

**Food and Identity: An Anthropological Study of
Dietary/Culinary Patterns and Practices in Multan**



By

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**Department of Anthropology
Quaid-i-Azam University Islamabad, Pakistan
2023**

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Dietary/Culinary Patterns and Practices in Multan**



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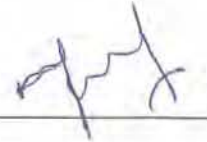
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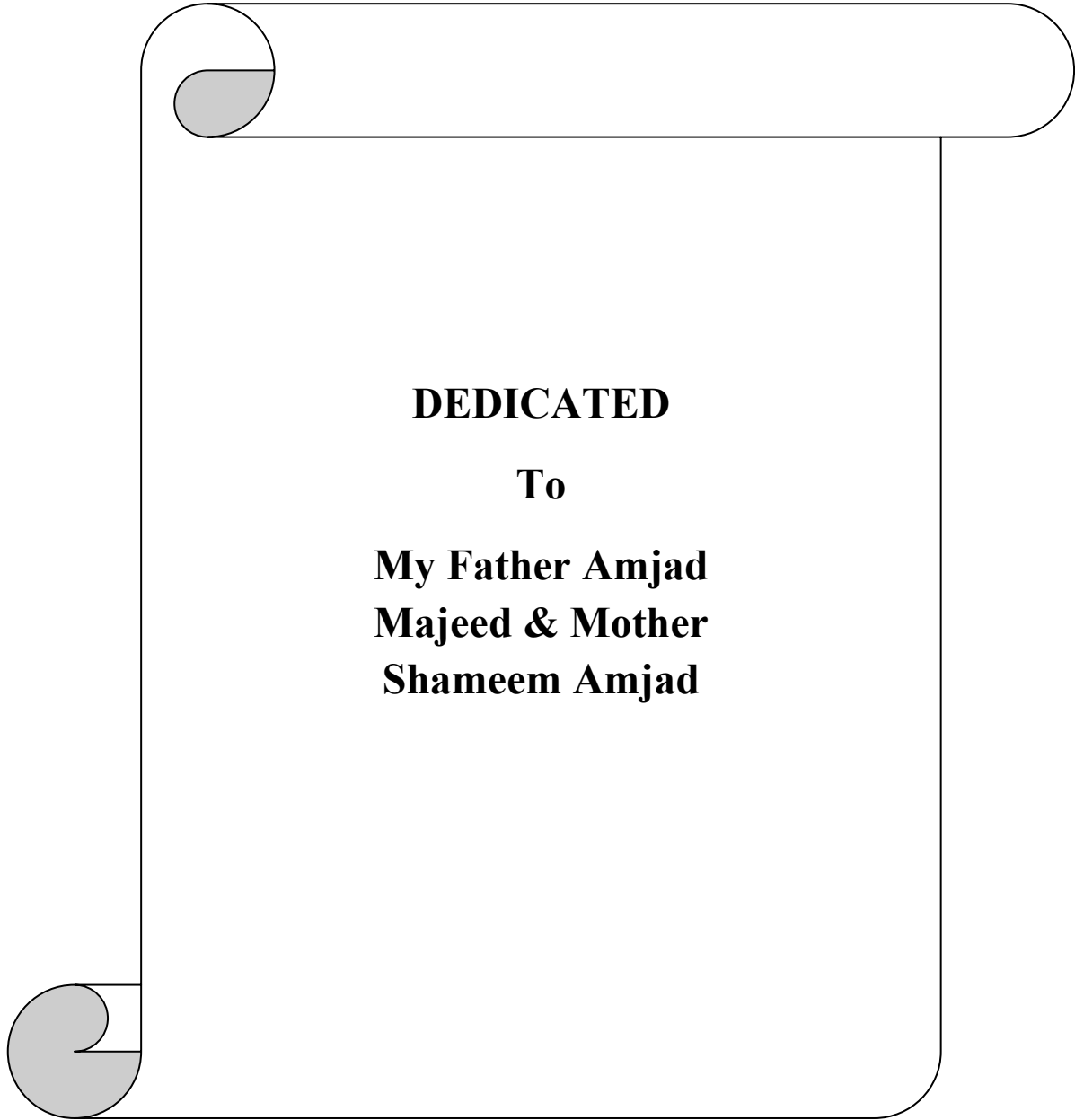
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Faiza Amjad



DEDICATED
To
My Father Amjad
Majeed & Mother
Shameem Amjad

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All praises of magnificence, grandeur, compassion, and endowment are reserved for Allah alone. The Fountain Head who created man in the finest and most proportional way. Then he flooded man's existence with the brilliance of knowledge and action, from the scurrying ant to the cascading waterfalls, the snow-capped peaks that vanish into the sky, and the creatures living in the unfathomable depths of the sea, all of which were created by Allah in accordance with codified principles and rules, and he gave man the wisdom to keep him wondering in order to subjugate these principles and rules. I also pay homage to the Holy Prophet Muhammad (PBUH), the most perfect and exalted individual ever to be born on the surface of the earth, for illuminating our conscience and guiding us to the right path with the essence of faith in Allah.

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May Almighty ALLAH bless you all (AMEEN)

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Abstract

The concept of "traditional cuisine and Identity in daily life" encompasses the time-honored practice of passing down cherished family recipes, culinary techniques, and gastronomic wisdom across generations. This knowledge, however, has been overshadowed by a global food system that offers an abundance of processed meals. This study seeks to highlight and advocate for the revival of this valuable heritage. By exploring the consumption of locally-sourced, traditional foods, the research aims to highlight the relationship of food and identity. Given their interconnectedness, cultural and biological diversity are jointly examined. While recent attention from scholars and policymakers addresses the loss of cultural heritage, including traditional dishes, food remains a potent medium for expressing cultural identity and reinforcing bonds with nature. Disseminating this knowledge can foster long-term environmental, health, and community stability. Acquiring the skill to prepare nourishing, culturally-fitting meals is attainable through the study of traditional foods and linked cultural practices. This is especially pertinent for immigrants and indigenous communities adapting to new dietary environments. As globalization, urbanization, and cultural homogenization reshape the food landscape, traditional culinary approaches have also evolved. The absence of passing down traditional cuisine creates a void in transmitting unique flavors and location-specific expressions. Employing qualitative methods, this research examines the nexus between traditional cuisine and Identity of people in Multan. By comparing existing literature with experiences of urban and suburban residents, particularly in Multan, it underscores the value of sharing culinary traditions among ethnic groups and passing them to future generations. Encouraging the exchange of cultural life skills fosters empathy and cross-learning across diverse backgrounds. Many of the people in our study believed that food might improve their health, which suggests that dietary guidelines that take into account differences in ethnic eating habits may become more important in global cities.

Key Words:

Culture, identity, Religion, Islam, food patterns, practices, everyday living, food choices, different ethnic groups.

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1. Introduction

Food is a substance composed primarily of protein, carbohydrates, fats, and various micronutrients that is consumed by an organism in order to sustain growth and vital processes and provide energy. The digestion process facilitates the assimilation and utilization of food by the body, which is essential for nutrient absorption. The source of food is photosynthesis-powered plants, which convert solar energy into food. Plant-eating animals frequently serve as a source of food for other species.

Although the social sciences have neglected food for a long time (Drouard, 2015), the volume of research studies on this topic has increased dramatically over the past period (Neuman, 2018). In the disciplines of anthropology and sociology, research on related to food topics is acquiring prominence. According to Boas (1940), anthropology is an investigation of man and encompasses a broad range of topics. An essential objective of anthropology continues to be explaining the occurrences observed among tribes of other cultures. These phenomena are naturally divided into three categories: (1) human physical traits, (2) language usage by humans, and (3) human customs and faiths (p. Anthropologists have long recognized the significance of sustenance as a resource for determining the meaning of human existence.

1.1 Anthropology of foods

In food anthropology, theory and methodology frameworks for the study of diet, dietary habits, and kitchen practises are widely acknowledged (Ayora-Diaz, 2015). (Ing, 2011) Food anthropology is primarily concerned with the structural and symbolic analysis of food. Anthropologists use cuisine as a lens to investigate a variety of cultures and societies (Tierney & Ohnuki-Tierney, 2012). Ayora-Diaz (2019, p. 1), a cultural anthropologist who believes that comprehending flavour can help us understand human nature, argues that it is crucial to consider the political, social, economic, and ecological contexts in order to comprehend what taste signifies to various sociocultural groups. Mintz (1985) argued in "Sweetness and Power" that understanding the origins, applications, and interactions of sugar with other flavours, such as sour and bitter, could cast light on its ethnography.

There are variations in the preparation, consumption, and consumption of food across cultures. Smith (1889) recorded the customs of Semitic communities such as the Arabs, Hebrews, Aramis, and Assyrians, as well as the rationale for some of his conclusions, particularly concerning the sacrifice of vegetation and animals. He asserted that while Israelites did not routinely offer camels as food or sacrifices, Arabs did. Boas (1921) described the indigenous Kwakiutl people and examined the salmon recipes employed by the Kwakiutl tribe, such as how to broil and blister salmon. In this study, Boas emphasized the significance of salmon in daily life, from marriage to childrearing, and how it impacted the Kwakiutl people's existence.

Food provides essential nutrients necessary for human survival when consumed. Diet plays a vital function in maintaining health and vitality. In contrast, the culture of a group or society comprises the shared values, norms, and customs of its members. Humans are defined in terms of their linguistic practices, social norms, moral codes, material products, institutional structures, and technological innovations by their culture. A shared behavioral pattern reflects a shared cultural identity, which may include similar diet, clothing, language, and (in some cases) religious beliefs. Food's cultural significance cannot be overstated. What we eat is heavily influenced by cultural norms, and locally grown ingredients considerably contribute to the social fabric of local communities. The term "food culture" refers to all the practices surrounding human consumption of food, including where it comes from and how long it is stored, how it is prepared, who gets to consume it, how it is shared, etc. Whether or not a population still resides in its original homeland has a substantial effect on its food culture. Resources (climate, land, soil, water, and fuel); faith and understanding (religion, literacy and learning, communication); ethnic origin (native or immigrant); advances in technology (hunting, collecting, agriculture, landscaping, aqua-culture, fishing, food processing and storage, transport, and cooking); colonialism; and health status and health care all play a role (Wahlqvist & Lee, 2007). Even when confronted with strong incentives, such as those provided by implementation, acculturation, and assimilation, culturally-rooted dietary habits are exceptionally difficult to change, as noted by numerous researchers. Assimilation occurs when members of one culture discard their culinary traditions for the sake of those of another. When individuals do this, it is typically because they have relocated to a country with completely distinct dietary and social norms.

Any substance that can sustain life through digestion is considered sustenance. Food contains a combination of carbohydrates, lipids, proteins, vitamins, and minerals, regardless of its origin (plant, animal, or fungus). The material is ingested by an organism and assimilated by its cells in order to supply energy, sustain life, or promote growth. In order to meet the needs of their own metabolisms, numerous animal species have developed geographically-specific dietary preferences. Humans, who consume a vast array of nutrients, evolved to forage in a vast array of environments. Throughout most of human history, hunting, gathering, and agriculture were the primary sources of nutritional security. People increasingly settled in countryside regions, where the abundance of agricultural products influenced regional cuisines. As a result of topographical and cultural diversity, a vast array of cuisines and culinary arts have emerged, each characterized by a broad range of ingredients, herbs, spices, cooking methods, and dishes. Cultural exchange and urbanization have resulted in an increasing number of foodstuffs outside of their native regions, spawning a complex market for cuisines from around the globe. In order to meet the growing need for food energy between the world's population, the modern industrial food industry cultivates vast swaths of agriculture and distributes its products through intricate food processing and distribution networks. Due to its reliance on petroleum and coal, the food and agriculture industry is frequently cited as a significant contributor to climate change. The food and agriculture sector is responsible for 37% of the world's total greenhouse gas emissions, according to some estimates. Both reducing the quantity of carbon emitted by the food system and reducing food waste are essential components of the international response to climate change.

The food chain has far-reaching effects on numerous societal and political issues, including the economy, growth in population, the environment, and both food and water access. There are several methods to categorize human food, such as by the vitamins and minerals they possess and the techniques that are used to prepare them. There is variation in the size and composition of the culinary industry. Vegetables and fruits, cereals and breads, dairy products, and meats are the four primary categories included in the majority of food pyramids, with each describing the origin and nutritional purpose of the component. Researchers describe foods into four categories: whole grains/cereals, refined grains/cereals, vegetables/fruits, nuts/beans, eggs/dairy, fish/meat/processed meat, and beverages in order to assess dietary quality. The Food and Agriculture Organization and the World Health Organization established nineteen different kinds

of food: cereals, roots, pulses, and nuts; milk; eggs; fish and shellfish; meat; insects; vegetables; fruits; fat and oils; chocolate and sugars; spices and condiments; beverages; dietetic meals; meal additives; composite dishes; and savory snacks. As omnivores, humans can obtain their nutrients from a vast array of foods, such as vegetables, fruits, prepared meat, milk, eggs, mushrooms, and seaweed. Cereal grains are the most energy-dense crop in terms of food production, making them an essential part of the global diet. In fact, corn (maize), wheat, and rice account for 87 percent of the world's total cereal production. 55% of the world's cultivated vegetation is grown for human consumption, 36% for livestock feed, and 9% for biofuel production. Several prevalent foods, including bread, wine, cheese, and yogurt, ferment with the assistance of fungi and microorganisms.

No civilization exists in which food does not play a central role in the members' daily existence. However, the significance varies from culture to culture. Cooking and eating are central to numerous traditional activities and festivities. Large portions served at a host's residence indicate the family's wealth or social standing. This is not always the case, despite the fact that food is frequently an integral part of sporting events and other celebratory gatherings. Diverse cultures have vastly diverse culinary traditions. Even if they share a similar culture and enjoy some of the same cuisines, individuals have varying dietary preferences. In addition, when there are special occasions, excursions, or overnight guests, normal family routines may vary significantly. Men and women have distinct dietary preferences. Corporations consume individuals of all categories in distinct ways. However, in the majority of the world, sharing a meal is a means of demonstrating hospitality and fostering friendship. Consequently, it is essential to develop and strengthen cross-cultural relationships by respecting dietary customs and practices.

The amount of food that individuals consume and the proportion that is wasted varies greatly. Some people from the Middle East and Southeast Asia may leave a small amount of food on their plates as a sign of satisfaction, even if they are still famished. However, some individuals from other regions are likely to be irritated if food is left on the plate, indicating that the guest may have also disliked the food. Likewise, a dish with a high sheen may indicate either satisfaction with the meal or a desire for more food. The objective of conversation during meals varies significantly between cultures. Many families view dinner as an ideal time for members to catch up on each other's news and enjoy each other's company. It is acceptable for members of

different houses to converse at the table, but only on certain topics. In many Southeast Asian countries, it is considered courteous to limit conversation during meals.

Tradition influences the varieties of food available as well as how they should be prepared, served, and consumed. In Western cultures, mealtime decorum is sometimes referred to as "desk manners" to reflect the social norm of eating seated at a table. The overwhelming majority of people prefer to use their hands or chopsticks rather than cutlery. Choosing chopsticks, palms, or flatware is, however, considerably more nuanced than simply taking up some chopsticks or palms. In the minority of societies where forks and knives are rarely observed, people consume with only their dominant hand. Despite having four hands, some individuals only utilize their three effective ones. In some cultures, licking one's palms is considered polite, whereas licking one's arms is considered impolite. In formal contexts, there may be an increase in food and drink consumption restrictions. A guest at a formal dinner may be expected to select the appropriate fork from a set of two or three alternatives in order to complement the dish being served at a particular moment in the meal.

1.2 Aspects of food Culture:

Consumption of food is a complex phenomenon for humans, stemming not only from the need to satisfy appetite (for survival and well-being), but also from the desire to satisfy social demands. Humans are distinct from other animals due to this final aspect. In addition to collecting and hunting for food, humans also cultivate plants and raise livestock. They cook, consume with utensils, establish social norms ("table manners"), and incorporate food into religious and cultural ceremonies (Kittler & Sucher, 2007). According to Fox (2003), the urge to consume is fundamentally communal: Almost always, individuals dine with their friends, family, or neighbors. By feeding their children, parents can demonstrate their affection and generosity to their children, just as children can do the same for their in-laws. Mother's milk is still the only completely secure source of nutrition for infants in the majority of the world, and it is the most important thing a mother can give her child. This indicates that nourishment is not merely a metaphor for affection and safety; it is actually that.

Food Acceptance:

People also consume to satisfy their desire for social acceptance; eating with others is a visible sign of social acceptance. It is natural for individuals to adopt a particular eating habit as a means to demonstrate their group membership. People of the African diaspora, for instance, may choose to serve traditional African dishes at special occasions or gatherings. The most convincing evidence that a person's socioeconomic status influences their eating behaviors is the change in their eating pattern as their income increases. They frequently spend more than necessary to maintain their standard of living, selecting for a diet that "meets" their high social status, which includes expensive and exotic foods. They are cautious not to "taint" their newly acquired social status by consuming foods that are stigmatized as "meals for the poor" in their native culture. Several civilizations use dining rules as a strategy for sustaining social class, with the belief that only individuals of equal status should dine together (Kittler & Sucher, 2007). As evidenced by the segregation of women and children during mealtimes, several cultures have a gendered component.

Religion and food:

Different theological perspectives represent the cultural, ethical, and spiritual components of the relationship between religion and eating. Theological precepts that influence believers' behaviors and strengthen their sense of spiritual connectedness also operate as guidelines for food practices in many religions.

For example, biblical teachings have an impact on food restrictions in Christianity. The idea of clean and unclean animals is explained in Leviticus 11, which influences what followers eat. One of the main sacraments is the Eucharist, which includes consuming bread and wine to represent the flesh and blood of Christ. This custom emphasizes the sacredness of food in Christian liturgy, which is based on theological ideas such as transubstantiation (Matthew 26:26-28).

