

**Mythical Perception about food and its Causes.
(A Qualitative Exploration)**



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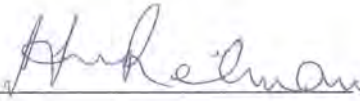
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Laraib Arshad

FORMAL DECLARATION

I hereby, declare that I have produced the present work by myself exclusive of any aid other than those mentioned herein. Any ideas taken directly or indirectly from third party sources are indicated as such.

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ABSTRACT

The purpose of this study was to determine what is different about myth and food and cultural role, and people's perceptions of socio-ecological food pattern and their tales. Myths and food play an important role in culture and lifestyle. How the satisfaction of their cultural myths, how they related socio-ecological foods. How they beliefs their myths related to health, culture, diets, and socio-ecological factors. People used their cultural myths every day in the life, significantly older generations in rural areas. The broader definition of food myths and health are explored concerning the commonly used traditional approach that tends to take a more reductionist approach to food myth and health. The different discourses on food myths and health are being discussed about ethical aspects of personalized nutrition. The success of customized nutrition is likely dependent upon the ability to integrate the traditional concepts with the everyday cultural and socio-ecological, and sensual understanding of food myths.

Ethnographic methods were used to conducted interviews in the Alipur village province of Punjab. Survey data were collected from 40 randomly selected household heads from one village in one district, and semi-structured in-depth interviews were conducted with 26 household heads who indicated cultural practices about food myths and its causes. From the collected data results, it has pointed out the cultural traditions of food myths in a different part of the Punjab province.

Keywords: Culture; Food; Myths; Perception; Socio-ecological; Punjab;

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Chapter 1

Introduction

Anthropology examined all the aspects of human life from past to present. In a broad sense, which includes philosophy, politics, economy, norms, values, practices and ceremonies, language, sculpture, handicraft, clothing patterns, food patterns, etc. Anthropologists use one word _‘ culture‘‘ to study all these aspects of human life. They concentrate on how humans deal with other people, with their natural settings. They research the origin of people with particular emphasis on physical, social and cultural growth. They analyse their differences and similarity, record individual accounts of people. (Logan, 2012)

The anthropological study of food emphasis on food culture within a space and evolutionary time. Cultural, linguistic, biological and archaeological anthropology are the subjects of the anthropological study of food. The food anthropologist studies the social phenomenon of hunting, gathering, cultivation, storage, preparation and distribution of food. Food has strong relation with every aspects of human life, our status, beliefs values, customs tradition, the religious, economical, psychological, symbolical and the food role in technological world. The all aspects give unique identity to each individual. (Anthropology of food, 2019)

However, in my research the food has been studies with the relation of human traditional myths and beliefs system. Beliefs are the feeling of certainty, assurance and confidence. It is the logical understanding which is based on different emotions, opinions, and convictions in the result, which become a massive belief. The food beliefs have some evidence and logical reasoning the practice area of beliefs are wide but on the other hand the traditional food myth is followed by those who are the part of it and it doesn‘t have any logical evidence. In myth the individual has strong faith on certain kind of natural phenomenon.

People eat according to beliefs, nature, atmosphere of food where they live. In every culture people eat those food which are commonly allowed by their religion. So, religion control individual in decision making of dietary patterns. The eating community and the meal are the necessary foundation of all societies. Hence, there is no culture without food. Food functions

as a way to give structure to daily life and to ritualistically mark the passages from one formal life stage to informal life stage. (Falk,1994)

The most basic rule in food culture is to classify which food is edible. Ideas of what is edible may change between nations or between different classes in a society. In the different cultures in the world, various national and ethnic groups eat different types of nutrition on the bases of different beliefs, stories and ideas about food. Their food culture is different from each other based on religion. The dishes, cuisines, beverages, and fruits are part of any culture. (Fischler 1988).

Food preferences according to environment as warm people have dissimilar eating's from cold areas inhabitant. Food choices either encourage or discourage the consumption of particular foods. There can be neutral, harmless, or harmful practices. Food habits are formed early in childhood, passes on from the elders in the family, and eternalize into adulthood. Unfortunately, most of the toxic thoughts and taboos are associated with the diet of women, as she plays crucial role to shape out the diet of family. Exaggerated beneficial or harmful claims in respect of some foods, without any scientific basis, constitute food fads.

The following study going to explore the people local perception about traditional food myths and belief system in the community. The cultural perception of food myths and their belief system very strong within community. The majority of respondents migrate from rural Punjab. People follow their myths in every day in the life. Firstly, I have to explore different cultural food myths in daily life. The researcher also checks health effects due to the mythological implication and practice of food in the locale. In this research, the researcher finds out the myths which prevailing about the food pattern and there impacts in real life.

This study is important through this research; we know how much the locale population follows food myths. The ideas of the cultural perceptions of food myths and health concerns are promoted in many places throughout the research papers, news articles, and textbooks, which makes it challenging to be presented in an organized way. Since identity is too abstract, finding a proper way to analyses how the research papers and textbooks function in forming cultural practices of food myths views has once been the highlights of traditional concepts in our study. However, gradually we found that the ideas of food myths related to their cultural practices every day in the life. Therefore, to reveal the transmission of local narratives of the people in their artistic way about food myths, it is an excellent option to

analyses how the people believe their myths related to their eating habits and food activity. In past research studies, scholars are often anchored, their analysis at modifying errors found, from the textbooks. Many academic studies simply criticized how the different narratives in people their cultural practices about traditional myths. Therefore, the idea of the analyzing text from its structure of certain cultural habits about their food myths and belief systems of community to the determination of the study finest. Other way globalization, modernization, and urbanization have changed our habits of diet in the present time.

1.1 Explanation of Key Terms:

1.1.2 Myth

–A myth is a traditional or legendary story, collection, or study. It is derived from the Greek word *mythos*, which means "story". Mythology can refer either to the study of myths or to a body or collection of myths. A myth also can be a story to explain why something exists. Human cultures usually include different types of myths creation myth, concerning the origins of the world, or how the world came to live. Nature myths describe why something in nature is the way it is. Most myths are set in a timeless past before recorded time or the beginning of the critical history. A myth can be a story involving symbols that are capable of multiple meanings. A myth is a sacred narrative because it holds religious or spiritual significance for those who tell it.” (Doty.WG, 2000)

1.1.3 Food Myth

–Food Myths mean a legendary story about food with or without a determinable basic of fact or a natural explanation. We believe in such myths because they sound like they could be true. Food myths are traditional to understand, but, i.e., not true. Various food myths are prevailing not only in Pakistan but all over the world. What to eat, when to eat, and how often to eat are such questions that usually confuse most of the individuals. Nowadays, we have scientific knowledge, and based on that knowledge, we should not believe in food myths.” (Agarwal, 2018)

1.1. 4 Culture

–Culture is a way of life. The culture is often described as the combination of a body of knowledge, a believer, and a behavior. It involves several elements, including personal identification, language, thoughts, communications, actions, customs, beliefs, values, and

institutions that are often specific to ethnic, racial, religious, geographic, or social groups.” (Luce, 2017)

1.1. 5 Food Culture

Food culture is describe as processing, manufacturing, distribution and consuming habits, behavior and values as well as to food systems and organization. Food culture is link with faith, the ritualistic practices with complex system of food. It includes our racial and traditional heritage. However, this is not restricted to it. (Le, 2017)

1.2 Objectives

- To collect the food myths related to eating habits and health issues.
- To analyze the cultural perception of people regarding food myths.
- To determine the social causes of food myths.

1.3 Statement of the problem

Food is the essential element for the survival of human life because it is the basic human need. In this study the research main focus on the working food with traditional practices of food in the region. Why and how to follow those myths without raising any question. The researcher finds out the perception of food myth in the particular respective community. The member of society faces different types of health issues because of the avoidance and abundantly taking of any food. And how the researcher highlights the traditional food myth issue with biological, psychological, economical, psychical and religious aspects. Food beliefs system unconsciously control our behavior. The researcher explores these myths fruitful for health because most people apply superstitious food myths due to medical consequences, and for performing religious practices. The researcher will find out the real and effective people practice according to their fear and faith. Basically, in our society, there are so many myths about food, so here the researcher mainly points out the ground realities and underlying assumptions about the food myths and beliefs system. The researcher firstly works on the collection of food myths and beliefs which she confidently works in her selected locale. The researcher also find out the perception of food myth in the particular respective community.

The main objective of this study is to advance the understanding of the cultural perceptions about food myths and socio-ecological concerns. People hold myths about the taking diets, due to health consequences childhood, pregnancy, and old age. We understand types of myths related to foods, health, and socio-ecology factors and relationships. The primary aim of this research is that this research will provide new knowledge to the researchers as well as academia. The study is going to investigate that why and how to followed these myths without raising any question. This research is a scientific inquiry and will be performed under the domain of anthropological discipline by using anthropological tools and techniques. Government authority, Nongovernmental organization, and the modern food industry can be benefit from this research also while initiating any productive activity regarding that community.

1.4 Outline of the thesis

This thesis has been organized in chapters as follows: Chapter 1 is a brief overview of the study and how this research is hoped to contribute to the culture, food myths, and socio-ecological literature. Chapter 2 consists of a literature review that starts by defining foods, myths, socio-ecological, a brief overview of the history of food myths of Pakistan, and insights into the country's social, cultural, and social-ecological related to their health, foods and myths characteristics. This is followed by a discussion through exits for this type of study, a detailed description of health, food, and people's perceptions about myths' cultural dimensions and its importance in the current study. Previous studies of culture, foods, and myths are discussed, and finally, the research questions and hypotheses for this study are proposed.

Chapter 3 describes the methodology that has been used in this research, starting with a brief overview of content analysis, the sampling design, the variable analysis framework, and categories with definitions of different methods to pre-testing procedures, reliability, and validity measures data, and qualitative data analysis methods. Chapter 4 is about the area profile in which research gives detailed information about the Alipur village.

The next five and six chapters set out the findings of this study. Chapters 5 and 6 consists of the results from this qualitative of this research. This chapter discusses the cultural dimensions of food myths and socio-ecological people's views on their myths in everyday life. I argue that there have been notable changes in terms of food and myths their cultural

perceptions and health effects due to the mythological implication and practice of food in the locale.

Chapter 5 focuses on the findings of the data were conducted through interviews and perceived reasons why people's beliefs cultural myths about foods and socio-ecological. Cultural perceptions of hot foods are believed to produce heat in the body. Food myths related to health concerns, for example; Jaggery, sugar, groundnut, fried foods, mango, bajra, jowar, maize, eggs, and meat. Local narratives regarding these foods should be mainly consumed during pregnancy. Buttermilk, curd, milk, green gram dhal, green leafy vegetables, barley flour, and apples are considered as cold foods, which are nutritious.

Chapter 6 presents numbers of the older generations' perceptions of their traditional myths and their follow new generations and what is the social cause of food myths. The reasons may be psychological, economic, and religious, etc. They were eating papaya while pregnancy leads to miscarriage. Skipping meal help, you reduce weight. Sugar makes kids hyper. Food beliefs about diet, nutrition, and health shape our consumption behavior. We use it to enhance the safety, digestibility, and edibility of food products. Food choices are among the most pleasurable and useful of these actions. Furthermore, the researcher will discuss the meaning of the findings in the chapter through analysis.

Chapter 7 I draw my findings together in conclusion and deal with a discussion and implications of this study, and the limitation of this study, and, lastly, suggestions for future research.

Chapter 2

Literature Review

For any anthropological research, a literature review plays a crucial role. It helps to anticipate common problems in the research context. Through the literature review, we can find and select appropriate measurement instruments. We can use the prior experiences of other anthropologists to avoid common mistakes and pitfalls. As for as my topic is concerned, there have been done considerable anthropological studies, for in this regard we can find various books, articles, newspapers. The literature is collected from multiple sources on the topic of cultural perceptions of food myths, religions, and health. This is based on reviewing the literature on the research under study. Review of literature is an important component in the research process and procedure. It supports to strengthen the background and theoretical knowledge base of the course.

2.1 Anthropology of Food

Food is an important indicator of social differentiation, which defines the boundaries between social groups, and social hierarchy, which entails class, status, and power inequality. Because food is a basic element of material culture and social life, it has occupied a central place in the discipline of anthropology from its earliest days. Anthropologists view food and foodways as tools with which to understand individual cultures and societies, especially when they are situated in the context of global and historical flows and connections. (Ohnuki-Tierney, 2012)

Food is the supreme element that ties human with culture from evolutionary era to present. Humans all seem to have those times where they felt anything which reminds us about our childhood, that is the connection with food which automatically remind us towards the taste of our traditional food, that happens if we move far from our home. The traditional food influences our emotions, norms, values and believes. The food which prepares by our parents, grandparents we prefer to eat it first then other food. They are our blood relation we love them a lot. Food is major social distinction variable, which specifies the limitations among social class and the variation between caste, power and prestige. Food is important expressions of material culture and social life but from its ancient times it always has been a key feature of anthropology. Food anthropologist understanding different cultures and communities with the relation of traditional and international face of the world.

