? Healthy food is a basic human right and this human right is becoming a luxury which cannot be afforded by majority of the country's population.

## चटोरा, छैल- छबीला हिंदुस्तान

मंदिरों के गान, मस्जिदों की अजान के बीच कल- कल करती हुई गंगा नदी के तट पर जब हम बैठते हैं, और काशी के वासी से जब हमारा वास्ता पड़ता है तो बड़े ही मदमस्त अंदाज में वह हमें कहता है, का गुरु कचौड़ी खाएंगे? उसकी यह बात सुनकर हम आत्मा मुक्त होते हुए उसके साथ हो लेते हैं ।

बनारस की उन गलियों में जहां-तहां हमारे कदम पड़ते हैं। दक्षिण के समस्त व्यंजन इडली, डोसा ,सांभर, उत्तपम की खुशबू हमारे तन और मन को उमंगों से भर देती है। हम कुछ दूर चलते हैं तो बिहार का प्रसिद्ध लिट्टी- चोखा अंगड़ाई लेता हुआ सोंधी खुशबू से हमारी भूख को बढ़ाता है। यह लिट्टी चोखा राजस्थान की बाटी चूरमा से बिल्कुल अलग होता है। दिल्ली के छोले भटूरे और देसी चाट, पंजाब की लस्सी और वह मुगलई कबाब आपका दिल जीत लेती है।

आज के वैश्वीकरण के दौर में आयातित चीनी खाद्य सामग्रियां भी पीछे नहीं है, वह अपने जहरीले स्वादों से आपको आत्मिक शांति तो देती है लेकिन शारीरिक नुकसान भी देती है। डॉक्टर द्वारा बीमारी के समय में दी गई हिदायत कि आप केवल उबला ही खाएंगे में 10 प्लेट मोमोज खाने के बाद अपने आप को यह संतोष दिलाना कि हमने सिर्फ उबला ही खाया है चिकित्सीय प्रणाली को तार- तार कर देता है।

इन तीखे चटोरे व्यंजनों से जहां हम अपनी पहचान बनाए हुए हैं वहीं हम अपनी संस्कृति अपनी विरासत का आयात और निर्यात भी कर रहे हैं। विदेश से तमाम खाद्य पदार्थ व उनकी पाक कलाओं को आयातित कर रहे हैं और भारत का लिट्टी-चोखा, छोले भटूरे दुनिया पर राज कर रहे है। आजकल भोजन कूटनीति का हिस्सा भी बनता जा रहा है ।



**Dr. Neeraj Kumar**  
Assistant professor  
Department of Sociology

तमाम बड़ी-बड़ी वार्ताएं और समझौते खाने के टेबल पर ही संपन्न हो रहे हैं। तमाम विदेशी नागरिकों का भारत में आगमन होना और भारतीय व्यंजनों की तारीफ करना तथा हमारे गणमान्य के द्वारा विदेशों में खाए जाने वाले पदार्थ का आत्मसात करना वर्तमान के परिवेश में भौगोलिक एकता को दर्शाता है। हम कितने सशक्त हुए हैं, उसमें एक क्षेत्र भोजन का भी है।

हमें इसका अभिवादन करते हुए इसकी बारीकियों को, इसकी महत्ता को, इसकी संस्कृति को बचाते हुए अपने आने वाले पीढ़ियों को यह प्रस्तुत करना है, ताकि वह भी इससे पोषित हो सकें ।



**डॉ. बबिता चौधरी**  
सहायक प्रोफेसर  
समाजशास्त्र विभाग



Credits: Neeraj Kumar

# Food for thought

We present to you a carefully curated selection of films and books celebrating the culinary arts in all their beauty. From the silver screen to the written word, these suggestions provide an extravagant feast for the senses, encouraging you to discover the world of food through compelling storytelling and visual delights.



## Editors' choice

The theme of this issue focuses on food, culture and society. There is a binary categorization of individuals hierarchized as superior and inferior based on their food choices which reinforces divisive and judgmental attitudes. However, it is essential to recognize that food choices are deeply personal and influenced by a myriad of factors, including cultural upbringing, religious beliefs, socioeconomic status, and access to resources. The excerpt below shatters the distinction between vegetarianism and non-vegetarianism and ponders on the need to look beyond.

Smith, Frederick, Andrew (2016) *A Critique of the Moral Defense of Vegetarianism Philosophy*, Palgrave Macmillan US.

### **Excerpt:**

Plants acquire their nutrients from the soil, which is composed, among other things, of decayed plant and animal remains. Yes, plants feed on animals'. The conclusion that clearly follows from these two premises is that 'even those of us who might otherwise believe that we subsist solely on a plant-based diet actually eat animal remains as well' Thus, vegetarianism is technically impossible, as 'vegetarians eat animals as well as plants'

The argument from the excerpt that vegetarians inadvertently consume animal remains shed light on the interconnectedness of human diets with the broader ecological systems and social structures. While it may seem counterintuitive at first, examining this notion reveals deeper insights into the complexities of food consumption, cultural norms, and environmental implications.

The concept of "eating animals" extends beyond the act of directly consuming meat to encompass the broader implications of human food consumption patterns. Furthermore, cultural norms and social identities play a significant role in shaping dietary behaviours and perceptions of vegetarianism. In many societies, meat consumption is deeply ingrained in culinary traditions, social rituals, and symbolic meanings, reinforcing the cultural centrality of animal products in human diets.

In addition, socioeconomic factors influence access to plant-based foods and dietary choices, with disparities in food availability, affordability, and cultural acceptability shaping patterns of consumption. For marginalised communities with limited access to fresh produce or culturally appropriate vegetarian options, adopting a plant-based diet may not be feasible or practical, further complicating the sociocultural dynamics of vegetarianism.

Although there may be arguments that the excerpt oversimplifies the complexities of vegetarianism and the ethical considerations involved, the core principle is to reconsider the claim of moral superiority of vegetarianism which often fails to consider the systemic issues embedded within. Ultimately, the argument that vegetarians inadvertently consume animal remains serves as a provocative reminder of the interconnectedness of human diets with social structures. While vegetarianism is often associated with ethical considerations and environmental concerns, asserting moral superiority solely based on dietary habits oversimplifies the intricate relationship between food, culture, and societal structures.

