

Title of M.Phil Thesis

**Globalization and Local Identity:
A Study on the Food Habits of Local People in the
District of Mymensingh**



**Department of International Relations
University of Dhaka.**

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**Globalization and Local Identity: A Study on the Food Habits of Local
People in the District of Mymensingh**

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Statements and Declaration

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Declaration of Supervisor

This is my pleasure to certify that Md. Ruhul Amin Sarker has completed the draft of his M.Phil Thesis on “Globalization and Local identity: A study on the food habits of local people in the district of Mymensingh” at the Department of International Relations, University of Dhaka under my close supervision. The study has examined the impact of globalization on local and native food system of people in the greater district of Mymensingh, Bangladesh. It has also investigated how changes in food habit have influenced identity of local people. I consider the thesis will contribute to critical studies on globalization, culture and identity.

Dr. Delwar Hossain

Professor

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Abstract

“I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.” Mahatma Gandhi

Globalization is characterized by an intrinsically related series of social, cultural and economic phenomena. It affects the total life and life-style of people. Economic wheel of globalization is controlling the rest of the things. As a result, the whole gamut of food staff from production to consumption has been corporatized over the years. This action has been promulgated by the "structures" global free market economy.¹ Food habit is a way to express ourselves. It analyses from where we come from, how we go. It symbolizes our different cultural backgrounds. It is connected to our daily living in a certain manner.² This work has not focused the positive or negative impact of globalization on different social, economic and cultural aspects. Rather, this thesis has examined the impact of globalization on local and native food system of people in the greater district of Mymensingh. It investigates subsequent impact of alteration of food habit on identity of local people. There are innumerable kinds of human identities. Socio-cultural and indigenous identity is taken here as an element of examination. The key assumption is- *'traditional food habit of rural people of Bangladesh is being withered away because of globalization'*. It is strongly asserted that social identity has a deep-rooted connection with food habit. Since food habit is being withered away, socio-cultural identities are being reshaped into a meta-generalized introduction.

There are three areas which have eluded me tremendously to work in this field-academic background, practical understanding from my early boyhood, and intuitional motivation to grasp the impact of globalization on local identity only by changing our indigenous food habit. Let me clarify. *Firstly* globalization is a all-encompassing idea; I want to see how local identity has lost appeal to the people. *Secondly* an expectation of practical dissection of these debates on a local issue always drives me. I have been searching a grounded problem related to globalization for last ten years. I have searched an issue that must be very closely connected to mass people of rural Bangladesh. *Finally*, I have got one. Here, the main institution is my family and then my society with its folk culture. It is mentionable that traditional cultural diversity is related to different social identities. Cultural diversity has been projected through food habit of local people. I have felt and observed it very closely. I discover that local identity is getting a general shape. I observed some distinctions among different kinds of identities from my early boyhood. Now it is a rare case.

There are many contributing factors of globalization which are accelerating these changes; these are Satellite TV, mobile phone, diasporas of people, transport and communication, people's mobility, etc. Through these multiple via of communication, globalized food items have fetched some changes and challenges to the local food culture over the years. In many cases, they create social unrest, chaotic situation and disorder. It has presented a challenge to the traditional culture

¹Immanuel Wallerstein, *The Capitalist World-Economy* (Cambridge: Cambridge University Press , 1979) 13-17.

² Shepard, B. and Hayduk, R. (eds) *From ACT UP to the WTO: Urban Protest and Community Building in the Era of Globalization* (London: Verso, 2002). 45–60.

and social order. Cultural change has created social friction. It is known to all that food habits, rooted in identity, have been changed remarkably because of globalization both in the urban and rural life. This is a modest endeavor to depict how globalization has brought vigorous changes in traditional food habits of local people; and generates threats to the local identity, and creates a number of turbulences.

A good number of rural cultural affairs had been celebrated by the local people only with the arrangements of different food stuffs and folk songs. Food stuffs were definitely the symbol of socio-cultural identity in those programs. These celebrations were done very seriously and with full heartedly. But today we do not find them commonly in pastoral life. The great thing is that there was a "unity in the social" diversity amongst people. Today we see the just opposite of previous *one-separation in sameness*.³ Social union is a rare case at present days. The emphasis of this thesis is on the cultural dimension of globalization. In order to provide the clarity on the scope of this thesis, it is useful to note that culture is a very broad idea and the entire notion of it will not be addressed. Culture will be enthralled through the prism local identity. Local identity shall be understood by using the criterion food habits. Specifically, it is observed that globalization is an emerging menace to our local identity by destroying our indigenous food habits.

Key words: *Food habit, Local identity, Cultural dimension of globalization,*

³David Held, et al. *Global Transformations* (Cambridge: Polity Press,1999) p-67-89.

Chapter-1 Introduction

Globalization is having a major impact on food systems around the world. Local food systems are being changed day by day. It results in simplification of traditional diversity of food. Many of these changes are closely associated with urbanization, migration, global media, market liberalization and foreign direct investment. We see a global competition among producers for market. They tend to intensify their market in the third world countries. They set small local agents and occupy traditional food markets. Merchants sell “street foods”⁴ as well as other food items. Thus food production, procurement and distribution systems have become corporatized. In turn, this is bringing a gradual shift to a new food culture. Identity is transcending through alteration of food habit of people of Mymensingh. This section introduces key concepts of the study in order to understand the basic research questions and the purpose of research.

1.1 Globalization:

As a key concept of the study, globalization is understood as a process of interconnection among different geographical as well as cultural regions. It spreads common material and abstract things around the globe. So, what does globalization mean? It refers to the reduction in barriers to the cross-border movement of goods, services and capital. It advocates for an increased flow of commodities, technologies, information, and financial capital. It differs from traditional modes of distribution and marketing of goods and services.⁵ It allows huge movement and migration of people as workforce from one country to another country. A common feature of this process of globalization is a convergence, although at differing speeds, of many institutions. Delwar Hossain argued,

"Despite the debate on the meaning of globalization, the fact remains that the world is increasingly becoming interconnected through widespread networks...."⁶

The term is often distinguished more by what it is not, rather than what it is. It reaches far and wide around our world. It affects virtually everyone. Some of us think that globalization doesn't affect everyone. A china metaphor can be mentioned: *A frog in a pot on the stove will not realize that the temperature is slowly increasing. The frog will quietly sit there—perhaps feeling a little warm—until it is half cooked.*⁷ Globalization is working in a similar way. It is slowly creeping up on us. It is gradually changing what we are doing, how we live, what we eat, how we eat, what our

⁴ "Street foods" denote the food items found in the packets usually brought from the market places.

⁵ Philip G. Cerny, "Globalization and the Changing Logic of Collective Action," *International Organization* 49 (4, autumn 1995): 596.

⁶ Delwar Hossain, *Globalization and New Regionalism in South Asia: Issues and Dynamics* (Dhaka: A H Development Publishing House, 2010) 4-17.

⁷ *Relationships among Globalization, Identity, and Culture*: Perhaps you think that globalization doesn't affect you? Stop for a moment and think about this metaphor: A frog in a pot on the stove will not realize that the temperature is slowly increasing. The frog will quietly sit there—perhaps feeling a little warm—until it is half cooked. Globalization works in a similar way. It slowly creeps up on you. Ever so gradually it changes what you do, how you live, what you love, and who you are. How will you cope with it? Be aware. By knowing you are “in the pot,” you will be empowered. Another way to explore globalization and its effects is through tracing changing food networks and the dispersion of food culture throughout the world: Japanese society and culture, the role of fish in Japanese identity, and the spread of sushi, as a global food commodity.

culture is, what we love, who we are and finally what our identity is! How are we coping with it? We are “in the pot,” we shall be cooked. The rubric of globalization has brought some new ideas: democratization, development, market deregulation, privatization, welfare, reform, new security agendas, and the new life style.⁸ Little attention is paid to how globalization is introducing over-simplified identity in the society.

Generally people impose huge importance to modernization of their daily lives. It is connected to globalization. They want to bring country wide commonality in manners and etiquettes amongst people's life style. It is conceived as development and upliftment of the society. It is never perceived that diversity of social identity and cultural variety of our indigenous society can also be a part of modern life. These things are our heritages; they can define our identity. But, unfortunately this is not happening. We are changing our traditional things in the name of development, in the name of modernity. So, traditional food items are being withered away from the society.⁹ This is the problem about globalization? It is observed that globalization has an instinct dynamics. It carries some values. From its instinct, it is posing some challenges to our local identity by destroying our indigenous food habit. Argument is: eating is not only a basic necessity, but a basic and significant element of human identity. An Italian proverb can help us to understand the relationship between food habit and identity. It says: “*Tell me what you eat, and I will tell you who you are.*”¹⁰

Globalization has profound impact on traditional socio-cultural identity. It may be a skeptic view; many scholars argue that globalization destroys traditional foundation of socio-cultural identity. Sheppard, Keller and Hayduk opine that globalization is destroying cultural identities of different group of people.¹¹ But they did not show any entity which is connected to socio-cultural identity. I consider it as a lack of specification of particular entity of identity affected by globalization. To me, food habit is a very strong entity of identity. Traditional food habit is being altered by influences of globalization. Thus, alteration of identity is being expedited. Lull (2000),

⁸ Abdur Rob Khan (ed.), *Globalization and Non-Traditional Security in South Asia* (Dhaka: Academic Press and Publisher Ltd, 2001) 3-34.

⁹ It is found that Bangladesh has a multifaceted folk heritage. As Bangladesh is ethnically diverse so the culture is blended with different flavor. Here religion does not have any bound they live here in a relative harmony. Guests are considered as blessings of God. This culture teaches all its citizen to be friendly and respects others. Thus Bangladesh has good reputation for hospitality. Now come and enjoy some of the Bangladeshi festivals and take the pleasure of colorful culture. Cultural identity, identical solidarity and social cohesion are becoming gaseous because of losing many indigenous food items. A traditional local food item has a socio-cultural and economic value; after all it is eco-friendly and totally hygienic, at least no chemical is used. Many items were made in various local ceremonies. So they had a social appeal rooted in feelings.

¹⁰ “*Tell me what you eat, and I will tell you what you are.*” It is quotation of Jean Anthelme Brillat-Savarin used in Alan Warde, *Consumption, Food and Taste: Culinary Antinomies and Commodity Culture*. (CA: Sage, 1997), 45-47.

¹¹ John Lull, *Media, Communication, Culture: A Global Approach* (Cambridge: Polity, 2000) 56-69/ or; see also Shepard, and Hayduk, (eds) *From ACT UP to the WTO: Urban Protest and Community Building in the Era of Globalization* (London: Verso publication, 2002) 6-17. Today, as never before, the speed and reach of globalisation, travel and trade, brings all kinds of diverse foods together - and this unsettles our definitions of particular national food cultures. We only need to walk down a city street or glance at a supermarket shelf to witness the influence of travel and migration. Most high streets in the UK today include a rich mixture of nationalities. Most of us do not need to look far to find Polish delis, Indian curry houses, Jewish bagel shops or Thai takeaways to name a few examples. The ‘traditional’ English breakfast is on the menu at many cafes, yet - and with increasing ease - we absorb, adopt or adapt, the food cultures of others thus changing our own traditions. Today chicken tikka masala is thought by many to have overtaken fish and chips as the British national dish.

Thompson (1995), and Tomlinson (1991) also expressed that globalization destroys identities.¹² They posed that once upon a time, before the era of globalization, there subsisted local, self-directed, separate and well-defined, vigorous and culturally sustaining connections between geographical place and cultural familiarity. So, there was a connection between 'geographical place' and 'cultural familiarity'.¹³ This geographical place can be mentioned as local area. Cultural familiarity has some basic elements. Food habit is one of them. It is found that traditional food items are being ruined from the rural society. It has direct impact on social identity.

1.2 Social identity:

Before touching on the issue of social identity, we should understand the term 'identity' first. Identity means the introduction of people in a particular group of people. This group may be small or big in size. Identity means the expression of some traits of behaviour. So, it is the distinguishing character or personality of an individual in the context of a group. James D. Fearon says 'identity' as we now know derives mainly from the work of psychologist Erik Erikson in 1950. According to Erik Erikson, Fearon uses, it refers to either (a) social category defined by membership and characteristics, attributes or pattern of behaviors, or; (b) socially distinguishing feature that a person takes specially pride in or views as unchangeable but socially consequential, or; both (a) and (b) at once.¹⁴ In the latter sense, "identity" is a formulation of dignity, pride, or honor that implicitly links these to social categories. Thus, "identity" in its present manifestation has a twofold sense. In both the cases, we find the existence of food habit in the presentation of identity.

There are many traits or entities to project the identity. Here food habit is taken as a major trait of identity. In the context of local area of Mymensingh, social identity means the distinctive categorization by food traits. There are innumerable writings on globalization, food and identity. The issues have been addressed separately. This thesis does not address these issues separately. Identity is understood through a marker i.e. food habit. The relationship among globalization, identity, food and culture has been presented in this thesis. There are two kinds of relationships among these three concepts: (a) food and identity, (b) globalization and identity. Now, the explanation about social identity is pertinent here. What is the problem about identity? What is going to be addressed in the context of globalization and identity? This work is saying that globalization is destroying local identity. It is asserting that local identity is being destroyed through the destruction of local food habit.

1.2.1 Food and identity:

Social identity focuses on how the social context affects intergroup relations. It seems paradoxical that the ideas were framed by an experimental paradigm.¹⁵ It means the unique presentation of individual. Paradox in the change may be found while someone is searching the

¹²John Tomlinson, "Globalization and Cultural Identity", in D. Held & A. McGrew (Eds.), *The Global Transformations Reader* (Cambridge, UK: Polity, 2003), pp. 269–272).

¹³George F. Carter, *Man and the Land. A Cultural Geography* (New York: Holt, Rinehart & Winston, 1964) 45-67.

¹⁴James D. Fearon, "Why Ethnic Politics and 'Pork' Tend to Go Together" in J. Rutherford, (ed.), *Identity, Community, Culture, Difference* (London: Lawrence and Wishart, 1990) pp. 222–237.

¹⁵The politics of social categories have been particularly neglected in the rational choice tradition, though there is no reason that this has to be the case. For counterexamples see Kalyvas (1996), Laitin (1998), and Fearon (1999).

multiple dimensions of the society through a continuous motion.¹⁶ Thus it can easily be said that every change is followed by a change-maker. It can be tangible or intangible in our cognition. When we can understand or feel serious “cognitive dissonance” regarding our surroundings. Commonly, we become psychologically enraged for our assimilation. It can be for our internal and external in nature.

Historically, this region had some special and separate norms and values. These were pestered and portrayed by Bangladeshi culture. Identity is one of them. Identity is transcending through the alteration food habit of people of Mymensingh. This point is replicable even for whole Bangladesh. If we analyze the context of identity at the national level, we shall see the same. It may be assumed more rigorous to many analysts. Food has connections with individual. Individual has connection to the community. Again food has a role in forming community. Identity and culture are projected through food presentation. Identity is manifested through this cultural. Here we see a cyclic relationship among food, identity and community. People simply ‘had’ an ‘uninterrupted existential ownership’ to the entities of identity. They had a birthright and a benefit of conventional long dwelling with it. It is a permanent continuation with the past. Thus identity is a like vernacular.¹⁷ It is not just a portrayal of cultural belonging. It is a genus of collective treasure of local communities. In case of food habit of local people of Mymensingh, a time old tradition has been developed. It encompasses the different groups of people from the society. Food based identity has two dynamics. One is regional dynamics of identity. It analyses the identity of the whole region; like *Mymensingher pitha*.¹⁸ This is a generalized regional concept of food based identity. The second dynamics of food and identity is local conception of identity. Now days, we can see a volcanic change in the urban areas of Bangladesh. Huge number young male and female both from middle class and upper class do not like and take traditional food items. The situation is also deplorable in the rural areas. It may be mentioned here that some forces of globalization are causing this loss of traditional food items. It is the sign of deeper cultural imperialism of globalization. It is causing serious impact on indigenous social identity. Globalization is hampering the benefit of conventional long dwelling with traditional identity.¹⁹

1.3 Time, space and globalization:

Time and space are the driving forces to accelerate the changes in modern life. Actually, people cannot avoid the influence of time in any way. This is a time of information technology. Giddens explains:

¹⁶"If everything when it occupies an equal space is at rest, and if that which is in locomotion is always occupying such a space at any moment, the flying arrow is therefore motionless."Zeno's paradoxes are a set of Philosophical problems generally thought to have been devised by Greek philosopher Zeno of Elea (ca. 490–430 BC) to support Parmenides's doctrine that contrary to the evidence of one's senses, the belief in plurality and change is mistaken, and in particular that motion is nothing but an illusion.

¹⁷S. Hall, "Cultural identity and diaspora", in J. Rutherford, (ed.), *Identity, Community, Culture, Difference* (London: Lawrence and Wishart, 1990) pp. 222–237.

¹⁸Dr. Dinesh Chandra Sen, *Moimonsingh Gitika* (Calcutta: Pothighar, 1979) 678-679.

¹⁹Jeffrey G. Williamson, "Globalization, Convergence and History," *Journal of Economic History* 56 (2, June 1996): 278. or; see also V. Amilien, *Is grandmother's cuisine traditional food? A concept definition in tourism research*, Proceedings of the 8th Nordic Symposium on Hospitality and Tourism Research, Alta, Norway, 18-21 November, 1999.

"the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa' - social relations are 'lifted out' from local contexts of interaction and restructured across time and space "²⁰

Giddens elaborates it further as he asserts that is the era of global relationship. Influences on local food habit are coming from another remote corner of the world. Local activities are shaped by the 'events occurring many miles away'. It means that social ceremonies and other occasions are clearly shaped by the events occurring many miles away. That is the game of globalization. So, our local identity, our local ceremonies, local customs and traditions are being shaped by 'events occurring many miles away'. It is the play of time. Time is singing for globalized society. It is trying to introduce '*golden straight jacket*' for all people. It does not think whether it fits; or, not.

There are some communication instruments of globalization. These are the different kinds of transport vehicles-plane, motor car, etc. People can move one place to another place quickly by using these vehicles. People can reach one corner to another corner within twenty four hours. As a result, movement of people from one part to another part of the globe in the current century has increased at least one thousand times more than the last century. Thus, spatial distance is not a barrier for anything. This factor is causing the loss of traditional articles of pastoral society of Mymensingh. Robertson provided perhaps reliable explanation of globalization. It can be used to express the space factor. He mentioned:

'Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole . . . both concrete global interdependence and consciousness of the global whole in the twentieth century'.²¹

This 'compression of the world' means not physical change of the globe. It means that spatial distance is no longer a matter of concern for communication. A box of cooked food from USA is eaten at 'Goatala village' of Dubaura Upazila in Mymensingh. How is it happened? It happens because of the 'compression of the world. Here it is not mentioned about processed food items. It was cooked by physical hand. It has a big and an unthinkable push on traditional food items and traditional food habit of the local people. This is a time of globalization. Space is not a barrier today. It is seen as the spread and ultimate universalization of values, practices and institutions through 'isomorphic' processes that operate on a global scale. Modern values and practices also influence food culture. Ideas and values are coming through sky culture as well. There is no scope to avoid it. Immanuel Wallerstein wrote:

"I wish to challenge these most obvious verities. I believe that the meaning of time and space in our lives is a human invention, and that different groups of people define them differently. I believe further that time and spaces are irremediably locked together and constitute a single dimension, which I shall call TimeSpace. And I believe that not only can we affect them in significant ways, but that all of social science has involved one vast interpretation, and therefore manipulation, of Time Space. The interpretation given hitherto by social science was in fact a very particular interpretation, one that is coming under skeptical review today. Finally, I believe that our conceptualization of TimeSpace can have a crucial impact on our collective social future, and therefore it is very important that we reflect carefully upon the history and use of the concept."²²

²⁰Anthony Giddens, *Runway World: How Globalization is Reshaping our Life* (London: Routledge, 2000) 36- 50.

²¹ Roland Robertson, *Globalization: Social Theory and Global Culture* (London: Sage, 1992) 56-89.

²² Immanuel Wallerstein, *The Capitalist World-Economy*. (Cambridge: Cambridge University Press, 1979) 11-17.

So, time and space factor is obvious in today's reality. We cannot avoid it in anyway. Globalization has encompassed both the time and space together. As a result, impact of globalization on 'whole life and life-style' can easily be observed. At the era of globalization, spatial distance has become less significant. Global consumerism is influencing people from far distance. There are some forces of globalization. These forces actually motivate the time and space factors. We discuss about these forces later on this chapter. Any kind of understanding about the nature of change requires forces. Every force is relative to human cognition and that definitely relational to '*time and space*' and society in particular.

1.4 Society and change:

I am using the term society not in general, but in particular sense. A good number of terms are already constructed like human society, global society, civil society, consumer society, tribal society and so on. No ontological description of the society is being offered in this thesis. It may be a partial picture of the society. It will be delineated through the mapping of some changes. No doubt, the nature of these changes shows that changes have been derived from external orientations. They are also expedited by the internal realities. Notion, vision, regulation, motion and amalgamation are always intrinsically connected with human society. It can frankly be uttered that 'human being' remains at the centre of any change of the society from time immemorial. We are being changed and disembedded from past tradition and customs. It can generally be asked that who is the change-maker? Is it the time? Is it the space? Why do people forget their own identity? Why do people adapt themselves with new realities? Spatial dimension of change cannot be independent of time. We can take time as a change maker. It changes the people's attitudes and aptitudes within a society. Individuals become fascinated to adapt with the new time. Thus 'time' and 'space' are responsible for the alteration of food habit as well as identity. Thus society gets new formation and new identity.

1.4.1 Relationship between globalization and local identity:

There are two types of effects of globalization viz. top-down effect and bottom-top effect. The major inquiries of this thesis: To what extent we should embrace globalization? To what extent globalization changes or affects our food habit and how? To what extent globalization shape identity? Answer to these questions that could be found in chapter of *Research Findings* of this thesis. Let me explain some ideas first. We begin to explore the factors or issue that embrace our ideas, ideals, notions, visions, food habits and finally identity which is identical of human's existence. We should go for little explanation identity-dimension of food habits, relations between food habits, identity, culture and globalization. Let me elaborate.

Food habit is a norm and it has a complex bondage with globalization. There are some vital factors that are causing the alteration of food habit-speedy flow globalization, marketing of corporate food items, supply- demand issue, global technological imperatives and machine-made food items. It is an issue of underdevelopment which drives the third world people to the aspiration of development. Expansion of urbanization is causing destruction of local food culture. Rural electrification sings for global electronic equipments and the storage system for globalized non-traditional food items. Coke culture obliterate the local soft drinks. Cake culture makes folk sweet pie (pitha) outdated. Ceremonial values of traditional food items have been redefined by the local people. Socio-economic values of traditional food items are getting odd. Thus we see that globalization is a threat to native food items. Societal sameness of dietary

pattern among people is being created by local and global market. Employment and empowerment are keeping women away from the kitchen. Socio-cultural problems are very common in the rural areas of Bangladesh derived from changing food habit. Some of these problems are decaying social bondage, destroying local customs, withering away social hospitality among various groups. New generations of tribal & ethnic people pose negative attitudes about their traditional food items.²³

1.4.2 Paradoxes of relationship:

It has already been mentioned that there are paradoxical and dialectical relationship between 'global' and 'local' and there are many actors, factors and sectors of globalization which shall be delineated later in this writing. We have to find out the paradox at first. What is paradox? Zeno, about 400. BC, examined the paradox of motion. He wrote that the flight of an arrow which while in motion is always at the rest.²⁴ There are some dialectical connotations which can be studied for demarcating close-contact relationship between 'local' and 'global'. We have to clarify also various sectors, factors and actors of globalization.

Identity itself seems to be about a question, 'who am I?' We are going to focus on three key questions in this section: How are identities formed? How much control do we have in shaping our own identities? Think about a situation where we meet someone for the first time. We are trying to find out him/her. We can ask questions about where s/he comes from. In such situations, we are trying to find out what makes up this person. Many things can be found within him/her and that make him/her the same as us. That is, what we have in common- and what makes others different from us.²⁵ If you see somebody wearing the badge of an organization to which you also belong, it marks that person out as being the same as you, as sharing an identity. Or; in a situation where I am travelling abroad. I hear the voices of those who speak Bangla language. I feel both a sense of recognition and of belonging. In a strange place, if we find some people who share same language, it shall provide us with something to identify them. Identity is marked by similarity that is of the people like us, and by difference, of those who are not. Now traditional food habit and local food items of different regions of Bangladesh were alike to the above mentioned concepts. We could identify people very easily by observing his/her food habit.

How do we know which people are the same as us? What information do we use to categorize others and ourselves? In the examples above, what is often important is a *symbol*, like a badge, a team scarf, a news paper, the language we speak, or perhaps the clothes we wear. Food habit was more remarkable thing than all of previously mentioned markers. We could differentiate them in the context of local area of Mymensingh. This differentiation was remarkable even nation to nation. In the era of *McDonalozation* we see some generalized food items are being taken by all people.²⁶ I am not going to evaluate whether it is good or bad; only identifiable thing that it is obvious in the era of globalization.

²³ Abrams, & Hogg, "Metatheory: Lessons from social identity research", in *Personality and Social Psychology Review*, 8/2004. 98–106.

²⁴ *Ibid.* p-9.

²⁵ Ashforth & Mael, "Social identity theory and the organization" in *Identity and Social Categorization* (London: Polity Press, 1989). 14, 20–39.

²⁶ George Ritzer, *McDonalozation of The Society* (Minnesota, USA: Pine Forge Press, 2007) 1-34. "The process by which the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as the rest of the world". These principles include efficiency, predictability, calculability, and control

A food item can be a clear statement about a particular group. For example, *mimul rice* of Garro people. The thing is that not only people from Garro community, but other neighboring people could also know this kind of rice.²⁷ This was the evidence of Garro's gastronomy. Sometimes it is more obvious. Symbols and representations are important in marking the identities with some people and distinguish ourselves as different from others. In this sense, although as individuals we have to take up identities actively. Many identities are necessarily the product of the society in which we live and our relationship with others. Identity provides a link between individuals and the society. Identity combines how I see myself and how others see me. Identity involves the internal and the external formations; it comprises some subjective and some objective realities. It is a socially recognized position, recognized by others, not just by me. Food habit has both the internal and external dynamics; it is objective and at the same time subjective element also. Generalization of food items destroys this paradoxical manifestation of traditional food habit. This problem is brought by globalization.

The link between me and others is not only indicated by the connection between how I see myself and how other people see me. It is also by the connection between what I want to be and the influences, pressures and opportunities which are available. Material, social and physical constraints prevent us from successfully presenting ourselves. Local people want to modify them in the new formation of 'modern culture'.²⁸ They consider that having some processed food items from the super stores is urgent to be a modern man. Here, identity is defined by so called 'modernity'. Traditional food items are totally backdated useless to the new generation people of different group of society.

Ethnic identity and dietary habits among the local people of Bangladesh especially among different anthropological groups of Mymensingh shall be discussed. Focusing on local people of the selected research area, the objective of this thesis primarily is twofold: to measure their degree of ethnical identity; and to analyze the relationship between food habits and their ethnical identity. Face-to-face interviews with a representative sample population of local and metropolitan area of Mymensingh are undertaken. The impact of globalization on local identity and the apical dominance of sky culture on our ideal and ideology can be found everywhere. Thus, our local food habits are being altered by the modus operandi of global market which is exclusively based on supply-demand mechanism. Corporate foods have created a good deal of demand to the consumer through their marketing process ignoring social justice, culture of local food and local identity.

1.5 Particularization of food as societal attributes:

There are some societal attributes of identity and culture- food habits, dress, literature, arts and gladdening artifacts etc; among them food habits are the most noteworthy one. Ipso fact, innate and tangible bond among food, identity and culture has been built up from time immemorial. Thus, the ingredients, particles and the even the apparatuses which people use to make their

(especially via non-human technologies). Taken together, they constitute the formal rationality that undergirds McDonalidization. In the present work, Ritzer continues to sound the alarm by depicting McDonalidization as "a largely one-way process in which a series of American innovations are being aggressively exported to much of the rest of the world" .

²⁷ Walter F. Caroll has written that SUSHI is a Japanese food. It expresses identity and culture of people of Japan.

²⁸ Billig & Tajfel, "Social categorization and similarity in intergroup behavior" in *European Journal of Social Psychology*, (3, 1973). 27–52.

meals, reflect their identity in the society. Food items can be a reliable source of “soft power” and it is being found in western and in Chinese food habits. State as well as nation, sometimes, a group of nations is introduced by their foods throughout the globe. For example, people commonly say *Italian pizza, Thai soup, Chinese food, Indian curry* etc. It is also found within a country. In Bangladesh context, we are fond of some local foods. These foods provide also local identity of a particular region. These are-*Card of Bogra, Rosomalie of Comilla, Kacha golla of Natore, Mounda of Muktagacha, Balish misti of Netrokona, Chamcham of Tangail*, etc (names of local food items). There are some local food habits in every region of our country, and can be found also in the district of Mymensingh. These food habits denote local identity and culture of the people of that particular district. But they are being shrunked gradually by the corporate foods. This is an emerging threat to the local identity and culture. Opinion given by the local people: change in the food habits because of globalization brings up serious crises, since foods have, in many cases, relations with identity, culture and even with religion.²⁹

1.5.1 Forces of globalization and changing identity:

There are many contributing factors of globalization which are accelerating these changes; these are satellite TV, mobile phone, Diasporas of people, urbanization, transport and communication, people’s mobility, etc. Through these multiple via of communication, over the years, globalized food items have fetched some changes and challenges to the local food culture. In many cases, they create social unrest, chaotic situation and disorder. It represents a challenge to the traditional culture and social order. Cultural change creates social friction.³⁰ It is known to all that food habits, rooted in identity, have been changed remarkably because of globalization both in the urban and rural life. Cultural identity, identical solidarity and social cohesion are becoming gaseous because of losing many indigenous food items. A traditional local food item has a socio-cultural and economic value; after all it is eco-friendly and totally hygienic, at least no chemical is used. Many items were made in various local ceremonies. So they had a social appeal rooted in feelings. In economic context, local foods are very cheap and provide some prospects to the local people. Most of the traditional foods are eco friendly. After all, they are tied with local identity of the people for many years. But this bondage is being liquidified throughout the years. In urban areas, it can be observed easily; and a significant change has come in the rustic life in this regard.

We can put a question: whether food items can be termed as a marker of culture and identity of the people. It is perceived that food habit is a marker of identity. No disagreement has been found about this view. There are huge sum of literature about food habit and identity. Literatures support this view. Opinion of local people also tells the same. Anthropologists and sociologists have opined the same gesture. They posed that food is an element of human's social identity. Claude Fishler tells that food is central to our identity. He also says that the way any human

²⁹ Akbar Ali Khan, *DISCOVERY OF BANGLADESH*, (Dhaka: UPL, 2009) 9-34. Bangladesh has a multifaceted folk heritage. As Bangladesh is ethnically diverse so the culture is blended with different flavor. Here religion does not have any bound. People live here in a relative harmony. Guests are considered as blessings of God. This culture teaches its entire citizen to be friendly and respects others. Thus Bangladesh has good reputation for hospitality. Now come and enjoy some of the Bangladeshi festivals and take the pleasure of colorful culture.

³⁰ Anthony McGrew, “A Global Society” in Stuart Hall, David Held, and Anthony McGrew, *Modernity and Its Futures* (Cambridge: Polity Press, 1990) p 56-123.

group eats it helps to assert diversity, hierarchy and social organization of that particular society as a whole. He also writes:³¹

“Food is more than a basic source of nutrients; it is also a key component of our culture, central to our sense of identity...food is also central to individual identity in that any given human individual is constructed, biologically, psychologically and socially by the food he/she chooses to incorporate.”

Food system analyses both its "oneness" and the "otherness" of whoever eat differently. Imtiaz Ahmed writes that food, therefore, than just materials energy for the reproduction of the body, it is in essence the sum total of our life and lifestyle in motion.³² After all, the changes can be examined by two distinct phenomena: dietary convergence and dietary adaptation. Dietary convergence is occurring as a result of increased reliance on a narrow base of staple grains, increased consumption of processed products, dairy products, edible oil, salt and sugar, and a lower intake of dietary fiber. Dietary adaptation is characterized by an increased consumption of branded and processed and store-bought foods. An increased number of meals eaten outside the home and consumer behaviours driven by the appeal of new foods available.

Food has meanings and symbolizes some practices. It emblems social structures and relationships. It can make the fluctuation with local economy and social context. Consumers' adaptation to normative food for convenience, casualness, and speed shakes traditional use of food and drives to the fast-food industry. It has significantly altered food habits, family life and consumption rituals of food items. Consuming fast-food, eating alone, eating in tea stall and on the run comprise increasing non-sharing and singular domain of culture and identity. It brings nearly half of food expenditures in local households outside the home. One quarter of school going kids claim to get processed meals much of the time.³³ These food patterns are reflected in corporate food marketing slogans such as 'saving time' and 'meeting individual needs efficiently' attached to ready-to-cook and ready-to-eat. Cultural discourses of local people of Bangladesh about creating and sustaining family and society never support these patterns. But, we can see it today.