Myths also contribute to and express a culture's systems of thought and values. The purpose of the myth is to explain how something came to be, to teach a moral lesson, to describe a historical event, to reveal collective hopes and feelings. In widespread use, a myth can be a collectively held belief that has no basis. The term is common in the academic fields of mythology, mythography, or folkloristics use of the name by scholars does not imply the truth or falsity of the myth. Myth confirmed, supported, and maintained the social state of affairs. It provided an account of the origins of the world, of people and their conventions. (Zucker, 1966)

2.2 Nature vs culture and food myths relation:

Human beings belong to the worlds of both nature and culture. Repeatedly people make sense of this double membership. Fire is the starting-point of every mythology and is the origin of all metamorphosis. Fire gave humanity the possibility to cook food, and the act of cooking food took us from the "natural phase" into the culture. Referring to Levy-Strauss's theory, culture = cooked while Nature = Raw. Food, then, has both a material and a symbolic significance humankind born when he starts cooking food. (Segal.C, 1964)

The environment has a significant impact on human behavior. The history of food cooking starts with the discovery of fire. Early man used to hunt and gather food. He lives in the fruits and roots of the plant. The use of fire was man's first step towards progress. Fire is used for cooking food. People believed that in the past, early men saw a fire in the forest and noted how it was used to sacred wild animals away. It is also possible that man accidentally tasted a piece of meat that has fallen into the fire. He noticed that the meat was softer and much tastiest than the raw flesh he was used to eating gradually. In the early stone age, he discovered fire by rubbing stones at each other. The atmosphere and the availability of food resources in any area has a massive influence on the formation of human beliefs, customs, and tradition. For example, long years ago, when the salt was discovered, it not just affects the eating style, cooking pattern, food consumption, and preservation process, but it's also had a significant influence on economic, religious, mythological beliefs around the world. In the past, the word salary was obtained from salt because salt was used as currency. Salt has a unique history in different areas of the world. In Rome, on the eighth-day of the baby's birth, a

piece of salt was rubbed in the mouth of the baby to keep away fiend and evil spirit. Many Greeks believe that salt has power, which expels evil spirits by sprinkling it on spilled oil.

In European countries, a popular ritual is still followed that before the burial, a handful of salt was thrown sarcophagus of the dead person. The salt is the symbol of faithfulness, and eternal life would thus keep away the devil. In Pakistan, the Khewra salt mine was discovered not by Alexander, nor by his allies but his army horses but licking salt stones. The salt was naturally excavated; nature gifts us a lot of blessings in the form of minerals, fruits, and vegetables. Now the khewra mine is improving the economy of Pakistan by trading salt or through tourism. Today food was used in the subject of cartoons, filmmaking, poetry, and humor. So, in any area, if people have abundant or shortage of any food, e.g., fruits, vegetables, dairy products, etc., then they gave mythological importance to that specific food by themselves and used that food in different rituals and healing practices.

The belief that the human body has developed in environmental conditions has contributed to the theory that Homo sapiens may have an ideal diet. Specifically, there are so many who recognized that our organization, because the culture has changed the environment sooner than we can adapt to the changes, is still different and 'the less modern' world. (Janet Chrzan, p. 8)

When a species appears on earth, environmental conditions must be beneficial for its survival and success. Primitive human beings get food from nature. The homo ancestors invented weapons and sharp tools for cutting purposes. With time, man's diet changed from simple to advanced they fast food ice-cream and other bakery items with that new disease came, i.e., blood pressure, high sugar level, obesity, and abnormal cholesterol levels. In the modern diet, people use chemicals and different kinds of preservatives, which are unhealthy for health.

2.3 Edible and inedible foods in culture:

What is food and what isn't: cultural classification of what is Increased edible mastery of language and the developed intellectual capacity of Homo sapiens does not mean that deciding what to eat has ever been a natural choice. In fact, unlike animals with a more selective diet, omnivores continuously find themselves is good or bad for you. (Pollan, 2006).

Humans have the sense to choose food according to their taste preferences. People from different cultures eat different types of foods. The same food pattern in any ethnic group

gives a unique identity. Immigrants retain their culture by using their cultural cooking style. Peoples use different artistic methods of preservation and preparation, which represent their culture. The ancestor area from where they belong had a great influence on the likes and dislikes of a person. In some cultures, people eat insects, but others do not eat it. It is because of food taboos in the culture.

2.4 Ritually importance of food:

Food is the one cultural element which become the basic foundation of ritual. Food traditions and practices can also strengthen religious cultural limits strongly. In food myths is formed when ideas are exchange in different food gathering. Food eating together most often intimate act where an affection and familiarity phase is started and emotional implication occurs. At a time when food seems to have become a rational dilemma, the complexity of its environmental, moral and sensory significance may be a factor to be reflected in creating an entirely new vision of the food future.

Ethnographers have found multiple entry points for the study of how humans connect culture to food rituals, symbols, and belief systems. Food is used to comment on the sacred and to reenact venerated stories. Food "binds" people to their faiths through "powerful between food and memory" Sometimes food itself is sacred through its association with supernatural beings and processes.

In a culture, peoples have different foods which are ritually important. In Pakistan, the fasting month of Ramadan, Muslims opens fast by eating _‘ date‘‘. In the Holy Quran, twenty times mention regarding the fruit date in Surah Maryam 19, Ayat 23, 24, 25 & 26 very clearly explain the quality of the date. The presence of Fructose in Dates makes this fruit a source of instant energy. No other fruit has the same amount of fructose in it as the Dates. This is perhaps the primary reason why Muslims break their day-long fast with Dates during the month of Ramadan. Along with date palm, grapes, olives, and pomegranates have been mentioned as a fruit of heaven by our holy prophet Muhammad (S.A.W.S). Another ritual on the birth of a child, firstly, people gave honey to the baby to avoid the stomach ailments. Honey is so unique that Almighty Allah has given so much importance to the honey bee in the Surah An-Nahl (the bee). Surah An-Nahl 16 Ayat 69: _‘ then eat of all fruits, and follow the way of your Lord made easy for you. There comes forth from their bellies, a drink of

varying color wherein is healing for men. Verily, in this is indeed a sign for people who think.

2.5 The symbolic relation between food and emotions

Food has no meaning without any symbolic representation. Every food myth has symbolic meaning for example the rice as symbol of good luck it is culturally constructed meaning. So, symbols and food myths have strong relation. The same idea has been expressed by Messer:

Food and how it is shared have special significance for the individual, group, and society. The food includes a symbolic and relational meaning that goes beyond its nutritional value and the physical need to feed oneself. What and how to eat are seen as a collection of products and conventions with their precise meaning and identity. (Messer, 1984, pp. 205-249)

In Bhagavad-Gita, the food has been divided into three categories, as explained in chapter 27, shalok verses 8,9 and 10 as rajasik, tamasik, and satvik. It has been mentioned in Shalok verse 9 that all food, which is hot, pungent, spicy, saltish, and savors such as onion, ginger, garlic, tea, coffee are the category of the Rajasik Food which produce violence, grief, and nasty and ugly thoughts in mind. Shalok verse 10 explains that foods with a foul odor, stale foods, spoiled tasteless, unhealthy foods, and toxic medicine are classified as Tamasik Food. Examples of these foods are all non-vegetarian foods, dried fish, eggs, cake, biscuit, tinned packed Food, fried and deep-fried foods that come in classification Tamasik food produce gas in the stomach and also cause illness. Shalok verse 8 about good health, strength, and energy providing food is classified as Satvik foods. These are foods like Whole wheat flour, fresh vegetables, fresh and dried fruits, cow's milk, buttermilk, butter, and honey, etc. they are healthy foods and provide us energy, concentration, alertness, and increasing intelligence.

2.6 Food preferences

We as human to have five senses to select food according to our taste preferences. Everyone have own dislikes and likes and after that human make different kinds of judgement about food and might be their judgement about food is false or true but it moves in the society in face of various food beliefs.

The selection of food is based on several sensory features at a necessary biological level such as taste/smell, texture, color (and other visual elements), even sound (like crunchiness),

and characteristics perceived physiologically as 'felineness' or 'burn,' leading to the selection or rejection of preferred rankings and combinations between 'edible. (Messer, 1984, pp. 205-249)

Human has five sensory organs which are essential for daily working of human body same in case of food, people eat food for survival and with time the intelligence of people increases, and he makes to become choosy in the selection of their needs. Man is always searching for better and better food. He ate according to their needs, and now in the modern era, people become concision about the selection of food. They select food by using five sensory organs, i.e., sense of taste, touch, smell, and hearing. The man tongue has four flavors. i.e., salt, bitter, sweet, and salty. Without these four tastes, we can't imagine the taste of food. All around the world, these four tastes enhance the flavor of any food. The smell is certainly one of them, more significant players in the selection of food. Man can smell things through two pathways one is the nostrils, and the other is up through the throat. Smell and taste both are interrelated. The smell is sent to the brain at that point, different emotions trigger, and then the mind takes a decision about what he likes to eat or not. Different cultures experience tastes based on regional cuisine. E.g., Gilgit takes salt in tea, but Punjabi takes sugar in tea. These things are culturally constructed, and people are associated with their cultural food either they live in any corner of the world.

2.7 Food Culture and Health

Nutrition plays a vital role in the promotion and maintenance of health and prevention of human diseases, especially nutritional deficiency diseases. In this area, scientists may discuss whether human traditions and practices determine what constitutes as food and how human beings use food to delineate what is perceived to be ritual or right beliefs. (Sidney W. Mintz and Christine M. Du Bois, 2002, p. 8)

According to scientists, People made traditional food beliefs based on food availability, socioeconomic status, parities, vegetarian diet, fruit consumption. Indigenous people have several food myths—the role of conventional food systems in the overall health and well-being of the community. The food we eat every day inform about where we come from. All around the world, people consume different types of food, which gives a unique identity because food is promoting the culture of any area. When we grow up eating the food of our cultures. It becomes part of who each of us. Many of us associate food from our childhood

with warm feelings and good memories, and it ties us to our families, holding a unique and personal value for us. Traditional cuisine is passed down from one generation to next. It gives us cultural identity. When one person moves from one place to another, they bring the food of their country with them wherever they go, and cooking traditional food is a way of preserving their culture when they move to a new place. There are certain taboos in any culture related with food for, e.g., the Muslim eat the meat of cow, but in the religion of Hindu, the meat of cow is prohibited same in case of china, they eat pork, snake, and rat meat but it is the case of china they eat pork, snake and rat meat but it is "haram" for Muslim. One thing is interesting about Chinese people they believe that food not only nutritious but also needs to look appealing, so they put a lot of effort into decorating the dishes and making them look colorful.

Food measurements, food groups, and their combination rules—to provide a comparative data set on 'ethnic nutrition' definitions—have so far not been collected. However, most nutritional studies typically mention cultural food 'staple,' 'super food,' or 'main foods,' and several anthropologists have attempted to define 'health (nutritional) factors.' The reason for food avoidance can correspondingly be adverse short-term physiological consequences, for example, allergic reactions. (Messer, 1984, pp. 205-249)

Food and health both are interrelated. If we eat a proper, healthy, and balanced diet, then we are healthy, whereas an unhealthy diet ruins the whole system of the human body. In a family, if only one person of the family is earning and their nutritional requirement is not fulfilled, then the sickness of one family member disturb the whole family system. Food is clearly important for nutrition, but it's also meaningful to humans in other ways. Think about it: we're the only mammals that cook our food. This makes our consumption of nutrients much different. Culturally speaking, food is fundamental. Food can be evocative and provide important connections to our family or our nation. Food can be a bridge that helps immigrants and their place in a new society. Food can have several different meanings that might not be immediate to us when, for example, we take the bite of our favorite dinner. Identity of the social group refers to, such as language, culture, physical appearance, religion, values, and customs. Culture, on the other hand, refers to how we do and view things in our group. For example, a shared set of values, assumptions, perceptions, and conventions based on a shared history and language can make a particular group. For society to function efficiently and smoothly, these individuals must learn to integrate and coexist together. This

will involve, among other things, accepting and sampling different types of foods and even adjusting their diets. This is due to the significant impact of culture on nutrition, which results in changes in health. As a result, the choices and selections of food that people make, in the classes of foods they eat, will vary widely. Different cultures may encourage or frown upon the consumption of other foods by individuals who belong to their groups. Also, the use of different foods at various stages of life may be actively encouraged or discouraged due to the benefits and dangers of consuming these foods at certain times of life and in certain conditions. For example, most cultures will not approve of the consumption of alcohol during pregnancy or lactation. This is due to the adverse effects produced by this drink. Foods and nutrition may also be affected by culture, concerning different beliefs within the culture. Diet is the acquiring of energy and raw materials needed to maintain life. The two basic nutritional requirements are energy and building materials. These are supplied in the form of a chemical known as nutrients. They may be organic, such as carbohydrates, lipids, protein, and vitamins, or inorganic, such as minerals salt.

2.8 Food symbol and belief systems

The food myth has largely been influenced by the religious factor. The religion and ritual practices are going to influence the kind of beliefs and myths that are popular relation to particular food item.