## Movie review

"Axone" is a captivating portrayal of the social dynamics surrounding food, particularly within the context of Northeastern Indian communities living in Delhi. From a sociological perspective, the film delves into themes of cultural identity, migration, and the power dynamics embedded in food practices. It serves up a delectable blend of culture, friendship, and the complexities of preparing a traditional Naga dish amidst the hustle and bustle of Delhi. Just like the titular dish, the movie is a mix of diverse ingredients that come together to create a unique and unforgettable flavour.

Set against the backdrop of Delhi's bustling streets, the movie follows a group of Northeastern friends as they navigate the complexities of preparing a traditional dish called "axone" for a friend's wedding. The dish itself becomes a metaphor for the struggle of preserving one's cultural heritage in a place that often feels indifferent or even hostile to it. "Axone" delivers a cinematic feast that leaves a lasting impression on the palate of both the mind and the heart.

The film beautifully captures the sensory experience of food preparation, from the tantalising aromas to the meticulous rituals involved in cooking. Through the characters' interactions with the ingredients and the cooking process, we get a sense of the deep emotional connection they have to their culinary traditions. This film highlights the marginalised status of the Northeastern communities at the capital and the discrimination they often face by showcasing the struggle of the protagonists in procuring ingredients for the preparation of their traditional dish..

Furthermore, "Axone" explores how food can serve as a marker of cultural identity and a



Credits: Movie Talkies

means of asserting belonging in a new environment. The characters' determination to prepare Axone despite the obstacles reflects their desire to maintain their cultural heritage and resist assimilation into mainstream society.

At the same time, the film also sheds light on the hierarchical nature of food practices and the ways in which certain foods are stigmatised or marginalised. Moreover, "Axone" doesn't shy away from addressing the prejudice and discrimination faced by Northeasterners in mainland India. The characters' attempts to cook the axone are met with various obstacles, both humorous and poignant, reflecting the larger challenges they face in trying to assert their cultural identity in a society that often marginalises them.

Food becomes a shared experience for the migrants which creates a sense of place, as well as serves as a means to bridge intra-migrant tensions. Issues of intra-migrant differences within the North Eastern community-based ethnicity are addressed. The characters feel real, not overly dramatic and one might relate to them in multiple ways, ranging from relationships, career struggles to commitment issues.

The film gives a vivid representation of the lives of migrants from the North East in the cramped lanes of Munirka or Humayunpur, Delhi where the movie is shot. The various issues ranging from racial bias in subtle as well as threatening forms that the migrants have to encounter daily, intertwined with food, to the social aspirations of migrants, as well as agency of the migrants to exercise their right,

Overall, "Axone" offers a thought-provoking exploration of the sociology of food, highlighting the ways in which food can shape individual and collective identities, and reflect broader power dynamics within society. It also celebrates the power of food to connect us to our roots, while also highlighting the barriers that exist in a multicultural society. It's a must-watch for anyone interested in exploring the intersection of food, culture, and society.



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Credits: Scroll.in

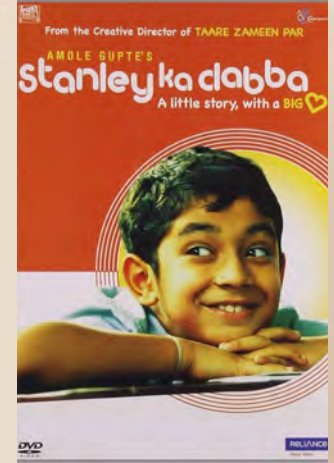
## फिल्म समीक्षा

"स्टैनली का डब्बा" एक दिल छूने वाली भारतीय फिल्म है जो आमोल गुप्ते द्वारा निर्देशित की गई है। इसका प्रकाशन 2011 में हुआ था, और यह कहानी एक छोटे से स्कूल के छात्र स्टैनली की है जिसे उसके शिक्षक अमन मेहरा ने अपना लंच न लाने के लिए डांटा था। यह कहानी जीवन की सच्चाई और असली मूल्यों को खुलकर खोजती है। फिल्म दोस्ती, दया, और व्यक्तित्व के मूल्यों को छूने में सफल है। बच्चों की अद्भुतता, खासकर उनके अभिनय, प्रभावशाली हैं, और कहानी की सादगी उसके माहौल को और भी महकाती है। इसमें सामाजिक परिस्थितियों का गहरा और विचारात्मक चित्रण किया गया है, जिसमें भोजन एक महत्वपूर्ण हिस्सा है।

फिल्म में दर्शाया गया है कि कैसे स्टैनली के पास उसका खाने का डब्बा नहीं होने के कारण उसके साथ व्यवहार में व्यक्तिगत और सामाजिक भेदभाव होता है। और यह दिखाया गया है कि कैसे मध्यम वर्ग के बच्चों को अक्सर व्यक्तिगत सुखद अनुभवों से वंचित रखा जाता है। स्टैनली के अध्यापक का व्यक्तित्व अत्यन्त ही खडूस किस्म का दिखाया गया है, स्टैनली के पास खाने का कोई डब्बा न होने पर जब स्टैनली अपने दोस्त के डब्बे से भोजन करने लगता है तो उसका अध्यापक उसे खूब डांटता है जबकि कुछ देर बाद वही अध्यापक स्वयं ही उस लड़के के डब्बे में से भोजन का स्वाद चखने लगता है।

स्टैनली का किरदार अपने आप में दिल छू जाने वाला किरदार है वह एक ऐसा बालक है जो भूख प्यास से बेखबर, और ऊंच-नीच से बेअसर है। बच्चे की मासूमियत उसके चेहरे और व्यवहार से साफ दिखती है उसके पास खाना न होने पर वो अपनी कक्षा के बाहर जाकर केवल पानी पीकर अपने पेट को संतुष्ट करता है जबकि उसके सभी दोस्तों के पूछने पर वह बोलता है कि उसने बाहर से 2 रुपया का बड़ा पाव लेकर खा लिया। और उसका पेट बिल्कुल भरा हुआ है। फिल्म का यह दृश्य अपने आप में विचार करने योग्य है जिसमें एक बालक अपनी मासूमियत को छुपाता नज़र आता है।

