CHAPTER V

GLOBALIZATION AND FOOD: IMPACT ON MISING FOOD CULTURE

5.1. INTRODUCTION

A survey of the concept of globalization would help us to locate the process of globalization in India and specifically narrow it down to Mising food culture. Among the definitions of globalization we examine the following. Robertson defines the concept of globalization as the compression of the world and the intensification of consciousness of the world as a world (1992, pp. 8).

The idea of culture which is always located within definite boundaries, have been problematised by globalization. There are different dimensions of globalization political, economic and military. To disorganize capitalism these dimensions are deriving from institution of modernity as well as militarized imperialism in a variety of form. In the network of practices the involvement of people are increasing and this have also increased the notion concentrating on cultural domain. Globalization is not only increasing multi- dimensional (social, cultural, economic and political) connections across the world but also creating our awareness for these dimensions. According to Giddens (1990, pp. 73), "a consequence of the dynamism of the institution of modernity" and Harvey (1989, pp. 73, cited in Chapter Two: Globalization and Literature; pp. 36), "time- space compression", globalization is implicated in the global production of the local and the localization of the global. In globalizing discourses whatever is produced locally; the corporate marketing strategies orient those products and differentiated them in local markets. In the words of Robertson, "an emphasis on distinctiveness and diversity is part of an increasingly global discourse, so that much which is considered to be local, and counterpoised to the global, is the outcome of translocal processes" (1992, pp. 73).

In academic and business, people are aware of the trend of globalism and transnationalism. Different social processes are represented by these two terms. Globalism refers a process of sharing a homogenous and mutually

intelligible culture. This situation creates an essentially impossible condition. The global village notion is creating by the development of electronic and communications technology and mass media. The technologically sophisticated elites maintain a common life style, speak the same language or share similar aspirations all these can sustain the global system. Benjamin Barber defines globalism,

"Future [is] a busy portrait of onrushing economic, technological, and economic forces that demand integration and uniformity and that mesmerize peoples everywhere with fast music, fast computers, and fast food- MTV, Macintosh, and McDonald's- pressing nations into one homogenous global theme park, one McWorld tied together by communications, information, entertainment, and commerce"

(1995; pp.4).

Globalization in recent years has influenced in every aspect of life. In our society the intensification of globalization and its impact has immensely touched as economic, social and cultural. In this chapter the main focus is on the theoretical understanding of globalization and the tested assumption of the effects and outcomes of the globalization at the regional as well as local levels. The neo-liberal market economy in the age of globalization is the important content of this chapter. The basic concern is to explore the prevailing attitudes of people under the impact of globalization. Now globalization is perceived as the notion of "opening up" of the Indian economy to the global market. This is the outcome of economic, political and cultural amalgamation. In the contemporary world every change related to our life and globalization are considered as the two sides of the same coin. The understanding of the phenomenon of globalization and its interplay is in national context as well as regional and local level also a focus of this chapter. The growing globalized world played crucial role and it has opened the door which affected the economic sector. The increasing phenomenon of globalization trend has implication in every aspect of society. In this chapter mainly trying to focus how the wave of globalization has affected the north east India. It is very clear that the flaw of globalization has affected the Mising community especially those who are residing in urban and semi urban areas of Assam. The main focus in this chapter is to locate the changing food habits of Mising community

and their continuity of traditional food habits in everyday life. Globalization has also become significant ingredient of new economy, media and cultural trends. The focus here is on the concept of globalization as applied to the global market and emergence of new meaning of food.

5.2. GLOBALIZATION IN INDIA AND NORTH EAST

The term globalization has meant different things to different people and the wave of globalization has touched every country in the world. Globalization has opened the door for many new opportunities. The economic, political, cultural and social life has been subjected to positive and negative elements. The improvement of life with social harmony and universal peace and prosperity is the positive sign where as some negative elements have created chaos in society. Though every country is welcoming the new opportunities of globalization but negative elements are overlooked. In 1991 the economic liberalization made structural changes in India and India became the part of globalized economy. Today India is in a position to strike the right way of globalization with overall performance. Indian economy has a special position in the international market due to its own natural as well as human resources. Indian economy is shrinking after the opening of door prior to post globalization period government was failure to make up the need because of the diversity and size of the country. The market oriented economy helps to faster growth of the states and it has become a great challenge to academicians and policy makers. Globalization as an uneven process with unequal distribution of benefits and losses, which ensures the benefits of globalization, be distributed to all the regions/states of Indian union. The income of the nation was not sufficient to fulfill the socio- economic need of the country still the rate of growth became high to meet the social needs. The resources could be generated for the development purposes. The development was trying to cover up a wide range still the quality of life of the people was a way to reflect this development.

The value of high growth is later a realization of post globalized period as a good quality of life. The lives of the people depend on the size and

composition of the country. The disparities of the states and lack of development it really troubles to assess the effects of globalization on North East India. Government was unable to give a clear picture in this region. Question arises on this region regarding the benefits of globalization that actually who enjoy the benefits. The issues and the challenges are located or not is also an important question. The unexplored areas have been able to be examined by the government in the pre and post globalization period. North east India is a home of diverse ethnic groups having distinctive cultural, social and economic identity. The region is richly endowed with bio-diversity, hydro-potential, minerals like oil and natural gas, coal, limestone, dolomite, graphite, quartzite, sillimonite etc. and forest wealth. This region can produce ten percent of forest products required by the country. The infrastructure of this region is not sound enough to push the economy forward. The physical, social infrastructure of this region index reflects that all the states are at the lowest level of infrastructure. The negligibility of government is responsible factor of this low level infrastructure. The education, economic and health sectors as a part of human development of this region have done comparatively well than other states of India. Basically in education sector the success of this region is induced. The economic sector is dependent on agriculture mainly where the industrial condition is very weak in North East region. This region is industrially backward region of India. Since 1991 the states of North East India accelerating higher annual compound growth better than the national level. This phase is the part of post globalization era. During this post globalization period the rate of growth in this region is improved marginally. The unemployment problem increased in this region due to lack of industries. Even the rate of urban educated youth increased rapidly. The rate of unemployment in North East region has increased alarmingly in the post globalization period. The increase in consumption expenditure in the globalization era is impressive. The whole scenario of this region is not impressive in the globalization period. The political condition and the role and failure of central government to tackle the issues of North East region are responsible factors for this unimpressive growth. Globalization in India has proceeded on uneven lines and has also affected different regions unevenly with large scale changes in areas with more

purchasing power. Meanwhile the rapid pace of development has also accentuated the gap between different regions and peoples.

5.3. RISE OF CONSUMPTION STUDIES: THE GLOBALIZATION OF CONSUMPTION

Consumption is an essential part of human cultures but in the present century it has begun to appear as mass foundational rather than epiphenomenal characteristics of society. Whatever is produced in substantial amount is also consumed without reminder. Food and clothing both appear as functional due to subsistence production. Subsistence production gives pleasures for consumptionist. Now majority of people are consuming ever growing fruits of the productive trees. It is the consumption not the production that is the central motor of contemporary world. Weber (1948) argues that the modes of consumption determine the competition among status groups. Struggle among the classes which according to Marx are organized around modes of production and Weber emphasized on modes of consumption. Now the rise of consumption activities, pattern and levels of material and energy help to identify people who are affecting and affected by globalization. The transborder feature and increasing globalization both have changes environment, wealth distribution, and health of people, performances of market and the quality of life for the people. Besides these the consumption process enabled human development and environment sustainability. Apart from this the subsistence of production creates environmental problems by extraction and disposal of many goods. In Europe, North America and East Asia the scholars have taken increasing interest in consumption studies. Materialists express their idea that history is derived from consumption of goods and not production. Our social identity is defined by certain goods but in the US and Europe studies go further that modernity does not occur in social rank or status rather modernity itself occurs at the moment when consumption becomes a widely dispersed, socially accepted, morally proper form of economic behavior and thus social differentiation is characterized. Mass consumerism is also increasing and it has ascendency over producers. Consumption studies try to