The Quran specifies what foods are haram (forbidden) and halal (permissible) in Islam. Beyond nutrition, the halal ethos emphasizes moral slaughter procedures and thankfulness for life. Similar to this, Islamic dietary regulations derive from theological precepts found in the Quran and Hadith. Food that is halal, which is allowed by Islamic law, guarantees that people follow

the commands of God and helps Muslims feel obedient and pure (Quran 2:168). Giving up particular items, like pig, becomes an expression of one's devotion to their religion and surrender to God's will. Ramadan fasting, which lasts from sunrise to sunset, promotes self-control and compassion. As a spiritual discipline, fasting during the daytime hours of Ramadan promotes self-control and empathy (Quran 2:185).

Dietary restrictions are included into Hinduism on the basis of karma and purity. Many Hindus eat vegetarianism because of their ahimsa (non-violence) beliefs. Offerings of particular foods to deities are a part of some ceremonies, which highlight the sacred relationship between food and spirituality. With its many theological traditions, Hinduism places a strong emphasis on the ideas of "ahimsa" (non-violence) and "sattvic" (clean) diets. The three forms of food that affect one's mental and spiritual state are sattvic (plant based diets), rajasic (diets that are sour, bitter or hot in nature), and tamasic (processed food, flavored food, preserved food), according to the Bhagavad Gita (Chapter 17, Verse 7–10). This theological paradigm encourages moral consumption and spiritual well-being by influencing lifestyle decisions and food choices.

The langar (a communal meal distribution among people regardless of caste or religion a gesture of equality), or communal kitchen, is a symbol of Sikhism's doctrinal commitment to social justice and volunteerism. Sharing a simple meal together is open to anyone, irrespective of background, and reflects the equality and selflessness of Sikh ideals. The equality and compassion lessons found in the Sikh scripture Guru Granth Sahib serve as the foundation for this practice.

These illustrations demonstrate how religious convictions influence eating habits, supporting a holistic outlook on life and spirituality. Theological teachings about food take into account not only physiological needs but also moral issues and a deeper relationship between the material and spiritual facets of human life. There is a complicated and nuanced relationship between religion, theology, and eating. The moral and spiritual guidance provided by religious teachings influences everyday routines, rituals, and food choices. By engaging in these activities, people express their religion, develop a sense of self, and deepen their relationship with God, all of which have an impact on how they conduct their lives.

A person's values, interactions, and behaviors are greatly influenced by their theological viewpoints and beliefs. Muslims base many of their beliefs on the Quran and Hadith, which have an impact on many facets of daily life.

1. Morality and Ethics:

Belief guide individuals in determining right from wrong, influencing their moral compass. For instance, the belief in accountability to Allah encourages adherence to ethical principles (Quran 3:182).

2. Social Interactions:

Theological teachings emphasize compassion and empathy (Quran 16:90), impacting how individuals interact with others, fostering a sense of community and solidarity.

3. Personal Development:

Belief contribute to personal growth by encouraging self-discipline and perseverance, as exemplified in the concept of Taqwa (consciousness of Allah) (Quran 2:197).

4. Worship and Rituals:

Theological beliefs guide daily prayers, fasting during Ramadan, and other religious practices, serving as a constant reminder of spiritual duties (Quran 2:183).

5. Decision-Making:

Beliefs play a role in decision-making, as individuals often seek guidance from religious principles (Quran 42:38).

6. Handling Adversity:

The belief in divine wisdom provides solace during challenging times, fostering resilience and patience (Quran 2:286).

7. Family Structure:

Theological perspectives influence family dynamics, emphasizing mutual respect and responsibilities (Quran 4:1).

8. Economic Conduct:

Beliefs impact economic behavior by encouraging fair trade and discouraging usury (Quran 2:275-276).

Theological and beliefs viewpoints influence many aspects of daily life, providing a framework for moral behavior, social relationships, personal development, prayer, making decisions, overcoming obstacles, family dynamics, and economic endeavors. Theological precepts and beliefs have a significant influence on people's daily life, influencing their eating habits, conduct, and values. Islam's sacred book, the Quran, places a strong emphasis on moral behavior, which affects how Muslims interact with one another in all spheres of life (Quran 16:90). Beliefs cultivate a feeling of morality and accountability while assisting believers in comprehending the meaning of life.

Conservatism of Gastronomy:

The "conservatism of gastronomy" is another aspect of the cultural connection between cuisine and society. What individuals consume is partially determined by what they have historically had access to, but their dietary preferences are also culturally determined. As a consequence, certain perfectly edible and nutritious foods are considered forbidden by certain segments of society. Not only the price and availability of a product determine whether or not we consume it, but also its social acceptability. The Food and Agriculture Organization (FAO) defines food security as the condition in which everyone has constant access to the food they require and desire to maintain an economically and socially stable, physically active, and nutritionally sound lifestyle. The addition of "food preferences" to this definition demonstrates that food security is more than just a physiological issue. What is considered acceptable as food is largely governed by cultural norms, and while preferences can sometimes be completely arbitrary, they are frequently influenced by culture and tradition. This explains why the majorities of people have conservative dietary preferences and rarely venture outside their comfort zone.

1.3 Aspects of Religion in food:

Food holds a significant place in Islamic theology, with dietary laws outlined in the Quran and Hadith. The concept of halal (permissible) and haram (forbidden) foods shapes daily dietary practices. For example, Muslims abstain from consuming pork (Quran 2:173) and alcohol (Quran 5:90) as per Islamic teachings.

Moreover, the act of sharing meals holds spiritual significance, fostering community and generosity. The Prophet Muhammad emphasized communal eating, promoting unity among believers. Such practices reinforce the social aspect of theology in daily life (Hadith: Sahih Muslim 23:5004).

Beliefs also influence economic choices, as Muslims are encouraged to earn a livelihood through ethical means and avoid transactions involving interest (riba) (Quran 2:275-279).

The influence of beliefs and theologies on daily lives is profound, extending to various aspects including social, ethical, and even dietary practices. The relationship between food and theology is particularly evident in Islamic teachings, where dietary laws are derived from religious principles. The Quran, Islam's holy book, outlines guidelines for permissible (halal) and forbidden (haram) foods.

For instance, the consumption of pork is strictly prohibited in Islam, as stated in the Quran (2:173). This theological directive influences Muslims' daily lives by shaping their dietary choices. Adhering to halal dietary laws becomes a manifestation of faith, impacting daily routines such as meal preparation, dining out, and grocery shopping.

Additionally, Islamic beliefs emphasize the importance of gratitude and moderation in consumption. The Quran encourages believers to eat and drink in moderation (7:31) and to express gratitude for the provisions provided by God. This influences not only the types of food consumed but also the manner in which meals are approached— with mindfulness and gratitude.

In the context of citations, the Quranic verses mentioned can be referenced as follows:

- Quran 2:173: "And He has forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither

desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful."

- Quran 7:31: "O children of Adam! Take your adornment at every masjid and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."

These references illustrate how beliefs and theologies shape daily practices, including food choices, in adherence to religious principles.

The impact of beliefs and theologies on people's daily lives is profound, encompassing various aspects, including lifestyle choices, ethical considerations, and even dietary practices. In many religious traditions, the beliefs about the nature of existence and the purpose of life shape individuals' perspectives and guide their actions.

One significant aspect influenced by theology is dietary habits. Different theologies often prescribe specific dietary rules and restrictions. For instance, in Islam, adherence to halal (permissible) and avoidance of haram (forbidden) foods is guided by religious texts such as the Quran. This impacts not only what Muslims consume but also how their meals are prepared and shared, reflecting a spiritual connection in daily sustenance (Quran 2:168).

Similarly, in Judaism, adherence to dietary laws outlined in the Torah, such as kosher dietary practices, influences food choices and meal preparations. The separation of meat and dairy, ritual slaughtering practices, and specific dietary restrictions contribute to a unique culinary identity shaped by theological principles (Leviticus 11:1-47).

Christianity, while not as prescriptive in its dietary laws, may have varying practices influenced by theological interpretations. Some Christian denominations observe dietary restrictions during certain religious periods, such as Lent, reflecting a spiritual discipline that impacts daily eating habits (Matthew 4:2).

These theological influences extend beyond dietary choices to broader ethical considerations in daily life. The concept of stewardship in Christianity, for instance, encourages responsible and ethical use of resources, impacting decisions related to consumption, waste, and environmental stewardship (Genesis 2:15).

Beliefs and theologies deeply influence people's daily lives, shaping not only their belief systems but also impacting practical aspects such as dietary choices and ethical considerations. These influences are rooted in sacred texts, providing a framework for believers to integrate their spirituality into the fabric of their daily existence.

1.4 Food's Symbolic Aspects:

In indigenous communities, food taboos and the religious significance of meals are both highly respected. The components of Oto, a Ghanaian sacred supper consisting of hard-boiled eggs, mashed yam, and palm oil, have been shown to have religious significance (OsseoAsare, 2003). In Ghana, festivals are held to commemorate the births of the third, seventh, and tenth offspring of the same sex. The Akan and GA people hold twins in particular esteem. The purification of the mother after birth, puberty rites for females, and puberty-related festivals are additional examples (based on the sacred numbers of the Akan and GA cultures). Two staples of West African culture, palm wine and cola nuts, serve as essential symbolic meals. Palm wine is a fixture at virtually all social gatherings in Nigeria (Okafor, 1979). It is utilized to conduct liquor, prayers, and announcements. The cola kernel is a widely recognized symbol of warmth and hospitality. When the Igbo people of southern Nigeria gather for conversation, worship, or celebration, they always break open a few cola almonds (Okigbo, 1980).

The significance of food extends far beyond its function as a means of sustenance. Barthes contends that the foods we consume have a variety of effects on our lives, identities, cultures, and ultimately societies. Similarly to the white garment of a doctor, the uniform of law enforcement, and the uniform of the armed forces, certain foods also convey meaning. However, its significance varies from subculture to subculture and tradition to tradition. And food cannot be a trope unless it has some symbolic significance, such as how tomato sauce, oregano, and mozzarella cheese represent Italy on a pizza. Food is one of the most frequently employed elements in the formulation of our identities. Even though it is a nonverbal form of communication, we can still consider meals a form of verbal discourse. Food as a commodity is frequently related to markets and dietary practices. In contrast, when we consider food as a lifestyle, we consider nostalgia, style, and individuality as part of our rhetorical arsenal.

When discussing food, one's mind naturally wanders to queries such as "where did it come from?" "How does it taste?" and "how does it relate to one's lifestyle?" Humans frequently reference their religious and cultural beliefs when responding to such questions. At any particular time, a society's way of life is comprised of its values, information, language, rituals, habits, attitudes, beliefs, folklore, regulations, and customs. Subculture is not limited to the clothing and other material objects that people use to distinguish themselves from one another in contemporary cultures; it also includes the beliefs, symbols, interpretations, and points of view that people hold. Members of a subculture have a shared comprehension of the significance of symbols, objects, and behavioral norms. Tradition largely shapes and transmits conversational norms, and this is how culture is created, disseminated, and discovered.

People may identify with their ethnic or cultural group through the delicacies they prepare and consume. Their cultural traditions are frequently maintained through the cuisines they consume. Dietary differences exist among cultural communities. A family's culinary preferences may be influenced by factors such as birthplace and current residence. As a consequence of these food preferences within a community or culture, eating styles develop. Food is a symbolic mode of communication through which we construct, maintain, and exchange meaning with others. Food, and how others perceive it, can be a window into a culture's customs, rituals, and traditions (Smith, Maye, and Ilbery, 2014).

Diet of South Asia:

People from India, Sri Lanka, Bangladesh, and Pakistan compose the population of South Asia. Despite their many similarities, regional disparities in religious beliefs manifest themselves in their cuisine and other cultural activities. Moreover, their geographical context has been crucial. For example, the overwhelming majorities of Indians practices Hinduism and choose a vegetarian diet. Sri Lankans and Bangladeshis who are not Hindu are more likely to consume fish. Despite the fact that people of different cultures consume differently, they share several staple foods. In South Asian cuisine, rice (chawal) and flour (atta) are the most commonly used carbohydrates. Pilaf, which is typically prepared with rice, may or may not include seasonings.

Using wheat and maize flour, a variety of flat breads may be prepared. These ingredients can be utilized to make roti, naan, puri, and paratha (different forms of flat bread). Puri and paratha are

breads that are deep-fried in vegetable oil, while roti is prepared on a griddle (tawa). In South Asian cuisine, lentils and other legumes (dry peas and beans) are used extensively. Daals, a lentil-based broth, have a thin, soupy consistency. Red lentils (masoor), black beans (urad), chickpeas (channa), pigeon peas (tuvar), and green grams (moong) are common lentils and legumes. They can be processed into flour or utilized whole in numerous curries. Vegetables are coated in lentil flour before being deep-fried. Chickpea flour is a common ingredient in the mixture for deep-fried snacks. Despite the Hindu belief that the cow is a sacred animal, beef, goat, and lamb are all commonly used in South Asian cuisine.

Muslims ingest beef and lamb, but never pig. Muslims throughout the world rely significantly on halal meat. Non-Hindu and/or coastal groups are more likely to consume fish than interior groups. Both snacks and curries benefit from the addition of meat. Snacks are prevalent in the cuisine of South Asia. They can be served as an aperitif or as a midnight snack with tea. Samosas are an extremely popular refreshment option. This snack can be customized with a variety of fillings, including potatoes and vegetables, minced beef and cheese (paneer), and legumes with curry. People in South Asia frequently consume cow's milk. This ingredient is used to produce yogurt, buttermilk, and desserts. Cows are revered in India for more than just their milk.

In India, buffalo milk is also consumed. In numerous south Indian cuisines, rice, poultry, and vegetables are frequently prepared in coconut milk. Vegetables are a staple in South Asian cuisine. They are versatile and can be served as an appetizer, refreshment, soup, main course, or side dish. Additionally, you can use them to make a variety of pickles (achaar). Potatoes, green peas, eggplant, and okra are all typical vegetables. Vegetables can be consumed with any meal. By cooking these foods with oil and other seasonings, you can create a variety of curries. South Asians consume a broad variety of fruits for both meals and snacks. Mangoes are abundant, and they are consumed fresh and preserved. They are also present in numerous desserts and beverages. Additionally, grapes, guava, and papaya are commonly consumed. Traditional South Asian cuisine relies heavily on vegetable oil, which is required to prepare the majority of curries.

Peanut oil is more prevalent in the country's northern and western regions, while mustard oil is more prevalent in its eastern regions. Coconut oil is a popular culinary oil in southern India and along the coast. Ghee is a popular culinary fat (butter that has been clarified). Milk from cows is

used in its production. In traditional South Asian cuisine, foods are typically fried to perfection in oil or ghee. Due predominantly to religious practises, the region's civilizations never use animal fat. Authentic Indian cuisine is distinguished by its extensive use of seasonings and botanicals. Chilli pepper, black mustard seed (rai), cumin (zeera), coriander (dhania), turmeric (haldi), fenugreek (methi), garlic (lasan), ginger (adrak), and asafetida are examples of common spices (hing). In most cases, preserved seasonings such as cardamom, cinnamon, and cloves serve as the well-known spice blend garam masala. Every region has its own signature blend of seasonings.

Daily, South Asians consume a substantial amount of chai. Most frequently, it is consumed in the morning and between meals. Tea is made by combining tea leaves with water and simmering the mixture. As soon as the water for the tea begins to simmer, cardamom, cinnamon, and/or cloves are added. After adding sugar, fresh milk is then added. Other beverages consumed with tea include lemonade (Nimbu Pani), buttermilk (lassi), and coconut water. Numerous miniature desserts, including Gulab jamun, kheer, and ras malai, are prevalent in South Asian cuisine. Gulab jamun are made from dumplings made from dried milk, which are then deep-fried and immersed in a sugar and rose water syrup. Cardamom, saffron, and nuts enhance the flavor of traditional kheer, the rich rice custard, with their profundity. Indian cheese (paneer) is utilized in the preparation of ras malai pastries, which are then doused in sweetened milk. Such sweets are typically reserved for religious or ceremonial celebrations. South Asians have similar dietary patterns in many ways. The standard dining schedule consists of three substantial meals plus an evening snack.

Evening tea and snacks are enjoyed by a large number of households. The main entrée is not served until 8–9 p.m. in the evening. Morning meals typically consist of tea and flatbread. In many households, flat bread is typically served with pickles (achaar) and/or chutneys. Occasionally, lunch and dinner foods are interchangeable. Both dinners consist of rice, flatbread, two or three various types of vegetable curry, lentils (dal), and simple yoghurt or buttermilk (lassi) as the main courses. A meat curry is a curry that contains flesh.

The condiment selection includes pickles and chutneys. Meals are traditionally consumed while sitting on the floor or on extremely low platforms. While eating, the majority of individuals

prefer to use their right hand. A small amount of the flat bread is used to scoop up the vegetable curry while consuming. It is uncommon to use tableware. Several South Asian religions require their adherents to fast at specific periods. Muslims around the globe observe a daily dawn-to-dusk fast during the Holy Month of Ramadan. During this time, no food or beverages are consumed. It is common for Hindus to fast once a week or once a month, but they do not abstain from all food and drink. This type of fasting consists of consuming one large meal per day.

1.5 Statement of the Problem

Our identity is affected by the foods we eat. Identity is a multifaceted concept that encompasses our physical, mental, and emotional traits, among others. Diet doesn't define our entire identity, but it plays an integral part in influencing various aspects of it. Our physical, cultural, emotional, moral, and individual identities can be influenced by the food we eat, making it a crucial aspect of comprehending and expressing who we are.

The local cuisine, with its historical influences, regional ingredients, and traditional recipes, not only nourishes the body but also serves as a cultural bridge. As individuals savor the flavors unique to their culture, so that they can engage with the rich heritage of their habitat, creating a sensory connection that intertwines with their personal identities. Exploring Multan's culinary scene is a fascinating journey into the complexities of identity through food. Thus, the act of consuming local cuisine is a shared experience that contributes to the mosaic of identity, consistent with the notion that our relationship with food plays an important role in shaping various facets of our identities.

Identity and the food we consume is intricately woven into the fabric of cultural expression. The choices we make on our plates not only influence our physical well-being but also serve as a medium through which we communicate our cultural heritage. This is particularly evident in the culinary landscape of Multan, where the city's rich history and diverse cultural influences converge on the dining table. The cuisine of Multan reflects the city's distinctive culture by incorporating historical influences, regional ingredients, and traditional recipes. The cuisine of Multan is a reflection of the city's rich heritage, offering residents and visitors a distinctive dining experience.