फिल्म के अंत में भावनात्मक और विचारात्मक शैलियों का समावेश है। जिसमें स्टैनली एक ढाबे में काम करता दिखाई देता है और अंत में वह ढाबे के ही कुछ बच्चे हुए भोजन से अपने डब्बे को तैयार करके स्कूल लेकर जाता है।



स्रोत- Wikipedia

इतना सहनशील होने के बाद भी वह अपने स्कूल में सभी दोस्तों और अध्यापकों को नई-नई कहानियां बना कर सुनाता है और बोलता है कि यह डब्बा उसकी मां ने उसके लिए तैयार किया है। फिल्म के यह अंतिम पल दिल को छू जाने वाले हैं और एक प्रेरणा के संदेश के साथ छोड़ देते हैं।

इस फिल्म का अनुभव एक साथ रोने और हँसने का अनोखा मजा दिलाता है और वह एक अनोखा अनुभव है। भोजन का विषय भी सामाजिक दृष्टिकोण से देखा जाता है। स्टैनली के डब्बे लेकर आने के अधिकार के बावजूद उस पर लगाया गया प्रतिबन्ध, एक विद्यार्थी के अधिकार और संवेदनशील भोजन का मूल्य स्थापित करता है। "स्टैनली का डब्बा" एक ऐसा सिनेमा है, जो व्यक्ति और समाज को एक साथ जोड़ने में सफलता प्राप्त करता है।

यह फिल्म बचपन की मासूमियत को बहुत ही सुंदरता से प्रस्तुत करती है और बाल श्रम और शिक्षा के महत्व जैसे मुद्दों को छूने का भी प्रयास करती है। और शायद इसकी इसी सरलता और भावनात्मक गहराई के लिए इसने एक आशावादी समीक्षा प्राप्त की है।



**सृष्टि सिंह**

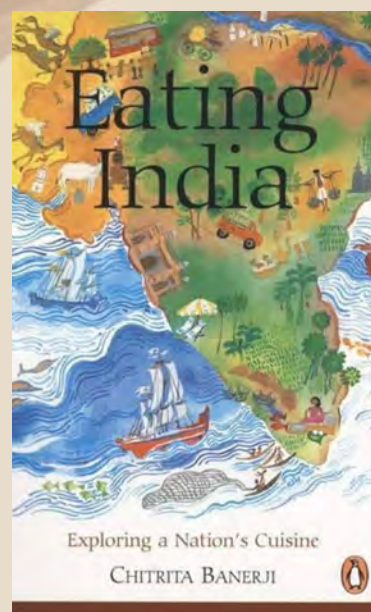
बी. ए (विशेष) समाजशास्त्र  
तृतीय वर्ष

## Book review

Chitrta Banerjee is an award-winning diasporic food writer who reflects on her identity and the very essence of Indianness through her great literary works which are more than a food travelogue. The book named “ Eating India: An odyssey into the food and land of culture” is a beautifully written exploration of India’s diverse culinary landscape. Banerjee takes you on a journey to rich tapestries of myths and folklores, cultural heritage and people by using food as the vehicle. The chapters mentioned in the book is a combination of various accounts from author’s journey to different parts of the India. There are fourteen chapters associated with fourteen different parts and cultures of the nation.

The narrative begins as she provides authentic and captivating accounts of her life in India. The author currently a resident of the US, travels back to India for attending a bengali wedding in the family which serves as a purpose of reconnecting with her root. As a diasporic writer, the act of tracing back to her motherland turns into her quest of understanding the genuineness of Indian food. She mentioned in the very beginning, that the book is not in form of a chronicle but a series of gastronomic adventures.

The speciality of Banerjee’s writing lies in the authenticity and detailed observations which results in providing the readers with a vivid picture of the sights and sounds of bustling fish markets, street cries and aromatic Bengali kitchen. Her personal experiences starting from her childhood encounters with home-cooks, street vendors to later experiences in restaurants, American chefs and friends in the US, humanize the stories behind the dishes mentioned in the book. Her exploration of foods in the areas of Bengal, Goa, Karnataka,



Credits: Amazon.in

Amritsar, Benaras, Gujarat, Bombay and Kerala create a geographic authenticity and an image of India’s rich diversity which also in a way integrates the emotions of the people.

The author’s ability to link food with the wider cultural context makes this book stand out. She basically connects the dots between every dish to its rituals, festivals and social dynamics by stating the anecdotes and historical accounts. It further delves into the significance of certain dishes in religious practices, cultural symbolism and evolving culinary practices. This book perfectly exemplifies how deeply food is woven in the fabrics of Indian culture and society.

The book is a testament to the changing socio-cultural landscape of India. It is an expedition of origin and tales behind the national cuisines as a consequence of generations of arrivals, assimilation and conquests. As she proceeds by examining how modern India is adapting to globalization by renovating food items like putting chicken tikka masala toppings on pizza or adopting dosa as a pan-Indian fast food. She observes the fusion of dishes in a metropolitan city like Bombay which reflects the changing face of India while preserving its cultural heritage.



She starts her exploration with fiery curries of Bengal and moves to the cuisines in northern and southern parts of the country. Her journey also extends to the flavours of India in the northeast which is often unexplored in the mainstream culinary map. In this way, she acknowledges and appreciates the unique culture of each region and, celebrates the passion of every individual who contribute to the India's diverse culinary traditions.

This work of food travelogue is not just about gastronomy but changing dynamics of culinary citizenship. The book is a must read for anyone who is deeply interested in food, culture and identity. It explores the sociology of food and the intertwined relation of food with larger societal fabric.