³¹Claude Fischler, "Food Habits, Social Change and the Nature/Culture Dilemma" in *Social Science Information* (London: Sage, 1980) 37–53. What we eat, and how we eat it, is central to our sense of identity and belonging. Food and its traditions affirm who we are - and who we are not. However, curiosity, travel and migration have through centuries ensured that traditions continuously change. Our local cuisines and national identities are constantly evolving through the discovery and integration of new ingredients and flavours.

³² Imtiaz Ahmed, *The Construction of Diaspora: South Asians Living in Japan*, (Dhaka: UPL, 2000) 1-27.

³³ Gill Valentine, 'Eating In: Home, Consumption, and Identity', in *Sociological Review* 47(3), 1999, pp-27-69. Cooking food and cuisine culture vary from country to country and from one culture to another and each cuisine has its specific particularity. Nowadays, because of the modern life that changes everything around us and influence our life style and eating habits, people are less preparing their own food. Eating habits tend to unify people from different society. The food production and the process of eating obtain new characteristics. Food available around us seems to be very different from the one that we used to eat. Everything is running in high speed, people do not have time for cooking, don't has the desire and patience to stay longer in the kitchen, and they don't have the willing to prepare their own food. Old generation still prefer to cook their own food unlike young people who prefer to eat fast food because they don't want to spend long time cooking and the desire for the cooking. The modern life shapes our eating habits and makes us like slave following its speed. It's not hard to find fast food restaurant they are everywhere and every corner. Fast food consumption cause damages to the *social and economic* life of the country.

It is found that local identity, from many corner of the world is being corroded by apical dominance of globalization. Many analysts discovered that local identity is brittle that needed fortification and preservation. Otherwise, local identity can be lost forever. Socio-cultural identities are becoming over simplified by the caustic power of globalization. Marie Ruel and James Garrett found that globalization has swept like a flood tide through the world's diverse cultures. It is destroying stable localities and displacing people. It is bringing a market-driven, 'branded' homogenization of cultural experience.³⁴ Thus, globalization is obliterating the differences between 'locality-defined cultures' and 'generalized' global culture. Localities had constituted our identities. Globalization works to bring general process of loss of cultural diversity. Tomlinson in 1991 and in 1997 defined that cultural identity is at risk everywhere with the negative effects of globalization. Economic gain is seen the only criterion social prosperity and development. Social identity, custom, values and norms are not getting priorities in case of measuring the social progress.³⁵

1.5.2 Relationship through corporatization of food:

Food production and dietary pattern, food tradition as marker of social identity are going to the hand of the corporate bodies. They have very less eagerness on social identity. Profit making is their highest priority.³⁶ Change in the existing traditional societal structure is expected in the name of contribution to development, progress and acceleration of efficiency in the mundane livelihood of rural people around the globe. People of my research area can also be exemplified here to delineate the alteration of socio cultural identity through modification of daily food habit and dietary pattern. It is seen and interpreted as overall prosperity of the society. There are different impacts of globalization on social identity as cultural values found among the local people of Mymensingh.

³⁴Alan Warde, *Consumption, Food and Taste: Culinary Antinomies and Commodity Culture* (London: Sage publication, 1997) 45-95. "Despite some advantages of fast food the harm caused by fast food does not outweigh its benefit. I think that people should consider the negative fact of fast food consumption and the benefits of preparing their own food at home. It's unfair that the traditional food which arrive to us from generation to generation we are going to replace it with junk food that will harm us more than benefit us. It's unfortunate to lose the cooking tradition and eating homemade food prepared by our mothers together around the table. I am sure that all of us must think over this problem and try to find the appropriate solution to save our cultures, our traditional foods, and more importantly our health. So we should take action immediately to preserve traditional food and encourage people to prepare their own dishes, so they can stay healthy and live longer. Even though fast food is cheap, convenient, yummy and available in every corner in our cities, but that does not mean that our health is cheaper than the fast food that we eat."

³⁵Kolawole Olayiwola (*et.al*) "Impact of globalization on food consumption, health and nutrition in Nigeria" in Kathryn C. Twiss (ed.) *The Archeology of Food and identity*, Center for Archaeological Investigations, Occasional Thesis No. 34. © 2007 by the Board of Trustees, Southern Illinois University. "Globalization is a force that can neither be halted nor ignored. This implies greater difficulties for countries trying to isolate themselves from the world marketplace. It offers growth prospects to national economies if they satisfy its requirements in terms of flexibility and competitiveness, which include designing and implementing domestic policies to meet global requirements."

³⁶Simon Piterse, *Globalization and Culture: Global Melange*, (Lanham: Rowman & Littlefield Publisher, Inc, 2004,) 123-142. It is known to all that food habits, rooted in identity, have been changed remarkably because of globalization both in the urban and rural life. This is a modest endeavor to depict how globalization has brought vigorous changes in traditional food habits of local people; and generates threats to the local identity, and creates a number of turbulences. "...and represented a challenge to the traditional culture and social order.....cultural change created social friction."

One of the identified impacts on dietary patterns and food tradition relates to higher incomes and seen as 'aristocracy and upper segment' of the society. For example, previously rural people Mymensingh served lemonade or water of green coconut to guests as soft drink. At present 'rural middle class' and rural upper class do not serve that type of soft drink to the guests. They serve now a days 'coke or Pepsi' to their guests. It happens irrespective of race, religion, caste and disregarding of many other identity marker aspects. They consider it as symbol of 'aristocracy and upper segment'.³⁷ They are not concern about food value of such type of drink. Tradition, custom and identity are far away from their thinking. It is noticed that the consumption pattern shifts away from cereals and towards more expensive protective foods.

Globalization is the steering wheel and that is abstract in kind. Globalization itself is receiving also many things from many corners of the world. Then these things are being expanded throughout the globe with uniform shape and nomenclature. This two-sided receiving and spreading have no ending. We cannot say that yes, globalization of this process or program has been completely completed. It will not be shaped further. Rather, it can be termed as ever ending rolling process. As an actor, globalization first changes the norms through actions. Here actions indicate supplying goods, things and other articles. Norms are related to individuals, organization, agency and so on. We can say that these norms are very much related to social identity. Social identity has some roots into indigenous orientation of human being. So therefore, when basic norms got changed, it directly influences social identity of human being.

No one escapes from the impact of globalization even though he/she is a passive participant. He/She may not be the participant of the total process of globalization. Global interconnectedness is a very complex attribution. It makes local entities ineffective by spreading a 'meta-generalized' or; 'over simplified' version of global views.³⁸ What is the relationship between 'global' and 'local'? There is a paradoxical as well as a dialectical relationship between these two notions. There are many globalized items found in the every corner of the world. Every element of globalization is produced in a particular place or location. At the beginning of the production of an item, it remains in the local arena and gradually it becomes a global production. There are some actors and factors of globalization. They play a very active role in transforming an article into the shape of globalized fabrication.

1.5.3 The shift towards more processed foods:

Projected impact of globalization on food habit of the local people Mymensingh shows a shift towards more processed foods'. This is also related to the previous point of new orientation of food items. Generally, people in the village serve 'home-made' food to the guests. It had been commonly made according to social and religious identity. These food items were served according to the value and importance of ceremony and guests. New bridegroom, for example, was served with innumerable traditional food items of home-made soft drinks, snacks items and main food. Manner of food items varied among different group of people. Conceptually, food items were served according to social identity of the people. It is mentionable that there are three distinctions of served food items- soft drinks, snacks items, main food items. These three items

³⁷ P. McMichael, *Development and Social Change: A Global Perspective*, (CA: Pine Forge, 2000) 56-66.

³⁸ Meyer, J.W., Boli, J., Thomas, G.M. and Ramirez, F.O. 1997. 'World society and the nationstate', *American Sociological Review*, 103(1), 144-81.

were served in the village. Have a look on the chart:-

<i>Types of the food items</i>	<i>Name of the food items traditionally served in village</i>	<i>Now Served in village</i>
Soft drinks	Lemonade, fruit juice, Chashni, Green coconut etc.	Coke, Pepsi etc
Snacks items	Cake (Pitha) , Payesh, Shawy, chaler gura,luchi etc.	Biscuits, bakery cake etc.
Main food items	Vhaat-mach (rice&fish), Hotch potchv, polau etc.	Biani and other type of first food

Chart: Comparing food between past and Present

Now days, most the rural people, as found in research 89% of the village people, are not willing to serve home-made food to the guests. In case of 'soft drinks' and 'snacks', the condition is very deplorable; in case of main food, they want variation and where alternatives are available they alter frequently. 'Rural middle class and upper class' frequently serve processed food from market as main food to the guests. Only the working class (apparently poor) do not avail this facilities; but they also want a change.

It is mentioned that the condition of 'soft drinks' and 'snacks' is very deplorable. Basically, these two types of food items indicate the gladdening aspects of rural culture of food tradition. Life and life style in the villages always have the different nuance;but now we see transformation of traditional life style and food system in the rural life. At this stage two basic questions come to the forefront: First, what is the role of globalization in changing traditional food habit of local people in the district of Mymensingh? Second, is there any impact of alteration of traditional food habit on socio-cultural identity?

Let me come back again to the point of the rule of globalization in changing the local food habit. Two points (*connection between globalization and food eating of local people, and impact of globalization on food habit- 'the shift towards more processed foods'*) have rudimentarily been discussed above. Now, the next point is about the identification of influential elements of globalization. These elements are functioning very powerfully in the context of changing dietary pattern and dietary items as well. These elements are: global media, common icons, international telecommunication and mobile phone, sky-culture and dish outpost, internal and external migration, speedy transport and communication, education system, NGO's role to this change, new generation's negative attitude to traditional items, displacement of people, MNC's pressure for taking corporate food.³⁹ Another 'created element' is cognitive dissonance of the local people. It is also very powerful in changing local food habit.

People feel restlessness by feeling that they are not enjoying something and same thing, but others are availing those things. Thus, it is an abstract element and it has been generated by many elements of globalization. As a result this abstract element, cognitive dissonance, is named as 'created element' by me. People's thinking process or way of thinking has been diverted to the

³⁹R.S. Parrenas, *Servants of Globalization: Women, Migration, and Domestic Work* (Stanford: Stanford University Press, 2001) 34-45

corporatized and meta-generalized food items. They equate it with development, modernity, progress and cultivation of equality among the different segment of the society. This is a significant transformation in the social system and it has momentous impact on traditional values of the existing societies. Social identity and past day's culture is backward notion to them and they want progress and development. Social identity is no longer important element for them.

Many people feel disregard about their previous identity and social dynamics. Here, few lines can be uttered about cognition. Cognition is a very important element of human psychology. It makes people crazy for something and they want to enjoy the expected thing at the cost anything. Globalization has brought changes in human cognition. People have taken everything as symbol of development and progress. They feel better to have a cake from Swiss or Coopers (pastry houses of Dhaka) rather than have some traditional cakes (*pithas*). Because they think that cakes or other items of pastry house are the symbol of 'Aristocracy', honor, dignity, development and so on. What are reasons behind it? How do they learn about the food representing the global food culture; even they are not sure about the quality of these food items. They only know that that such type of food items are being consumed by all elite classes of people throughout the globe. It results from deliberate human choice by a powerful group of nations, transnational corporations and international organizations which have stakes in the process. Thus, globalization is a force that can neither be halted nor ignored.

People do not know 'why and how ' they like such type of food items. Their choices about food items are being regulated by a powerful group of nations, transnational corporations and international organizations. Global media, common icons, telecommunication and mobile phone, sky-culture through dish outpost, internal and external and migration, speedy transportation and communication, education system, NGO's activities etc. are creating very negative attitude about traditional food items. People of rural areas are also moving in different developed countries as working forces.

They are observing and enjoying food stuffs which are different from our rural culture and food tradition. When they are coming back, they have got economic solvency and their taste of food are being altered. It is happening to all people coming back home from outside of the country and irrespective of race, religion, and other social identity. On the other hand, the force of globalization is supplying everything to the rural people. MNC's pressure for taking corporate food is being imposed through advertisements on television. Television with cable connection is available in the rural villages. They watch dramas, cinemas and much song from home and foreign culture. If any sequence comes about food service and food items, corporate food items are being projected in these sequences. Items of pastry house are being shown as snacks items. This another powerful aspects of globalization.

1.5.4 Market influence:

The market has influenced rural people of Mymensingh to take food from the market. There is thousands of type of biscuits in the market. Very frequently biscuits are being used by the local people as snacks/fast food or as main food. They are influenced about popular fast foods and other market-based food items through advertising by transnational corporations. At the same time people are becoming frustrated about the traditional food items related to their identity. Two things are being happened here simultaneously: promotion of fast foods and other market-based

food items and demolition of traditional food items. People commonly believe that changes in the dietary pattern in turn influence the social status of the living standard. To them identity is nothing but some vague and back-dated concepts. So, let it be reshaped and altered. That notion can actually help me in identifying the notion of the research work-identity is being altered or withered away because of alteration of food habit and dietary pattern.

Food is a vital element of human identity. Claude Fishler told that food is central to our identity.⁴⁰ People from Tribal communities, Hindu, Muslim and from many other small communities are not enthusiastic to get their food items. Rather, they are willing to stride to the development. Some effects of such are found in their ceremonies. In celebration of people's traditional program, they are not making their traditional food items. They believe that corporate and processed foods in the diet can improve social status. They do not think tradition custom and other abstract values of traditional food items. They do not think also that a shift towards high-fat, high-sugar snack foods may lead to obesity and chronic diseases. Another adverse impact is the cognitive dissonance of the poor people and that, cognitive dissonance, may lead to many social problems.⁴¹

The rich experiences higher affordability regarding dietary items and reduces values and worth of the traditional food stuffs. It is leading to growth disorders, such as stunting. The impacts of globalization differ from country to country, and between and within communities, depending upon the losers and winners in the process of change. It is difficult to trace these impacts of food habit and dietary pattern in a sequential manner, and to apportion total impacts between globalization and other forces at work in altering socio-cultural identity. Reasons for the inactive lifestyles of middle-class and upper-class rural areas, and deterioration of the usage of traditional diets of rural people can be found elsewhere in the pattern of economic growth, not necessarily related to identity, food habit and globalization in fine. But inquisitive eyes may unearth that there are some close connection between these concepts. However, influence of globalization on food habit and identity of the people can be substantially high, although it works indirectly through intrusion of some other ideals and ideologies: income generation, education, creation of demand by advertising and the market influence on food preferences.⁴²

1.6 Culture of Indigenous food habit:

Culture will be enthralled through the prism local identity. Local identity shall be understood by using the criterion food habits. Specifically, it is observed that globalization is a nascent hazard to our local identity by destroying our indigenous food habits. The impact of globalization on local identity and the apical dominance of sky culture on our ideal and ideology can be found everywhere. Thus, our local food habits are being altered by the modus operandi of global market which is exclusively based on supply-demand mechanism. Corporate foods have created a good deal of demand to the consumer through their marketing process ignoring social justice, culture of local food and local identity.

⁴⁰ *Ibid*, p-12

⁴¹ Ayoob Ali, *Netrokuna Zelar Itihash*, (History of Netrokuna,) ,(Dhaka: Suchipatra Prokashoni,2004) p-32-85.[in Bengali]

⁴² S.M.Burawoy, George and J.A Blum, et al. *GlobalEthnography: Forces, Connections, and Imaginations in a Postmodern World*. Berkeley (CA: University of California Press, 2000) p 78-123.

Indigenous food habit is being altered and new items of food staff are pushed into the everyday's menu; furthermore this impact of globalization is seen always positively by most of the interpreters of globalization. The direct users even cannot understand or feel the massive change of their food items and its consequence on socio-cultural diversity as well as social identity. The very simple explication of the impact of globalization on food is found everywhere that people are receiving very common nature of food in every corner of the world; but rare we find any explanation of impact globalized and simplified food items on our local multiple social identities.

1.6.1 Actors of Change:

Globalization has led to an integration of all identities from every corner of the world. It seeks a uniformity. Uniformity results across borders through many mediums. These mediums are dish out post, telecommunication, and people's movement and so on. This uniformity is expressed not just economically, but socially as well. This is a well-known concept in the field of Social Sciences. It is commonly used to put across a comprehensive economic, social and cultural interconnectedness and amalgamation. The concept of globalization is strongly-established in today's world; so it can be easily explained and can be used in any field of knowledge. It has economic, social, political and cultural dimensions. The foundation stones of globalization, from economic and political aspects, are free market economy, frontier less market, and diffusion of Westphalia notion of sovereignty, robust exchange of money, goods and services among the countries etc. These aspects have been taken as actors of change from abstract sense.

1.6.2 Unity and Separation:

It is mentionable that traditional cultural diversity related to different social identities has been projected through food habit of local people and fortunately, it is being felt and observed very closely by me from my early boyhood. A good number of rural cultural affairs of celebrations had been celebrated by the local people only with arrangements of different food staffs and folk songs. Food staffs were definitely the symbol of socio-cultural identity. These celebrations were done very seriously and with full heartedly. But today we do not find them commonly in the pastoral life. The great thing is that there was a *unity in the social diversity* amongst the people. Today we see the just opposite of previous *one-separation in sameness*. Social union is rare case at present. Different arrangements of food items among multiple segments of people would provide a variation in everyday's lifestyle. We see today a very simplified transaction of societal interaction. Ashish Nandy termed it *oversimplified* procedure of life and lifestyle.⁴³ He is a critique of modernity from many points. First, modernity prescribes always *the linear progression* of the society. Second, it does not requiem the plurality of the society, culture and customs. Third, it is a post colonial notion. Now, let me come back to the point of food dynamics. Globalization is imposing some common food items in our society. There is no variation for cultural and religious diversity.

1.7 Significance of the Study:

Firstly diversified socio-cultural identity has tremendous value for societal peace and stability. Traditional socio-cultural identity is being withered away from our society. They were very functional looms to bring cohesion in the society. *Secondly* social division is becoming more

⁴³Ashish Nandy, "Futures Studies: Pluralizing Human Destiny" in *Futures* 25.4 (May 1993): 464-465. See also, Bruno Latour, *We Have Never Been Modern*, (Harvard University Press, 1993).23-45.

prominent than ever before. Elite and rich people are using highly sophisticated items in which the poor do not have the access. *Thirdly* the cognitional interpretation about local food is becoming negative. Very commonly people consider local food as "underdeveloped" and factory made food as "developed" one. *Fourthly* globalization is not only destroying local identity, but also bringing social chaos and unrest. Business class is making more and more money. Rests of the people have become sole consumers. Previously they made different types food items by their own management. It is also creating 'cognitive dissonance ' among the people. This vigorous globalization-induced change is heuristic in searching of new dimension of the impact of globalization on local food culture and identity. *Finally*, from non-traditional security umbrella, if we see through the prism of human security, traditional foods deserve a good deal of value.

Importance of this thesis is also related to academic understanding of the society, especially to understand the local society and socio-cultural dimensions of identity of the people of a particular society. Alteration food habit and impact of globalization on people's identity have been explained in many ways. But here it is tried to present an amalgamative form of explanation about globalization, food habit and identity. The explanation presented here is the issue of identity transcending through food habit alteration of people of Mymensingh. This notion is replicable even for whole Bangladesh. If we analyse the context of identity at the national level we shall see the same impact of globalization on national culture as well. Now a days we can see a volcanic change in the urban areas of Bangladesh. Huge number young male and female persons from middle class and upper class do not like and take traditional food. The situation is very deplorable in case of knowing their derivation; in fact, they do not know even the names of traditional food items. They are very much fond of McDonald, Pizza, Burger and so on.

The observation above all captures "*the deformation of social identity through the alteration of traditional food habit*". Local cultural variations have moved towards a 'meta-generalized' food culture. This form is practically understandable in the local district of Mymensingh. Careful analysis shows that '*alteration and deformation*' are closely linked to the process of globalization. Thus this research topic is important for any academic discussion. Change of our traditional food habit is a *tangible modification*. But the modification of our socio-cultural is an *intangible modification*. People feel solemn "cognitive dissonance" regarding their surroundings, commonly they become psychologically infuriated. They want assimilation with others. Motivating forces accelerate the change. An understanding of the nature of particular change requires thorough research from the field level. This thesis may be an initiation of that beginning. The question- *Is there any alteration/modification/change in traditional socio-cultural identity because of change of food habit or food culture?* It shall be of academic and intellectual interest to people in studying globalization to the context of food habit and local identity. The question arises from practical observation of issues socio-cultural values of traditional food items.

1.8 Limitations of the Study:

There are some limitations of this work. *Firstly*, lack of sufficient secondary source of literature in Bangladesh context describing the impact globalization on culture, food and identity. This is an inherited limitation of this research work. *Secondly*, food habit and identity are not solid in nature and local people do not think much about the problem. *Thirdly*, every individual explains this issue from his/her own personal background. *Fourthly*, indigenous people reside at the

border line of Bangladesh which is adjacent to the *Garo Pahar*. It is very remote area and reaching there physically is very difficult. Communication system is not good at all. There is no hotel or resort for staying there.

1.9 Structure of the Study:

There are six chapters in this thesis. The *first chapter* analyzes the problem, the purpose of the research, tells the research question and significance of the work while the *second chapter* is on research methodology. The *third chapter* is theoretical framework which analyses three theories, globalization, cognitive dissonance and the social identity. The *fourth chapter* is Globalization, Identity and Food in Bangladesh. There are three things shall be presented in this chapter. These are basically foundational concepts. These concepts are: globalization, identity, and food in Bangladesh. This chapter shall discuss some specific aspects about these issues. The *fifth chapter* presents research findings. *Sixth chapter* is about the analysis of the research findings. Finally, conclusion chapter summarizes the whole thesis.

Cultural identity is a basic instinct of human being. It can be altered gradually through evolutionary process. Revolutionary change of identity is not expected. A traditional local food item has a socio-cultural and economic value; after all it is eco-friendly and totally hygienic, at least no chemical is used. Many items were made in various local ceremonies. They are very functional looms to bring cohesion in the society. So they had a social appeal rooted in feelings. Diversified socio-cultural identity has tremendous cognitive value for societal peace and social value. At present these things are being withered away from our society. Destruction of native food culture is bringing socio-economic problems also. Social division is becoming more prominent than ever before as elite segment are using sophisticated and processed food. The poor and the ethnic people do not have the access in these food items. They are using some low quality-food items to mitigate their cognitional satisfaction of highly-valued food items. Very often they are made by local industry and 'low-price edition'. Commonly people consider traditional food as "underdeveloped" and factory made food items as "developed" one. This perception is not only destroying traditional food habit, but also bringing alteration in people's identity. Middle class, business class is making more and more money, rest of the people has become sole consumers. Previously they made different types food items by their own management. Thus people would present their identity, culture, custom and tradition. This issue shall be investigated through this thesis. Here, once more, it is being mentioned that the problem is very grievous in many regards. But this thesis shall not provide any approach to solve this predicament. Rather, the thesis shall analyze the basic nature of the problem, how over the year the change was occurred, what are basic causes found at the time of field survey. So, the next chapter is on Methodology.

Chapter: 2

Methodology

2.1 Introduction:

Methodology is the design of process for carrying out a research or the development of a procedure. It is not in itself an instrument for doing those things. It is the systematic analysis of the methods applied to a field of study. It is a way to systematically solve the research problem. It shows how to apply particular research techniques. It, typically, encompasses concepts such as paradigm, theoretical model, phases and quantitative or qualitative techniques.⁴⁴

2.2 Methods of data collection:

The study depends on both primary and secondary sources of information. The following techniques will be followed for collecting primary information: Case stories; Survey (based on the random sampling); FGD (Focused Group Discussion) and Participants' observation. The research findings section shows me how to discuss the results that I have found in relation to both my research questions and existing knowledge. This is my opportunity to highlight how my research *reflects, differs from* and *extends* current knowledge of impact of globalization on traditional food habits and local identity as well. It offers me a chance to demonstrate exactly what I have found about this topic at my research areas. At the end of my discussion I should have discussed all of the results that I found and provided an explanation for my findings.

2.3 Nature of the Questionnaire:

A structured questionnaire has been set to get the people's perception. Some questions are open-ended and some are close-ended. So the questionnaire is used in this thesis in mixed in nature with the combination of both of the types. Open-ended survey questions allow respondents to answer in their own words. Open-ended questions also allow the researcher to explore ideas that would not otherwise be aired and are useful where additional insights are sought. In contrast, closed-ended questions require the respondent to choose from among a given set of responses. Sample populations express their thoughts and observations freely on the part of the open-ended questions. On the other hand, population has been given few options. They have selected one of the given options. For example, *do you think that our food habit has changed?*

It is a closed-ended question. The options are 'yes' or 'no'. On the other hand, *how they can be available?* It is an open-ended question. Sample people can express their thoughts and observations freely. They can give their opinion.

2.4 Selection of the Research Area:

The greater district of Mymensingh is selected as an area of field study, since a cultural variation is found there and several ethnic groups live in that county with mainstream people. Greater district of Mymensingh is now divided into six districts. Mymensingh and Netrokuna are two of them. Sample population has been selected from these two districts. It is interesting to note that there are differences even among the mainstream people. Greater Mymensingh is a home multi-ethnic population. Let me allow at first few words about the research area. It has also a long history of cultural traditions. A good number of folk singers has been found from this locality. It

⁴⁴ J. Creswell, *Qualitative inquiry and research design: Choosing among five traditions* (California: Sage Publications, 1998) 31-42.

should be mentioned here that major parts of research area has been selected from the northern part of Mymensingh. There are three reasons of this selection:

First, Southern part of the Mymensingh is already a semi urban area. Almost all visible elements of urbanization are found in this part. *Second*, on the other hand northern part is located at the foot of Himalaya. Riverine culture is also available at the northern part. All most 72% of the tribal /indigenous people live in that part of Mymensingh.⁴⁵ *Third*, According to my findings, there are five major groups ethnic people beside main stream Hindu, Muslim and Christian live in the northern part of Mymensingh. These are *Garo, Hajongh, Koauch, Hudi* and *Banaie*. *Banaie* is the smallest indigenous group with only 347 people (December, 201).⁴⁶ Since this part still posses the rural life socio-cultural factors, we find different fair arranged and celebrated in Bengali month *Baishak, Agrahayon, Paush and Maagh*. *Agrahayon, Paush and Maagh* is the months of winter season. People would arrange hundreds of food items for their enjoyment. They distributed these food items among themselves without considering race, religion and other factors. I gathered this information from *naturalistic observation*. Applying a theoretical framework based on cognitive knowledge and social identity premise, this work analyses traditions of food habit, consuming food and cultural value of local food as markers of the social identity.

Findings of this work incorporate also intergroup relationships based food and dietary pattern. A questionnaire was set to get the answers about past and present food habit system. It also involves *race, ethnic group, religion, profession* and *aged based* questions. A solid, easily found and multi-colored socio-cultural identity has been developed in this region over the years. Yes, there were and still there are many social problems like poverty, malnutrition, social stigma, ignorance, and so. But even then, food based festivity was very common among people. In theoretical chapter we saw that theorists easily recognized food as a marker of social identity. It is found that there were huge number of festivals were celebrated. There were two things found in those festivals-*food* and *songs and music*.⁴⁷ In many cases *songs and music* are common in most of the ceremonies. Accepts some religious ballads, all songs are same in many festivals irrespective of race, ethnic group, religion. We shall see it latter on this chapter.

Some of the over explained social problems (poverty, malnutrition, social stigma, and ignorance) could not stop them to enjoy the food variety in the good days according to their identity.⁴⁸ They feel proud of their traditional food items. This feeling is now very timid among villagers and other people who are living in the semi-urban areas. Difference in food ways is considered as a distinguishing factor in defining the identity. It effectively proclaims a separation between social groups.

⁴⁵ Dr. Neaz Ahmed, *Research Methodology in Social Science*,(Dhaka : A H Development Publishing House, 2010) 14-25.

⁴⁶ Neuman W. Lawrence, *Social Research Methods Qualitative and Quantitative Approaches* (London: Allyn & Bacon, 2006) 34-56.

⁴⁷ Ayoob Ali, *Pahari Jonosamaj*,(Dhaka: Suchipatra Prokashoni,2003) p-2-45.[in Bengali]

⁴⁸ M. Castells, *The Rise of the Network Society*. Vol. I of *The Information Age: Economy, Society, Culture*. Oxford: Blackwell, 1996.

2.5 Description of the Research Area:

There are a good number of indigenous people can be found in some regions of this locality and it has become very easy to identify different types of food habits among the people of different communities. It is very helpful for me to grasp the real change in the food habits. There are 7 tribes in greater Mymensingh besides Muslim community. On the other hand huge number Hindus are living in Mymensingh. They were very much keen to different type festive food items. Now a brief description about the research area. Mymensingh and Netrokona are taken from greater Mymensingh. I have selected six Upazilas from two districts. Three unions have been taken from each Upazilla. Let me examine categorically:-

2.5.1 Mymensingh District:

There are six districts in Greater Mymensingh-Netrokona, Jamalpur, Khisohoreganj, Sherpur, Tangail and Mymensingh also. Present Mymensingh with an area of 4363.48 sq km, is bounded by Meghalaya State of India and Garo Hills on the north, Gazipur district on the south, Netrokona and Kishoregonj districts on the east and Sherpur, Jamalpur, and Tangail districts on the west. The main river is Old Brahmaputra. Besides, there are small rivers, marsh, canals and forestry in the district. People are used to lead a simple life with nature and few man made things. This district is very rich culturally. Although 94.73% people are Muslim, they were not dogmatic.⁴⁹ They would follow a moderate stream of religious regulations. Muslim, Hindu, Christian, Buddhist and others ethnic nationals would live harmoniously. Two recreational elements were very common in any cultural, religious, social or other types of festivals. These two elements of recreation are food and songs. People would serve different types of food items to the participants and sing local ballads and songs. Total population is 44,39,017.⁵⁰ Let me present a chart on population:

<i>Nature identity of population</i>	<i>Percentage</i>
Muslim	94.73%
Hindu	4.25%
Christian	0.75%
Buddhist	0.06%
Others	0.21%
Ethnic nationals *	0.89%

Figure-1

Source: Bangla pedia vol.1

* Ethnic nationals consist of Garo, Hajong, Koch, and Hodi.

⁴⁹ Sirajul Islam (edt) *Banglapedia*, (Dhaka: Asiatic Society, 2008) Part-1.

⁵⁰ National census Report 2011.

I have selected three Upazilas from Mymensingh district-Haluaghat, Phulpur and Dhobaura. Two unions from three Upazilas which are mentioned in the following chart:-

<i>Name of Upazilas</i>	<i>Population</i>	<i>Name of Unions</i>
Haluaghat	242339	Dhara, Jugli, Kaichapur
Dhobaura	157027	Guatala, Goshgaon, Porakandulia
Phulpur	459046	Baola, Balia, Dhakoa

Figure-2

Source: Banglapedia vol.1

Now we can see the demographic formation of those regions. Have a look on the following chart.

<i>Name of Upazilas</i>	<i>Population</i>	<i>Hindu</i>	<i>Muslim</i>	<i>Christian</i>	<i>Buddhist</i>	<i>Others</i>
Haluaghat	242339	4.04%,	89.21%,	4.65%,	0.01%,	0.09%
Dhobaura	157027	4.49%,	88.73%	6.36%,	0.15%	0.27%
Phulpur	459046	4.29%	94.21%,	0.23%	0.05%	0.22%

Figure-3

Source: Banglapedia vol.1

2.5.2 Netrokona:

Netrokona, as separate district, was founded in 1981 is situated in the northern part of Bangladesh. Netrokona District with an area of 2810.40 km sq km, is bounded by Garo Hills of Meghalaya (India) on the north. Kishoreganj is district on the south. Sumanganj district is on the east and Mymensingh district on the west. Historically, Netrokona is the main center point of Mymensingh Githika. This locality is breeding place of culture and local tradition as the view of Mahua Malua who lived there and created their performances. There are four rivers in Netrokona. They are Kangsha, Dhala, Magra, and Teorkhali. There are ten Upazilas at Netrokona District.

Nature identity of population	Percentage
Muslim	81%
Hindu	14%
Others	3%
Ethnic nationals *	4.89%

Figure-4

Source: Banglapedia vol.1

* Ethnic nationals consist of Garo, Hajong, Koch, Banai and Hodi.

I have selected Purbodhola, Kolmakanda and Durgapur from Netrokona district. I have taken three unions from these three upazillas. They are mentioned in the following table:-

<i>Name of Upazilas</i>	<i>Population</i>	<i>Name of Unions</i>
Purbadhala	235675	Hogla, Ghagra, Jaria
Kolmakanda	209360	Rangchati, Lengura, Maheshkhali
Durgapur	157027	Birisiri, Kullagora, Bakaljora

Figure-5

Source: Bangla pedia vol.1

Now we can see the demographic formation of that regions. Have a look on the following chart.