prop up the notion of US exceptionalism; the experiences of history define it as idiosyncratic by shifting consumption patterns in colonial America to subsequent democratic political developments. The emerging importance of consumer goods occurring independently of wealth has included in the history of consumption. During seventeenth and eighteenth centuries, the consumption history focused on the rising abundance of consumer goods as the production wage was declining. Historian Jan de Vries expresses the idea on the shift in consumption with profound alteration in production. He argues that the industrial revolution changed the production to consumption pattern (cited in Donald Quataert; 2000, pp. 2). This precedes changes demanding from the production to the consumption world. The rising experience in consumption is a well going fundamental shift in its attitude toward time, money and work. There are theoretical approaches to the study of consumption. Douglas and Isherwood (1979) argue, "Consumers use goods to construct an intelligible universe and to make and maintained social relationships". Baudrillard's (1998 [1970]) in perspective on consumption says "Consumption is tightly linked not to the individual consumer but to the overall economic system as a whole- consumption here becomes part of a communication system, but not the end tied to individuals". In the era of globalization, local consumption culture sweeping in the name of globalization and challenging the consumption culture with the hype of global culture. The nature of economic, political and cultural transformations is exploring the nature in globalizing or globalized world. Empirical study is necessary to explore the impact of globalization on consumer cultures in different geographical contexts. Producers have customized their products for markets and e- commerce has the potential to spread the products with the development of communication. Buying and selling product is easier now. The delivery of goods is accelerated by online order. E purchasing is highly customized resulting in mass customization. For the convenience and immediate gratification online shopping enables customers to deliver the products at the door steps. E- Commerce may decline the locally produced products with the demand of customers. The globalization has created globalized market. Local and regional market becomes global market oriented when it competes across the globe through e- commerce. The local market may fall due to the market prowess and convenience of pointing

and clicking over the internet. Sindhav and Balazs (1999) argue that consumers have restrained consumerism from multiple to a single format, they have preferences of choices and e commerce expands from the available options. Consumption in the age of globalization is easily informative by e- commerce. The online and conventional shopping are the factors to bring changes in consumption. To increase the consumption duplication of services and product delivery has emerged. The products can directly sell to consumers as e-commerce has the potential for manufacturers. Consumption culture in the phase of globalization refers global forces that have been domesticated in specific context of consumption. Ethnographic evidence of synonymous brands like McDonald and Coca Cola and many exaggerated claims have been made in the name of globalization. Both the brands have different cultural connotations and consumed quite differently in different places. Consumption is a key site in the debate of globalization. Appadurai says, "As rapidly as forces from various metropolises are brought into new societies, they tend to become indigenized in one way or another" (1996; pp. 32). Appadurai and Breckenridge's public culture refers to globalization in general and modernization in particular. Appadurai tries to challenge those in the context of globalization who believe that Americanization or commodification or McDonald creating the whole world under the notion of sameness and the world is playing role model of Little America (Appadurai & Breckenridge, 1995; pp. 1). Consumers play active role in shaping public culture as a key site of cultural contestation. The transnational food and fashion culture is there across the globe. Global range of cuisines is available in every country. In India Indianization of pizza which is Italian- American hybrid also known as Punjabi pizza have entered markets with the modification of Indian toppings and *masalas* (spices). In McDonald's burger toppings of garlic and chili sauces, people regard Chinese food as Indian or Indian- Chinese. Even eating outside home refers to consuming global culture but the desire of consumers can not capture purely in the age of globalization.

5.3.1. LOCATION OF MISING CULTURE IN A GLOBALIZED WORLD OF CONSUMPTION

Globalization has been a major concern for more than a decade not only in academic world but in government, business and popular discourses. Said Arjomand (2004: pp.341) argues that in the period after the collapse of communism (1989- 91) "globalization" pushed "postmodernism" aside as "the social scientific master trend of a new era". Globalization is perhaps the most discussed topic in present day. In social sciences number of debates and controversies are going on within the contemporary world. Globalization has been happening and the effects of it have benefited people. The effects of globalization are seen everywhere. From the beginning of a day till the end, we spend our life under the influences of globalization. Thus, day by day human life style is influenced by globalization. Globalization is a long term process and ultimately it is understandable by the human history. "The potential for a single globe human society has always existed but the occasion has not arisen until now. Human beings have always remained one single species, capable of interbreeding, communicating (not, of course, without linguistic obstacles) and learning from each other" (Mennell; 1990, pp.359). Norbert Elias work is a central concern of these long term process of human history. In the second volume of *The Civilizing Process* (1939), he focuses on the effect of chronologically the middle part of the long- term story of globalization and its antecedents in one region of the world. The globalization is a process of economic, political and cultural integration. In human culture, consumption is a part of everyday life. Consumption is also related to production; subsistence production leads to subsistence consumption. If we analyze globalization, the debates on food can be brought into this arena from some range of insights. Various questions have been raised regarding the transformation of food and in the present context food and food ways is a better way of understanding. The wave of globalization is affecting the development of communication. In the development of settled agriculture, the domestication of certain animal species is an important issue and can be regarded as part of the initial waves of globalization endorsed by various localized and indigenized groups of people living in particular places.

"Globalization is closely linked to socio- cultural issues with changes in structures and relationship and changes in shift in cultural values concerned with place, mobility and belonging. This is like to have important consequences, which are only just beginning to understand" (Bauman, 1998; Castells, 1996; Held et.al., 1999). After migration, changes happen in every aspect of life such as ecology, livelihood, culture, foodways, dress, construction of households etc. Migrating to a new place affects ways of consuming food and it disrupts the age old forms of food preparation and consumption with new modes of identity bringing in new forms of consuming food and self identification. As globalization has made easy way to connect various geographical diverse areas thus the concept of "new food" became an important topic of discussion. The migrated community uses the new culinary procedures in the new home land. They became more conscious in their way of presenting the food which they have brought from their own land and it became a source of their ethnic pride. Diner (Volume V, Chapter 71, cited in Inglis & et. al, Volume 1, 2008; pp. 23) focuses on food and migration in the United States of the early twentieth century and discusses on how Italian immigrants got all sorts of novel culinary opportunities in their new homeland. Poe (Volume V, Chapter 72, cited in Inglis & et. al, Volume 1, 2008; pp. 23) expresses his thought regarding food; black American "soul food" can be regarded as source of comfort and ethnic pride by an ethnic group, in difficult situation also. Earlier the middle class black neglected the soul food in northern cities because of the new food of uncouth rural dwellers from the southern states. Over the last fifty years the whole notion of new food has changed the "authentic" food culture of all blacks, regardless of socio economic status. Ben Ze'ev describes in how the displacement of Palestinians during the conflict with Israel lost their foodways (Volume IV, Chapter 54, cited in Inglis & et. al, Volume 1, 2008; pp. 23). Ray follows the Bengali immigrants in New York (Volume V, Chapter 76, cited in Inglis & et. al, Volume 1, 2008; pp. 23). He depicts how cuisine creates the stable sense of home in foreign. The immigrant Bengalis try to present food that is 'authentically Bengali', they also try to change the nature of food to fix forever, what is back in Bengal, a dynamic and changing cuisine. Thus it is very clear that the consumption pattern of a community depend on their geography, nature and production pattern. After

migrating to a new place it takes several times to create the stability of homeland. Apart from it the food habits may be changed but the immigrant community tries to establish their own food habit in the new land. The Misings were earlier hill dwellers and their livelihood pattern was different from this day. After migration to plain areas the topography has mainly undergone changes as their shifting happens from hill to plain areas especially near the river bank. The traditional society is maintaining their own consumption pattern though changes have happened in the globalized world. In globalized pattern of consumption it breaks with tradition. It is very important whether traditional consumption breaks with this notion? The traditional consumption is fixed but it takes a lot of elements to be filled. Now it is very difficult to speak about culture in a singular form. Culture is a collective mode of life which includes certain beliefs, norms, values, symbols. The Mising community after migrating to Assam, has shifted to various urban and semi urban areas in course of time. The food habits have also been influenced by the neighbour communities as exchange of certain food is prevailing in their society. It is very rare that Misings are able to maintain their traditional foods in urban areas due to non availability of traditional items, preparation process and time constrain it is difficult to manage the foods in city life. Thus it is important to create a sense of continuity among the succeeding generation of the unit of population. The collective cultural identity shared the feelings and values in respect of continuity to share memories and experiences which has common experiences and cultural attributes.