**Aditi Meher**  
B.A(H) Sociology  
2nd year



Credits: Pinterest

*We recommend...*

## *Movies*

### **Axone directed by Nicholas Kharkongor**

Axone is a captivating film that delves into the cultural significance of food, particularly through the lens of the Northeastern Indian dish, Axone. The movie treats us to a feast for the senses, as the aroma and taste of Axone become metaphors for the complexities of cultural integration.



### **Aamis by Bhaskar Hazarika**

Aamis is a thought-provoking film that explores the boundaries of love, desire, and taboo through the lens of food. The movie serves as a unique and unsettling portrayal of human nature, challenging societal norms and pushing the boundaries of gastronomic exploration.

### **Stanley ka Dabba by Amole Gupte**

"Stanley ka Dabba is a heartwarming film which explores the significance of food, not just as sustenance but also as a means of connection and expression.



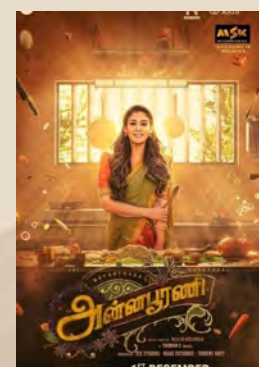
### **The Great Indian Kitchen by R. Kannan**

The Great Indian Kitchen is a powerful portrayal of the role of food in Indian households, particularly in the context of gender roles and societal expectations.

The movie offers a poignant commentary on the often-overlooked labor of women in Indian households and the significance of food as a tool for both oppression and empowerment.

### **Annapoorani: The Goddess of Food by Nilesch Krishnaa**

Annapoorani: The Goddess of Food" is a Tamil-language Indian film which explores the connection between food, family and tradition. It encourages viewers to appreciate the simple pleasures in life, such as sharing a meal with loved ones, and to cherish the traditions that connect us to our past.

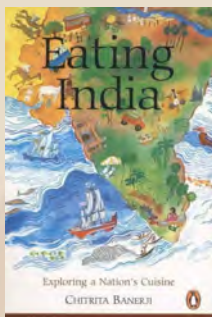
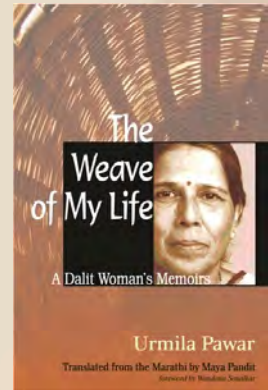


*We recommend...*

## Books

### **The Weave of My Life: A Dalit Woman's Memoirs by Urmila Pawar**

The Weave of My Life by Urmila Pawar is a powerful memoir that traces the author's journey in a Dalit community in Maharashtra and reflects on the significance of food in her life, detailing how it was often tied to social status and caste discrimination.

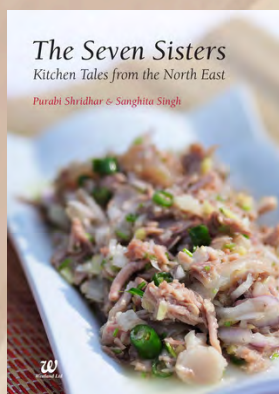
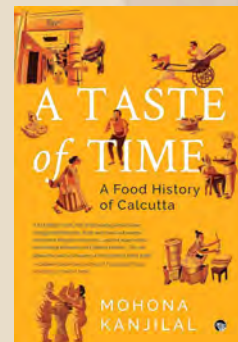


### **Eating India by Chitritha Banerji**

From the rich flavours of North Indian cuisine to the subtle spices of South Indian, Eating India by Chitritha Banerji uncovers the intricate tapestry of flavours that define Indian cooking.

### **A Taste of Time: A Food History of Calcutta by Mohona**

A Taste of Time: A Food History of Calcutta delves into the culinary journey and explores how the diverse cultures that have shaped Calcutta over centuries have influenced its cuisine and uncovers the layers of history and culture found in every bite.



### **The Seven Sisters: Kitchen Tales from the North East by Purabi Shridhar and Sanghita Singh**

The Seven Sisters: Kitchen Tales from the North East" by Purabi Shridhar and Sanghita Singh is a delightful culinary journey through the diverse and vibrant cuisines of India's North East region and is a celebration of their food, culture, and community

### **Anna he Apoorna Brahma by Shahu Patole**

Anna He Apurnbrahma by Shahu Patole discusses how food shapes our identity, connects us to our roots, and influences our relationships with others and narrates the story of Dalit Food in its entirety.





Credits: Spice up the curry



# *Ratatouille* *moments*

Food acts as a portal to nostalgia. Similar to the scenes depicted in the movie 'Ratatouille', where a solitary taste transports individuals back to their most treasured moments, this segment is also a compilation of such instances which we have named, "The Ratatouille Moments". Thus, this segment is a vessel of memories taking us through the "ratatouille moments" of students and teachers alike.

**Shobhna Sharma**  
**B.A. (H) Sociology**

There's always a particular dish or delicacy that holds a special place in our hearts and savouring which transports us to a special moment in our lives. For me, Caramel pudding is one such dish.

I vividly remember it was a just another afternoon during the period of lockdown. After lunch, I was idly scrolling through WhatsApp when I stumbled upon a picture of caramel pudding. Although I had never previously harboured any liking for that dessert, yet I felt a strong urge to have some. I rushed to Maa, pleading to her to make it, but she was too tired to oblige. Disheartened, I went back to my room and retired for a siesta.

Later that evening, Deta (my father) called me outside. Almost half asleep, I walked towards the living room and behold! There it was! Placed on a glass bowl, a blanket of smooth and creamy caramel pudding stared back at me! With restaurants closed, Deta had taken it upon himself to satisfy my craving. My happiness knew no bounds as I devoured every spoonful, thanking Deta profusely with each bite.

The pudding's taste was truly divine. Even now, its flavour lingers on my tongue and whenever someone brings it up, I'm filled with the comforting warmth of Deta's love and affection.

*pudding ki  
yaad agayi*



**Sharon Lazres**  
**B.A. (H) Sociology**

Butter garlic chicken is a flavorful dish made by marinating chicken in a mixture of butter, garlic, herbs, and spices, then pan-frying golden brown and juicy. The butter and garlic infuse the chicken with rich, savory flavors, making it a popular choice for appetizers or evening snacks.