<i>Name of Upazilas</i>	<i>Population</i>	<i>Hindu</i>	<i>Muslim</i>	<i>Christian</i>	<i>Buddhist</i>	<i>Others</i>
Purbadhola	235675	4.04%,	93.58%	0.65%,	26 families*	2.62%
Durgapur	157027	4.49%,	88.73%	6.36%,	0.15%	0.27%
Kolmakanda	209360	4.29%	90%	0.8%	45 families*	0.25%

Figure-6

Source: Banglapedia vol.1

- *Information about them collected locally. At Ghagra union of Purbadhola, there are seven Buddhist families, there are 26 at Hogla. Garo and Hajong 850 families.*

2.6 Sampling Technique:

One thousand two hundred and eighty five people have been selected randomly from these five unions from the various layers of the society. To my mind, they represent multiple cultural dimensions and variations of identities. These factors are the salient quarries of this research work. Besides naturalistic observation through participation with local people, the following questionnaire was set for getting people's opinion. Look at the following chart:

<i>Name of locality</i>	<i>No. Sample</i>	<i>Muslim</i>	<i>Hindu</i>	<i>Ethnic people</i>	<i>Others</i>
Hogla	85	24	16	20	25
Ghagra	80	25	15	23	17
Jaria	75	20	20	15	20
Rangchati	65	20	24	12	9
Lengura	77	23	17	15	22
Maheshkhali	55	12	13	10	20
Birisiri	68	13	13	20	22
Kullagora	80	22	22	24	12
Bakaljora	56	12	12	10	22
Dhara	80	20	20	20	20
Jugli	78	23	13	23	19
Kaichapur	57	12	13	13	19
Guatala	68	13	10	14	21
Goshgaon	65	13	15	20	17
Porakandulia	70	14	12	14	30
Baola	80	23	17	16	24
Balia	78	22	21	23	12
Dhakoia	68	13	13	13	27

Figure-7

Selection of Sample population

2.7 Survey Execution:

In executing the survey, I have emphasized the importance of maintaining the confidentiality of individual responses. Many of them speak out of their religious ethics and values. They are taking many kinds of food items which are not supported by the religion. For example, many Hindu people often take beef-made food items. Their religious identity does not support it. Another ethical consideration is recognizing that survey participation is a voluntary event that

requires the researcher to encourage participation without undue pressure or coercion of the participants.⁵¹ A pilot survey has been conducted to test both the instrument and the survey procedures before the actual survey is conducted. Surveys can be evaluated in two ways. First, a survey question is evaluated using focus group discussions, cognitive interviews. It has helped me to determine how well respondents understand the questions and how they formulate their responses. Field testing the survey instrument facilitates later data collection and analysis.⁵²

2.8 Levels of analysis:

Levels of analysis are important part of any research work. There are different types of levels of analysis. Research work is done within some levels. This work will be conducted by using three levels of analysis.⁵³ These are:

- A. Individual level,
- B. Societal level, and
- C. International level.

Food is closely associated with every living organism and human being cannot go beyond this fact. Individual's survival depends on intaking food. Man has two dimensional associations with food. One is *mechanical* which is scientific in nature. Another is *cognitional* or spiritual in kind. Mechanical or Scientific gesticulation of food with human being is a faculty of Natural Science. On the other hand, spiritual or cognitional attachment of food with human being is a faculty of Social Science. From individual level, we shall focus on the habit of individual. I shall try to delineate local identity from societal level. Finally, the issue of globalization shall be discussed from international level.

2.9 Data Analysis:

Finally, it is worthwhile to consider the resource requirements of surveys, data analysis, and effective presentation of results as important elements of a credible and successful survey. It is found that individual has a strong connectivity with his surroundings and at the same time, very naturally, he grows geographical compartmentalization of basic necessities within his thought process. Thus foundation of particularization starts to be embedded on some specific grounds in cognition of human nature. If the actor is powerful he can spread his cognitive thoughts and views over the other people of the society. Thus we can observe that individual level of food habit tries to influence the rest of the society in many ways; then again power is an important factor here. Now let me come to the third level of my analysis-international level. This level shall aid us to find out some changes at the Global level. Today changes in the food habit can be found in the every corner of the world. In many countries of the world; we can see some rigorous changes in the food habit and these changes.

This chapter has examined the survey process, nature of questionnaire consisting of three phases: (a) survey design, (b) survey instrument development, and (c) survey execution. Data analysis and reporting of results were identified as an important fourth phase of the survey process. This chapter has also presented a demographic feature of Mymensingh and Netrokuna. It also analyses about different ethnic nationals of this region.

⁵¹Samuel Bell, *Learning with information systems: Learning cycles in information systems development*, (New York: Routledge, 1996). p- 56

⁵²Aron, & E. N. Aron, *Statistics for the behavioral and social sciences: A brief course* (Upper Saddle River, NJ: Prentice Hall, 1997). p-34

⁵³Kenneth Waltz, "International Conflict: Three Levels of Analysis," *World Politics*, XII (April 1960), pp. 453-461

Chapter: 3

Theoretical Framework

Theoretical framework helps in measuring the globalization induced changes in food habits of local people. It assesses how globalization is an emerging challenge to our local identity by destroying native food habits. Theoretical orientation shall guide us to find out a correlation between the influence of globalization on food habits and people's identity and culture. It expresses the systematic orientation and socio-cultural importance of local foods. Identifying the factors of globalization can contribute to these changes in relation to the assertion of their identity. Many villages of Mymensingh have been visited by me. These are located at the north border region of Bangladesh. I have been working for one year. There I have been observing many villagers of different communities. I found that understanding of 'identity' has become very gaseous perception. New dynamics of socio-cultural issues have introduced in the traditional local society. Traditional social identity of people of different communities bumps into new formation. It gets altered to a 'oversimplified cognition'.⁵⁴ It is essentially at the heart of the issue of identity of the people. Globalizing operations are encountering the 'local identity' with 'meta-generalized' live-go of people. Thus versatile and plurality of society regarding identity are becoming a apical case. Therefore, some approaches based on field are being driven to evaluate the actual scenario of local identity.

3.1 Theoretical etymology:

Three theories shall be used to explain this issue. *First*, Globalization and Neoliberal theory are taken as broad concepts as well as theories also. *Second*, theory is the 'Theory of Social Identity'. *Third*, theory is the "Theory of Cognitive Dissonance'. *Fourth*, It also touches the basic propositions of 'Structuralism' and 'Constructivism'.

Globalization is a three dimensional term, encompassing political, economical and cultural aspects. Globalization believes on global culture. It directly ignores the plurality of human society. Universal culture of food, identity, dress and other things is the main slogan. It supports unique and united global culture including unique food habit throughout the globe. It is a label for a particular interpretation of globalization. It focuses on the way in which participants in the process become conscious of and give meaning to living in the world as a single place.⁵⁵ It "refers both to the compression of the world and the intensification of consciousness of the world as a whole".⁵⁶

3.2 Globalization and economic perspective:

Globalization is commonly seen from economic perspective. This perspective is highly supported by Kenneth Waltz. He argues that a country wishing to join the world market must wear a ' golden straightjacket', a package of policies including balanced budgets, economic

⁵⁴J. Matunhu,"A critique of modernization and dependency theories in Africa: Critical assessment " in African Journal of History and Culture Vol. 3(5), pp. 65-72, June 2011. This idea is also supported by: Gary M. Simpson, *Critical Social Theory: Prophetic Reason, Civil Society, and Christian ...* (Chicago: University of Chicago Press, 1999)23- 45.

⁵⁵ Shepard, and Hayduk, (eds) *From ACT UP to the WTO: Urban Protest and Community Building in the Era of Globalization* (London: Verso, 2002) 6-17.

⁵⁶ Roland Robertson, *Globalization: Social Theory and Global Culture* (London: Sage, 1992) 56-89.

deregulation, openness to investment and trade, and a stable currency. Alternatively, globalization is characterized functionally by an intrinsically related series of economic social and cultural phenomena. These include the liberalization and deregulation of markets, privatization of assets, diffusion of technology, cross-national distribution of manufacturing production (foreign direct investment), and the integration of capital markets.⁵⁷ In its narrowest formulation, the term (golden straightjacket) refers to the worldwide spread of sales, production facilities, and manufacturing processes of goods. Definitely food items are economic products. Golden straightjacket theory is also applicable in case of food habit. We are taking some common food items in the name of development.⁵⁸ We are taking some structured food items. These items are constructed by MNCs and some local representatives. We have no alternative. To Waltz, globalization also means homogeneity: of prices, products, rates of interests, etc. Food products are the lion share of total productions. Here, homogeneity incorporates also food items. Thus, in many cases we do not see any difference between urban and rural food pattern now a days.⁵⁹ "Globalization is destroying cultural identities of different group of people by destroying local food habit." This proposition is supported by economic perspective of globalization. In this case, globalization is destroying an 'entity'.⁶⁰ The entity of identity is food habit. It is connected to socio-cultural identity. We see a process of **'deformation of food habit and reformation of socio-cultural identity'** of people. It is predominantly brought by globalization.

3.3 Globalization and Neoliberalism:

Neoliberalism is thought of as an entirely new paradigm for economic theory and policy of the state. The ideology is about the development of capitalist society and at the same time revival of the economic power and wealth. Transnational corporations and elite groups are spreading economic and cultural ideology through their business. We are getting some views of neoliberalism. These concepts play a vital role in introducing new dynamics of food items and dietary pattern in our society. It means the spread of global capitalism and unique consumerism. Liberal perspective supports free flow of goods and other products. As a result, huge number of foreign goods and food items can enter in our country easily.⁶¹ Free market economy is driven by supply and demand. Local and foreign companies create a good deal of demand of processed food items by advertisement. As a result local food items lost their appeal to the consumers. So, we can say that neoliberal perspective of globalization is also partially relevant for explaining this issue.

3.4 Neoliberalism and culture:

Neoliberalism offers social change and transformation through consumer culture and western values. Culture is a source of power. Culture is a source of identity. For example, Chinese culture

⁵⁷ John Tomlinson, "Globalization and Cultural Identity", in D. Held & A. McGrew (Eds.), *The Global Transformations Reader* (2nd ed., pp. 269–272). Cambridge, UK: Polity, 2003.

⁵⁸ Pieterse, J. Nederveen, "Globalization as Hybridization" in M. Featherstone et al. (eds), *Global Modernities* (London: Sage, 1995) pp. 45–68.

⁵⁹ David Held, A. McGrew, D. Goldblatt, and J. Perraton, *Global Transformations: Politics, Economics and Culture*. (Stanford: Stanford University Press, 1999) 34-79. See also, Ayoob Ali, *Pahari Jonosamaj*, (Dhaka: Suchipatra Prokashoni, 2003) p-2-45. [in Bengali]

⁶⁰ Paul Hirst and Grahame Thompson, *Globalization in Question: The International Economy and the Possibilities of Governance* (Cambridge: Polity Press, 1996) 18-47.

⁶¹ Manfred Steger, *Globalization: A Very Short Introduction* (New York: Oxford University Press, 2009) p. 58.

is a salient source of 'soft power' China's soft power.⁶² It is a source of 'hegemony'. Economic super powers establish their hegemony over other countries by capturing the market. It seems to have quickened dramatically in the twentieth and twenty first century. It has implications for many dimensions of social life and human culture. This social change is related to increasing connectivity among peoples and countries. It has increased the awareness of people about different culture and traditions of interconnected globe. People cannot understand the aspects hegemony. Since, culture is part of power also; it helps to establish hegemony over the third world country.⁶³ Cultural change opens up new market of globalized food items. People enjoy full freedom to buy these food items. They have the liberty of choice. Individualism develops out of freedom of choice and freedom of thought. It drives away from holistic thinking about community and society. So, identity may turn into vague term to the people. Particularly, traditional food based identity becomes outdated to the people from all sections of the society in general.

3.5 Openness:

Another dynamics of globalization is openness. No restriction is imposed by the state authority. In case of food items, state even does not impose any restriction over citizens. In many cases, state rather patronizes western value of food and culture. There are few restricted items in the context of religion and other scriptures. No one thinks about these items. As per the belief of neoliberalism, market and society remain open to all. This openness destroys the 'invincibility of traditional culture, customs and identity. Delwar Hossain asserts that never in the history of humankind had nations, communities, ethnic groups and individuals been so open to interact each other as well as register their dissenting voices in the wider context of global society.⁶⁴ Globalization posits openness in everywhere and everything. It was never happened before the era of globalization. Many non-state actors are playing very significant role. So, traditional food habit and identity lose concrete manners and becomes gaseous as an ideology.

3.6 Globalization and transnationalism:

Globalization brings transnationalism in many aspects of social life. People are becoming transnationalized day by day. They reorganize their spatial relations on a global scale. It refers to the rise of new communities and the formation of new social identities and relations that cannot be defined through the traditional references point of food, dress and other things. Transnationalism becomes closely associated to the wide range of social, cultural and political practices. States increase social connectivity across borders. Transnationalism is referred to a wide variety of transformative processes, practices and developments that take place

⁶² Jeffrey G. Williamson, "Globalization, Convergence and History," *Journal of Economic History* 56 (2, June 1996): 278.

⁶³R. Appelbaum, and W.I. Robinson', *Critical Globalization Studies*, (New York: Routledge, 2005) p.135. "**cultural hegemony** proposes that the prevailing cultural norms of a society, which are imposed by the ruling class, must not be perceived as natural and inevitable, but must be recognized as artificial socially constructs that must be investigated to discover their philosophic roots as instruments of social-class domination. That such praxis of knowledge is indispensable for the intellectual and political liberation of the proletariat, so that workers and peasants, the people of town and country, can create their own working class-culture, which specifically addresses their social and economic needs as social classes."

⁶⁴ Delwar Hossain, *Globalization and New Regionalism in South Asia: Issues and Dynamics* (Dhaka: A H Development Publishing House, 2010) 4-17.

simultaneously at a local and global level. It hampers the local customs of food habit and other things. Transnational processes and practices are defined broadly as the multiple ties and interactions. It incorporates economic, political, social and cultural life of people. It links people, communities and institutions across the borders of nation-states. Thus traditional entities of social identity do not work. Food habit and dietary items become also transnational. Innovations in transportation and communications have made possible a density and intensity of links not previously possible between the country of origin and of settlement. This, in turn, has allowed for these communities to live simultaneously in two or more worlds or to create and live in 'transnational spaces'.⁶⁵

3.7 Structuralism and constructivism:

What is structuralism? Plainly speaking, it means that structures define everything. The social world is made of structures. It is called structuralism. The objective structures of culture and language are built by agents. It is called constructivism. Here globalization is creating a structure about food. In rural areas biscuits and few other things which are being fixed for breakfast. People are getting constrained or confined in a structure. According to the essence of constructivism, market based food items are creating demand by advertisements and publicity. An artificially constructed ideology drives the people to take 'modern' food items, not traditional one. So, it is creating "theoretic man" who does care for tradition and identity.⁶⁶ People have no options to take other kinds of food items. For cultural and social factors, people are bound to take this kind of food.

3.8 Globalization as the hegemony of western values:

Globalization represents the triumph of modernization theory according to its proponents. It is a homogenization of values around the principles of capitalism and democracy. Globalization represents the universalizing of American values, predicated on a normative, indeed moral foundation. In the modernization literature, the convergence is towards liberal democracy and modernity defined as industrialized economic development—one that involves the characteristic features of a limited state apparatus. It is, comparably, a particular form of economic development. In tandem, the values professed by the traditional modernization theory of comparative politics bears a startling resemblance to one popular stream of contemporary 'globalization theory.'⁶⁷ It only sings for the introduction some western values. These values are

⁶⁵ Although limited in the questions it can answer, the study of global cities gives us a glimpse of how transnationalized populations reorganize their spatial relations on a global scale, a topic taken up as well, and with quite a different perspective, by theories of transnationality and transnationalism. The former refers to the rise of new communities and the formation of new social identities and relations that cannot be defined through the traditional reference point of nation-states. The latter, closely associated, denotes a range of social, cultural and political practices and states brought about by the sheer increase in social connectivity across borders. Transnationalism is referred to more generally in the globalization literature as an umbrella concept encompassing a wide variety of transformative processes, practices and developments that take place simultaneously at a local and global level.

⁶⁶ Imtiaz Ahmed, *State & Foreign Policy: India's role in South Asia* (Dhaka: Academic Publisher, 1996) 3-19. It explains: **structuralism** is a theoretical paradigm emphasizing that elements of human culture must be understood in terms of their relationship to a larger, overarching system or structure. It works to uncover the structures that underlie all the things that humans do, think, perceive, and feel.

⁶⁷ The economic ideology of globalization has led to the standardization of food exemplified by the McDonalization of food systems at the expense of traditional, ethnic foods and their cultural meanings. The standardization of food

hegemonic in nature. It is also true in case of food values. We are taking processed food in the name of modernity. Especially, the rich take more and more processed food from market. It creates 'cognitive dissonance' among the other villagers. They want 'convergence' and 'universalization' of their life. They move to the cheap processed food items. Thus they disregard their traditional food items. So, let us see the next theory of cognitive dissonance.

3.9 Cognitive dissonance:

Cognitive dissonance is the feeling of uneasiness, mental pain and agony.⁶⁸ The phrase was coined by Leon Festinger his book. Festinger subsequently published a book called *A Theory of Cognitive Dissonance* in which he outlined the theory. Cognitive dissonance is one of the most influential and extensively studied theories in social psychology. Let me attempt to express first theoretically. Dissonance of people may be found within the alteration of food habit. People will be searching the multiple dimensions of the society through a continuous motion. It is ever ending process. Change is the nature of the society. It makes people unhappy. People want to remain with the tide of the day. Thus it can easily be said that every change is followed by a change-maker and that can be tangible or intangible in our cognition. When we can understand or feel solemn "cognitive dissonance" regarding our surroundings, commonly we become psychologically enraged for our assimilation with some particular thing or notion, ideal and ideology.⁶⁹ Cognitive dissonance is the feeling of discomfort when simultaneously holding two or more conflicting cognition: ideas, beliefs, values or emotional reactions. In a state of dissonance, people may sometimes feel "disequilibrium": frustration, hunger, anger, embarrassment, anxiety, etc.⁷⁰ It has been observed in the research area that village people suffer from mental distress if they cannot avail corporate food items. This mental pain is termed as 'cognitive dissonance' in this work.

3.10 Practical dissection of dissonance:

People become very unrest for corporate food items especially rural people. They do not consider custom, tradition, culture, traditional identity, values or anything else. They want to use

has also brought forward a standardization of body image creating growing incidence of food disorders as young women and men attempt to reconcile their own body image with the idealized image. At the meso level, there are functional organizations that influence identity. These organizations and units termed social institutions mediate relationships between society and individual groups with established practices that maintain the structure of the large society.

⁶⁸ Aronson, E. & Mills, J. *The Effect of Severity of Initiation on Linking for a Group* *Journal of Abnormal and Social Psychology*, (1956) 177–181. Dissonance is aroused whenever individuals voluntarily engage in an unpleasant activity to achieve some desired goal. Dissonance can be reduced by exaggerating the desirability of the goal. Aronson & Mills had individuals undergo a severe or mild "initiation" in order to become a member of a group. In the severe-initiation condition, the individuals engaged in an embarrassing activity. The group they joined turned out to be very dull and boring. The individuals in the severe-initiation condition evaluated the group as more interesting than the individuals in the mild-initiation condition.

⁶⁹*Ibid*,

⁷⁰"The Origins of Cognitive Dissonance: Evidence From Children and Adult", *Psychological Science* (Yale University) 8 (11). 2007. There may be evolutionary forces behind cognitive dissonance reduction. Researchers in a 2007 study examined how preschool children reacted when offered the choice between two similar options. The researchers had the two subject groups choose between two different kinds of stickers and candies. After choosing, the two groups were offered a new choice between the item not chosen and a similarly attractive option as the first. In line with cognitive dissonance theory, the children and the monkeys chose the "novel" option over their originally chosen option, even though all had similar values. The researchers concluded that there were possible development and evolutionary forces behind cognitive dissonance reduction

market based food articles. They consider that these types of food items are the markers of social status. So, 'social status' becomes prominent to the people of the district of Mymensingh rather than custom, tradition, culture, identity. This idea is replicable for many societies of the world. As a result, people take different endeavors to remove their discomfort, frustration, desire for new things, dismay, guiltiness, anger, embarrassment, and anxiety. People take endeavors of assimilation for removing disequilibrium. They feel pressure from internal and external environment. This pressure creates cognitive dissonance. New notion, global motion, modern ideal and ideology internally drive individuals. On the other hand, food, dress, music, literature and so many things are the external outfits of dissonance. These are considered by the people as matters of assimilation for bringing equilibrium and equality. Festinger's theory is used to examine this issue. So, mental dissonance drives to the new custom and tradition. It drives to give up old legacy of identity and social introduction. So, the next part is 'social identity theory'.

So, it is vociferously recognized and expected by the theoreticians of globalization that globalization has to bring changes in the traditional culture of every remote corner of the world. Dress, food habit and socio-cultural identity are very prominent gauges among many other articulations. Food habit is one of the major markers of identity. It includes different types of identity including religious one. Rustic people of the research area have marked it as a symbol of their local identity. They extend it to religious boundary also. Beyond any observation, it can be said that food has natural connection to human sensations. Here, theoretically speaking, 'identity' with its many formations and dimensions is significant part of human sensations.

3.11 Crystallization by Globalization

Again let me go back to the point of distressing rustic food habit by globalization and consequently its impact on traditional socio-cultural identity of the people. Explanation covers the acceleration in concrete global interdependence and in consciousness of the global whole. It involves the crystallization of four main components of the "global-human circumstance": *societies, the system of societies, individuals (selves), and humankind*.⁷¹ This takes the form of processes of, respectively, societalization, internationalization, individuation, and generalization of consciousness about humankind. This theoretical proposition of Robertson says numerous points about the impact of globalization.

3.12 Crystallization of societies:

First, the crystallization of societies is being occurred by globalization. Here 'societies' represent small local human habitats developed and organized over the years after years. Such type of distinct human habitats has been developed over the rotating days and years. These societies have separate identities and distinctive compartment of life cycle. Robertson's notion of societies is very common in rural Bangladesh. There are thousands of societies with their distinctive identities, as defined by Robertson, can easily be marked out in Bangladesh as well as in the district of Mymensingh. These identities are being crystallized and simplified by globalization.

⁷¹Today, as never before, the speed and reach of globalisation, travel and trade, brings all kinds of diverse foods together - and this unsettles our definitions of particular national food cultures. We only need to walk down a city street or glance at a supermarket shelf to witness the influence of travel and migration. Most high streets in the UK today include a rich mixture of nationalities. Most of us do not need to look far to find Polish delis, Indian curry houses, Jewish bagel shops or Thai takeaways to name a few examples. The 'traditional' English breakfast is on the menu at many cafes, yet - and with increasing ease - we absorb, adopt or adapt, the food cultures of others thus changing our own traditions.

3.13 *Crystallized system:*

The second crystallized thing, to Robertson, is 'the system of societies'. System is a very important factor in defining the identity of people living in a particular society. System is always seen from mechanical perspective. It specifies 'an organization of individual into groups'. There are some 'structures' in the society. It performs different functions, characteristics, origin or status. For example, a social system might break a larger population down into family groups, races, religious affiliations, gender, wealth categories and social classes.⁷² Food habit, dress, manner, etiquettes, identity and culture all go with inoculation of social system. Thus, the phrase 'the system of the society' claims significant sociological explication and social analytical imposition in defining relationship between *food habit* and *identity*. Any dynamics of social system incorporates total 'life- go' of people of that particular locality. All sorts of material and immaterial organization s and institutions are included in 'the system of the society'.

3.14 *Crystallizing individual:*

The third crystallizing thing is 'individual' as identified by Robertson. Actually individuals are the main cognizable particles of this work. I myself outlined some changes in "individuals 'life and life style in motion" as Robertson found as the 'crystallization' by globalization. Individuals are very important here. Attitude, behavior, activities, food, dress of individuals is getting reshaped. Thus we have observed some crises in the traditional social system. Though it was not my intention to find out the social chaos, incidentally informed, these events are very grievous for the society. Two or three case stories will be mentioned in this thesis. It is all ready established by all schools of globalization that individual's life style, food, dress, behavior, culture, customs, identity etc. are being changed every day. But some we do not any diagonal relationship between food, identity and globalization in Robertson's writing as well. Incidentally I must say that his identification about 'crystallization of societies, the system of societies, individuals, and humankind' is a powerful reinforcement of new understanding about globalization, identity and food habit.

3.15 *Crystallization of humankind:*

The fourth factor, as defined by Robertson, is the crystallization of humankind. It does not require any explanation that human kind as a whole is going through every change. They are the main actors of any action. Let us see what logic says about it. Humankind is being crystallized means food habit of humankind are being crystallized. No doubt, people of Mymensingh are a small part of total humankind. Claude Fishler tells that food is central to our identity. So 'crystallization' of food habit means 'crystallization' of people's identity. Finally, it means an immense transformation in traditional identity, social diversity, cultural hierarchy and social organization of people brought by globalization. Fishler also established that the way any human

⁷² G. Bridges, (2002). "Grounding Globalization: The Prospects and Perils of Linking Economic Processes of Globalization to Environmental Outcomes". *Economic Geography* 78 (3): 361–386. The term *globalization* implies two processes: capitalist production and trade replacing protectionist economies through specialization and globalization of the process of production and an integrated market. Global interdependence and consciousness of the world as a whole precede the advent of capitalist modernity. This has led to an integration of national economies, where uniformity results across borders, not just economically, but socially as well. The rule of the economies is based in the US, along with Europe and other ruling elites. As a process that both connects and stimulates awareness of connection, globalization dissolves the autonomy of actors and practices in contemporary world order. In this process of relativization, all units engaged in globalization are constrained to assume a position and define an identity relative to the emerging global whole

group eats it helps to assert diversity, hierarchy and social organization of that particular society as a whole. So, therefore, the major the theoretical finding of this work is 'deformation of food habit and reformation of identity.'⁷³

The explanation is presented here on the issue of identity transcending through food habit of people of Mymensingh, and that points are replicable even for whole Bangladesh. If we analyze the context of identity at the national level, we shall see the same, and it may be assumed more rigorous to many analysts. Historically, this region had some special and separate norms and values, and that were pestered and portrayed by Bangladeshi culture. Now a day, we can see a volcanic change in the urban areas of Bangladesh. Huge number young male and female from middle class and upper class does not like and take traditional food. The situation is very deplorable in case of urban people. They do not know their origin. In fact, they do not know even the traditional food items. They are very much fond of McDonald, Pizza, Burger and so on. This whole gamut is closely linked to the process of globalization. So, we have found that primarily globalization is destroying is our traditional food habit and then our identity. It can also be termed as pizza effect. It is a term used especially in religious and cultural studies and sociology for a wide-ranging phenomenon, for instance the process by which cultural exports are transformed and reimported to their culture of origin, or the way in which a community's self-understanding is influenced by (or imposed by, or imported from)foreign sources.

Considering the cultural and identity related implications of these claims it is clear that, at the least, globalization has become what we refer to as an essentially contested concept. The contending battleground of such concepts is a leading edge of cultural flow. The meanings of such concepts are closely related to the problems of social actions. People are engaged in these social actions. Food habits are strong social actions. They are grounded in situated social and historical contexts, often in competing social identity. The proliferating literature on globalization reflects the intellectual enormity of the task of researching and theorizing the breadth, depth and pace of changes underway in human society in the early twenty-first century. We find two broad categories of research: (1) those studying specific problems or issues as they relate to globalization; (2) those studying the concept of globalization itself-theorizing the very nature of the process.

In a time when social relations and institutions are everywhere subject to rapid and dramatic change, and to the extent that this change is linked to globalization, theories of globalization are without doubt of major import to the contemporary world. How do we theorize this phenomenon which we will call globalization? What types of theories have been developed to explain twenty-first century social changes? Are our existing theories adequate to capture this change, or do we need new theoretical models? Food habit as a marker of social identity is a norm and it has a complex bondage with globalization. Globalization primarily concerns with three major aspects of modern life-go. These are agency, structure, and norms. Delwar Hossain has written:

"Globalization has been intimately related to agency, structure, and norms. Changes induced through the process of globalization have created new conditions for actions of agents, functions of structure, and the roles of norms." ⁷⁴

⁷³ *Ibid*, p-47.

⁷⁴ *Ibid*, P-34.

Delwar took argument of Axford which applies, 'under condition of globalization agents are now faced not by a dominant set of structural properties ,largely based on the foundational principle of territoriality ,but by intersecting, overlapping and sometimes contradictory sets where institutional scripts- local, national ,inter and supra-national, gender, welfare and so on-cross cut.' We can explain these agency, structure, and norms from micro to macro level. No doubt, food habit of the local people of Mymensingh is a 'norm'. Food habit, as norm of the society, has relationship with 'agency' and 'structure'. Here, globalization is the structure and man can be termed as agency.

3.16 The social identity approach:

Social identity theory was developed by Henri Tajfel and John Turner in 1979. Tajfel and Turner proposed that there are three mental processes of social identity: categorization, social identification and social comparison. So, by the identity of any given society, first we categorize a group of people, second we identify the people and finally with those categorization and identification, we can compare "our" society with "other" society. During the late 1960s and early 1970s, there was robust debate about where social psychological theory. Many commentators criticized the field for its tendency to overlook 'big picture' constructs such as language, history, and culture in favour of 'intrapsychic' and interpersonal processes. Henri Tajfel and colleagues published a many thesis on this issue in the early 1970s. Participants were allocated into groups on the basis of meaningless and arbitrary criteria. Henri Tajfel argued that there are two types of human interactions. First one ranges on a spectrum from being purely interpersonal interactions. Second one range on a spectrum from being purely inters group interactions. A purely interpersonal interaction involves people relating entirely as individuals, with no awareness of social categories. A purely intergroup interaction is one in which people relate entirely as representatives of their groups, and where one's idiosyncratic, individualizing qualities are overwhelmed by the salience of one's group memberships. It was argued that sliding from the interpersonal to the intergroup end of the spectrum results in shifts in how people see themselves and each other.⁷⁵

During the era 1970s, we see the emergence of an ambitious and far-reaching cluster of ideas. These were pitched as an antidote to the overly individualistic and reductionist tendencies of existing theories of intergroup relations. Initially presented to the world in a series of books, chapters, and monographs intended largely for a European audience, the theories began to attract broader international attention in the 1980s and 1990s.⁷⁶ The social identity approach is now one

⁷⁵D. T. Meyers, *Being yourself: essays on identity, action, and social life. Feminist constructions* (Lanham: Rowman & Littlefield Publishers, 2004) p, 78-92. A person may display either relative weakness or relative strength in terms of both exploration and commitments. When assigned categories, four possible permutations result: identity diffusion, identity foreclosure, identity moratorium, and identity achievement. Diffusion is when a person lacks both exploration in life and interest in committing even to those unchosen roles that he or she occupies. Foreclosure is when a person has not chosen extensively in the past, but seems willing to commit to some relevant values, goals, or roles in the future. Moratorium is when a person displays a kind of flightiness, ready to make choices but unable to commit to them. Finally, achievement is when a person makes identity choices and commits to them.

⁷⁶ World-systems analysis is not a theory or mode of theorizing, but a perspective and a critique of other perspectives within social science. Its social origins were located in the geopolitical emergence of the Third World in the late 1960s and the manifest insufficiencies of modernization theory to account for what was happening. The unit of analysis is the world-system rather than a state or society, with particular emphases on the long-term history and totality of the system. The notion of totality (globality, multidisciplinary and holism) distinguishes world-systems analysis from similar approaches such as global or international political economy which look at the relationships

of the most influential theories of group processes and intergroup relations. It has redefined how we think about numerous group-mediated phenomena and having extended its reach well outside the confines of social psychology. This theory acknowledges that groups occupy different levels of a hierarchy of status and power. Intergroup behaviour is determined by 'people's ability to be critical of, and to see alternatives to, the status quo.'

3.17 Impact of globalization on identity:

No one escapes from the impact of globalization even though he/she is a passive participant, or; may not be the participant of the total process of globalization. Global interconnectedness is a very complex provenance which emasculates the local entities by spreading a meta-generalized or; over simplified version produced through globalization? What is the relationship between 'global' and 'local'? There is a paradoxical as well as a dialectical relationship between these two notions. Let me take a line from 'A Tale of two Cities'.

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness ,it was the spring of hope, it was the winter of despair, we had everything before us ,we had nothing before us, we were all going direct to Heaven, we were all going direct the other way-in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received for good or for evil, in the superlative degree of comparison only." ⁷⁷

Recapitulating of above lines can be similar: Globalization is the best of times, it is the worst of times it is the age of wisdom, it is the age of foolishness it was epoch of belief, it is the epoch of incredulity, it is the season of 'Light', it is the season of 'Darkness', it is the spring of hope, it is the winter of despair, we have everything before us ,we have nothing before us, we are all going direct to Heaven, we are all going direct the other way-in short, the period is so far like the period in the Disneyland, that some of its noisiest authorities insisted on its being received for good or for evil, in the superlative degree of comparison only.

3.18 Practical understanding on food and identity:

Here, food of mundane livelihood of common people is a great factor, as considered by me, and socio-cultural issues from a personalized understanding based on 'food and food habits' of many villagers of the research area have already been to a new direction, and understanding this new direction shows that cultural issues are connected to socio-cultural identity of people. I shall base my observations of socio-cultural issues of identity exclusively on 'food and food habit'. I got this perception and adorned them theoretically by living and working most closely with individuals from the villages of Mymensingh and Netrokuna; definitely it has provided me with the opportunity of interaction with rural people. There are some differences between content of this thesis other exponents of globalization. These differences are categorically presented in the following ways. These are the thematic foundation of this work.

between the two segregated streams of politics and economics. Proponents of world-systems analysis also regard it as an intellectual *movement*, capable of transforming social science into a vehicle for world-wide social change

⁷⁷ Charles Dickens, *A Tale of Tale of two Cities* (London: Penguin, 2008) p.1-12.

