

**CULTURAL DETERMINANCE OF FOOD CHOICES AND
ASSOCIATED HEALTH
BELIEFS**

(A Case Study of Village Pind Begwal, Tehsil & District Islamabad)



BY

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DEPARTMENT OF ANTHROPOLOGY

QUAID-I-AZAM UNIVERSITY

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Thesis submission to the department of anthropology,

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Aroosa Kanwal

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ABSTRACT

The present research mainly deals with food preferences and associated health beliefs. Further it investigated the benefits of traditional food. Research was centered on three main objectives which revolved around food preference, benefits of traditional food and some health-related beliefs associated with traditional food. Food is used not only to satisfy hunger, but also to attach obligations. Within, a culture, people have different food choices. Food selection is always defined by culture, the social, environmental, and personal choice. Food and food-related beliefs have a wide role in culture and lifestyle. For most of the time, more consumption of food has become a part of culture. Most older people remain attached to their old foods and like those food. This study looks into the preferred foods within the culture, that how culture shape the food patterns by paying emphases on the old tradition. This study also tried to explore connections between food and healing by paying emphasis on traditional food given to new mother during the period of confinement. Further, it also looks into the cultural health beliefs that are associated with animal organs.

To achieve above mentioned objectives different anthropological tools and methods were used for data collection that mainly included rapport building, in-depth interviews, focus group discussion and purposive sampling method to obtain relevant and accurate data for research. Research was conducted with the people of different age groups in which both genders were included. A sample size of 35 respondents were interviewed during research. The research was conducted in a village Pind Begwal, that is under the supervision of capital Islamabad. It is located at main simply dam road with lush green fields which were the beauty of village.

This study explored the connection of food and culture. Food is the basic element in life, but some food got special preference in culture due to attachment of ancestors with that food. People prefer some food as part of culture due to teachings of ancestors, they did not isolate themselves with those foods, further the cultural food also attach some benefits to it. The study finds out that benefits specially those traditional foods which women eat after confinement. Those traditional food consumed by women to increase milk production, to overcome anemia, to cleanup inside of body after delivery. Moreover, food also attach some health beliefs. At where culture tells us about benefits of food, there are some cultural health beliefs too that bring people toward some specific food. People consume animal organs and have faith in the healing capacity of animal organs, but only the beliefs. They know nothing else about organs but they still use them. We also identify that how their beliefs really work and they feel they are gradually curing their disease.

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CHAPTER: 1

INTRODUCTION

While culture is the pattern of learned behaviors, it's a pattern that is created by man himself. Everyone seeks knowledge about culture from beliefs and behaviors that exist in a society. People share all kinds of patterns with each other, and those patterns include thoughts, emotions, communicating styles, patterns in which they interact with each other, and rules and relationships among each other. Culture would perceive it as an inherited thing. In the same way that offspring inherit their ancestor's culture, culture is passed down from generation to generation. While, living in an appropriate culture, everyone perceives how to learn patterns of behaviors and experience the world emotionally. How they behave in the world by living in an inherited culture. The socio-cultural dimensions of it would allow us to understand the health values, beliefs, and behaviors in an environment. While culture connects one aspect to another and allows people to live in it. Culture, dictates people in all aspects of life. From living to eating, and from illness to curing disease in all aspects, Culture plays a vital role. While One can easily find the role of culture upon living patterns of people (M.Ariff Kamil,Khoo S. Beng, 2006).

In a culture, there are some beliefs, and everyone in that culture follows those beliefs to make themselves a patriot of their ancestor's culture. Beliefs also alter the behaviors and thinking patterns of people in that culture.

While he narrated health behaviors and the beliefs about health, which an individual was affected by, the beliefs of people are difficult to change, because experiencing those beliefs in everyday life doesn't require any validity, filtration, or emotional leadeness. As well as It is proposed that

if anyone experiences illness and expects that by adopting any particular mode of behavior, that could reduce the sensitivity, it could change their beliefs. While the belief could be altered by different informative programs, beliefs that are strongly opposed to food reluctance would be hard to change through education or any other informative programmer. While people are more concerned about beliefs, they may be more receptive to negative information as compared to positive information. While beliefs and similar filters play an important role, they have a significant impact on the information. That's provided by educators about beliefs. As well as the beliefs about food's influence on the lives of people. Whether the beliefs are positive, negative, or neutral, they always have the power to change people's lives (Thompson M. Britta and stephane L. Knight, 2006).

Living in an Islamic country, Muslims must follow the Islamic laws for consuming food. Muslims eat and drink halal food. As in Pakistan, there are people that reside here who belong to different ethnic backgrounds and also have different cultures. They obey what their culture tells them to. Every culture has unique methods of preparing food and serving it. Every culture has different food choices and preferences, and food preferences are one of the major attitudes toward food. It is one of the major ways in which people show their attitude towards liking and disliking foods.

while the food has a close connection with culture. If the communities' foods are changed, due to that, a change in culture will surely occur. While food expresses many things about its consumers and, in turn, their culture, in addition, if we look to the west, the growing trend of vegetarianism reflects the value system for health in that culture. accepted food easily when their culture had space to accommodate that food, and if their culture did not have enough space for

any food stuffs, then that food would be considered inappropriate for those people. While the food does not satisfy any other desires, it does satisfy appetites and fulfil social needs. While in the United States recently, the trend of hot chili is rising. The acceptance of chili shows the great acceptance of a mixture of cultures. In food stuffs, flavor plays a vital role. Once people become used to that good, they become addicted. They also require that food in their meals. The acceptance of that food and consuming it would then make that food special for that culture. Food has a strong connection with the culture. In modern, postmodern, and North American culture, food symbolizes and expresses culture in many ways. In the modern world, food is often a matter of efficiency and an expression of technological information (Visser, 1999).

while within a culture people most often preferred traditional food depending upon the availability of food. Some traditional foods are seasonally available but the shortage of food doesn't overcome the likeness of those foods. Inuit community consumed traditional food in many ways, they ate some special type of fish, mammals, birds were used as food and prepared in many different ways either dried, cooked, raw, frozen and aged. Moreover, among Inuit community research was conducted by researcher in which they came to know 41 preferred foods at which 32 traditional and 9 was market foods. Traditional food was liked by both adults and young generation but adult rated higher to traditional foods then young people and their preference toward those foods was due to believe that such foods are needed for good health and good survival. Further traditional food also contributes in cash economy due to higher consumption of food (Wein Eleanor E. , Milton M.R. Freeman and Jeanette C. Makus, 1996).

The elements of human eating behavior while making food choices and becoming acquainted with various types of eating foods, internal factors also include the physical food aspects. Among

the external factors affecting food are the social contexts of the physical environment. While the state of social learning shapes the bond between these factors, it also shapes the best choice of foods for eating behaviors. Mostly, people choose the best behaviors around food for eating in their lives. There are various social, cultural, and economic aspects to food contributions. The factors are required for the preference of knowledge to distinguish the social factors of the groups and also for families. The inclusive model was created by imagining different ways for people to choose their foods. Mostly, people make the best food choices for their lives and also for their social behaviors. The eating behaviors of foods are dependent on life (Eertmans. A, F.Baeyens and O.Van Bergh., 2001).

The health status of African Americans, which is continuing for the existing as well as these kinds of modifications for poor health, they are attributed to reducing access to health-care services. African Americans play some key roles in health-care consumption design among African Americans. Sometimes cultural factors have an effect on the health-care of African Americans also. They classify detailed community health nursing for interpositions that incorporate these issues into the health-care of African American families and also for the communities. While many barriers to health-care services existed, African Americans have been recognized. Health beliefs and practices can be detected among African Americans in unpredictable age groups, socioeconomic levels, and geographic locales. Religion is a essential force in the lives of many African Americans (Russell Kathleen, Nancy Jewell., 1992).

Different cultures permit different beliefs, and those beliefs have strong arms in the life of that community. In many cultures, people have certain beliefs regarding food. While in many cultures, there is a practice of eating animal organs and a belief that organs have healing

capacity. A person suffering from disease in a specific organ believes that by eating similar organs from animals, they will be able to heal their own disease. Mostly, people consume liver upon the deficiency of blood and trotter upon joint pain, and they associate certain significance with it. They also have belief in its healing power. Such a belief has a lot of importance in the lives of people who obey the cultural traditions and prefer to obey the beliefs of their ancestors.

While addressing food choices according to culture, one of the beliefs was the healing process after postpartum. Traditional postpartum beliefs related to the healing of women are centered on the notion that after the birth of a child, a woman's body system is drained of all energy. Women must have complete rest and also have to eat good nutritive foods to restore their health and energy. Different cultures have different beliefs related to food. Women receive certain types of food, and there is a belief that such food is good for health and also has the ability to boost the immunity of a child through lactating. Not only in villages, but also in cities, women obey such types of cultural practices. After childbirth, women get a special type of preference toward food and eat somewhat differently from their daily routine for their health and for the good health of their newborn. Not only is this, some other cultural foods heal the wounds of women quickly and help women bear pain after childbirth. Women attain special care right after childbirth, and cultural food is one of the major concerns of all. Women eat special food to keep themselves warm while healing up, as well as to enhance breast milk for newborns.

while the human groups continually encounter the new things in people minds, in some situations and the individual's member, in new generation incessantly re-creates the culture they should learn it. As well as having classification of the universe of the potential foodstuffs into the eatable and the uneatable. Furthermore, inedible some foods may be taboo and therefore clearly

empowered with some the implication, also be either not invented of as food or simple unfamiliar. Culturally defined foodstuffs also may or may not be locally manufactured or collected, so cuisine overlaps with systems of local food production and possession and with systems of possession through different methods of exchange. As well as the raw foods which, is condemnation for the context of consumptions which must also be considered for the famous dishes. Foodstuffs can appropriately be combined in single dishes and single meals and in what sequences and by whom food dish and meals are appropriately confused. Furthermore, every culture is having their famous dish in world, while they follow the food from generation to generation of their culture, this thing (Freeman, Fall 2006).

Furthermore, enduring forecasts of global food demand are highly reliant on whether functional form of the global food system is used. The demand for food is calculated using a formula. Given that actual wages might fluctuate significantly over time, The income elasticity is dependent on income, which guarantees that the food is available. Because the reasonable share is always within the range, income disparity plays a minor influence. This investigation. Furthermore, addresses these issues, proposes a new functional form to address them, and provides income estimates and price elasticities for food in 138 countries. As well as the economic aspects of food consumption, which contributes for a substantial chunk of a household's budget in most countries, particularly in developing countries. Furthermore, we looked at the economic implications of many popular Engel curves, especially on the plausibility of food income inequality. While poor people suffering in the bed condition due to food supply of the world. In all the world food demand daily basis which going to increases (Francis J. Pilgrim and Joseph M. Kamen, 1959).

The existence of underlying psychological dimensions is suggested by the fact that food preferences are correlated. While certain basic characteristics of food preference have indeed been discovered through studies of soldiers' meal preferences. Other preference variables tended to cut across food classes or were only a small portion of a food class. Furthermore, some components consisted of a generalized fondness for certain conventional food classes, such as fruits or desserts, but the others tended to cross between food classes or were only a small part of a given class. AS well as some respondents did not provide a grade for any meal, instead saying that they had "not tasted" it. To make computations easier, the average rating from those who did rate the dish was substituted for a "not tried" endorsement. Another variable was an index of the total number of foods not tried by each person, which has been represented graphically. Thus, the element was primarily "sweet" in terms of food classes, but it was "sour" in terms of individual was "youth," not merely "sweet-tooth. Perhaps even more crucial is the fact that that, with two distinct food lists and total of two distinct samples of respondents, a total of samples of respondents, a total a substantial percentage of elements that are the same or comparable were publicly disclosed This assertion is not supported by evidence. just on the interpretations, but also on the because of the two nations' shared cuisines surveys. the truth and signific once of the factors discovered because of the investigations (Gao, 2012).

While recent developments in Pakistan's agricultural sector, especially in the West Wing, have sparked great hope for increased food supply. However, the necessity of boosting food supply must be weighed against another factor. While the increased food demand because of economic expansion for food, there are chances for global trade. As well as the result, while making agricultural plans, it is essential that future levels of development to enhance food supply be maintained. Food demand is correctly forecasted. Because the value of priorities and investment

Demand forecasts for commodities should be used to set goals for growth, planning is critical. Concerned with food demand at a specific level of income and population. We feel that calculating food requirements based on dietary guidelines has little value in meal planning. In an individualistic economy, production and distribution are vital. The following are the reasons, any method for estimating nutritional needs is likely to be unsatisfactory because estimating nutritional requirements is merely the very first step to determine dietary requirements. Furthermore, there are an endless number of food items that will satisfy a set of nutritional requirements for traditional needs (Khan, 1970).

1.1. Statement of the Problem

The study deals with the role of culture in determining people's food choices. It explains the role of food in many different aspects of life. It gave an analysis of different foods according to the culture and showed how people who are living in a particular culture follow their culture in all aspects of life. Food is not only used to satisfy hunger, but it also has a cultural significance. Food is the best way to sort out any tradition because every ethnic community have their own tradition and on the basis of their tradition they have food choices, within the tradition they also have strong bond with the heritage of their ancestor and they followed it with all obligations. Cultural food has a benefit and this study will sort out benefits of cultural food for women during period of confinement and for healing purposes. It pays emphasis on the preparation and consumption of some special foods and also look into the preparation methods of such food items. Furthermore, Food is influenced by culture, and within a culture, certain health beliefs held by the people of that culture. the study entails the importance of animal organ consumption in a culture. Within a cultural context, people associate certain beliefs with the consumption of

animal organs. People consume animal organs and belief upon the healing capacity of that. This study documents the analysis that how within culture people consume organs and how their beliefs really work. All that within a cultural context helps with good health and a healthy lifestyle.

1.2. Objectives

The main objective of the study identifies the cultural Determinance of food choices in the case study of Pind Begwal, district Islamabad. Objectives are as follows.

- 1.To analyze the culturally determined food preferences.
- 2.To document the benefits of cultural food items for women healing after childbirth.
- 3.To understand the perception of people towards eating animal organs as part of cultural health beliefs.