5.3.2. GLOCALIZATION:

The writings of Roland Robertson have dragged the debate on glocality and glocalization in academic discipline. In his influential study *Globalization: Social Theory and Global Culture* (1992: 97- 114) he covered the topic. In his article *Glocalization: Time- Space and Homogenity- Heterogenity* (1995) Robertson introduces the term glocality. In contemporary local-global relations; this term has spread to various academic disciplines. Further, Robertson suggests, "we are, in the massive twentieth century, witnesses to-

and participants in- a massive, twofold process involving *the interpenetration of the universalization of particularism and the particularization of universalism*" (1992: 100). Robertson's definition has refers different concepts. Such as, for particularity, difference and uniqueness there is no limits. Human relations in global context define that human being are same everywhere and they share a universal life. He also emphasizes on understanding that within the global framework local should be included (1995: 35). To criticize the traditional areas like anthropology, ethnological and sociological community studies the concept of glocalization is used. In globalizing world it provides perspectives for understanding local communities. There is a strong need to looking at local communities through a new perspective and this study does not look at nation- state level. Appadurai understands, "locality as primarily relational and contextual rather than as scalar or spatial" one with "a complex phenomenological quality" and a "sense of immediacy" (1996: 178). Local identity concept has been changing; it's not confine to a place (locality) by occupying by certain people (community). The new concept of local communities is that their identities may be largely independent and identity is distinct from each other and a common place can be shared by different groups of people. To increase the level and amount of global co- ordination; element of cultural homogenization has been involved by capitalist modernity. Robertson discusses, 'It is not a question of either homogenization or heterogenization, but rather of the ways in which both of these two tendencies have become features of life across much of the late-twentieth– century world" (1995: 27). He further argues that the outcome of translocal processes is because of much that is considered to be local is always counterpoised to the global (1992). The global and local both are relative terms and both are constituted mutually. Within the context of globalizing discourses; production is based on the idea of local. Local markets are differentiated by capitalist marketing strategies. In the words of Robertson, "The expectation of identity declaration is built into the general process of globalization" (1992: 175). To express the global production of the local and the localization of the global Robertson adopts the concept of glocalization regarding originate of a marketing term.

The rise of globalization has shown that there is a shift from the one centre to the many centred processes that govern the globe. In this context the passivity of the metropolis versus the periphery is under stress as we see the contemporary person is not only part of the local but also part of the global and as such his personhood and subjectivity are constituted by the interaction of both the global and local. It is also in the case of multi ethnic society like India not easy ro talk of one global centre and one local center but rather a series of different centres. To illustrate this in the case of the Mising we see that in the traditional Mising society the rural communities are isolated and the other was the settled plainsmen and city dwellers that is the Assamese. Now the culture of the other has also interacted with the Mising and some aspects of the Mising self have become part of the Assamese culture and some other aspects have become part of globalised culture. These are revealed in material practices like the consumption Assamese and bollywood music and more importantly tea, the later which is becoming an inevitable part of their culture.

5.3.3. HYBRIDITY, CREOLIZATION, ETHNIC RELATIONS

Culturally hybridity challenge not only the centrality of colonial culture and the marginalization of the colonized, but also the very idea of centre and margin as being anything other than 'representational effects' (Barker, 2004: 149).

In contemporary cultural landscape cultural influences is blended and layered upon one another. Hybridity is not a single idea rather it comprises of multiple ideas, concepts and themes. As a universal description of culture hybridity is sometimes varied and contradictory in nature. Hybridity is called through several registers such as historical, economic, rhetorical, and existential when fragments of discourse or data are cobbled together. In such situation culture is hybrid. Ashcroft, Griffiths & Tiffin discuss on hybridity, "one of the most widely employed and disputed terms in postcolonial theory', hybridity has become a master trope across many spheres of cultural research, theory, and criticism" (1998, pp. 118, cited in Cultural Hybridity and International Communication; pp. 2). To critique essentialist notions of identity as fixed and constant there is a need to synthesize vast body of literature. This

concept helps to explore the notion of hybridity theoretically. The fundamental feature of hybridity is commonly term as post modern condition. Gayatri Spivak defines, "Hybridity post- national talk, celebrating globalization as Americanization?" (1999, pp. 361, cited in Cultural Hybridity and International Communication; pp. x)

In definition language is always bound as a symbol of nation and a mode of exclusion. To speak between two parties one who perform language and the other who observe and absorb language. In such situation language is a meaningful performance as well as to connect with other social beings and communication with others through language. The common theme of postcolonial literature and theory is the hybridization and creolization of language, literature and cultural identities. Creolization describes language as dominant and sub- dominant cultures of linguistic blending. This illustrates that the use of hybridized language is developed by the broad realm of studies. Creolization further stresses that it is an invention of new modes of expression and cultural practice particular to itself. Thus postcolonial theory and postmodernism mark a certain meeting in minds. The past allows traditions to be transformed and bring forth the new by the values and customs of dialogue. The meanings of words are changing from old to new one. Bhabha discusses, "neither the colonial nor the colonized cultures and languages can be presented in pure form, nor can they be separated from each other" (1994). Various forms of cultural hybridity are rising through this process. In the formation of identity Fanon's theorizes the power of language as he defines, "To speak… means above all to assume a culture, to support the weight of a civilization" (1967, pp. 17- 18). As acceptance or coercion speaking the language of the colonizer stands accepting a role in culture. In postmodern literature analyses are going on the rise of "hybrid genre". Kapchan and Strong say,

"Hybridization has become one such analytic allegory, defining lines of interest and affiliation among scholars of popular and literary culture, perhaps quite unintentionally. The extent to this which these authors use the metaphor of hybridity consciously or concisely differs. That they use it, however, qualifies hybridity as one of several tropes, or forms of metaphoric prediction, that most epitomized the scholarship of the last decade" (1999: pp. 246).

As an accepted form of literature hybridity is becoming normalized with the growing hybridized literature and the rising voices and representation of the hybrid. The purist notion of 'hybrid genre' is diminishing.

The state of Assam has constantly being redrawn and in this exercise of redrawing the political boundaries, the ethnic boundaries are also being redrawn and new hybrid cultures have evolved. The literacy of the Mising for governmental purposes is through the Assamese language whereas the ritual domain has not been encroached upon by the language of Assamese. Similarly with the exception of tea, there is no large scale eraser of traditional food practices but certain hybrid practices like changes in the consumption of liquor and betel nuts are being influenced. Similarly smoking is a new edition and many styles are taken from markets. Thus it is not possible to speak of a pure Mising culture as many aspects of language particularly the terms related to popular culture are picked up from the markets which are important elements of the hybrid nature of the Mising culture. Many of them are words related to new commodities and trends and thus enter language as loan words. Similarly the Apong or the rice beer of the Misings, which is romanticised in Assamese literature, is modified and commercialised for the regional as well as the global market.

5.3.4. ORGANIC OR LOCAL FOOD

Changes in global environment raise challenges to ethics and equity. Giddens (1993) says that the extension of the symbolic space provided by the ecological discourse towards the sphere of 'life politics'. We live in a "planetary society" in which "the accelerated pace of change, the multiplicity of roles assumed by the individual, the deluge of messages that wash over us and expand our cognitive and affective experience" are unprecedented (Melucci, 1996:2). To understand changing global environment behind the environmental discourse there are some issues of complexity. These issues are closest to individual's life politics as well as discourses on organic food deeply embedded in everyday life. Environmental concern among people is creating anxieties about living in a global risk society and this concern has become

wider social practices of people. Under organic food system people are within a broad network of delivery scheme of people as fruits, vegetable, meats all such organic products. Against global economic system organic food is a form of local resistance as well as local communities are reinforcing by this products. Sometimes overpowering global economy embodied by super markets supersedes the local resistance. In third world countries, globalized life politics is realized by linking food with wider planetary issues such as food miles, pollution and poverty. Generally organic foods are associations to operate in a local context. Instead of simply reinforcing the ties of a local community these associations prefer personal commitment and shared values. Based on people's interest of a healthy and natural diet the organic food schemes try to bridge link between the human and the natural world. James gives his idea that,

"Although... organic food now occupies a more central position in contemporary thinking about food, the process of re- presenting "nature" and the "natural", which frames its marketing, cannot be [immediately] taken as a sign of the integration of environmentalist principles into contemporary British Culture. It reflects, instead, their absorption and incorporation into a continuum of existing discourses surrounding human beings and what they eat" (1993, pp.206).