Ethnographers have found multiple entry points for the study of how humans connect culture to food rituals, symbols, and belief systems. Food is used to comment on the sacred and to reenact venerated stories. Food "binds" people to their faiths through "powerful between food and memory". Sometimes food itself is sacred through its association with supernatural beings and processes. (Burrows, 2018)

In a culture, peoples have different foods which are ritually important. In Pakistan, the fasting month of Ramadan, Muslims breakfast by eating _‘date‘_. In the Holy Quran, twenty times mention regarding the fruit date in Surah Maryam 19, Ayat 23, 24, 25 & 26 very clearly explain the quality of the date. The presence of Fructose in Dates makes this fruit a source of instant energy. No other fruit has the same amount of fructose in it as the Dates. This is perhaps the primary reason why Muslims break their day-long fast with Dates during the month of Ramadan. Along with date palm, grapes, olives, and pomegranates have been mentioned as a fruit of heaven by our holy prophet Muhammad (S.A.W.S). Another ritual on

the birth of a child, firstly, people gave honey to the baby to avoid the stomach ailments. Honey is so unique that Almighty Allah has given so much importance to the honey bee in the Surah An-Nahl (the bee). Surah An-Nahl 16 Ayat 69: ‘ then eat of all fruits, and follow the way of your Lord made easy for you. There comes forth from their bellies, a drink of varying color wherein is healing for men. Verily, in this is indeed a sign for people who think.

2.9 Religion, Ritual, and Food

Rituals, ceremonies, and religious rites inevitably include a relationship with food that is central to religion as a symbol, subject of prayer, sign of sharing, and non-sharing, as an element of communion. Eating becomes a rite, a holy way of being and acting, an instrument for perfection; no longer just a way to survive and biological necessity, but also a system of cultural affirmation.” (Anderson, 1987)

In different religions, the halal and haram concept of food is different. But several people didn't follow their faith. For example, according to the holy Quran, wine is haram for Muslims, but in Turkish culture, they drink it in their special events. Drinking alcoholic beverages with family and friends at home or restaurants are the rich tradition of Turkish people. Another example of pork meat is haram. Either they know it is not suitable for health.

Food, according to Biblical Data; There are two primary divisions of food, vegetables, and animal. The Bible in Leviticus, Chapter 11- describes as under, and I quote:

‘ Clean and Unclean Food. The distinctions between edible and inedible meats were probably based on traditional ideas of hygiene. Still, they are given a moral, religious basis, the inedible varieties are classified as ‘unclean‘ to remind the Israelites they are to be a pure and holy people dedicated to the Lord“

Many scholars have debated the reasons why some animals are considered clean and therefore edible, while others are forbidden. Frequently they argue for a primitive science of hygiene, which recognizes that the unclean animals were possible carriers of the disease. An example would be Pig, long known to be a likely bearer of trichinosis. Trichinosis is a highly severe painful disease that is caused by very tiny thread-like parasitic worms called trichina. People get trichinosis when they eat raw or undercooked meats, particularly pork, bear, cougar, fox, dog, wolf, horse, seal, or walrus. Infection occurs worldwide, but is most

common in areas where raw or undercooked pork, such as ham or sausage, is eaten. Why pork meat is so popularly consumed in the western world, when it is prohibited. Jesus himself declared that all foods were 'clean' (Mark 7: 17-23). The apostle Paul writes "for everything God created is good, and nothing is to be rejected if it is consecrated by the word of God and prayer, he further said nothing is unclean in itself, but it is unclean for anyone who thinks it is unclean. In Indian culture people don't eat meat because they thought it is against the humanity. And another reason is if when the animal is killed, it suffers pain, and if they consume it, then indirectly, they consume that pain in the body.

Those who share faith eat together at ritual meals. They sometimes go beyond this and define their congregation based on shared rules. Everyone must eat certain foods, often in specific ways; everyone must avoid certain other foods. The group that prays together, stays together especially if its members share religious feasts. Holy Communion in Christianity is a form of this sharing. (Donna R. Gabaccia, 2009)

Food rituals are the part of every culture, it is highly symbolic the majesty of the tea ceremony in Japan, fasting, and feasting ritual in Islam. The rituals are the ceremony or practices in which people deep emotions are connected. The ritual gives peace to the mind of people. In Islam, at the inhumation ritual after namaz-e-janaza, it is tradition to serve lunch to people who came for consolation. The Qul is held on 3rd day, and also the Quran is recited at every (Jumah- e-Raat) for the deceased person, and chaliswaan is held after 40 days. These days the food which is liked by the dead person is cooked, because it gives peace to the soul of the deceased person. At jummah-e-Raat, mostly close relatives are invited to participate in the prayers.

Some of the customs followed in Punjab have no foundation in Islam, for example (dhood pilae ki rasam). Islam is the religion of simplicity. The Islamic way of marriage is nikkah and walima. In the walima ceremony variety of flavorful dishes were given to close relatives and friends. However, the Punjabi culture has adopted other ceremonies like dholaki mehndi obtan haldi, etc. from Hindu culture.

The Punjabi celebrate the birth of their child with great relish. Grandparents or some close respected elder relatives from the family put honey with their index finger in a child's mouth called Ghutii. Close relatives and friends bring gifts for baby and mother. And sweets are distributed to the neighbor, poor peoples, and relatives. According to Islam, on seven days of

baby birth, his head is shaven, and the Aqiqah ceremony is performed. In aqiqah two sheep and goat are slaughtered for baby boy, and one sheep/ goat is slaughtered for baby girl.

Tossing rice on the couple during weddings this is followed only in Hindu tradition, they believe that rice is the life-giving seed, many cultures in India eat rice three times a day, and on marriage, they were sprinkled rice to newlyweds couple to give blessing and as it is the life-giving seed which has to provide lots of children and increase the population of India. It also was considered as auspicious, where it brought luck, wealth, prosperity to newlyweds couple.

In the event of the new year, the people of South America eat 12 seeds of grapes, which represent the 12 months of the year if all the seeds are sweet in taste, then it means you're coming years will be good. And if it's sour then you're coming year will be bad.

Chapter 3

Research Methodology

Research methodology are a means of solving research issues efficiently. Many others deal with the world of mankind but the special function of anthropology is in the peculiar mixture of systematic, historic and analytical methods among the many disciplines concerned with humans. Methodology is the logical understanding used by any particular research in which raw theoretical observations are compiled and converted into more descriptive and analytical statements in sequence. Methodology is the approach used to collect knowledge and data for decisions. It may include leading research, interviews, surveys and numerous studies, and may constitute of every recent and actual reality. It's a science that able to learn how to complete studies meaningfully. The technique used in research methodology will help researchers.

3.1 Rapport Building

The key aspect of anthropological study is building a "rapport". It refers to building ties with the group or the society where you perform study, which is based on confidence and mutual understanding of the community people. The relationship of building rapport is based on reflection and appreciation of local values, customs and traditional practices. The researchers must raise considered queries and be a good communicator. They are able to study from the class or group and develop connections with the group or community through frequent interactions.

Anthropologist always prefers to enter in the field of study as blank paper having no relation in the community. While being there in an unknown people, the researcher should know those unknown persons. For meaningful research in the field, prefer to be in contact with the elder and notable persons. The supreme importance in my study was to build the trust as I have to deal with the personal secrets of people related to food myths. I went and spoke to local people in the community to build a good rapport between the kindred and myself. When I entered the field, it took me one week to obtain a good sense of understanding and trust amongst the people of the area. While entering in the field, I used this method, in the beginning, I met with a native lady of the village, I gave my introduction to him that I am the student of Quaid e Azam University in MSc Anthropology and it is mandatory to write a book on any topic which is called the thesis, so I selected Food Myths topic and want to work

on it. At the initial stage of research, it is tough to build a good bond between researcher and respondent. For making good rapport, it took at least one week with the member of the community.

3.2 Key Informants

A key informant is a person who belongs to that community where the researcher works, remaining in the domains of his studies. It is a non-observational technique, which was another source of getting information. It is the primary source of collecting data about a particular topic; Food myths. This technique will be the source to introducing with the community, through the key informant researcher will be interacted with the community, who understand the information you need, and having to get the information he/she will share with the researcher. We used key informant tools as analysis socio-demographic of household and information of local people, particularly women who believe the cultural practice of food myths every day in the life.

The researcher has identified the main informant; Mrs. Noor Jahan Begum and Mrs. Nasreen allowed the researcher to meet with the topic's most important individuals who know a lot about the study proposed. Mrs. Nasreen is the old lady who was retired from the Sultana Foundation school she is well-known citizen of the area with the help of Mrs. Nasreen I met with the knowledgeable person of the area who gave me the very informative information related to my research topic.

3.3 Participant Observation

Participant observation is the most important technique for collecting qualitative data: the for conducting interviews and other necessary steps required during the research work. I also have followed this technique for the data collection. In anthropological research, participation observation is considered the most important method for data collection. By using this technique, the researcher became a part of the community and observed them as being their member. That was a direct way for the researcher to get information from them. It helped in getting close to people and making them feel comfortable enough with the researcher's presence so that it observed and record information about their lives.

It allows me, as (researcher) to see the ground realities of the area personally. During the participating in field, the researcher observes the different attitudes, behaviors, actions, habits, norms, values of the community. During anthropological fieldwork, the researcher travel to

the community to study and spend a long period there, not only observing but joining with their culture as much as humanly possible. I just went and lived with community people and studied their food culture, the custom ritual by folk literature.

3.4 Data collection

Data collection proceeded through participant observations and interview guides. Standard measures of data collection have also been applied. We used this ethnography method to study different narratives in Pakistan's cultural practices of food myth. My research interest is diverse and based on both primary and secondary data fieldwork experiences conducted. The researcher gathered the information using several methods including focus group conversation, in-depth interviews, field assessments and listening. All of these techniques were asked in mother tongue to work on the study subject while the events were only identified in certain situations. The data were collected by recording and writing by using recorder.

3.5 Sampling

Sampling is a process used in statistical analysis in which a predetermined number of observations are taken from a larger population. The methodology used to sample from a larger population depends on the type of analysis being performed.

In a qualitative research methodology, the researcher uses different tools and methods for getting accurate information. This method chooses key informants and respondents according to the topic, and they give meaningful data concerned with our research purpose. It is almost challenging to conduct an interview with all the residents of the area or all people of the same socio-cultural background. In my field work the researcher used simple stratified sampling and snowball sampling.

Simple stratified sampling is defined as:

–Stratified Random Sampling, a sampling procedure for which the population is first divided into strata or subgroups based on designated criteria and then the sample is drawn, either proportionately or disproportionately, from each subgroup”.

For my study, I took a basic stratified sample because through stratified sampling I intentionally try to incorporate the experiences and opinion of people who belong to different age groups. I collected data from children young lady, and older women.

3.6 Focus Group Discussion

Researchers from the focus group took a number of views on a suggested topic. 5 to 7 respondents engaged in each focus group debate. The researcher gathered various views on research goals. They expressed their opinions on superstitious myths about food, their practical implementation and social causes of food myths. This approach has its own benefits and limitations and was used in many ways to discuss those subjects. It facilitated the researcher to acquire a variety of viewpoints to strengthen the information. By using FGD approach, the researcher discussed in groups, gathering the with the families after lunch or dinner at home, encouraged the discussion of a simple subject relating their way of living and subsequently examined in depth, most of old ladies of the family given much time and share their life experiences about food myths. The arguments between those ladies telling the interesting facts about traditional food myths and beliefs.

3.7 In-Depth Interview

Interviews are a widely used way to gather data through individuals. In-depth responses were collected by the researchers who are familiar with the major issue. An interview can be done by a separate verbal confrontation. Face-to-face and by telephone methods, in which interviewees try to gather facts and feedback from others. Cultural practices of food myths topic and scholarly work in which in-depth interviews were conducted. In-depth interviews conducted from different respondents in the local.

An in-depth method was designed in a way that covers all aspects of the phenomenon. The interviews started by asking the participants about their cultural practice of food myths and their beliefs. Total 40 interview were conducted from the native of the area, each interview was 45 mints to 1 hour to express their indigenous knowledge and experiences about their practices about food myths. Researcher approval was taken from each interviewee to mention his real name in the thesis. While exercising some control over the interviews, each interviewee was given the freedom to express his knowledge and ideas. Somewhere desirable questions were put to keep interviews focused and to research points. The types of interview data through a questionnaire and an in-depth interview guide. We concentrated semi-structured, in-depth interviewing, and social-surveys in with household heads and the majority of females as a primary field site, so tap their views of core perceptions of this study.

3.8 Field Notes

Field notes are an effective way of documenting the data; the scientist must record all the facts collected during the field work. The writing of data collection allows the participants to remember the activities and the way in which they talk with the participants and other group members. Therefore, during fieldwork, the researcher has taken extensive observations of almost everything, which has contributed to the analysis of the findings.

3.9 Audio Recording

The fact that the interviews and community talks have been recorded through recorder that allows the researcher retain them at all moment, even without missing any details. All the data was obtained by the researchers during the field work via electronic media documentation, which later was translated to interpretation of the findings.

3.10 Daily Diary

Keeping a written record is another vital aspect of the fieldwork of researchers, it encourages them to document what they and their interviewees are thinking out about field and to document incidents of their individual problems. The information allows the researcher to resolve her limitations as later on in the study are as follows. The writer used her diary and in her daily diary, she documented every piece of detail about their field work.