1.3. Significance of the Study

The study was conducted in the village Pind Begwal, which is situated under the supervision of the federal capital territory of Islamabad. The study provides valid information about the cultural foods and cultural health beliefs of the community. The Pind Begwal community bears a resemblance with many other traditional societies that are situated in Pakistan, which mainly focus on following their traditional values and beliefs in all aspects of life. While conducting field research, the background of the village and its traditional practices were all provided. Furthermore, the research was conducted using a qualitative paradigm and was based on ethnographic research. it provided the basis for cultural health beliefs, that within a culture, people associated with their norms and values. The comparison of cultural Determinance for

food choices within the context of the past and present would be the strength of the research to understand the patterns of culture. The study also paves the way for providing new techniques for interviews and for gathering data for the research which were used during field research. Furthermore, it also helps to understand the significance of cultural food and also reveals how culture shapes food choices and food preferences.

1.4 Thesis outline

The entire thesis has been prepared in chapters as follows; Chapter 1 include brief summary of the study and how research is hoped to contribute to the culture, cultural beliefs and cultural foods literature

Chapter 2 contains of a literature review that starts with the definition of food and further comprises of about health beliefs and other basic concepts. The reviewed literature is related to research questions.

The chapter 3 comprises of research tools and techniques that were used during conducting research, starting with the brief definitions off all methods that were used in research.

Chapter 4 is about area profile at where research was conducted. It gave the detailed information about village Pind Begwal. It included all features present in that village. It covers food pattern to dress pattern and education facilities to medical facilities. It covers the whole area in it.

Chapter 5 and 6 set out the findings. These chapters have results from qualitative research.

Chapter 5 discuss the food choices within a culture and how people shape by their cultures. It contains the findings that are collected by respondents. It has detailed analysis of foods that are most preferred in village Pind Begwal.

Chapter 6 have findings of other two objectives which are about cultural health beliefs upon eating animal organs and foods that are used by women who delivered a child. Further it discusses the importance of cultural food and preparation and benefits of special foods, those are consumed by a woman after giving birth to a child. Then it also discusses about cultural health beliefs, within a particular culture people have certain beliefs about food and in this paradigm, I discuss the consumption of animal organ and belief upon healing capacity of those organs.

Chapter 7 draw my findings together in conclusion, than set out a discussion of all chapters.

1.5. Explanation of key terms

Operationalization is the process of converting concepts into their empirical references. It is employed when concepts are unclear and vague.

1.5.1. Culture

According to Anthropologist Edward Burnett Tylor

“Culture is that complex whole that includes knowledge, beliefs, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”. (Tylor, 1871)

Malinowski formulate culture as

“Culture is the well-organized unity divided into two fundamental aspects-a body of artifacts and a system of customs.” (Mallinowski, 1931)

Culture is the learned pattern of life that passed from one generation to next generation. People themselves created society, culture, norm, value, and their believes. While it is not created by one person. Human being started to live together in a community or in a group for a long period

of time also shared their culture, traditions and beliefs with each other, in this way they constitute a culture at where all people have same beliefs, laws, customs, traditions.

1.5.2. Food

A substance consisting essentially of protein, carbohydrate, fat, and other nutrients used in the body of an organism to sustain growth and vital processes and to furnish energy. The absorption and utilization of food by the body is fundamental to nutrition and is facilitated by digestion. Plants, which convert solar energy to food by photosynthesis, are the primary food source. Animals that feed on plants often serve as sources of food for other animals. To learn more about the sequence of transfers of matter and energy in the form of food from organism to organism. Hunting and gathering, horticulture, pastoralism, and the development of agriculture are the primary means by which humans have adapted to their environments to feed themselves. Food has long served as a carrier of culture in human societies and has been a driving force for globalization (Britannica, 2018).

Food is the tangible material for satisfying hunger. Food contains nutrients that are essential for proper functioning of body. For survive in the world animals, birds and human being require food for eating. They obtain food from many ways, animals and birds couldn't cook food so they ate as they obtain from different source, but God give quality to human being to gather food, cook food as they required according to their taste and then consume it. While in between human beings' food patterns are different according to culture.

1.5.3. Traditional foods

On an individual level, we grow up eating the food of our cultures. It becomes a part of who each of us are. Many of us associate food from our childhood with warm feelings and good

memories and it ties us to our families, holding a special and personal value for us. Food from our family often becomes the comfort food we seek as adults in times of frustration and stress. When I was sick as a kid, I couldn't eat rice because I was too weak, so my mother would cook soup and bring it to bed for me. The smell and taste of the soup became something very familiar to me. Now, whenever I feel tired or stressed, I remember the soup my mom used to make for me and I feel hungry for that soup. On a larger scale, food is an important part of culture. Traditional cuisine is passed down from one generation to the next. It also operates as an expression of cultural identity. Immigrants bring the food of their countries with them wherever they go and cooking traditional food is a way of preserving their culture when they move to new places (Le C. B., 2017).

Traditional food or cultural food is that food which is used in access for a long period of time and have special recognition in that particular culture. People also attach certain attributes with that food. Most often sometimes community recognized by their particular traditional food.

1.5.4. Cultural health beliefs

Health beliefs are what people believe about their health, what they think constitutes their health, what they consider the cause of their illness, and ways to overcome an illness it. These beliefs are, of course, culturally determined, and all come together to form larger health belief systems. Different cultures have different definitions of what constitutes health and what causes illness. Culture itself can be defined many ways, but it is basically the characteristics that comprise a group of people's way of life, such as attitudes, beliefs, practices, etc. Our thoughts and emotions follow our beliefs and create the attitudes, assumptions, expectations, and behaviors that determine how we react to life events and what we think is possible. These

underlying belief systems drive our behavior. Similarly, health beliefs influence health behaviors and health outcomes. (Sana Loue, Martha Sajatovic, 2012)

While living in an appropriate culture people have their own norms and beliefs regarding health. For curing any disease people must follow some beliefs that are present in their culture. So, health is one of the important factors for healthy life that's why people associate certain beliefs with health. Human being connects with their culture through beliefs. Such beliefs on health issues work a lot in life of people

1.5.5. Organ's meat

“Organ meats, also known as “offal,” are the consumable organs of animals. Organ meats include livers, hearts, brains, and intestines, to name a few. There are many health benefits to eating organ meats, but there are also some downsides. (google)

In many countries animal organs are consumed as famous dishes like in France liver of duck is much famous, while in Latin America beef tongue is much preferred. Pork liver is liked in Germany. In Asian cuisine many animal organs are included they ate organs in their diet which mainly include intestine, kidneys and stomachs. (Google)

Meat is considered as essential part among all dishes everyone eats beef, mutton, sheep and camel meat very much but beside all meat animal organs are also consumable parts. People ate animal organs also like brain, heart, kidney, liver etc.

CHAPTER: 2

LITERATURE REVIEW

Literature review is the exploration of already written information about topic and about the area. While it is the secondary sources of information which had been taken from the different journals, and different sites and the articles. It is the in-depth study of existing knowledge to highlighted or find gaps from different article or site, conducted researches. The purpose of using literature review inside thesis is to provide context or to justify research. It is the examination, evaluation and review of knowledge. Within the light of that knowledge, we can better start our research.

2.1. Food choices in culture

Food choices determine what should be eaten and why that food should be eaten, as well as why that food has a special place in the culture. Dietary intake always determines food preferences and food choices. People always consume that food, which is important from a social point of view and also from a health point of view. People consume food because it is important from a social and cultural perspective. According to the author, food is more than just a way to eat; food choices have a close connection to the entire society and influence culture. Both society and culture motivate people to select their eating patterns (Guine, 2020).

Food preference of people whose average life expectancy at birth rose from 70 to 78 years. Food preferences express choices, likes, and dislikes about a person. When a person gets older, his food preferences become more important to him. Food choices are influenced by a variety of factors, including changes in taste and smell, as well as any illness or medical concerns, all of

which contribute to adequate food intake. According to the author, as written in the article, Kurt Lewin, food choice and nutritional behavior are both complex processes that involve sociological, psychological, and cultural factors, at which any individual varies and also has different strengths among different ethnic groups and for different foods. Food choices are based on different factors such as health, taste, price, and traditional beliefs. The life course, which has social, cultural, and physical environments to which a person has been exposed, influences the food choices. The physical environment and cultural environment would select the food choice setting (Haeuser, Jacqueline Koehles and Ingrid-Ute-Leon, 2008).

While different food cultures exist across nation boundaries and states. Within India, Nutritional Anthropology identified different food cultures, which vary across different castes and on the basis of religion also, as, according to the author, Hindus are adherents of vegetarianism, but this adherence varies across regions. As culture is defined as the variation in beliefs and preferences, food preferences vary across nations and ethnic boundaries. Adults always prefer to choose food for their children that they have consumed from their own childhood, so adult food preferences are determined by the food that they ate in their childhood. Food preferences vary according to region and state due to changes in culture and region. In India, preference for wheat and rice was greater as compared to other cereals. Among these two food items, although they have the same calories and micro-nutrients per rupee, people also prefer them according to their regional differences. According to regional variation as described by the author, in the states of Kerala and Punjab, the price of wheat and rice was similar, but Keralites consumed more rice as compared to wheat, while Punjabis consumed more wheat as compared to rice. Food preferences also vary by the change in region, since if a region was changed, the locals of that region also

have a change in culture and food consumption. That is why food consumption varies across nation states and between ethnic groups (Atkin, 2016).

Food preferences are due to culture and no matter that any food may be edible in one culture but not edible in another culture, that food has a special preference in that culture which is in contact with that food. People eat cultural food as a matter of habit besides knowing that it is full of nutrients or not (Sreedhar Reddy, Anitha M, 2015).

2.2. Factor that influences food choices

There are socio-cultural determinants of food choices, from childhood to adulthood, food choices are shaped by the habits, perceptions, and practices of the community. A person always shapes their food patterns according to their surroundings. Food choice does not exist in the air either, not from the third world. People make their choices by keeping in mind their socio-cultural background, and they always try to settle down between all the factors that become the reason for their food choices. Parents play a big role in shaping their child after that. Other relatives, friends, peers, and life partners also influence that person. People always learn from their experiences with their friends and family. They gather knowledge from the past and then compile their current choices related to food (Hadhigian, 2017).

While the body and mental state of people tell them what to eat and what they shouldn't eat. The minds of people tell them what should be good and healthy, while their body needs also tell us what should be eaten. The body tells us according to energy needs whether a low or high intake is required as decided by the body's needs. Besides this, there are more factors which influence food choices, such as availability and affordability of food. People eat food that is easily

available in their areas and also buy food on their own dime. people buy food that is less expensive and easily available on the market. Furthermore, the family decides what should be consumed and what should be denied (Sandra Boatemaa, et al, 2018)

2.3. Role of food

While the "food as health" example be replaced by "food as well-being." While this requires a change from an emphasis on limitation and restrictions to a more positive, holistic view of food's role in overall well-being, Food well-being is defined as a positive psychological, physical, emotional, and human connection with food on both an individual and societal level. Food socialization, food knowledge, food promotion, food accessibility, and food strategy are the five basic realms of food wellbeing described and explained for food purposes. To influence consumers' attitudes and actions regarding foods, employment interviews, and the standardized marketing are use. As a result, food marketing plays a vital role in food wellbeing. While he sees the role of three traditional advertising elements, we mention them in the part titled. In addition to food accessibility in changing behavior and attitudes relevant to FWB is described in this section. Numerous studies have shown how marketing influences consumer behavior at the individual level and that most of these choices are made with little thought (Lauren G. Block, et al, 2011 SPRING).

In India, as in many other nations, there are traditional beliefs about the foodstuffs a pregnant woman should or should not eat during her pregnancy, as well as the right amount of food for a good reproductive outcome. This is empirical evidence for these beliefs from community or hospital studies. As well as the reasons for their beliefs, as well as the extent to which these ideas are represented in their eating habits, The pragmatic implications of this finding are discussed. Traditional ideas as to which foods are harmful and which are beneficial to expectant mothers

persist in several countries. There are also beliefs about the ideal amount of food to eat during childbirth to have a successful pregnancy. These ideas may or may not correspond to current biomedical notions about the types and quantities of food needed by pregnant women to maintain maternal nutrition, proper fetal growth, and a safe delivery. he narrated that food consumed by a huge proportion of pregnant women in India is low in calories, protein, and other vitamins, which is a leading cause of maternal and child mortality (Nag, 1994).

2.4. Importance of cultural food

While the food is necessary for nourishing our bodies, but food is also a special link between different countries and nations. Food is also used to enhance the relationship between neighboring countries. Through the trading system, China also has a close connection with other countries. Food has many functions. It also connects us with our neighbors, friends and family. Food allowed socializing with family. Not only did this food also have a close connection with the development of culture (Wright Len Tiu, et al, 2001).

Traditional food has a lot of importance and pass from generation to generation. cultural dishes are the sign of identity for any community, any culture. People, wherever they lived, did not forget the taste and importance of traditional food. Cultural cuisines are the symbol of pride for a particular ethnic community. People who migrate to other places never forget their culture. Immigrants' open restaurants in new places where they cook cultural food and serve it not only to locals but also to people from other cultures. Although the taste would be different from traditional dishes due to changes in ingredients, immigrants tried their best to serve their traditional or cultural dishes (Le C. ..., 2017).

Traditional food is that food which is taken in a heavy amount in the diet and constitutes a huge part of the food that provides energy and nutrition and fulfils body requirements. Traditional food is often determined and selected according to the climate, season, and any function. It also depends on the quality of the soil and the humidity of the soil, and also on the availability of water. Furthermore, a celebration of any function, a change of season, and cultural and religious beliefs also play a part in shaping food choices and eating behaviors. Traditional foods are also cooked on a special occasion in any celebration, whether it is a marriage ceremony or a birthday party. Seasonal changes also have an impact on traditional food patterns; because seasons vary throughout the world, each country and culture have its own food patterns. have food choices according to their seasons. Religious beliefs also influence traditional patterns as religion has its own rules and limitations, so people also shape their traditional eating patterns (NewBY. et al, 2018).