Food ways and folkways are intrinsic to the identity of Multan. Multani cuisine highlights the diverse tastes and culinary traditions molded by the history and culture of the region. The cultural and religious practices of Multan are expressed through music, dancing, and festivals, representing the spiritual and social framework of the community. Together, these elements contribute to Multan's and its people's distinct identity.

Identity:

Identity is, at its most basic level, the language-based human capacity to know "who's who" (and, by extension, "what's what"). This includes knowing who we are, knowing who others are, them knowing who we are, us knowing who they believe we are, etc.: a multidimensional categorization or mapping of the human world and our places within it, as individuals and members of collectivities (cf. Ashton et al., 2004).

Definitions of Identity and culinary practices with references:

By means of an anthropological lens, this study seeks to investigate the relationship among food and identity in Multan, concentrating on the dietary as well as culinary practices of the inhabitants there. This research endeavors to understand the cultural, social, and historical factors that influence food-related behaviors in Multan by examining the ways in which food preferences, cooking techniques, and consuming rituals shape individual and collective identities. This study seeks to shed light on the complex ties between food habits and the formation, negotiations, and expression of personalities within the Multani society through an in-depth look of the local food culture.

This study helps to find that how food acts as a cultural emblem and reflects the identities of Multan's individuals and communities. It attempts to comprehend the choice and cooking of particular foods, the cultural and social importance of particular dishes, and the role of food in customs, celebrations, and daily life. This study seeks to provide important insights into the intricate relationship between food and identity in Multan by addressing this research gap. The findings may help achieve a greater comprehension of cultural practices, the ongoing preservation of culinary practices, and the potential consequences of cultural change on dietary patterns.

Gender, chronological age, and socioeconomic standing influence food choices and culinary practices, among other variables. This study aims to investigate how these factors affect dietary patterns and culinary methods in Multan. By examining the positions of gender as well, generational differences, and disparities in socioeconomic status, we can gain insight into the complicated patterns of food-related identity development and expression in urban areas.

Food preferences and culinary traditions frequently serve as indicators of both cultural and social identities. This study seeks to determine how the dietary habits and culinary practices of Multan's inhabitants reflect the city's diversified cultural, religious, and social contexts. By analyzing the symbolic and cultural significance of particular foods, culinary techniques, and consuming rituals, we can reveal the intricate connections between the food and identity.

1.6 Justification for conducting this study:

This study investigates why Multan, Pakistan, residents consume the foods they do. This research will shed light on the significance of food and culinary practices in multicultural contexts for the development and preservation of social identities, thereby illuminating the significance placed on traditional food practices. Due to the prevalence of cross-cultural dining behaviors in multiethnic cultures, culture is constantly changing as new culinary traditions interact with older ones.

1.7 Objectives:

To examine:

- Numerous identities can be formed and maintained through one's relationship with food.
- The preparation and consumption of meals in various cultures is influenced by numerous variables.
- Many individuals believe that traditional foods have curative properties.

1.8 Significance of the study:

The important aspect of this study is that it provides facts about various cultures, social dynamics, individual values, and health implications. It contributes to a comprehensive comprehension of human societies by allowing us to comprehend how individuals and communities shape and is shaped by food. The relationship between diet and health and wellbeing is strong. Examining the connection between cuisine and identity enables us to comprehend the effect of social, cultural, and individual factors on dietary patterns, nutrition, and health outcomes as a whole. As a result of increased the rise of globalization the divisions between food cultures have grown more permeable, resulting in the formation of hybrid gastronomic practices and identities. The study of dietary habits and identity permits us to investigate how cultural exchange impacts food preferences, cookery methods, and the creation of new culinary personas. Individual identities are intricately intertwined with food choices and preferences. What we consume, how we consume, and our views toward food can reflect our beliefs, values, and way of life. Food preferences can be affected by variables such as growing up, ethnicity, religion, health concerns, and environmental factors. Food is integral to the formation and expression of cultural identity. Different communities and regions have distinctive food customs and habits that represent their history, values, and social conventions. Understanding the variety and depth of human cultures is enhanced by an examination of cuisine as a component of identity. Food serves as a social adhesive, drawing people together and fostering stronger social bonds. Shared meals and dietary traditions foster a sense of community and facilitate interaction, relationship, and the transfer of cultural knowledge. Food and identity research helps us fathom social dynamics and community interactions.

1.9 Overview of the Thesis:

The Beginning of the Study in Chapter One:

The first chapter introduced the study by emphasizing the research background information addition to academic information, the background of the study, the researcher's justification for conducting this study, research objectives and significance of the study.

Review of Literature in Second Chapter:

The second chapter draws from the literature of cultural studies, specifically the notion of gastronomic symbols in culture, various identities, and the concept of culture materialism. Additionally, the chapter recognizes some limited ideas that play a role in the establishment of identities, such as the consequences of emotions and reminiscence. The section then discusses pertinent dietary and nutrition intake, as well as how residents can use food to create and negotiate their personal identities symbolically.

The past history and historic description of Multan in Chapter Three:

The third chapter of the dissertation discusses Multan's origins. It examines the evolution of Multan during the colonial and Mughal periods. The section discusses the disputed identities in contemporary Multan and how colonialism shaped both the aforementioned identities and the growth of Multan's consumer culture. Multiple dietary habits are discussed. The current state of consumer society in Multan is contrasted with the culture of old Multan, as well as the evolution of eating habits in Multan is also examined.

Research Methodology is also describes in Three Chapter:

Four is the research methods chapter. First, it supplies the applicable theoretical framework for this research. The second section justifies the methodological position, approach, and strategy. The chapter describes Focus Group Discussions to be the primary methodological strategy, as well as the data acquisition methods, tools, and techniques, as well as the rationale behind the use of the data sources. The chapter also discusses how the collected data was analyzed to generate the research outcomes that provide answers to the research questions.

Fourth and Fifth Chapter: Research Results and Data Analysis:

The fourth and fifth chapter presents the qualitative outcomes of the discussions undertaken. The data documentation from the respondents regarding the food consumption habits of the Multani people and their ability to interpret their experiences is presented. This includes their experience dining at home, in different groups, and in Multan's diverse ethnic restaurants.

Sixth Chapter: Discussion of Research Results:

Sixth chapter discusses research findings. It combines the information from sections five and six to delve more deeply into the problems of identity construction and food consumption, as well as

how food experiences contribute to the flexibility of personality among two distinct groups. This chapter also examines the role of food in the acquisition of multiple identities by individuals.

Seventh Chapter: Findings and Discussion:

The seventh chapter discusses the findings of investigation. It combines the knowledge from portions five and six to delve deeper into the issues of identity formation and dietary intake, as well as how dining experiences help to the personality flexibility of two distinct groups. This chapter also explores the role of food in individuals' acquisition of multiple identities.

Eighth Chapter: Conclusion, limitations and recommendation to the future researchers:

The eighth chapter provides a conclusion of the thesis, how it has contributed to research, suggestions for research and implications for research, and prospective directions for studies on ethnic food consumption, as well as the limitations of this study's research.

2. LITERATURE REVIEW

Food affects every aspect of our existence. The sociologist Claude Fischler stated in 1988, "Food not only nourishes but also signifies." Food is currently a cultural product rooted in an overall social and cultural framework, the customs of food, which represents the larger socioeconomic and cultural features of a given society. There has been a rise in food studies, the establishment of a dozen food studies programs, and current studies on the concept of culinary cultures in recent years. Traditionally, sociological and social anthropological examinations of food have centered on food cultures and the collective nature of dietary habits between social groups (Murcott, 1988). It is possible to investigate how they are socially connected by observing the eating practices of various groups of individuals.

sustenance Studies examines the relationship between humans and sustenance and provides a wealth of knowledge regarding both. It is an emerging multifaceted field of study that examines the complex connection between food, culture, and society from multiple angles. The 'cultural diamond' is a method for analyzing the relationships between the makers, consumers, and social milieu of a cultural object. Each element of a culinary culture can be mapped onto the 'cultural diamond' (Griswold, 2013), and knowledge of these cultures provides insight into broader social phenomena. One of the pioneers of French gastronomy writing, Jean Anthelme Brillat-Savarin, wrote his renowned inquiry, "Tell me what kind of food you eat, and I will tell you what kind of man you are."

What we consume can reveal essential aspects of our identities, as food is a form of communication. There is a distinction between recognizing that what you consumed constitutes your identity and recognizing that what you consume influences your identity. Certain interpretations have been ascribed to particular foods to the point that one's choice of what to eat or abstain from eating can be reasonably interpreted as a spiritual or political declaration (Shapin, 2014). The complex relationship between humans and food can be perceived from two distinct perspectives. First, biological to cultural in nature from dietary function to symbolic function, followed by individual to social, psychic to social (Fischer, 1988). In order to show that 'tastes' originate from society, sociologists of culture analyzed social conventions governing dining (Bourdieu, 1979).

The relationship between sustenance and social interaction is investigated using a social constructionist theoretical framework. Food is integral to one's identity; consequently, the food ingested constructs a person biologically, psychologically, and socially. Consequently, food plays an important symbolic function when it comes to social power and status relationships, and it can serve as an identity mechanism and foster a sense of cultural, ethnic, spiritual, and social belonging.

Consumption is influenced by social interactions, especially culinary habits. Food tastes and behaviors, such as ingesting more or less, differ when dining with various companions than when dining alone. According to Herman, Roth, and Polivy (2003), individuals ingest 40 to 50 percent more calories when dining with another person than when dining alone. This review of the literature explains why and how interaction with others influences culinary preferences.

2.1 Identity, Social and Group Norms

According to Akerlof and Kranton (2000), a person's self-perception is linked to a variety of social categories that influence how individuals should act. Similar roles are played by identity and social norms in determining dietary behaviours, and the group norm explains why individuals frequently imitate others' actions. Identity refers to a person's sense of self (Akerlof and Kranton, 2000).

Identification is essential to the incorporation process: "a person learns a set of values (prescriptions) such that her actions should conform to the behavior of some people and contrast with the attitude of others" (Akerlof and Kranton, 2000). For example, women and men generally select foods that represent their identities, with women typically selecting feminine foods and men choosing masculine foods. Identity pertains to the individual, whereas society consists of many people with multiple identities. Social standards are "implicit codes of conduct that provide a guide to appropriate action" (Higgs, 2015). Following social norms will increase an individual's social responsiveness and likelihood of social acceptance (Higgs, 2015). There are qualitative and imperative social conventions. Based on the actions of others, descriptive standards are "perceptions of the prevalence or extent of a behavior" (Higgs, 2015).

According to Mollen et al. (2013), this norm provides information regarding the appropriate actions to take in a given situation; for example, it has the greatest impact on cognitive activities that require minimal effort, such as making quick decisions in a food court. Consequently, they influence behavior and provide people with accurate goals: "if a lot of people are doing it, it must be right" (Mollen et al., 2013). Injunctive norms are "perceptions about what behavior is expected" (Higgs, 2015) or behaviors that the majority of others support or oppose (Mollen et al., 2013). When self-regulatory resources are abundant, injunctive norms exert greater falling-out (Morasi et al., 2013). Norms of the group are established by individuals with the same or distinct identities. Individuals are more likely to conform to the normative behavior of "in-group" individuals who share an identifiable trait because, in the group surroundings, group members provide the most reliable information (Higgs, 2015).

According to Akerlof and Kranton (2000), others respond to an individual's behavior. People often adhere to a "in-group" dietary norm and desire to "act correctly" because they want to be liked and because conformity to the group norm is rewarded (Higgs, 2015; Higgs and Thomas, 2016). Being "in-group" requires avoiding the actions of "out-groups" that "are disliked, viewed as having a lower status, or are dissimilar" (Higgs, 2015). People desire a feeling of belonging to a "in group" Individuals would explicitly imitate "in-group" behavior when eating with others, for example, to prevent "wrong" behavior (Higgs, 2015). Consequently, identity, social norms, and group norms describe why social interaction influences dietary behaviors or food choices. This section illustrates how social interaction modifies dietary norms and practices.

Vartanian, Herman, and Polivy (2006) discovered that dietary norms lead to self-judgments, and that these assessments may impact choices regarding food in order to establish or maintain the desired self-image. In order to create a good impression on others, individuals will regulate their dietary habits. Individuals may ingest a modest amount of food, for instance, to project a positive feminine image (Higgs, 2015). Due to this, they can be readily identified based on their dietary preferences.

The research on eating stereotypes and self-judgments is fascinating, highlighting the intricate relationship between our perceptions and food choices. It is impressive that how light is shed on the impact of self-image on dietary habits, demonstrating how individuals strive to create a

positive impression on others through their food selections. The exploration of social modeling and its influence on people's eating behaviors is thought-provoking, emphasizing the significance of social interactions and the desire to conform to norms.

According to the definition of social modelling (Herman, Roth, and Polivy, 2003), people are likely to consume the same varieties and amounts of food as those around them. The degree of modelling is influenced by the quality of social interaction (Higgs, 2015), such as the degree of uncertainty about what is "normal" in a given situation, the importance placed on "fitting in", and personality attributes, such as self-esteem and empathy (Higgs and Thomas, 2016). Social acceptability considerations are essential when modelling a food intake norm (Higgs, 2015). If social acceptability is already high, there is a low probability of modelling. Eating with strangers has greater modelling effects than dining with siblings (Higgs, 2015). People's behaviors are less likely to conform to the social norm if they have been accepted by their social companion in an amicable manner and have little need to ingratiate themselves (Higgs, 2015). Social facilitation of eating suggests that when individuals eat with others, they consume more food than when they partake alone (Herman, 2015). People's eating habits are influenced by those with whom they have social ties, such as family, friends, and employees (Higgs and Thomas, 2016).

This research demonstrates a deep understanding of the complexities involved in food intake modeling, considering factors such as social acceptability, uncertainty, and personality traits like self-esteem and empathy. This research clearly describes the nuanced dynamics between strangers and siblings in terms of food modeling, highlighting the varying effects of social norms and the importance of social acceptance. These insights on the social facilitation of eating provide valuable knowledge about how our behavior changes when dining with others, emphasizing the influence of social connections on our food consumption.

This research broadens our understanding of how individuals are influenced by their social companions, including family, friends, and coworkers, in terms of their eating habits. This highlights the significance of social networks in shaping our eating behaviors. The comprehensive approach took by the authors in studying the relationship between self-judgments, social modeling, and food choices showcases the multidimensional nature of this topic. Your findings contribute significantly to the field, providing valuable insights into the

complex interplay between individuals' desire for self-presentation, social interactions, and their dietary decisions. The meticulous examination of the factors influencing food modeling, such as social acceptability and friendly interactions, adds depth to our understanding of how people conform or deviate from social norms when it comes to eating.

Social identity has a significant effect on food selection and consumption of plant-based products. In a social group, social nutrition norms are perceived as standards for the appropriate compositions of consumption, including food choices (Higgs, 2015). Sometimes, individuals form opinions about you based on your diet. Eating "differently" is a crucial aspect of an individual's identity and helps to confirm whether this individual's status is a member of a role (Schosler, Boer, and Boersema, 2012; Carfora, Caso, and Conner, 2016). Vegetarianism is a form of social identification.

Regarding food, vegetarians share similar viewpoints. According to Hoek et al. (2004), they prefer to dine together in order to strengthen social bonds. Gender is an indicator of social identity. Vegetables, dairy products, fish, fruit, and confectionery are viewed as feminine foods (Graca, Calheiros, and Oliveira, 2015; Cavazza, Guidetti, and Butera, 2017; Hartmann and Siegrist, 2016); consequently, women advocate for meat avoidance. However, red meat is identified as the prototypical food for men, so men appear less inclined than women to reduce their meat consumption and are opposed to meat avoidance. Men and women know which foods to choose in order to fulfil gender role expectations based on experience (Cavazza, Guidetti, and Buttit, 2017).

The social sciences had previously disregarded food and dining, so it was only natural that they would initially concentrate on analyzing behaviors and communal representations. Claude Levi Strauss (1968) along with Mary Douglas (1966; 1979) shared an interest in the semantic networks that structure cultural practices and culinary traditions. Cultural sociologists have demonstrated (Grignon & Grignon, 1980; Bourdieu, 1979) that "tastes" can be best described as socially formed, distinguished regulated sets of actions (such as what and how to prepare) ("popular" taste, "bourgeois" taste, etc.). Several works (Goody, 1982) examine historic and sociocultural precedents for the evolution of haute cuisine. With the exception of Audrey

Richards's work in the year 1930 (Richards, 1932; 1939), social science scholars have rarely, if ever, attempted to connect meanings and practices to biological limitations or determinisms.

During this time, researchers from the fields of clinical psychology, physiology, physical anthropology, as well as nutrition were examining human feeding habits, metabolism, and nutritional requirements. Behavior was what social scientists referred to as "practices." Where anthropologists and social scientists saw representations and meanings, they saw desires and beliefs. The "requirements of the organism was utilize as a criterion for evaluating the standard of a certain eating pattern. Therefore, any behavior that was deemed wise in particular contexts was deemed "wisdom of the body." Yet, eating habits with evident biological significance or that were "counterproductive" were typically labelled "irrational bias."

As a desire for food is frequently associated with urban lifestyles, urbanization is also among the primary factors leading to life regulation, increased profits, and the independence of young people (Pingali, 2004). As the middle classes of developing countries grew affluent, they had greater financial resources to splurge on western-style cuisine (Regmi and Dyck, 2001). Scholars in Houston discovered that only 3% of children's menu items at multiple chain eateries met National School Lunch Programme nutritional standards (Wood, 2009) .

Only 15% of people in Turkey recommend eating the suggested daily serving of vegetables and fruits. One-third or more of Informers admitted to selecting unhealthy foods or fast food as a daily snack, and a comparable proportion reported dining at eateries once or more frequently (Akman et al., 2010).

Using information, gathered from an observational study of young Indian consumers, Goyal alongside Singh (2007) were able to evaluate the significance of a number of variables influencing their restaurant selection. They indicate that adolescent Indian consumers enjoy dining out for variety and recreation, but that cooking at home remains their preference. People consider home-cooked meals significantly higher than restaurant meals.

False description can take various forms, including the presence of undocumented water or additional low-cost ingredients, overestimation of an ingredient's proportion, or the misrepresentation of a product's origin. (Kvasnicka). Due to the profound influence food

possesses the belief of our ethnic identity, it is crucial that we recognise the cultural social importance of the food we consume. (Chiaro and Rossato).