James further analyses that, "Although the consumption of organic food may symbolise a commitment to environmentalism, quite different meanings may be invoked" (1993: 207). In contemporary planetary society the global – local dichotomy is found complex if farming dichotomy provides link of organic food. In this context some people place their thoughts discourse on organic food by their own voices. This legitimizing discourse is the active formation as organic farming concerns with to produce and deliver the products to the ultimate consumer rather it is not concerning only producing product. As the destructive forces of globalization it is important to know about local resistance and what they have perceived. Norberg- Hodge (1994a,b) argues that globalization; economic globalization in particular, is responsible for environmental but also social decline. In local communities try to bring consumers and producers closer otherwise it creates disruptions among local communities. In the local versus global debate organic farming serves as a symbolic expression of concern. Organic farming is a means of effectively

dealing with environmental problems. The complexities of a planetary society experience the globalization versus local community by producing local organic food. To rebuild an eroded local community local organic farming can serve as the nucleus. To come to terms with the new complexities of a global risk society people's interest in organic food as one symbolization of the much boarder attempt.

The global obsession with organic food is a direct result of the growing number of disease and end of the anti biotic age. The retard nature is also part of the environmental movements which has two facets, one grassroots and another high and fashion statement. Thus organic food is seen as an alternative to the multinational and industrial agri in the environmental thinking and also as an ecologically responsible way of farming. Therefore a shift from top-down to bottom up approach leads to the empowerment of the indigenous communities and it is through this that the Misings have certain food that have found interest among the organic consumers. Two of these are worth mentioning – one being rice as the Mising rice is said to be produced without pesticides and second is the variety of Mising fermented foods. One of the peculiarities of fermented food of North East India is the high content of taurine which is generally unavailable in any processed food and which the human body stops secreting after the age of twelve. The taurine today is found in energy drinks like red bull which are catering to the urban upper middle class and rich segments. The interest in organic food grown in India has spread to embrace the remote regions in the belief that there is less of contamination and thus the Mising food which is grown organically has come to the notice of the organic food chain in India. It is hard to assess the exact figures as the market is unregulated.

5.4. GLOBALIZATION AND THE MISINGS

Globalization has multi dimensional effects and the effects of globalization have been already discussed in general. Globalization has attracted the increasing interest and importance in contemporary world affairs. The critics of globalization explore different phases of the complex evolving

phenomenon of globalization. The effect of globalization introduces global economy and their implications in real life include different aspects such as culture, politics, economy etc. The effects of globalization are visible among the smallest and most remote communities worldwide in the use of tetra packs and mobiles. The impact of globalization is also affecting the social relationships locally and globally. The social system contains different level and strength to interact, complete and allied with each other in changing combination. But rapid industrialization process and the changes induced by the global production and the increased opportunities based on cultural bias to individualism which is most evident and that increasingly sets the tone for societies as a whole.

One of the main intentions is to explore the effects of globalization on Mising community especially in the context of consumption. How such a small group has managed to attract global attention can be given to the idea of the exotic that is used to characterise the indigenous groups of north east India and in the case of Nagas was inaugurated even before the rise of the new media. In the Mising case this was an extension of the same. In modern and contemporary history food and globalization are about the ethics of taste and identity of the people. The ethical dimension has played itself the role of global responsibility to bridge the food chain longer and longer. For global integration it is very important to open one's doors to cheap food from distant sources. Still the ethical dimension itself is a tension between two opposite sides of food, firstly the increasing insecurity and uncertainty among the communities of worldwide and hierarchic institutions and groups offer mutual support and continuity and stability of the tradition. Food stands at the crossroads of external and internal world as well as physical environment and biological and physical functioning. Pitte opines that foodstuffs are characteristics of a region or a country and within it are results of complex interrelations between nature and human (Volume V, Chapter 10, Inglis et.al. Volume I). If we talk about purely natural environment it is very critical as globalization of food production and consumption is going on with many changes. It has under gone lot of changes and as a result created complicated history from cultivators to human beings. Mercantilism is known as

globalization and this parameter is an imperial empire which has become a unique universalized thinking. It is a new emergence in imperialist culture. The influence of industrialization and globalization on people could never be thought that the nutritional substance and local food production would not affect the human society. Foodways is not permanent; it always changes with the demand of time. Still we talk of food as changeless. Continuity is a collective set of experiences. The continuity indicates the transformation and allows for possibility of change. Basically the term continuity is used where either all elements are present or some are missing. In the contemporary world, globalization has created a vast debate and controversies are still going on. In food studies challenges are against occupational, methodological and political arenas of globalized world. In the context of social sciences, globalization debate on food can bear with it. Even the understanding of food and foodways through globalization is understandable as food can be transformed in the globalized era. Some opinions are there to define globalization, it is a long term process and it is very understandable if we go through the human history. If we focus on time, the social relations are involved with globalization in migrations; large numbers of people are living not in their homelands because of voluntarily or by force (Bauman, 1998). Migration has various effects on socio- economic life of people especially on food ways, disrupting older forms of food preparation and consumption, ethnic identity that continues with them and also the new mode of food is created in new forms and self identification. Diner (Volume V, Chapter 71, , cited in Inglis & et. al, Volume 1, 2008; pp. 23) has given us a very clear picture of food and migration in the United States of the early twentieth century. According to the author the migrated people retained the food ways with novel culinary opportunities; afterwards they try to establish their food as a source of ethnic pride. Food ways become a part of their identity, mode of presenting their ethnicity in positive ways through culinary means. Author Ray (Volume V, Chapter 76, cited in Inglis & et. al, Volume 1, 2008; pp. 23) has very aptly focused on immigrants' Bengali people in contemporary New York. He depicted on how cuisine creates a stable sense of home in foreign homeland. He said the immigrants Bengali are having their own way of presenting food that is "authentically Bengali", the nature of food is changed, trying like

to be fixed forever Bengal, a dynamic and changing cuisine. While Misings were in hill areas (Arunachal Pradesh) they preferred mostly boiled food but after migrating to various plain areas of Assam certain changes have taken place. It has been a long journey of Mising communities who migrated and belong to a mixture of East Asia as well as South East Asian sub race that is Mongoloid race. The geographical framework with the settled agrarian life led their culture and tradition to highlight the various components which connect their history and culture. The Misings are basically agriculturalists. The implements they use are mainly through direct influence of non-tribal Assamese. During the times of the dwellers in hill (Arunachal Pradesh) Misings were *jhum* cultivators; agricultural tools were also limited at that time. They used basically *egin* (bamboo baskets), *dao*, *epo, eging, kuyap* (axes) etc. After migrating to plains, they accepted the method of wet cultivation and they adopted the non- tribal Assamese way of cultivation like *nangal- juwali* (plough), *dila, moi, kashi* etc (various axes). These are the gifts of the Assamese culture to the Misings (Jatin Mipun, 1993, p.72). As Misings are predominantly agriculturalist community now they are adopting new machinery and methods to increase the production in the field of agriculture. Tractors, high yielding seeds, irrigation, chemical fertilizers are adopting. During the field work, it was noticed that in some places Mising are till now considering them as first generation. Prominent scholar Dr. Basanta Doley says, "After second or third generations the taste of people will change" (Personal interview, January, 2010). In rural areas still they are maintaining their traditional food. On the contrary the food habit of people living in urban areas is not typical Mising food as they face changes in every walk of life. Those who are living in plain areas are adjusting their life with the demand of new culture. After coming to plain areas of Assam, they have mixed with various other groups of non- Mising people of Assam and many people from different parts of India. This inter mixer with other people have brought changes in food habits of Mising people. The use of oil and milk is very new to them. This is the main reason of changes in their food habits. They are non- exposed to all varieties of food in the new markets and malls. The influence of market culture among the Mising people is very interesting and it has tremendous affect upon their life. The people have accepted that most of