My Ratatouille moment with the dish, is that this was the very first dish I made in lockdown, adding a twist to my mother's recipe of fried chicken.

*Do butter  
naan, ek  
butter chicken*



Aaj to  
kadhi main  
banungi



Hoshangi  
B.A. (H) Sociology

Kadi pakora is a traditional dish made with deep fried pakoras mixed it with tangy yogurt based gravy known as kadi. This punjabi kadi is bit tangier and uses pool of spices. It is commonly cooked during festivals such as Baisakhi , Diwali, Lohri in Punjabi households, where family often engaged in gatherings, where traditional and delicious dishes like kadi pakora are prepared and enjoyed together. It holds significant cultural importance in Punjab, particularly in Punjabi cuisine. It is an integral part of Punjabi culture . It holds importance for the communal dining in punjabi households.

For recalling my story attached to this particular dish , I recall watching my Bhua as she lovingly prepared this dish and she learnt this from my Grandmother. This dish is particularly passed from generation to generation. So, me and my sister used to assist with making the batter of pakoras. For me , it strengthens the family bonds.

Dr. Neeraj Kumar  
Faculty

Biryani is one of the dishes which not only I like to eat but also I like to cook, though it takes hours to cook it. May be this is the reason why it is considered as the most ordered dish in India. To be honest, I first had biryani in 2013 when I joined JNU as a student. Before that I had only heard the name of biryani and may be tasted it once but that was not biryani in the strict sense of the term. It was like chicken cooked in rice. Even after coming to JNU, for a long time I was not aware of the hard work that one has to put in while making biryani. I also used to think that there is no such thing as veg biryani until I met a friend who not only cooked it for me but also taught me how to cook it. But still I had this misconception that everyone who knows cooking can make it until I cooked it for the first time by watching Sanjeev Kapoor's Hyderabad Biryani Recipe. Biryani has become a ratatouille moment for me. It reminds me of my friend who introduced me to the art of cooking biryani every time I see it, cook it or eat it. It takes me back to that time when I did not acknowledge the efforts of my friend in making biryani and the struggle that I went through while cooking it and the satisfaction that it gave me then and even today, when I serve it to my near and dear ones.

Kaisi thi  
biryani



**Barkha Gogoi**  
**B.A. (H) Sociology**



In my twenty years of existence, I have always enjoyed the warmth and smell coming from the Pakghor (kitchen) while my mother made our favourite pitha, and I often wondered if I could someday be half as good as her in making those perfectly rolled pithas.

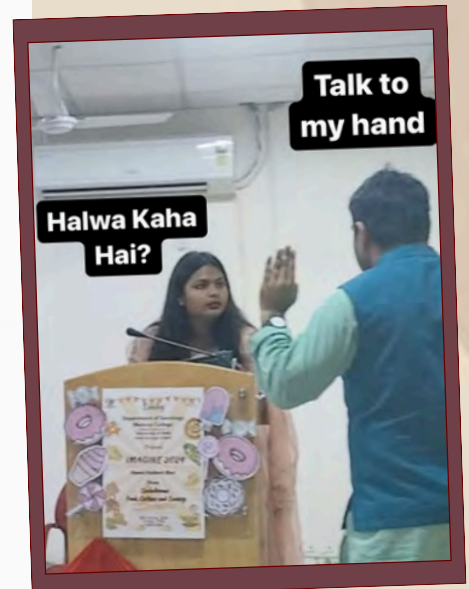
My wish to learn the art of making pithas was recently fulfilled when I sat near the Souka(gas), with utmost concentration, trying to mimic my mother's hand movements. After hundreds of failed attempts, I finally made my first pitha. The fact that I was finally able to make the dish that is beloved in our Assamese culture brought me so much joy and a sense of fulfillment that I recall that moment as my 'RATATOUILLE MOMENT'.

**Rahat**  
**B.A. (H) Sociology**

My Ratatouille moment intertwines with the cherished memories of my grandmother, who took great pleasure in making me delicious sweet treats. Among them, chana dal halwa stood out as my favourite. This delightful dish involves blending golden-roasted chana dal with sugar, ghee, and a medley of spices, resulting in a rich, nutty flavour with hints of caramelization from the roasted dal. Its sweetness, aroma, and velvety texture, enhanced by the fragrance of cardamom, make it a culinary delight.

Chana dal halwa holds a special place in the hearts of the Muslim community, often prepared during festive occasions like Shabe Baraat, Eid festivals, and weddings. Its cultural significance extends beyond its taste, symbolizing warmth, generosity, and hospitality. Shared among family, friends, and neighbours, it fosters bonds and unity within the community, embodying the spirit of goodwill and togetherness.

The laborious process of making chana dal halwa underscores the virtues of patience, dedication, and tradition, reflecting the enduring cultural heritage and culinary customs passed down through generations. In essence, chana dal halwa is not just a sweet dish; it is a delicious and symbolic representation of joy, abundance, and the cherished memories of familial love and cultural pride.





# Mehfil-e-zaika

*Food & pleasure: Carnival of joy*

This section is all about the delectable treats from Delhi and Khajuraho.

We've explored numerous renowned eateries in Delhi, uncovering their specialties.

Additionally, we're excited to share the delightful delicacies of Khajuraho that we discovered during our departmental trip.

So, without further ado, flip the page and feast your eyes on these mouthwatering delights.



# Mehfil-e-zaika

## North Delhi :

*Pind Balluchi:*  
Famous for: Pindi choley and Dal makhni

*Ricos:*  
Famous for: Vegetarian lasagna

*Chache Di Hatti:*  
Famous for: Chole bhature.