There is a traditionally or geographically specific way to prepare and serve cuisine. Some individuals use the terms concurrently but the difference among food gastronomy and cultural cuisine is that the earlier refers to an unique cooking technique while a food culture refers to an assortment of regional dishes related to a particular region. "Food culture" is derived from the source material "Food Cuisine Authenticity and Its Application" by M. Usman et al., Lahore, Pakistan, and Obstacles There are 31 distinct groups of customs, beliefs, and institutions that influence the cultivation, transportation, and consumption of food.

In recent years, efforts have been made to introduce new flavors to the local cuisine in order to increase tourism. In that instance conventional dishes, however, this change is not always welcomed by the purchasing public. Kendall, Clark, Rhymer, Kuznesof, Hajslova, Tomniova, Brereton, and Frewer worked as a team.

Future cuisine will probably be shaped by the techniques used to ensure and verify their quality. During this testing phase, the elements, their origin, and manufacturing process will all be evaluated. "(Vinci, Preti, Tieri, Vieri)" It has been verified that the product conforms to the aforementioned standards and to the claims made on the label.

Author: A.A. Rahman. We discovered a violation of English law. Others consider foods such as fresh fruit, poultry, meat, milk, and milk products, and vegetables to be necessities. G.C. Hufbauer found in a 1968 study that the average person in West Pakistan consumed 23 percent more cereal than they should have. The diet is significantly deficient in nearly all macronutrients with the exception of cereal grains. It has been determined that the expenditure elasticity of cereal is 0.22, which is greater than its physical intake elasticity of 0.15. Mr. Irshad Mohammad Khan 1969 Wheat is the most widely consumed cereal in West Pakistan, although it is not always the preferred diet. If they have the means, many people in the region will choose to obtain the majority of their calories from animal products. According to research published in 1970 by C.F. Willem Bussnik, a rise in wheat prices is anticipated to have a positive impact on the demand for other cereal grains and pulses.

Khan, Ashfaqe A.; Burney, Nadeem A. Researchers discovered in 1991 that the flexibility of consumption of the studied product segments varied with the income of the family and, in general, adopted a cyclical trend. This periodic pattern is a result of the qualitative and quantitative changes in consumption patterns. Rural and urban families have distinct consumption patterns those are reflected in the fact that the majority of commodity categories exhibit structural and behavioral differences. Consumption patterns differ not only among rural and urban areas but also between provinces (Sohail J. Malik and Nadeem Sarwar, 1993). Pakistani households that receive remittances have a lower marginal propensity to spend.

The authors of a 1998 study by Sonio R. Bhalotra and Clifford A. Atfield did not find any evidence to support prejudice against infants of a different sex or birth order, nor did they find evidence to support the notion that the elderly are treated differently. There were also nonlinear Engel curves discovered for all three product categories (adult products, sustenance, and children's products). Ahmad Eatzaz; Arshad Muhammad. According to data from 2007, the middle class considers wheat as a substandard product, whereas rural residents view housing, tobacco, wheat, clothing, and footwear as necessities. For urban families, housing, healthcare, and wheat are deemed "absolute necessities."

(Ashfaqe H. Khan & Umer Khalid, 2011) found that consumption patterns differ between rural and urban regions and between provinces. It appears that consumables and beverages comprise the majority of family budgets. Female-headed households are more likely to invest in their children's education and health care than their male counterparts (Ashfaqe H. Khan & Umer Khalid, 2012). Hina Nazli, Sohail Jehangir Malik, and Edward Whitney According to data compiled in 2014, the diet of Pakistani families was extremely uniform. The average American family consumes insufficient calories (2,350 K Cal). It comes out that rural residents have different shopping habits than their urban counterparts.

The 2014 findings of Zahid Iqbal and Sofia Anwar confirm the disparities in food consumption, as well as in expenditure and price elasticities. According to research published in 2015 by Nisar Ahmad, Muhammad Ramzan Sheikh, and Kashif Saeed, urban residents spend more on milk, salmon, meat, and rice than they do on pulses, vegetables, and wheat.

Anthropology, social psychology, and sociology only served one purpose in the minds of "hard" sciences: to assist nutrition and medicine in rationalizing eating habits and shaping desires to meet "scientifically" defined requirements. During World War II, the U.S. government established the "Council on Eating Habits," which consisted of social scientists. The designers asserted that their product would enable consumers to "desire what they require." Another group, the Food and Nutrition Board, defined the requirements (Spang, in press).

The "Great Wall" (Morin, 1973) that divides the social and natural sciences has been the sole horizon for both types of inquiry up until this point. The biological and behavioral sciences have largely disregarded the idea that food in *Homo sapiens* functions as both sustenance and symbol. They barely noticed that humans are conscious creatures who share mental models. In contrast, sociologists and ethnographers have, to their credit, endeavored to demonstrate that organisms and humans in the biological world are embedded in and shaped by social processes. In deference to cultural relativist dogma and in accordance with Durkheim's contention that "the social can only be explained in social terms," these thinkers likely overlooked the fact that groups and societies are comprised of individuals who typically possess a biological organism. This is because they agreed with the notion that social phenomena can only be comprehended through reference to broader societal contexts.

According to Stojcic (2013), food culture is the study of a society through its culinary traditions and practices. Food is a highly symbolic medium of exchange: what one eats and everything about it reveals something about the individuals involved, including where the food originates from, who prepared it, who sat where, and who ate first. Food and the people we share it with have the potential to unite individuals, organizations, and even entire nations. Food plays an important role in establishing and maintaining the norms that regulate daily life, and there is no stronger bond than the one that exists within a family. It is possible to learn a great deal about a person's personality and worldview by observing their interactions with food in various contexts.

Understanding the many influences that shape people's eating habits necessitates taking into account their cultural, racial, and ethnic backgrounds, which are essential social identities for the study of food and food practices. The rituals surrounding the preparation and ingestion of food are one of the numerous ways migrants in multiethnic societies preserve their heritage (D'Sylva

& Beagan, 2011). Food is one method to maintain cultural identity in a country where one's culture is a minority (Beoku-Betts, 1995). In multiethnic societies, however, there has been less emphasis on the preservation of cultural food practices and the sharing of cross-cultural food practices between various cultural, racial, and ethnic groups.

As a means of making sense of their surroundings, humans attribute multiple meanings to the construction and expression of their social identities. Cultural differences in food practices can influence how race is perceived and utilized in different contexts (Slocum, 2011). Our eating habits are firmly rooted in our social, cultural, and psychological identities (Rozin, 1980). Food is used to identify who we are and where we originate from (Fischer, 1988), so they are not merely a matter of convenience or health. Therefore, researchers and practitioners could gain insight into identity if they acknowledged the significance of various social identities in influencing the dietary preferences of individuals. (Bisogni, Connors, Devine, & Sobal, 2002).

Siegel (2010) asserts that since the 1950s, dining in public has been an accepted aspect of life in Delhi. According to (Ghosh, 2011), the 1990s witnessed a rise in the restaurant industry and an increase in the prevalence of dining out. As societies and economies become more open, cuisines from all over the globe are introduced. The proliferation of online resources like social media and the internet has increased consumers' exposure to and interest in alternative cuisines.

According to Shepherd (2001), there are first products or food-related elements that focus on the food's physical or chemical qualities, sensory attributes, functional aspects, and nutritional content. Second, there are characteristics that are unique to each consumer, such as their personality, social dynamics, and physiology. Lastly, there are problems associated with the natural environment, including economics, culture, and society (Shepherd, 2001; Wodowska et al., 2008). Personal perspectives and values moderate the effects of a number of the aforementioned variables.

According to Franchi (2012), Sheperd's (2001) classification of influences on dietary preferences undervalues cultural factors. She argues that the visceral connection that people have with food, which may make some dishes appear "better" than others, cannot be discounted (Franchi, 2012). It is evident that food and culture are inextricably intertwined given that food not only

sustains life but also influences our sense of self, our customs, and our morality. The anthropologist asserted, "Food is great for contemplation" (Lévi-Strauss, 1964).

Cultural traditions and beliefs influence how food is prepared, shared, and consumed, as well as which foods are regarded acceptable or forbidden. Several cultures, for example, associate particular meals with important religious or ceremonial events, such as the consumption of unleavened bread during the Jewish holiday of Passover (Montanari, 2006). Gender roles and social hierarchies may be reflected in a culture's culinary practices; for instance, in many traditional families, women are primarily responsible for food preparation and service (Counihan & Van Esterik, 2013).

Sharing a meal with others is a great way to build relationships and cultivate a sense of community; therefore, food also functions as a means of communication and connection. In many cultures, offering food to guests is a sign of respect and caring; therefore, it is a common way to demonstrate hospitality (Fischler, 1980).

The issue's lead article, "Food, Culture, and Remembering" by Graham, R., D. Hodgetts, and S. Stolte, is notably instructive for the editors' position. This original contribution examines how a person's relationship with food influences their sense of self, their network, and their memories. Actor-Network Theory (Bruno Latour, 2005) is the most suitable lens through which to examine the social, material, and relational dimensions of food. Using a case-comparative research design on three dual-heritage households (mixed migrant and indigenous) in Hamilton, New Zealand, this study demonstrates how everyday food-related practices (such as food sourcing, preparation, serving, and consumption) reproduce aspects of culture and communal ways of being. Food plays a significant role in the reproduction of hybrid modes of being, as well as in the formation and maintenance of familial and social connections and identities. People are able to strengthen their familial connections through the material reconstruction required to continue age-old culinary practices and family traditions.

In the second essay, "Do Your Best, and Allah Will Take Care of the Rest," the author argues that faith in Allah is sufficient. Muslim Turks Negotiate Halal in Strasbourg is a proposal by Alyanak Oguz that addresses a novel and increasingly contentious issue on the European culinary scene: the rising demand for halal cuisine. The author investigates how Muslim Turks in

Strasbourg determine whether or not a product is appropriate for halal consumption, a novel approach. Ethnography is used to learn more about the human connections based on trust that, paradoxically, confer halal authenticity on a product. Research is located at the crossroads of two public policies, food policies and how Islam is addressed by/in public action in France, and specifically how halal food exists in the public a forum in France and Europe, as demonstrated by ethnographic data gleaned from accounts provided by members of the Turkish Muslim community in Strasbourg, France.

The essay by Michael Parzer, Franz Astleithner, and Irene Rieder is an anthropological analysis of immigrant-owned grocery stores in Vienna and their relationships with residents. The authors categorize customers into two categories, "shopping for convenience" and "shopping for exoticism/exceptionality/experience," based on their purchasing motivations. The first group prefers immigrant-owned businesses because of the culture they represent, while the second group does so regardless of the store proprietors' immigrant status. Extensive interviews, field notes, and observation procedures were collected and analyzed using Charmaz's (2014) grounded theory-based coding system. According to the results of their field research, which contradict earlier findings, the authors believe that locals' purchasing behaviors at immigrant stores have become more typical. Yet, as the authors note, despite the possibility of ethnic stereotype reproduction among "because of" consumers, xenophobic beliefs are frequently maintained or even strengthened among "nevertheless" consumers.

What a Terrible Thing It Is to Be Romanian When You're Hungry by Alexandra Ciocanel dietary Practices in Transition is one of the few studies published on post-socialist dietary habits in Romania and other countries of the former Soviet Bloc. She mentions three intriguing aspects of the transitional period: "hunger," lines, and alternative business models. She demonstrates that food is a personal and political issue, reflecting not only individual attitudes and eating patterns but also broader social, economic, and political trends. She begins with a tremendous sense of fury, brought on by the Romanian government's prolonged and horrific policy of famine during the same era, and a strong sense of being Romanian, which was the cornerstone of the national communist philosophy for nearly three decades. She demonstrates that the Romanians retained a collective memory of the queues as a symbol of scarcity and starvation, despite their reluctance and inability to regulate the new forms of capitalism. This essay offers a fascinating examination

of how Romanians navigated their personal and professional lives following the collapse of communism.

Based on an analysis of newspaper articles from the early 1990s, the research depicts a picture of the transitional period from the perspectives of eating habits, economic growth, and democratic development. The article by Lilian Nkengla ASI and Deli Tize Teri entitled "The influence of food taboos on nutrition in rural communities in Cameroon" introduces us to the intersections of culture, religion, and cuisine. In her research, she discusses how the food-related norms of traditional civilizations influence eating behaviors. The essay takes an intriguing stance on eating as a form of obedience throughout one's entire existence, not just during specific holidays. The author examined the significance and purpose of dietary taboos through the lenses of structuralism and functionalism. She highlighted the preventative and protective qualities of dietary taboos against evil and disease. She analyzed taboos through the lenses of resource monopolization, respect, empathy, identity, and ecology. This article provides a fascinating look at rural Cameroon through the lens of food studies, illuminating beliefs and practices regarding what and how much to consume that are rooted in African culture.

Several studies (Gabaccia & Gabaccia, 2009) have demonstrated that people's gastronomic preferences are frequently related to their cultural heritage. So much of what makes a society unique is rooted in its culinary traditions, as appreciation for a shared culinary experience strengthens social connections. Differences in dietary customs can account for cultural differences. According to (Gabaccia & Gabaccia, 2009,) the distinctive flavors, ingredients, and preparation techniques of ethnic cuisine reflect their respective cultures. Ethnic restaurants and catering services specialize in serving traditional dishes from numerous ethnic groups.

According to Nygrd and Storstad (1998), food culture plays a major role in the formation or maintenance of immigrant identities and endures very gradual changes. Strong and peculiar flavors are the primary reasons for the success of Asian cuisine (Ahmed, 2004). What was once unique to Western society is now commonplace in a great number of Asian nations. In a similar manner, Asian immigrants in Europe are scouting out prospective new markets for Asian food. (Pingali, 2006) It is possible to observe an increase in western culinary trends in contemporary Asian diets.

According to many writers, culture describes how individuals in a society actually live (Axelson, 1986). Despite an abundance of articles on the subject, some people believe that food is culture. To satisfy his nutritional requirements, man has superimposed the action of production on that of predator or hunter, transforming food production into a cultural act (as opposed to relying on what is available in nature, as do other animal species). Food becomes cultural when "once man has acquired the basic elements for his diet, he alters them by means of fire and a precisely created technology that is embodied in the practices of the kitchen." (Montanari, 2006).

E. and P. Rozin identify this function of culinary techniques and place it within what they refer to as "flavor principles," or distinctive olfactory and gustatory complexes of a cuisine, such as the garlic-tomato-olive oil complex found in many Mediterranean dishes. Flavor principles serve as guides for them, allowing them to appreciate a dish even when some of the ingredients are unfamiliar. Despite the fact that the concept to which their theory is applied is somewhat deficient, it has broad heuristic significance.

In the Arab tradition, men's meals are served before women's. In India, members of lower social classes are prohibited from preparing or sharing food with those of higher social classes (Kittler, Sucher, & Nelms, 2016). Consuming spoiled fish in Norway, for instance, is just one example of a cultural practice that has been utilized for generations to preserve traditions (Warde, 1997). "According to traditional Hindu dietary doctrine, each meal must contain all six flavors in the following order: sweet, sour, salty, pungent, bitter, and astringent" (Sen, 2015, p.239).

Social and environmental changes, fluctuations in product costs, and population migrations all have an effect on a region's cuisine (Gillespie Jr., 2003). Western Europe and certain regions of Asia have witnessed an increase in interest in foreign cuisine culture as a result of tourism and population exposure to migrant culinary cultures (Cwiertka & Walraven, 2002). Multicultural cuisine, also known as fusion cooking, has become popular as a result of the rise of global capitalism, the enormous increase in the promotion of food products via print and electronic media, and the global expansion of fast food franchises such as Burger King and McDonald's (Cwiertka & Walraven, 2002).

In a large portion of Europe, the order in which courses are served is quite strict: an appetizer is served first, followed by the main course, and finally desert. This is in stark contrast to the

relaxed and casual nature of the Indian culinary experience. In contrast, Indian cuisine often comes on a single large platter, a chaotic assortment of flavors and textures. Typical materials for Thalis include silver, bronze, or steel, and each meal is served in individual portions. (Sen, 2015)

Food has played an essential role in the transmission of ideas and customs from one culture to another throughout human history. The Silk Road connected Asia, the Middle East, and Europe through trade, which paved the way for the spread of new spices and cooking techniques, as well as the development of intriguing new cuisines and culinary traditions (Kiple & Ornelas, 2000).

The final stop on our tour of the cultural landscape of food is Raffaele Matacena's article, "Linking alternative food networks and urban food policy: a step towards a sustainable and equitable food system." In this essay, the authors dispute the efficacy of current food policies and propose that alternative food networks could fill the voids these policies leave. This article introduces a new form of equality and sustainability in the production and distribution of food.

The author uses the terms "re-socialization" and "re-localization" to describe public participation in the food production and distribution chain in order to preserve traditional knowledge and reduce food insecurity. He contrasts the conventional food system with the alternative system and proposes a new food policy strategy centred on urban areas and urban consumers as opposed to rural areas and agricultural production. This paper sheds new light on the food system in our increasingly interconnected world, posing difficult questions and proposing solutions to an impending crisis.

Food, like all culturally defined substances that are exploited in the formation and upholding of social relationships, functions to both unite and divide groups. These works examine how food functions in terms of ethnicity, race, nationality, class, and (less precisely) individuality and gender allocation. Caplan (1997, pp. 1-13) provides a helpful introduction to this diverse subject. Ethnicity arose from the recognition of difference and functions through contrast. Consequently, an ethnic cuisine is linked to a geographically and historically defined dining community (e.g. Lockwood & Lockwood, 2000a). But ethnicity, like nationhood, can also be imagined (Murcott, 1996), and so can associated cuisines. Such cuisines lend concreteness to the concept of national or ethnic identity once imagined. Talking and writing about ethnic or national cuisine can bolster the conceptual cohesion and consistency of a cuisine. Thus, Ferguson (1998) employs Bourdieu's

"cultural field" to assert that French cuisine was in fact defined by discourse. This argument aligns well with Cwiertka's "metacuisine" (1999), with Trubek's study (2000) of how French cuisine was created, and it recalls Appadurai's classic paper (1988) on how to create a national cuisine; Pilcher (1998) is an excellent illustration of how this occurs.