3.11 Secondary Data

It is as essential to acquire and review knowledge about the area and the subject as the primary data. It gives the researcher a knowledge about the subject and the area. In addition to this, the researcher describes and an analysis process of the data which he collects from field. The researcher read many publications such as newspapers and journal articles on the research subject before and during the field work.

The sample selected from the overall population: (Source: Field Survey, 2020)

Statistic description from villagers and socio-demographic surveyed (n = 40)

Sociodemographic characteristic	Frequency	Percentage
Place of residence		
Native	27	67.5
Non-Native	13	32.5
Household heads		
Female	32	80.0
Male	08	20.0
Current Age of women		
20-29	08	20.0
30-39	12	30.0
40-49	15	37.5
50>	05	12.5
Level of education		
No education	02	05.0
Primary education	08	20.0
Secondary education	12	30.0
Higher education	18	45.0
Employment status		
Employed	12	30.0
Unemployed	10	25.0
Unskilled work	05	12.5
Skilled work	13	32.5
Ethnicity		
Punjabi	32	80.0
Sindhi	02	05.0
Pashtun	04	10.0
Bauchi	02	05.0
Religious affiliation		
Muslim	37	92.5
Christian	02	05.0
Others	01	02.5
Household wealth index		
Richest	05	12.5
Richer	07	17.5
Middle	22	55.0
Poorer	04	10.0
Poorest	02	05.0

Chapter 4

Area Profile

Introduction

This chapter will deal with the area profile of the community of Alipur, the rural area of Islamabad. This will help us understand the living pattern of the people in the specified location, by telling us the important information about it and summarizing the ecological design. The purpose of ecology is to provide knowledge about the way the world works and provide evidence on the interdependence between the natural world and people. —A better understanding of ecological systems will allow society to predict the consequences of human activity on the environment.” This chapter will emphasize on demographic details, environmental conditions, dress codes, physical features and hygienic conditions of the village

4.1 Brief History of Islamabad

The old name of Islamabad is the Potohar region. —Islamabad was built during the 1960s to replace Karachi as Pakistan's capital. The name of the city, Islamabad, is derived from two words, Islam and abad, meaning ‘ the City of Islam‘ or the ‘ City of Peace‘. Islam is an Arabic word that refers to the religion of Islam, and abad is a Persian place name that means inhabited place or city. Islamabad Capital Territory, located on the Pothohar Plateau of the Punjab region, is considered one of the earliest sites of human settlement in Asia. Some of the earliest Stone Age artifacts in the world have been found on the plateau, dating from 100,000 to 500,000 years ago. Many great armies such as those of Zahiruddin Babur, Genghis Khan, Taimur, and Ahmad Shah Durrani used the corridor through Islamabad on their way to invade the rest of the Indian Subcontinent. Modern Islamabad is based on the old settlement known as Saidpur. The British took control of the region from the Sikhs in 1849 and built South Asia's largest cantonment in the area. After the independence of Pakistan in 1947, it was felt that a new and permanent Capital City had to be built to reflect the diversity of the Pakistani nation. After extensive research, feasibility studies, and a thorough review of various sites, the commission recommended the area North East of the historic city of Rawalpindi. The land was mostly farmland with small holdings farmers with small villages. The name of the new city was chosen as Islamabad. (Islamabad national capital of Pakistan, n.d.)

4.2 Alipur

My research was focused on ‘Alipur town,’ which is located on the Lehtrar road approx. 17km from Rawal_lake and 9km from Chak_Shahzad. Its geographical coordinates are 33.648°North 73.187°East. It came into being in 1915-1916. Alipur villages that are centuries old, it is the settlement that land acquired by the Capital Development_Authority from the people of surrounding towns like Tama, Farash, Dhok Jabi, Thanda Pani, Panjgran, and Debtian Shareef. Its total area is 400kanals. Houses are made on 160Kanals in which 60% are cemented places, and 40% are raw/mud houses. On 90kanals, there are markets, clinics, and butcher shops. On 90Kanals area is specified for schools and technical institutes. And reaming 40kanal is for Mosques and Madrasas. Alipur temperature is moderate. It changes with the change of seasons, as in the potohar area does. The native language is Pothowari. Due to migrations from several different regions, people tend to speak other languages as well.

4.3 Map of Alipur



Figure 3: Map of Alipur Islamabad

Source: www.google.com

4.4 Significance of the locale in the native perspective:

The name of village Alipur refers to Baba Ali Muhammad, the ancestor of Khokhar, Malik living in Alipur. In Alipur, there is also the shrine of Shah Sultan, a saint who gave shelter to Baba Ali Muhammad and helped him to make this area his habitat. Considering his excellent character and piety, the natives of the land named the place after him after his death. He is buried in the shrine of that place. Since then, people go to his grave and pray, asking for their wished to be fulfilled. People gather there once in a week to recite Quran and perform different religious rituals according to their other belief system. Alipur, is a mix of different clans, which include Dhund Abbasis descendant of raja waliat khan, including Raja Mohtasim, youth counselor, Khokhar, Rajput, Malik, Bhattis, Qazis, and Janjuas. Alipur Farash is adjoining villages and has many things in common. They select their local representatives for Union Council Alipur. Besides, Tarlai and Kuri, Alipur, and Farash have emerged as the major town of rural areas of Islamabad. Alipur is a Capital Development Authority approved a model urban shelter scheme which came into being in 1990. Homeless people from Bari Imam and other Kachi Abadis of Islamabad were settled in Alipur town. Alipur has a humid subtropical climate with long and very hot summers, monsoon, and short, mild, wet winters. Alipur, during the summer season, experiences several thunder or wind storms that sometimes cause damage to property. Wind speeds could reach an astonishing 168 km/h in some wind storms, which results in the collapse of walls and roofs, causing injuries and sometimes death. Alipur is chaotic but relatively dust-free. The weather is highly variable due to the location of Islamabad. The average annual rainfall is 39 inches (990 mm), most of which falls in the summer monsoon season. However, frontal cloud bands also bring quite significant rain in the winter. In summer, the maximum temperature can sometimes soar up to 52 °C (126 °F), while it may drop to a minimum of -4 °C (25 °F) in the winter.

4.5 Overall Population of the area:

According to the census conducted by the researcher, the total population of the village is almost 2246, and for the shortage of time 4 streets were actually surveyed. Composing of 259 women, 188 males remaining are the 119 are the children of age group 0-15. The population of surveyed houses were given as under.

Table # 1: Total population in the selected sample:

No. of houses	Total Individuals	Male	Female	Children (0-15)
113	593	208	266	119

Source: Socio-Economic survey

Table # 2: Population is further categorized into age groups.

Age Group	6-12	13-18	19-24	25-30	31-45	46-75	Total
Number	47	72	123	129	106	116	593

Source: Socio-Economic survey

4.6 Occupations

The occupations of the people living in the rural Alipur vary. In the urban areas, the majority of people are farmers and involved directly or indirectly with agriculture. Other than this, dairy farms and rearing cattle is also common. Other professions include embroidery, pottery, tie-dye, doll making, lacquer work, khussa making, woodwork, wood carving, metalwork, shawl weaving, stonework, wooden spoon making, block-printing, and needlework.

The population are considerably well off and have a better living standard are known as '*Zamindars*' (landowners), as the name suggests they are landowners and agriculture their main occupation, they also have their own livestock and labor. *-Zamindars*'' are the leading milk suppliers of the area. They sell the milk for Rs 45 per kilo locally and Rs 55 outside the area. The lower cast women are housemaids by profession, and as a side business, they sell cow dung. Amongst these are some literate women who are teachers in local schools and literate males, work in different industries or are self-employed, bus drivers, van drivers, skilled-based jobs as mechanics, etc.

Table # 3: Occupational division

Class	Population	No of household	Occupation
Upper class	20.35%	23	Self-employed, businessmen
Middle class	46.90 %	53	Landowners, teacher, agriculture
Lower class	32.74 %	37	Maid, shopkeeper, barbershop, drivers,
Total	100%	113	

4.7 Ethnic Composition:

The people living in Alipur are mostly natives, while some migrants also reside here. The main casts living here include Khokhar, Rajas, Malik, Chaudhry, Jutts, Gujjars, Abbasi, Syed, Butt, and Rajput. They are very hardworking and friendly people. They are very warm and welcoming to guests. As is native to this region, the people are emotional as well. There is a great feeling of comradeship among all. They give particular regard to people belonging to their area. The people of alipur celebrate occasions with great zeal. People participate in them with great vigor. The weddings are also celebrated traditionally with girls singing ‘_tappas’ on dholak. Most of the community in the area are immigrants from all over Pakistan, so the ethnicity is widespread to 11 different types. In this multi-ethnic community, each ethnic group has its own distinction and lifestyle. Khokhar, Malik, and Chaudhary is the main composition of ethnicity in the area. Butt and Syed sect also exist in the area but in a very small population.

4.8 Marriage System

There are both types of marriage system in local that is endogamy and exogamy, people married to similar caste, which helps him to unified the signal cast group, e.g., the zamindar the rich person of the area Khokhar, malik, Chaudhary prefer to marry their girl within their cast because they are they higher cast people of the site. But few educated people don't bother this either girl and boy belong to anycast group. They marry their children, both upper and lower cast, but the condition is if the boy or girl were educated.

4.9 Language

Language is the main source of communication in any society. The area is a multi-ethnic society with a multi-lingual background. The language spoken predominantly in the Alipur is Punjabi, Pashto, and Potohari. Potohari is the main language native to this region, and the new generation also tends to speak Urdu. Potohari is similar to Punjabi, and the dialect is close to Majhi and Hindko. The standard dialects include Dhundi-Kairali, Chibhali, Mirpuri, Jhelum, Pindiwali, and Punchhi (Poonchi). The language is common in rural and urban areas alike. However, Urdu and English are also spoken in the rural alipur. Pathan community says Pastho along with Urdu regardless of their gender. Pithari people speak their own language derived from interior Sindh, so they are a bit unsocial due to the communication gap.

4.10 Religion

The dominant religion practiced in this region is Islam. Sunni sect being more in number, has more religious influence in the society. Millad's and Islamic related get together are more common within this sect. They prefer reciting Quran on Thursdays, and most of them make arrange Millad's on this particular day, where they recite the Quran and put food for all their fellowship. They have different post-funeral rituals as compared to Ahl-e-hadith. E.g. *-Qul'* and *-ehaliswan,*" two ways performed after a person is dead for his soul, is widely seen in this sect. Whereas, Ahl-e-hadith are more strict about religion. They prefer to stick to the exact guidelines set by the Quran and try not to move from it. Most people think that they being stricter neglect some important parts of their religion. They are against performing *-qul'* or *-ehaliswan'* or any ritual that is not strictly told in the Quran to follow.

4.11 Transport

There is one Wagon stop in alipur named taramri chowk. The 122 number wagons open for two courses. 122 number wagons move from satra meel to secretariat Islamabad. For the Rawalpindi route, the buses and costal move from the chirah area to the last stop pirwadae. The Suzuki move from chirah to raja Bazar. People utilize this vehicle benefit when they need to go to Islamabad or Rawalpindi city. The taxi stand is additionally arranged in Stop. Many individuals living in town, drives these wagons and cabs as an occupation.

4.12 Bazar

There are many general stores, new Fruits and vegetable shops, hairstyling parlors, Bucher shops, and fabric stores, save mart, little inns for tea and sustenance, Tailors shops, drain and yogurt shops, Mobile offering shops, poultry shops, woodworker shop from taramri chowk to bank stop alipur.

4.13 Dress

The dresses more common to the rural areas of the Alipur include shalwar, kameez, and rare of men wear dhoti. Women wear *dupattas* and *chadar* on their heads while some men wear *turbans*, *parna*, mostly of the community people worn *shalwar kameez*, the national dress of Pakistan. Modern people wear western dressing like Jeans, T-shirts, dress jeans, and formal

dress shirts. Women utilize decorations, bangles, and accessories in various events and relational unions.

4.14 Food Patterns

The people of Alipur are fond of desi food. Home-cooked food with natural ghee and butter is preferred. Other than this, parathas, milk, and spicy food are also preferred by people living in this area. *Saag*, *gandum ki roti*, and *lassi* are the primary food trends prevailing over the society during summer, and in winter, *lassi* is excluded while the rest remains the same. *Saag* is commonly grown all over the area, and anyone can take it from any field without any restriction. *Saag* has different varieties ranging from *sarsoo*, *sonchal*, *gandhal*, *bathoo*, *palak* to *methi* and *sakhi*.

People grow vegetables at home and deliver within the area also outside the area. *Daal roti* is commonly used as daily routine food and rice and chicken once a week or on the arrival of guests along with meat yearly on Eid. There are food hotels/ Dabbas which have *charpaae* and tables as for sitting and eating food. These hotels serve different varieties of food for breakfast, lunch, and dinner. Taxi drivers use these restaurants mostly to eat and have a cup of Tea. These hotels lack hygiene and better facilities but still playing a vital role in the food industry. Rice and chicken are considered to be lavish meals; hence are only made for guests. Red meat, on the other hand, is hardly made in the town but only on Eid-ul-Azha, as most of the natives can't afford it. Men considered being stronger needs more food is served with more quantity as compared to women. Another thinking regarding this discrimination is that girls grow up quickly as compared to men, and the natives of this town can't afford to marry them; hence rapidly, they serve them with less food.