Many proponents have written on globalization and local identity. They have acknowledged that identity of individual is being altered by globalization. At the same time a meta-generalized and over-simplified identity is being replaced in the place of traditional culture and identity. It is termed as global cultural imposition and exposition. It may be called as global general culture. Point is that no theory has identified that alteration of food habit is bringing change in social identity.

3.19 Lost of traditional food habit:

Our traditional food habit is going to be lost. I have termed this process as 'the banishment of traditional food habit'. Analyst and thinkers have also acknowledged this thing. But they do not delineate the effect of food habit change on alteration of social identity. Food is central to social identity of individuals; in that any given human individual is constructed, biologically, psychologically and socially by the food he or she chooses to incorporate. Thus it is very natural that any alteration in the food habit results in changing social identity. Analysts remain indifferent to proclaim this alteration. They did not identify any vital element of identity. So, the cumulative explanation of above mentioned two points says that experts of 'globalization, food habit and identity' have missed to rectify the relationship between food habit loss and the loss of traditional social identity. This is a new understanding about the impact of globalization on local identity.

3.20 Theoretical amalgamation:

What is presented here is a theoretical amalgamation of more than one theory. It has already been clarified that this is a fully field-based understanding about globalization. The aim of this new posture of globalization theory is to clarify the questions of impact of globalization on local identity by destroying our indigenous food habit. It differs from traditional works on globalization. We may find thousands of writings tilted on 'globalization and identity', 'identity and food habit' and so on. But it may rarely be available that how globalization is destroying local food habit. It directly impact on diversified local identity of different corners of the world. Bangladesh can be a glaring example in this case. In this work an explanation about 'ununderstandable' aspect of globalization at root level. All critical studies elaborate ideas about consequences of overwhelmingly accepted globalization. They address positive-negative impact of globalization on different values and norms. These are commonly found almost in every academic work. Three different theoretical propositions, as will be discussed here from field based understanding. Again these are inductive⁷⁸ in nature-

"Food has close association with socio-cultural identity,
Globalization is bringing change in food and food habit,
Thus globalization is altering local socio-cultural identity"

Three differences are vividly pictured, as told earlier, with the pre-eminent theories of globalization. Two aspects are presented here as *reflective factors* of local socio-cultural identity of people in the district of Mymensingh. These are definitely applicable to the rest of rural

⁷⁸ JH Holland, *Induction: Processes of Inference, Learning, and Discovery* (Cambridge:MIT Press, 1989). The philosophical definition of inductive reasoning is much more nuanced than simple progression from particular individual instances to broader generalizations. The conclusion of a deductive argument is supposed to be certain, the truth of an inductive argument is supposed to be *probable*, based upon the evidence given.

Bangladesh. They are replicable also for rest of the pastoral part of the globe. These three differences are: First, it is a new assumption about globalization. It can serve as a basis of practical reasoning of impact on local people. It has included ways of judging how to appraise the inducement of globalization in changing a basic human need that is closely correlated to identity. It does not aim only characterization of different encouraging and enthusiastic magnitudes of globalization. Food habit and identity are general exercises social science. These are dominant feature of many theories of globalization. But they have discussed separately. No theory delineates the modification of social identity because of alteration of food habit brought by globalization. Similarly, food habit and identity are very common topic in philosophy of international relations, political science, and many other branches of social sciences of today. Three exercises have been done for identifying exact hammerings of globalization.

- 1. Practical observation and theoretical dissection of socio cultural identity and dynamics of food habit;*
- 2. Detemining relationship between socio cultural identity and food habit; and*
- 3. Conceptual framework of the determinants of these profound changes to food systems and its impact on socio-cultural identity in the traditional societies of many countries like Bangladesh.*

Another pertinent question is about institutions, structures, behaviors of agencies (individuals of research area). The determinants of globalization are related to identity combined with inhabitant's food. These are exceptionally crucial to formulate a new concept about globalization. It aims at guiding practical reasoning about what should be done in the new context of globalization and local identity connected through food habit.

There is one more question. Does this work mean any significance in understanding globalization bridging to actors? These actors do not have any control over globalization. Answering this question may not be possible within short span of time. The assumption is: this very 'complex interaction of globalization' with local identity through food culture. It can be apprehended with the usage some other theories like- world cultural theory of globalization, social identity theory, theory of self categorization and cognitive dissonance theory. Please keep in mind that this is a field based work on globalization and local identity understood through local food culture or food habit. It should be repeated here that some thoughts from theorists have been taken just to explain some events sociologically.

Second, many relative questions about globalization, local identity and food habit in the context of local people of the research area can be successfully determined. There could be other areas of globalization. In many contradictory contemplations are yet to be entirely answered. It is argued here that there can exist many other distinct arguments or propositions on the impact of globalization on food habit, on globalization and human identity and identity with food habit. Each of which survives significant scrutiny. They attained at divergent conclusion. Reasonable arguments about the basic essences of local identity, local food and traditional diversity of customs as a whole have been offered by them. They establish relation with globalization. They have infrequently been assumed to express. They all are in a significant position in our local society through multiple channels of importation, or for that substance. They have established obligations on human life. That may be applicable and replicable in the regional and international context.

There is a need for substantive and logical argument for identification of imbalanced application of global 'oversimplified' ideals and ideology. It is more pertinent in the field of local food culture and identity. It has destroyed plurality of the society. Cultural plurality is very important for community moderation and recreation of human life. It is also found in Isaiah Berlin and Bernard Williams's works. They identified the importance of valuation plurality. They have extensively and powerfully explored the importance of plurality in the social life. So globalization has brought some ideas and ideals which are very powerful in alteration of traditional food habit and custom. It may be good or bad for the society. But, there remain some facts: since food and food culture is strong marker of social identity, traditional social identities are bound to be altered.

3.20.1 Deformation of food habit:

This is a cumulative explanation of above mentioned points. Experts of globalization, food habit and identity have missed to rectify the relationship between food habit loss and the loss of traditional social identity. This is a new understanding about the impact of globalization on local identity. It proposes the deformation of food habit and reformation of socio-cultural identity. There are three sub-concepts of DR-Formation. These are as: *deformation of food habit* and *reformation of identity with social particularization food*. What is deformation? We see different meanings in different fields of knowledge. Deformation in engineering means a temporary change of an object. There are two types of deformation: elastic deformation and permanently plastic deformation or fracture due to applied force. Deformation in mechanics means more in depth article that analyses deformation as the displacement of a continuum body. Deformation in meteorology indicates an important in the formation of atmospheric fronts. Deformation in medicine means a major difference in the shape of body part or organ compared to the average shape of that part. In natural science deformation means a change in the volume and or shape of the Earth's crust. In case of food habit deformation, we see a 'temporary or elastic' deformation at first. Then gradually it takes shape of plastic deformation or permanent deformation. When a new kind of food is produced in the local market people take it temporarily. They take it just as a new bite. For example we can tell about the *Coke or Pepsi*. At the beginning when it came in different local market-places of Mymensingh, people would take it as fun or hobby. Now it has become a part of their daily life. No occasion can go without Coke/Pepsi. As a consequently, mechanical displacement of a continuum body has been occurred. What is this body? Traditional home made juices have been displaced by coke. So, entertainment with different traditional food items has become outdated and scientifically it takes new shape or volume.

3.20.2 Reformation of identity:

Generally reformation means an improvement, development or growth. This is the literal meaning of reformation. Common people also desire the reformation of their traditional identity as a sign of development. Here, in case of food habit this is the same. People primarily take this alteration of food habit positively. This is the paradox of identity with development. What they see, actually it is not the real thing. They are getting a perception which is dialectically opposite to the real one. Common people cannot understand the paradox of development in the name of food habit change. Actually, in the name of development we are losing our power to produce food items. At many points we have become helpless. There is no way but we have to buy food items from the market.

Now let me come to point of social particularization. It is also similar to the above mentioned concept. There is a given truth in every context of society 'you are right in your society and I am right in mine'. 'A man always likes his own society. As Sen says, 'reasoning and impartial scrutiny' is very essential.⁷⁹ However, critical examination of these issues can leave also some other confrontational views. Even then, there is no way but to critical assessment of those ubiquitous perceptions. More and more opinions and scrutiny may be set and definitely counter arguments like 'snowball effect'. I shall present here the certainty of close connectivity among the projected ideals. While doing this, no positive or negative evaluation of 'identity-change' shall be assessed.

The powerful and prominent presence of huge number food items is found in the rural areas also. They are commercially produced and globalized in manner and nature. They may well be connected with long-established contravention rather with the society as a whole. It does not touch any institutional deformation and reformation in the traditional pastoral society. So, it cannot be termed as parallel progression of the society at any rate. Thus overwhelming 'given-chaos' is being occurred in society. Much comprehensive academic research can be conducted to identify these problems. Identity is ultimately connected with the people's mundane life- go. It incorporates many other relative and socially constructed institutions and norms. They are adjacent to them. It does not require any explanation that any impulsive alteration in either institutions or 'individual's mundane live go' may bring tremendous negative consequences. That consequences demand a parallel shift in both the 'institutions' and 'individual's mundane live go' In contrast of that we see only partial alteration. Most of the academic works related to this thesis do not opt for parallel alteration. They show only one sided relationship. This thesis opts for institutional changes. That must be brought by globalization in case of food and identity. So, two things are very important in case of any change in socio-cultural structure. There is no way to separate them from each other in any way. If it is occurred, it may create 'cognitive dissonance' among the people.

3.20.3 Local and global:

Nothing starts as global. Everything starts from individual's actions and occupations. Then it goes for the national or country-wide identification and recognition. Here country-wide does not mean that it will reach every corner of the country and to the every people. It may reach to a particular cluster of the society. Most of the times, it is founded that corporate bodies play a pivotal role to spread something throughout the country. Finally if they find that this particular product induces profits, they try to make it global product. Thus individual's invention or discovery gets national and global identification and recognition. Corporate bodies attach some emotional gesticulations with the products. They advertise the products in a very articulated way. They make people to think that these items are inevitable for everyday's life. So, from individual level, products get adore. From societal level products get new attachment. Then people start to take it. They alter their previous habit and customs. Commonly they are influenced by the '*general products*'. Individuals believe norms ethics and attitudes become gaseous in the name development, modernity, poverty eradication and so on.

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Conclusion:

Impact of globalization on local identity can be found in everywhere of our country. This finding is not isolated and complicated concepts. Only globalization theory or neoliberal approach cannot explicate this issue. So, few other theories are taken into consideration. One can find out some extensive and intensive changes in every unit of the society- including the countryside. This is the second level of analysis of research. I have selected some local areas of Mymensingh and Netrokuna; but at the same time we match these through the whole country. Changes in the food habit and changes in local identity can be found every locality of Bangladesh. Today changes in the food habit can be found in the every corner of the world. In many countries of the world, we can see some rigorous changes in the food habit and these changes. So, the next chapter is about the practical examination of globalization, identity and food habit.

Chapter- 4

Globalization, Identity and Food in Bangladesh

Three important themes are presented in this chapter. These are basically foundational concepts. These concepts are: globalization, identity, and food in Bangladesh. In theoretical part, we have already discussed some conceptual aspects of globalization and identity. Generally, globalization is seen from economic and political perspectives. We shall see the cultural interchanges through exchanges of products, ideas, and other aspects globalization. But it shall not exclude economic context of globalization. Because production and selling of globalized food items subjects to economic aspect of globalization. This work primarily possesses cultural and economic aspects of globalization. The cultural icons of Coca Cola, Mickey Mouse, Big Macs, Nike, and so on, are symbolic of the real material domination of transnational corporations.⁸⁰ Globalization is usually used to put across a comprehensive economic, social and cultural interconnectedness and amalgamation among people from different part of the globe. The concept of globalization is gaseous; so it can be explained; but very difficult to define. It has economic, social, political and cultural dimensions. The foundation stones of globalization, from economic and cultural aspects, are free market economy frontier less market and diffusion of national boundary, robust exchange of money goods and services among the countries etc. Transnational production chains facilitate widespread cultural change and promote dominant global capitalist culture. It also discusses incidentally few other aspects. For me, as Manfred Steger argues, globalization is composed of five dimensions: economic, political, cultural, ecological, and ideological.⁸¹ Economic dimension of globalization discusses about exchanges of goods, money, technology etc. Cultural dimension of globalization talks about exchanges of ethics, values, customs, norms, music, songs and so on.⁸² At first, few ideas about economic globalization.

4.1 Economic globalization

Anthony McGrew states that globalization constitutes a multiplicity of linkages and interconnections that transcend the nation states which make up the modern world system. It defines a process through which events, decisions and activities in one part of the world can come to have a significant consequence for individuals and communities in quite distant parts of the globe.⁸³ So, Anthony opines that the decisions and activities in one part of the world can come to have a significant consequence for individuals and communities of another part of the world. They may remain far away from the decision makers both physically and psychologically. The normal food habit of individuals and communities are being controlled from far away from the distant part of the globe. There are two reasons behind this action. The first one is economic gain and the second one is cultural changes and influences.⁸⁴ We can analyze the issue of food economy by putting the context of economic globalization. To my findings- there are three tiers regarding economic globalization and food habit and food items. These tiers are *local agents*, *national producers/companies* and *global idea providers/corporations*. How do these tiers

⁸⁰ Anthony Giddens, *Runway World: How Globalization is Reshaping our Life* (London: Routledge, 2000) 36- 50.

⁸¹ Steger, Manfred (2009). *Globalization: A Very Short Introduction*. New York: Oxford University Press) p. 38.

⁸² Roland Robertson, *Globalization: Social Theory and Global Culture* (London: Sage, 1992) 56- 89. See also, Jan Aart Scholte, *Globalization: A Critical Introduction* (London: Macmillan, 2000) 13-28.

⁸³ . Anthony McGrew, "A Global Society" in Stuart Hall, David Held, and Anthony McGrew, *Modernity and Its Futures* (Cambridge: Polity Press, 1990) p-34-56.

⁸⁴ *Ibid*, p-64

function in the context of food alteration? These agents work with three abstract ingredients. These ingredients can be found in Robinson's discussion about economic globalization. He mentioned three tiers. These are:

- (1) Informational, knowledge-based;
- (2) Global, in that production is organized on a global scale; and
- (3) Networked, in that productivity is generated through global networks of interaction.⁸⁵

4.1.1 Synchronization of tiers and ingredients:

Informational or knowledge-based ingredients are related to the local agents of economic globalization. People get information from the local agents. They want to sell the items to the local people. Local agents are the knowledge breeding agencies. They do their own business for maximizing profit. They want to make money. They do not care for social values and norms. The second point of economic globalization is: *global*, in that production is organized on a global scale. This point is related to the second tier of my findings. The second tier is formed with national producers/companies. This tier is very powerful and active part of economic globalization. They actually produce low-qualified food items which are organized on a global scale. Local people can go to Mc Donald or other food items from big supermarkets. There are some companies in our countries. They are producing low-price edition of global food items in the local areas of Bangladesh. It is found not only in the local areas of Mymensingh, but also throughout the whole Bangladesh. The last tier is the global idea providers/corporations. They are normally termed as Multinational Corporations or MNCs. They spread a singular idea throughout the globe. They set up network by using the second tier or by the national companies. In that productivity is generated through global networks of interaction.

4.1.2 Networked enterprise as vanguard:

Global economy has the capacity to work as a unit in real time, or to choose time, on a terrestrial scale. It involves global financial markets, the globalization of trade, the spread of international production networks, and the selective globalization of science and technology. A key institution of this new economy is the 'networked enterprise. Castells sees the network society as the vanguard of a more general form of social organization.⁸⁶ This involves a new organizational logic based on the network structure in interaction with the new technological paradigm. The network form of social organization is manifested in different forms in various cultural and institutional contexts. All these things are global in nature. They can also be termed as consumer culture. The major fabrication of ideological dimension of globalization is capitalism. Most of the ideological elements of globalization somehow related to production of goods and other services. Networked enterprises work to dilute the local identity and it imposes a general

⁸⁵ M. Castells, *The Rise of the Network Society*. Vol. I of *The Information Age: Economy, Society, Culture* (Oxford: Blackwell, 1996) pp- 34-54.

⁸⁶ *Ibid*, p-65. According to Castells, networks constitute the new social morphology of our societies. When interviewed by Harry Kreisler from the University of California Berkeley, Castells said "...the definition, if you wish, in concrete terms of a network society is a society where the key social structures and activities are organized around electronically processed information networks. So it's not just about networks, because social networks have been very old forms of social organization. It's about social networks which process and manages information and are using micro-electronic based technologies." The diffusion of a networking logic substantially modifies the operation and outcomes in processes of production, experience, power, and culture. For Castells, networks have become the basic units of modern society. Van Dijk does not go that far; for him these units still are individuals, groups, organizations and communities, though they may increasingly be linked by networks

concept. The primary tier of economic globalization, local agents, sell some food items. These are common to all. For example *Pran Up* (local cold drink) is for all people from all regions, religions and culture. It brings homogenizations of soft drinks. So, if you go to Barishal, people shall not give you *chirar sorboth*. They shall entertain you with *Pran Up*.

4.2 Cultural aspects of globalization:

The cultural aspects of globalization bring forth the global interchange of cultural resources. Cultural globalization refers to the intensification and expansion of cultural flows across the globe. This intensification and expansion of cultural flows impacted the traditional food habit of local and rural people of Bangladesh. Food habit is a marker of socio cultural identity as marked by Claude Fishler. He expresses that food is central to our identity.⁸⁷ At the same time food and dietary pattern of human society is a major part of Bangladeshi culture and tradition. Since food is central to our identity, any alteration Globalization has reconstructed, articulated and disseminated some symbolic articles on our daily life. It believes (Cultural globalization) the development of a global culture. Some elements of globalization like the media and cable TV are working in shaping our identities.

Cultural aspects of globalization have increased cross-cultural contacts but may be accompanied by a decrease in the uniqueness of once-isolated communities. Economic flows of globalization works closely in expanding food. Like, sushi is a food item which is the marker of Japanese identity. Now it is available in Germany as well as the USA.⁸⁸ It has been occurred because of economic globalization. It is used to examine the global market from economic perspectives. From political perspectives it is seen as diffusion of sovereignty and the establishment of global governance. I have taken globalization as a force of socio-cultural perspective. It is seen as a gaseous mechanism of spreading some general norms and ideals. My explanation does not exclude totally economic aspect of globalization; because globalization is predominantly a concept of global economic flows. On the other hand, general norms and ideals of globalization base on some common products. These products are very close parts of our 'life and life style'. There are four things of 'life-go' or 'life and life style'. These are food, clothing, luxurious goods and learning process. Learning process is an abstract part which starts from cradle of human beings.

4.2.1 Culture of food and outfits:

There may have hundreds of elements to explain identity of human being. Food and outfits are two major external elements in defining the identity of people in a particular process. It may be a social category, a political group, an economic set, a religious group, a clan, a cultural group, a geographical identity, an area based (people of old Dhaka), a state based identity and so on. Identity is defined by membership of any group or cluster. Members must follow some written or unwritten rules and symbolize some common characteristics and attributes. They must project some expected behaviors of that particular group. Rules, common characteristics, attribute and,

⁸⁷Claude Fischler, "Food Habits, Social Change and the Nature/Culture Dilemma" in *Social Science Information* (London: Sage, 1980) 37–53.

⁸⁸M.Castells, *The Power of Identity*. Vol. II of *The Information Age: Economy, Society, Culture*. (Oxford: Blackwell, 1997) 63-123. See also, Claude Fischler, "Food Habits, Social Change and the Nature/Culture Dilemma" in *Social Science Information* (London: Sage, 1980) 37–53.

expected behaviors are always relative to some extent. Plurality is found there. Cultural relativity works in forming norms, custom, values, ethics, principles and all manners of 'life and life style'. All these norms, custom, values, ethics, principles and all manners of 'life and life style' are socially distinguishing features. Individuals receives these attributes by their sweet will. People's sweet will develop over the years. They nourish it years after years. They desire their introductions based on these ethics, principles. They try to incorporate all these norms, custom, values etc. in their identity. They take a special pride in values and ethics. Globalization is imposing new values and ideals. It commonly supersedes rural norms, custom, values, ethics, principles and all manners of 'life and life style. Similarly, globalization also supersedes three indispensable ingredients of socio-cultural identities-food and food culture, dress, social institutions. These social institutions may be tangible and intangible in nature.

4.3 Food in Bangladesh:

The third subject-matter is food in Bangladesh. What is food habit? Concisely speaking, food habit refers to the way in which different people select, cook, serve and eat food that are available to them. Bangladeshi food and food items have a long tradition and distinctive nature. Historically, Bangladeshi foods are plain and simple. Most of the food items are made at home. There is a proverb- "mache bathes bangali"(Bengal people go with fish and rich). According to nature of usage, at least, there are three kinds of foods: daily used food, food for the guests, and ceremonial food.⁸⁹ I shall discuss these three kinds of foods latter on this chapter. Daily food is used for the mitigation of biological need. It is mainly to survive as a living organism. But inquisitive eyes can find out many things from a daily food habit of an individuals. We can guess culture, custom, morals, values, traditions and so many things from daily food habit.

4.3.1 Mechanical and Scientific usage of food:

Food is closely associated with every living organism. Human being cannot go beyond this fact. Individual's survival depends on in taking food. Man has two dimensional associations with food. One is mechanical usage which scientific in nature. Themechanical usage of food fulfills biological need. The usage is cognitional. The cognitional value of food is spiritual in kind. Mechanical or Scientific explanation of food usage is a faculty of Natural Science. On the other hand, spiritual or cognitional attachment of food with human being is a faculty of Social Science. Individual has a strong connectivity with his surroundings. Surroundings help always to develop socialization. Socialization depends on a particular social structure. Social structure is constituted with many vital things. Vital things have two aspects. One is basic need and another is gladdening occasions. There are some basic needs of people. Article 15(a) of Bangladesh constitution has mentioned some basic necessities. Food, clothing, shelter and education are some of these basic necessities. Very naturally, every man has a taught process. Taught process develops though socialization process. Socialization process confirms the identity of the people. Thus local compartmentalization of socio-cultural identity takes place. Food as one of the basic necessities plays a creative role in forming the socio-cultural identity.

4.3.2 Cognitive thoughts and views:

Thus foundation of particularization of useful things starts embedding in thought and in action. In Particularization identity grounds in cognition of human nature. Cognition of human is

⁸⁹This typology is found practically from the research area.

influenced by many factors. Factors can alter the nature and types of food, clothing, shelter and education. Globalization is one of the external factors. It works from different angles. Since food or food culture has three different usages, it is a major part of formation of perception identity. Globalization is spreading some ideologies through some actors. The actors are powerful enough to impose new ideals on people. People's cognitive thoughts and views are getting reshaped over the years. Thus we can observe that individual's food habit got new shape. Then it influences the rest of the society in many ways. First impression of food habit alteration comes on socio-cultural identity.

4.3.3 Major issues of globalization:

There are three major issues of cultural aspects of globalization. These issues are seen negatively. These issues are as follows: *economic and cultural imperialism*, *corporate ideals of food habit*, and *apical dominance of sky-culture*. There are many other factors through which our food habit is being altered day by day. Our food choices are shaped by various individual, cultural, historical, social, and economic influences. The speedy flow of globalization is affecting food habit of local people. Another aspect of globalization is the expansion of corporate food. We see the presence of instruments of sky culture everywhere. Thus globalization is getting speed. There are different types corporate food items found in market. Marketing processes of corporate food items creates a great deal of supply- demand issue. These processes are expressed through sky culture and some other mediums. Economic and cultural imperialism are two common phenomenon of globalization. Collection, process, and export are three important components of globalization of production. Three factors of globalization are directly responsible for bringing some hazards in cultural identity.

4.3.4 Cultural imperialism:

Cultural imperialism directly destroys our native culture. We commonly can understand such type of impact. On the other hand economic products are also detrimental to our indigenous culture and ideals. A significant portion of economic products is food and dietary items. When we are buying food items from market, we also negate traditional food items. Thus we are also negating our traditional food values, customs and ethics. It is found that young generation is not receiving any traditional food values, customs and ethics. They almost hate our traditional food items. So, we see that economic product is reproducing some new values in dietary pattern. We are losing our socio-cultural values of traditional food.

4.3.5 Sky culture:

Sky culture directly pushes away our traditional food and dietary items. There are many negative images expressed though sky culture. Firstly, there is a lack of sufficient marketing strategy regarding traditional culture and food items. Secondly, food habit and identity are not something solid in nature. Local people themselves do not think much about the problem. Thirdly, a group of local people are closely connected with corporatization of local food habit. They are doing business with huge number of factory made food items. So, they do not find any negative impact of factory-made food on local identity and food habit. Fourthly, people are indifferent about the change. New generation do not take any concern about the change in the food habit. Rather, they in many cases they have taken it positively.

4.3.6 Global technological imperatives and machineries:

Globalization has brought a lot development in global technological imperatives and machineries. These technologies and machineries are being radically used in making food items. Huge number of machines has been imported in our country. Food items are prepared by these machines and supplied in the local bazaars. People easily and chiefly can buy these food items. The issue of development is also a major factor in expanding these factory-made food items. We people think that buying food from bazaars is the indication of one's development. Expansion of urbanization destroys also local food culture. In the urban and semi urban areas, we huge number tea stalls. Many people take breakfasts in these tea stalls with biscuits, bread and banana, tea etc. Rural electrification makes easy the usages electronic equipments. Television, CD player, computer is now available in rural areas also. Furthermore, many mobile sets are bought very cheaply. The speed of globalization is being accelerated through these electronic equipments. It found in the research area that traditional food items, dress and songs and music are the worst victim of globalization.

4.3.7 Coke and Cake culture:

Coke and Cake culture are found every village in my research area. Coke and other bottled-soft drinks are available in the local bazaars. Cake from local pastry houses are being introduced in the local areas. People lust for these items. No lemonade, no pitha (hand-made cake)-7up lemon,/RC lemon, bakery cakes are everywhere. If one visits one's relations 'house at a sunny mid day, first snacks shall be served by them with 7up/Rc/ coke/Pepsi with some biscuits. This is the result of globalization. There are many key actors of change: Global Media and Common icons, telecommunication and mobile phone, sky-culture and dish outpost, internal and external and migration, speedy transport and communication,education system, NGO's role to this change, new generation's negative attitude to traditional food items, displacement of people, MNC's pressing for taking corporate foods and so on. These aspects elaborately shall be discussed in Research Analysis part.

It reaches far and wide around our world. It affects virtually everyone. Many of us think that globalization doesn't affect everyone. A china metaphor has already been mentioned: A frog in a pot on the stove will not realize that the temperature is slowly increasing. The frog will quietly sit there. Perhaps feel a little warm-until it is half cooked. Globalization is working in a similar way. It is slowly creeping up on us. It is gradually changing what we are doing,how we live, what we eat, how we eat ,what our culture is, what we love, who we are and finally what our identity is. How are we coping with it? We are "in the pot". Let me come to the point;

The rubric of globalization has brought some new ideas and ideals: democratization, development, market deregulation, privatization, welfare reform, new security agendas. It also incorporates the general retreat of many aspects of socio-cultural dimensions and the state's policy. The general retreat of socio-cultural dimensions means the intervention in traditional life manner and identity of the society. Little attention is paid, however, to how globalization is introducing over-simplified identity in the society. All those ideas are very attractive to hear and very commonly policy makers are giving subsequently emphasis on modernization. Countrywide commonality in manners and etiquettes amongst people examined as development and upliftment of the society as whole. It is never perceived that diversity of social identity and cultural variety of our indigenous society are withering away.

I used to think that globalization has really started to have a big impact on the identities of rural people of Mymensingh. I am also being altered over the years. Now I have a little of bit of a different opinion about the impact globalization. I see just how much the world around me has changed in just a few years and how our way of life has changed. It makes me think that globalization starts to take over our traditional identities.⁹⁰ Traditional identities are going to be lost. We are losing our culture because of sky culture. Our beliefs and traditions are being got a new shape. Perhaps, one day we shall lose our unique 'Bengali identity'. It is a matter of regret that we shall never think about our previous culture, customs and many other traditions. Finally our traditional identity shall be lost.

4.3.8 Withered plurality:

Plurality is being withered away from the society. Globalization is the only hunter of our traditional identity. Our sense of history and pride in our country may be lost. This just seems right to me. But we shouldn't just leave all the things. All the things of identity, culture and custom have brought us to where we are today. Food and food culture have been forming over the thousands of years. Losing these traditions shall bring a cultural poverty. Variation of festivals is lost. We are becoming more dependent on other cultures. We are receiving their values in the name development and modernity. This development may make us unable to cope with the rest of the globe. Then what shall be happened? Our local identity shall not come back again. We shall not be able to be a partner of the global culture. Let me see how a product becomes ideal of globalization.

It has already been mentioned that nothing starts as global; rather, everything starts from individual's actions and occupations. Then it goes for the national or country-wide circulation. In maximum cases, most of the food items are taken from western market. These food items are the versions of our country. Many of food items do not pose the same quality of western food items. But, even then these food items are homogeneous in names. We get some processed food items. We equate them with social status and aristocracy. It almost seems like we have gotten to the point where we take the conveniences globalization offers for granted. We would probably not be willing to accept these items if things changed back. We have come to see the pros of globalization as modernity and development. People do not know what globalization is; they even do not care for knowing globalization. The changes have happened so gradually that they have come to expect things to be a certain way. How globalization impacted our identity?

It has become apparent to me that globalization has a huge affect on identity. A huge affect on identity comes through some vital things. One of the vital things is food and food culture. Globalization with its all forces caused a lot of changes in the food and food culture. It has already brought changes in the socio-cultural identity. Take people of my research for example, when twenty years ago people provided for themselves daily usage for survival, for entertaining guests, and for different ceremonies with what they had. Now just one generation later, people depend on goods and services from around the Bazars (shopping place). These goods are processed materials. If people can't get expected food items in their next door Bazars, they find a way to get these items. It seems they can't do without! At the rate they are going to the processed food items won't be different countries, just one world. This could be a good thing for the economy, but is losing our identity. Our identity shall be a vague impression together with a poor thing for our future.

⁹⁰T. Palley, *Cost of Globalization: The Statesman*, Wednesday, April 19, 2006 .

4.3.9 Balance between a local and global food:

Personally I do think that balance between a local and global food could be possible. It may just save some food items we have lost. It seems dismay to me finding our past identity! People of my research area have had to change their way of life. They altered their previous food habit. They do not know how these changes have been occurred. They do not know why they do not observe their previous food items. They consider their previous food items obsolete. They do not conscious about the plurality of their identity. They just want to make their world financially solvent. As I see how much has changed and been lost in one generation, it makes worry that the things that define different kinds of identity shall be lost or forgotten. They do not matter past identity anymore. This just seems like an embarrassment to me. We, the educated people, didn't work to uphold our traditional identity. Rather, we have been working to introduce some meta-generalized ideals of food habit by superseding plurality of food items of our country. Now we are for lamenting.

Most of the times, it is founded that corporate bodies play a pivotal role to spread something throughout the country. Finally if they find that this particular product induces profits, they make it global product. Thus individual's invention or discovery gets national and global identification and recognition. Corporate bodies attach some emotional gesticulations with the products. They advertise the products in such a way that they make people to think that these items are inevitable for everyday's life. In Individual level, the endeavor shall be taken to measure the changes to some extent at the level of individual and this level of individual.

4.3.10 Changes at different levels:

It is said that globalization and its impact on local identity can be found in everywhere of our country. This finding is not very generalized or; over simplified concept; rather, one can find out some extensive and intensive changes in every unit of the society-even in the countryside. This is the second level of analysis of research. I have selected some local areas of Mymensingh and Netrokuna; but at the same time we match these through the whole country. Changes in the food habit and changes in local identity can be found every locality of Bangladesh. Now let me come to the third level of my analysis-international level. This level shall aid us to find out some changes at the Global level. Today changes in the food habit can be found in the every corner of the world. In many countries of the world, we can see some rigorous changes in the food habit have been imposed in the name of development and modernity.

4.4 Agency, structure and norms:

A number of theorists are concerned with the subjective dimension of globalization. They tend to emphasize globalizing cultural forms and flows, belief systems and ideologies. Global flows of goods, ideas, people and capital can seem a threat to national culture in many ways. They can lead to the abandonment of traditional values and practices and the dismantling of the economic basis on which the survival of indigenous cultures depends. Food habit is a norm and it has a complex bondage with globalization. Delwar Hossain observes, "Globalization has been intimately related to agency, structure, and norms. Changes induced through the process of globalization have created new conditions for actions of agents, functions of structure, and the roles of norms."⁹¹

⁹¹. Delwar Hossain, *Globalization and New Regionalism in South Asia: Issues and Dynamics* (Dhaka: A H Development Publishing House, 2010) 4-17.

Delwar took argument of Axford which applies, 'under condition of globalization agents are now faced not by a dominant set of structural properties, largely based on the foundational principle of territoriality, but by intersecting, overlapping and sometimes contradictory sets where institutional scripts-local, national, inter and supra-national, gender, welfare and so on-cross cut.' We can explain these agency, structure, and norms from micro and macro level. No doubt, food habit is norm and it has relationship with agency and structure. Here, society is the structure and man can be termed as agency.⁹²

Delwar and Axford show three important theorems and we should keep in our mind that these articulations are very much abstract in nature-agency, structure, and norms. They are always in the motion themselves and globalization is the steering wheel and that is also abstract in kind. So at one side we have agency, structure, and norms; and the other side is globalization. To my mind here is complexity which is least addressed-both sides are abstract in nature and both are at the receiving end and they have no conclusive demarcation line. Globalization itself is receiving also many things from many corners of the world spreading them throughout the globe with uniform shape and nomenclature. Again, agency, structure, and norms are receiving them with a uniform shape and nomenclature from globalization. This two-sided receiving and spreading has no ending.