The relationship between gender and food and eating is at least as true as the relationship between food and the construction of nationhood, ethnicity, and race. The role of status or social standing complicates these other distinctions. Weismantel (1989) provides an outstanding example of how nationality, ethnicity, socioeconomic status, and gender intersect in food preferences. James (1994) contrasts local identity with globalisation, suggesting that the global may actually reestablish the local as opposed to replacing it. Tuchman & Levine (1993) analyse the urban Jewish affinity for Chinese cuisine in the United States, shedding light on both populations. Two uncommon little books on Vietnamese cuisine and identity (Poulain, 1997) offer a concise summary of this national cuisine. Kwon & Lee (1995) perform a similar function for Korea. In conclusion, Noguchi (1994), Allison (1991), and Fieldhouse (1995) provide an excellent illustration of how lunch and lunch cases can become a part of national identity.

2.2 Perspectives on Food from the Multani Culture:

The Multani people place a high value on food, and they often utilize it as a way to show their visitors that they care about them. "Food is a crucial aspect of Multan culture, and it's not only about the flavour but also about the presentation and how it's presented," writes Aijaz Hussain Soomro (2015). Soomro's research emphasizes the significance of presentation and service in Multani cuisine since they are valued as integral parts of a satisfying dining experience.

Saima Arshad's "Culinary Culture of Multan" (2019) delves into the city's gastronomic history and customs. Multani cuisine, according to Arshad, is a fusion of many regional cuisines including Mughlai, Persian, and Afghan. The use of many different spices and herbs gives Multani food its distinctive taste, as Arshad points out.

Food plays a significant role in Multani festivals, which play an essential role in the city's culture. Article by Farkhanda Shamim and Nadia Asif (2020) titled "The Importance of Food in Multani Festivals" investigates the relationship between food and festivals in Multan. The authors contend that celebrating important events and sharing meals together fosters a stronger feeling of community and bonds between individuals. The cultural relevance of the many types of foods that are traditionally cooked for various celebrations is also highlighted in the research.

Festivals and Cuisine of Multan, by Nazia Abbas (2017), is an in-depth look at the cuisine and celebrations of Multan. Abbas claims that traditional delicacies like Saji, Sohan Halwa, and Lassi are essential to a holiday in Multan. These meals are traditionally served at special occasions and are an essential element of Multani cuisine.

Sohan Halwa, a traditional dessert prepared of wheat flour, sugar, ghee, and saffron, is one of Multan's most famous foods. A cuisine historian by the name of Shahzad Hussain claims that the Mughals brought Sohan Halwa to Multan from Iran (Hussain, 2018). The dessert is a staple during celebrations like weddings and religious holidays.

"Siri Paye," a delicious stew cooked with goat or cow trotters, is another well-liked Multani delicacy. The dish is often eaten for breakfast and is said to ease joint pain and arthritis due to its therapeutic characteristics (Shah, 2019). This dish is a mainstay of Multani cuisine and is often served with naan or paratha.

The meal "Dahi Bhallay," which consists of fried lentil balls, yoghurt, and tamarind chutney, is one of Multan's most well-known street foods. Popular among Multan residents, the dish is said to have been created there during the Mughal period (Ahmed, 2018). In the warmer months, Dahi Bhallay, offered by street sellers, is a popular snack.

Multan is also the source of many of the spices and herbs used in these cuisines. One such spice is "Sonth," also known as dried ginger powder, which is used to enhance the taste and scent of both sweet and savory meals. Anardana, which is the Indian word for dried pomegranate seeds, is another often utilized component (Khan, 2016).

Researchers Zahra, Z., Tariq, F., and Khurshid, Z. (2021) determined that Multani cuisine has a significant historical and cultural significance. The significance of serving visitors traditional

delicacies at social gatherings like as weddings in the Multani culture is further emphasized in the research.

3. Research Methodology

3.1 Methodology:

I chose Gulghast Multan as field area for my research topic due to the following reasons.

Choosing Gulghast Multan as a field area for food and identity research offers a unique opportunity due to its rich cultural and traditional significance. The region's diverse culinary traditions, coupled with its historical context, provide a valuable context for studying the intersection of food and identity. Additionally, exploring how local culture shapes dietary patterns can contribute to a comprehensive understanding of community identity and resilience.

Gulghast Multan presents an intriguing context for food and identity research for several reasons:

Cultural Diversity:

Gulghast Multan is likely to have a diverse population with various cultural backgrounds. Studying their food practices can offer insights into how cultural diversity influences culinary traditions and shapes individual and collective identities.

Historical Significance:

Multan's rich history may have left a lasting impact on its food culture. Exploring historical connections to food practices can provide a unique perspective on how identities have evolved over time through culinary expressions.

Community Resilience:

Examining how the community responds to changes in food practices or external influences can shed light on the resilience of the local identity. This could be particularly relevant in the face of globalization and modernization affecting traditional food habits.

Social Dynamics:

Studying food practices in Gulghast Multan can offer insights into social dynamics, such as communal dining traditions, food-sharing rituals, and the role of food in social gatherings. This can contribute to a broader understanding of how food acts as social and cultural glue.

In summary, Gulghast Multan provides a rich tapestry of cultural, historical and social elements that make it an ideal field area for exploring the intricate connections between food and identity.

This study aims to identify anticipated new research and activity directions and obtain a deeper understanding of how cultural dietary practices contribute to the growth of communities. In this qualitative study, the central tenet of the ethnographic perspective, namely cross-cultural inquiry, is applied to the topic of traditional cuisine and culture. Robson (2002), the use of in-depth interviews may aid in the study of "a contemporary phenomenon within its real-world context, especially when the boundaries between phenomenon and context are unclear." (Yin 2003)

This is essential for Multan's traditional cuisine and culture, which are in jeopardy given the current social and political climate. According to Hancock's "Mandala of Health" (Hancock, 1985), in order to attain the community's health objectives, it is necessary to consider the complexity of interrelated factors. Using multiple evidence sources during an interview enables this consideration. The technique of the in-depth interview is useful for determining what is meant by "traditional" cuisine and culture in rural and urban areas.

Traditional food and cultural transmission are investigated using interview guide as a qualitative methodology. When we refer to culture, we are referring to what James P. Spradley (1979) describes as "acquired knowledge that individuals use to interpret experience and generate social behavior." He defined culture as a network of significant meaning-bearing indicators. Sometimes it is difficult to convey the message because it is buried deep within the recipient's own tacit comprehension. An ethnographer may reach conclusions through observation of people's behavior, in-depth interviews with community members, and analysis of relevant artifacts.

Spradley, 1979 asserts that because ethnography "refers to an overview of a people and the social basis of their peoplehood," it is the ideal subfield of descriptive anthropology for examining traditional food practices and cultural customs. The research is bolstered by the use of a variety of techniques to support a systematic examination of the topic, both theoretically and practically through in-depth interviews, participant observations. The research questions are investigated at multiple levels. This investigation begins with the abode or family unit in which an individual resides.

The study employs a qualitative approach. In various Multan localities and communities, ethnographic fieldwork was conducted by observing and engaging in food-related events. Local residents, chefs, restaurant owners, and other relevant stakeholders were interviewed to obtain

insight into their culinary practices, food preferences, and food meanings. In addition, open-ended questionnaires were distributed to capture qualitative information regarding food preferences and consumption patterns.

3.2 Components of Qualitative Research:

The qualitative aspect of the study entailed the acquisition and evaluation of non-numerical data. In Multan, food-related practices, rituals, beliefs, and values had been the subject of in-depth interviews, participant observations, and focus groups in order to collect extensive descriptive data.

3.2.1 Interviews:

In qualitative research, twenty four open-ended interviews were conducted with locals, chefs, housewives, food vendors, and others. These interviews assisted researcher in comprehending personal experiences, memories, and emotions associated with food, as well as the significance of particular dishes.

Twenty four interviews with home owners from different economic sectors in Multan were performed to get insight into the city's food initiatives and the possibilities and obstacles for the spread of Traditional Foods from one culture to another. Both of Multan's major ethnic groups participated in the focus group discussions and interviews. Through these conversations and interviews, we were able to identify areas for improvement in Multani cooking and identify chances to mainstream traditional cuisine and culture. The absence of interviewees from Multan's non-Muslim community weakens the quality of the data collected there. Consulting with extra business-side professionals helped fill in several holes in our knowledge.

3.2.2 Participant Observation:

The researcher observed how food was prepared, consumed, and shared in Multani communities. This method enabled researcher to directly observe food-related customs and behaviors, thereby enhancing their comprehension of the cultural significance of food.

3.2.3 Focus Group discussion:

Organizing focus group discussions could assist researcher in identifying shared beliefs, norms, and social dynamics in Multan regarding cuisine and identity. Participants were able to discuss their perspectives and opinions in a group setting, thereby gaining insight into group norms and collective identities.

3.3 Tools and Techniques:

As a beginner in qualitative research, it might be difficult to choose which data collecting instrument would best capture the information you need to solve your research challenge. On the other hand, as a candidate for the Master of Philosophy who has participated in a variety of research projects throughout the course of my career, a flexible interview guide (such as a semi-structured or unstructured interview guide) is simple to implement. The interview is easier to conduct since the questions to ask and subjects to discuss are all laid out in advance. As a result, it is believed that the attributes of the researcher will be more important than the interview guide in determining the success or failure of the study.

To better inform action and to add to the body of knowledge is the fundamental goal of research. In my opinion, this goal can only be attained by carefully selecting a research instrument capable of collecting data amenable to analysis, which in turn may provide credible and persuasive responses to research questions/objectives. So, researchers should be directed by their competencies/capabilities when choosing the research tools to use.

To obtain qualitative data, I find that focus groups are both the greatest and least helpful tool. Tools for qualitative researchers to use in gathering information If we're serious about boosting the reliability of our results, it's important that we're employing the best tools for the job. From what we can tell from the qualitative literature (Creswell, Hanson, Clark-Plano, & Morales, 2007; Hamilton & Finley, 2019), qualitative researchers have access to a wide variety of data gathering devices to choose from.

3.3.1 In-depth interview:

A researcher who is interested in gathering narrative data from a group of people may make use of an in-depth interview guide in this scenario. In accordance with the findings of Guest, Namey, Taylor, Eley, and McKenna (2017), an in-depth interview guide is comprised of questions that researcher used as a reference when they bring individuals who share their experiences or backgrounds in order to have a conversation about a particular topic of interest. In the context of data collection through observation, researchers may make use of an observation checklist, which is a list of the components that an observer looks out for when monitoring the behavior of interviewees. In other words, an observation checklist is a list of the things that an observer keeps an eye out for (Howitt, 2019).

3.3.2 Interview Guide:

In my opinion, the Interview Guide is the most accessible tool for doing qualitative research. Improvised interviews may seem like a good idea in the moment, but they involve more planning than you would think. That is to say, the questions that will be asked of the study's interviewees should be laid out in advance in the form of an interview schedule or guide. This must be done before any actual study can begin. Interview guides are lists of questions compiled to aid researchers in conducting in-depth interviews with subjects of interest.

A researcher who wishes to conduct interviews, for instance, would benefit from consulting an interview guide. Simply said, an interview guide is a list of topics and questions that will be discussed during an interview. The questions that need to be answered will be included under each section of the guide (Jamshed, 2014). It's a framework for a conversation between a researcher and an individual who has agreed to be interviewed for the purposes of that study.

The least complicated tool for gathering information is an interview guide, and especially one that is just semi-structured. Loosely organized questions are included in this sort of guide in order to give the interviewees more room to share their thoughts. Some of the reasons why an interview guide is easy to use are listed below. To begin, when interviewers follow a framework, they have greater discretion to ask whatever questions they choose (such as semi-structured or unstructured formats). In other words, researchers are not obligated to stick rigidly to the

questions presented. The interviewee may quickly react to what is pertinent, and can ask follow-up questions about the Informant's responses in addition to questions about what is printed on the guide, thanks to the interview guide's flexible structure.

Second, it's considerably less of a hassle to conduct and complete the interview as the questions to be answered are already prepared in advance (this is called the interview guide). Hence, the interviewer will have an easier time of things if they use the advice. Finally, an interview guide helps the researcher keep track of the questions they need to ask and the topics they need to cover throughout the interview. Interview guides, as argued for by Lindlof and Taylor (2011), allow researchers to efficiently collect data pertinent to their study by simply following the guide's questions. This is because specific, well-thought-out queries are anticipated. Using an interview guide is straightforward since it provides in-depth asking that can be employed to guarantee that the information gathered is both useful and relevant.

Third, an interview guide is the most convenient way to get information since it doesn't restrict the interviewer or the interviewee to a certain setting. So, the interview guide may be utilized in either a digital setting (i.e., online) or a face-to-face meeting with the interviewee. For collecting information in qualitative studies, the interview guide is an invaluable tool. Yet, the outcome of the study will depend heavily on the nature of the researcher. Expertise in the field being studied; regular introspection; freedom from prejudice; facility with research design; familiarity with the values and customs of the area being studied; and a firm theoretical grounding are all necessary for successful research.

The tools I utilized most often throughout my research were interview guidelines for conducting interviews and in-depth interview schedules. Home visits and in-depth interviews with locals provided the information I needed for my research. A small number of them first apologized for not being able to respond to my queries, while others asked follow-up questions and provide relevant information.

3.3.4 Rapport building:

It is essential to understand the audience you wish to reach. It is essential to communicate with them and inform them of the purpose of the study so that they can feel at ease. I have invested nearly more time in fostering relationships. This is because the research focuses on their culinary practices, dietary preferences, and identities, and relationship-building makes it simpler to learn about it and related experiences. The majority of people in the selected area, Gulghast in district Multan, speak Punjabi, so the researcher was better able to communicate with the locals because they shared a common language. It provided a safe space for people to discuss essential aspects of their food choices without language barriers. However, a key informant was also required because many of the respondents spoke Saraiki and it was challenging for the researcher to comprehend the language. When I met my respondents, I explained why I was there and the significance of this research. This reassured them that their information would remain confidential.

Developing a strong rapport with a respondent is essential for ethnographic research. It is both a useful skill and an art to be able to establish an environment in which the people being studied do not perceive the researcher as an outsider and feel comfortable enough to provide the necessary data. Developing rapport proved to be an effective method for getting to know individuals and obtaining information from them. After living with someone for some time, it is always apparent.

3.3.5 Selection of interviewees:

To acquire the most useful information, I only included people who are typical of the demographic of interest.

3.3.6 Sampling:

Purposive sampling allowed me to recruit people who could shed light on the study topics at hand. As it allows me to get all possible cases that fits in my particular criteria.

3.3.7 Key Informant:

A native speaker acted as a translator for both language and culture. A key informant is an expert in the field who can provide useful information. It's crucial to choose a key informant who is

fluent in the local language, has extensive knowledge of the issue at hand, and can give adequate direction, facts, and guidance. The key informant gives both official and informal details on local people, culture, values, and traditions. Seek a key responder who has excellent reputation in the community, easy access to the general populace, and can arrange interviews with respondents for the upcoming study. I chose a woman named Rashida who was a Quran teacher in both areas of Multan as these areas are located close to each other. There were two other key informants in my study who provide me about the basic information of my respondents as those two were the maids of the area of study.

3.4 Methods for Sample and Respondent Selection:

Based on the questions and aims of the study, the first stage was to determine the population of interest. The sample size and its demographic make-up should be established once the target population had been identified. Purposive or convenience sampling, as well as other recruitment strategies including fliers and personal contact were all viable options.

3.4.1 Define the research questions:

Before than starting the interviews, I outlined the research questions and goals for the sessions. These inquiries served to focus my research and shape our subsequent conversation.

3.4.2 Plan the in-depth interview:

I deliberated on who would be there, where it would take place, how long it would last, and how long I would stay. I also drafted a plan outlining the meeting's subjects and questions. I was in charge of leading the brainstorming sessions. I used the template and the open-ended questions to get people talking about their experiences and thoughts throughout our talks. I also played the role of facilitator, making sure each individual had a chance to share their thoughts properly without any hesitation. I made notes to remember key points and recurring ideas because most of the interviewees did not allow me to record any audio and videos because of privacy concerns.

3.4.3 Gathering Information:

A semi-structured guide, including open-ended questions and probes to elicit detailed replies, was used to lead the in-depth interviews. Non-verbal signals were captured in the notes. In addition, I made sure that every interviewee got a chance to speak up about their views and thoughts without any biasness and without any hesitation.

A "silent probe" and an "echo probe" were used in the initial questions, followed by a "tell me more" probe and a "long question" probe. In the subsequent informal conversational interview, probing by leading was used so that additional information was received from the respondent. During the interview, I probed some questions to gather related information about my targeted objectives.

3.4.4 Data Analysis:

Transcripts of the interviews and field notes were taken word for word, and the material would be examined thoroughly. The themes were uncovered by looking for repetitions and trends in the data.

The initial product of data collecting is the individual's story. My "heritage of experience" with my family's culinary culture is shared here in order to contextualize myself within the study and to provide some thoughts on this culture. Two generations of residents' points of view were gathered via focus group discussions and semi-structured interviews. The literature review examines the food system on the greatest possible scale. The literature study sets the stage for our discussions by providing background on the evolution of the ways in which we pass down recipes and other cultural tidbits from generation to generation. Ecological viewpoint research revealed remnants of traditional food practices and a meeting place for individuals of Multan ancestry. Both the elderly and the young were enlisted; the snowball technique was a huge hit. In the end of 2022, I gathered a lot of information about different traditional cuisines and cultural practices and patterns.

In-depth conversations with elders, and a neighborhood garden in addition to the middle-aged (25-35) adults I interviewed individually, I was able to enlist the help of four younger people. The use of one-on-one interviews was helpful in eliciting insights that couldn't have been gained

via other means, such as passive observation or active involvement. While I was successful in recruiting new members, I noticed that the majority of them were friends of friends of mine and their families. Yet, the viewpoints showed that there is a wide range of origins among these individuals, depending on their socioeconomic status and the location of Multan they hail from.

S.no	The financial status of respondents	Number of respondents
1	Upper class	8
2	Middle class	7
3	Lower class	9
	Total respondents	24

Table.1 From Field Work

The table presents data on the financial status of respondents and the corresponding number of respondents in each category. A total of 24 respondents participated in the study.