the foods are available in the markets which are not produced by them. Mising food is basically eco- friendly that is why they prefer to stay near the river banks of Assam. That is why they are also known as "*Noi Poria Mising*". The main food habits of Misings found in the fieldwork are: *éyek* (pork), *namshing* (dried fish), *ango* (fish), *ikhu* (bamboo shoot), *apong* (rice beer), *dermi, ombe, pakkam, takuk* (various green spinach, herb) etc. But now–a-days their food habits are similar with non- tribal neighbourers. The preparation and preservation methods of Mising food and drink are quite interesting. As their food is nature based and they can preserve some food for a long period (may be more than one year) and they can preserve it to take food during floods. For example: dry bamboo shoot, wet bamboo shoot, *namshing* are preserved for more than one year and it is taken mainly in flood prone areas of Assam. They prepare food with less oil and spices. But there is difference in the food habits among the Misings who are living in rural, town and city area. The impact of globalization has tremendous effect on new economy and culture in their world. The concept of market is also different as there are regular and weekly markets. People prefer to buy food items from all types of markets. In rural markets the traditional food items are available and such commodities are not possible to get in city or town markets. For example, while preparing traditional *apong* (rice beer) raw material *E'pob* (yeast cake) is a very essential element which is available in the rural markets. According to them now- a -days the plants and herbs are not available as flood ruins it every year. It has become difficult to prepare. Even they prefer food like Maggie, semolina, rooti, bread, chips which are available in nearby market or restaurants. They offer tea (with snacks) instead of *apong* to their guest which is a new trend in their social life. Due to natural changes and with the inter mixture of various group of people in society food habit is changing tremendously. Now-a-days, most people are using oil extensively where as 80% people use boiled food earlier. In the course of field work (near the bank of Subansiri) it was observed that Mising people are living with non- Misings, Deuri, Chutia and Muslim people. Cultural mixing is happening rapidly as a result non- Mising people have also adopted the food of Mising people and they are also fond of *apong*, *namshing* and many more cuisines. According to these non- Mising people, boiled food has

gradually become less in use as the green vegetables, herbs, spinach are not available like before. Every year flood ruins agriculture and as a result nature based foods became scarce. Another cause of changing Mising food is that Mising people are converting into various religions which have restricted them from taking certain food. Those who have converted into Christianity already left many traditional food. In case of Sankar Sangha, Krishna Guru, Islamism, Saranias of different cults are also not exceptional. Only the traditional Hindu believers are maintaining their food where as others are changing a lot but they are also trying to have their own food in certain occasions. Even the new generation has little knowledge about their traditional food and most of them are not aware how to prepare their own food rather they are fond of modern food which are available mostly in market places, town area and restaurants. Such an erosion of values is characteristic of the forces of globalization and can be attributed to the market forces and can be generalized as such all over the world.

This is an era of "food fusion" where popular and fashionable foods are more in demand with new flavours and techniques. The fusion and hybrids also create more importance in regard of taste and the so called life style of present day world. The aspect of globalized food practices involves the taste of fine objects of national and regional cuisines. With the development, there is the need to defining and defending the parameters of national and regional cuisines with various ingredients and flavours. These are like counter trend as cuisines are constructed of and presented to as authentic by themselves. "Slow food movement" is the result of contemporary globalization as it tries to defend what is called in specific way traditional regional cuisines from the onslaught of McDonaldized globalization, which is nothing but globalization itself as a social movement. All these types are having representations to organize within a range of countries across national borders (Petrini, Volume IV, and Chapter 67, cited in Inglis & et. al, Volume 1, 2008; pp. 24). The local artisanal food production practices from globalization itself as it has to be globalizing in nature (Leitch, Volume V, and Chapter 69, cited in Inglis & et. al, Volume 1, 2008; pp. 23). In the course of fieldwork it was noticed that Mising people are migrating for various purposes like education,

job and marriage etc to Guwahati, the heart of North East India. It is very interesting that the urban Mising people have given me a complete opposite picture of the Mising life living in the remotest areas and it helps to find out the difference between the life of Mising people in rural and urban area. The urban Mising food is totally modified in day to day life and even also in the occasional functions. During the interview people strongly accepted that their food is totally changed in urban areas. Changes are going on by choice. The women also support as they prepare traditional cuisine occasionally rather they cook non- traditional food. According to them, earlier they prepared fish in traditional style without using oil but now they cook fish with various new recipes. Normally they take fish in Bengali style, fried with spices. As they are staying in urban areas it is not possible for them to live life exclusively in a plural society which comprises only Mising people; they are totally a part of the society with people belonging to various parts of India. In breakfast, lunch and dinner they take rice, roti, chicken roll, tandori, maggie, bread which is easily made and less time consuming. While interviewing it was came to know that they have left the traditional food as these are not easily available in urban areas. The *namshing* which is not possible to cook as there is problem to keep it dry and the other problem is that the smell is too strong which for others may not be possible to tolerate. But they prepare *apong* in occasions like *Ali- a:ye- Li'gang*, *Dadgang* etc. They prepare ritual and ceremonial food in standard way. They continue their traditional food in urban areas where seasonal foods are available in the market of the city. Simply they are accepting the new trend of food after coming to Guwahati. A revolution has come to the traditional food of these people. Another noticeable thing is that earlier they used to have 80% boiled food but now they use fried items. Even they are celebrating some festivals like *Ali- a:ye- Li'gang*, *Bihu* (spring dance festival) and ritual (related to death) known as *Dadgang* in city also. On the occasion they prefer to prepare traditional food as well as drink and serve food to their guest also. Thus Mising people are trying to maintain their traditional food in urban areas with a continuation to restore their identity through food in a way.

It was noticed that in rural areas changes are going on as a result of globalization. Earlier they were not aware of chocolate, chips, Maggie,

chowmin, semolina etc. In recent years things have changed to such extents that even a child from the remotest village of Assam is familiar with chips, kurkure and coke etc. The school children carry tiffin for leisure time which is also a new trend among the village people. Now- a- days, they are having dining table in semi urban area which focuses a clear picture that urbanization of food is rapidly changing their life. This change is happening all around; food is always related to cultural, economic, environmental and political fields. Though changes are taking place still Mising culture is strongly traditional and they follow certain norms. Thus they try to be distinct from other ethnic groups of Assam. The food preparation and other food related cultural practices are still maintained by the women daily. The more of money is spent in food and eating purposes in Mising society. They are still fond of boiled food which marks an important cultural significance from others. The women take the initiative to control their cultural boundaries by cooking their own food and the practices and they try to maintain their tradition. In the field, many women strongly supported that they produce and prepare food from natural ingredients which has an important significance in that community. Even the younger generation of Mising is no longer able to maintain the tradition of their forefathers as they change the preferences (fried foods more rather than boiled) and natural ingredients. But women have expectations of their own customs and tradition which signify the Mising community towards other parts of the world. Mising food has both nutritional and medicinal value. It represents cultural identity. Food is shared with family and neighbours and this is a part of everyday life. Food is an important element to unite a group of common people. The elder people opine that the women are the treasurer of traditional food and kitchen is the place where cultural knowledge passes from one generation to the next. In such kind of matter credit goes to women also. The habit of eating their traditional foods has declined. It is also an important marker of the changes in society and the dissolution of their identity. Important foods famous as Mising foods commonly eaten are now difficult or nearly impossible to find. The elder members are very upset as they can no longer harvest and prepare the foods. They believe that traditional food can help to prevent from the chronic diseases that are still prevalent among the Indian

society today. Even now suggestions are given to prevent modern chronic diseases and to eat healthier foods and have more traditional life styles.

5.5. THEORETICAL DISCUSSION

"Globalization is reshaping how we have traditionally gone about studying the social world and human culture and a field of globalization studies is now emerging across the disciplines" (Appelbaum and Robinson, 2005). There are sets of globalization studies that drew researchers' attention since 1970s onwards. One of the important emerging factors was the wave of globalized economy investing in a new system of production, finance, consumption and worldwide integration. Secondly, it is an emerging factor and was the idea of new global culture (s) and global cultural patterns, practices and flows. Thirdly, it was global political process, the rise of transnational institutions, spread of global governance, and authority structures of diverse sorts. Multidirectional movement of peoples around the world is the fourth category involving new patterns of transnational migration, identities and communities. Fifthly, it was new social hierarchies, forms of inequality and relations of domination around the world and global system as a whole. The proliferation of literature reflects on globalization in two contexts, researching and theorizing and the underway changes in human society in early twenty – first century. The studies are based on the issues and problems related to globalization and those studying the concept of globalization also theorizing the nature of the processes. When social relations and institutions are everywhere subject to rapid and dramatic changes to the extent such changes are linked to globalization theories. While discussing on globalization it is very important to think to theorize the phenomenon called globalization. As it is already mentioned about the social change of twenty – first century so the type of theories need explanations. Questions arise regarding theories of globalization; there are adequate theories which can capture this change or new theoretical model is necessary or not. These "domain questions" will be able to reveal the epistemological or the ontological claims of each theory. There is not a single theory on globalization but many theoretical discourses. These

trends are based on broader theoretical and perspectives such as Marxism, Weberianism, postmodernism, functionalism, critical and feminist theory and involve a number of distinct approaches such as cultural studies, post colonial studies, international relations, literature etc. Theories of globalization consists distinctive contributions and traditions of multiple disciplines. One of the refreshing hallmarks of globalization studies is its interdisciplinary character, a renewed holistic approach to the study of social structure and change.