4.15 Health Facilities:

In Alipur village the provision of health services is a fundamental human right, and any particular of a society that should be given equal importance regardless of any sort of discrimination. Health services include the provision of hospitals, doctors and pharmaceutical companies, etc. The area has good health facilities because it has 3 big hospitals. (HBS General Hospital, Begum Jan hospital, Islamabad medical complex, Shakila hospital).

Chapter 5

FOOD MYTHS AND BELIEFS

Introduction

This Chapter will explain the classification of food myth as indicated by the data or field findings. The primary purpose of classification of food myths is to find out the reality of food beliefs and practices which people perform as guided by their ancestors or their life experiences. To discuss the people understanding the concept or account which is told by their ancestors and analyze how they take their forefather stories positively, take it in jest, or obey it in under some compulsion. Most of the people was emotionally attached with the traditionally attached with the food myths because they respect the sayings of their forefather, because they know what are elder say must be some benefit for them. The benefit not see at the present moment it depends on our trust level. People use it as a treatment or medicine in a culture, food myths are essential for improving the health of people.

The researcher explore the list food myths related pregnancy, puberty, beautification, and food beliefs about combination of food, spices and cooking process. The different age group of people have variety of perception about form their birth to death. In other cultures of the world, people have various stories, beliefs, ideas about food, either it is false or true from the interviews of the respondents and people local perception about cultural food myths in their belief system in rural communities. The respondents mention that cultural perception of food myths and their belief system very strong within communities. The majority of respondents migrate from rural Punjab, people follow their myths in every day in the life.

5.1Pregnancy food myth

The foods most commonly avoided in pregnancy were honey, eggs, and soda, besides many other items. Types of foods that are avoided during pregnancy differ from one country to another. In this study, foods containing sugar like honey, fruits were thought to make the baby large and lead to prolonged labor and cesarean delivery, while eating eggs and meat will cause pre-eclampsia and eclampsia. Other researchers from Africa reported most of the food

items revealed by our study, but they differ in the cause of avoidance. indicated that proteins are prohibited because of big babies and difficult labor while the egg was commonly avoided because it harms the child. In different cultures around the world, the pregnant women have different beliefs about food, either it is true or false. At the time of pregnancy, pregnant women avoid a particular food item, which leads to complications in delivery and increases the chances of miscarriage during pregnancy. The women made a certain prediction for the healthy growth of fetal. Food like honey, fruits, and sugar increases the size of the baby and leads cesarean delivery, which is harmful to both mother and baby. But in my research, the pregnant women told different food myths bair, meat, and eggs for the fertility of boy and girl, pickle, and coconut oil, which reduce the pregnancy complication, eating habits that had an impact on the complexion of the baby skin.

5.1.1 Gender Preference and Food myths

From the interviews of the community, people's local perceptions of cultural predicting their food myths certain areas of life. This appears in the way some have been raised with traditional values, while others have been increased with a mix of both traditional and modern values food myths. According to them, the rural living lifestyle entails traditional individuals who put a focus on a cultural prediction about food myths, their daily lives, and community people's practices. One female informant from a rural society talks about their food myths and the roles of traditional values. If a man used to eat the excessive amount of meat in his meal before his marriage, he is going to give birth to the baby boy for sure. And if a man used to eat eggs in excess before his wedding, he is capable of giving birth to the baby girl, though. Her grandmother used to taunt her younger son for not having a baby boy as he used to eat less amount of meat in his meal. Her uncle is very much depressed after listening to this logic of having a son, and even he left his house just because of this taunt given by her mother to him for once. Her father used to eat excessive meat in his meal, so he has more boys as compared to the girl in his family. So, I must say that there is somewhere a truth behind this myth that grandmother used to tell us. (34-year-old married woman, rural Alipur).

A female from Alipur also explains how people predict food myths according to the present situation of their land and how they beliefs in their traditional perception. –She told, myth related to bair fruit for the fertility of baby boy. In their area, they have an abundant bair fruit even in their houses. If males eat a lot of [bair] fruits, then they have a baby boy. She said, there is such kind of thing in [bair] fruit after eating that in their families they had many boys.

Eating [bair] promotes male babies as compared to female babies because, in their families, they have maximum numbers of boys as compare to girls. She has 5 brothers and 1 sister, 5 uncles and 1 aunt. And her uncle has 3 sons but no daughter. She told this thing is to happen more in Khattak and Wazir caste. They have the maximum number of males as compare to females. She also told me clean water is essential for the healthy growth of babies (40-year-old married woman, rural Alipur). In that case, two things are common 1st the area has an abundant of bair fruit, and 2nd the number of males is more than females. Bair fruit is the natural blessing of the area, and the number of boys is the cultural situation. These are the two prominent situations in the community in which people relate to the fertility of baby boys. The community people advise other peoples if they have a desire for a baby boy, then they brought bair from their area. The community people take it seriously. They haven't a negative impact on their health.

5.1.2. Food Myths related to skin whitening

A few of my respondent told that newborn infant will be white if a pregnant woman picks up a breadstuff Toste (roti ka tukra) from the ground. The food is the blessing of Allah Almighty. Those women, who take care of these little things, Allah almighty will praise them with white color newborn babies. They do believe in these things, because supernatural things only belong to Allah almighty. They heard from many women that by drinking coconut milk, they will have newborn babies with white color. Many of women's believer in these things. (47-year-old married woman, rural Alipur).

5.1.3. Food taboos in pregnancy

A few of my respondents told they get pregnant for the first time, in this condition, people gave me different opinions about how to improve the baby's health during pregnancy. Their mother-in-law always said to use pickles daily as it may reduce complications in pregnancy. She further said if a woman uses coconut oil in the first weeks of pregnancy, then there is more chance of facing risk or difficulties, and if she uses coconut oil in the last weeks of pregnancy, then a mother delivers the baby efficiently without any complication. Few of the women avoid green vegetables because they believe, the baby has stomach pain in the mother's womb. (27-year-old married woman, rural Alipur).

5.1.4. Negative consequences in pregnancy.

One of my female respondents told me, before marriage, I used to eat a lot of raw mangoes. My grandfather always advised me not to eat raw mangoes in rich quantities because it can create a lot of problems after marriage, but I didn't listen to him. He always used to say that eating more raw mangoes can cause infertility. And I always make fun of his sayings, but now I realize those things. 19 years of my marriage have passed, and still, now I am not blessed with a baby. Now she advised all unmarried girls not to eat raw mangoes as it may result in infertility and other internal problems. (55-year-old married woman, rural Alipur).

5.2. Puberty food myth

A few of my respondent told, eating pickles, eggs, Maggie, and spicy food is bad for young girls because it leads to early puberty. The community women didn't use it because they consider these are hot food. In the community, the most of the young girls prefer to eat Maggie. Either their mothers are told it's not right for you. As a result, they get early puberty. Some of the women believe that Pickle spoils if you touch it during your periods. (39-year-old married woman, rural Alipur). In a joint family system, some of the old women follow this superstitious belief. A woman is not supposed to enter the kitchen or make food when she has her period.

5.3 Food myths related to health

5.3.1 Digestion problem

Few of the women told myths related to digestion problems. One myth was Fast food is bad for your digestion because it is spicy and hot. In Punjab, people prefer to eat spicy food like biryani, masala karahi, ghost, samosa chat, pakora, etc. these foods are not suitable for their digestion. The second myth was don't add coriander sticks in your food because it can give you a digestion problem, but some of the women believe the coriander sticks increase the aroma of the dish. It provides an additional flavor to the cuisine; it is not healthy for our stomach. The third and 4th myth was Tulsi leaves are good for digestion. Eating white rasgula relieves us from stomach pain. (53-year-old married woman, rural Alipur).

5.3.2. Eating banana will attract and repel mosquitoes.

A few of my elderly respondents told mosquitoes are hurting, irritating, itchy, and vexatious, and they can spread odious ailments like malaria and dengue fever. These are the two serious diseases that can kill any age group of people. Mosquitoes are more common in the summer season. Some women have a strong belief that, eating a banana will attract

mosquitoes. The reason why banana attracts mosquitoes, banana fruit has a special kind of smell, and when a person digests a banana, it emits a specific type of smell that attracts mosquitoes to bite on human skin. So, they avoid eating banana mostly in the evening. Because most of the mosquitoes came out in the dark. (50-year-old married woman, rural Alipur).

But few women have an opposite view about banana and mosquitoes. They told eating banana repel mosquitoes because of the strong smell of banana, which doesn't like by mosquitoes. One lady said if we burn the peels of banana fruit in the time of the evening, then a harsh smoke is produced which didn't like by mosquitoes. This smoke repels mosquitoes from the surroundings of the humans. (50-year-old married woman, rural Alipur).

5.3.3. Drinking Milk over fish gives you white spots

She told, " In my childhood, I heard about drinking milk over fish gives you white spots," but I didn't take it seriously. I remember one day it was the season of summer, my father took fishes from Rawal Dam, my mother made very spicy dishes, I ate a lot of fish, after eating that my whole body is burning in this situation, I drank a glass of lassi. After that, I feel not well, from that day till now, my skin has white spots. I drank lassi to balance my body temperature" (44-year- woman, rural Alipur).

5.3.4. Fact About Milk and Fish Food Myth

My other respondent name X. She was Punjabi and 33 years old. She told me that her mother has white skin patches. It is not because she uses milk over fish. Her mother uses lots of Disprin tables whenever she has anybody's pain. She took her mother to the doctor. He told _ ' your mother use lots of disprin because of that in your mother body there is a deficiency of some pigment which is the cause of white patches on your mother's body. The tenant of the lady, name Y. He was Kashmiri and 26 years old. He came to Islamabad for further studies. He was a student of animal sciences. When I asked about do you believe –drinking milk over fish gives you white spots on your skin‘‘ he replied; it's not like that the months which has 'r' letter we have to take fish in those months but the May, June, July these are the months of fish breeding. If we take fish in the summer months, then you have white spots on you.

5.3.5. Cough & flue food myths

- Don't eat oranges during cough and cold.
- Don't eat ice-cream during cough and cold.
- Don't drink water after having a cucumber as it can give you a cold
- Don't eat curd in the evening; it can give you a cold.
- Don't eat guavas in the evening, as if it can give you cold.
- If you have flue in summer, you have to eat ice cream for the cure of flue.

5.3.6. Eyesight food myths

- You should consume a combination of soaked almonds, saunf, and mishri for good eyesight.
- Eating lots of carrots can increase your eyesight.
- If you eat kishmish, it will increase your eyesight.

5.4 Beautification food myths

5.4.1 Food myths about skin complexion

On the beauty website xovain.com, beauty writer Bella Williams has a series of articles trying out beauty tips from different eras, including ancient Romans, Egyptians, and the late Middle Ages, which make for an interesting read if you're curious about the history of make-up and beauty. Williams mentions Cleopatra's tendency to bathe in milk, a trend that travelled to ancient Rome. Roman author Pliny the Elder wrote how Nero's wife Poppea believed bathing in milk "erases the facial wrinkles, makes the skin more delicate and maintains the whiteness." (Aoife McElwain ,2016).

Few other young girls told makes their skin complexion dark, so that's why they don't like to drink tea. The belief that there is such kind of thing in tea after drinking that it burns our skin like sun heat burn our skin and change our skin complexion into the dark. They prefer simple milk because they thought that milk color is white, and when drinking milk regularly, it makes their skin complexion fair. On the question of, is every white color food makes our skin color white? Most of the ladies replied that yes, white color food makes our skin complexion fair. For example, eating egg white makes our skin color fair, eating coconut also makes our skin color fair, eating boil rice makes our skin color fair. (26-year-old married woman, rural Alipur).

Three of the ladies told three myths about skin complexion. The first myth is eating a lot of bitter gourds makes your skin color fairer. Because bitter gourds have such kind of properties which purify the blood. The second myth is eating tomato salad makes your skin fresh and gives you rosy cheeks. Eating an abundance of eggplant makes your skin complexion darker. Because eggplant is hot food and has adverse effects on their health, but when we used boil eggplant with yogurt, it has a cold impact on our health. (42-year-old married woman, rural Alipur).

5.4.2. The food myth about removing extra hair on the face.

There is evidence that the ancient Egyptians were into getting rid of their hair, particularly the wealthier and more noble members of their civilization. Wigs, complete with an early form of hair gel, have been found on mummies uncovered in Egyptian tombs, which seems to support the idea that Egyptians may have shaved their heads and wore fabulous wigs instead. It's widely reported online that the ancient Egyptians invented the technique of sugaring, known as *Shakkar* or *Halawa*, as a way to remove hair on other parts of the body, though the Persians had a version too, known as *moum*, so it's possible that this method could have traveled to Egypt from Iran. It's a method that has been in use since around 1900BC, according to an article entitled Sugaring: An Ancient Method of Hair Removal by Dania Tannir MD and Barry Leshin MD in a 2001 Dermatologic Surgery Journal. (Aoife McElwain, 2016)

Some of my aged respondents told, when women having no specific place like polar to beautify themselves, then they used to decorate themselves at home. For hair removal, they use different sugaring techniques for hair removal. One of the ladies told that, if we spread hands on our face after taking lunch, then it will remove the extra hairs of our face. (60-year-old mother, rural Alipur).