While the geography of baby food and the influence of culture on that food, Culture also influences the patterns of health care attitudes and standard of living for a baby also. Cultural patterns always start in early childhood when a person realizes that cultural patterns are with them as well as gets knowledge from their parents. They seek knowledge about language, learn rules, behaviors, and standards of communication. also know about the cultural traditions and food patterns. Food standards depend upon many factors. Nutritional policies are more important in different situations of life, like infancy, childhood, and pregnancy. Cultures have different feeding patterns for babies and also have different factors like beliefs, cultural traditions, and values of parents that cause changes in feeding patterns. Mothers select traditional foods for feeding their babies. Although they can afford to buy industrialized items for a baby, they feel proud if they feed their baby with homemade traditional cuisine. Studies on food patterns and

nutritional beliefs show a difference in food consumption between the upper and lower classes. While the upper class is more conscious about their health and about weight gain, that's why they avoid fat and high caloric intake and show their affection through vegetarianism. On the other hand, the lower class does not have much worry about their weight gain, so they prefer to eat a healthy and nutrient-rich diet. They often consume frozen items. Similar variation due to class differences is also reflected in the case of infant feeding. Wherever we look, we always find preference for traditional cuisine. Although fast food has taken the place of a healthy diet, in this globalized world, rural communities still prefer traditional cuisine for their newborns. Analysis shows real food consumption among respondents' fruits, vegetables, and meat products is preferred for a good and healthy life (Olga, 2001).

While food is the major component in the lives of people and also in cultures. Food is important in all cultures and all families, and while the degree of importance varies from culture to culture, food is always important in people's lives.

Food has a difference in the degree of importance in cultures. Many families have the habit of showing their status, societal rank, and prosperity. That's why they book halls for ceremonies and other activities. They serve a large quantity of food and also have different quantities of food on their menus. In this way, they gain prestige by showing societal rank and status. While in many other families' ceremonies were arranged, here food did not gain special attention and did not become the center of the event. The traditions surrounding food also vary from culture to culture. In most cultures, people have the same food patterns, same food habits, and same preparation methods, but due to differences in location, they are not all identical to each other. In some cultures, families have different eating patterns based on their daily routines. They travel

across cities but always have the same customs and traditions. Men and women have different eating patterns; food that should be eaten by women is not eaten by men, and food eaten by men is not eaten by a female. The eating patterns also vary from age to age, just as the food patterns of children, adults, and old people are different from each other. In some parts of the world, food is a sign of friendship and hospitality. It shows respect for each other. Food serves as a building block for relationships across cultures, so food also plays an important role in making relationships with other countries (Sibal, Vatika., 2018).

While the organization of the economic condition of the culture He narrated the societies that became the major producers of food. The economic performance and growth of a society are regulated by its economic, legal, political, societal, and moral execution institutions, as well as its social constructs and information broadcast and organization mechanisms. He narrated that sometimes affects the prices of various acts as well as the distribution of wealth. As well as through the socialization process, through which culture is unified, maintained, and communicated, cultural beliefs become identical and widely held. He narrated those cultural beliefs are ideas and thoughts shared by people that control interaction between them, their gods, and other groups and are distinct from knowledge in that they are not analytically discovered or logically proved. While in all the world, people believe in their culture. While it is mostly useful to each group of people, He narrated that each person knows the traditional food of their culture. As well, he says that mostly poor people used the cultural food during the duration of pregnancy (Grief, 1994).

While the Israeli family during the early years of statehood and nation-building, that during times of economic hardship, severity, and mass relocation, the issues of food supply, consumption, and circulation would be covered. While these aspects of daily life are believed to

express, construct, and develop, while also reproducing social relations and thus having a strong relationship with both social and national order. They discussed Israeli lawmakers arguing the severity policy, Israeli housewives struggling to feed their families, and immigrant food habits in the face of economic and social hardship. As well as the social and cultural hierarchy of the time, the statement also acknowledges the strong and apparent connection that exists between food, parenting, children's services, and nation-building. While food, family, and social structure are all critical aspects, He stated that the majority of Israelis believe that cultural food is important for nation building. While everyone was thinking the same thing about their own people (Rozin, 2006).

2.5. Dietary belief for women after confinement.

The dietary beliefs and food preferences for women right after childbirth are not only in Pakistan, but in other western countries, also prefer cultural food for women after childbirth. All cultures have their own dietary patterns for a woman who delivers a child. Like in China and in other Asian countries, women are advised to take rest for a month and during that period, keep doors and windows closed, eat hot foods and avoid cold foods and drinks because it is accepted that cold foods are not good for women in this period. Women eat certain traditional foods and prefer chicken soup and other traditional foods every day for almost a week to forty days. Different cultures have different dietary beliefs and food preferences for the healing of women after delivery. And women who migrated to other countries also obeyed their own culture. The writer said that although women migrated toward other countries, their cultural beliefs always remained with them. They prefer how their culture tells them (Zareen Humaira, et al, 2016).

Women emphasis on their dietary and practices in the postpartum period. Punjeeri, a special type of food made with nuts and ghee by the household mother-in-law and mother, was used to improve breast milk and heal wounds. A special type of soup was used in China to replenish the blood of a woman who had given birth. Not only in Pakistan, but other countries also prefer special cultural foods (Zareen Humaira, et al, 2016).

2.6. Traditional food preparation after delivery

While traditional food preparation for women after the postpartum period in Kerala, India is that the period of postpartum is considered the critical phase in the life of women. She needed special care and a diet to regain her proper body functions. The period following delivery is considered a period of mental and physiological stress. Women bear a lot of hardships before and during the postpartum period. That's why they needed special care and a nutritive diet that would heal them and boost their immunity. After delivery, a woman faces nutritional deficiency and her body balance is disturbed. Women needed more caloric and nutritional intake. The period following delivery until the resumption of menstruation is critical because women must regain strength and energy during this time, and their bodies require extra caloric intake. Women needed that diet to help them boost their immunity, cleanse their insides, get relief from post-partum pain, and enhance their breast milk for their newborns.

Although the diet for women varies across cultures and castes, different ethnic groups have different diet schedules for post-partum women. Women needed post-natal care and the aim behind that care was to prevent women from complications and to provide them with optimal care that would ensure the production of breast milk, regulate the normal menstrual cycle and provide support to women. Women who should not receive post-natal care at an early stage later face many complications. Following delivery, women are given foods that are easily digestible

and aid in the cleaning of the uterus. After that, women are served a nourishing diet like meat soup. According to the author, in Indian culture, after delivery, the care of mother and baby is placed in the hands of an elderly woman. The elderly women provide post-natal care and prepare traditional foods that have high nutritive value.

The basic goal of that diet is to help women recover from postpartum excretion and then provide nutrition for the baby through breast milk. The purpose of this article was to provide some traditional food items for women that have antioxidants, memory-boosting properties, anti-inflammatory properties, and wound healing properties. One of the most well-known traditional foods for post-partum women in Kerala is "*Uluva paal kanji*" (rice prepared with fenugreek seeds). The purpose of adding fenugreek is that it contains galactagogue, which helps to promote digestion. Fenugreek has properties like antidiabetic, antioxidant, galactagogue, and hypocholesterolemia, which help in purifying the blood, providing nutrition to cells, and removing waste materials. It also helps in the maintenance of breast milk production. Another item which is used in the preparation of that food is "*Veluthulli*" (*jaggery*). It helps in alleviating inflammation and pain and increases body strength. It's also beneficial for removing constipation and worms.

Garlic has properties like antibacterial, antioxidants, antiviral, and antifungal. Another ingredient is "*Sarkara*" (*jaggery*). It helps in the proper elimination of urine and feces. It also helps in providing energy to the body and aids in relaxing nerves, curing pain and giving sound sleep. It also provides energy for the post-natal mother and removes blood clots from the inside of her body. Another traditional food is known as "fried Moringa." In Kerala, it is given to women after 2-3 weeks of delivery. It helps in promoting lactation.

The ingredients, like Moringa leaves, contain phytosterols that increase prolactin levels. A high level of prolactin facilitates the production of breast milk and improves sleep duration for a baby due to breast feeding. It is given to women 12 days after delivery. Traditional foods are consumed to strengthen the uterus and bring it into a pre-pregnancy state. They also help in the healing of wounds, improve immunity, and provide energy and nutrition. All those traditional foods are used for the good health of women and babies. We also provide women with a pure and traditional diet, which helps women heal up and remain safe from upcoming complications (Zareen Humaira, et al, 2016).

2.7. Food restriction during pregnancy and associated beliefs

While the realities of rural women in childbirth and postpartum illness are discussed, the women's beliefs about disease causation are also discussed. well as their use of traditional health care, are explored. The consequence of the outcomes for skilled birth attendant preparation and postpartum care systems is discussed. He narrated that Bangladesh has one of the world's highest maternal death rates, with 600 deaths per 100,000 live births (UNICEF, 1993). While it is one of the few countries in the world where females have a lower life expectancy than males (UNICEF, 1993), The participants in the focus groups linked a few food taboos during pregnancy to the origins of a specific condition. In addition to these pineapples causing abortions, coconuts are designed to cause a baby to go blind, a condition known as white eye. Some other beliefs were that ducks' eggs may cause asthma in the baby. He narrated that the milk of a popular river fish and other fish were also mentioned as limited foods. The participants noted that Hindu women are restricted from consuming meat or fish for one month after childbirth, while Muslim women are allowed after seven days. While bananas with seeds, eggs, and leafy vegetables, especially pumpkin leaves, are indeed off-limits after labor (Elizabeth A. Goodburn, et al, 1995).

2.8. Beliefs upon consuming animal organs

While the consuming of animals' organs is a good thing for humans, there are some benefits of consuming it. The counterparts of the animals' udders, penises, and testicles. While the sexual and lactating parts of the animals are taken as food, as well as for the symbols. As animals are slaughtered, their potency and shape are the symbols of their identity. While if the heart and liver of the animals were removed, those animals would die. But by removing their udder, testicles, and penis, the animals would survive, and yet those parts are the source of life. According to the writer in the city of Chicago, where other organs are hanged with meat in a shop, the udder, testicles, and penis should not be displayed. In another city, mostly in a rural setting, like in France, Germany, and Russia, these organs are consumed. Udder is the female productive part that serves as the female lactating part. It would be consumed by the people who milked and rendered it.

Although those organs don't have much delicious taste and flavor, flavor and taste would be added before packing and cooking. Besides the udder, the penis is another male reproductive organ that is associated with male sexuality. A medical advantage for a man associated with virility (manliness) is that eating penis would be more beneficial as compared to taking Viagra (a drug used to increase blood flow to the penis and improve erectile function). Despite knowing about caution, ladies also tell us that eating penis will work on skin enhancement. Gonads are also used to eat in restaurants. All those organs are cooked and cut in different styles for consumers (Robert, 2008).

Chapter: 3

RESEARCH METHODOLOGY

Qualitative research is exploratory in nature and the source for conducting research is primary data. Methodology is necessary in conducting research. There are many tools and steps which guide the researcher in gaining valid and maximum data. Research methods are selected by keeping in view the nature of research either qualitative and quantitative research, objectives and research questions. As my research was qualitative in nature while I have used different tools and techniques, in-depth interviews, focus group discussion, jotting, daily dairy, sampling methods in research.

3.1. Rapport building

The key aspect of anthropological study is building a “rapport”. It refers to as 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. (Laraib, 2021)

Rapport building is very important for any research. It helps to create a more effective, meaningful and close relationship with the respondents. It took me a week to build rapport with people. It is not just establishing a good relationship with the respondents; it also provides us with the means to search for truth-based knowledge. I used this method first when enter in field. I build good rapport with people by introducing myself as a student of Quaid-I-Azam university, then introduce myself, my research purpose for fulfillment the requirement of my degree of

MSC. Then I talk about my topic by introducing its all things. In this way I built a good rapport with them not as a researcher but as part of their own families.

3.2. Key informants

I selected two key informants one was male and one was female. As they were respectable and aged people, they have more knowledge due to their life experiences, further due to their personality and extended life time they have good relations in village. They know each and every person in village, further they also have more knowledge about foods, traditions and cultures. They provide authentic information about the village. Their information helps me in finding further information and also works as the baseline of knowledge.

Bernard explained the role of the key informant as:

'Good informants are people who you can talk to easily. Key informants understand the information you need and are glad to give or get it if for you'.

3.3. Participant observation

Bernard when defining the importance of participant observation said:

Participant observation or ethnographic fieldwork is the foundation of cultural anthropology. It involves getting close to people and making them feel comfortable enough with your presence so that you can observe and record information about their lives. (Bernard, 2011)

Participant observation is one of the important methods for gathering authentic and qualitative data. It made it easy to cross-check the information with the key informant and other respondents. It is one of the useful methods because, in participant observation, the researcher directly connects with the people of a locale. I assisted them in various tasks or simply observed

them as they went about their daily activities. Their single action was noted by the researcher, and all that observation revealed many things that the respondent couldn't tell directly. In this way, researchers collected authentic information. Through participant observation, data was gathered by the researcher about the food choices according to culture, the consumption of animal organs and their associated beliefs, and then about cultural foods for women after delivery. Researcher gather data by participation with their respondent in cooking, serving, consuming food. Because to gather authentic data participation among their works is much necessary.

3.4. In-depth interviews

In-depth interviews are detailed data gathering method from individual person. It covers all aspects. In-depth interview does not require fixed questionnaire, respondent can provide answer in their own words. Researcher can ask more questions to get detailed information. in this method respondent can openly speak anything during interview and researcher maybe use coding of words, during the answer. I used this method in my research and found it effective in collecting data. During research 35 interviews were conducted. Every interview comprises of 40 minutes to more than an hour. In this methods permission were taken from the native to write their names or any information in research or not. Researcher used semi-structured in-depth interviews in which according to the situation researcher can add questions and can ask questions other than interview guide. In-depth interview validates the richness of provided information.

3.5. Sampling

Sampling is a very important part of research as it gives us the choice to select a certain number from the relevant population. The basic idea behind sampling is the study of some of the features in a population that provide valuable information on the behalf of whole population. The sample is a smaller representation of the larger population.