*Indus flavour:*  
Famous for: Avocado papdi

*Dubai Dining Delhi:*  
Famous for: Chicken Qorma

*The Bombay plate:*  
Famous for: Bombay Tawa Pulao Rice

## West Delhi :

*Kartoon café:*  
Famous for: Sher Khan chicken

*The Shawarma Junction:*  
Famous for: Chicken shawarma pizza

*Sagar ratna:*  
Famous for: Lahsuni Mirchi paratha

*Andreas:*  
Famous for: bang bang chicken

*Dilkhush Bar Be Que*  
Famous for: Matki chicken

## East delhi :

*The Salt Cafe Kitchen & Bar*  
Famous for: Dragon bowl

*Café wink*  
Famous for: Hazelnut Latte

*Shri Ganesh Kachori Corner*  
Famous for: Khasta kachori

*LA-AFFFAIR*  
Famous for: Wine glass pasta

*Maini's Green Leaf*  
Famous for: Dahi ke sholey

## South delhi :

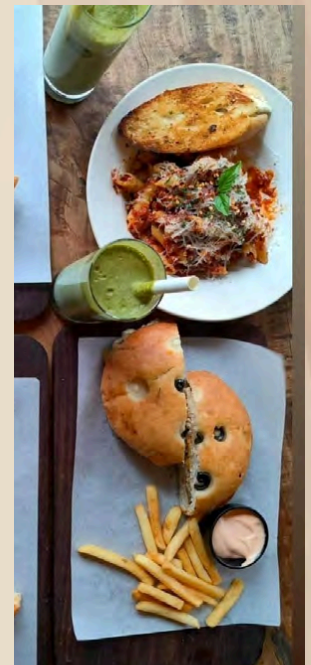
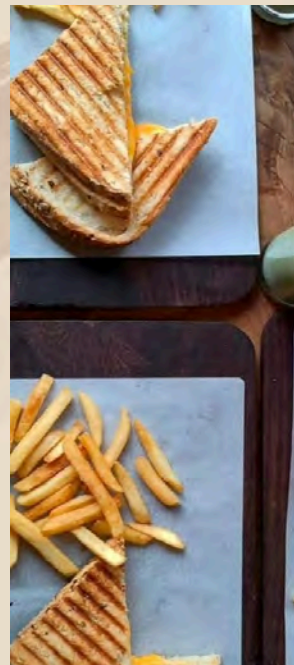
*Music and mountains hillside café*  
Famous for: St. claire's tiramisu

*Juggernaut*  
Famous for: Masala Paniyaram

*Cafe Tesu*  
Famous for: Portuguese chicken sandwich

*Hunger Strike*  
Famous for: Tandoori momos

*Kulcha King*  
Famous for: Amritsari style stuffed naan



Walk and discover



# लम्हें

...चंद लम्हात के वास्ते ही सही, मुस्कुराकर मिली थी हमें जिंदगी...

The Batch of 2024 shares their experiences and memories in this segment. With a myriad of memories and a plethora of emotions within, as we embark on a new journey altogether we hope to carry forward the friendships forged and the lessons learnt in this golden period of our lives. These memories shall always be cherished because years later:

...जब भी यह पल हमको याद आयेंगे, दिल के सारे गमों को मिटा जायेंगे...

(Lyrics from KK's बीते लम्हें)

# President's note

## एक सुहाना सफर

From online squares to real-life smiles. Glad the online degree dream didn't last! All these years of college pushed me to grow. In my first year, I stepped outside my comfort zone as shyness wasn't going to hold me back and became the Class Representative.

Craved solitude in year two, fate had other plans. Unexpectedly became department's Treasurer – a turning point!

Being Treasurer honed my financial skills (handling finances, managing accounts), communication (coordinating with associations and professors), and multitasking and time management.

Capping off my college experience, I thrived in leadership roles during my third year as the President of the Department of Sociology, Editorial Board Design Head, Manan Representative and the Aashayein Head. Experience became my teacher. Planning, execution, and navigating new mistakes fueled massive learning. Taanisi, Kavita, Himadri, Divyanshi, Lavanya, Anika, and all the team heads – forever grateful for our journey together. Designing our magazine "Sociologue" along with Garima was a demanding creative sprint, but our magazine became a tangible reminder of the richness food culture brings: tradition, connection, and a deeper understanding of the world. Trip to Khajuraho surprised us all! Beyond temples, we explored food, culture, and society. Food went from afterthought to highlight - researching Madhya Pradesh cuisine



beforehand opened a delicious new travel dimension. It's very difficult to sum it all but, all I can say that **यह एक ऐसा दौर था जिसे मैं चाह कर भी नहीं भूल पाऊंगी।**

## दोस्ती

Now let's be honest, college wasn't always sunshine and all-nighters. There were breakdowns, mountains of stress, and moments of pure homesickness. That's when these friendships truly became my lifelines. They were the voices that reminded me to breathe, laugh it off, and keep pushing forward. Their unwavering support and belief in me are the wind beneath my wings. They've seen me at my best and worst, yet their love and acceptance never waver. I'll cherish them forever, because they're the ones who made this college experience truly unforgettable. Special thanks to Jisu for everything. All our memories, I'll always hold close long after graduation, a reminder of the amazing people I met along the way and to my friends I want to say **भूल मत जाना, stay in touch.**

## Lost And Found: College helped me discover who I am?

College, with all its ups and downs, turned out to be the key to figuring myself out. It wasn't a super-fast change, more like a caterpillar slowly turning into a butterfly. It wasn't a complete change but it was like discovering a whole new side of myself.

There's a poem by Eva Kirby, "Whatever Happens, Happens," that always centers me:

You never know what is to come  
or how you're going to get there.  
The truth can bring you out of glum,  
or make everything seem fair.  
You never know what's right or wrong,  
unless you think a lot about it.  
It could make you feel strong,  
or it could make you want to quit.  
you never know how you're going to feel,  
or how you're going to react.  
You don't know exactly how to deal,  
or if you're being attacked.  
All you can do is live,  
and feel.  
just survive,  
and heal.

As I stand here, ready to embark on the next chapter, I'm overwhelmed with gratitude. Gratitude for all my professors who believed in my potential and pushed me to reach beyond it. Gratitude for the friendships forged and the lessons learned. College wasn't always easy, but it was most definitely a transformative experience. I will miss it all. The journey may be over, but the learning never truly ends.