Postmodernism is one of the most challenging concepts in contemporary cultural criticism. The effect of postmodernism is feasible in various disciplines like architecture, philosophy, history, social theory, literary studies, cultural studies and globalization as well. This multimodality nature renders it difficult to explain postmodernism easily. Ihab Hassan believes that postmodernism is not possible to define in systematic way. The fact is that it haunts that the discourse does not only affect diverse in academic fields but also public speech in the media, business, and politics and entertainment industries also. But no general agreement is yet obtained for what postmodernism really means. The diversity in the strategies and principles of postmodernism is understandable from vast definitions. Contemporary science describes post modernism as a "fact of global change of epochs", in which post modern global polycentrism has replaced modernist Eurocentrism. So far postmodernism and post- industrial society or information society had entered the stage of globalization. The term postmodernism was first used by Federico de Onis in 1930 as a definition of "conservative reflux within modernism itself". The early appearance of postmodernism was in literature and literary critics used the term for the first time as a definition for experimental fictional writing which followed modernism. John MacGowan mentions that Lyotard proposes a postmodern world where decisions are based on local conditions and are applicable in that limited context. The participations of individuals in localities and lessons, believes and practices are not transferable to any other. Lyotard defines postmodernism as "incredulity toward metanarratives" that serves to masks the contradiction and instabilities inherent in any social organization. In 1970s and 1980s and early 1990s postmodernism became thus a hot topic of discussion among Ihab Hassan and many discussants.

Globalization experienced its prominence by and large and analyst opines that it was primarily with regard to postmodernism that the literary and sociological thinkers seemed to converge on discourses of globalization. The study of postmodernism and globalization could be seen formerly in literature and literary studies and later in sociology and social studies. Antony Giddens has made remarkable contributions in the process and discipline of globalization. According to Giddens, "There's is the old globalization debate, which is about whether or not our world is different, for example, from the late 19th century. The late 19th century had a lot of technical change: you had an open market place. You had trading in currencies. You had a lot of immigration. You didn't have too many established boarders between countries. People didn't need passports for a lot of travel. So a lot of people said, well, it's just a reversion to the 19th century. That debate is over now" (A talk with John Brockman, 2000) Giddens said that the current phase of globalization is not the repetition of the late 19th century. The second phase of globalization is more tangible and people react to its effect across the globe. Giddens gives better understanding of globalization. According to Giddens, "Globalization is not primarily economic force. It's not solely driven by the global market place. It's actually about what we're doing now. The driving force of the new globalization is the communications revolution. And if you want to fix a technological system on it, the turning point would be the late 1960s and early 1970s, the first time when there was an effective communications of satellite set up above the earth that made possible instantaneous communications from one part of the world to another" (A talk with John Brockman, 2000). He acknowledges the role of computerization and transformation of technologies and the 20th century history has been changed more or less for these two reasons. The interaction which is happening in present time from local to a distant part across the globe; due to escalation of worldwide social relations and as a part of communication revolution.

Arjun Appadurai coined five dimensions of cultural in terms of disjunctive global flow. These are '*ethnoscapes*', '*technospes*', '*mediascpes*', '*finanscpes*' and '*ideoscpes*' (1993, pp. 33). These five factors' ideas underline different dimensions like physical and mental. Appadurai exemplified cultural

globalization theory. For cultural analysis Appadurai rejected the importance of nation states. As a specific paradigm cultural globalization theory refers three themes; firstly the notion of deterritorilalization and hybridization; secondly the critique of the so- called cultural imperialism thesis; thirdly, the vision of cosmopolitanism. John Tomlinson also concentrated on this aspect. Within this framework Appadurai and Tomlinson raise the approach to think about culture in relation to globalization from a theoretical perspective. Appadurai and Tomlinson both emphasized on specific research interest. Appadurai's *Modernity at large* (1996) and Tomlinson's *Globalization and Culture* (1999a) both are relevant work to analyze the cultural global theory. Appadurai's book is a general understanding of cultural globalization and also throws light of anthropological interest in culture. Tomlinson tried to introduce new academic theory and it is a critical commentary and synthesis of cultural globalization literature. Appadurai and Tomlinson's work is interesting in light of media theory as both have incorporated media and communication in their extensive work and the role of media as centrally is considered as the cultural dynamics of globalization. They have focused on the importance of media or information and communication technologies. John Tomlinson (1999a, 21) points out that while introducing globalization the notion of culture and communication both should not be conflated. Tomlinson defines culture as, "The order of life in which human beings construct meaning through practices of symbolic representation [whereby] people make their lives, individually and collectively, meaningful by communicating with each other" (1999, pp.18). This cannot be synonymous with "an increase in mobility or even in the quasi- mobility of electronic networks", Tomlinson (1999a, 58). Manuel Castells and Scott Lash both theorized the new technological order spreading across the world. According to Castells (2000a, pp.442), "It is the 'network society', structured around 'the spaces of flows' generated by information and communication technologies that dominate economic, political and symbolic life". In the words of Lash (2002), Or it is the "global information culture", with its "technological forms of life" that have made us all inseparable parts of technological systems. Technological change can be mediated by cultural identities and differences but the concepts and theoretical notions have limitations to understand this notion. The conceptualization of network society and globalization is

effectively resulting to use. Stevenson's (1998, pp. 472) metaphors, of the "sacrifice" of cultural complexities on the "altar" of information. Castells (2004a, 1) founds the distinction between "conflicting trends of globalization and identity". According to him, "the former process strongly challenges shared meaning that constitute the core of 'primary identity […..] which is self- sustaining across time and space" (2004a, 7). Thus social movements and historically rooted collective identities and many revivals which are emerging in recent decades as reactions against the formation of global techno- economic networks. For Castells these revivals and movements are still marginalized or at least threatened forms of cultural expression comparatively to the potent technological logic of network society. Castells discusses about the aspects and identify. According to him, "One of its main aspects is the rise of the culture of real virtuality, that is the dominant multi- mediated cultural environment which makes the boundaries between the symbolic and the real, and the media and the everyday life, more porous than ever before" (Castells 1998, 480- 481). Castells in support of the role of technological developments based on the assumption of autonomy of culture says how technology has eaten away in the network society and this has been reflected by "culture of real virtuality". Lash has worked on the same issue and he argues that "There is no longer an opposition between culture and technology", because "technology and 'the machinic' invade the space of culture and the subject" (Lash 2002, 137). Castells and Lash emphasize technological forms of society from historical point of view in its different stages. In transforming society and culture across the world they assign agencies like media and communication. Cultural globalization theorists assess technological changes not only in local context but diversified analysis of the cultural logic of globalization. In the words of Arjun Appadurai (1996, 5), "There has been a shift in recent decades, building on technological changes over the past century or so, in which the imagination has become a collective, social fact". Both globalization and culture are important for each other and the meaning and context indicate diverse meaning. Appadurai's (1996, pp.5) specifically cultural analysis of "the work of the imagination" or analyzes by Tomlinson (1999a, pp.24-25) on the "complex connectivity" of globalization are important. Giddens (1991, pp.27) also contributes his ideas towards cultural globalization theory and thinks that