3.5.1 purposive sampling

Purposive sampling is the example of non-probability sampling, mostly used in exploratory research and in qualitative analysis. In this technique researcher purposely choose respondents for their study who in their opinion are the people of relevant research. The selection of the respondent is guided by the judgment of researcher. By keeping in mind, the target population, the researcher intentionally selected people that, in the researcher's point of view, were knowledgeable people and could provide relevant data about culturally preferred cuisine. The researchers also intentionally selected people that were suffering or at least suffering from disease and consumed animal organs by keeping in mind the cultural health beliefs. Furthermore, researchers also intentionally selected women to obtain data about the benefits of eating cultural food after childbirth. The researcher selected women who were married and had at least one child. I used purposive sampling technique while getting data from my respondents. I accidentally selected my respondents, and that judgement was found effective in collecting relevant data for my research.

3.6. Photography

Photography is a method that is used for visual observation. Photographs were taken to depict the lives of the village people and also to show the important places in the village. The picture sheds light upon the lifestyle and the facilities that were provided to people. Photographs that were taken by the researcher was clicked by taking permission from respondent. The picture showed the culture and cultural foods in a very nice way. It represents valuable information to redear as well.

3.7. Focus group discussion

This method is also very useful and sometimes provides highly useful information on the spot. In focused group discussion people sit in form group, at where they exchange their ideas and thoughts on the questions generated by researcher. Subsequently, the researcher examined in-depth. Sometimes I generate a discussion with people and then carefully listen to their arguments about topic, which seems much more effective. Mostly older women share their experience about food preparation. Tell about their past life, talks about their experiences which were informative and interesting too. I conducted focus group discussions with males, young females and older ladies. In such a way I keenly noticed their views and discussion.

3.8. Case study

A case study is also a research method that helps in collecting in-depth and detailed data about a certain individual's actions on a certain phenomenon. In qualitative research, researchers used this technique to gather detailed information about a respondent.

3.9. Daily diary

A daily diary was just a little notebook on which a researcher during research notes down the daily activities. It is a creative activity that keeps me up to date. I wrote the daily diary at work to keep my data safe. Many think that I forget after taking an interview, diary remind me all that. So, to avoid from data loss. Diary is the best way to safe all information provided by the respondent

3.10. Jotting

As we know, the human memory is very poor. We cannot remember things for a long time. So, jottings are the best technique to remember things because they are written by the researcher. It is like a remainder which remind all things to researcher. During the research, I kept a notepad with me at all times and did field jotting on the spot. Jotting is the practice of making a rough note. During the periods of observation when it was possible, I made notes on a small notepad. I took brief notes. Only headings and keywords were written down on this small notepad.

3.11. Secondary data

Data which is taken other than from field is considered as secondary data. It is much important to review the available knowledge about an area and topic, because it provides a baseline to research. For this purpose, researcher study articles, books, newspapers and other publications before going to conduct research.

Chapter :4

AREA PROFILE

The land surface which is selected by the researcher to conduct research or field work. It is the complete study of all features present in that area for better understanding of people and their culture, which is present under the heading of area profile.

4.1. Location of village

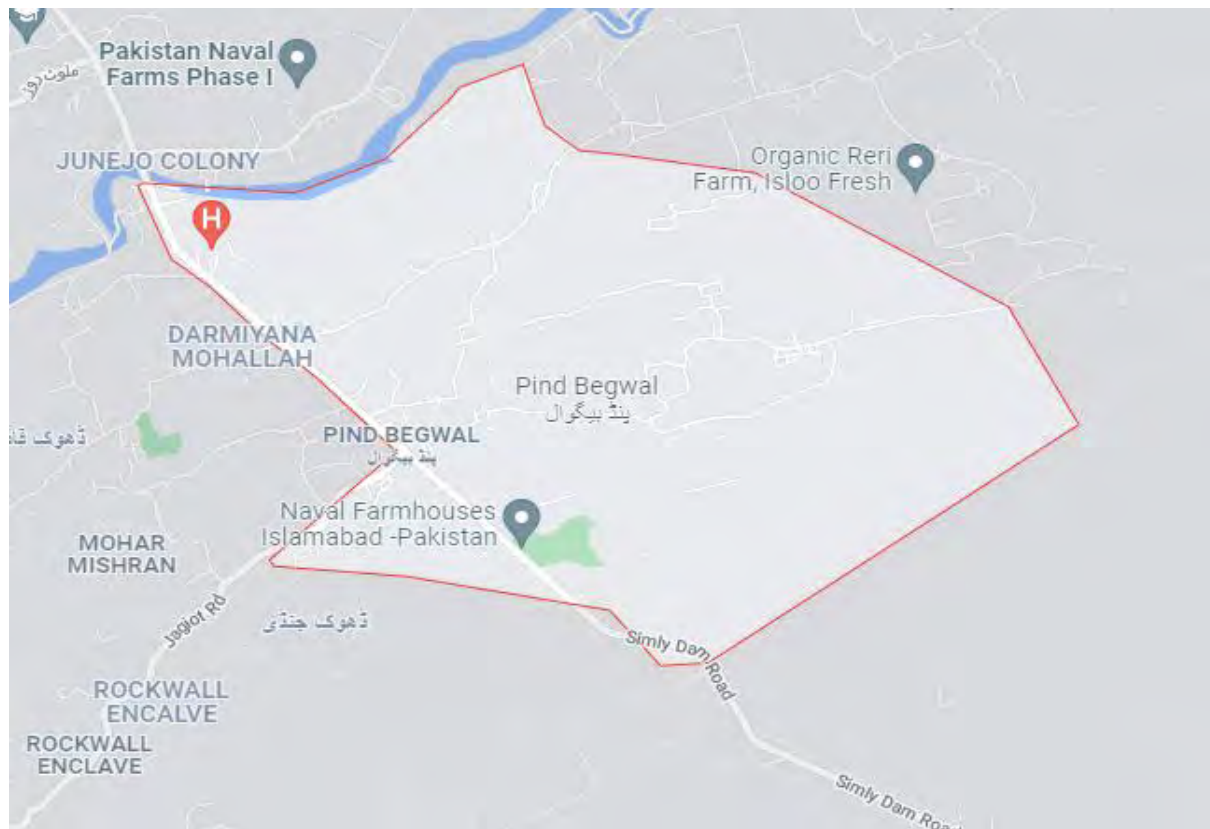


Figure 1 Map of Pind Begwal

Source: Google

The sample selected from overall population. (Source: field survey,2021)

Statistical description from villagers and socio-demographic surveyed(n=35)

Table # 1: Age wise division

Age group	20-30	31-40	41-50	51-60	61-70	71-80
Males	02	01	01	00	04	02
Female	05	09	03	03	02	04

Source: field survey

Table # 2: Education wise division

Education	No education	Primary	Matric	Inter	Higher
Males	06	01	02	01	00
Female	09	04	03	05	04

Source: field survey

Table # 03: Marital status wise division

Marital status	Unmarried	Married	Widow
Male	01	08	01
Female	00	21	04

Source: field survey

Table # 04: shows data of population from selected sample(n=35)

Caste	Dhanyal
Ethnicity	Raja, Bawa
Religion	Islam
Residence	Native
Language	Potohari

Source: field survey

4.2. Tehsil & District of Village

Islamabad is the capital city of Pakistan, and is administered by the Federal government of Pakistan and part of Islamabad Capital Territory. It comes on ninth in number among largest cities of Pakistan, and third largest city in population, it is considered as metropolitan area. Islamabad is noted for its high quality of living standard. Availability of resources as well as make it much more attractive not only inside the country but also from all world also. The greenery present in this city make it much more beautiful. Moreover, presence of tourist points specially murre, shah Faisal Mosque, Shakkar priyan and lake view, all are point of attraction for tourists. Islamabad is planned as a city in the 1960s to replace Karachi as Pakistan's capital, The master plan for the city was designed by Greek architect Constantinos Apostolou Doxiadis and divides the city into eight zones, including administrative, diplomatic enclave, residential areas, educational and industrial sectors, commercial areas, as well as rural and green areas which are administered by the Islamabad Metropolitan Corporation with support from the Capital Development Authority. It covers an area of 1,166 per square km. It is national assembly constituencies NA-52, NA-53 and NA-54. Islamabad is considered in metro area population from 1950-2021. The population of the district was 1,129,000 in 2020 and 3.11%

increase from 2019. The current metro area estimated population of Islamabad in 2021 is 1,164,000. (Wikipedia, n.d.)

Pind Begwal comes under the administration of federal area. Capital city Islamabad is the tehsil and district of this village. Initially Islamabad was like a village and was not a capital of Pakistan. But when it declared as capital of Pakistan, with the passage of time, as with the advancement in life style and due to globalization. Government of Pakistan raise many steps for enhancing the beauty of Islamabad, now capital city has a lot of facilities for people who reside in it, further it also warmly welcomes the people who came from different areas for the purpose of education, job, and medicalization or to reside here. It has many hospitals, schools, colleges, universities, offices which always draw the attention of people toward Islamabad, it is the center of beauty with lush green areas, mountains, parks and tourists' points.

4.3 Pind Begwal

Pind Begwal is a village located in the territory of Islamabad, the capital territory of Pakistan, and administered by the Pind Begwal union council. Pind Begwal is 11 kilometers from the main Bhara Kahu. Pind Begwal has passed a road that gives way to people going toward Simly dam. The entire village is distributed into Mohallas like piri Mohalla, bunna graa, uppra graa, borri Mohalla, darmiyana Mohalla, Mohalla Bawa. Moreover, in that village, more than one caste is residing. The village has lush green plains. Areas were surrounded by water streams. filled with the wide cultivation of crops, but now this occupation is limited to an extent and people grow crops only for their own use, while some people sell crops. They prefer now to clear land for the purpose of selling and making markets and homes for people to live a better life and cope with new technologies.



Figure 2 picture of village Pind Begwal, Mohalla prii

Source: Clicked by researcher during field work

4.4. The population of Pind Begwal

Pind Begwal is the populated area where many people reside. According to the census survey conducted in 2017, the population of cities, towns, and villages of District Islamabad were collected and in that survey the population of village Pind Begwal was 9,270. Due to shortage of time only two Mohallas were surveyed. Comprising of 141 women, 120 males and 100 children.

Table # 05: Total population in selected sample

No of houses	Total individuals	Male	Female	Children
62	351	120	141	100

4.5. Earnings source

A decade ago, Pind Begwal was a fully traditional agricultural village. Its economy was at a subsistence level. Each ethnic group used to provide traditional and ancestral services to other ethnic groups. Now this village shows an apparent change in economic pursuits and a considerable shift in occupations. The food economy changes into a money economy based on cash payment. The main reason causing this quick shift in occupation is the availability of economic alternatives, i.e., better job opportunities within and outside of the country, easy access to education, and the opportunity to own a business. Agriculture was adopted as a source of income by previous generations, but it remains the primary source of income in Pind Begwal, and domestic animal keeping is still practiced. Now one or two members are abroad from every home.

4.6. Water supply

In old times, women used to bring water from a natural stream. Women bring water on head and wash their clothes at nearby stream, but now the condition changed. However, the water supply to the village houses is now provided by a government-piped water supply. A water facility is now available almost in every house. But wells were also present in my locale due to any blockage in water supply. Women take water from wells. Moreover, people also have to bore in their houses.

4.7. Transportation service

Pind Begwal has concrete roads that were constructed from which it was easy to travel toward other areas. The main road is known as the "SIMLY DAM ROAD", which passes from the Pind Begwal, which connects Simply Dam to other areas. Many people have their own cars and motorbikes, but for those who do not have their own facilities, Suzuki and private taxis can be hired from Pind Begwal to Bhara Kahu or toward any other area. There are two Suzuki stops known as "uppra adda" or "Fazaiya chok" and "bunna adda". Uppra adda has Suzukies and taxis that provide facilities to people, mostly toward other areas like Tumair, and leave people at Khanna pul. While Suzukies and taxis at Bunna Adda transport people from Pind Begwal to Bhara Kahu. From both stops, Suzukies come every 10 to 15 minutes and also lift passengers who are at their own stop

4.8. Religion

The entire population of the village belongs to the "Bralvi" sect of Islam. A large population are the followers of Imam Abu Hanifa, who is the Fourth Imam. According to the old people of my locale, all were there before the partition of Pakistan. They are residents there. Then another religion, Qadiyani, also resides in Pind Begwal. But Qadiyani makes up less than 1% of the total population of Pind Begwal. Besides this, some other sects also lived here, like Deobandi, Sunni, Ahl-e-Tashi, and Syed.

4.9. Language

The native language of the people of Pind Begwal was "Potohari." Half a decade ago, the only residents of this area were residing here, but due to different factors, Pashtuns and Kashmiri

people migrated toward Pind Begwal. They migrated as a result of the financial crisis; some migrated with their families, while others migrated alone in search of job. They speak their language, but in Pind, Begwal Potohari is the mother tongue.

4.10. Household Structure

During the earlier times, people made their houses with mud and wood, but due to globalization, where living standards changed, housing patterns also changed. People made their houses with bricks, cement, and blocks, but somewhere people also have mud houses. There was no street or house number mentioned. No division of streets was seen in the village.

4.11. Markets

Jandala Chok and Fazaiya chok were the main chock of Pind Begwal, where a few shops were built. Clothes and shoes were available in these shops. Now there were more shops where crockery, fruits, meat, and chicken were available. There is no big market or shopping center. People kept things in small shops.

4.12. Educational Institutions

There were three government schools. One was for primary level students, at which, from playgroup to class five, all boys and girls studied together. Then there were two separate high schools present at which boys and girls studied separately from class six to metric level. For further study, they move to city colleges. There were also private schools that have the best staff and provide the best education for their students. There were many private schools which were run by the owners in affiliation with the Federal Board. The better work that the government

started in this area was that by the end of year 2021, the government school for girls had upgraded to a college and in the same year, the 1st batch of F.A/FS.C had started. This facility was too good because most girls were unable to travel to Islamabad due to the economic crisis or family constraints. They stop their studies here and become disappointed, but due to that was implemented in a village, now girls and their families become happy and the entire village pays affection to this implementation.

4.13. Caste

Pind Begwal has many castes living there. The largest tribe, known as the Dhanyal tribe, lived here. They also introduced themselves as "Rajy." Then another caste, like Chaudhary, Kathewal, Bava, Jut, Nai, Mughal, Qureshi, Syed, and Massali, lived here. Besides all these differences in castes, people show enthusiasm for everyone and share the happiness and sorrows of each other.