1. Upper class: Eight respondents identified themselves as belonging to the upper class financially.
2. Middle class: Seven respondents reported being in the middle class financially.
3. Lower class: The majority of the respondents, 9 in total, considered themselves to be in the lower class in terms of their financial status.

Overall, the table indicates that the lower class is the most represented category among the respondent, while the middle class has the smallest number of respondents. The data provides insight into the financial distribution of the participants in the study.

3.5 Area Profile:



Figure.1 Multan, Punjab, Pakistan

https://en.wikipedia.org/wiki/Multan_District#/media/File:Pakistan_-_Punjab_-_Multan.svg

Multan is the city in south-central Punjab province, east-central Pakistan. It is built on a mound just east of the Chenab River.

Area-wise, the city of Multan in Punjab is 560 square kilometres (220 sq. mi). Bahawalpur and Dera Ghazi Khan are the closest major cities. The city of Multan may be found in a central Pakistani bend formed by five rivers. Bahawalpur and Muzaffargarh are located on opposite sides of the Sutlej and Chenab rivers, respectively. There are orchards and deserts all around the city, and the flat, alluvial plain on the outskirts is utilized for growing citrus and mangoes.

With a history dating back to antiquity, Multan is one of Asia's oldest continually inhabited towns. During his Malian Expedition, Alexander the Great attacked the ancient city that was home to the world-famous Multan Sun Temple. An important cultural hub for all of Punjab, this city is one of the oldest in South Asia and has had its share of strife due to its location on a major invasion route between South and Central Asia. At least three thousand years of human occupancy are attested by many artefacts from the Early Harappa era of the Indus Valley civilization, which existed between around 3000 BC and roughly 2800 BC.

The Multan District is Southern Punjab's cultural and economic hub. Its central location makes it an important hub for the nation. Multan is located at an elevation of 400 feet. The city of Multan is over 227 square kilometres (88 square miles). The city of Multan is in a trough formed by five rivers in central Pakistan. This city is situated at top hillock to the east of the Chenab River. Khanewal is to the north, Vehari is to the east, and Lodhran is to the south of Multan District. On its western side is the Chenab River; while on the other side is MuzafarGarh. Multan is divided into four tehsils: Jalalpur Pirwala, Multan City, Multan Saddar, and Shujabad. Dera Ghazi Khan, Bahawalpur, and Muzaffargarh are the closest significant cities to Multan.

Before Alexander the Great's conquest in 326 BC and Umayyad administration beginning about 712 BC, Multan served as the capital of the Malavas, an ancient people that governed the area in the 4th century BC. For 300 years, it served as the last Muslim stronghold in India. It was a hub for the Qarmatian heretics in the 10th century. Being the strategic and economic hub on the southern road to India, it was the target of several sieges and sackings throughout the ages. Captured by the Afghans in 1779, the Sikhs in 1818, and the British in 1857, it had previously been ruled by the Delhi sultanate and the Mughal Empire (1849). Former names for Multan include Kashtpur, Hanspur, Bgpur, and Sanb (or Sanbpur). The present name of the city may be a shortening of the name Mulasthn, which may have referred to the city's old Sun Temple.

In 1867, the city of Multan was established as a municipality. It is a commercial and industrial hub that is linked to Lahore and Karachi by road and rail and to Karachi, Quetta, and Faisalabad by air. Manufacturing facilities range from those producing fertilizer and soap to those producing glass and foundries to those producing cotton, wool, silk, flour, sugar, oil, and a sizable thermal power plant. The region is famous for its handicrafts and cottage industries, especially its pottery

and camel-skin goods. Many schools that are part of the University of the Punjab may be found in and around the city are many parks and hospitals. Established in 1975 under the name University of Multan, Bahauddin Zakariya University has since changed its name. Vast, haphazard suburbs and satellite towns have sprung up outside the city walls. Many of the shrines located throughout the historic district are excellent examples of local craftsmanship and design. Almost every brick in the Shams-e Tabriz shrine is a brilliant blue, and they're all engraved and glazed. One of the largest domes in Asia is at the Tughluq-era Shah Rukn-e 'Alam. The Sheikh Ysuf Gardezi Shrine is a Stunning Example of the Multani Architectural Style. Other shrines include the Prahladpuri Temple and the 'Īdgāh Mosque (1735).



Fig.2 'Īdgāh Mosque (1735)

3.5.1. Multan

Origin:

The Persian historian Firishta made reference to the city of Multan, which was established by Noah's great grandson. This ancient city's location on a key invasion route between South and Central Asia means that it has been the scene of a significant amount of conflict throughout the course of its history. Many archaeological sites dating back to the Early Harappan period of the

Indus Valley civilization, which flourished between the years 3000 and around 2800 B.C., provide evidence that the region has been continuously inhabited by humans for at least three thousand years. This civilization reached its zenith between the years 3000 and 2800 B.C., when it was at its most prosperous.

According to the Hindu texts, the sage Kashyapa was the one responsible for founding Multan. When the pivotal Kurukshetra War that is detailed in the Mahabharata took place, Multan is said to have been the capital city of the Trigarta Kingdom at the time. At the time when the Mahabharata was halfway through, this fight took place. The Prahladpuri Temple in Multan is credited as being the location where the Hindu celebration of Holi was originally observed by the local community.

An ancient cult that worshipped the sun thrived in the city, and its center of worship was the Multan Sun Temple, which served as the cult's spiritual heart. In spite of the cult's devotion to the Hindu sun god Surya, it is obvious that the religion was influenced by Zoroastrianism from Iran. The Greek admiral Skylax made a note of the Sun Temple in 515 BCE while he was passing through the area. Skylax was travelling through the area. In his writings from the fourth century before the Common Era, the Greek historian Herodotus also makes mention of the temple. The city of Kaspatyrus, also known as Kashyapura (the ancient name for Multan), was taken by Darius's army and subsequently incorporated into the Arachosian province. Kaspatyrus was located in the Gandharan region.”

3.5.2. Education:

Being the principal institution of higher education in this region, Bahauddin Zakariya University, formerly known as Multan University, receives a significant amount of support and reliance.

In addition, it is possible to attend either the Muhammad Nawaz Shareef University of Agriculture in Multan, the Air University Multan Campus, the NFC Institute of Engineering and Technology, Nishat School and College, Nishtar Medical University, Multan Public School, Multan Medical and Dental College, the Institute of Southern Punjab, or Women University Multan. All of these educational institutions are located in Multan. All of these institutions can

be found in Multan. In July of 2021, the city of Multan became home to Pakistan's first state-sponsored school for transgender students.

3.5.3. Heritage:



Fig.7 The tomb of Khawaja Awais Kaha displays use of traditional Multan tile-work on both its exterior and interior.



Fig.8 Shrine of Shah Shams Tabraiz Sabzvari



Fig.9 Cathedral of St.Mary The Virgin Church Multan

Prahladpuri Temple

On an elevated platform within the Fort of Multan, next to the mausoleum of Hazrat Baha'ul Haq Zakariya, is the Prahladpuri Temple. A mosque now stands across from the temple. It is stated that Prahlad, the son of Hiranyakashipu and the ruler of Multan (Kashya-papura), erected the first Prahladpuri shrine in dedication to the incarnation of Vishnu known as Nursing Avatar, who appeared from a pillar to rescue Prahlada.

3.5.4. Notable saints of Multan:



Fig.10: Shrine of Pir Adil Shah.

- Shah Yousaf Gardezi (d. 1136), tomb located inner Bohar Gate Multan
- Mai Maharban (11/12th Century), tomb located near Chowk Fawara, children complex Multan
- Bahauddin Zakariya (1170–1267), tomb located in Multan Fort
- Makhdoom Abdul Rasheed Haqani (1170 - 1260), tomb located in Makhdoom Rasheed Multan
- Shah Rukn-e-Alam (1251–1335), tomb located in Multan Fort
- Khawaja Awais Kagha (d. 1300)³, tomb located in Dera Basti graveyard Multan
- Syed Musa Pak (d. 1592)
- Hafiz Muhammad Jamal Multani (1747–1811)
- Syed Ata Ullah Shah Bukhari (1892–1961), buried in Jalal Bakri
- Syed Noor ul Hassan Bukhari (1902-1983), buried in Jalal Bakri
- Ahmad Saeed Kazmi (1913-1986), buried in Eid Gah, Multan
- Hazrat Qazi Hisamuddin Multani known as Qazi Jamaluddin Multani Badauni
- Peer Ali Mardan Awaisi (Tomb Located on Gali Peer Ali Mardan Akbar Road, Multan)

3.5.5. Food

Multan special foods summarize the entire taste in a single punch.

Multan, located on the shores of the Chenab River, is the cultural and commercial hub of southern Punjab. Additionally, it is the fifth most populated metropolis in the country. The city's history dates back to ancient times, and in the 11th and 12th centuries, it was one of the most prominent trading centers in medieval Islamic India, attracting thousands of Sufis. Numerous saints and Sufis, including Hazrat Bahauddin Zakariya, Shah Gardez, Shah Shamas Tabreez, and Shah Ali Akbar, are buried in the sands of the city, giving it the appellation "Medina-tul-Aulia"

or "city of saints." In addition to being renowned for its blue porcelain and mangoes, Multan offers some of the country's finest cuisine. Here is a list of the top ten Multani ethnic foods available in Multan, as well as where to look to locate them.

- The dessert is Multani Sohan Halwa.

In addition to mangoes, blue pottery, and saints, Multan is renowned for its Sohan halwa. This delicious confection is prepared with desi ghee, water, sugar, milk, and corn flour, and the mixture is boiled until solid. In Multan, hundreds of stores sell Sohan halwa, but Rewari Sweets is one of the earliest manufacturers of Sohan halwa in the city. Rewari sweets, located in the Hussain Agahi market, are recognized as the originators of Multani Sohan halwa.

- Rabri Falooda by Ahmad Food

Falooda has become one of the most popular cold desserts in the country, and Multan offers arguably the finest rabri falooda available. Ahmad Milk and Foods, situated near Chowk Fuwara, is one of the city's earliest dairy merchants. They began as vendors of milk and yogurt, but now offer fresh barfi, yogurt, milk, and rabri falooda.

- Al-Qasim Nihari

For good reason, Nihari is the typical breakfast of desi cuisine enthusiasts in Pakistan. This delicious stew is comprised of meat and the marrow of bones and is served with flatbread or naan. There are numerous Nihari restaurants in the city, but Al-Qamar Nihari serves the finest plates of steaming, flavorful Nihari. In the main bazaar of Multan Cantt, al-Qamar Nihari is the finest place to purchase traditional Pakistani dishes such as qorma, nalli Nihari, and haleem.

- Pera House and the Dilmeer Lassi

A cold and invigorating drink of lassi from the Dilmeer Pera house is an absolute must when discussing the main bazaar of Multan cantonment. Dilmeer is said to have been established before the partition of India and has been serving delicious Barfi, gajrela, Pera, milk, and lassi ever since.

- Fried Fish by Sheidan Mushtaq.

The "Kotla Tolay Khan" neighborhood of Multan will make you feel as if you're back in the 1980s. Many of the buildings are identical as they were prior to the partition; they are traditionally constructed and exquisitely adorned with ancient wood. Kotla tolay Khan is also renowned for its seafood restaurant, Sheedan Mushtaq. All year long, this restaurant serves piping hot fish alongside fiery tikkas, kababs, sijji, and its renowned chicken tawa piece.

3.5.6. Sports:



Fig.11 Multan Cricket Stadium from outside

This is a major reason why the Multan Cricket Stadium has hosted so many international contests. The Ibn-e-Qasim Bagh Stadium in Multan is the city's secondary stadium and sees action in a variety of sports besides football. The Multan Sultans is a franchise in the Pakistan Super League that was established in 2018 and calls Multan, Pakistan, home. The city is also home to the Multan Tigers, a cricket team that has competed in limited-overs tournaments inside Pakistan. Famous cricketers from Multan or the surrounding area include Inzamam-ul-Haq, Waqar Younis, Mushtaq Ahmed, the Elahi Brothers, Mohammad Zahid, Sohaib Maqsood, Rahat Ali, Asmavia Iqbal, and Sania Khan. Elahi Brothers and Elahi Sisters are two additional well-known cricketing families.

The historic city of Multan, located in the province of Punjab in Pakistan, is well-known for the cultural importance of the area as well as the delectable cuisine. The cuisine of Multan is a synthesis of Mughal and Persian cooking styles, with additional local, national, and foreign influences. In this literature review, we are going to talk about the cultural and historical significance of some of the most well-known dishes and ingredients in Multani cuisine.

4. Numerous identities can be formed and maintained through one's relationship with food.

My investigation revealed that the rituals around the preparation and consumption of food were fundamental to the identities of individuals across cultural boundaries. Social interactions centering on food were shown to have a significant role in the formation of individuals' cultural and ethnic identities (including both cultural events and social eating). People act differently when they are dining with others as opposed to when they are eating alone. We distinguish between social eating and cultural events since interviewees discuss both religious and secular celebrations, such as New Year's (a secular cultural celebration) and Eid ul Fitr (a religious holiday celebrated at the completion of the fasting month Ramadan), weekly or monthly meet ups with extended families. The two situations where one could forego one's usual diet are separate. This observation comes from one of the discussion with the Saraiki family and explains why people eat less during the holy month of Ramadan.

4.1 Religious feasts and culinary practices of Saraiki community of

Multan

A respondent name Rubina from Saraiki culture living in Multan, told that we did not have fancy meals as the other races did, such high tea or supper. It was not something we did. In the answer of following asked question i-e during times of celebration, religious feasts in particular, the abundance of food is awe-inspiring. It's possible that you'll eat rice with only one or two of the items during your next family meal. What does the typical meal consist of while celebrating a big event? She told that there were a variety of dishes such as sheer khurma, meat pulao, custard, much kind of kormas, kababs, bar be que, chutneys, juices and drinks etc. grilling, in chalets, we often used a charcoal-fueled barbeque cooker. Especially on the after wedding get together with the newly married couple, Rice like pulao or biryani with any kind of meat, peas or chick peas. We only brought the cuisine we seldom consumed at parties. Such as if the dish was the one we've had before, we'll save it until last, discover the previously unseen cuisine. [Laughter] Then simply grab a bite or two. Eat a little. We ate a little but if it was good, we could took more.

This study emphasizes the connection between cuisine and identity, particularly in the historical setting of the Saraiki culture in Multan. Based on the present study, here are some more details regarding food and identity:

This research indicates that the Saraiki community in Multan has its own unique culinary practices that are unaffected by elaborate meals such as high tea and supper. This emphasis on customary meals illustrates the vital role food plays in preserving and conveying cultural identity.

During times of festivity and occasions related to religion, the profusion of food becomes an important element of identity. The variety of dishes stated, such as sheer khurma, meat pulao, custard, kormas, kababs, barbecue, chutneys, liquids, and beverages, demonstrates the culinary heritage's richness and diversity. These dishes are most likely cooked according to traditional methods that have been handed down through the generations, thereby reaffirming a sense of ethnic continuity and identity. The mention of post-wedding gatherings with the newlyweds emphasizes the communal nature of cuisine in the Saraiki culture. Sharing meals during significant life events such as weddings strengthens social connections and fosters a sense of community belonging.

The practice of reserving familiar foods for last and attempting previously untried cuisine demonstrates a sense of culinary exploration and adventure. This attitude regarding food reveals that food is not just nourishment but a means of learning about and experiencing various aspects of one's culture and identity. While the Saraiki culture values its traditional cuisine during festivities, the passage also alludes to a degree of adaptation or incorporation of less commonly consumed dishes. This change may be influenced by a shift in preferences or exposure to other culinary traditions. However, it is evident that the culinary identity of the culture remains unaltered.

This case study emphasizes the importance of food to the cultural identity of Multan's Saraiki people. It is a means of preserving traditions, commemorating memorable events, fostering community bonds, and even experiencing new culinary realms all while keeping a strong connection to their cultural origins.



Fig.12 Biryani <https://wallpaperaccess.com/biriyani>



Fig.13 Pulao <http://awakeanddreaming.org/chicken-pulao-recipe-2/>

During the discussion about the fasting month of Ramadan when asked about the holy month the informant replied that we usually decided which place to have breakfast at during the fasting month. Then we would divide up the cooking duties, because we normally do potluck. So, we could enjoy a wide variety of cuisines.

This snippet reveals four major issues. The first noticeable difference is an increase in both the number and diversity of dishes. Second, interviewee prepare meals in varied ways, as seen by the prevalence of barbecues in "chalets" (occasional lodging) and "potlucks," when members of

different families work together to create a meal. Lastly, it's interesting to notice that the interviewees' dietary behaviors were constructed in relation to those of other ethnic groups in Multan.



Fig.14 Get together Source: field.

This suggests that the dietary habits and choices of individuals in Multan are influenced by the dietary practices of different ethnic groups present in that region. Interviewees' Dietary Behaviors refers to the eating habits, preferences, and choices of the individuals who were interviewed as part of a research study. “Constructed” in the above statement meant that the dietary behaviors are not solely inherent or predetermined, but rather shaped and influenced by various factors. Relation to Other Ethnic Groups implies that the interviewees' dietary behaviors are influenced by the dietary practices of ethnic groups other than their own that reside in the same region (Multan, in this case). People often look to others around them as a point of reference for their own behaviors, including dietary choices. Ethnic Groups refers to distinct social or cultural groups based on factors such as language, culture, traditions, and historical background. In Multan, there were different ethnic groups with their own unique dietary customs.



Fig.15 Source: field

Putting it all together, the case study suggests that the dietary behaviors of the interviewee in Multan were influenced by the dietary practices of other ethnic groups present in the same region. Here're few points that how this result might turned out:

1. Cultural Exchange: In a diverse city like Multan, individuals are likely to interact with people from different ethnic backgrounds on a daily basis. This interaction can lead to the exchange of ideas and practices, including dietary habits. People may be curious about and influenced by the foods and eating patterns of other ethnic groups.
2. Food Availability and Accessibility: The presence of multiple ethnic groups can result in a wider variety of foods being available in local markets and restaurants. As people become exposed to new foods, they might incorporate them into their diets, adapting their eating habits accordingly.
3. Social Influence: People often look to their peers and community members for cues on what to eat. If certain foods or eating styles are popular among a particular ethnic group, individuals from other groups might be inclined to try them out as well.
4. Identity and Differentiation: Some individuals might consciously or unconsciously adopt or avoid certain foods to express their identity or differentiate themselves from other

groups. This could be due to cultural pride, personal preferences, or a desire to maintain a sense of belonging to their own ethnic group.