the main cultural impact of globalization lies in the establishment of a consciousness of a single world "where there are no 'others'" – a sense of awareness of distant events and distant others which the electronic media technologies makes possible. Castells notes that with the coming of "the culture of real virtuality" the cultural development included the mediatization of politics and virtual communities of the internet. Lash also gave his idea that digital technologies provided speedy and immediacy to the contemporary global culture and these technologies are leading humanity into a new post human- experience. If we analyze cultural dimension of globalization we can find rapid changes and revolutionary features of new information and communication technologies. The exponents try to find culture in cultural rather than in technological terms which is a perspective of cultural global theory. Culture 'appears to privilege the sort of sharing, agreeing, and bounding that fly in the face of the facts of unequal knowledge and the differential prestige of lifestyles, and to discourage attention to the worldviews and agency of those who are marginalized or dominated (Appadurai, 1996, pp.12). Heuristic devices are compared as noun or adjective culture in Appadurai's study "that can use to talk about difference" (Appadurai, 1996, 13). The concept of culture, according to Appadurai group identities can be founded ethnic and their constructed nature is expressed through culture. Appadurai defines culture as "Would not stress simply the possession of certain attributes (material, linguistic, or territorial) but the consciousness of such attributes and their naturalization as essential to group identity" (Appadurai, 1996, pp.13- 14). Appadurai throws light in the context of cultural power and the process of cultural construction. He relates Culturalism to introduce this logical step. According to Appadurai, "Culturalism is the conscious mobilization of cultural differences in the service of larger national or transnational politics" (1996, pp.15). In the words of Robertson (1992, pp.102), globalization is "a form of institutionalization of the two-fold process involving the universalization of particularism and the particularization of universalism". All of these extensive debates and the ideas marked by the central interest show how globalization has become important in academic literature. The cultural globalization paradigm incorporates the role of media and communications as a catalyst and it has become a part of academic

discipline. The cultural globalization is emphasized by the problems of deterritorilalization and hybridization.

5.5.1. GLOBALIZATION AND POLITICS OF IDENTITY

The theorists and researchers are dealing with cultural differences and questions leading with whether globalization is a process of cultural uniformity or it is strengthening cultural diversity. The integration of present world is bound tightly than earlier. In the age of global capitalism the world is rapidly converting into a single place. After the post cold war, it is perhaps a more striking aspect that everywhere the identity politics emerged. The motive behind this identity politics are commitment to national or ethnic identities, restoration of tradition and religious fervour. The invasive tendency of globalization is influencing the lives of people everywhere. The concept has becoming fashionable one but its meaning is becoming vague. Globalization has important dimensions like economic, political and cultural and ethnic implications are equally important. The effect of global processes is seen on the people living in particular localities. The new forms of vulnerability and creating new opportunities among those people whose lives are effected by globalization. In the age of globalization risks are shared globally. The economic conditions in particular localities have been frequently changed if something happens in other parts of the global system. The ecological disaster and the nuclear bomb or industrial boom affects many countries together. Consumption in the verge of globalization has become an important point of discussion. Now from cellular phones to branded cloth, everything people desire, become accessible to get anywhere globally. The transnational flow of commodities is increasing a common cultural domain by using the same material and it affects the local distinctions. This process has become a threatening for local identities. The hot dog, pizza, hamburger, biriyani, kabab all are available globally and known now as world food. Not only food but pop songs, textile, advertisements have become global and do not belong to particular localities. Distance no longer seems to be a limiting factor with the development of communication, science and technology, internet and satellite

dish for the flow of cultural meaning and capital investment. The transnational economy merely refers to the age of globalization. The technology and economic interest largely drove the global economy. The human rights discourse in the later part of twentieth century especially the ideas and values related to human rights have spread from urban to remote villagers. The reason behind spectacular success of globalization is rapid development of human rights.

In recent years political movements are taking an important role to strengthen the sense of uniqueness as globalization eradicates local distinctness. As a result of globalization strong ethnic and nationalist movements are growing up. The rise of power of Taliban in Afghanistan and the emerging power of Bharatiya Janata Party in India, after two decades, are a strong ethnification of their politics. Many minority movements have been led by indigenous groups to success and they demand cultural reorganization and equal rights. These movements lead to identity politics. Many academics and journalists have studied that the new political scene is difficult to fit into old left right divide. This is happening because identity politics emerges in different ways like separatist nationalist movements, some are ethnic, religious and regional and in history oppressed minorities demand equal rights. Identity politics is an anti modern counter reaction to the individualism and freedom embodied by globalization. People think that to defend foreign domination identity politics is necessary. To retain dignity it is a nostalgic attempt, people emphasize on psychological dimension of identity politics. In an era of change, identity politics is a resurgence of roots and identity politics is a strategy of exclusion and ideology of hatred. It is clear that the various flavours of identity politics and unifying forces of globalization are two sides of the same coin. These two forces have complementary tendencies to make sense of globalisation across the world. The notion of localization creates bounded entities like nationalism, ethnicity, culture and religion. Apart from this if we notice the world market the role of underdeveloped and developed countries is decreasing for cultural goods and services. These countries failed to compete with the global economic level as they have to compete with the powerful nations under equal trade conditions. As a result the cultural diversity of

developing countries is in danger. In needs to protect cultural identity and cultural diversity at the local level. Awareness for this is growing up. We cannot ignore race, class, religion, sex and language as now-a-days serious clashes have been emerging everywhere. These significant factors form the pattern of cultural identities. Globalization cannot eliminate the roots of identities of societies. The struggle for identification on the micro level is increased. Globalization is lifting the boundaries of market and even trying to change nationalistic awareness of people but cultural diversity at micro level creates sense of nationalism. The local diversity from the economic point of view stays behind developed countries. Nationalism in the context of democracy, human rights, and rights to equality on the micro level is visible in different expressions. To build national consciousness ethnicity and religion are important. Freedom of oppression and individual freedom both can be challenged by religion and ethnicity. In every society that seeks cultural identity. Religious beliefs and ethnic roots are important for their subcultures. The sense of opening up of nationalism has been brought with globalization and cultural identity and declaration of values can be seen as basic rights. The protection of local identities is important as globalization may disperse the traditional cultures which lead to endanger these local cultures and may be lost forever. In the global economy needs at today's speed will fail to protect our cultural identity at local level and to prevent our own nationalism. The developing countries will face more hardship if we do not know the economic standard of comfort. To ensure economic comfort, the protection of natural environment and cultural diversity, are playing must be programmed with economics. Otherwise destruction of local culture in underdeveloped nations will continue and the countries which are under control of global economy will not have worries like those of underdeveloped countries. The less fortunate nations face the waves of local nationalism which will endanger their survival and will be a threat to world peace.

Food still acts as a marker of cultural identity; in the context of an increasingly global food production-consumption system and a seemingly creolized world. Gradually interconnected questions are arising because of the relationship between food and cultural identity is central. As the saying goes

'you are what you eat' exemplifies food is literally for thinking about identity and separate others from ourselves. Hannerz asserts that,

… [an] openness to foreign cultural influences need not involve only an impoverishment of local and national culture. It may give people access to technological and symbolic resources for dealing with their own ideas, managing their own culture in new ways (1987: 555).

New forms of identity might be confronting through the recent appearance and the kinds of cultural changes being marketed as modified culture. Foods are variously imaged in academic and popular writings and try to draw attention through which identities come into being. That food acts as a marker of cultural identity has long been noted within anthropological work on social classification, suggesting that food consumption practices are seemingly unequivocally indicators of cultural difference (Douglas 1966; Bulmer 1967; Lévi- Strauss 1962). Through delimiting conceptual boundaries within any particular culture; the acts of consumption register ideas of edibility to make selection from all that it is possible to eat. What we eat others may not such differences mapped out cultural identity. The global food market which has becoming increasingly popular; whatever we consume food of the other but not strange and unfamiliar. Shared patterns of consumption thus mark our difference from others and mapping, as they often do, on to other signs of difference- from the organization of domestic space through to the division of labour and concepts of sexual intimacy- food consumption practices provide confirmation of wider differences between cultural orders (Tambiah 1969; Leach 1964; Douglas 1975: 249 ff). The concepts of cultural identity are enduring the way of food consumption practices as well as mobilization of food as a stable and marker of identity. According to Mintz (1985) and Goody (1982), as recent work on food systems has shown, historically, there has been a constant interchange between cultures in relation to food consumption. A considerable exchange of consumption practices is increasing as trade, technology, travel, transport have all played their part. With respect to cultural identity there is raising doubts as to the validating the role of food and as a result the very notion of authentic food traditions is brought into question. As Goody (1982, pp. 36) expresses, Goody notes that olive oil only became an indispensable ingredient in Provencal cooking at the end of the nineteenth-

century; maize, which is now regarded as a staple food in many regions of Africa, is not indigenous to that continent. The moving of food into a new milieu is often associated with a phase of transformation to fix with the environment (1982, p. 36). Thus we can say Goody gives his idea as holistically. Even the foods becoming the most global food also have their own traditional boundary. For example, pasta and pizza both are available in every corner of the world originated in southern regions of Italy. Thus local identities are emphasizing on their particular traditional food in contemporary society and it has become necessary against the backdrop of increasing global as well counterpoise against homogenization of food. Consumption practices work to fragment the idea of a unitary local culture and thus food clearly mark out distinct local identities despite its globalizing tendencies.