4.14. Postal Service

There was no bank in my locale yet, but one post office has been constructed for the transaction of money for villagers. Villagers deposited their money in the post office, and pensioners drew their pensions there as well.

4.15. Medical Centre



Figure 3: welfare hospital facility in village

Source: clicked by researcher during field work

Pind Begwal has two government dispensaries. One was old dispensary with facilities of only medicines for minor diseases. Another has been constructed recently which also have ambulance facility. They provide medication for normal diseases but if the case became serious then they refer the patient to city hospitals mostly toward the hospitals of district Islamabad. Moreover,

other private doctors open their clinics, four private clinics were present in researcher's research site at where basic medical facilities were provided.

4.16. Electrification

Electricity supply has been provided by WAPDA and is available to all households. Due to any circumstance, in the event of any problem with electricity, most people use torches for lighting and handmade wooden fans for air. Due to modernization, some people also have UPS and generators as alternatives to electricity.

4.17. Climate

the climate of Pind Begwal has moist and dry weather condition. This area enjoys four seasons fully. Starting from spring which began at the end of February, in this season every tree has fresh leaves and fruit trees have colorful flowers. After spring summer begins in May and July is considered as hottest month, in this month everything is near to burn. People prefer to stay at home under air of fans to keep themselves safe from the hottest rays of sun. while in the month of July and august monsoon begins with rain and thunderstorms that last from one day to a week. September is followed by autumn. Every tree shed their leaves and looks like barren trees. At the end of October, the winter started. December and January are coolest months. People like to sit Infront of fire to avoid cold.

4.18. Dress patterns

On the research site, the basic dress pattern for women was shalwar, kameez, and dupatta, while for men it was shalwar and kurta. Although the younger generation now wears paint shirts and

jeans, a large number of people still wear their traditional dress. Frocks are also worn by girls, but mostly on any occasion. Old people and housewives wear their traditional dresses.

4.19. Food Habits

People on the research site eat three times a day: breakfast, lunch, and dinner. Their breakfast consists of tea, paratha, and curry. At lunch, they eat curry with chapatti, and at dinner, they eat a heavy diet. Rich families serve their food on a dining table, but the middle and lower classes eat food by sitting on a mat (*chattai*). Although due to a change in lifestyle, people used spoons and forks for eating, during my research, I saw many people eating with their hands. People eat healthy and halal foods. People prefer rice and meat over vegetables. Young people do not like vegetables, while older people like vegetables. Most children like junk food now, like burgers, pizza, shawarma, and chat. Due to changes in economic ways, the lifestyle of the people of Pind Begwal is also changing gradually, but yet they also like their traditional foods.

4.20. Gas Supply

In February 2020, the gas facility was supplied to the village, but the gas connection was provided to only 4 to 5 houses. And the applications of the remaining houses were submitted. Villagers used gas cylinders and often wood to fuel fires and cook food. But now, from September 2021, the remaining applicants will be provided with gas connection by the government. Still, there are many houses whose applications have not been entertained yet.

4.21. Livestock

People in my locale also keep domestic animals, but the number of livestock practices has decreased over the past few years. They kept buffaloes, cows, and hens. People also keep pet animals like dogs, cats, pigeons, and parrots.

4.22. Agricultural Practices

People cultivate wheat and maize in their fields according to the season. Moreover, they grow oats and barley for their animals. Mostly, wheat and oats were cultivated in winter and harvested in summer, while maize and barley were grown in summer and harvested in winter. People who have extra seeds of maize and wheat sell them, while most people store grains for their own use. Although their ancestors grew vegetables and beans in their fields, peanuts were also grown and they sold them, but now the living pattern lies in jobs. That's why the younger generation did not give attention to farming, so cultivation has been reduced to only a few crops.

4.23. Family Organization

In Pind Begwal, two types of family structures were observed: the joint family system and the nuclear family system. All siblings live together with their parents. When the elder son got married, he also lived with his parents, but after the marriage of another brother, the elder brother left the joint family system and settled in another house as a nuclear family with his wife. The parents lived with the younger son, but if they wanted to spend some time with another son, then there was no objection to it.

4.24. Birth

On the day when the child is given birth, all family members become happy and greet each other with "Mubarak baat." All the relatives came to see the newborn and gave money due to happiness. The close relative of a child brings clothes, a gold ring, and money for the child. The grandmother brings all the needed items for a child and also brings clothes, homemade ghee, and traditional food (Punjeeeri) for her daughter too. The family of a child distributes sweets (mithai) among all relatives. After that, people who have money celebrate that occasion by sloughing a bull or a goat known as "aqiqa." Invite all relatives, family, and friends and then arrange a feast for them. After that, family members of a child gave gifts in the form of clothes that greeted the baby with some money or other items. The celebration for the son is more as compared to the daughter because people in my locale wanted a baby boy to increase their family.

4.25. Death

On the death of a villager, all the close family members stay in the house of the deceased for a few days. while other relatives and villagers visit for condolences. Some condolers may also arrive from other villages. On the day of death, a family member of the deceased arranges a feast for all the people. After that, people who came for condolences were served with tea and biscuits and also offered a feast for those who wanted to eat. On the third or seventh day, the ceremony of (*Kull*) was held, a big gathering came, and the family of the deceased arranged a feast. After that, for 40 days, family members arranged a feast in the evening known as (*jumerat*), at which only close family members arrived, and also Qari sahib from the nearby mosque was invited for dua (*Dawa*). Between these two days, the family of the deceased have a grieve (*Sog*) at which

women read tasbih (*phoorri*) in a room for forty days. And after 40 days, (*Sog*) was ended and all family members returned to their normal routine.

4.26. Wedding

A wedding is the most celebrated event in my locale. All family members become very conscious about the ceremony. The preparation of the ceremony, headed by the head of the family, mostly the father and elder brother, took hold of all events. The celebrations continue for a week or maybe for 10 to 15 days. The starting event is (*Deharry*), at which the groom's family went to the bride's house, where the date would be fixed, and then, after a week, (*Dholak*) would be arranged at night in both houses. At night, relatives and neighbors come to the bride or groom's house to enjoy the event. The (*Dholak*) would be the most celebrated event in the groom's house. The actual event started on the day of mehndi (*Marrayan*). Both families celebrated this event all night by arranging a feast and also by performing their cultural events. Then, after the next would-be barat (*junj doli*), at which the groom, along with his family and relatives, went to the bride's house where the "Nikah" event was held, and after the Nikah, feast would be arranged for guests. After that, the groom and his family take the bride along with them, and the "Rukhsatti" would be the last event in the bride's house. The next day would be celebrated in the groom's house, known as (*mail*) Wallima, at which the groom's family arranged a feast and people would greet the new couple with gifts or money. There the wedding ended. The money which was given to the groom and bride was known as "salami" and "nindra".

CHAPTER: 05

FOOD PREFERENCES IN PIND BEGWAL

It is often considered as food is being used to satisfy hunger, to fulfil the appetite. But food is not only for consumption; it also has many roles. Food that would be eaten in excess becomes the cultural food of a particular area. Food is also known as "cultural" because it reflects the presence of culture. Cultures have their own cultural cuisine. Food is a simple thing, but it attaches a lot of significance to it. In Pakistan, many cultures are known for their cultural cuisines; these cuisines are part of their identity as well. Food also plays a part in the shaping of cultures. Every culture has their own identity related to food and taste, which also differs between cultures.

5.1. Pind Begwal cuisine

5.1.1 Fruit

Fruits were eaten by everyone in my locale. People of every age like fruits very much. Almost in every house, people have their own fruit trees as well. The fruit, which was grown according to the climate of an area, was planted. At researcher research site, I have mostly seen mango trees, guava trees, grapes, oranges, apricot trees, peach trees, and pomegranate trees. In addition, I've seen apple, banana, and pear trees, but they're scarce in comparison to the others. People in my locale ate fresh fruits. There is no concept of drying and preserving fruits in Pind Begwal village. People who have their own fruit trees would eat them and sometimes distribute them to relatives.

5.1.2 Vegetables

Vegetables are needed in a large quantity since they form the basis of almost every menu in the form of *salan*. Vegetables were used in every day's routine. They buy the fresh vegetables from the market. Vegetables came in market according to season and people consume it according to the season. In village Pind Begwal Most people grow vegetables in their lawn. Not on a larger scale, but just for their own home needs, they grew vegetables. The vegetables which were viable in my locale are: *matr* (peas), *pyaz* (onion), *aloo* (potato), *Tamatar* (tomato), *Gobi* (Cauliflower), *Pendi* (lady finger), *Gajjar* (carrot), *thoom* (ginger), *thepar* (turnip), *karelay* (bitterguad), *mooli* (radish), *Kaddu* (pumpkin), *palak* (spinach).

5.1.3 Meat

The slaughter of the animal for eating purpose was common among people of research site. while people bought the meat from the meat shops. But the likeness toward chicken meat is greater as compared to other meats. While people also buy beef and mutton, once a week, chicken is cooked, while beef and mutton are used on alternate days among the upper-class people, while the rest of the people that belong to the lower class buy meat after 15 days or sometime after the month. Chicken is consumed more as compared to meat, mostly they consume vegetable but the guest is always hospitalized by cooking chicken meat, because welcoming guests with meat is the sign of happiness and hostility for people of Pind Begwal. Chicken is used to make *salaan* and also to make *biryani*, which is also served to guests. People ate fresh meat, most often they bought more meat and stored it for a week. They also preferred fish but to some extent. People who have money to buy fish, they ate it and for lower class people it is occasionally to buy fish.

5.1.4. Cereals and lentils

Wheat is the staple food of the village. It is grown in the village, but villagers also buy it from the markets because they do not have enough wheat for the whole year. Wheat flour is used to prepare (aatta), which is only the mixture of the flour and water. They eat it three times a day, alone with (*salan*), by making chapattis with it (*aatta*). The wheat flour is also used to make khajoor, or pakwan. Red kidney beans, black lentils, daal mash, daal moong, daal Channa, daal masoor, and white Channa are also cooked by the villages. They grow barley and maize, but only for as animal fodder. (*Sarsoon*) mustered is also grown by villagers. They used it either as fodder for the animals, or some people dried it and took out mustard seeds for the purpose of obtaining them. They used it either for the hairs or for cooking.

5.2 Foods that are culturally preferred

5.2.1 *Saloonay Chawwal (Rice)*

Rice is one of the most popular dishes among researchers' research sites. Simple rice, chicken biryani, vegetable pulao, mutton pulao, and Kable biryani are the food items in which rice is the main ingredient. In the locale of the researcher, the Deghi rice was famous, while in the lower class, people could also purchase normal rice, but rice was liked by every person in the researcher's research site.

Case study # 01

One of the respondents at age 38, named Hira Bibi¹ qualified in MA English, living in an extended family with one baby boy, said that in my house everyone liked rice very much. Either simple rice or biryani, we ate rice and also liked it very much. She said that sometimes I added legumes to the rice. She said that I made biryani after every two days. I made Channa chat with rice and sometimes only ate salad with rice. We used spices in our food because everyone liked spicy food in my home and also used oil in foods. Our foods are spicy and delicious. I personally like rice very much. My husband's aunt lived near to our house; I went there if she made rice, ate there, or let a plate full of rice go to home. Before my marriage, when I was at my father's home, my father grew rice in fields and my father kept sacks full of rice at home because at my father's home everyone liked rice very much. At that time, we made rice daily, if not, then on alternate days. I realized that one day when I came home from school and my mother did not make rice at that time. I became angry with my mother and went to bed without lunch. Then my mother made rice at that time only for me. In our culture, we serve Raita, Salad, or Channa Chat with rice when any guest comes to me. In my daily routine or at home, when I make rice, I serve it with chat or raita if available, and if not, we eat only rice. I mostly made biryani by adding chicken. Sometimes I also added mutton to the rice. All gave a delicious taste. Guests were also hospitalized by rice, with Channa Chat, Chattni, and salad.

This and other respondents talk about the preference of rice in research sites. People like rice very much and gave priority to rice if any guest came into the house. They don't eat rice. Only raita, chattni, and Channa chat are the main items with rice. They also made biryani by adding chicken and pulao by adding beef.

¹ Pseudo names were used to maintain the privacy of the respondent.

5.2.2 Saag (leafy green vegetable) as one of the preferred cuisines.

Saag is another favorite dish among researcher's research site. Saag is a cuisine mostly liked by the old people. During an interview, one of the respondents said that saag has many names like *Sarsoon ka saag, palak ka saag, kulfay ka saag, methi ka saag, sonchal ka saag, jamma ka saag*, and has various ways of cooking. *Saag* grows in winter when corn is cultivated. People stored saag by boiling it and then freezing it for 3–4 months, and when they wanted to eat it, they cooked it easily. Saag is cooked either only by preparing the masala by adding onion, potatoes, or also by adding lassi to it. People also attach some memories to this traditional dish, and during interviews, one of my respondents said that in their adulthood, when there were no modern foods, people liked saag, and also, it's an honor to serve guests with saag. Saag, along with *Makkai ki roti (corn bread)*, was a perfect match to serve. On serving this, the host and the guest both felt happiness.

Case study # 02

While conducting interview, one of the old women named XYZ², aged 80, has three sons and five daughters. Living with her younger son and daughter-in-law along with 5 children, she said that in our area, all people like (*Saag, lassi Ta Makkai ni roti*). It's very tasty and we eat a lot of food if (*saag Ta Makkai ni roti*) is present. When the season of saag was held, I went to the field to take saag and came back with a full bag of saag. She said that nowadays we don't find the real taste in foods that we used to have. That time was so much for memorization. Everyone gets ready to help each other. Everyone tries to overcome the sorrow of each other. We cooked food on fire in poultry, and the smell of food spread to every nearby home. Everyone gets to know

² XYZ were used to maintain privacy of respondent.

who cooked (*saag*). We share this (*saag*) with every nearby home. People want to eat (saag Ta lassi Ta naal Makkai ni roti) and eat ghee when they come home from the field during the day in summer. was such a nice time that we spent it. In my adulthood, we did not use spices (Marcha masala), we made food in traditional ways. That food has a delicious natural taste.