5. Health Perceptions: Different ethnic groups may have varying ideas about what constitutes a healthy diet. If one group is perceived to have healthier dietary practices, individuals from other groups might incorporate elements of that diet into their own eating habits.

This highlights how the dietary behaviors of individuals in Multan are shaped by the presence of various ethnic groups in the region. These interactions can lead to the adoption, adaptation, or modification of dietary practices based on exposure to different foods, cultural exchange, social influence, and perceptions of health.

Saraiki cuisine and identity, then, are built upon the culinary traditions of other groups. Finally, they differentiate between "religious feasts" and "dining with your family," highlighting another important distinction between the two types of gatherings. One important distinction between "religious feasts" and "dining with your family" is the primary purpose and context of these gatherings.

Religious feasts are gatherings that revolve around the observance of specific religious traditions, rituals, and beliefs. These events often have spiritual significance and are conducted to honor or commemorate religious figures, events, or principles. The focus of religious feasts is usually on spiritual reflection, worship, and observance of religious practices. Religious feasts are often tied to specific religious calendars and may occur on predetermined dates based on lunar or solar cycles. They can take place in religious institutions such as temples, churches, mosques, or other sacred spaces. The rituals and customs during religious feasts are guided by religious scriptures and traditions. Participants in religious feasts are primarily members of a specific religious community who adhere to the beliefs and practices associated with the feast. These gatherings may involve individuals from different family backgrounds who come together to participate in religious ceremonies. Activities during religious feasts may include prayers, rituals, readings from religious texts, and other forms of worship. Special foods and dishes may be prepared in accordance with religious dietary guidelines.

Dining with your family is a more general and personal gathering that centers on familial relationships and social interactions. While it may include moments of bonding and communication, the primary purpose of dining with family is typically to enjoy a meal together, catch up on each other's lives, and foster a sense of togetherness and connection. Dining with family can take place in various settings, such as homes, restaurants, or other casual places. The context of family dining is usually informal and relaxed, and the focus is on sharing a meal and spending quality time together. Family dining gatherings primarily involve immediate family members, extended family, or close relatives. The participants share familial bonds and have personal relationships with each other. Activities during family dining include sharing stories, discussing daily experiences, catching up on family news, and enjoying the meal together. The focus is on social interaction and strengthening family ties.

While both "religious feasts" and "dining with your family" involve gatherings and sharing meals, their key distinctions lie in their primary purposes, contexts, participants, and the activities that take place during these gatherings. Religious feasts are centered on spiritual observance and religious traditions, while dining with family emphasizes familial connections and social interactions. Specifically, the Eid (holy feast) meal is notoriously time-consuming and difficult to master because of its reliance on time-honored techniques. This explains why secular meal preparation differs from that for holy celebrations.

The following case study exemplifies how celebrations like New Year generate alterations in typical Punjabi dietary habits, such as eating out more often or preparing larger meals than normal.

4.2 Food as cultural identity

Upon asking about the reunions outside, a Punjabi housewife told about so many re-unions she had with her family. She said that we already had many reunions outside. And all the dishes for the reunions were prepared outside, because it was a lot of dishes, Punjabi traditional food you could not have two, three dishes. You had to like eight to ten dishes minimum. We all like to have meat, fish, rice, everything...it's a Punjabi traditional thing.

(Laughter)

She also told that in Punjabi culture, the tradition of having a group supper away from home to catch up with old friends is deeply rooted and holds great significance. This tradition is often referred to as "Sanjha Chulha" or "Sanjha Aaswan," which translates to "shared hearth" or "shared meal." It went beyond a simple meal; it was a social gathering that fosters bonds, maintains relationships, and celebrates the sense of community that is so integral to Punjabi culture.

The Punjabi housewife's depiction of family reunions and the significance of traditional Punjabi cuisine provide valuable insight into the relationship between food and identity in Punjabi culture.

Food as a Form of Cultural Identities: Punjabi cuisine is renowned for its diverse flavors and diversity of dishes. It has a substantial impact on the cultural identity of Punjabis. The emphasis placed by the householder on having at least eight to ten dishes at family reunions demonstrates the abundance and richness of Punjabi culinary traditions. The use of meat, fish, rice, and an assortment of seasonings demonstrates the variety of Punjabi cuisine.

The concept of "Sanjha Chulha" or "Sanjha Aaswan" reflects the profound cultural significance of communal meals in Punjabi culture. In addition to satisfying appetite, these gatherings represent the spirit of community and the significance of maintaining social ties. The act of preparing and sharing food becomes a means of connecting with one's origins, reinforcing cultural values, and commemorating a common heritage.

The housewife's reference to "Sanjha Chulha" as a social gathering highlights its function in fostering relationships. It is a chance for community members to gather, share their stories, and strengthen their bonds, going beyond merely reuniting with old acquaintances. Food facilitates these interactions, making it a crucial aspect of the reunion experience.

The fact that all of the dishes for these reunions are prepared away from home demonstrates the significance of culinary abilities in Punjabi culture. Often, traditional recipes are handed down from generation to generation, and preparing these elaborate dishes is a means of preserving cultural heritage. It also demonstrates the skill and pride with which Punjabi chefs create authentic and flavorful dishes.

The housewife's description also demonstrates the culture of Punjabi's inclusiveness and generosity. The willingness to prepare a wide variety of dishes demonstrates a desire to accommodate everyone's preferences and interests. Guests are regarded with the utmost respect and warmth, which is a defining characteristic of Punjabi culture.

The joy that follows the description of these reunions suggests a sense of happiness and nostalgia associated with these customs. It demonstrates that Punjabi culture places a premium on preserving and honoring these age-old traditions, even in the present day.

In Punjabi culture, the relationship between sustenance and identity is complex and multifaceted. Traditional Punjabi cuisine functions as a symbol of cultural identity, a means of connecting with one's roots, and a means of fostering community cohesion. The "Sanjha Chulha" tradition exemplifies the cultural significance of shared meals and the significance of culinary heritage in preserving and celebrating Punjabi identity.



Fig.16 source: field

Here's a detailed explanation of this tradition of Punjabi culture according to the respondent:

1. **Community and Togetherness:** Punjabi culture places a strong emphasis on community and togetherness. The concept of "Sanjha Chulha" embodies this sentiment by bringing people together to share a meal. It symbolizes unity and showcases the idea that people, regardless of their background or status, can come together in a spirit of camaraderie.
2. **Old Friends and Memories:** The primary purpose of these gatherings is to reconnect with old friends and acquaintances. It's a way to revive old memories, relive shared experiences, and update each other about personal lives and achievements. These gatherings are an opportunity to catch up on what has transpired since the last meeting and share stories that might have otherwise been missed.
3. **Hospitality and Generosity:** Punjabi culture is known for its warm hospitality and generous nature. When hosting a Sanjha Chulha, the host takes great pride in offering a lavish spread of traditional Punjabi dishes. The food is prepared with love and care, and no guest is ever turned away. This reflects the idea of abundance and sharing with others.
4. **Cultural Traditions and Cuisine:** The meals served during these gatherings typically consist of traditional Punjabi dishes, which are rich in flavor and variety. Dishes like sarson da saag, makki di roti, chole bhature, butter chicken, and various types of kebabs are often featured. The food represents the vibrancy and distinct flavors of Punjab, and enjoying these dishes together strengthens cultural bonds.
5. **Breaking Barriers and Building Relationships:** Sanjha Chulha breaks down barriers and fosters inclusivity. People from different backgrounds, social statuses, and ages come together, allowing for cross-generational and cross-cultural interactions. This interaction promotes understanding and acceptance among diverse groups of people.
6. **Tradition of Sharing:** The tradition of sharing food has its roots in the agrarian history of Punjab. In the past, farmers used to cook together after a day's work in the fields, by sharing whatever they had. This tradition has evolved into a social custom that continues to be cherished today.
7. **Celebrations and Festivities:** Sanjha Chulha gatherings are not limited to ordinary days. They are often organized during festivals, weddings, and other special occasions. These events add an extra layer of celebration and joy, making them an integral part of festive seasons.

8. **Strengthening Bonds:** The shared experience of breaking bread together strengthens emotional bonds among friends. It reinforces the idea that people care for each other's well-being, fostering a sense of belonging and support.

Overall, the tradition of having a group supper away from home to catch up with old friends in Punjabi culture reflects the core values of unity, hospitality, and community. It's a way of honoring the past, celebrating the present, and nurturing relationships that transcend time and distance.

Here, we see that it is a common Punjabi tradition to have a group supper away from home to catch up with old friends. Interviewee from the Punjabi community, like those from the Saraiki community, use the habit of preparing a wide variety of foods ("have fish, meat, rice, everything") to define themselves. Interviewees express their ethnicity to the rest of the group via actions related to food that are taken to symbolize the culture. It's worth noting that Punjabi communities in Multan also enjoy frequent outings for meals, but here, interviewees seem to emphasize the shift in customs associated with reunion dinners by pointing out that they've "already had reunions outside," implying that such gatherings weren't traditionally held outdoors.

We show that the Saraiki, Punjabi, and the other minority ethnic group interviewees have all adapted their festival meal behaviors through time (Muhammad, Zahari, & Kamaruddin, 2013). Interviewees generally differentiate between the cuisine of various ethnic groups within each racial category, and this subject reflects the recognition that food is an integral element of cultural and ethnic identity. This demonstrates the heterogeneity of food tastes between racial groups. The prolocutor in the following study from an individual who identified as Punjabi does so by offering her preferred cooking style in an effort to spark discussion about the topic of food among the group as a whole.

4.3 Preferences of food among individuals of Punjabi family

An individual from a Punjabi background told that Punjabi food has a really pleasant aroma. My mum began using red chili oil in her cooking as soon as I got back to Multan (a seasoning of spices in oil that is added to any dish in the initial stages of cooking to give it extra flavor). Dishes, such Split Bengal Gram with Bottle Gourd Gravy (Chanay Ki Daal aur Kudu), were

made by combining ingredients from various food categories with the express goal of improving the dish's taste and texture. Lady Finger (Bhindi Pyaaz) also benefited from the addition of onions for better flavor and texture.

Dishes that were appreciated by everyone in the family tended to be the one made the most often. People were still eating about the same amount of red meat and chicken as they were 20 years ago, although the Multani had shown a distinct predilection for meat in a few select meals. Chicken dishes, such as Murgh Karahi (Chicken in a Wok), Murgh Handi (Chicken in a Pot), and Murgh Korma (Chicken Curry), were the most popular among those who cooked a meat meal by themselves.

Kudu Gosht (Bottle Gourd & Mutton Gravy), Shaljam Gosht (Turnip & Mutton Gravy), Palak Gosht (Spinach & Mutton Gravy), and Aloo Gosht (Potatoes & Mutton Gravy) were all popular mutton-based one-pot combo meals with vegetables (Potato & Mutton Curry). When it came to discussing minced meat, it became clear that the majority of focus group members chose mutton over beef and chicken. Bhuna Keema (Stir Fried Mutton Mince) and Aloo Keema (Potatoes & Mutton Mince) were two of the most common ways to eat mutton mince, while Matar Keema (Peas & Mutton Mince) and Keema Piyaz (Mutton Mince with Onions) were two of the most common ways to eat mutton mince with non-starchy veggies (Mutton Mince with Onions). It was only in the winter that fish was eaten on rare occasions but in few families it was also eaten weekly in summers too. Also, it was found that people have a taste for certain meats in certain dishes, such as chicken in "Murgh Biryani" (Boiled Rice topped with Chicken Gravy) and mutton in "Yakhni Pulao" (Rice in Mutton or chicken Broth).

The relationship between sustenance and identity is profound and complex. Several strata of identity and culture are intertwined with the food selections and cooking methods in the scenario you described.

The individual with a Punjabi heritage is likely to associate Punjabi cuisine with a strong sense of cultural identity. Punjabi cuisine is renowned for its complex and varied flavors, with an emphasis on pungent seasonings and aromas. For a great number of individuals from this region, the food they grew up eating is an integral part of their cultural identity. It reminds them of their ancestry, family, and community.

Returning Home and Nostalgia:

The reference to red chili oil upon returning to Multan suggests a sense of nostalgia and a desire to recreate the tastes of home. Especially after a period of absence, food often plays a crucial role in reinforcing a sense of connection to a person's homeland or region through the medium of taste.

Spices and Flavor Enhancement:

In many South Asian cuisines, including Punjabi, red chili oil is commonly used as a condiment for spices in oil. It exemplifies how seasonings are not just ingredients but a fundamental aspect of the cuisine's identity. These spices are utilized not only for their flavor, but also for their aroma, which enhances the culinary experience as a whole.

Food Categories and Fusion:

The mention of dishes such as Split Bengal Gram with Bottle Gourd Gravy (Chanay Ki Daal aur Kudu) illustrates how food can transcend categories and combine diverse ingredients to create distinctive flavors and textures. This combination of ingredients from various categories is characteristic of many regional cuisines and exemplifies the ingenuity and adaptability of chefs in the preparation of delicious and satisfying dishes.

Texture and Flavor Enhancement:

The addition of onions to Lady Finger (Bhindi Pyaaz) to improve flavor and texture is a prime example of how ingredients are meticulously selected to improve the overall dining experience. This demonstrates that food is not only about flavor, but also texture, and highlights the significance of achieving a well-balanced culinary result.

Community and Social Aspect:

Food is frequently a social experience, bringing people together to share traditions, stories, and memories. In this context, the use of particular ingredients and techniques may also indicate a wish to share and honor one's cultural heritage with family and friends.

In nutshell, the relationship between sustenance and identity is intricate and highly individual. It includes cultural heritage, nostalgia, imagination, and a sense of belonging. One's identity and the wish to connect with one's roots and community through the sensory experience of food are reflected in the choices made in cooking, the ingredients used, and the techniques applied.



Fig.17 Yakhni pulao <http://awakeanddreaming.org/chicken-pulao-recipe-2/>

Upon asking about the Saraiki language, spoken by certain people in Pakistan's southern Punjab region. She replied that I'm Punjabi, therefore I'd have to say no (A language group in the central Punjab). That was like magic, she must have heard about it from one of the sisters or on the radio. Punjabis have been utilizing vegetable oil for all of their cooking needs for thousands of years. (Laugh)

Punjabi (racial category) is used as a starting point for self-identification by both the respondents. However even though the interviewee identifies as Punjabi, she was stigmatized as a Punjabi because of her preference for vegetable oil. Another member of the same family points out that everyone, not just the Punjabi, had always utilized vegetable oil in their cooking. In this passage, we observed how the speakers separated their ethnic identities from their culinary habits, while yet insisting that these food traditions were widespread and had been around for a long time. This played double duty in establishing their racialist identity as Punjabi and Saraiki within the framework of Pakistan by legitimizing their food preparation methods as old and traditional.

This description highlights an interesting phenomenon where individuals or groups may differentiate their ethnic or cultural identities from their culinary practices, even though they simultaneously emphasize that these food traditions are both prevalent and deeply rooted in history and the longevity and widespread nature of their food traditions. This apparent contradiction can be understood through various sociocultural, historical, and psychological factors.

To understand this concept better, let's break down this overview and explore it in detail:

1. Separating Ethnic Identities from Culinary Habits:

Ethnic identity refers to a sense of belonging and identification with a particular ethnic group, which is defined by shared cultural, historical, and sometimes biological factors. Culinary habits are the food-related practices and preferences associated with a specific group. While food is an integral part of culture and can reflect ethnic identity, individuals might separate these two aspects due to various reasons. People often view their ethnic or cultural identities as multi-dimensional constructs that encompass various aspects of their lives, such as language, religion, history, and traditions. However, they might deliberately separate their identity from their culinary habits due to a few reasons:

- Assimilation and Integration:

In some cases, individuals or groups might downplay the importance of their ethnic identity in order to assimilate or integrate into a broader societal context. This could be driven by a desire to avoid discrimination, fit into the dominant culture, or pursue economic opportunities. By distancing themselves from ethnic markers like food, they hope to be perceived as more mainstream and less "different."

- Cultural Appropriation and Commercialization:

As certain ethnic foods become popular in mainstream culture, they can sometimes be appropriate and commercialized, detached from their original cultural context. In response, members of the ethnic group might emphasize the authenticity and long-standing history of their food traditions in order to counteract this appropriation and maintain a sense of ownership.

- Modernization and Globalization:

In a rapidly globalizing world, individuals from diverse backgrounds may adopt culinary habits from other cultures, not solely limited to their own. This can lead to a separation between the broader aspects of identity and the specific practices associated with food.

- Individual Preferences:

People have personal preferences when it comes to food. These preferences might not always align perfectly with the traditional cuisine of their ethnic background. Thus, someone might feel that their culinary habits don't completely define their overall identity.

2. Insisting on Widespread and Longstanding Food Traditions:

Simultaneously, individuals or groups may emphasize that their food traditions are widespread and have existed for a long time. This can be for several reasons:

- Historical and Sociopolitical Factors:

History can play a role in this phenomenon. Forced migration, colonization, and globalization have often led to the dispersion of ethnic groups and their food traditions. In these cases, members of these groups might emphasize the timelessness and widespread nature of their culinary practices as a way to preserve a sense of cultural continuity and resist erasure.

- Connection to Ancestry:

Food is often associated with a sense of nostalgia and a connection to one's ancestors. By emphasizing the historical and widespread nature of their food traditions, individuals can reinforce their connection to their roots.

- Psychological Complexity:

Human identity is complex and multifaceted. People can hold conflicting beliefs and feelings about their own identities. The separation of ethnic identity from culinary habits might be a manifestation of this complexity. An individual might feel a deep connection to their heritage

while also wanting to forge their own unique identity, which includes both ethnic and non-ethnic elements.

- Negotiating Identity and Belonging:

Identity negotiation is an ongoing process influenced by personal experiences, societal pressures, and self-perceptions. The separation of food traditions from ethnic identity could be a strategy to navigate this negotiation. By asserting the long-standing existence of their food traditions, individuals can establish a link to their heritage without feeling confined by it.