5.5.2. THE DRAWING OF THE MISINGS INTO THE NEW GLOBAL CULTURE-- COMPLIANCE AND RESISTANCE

The emergence of globalization cuts the boundaries of nations, cultures and societies. But preservation of indigenous local culture and identities at the same time is necessary to resist the process of devour by big powers. Extension of western capitalism is a common charge against globalization. The neo-capitalism is perpetuated by free market economy. Bauman (1989) argues, "The collapse of most state socialist regimes, as well as the weakening power of labour movements and socialist politics within many capitalist nations removed the main political alternative to free- market capitalism". R. Radhakrishnan (2004) defines as "Globality and globalization are the Darwinian manifesto of the survival of the fittest, the strong nation will survive "naturally", for it is in their destiny to survive, whereas weak nations will inevitably be weeded out because of their unsatisfactory performance as nation- states". Apart from political – economic debates, globalization is a challenge to cultures especially to marginalized communities and identities. Globalization may bring large scale commodification of their cultures in the tribes of North East India and the ethnic difference may erase the unique identities. Where the local communities of North East stand and what is their

position in it is a big question? Whether the ethnic community of this remote area is aware of the fast changing global economy and technological scene and consequent tension and crisis today? Whether the people are aware of the processes and impacts of globalization? Whether they are willing to take part in the process? When we think about globalization these questions come to our mind. The communities are increasingly more independent, susceptible to the market forces and flexible to the current forces. Globalization has opened the door and the world has become more easily accessible for us. In regional and local territories globalization is in the form of encroachment and it is necessary to look at globalization from the point of its impact on local indigenous culture. Lehman identifies two fold ways of globalization which interacts with local cultures, i.e. cosmopolitanism and homogenization. Globalization either eliminates or incorporates the local cultures. Even celebrations of local culture overlap both the global and local culture. Problems arise when we try to differentiate between self and others. In the context of North Eastern communities, globalization has already made a road into the life and culture of the people. In the lives of the communities globalization has entered its economy and entertainment industry which has already encroached upon the traditional culture and the life style of the people of this region. People have feared that large commodification of their cultures may erase their unique identities. "Globalization cannot be simply measured from the set binaries of globalism and localism", Appadurai (1990) and Featherstone (1996). Rather problems may be raised from the linguistic terms global and local, indigenous and heterogeneous, universal and particular. Though globalization may erase the tradition and identities of our local communities still it is an opportunity to build the trade and market and economic empowerment. In the present context identities and uniqueness are very complex. The identity is an evolving process and the symbolic term connotes the ethnic, linguistic and cultural markers and differences. Changes are a process of life and to define unique and identities is difficult to exclude one from the other. Thus question arise whether unique identities will remain pure forever? It is not true as a community learns from other communities and adopts new ideas and practices. Thus the process of acculturation continues. A new culture is reshaped with readjustment and identities are hybridized. The new forces of globalization pushed the cultural

assets and products for a large scale commodification and loss of their unique identities. The globalization offer opportunities and study is necessary to examine what happens to some of the cultural products of the tribes of North East. In the technological and industrial regime the smaller communities should have adequate resources and safeguards to play the role of an effective player. The globally marketed products of the ethnic communities are included textile, food items, indigenous herbal products, beverages, dance and music. The textile of Mising weavers with their finest products can link up with the world market but lack of resources have created problem. Ethnic products and designs are widely popular because the big players have arrived on the scene. The fashion designers have showed their interest in the textiles and have taken ethnic designs and forms from these local communities. The preservation of local culture is under stress as this intervention may transform the design, colours, forms and use of material. The colourful textile of ethnic communities needs further exposure to enhance economic benefit of the weavers and entrepreneurs. The ethnic textile products of Mising *mekhela* and *ribi gacheng* and *galok* are in high demand in the market. But in the competitive market local products are threatened as there is no protection from institutions. The ethnic communities can have a space in global market by their ethnic food, recipe and beverages. Due to lack of initiative taken from government to open its door to Far East and South east Asia the ethnic communities of North East India can achieve their goal by standing in a platform in the field of handicraft, agricultural products and in food products. A strong cultural affinity is possible if people of Far Eastern countries use the local products and folklore items produced by ethnic communities. The proper markets for the products are very important. Now in the international food festivals stall representing the traditional cuisine of Mising community can be arranged and their products exposed. It is the effect of global market that local ethnic people try to find out right type of market. The food products and beverages which Mising community produces can be patented and launched for the Far Eastern in particular and global market in general. It would benefit the community and would help to employ thousands of local educated youth. The exotic folk culture with ethnic diversity can attract the buyers from all over the world. Eco- tourism and package tour to ethnic places would help to the growth of

economy. But tourism sector is ignored due to lack of infrastructures. The autonomous body of Mising can play the role in this matter to take the colourful folk dances and performing tradition and tribal exotic foods to the global markets. Preservation of culture and heritage of local communities is an important part to project to the world market. The Mising community as an ethnic group with uniqueness in culture and their folk elements and products should be empowered for transaction. Now *gumrag* or Mising bihu of Mising is very popular due to the revolution in entertainment industry, VCD and cassettes have made a good business today. The impact of media and globalization is noticeable directly or indirectly. The hybrid culture has created modern urban hubs and mega shops with ethnic dresses and recipes to attract big urban crowds. Globalization has made easily access to international food for the people sitting in the urban centres and metros. Thus people sitting across the globe can also have the taste of ethnic food of North Eastern Indian communities also. But for this we have to be able to make our products globally available. Local entrepreneurs can effort for this global market to sale the food recipes and potential products through the global connectivity and the door will be opened for globalization. Till now we have not noticed any upliftment for the ethnic food market taken globally as a special position. We are simply passive consumers of our products and have failed to take properly to the world market. We have failed to reap the advantages of globalization.

In social science food studies is having richness, multilayer diverse area of research in present day. Food study deservers as a central object of understanding and in social science there is the need to expand the boundary within or across the discipline. North East India is unique in the sense of its geographical location, climate, various ethnic groups, race and all the groups are having their own tradition. Even in the Indian notion also the North East India cuisine represents the fusion of food. The Mising community is still transmitting their own tradition. The contemporary development of globalization and deindustrialization of food and controversies are mainly on world view of food. The mouth watering dishes of ethnic communities are influenced by globalize foods. There is the gap of linkages that is food research is facing problems with orientations, perspectives, methods and objects. These

are very important to analyze the study in wider discipline to make this are more vibrant and to cope up with the new dynamics of food. Though the gradual adaptation is happening by the mainstream Mising people to accept the migrant foodways; it also shows their integration of rural Mising culture into urban Mising consciousness to construct their identity. The Misings are developing their sense of identity by continuing their traditional food habits and also showing the important symbols of rural culture. They are accepting foodways of others and also maintaining Mising foodways as tradition and heritage. Ironically, the urban Misings are become more conscious about their traditional foods in urban areas and started to explore their food ways and trying to find out the roots of familiar cuisine. The local and global identities are shaped by discourses of food. The discourses are claiming a kind of cosmopolitan identity as well as claiming the tradition and authenticity. The tradition is evocated by confronting the global through local foodways. By imaging global Mising prefer a way of living local life. Thus people prefer to buy traditional food from the local markets with the motifs to recreate the authentic local taste at home. As a marker of cultural identity food is an important mode. Globalization is an era of food stuff among the nations; it paves the accommodation of different cuisines. As a result the different cultural identity can be mapped out.

Figure 34

Figure 35

Figure 36

Figure 37

Figure 38

Figure 39

Figure 40