5.2.3 Chapatti

People grow their own wheat and then store grains for years to eat chapatti with pure wheat flour, while those who do not have field buy pure wheat flour, and some eat fine from the flour. People have kept wheat grains for years, and they try to consume two to three-year-old wheat because they believe that old or stored wheat has much better taste and more reserved nutrients as compared to new wheat. So, they store new wheat and consume old. *Chapatti* is the main element of the meal. People who eat three times a day eat curry along with chapatti. While in the morning, in my locale, people prefer paratha to oily wheat bread. That *paratha* was also made with wheat flour. They prefer to eat wheat bread made with fresh flour. They don't like flour more than from one day.

5.2.4 Karri

Karri is another traditional dish preferred by the respondents to the researcher. Karri was made with onions and lassi. Respondents says that karri is prepared in many ways. Some added onion, some added spinach, some added fresh fenugreek, but after that, lassi was the important part of the karri. After that, tarrka with garlic (*Thoom*) was another part that added flavor and taste to that menu and also spread the smell of the karri everywhere.

5.2.5. A curry made with pumpkin (*Kaddu ka salan*)

People in researcher's research site were found of eating pumpkins. They grow their own pumpkins. They cooked pumpkin when it was fresh and green from the outside. People cooked it either as a menu or also by adding lassi to it. While one of the researcher's respondents stated that,

Kaddu nay salaan na bau changa zaika hona. Kaddu nay salaan vich lassi vi bai shornay aan. Kaddu nay salan na zaika bau changa hona. A Jis wyla asa lassi vich kaddu pkanay aan ty gamandy alya ki vi chai denay aan ty gamandy alya ki vi chai denay aan. (Pumpkins and lassi are liked by everyone. Even when we made that curry, we exchanged it with our neighbors'. Everyone took it as a God-given food among the people of my research site. Old people mostly liked that curry).

5.2.6. Mushroom (*Serriyan*), one of the edible cuisines.

(*Serriyan*)³ was another cuisine that is popular among researchers' research sites. It is white in color and when opened, it looks like an umbrella. Not all types of mushrooms are eatable. They are mainly poisonous, but one type of mushroom that is eaten by the people of Pind Begwal has no poisonous outcome. It would fade or wither for a day after that. It grows mainly in the monsoon after heavy rain.

Serriyan sirf sawnay nay mosam wich oniya sufaid rang vich chatri ni tra Ina ki Bayi salaana aar pakai ta khaya gashna. Asa nay krna vich buchy vi bau shoq naal khany. ay aam jgha vich niklniya asa nay pas ay door draz jungle vich lornay wasta gashna payna (Mushrooms are

³ Edible mushrooms also known as "*khumbiyani*" in local terms founded from moist land after monsoon rain.

grown in monsoon weather and are white in color and look like a small umbrella when cooked like other curries. In our home, children also like to eat this. That is not grown in every place in our country, so people go out in the forest to search for mushrooms.)



Figure 4 Mushroom

Source: clicked by researcher during field work

5.2.7 Mountain ebony (*Kachnar*).

In local terms it was known as “kalliyan”. People like most this food. Mostly older people like it but due to watching to parents, some children also attached to it very much. It grows on a big tree in white color and on some tree it's pink in color. It looks too good when fully opened on tree. People whom have this tree at home mostly used bud and pluck all buds from trees before they become in form of flower, because flowers are not tasty as buds that's why they pluck buds.

People boil it in a pan and mostly freeze it a month and whenever they want, they can eat it. One respondent says

Asa kalliyān wich alloo bai ta pkanay aan us tu lawa vich morgi v bai sakny an. Kalliyān na salan bu mazzy na ona. Is na masala thors khra ta taiz ona. Tamatar ta tail zaida banay pany ta gachi ta sona jeya salaan bnana. (We add potatoes in katchnar, some also can add chicken. Curry with katchnar is too much delicious. The gravy for curry should be hot and spicy. Oil and tomatoes should be in great amount that why katchnar can be delicious.



Figure 5 katchnar

From google source

5.3. Sweet dishes' preference

5.3.1. Carrot pudding is a much-preferred cuisine.

The pudding made from carrots was also known as "*Gajjar na alwa*". That halwa was first introduced during the period of the Mughals, and the name halwa originated from the Arabic language. Halwa is sweet in taste and is made up of oil, sugar, and carrots. While, according to taste, people also added dry fruits and nuts. While conducting interviews, the respondent talks about carrot pudding.

Ziada tar assan sardiya wich bnany aan us wela moong phali vich bnany aan. Gajjar nay always vich doodh tay anday shamal krnay aan. Hor kushk meeway wagara vi banay aan Us ki mukhaddi⁴ alwa akhnay aan, jis nay andr doodh tay anday asan banay aan. alwa bau ziada must hana. (We made halwa in the winter, and at the time, peanuts were added to the halwa. Halwa that has milk and eggs is called mukhaddi halwa. Grated carrots make up the basis of halwa, and one person would be available to stir it regularly).

The desert is traditionally consumed by the researcher's respondents. It is mostly eaten and served hot.

5.3.2. Pumpkin pudding (*Kaddu na alwa*)

Another popular food among the researcher's sites is *Kaddu na alwa*. When a pumpkin becomes ripe, people keep it in their homes. During the winter, they made halwa with pumpkin. They made halwa by boiling pieces of pumpkin after removing peel and cutting it and then mashing all

⁴ Pudding of carrot in which milk and eggs were added and cooked for an hour is known as "*mukhaddi*."

those pieces. After that, add in oil and sugar along with some dry fruits and nuts, and stir it regularly. It is very delicious in taste and also liked by most people.

5.3.3. Rice pudding (*kheer*), a culturally preferred cuisine.

Kheer is another dessert which is very popular among the research site. It is made up of rice, sugar, and milk. First, rice would be boiled in water, then sugar and milk would be added and stirred. When adding some outs and serving it. Some people also add khoya to it for a much more delicious taste. While conducting interviews, the respondents said that

Kheer asa ny kar wich bau shaq naal khai gashni har umar nay lok khany iski shoq naal jayla koi mazmaan kar vich ashna ta asa kheer bnany aan methay vich hor jay koi kar bemar owa tay ta vi uski narm ghzza ny tor pr daynay aan methay vich hor jay koi kar bemar owa. (Kheer is liked by people of every age. When any guest comes to the home, serve the kheer to the guest as a sweet dish if they come into the home. When anyone became ill in my house, we also made kheer for that person to be served as soft food.)

5.3.4. Vermicelli pudding (*Simiyan*)

Simiyan is another popular sweet dish among researcher sites. It is thin and long in shape, somewhat like traditional pasta, but usually much thinner than pasta. It is made up of two ways while conducting an interview.

Ay (simiyan) do triqay naal bnany ay pehly taila vich, semiya ki bora kari kinnay aan for cheeni bai shornay aan or duwwa tariqa ay k pelay semeiyan ki parriya vich wali tay fer cheeni or doodh Fer o tyar oi gashniyan khany wasta apny kara alya naal apny kara alya naal apny kara alya naal apny kara alya naal (We browned vermicelli by frying them in oil and then adding

some water and sugar. The second way is to first boil vermicelli in water, then add milk and sugar, then cook for 5 to 10 minutes. If it is ready, we serve it at home with our family members. This dessert is similar to kheer. It is usually eaten as a dessert and is also hospitalized the guest alone with that).

5.3.5. Semolina pudding (*Sooji na alwa*)

(*Sooji na alwa*) was one of the most famous deserts among research sites. People made and ate it with full joy. It is yellowish in color and has calories and carbohydrates in it. It's made up by browning it in oil and adding water and sugar. When all the water has dried, then it will be ready to serve.

Another respondent mentioned *sooji ka halva* as one of their favorite desserts. People like it very much because it's made up of two ways. Firstly, it is cooked by browning it in oil and then adding water and sugar. When the water has dried, it is ready to eat. Another way is to first brown the sugar in oil, then add Sooji in water and a mixture of both in the browned sugar, and then cook it until the oil does not come out and become separated from the entire mixture. Guests who ever came were also hospitalized by the halva. Moreover, in routine life, we made halva at home. People also added nuts and dried fruits according to their taste.

5.3.6. Pakwan (*Khajoor*) is a special cuisine.

Another cultural food item found was pakwan. It is made up of wheat flour with fennel and sugar syrup added. It is a sweet in taste and nutrient-rich cuisine that is enjoyed by people of all ages. It is also made up on special occasions like weddings. According to respondent,

Boti beya tu bad jayla bathwera ashni ta usni maa uski khajooran bnai ty naal di jolni jela o apnay kara alay naal murri ty gashni khajooran vi (When a bride after marriage goes back to her father's home, and after that, while going with her husband to her husband's home, her mother makes Pakwan for her and she brings it with her to her husband's family.)

another respondent said that, we made Pakwan for breakfast. While we ate Pakwan alone with tea for breakfast, it gave us energy equal to that of Chapatti (wheat bread).



Figure 6 Pakwan

Source: clicked by researcher during field work

5.3.7. Sweet rice (*Methay Chawwal*)

Sweet rice was another famous and traditional cuisine among the researcher's research sites. It is much demanded cuisine among all people. Rice was made up first to boil rice in water after that pour it in oil and sugary syrup, after mixing it, food color was added in it to make it colorful. Respondent said that,

Asa metthy chawal kara wich banany aan ziada tr jeyla koi mazmaan aa gashna ta usni khatr dari asa chawal bnai ta v krnay aan.us tu alawa shadi beya vich v chawal khnay vich shammal kity gashnay. Chawal asa nay loka vich bau pasand kity gashnay. (We made rice in home and mostly when any guest come to home would to hospitalized by the sweet rice. Moreover, they served rice in wedding ceremony. Rice is one of the demanded cuisines among their people.)

CHAPTER. 6

FOOD BENEFITS AFTER DELIVERY, FOR WOMEN

6.1. Food to increase milk production

6.1.1. *Punjeeri*

One of the most popular food items for the women after childbirth is (*Punjeeri*)⁵. After the postpartum period women had weakness and loss strength that's why deficiency of essential element would cause. For fulfillment of all body nutrients women must require eating something special that helps her boost immunity because after the birth of a child, also in process of lactation women must needed nutrient rich diets. For healing her inside and for boost up immunity one of the cultural foods has prepared by her mother or the mother-in-law is *Punjeeri*.

According to the respondents,

Orat jeyla bucha paida karni tay uski taqat alli cheez ni zrurt oni asa nay Garran wich Punjeeri di gashni orat ki. Us nay wich sariyan sukkiyan viyan cheeza banay aan baadam, khopa, meewa, pisty, char maghaz. Sooji, cheeni tay karra na keu vi banay aan. Us tu elawa sb tu zruri cheez kamar kas ta cheer is wich bai gashni. Is naal orat ki lakka nay darda na v aram aa gashna. Punjeeri garm oni jis ni wja naal buchy wasta dudh vi ziada oi gashna. (When a woman gave birth to a child, she needed nutrient rich diet. In our village *Punjeeri* is preferred. We added all dry fruits and nuts like almond, coconut, pistachio then semolina, sugar and homemade ghee are also added. Beside all that another most important items are *kamar kas* and *cheer*, it gave relief from backbone pain. *Punjeeri* is much hot which also help in producing milk for a baby inside the body of mother).

⁵ *Punjeeri*; a traditional food made up of with dry fruits and nuts for women after confinement. contain much beneficial items for women.

Case study # 03

While conducting interviews one of the respondents named XYZ of age 37 said that I got married 5 years ago after that I gave birth to baby girl after two years. She tells to me that after child birth I daily eat Punjeeri; she said that in Punjeeri her mother added something special known as chear, which helps to relief from pain of backbone and waist. She said that after delivery she has a lot of pain which do not overcome that's why her mother bring chear and added in Punjeeri for her. She said that after eating Punjeeri I felt relax and pain overcome not only this that food gave me strength and power and heal up my C section. She said that beef was also used by me in my diet. My sister lived in my house for 10 days. She made beef for me without spices because spicy food is harmful for mother and for baby also because baby feed and through lactating nutrients of mother passed from mother to baby. If mother eat spicy food, it can cause loose motion and stomach ache in baby. She said that her curry made with desi ghee. After that she said that I used boiled water by adding fennel (*soonaf*).

6.1.2. Cumin seeds with milk (*dood zeera*)

After delivery of a child mostly women didn't provide enough feed to baby that's why they used some home ingredients and belief that it will prove beneficial for them. The cumin seeds are one of them. Respondent of the researcher said that,

Buchy ni pydaish seu bad meki lgna sa marra dhud buchy wasta thorra ay, o ar wayla rona sa fer meki marri saas oran akhya k tu dhud wali ta wich zeera bai ta pia kar. Tarry apny dhudha wich zafa oci. May ay akm shuru keta hun marra dhud kafi ona buchy wasta. (After birth of a child I feel I don't have enough milk to feed my baby because he was crying all day. Then my mother-in-law tell me to use cumin seeds in milk. It will help in enhancing of breast milk. I used that and now I have enough milk to feed my baby)

6.1.3. Soup (yahni)

Soup is one another special liquid food item for the women after the birth of the child. That soup is made up with desi chicken is much more warm than other poultry chickens. So, for the soup desi chicken would be selected. That soup contains chicken meat in the water, salt, and black paper. According to the respondent;

Desi murghy ki yahni ko bhot faida mand smjha jata hai. Delivery k baad kuch haftu k liay orat ko salaam wagara nai dia jata jo amm routine may bnaya jata hai. Desi murghy k gosht say yahni bnai jati hai, us me sirf lasson or namak dala jata hai. Pher gosht k choty tukrry kar k usi k andr ubaal diay jaty hay. Pher usi k andr roti ko dal kar orat ko dia jata hai. Us me desi ghee bhi Shamil karty hay. (Soup with the meat of domesticated cock would be considered as most beneficial. After the delivery of a child, mother avoided food that she ate on daily routine and was served with special food. Soup with chicken meat was made by adding black pepper, garlic and salt. Then added a boiled piece of chicken in it. Then female was served with that soup also added homemade ghee in it.)

Black paper also has warming up ability. So, for the women it is necessary to keep herself warm by eating warm foods and also avoided cold foods. After the childbirth women needed the soft foods that would be easily digested because women had weakness also her body become much tired up due to postpartum period. So, she needed something special that give him strength.