5.4.3. Myth about fish heart oil

One of the old women told eating fish heart oil in your food makes you young and smarter forever. The lady was looking too young at the age of 52. She was looking like her young daughter. In her family mostly, ladies use fish heart oil, and they also maintain themselves very well. My grandmother still now is so active, no one can believe she was 80+. In their family, the males also use fish heart oil in the form of salad dressing. And they all were looking so young. But one lady in their family told fish heart oil is maybe one of the reasons but another reason it is inherited. (58-year-old mother, rural Alipur).

5.4.4. Different perception about milk for increasing of height

A few of my female respondents reported that they heard from many doctors and other people that milk helps to increase the height, but they disagree with this. They gave the reason behind that their youngest sister drank milk throughout their life, but they still have a short height. She reported that in their family, most of the relatives were tall due to the breastfeeding, and it is also believed in her family that breastfeeding helps in increasing height. They think that if a person takes breastfeed, he will have good height; otherwise, if he takes milk throughout his life, he is not going to have a good height. (28-year- woman, rural Alipur).

I asked my other respondent, is breastfeeding increases the height of the child, or drinking any kind of milk in your life increases the height? She reported that she has eight siblings, and she is on the 6th birth order. She said that in her family, all members of her mother, father, siblings, and grandparents have tall height except her and her younger brother. Both of them have taken breastfeed until five years of age. She reported she disagrees with the point that breastfeeding helps to increase good height. (43-year- woman, rural Alipur).

Another woman, my respondent aunt (age 54), told me eating both forms raw and cooked green chilies make you taller because, in their family, her four sons and 2 daughters eat green chilies very much except one daughter. Everyone has a tall height except her second last daughter. She told us we all use fry green chilies in our breakfast. At other times they use green chilies in the form of salads and curries. The lady's mother-in-law told her to use green chilies, and it will increase the height of your child.

5. 5. Combination Food Myths

5.5.1. Mango Myths

A few of my female respondents told if you eat mangoes, then your skin will be shiny and fresh, but few of the women believe that mango is hot food. If you eat mango, you have acne of the face. But some of the beliefs eat a lot of mangoes, then you will become fat, it is the cause of fattening of the human body. (24-year-young girls, rural Alipur).

5.5.2. Food myths about hot food

Few of the respondents told myths about food, which creates some skin problems. The beliefs that in the summer season, chocolate, dry fruit, spicy food, fry eggs, mangoes, dates must be avoided because it is bad for your skin, and it creates acne on your face and body. These are the food that increases the body temperature. The community women were most conscious about the hot and cold effects of food. They mostly prefer to eat simple food like lassi, juices/sharbat, and fruits, which have cold taseer. (36-year-married women, rural Alipur).

5.5.3. Myth about fry and boil food

Few of the women told me I prefer to eat boil egg as compare to fry egg and boil an egg is much healthier than fry egg, the reason is that when the egg is fry, it loss their nutrients. Same like that few of the lady's belief boil vegetables is much healthier than fry vegetables they used to boil veggie and then they little bit fry veggie in oil because cooking like that maintains their nutritive value.

5.6. Food Myths about spices.

5.6.1. Food myth about garlic

Garlic is used to protect us from the evil eye. People believe if we put a clove of garlic in the pocket, then it safe us the whole day from the evil spirit and bad luck. Most of the old women put the necklace of garlic cloves on the roof's windows and the door of the house. Which protect the family members from the evil spirit. If garlic is put on the room of a newly born baby, then it protects the child from the evil eye.

5.6.2. Food myth about salt

Salt is considered a sign of good luck and bad luck because, in the old-time, the wastage of salt is considered as the ruination of money. Another myth about salt is if you spread salt before entering the new house the it may feel like the sign of good luck.

5.6.3. Food myth about double egg yolk.

If you eat egg and if any egg has two egg yolk, then it means, in future, you will become a parent of many children.

5.6.4. Food myth about tea

While making tea, if you put milk before sugar, then it means you face lots of trouble in your married life. If you move the spoon anti-clockwise in the cup of tea, then it means you have made many troubles in your whole life.

5.6.5. Food myth about grapes

In the event of the new year, the people of South America eat 12 seeds of grapes, which represent the 12 months of the year if all the seeds are sweet in taste, then it means your coming years will be good. And if it is sour then you're coming year will be bad

5.7. Eating habits Myths.

If we are sitting at the table, we have our food, you suddenly chok the food, and we start having hiccups, it means someone is thinking of you.

Evil spirits love nonvegetarian food.

5.8. LIQUID DIET

Liquid food is the integral part and the most important part of our nutrition intake requirement for most effective and optimal functioning of our body systems. In our culture there are six major types of drinks, they are:

1. Water, the magic drink
2. Milk, drink for life
3. TEA, the mind refreshing drink
4. Fruit Juices, healthy drinks;
5. Alcohol; the Killer drink;
6. Carbonated drinks (Beverages) unhealthy drinks.

5.8.1. Water-The Magic Drink:

Water is a prime requisite for life, second only to Oxygen. It is a vital means of good health, a source of strength vigor and energy. Life originated in water and to it owed all freshness of physical energy. Most of human organisms comprise water and life's chores and functions cannot continue without water. Bulk of human food is also water. Water is, beyond doubt, an essential nutrient but is often ignored in adequate nutrition planning. Water is essentially needed for almost every function of our body. It is essential to the digestive process, it's the vehicle that carries food to the tissues and carries away waste; it does control body temperature.

If we don't drink water properly then it may affect the function of kidney, liver and body fat store in our body. Drinking not enough water is the cause of lot of disease like joint pain, renal problem and top of the list is obesity. Different perception about water. Different region of the world has different types of water if people migrate from one region to another then the water didn't suit their body it may cause of stomach ache. One story I heard from my mother

that put onion under the arm and stand in front of the sun in early morning for five minutes then the water of other area may not affect our health. The salty water is the cause of throat problem, constipation and overweight. The boring water is more pure water in urban and rural areas. It makes skin color refreshing and shiny. In our religion the zamzam water has very much importance muslims believe drinking zamzam water is the cure for many diseases even in the time of death people gave this water to their relatives. This water has healing qualities.

Another important function of water is that of a lubricant. The fluid surrounding the joints reduces friction and facilitates their motion. Internal organs like small intestine have fluid around them to glide easily without harm. Even tears serve as nutrients. Water also keeps all air passages moist. Water is a miracle drink. It is a drink for life Try this miracle drink regularly and you will experience the miracle yourself. Water heals both body and soul

Perceptions of people about water

- One glass of water at night before exiting works miracles-cleanses your body, quenched your skin and take care of soul.
- Make this your habit after brush up your teeth you have to drink one glass of lukewarm water Your internal system will improve a lot and it resolve the constipation problem.
- Water is good for cough and cold: Try drinking water
- Water boosts your endurance when exercising. Therefore, drink water before- in the middle and after exercising. This will help you a great deal lot.
- Drink lots of water along with the high fiber foods. Your constipation problem will be solved.
- Drink more water will improve your thinking.
- Loose fat by water: In YouTube there are number of diets for weight loss i.e., in early morning drink five glass of water.

5.8.2. Milk – The Drink of Life:

The only food that most mammals including human receive during the first week of their lives is milk. It provides an almost complete diet during this stage of their development, containing carbohydrates, protein, and fat, minerals calcium especially and a variety of vitamins. Milk is called as Nature's most nearly perfect food because it contains all types of minerals, vitamins and proteins, carbohydrates. We are very fortunate, in the present days, to find a variety of milk choices. If you are cutting down of fat reach for the fat free or low-fat milk. The low-fat milk reduces the blood pressure problem. Milk is 90% of water, which help prevent you from getting dehydrated before and after the workout. The dairy products are made with milk e.g. yogurt, butter, cheese cream different sauces, throughout in the life of

human this product plays very important role. In that globalize era this product helps different dairy company e.g., Olpers, Every day, Nestle, Haleeb. The working of product is same but for earning more money for own sake business man launched new dairy products day by day.

Perceptions of people about milk

- Drinking 3 glasses of fat free milk or low-fat milk is good for your bones.
- Drinking lukewarm milk before going to bed helps to sleep well.
- The child who did not drink milk in their childhood had short height.
- Milk is fattening.
- The people who consume at least 3 serving of low-fat dairy are less like to be overweight.
- Drinking milk during pregnancy makes the skin color fair of the new born baby.

5.8.3. Fruit Juices – The healthy drink:

Fruit Juices are real healthy drinks. Fruit juice really taste good, looks good and it does you good. Fruits are gift of God to mankind. Fruits provide us energy and strength. The presence of so many minerals and vitamins etc., in the fruits is a dear indication of its effectiveness for our body systems. In this dearness era the fruits are not in excess of every person. Generally, it is a considered opinion that raw fruit is better than the juice- Very correct. But the fruit juice has its own importance and value. Here are some of them.

- Fruit Juice is digested much earlier than the fruit itself. In fact, fruit juice provides instant energy as it is easily assimilated in the blood stream
- Fructose (fruit sugar, available is easily digestible and is tastier than the normal sugar
- Fruit juice is considered to be very effective in curing the digestive problems. Constant use of fruit juice cures very effectively the ailments connected with digestion problems Fruit juice especially beneficial in the ailment of liver.
- Try fruit juice instead of any medicine for constipation Orange papaya constipation. In case, constipation is persistent, you should eat figs, apricot and grapes
- Fruit juice has hidden power of cleansing the blood and that is why people who take fruit juice regularly have red and bright face and the natural charm is visible on their face.
- Fruit juice is equally good for the healthy as well as the sick. Fruit juice, apart from providing instant energy does help stimulation of heart and the mind and also brings feeling of freshness.

In this dearness era the fruits are not in excess of every person. But in form of fruit juices, we enjoy the flavor of the food which are not in our excess e.g., kiwi, coconut etc. but on the other hand some people believe these pack form juice hasn't any nutritional value. With advance technology human made different kinds of juicer machine which is helpful to quickly made any kind of juice. If someone is sick then we will take fruit juice to him.

5.8.4. Tea – The Mind Relaxation Drink:

Tea is a natural beverage. It is one of the most versatile drinks. Hot or Cold, it can be sweetened to suit individual taste, flavored with a variety of fruits, spices and herbs. It has no fat, sugar or calories. It's we who mix sugar and milk in the tea and thus add sugar, fat and calories and make it harmful. Tea is a delicious and refresher. That's why people love tea. Tea is a natural plant food. Different company made variety of tea packs which is helpful to made tea in second. Four form of tea: the black tea, green tea, herbal tea, pink tea.

- **Black tea** majority of tea harvested becomes black tea It is made by exposing the tea leaves to air to promote a essential biochemical procedure that turns them a deep red-brown color and gives black tea its unique rich taste. During pain of menstruation black tea is given to the girls.
- **Green tea** the leaves are quickly steamed or heated; they retain their green color. It is most famous in china and japan. Most of our youth used green tea for weight loss. And it is healthy to drink a cup of tea before taking meal.
- **Herbal tea** is the blend of plant leaves, flowers or roots and various spices or fruit flavors.
- **Pink tea** mostly produces in Kashmir because of that it is called Kashmiri chai, mostly made in winters with adding nuts in it which made body warm.

Perception of people about tea:

- Tea is a good source for strengthens tooth enamel and combats cavities.
- Drinking tea also may reduce the formation of plaque and inhibit growth that contributes to tooth decay.
- Tea has a property of relaxation and rejuvenation, tea's potential to stimulate alertness and mental performance.
- Drinking tea make skin color dark. Most of belief that there is such kind of thing in tea after drinking that it burns our skin like sun heat burn our skin and change our skin complexion into dark.

- Drinking tea makes you feel tired/ sleepy. Drink tea it makes their body lethargic so they can't do any work actively.
- Drinking tea is good for migraine patient. It makes your mind relax
- Tea is good which makes human mind active and bones strong.
- Drinking tea during pregnancy is dangerous for the fertility of baby.

5.8.5. Alcohol – The Killer Drink:

Alcohol is a forbidden drink in Islam. It is sin to drink alcohol in our religion Islam. Many people who drink heavily and live long enough, show this effect of brain loss in symptoms which are easily recognizable. Premature aging, memory loss, reduction of sexual activity. The damage of liver due to alcoholic drinks, the heart muscles also become weakened due to heavy drink. Alcohol can harm male sperm. It is dangerous for pregnant women. Heavy drinking during pregnancy is likely to result in deformed baby.

5.8.6. Carbonated Drinks – Unhealthy Drinks:

The carbonated drinks are highly acidic. It has high sugar content, carbonic acid, chemical and coloring etc. which in no way helps in digestion. Carbonated drinks linked to bone fractures. Consumption of colas and other carbonated beverages is associated with bone fractures in teenagers. Most of our youth used it as a fashion, mother give it to their children in their lunch box. Some low-class children feel inferior in front of those child. In different entertainment shows these brands Pepsi, Coca-Cola, Fanta are sponsored to earn money. The liquid diet has its own significance in our daily life. In all over the world for the survival of human these all kinds of drinks play vital role water. Water the magic drinks, milk drink of life juices healthy and carbonated drinks healthy and unhealthy drinks alcohol the prohibited drink in our religion but in other religion it is used it on celebration purpose. Some used it when they are sad some when they are happy these all drinks have symbolic importance. Like these liquid drinks versatile the brand business i.e., water brands Nestle S.A, PepsiCo, Pak Turk to alcohol brand Murree Brewery etc. Some people support these brands system some were not. The people who were not support these food brand systems they are also using these products in their daily routine.