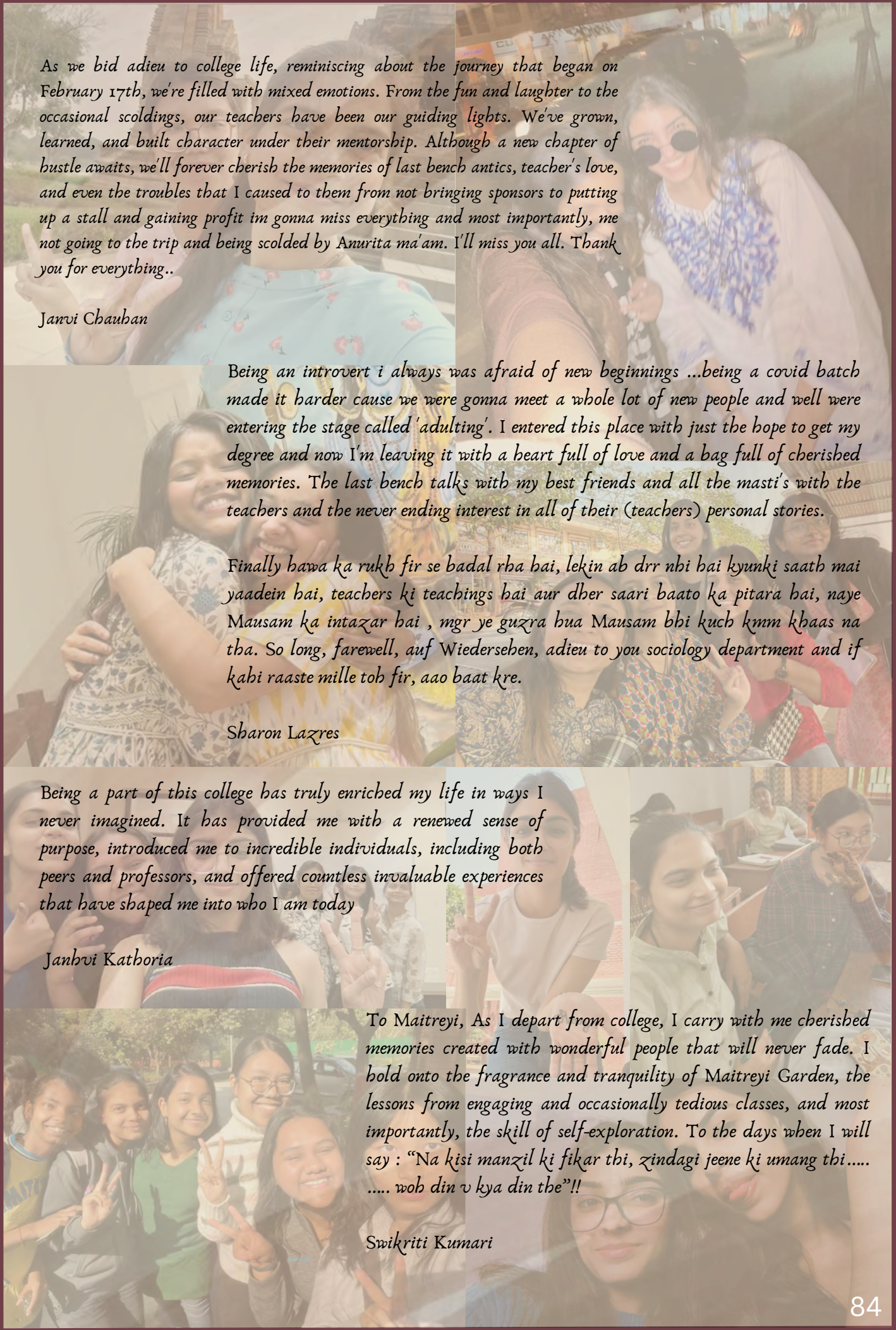
I wish all the very best to the upcoming Association and Year. Lots and lots of love to everyone.

Signing off as your very own  
**President**



**Astha Priya**  
B.A.(H) Sociology  
3rd Year





*As we bid adieu to college life, reminiscing about the journey that began on February 17th, we're filled with mixed emotions. From the fun and laughter to the occasional scoldings, our teachers have been our guiding lights. We've grown, learned, and built character under their mentorship. Although a new chapter of hustle awaits, we'll forever cherish the memories of last bench antics, teacher's love, and even the troubles that I caused to them from not bringing sponsors to putting up a stall and gaining profit im gonna miss everything and most importantly, me not going to the trip and being scolded by Anurita ma'am. I'll miss you all. Thank you for everything..*

Janvi Chauhan

*Being an introvert i always was afraid of new beginnings ...being a covid batch made it harder cause we were gonna meet a whole lot of new people and well were entering the stage called 'adulthood'. I entered this place with just the hope to get my degree and now I'm leaving it with a heart full of love and a bag full of cherished memories. The last bench talks with my best friends and all the masti's with the teachers and the never ending interest in all of their (teachers) personal stories.*

*Finally hawa ka rukh fir se badal rha hai, lekin ab drr nhi hai kyunki saath mai yaadein hai, teachers ki teachings hai aur dher saari baato ka pitara hai, naye Mausam ka intazar hai , mgr ye guzra hua Mausam bhi kuch kmm khaas na tha. So long, farewell, auf Wiedersehen, adieu to you sociology department and if kahi raaste mille toh fir, aao baat kre.*

Sharon Lazres

*Being a part of this college has truly enriched my life in ways I never imagined. It has provided me with a renewed sense of purpose, introduced me to incredible individuals, including both peers and professors, and offered countless invaluable experiences that have shaped me into who I am today*

Janhvi Kathoria

*To Maitreyi, As I depart from college, I carry with me cherished memories created with wonderful people that will never fade. I hold onto the fragrance and tranquility of Maitreyi Garden, the lessons from engaging and occasionally tedious classes, and most importantly, the skill of self-exploration. To the days when I will say : "Na kisi manzil ki fikar thi, zindagi jeene ki umang thi..... ..... woh din v kya din the"!!*