Figure 7 Chicken Soup

Source: clicked by researcher during field work

6.1.4. *Nashasty na alwa*

(Nashasta) is one of the nutrient-rich diets for a mother after the postpartum period, and its preparation begins before the delivery. It is made up of whole wheat grains ground into flour and then dried into a white powdery flour. It is filled with nutrients like starch and protein.

Case study #04

One another respondent xyz of age 40, having 6 children 4 boys and 2 girls, living with husband says that (*Nashasta*) would be prepared for pregnant women. After the delivery of a child, the mother needed nutrients to gain strength and power again. Because delivery is a much more painful experience for women, and after that, most women have a deficiency of the essential nutrients and experience pain in their backbone. Moreover, since the woman also feeds her baby, the mother also requires a proper and nutrient-rich diet. So, (*Nashasta*) is one of the nutrient-rich foods for a woman. Further, she says that (*Nashasta*) would be prepared by moistening the whole wheat grain in a water-filled closed container. After 10 to 15 days, when the grain becomes soft, it would be grinds in a juicer, and then spread liquid material upon it (*Mahmal ki chaddar*). When all the water squeezed from that material becomes dried, an old woman at home mingles it in the palm of her hand. When all of the material has become powdery, store it in a container for almost a year and use it to make *halwa* for a woman who has given birth to a child.

6.1.5 Tripe (*ojri*)

Tripe of animals were also considered as milk producing food. After a birth of a child women were advised by elderly women to eat tripe as much as possible because it has an ability to increase milk production. One of the respondents said that,

Mara praytion oya buchi paida oi pr marry tankay khrab oi gy sy. Daktur meki peep sarrnay nay tekky laye jis ni wja tu mara dood koi ni reya marri buchi pookhi oni c fer marri sus meki ojri khalai bu zaida usni waja tu mara dood bnna shuru oya ta may buchi ki plani aa. (I gave birth to a baby girl after operation but after that pus fester in my stitches, doctor gave me

injection for drying of pus, due to that I couldn't feed my baby she become hungry. My mother-in-law suggest me to eat tripe. Due to eating tripe milk production enhanced and I become able to feed my baby).

6.2. Food that helps in cleaning up inside after postpartum.

6.2.1. Homemade ghee(keyyo)

Ghee (*keyyo*) is another preferred item for women after the postpartum period. It aids in the digestion of food and provides strength to women following the postpartum period. One of the respondents said during interviews that.

Marri saas mary wasta 2 kilo keyyo bnai ta rakhya sa. Desi keyyo⁶ khany ni wja tu orat nay andr ghair zruri maada sara bar nikli gashna ta andr ni sffai changgi tra naal oi gashni.us tu alawa keyyo takti ala v ona. Orat buchy paida krny tu bad bau laghar oi gashni ty keyyo usny andr hemt v paida karna. (My mother-in-law made 2 kg of ghee for me. Homemade ghee is soft and hot. By eating this, it is able to purify the inside of the female after delivery, and it helps in cleaning the inside, so all waste material comes out. Further, it also overcomes weakness after delivery and provides strength to the woman.)

6.2.2. Carrom (*jamain*) as a cleaning agent.

Carrom was considered a cleaning agent and was associated with the cleaning of the inside of the body after postpartum. Mostly, fennel was boiled with water and then women drank that water. According to the respondent,

⁶ Desi keyyo; ghee made up at homes by following traditional methods that were safe and trustworthy for villagers.

Jamain Pani nay andr ubali ta rakhi shornay aa jela v orat ki tray lghni oi pani plainy aa. Isna mqsad ay k buchy paida krnay tu bd jo v faltu maada us ny andr ona o asani naal baar aa gashna. Zada tr tra hafty plany aa ay pani. (Carrom was boiled with water and given to a woman when she wanted to drink. The reason behind this was to clean up waste material from the body of a woman after the birth of a child. For the most part, for the three days that water was suggested).

6.3. Halva as a traditional first food for women after childbirth

6.3.1 Halva (*Achwani*)

*(Achwani)*⁷ was another cuisine for a mother right after childbirth. It is made up of semolina, sugar, and water, while some people also add wheat flour to it. One of the respondents said that,

Achwani narm ghzza oni orat wasta. Bucha paida krnay seu bad maau ki ay deti gashni. Is Nay vich gahaziat vi bau oni beshak ay itna mazzy na nai hona pr ay orat na andr saaf krnay vich bau changa sabot ona or maa na dood vi is naal bnna taa (*Achwani* is the soft food for a mother. After delivery of the baby, the mother needed something soft and nutrient-rich, so *(Achwani)* is the best food for her. Although it is not delicious in taste, it is helpful for a mother in the cleaning up of the inside and also helpful for producing lactation for a baby.

⁷ *Achwani*; traditional liquid pudding containing wheat flour and semolina cooked in water. It is used as a first food for women after confinement.

6.4. Foods that overcome anemia

6.4.1. Mutton

After delivery, women face the condition of anemia because in the process of pregnancy and postpartum, most women suffer from low hemoglobin conditions. It is believed that mutton can save you from that situation because it has iron in it.

Case study # 05

Name XYZ, I'm 27 years old. I'm a B.A pass. I got married to my cousin, mother's sister's son (*khala ka beta*). I live in a joint family with my parents-in-law and my husband's brothers. I have two children. One son and one daughter. I was very weak before marriage. During pregnancy, I faced many problems, and after the delivery of my first baby girl, I became weak due to a deficiency of blood and did not have enough milk to feed my new born baby. My doctor advised me on some foods and prescribed me a lot of medicines. My mother and mother-in-law advised me to include mutton in my diet. Because mutton has the ability to provide energy. It helps in producing blood and enhancing breastfeeding. But in the first 40 days, it was hard to digest mutton. That's why I used mutton soup in my diet, and after that, I took mutton in my diet. It helps me produce milk for my baby.

6.4.2. Mutton liver (*Bakri kaleji*)

The liver of a goat also has benefits and is used to overcome anemia. The respondent stated:

Pehlay buchay ni pydaish tu bad mary andr khoon ni kami oi gi marri ami meki kaleji na juice bnai ty denay onay say. Kachhi kaleji ki Langri⁸ vich bai tay langrathy⁹ naal kuttney ony say, fer jela o bilkul pani ni tra oi gashni c ta fer meki plai shornay sy. May o bau mushkla naal peni c ya par us ni waja naal mara khoon jaldi pora oi geya (After her first delivery of the baby, she had a blood deficiency and then her mother made liver juice by grinding with mortar and pestle and give it to her, although it was very difficult to take, due to that she recovered early.)

6.5. ANIMAL ORGANS CONSUMING AS CULTURAL HEALTH BELIEFS

6.5.1. Consuming liver in the event of a blood shortage

6.5.1.2. Liver

Blood deficiency was one of the basic problems among the research sites. Many respondents of the researcher say they have blood deficiency, and upon the treatment of such a deficiency, mutton liver would be suggested. Animal livers have the capacity to produce blood because they contain iron, which is the building block of the blood. The liver is considered a nutritional powerhouse because it is rich in protein and packed with essential vitamins and minerals. Respondents prefer mutton and beef liver for blood deficiency. One of the respondents said,

Meri Ammi Kachi kaleji ko taway pr namak or tail dal kar thorra sa fry krti thi or Pher mujay deti or my us ko kha leti thi or Pher mujay deti or my us ko kha leti thi. (She consumed raw, cooked liver. She said that her mother fried pieces of the liver in the oil for a few minutes and then sprinkled salt upon it. After that, they gave it to her for eating.

⁸ Langri; an old traditional instrument looking as a bowl to grind any dry fruits, garlic, lesson and spices in village.

⁹ Langratha; it is made up of with wood and used as to mesh and grind the things in Langri.

Case study #06

My name is Raheel Ahmed. I am 20 years old. I have four sisters and one brother. Three of our elder sisters are married, while the remaining three siblings are unmarried. We are all living with our parents. When I was 13, I got a problem in my head. My head was jerking and my eyes were blinking unconsciously. My parents brought me to the hospital. I went to all the doctors near my house, and then I went to big hospitals, but my problem remained the same. When I take medicines, my problem stops for months, but soon we return to the problem. I also take homoeopathic medicines but have not gotten any benefit. I am the son of my parents and the brother of one of my sisters. My family became tense due to me. I also got into trouble. I felt shy in front of people due to the blinking of my eyes. Due to this, I also felt pain in my head. I also had a high fever. After that, I visited one doctor. He asked me to take a blood test and bring it to me. When I had my blood test done and brought to the doctor, He checked and said to me, "You have blood deficiency." He gave me medicines. I returned home and began taking medications, but two days later I experienced a severe allergic reaction, causing my body to swell and turn reddish in color. My mother brings me to a clinic that is near to my house. The doctor checked me and said that it was a medicinal reaction and you should instantly stop that medicine. When I came back to my home after one day, I felt comfortable. My mother went to the neighbors and told the anti about my situation. Then Anti tells my mother to bring the liver and brain of a goat and cook it for your son. My mother went to the bazar and brought it to me. She fried liver in a pan and gave it to me. Not only that, she ground raw liver in a juicer machine and gave me liver juice if I refused to take my mother's beating. She also gave me the brain of a goat to eat a curry with (*chapatti*). She set a time table for me and she also had a strong belief that I would recover soon. After 2 months, with the efforts of my mother, I recovered and now I am fit and fine.

6.5.2. Animal feet (*Puye*) of animals as a joint pain healer

6.5.2. Animal feet (*Puye*)

Animal feet (*Puye*) are animal feet, or underpinnings. Trotter has an abundance of connective tissues and marrow that aid in healing the joints' pain. It gave relief from arthritis. Consequently, it takes a lot of time to cook over low heat; this process helps break down the tissues and makes the meat tenderer. Collagen that is present in trotters would be rendered out, which is a beneficial thing for people that have joint pains. One of the respondents said,

Meki jorran na dard bau ziada hona ona sa jis ni waja tu may apna kmm sai triqay naal na kri sakna. My apny khandan ty dostan wasta bau gussa karna sa, Apni is bemari ni wjah tu mary andr bau ziada gussa aa gya Sa. Doctor Kolu dwai vi andi o khana seya ty thek bnd keti ty fer seu dard hona ona sa. Fer may Puye khany shuru kety. May har afty Paye na salaan khana ya. do maenay oi gy may khana pya sya tay bal oi gashna sya hun m aprry aap ki bal smjhna ya. (He had joint pain and due to that, he became ill and could not perform his job perfectly. Due to this, he becomes aggressive toward family and friends. While visiting the doctor and taking medicines, the pain decreased for a while, but later on, he again felt pain in his joints and in his legs also. Then he used trotter on a weekly basis, and after two months, he became a little bit fine. Now he said that he uses trotter weekly in his diet and feels much better from his early conditions.)

6.5.3. Animal brain (*maghaz*)

The brain, like other animals' organs, can serve as nourishment. In Pakistan, the popular cuisine among the people is "maghaz," which is a dish that would be prepared as a curry. The brain

contains omega fatty acids. Not only that, the maxing of the brain consists of lipids and is very high in cholesterol. While conducting interviews, he says that the brains of the animals, mostly goats' brains, were used for any diseases. Respondent stated that,

Mujay dimagh ka msla hai, may nay bhot dwaiyan bhi li hay par khud ko behtr mehsoos nhi kia. Mujay apny ak rishtydar nay maghaz khany ka bola. jiski wajah sy my bakray ya gaye ki maghzali taway pr andy ki trha fry kr khata hun. May khud ko behtr mehsoos krta hoon. (He had a brain problem. He used medicines but did not recover. Then any relative tells him to eat goat brain, and as a result of such treatment, he slowly cures. Further, he said that he eats "maghaz" and cooks it the same way an egg would be fried in a pan.)

The animal brain helps in the protection of the human brain and spinal cord. The brain in a researcher's research site would be named "Siri" and it was taken as special cuisine. During the research, Eid-ul Adha was also celebrated here, and researchers found out that people of that site would give preference to animal brains at the time of Eid. The brain of the animal would be given to that person who had any patients at home and the brain "maghaz" was spread around the house mostly. Moreover, people also like to eat it as a cuisine.

6.5.4. Testicles (*tatty*)

The testicles of bulls, lambs, roosters, and bucks would be consumed not only in Pakistan but also throughout the world. These are the byproducts of young animals raised for meat. Testicles are cooked in a variety of ways, but at the researcher's research site, goat or rooster testicles are usually served cooked on a tawa. While visiting street food in the district of Islamabad, the testicles and kidneys are mashed up and cooked on a tawa. The dish is known as "gurda-

kapoora" and is somewhere also known as "taka-tak". While conducting interviews, the respondent said

Tatty nar janwara na ayza onay o ziada tar mard e khanay Ahany k ay mard nay andr grmi brhany us tu lawa mardana kmzori ki vi door karnay. (Males eat testicles because they believe it aids in the emergence of sexual desire, and males with weaknesses in their body organs eat them to strengthen their body organs and prepare themselves for sexual arousal.)

6.5.5 Tripe (Ojri)

Tripe is one of the big sources of protein, which has all the essential amino acids that are needed for the body. It comes from the stomach linings of animals, including cows, sheep, and goats. Tripe is most often cooked as a curry. Some people add water, while some eat it as gravy without adding much water. People use tripe in their cuisine and like it very much. Tripe is one of the beneficial organs that aids in the production of milk in a mother for her child. While respondents said that they liked tripe and ate it alone with (chapatti) wheat bread in their meals, and said that it had good taste and flavor also, people at the researcher's research site further added that they used red chili more to make tripe more delicious. On the researcher's research site, it is to be noticed that old people like ojri more as compared to the younger generation, but the old people also attach much significance to tripe, which is why they eat it.

6.5.6. Chicken feet (ponchay) as cough and flu remedies

One of the most popular cuisines among the researchers researching sites was chicken feet soup. It is most commonly used during flu and cough season. Moreover, chicken feet also have collagen in them, which also aids in relieving joint pain. People made soup with chicken feet

when they had a cough or flu, but curry with chicken feet was preferred on a regular basis. The respondent said that,

Kukriyan ny ponchay bau mazzy ny hony. nekkaya brrya ki bau changay lgnay. Srdiyan vich khas krri ta khang Zakam pr panjiyan ni Zakhni bnai ty peo vich kalian Marcha bai ta fer aram aa gashna. Zakhni ni taseer bau grm honi naly bau ziaqy aali Zakhni oni or mareezy ki aram v dayni aram v dayni aram v dayni aram v dayni aram v dayni aram v dayni aram v dayni aram v dayni aram (Chicken feet are delicious and are liked by children and the elderly. If anyone had the flu and a cough, they would take chicken feet soup and, by adding black paper, would be cured. Soup is tasteful and hot, which helps patients get relief from the flu and cough.)