Chapter 6

Social Construction of Food Myths

Introduction

It is understood that for any human body food is the basic and important need. We also categorized those needs based on cultural patterns, environmental conditions, religious myths, etc. Means the nutritional needs of the human beings are different and are felt through our learned behavior of eating. In every culture the food eating pattern is different and may be because of the consuming level of their body. No doubt human beings have survived from a large struggle of the process to adopt the things (human evolution). Human beings have travelled a huge period for the adaptation of food. They also eat food before and now, but the good and healthy diet they performed many experiments and a huge period to adopt the food for their needs. Human do not eat food at the first time, human adopt the food slowly and gradually. In the adaptation of the food there were so many questions which were searched by themselves like.

- What food is good for us?
- Why to eat this food?
- How to eat this food?
- Why not eat all food?
- How it impacts on us?
- When to eat this food?

In the primitive societies human beings only eat for the survival / fulfilment of their nutritional needs but slowly and gradually, when they become aware to those above questions related to food, they performed different experiments related to eating food. At one stage they completely known that fact that, this food is good for us and this is not. And at this stage they completely known that their health is also important. From that stage the human aware to that fact about their health and take care for their health by eating simple and healthy diet. In this situation, it is also observed by human beings that, what food makes our body strong and fit? From that period, they maintain their diet and take care of their dietary pattern.

There are so many societies in the world which have different dietary patterns and that dietary patterns are based on their different nutritional need and the eating pattern of the that

society. Furthermore, that needs are directly associated with the religious, cultural and environmental factors.

6.1. Food myths for the maintenance of household things

One of my respondents told if we keep camel bones in our house, then there will be no magic at home or on any member of the family. She told another story, ‘ if there are termites in house and if you put camel bone on the starting point of termites, then it will vanish. People mostly believe in spirits, and they were afraid of evil spirits. People want to get rid of termites that look ugly in the house and destroy the furniture. The old lady told that camel bone produces some kind of chemicals that becomes the cause of destroying the termites from walls and furniture. *(56-years old - men, rural Alipur)*.

6.2. Religious aspect of food myths.

My respondent name Y, He was 47 years old. He said it is forbidden to have fish as meals on Friday. As the whole Muslim community gathers up to offer Jumma prayer, thus fishes also beg to Allah Almighty that give them a chance to offer prayers on that similar day. That is the reason we often avoid fish as meals on Friday, specifically.

He also told it's forbidden to eat rice and pulses on Friday because rice and daal are the food of the poor, and Friday is the huge day according to Islam. The Muslims celebrate Friday as eid day. So, according to the importance of Friday, Muslims should have to eat something huge like meat. Meat is considered the diet of wealthy people. On Friday, a person who is one of the richest people in this area he gave food to every needy person. Either it is in the form of meat, milk, and fruits. *(47-years old - men, rural Alipur)*.

6.3. Ritualistic perspective of food myths

A few of the respondents told that on the Barat event, there is a ritual called (dhood pilai). It is the ritual in which the bride sisters, cousins, and friends bring milk for the groom. After the drinks, milk, is supposed to give them gifts, and the remaining milk gives to close bachelor relatives of the bride and groom, and after that, they will be married soon. The community ladies told that if the unmarried person eats the remaining (laddu) of the newly married couple, then they will be married soon. *(40-50- year old- married woman, men, rural Alipur)*.

6.4. Economic cause of food myths

My respondent name Y. He was Punjabi and 28 years old. He belongs to a poor family. He narrated. In my childhood, we did not know the reason behind this about how a child becomes a bad guy in adulthood if he eats meat in childhood. As I grew up, I come to know that meat is the food of rich people, and we belong to poor families.

For this reason, our parents made this story to afraid of us so that we don't insist them for bringing meat. Our parents have not enough financial resources to feed us this type of food. We have been suffering from heartburn since childhood for eating meat because we don't know the reality behind it. Because of this, we did not even demand meat, and no matter which food was given to us in childhood we ate that happily.

6.5. Environmental cause of food myths

Food myth is used for the prediction of weather. A few of my old respondents told myth about the sweet dish (kheer) through which they predict that if an unmarried male/ female eats leftover kheer from the saucepan, then on the day of their marriage, it will be rain. The old lady had a strong belief because this situation happens with her and their 3 sisters. On her and their sister's wedding day, it was rained. *(62-74-year old -married woman, rural Alipur).*

Few of the young girls from the community didn't believe that they used it as a joke. They said that it doesn't make any sense. There is no any kind of relation between kheer, wedding, and rainy weather. *(20-28-year old- young lady, rural Alipur).*

6.6. Psychological cause of food myths

Food which changes the moods of individual / Myths about food which change our personality traits. A few of my respondents said, if you eat a lot of sweets, you'll develop a sweet temperament. Through this more eating sweet food community, people predict that he/she has friendly, polite and loving nature, and actually, this thing happens in the community because the people who were more supportive, genial, and considerate mostly prefer to eat sweet food. Age 39- women- rural alipur.

But few of my respondents told, eating lots of oily, spicy, green chilies food makes you hyper and clever. Because these foods are considered to have a negative impact on a personality like they always in an aggressive, violent, belligerent mood. They also told eating a lot of bitter gourds makes your speech bitter. Age 42, women, rural alipur.

6.7. Food myths are used to develop fear

Some of my respondents told, Finish the food on the plate; otherwise, the devil will start eats your food. If you talk during the eating, then the devil will eat food with you. If a girl's head is not covered with dupatta at the time of eating, then the devil will pee on her head. The Pakistani mothers teach their daughters from the childhood to wear dupatta because, in Islam, the dupatta is the symbol of self-effacement and modesty. Childhood is the age in which the children are living in a world of imagination. They do whatever teaches by their parents. It is the first learning stage of children, so for parents, it is easy to develop certain kinds of fear to teach good habits related to their religion and moral activities of their daily life: 33 years, both male/female, rural alipur.

6.8. Childbirth's first diet and its impact on her personality.

Few of the female respondents told, the personality of a child depends on the person who gives the first-ever dose to the infant, at the time of birth. Whether the first-ever dose is given by the mother, father, grandmother, uncle, or aunt, the personality of the child will be similar to the person who gave the child the first-ever dose(gotti). The first eatable dose can be any eatable thing like honey, milk, or water. Another way of giving the first-ever dose to the child is, by mixing honey with ajwain and kalonji and putting it in batiste cloth. The cloth can be put in the mouth of a child. It will also be useful for the child to prevent from ascites diseases. *(30-40 years old- woman, rural Alipur).*

6.9. Food myths about tea which makes people lazy and active

Few of the respondents told drinking tea makes you feel tired/ sleepy. They said whenever they drink tea, it makes their body lethargic, so they can't do any work actively. One of the ladies told me she is the patient of a migraine doctor advise me don't drink tea. It is not

suitable for your headache, but whenever I an attack of migraines, I drink tea, and it makes me sleepy, and after a few hours, my mind is relaxed. *(25 years old woman, rural Alipur).*

But few labors respondent told drinking tea makes them active whenever they feel lazy. They drink tea. They said drinking tea gives them energy because of the ingredients which are used in tea. It is good to make the human mind active and bones healthy. We our labors, and during the time of our work, we drink 7 to 8 cups of tea. *(40-years old - men, rural Alipur).*

Chapter 7

Summary, Discussion and Conclusion

7.1 Summary

The purpose of this study was to determine what is different about myth and food and cultural role, and people's perceptions of socio-ecological food pattern and their tales. Myths and food play an important role in culture and lifestyle. How the satisfaction of their cultural myths, how they related socio-ecological foods. How they beliefs their myths related to health, culture, diets, and socio-ecological factors. People used their cultural myths every day in the life, significantly older generations in rural areas. A myth is a traditional or legendary story, collection, or study. It is derived from the Greek word mythos, which means" story ". Mythology can refer either to the study of myths or to a body or collection of myths. A myth also can be a story to explain why something exists.

Food is a significant part of material culture. The most basic rule in food culture is to classify which food is edible. Humans are omnivores but use only a part of the potentially edible substances in nature. Not only biological or geographical conditions determine the food eaten within a particular community, but also cultural norms, ecology, environment, and religion. Ideas of what is edible may change between nations or between different classes in a society. In the different cultures in the world, various national and ethnic groups eat different types of nutrition. Their food culture is different from each other based on religion. The dishes, cuisines, beverages, and fruits are part of any culture. These are the identity of that culture Religion informs through religious literature what haram is and what is halal? What should they eat, and what is prohibited in a relevant culture? My faith as a Muslim, that any food, fruit, or drink whose mention found in our Holy Book- The Holy Quran and describe as good. This must be beneficial for our health.

Myth confirmed, supported, and maintained the social state of affairs. It provided an account of the origins of the world, of people and their conventions. We believe in such myths because they sound like they could be true. Food myths are traditional to understand, but, i.e., not true. Various food myths are prevailing not only in Pakistan but all over the world. What to eat, when to eat, and how often to eat are such questions that usually confuse most of the individuals. Nowadays, we have scientific knowledge, and based on that knowledge, and we should not believe in food myths.

Diet plays a vital role in good health at all stages of life. You should eat food, not for taste alone but better health as well. Understanding the family history of disease or risk factors, body weight and fat distribution, blood pressure, and blood cholesterol can help people make more informed decisions about actions that can improve health prospects. Healthful diets help people for growth and development. They enable people of all ages to work productively and feel their best. Food choices are among the most pleasurable and useful of these actions. Food choices also help to reduce the risk for chronic diseases, such as heart diseases, stroke, and osteoporosis that are leading causes of death and disability.

Food is a significant part of material culture. Diet taking prefers according to ecology as warm people have dissimilar eating's from cold areas inhabitant. Food habits are formed early in childhood, passes on from the elders in the family, and perpetuated into adulthood. Food beliefs either encourage or discourage the consumption of particular foods. There can be neutral, harmless, or harmful practices. Unfortunately, most of the toxic thoughts and prejudices (taboos) are associated with the diets of women and children, who are also the most vulnerable to malnutrition.

We use it to enhance the safety, digestibility, and edibility of food products. In this research, the researcher finds out the myths which prevailing about the food pattern and there impacts in real life. The researcher also checks health effects due to the mythological implication and practice of food in the locale. This study is important through this research; we know how much the locale population follows food myths. Other way globalization, modernization, and urbanization have changed our habits of diet in the present time.

It will be significant because of locale perception, falsification, and the truth behind the myths. This research is a scientific inquiry and will be performed under the domain of anthropological discipline by using anthropological tools and techniques. The main objective of this study is to advance the understanding of the cultural perceptions about food myths and socio-ecological concerns. People hold myths about the tacking diets, due to health consequences childhood, pregnancy, and old age. We understand types of myths related to foods, health, and socio-ecology factors and relationships. For the qualitative study, I located myself in Alipur, a central Punjabi district with rapid foods and cultural myths socio-economic, health concerns, and people's perceptions, as explained in detail in chapter 5,6. This study was conducted between June and September 2020, my research assistants and I conducted semi-structured interviews with male and female between urban and rural areas in

Alipur district. The name of village Alipur refers to Baba Ali Muhammad, the ancestor of Maliks living in Alipur. In contrast, several people of other origins have also migrated to Alipur over the last two decades, which has turned this small village into a big town consisting of a population of approximately more than 3000.

The literature is collected from multiple sources on the topic of cultural perceptions of food myths, religions, and health. This is based on reviewing the literature on the research under study. Review of literature is an important component in the research process and procedure. It supports to strengthen the background and theoretical knowledge base of the course.

The atmosphere and the availability of food resources in any area has a massive influence on the formation of human beliefs, customs, and tradition. For example, long years ago, when the salt was discovered, it not just affects the eating style, cooking pattern, food consumption, and preservation process, but it's also had a significant influence on economic, religious, mythological beliefs around the world. Today food was used in the subject of cartoons, filmmaking, poetry, and humor. So, in any area, if people have abundant or shortage of any food, e.g., fruits, vegetables, dairy products, etc., then they gave mythological importance to that specific food by themselves and used that food in different rituals and healing practices.

Human has five sensory organs which are essential for daily working of human body same in case of food, people eat food for survival and with time the intelligence of people increases, and he makes to become choosy in the selection of their needs. Man is always searching for better and better food. He ate according to their needs, and now in the modern era, people become concision about the selection of food. They select food by using five sensory organs, i.e., sense of taste, touch, smell, and hearing. The man tongue has four flavors. i.e., salt, bitter, sweet, and salty. Without these four tastes, we can't imagine the taste of food. All around the world, these four tastes enhance the flavor of any food. The smell is certainly one of them, more significant players in the selection of food. When we grow up eating the food of our cultures. It becomes part of who each of us. Many of us associate food from our childhood with warm feelings and good memories, and it ties us to our families, holding a unique and personal value for us. Traditional cuisine is passed down from one generation to next. It gives us cultural identity. When one person moves from one place to another, they bring the food of their country with them wherever they go, and cooking traditional food is a way of preserving their culture when they move to a new place.