Swikriti Kumari

*"DU: Where every corner tells a story."*

*As we stand on the brink of adulthood, poised to embark on new horizons beyond DU, let's pause to cherish the journey i have undertaken. Catching early morning flights from Hyderabad to Delhi, running in the streets of satyaniketan for the 8:30 classes, trying new food and meeting people from all walks of life in this busy city was very challenging initially but later on, the days were more fascinating as small moments of everyday routines turned into enjoyable moments. Coming to academics, our professors were beyond academics, which truly ignited us beyond classrooms, sharing their lifetime experiences to insightful field trips.*

*Transitioning from an MPC background to sociology during the initial days was challenging, but I've come to realise that sociology is a discipline that imparts lessons essential for navigating societal dynamics throughout life. As we stand on the threshold of a new chapter, let's bid farewell to the vibrant tapestry of college life that has coloured our days with laughter, learning and love.*

*Priyanka Devella*

*Maitreyi was not in my plans at all, although Sociology was but somehow I landed up in Maitreyi and since then it has been an awesome journey. Over the course of 3 years, I have made some unforgettable memories with some very lovely people who will always remain close to my heart. Before coming to a girls college, I was warned by people that there are some very bad catfights that happen in a girls college.*


*Initially, I was scared but this preconceived notion was changed completely when I met some of the greatest souls in college who showed me what it's like being a girl's girl. I'll always be grateful to God for making me meet such loving people who made me feel loved and cared for and who always ensures to bring a big smile on my face when I'm not feeling good. The kind of feminine energy that I'm surrounded with is just incomparable.*

*Deepti Sinha*

*The journey started with a 8:30 class in the chilling winters on 17 Feb 2022. From meeting new people for the first time to making some amazing memories with my friends whom I call my jigar ka tukda, crying over Rabat because she didn't tell me that she was going to Sarojini and telling Shobhna to get me ice cream the journey had just started.. The 1st year was nothing special with the Covid and the online classes. However, the first stop was a group called "Heena ki Jawaani" and the only aim was to wear pink on 2nd September 2022. The rollercoaster began with me becoming the Gen sec and a trio forming. The 2nd year went by in organising events where I encountered many emotions with running from one end of the college to another.*

*Late night gmeets, Excel sheets became crucial members of the fleet. One of the*





*most beautiful experience was the Udaipur trip and the late DJ nights in the room and waking people in the rooms below us. The centerpiece of the 3rd year has to be the play of Goffman in which I became the alter-ego of one of my most beloved teacher, Gopi Ma'am.*

*Overall this journey can not be expressed in words, from merely making it to 8:30 classes on time to dancing when the classes got cancelled. From Laughing, crying and smiling together with each other everytime, I didn't realise that the college would come to an end. I might be leaving the college but the department and its beautiful memories will forever reside in my heart.*

*Heena Chauhan*

*Over my three-year college journey, I encountered a range of emotions, from tears to laughter, and embraced numerous new experiences. Living in Bhondsi, Haryana, most of my time was dedicated to commuting between home and college, a journey that often took 4 to 5 hours and left me feeling completely exhausted and drained at the end of each day. Despite the challenges of travel, exploring Delhi with my best friends Shobhna and Heena provided a source of comfort and joy, as they supported me through every difficulty I encountered during my college years.*

*Initially, I was honored to be a part of the esteemed English debating society in my first year, later assuming the role of class representative in my second year. By my final year, I found myself juggling the duties of the PR team while continuing my role as a class representative. These roles have significantly contributed to my personal growth, equipping me with valuable skills in managing difficult situations and providing insights into the professional world ahead.*

*Through these trials and triumphs, I have developed into a stronger individual, both mentally and emotionally, compared to when I first entered college. These challenges have prepared me for the realities of professional life and have helped shape me into a more capable and resilient person.*

*- Rabat*

*Reflecting on the past three years feels like flipping through the pages of a novel filled with diverse chapters of learnings, experiences, tears and laughter. From my initial role as a Class Representative to later juggling various responsibilities in different societies, culminating in serving as the Assistant Editor and Vice President of Eeshaan, the North East Cell of Maitreyi, in my second year, and eventually as the Editor in my third year, each role presented its own challenges and victories. These experiences taught me resilience, leadership and the importance of teamwork, moulding me into*

*the individual I am today. This odyssey held its own significance, but what truly elevated it to something extraordinary was the presence of my Two Anmol Ratans, Rabat and Heena. Their unwavering support during both my toughest moments and brightest days, coupled with the unforgettable departmental trips to Udaipur and Khajuraho with them by my side, strengthened our bond and gifted me a treasure trove of memories that I will hold dear forever.*

*Additionally, the faculty members have left an indelible mark on my heart. Their guidance, wisdom and steadfast support sculpted not just my academic journey but also my character. I will miss each and every one of you dearly! As I bid farewell to this chapter of my life, I carry with me a myriad of memories and lessons that will continue to guide me in the journey ahead. Farewell, Maitreyi, you've been truly exceptional!*

*Shobbna Sharma*



# लम्हें



*Yours sociologically*



*Team Sociologue:*

*आओ बात करें*

# About us



**Prof. Haritma Chopra**  
Officiating Principal

## Faculty



**Dr. Gopi D. Tripathy**  
Teacher-in-Charge  
Associate Professor



**Dr. Anurita Jalan**  
Association-in-Charge  
Associate Professor



**Dr. Aruna Grover**  
Assistant Professor



**Mr. Pawan S. Harsana**  
Assistant Professor



**Dr. Neeraj Kumar**  
Assistant Professor



**Dr. Bijayani Mishra**  
Assistant Professor



**Dr. Babita Chaudhary**  
Assistant Professor



**Ms. Mridusmita Singh**  
Assistant Professor

# *Student Association*



**Astha Priya**  
**President**



**Kavita**  
**Vice President**



**Divyanshi**  
**General Secretary**



**Himadri**  
**Treasurer**



**Lavanya**  
**Joint Secretary**



**Anika**  
**Joint Secretary**