4.4.1 Identity of people in Bangladesh:

Descartes noted "I think, therefore I am", or later "I think, and I exist". His identification has left many explanations. Two phrases are mentionable from his quotation-'I am' and 'I exist'; Human's thinking is very important.⁹³ Thinking is always proportionate to the society, culture, customs and some values. My feelings, perception, emotion and understandings are closely associated to my community, profession, society and cultural traditions. Thus I form my socio-cultural identity. So, identity includes; a link between the personal and the social condition; some active engagement by those who take up identities; being the same as some people and different from others, as indicated by symbols and representations. In case a rural person of Mymensingh, identity was something beyond religion and ethnic formation. Diversity of socio-cultural identity could be felt easily; but difficult to express. Different religions, ethnic groups, various customs and traditions had form huge and pluralistic socio-cultural identities. Food habit and dietary patterns with three common usages (daily usage for survival, for entertaining guests, and for different ceremonies) could define one's values and traditions. Food is attached to emotions and expressions. Rich and poor, male and female, educated and uneducated would enjoy and entertain these variations.

Now we see some simplified and over simplified values and norms. They may have high significance in the context of economic development. But they are only producing consumer culture. People believe only on business for money. We see hundreds of small bazaars in rural areas. Goods are being sold their. Most of them are food items-solid or liquid in nature. Except few food grains and vegetables, nothing is being produced and supplied from local areas. All are supplied from factories of home and abroad. Some people are doing businesses and making profit. Nothing is thought and done to save local culture and identity. If anything is produced

⁹²*Ibid.*

⁹³Karl Polanyi, *The Great Transformation: The Political and Economic Origins of Our Time* (Boston: Beacon Press, 1944) 123-179.

locally food items or other things, people raise questions on its hygienic value. It is not treated with good appreciation. People become comfortable with processed and packed food items; even they do not know anything about these processed and packed food items. We shall see these aspects in detail in Research Analysis part. Now we should move to the defining the identity.

4.4.2 Idiosyncrasy of identity of people in Bangladesh:

The term identity denotes personal introduction. The introduction of an individual's is subjected to society. In the context of rural Bangladesh, societal aspect of identity is very important. Here people know each other with some fundamental ingredients. Socio-cultural identity is projected with some food items, dress, and local norms and so on. These idiosyncratic things make a person unique. He got an introduction in the society with these things. Sociologists also use the term to examine social identity. It incorporates the collection of group memberships. Membership of a community or samaj (part of a community) actually defines the individual. This explanation varies from discipline to discipline. I am using identity from the perspective of social science. These uses are not proprietary. Each discipline may use either concept and each discipline may combine both concepts when considering an individual's identity.

4.4.3 Different types human identity:

There are different type's human identities. People like to be identified in different ways according to different situations. For example, sometimes we feel proud to introduce ourselves as Bangladeshi. Here we are showing our identity. Generally if or cricket team wins a test match against Australian team or England cricket team, we shall boldly express our identity. This is our national identity. Again if we see any negative occurrence caused by our country men, normally we feel ashamed to produce our identity. We try to avoid these negative consequences. We trend to define our identity as 'Bangladeshi'. This elaboration is from the national level of analysis. It is found in our society that primarily identity is expressed from three levels-national identity, societal level, and individual level. National identity is a political identity. It is also a political construction defined by sovereign authority. Societal and individual identity is same in nature. Individuals are identified from different societal perspectives. Societal and individual identity may base on religion, culture, locality and many other things. These identities form some norms, custom, values, ethics, principles and all manners and etiquettes.

A number of globalization induced turbulences have been conducted on traditional social system. Since, it is a qualitative research, I share these characteristics. Additionally, this work seeks to understand the problem of globalization induced alteration in different aspects of social life. It involves explanatory orientation of local identity. This qualitative research especially affords in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of local people of Mymensingh.

4.4.4 Types of people with different identity:

There are different types of people: Hudi, Hajohng Garo, Sawtal, Bangali etc. People form also 'small societies' locally termed them as 'para' (part of a village) or 'samaj' (society). These may be termed also as communities. Benedict Anderson's perception of 'Imagined Community' is not applicable here. He also mentions some intangible factors in forming an imagined community. It is taken here to construct an individual level of identity. But Anderson used it to focus the

explanation of nationalism.⁹⁴ The potency of this work is its ability to provide simple textual descriptions of how people experience of alteration of identity. It provides information about the “human” side of an issue- that is, the often contradictory behaviors, beliefs, opinions, emotions, and relationships of individuals. It tries effectively in identifying tangible and intangible factors of identity. Such as social norms, socio-economic status, media roles, ethnic variations, and religion etc are inflicted by globalization.

Again there were special features of identity based on different professions: fisher man, porter, blacksmith etc. These are professional identification markers. Religion based identities are also found: Hindu, budhism, Islam and some other religions. Findings shall be shown in the next chapter. Here, simply it can be mentioned that none of the groups is found exclusively based on traditional food habit and dietary pattern. But, once upon a time people can enjoy different types of food items from different group of people. The reasons are clear: the forces of globalization. Let me back again the definitional aspects of identity. For further clarification, identity is taken here from socio cultural perspective. P. Weinreich gives the definition:

A person's identity is defined as the totality of one's self-explanatory, in which how one interprets oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future.⁹⁵

So, identity is self- explanatory factor. It depicts totality of life. Thus the basic elements of socio-cultural identity have also self-existence in the society. If we think it from very tiniest level, we shall see some deviation from traditional local identity. The primary reason as found in this work is alteration of traditional food habit. These two folds alteration have been induced by globalization. This finding allows another explanation of identity. For Weinreich, such as, people’s self-construal makes up of those dimensions of local identity. Those dimensions express the continuity between local people’s construal of past ancestry and their future aspirations in relation to any group or *samaj*. Globalization has introduced segregation between 'past ancestry' of identity and present 'self-construal' orientation. Those who want to enjoy and entertain their past ancestry become isolated from the mechanized and tiers-based society.⁹⁶

4.4.5 Past ancestry and identity:

Past ancestry is mentioned here because: there has been built up a relationship between foods, identity and culture. These elements are found together from time immemorial. Thus the ingredients, particles and the even the apparatuses which people use to make their meals, reflect their identity in the society. It is found in the research area that people had developed different

⁹⁴As Anderson puts it, a nation "is imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion".The concept was born in an age in which Enlightenment and Revolution were destroying the legitimacy of the divinely-ordained, hierarchical dynastic realm. Coming to maturity at a stage of human history when even the most devout adherents of any universal religion were inescapably confronted with the living pluralism of such religions, and the direct relationship between each faith's ontological claims and territorial stretch, nations dream of being free, and, if under God, directly so. The gage and emblem of this freedom is the sovereign state. *See also*, Philip G. Cerny, “Globalization and the Changing Logic of Collective Action,” *International Organization* 49 (4, autumn 1995): 596.

⁹⁵ James L. Watson, ed. *Golden Arches East: McDonald's in East Asia* (London: Sage Publication,1995) 145-156.

⁹⁶ V. Amilien, *Is grandmother's cuisine traditional food?A concept definition in tourism research*, Proceedings of the 8th Nordic Symposium on Hospitality and Tourism Research, Alta, Norway,18-21 November, 1999.

categories of identities. Identity literature defines five different usages are found in identity literature. These are helpful in defining people's position. Hogg and Abrams measure that identity is people's concepts of which they are, of what sort of people they are, and how they relate to others. Local people of Mymensingh also pose the same. Local identity, to them, bases on geographically proximate areas and their past ancestry. People are very close to each other; because they knew them from many years ago. They can relate and collate their living pattern from many years.

Jenkins says that identity refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities.⁹⁷ He mentions three things of identity: individual, collectivity and social relations. As per my knowledge goes, Jenkins's realization about identity bases basically on two levels: individual level and societal level. He also mentioned about the collectivity. Collectivity in fact transcends into *samaj* (society). He analyses the structural representation of the individual's existence. There is a relationships between self and other agents. There develops relatively stable structures over time. Jenkins emphasizes on the socio-cultural milieu. He relates self to other agents. He reiterated on social relationship.

Identity analyses socio-cultural introduction of that condition in which people have made the same recognition. Identity is a kind of essential site in which the dynamic processes and markers are used for classification. Food is one the markers of identity. Food culture is made apparent, boundaries to provide the framework of this work. It concentrated on how the idea of community belonging is differently constructed by individual members using different types of food items. Individuals within the group conceive identity boundaries. Thus Wendt's demarcation is pertinent here: with social symbols identities are relatively stable, role-specific understandings and expectations about self and other.⁹⁸

4.4.6 Loss of cultural diversity:

Globalization has been judged as involving a general process of loss of cultural diversity. Cultural identity is at risk everywhere with the depredations of globalization. The developing world is particularly at jeopardy. The rural people of Mymensingh are also going through this jeopardy. They do not understand the value of the traditional identity. They know only that using these products are the symptoms of development. Cultural identity, identical solidarity and social cohesion are becoming gaseous concepts to them. They use almost the same kind's food items for their purposes. Since many indigenous food items are getting lost, food centric identity projection is becoming very casual things. A traditional local food item has a socio-cultural and economic value; after all it is eco-friendly and totally hygienic, at least no chemical is used. Many items were made in various local ceremonies. So they had a social appeal rooted in feelings. So, we should save them from decaying and withering away for the protection of local identity and culture and for the betterment other aspects mentioned above. In urban areas, it can be observed easily; and a significant change has come in the rustic life in this regard. This vigorous globalization-induced change can be heuristic in searching of new dimension of the

⁹⁷Thomas Larsson, *The Race to the Top: The Real Story of Globalization* (Washington, D.C: Cato Institute, 2001) p. 9.

⁹⁸Michael Dietler "Culinary Encounters: Food, Identity, and Colonialism "in Kathryn C. Twiss (edt.) *The Archeology of Food and identity*, (Center for Archaeological Investigations, Occasional Paper No. 34.

impact of globalization on local food culture and identity. From non-traditional security umbrella, if we see through the prism of human security, traditional foods deserve a good deal of value. In economic context, local foods are very cheap and provide some prospects to the local people. Most of the traditional foods are eco friendly. After all, they are tied with local identity of the people for many years. But this bondage is being liquidified throughout the years.

Societal and individual identity is taken into consideration to explain the issue of withering away of traditional socio-cultural identity of local people of Mymensingh. It is common to the whole country. There are some societal attributes of identity and culture-food habits, dress, literature, arts and gladdening artifacts etc; among them food habits are the most noteworthy one. Ipso fact, natural and tangible bond among foods, identity and culture has been built up from time immemorial. Thus the ingredients, particles and the even the apparatuses which people use to make their meals, reflect their identity in the society.

4.5 Local food in Bangladesh & Identity:

Different types of food items are available here in Bangladesh. People take three kinds of food items for their usages. These are: daily usage for survival, for entertaining guests, and for different ceremonies. Diversified food items are found in Bangladesh. They are used according to the nature of usage. People take generally rice and fish and some other *vorttas* for daily usages. Again they use different food items in the different festivals. It is found that in many cases this usage projects the identity of local people. Societal attributes of identity; food habit and culture are closely related. There are some societal attributes of identity and culture. Food habit is one of the powerful attributors. We eat to survive. But food is more than that. It develops over the years. From a social perspective, patterns of food habit and food culture offer people insights about identity and position in any given society. To mean local food habit; I want to denote the variation of dietary items. The acculturation, assimilation, adaptation, social distancing, integration and consequent improvements or safety to quality of life' are projected through dietary pattern.⁹⁹ I propose that food is more than a source of energy and nutrients. It is also essential for human psychology and well being. What people eat, how they eat, and when they eat reflect the extensive cultural arrangements. Food and food ways show social plurality and diversity. Distinctive organization of food systems expresses the social existence. Food plays a key role in human socialization. It helps in developing an awareness of body and self, customs acquisition, and personality development.

4.5.1 Food for National & International Introduction:

Chinese food, Indian curry, Thai soup, Italian Pizza is denoting the national introduction of the respective states at international level. We can also mention about '*Sushi*'. It is a Japanese food item. It analyses and represents the identity of Japan. Walter F. Carroll has explored Japanese society and culture, the role of fish in Japanese identity, and the spread of *Sushi*, as a global food commodity. He identified globalization and its effects on changing food networks and the dispersion of food culture throughout the world.¹⁰⁰ So, food has a role in presenting the national identity of a country at international level.

⁹⁹Michael Dietler "Culinary Encounters: Food, Identity, and Colonialism "in Kathryn C. Twiss (ed.) *The Archeology of Food and identity*, Center for Archaeological Investigations, Occasional Paper No. 34.

¹⁰⁰Walter F. Carroll," Globalization through food culture: Sushi of Japan's food culture" in Fakeson Lased (ed), *Food and Globalization*(Cambridge: Polity Press, 1996) 78-79.

It is also found within a country. In Bangladesh context, we are fond of some local foods. These foods provide also local identity of a particular region. These are-Card of Bogra, Rosomalie of Comilla, Kachagolla of Natore, Mounda of Muktagacha, Balish misti of Netrokona, Chamcham of Tangail, etc(names of local food items). There are some local food habits in every region of our country, and can be found also in the district of Mymensingh. These food items denote local identity and culture of the people of that particular district. But they are being shrunked gradually by the corporate foods. This is an emerging threat to the local identity and culture. Changes in the food habits because of globalization brings up some crises, since foods have, in many cases, relations with identity, culture and even with religion. Let go to examine the food habit.

4.5.2 Food for local Introduction:

The traditional food system in the research area of Mymensingh has a long history. There is a tremendous ethnic variation in this region. People are living in Mymensingh from different ethnic groups: garro, hajongh and hudi and some other ethnic people. On the other hand people from traditional religions like Hinduism, Muslim and Christianity are also living there. The development of their food habit was deeply influenced by this factors. In analysis part, I shall show that the food system and dietary pattern of garro was different from other group of people. They could easily be identified by observer following their dietary chart. Special differences are projected in ceremonial arrangements of food items. We can easily identify people just by observing the food items served in the ceremonies. These incidents are now history. Food-centric identity projection is being dissolved at present days. I want point that substances, techniques of preparation, habits of different food items, all were parts of a social culture. The differences of food habit would signify the identity of the community. Now it is very difficult to depict the differences of food items.

In people's daily activities, they show various symptoms of identities. These symptoms define actually who they are, and how they can live their lives. Interestingly it is found that many mid-aged and old local people of Mymensingh can guess a person's identity by observing his gestures of food habits. Identification becomes more accurate when local people can depict some dietary pattern. The construction of food habit as a identification marker is not left completely to the choice of local people. It develops gradually over the time. It is a subject also to the social and historical conditions. Food habit as a marker of 'self' can create and define various type of social identities and social limits of a given locality.

4.5.3 Food habit and the structure of identity:

Recognition of the structural conditions to identity does imply that identity can be conceptualized in notion. For this reason we need to see the structural conditions of identity. Food habit and dietary pattern can form the structure. As a process rather than a fixed form, food habit through which 'belonging' is reconstructed in relation some other elements. It projects the daily experiences of the local people. Thus people learn 'what to eat, how to eat, when to eat'. This learning defines our culture, our norms and our values. Globalization affects 'what to eat, how to eat, when to eat' now a days. Our traditional learning processes are heavily inflicted by the forces of globalization. Key actors of changes are *global media and common icons, telecommunication and mobile phone, sky-culture and dish outpost, internal and external*

migration, speedy transport and communication, education system, NGO's role to this change, new generation's negative attitude to traditional food items, displacement of people, MNC's pressing for taking corporate foods, global diaspora and so on.

4.5.4 Development of food based introduction:

I have examined how people's food choices are shaped by various individual, cultural, historical, social, and economic influences. Finally people form an introduction. This introduction remain sustain almost fifty years. Social scientists have developed different conceptual frameworks for demarcating various values of identity. Food choice and behavioral pattern of identity gradually take place. How much and how many items people eat is influenced by societal position. Family influence on food behaviors is an important factor. It has found that fathers of many families live outside of the locality. They work in Dhaka or at other places of Bangladesh. When they return to village home, they bring some processed food items. Generally they purchase prepared and processed foods.

It has tremendous impact on normal food habit of the children. They expect further arrangements of such processed food items. Parents are influenced by the preferences of their children. They again bring some other type of food items. Theoretical models of identity formation do not incorporate these factors affecting the formation or modification of food habit. Social cognitive dissonance also works there. Because a group people can afford and other can get these type food items. They start to search similar type of food items. They manage it from the local market. They do not make any pie (local pitha). Previously we found that if pies (local pitha) were made in one house, similar or different pies were made in other houses. Three conceptual explanations about daily usage for survival, for entertaining guests, and for different ceremonies have been given. Now let me relate theoretically food items with social identity. There are three things for social identity: *categorization*, *identification* and *comparison*. Social identity is a person's sense of who they are based on their group membership.

4.5.4.1 Categorization:

The first is categorization. We categorize objects in order to understand them and identify them. Here the objects are food habit and dietary pattern. The food habit of local people of Mymensingh is taken here as a prime factor of identity. In a very similar way local people also categorize themselves in order to understand the social dynamics. The problem is that globalization induces some ingredients to local food habit. That has created problem in categorization of local people' identity based on different aspects. People of my research area use social categories like hindu, Muslim, Christian, Tribal, Potter, Fisherman, beede samaj, Hudi and so on. Food based categorization was very useful in identifying them. Now it is almost impossible. Because has introduces some Meta-generalized food items which are very common to every people. Is it negative or positive? This is not the basic proposition of this work. I want to see only the globalization induced changes in the traditional food habit. What type of change does it bring to local identity of the people? If we can examine the food habit of local people of Mymensingh for a categorization, then that tells us some exceptional things about those people. Here locality is also a big factor in forming the food habit of that people. In fine we can say that food is a major concrete element of identity.

4.5.4.2 Social identification:

The second stage is social identification. We accept the identity of the group. Identification demands first categorization. We have to categorize ourselves as belonging to a *samaj*. If for example someone categorizes oneself as a people of Mymensingh, the chance is one shall adopt the identity of that locality. One must like the almost all food items and dietary pattern of a particular *samaj* (society). One begins to search his own food items. One acts in the ways others believe his/her identity. These actions of social identification markers have been found in the old people. They had shown an emotional significance to me when I asked some questions to them. The old and mid-aged people got frustrated for past food habits.

4.5.4.3 Comparison:

The final stage is social *comparison*. Once we have categorized ourselves as part of a group and have identified with that group we then tend to compare that group with other groups.¹⁰¹ Food habit was very much comparable matter. People would compare even one home's food pattern with another's one, community with community and *samaj* to *samaj*. They would even compare religion to religion within this particular locality. By this comparative analysis, they could identify the major differences of the identity. They did not do it for arousing any debate. Rather they would enjoy the food variety and variations. We do not find any food centric quarrels among different groups. But, now we find it within the community. Tajfel used this as a critical point to understanding prejudice, because once two groups identify themselves as rivals they are forced to compete in order for the members to maintain their self-esteem. Here the comparison regarding traditional food items was for enjoyment.

Infine we can say that food habit and dietary pattern comprise psychological and sociological aspects. They also include the ways food preparation and production. Food habit develops gradually. It is influenced and guided by some other factors. It also projects some indication of major aspect of identity. Then, how is globalization working in altering food habits? From individual level, globalization is working to deform our psychological perceptions. Again we see a lot of food elements which are treated as symptoms of social status and development. What did I find exactly from the field? So we are letting our traditional food items and social identity out. In this situation, let us see the next chapter.

¹⁰¹. Göran Goldkuhl " How To Develop A Multi-Grounded Theory:The Evolution Of A Business Process Theory" *Australasian Journal of Information Systems* Volume 13, Number 2 (May 2006): pp-67-89

Chapter -5

Research Findings

It has been tried to understand people's perceptions about the relationship between food habit and identity. Sample population has been selected randomly from different sections of the society.¹⁰² Religion, ethnic group, education, professions, economic condition and many other such things can affect the food habit of the people. We have tried to know their opinions. Do they consider that food habit is central to our sense of identity? We have come know the opinion of the local people-whether food habit as a marker of identity is related with each other. Why is traditional food habit is being withered away? Let me present the findings

5.1 Age based views: whether identity and food are related.

We can get a reaction and attitude about the connectivity between identity and traditional food habit and dietary pattern of people from different age groups.

Age group	Number of Sample	Yes	No	Not strongly connected	Don't know any thing
10-15	100	6	3	4	87
16-25	100	32	40	20	08
26-35	100	48	20	18	14
36-60	100	58	12	24	06

Figure-8

Source: Researcher's findings

5.1.2 Age group 10-15:

Children are taken from different segments of the society. The chart shows that 87% children from age group 10-15 years do not know anything about the connectivity between identity and traditional food habit and dietary pattern. They all like some common food items. These 87% children like food items bought from shop. There were some questions about Bangladeshi pitha (pie). Many of them do not like to eat food from shop. Rather; they want food items from market place. Through my dealings with children, I find that they are very enthusiastic about 'modern kinds' of food items. Referring to Figure 1, we can see that only 6% of the respondents feel that there is a connection between identity and traditional food habit. As Figure 1 shows, 4% of the respondents are in hesitation. They think that traditional food habit is not strongly connected with socio-cultural identity. Collected questionnaires show that only the children of 14/15 years old consider traditional food habits and dietary patterns are related to identity. As can be seen in Figure 1, only 3% of the respondents completely negate the connection between identity and traditional food habit and dietary pattern. From interviews with students, it was found that they like to get some bakery made items at snacks and breakfast menu.

¹⁰²These information have been collected from the field-observation. What we eat, and how we eat it, is central to our sense of identity and belonging. Food and its traditions affirm who we are-and who we are not. However, curiosity, travel and migration have through centuries ensured that traditions continuously change. Our local cuisines and national identities are constantly evolving through the discovery and integration of new ingredients and flavours.

5.1.3. Age group 16-25:

This is a group of young generation. People are taken from different parts of the society. This group consists of both male and female. The chart shows that 32% young people from this group do agree on the connectivity between identity and traditional food habit and dietary pattern. They like some traditional home made food items. These 32% young people like to eat these food items almost in everyday. There was a question about availability of traditional Bangladeshi pithas (pie) and other food items. They answer that traditional food are not available at present in the villages. Many of them do like to eat pithas. They signify traditional food items from their own home. Through my dealings with them, I find that they are very much enthusiastic about traditional food items. Referring to Figure 1, we can see that 40% of the respondents feel that there is no connection between identity and traditional food habit. As Figure 1 shows, 20 % of the respondents are in hesitation. They think that traditional food habit is not strongly connected with socio-cultural identity. They all are out dated items. It is seen in Figure 1, only 8% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.1.3.1 Age group 26-35:

This is a group of middle aged people in the context of Bangladesh. People are taken from different fractions of the society. This group consists of both male and female. The study tells us that 58% middle aged people from this group have the same opinion on the connectivity between identity and traditional food habit and dietary pattern. They like various traditional home made food items. They further opined that they would take a lot of traditional home made food items during their childhood. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Food items had both socio-cultural and religious value. These 58% people liked to eat these food items almost in everyday. There was a question about availability of traditional Bangladeshi pithas (pie) and other food items. They likewise the previous group answer that traditional food are not available at present in the villages at present. Many of them do like to eat pithas. They mourn for traditional food items from their own home and different festivals. Through my dealings with them, I find that they are very much enthusiastic about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 1, we can see that 12% of the respondents feel that there is no connection between identity and traditional food habit. As Figure 1 shows, 24% of the respondents are in hesitation. They think that traditional food habit is not strongly connected with socio-cultural identity. They all are out dated items. It is seen in Figure 8, only 6% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.1.3.2 Age group 36-60:

This is a group of age-old people in the context of Bangladesh. People of this group are selected from different fractions of the society. This group consists of both male and female. Figure 8 show that 58% respondents have the strong opinion on the connectivity between identity and traditional food habit and dietary pattern. They like each and every one traditional home made food items. They further opined that they would take a lot of traditional home made food items during their childhood. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Food items had both socio-cultural and religious value. These 58% people liked to eat these food items almost in everyday. There was a question about availability

of traditional Bangladeshi pithas (pie) and other food items. They likewise the previous group answer that traditional food are not available at present in the villages at present. Many of them do like to eat pithas. They had reminiscences about traditional food items. They also mourn for traditional food items at home and different festivals. They relate many food items with some traditional festivals of different communities. Through my dealings with them, I find that they are very much enthusiastic about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 8, we can see that 20% of the respondents feel that there is no connection between identity and traditional food habit. They opine that days are going up; so they must cope with development. This 20% people have been living in the semi-urban area for a long time. But even then also mourn for traditional food items. As Figure 8 shows, 18% of the respondents are in hesitation. They think that traditional food habit is not strongly connected with socio-cultural identity. They all are out dated items. As can be seen in Figure 8, only 14% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern. From interviews with this group of people it was found that they want to get back traditional food items.

5.3.2 Educational Background based estimation: whether Identity and food are related.

We got reactions and attitude about the connectivity between identity and traditional food habit and dietary pattern of people according to their educational background. With due respect to the participants, I just classify them again on the basis of institutional education.

5.3.2.1 Illiterate People:

Here, one thing must be clarified that illiterate means-they do not have certificate from any institution. But, to my mind, they are educated with their own culture and customs. They are self educated. From interviews with illiterate people, it is found that many of them understand the identity and cultural notion of rural Mymensingh better than many certified people. Let me present the chart:

Educational Status	Number of Sample	Yes	No	Not strongly connected	Don't know any thing
Illiterate	100	37	21	13	29
Basic education(V-IX)	100	47	21	22	10
SSC	100	60	30	5	5
HSC	50	35	8	3	4
Bachelor Degree	50	35	10	4	1
Madrassa education	50	23	12	8	7

Figure-9

Source: Researcher's findings

This is a group of illiterate and educated people from the research area. People are taken from different stages of education. Basically, I wanted to observe the reactions of educated and uneducated people on food habits and identity relationship. This group consists of both male and female. The study tells us that 37% illiterate people from this group believe that there is connectivity between identity and traditional food habit and dietary pattern. I have to explain with them the whole arrays of my motto. They like various traditional home made food items. They opined that they would take a lot of traditional home made food items during their

childhood. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Food items had both socio-cultural and religious value. These 37% people liked to eat these food items almost in everyday. This result was found from FGDs. There was a question about availability of traditional Bangladeshi pithas (pie) and other food items. They likewise the previous group answer that traditional food are not available at present in the villages at present. Many of them do like to eat pithas. They mourn for traditional food items from their own home and different festivals. Through my dealings with them, I find that they are very much enthusiastic about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 16, we can see that 21% of the respondents feel that there is no connection between identity and traditional food habit. As Figure 16 shows, 13% of the respondents are in hesitation. They think that traditional food habit is not strongly connected with socio-cultural identity. They all are out dated items. It can be seen in Figure 16, only 29% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.2.2 Basic education (V-IX):

This group of people has the basic institutional education. People those who completed basic/primary education from class V-IX are randomly selected from the research area. No one of this group is below 30 years. Here, I wanted to observe the reactions of little educated people on food habits and identity relationship. This group consists of both male and female. The study tells us that 47% illiterate people from this group believe that there is connectivity between identity and traditional food habit and dietary pattern. I have to explain with them the whole arrays of my motto. They like various traditional home made food items. They opined that they would take a lot of traditional home made food items during their childhood. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Food items had both socio-cultural and religious value. These 47% people liked to eat these food items almost in everyday. This result was found from FGDs. There was a question about availability of traditional Bangladeshi pithas (pie) and other food items. They likewise the previous group answer that traditional food are not available at present in the villages at present. Many of them do like to eat pithas. They mourn for traditional food items from their own home and different festivals. Through my dealings with them, I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 16; we can see that 21% of the respondents feel that there is no connection between identity and traditional food habit. As Figure 16 shows, 22% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. They all are out dated items. As can be seen in Figure 16 only 10% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.2.3 Education upto SSC level:

This group of people has completed SSC level of education. They are now working at different stages of the society. Some of them are even local government representatives. No one of this group is below 30 years. People those who completed SSC are randomly selected from the research area. Here, I wanted to observe the reactions of SSC educated people on food habits and identity relationship. This group consists of both male and female. The study tells us that 60% respondents believe that there is connectivity between identity and traditional food habit and

dietary pattern. I have to explain with them the whole arrays of my motto. They like various traditional home made food items. They opined that they would take a lot of traditional home made food items during their childhood. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Food items had both socio-cultural and religious value. These 60% people liked to eat these food items almost in everyday. This result was found from FGDs. There was a question about availability of traditional Bangladeshi pithas (pie) and other food items. They likewise the previous group answer that traditional food are not available at present in the villages at present. Many of them do like to eat pithas. They mourn for traditional food items from their own home and different festivals. Through my dealings with them, I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 16, we can see that 30% of the respondents feel that there is no connection between identity and traditional food habit. As Figure 16 shows, 5% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. They all are out dated items. It can be seen in Figure 16, only 5% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.2.4 HSC Level:

This group of people has completed HSC level of education. They are now working at different stages of the society. Some of them are even local government representatives. No one of this group is below 30 years. People those who completed HSC are randomly selected from the research area. Here, I wanted to observe the reactions of HSC educated people on food habits and identity relationship. This group consists of both male and female. The study tells us that 70% respondents believe that there is a connectivity between identity and traditional food habit and dietary pattern. I have to explain with them the whole arrays of my motto. They like various traditional home made food items. They opined that they would take a lot of traditional home made food items during their childhood. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Food items had both socio-cultural and religious value. These 70% people liked to eat these food items almost in everyday. This result was found from FGDs. There was a question about availability of traditional Bangladeshi pithas (pie) and other food items. They likewise the previous group answer that traditional food are not available at present in the villages at present. Many of them do like to eat pithas. They mourn for traditional food items from their own home and different festivals. Through my dealings with them, I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 16, we can see that 16% of the respondents feel that there is no connection between identity and traditional food habit. As Figure 16 shows, 6% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. They all are out dated items. As can be seen in Figure 16, only 8 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.2.5 Bachelor Degree:

This group of people has completed Bachelor Degree level of education. They are now working at different stages of the society. Some of them are in government services and some of them are working in private sectors. Again some of them are in business. No one from this group is below 30 years. People those who completed HSC are randomly selected from the research area. Here, I

wanted to observe the reactions of HSC educated people on food habits and identity relationship. This group consists of both male and female. The study tells us that 70% respondents believe that there is connectivity between identity and traditional food habit and dietary pattern. I have to explain with them the whole arrays of my motto. They like various traditional home made food items. They opined that they would take a lot of traditional home made food items during their childhood. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Food items had both socio-cultural and religious value. These 70% people liked to eat these food items almost in everyday. This result was found from FGDs.¹⁰³ There was a question about availability of traditional Bangladeshi pithas (pie) and other food items. They likewise the previous group answer that traditional food are not available at present in the villages at present. Many of them do like to eat pithas. They mourn for traditional food items from their own home and different festivals. Through my dealings with them, I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 16; we can see that 20% of the respondents feel that there is no connection between identity and traditional food habit. As Figure 16 shows, 8% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity. They all are out dated items. It can be seen in Figure 16, only 2 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.2.6 Maadrassa education:

This group of people has got their education kowmimadrassa. There are many kauwmimadrassas in the greater district of Mymensingh. They are now working at different stages of the society. Some of them are very influential position in the society. Some of them are Imam of mosques. No one of this group is bellow 30 years. People those who completed maadrassa education are randomly selected from the research area. Here, I wanted to observe the reactions of religiously educated people on food habits and identity relationship. This group consists of only male and female. The study tells us that 46% respondents believe that there is connectivity between identity and traditional food habit and dietary pattern. I had to explain with them the whole arrays of my motto. They like various traditional home made food items. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Especially they could eat traditional home made food items in different societies within the Muslim communities. They saw variations food items regarding society to society. Food items had both socio-cultural and religious value. These 46% people liked to eat these food items almost in everyday. This result was found from FGDs. Referring to Figure 16, we can see that 24% of the respondents feel that there is no connection between identity and traditional food habit. As Figure 16 shows, 14% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity. They all are out dated items. As can be seen in Figure 16, only 16 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern

¹⁰³ Fourteen discussion sessions have been condcted at different regions of Research Area.