Food can have several different meanings that might not be immediate to us when, for example, we take the bite of our favorite dinner. Identity of the social group refers to, such as language, culture, physical appearance, religion, values, and customs. Culture, on the other hand, refers to how we do and view things in our group. For example, a shared set of values, assumptions, perceptions, and conventions based on a shared history and language can make a particular group. For society to function efficiently and smoothly, these individuals must learn to integrate and coexist together. This will involve, among other things, accepting and sampling different types of foods and even adjusting their diets. This is due to the significant impact of culture on nutrition, which results in changes in health. As a result, the choices and selections of food that people make, in the classes of foods they eat, will vary widely. In different religions, the halal and haram concept of food is different. But several people didn't follow their faith. For example, according to the holy Quran, wine is haram for Muslims, but in Turkish culture, they drink it in their special events. Drinking alcoholic beverages with family and friends at home or restaurants are the rich tradition of Turkish people. Another example of pork meat is haram. Either they know it is not suitable for health.

This study executed a mixed-methods involving the ethnography, qualitative methods. Personal observation and first-hand experiences of researchers also contribute to the findings of this study. Mixed methods are defined as research methods, which inquirer or investigator collects, and data analyze different forms, such as integrates, findings and draws inferences using qualitative method approaches in a single study or program of study. This thesis objectives of analysis dishonesties in revealing the background of this study is to explore cultural practices of food myths and belief systems of local people in their community. The ideas of the cultural perceptions of food myths and health concerns are promoted in many places throughout the research papers, news articles, and textbooks, which makes it challenging to be presented in an organized way. Since identity is too abstract, finding a proper way to analyses how the research papers and textbooks function in forming cultural practices of food myths views has once been the highlights of traditional concepts in our study. However, gradually we found that the ideas of food myths related to their cultural practices every day in the life. We concentrated semi-structured, in-depth interviewing, and social-surveys in with household heads and the majority of females as a primary field site, so tap their views of core perceptions of this study. The ethnographic fieldwork and interviews provided valuable contextual related information culture and food myths related to health background for this study. Nevertheless, my data material from ethnographic fieldwork and

conducted interviews are analyzed explicitly somewhere in this thesis. The value of ethnographic research conducted in a variety of cultural, religious, food myths practice in contexts is that it can encourage us as social scientists to be open to possibilities and to imagine new ways of thinking about what might appear too familiar to be worthy of in-depth consideration. This is another reason why I value the ethnography of everyday life. It is in neglected details of day-to-day life that real insight into the meaning of cultural and social change is most powerfully and relevantly expressed.

We applied in-depth interview methods conducting data and processes to make the study more meaningful of researchers study various literature such as research articles, books, and different documentation of food myths related to their health and religious practices vulnerable community. Cultural practices of food myths topic and scholarly work in which in-depth interviews were conducted. In-depth interviews conducted different respondents in the city of Alipur. We are analyzed data organized manually by introducing the coding and type assignments. They also categorizing the data discrepancies. All data highlighted incongruities were the discussed, and the agreement was reached after mentioning tapes and notes attractive. A third step all of us resultant of themes by evaluating the composed data material. It facilitated the filed researchers to detention the background explicit perceptions of participators.

My research was focused on ‘Alipur town,’ which is located on the Lehtrar road approx. 17km from Rawal lake and 9km from Chak Shahzad. Its geographical coordinates are 33.648°North 73.187°East. It came into being in 1915-1916. Alipur villages that are centuries old, it is the settlement that land acquired by the Capital Development Authority from the people of surrounding towns like Tama, Farash, Dhok Jabi, Thanda Pani, Panjgran, and Debtian Shareef. Its total area is 400kanals. Houses are made on 160Kanals in which 60% are cemented places, and 40% are raw/mud houses. On 90kanals, there are markets, clinics, and butcher shops. On 90Kanals area is specified for schools and technical institutes. And reaming 40kanal is for Mosques and Madrasas. Alipur temperature is moderate. It changes with the change of seasons, as in the potohar area does. The native language is Pothowari. Due to migrations from several different regions, people tend to speak other languages as well. Alipur has a humid subtropical climate with long and very hot summers, monsoon, and short, mild, wet winters. Alipur, during the summer season, experiences several thunder or wind storms that sometimes cause damage to property. The people living in Alipur are mostly

natives, while some migrants also reside here. The main casts living here include Khokhar, Rajas, Malik, Chaudhry, Jutts, Gujjars, Abbasi, Syed, Butt, and Rajput. The people of Alipur are fond of desi food. Home-cooked food with natural ghee and butter is preferred. Other than this, parathas, milk, and spicy food are also preferred by people living in this area. *Saag*, *gandum ki roti*, and *lassi* are the primary food trends prevailing over the society during summer, and in winter, *lassi* is excluded while the rest remains the same. *Saag* is commonly grown all over the area, and anyone can take it from any field without any restriction. *Saag* has different varieties ranging from *sarsoo*, *sonchal*, *gandhal*, *bathoo*, *palak* to *methi* and *sakhi*. People grow vegetables at home and deliver within the area also outside the area. *Daal roti* is commonly used as daily routine food and rice and chicken once a week or on the arrival of guests along with meat yearly on Eid. There are food hotels/ Dabbas which have *chaarpaae* and tables as for sitting and eating food.

Food beliefs are the individual experiences, but when it passes to the next generation in the form of stories, it is called food myths. Food Myths are part of the social belief system. Some food myths are real; some are false because it is not based on our personal experiences. These are the stories that are told by our ancestors. Some food myth related stories were told for controlling our behavior, some give different kinds of hope to the people, some stories are meant to solve health problems. Our diet is learned behavior. We were raised to perceive this food is edible, or that is not. e.g., the dog as pet or dog as food both depends on our learned behavior, some people perceive the animals are just food for us, but others perceive they are not because of the natural perception that animals all of our companion. Parents chose our diet based upon the cultural stories, and if we have our children, we base their diet on the cultural stories which are being told by our parents. It is understood that for any human body food is the basic and important need. We also categorized those needs based on cultural patterns, environmental conditions, religious myths, etc. Means the nutritional needs of the human beings are different and are feel through our learned behavior of eating. In every culture the food eating pattern is different and may be because of the consuming level of their body. No doubt human beings are survived from a large struggle of the process to adopt the things (human evolution). Human beings have travelled a huge period for the adaptation of food. They also eat food before and now, but the good and healthy diet they performed many experiments and a huge period to adopt the food for their needs. Human do not eat food at the first time, human adopt the food slowly and gradually. In the adaptation of the food there were so many questions which were searched by themselves like.

7.2 CONCLUSION

Food is among the basic necessities for all living things and human are no exception to it. The practical implementation behind each myth is different. The food myth and beliefs are followed by biological, economical, religious and environmental factors as well as the cultural norms, superstitious food beliefs and misconception. In goal behind biological aspect of food myth and belief include to satisfy hunger need, the body looks good, to give hope in time of disease. However, in economical aspect the low income, the high price of food items and the food which are not or abundantly available in the area are the cause of origin of food myths. The religious factor of food myth was the main cause of all myths because religion is the one which give hope for unpredictable things.

However, the bad consequences of food myth effect the health of human because food is directly related to our body. The avoidance of food become the cause of malnutrition and human body need balance diet. For good health is needed for healthy working of mind and if mind is not working well the individual feeling inactive, aggressive, hyper and these belligerent mood effects are social relation.

People in our society are very health conscious. Some are very much concerned about their skin that they make control on oily, sugary and processed foods. They get impressed from celebrities glowing and healthy skin and make their diet plans accordingly. They also contact to the celebrities on social media. People, especially girls drink plenty of water and make addition of vegetables in their daily diet which makes them skinny as well. Obese people make a proper diet chart and strictly follow it. They make addition of vegetables and fruits along with some cereals and avoid junk food. They follow the nutritionist diet pages on social media as well which helps them to be physically fit.

Some people are so fond of eating that their sole purpose of life is eating. On the other hand, some people only eat for the sake of living Other focus on their health and they are very much concerned about their healthy lifestyle towards food. Thus, food plays and important role in building human health and fitness. People also arrange a food pattern to have better intelligence, for example eating dry fruits can increase the ability of brain to work faster. So these were all the ways of eating food according to some particular reasons followed by people in our society, and society has different obsessions about different eating habits.

Some people are so fond of eating that their sole purpose of life is eating. On the other hand, some people only eat for the sake of living Other focus on their health and they are very

much concerned about their healthy lifestyle towards food, they regularly go to gym and do exercise to make their body shape fit. Thus, food plays an important role in building human health and fitness. Then there comes another category of people who eat some selective section of food to fight against some certain disease. People also arrange a food pattern to have better intelligence, . These food myths are followed by generation to generation which makes them comfortable to follow. People follow the remedies which they hear from neighbours, family and friends. They feel comfortable by acting upon these remedies because inner satisfaction matters a lot and makes huge difference. For examples eating dry fruits can increase the ability of brain to work faster. These were all the ways of eating food according to some particular reasons followed by people in our society, and society has different obsessions about different eating habits. Along with these preventions, they need a daily walk to remain fit. People also follow some home remedies to fight.

Unfortunately, community member widely practices on traditional food myths and beliefs. The reason behind that blindly trust on the sayings of their forefather, the lack of nutritional knowledge. The local is multicultural because people migrated from different region of the Pakistan. It is one of the reasons the researcher finds wide variety of food myths in the region.

In a nutshell, diet depends upon the nature of human health, consciousness towards their body shape, positive attitude towards their disease and maintenance of health to keep themselves physically, mentally and spiritually fit. Therefore, food plays a very essential role in every aspect of life and the dietary patterns differ from person to person. Nutritional diet needs to be followed strictly depending upon the nature of the problem. Health is wealth, so, we all need to make our lifestyles better with the intake of proper amount of nutrients. Thus, we should have a bird's eye look on our daily life food patterns and make a proper diet plan because everyone's health is very much important. In past time, people eat food sitting on the grounds. But slowly when the urbanization and globalization spread out, this eating and cooking food practice is no more in the societies. Means there are so many factors in the societies which completely change our eating, cooking patterns and as well as our food patterns. No doubt there are some factors which influenced on the dietary, cooking and eating patterns of the human beings.

In the modern world in the urban settings, where everyone is busy in their personal life, they do not think about their diet and just busy in to earn money. In the modern era most of the

people are away from to get fresh and healthy food, they prefer fast food and stored food. Super marts and big markets are the best example of these urban settings diet and that may cause the problems in your health as well as disturb your life. We should understand first the evolution of human diet ant than maybe we can secure ourselves. Globalization, urbanization and some other factors like global warming, pollution are the main cause and directly impacted on the health and dietary patterns of the human beings. For the better and secure diet, the timing of eating food is very important and avoid eating hotel and restaurant foods, cook at your home for the security of your health and diet.

Interview Guide

- Q. What is your name?
- Q. What is your age?
- Q. What is your religious affiliations?
- Q. What is your income?
- Q. What is your cast?
- Q. What is belief?
- Q. What is traditional myth?
- Q. What kind of food myths in your culture?
- Q. In your culture you have any food myths?
- Q. Do you know the advantage of food you used?
- Q. The food you used you have fixed time for their usage or any time you used?
- Q. If any food which is culturally prohibited in your culture and you used it then you face any problem regarding to your health?
- Q. Which kind of utensil you used in your kitchen?
- Q. Which kind of flour you used?
- Q. Which kind of food you like to eat in your breakfast, lunch and dinner?
- Q. What people think about traditional mythology?
- Q. What are your daily eating habits?
- Q. What kind of food do you eat daily?
- Q. What kind of food do you like more?
- Q. What are your traditional food in your culture?
- Q. What people think about their traditional food according to their opinions?
- Q. Why people like food that is more traditional?
- Q. At what times do you usually eat your meals?
- Q. What do you know about the practical implications of myths?
- Q. Why people believe on practical mythology?
- Q. What are the cause and consequences of practical implication of myth?
- Q. According to your opinion! What people think about practical implication of myth?

- Q. What attitude of people towards the implication of mythology?
- Q. How do people understand the concept or account which is told by their ancestors?
- Q. Do they take their forefather stories positively, take it in jest, or obey it in under some compulsion?
- Q. What is the belief level? If they have believed, then what is their practical implementation in their life?
- Q. How people's emotions feelings are connected with the food myth?
- Q. How people use it as a treatment or medicine in a culture?
- Q. How myth gives any kind of advantage to society?
- Q. How are food myths essential for improving the health of people?
- Q. What is the difference between one food myth to another in different cultures of the community?
- Do you have any food myth advantages and disadvantages of used food in everyday life?
- And any food myths related to your culture and health?
- How people fixed time for their usage time and any problems in your health?
- Do you have any food myth related to culturally prohibited in your community, and you used it, and concern health issues? Any traditional mythology?
- What is the attitude of people towards the food myth implications of cultural mythology?
- And what kind of consequence of the practical importance of food myths?
- Are there any foods that you wouldn't eat as a child that you eat now?
- Any concern about your everyday calorie intake when choosing something to eat?
- Do you have any dietary patterns related to health myth and cultural perspective?
- What are the factors that are the cause of food myths?

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