Figure 8 Chicken feet

Source: clicked by researcher during field work



Figure 9 chicken feet soup

Source: clicked by researcher during field work

6.5.7 Bones (addiyan)

Bones are the hard part of animal which provide complete posture to body. Bones are filled with lactogen and calcium which are important components to strengthen teeth and bones of human beings. So, the people in researcher research sites consume animal bones. It has been noticed that older people ate bones mostly because they really attach with good foods and avoid junk and bad foods. One of the respondents says

Meki addiyan bau changiyan lagniyan may jela v goshta naal rotti khani yan ta naal e addiyan v khai gashniyan. Kora v beya por gacha ta utha v marry kolu ni ren ona ta may addiyan khai chorni ay. Esa wja naal marry dand bau mazboot ay kedda v kerra ni lgha na drd oya. Meki jorran na v dard ni ona addiyan v mazboot eyan. (I like animal bones very much when I took meal, I also took ate all bones completely. Whenever I went on marriage ceremony, I couldn't control myself from eating bones. Due to that my teeth are healthy; I never face toothache and cavity. I also never face bone issues my bones are healthy also).

Table # 06 List of consumable organs as part of cultural health beliefs.

ANIMAL ORGANS	CULTURAL HEALTH BELIEFS FOR SUCH DISEASE CURE
Liver (kaleji)	Anemia
Animal feet (Puye)	Arthritis
Animal Brain (maghaz)	Memory loss and other neurological
Testicles (tatty)	To warm up, for males who have weakness in sexual organs, consume.
Tripe (ojri)	Cleanup Stomach, enhance milk production

Chicken feet (ponchay)	Cough and for the flue are one of the best things for taking.
Bones (addiyan)	To strengthen teeth and Bones.

Chapter: 07

DISCUSSION AND CONCLUSION

7.1. Discussion

While the main purpose of investigating foods in research was to learn about how culture influences and determinates food selection, How, in a particular culture, do people eat food and remain attached to that food as a cultural obligation? Food is one of the important factors of culture, an edible thing, and a basic need of human beings for their survival. What should be eaten? And which food is perfect for health? is determined by the biological and environmental conditions in which human beings are living. Besides that, another important factor is culture, which includes cultural beliefs, norms, religion, and tradition that determine what is good and what is bad. Food is different among different ethnic groups; across the countries, we also see variation in food intake. There's a variety of foods, so we can say that food is an significant part of culture. It's just not used for satisfying hunger but also as cultural norms, and it reflects the value of culture. As Muslims, we eat halal food and follow the rules that are mentioned in our Holy Quran.

As we know, culture is the man-made part of the environment. Human beings create conditions themselves and then follow those terms and conditions by themselves. The same is with culture; people create norms, values, beliefs, customs, and traditions and then start to follow them all as part of culture. As in research objectives, it was mainly focused on how culture gives shape to the lives of people. How do people associate food in a culture? While people also have beliefs regarding food in a culture, The focus of the study was particularly on the cultural preparation of

food by elderly women for a woman who had given birth to a child. What were the beliefs that were associated with that specific food? And how do people practice it? And most widely, their beliefs about the preparation and consuming of that food, the belief in the healing capacity of that food. Furthermore, how people associate their recovery from a particular disease and good health with the consumption of animal organs and their belief in the healing power of those more than medicines. The recovery of people is mostly associated with animal organs in a culture.

While the research was qualitative in nature, purposive sampling was used in which the researcher selected respondents intentionally to gain valid information. Ethnography, observation, interviews, and discussion were the methods used to gain data. While the significance of the research is that it reveals the importance of culture for their people, how do people become associated with the norms and beliefs of culture? It provides a way to understand the importance of culture in routine matters. The research was provided with valid information from a research site, PIND BEGWAL, that people associated with their culture. Old people play their role well in dictating the next generation toward their culture. Because for an ethnic community, their culture is their recognition. People at the research site were deeply connected to their culture; they adhered to traditions, norms, and beliefs. Although the change in economic ways brings a change in the living patterns of people, they are interconnected with their culture and remain with it. From marriage to living and from birth to death, in all ways of life they follow their culture.

My research site was "Pind Begwal", which is located on Simly Dam Road. It is at a distance of 11km from Bhara Kahu. Its geographical coordinates are 33,7167 North and 73,2333 East. It is located at an altitude of 536m. Pind Begwal is an older village. A native of that area tells us that

our ancestors were living here before the independence of Pakistan. A wide area is covered by this village, where natives have lived from the start and have their own lands. While the rest of the land is under the authority of the government of Pakistan (CDA and Navy). People in that area are mostly natives who speak Potohari, but in recent years, people from various ethnic backgrounds have come and settled here by purchasing land and renting it out. There are more than one caste residing here, but they all have the same culture and traditions because they have been living here for decades. People in that region enjoyed eating desi and spicy foods. They eat butter, desi ghee, and desi eggs in their food and like saag much more as compared to other foods. They also eat more rice, while chicken is consumed after a week. Seasons change according to climate change. They grow wheat and maize according to the season.

The focus of research was to sort out food choices. Within a culture, how do people determine their food selection? Or how does culture influence food choices? This research has different cuisines that were part of the diet in the researcher's research site. most popular cuisines, as well as sweet dishes While some dishes like saag got a lot of preference among respondents, there was one unique cultural tradition that was made especially for newlyweds. She brings that pakwan with her to her husband's house, and the most interesting thing was that the family members of the groom's home were waiting for that pakwan.

After that, another focus of study was the preparation of special food for a woman after the birth of a child. Every culture has their own specific cuisine that is made for women after childbirth. Elderly women were responsible for making food for women after the birth of a child. The most preferred first food for a woman after the birth of a child was Achwani (liquid wheat pudding) and hot milk, which was given to a woman who gave birth to a child. After that, the most

common and widely used food was Punjeeri. Punjeeri has all dry fruits and nuts consumed as hot food. Soup made with the meat of desi chicken was another preferred cuisine for women. While other foods with healing properties and that aid in the production of breast milk for women were also used.

Another focus of research was to sort out cultural health beliefs, particularly on consuming animal organs as a means of maintaining health and curing disease. Strong beliefs surely bring us whatever we want, and within a culture, belief has a strong position. People have beliefs, and their beliefs really work. As in the modern-day world, people associate the cure of disease only with doctors and medical centers, but aside from that, people also have beliefs regarding good health, so for achieving good health, beliefs play a vital role in restoring good health and an active lifestyle. The focus was to obtain information about beliefs about consuming animal organs and how animal organs help in curing disease. People practice such beliefs that they consume animal organs and have a belief in the healing power of those organs. The kidney, liver, brain, trotter, and heart were all consumed by the people of the researcher's research site. Most people argue that they consume animal organs to cure diseases such as brain problems, anemia, heart problems, and arthritis. People often use animal organs widely. And their belief that practice is effective; many respondents reported feeling good and recovering without any side effects

7.2. Conclusion

Food plays a vital role in the lives of both plants and animals. It is the basic need of all living things. Either to survive or to satisfy hunger, food is very important. Food taste varies among people. The majority of people who live together in a community have similar food preferences. While the food selection is determined by religion as well as culture, People that belong to the same religion almost have the same food preferences. Food that is edible in one religion might not be acceptable in another. Likeness varies across cultures when it comes to the same religion. Every ethnic community has their own beliefs and food patterns. People of one culture show a likeness to any food and give priority to that food. It will become their cultural and traditional food. We see that throughout the world, every culture has its own specific likeness to food.

While older people gave priority to cultural foods. and like to consume simple and cultural food. They seek the knowledge of those foods from their elders, and they also pass that information to the next generation. They like to eat saag, lassi, karri, and corn bread (Makkai ki roti) most. Moreover, they prefer to eat homemade things which are also healthy and nutrient-rich, like desi ghee, desi butter, yogurt, and chicken, which is more preferred as compared to poultry chicken.

Food not only plays a part in satisfying hunger or in the formation of cultural identity, but people often attach beliefs to some foods. Those beliefs have a strong hold on the lives of people, and that really works. One of the common misconceptions about food is that it has the ability to heal. People believe that some foods have the capacity to heal or cure a person. In particular, in the domain of my research, people have a belief in eating animal organs as a cultural health belief. People often consume different animal organs for any number of diseases. Consuming trotter as a joint pain reliever, eating liver to treat anemia, eating tripe to increase milk production in

women, and eating brain to treat any disease inside the brain. Furthermore, when people have the flu or a cough, they eat chicken feet or soup made from chicken feet. Food is not only for satisfying hunger or just eating for survival; food is attached to so many obligations and beliefs. People often get satisfaction and feel relaxed after consuming organs. People who claim they didn't become well from medicine claim that by consuming animal organs they gradually became well.

They also took somewhat special traditional foods for women who had delivered a baby. There are many benefits to those foods. Women require special care because, during the delivery process, they lose their power and become weak, nutrient deficient, or suffer from anemia. While feeding a baby, women require a good diet. For all these purposes, women are provided with some special foods that are different from their routine diet.

while the elderly women in the house take charge of preparing those foods. Some foods are permitted to be consumed by a woman who has just given birth, while others must be avoided for the sake of the woman's and the baby's health. Warm food is provided and the food is prepared with full attention. Punjeeri is one of the traditional foods, made up of dry and warm items. Some herbs are also added to heal up women. Apart from this, there are many other foods like homemade ghee, chicken soup, mutton soup, halva that are given to women for the purpose of healing wounds, cleaning the body from inside, boosting immunity, producing milk and forming blood. After giving birth to a child, a woman included all of those foods in her diet, and they all provided benefits to her. is quite helpful for women when compared to medicines.

In a nutshell, food is an essential component of living. Food also depends upon the cultural background. People always follow whatever their forefathers tell them to, and they feel proud by

following all those rules that were set by their forefathers. They want to pass it on to the next generation. However, food patterns differ from person to person or across communities. In the past, people strictly followed the food patterns of their culture, but now due to modernization and the increasing trend of globalization, people often move toward new foods and use modern methods of preparing food, which in turn decrease the natural taste of food. Moreover, people attach themselves just like a machine to work, and they don't follow the food patterns well. This in turn leaves people nutrient deficient. People struck themselves with work. It's alright to do work, but a good diet is also necessary for a healthy body and a skillful mind.

INTERVIEW GUIDE

Cultural dominance of food preferences

1. What is your name?
2. What is your age?
3. What is your current marital status?
4. How many children do you have?
5. What is your occupation?
6. Which foods do you like the most?
7. Do you have any cultural foods?
8. What is the name of your cultural food?
9. What is the specialty of your cultural food?
10. Why do you prefer this specific food as cultural food?
11. Who makes cultural food at your home?
12. Tell me the ingredients and preparation method of your cultural food.
13. Why does everyone in your area prefer traditional dishes?
14. What are your beliefs regarding health in your culture?

People's attitudes toward eating animal organs as a cultural health belief

15. From which disease did you suffer?
16. How much time has passed since your disease?
17. Do you like to eat animal organs?
18. What are the basic health beliefs regarding eating foods?

19. Which specific organ do you like to eat the most?
20. What do you think about eating animal organs?
21. Do you also think that animal organs have the ability to cure disease?
22. Do you ever prefer one another to eat that organ?
23. If you preferred any organ by anyone than after eating, how did you feel?
24. Are you really cured or not?
25. Is there any special way of preparing that organ?
26. What does your culture tell you about consuming animal organs?

To chunk out the benefits of cultural food for women's healing after child birth (from a female).

27. Which foods in your culture do you eat after delivery?
28. Which food do you prefer after your child's birth?
29. Why do you eat that food specifically after child birth?
30. Who made that traditional food for you?
31. Would you gain any benefit after eating traditional food?
32. Tell me the name of that traditional food.
33. Have you noticed an increase in breast milk after eating that traditional food?
34. How many days do you have to eat that food?
35. What are the benefits you gain by consuming that food?

GLOSSARY

Abba	father
Amma	mother
Alwa	confect
Addi	bone
Achwani	thin watery confect with semolina and wheat flour
Bdaam	almond
Beya	marriage
Boti	bridal
Baagun	brinjal
Chaa	tea
Chulla	stove
Doli	departure of barat along with bridal
Dood	milk
Dhee	daughter
Desi	home made
Deharry	formal fixing of date of marriage before marriage ceremony
Dholak	few days before departure of barat in house of bride and groom

Gaa	cow
Ghazza	food
Jamain	carrom
Jeew	tongue
Jakkut	boy
Kawa	green tea
Kanak	wheat
Kukriyan	hens
Korti	shirt
Kraa na km	homework, routine work
Keyyo	ghee
Kar alla	husband
Kurri	girl
Khum	corn
Khang	cough
Khopa	coconut
Khatr dari	welcome guests and serve them with food
Lain	curry

Loon	salt
Lok	people
Langri	mortar
Langratha	pistal, used for grinding anything by hands
Manjh	buffalo
Makkai na atta	corn flour
Maraaj	groom
Makkhn	butter
Maghz	brain
Mazmaan	guest
Panday	utensils
Pain	sister
Praa	brother
Puttar	son
Paanrri	water
Pholka	wheat bread that is made up on tawa
Pendi	lady finger
Puye	trotter, under pinning of animals

Pookhi	hungry
Praytion	operation, caesarean section
Rukhsatti, doli	departure of barat along with bride from her father's home
Serriyan	edible mushroom
Sawan	monsoon
Sarrna	to dry
Simiyan	vermicelli
Sukki	dry
Sas	mother-in-law
Siri	head of animals
Sogh	few days of sorrow after funeral of a person
Salami	cash amount for bride and groom from relatives
Taap	wheat bread made up in fire stove
Tandoori	fire stove made up with mud
Tankay	stitches
Thepar	turnip
Uche zaat	superior caste

Zakhni

soup

Zaat, koom

Caste

Zakam

flu

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