5.3.3 Religion based belief: whether Identity and food are related.

This group of people have selected based on religion. The study tells us that there were/are clear distinctions regarding food items and dietary pattern of people according to religion. Let us see the chart:

Name of Religion	Number of Sample	Yes	No	Not strongly connected	Don't know any thing
Muslim	100	67	13	12	8
Hindu	100	83	5	10	2
Christian	50	26	11	9	4
Buddhist	50	36	12	1	1
Others	50	39	3	3	5
Ethnic nationals	100	87	5	4	4

Figure-10

Source: Researcher's findings

5.3.3.1 Muslim people:

One hundred Muslim people have been selected from research area. No one of this group is bellow 40 years. People are randomly selected from the research area. This group consists of both male and female. The study tells us that 67% respondents believe that there is connectivity between identity and traditional food habit and dietary pattern. They like various traditional home made food items. They opined that they would take a lot of traditional home made food items during their childhood. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Food items had both socio-cultural and religious value. These 67% people liked to eat these food items almost in everyday. There was a question about availability of traditional Bangladeshi pithas (pie) and other food items. I find that they are concerned mostly about availability of traditional food items. They mentioned that Muslim culture and identity was proclaimed through traditional pithas and other food items. Through my dealings with them, I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 10; we can see that 13% of the respondents feel that there is no connection between identity and traditional food habit. As Figure 10 shows, 12% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity. As can be seen in Figure 10, only 8 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.3.2 Hindu People:

One hundred Hindu people have been selected from research area. No one of this group is bellow 40 years. People are randomly selected from the research area. This group consists of both male and female. The study tells us that 83% respondents believe that there is a bond between identity and traditional food habit and dietary pattern. They like various traditional home made food items. They opined that they would take a lot of traditional home made food items during their childhood. From interviews with them, it is found that they enjoyed different food items at different ceremonies. Food items had both socio-cultural and religious value. These 83% people liked to eat these food items almost in everyday. There was a question about availability of

traditional Bangladeshi pithas (pie) and other food items. They mentioned that Hindu culture and identity was proclaimed through traditional food items. Through my dealings with them, I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 10, we can see that 5% of the respondents feel that there is no link between identity and traditional food habit. As Figure 10 shows, 10% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It can be seen in Figure 10, only 2 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.3.3 Christian People:

Fifty Christian people have been selected from research area. No one of this group is below 40 years. People are randomly selected from the research area. This group consists of both male and female. The study tells us that 52% respondents believe that there is a bond between identity and traditional food habit and dietary pattern. Through my dealings with them, I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 10, we can see that 22% of the respondents feel that there is no link between identity and traditional food habit. As Figure 10 shows, 18% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. As can be seen in Figure 10, only 8% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.3.4 Buddhist People:

Fifty Buddhist people have been selected from research area. No one of this group is below 40 years. People are randomly selected from the research area. This group consists of both male and female. The study tells us that 72% respondents believe that there is a bond between identity and traditional food habit and dietary pattern. Through my dealings with them, I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 10; we can see that 24% of the respondents feel that there is no link between identity and traditional food habit. As Figure 10 shows, 1% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It can be seen in Figure 10, only 2 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.3.5 Other People:

Fifty people have been selected from some other small groups. They follow different types of religious faith and obligation. Two of them are mentionable- *Bannai, muchar and Doom* (local name of small group of people). They had their own food system. It differs occasions to occasions. They are not recognized in the main stream society; but they had totally different food items. No one of this group denies the fact of their separate food habit and dietary pattern. People are randomly selected from the research area. This group consists of both male and female. The study tells us that 78% respondents believe that there is a bond between identity and traditional food habit and dietary pattern. Through my dealings with them; I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 10; we can see that 6% of the

respondents feel that there is no link between identity and traditional food habit. As Figure 10 shows, 6% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It can be seen in Figure 10, only 10 % of the respondents are entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.3.6 Ethnic groups:

Ethnic nationals according to Banglapedia consist of Garo, Hajong, Koch, Banai and Hodi. One hundred people have been selected from these groups. They follow different kinds of food obligations at different ceremonies. The study tells us that 87% respondents believe that there is a bond between identity and traditional food habit and dietary pattern. Through my dealings with them, I find that they are very much keen about traditional food items. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 10; we can see that 5% of the respondents feel that there is no link between identity and traditional food habit. As Figure 10 shows, 4% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It can be seen in Figure 10, only 4 % of the respondents are entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.4 Location based judgment: Urban-rural understanding: whether Identity and food are related.

This group of people have selected based on location. This work fundamentally emphasizes on the rural people' food habits and dietary patterns. The study tells us that there were/are clear distinctions in food items and dietary pattern of rural people. Food was not only a serious marker of identity but also an influential element of recreations and other type of entertainment. It was natural and without any formality.

5.3.4.1 Rural area:

From the study, we can see that rural people used nature based food items. If we consider 'rural people' as a concept of identity, we could get distinctiveness regarding food habit of rural people.

Name of the area	Number of Sample	Yes	No	Not strongly connected	Don't know any thing
Rural area	200	120	30	20	10
Semi urban area	100	78	12	3	7
Bazaar area	100	77	14	6	3

Figure-11

Source: Researcher's findings

The study tells us that there were/are clear distinctions in food items and dietary pattern of rural people. Food was not only a serious marker of identity but also an influential element of recreations and other type of entertainment. It was natural and without any formality. From the study, we can see that rural people used nature based food items. If we consider 'rural people' as a concept of identity, we could get distinctiveness regarding food habit of rural people. The survey shows that 60% of the respondents feel that there is a bond between identity and

traditional food habit and dietary pattern. They believe that food habit and dietary pattern have a connection with traditional identity. Referring to Figure 11; we can see that 15% of the respondents feel that there is no link between identity and traditional food habit. As Figure 10 shows, 10% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It can be seen in Figure 11, only 10 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.4.2 Semi urban area:

There are some semi urban areas in those regions. Mymensingh town itself is a semi urban area. On the other hand, Purbadhala, Kolmakanda, Durgapur, Haluaghat, Phulpur and Dhobaura are upazila sadar areas. These are upazilas' town areas are also treated also semi urban areas. The survey shows that 78% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. Referring to Figure 11, we can see that 12% of the respondents feel that there is no link between identity and traditional food habit. As Figure 11 shows, 3% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It can be seen in Figure 11, only 7 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.4.3 Bazaar areas:

There are 133 big local bazaars in those regions. Many people live in these bazaars areas. The survey shows that 77% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. Referring to Figure 11, we can see that 14% of the respondents feel that there is no link between identity and traditional food habit. As Figure 11 shows, 6% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It is seen in Figure 11, only 3 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.5 Class based evaluation: Different castes and clan in the rural society: whether Identity and food are related.

This group of people have selected based on economic condition. At present the rich are taking more globalized food items. They actually collect food items with high prices. Middle class and the poor collect globalized food items from local marketplaces. Ultra poor people cannot manage these types of food items. They suffer from 'cognitive dissonance'. The study tells us that food items and dietary pattern of the rich bring sufferings of 'cognitive dissonance' to the middle class and the poor class people also. It is difficult to trace these impacts in a sequential manner and to apportion total impacts between globalization and other forces at work in the economy.

Reasons for the sedentary lifestyles of middle-class and upper-class urban workers, and deterioration of the low income diets of rural migrants can be found elsewhere in the pattern of economic growth, related to globalization.¹⁰⁴

¹⁰⁴The British attitude towards food from abroad has fundamentally changed over the last fifty years. In the 1950s and '60s, as disposable incomes rose, more and more people spent their money eating out and travelling abroad. While holidays overseas introduced the British to new foods and flavours, increasing numbers of restaurants selling

Name of the class	Number of Sample	Yes	No	Not strongly connected	Don't know anything
Rich	100	79	12	4	5
Middle	100	67	24	5	4
Poor	100	5	4	23	68

Figure-12

Source: Researcher's findings

5.3.5.1 The rich:

The survey shows that 79% of the respondents (the rich) feel that there is a bond between identity and traditional food habit and dietary pattern. But at present they are not preparing such type food items. Referring to Figure 12, we can see that 12% of the respondents feel that there is no link between identity and traditional food habit. These people live in the villages; but they have close association to the town life. Thus, young generation of these families does not see any connection between identity and traditional food habit. As Figure 12, shows, 4% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It is seen in Figure 12, only 5% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.5.2 The middle class:

The survey shows that 67% of the respondents (the middle class) feel that there is a bond between identity and traditional food habit and dietary pattern. But at present they are not. Referring to Figure 5, we can see that 24% of the respondents feel that there is no link between identity and traditional food habit. As Figure 12, shows, 5% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It is seen in Figure 12, only 4% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.5.3 The poor class:

The survey shows that 5% of the respondents (the poor class) feel that there is a bond between identity and traditional food habit and dietary pattern. But at present they are not. Referring to Figure 12, we can see that 4% of the respondents feel that there is no link between identity and traditional food habit. As Figure 12 shows that 23% of the respondents are in hesitation. They believe that traditional food habit is not connected with socio-cultural identity. It can be seen in Figure 12, only 68 % of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern. Basically these people live from hand to mouth. They do not think about the food and identity relationships. They need only food for survival.

'foreign' foods opened in UK cities. Wimpey bars sold 'genuine' American hamburgers, Italian style coffee bars served cups of hot espresso, and pasta restaurants helped the British to forget their fears of strange, new ingredients like garlic and olive oil. As hundreds of thousands of people immigrated to Britain, Indian, Chinese, Greek and Turkish restaurants have been increased in number and popularity. It is important to remember that while the British were happy to accept these new foods, many were unwilling to accept the communities themselves - numerous minority ethnic restaurant owners have suffered over the years from the racist comments and actions of their customers. The famous Goodness Gracious Me comedy sketch 'Going for English' cleverly highlights this tendency.

5.3.6 Profession based outlook: whether Identity and food are related.

This group of people have selected based on their profession. At present there are many people in the villages lead their life with multiple professions. They are also taking globalized food items. Government and non-governmental employees are actually collecting food items with high prices. Middle class and the poor farmers are getting fewer chances to collect globalized food items than the employees. One thing should be clarified here that sample people of one group do not overlap the other group. They are also sufferings from 'cognitive dissonance' within this professions based people.

Name of Profession	Number of Sample	Yes	No	Not strongly connected	Don't know any thing
Teachers,	50	35	3	10	2
Bankers	25	17	2	4	2
Clerk	50	23	12	11	4
Agriculture	100	45	17	12	21
Commerce	100	45	21	4	30

Figure-13

Source: Researcher's findings

First of there are different types of professions and people earn their bread and butter based on these professions:-

1. Salaried professions (Teachers, bankers, clerk, and miscellaneous)
2. Farmers's views (landlord class, small farmers and landless farmers)
3. Business men (shopkeepers, fisherman, vender, butcher and miscellaneous) and
4. Finally another group of people who are the members of such a family from which one or more than one person/s work/s in other district or in divisional city of Bangladesh.

Let me present the result: The study tells us that many people there are some basic professions, teachers, bankers, clerk, assistants, agriculture, commerce, laborer, fishing and so on.

5.3.6.1 Opinion of teachers:

At present many teachers are teaching at different primary schools, high schools and colleges. Some of are living in the villages with their family. (Teachers of primary schools, colleges and high schools) The survey shows that 70% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. They are also educated persons of the society. Many of them earn handsome salary vast knowledge on local culture, customs and food habit as well. But at present they are noReferring to Figure 13, we can see that 6% of the respondents feel that there is no link between identity and traditional food habit. They are teachers from new generation people. As Figure 13 shows, 20% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity.It can be seen in Figure 13, only 4% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.6.2 Opinion of bankers:

The survey shows that 68% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. They are the educated persons of the society. Many of them have vast knowledge on local culture, customs and food habit as well. But at present they

are noReferring to Figure 13, we can see that 8% of the respondents feel that there is no link between identity and traditional food habit. They are highly salaried bankers from new generation people. They work at different private banks. As Figure 13 shows, 16% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity. It can be seen in Figure 13, only 8% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.6.3 Opinion of Staff:

Many people are working at different institutions as staff. The survey shows that 46% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. They are the educated persons of the society. Many of them have vast knowledge on local culture, customs and food habit as well. But at present they are noReferring to Figure 6, we can see that 24% of the respondents feel that there is no link between identity and traditional food habit. They work at different private and public institutions. As Figure 13 shows, 22% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity. It can be seen in Figure 13, only 8% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.6.4 Opinion of business people:

Many people are doing different businesses. They are not concern about food habit and identity. They are doing business and making money in the local bazaars. The survey shows that 45% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. Many of them have no knowledge on local culture, customs and food habit as well. Referring to Figure 13, we can see that 21% of the respondents feel that there is no link between identity and traditional food habit. They are importing various company-made food items in the local areas. There is no outlet of local food items in the local bazaars. As Figure13 shows, 4% of the respondents cannot see any connectivity between local food items and traditional social culture. They believe that traditional food habit isnot connected with socio-cultural identity. It can be seen in Figure 13, purely 30% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern. We must keep in our mind that this is a group of business people.

5.3.7 Ethnic group based outlook: whether identity and food habit are related.

This group of people have selected based on their ethnic formations. At present there are five ethnic nationals in Mymensingh district. These people live in the villages and would lead their life with their own system of food. Their ethnic identity was published through food system and clothing, and nothing else. Five ethnic nationals are Garo, Hajong, Koch, Hodi and Banai. They are also now taking globalized food items. But they believe that their food habit is strongly connected to their identity. As Grossberg contends, the problematic belief in this analysis is that there is some *intrinsic* and *essential content* to any identity which is characterized by either a common origin or a common structure of experience or both. The food habit and identity of the ethnic nationals are '*intrinsically*' related with some '*essential content*'.¹⁰⁵ Those who answered negatively, they actually do not understand the dynamics of identity and food habit.

¹⁰⁵ Anthony Grossberg, *Essentials of Identity* (Londo: Polity Press, 1996), p.45-53. Here, with respect to identity diffusion for example, an optimal level is interpreted as the norm, as it is unrealistic to expect an individual to resolve all their conflicted identifications with others; therefore we should be alert to individuals with levels which

Name of Ethnic group	Number of Sample	Yes	No	Not strongly connected	Don't know any thing
Garos	150	120	12	8	10
Hajongs	150	124	11	2	13
Kochs	150	100	23	17	10
Hodis	150	144	3	2	1
Banais	50	27	7	13	3

Figure-14

Source: Researcher's findings

5.3.7.1 Opinion of Garo people:

The survey shows that 80% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. Some of them are educated people. But at present they are noReferring to Figure 14, we can see that 8% of the respondents feel that there is no link between identity and traditional food habit. They are highly salaried bankers from new generation people. They work at different private banks. As Figure 14 shows, 4.33% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity. As can be seen in Figure 14, only 6.67% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.7.2 Opinion of Hajong people:

Most of the Hajong people live at Haluaghat (Mymensingh), Durgapur and Kalmakhanda (Netrokuna). They had a good number of traditional food items. Now a days they taking all food items of main stream people of local area. The survey shows that 82.67% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. Many hajongh people converted themselves as Christians. As Mustafa Koc mentioned: First of all, instead of a positivistic and optimistic approach to technology use in education, which looks for a technological fix to educational problems, the emphasis should be solving educational problems by not advocating computers or other technological tools for the sake of technology, instead, by questioning their proper role in educational settings and reflecting on how technology may cause both positive and unintended negative results in social identity. Since educational technology is a resource that encompasses social, cultural and identity dimensions, it needs to be placed in the hands of teachers who are culturally aware of the non neutral aspect of it.

Some of them are educated people. Referring to Figure 14, we can see that 7.33 % of the respondents feel that there is no link between identity and traditional food habit. They are highly salaried bankers from new generation people. They work at different private banks. As Figure 14 shows, 1.33% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity. It can be seen in Figure 14, only 8.67% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

are much higher or lower than the norm-highly diffused individuals are classified as diffused, and those with low levels as foreclosed or defensive.

5.3.7.3 Opinion of Koch people:

The survey shows that 66.67% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. Some of them are educated people. But at present they are noReferring to Figure 14, we can see that 14.33% of the respondents feel that there is no link between identity and traditional food habit. They are highly salaried bankers from new generation people. They work at different private banks. As Figure 14 shows, 11.33% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity. As can be seen in Figure 14, only 6.67% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.7.4 Opinion of Hodi people:

Hodi is a group of people. They had a special identity. Over the years they have converted themselves into traditional Hindu religious people. They now present themselves as *khaittrio* (warriors). The survey shows that 96% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. Some of them are educated people. But at present they are noReferring to Figure 14, we can see that 2% of the respondents feel that there is no link between identity and traditional food habit. They are highly salaried bankers from new generation people. They work at different private banks. As Figure14 shows, 1.33% of the respondents are in hesitation. They believe that traditional food habit isnot connected with socio-cultural identity. It is seen in Figure 7, only 0.67% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.7.5 Opinion of Banai people:

Bannai is a tiny ethnic group of people. They are found at Ghagra of Purbadhala and Guatala of Dhubaura upazila. People commonly consider them as traditional Hindu. But they are not Hindu people. The survey shows that 54% of the respondents feel that there is a bond between identity and traditional food habit and dietary pattern. But at present they are not taking this food items. They do not arrange their festivals. They are almost leading their lives like main stream people. Referring to Figure 17, we can see that 14% of the respondents feel that there is no link between identity and traditional food habit. They are highly salaried bankers from new generation people. They work at different private banks. As Figure 14 shows, 26% of the respondents are in indecision. They believe that traditional food habit isnot connected with socio-cultural identity. It is seen in Figure 14, only 6% of the respondents entirely indifferent about the connection between identity and traditional food habit and dietary pattern.

5.3.8. Is the local traditional food habit/food item being lost?

Is the local traditional food habit being lost? What do people think about this topic? We can get a reaction and attitude about withering away of traditional food habit and dietary pattern of local people. It was perceived in the proposal of this work that traditional food habit and dietary pattern of local people is being withered away because of globalization and its forces. Let us get reactions and attitude about withering away of traditional food habit and dietary pattern of people from different age groups.

Age group	Number of Sample	Yes	No	Partially changed	Do you want to eat trd. food items	Don't know anything
10-15	100	22	0	0	27	78
16-25	100	32	14	20	33	34
26-35	100	58	20	18	32	14
36-50	100	58	12	24	89	06
51-60	50	49	0	1	50	0
60-70	40	40	0	0	40	0

Figure-15

Source: Researcher's findings

5.3.8.1 Age group 10-15:

Children are taken from different clusters of the society. The survey shows that 22% of the respondent children think that old traditional food habit is getting lost. They read many things about Bangladeshi food items. They have listened many stories about different traditional food items from elders. But they do not see them practically. There were some questions about Bangladeshi pitha (pie). Many of them do not know traditional pithas. Many tribal children do not know also their respective food items. Rather, they know food items of shops, like *potato chips*, *ice cream* and so on. The study tells us that 78% of the children don't know anything traditional food items. They are living in the remote area of Mymensingh. The survey shows that 27% of the respondent children want to take traditional food items.

5.3.8.2 Age group 16-25:

This is a group of young generation. They are taken from different clusters of the society. The survey shows that 32% of the respondents think that traditional food habit are being vanished. Referring to Figure 15, we can see that 14% of the respondents do not believe that traditional food habit is being withered away. As Figure 15 shows, 20% of the respondents believe that traditional food habit is being partially changed. They believe that traditional food habit is deeply rooted to socio-cultural identity. The survey shows that 33% of the young respondents want to take traditional food items again. It is seen in Figure 15, 34% of the respondents entirely indifferent about traditional food habit and dietary items of traditional culture.

5.3.8.3 Age group 26-35:

This is also a group of 'adult young generation'. This group is very influential in every aspect of the society. They are taken from different clusters of the society. The survey shows that 48% of the respondents think that traditional food habit are being vanished gradually from the society. Referring to Figure 15, we can see that 20% of the respondents do not believe that traditional food habit is being withered away. As Figure 15 shows, 18% of the respondents believe that traditional food habit is being partially changed. They believe that traditional food habit is deeply rooted to socio-cultural identity. The survey shows that 32% of the young respondents want to take traditional food items again. It is seen in Figure 15, only 14% of the respondents entirely indifferent about the banishment of traditional food habit and dietary items.

5.3.8.4 Age group 36-50:

This is a group of adult generation of society. They have a lot experiences about their previous tradition, culture, food habit and identity. They are taken from different clusters of the society. Some of them are taken from main stream Muslim people, some of them from other ethnic nationals. They actually bridge two generations. They gave me the idea of almost eighty years

back. They saw the traditional food habit of their fathers and forefathers. Now they can easily compare between past and present status of local food habit. The survey shows that 58% of the respondents think that traditional food habit is being vanished gradually from the society. They believe that traditional food habit is deeply rooted to socio-cultural identity. Referring to Figure 15, we can see that only 10% of the respondents do not believe that traditional food habit is being withered away. As Figure 15 shows, 18% of the respondents believe that traditional food habit is being partially changed. The survey shows that 32% of the respondents want to take traditional food items again. It is seen in Figure 15, only 14% of the respondents are indifferent about the banishment of traditional food habit and dietary items.

5.3.8.5 Age group 51-60:

This is also a group of older generation of society. They have a lot of experiences about their previous tradition, culture, food habit and identity. They are taken from different clusters of the society. Some of them are taken from main stream Muslim people, some of them from other ethnic nationals. They actually bridge two generations. They gave me the idea of almost ninety years back. They saw the traditional food habit of their fathers and forefathers. Now they can easily compare between past and present status of local food habit. The survey shows that 98% of the respondents consider that traditional food habit has already vanished from the society. They believe that traditional food habit was deeply rooted to socio-cultural identity. Referring to Figure 15, we can see that 0% of the respondents do not believe that traditional food habit is being withered away. As Figure 15 shows, only 1% of the respondents believe that traditional food habit is being partially changed. The survey shows that 100% of the respondents want to take traditional food items daily. We see that comparatively older people are more prone to traditional food items.

5.3.8.6 Age group 60-70:

This is also a group of age-old generation of society. They have a lot of experiences about their previous tradition, culture, food habit and identity. Again they are also taken from different clusters of the society. Some of them are taken from main stream Muslim people, some of them from other ethnic nationals. They actually represent past generations. They gave me the idea of almost hundred years back. They saw the traditional food habit of their fathers and forefathers. Now they can easily compare between past and present status of local food habit. Through my dealings with this group of age-old generation, I find that they are concerned mostly with new generations. To their mind, new generations do not get the real touch of rural and local culture. They know only some biscuits and other toys. They do not know about their real identity. According to the respondents, the decision whether to revive traditional food items depends on the availability. People of all clusters opine about their respective food tradition and cultural values. They emphasized on season based food items of different communities of the society. The survey shows that 100% of the respondents consider that traditional food habit has already vanished from the society. They believe that traditional food habit was deeply rooted to socio-cultural identity. The survey shows that 100% of the respondents want to take traditional food items daily. We see that comparatively older people are more prone to traditional food items.

5.3.9 Educational Background based estimation: are the local traditional food items being lost?

We got reactions and attitude about the connectivity between identity and traditional food habit and dietary pattern of people according to their educational background. What do people think about the loss of traditional identity from the society? I find that some people are not concerned at all. Educated new generations do not feel the loss of rural and local tradition. They do not about their real identity. According to the respondents, the presentation of the findings is following. Again we have decorated the clusters according to educational certificates.

5.3.9.1 Illiterate People:

We got reactions and attitude about the connectivity between identity and traditional food habit and dietary pattern of people according to their educational background. With due respect to the participants, I just classify them again on the basis of institutional education. Here, one thing must be clarified that illiterate means-they do not have certificate from any institution.

Educational Status	Number of Sample	Yes	No	Do you want to eat trd. food items(Yes)	Partially changed	Don't know any thing
Illiterate	100	56	24	60	10	10
Basic education(5-9)	100	67	21	40	3	9
SSC	100	73	20	45	5	2
HSC	50	42	5	36	2	1
Bachelor Degree	50	40	5	37	4	1
Madrasa education	50	26	7	39	13	4

Figure-16

Source: Researcher's findings

The survey shows that 56% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 16, we can see that 24% of the respondents do not believe that traditional food habit is being withered away. The survey shows that 60% of the respondents want to take traditional food items again. As Figure 16 shows, 10% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 16, only 10% of the respondents indifferent about the banishment of traditional food habit and dietary items.

5.3.9.2 Basic education (V-IX):

This group of people has the basic institutional education. People those who completed basic/primary education from class V-IX are randomly selected from the research area. No one of this group is bellow 30 years. The survey shows that 67% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 16, we can see that 21% of the respondents do not believe that traditional food habit is being withered away. The survey shows that 40% of the respondents want to take traditional food items again. As Figure 16 shows, 3% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 16, only 9% of the respondents indifferent about the banishment of traditional food habit and dietary items.

5.3.9.3 Education SSC:

This group of people has completed SSC level of education. They are now working at different stages of the society. Some of them are even local government representatives. The survey shows that 73% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 16, we can see that 20% of the respondents do not believe that traditional food habit is being withered away. The survey shows that 45% of the respondents want to take traditional food items again. As Figure 16 shows, 5% of the respondents believe that traditional food habit is being partially changed. It can be seen in Figure 16, only 2% of the respondents indifferent about the banishment of traditional food habit and dietary items.

5.3.9.4 Education HSC:

This group of people has completed HSC level of education. They are now working at different stages of the society. Some of them are even local government representatives. No one of this group is below 30 years. People those who completed HSC are randomly selected from the research area. Here, I wanted to observe the reactions of HSC educated people on food habits and identity relationship. This group consists of both male and female. The survey shows that 84% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 16, we can see that 10% of the respondents do not believe that traditional food habit is being withered away. The survey shows that 72% of the respondents want to take traditional food items again. As Figure 16 shows, 4% of the respondents believe that traditional food habit is being partially changed. It is seen in Figure 16, only 2% of the respondents indifferent about the banishment of traditional food habit and dietary items.

5.3.9.5 Bachelor Degree:

This group of people has completed Bachelor Degree level of education. They are now working at different stages of the society. Some of them are in government services and some of them are working in private sectors. Again some of them are in business. The survey shows that 80% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 16, we can see that 10% of the respondents do not believe that traditional food habit is being withered away. The survey shows that 74% of the respondents want to take traditional food items again. As Figure 16 shows, 8% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 16, only 2% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.9.6 Madrassa education:

This group of people has got their education kowmimadrassa. There are many kowmimadrassas in the greater district of Mymensingh. They are now working at different stages of the society. Some of them are very influential position in the society. Some of them are Imam of mosques. The survey shows that 52% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 16, we can see that 14% of the respondents do not believe that traditional food habit is being withered away. The survey shows that 78% of the respondents want to take traditional food items again. As Figure 16 shows, 26% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 16, only 8% of the respondents indifferent about the banishment of traditional food habit and dietary items.

5.3.10. Religion based belief: are the local traditional food items being lost?

This group of people have selected based on religion. The study tells us that there were/are clear distinctions regarding food items and dietary pattern of people according to religion. Same question (are the local traditional food items being lost?) was put before the people according to religion. From the study, we can see that people of ethnic nationals strongly believe that there are relationship between Identity and food. Let us see the chart:

Name of Religion	Number of Sample	Yes	No	Partially changed	Don't know any thing
Muslim	100	45	23	22	10
Hindu	100	85	5	5	5
Christian	50	26	11	9	4
Buddhist	50	36	12	1	1
Others	50	21	5	5	19
Ethnic nationals	100	78	2	14	6

Figure-17

Source: Researcher's findings

5.3.10.1 Muslim people:

The survey shows that 45% of the Muslim respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 17, we can see that 23% of the respondents do not believe that traditional food habit is being withered away. As Figure 16 shows, 22% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 17, only 10% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.10.2 Hindu People:

One hundred Hindu people have been selected from research area. No one of this group is bellow 40 years. People are randomly selected from the research area. This group consists of both male and female. The survey shows that 85% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 17, we can see that 5% of the respondents do not believe that traditional food habit is being withered away. As Figure 150 shows, 5% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 17, only 5% of the respondents indifferent about the eviction of traditional food habit and dietary items.

4.3.10.3 Christian People:

Fifty Christian people have been selected from research area. No one of this group is bellow 40 years. People are randomly selected from the research area. This group consists of both male and female. The survey shows that 52% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 17, we can see that 22% of the respondents do not consider that traditional food habit is being withered away. As Figure 17 shows, 18% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 17, only 8% of the respondents indifferent about the eviction of traditional food habit and dietary items.

4.3.10.4 Buddhist People:

Fifty Buddhist people have been selected from research area. The survey shows that 72% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 17, we can see that 24% of the respondents do not consider that traditional food habit is being withered away. As Figure 17 shows, 2% of the respondents believe that traditional food habit is being partially changed. It is seen in Figure 17, only 2% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.10.5 Others People:

Fifty people have been selected from some other small groups. They follow different types of religious faith and obligation. Two of them are mentionable-*Bannai, Muchar and Doom* (local name of small group of people). They had their own food system. It differs occasions to occasions. They are not recognized in the main stream society; but they had totally different food items. No one of this group denies the fact of their separate food habit and dietary pattern. People are randomly selected from the research area. This group consists of both male and female. The survey shows that 42% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 17, we can see that 10% of the respondents do not consider that traditional food habit is being withered away. As Figure 17 shows, 10% of the respondents believe that traditional food habit is being partially changed. It is seen in Figure 17, only 38% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.10.6 Ethnic nationals People:

Ethnic nationals, according to Banglapedia, consist of Garo, Hajong, Koch, Banai and Hodi. One hundred people have been selected from this group. They follow different kinds of food obligations at different ceremonies. The survey shows that 78% of the respondents think that traditional food habit is being vanished gradually from the society. Referring to Figure 17, we can see that 2% of the respondents do not consider that traditional food habit is being withered away. As Figure 150 shows, 14% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 17, only 6% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.11 Location based judgment: Urban-rural understandings: are the local traditional food items being lost?

This group of people have selected based on location. This work fundamentally emphasizes on the rural people' food habits and dietary patterns. The study tells us that there were/are clear distinctions in food items and dietary pattern of rural people. Food was not only a serious marker of identity but also an influential element of recreations and other type of entertainment. It was natural and without any formality. From the study, we can see that rural people used nature based food items. If we consider 'rural people' as a concept of identity, we could get distinctiveness regarding food habit of rural people.

Name of the area	Number of Sample	Yes	No	Partially changed	Don't know any thing
Rural area	250	200	10	30	10
Semi-urban area	100	58	12	23	7
Local bazaar area	200	97	80	20	3

Figure-18

Source: Researcher's findings

5.3.11.1 Rural area:

Two hundred sample people have been taken from the research area. They are from different race, religion, cast, and ethnic groups. No one of this group is below 40 years. Why more people from village? Village people and their food habit are the main focus of this work. The survey shows that 80% of the respondents from rural area believe that traditional food habits are being vanished gradually from the society. Referring to Figure 18, we can see that 8% of the respondents do not consider that traditional food habit is being withered away. As Figure 18 shows, 24% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 18, only 8% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.11.2 Semi-urban area:

There are some semi-urban areas in those regions. Mymensingh town itself is a semi urban area. On the other hand, Purbadhala, Kolmakanda, Durgapur, Haluaghat, Phulpur and Dhobaura are upazila sadar areas. These are upazilas' town areas are also treated also semi urban areas. The survey shows that 58% of the respondents from semi- area believe that traditional food habits are being vanished gradually from the society. Referring to Figure 18, we can see that 12% of the respondents do not consider that traditional food habit is being withered away. As Figure 18 shows, 23% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 18, only 7% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.11.3 Bazaar areas:

There are 133 big local bazaars in those regions. Many people live in these bazaars areas. The survey shows that 48.5% of the respondents believe that traditional food habit is being vanished gradually from the society. Referring to Figure 18, we can see that 40% of the respondents do not consider that traditional food habit is being withered away. As Figure 18 shows, 10% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 18, only 1.5% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.12. Class based evaluation: Are the local traditional food items being lost.

This group of people have selected based on financial condition. The study tells us that there were/are clear distinctions in food items and dietary pattern based on financial condition of rural people. Food was not only a serious marker of identity but also an influential indicator of economic condition.

Name of the class	Number of Sample	Yes	No	Partially changed	Don't know any thing
Rich	100	59	11	19	11
Middle	100	65	24	7	4
Poor	100	5	4	68	23

*Figure-19***Source: Researcher's findings**

5.3.12.1 *The rich:*

The survey shows that 59% of the respondents believe that traditional food habit are being vanished gradually from the society. Referring to Figure 19, we can see that 11% of the respondents do not consider that traditional food habit is being withered away. As Figure 19 shows, 19% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 19, only 11% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.12.2 *The middle class:*

The survey shows that 65% of the respondents believe that traditional food habit is being vanished gradually from the society. Referring to Figure 19, we can see that 24% of the respondents do not consider that traditional food habit is being withered away. As Figure 19 shows, 7% of the respondents believe that traditional food habit is being partially changed. It is seen in Figure 19, only 4% of the respondents indifferent about the eviction of traditional food habit and dietary items.

5.3.12.3 *The poor class:*

The survey shows that only 5% of the respondents believe that traditional food habit is being vanished gradually from the society. Referring to Figure 19, we can see that 4% of the respondents do not consider that traditional food habit is being withered away. As Figure 152 shows, 68% of the respondents believe that traditional food habit is being partially changed. It is seen in Figure 19, only 23% of the respondents indifferent about the eviction of traditional food habit and dietary items. Now we can ask ourselves: Why do the poor not very concern about traditional and non-traditional food items?

5. 3.13. *Profession based outlook: Are the local traditional food items being lost?*

This group of people have selected based on their professions. They are working at different stages of the society. What do they find in the real ground? What is their opinion about the alteration?

Name of Profession	Number of Sample	Yes	No	Partially changed	Don't know any thing
Teachers,	60	42	3	15	0
Bankers	30	21	2	2	5
Clerk	60	22	12	16	10
Commerce and others	80	45	12	17	6

Figure-20

Source: Researcher's findings

5.3.13.1 *Opinion of teachers:*

At present many teachers are teaching at different primary schools, high schools and colleges. Some of are living in the villages with their family (Teachers of primary schools, colleges and high schools). The survey shows that 70 % of the teachers believe that traditional food habit are being vanished gradually from the society. Referring to Figure 20, we can see that 5% of the respondents do not consider that traditional food habit is being withered away. As Figure 20 shows, 25% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 20, only none of the respondents think that traditional food habit and dietary items are not being altered.

5.3.13.2 *Opinion of bankers:*

The survey shows that 70 % of the bankers residing in the villages believe that traditional food habit is being vanished gradually from the society. Referring to Figure 153, we can notice that 5% of the respondents do not consider that traditional food habit is being withered away. As Figure 20 shows, 25% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 20, only none of the respondents think that traditional food habit and dietary items are not being altered.

5.3.13.3 *Opinion of staff:*

Many people are working at different institutions as staff. The survey shows that 36.67% of the respondents from this group feel that traditional food habit is being vanished gradually from the society. Referring to Figure 20, we can notice that 20% of the respondents do not consider that traditional food habit is being withered away. As Figure 20 shows, 26.67% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 20, only 16.67% of the respondents think that traditional food habit and dietary items are not being altered.

5.3.13.4 *Opinion of business people:*

Many people are doing different businesses. They are not concern about food habit and identity. They are doing business and making money in the local bazaars. The survey shows that 56.25 % of the business men believe that traditional food habit is being vanished gradually from the society. Referring to Figure 20, we can notice that 15% of the respondents do not consider that traditional food habit is being withered away. As Figure 20 shows, 21.25% of the respondents believe that traditional food habit is being partially changed. It is seen in Figure 20; only 7.5% respondents think that traditional food habit and dietary items are not being altered.

5.3.14. *Ethnic group based outlook: Are the local traditional food items being lost?*

According to Banglapedia, there are four ethnic nationals in that region. I have found another small group of people. Local name of this group is 'Bannai'. They gave very particular opinion about the banishment of local traditional food habit. Let me present systematically:

Name of Ethnic group	Number of Sample	Yes	No	Partially changed	Don't know any thing
Garos	150	110	13	25	9
Hajong	150	114	11	12	10
Koch	150	96	20	26	8
Hodi.	150	111	13	12	14
Banai	50	25	4	17	4

Figure-21

Source: Researcher's findings

5.3.14.1 *Garos people:*

The survey shows that 73.33% of the Garos respondents feel that traditional food habit is being vanished gradually from the society. Referring to Figure 21, we can notice that 8.67% of the respondents do not consider that traditional food habit is being withered away. As Figure 21 shows, 16.67% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 21, only 6 % of the respondents think that traditional food habit and dietary items are not being altered.

5.3.14.2 Hajong people:

Most of the Hajong people live at Haluaghat (Mymensingh), Durgapur and Kalmakhanda (Netrokuna). They had a good number of traditional food items. Now a days they taking all food items of main stream people of local area. The survey shows that 76% of the Hajong respondents feel that traditional food habit is being vanished gradually from the society. Referring to Figure 154, we can notice that 7.33% of the respondents do not consider that traditional food habit is being withered away. As Figure 21 shows, 8% of the respondents believe that traditional food habit is being partially changed. It is seen in Figure 21; only 6.67 % of the respondents think that traditional food habit and dietary items are not being altered.

5.3.14.3 Koch people:

The survey shows that 64% of the 'Koch' respondents feel that traditional food habit is being vanished gradually from the society. Referring to Figure 154, we can notice that 13.33% of the respondents do not consider that traditional food habit is being withered away. As Figure 21 shows, 17.33% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 21, only 4.33 % of the respondents think that traditional food habit and dietary items are not being altered.

5.3.14.4 Hodi people:

Hodi is a group of people. They had a special identity. Over the years they have converted themselves into traditional Hindu religious people. They now present themselves as *khaittrio* (warriors). The survey shows that 74% of the Hodi respondents feel that traditional food habit is being vanished gradually from the society. Referring to Figure 21 we can notice that 8.67% of the respondents do not consider that traditional food habit is being withered away. As Figure 21 shows, 8% of the respondents believe that traditional food habit is being partially changed. It is seen in Figure 21; only 9.33 % of the respondents think that traditional food habit and dietary items are not being altered.

5.3.14.5 Banai people:

Bannai is a tiny ethnic group of people. They are found at Ghagra of Purbadhala and Guatala of Dhobaura upazila. People commonly consider them as traditional Hindu. But they are not Hindu people. The survey shows that 50% of the Hodi respondents feel that traditional food habit is being vanished gradually from the society. Referring to Figure 21, we can notice that 8% of the respondents do not consider that traditional food habit is being withered away. As Figure 21 shows, 34% of the respondents believe that traditional food habit is being partially changed. As can be seen in Figure 21, only 8 % of the respondents think that traditional food habit and dietary items are not being altered.

5.4. Why are traditional local food items being lost? What do people think about the causes of loss?

From interviews with people from different age, race, religion, profession some common causes were found. They mentioned these causes by their own expressions. I have maintained previous sampling serial. I do not present any elaborated description of these causes; rather I categorize the findings through some charts. Though any conclusive statement should not be given, changes in food habit rural areas of Bangladesh are very commonly found. At the same time, alteration in the socio-cultural identity is an observable matter; but one should get it from close participation with the respective communities. In maximum cases,

5.4.1 Age based view: why are traditional local food items being lost?

Age group	Cause 1	Cause 2	Cause 3	Cause 4	Cause 5	Cause 6	Other causes
10-15	Absence Ceremony	Coke culture	Technology	Fast food culture	Education system	TV	Not tasty, Not lofty
16-25	Global Media	Common icons	Telecommunication	Mobile Phone	Sky-culture	Dish outpost	Coke & cake
26-35	Migration	Speedy transport	Communication	Gender factor	NGO's role	Displacement	Easily found
36-50	Not available	Marketing	Lack of female labourer	Market Economy	Alteration folk culture	Urbanization	Marketing
51-60	Market Economy	Alteration folk culture	Urbanization	Marketing	Lack of female	Easily found	Education
61-70	Technology	Fast food culture	Alteration folk culture	Education	Lack of female	Easily found	Education

Cause chart -1

Source: Researcher's findings

5.4.2 Educational Background based estimation: why are traditional local food items being lost?

Educational Status	Cause 1	Cause 2	Cause 3	Cause 4	Cause 5	Other causes
Illiterate	Media	transport	Education	Lack of female	Easily found	Mobile Phone
Basic education(5-9)	Global Media	Common icons	Telecommunication	Mobile Phone	Sky-culture	Dish outpost
SSC	Migration	Speedy transport	Communication	Gender factor	NGO's role	Displacement
HSC	Gender factor	NGO's role	Displacement	Education	Lack of female	Easily found
Bachelor Degree	Global Media	New generation	Telecommunication	Mobile Phone	Sky-culture	Dish outpost
Madrassa education	Migration	Speedy transport	Communication	Gender factor	NGO's role	Migration

Cause chart -2

Source: Researcher's findings

5.4.3 Religion based belief: why are traditional local food items being lost?

Name of Religion	Cause	Cause	Cause	Cause	Cause
Muslim	Global Media	Common icons	Telecommunication	Mobile Phone	Sky-culture
Hindu	Migration	Speedy transport	Communication	Gender factor	NGO's role
Christian	Global Media	Education system	Telecommunication	Mobile Phone	Sky-culture
Buddhist	Migration	Speedy transport	Communication	Gender factor	NGO's role

Cause chart -3

Source: Researcher's findings

5.4.4 Location based judgment: *why are traditional local food items being lost?*

Name of the area	Cause	Cause	Cause	Cause	cause	Other causes
Rural area	Absence Ceremony	Coke culture	Technology	Fast food culture	Education system	Tv
Semi-urban area	Global Media	Common icons	Telecommunication	Mobile Phone	Sky-culture	Dish outpost
Bazaar area	Migration	Speedy transport	Communication	Gender factor	NGO's role	Displacement

Cause chart 4

Source: Researcher's findings

5.4.5 Financial Class based evaluation: *why are traditional local food items being lost?*

Name of the class	Cause	Cause	Cause	Cause	Cause	Other causes
Rich	Sky-culture	Dish outpost	Sky-culture	Dish outpost	Sky-culture	Dish outpost
Middle	NGO's role	Displacement	NGO's role	Displacement	NGO's role	Displacement
Poor	Lack of female	Easily found	Absence Ceremony	Coke culture	Technology	Displacement

Cause chart -5

Source: Researcher's findings

5.4.6 Profession based outlook: *why are traditional local food items being lost?*

Name of Profession	Cause	Cause	Cause	Cause	Cause	Other Causes
Teachers,	Global Media	Common icons	Telecommunication	Mobile Phone	Sky-culture	Dish outpost
Bankers	Migration	Speedy transport	Communication	Gender factor	NGO's role	Displacement
Clerk	Gender factor	NGO's role	Displacement	Education	Lack of female	Easily found
Commerce	Global Media	Common icons	Telecommunication	Mobile Phone	Sky-culture	Dish outpost
Laborer	Migration	Speedy transport	Communication	Gender factor	NGO's role	Migration

Cause chart- 6

Source: Researcher's findings

5.4.7 Ethnic group based outlook: *why are traditional local food items being lost?*

Name of Ethnic group	Cause	Cause	Cause	Cause	Cause	Others causes
Garo	Lack of female	Easily Found	Global Media	Common icons	Telecommunication	Mobile Phone
Hajong	Mobile Phone	Sky-culture	Migration	Speedy transport	Communication	Gender factor
Koch	Gender factor	NGO's role	Gender factor	NGO's role	Displacement	Education
Hodi.	Education	Lack of female	Global Media	Common icons	Telecommunication	Mobile Phone
Banai	Mobile Phone	Sky-culture	Migration	Speedy transport	Communication	Gender factor

Cause chart- 7

Source: Researcher's findings

5.5 In which areas do we find the lost of traditional food habit?

What do people think about the cases? Here subculture and identity based on it are also promising factors. From a sociological perspective, Castells asserts that identity acts as a source of meaning and experience for people through self-construction and individuation particularly on the basis of cultural attributes in a context marked by power relationships.¹⁰⁶ Self-construction and individuation base on some subculture factors. Subculture factors form very small societies, such as small villages in traditional societies. Then all people may share a common culture or way of life. However, as societies become larger and more complicated, a number of smaller groups may merge within the larger society. This changed in the 1970's and 80's, as popular movements demanding change traditional social values.

Free market economy gave access to export and import raw materials and finished goods through the world. This was a tidal surge of globalization. It introduced a lot food items in the third world countries. Bangladesh was one of them. Factory and shop based food items became synonymous to aristocracy. There was a crisis with the traditional food items. Modern and globalized nature food items de-stabilized the traditional usage of food items. They beat a lot of traditional things. Traditional food habit is one of the significant lost-elements. People of rich class started to consume globalized nature food items. It pushes away local food items to the back stage. But they cannot grasp the factor of identity. Identity is therefore altered in a theatrical presentation though their daily activities. Basic elements of identity are only nominally enjoyed and arranged. On the one hand, the new shape of identity completely immersed in acts and believes systems. First; some people opine that food is related to identity. Second, some people opine that food habit is being altered.

Number of sample	Daily usage for survival	For entertaining guests	At different ceremonies	In all cases
300	56	67	54	123

Figure-22

Source: Researcher's findings

¹⁰⁶M.Castells, *The Power of Identity*. Vol. II of *The Information Age: Economy, Society, Culture*. (Oxford: Blackwell, 1997) 63-123. See also, Claude Fischler, "Food Habits, Social Change and the Nature/Culture Dilemma" in *Social Science Information* (London: Sage, 1980) 37-53.

I put a simple question: *In which uses do you find the lost of traditional food habit?* This is the final stage of findings. Here three hundred people have been selected again from different segments of the society. These people are taken from the previous sections of sample people. They answered; all three different types of food usages (daily usage for survival, for entertaining guests, and for different ceremonies) in the rural areas have got new formation. The survey shows that 56 of the respondents feel that traditional food habit is altered in daily usage for survival. Referring to Figure 22, we can notice that 67 of the respondents consider that traditional food habit is altered in case of entertaining guests. As Figure 22 shows, 54 of the respondents believe that traditional food habit is changed in the ceremonial uses of food items. It is seen in Figure 22, only 123 of the respondents think that traditional food habit is changed in all three different usages of food items.

5.6 Whether Socio- cultural and other types of identity are being lost because food habit alteration.

What do people think about alteration of identity? I had some group discussions with them. I explained identity and factors of alteration with them. I also told them the scope of identity formation. They replied to my asking. I am going to table this opinion in the following chart:-

Number of Sample	Yes	No	Identity partially altered	No comments
300	196	54	37	13

Figure-23

Source: Researcher's findings

I put the last question to these people: *Is identity being lost because food habit alteration?* Identity is a broad and vague term to them. I had to explain them the range of identity. I mentioned the context of my work to them with open mind. Then they responded. The survey shows that 196 respondents (64.33%) feel that identity is being lost because food habit alteration. Referring to Figure 23, we can notice that 54 respondents (18%) consider that identity is not being lost because food habit alteration only. There are many other factors behind the lost of identity. As Figure 23 shows, 37 respondents (12.33) believe that identity is being partially altered because food habit alteration. As can be seen in Figure 23; only 13 respondents (4.33%) have no comment on this issue of identity lost. Now we can analyze the field based findings. Analysis of this findings shall show the facts of research more vividly. So, the next chapter is about- Analysis of the Research Findings.

Chapter- 6

Analysis of the Research Findings

6.1 Introduction:

This chapter analyzes the findings of the study as identified in the above. At this point two critical issues may be introduced. First, the study has established the relationship between food and identity. Second, we have got an idea about traditional food non- traditional food items according to the local people. Then we tried to get a comparative assessment of taking food items between now and the days before 15-30 years. People can relate traditional food items with a particular community, like Hindu, Muslim and other ethnic groups. We got some ideas about occasional and seasonal food items which are related to different groups, for example pitha in autumn, pitha of winter and at the time of harvesting new rice. People identified fraternal bondage among various communities based on traditional food items. They strongly feel traditional food items. They also noticed an alteration in food habit. They have mentioned the main causes of this change. There is a relationship between folk culture traditional food items. They also noticed social hazard and economic impact because of the change of food habit.

Findings of a qualitative research may vary from person to person. Since perceptions, attitudes, value system always vary, and findings may vary at the same way. But it is sure that there must not be huge gap among several findings on same issue. Thus it is one of the most important factors for determining the trustworthiness of a qualitative study. Population has been selected randomly from different clusters. Then a survey has been conducted with a structured questionnaire. Thirty seven group discussions have been arranged with different group of people including indigenous people. Several case stories have been carefully observed and critically evaluated. As a guest or as a member of the community, I have participated in different occasions and ceremonies. Thus I have urged a statement about the alteration of identity through food habit modification. There are some other factors also expedite this alteration. Other factors are music, note, dress etc. They are also moderately affected by the forces of globalization. Transferability means the extent to which findings can be generalized to other settings. I strongly believe that the findings of this work are transferable in case of all rural areas of Bangladesh. Furthermore, it is also transferable to many other developed, developing and underdeveloped societies of Asia and Africa. So, it is observed that at least from three levels of analysis we can see the application of this findings. These levels are individual, national and from international perspectives. Dependability relates to researchers' response to changes in the setting of the study and how these changes affected the research. Actually it is a conditional factor in case of my work. This is not very much applicable in explaining the change of identity of the local people. *Change* itself is an element of examination. Changes in the traditional food habit are a given factor and easily found in the research area.

Confirmability refers to whether other scholars could corroborate the researcher's findings. Jean-Anthelme Brillat-Savarin is an Italian author. His proposition corroborates and buttresses the basic argument of this work. *“Tell me what you eat, and I will tell you who you are”*-this idea has a great importance in understanding today's globalization induced changes. It also supports the linkage between food and identity.

6.2 Relationship between food and identity:

First of all, sample populations were asked about the relationship between food and identity. In fact, they were asked whether they could see any relationship between food habit and identity. Different people have taken from different segments of the society. People are taken as sample by considering their age. In this case we have seen that school going children and young generation does feel any relationship between food habit and identity. They consider food is a matter of daily need. It cannot play any role in the field of identity of the people. According to this group of people, food has a festival value. But this cannot be done with traditional home made food items. Festival food must be prepared by the restaurants and community centers' cooks. They do not understand the social dynamics of food and social identity. On the other hand, people who have crossed 30/40 years of age can identify the relationship between food habit and identity. They become *half-nostalgic* about the glorious and diversified. It is found to all groups of people from all section of the traditional society. Even the *Garo* people do not believe their own traditional food items. *Hudi* children do like their traditional food items. It is exact reality regarding food habit of the people according to identity in the society. *Koch* people do not their food items in the traditional rituals of the society. How does it occur? It has been occurred by the modern ideology. People are somehow connected with the different types of global media. They watch and follow the context of global society. Gradually economic condition of the people is getting up. So, people are getting access to the processed food items. It may be locally produced food items. But it is global in nature. In different occasions, people are not making their traditional food items which examine their identity. In the name of modernity people are using the same kind of food items for their occasions.

6.3 Traditional food and non- traditional food items:

What do people understand by traditional food and non-traditional food items? There was a question to the sample population. People were asked questions in Bangla language. They mentioned different characteristics of traditional and non-traditional food items. At first we can mention some characteristics about traditional food. The characteristics mentioned by the people are as follows:

- a. *Traditional food items* are hand- made and home-made;
- b. *Traditional food items* have the at least the history of at least 30/40 years;
- c. *Traditional food items* are identified by the distinctiveness;
- d. *Traditional food items* are different for each community;
- e. *Traditional food items* are totally different for the ethnic people;
- f. *Traditional food items* are made by following social customs and tradition;
- g. *Traditional food items* are different for every ceremony;
- h. *Traditional food items* are normally made by the women;
- i. *Traditional food items* are preserved for more than one or two days;
- j. *Traditional food items* are made with any chemical or preservative;
- k. *Traditional food items* are served as marker of solidarity, hospitality and philanthropic reason;
- l. *Traditional food items* are not found in normal market place;
- m. Very few items of *traditional food* are found in market;
- n. *Traditional food items* increase social fraternity by creating social appeal like pitha;
- o. *Traditional food items* have no business motive;
- p. *Traditional food items* are never found into packets.

Now, we can mention some characteristics about non-traditional food. The characteristics mentioned by the people are as follows:

- a. *Non-traditional food items* are bought from the market places;
- b. *Non-traditional food items* are found in processed and packed form;
- c. *Non-traditional food items* are made by the factories and companies;
- d. *Non-traditional food items* are produced for the business purposes;
- e. Appeal for *non-traditional food items* are artificially created by advertisements;
- f. *Non-traditional food items* are global in nature;
- g. *Non-traditional food items* have no variation in kind;
- h. *Non-traditional food items* are produced always by the machines;
- i. *Non-traditional food items* preserved by using preservative;
- j. *Non-traditional food items* do not care for culture, custom and tradition;
- k. *Non-traditional food items* are common for all people through the globe;
- l. *Non-traditional food items* have no ethnic and religious orientation;
- m. *Non-traditional food items* follow the principle of “one size fit for all”.

Above mentioned characteristics of traditional and non-traditional food items have been found from people's responses to the questionnaire of this work. We got many names of traditional food items from the research area. Many of them are no longer made by the respective community. Now some food items and their usage are mentioned below according to different identities of people.

Name of Usage	Garos/ Food	Hajongs/food	Kochs/food	Hodis/food	Banais/food
Daily meal	<i>Kohon, lehi, chatoo, rice, kotari.</i>	<i>Joko, thibi, mako, lito, Shimbo.</i>	<i>Folokal, tiko, suno, voky</i>	<i>Rice, geliya Thihun, fish</i>	<i>Golsol, huni Zuko, ribi.</i>
Entertain guests	<i>Mimul rice</i>	<i>Bishi rice</i>	<i>Meat, folokal</i>	<i>Thihun, gombol.</i>	<i>Sasi, daeko.</i>
Ceremonies	<i>They use different types of food items for different ceremonies.</i>				
Birthday	<i>Pokina, Chinua</i>	<i>Thibi, mako, bora</i>	<i>Fassila, gabon,</i>	<i>Deri, horraya</i>	<i>Chittaya, chato</i>
Funeral Ceremonies	<i>Hulki, mache, geti with meat</i>	<i>Thobbaya, gatere, goki.</i>	<i>Chalun with fish, feli and kibun.</i>	<i>Deraty, hycho, konola with meat.</i>	<i>Haseyti, jitu l, kilo</i>
Marriage Ceremonies	<i>Mimul rice Hulki, mache</i>	<i>Norali, Tobbaya</i>	<i>Foloka, chaloon with meat</i>	<i>Deraty, hycho, konola with meat.</i>	<i>Golsol, huni Zuko, ribi</i>
Religious Ceremonies	<i>Pokina, Chinua, Mimul rice</i>	<i>gatere, goki mako</i>	<i>Chalun with fish, feli</i>	<i>Chittaya,</i>	<i>Zuko, ribi</i>

Chart of some traditional food items.

Note. These all are some names of the traditional food items of different ethnic group of people. The names have no literal meaning. Food items can be known to us when we see them practically.

Actually many of these traditional food items are not available now. Even the people of respective group do not know the names of the food items. People are using normal food items in their different ceremonies. This diversity of traditional food habits are being shrunked gradually. In introduction part we have saw that scholars opine the same- food is a marker of identity. In the field, we have also found that people consider traditional food items as markers of their respective identity. It is also found that at present traditional food items are not being used in the rural life. Traditional food items are being withered away day by day. Since food items are being lost, socio-cultural identity is also being altered day by day. It is also found at the field level investigation that some powerful factors and actors of globalization are responsible for that alteration of food habit. Thus it is bringing alteration of identity also. Sometimes the gap between the rich and the poor is marked obviously.

6.4 Social bondage with food habit and identity:

Food variation was a very visible factor according to identity. Surprisingly, some food items were directly connected to the religion of indigenous people. For example *Hajongh* would prepare one kind of rice with *thin rice* (Vinni paddy's rice). Its name is- *Mimool rice*. It has cultural as well as religious value. Now a days; they do not prepare *Mimool rice*. *Hajongh* people would arrange many other food items. Again Garo people would arrange also many other food items. These items were connected to their cultural and religious value of Garo people. For example, Garo people would arrange *Bishi rice*. Thus we would see variety of traditional food items among indigenous people in the research area. There are tremendous diversity and cultural variation in this particular country.

Three elements of socio-cultural identity (food items, dress, and music) are very closely associated to traditional identity of the people in a particular society. Banishment of these identity oriented things may be positive or; negative. This question may be answered by research work from sociological or anthropological perspective. Among these three traditional ingredients (food items, dress, and music) of conventional local identity of people, food habit is the major one. People's opinions about food habit alteration have been gathered. They also opined about the causes of the change of traditional food habit. People do not evaluate the positive or negative aspects of this food habit alteration. These alterations occur very saliently but silently. Common people do not grasp this alteration easily. I also, personally, do not concern about the positive or negative aspects of alteration of food habit of local people in the district of Mymensingh. What I have tried to observe: impact of food habit alteration on local identity of the people. Then, what did I find there about identity alteration? Simply speaking, yes! Robust reformation of socio-cultural identity has been caused by some factors of globalization. But this alteration cannot be proclaimed through numeric calculation. To my selection, there are two types of identity alteration-*covert alteration* and *overt alteration*. People have mentioned some causes of this alteration. Most of the causes are related to globalization. That was my prime research question. What have I found in this context? I have found that globalization induces some new food values, modern societal orientations and culture of consumerism. Thus, in the rural areas of research district young people are willing to take globalized food items in every day's dietary menu.

6.4.1 Packet & Bottle culture:

To mean local identity, I indicate for example people Mymensingh, people of Barishal, and people of Chittagong etc. Food items and dietary pattern has also connectivity to such type of identity. It is moving towards the *identity of general homogeneity*. Grossly socio cultural identity is taken a totally different from twenty years back. From the perspective of food based identity, socio-cultural identity can be termed as '*Packet & Bottle culture*' of modern society. Every food item can be bought from marketplace. It is the society of consumer culture. Most of the food items can be got either in packet or inside of bottles. They are very much available in the rural district of Bangladesh.

6.4.2 Socio-cultural identity:

There many kinds of identity in the society. From local perspective, this work has taken three types of identity- ethnic, religious and regional/local identity. These three types of identity are unitedly considered as socio-cultural identity for better explaining the issue. Alteration has been occurred in all three branches of socio-cultural identity. There are many factors behind this alteration. All of these factors, more or less, are linked with globalization. It found that food culture and dietary pattern of local people have been altered to a large extend. It has a serious impacted on local identity of people. It has reformed our traditional ideals of identity. There are two kinds of alteration in case of ethnic and religious identity can be found among local people in the local area of Mymensingh. These are covert alteration and overt alteration. There is an explanation about covert alteration and overt alteration of identity after a while in this chapter.

6.4.3 Three usages of food items & identity:

On the other hand, it is theoretically found from secondary literature. It is also practically found from survey, case stories and from participatory observation. Local identity of people of the research area is multi-layered. It is identified that food was central to people's sense of identity. It has been found that food habit has a relationship with identity. This relationship is intruded in three usages of food items. Food items project the identity dimension in three basic utilities of food: daily usage for survival, for entertaining guests and at different social and religious ceremonies. Daily usage for survival is marked with three times uses in the rural areas. When people entertains people with his best arrangement of food items. Previously it was found very easily. Now variation of food items is a rare case. Without going to any '*Mache-Bhate Bangali*' (fish and rice forms the Bangali people) shall be found there. But, today such an idea may not work. There were many concepts which have been found during the field works. These findings are connected to people's emotion, belief, ideals, expectations, evaluations and so on. These findings are such in nature that I could not present them in research findings chapter. These are analytical in nature. Let me first present them by amalgamating them to other findings of this work.

6.5 Lust for Past:

Every aged person told that they lust for their past food items. They told that there was a lot of entertaining food items. Pitha were one of them. Entertaining food items were different from family to family, religion to religion and ethnic group to ethnic group. For example, they told about the bride groom celebration was a common festival among different societies. There were huge arrangements of hundreds of types of food items. It varied from religion to religion and ethnic group to ethnic group. Identity-symptoms could easily be found in food items. But now

these all are matters of history. They are no longer found each every house. People mentioned some name of causes. Most of the causes have been derived from globalization. The specialty of Bengali food, according to them, lied in social customs and traditions. It formed the socio-cultural identity. For Bengalis, food is one of the most essential aspects of their day to day lives. Women spent lot of time in the kitchen. There were cooked delicious feasts for the family. At present women are in offices and factories. So they can give a little time in the family to prepare food items. Rather they buy food items from the shop to feed themselves and their family members. It influences the root of our socio-cultural identity.

6.5.1 Specific food and drink:

There is some specific food for every ethnic national and even for Hindu and Muslim. Some food items are prohibited for *Banai*. They do not eat everything. The Garos do not eat cats as the cat is their totem. Hudi people do not eat beef, and Garos do not drink milk. Garo and Shaluk men and women are fond of smoking. Their favorite dishes are those that are sour and are made of rotten prawns. Garos were fond of *Pokina*. *Pokina* is a kind of pitha. Thus, there are some 'acceptations' as well as rejections of food items according to ethnic identity. *Koauch* (an ethnic group like Garo) people eat rats, eels, potatoes and khesari pulse. Alcohol made of fermented rice is every tribe's favorite drink. Hajongh people give goat milk or mother's milk to a newborn to drink; others give honey. The new mother is given turmeric water to drink. Thus we see some customs based on food habit and food items.

6.5.2 Ceremonies and food items:

Annaprashana (*anna*, rice *prashana*, eating) is a traditional ceremony Hindu people. Hindu ceremony is for a baby's introduction to solid food, i.e rice. In this ceremony a good number of guests are invited. Uests are served different types of food items are served. But at present we do not see such type of arrangements. Though people of Hindu community sometimes arrange such type of ceremonies, it is held in the community centre. People are served almost same food items. They do not go for traditional hand- made food items. They serve only *Birianny* and a soft drink. Surprisingly, these items are same in case of ceremonies of Muslims or other people of Garo, Hajongh or from any other people. So, food variation is found. Food based identity is becoming less important here. Is it positive, or; negative? This is not my research question. Here, the basic identity of Hindu people, based food items is a rare case. It is not possible to identify them on food served in a ceremony. Previously it was very much possible. Because, such type of program was always arranged with their respective traditions and traditional food items. This is an *overt alteration* of identity. There is another type of identity alteration. This is called *covert alteration* by me. Let me elaborate:

6.6 Covert alteration and overt alteration:

As per findings, there are two kinds of alteration/deformation of socio-cultural identity. These are *covert alteration* and *overt alteration*. Covert alteration is happened from inner side. People attend celebrate the lowest portion of their religious or ethnic functions. Nominally it remains the same. Overt alteration is occurred from both outside and inside. We cannot understand covert alteration of identity from outside. It is not visible by simple insight. But this type of alteration is very much functional in nature. It is a common phenomenon. For example, Magnet Jambil (not a real name) is Garo by his ethnic origin. He does not follow any regulation of his origin. He never

takes food items like his ancestors. He does not to give his traditional food items to his children. He is an educated Garo man. But nominally he is a Garo. According to him, by name he shall remain Garo; but operationally not. This is a covert alteration of identity.

Another type of alteration is found-overt alteration. In most of the cases of overt alteration, proselytism is happened. Proselytism is the act of attempting to convert people to another religion or opinion. So, there are two types of proselytism- *proselytism of religion* and *proselytism of opinion*. In many ways globalization is causing the alteration.

6.6.1 Proselytism of opinion:

Proselytism of opinion is happened is found in case of Banai and Shaluk (two tiny indigenous groups) people. They do not pose any opinion regarding their identity, culture and tradition. For example, Higon Banai (not a real name) is 45 years old man. There were many traditional aspects. They enjoyed many types of ceremonial events. Most they were adorned with a lot of traditional food items. Now days, they do not opine anything about their identity. They are leading their lives as like as main stream people. There are many positive and negative reasons behind proselytism of opinion. The positive reasons are economic development, education, change of recreational mediums, people's mobility and so on. The negative reasons are negative attitude of young generation, scarcity of workforce and raw materials and so on. They cannot arrange many important items. There may be other factors causing this alteration of identity. Food habit and dietary pattern is one the main factors. This is happened in case of religious identity and ethnic identity. Of course; it also brings alteration in personal identity. For more clarification, we take help from Physics: there are two types of changes of a matter. First one is *physical* change and second one is *chemical* change. Chemical change occurs from inner side and in this case physical appearance may not be altered. It may look same as previous one. Physical change rearranges molecules but doesn't affect their internal structures. In the case of proselytism of opinion, physically they remain the same; but they got altered from inner core.

6.6.2 Proselytism of religion:

This is an overt alteration of identity. It happens in case of religious identity alteration. People of a particular religion convert themselves to another religion. There are many reasons behind religious proselytism. How do food habit and dietary pattern effort for alteration of such type of identity? Direct and casual relationship between food habit, dietary pattern and religious proselytism may not be found. Even then, psychologists opine that there is bondage between food habit and human psychology. Again cognitive dissonance acts as stimulator to drive someone to the alteration food habit. There may be some religious embargo on particular food habit. If the number prohibited food items is more than permitted food items, proselytism may be occurred. Honestly speaking, proselytism of religion was not found directly. There are many other factor behind the proselytism of religion. Economic factor is the main one. Many Garro people converted themselves to Christianity or Islam. Food habit and other common food items played a role. Many Garro people cannot manage their traditional food items. So, they become habituated to the normal food items found in the market or from other sources. As a result, they cannot arrange their ceremonial events. These events could bring them together. These social ceremonies were solely dependable on traditional food items. I have found that these food items were roots of their cultural identity. We start then to see their 'ways of life' at present. They now do not think about 'us' and 'them'. Formation of food tradition has had on ethnic and cultural

identities. As cultural identities are not only socially constructed, but psychologically constructed and food habit is dominated by psychology. Thus *deformation* of psychological construction about food selection accelerates *reformation* of identity.

6.6.3 *Deformation and reformation:*

Already I have mentioned that, in context research findings, there are three branches of socio-cultural identity: personal identity, religious identity and ethnic identity. These three branches of socio-cultural identity are getting reshaped with the deformation of traditional food habit. How is this *deformation* of traditional food habit being occurred? We got some very candid and specific factors from research findings. I shall present those factors after a while. We must put another question: Why is *reformation* of local socio-cultural identity being caused with *deformation* of traditional food habit?¹⁰⁷ Before going to answer this question one thing should be mentioned here. There are some other factors of globalization. These factors are directly working in causing the alteration of local socio-cultural identity. These factors are very prevalent as like food habit dimensions of reformation of identity. The findings conform that there have been changes in traditional food habit of local people in the district of Mymensingh. Second, the local identity has been reshaped because of alteration of traditional food habit.

It is said that cultural identity, identical solidarity and social cohesion are becoming gaseous because of losing many indigenous food items. A traditional local food item has a socio-cultural and economic value; after all it is eco-friendly and hygienic, at least no chemical is used. Many items were made in various local ceremonies. So they had a social appeal rooted in feelings. In economic context, local food items are very cheap and provide some prospects to the local people. Most of the traditional foods are made with human hands. Thus, they are tied with local identity of the people for many years. But this bondage is being liquidified throughout the years. In urban areas, it can be observed easily; and a significant change has been occurred in the rustic as well.

This vital globalization-induced change is very much heuristic in searching of new dimension of the impact of globalization on local food culture and identity. From non-traditional security umbrella, if we see through the prism of human security, traditional foods deserve a good deal of value. So, we should save them from decaying and withering away for the protection of local identity and culture and for the betterment other aspects mentioned above. Local people have nothing to do, but accept everything. Some meta-general food items have been induced in the local societies. They are namely global only. In reality; most of the food items are very lower in quality. No food value is preserved. Most of them contain only sugar and carbohydrate. Traditional food items are shown negligibly in media. Factory-made food items have become synonymous to aristocracy or development. Local traditional food items are being ignorant by the local people. Especially young generation are not taking them at all. Without considering socio-economic, nutritious and cultural values of local food items, people are ignoring them. Traditional foods are also rooted deeply into local identity. We have understood that food is not

¹⁰⁷Brubaker & Cooper, *The Note of Identity* (Cambridge: Sage Publications, 1989) p-56. These different explorations of 'identity' demonstrate how difficult a concept it is to pin down. Since identity is a virtual thing, it is impossible to define it empirically. Discussions of identity use the term with different meanings, from fundamental and abiding sameness, to fluidity, contingency, negotiated and so on. Brubaker and Cooper note a tendency in many scholars to confuse identity as a category of practice and as a category of analysis

only for just materials energy for the reproduction of the body, but also for essence the sum total of our life and lifestyle.

Now the question is about the relationship between food habit and socio-cultural identity. Why is *reformation* of local socio-cultural identity being caused with *deformation* of traditional food habit? We need food for survival. But there is another utilization of food. It related to human psychology and emotion. It is also related to total life-style of human being. Claude Fishler also helped us to answer the above mentioned question. He wrote that food is central to our identity. He also said that the way any human group eats it helps to assert diversity, hierarchy and social organization of that particular society as a whole. Any change in this construction results in alteration of identity. It can certainly be said that the changes have happened so gradually that we have come to expect things to be a certain way.

There many components of a culture in a particular society. Dress, music, food, institutions education and many other things are elements of local culture. Culture is not singularly defined something. It always defined with many other things. Food is one of the major things. It is also the prime factor of our identity. Food helps in forming and framing our identity by aiding us biologically. Our psychology develops gradually based on very things-food habit again the main element of psychology formation. According to them food habit and dietary pattern also important for societal orientation. There are social norms have been founded based on traditional food habit. Since globalization has a tremendous impact on our traditional food items, it plays creative role in the reformation of our identity. Thus it has become apparent to me that globalization has a huge affect on identity. It has already started to happen. Take Nalin and his son Narayon (not real name) for example, when Nalin was his son's age people provided for them and made do did with what they had. Now just one generation later, Narayon depends on goods and services from marke-places and outside of the country. If they can't get anything in our country they find a way to get it. Nalin's one son lives in Japan. He (NI) tells for it to his son living in Japan. Thus they are bringing many things. This could be a good thing for the economy, but is losing our identity and shaping together a new thing for our culture.

6.7 Important factors & actors of alteration:

The construction of human individual and his psychology are very important factors. It is found that ethnic and religious identity is static in conception. But in reality, people don't follow them seriously. Then, how has socio-cultural identity been formed? In many cases, ethnic and religious identity also comes together in forming socio-cultural identity. It has been mentioned that some factor of globalization are working here very closely. Sample people mentioned it formed on three factors: economic factors, societal factors and value-factors. These three factors have some. Let me clarify these three factors from the context of that locality.

6.7.1 Economic factors:

The captain aspect of globalization is refers to the intensification and stretching of economic interrelations around the globe. It encompasses the emergence of a new global economic order. Production of items depends on many factors. Workforce is one of the powerful factors. From the research area, huge number of people is going to work as laborers in different countries of the world. With improvements in transportation and communication, international business grew rapidly after the beginning of the 20th century. International business includes all commercial

transactions and transportation that take place between two or more regions, and countries beyond their political boundary. Global food items are being produced from a region. It is tied with firm performance and business innovation. It is positively conceived by the developed world. In the case of local entrepreneurship, they are also producing global food items and other things. Usually, private companies undertake such transaction for profit. Most of the times, it is founded that corporate bodies play a pivotal role to spread something throughout the country. Finally if they find that this particular product induces profits, they make it global product. Thus individual's invention or discovery gets national and global identification and recognition.

The process of globalization can help to improve the skills of the poor through technology diffusion and capital flows. Transnational migration may be a drain on the brain power of countries, but may also lead to significant cash remittances returning home. Corporate bodies attach some emotional gesticulations with the products. They advertise the products in such a way that they make people to think that these items are inevitable for everyday's life. In Individual level, the endeavor shall be taken to measure the changes to some extent at the level of individual and this level of individual. Such business transactions involve economic resources such as capital, resources-human and natural, used for production of physical goods. Both male and female are going to abroad to work in this sector. It is a good sign for the economic development of rural areas. They are bringing some new ideas and customs. These ideas are being brought and introduced in the local culture. They are reproducing foreign culture and tradition through videos, still pictures and other ways. Thus, this factor of globalization is playing a good role in changing local traditions, culture and customs. As a result, *covert alteration* and *overt alteration* of our traditional identity are being happened.

6.7.2 Societal Factors:

Food items have some social dynamics. We entertain our guests with food items. We celebrate our family-events and social functions with food items. All of these sections of social traditions and customs are related to food habit and dietary culture. Globalization has some attributes. These are: art, fast food culture etc. Cooking food and cuisine culture vary from country to country and from one culture to another and each cuisine has its specific particularity. Nowadays, because of the modern life that changes everything around us. Globalization influences our life style and eating habits, people are less preparing their own food. Eating habits tend to unify people from different society. So, local food habit has been altering for many years ago. At the age of globalization everything is running in high speed. People do not have time for cooking at family-events and social functions. They do not have desire and patience to stay longer in the kitchen, and they do not have the willing to prepare their own food.

It is found that old generation still prefers to cook their own food unlike young people. Young people prefer to eat market-based factory made food. This is the sharp impact of globalization. They do want to be modern men. The modern life shapes our eating habits and makes us like slave following its speed. It is not hard to find fast food restaurant they are everywhere and every corner. Fast food consumption cause damages to the social and economic life of the rural areas. It destroys social bondage. It makes people 'singular-individual'. It is wrapped with 'meta-generalization'. Corporate food culture destroys food-based identity demonstration. It also leads to many health problems such as obesity and heart diseases. According to findings of this study, family pattern influences on food behaviors. Parents purchase and prepare foods and offer it to

the children. Sometimes parents are influenced by the preferences of their children. We have found that children watch cartoons or movies on television. They get new ideas about globalized food items, like chips, ice-cream, chocolate, biscuits, and so on. All of these items are shown with high value of taste and superiority. Thus, Perceived social norms influence consumer attitudes toward food choices. Thus some new food values are introduced in the local societies of Mymensingh. Such an introduction plays a key role in replacing traditional identity.

It destroys social traditional values food culture and togetherness of the rural areas. The rapid process of globalization and modern life influence our eating's habits and gives opportunity to fast food restaurants to grow and flourish at the semi-urban/small urban areas. Fast food seems to become very common everywhere in village market places. These are imported from semi-urban/small urban areas. On the other hand, Mymensingh is very close to the capital city Dhaka. So, food sellers can easily import many food items from there.

Income, ethnic formation, age and level of education influence food choice of the people. Urbanization and developed transportation system ensures the availability of the food items. People can purchase packet-food and can serve for different purposes. Diet may vary depending on the availability of income to purchase healthier, nutrient-rich foods. For a low-income family, pricing plays a larger role than taste and quality in whether the food will be purchased. But a low-income family somehow collects locally produced food items. These items are global in nature and out looking. Similarly, higher education equates to higher expectations from 'modern foods' and avoidance of local food items. They do not care about identity value of traditional food items. Rather, they consider some food item as symbol of development.

Compared to conventional foods, globalized foods have a higher cost. The poor may have limited access with a low income. The variety of foods carried in neighborhood stores influence the 'have not' people's dietary pattern. They lust for it. But we can estimate that its negative aspects are more important and bigger. I think it is easy to understand that some common food items have become phenomenon that are accepted by village people. We are going to see the process of disappearance of the traditional culture of traditional food with the development of fast food restaurants in all over the local areas of Mymensingh as well as Bangladesh.

The food production and the process of eating obtain new characteristics. Food available around us seems to be very different from the one that we used to eat. We begin to explore the factors or issues that embrace our ideas, ideals, notions, visions, food habits and finally identity which is identical of human's existence. We can see identity-dimension of food habits, relations between food habits, identity and culture. Food habit is a norm and it has a complex bondage with globalization. Value factor is very important in explaining globalization.

6.7.3 Value-Factors:

Value factor is a significant element in describing the aspects of food habit, identity and globalization. To my mind food habit depends on some social values. These values develop gradually. Globalization is altering social values. No doubt, with the inception of employment generation, women are likely to become more involved in the labour force. But it has a great impact on traditional values of society. In the context local food preparation, they would play the main role. On the other hand, a local survey shows that 23% poor women from different

localities of Mymensingh are working in different urban areas. They are mainly working in garments and cottage industries. They are introducing new values in traditional system of the society. From this point of view, we see that industrialization is a major factor of introducing new values in the societies. The potential harmful effect of this value factor is far-reaching impact on social norms. In Research finding chapter, we have seen the following things:-

6.7.4 Age factor of food:

Across the lifespan, different eating habits can be observed based on socio-economic status, workforce conditions, financial security, and taste preference amongst other factors. A significant portion of middle-aged and older adults responded to choosing foods due to concerns with old custom and tradition. They can easily relate the food items with socio-cultural identity. Adolescents select food without consideration of the value of identity. This group of people is easily influenced by the impact of globalization. Appeal of food to them created by appearance and status only. They also influence the aged people.

6.7.5 Socio-economic status of value:

It is one of the powerful factors. Globalization induces some socio-economic factors of status. These all are rooted in human psychology. Globalization has brought some changes in ceremonial presentation of food items. Community-centre based ceremonial food items are served in all types of ceremony. People cannot identify any particular group of people by observing such type of ceremonies. Because all most type of food are served in all ceremonies in the semi-urban areas of that locality. Here, world culture can label for a particular interpretation of globalization. It focuses on the way in which participants in the process become conscious of and give meaning to living in the world as a single place.

Food is more than a basic source of nutrients; it is also a key component of our culture, central to our sense of identity. Food is also central to individual identity in that any given human individual is constructed, biologically, psychologically and socially by the food he/she chooses to incorporate. In this account, globalization refers both to the compression of the world and the intensification of consciousness of the world as a whole. There is no place for plurality of food items and social identity.¹⁰⁸

There are many kinds of identities in pastoral society of Bangladesh. Basis of these identities also vary from sectors to factors, society to society. Findings of this work from field always base on one prerequisite. This prerequisite is food habit of different people of that locality. It is said that socio-cultural identity of people is going to be banished because of globalization and its factors. The scope of socio-cultural identity should be clarified. There four considerable factors of socio-cultural identity of that locality: customary societal formation (claimed solely local people), religious values, ethnic formation and professional representation. Customary societal formation is a broad concept. It can incorporate each and every single domain of traditional

¹⁰⁸Rosen J. Steven, "The Pizza Effect" in Alan Warde , *Consumption, Food and Taste: Culinary Antinomies and Commodity Culture*. No chance is for variety of food. It is structured and polished. The pizza is originally a type of plain bread, went with Italian migrants to America in the nineteenth century. There it developed into what we know today: flat bread topped with tomatoes, cheese, and anything else that might take the eater's fancy. Successful Italians returning to Italy to visit their families took with them.

pastoral society and the life-style of people. So, reduction of scope of this perception is a must. It means particular region, tradition, culture of small society, manners of people's interactions, ceremonies of that locality etc.

Here, socio-cultural identity has been examined to evaluate the alteration of food habit. To my assessment, in context research findings, there are three branches of socio-cultural identity: personal identity, religious identity and ethnic identity. Personal identity is about a person's biography. It is about something that is unique to a person and makes that person an individual within the social system. People present *certain signs* that identify them as an individual in the past and the present, and that will continue to do so in the future. In other words, the signs that set them apart from others are their personal identity. To me, food habit is one of the major *certain signs* of personal identity. Alteration of identity is occurred in different forms and ways. People generally are not concerned and conscious about the alteration of food habit as well as identity. They are taking food and passing their days. Normally village people pass their lives through many obstacles. They do not have time and scope to think about their heritages and other things. If someone tells about their past life-style, food habit and traditional values of identity, they turn just to the opposite direction.

Conclusion

The study has demonstrated that there are two major features of globalization. One is the economic and another is the socio-cultural. We have also observed that socio-cultural aspects are influenced by the economic dimensions of globalization. The whole gamut of food staff, from production to consumption, has been corporatized over the years. It has happened because of economic globalization. Again food has a socio cultural value. We have found that globalization has imposed some "structured "food items with constructed notions. Thus, globalization is delivering an embryonic peril to our local identity by destroying our indigenous food habit. This work seeks answers to a question– whether there any alteration/ modification/ change in traditional socio-cultural identity because of change of food habit. This thesis has systematically used a predefined set of procedures to answer the question. A predefined set of procedures are: introducing the concepts and research question; theoretical framework; description of the concepts- globalization, identity and food in Bangladesh; research findings; analysis of the research findings. Evidence has been collected on identity and food habit from the local people of Mymensingh district.

The consumption of food is essential for maintaining human life. At the same time we have to remember that consumption is never simply taking on fuel. People do not swallow calories or protein only. Rather, they eat food, a form of material culture subject to almost unlimited possibilities for variation. It incorporates all of ingredients, techniques of preparation, patterns of association and exclusion, modes of serving and consumption, aesthetic evaluations, and so forth. Moreover, food is what may be called "embodied material culture". It is a special kind of material culture which creates specific identity.

Eating is not only a basic necessity, but a basic and significant element of human identity. It is a way to express who people are, where they come from. It symbolizes different cultural backgrounds with their daily living in a certain locality. These findings are applicable beyond the immediate boundaries of the local area of Mymensingh. It can be applicable to the national and

international level. Indigenous food habit is being altered and new items of food staff are pushed into the everyday's menu; furthermore this impact of globalization is seen always positively by most of the interpreters of globalization. The direct users even cannot understand or feel the massive change of their food items and its consequence on socio-cultural diversity as well as social identity. The very simple explication of the impact of globalization on food is found everywhere. People are receiving very common nature of food in every corner of the world; but rare we find any explanation of impact globalized and simplified food items on our local multiple social identity. So, this problem has been addressed in this thesis.

Mechanical and cognitional value of food:

Food is closely associated with every living organism and human being cannot go beyond this fact. Individual's survival depends on in taking food. Man has two dimensional association with food-one is mechanical which scientific in nature and another is cognitional that is spiritual in kind. Mechanical or Scientific gesticulation of food with human being is a faculty of Natural Science. On the other hand,spiritual or cognitional attachment of food with human being is a faculty of Social Science. Individual has a strong connectivity with his surroundings. Naturally; she/he grows geographical compartmentalization of basic necessities within his thought process. Thus foundation of particularization starts on some specific grounds in cognition of human nature. If the actor is powerful he can spread his cognitive thoughts and views over the other people of the society. Thus we can observe that individual level of food habit tries to influence the rest of the society in many ways.

Different arrangements of food items among multiple segments of people would provide a variation in everyday's lifestyle. We see today a very simplified transaction of societal interaction. This is an oversimplified procedure of life and lifestyle. It is termed as vanished culture of traditional Bengal customs. Here culture means the identity of people in a particular society. I want to term it as lost identity. This eviction of cultural identity from our society has been identified by different folk singers- Abdul Karim's songs have mentioned clearly about losing our previous identity. But he could not mention the reason of losing of traditional identity of our rural society. Here lies the key points - *why* and *how* we are losing our cultural identity. The epical dominance of sky culture on our ideal and ideology has been found everywhere in the research area. Thus, our local food habits are being altered by the modus operandi of global market which is exclusively based on supply-demand mechanism. Corporate foods have created a good deal of demand to the consumer through their marketing process ignoring social justice, culture of local food and local identity.

Basically culture, identity and various markers of social identity are heavily influenced by the globalization. Understanding of this reorientation of identity is very important. The very gastronomy of local food items is closely associated to human instinct. A human child develops his psychology through food habits. The explanation is presented here on the issue of identity transcending through food habit of people of Mymensingh. Points are replicable even for whole Bangladesh. Historically, this region had some special and separate norms and values. These were portrayed by Bangladeshi culture. Now days, we can see a volcanic change in the urban areas of Bangladesh. Huge number young male and female persons from middle class and upper class do not like and take traditional food. The situation is very deplorable in case of knowing their derivation. In fact, they do not know even the traditional food items. They are very much fond of McDonald, Pizza, Burger and so on.

It is said that globalization and its impact on local identity can be found in everywhere of our country. This finding is not very generalized or; rather, one can find out some extensive and intensive changes in every unit of the society. I have selected some local areas of Mymensingh and Netrokuna; but at the same time we match these through the whole country. Changes in the food habit and changes in local identity can be found in every locality of Bangladesh. Today changes in the food habit can also be found in the every corner of the world. We can see some rigorous changes in the food habit in many countries of the world.

The study begins to explore the factors or issue that embrace our ideas, ideals, notions, visions, food habits and finally identity which is identical of human's existence. We have seen the identity-dimension of food habits, relations between food habits, identity and culture. Food habit is a norm and it has a complex bondage with globalization. Few basic characteristics of thesis: First, it should be mentioned here again that the objective of this thesis is not to bring solution of the addressed issue (research question) directly. Rather; the objective of this thesis is to look into carefully whether any change to local food habit is being brought by globalization. It is found so. Second, it is perceived that solution is not plausible and possible in case of food habit and local identity. Why not? Food habit has been deforming over the last twenty years or, more than that. Identity is being reshaped for last 30/40 years for different reasons. There are hundreds of stimuli for altering the social identity food or food habit is a powerful one. Third, people are not very concerned and mindful about the changing trend of the food habit and local identity. They do not even think and feel of that changes. Very commonly, they do not find any negative connotation of the changing pattern of food habit and local separate identity of the different community of the people. Fourth, is there any technique, avenue or certification to recapitulate the previous multi-colored social identity by rejuvenating our traditional indigenous food habit? At present situation, reintroducing previous food habit does not ensure the establishment of local identity. Because it is a matter of ever changing fact, but even then we can preserve them as parts of our cultural heritages. The recollection process of food items must be based on 'locality' as well as 'community'. Fifth, some steps can be taken in order to regain our long-established food items which are related to our socio-cultural identity.

Second, there are some vital issues that have been taken into consideration for examining the identity crisis: speedy flow globalization, marketing of corporate food items, supply-demand issue, global technological imperatives and machine-made food items. There are some other issues also: *expansion of urbanization* and *destruction of local food culture*. Rural electrification sings for global electronic equipments and the storage system for globalized non-traditional food. Coke culture obliterates local soft drinks. Cake culture obliterates folk sweet pie (pitha). Fast food culture annihilates traditional food items and ceremonial values of traditional food items.

Third, socio-cultural problems are very common in the rural areas of Bangladesh derived from changing food habit. Some of these problems are: decaying social bondage, destroying local customs, withering away social hospitality among various groups, negative attitudes of new generations in various tribal and ethnic groups, social disorder and climax and impact on production of crop's variety and food security.

Food pattern and dietary items are very imperative also for national identity also. A state as well as a nation, sometimes, a group of nations is introduced by their foods throughout the globe. For

example, people commonly say *Italian pizza, Thai soup, Chinese food, Indian curry* etc. It is also found within a country. In Bangladesh context, we are fond of some local foods. These foods provide also local identity of a particular region. These are-*Card of Bogra, Rosomalie of Comilla, Kachagolla of Natore, Mounda of Muktagacha, Balish misti of Netrokona, Chamcham of Tangail*, etc (names of local food items). There are some local food habits in every region of our country, and can be found also in the district of Mymensingh.

These food habits denote local identity and culture of the people of that particular district. The race, religion, caste, clan, and locality can easily be manifested by food culture of respective origins. For example, we can see variations of food habit among different tribal groups. It varies also from religion to religion, locality to locality, race to race. But these variations are being shrunked gradually by the corporate foods. This is an emerging threat to the local identity and culture. Change in the food habits because of globalization brings up serious crises, since foods have relations with identity, culture and even with religion. *Sushi* denotes the Japanese identity, society and culture. It has been sprayed as a global food item. Thus we see that food and food culture of a particular community are being reshaped through globalization. As a consequence, globalization has brought a lot changes in the food habit and overall identity of a society of rural Bangladesh. Greater district Mymensingh is a home of plurality of different cultural dynamics. Nature of food and food culture of some particular communities in Mymensingh are affected heavily and identity of that particular populace is being altered to a meta-generalized formation.

Generally every 'proposition' has opposition, every 'theory' has counter theory, every 'monism' has further antagonism. It is not exception in case of this study. Scholars opine that changes in 'food and food system' from ancient to today's earth are very common incidents. So, there is no need to be anxious about that food change. According to them, time is a great factor. Food is being shaped and reshaped as per the demand of society. There is nothing negative aspiration in these changes.

People in the ancient society had their own food habit and their identity according to the custom. Does it mean that we have to maintain a legacy to the food system of our ancestors since they are our tradition and heritage? Reintroduction of ancient food items of our ancient people is not a righteous pronouncement at all. These items can only be fit for museum. They can only express traditional heritage of food and food system. They wrote that ancient traditional food is the 'identity, of ancient people. Time is passing with speed of river current and world has taken new shape with passage of epoch. Today's world is new manufacture and folding of information and technology. To their intellect, ICT, industrialization, and 'tendency of technologizing of life-go' and development in every segment of life, advancement in the civilization, new inventions of science, changes in life and life-style, transportation and communication among different regions of the earth, tremendous development in transportation and communication have brought unthinkable modifications in daily life of the people. According to them this is 'great sameness' of world civilization, and it has ever been occurred in the past. People are enjoying today same articles for their livelihood irrespective of rich, poor, color creed and so on. This is also 'immense sameness' of the humanity.

Another argument is that globalization has accelerated the speed of 'converting mammoth resemblance'. Here social identity based on traditional food habit is never a considerable factor.

Only noteworthy aspect is the 'development of humanity'. People are getting opportunity to smarten up their daily life step by step by means of economic development. Expansion of education and interaction between different regions of the world has expedited the speed of development. People are interacting among them from every corner of the earth. Entire scenario of socio-economic condition of the people has been reshuffled in many regards. Thus tiny groups indigenous people are getting chance to accumulate them with greater society. They are swimming through the 'go of the day'.

Established food habit of local people of Mymensingh is considered as an intangible social institution. It remains at the top of social behaviour of people of that locality. Why is food habit at the top of social behaviour of people? Reasons are there. Already it has been mentioned that food has three different usages: daily usage for survival, for entertaining guests, and for different ceremonies. This major issue must be taken into consideration for finding out the logical relationship between globalization, food habit and identity. Plural identity is being simplified to general consciousness which shows top-down effect. Finally, it must be emphasized that people tend to undermine their traditional values and norms in food habit. One can clearly observe from the study that long-established social culture and identity of local people of Mymensingh are being replaced. Social institutions are being operated in new ways. So, the reflection of individuals' perception is found in the social institutions. This process may be termed as bottom-up effect of globalization on local cultural and identity. Thus, the questions of identity and culture in the society are being constantly changed amid top-down and bottom-up effects of globalization.

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Appendix -1

Questionnaire for an M.Phil research (Translated from Bangla)

Name :
Age :
Address : Village-
Union-
Upazila-
District-
Occupation:

Monthly Income :
Educational qualification :
Contact number (if any) :

* Do you think food items are a part of our local tradition and identity?

(a) Yes (b) No (c) others

* What are the traditional food items to your mind?

* What are the non- traditional food items?

1. What kinds of food items are you taking now in your daily meal the most?

- (a) Traditional food items
- (b) Non-traditional food items

(A) What are the items? Some names-

Traditional.....
.....
.....
.....

Non-traditional
.....
.....
.....
.....

(B) Why traditional or nontraditional? (brief description)

2. How often do you take these food items?

- (a) daily
- (b) weekly
- (c) occasionally
- (d) always

3. You might take different kinds of food about 15 years ago. Can you recall the names of some traditional food items?

- (a)
- (b)

- (c)
- (d)
- (e)

4. Are they available?

- (a) Yes
- (b) No
- (A) (If no) why?
- (B) (If yes) where are you getting?
 - a. Own house
 - b. In the market
 - c. In traditional ceremonies
 - d. At the time of visiting relatives' house

4. Can you relate traditional food items with a particular community?

- a. Muslim
- b. Hindu
- c. Indigenous people
- d. Other identity

5. Are you willing to eat traditional food items?

- (a) Yes
- (b) No
- (A) (if yes) How they can be available?
- (B) (if no) what are the constrains?

6. You know that there were many traditional seasonal food items (pitha) in Bangladesh? (Pitha in autumn, pitha of Winter and at the time of harvesting new rice etc.) Are you familiar with them?

- (a) Yes
- (b) No
- (A) (if yes) Do you like them?
 - (a) Yes
 - (b) No

7. Do you think that these food items are still available in our society?

- (a) Yes
- (b) No

8. (Question for the indigenous people) Indigenous and Hindu people would serve different kinds of food in their religious and marriage ceremonies. Do you find these foods now?

- (a) Yes (b) No
- (A) (if no) which are the causes?
 - (a)
 - (b)
 - (c)
 - (d)

9. Do you find any fraternal bondage among various communities based on traditional food items?

(a) Yes

(b) No

(A) (if yes) How? (Brief description):

10. How strongly do you feel for traditional food items?

11. Do you think that our food habit has changed?

(a) Yes

(b) No

12. What are the main causes of this change?

(a)

(b)

(c)

(d)

(e)

12. Do you find any relationship between folk culture traditional food items? Please tell me something about it.

11. Do you find any social hazard because of the change of food habit?

(a) Yes

(b) No

11. Is there any economic impact of this change?

(a) Yes

(b) No

(A) (If yes) examine briefly:

(B) (If no)

Questions for the children (10-17)

Name :
Age :
Address : Village-
Union-
Upazila-
District-
Class:

* Do you think food items are a part of our local tradition and identity? (a) Yes

(b) No

(c) others

1. What kind of food do you like?

(a) Home made

(b) Food from shop

(c)

2. Kala mala, Pokina, Shotomuki, Kanchony, Ahoula keshi, Lutpitha etc .Do you know these pitha?

(a) Yes

(b) No

3. Do you know about seasonal food items?

(a) Yes

(b) No

4. Do you want to eat traditional food?

(a) Yes

(b) No

5. What traditional food items do you like the most? Tell me some names of them.

6. Do you want to eat food bought from the market?

(a) Yes

(b) No

7. How do you know about these shop-based food items?

(a) From market

(b) From TV

(c) Friends

(d) Other sources

8. Do you eat food found in the shop?

(a) yes

(b) no

[TRANSLATED FROM BANGLA]

Appendix-2

Title of M.Phil Thesis Proposal

Globalization and Local Identity: A Study on the Food Habits of Local People in the District of Mymensingh

Submitted

by

Md. Ruhul Amin Sarker

Proposed Name of Supervisor: Professor Dr. Delwar Hossain
Dept. of International Relations
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Dhaka

Date: 21 January 2010

Title of the M.Phil Proposal

Globalization and Local identity: A study on the food habits of local people in the district of Mymensingh

Introduction

Globalization is a buzz word which is commonly used to put across a comprehensive economic, social and cultural interconnectedness and amalgamation. The concept of globalization is gaseous; so it can be explained; but very difficult to define. It has economic, social, political and cultural dimensions. The foundation stones of globalization, from economic and political aspects, are free market economy, frontier less market, and diffusion of westphalian notion of sovereignty, robust exchange of money goods and services among the countries etc. (Hurrell: 2009). The emphasis on this paper is on the cultural dimension of globalization. In order to provide the clarity on the scope of this paper, it is useful to note that culture is a very broad idea and the entire notion of it will not be addressed. Culture will be enthralled through the prism local identity. Local identity shall be understood by using the criterion food habits. Specifically, it is observed that globalization is an emerging threat to our local identity by destroying our indigenous food habits.

The impact of globalization on local identity and the apical dominance of sky culture on our ideal and ideology can be found everywhere. Thus, our local food habits are being altered by the *modus operandi* of global market which is exclusively based on supply and demand. Corporate Foods have created a good deal of demand to the consumer through their marketing process ignoring social justice, culture of local food and local identity. (Sen: 2008).

Among three broad views of globalization, hyperbolic, skeptic and transformationist, the skeptic view is more appropriate in judging the impact of globalization on local identity and culture than the others. Without considering socio-economic, nutritious and cultural values of local food items, people are ignoring them. Traditional foods are also rooted deeply into local identity. Imtiaz Ahmed writes, "Food, therefore, than just materials energy for the reproduction of the body, it is in essence the sum total of our life and lifestyle in motion." (Imtiaz: 2000). On the other hand, people's identity in the society is crystallized through food culture.

There are some societal attributes of identity and culture- food habits, dress, literature, arts and gladdening artifacts etc; among them food habits are the most noteworthy one. Ipso fact, innate and tangible bond among foods, identity and culture has been built up from time immemorial. Thus the ingredients, particles and the even the apparatuses which people use to make their meals, reflect their identity in the society. (Sen: 2009). Food items can be a reliable source of "soft power" and it is being found in western and in Chinese food habits (Nye: 2005).

State as well as nation, sometimes, a group of nations is introduced by their foods throughout the globe. For example, people commonly say *Italian pizza*, *Thai soup*, *Chinese food*, *Indian curry* etc. It is also found within a country. In Bangladesh context, we are fond of some local foods. These foods provide also local identity of a particular region. These are -*Card of Bogra*, *Rosomalie of Comilla*, *Kachagolla of Natore*, *Mounda of Muktagacha*, *Balish misti of Netrokona*, *Chamcham of Tangail*, etc (names of local food items). There are some local food habits in every

region of our country, and can be found also in the district of Mymensingh. These food habits denote local identity and culture of the people of that particular district. But they are being shrunked gradually by the corporate foods. This is an emerging threat to the local identity and culture. Steve Smith aptly writes, "... change in the food habits because of globalization brings up serious crises, since foods have, in many cases, relations with identity, culture and even with religion. (Steve: 2001).

There are many contributing factors of globalization which are accelerating these changes; these are Satellite TV, mobile phone, Diasporas of people, transport and communication, people's mobility, etc. Through these multiple via of communication, over the years, globalized food items have fetched some changes and challenges to the local food culture. In many cases, they create social unrest, chaotic situation and disorder. Simon Murden marks out, "...and represented a challenge to the traditional culture and social order.....cultural change created social friction."(Simon: 2001).It is known to all that food habits, rooted in identity, have been changed remarkably because of globalization both in the urban and rural life. This is a modest endeavor to depict how globalization has brought vigorous changes in traditional food habits of local people; and generates threats to the local identity, and creates a number of turbulences.

Rationale

Cultural identity, identical solidarity and social cohesion are becoming gaseous because of losing many indigenous food items. A traditional local food item has a socio-cultural and economic value; after all it is eco-friendly and totally hygienic, at least no chemical is used. Many items were made in various local ceremonies. So they had a social appeal rooted in feelings. (Khan: 2009). In economic context, local foods are very cheap and provide some prospects to the local people. Most of the traditional foods are eco friendly. After all, they are tied with local identity of the people for many years. But this bondage is being liquidified throughout the years. (Brown: 2001). In urban areas, it can be observed easily; and a significant change has come in the rustic life in this regard.

This vigorous globalization-induced change can be heuristic in searching of new dimension of the impact of globalization on local food culture and identity. From non-traditional security umbrella, if we see through the prism of human security, traditional foods deserve a good deal of value. (Delwar: 2008). So, we should save them from decaying and withering away for the protection of local identity and culture and for the betterment other aspects mentioned above.

Objectives

The objectives of this research are to come across out the following issues:

- * Measuring the globalization induced changes in food habits of local people and to asses how globalization is an emerging threat to our local identity by destroying native food habits.
- * To find out a correlation between the influence of globalization on food habits and people's identity and culture and the socio-cultural importance of local foods.

* Identifying the factors of globalization which are contributing to these changes in relation to the assertion of their identity.

* Last but not the least, it will be endeavored to point out how a bridge can be made to fill up the gap between the traditional local food and the non-traditional western-modeled food items.

Methodology

This is a field-based qualitative research. The study will depend on both primary and secondary sources of information. The following techniques will be followed for collecting primary information:

- * Case stories;
- * Survey (based on the random sampling);
- * FGD (Focused Group Discussion)
- * Participants' observation

The district of Mymensingh is selected as an area of field study, since a cultural variation is found there and several ethnic groups live in that county with mainstream people. It is interesting to note that there are differences even among the mainstream people. This diversity of food habits is being shrunked gradually and this is creating some social disorder. Sometimes the gap between the rich and the poor is marked obviously.

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The End