- Cultural Pride and Significance:

People take pride in their cultural heritage and might highlight the longevity and popularity of their food traditions to showcase the richness of their culture. Food can have deep cultural and social significance. By underscoring the time-honored nature of their culinary practices, individuals can communicate the importance of these traditions in maintaining cultural cohesion.

In essence, the detail reflects the complexity of how people navigate their identities in a diverse and changing world. It underscores the idea that while culinary practices are an integral part of cultural heritage, they are not the sole defining factor of a person's or a group's identity. People can engage in diverse culinary experiences while still recognizing and cherishing the significance of their traditional food practices.

Furthermore, this overview also suggests that people may simultaneously hold multiple layers of identity, which can be distinct from one another. This highlights the multifaceted nature of human identity and the intricate ways in which individuals negotiate their belonging within different cultural contexts. The separation of ethnic identity from culinary habits while simultaneously emphasizing the historical and widespread nature of food traditions can be understood as a complex response to assimilation, cultural appropriation, historical factors, and the intricate nature of identity itself. This phenomenon showcases the intricate ways in which individuals and communities navigate their sense of self, heritage, and belonging in a dynamic and diverse world.

5. The preparation and consumption of meals in various cultures is influenced by numerous variables.

I also observed that my respondents often engaged in food-related cross-cultural activities, with many different circumstances influencing their choices to do so. Interviewees, regardless of their cultural background, were influenced to adopt non-traditional eating habits from other cultures for a number of reasons. During the focus groups, the respondent alluded to a semi-structured interview schedule, but there was no time allotted to address the eating habits of people of different races. Yet, conversations concerning dietary customs across cultures were sparked by this topic. Within this subject, I discovered that interviewees spoke about the food preparation habits of different cultures when they discussed topics like trying new recipes, discovering time-saving techniques, and expanding their culinary repertoire. We saw a significant pattern of them consuming foods from different cultures.

As can be seen in the following excerpt from an interview conducted with Punjabi speaker, the respondent agreed that traditional cuisine is not inherently harmful; rather, the unhealthy nature of the meal stemmed from the preparation techniques used. Yet, in their justification, they raised an interesting point about the cultural and racial exchange of eating customs in Multan.

5.1. Ingredients versus food preparation methods and individual identity

An informant from Punjabi cultural background named Sarah, told about the preparation techniques that it was not so much the ingredients themselves that make the dish harmful, but the preparation techniques. While asking about the change in cooking methods the informant told that the culture might be to blame in this case. What she means was that they were a fusion of several ethnicities. The outsider who attributed the mashups in our culture is the neighbor country's culture. I thought it was basically Punjabi, Saraiki, and Indians, I mean it was all like you know about the fusion culture as it is the mixture of many cultures. As some of the people called that Biryani is Punjabi food. But some told that it was from Saraiki and some say it's from

our neighbor country's culture i-e from Indian food. Upon asking about different preparations the informant told that not quite as much. (Pause) To some extent, she concurred wholeheartedly. Because of their proximity to Punjabi and Saraiki people, she believed that the neighbors have adapted our cuisine into a form of Rojak (a salad comprised of a variety of pieces of vegetables and fruits combined with spices). That could be only a little here and there.

This case study emphasizes the intricate relationship between cuisine and cultural identity, particularly within the context of Punjabi culture. Based on the text, the following are specific insights into how sustenance and identity are intertwined.

Ingredients versus Food Preparation Methods:

According to Sarah, an informant with a Punjabi cultural background, the harmful qualities of a dish are not exclusively determined by its ingredients but also by its preparation. This demonstrates that food is comprised not only of its ingredients, but also of its preparation and presentation. This indicates that culinary skills and techniques are fundamental to cultural identity.

Fusion of Cultures:

The informant notes that his or her culture is a synthesis of several ethnicities, including Punjabi, Saraiki, and Indian influences. This fusion demonstrates how historical migrations, interactions, and cultural exchanges can be reflected in cuisine. It also implies that food is a means of connecting with various cultural origins and traditions.

The Food Origins Debate:

The passage indicates that the origins of certain dishes, such as Biryani, are uncertain. Some people trace its origins to Punjabi cuisine, while others attribute them to Saraiki or Indian cuisine. This debate highlights how food can be a source of pride and identity, with various groups vying for ownership of a particular dish, highlighting the significance of food in shaping cultural identity.

Proximity and Adaptability:

Sarah believes that their neighbors have adapted elements of their cuisine into a form of Rojak, a salad consisting of a variety of ingredients and seasonings. This demonstrates that food is not limited to national or regional frontiers; it can cross borders and influence neighboring cultures. In addition, the concept of adaptation highlights how food can evolve and transform over time, reflecting shifts in cultural identity.

In the end, the case study depicts food as an intricate and multidimensional aspect of cultural identity. It is not only about ingredients and recipes, but also about the techniques used, the fusion of various cultural influences, debates over the origins of food, and the adaptability of culinary traditions. Food functions as a lens through which individuals express their cultural heritage and ties to adjacent cultures, making it a rich and dynamic component of identity.



Fig.18 Rojak. Source: http://thesmartlocal.com/images/easyblog_images/731/Street-Food---Rojak-Buah.jpg

She told that when it came to eating habits, many cultures were not completely independent from one another. Culture in multiethnic countries was dynamic because it was always interacting with new people, ideas, and practices. Several various cultures and ethnicities celebrated with quite similar dishes. This was also evident in the Pakistani setting. Multanis of various backgrounds often consumed Biryani (as it is known in South Asian groups) and Nali Biryani (as it is known in Saraiki communities). The origins of Nali Biryani were thought to be a fusion of Indian and Middle Eastern cuisines. Minority populations in Multan were responsible for a cuisine that borrowed from both the Saraiki and Punjabi cuisine traditions. The Multani people

had always taken great pride in sharing their cuisine traditions with those from other cultures, and their eating habits are constantly developing and changing as a result.

The study suggests that the Multani people have a strong tradition of sharing their cuisine with people from different cultures, and this interaction with other cultures has led to the evolution and transformation of their own eating habits. Let's break down the information from this case study and explore the different aspects in detail:

1. Pride in Sharing Cuisine Traditions:

The Multani people are portrayed as taking great pride in their culinary heritage and traditions. This indicates that their cuisine holds cultural and historical significance, and they value the act of sharing it with others. This pride could stem from the unique flavors, techniques, and stories associated with their dishes.

2. Constant Development and Change:

The study highlights that the eating habits of the Multani people are not static; instead, they are dynamic and continuously evolving. This implies that the Multani people are open to embracing new ingredients, cooking methods, and flavors from other cultures. Their cuisine is not locked in tradition but is open to innovation and change.

3. Interaction with Other Cultures:

The interaction with other cultures is a key factor in the evolution of the Multani people's eating habits. Through this interaction, they are exposed to different cuisines, ingredients, and culinary practices. This cross-cultural exchange likely occurs due to factors such as migration, trade, tourism, and global connectivity.

4. Cuisine Evolution:

As the Multani people engage with other cultures, they might incorporate elements from these cultures into their own cuisine. This can lead to the creation of fusion dishes or adaptations of traditional recipes to include new ingredients. For example, they might adopt spices, cooking methods, or ingredients from other cuisines, infusing their dishes with fresh flavors and textures.

5. Cultural Diversity:

The consistent development and change in eating habits suggest that the Multani people live in a culturally diverse environment. They are likely exposed to various cuisines and culinary practices from around the world. This exposure can enrich their own culinary landscape and inspire experimentation.

6. Culinary Innovation:

The willingness to embrace change and experiment with new flavors and techniques indicates a culture of culinary innovation. The Multani people's ability to blend their traditions with new influences showcases their adaptability and creativity in the kitchen.

The study portrays the Multani people as a community that values their culinary heritage, yet they are not confined by it. They are proud to share their cuisine with others and are open to incorporating new elements into their eating habits through interactions with different cultures. This constant evolution of their cuisine showcases their ability to adapt, innovate, and create a diverse and dynamic culinary tradition. But it was evident that younger generations' cross-cultural activities including the adoption of Western dietary patterns were on the rise. This was sometimes blamed on a person's inability to cook. In the following excerpt from one of the Saraiki focus groups, young people's adoption of Western eating habits is discussed.

5.2. Cultural fusion in food consumption

While asking about the consumption of food in youth a Saraiki grandmother told that those who were younger in the family were tended to be more westernized, (alas). As they used to have more fast food than the food cooked at homes. They were lazy to cook by themselves. While talking about her daughter, she told that my daughter was more of a "western" chef; she often prepared dishes like macaroni and spaghetti as well as her favorite soups. Like you, she was a fan of fried chicken and chips. The way I saw it, she was... ahah... Most Likely, You were anywhere between the Ages of 20 and 30.

This study provides insight into how culinary preferences and cooking styles in a family can reflect generational differences and shifting cultural influences. Let's dissect the main themes about food and identity:

Differences in Food Preferences by Generation:

The Saraiki grandmother implies that the younger members of the family tend to acquire "westernized" eating habits, such as eating fast food, rather than traditional home-cooked meals. This reflects a global trend whereby younger generations frequently embrace modern or global culinary influences as a result of media, travel, and urbanization.

Rapid Food and Convenience:

The younger family members are described as preferring fast cuisine, which is commonly associated with convenience and efficiency. This shift in eating habits can be linked to busier lifestyles and the desire for immediate gratification.

The Function of Laziness:

The passage implies that the youngest family members may be perceived as "lazy" when it comes to preparing their own meals. This could be due to a reliance on readily available fast food or a dearth of cooking skills or interest.

Culinary Skills and Personality:

The grandmother describes her daughter as a "western" chef who prepares macaroni, spaghetti, soups, fried chicken, and fries. This demonstrates how individuals can cultivate their culinary identity by embracing a combination of traditional and international cuisines. It demonstrates that a person's food preferences and cooking styles can reflect their particular preferences, experiences, and exposure to various culinary traditions.

Cultural Fusion:

The reference to the daughter's cooking style, which includes both traditional and "western" dishes, exemplifies how food culture is dynamic and continuously changing. It is common for

individuals to integrate elements from different culinary traditions into their cooking, resulting in a fusion of flavors and styles that reflects their individuality.

Age and Food Preferences:

The comical remark, "Most likely, you were anywhere between the Ages of 20 and 30," suggests that the grandmother associates "westernized" food preferences with a younger age group. This supports the notion that culinary preferences can be influenced by generational factors, with younger individuals typically being more open to trying new cuisines.

In conclusion, the study provides a snapshot of how generational shifts, cultural exposure, convenience, and personal preferences can influence culinary preferences and cooking styles. It emphasizes the dynamic nature of culinary culture and how it can be an expression of an individual's identity and experiences.



Fig.19 Macaroni.

Source:<https://tse4.mm.bing.net/th?id=OIP.fq5hibwbvZU7OYI5CMGbmAHaEK&pid=Api&P=0&h=180>



Fig.20 Spaghetti. Source: field



Fig.21 Spaghetti. Source: field



Fig.22: Soup. Source: field

Despite the fact that informant perceived this preference as a skill that had been developed, younger generations are viewed negatively by informant as being "lazy to cook." This perception was due to the fact that informant view this preference as a negative trait. This was evident by the fact that informant preferred examples such as soups, which only need a mild heat before being consumed, rather than the laborious preparation methods of traditional food. This phenomenon, in which members of the younger generation eat both Western and traditional meals from their own cultures, is not unique to the United States, but is seen in other multicultural communities for reasons such as the scarcity of resources.

This case study suggested that there was a perception of the informant that younger generations have a tendency to be "lazy to cook," and this perception is rooted in the belief that preferring not to cook is seen as a negative characteristic. The few facts are explained in detail to understand the underlying dynamics:

1. Generational Differences:

The study implies that there is a noticeable difference in cooking habits between older and younger generations. Traditionally, cooking has been a fundamental skill passed down through

generations, and older generations often hold cooking in high regard as a symbol of responsibility, self-sufficiency, and a connection to cultural traditions.

2. Preference for Convenience:

Younger generations, in many cases, have grown up in an era marked by technological advancements, urbanization, and changing lifestyles. This has led to increased availability of convenience foods, fast-food options, and food delivery services. As a result, some members of the younger generation might opt for these convenient alternatives instead of preparing meals from scratch.

3. Perception of Laziness:

The term "lazy to cook" implies a lack of willingness or effort to engage in the activity of cooking. The use of the word "lazy" carries a negative connotation, suggesting that not cooking is viewed as an inactive or indifferent choice. The informant who holds this view might associate not cooking with a lack of discipline, commitment, or the willingness to put in the effort required for preparing meals.

4. Cultural and Generational Norms:

Cultural norms around cooking and meal preparation can significantly influence perceptions. In some cultures, cooking is not only about sustenance but also about bonding, sharing, and preserving heritage. When younger generations deviate from this norm, it can be interpreted as a departure from cultural values, which may be seen as disrespectful or disregarding tradition.

5. Judgment of Values:

The study implies that the preference not to cook is perceived as a negative trait. This suggests that informant who hold this view place a higher value on the act of cooking, associating it with qualities like responsibility, self-care, and a sense of accomplishment. When younger generations prioritize convenience over cooking, these informants might interpret it as a shift away from these values.

6. Misunderstandings and Stereotypes:

There's also the possibility of misunderstandings and stereotypes playing a role. Younger individual may have legitimate reasons for not cooking as frequently, such as busy schedules, lack of cooking skills, or health considerations. However, these reasons might not always be communicated effectively, leading to misinterpretations by older generations.

In short, the study reflects a complex interplay of generational differences, changing lifestyles, cultural values, and the perception of traditional activities like cooking. The negative perception of younger generations as "lazy to cook" is rooted in a belief that not engaging in this activity signifies a departure from certain values and norms, and this perception can be influenced by a variety of factors including cultural context, generational gaps, and misunderstandings.

Nevertheless, this is not the case in Multan, despite the fact that traditional dinners are in great demand in this city and can be found rather readily because to the city's centralized position. The classic foods that are described here may often be found in grocery stores all around the country with no difficulty. Due to the importance of inclusion of a variety of foods in one's diet, Western cooking techniques are also gaining popularity. The parents who participated in this study was in agreement that their children would prefer to consume Western cuisine rather than curry, and that the parents' incapacity to prepare Western cuisine was a primary factor in the children's lack of appetite while they were at home.

5.3. Differences in food preferences among family members

An informant whose name was Nadia from Saraiki culture in Multan told that my children enjoyed variations, something like Western food. Yet the only way I could cook was in the traditional style, so our disagreements were few and far between. For us and our children, the answer to the question of what kind of food to be prepare was, "Oh, you always make curry; I warned you not to cook curry before." You don't know how to prepare other kinds of pasta, lasagna, do you?

They like people of that kind. But I have no idea how to prepare that kind food! I responded by saying, "I'm extremely sorry." My husband always went to the market on the weekend, and the only things he bought were fish, mutton, and chicken. Since I was only familiar with one method of cooking, I was very sorry about that. "We'd like to eat outdoors if it's possible." The majority

of the time, they did not return until a very late hour. The vast majority of the time, they ate their meals in the fresh air.

This case study provides some insight into the relationship between sustenance and identity within the context of a Saraiki family in Multan, Pakistan. Let's break down the specifics:

Cultural Identity:

Important to the family's identity is the fact that they are from the Saraiki culture. The culinary traditions and flavors of the Saraiki culture are likely profoundly rooted in their heritage. Nadia, who is presumed to be a member of the same cultural group or a close relative, functions as an informant. She offers an objective viewpoint on the family's culinary preferences.

Differences in Food Preferences:

The family's children appear to have developed a preference for Western-style cuisine or dishes that are distinct from their traditional cuisine. This may be the result of exposure to a variety of culinary influences, possibly through companions or the media.

Traditional Style of Cooking:

The narrator states that they only know how to cook in the traditional manner, indicating a close relationship between their cultural identity and the way they prepare food.

Disagreements:

Despite the children's desire for variety in their meals, there appear to be few family disagreements over what to cook. This suggests a strong commitment to tradition and a possible unwillingness to deviate from it.

Curry as a Mainstay:

The fact that curry is referred to as a staple food item emphasizes its significance in Saraiki cuisine. It's likely a dish that the family routinely prepares and is associated with their cultural identity. The narrator confesses that she does not know how to prepare Western dishes such as pasta and lasagna. This ignorance may be the result of an emphasis on traditional culinary techniques and a limited exposure to international cuisines.

Desire to Accommodate:

The family expresses a desire to accommodate the tastes of their Western-food-loving children and guests, but their limited culinary skills make this difficult.

Dining Outdoors:

The family and their guests enjoy dining outdoors, which may be a cultural preference or a means to enjoy the fresh air. This dining experience outdoors may lend a new dimension to their food culture.

Limited Food Options:

The husband's purchases of fish, mutton, and poultry indicate a relatively limited range of ingredients, likely due to the availability of these items in their region or their traditional dietary preferences.

In conclusion, the passage illustrates the tension between preserving cultural food traditions and accommodating the changing food preferences of the family's children, particularly with regard to Western-style dishes. It also highlights the significance of food in defining cultural identity and the difficulties inherent in attempting to explore new culinary horizons while remaining entrenched in tradition.



Fig. 23 Curry.

Source:<https://tse4.mm.bing.net/th?id=OIP.qCJ1DzNAjLDqCx9Xv9FWFAHaLH&pid=Api&P=0&h=180>



Fig.24 Pasta. Source: <https://wallpapercave.com/wp/wp4325889.jpg>



Fig.25 Lasagna. Source: <https://images8.alphacoders.com/873/thumb-1920-873518.jpg>

The interviewees' children were encouraged to eat food that is prepared outside of the house, particularly food of a "Western" sort, since the interviewees' home cooking lacks diversity. The next generation of Multani is becoming more interested in living cosmopolitan lives, and this ambition is evident in their dietary patterns. Although their parents had adopted eating customs from a variety of different countries. Pakistan over their lifetimes, the following generation displays a tendency for broadening their food options beyond those that their parents have the capabilities to produce, or those that their parents like to indulge in during their everyday lives.

My participation in several interviews led me to the discovery that children were more likely to eat at home when their parents acquired the skills necessary to make Western meals. Nonetheless, there were times when the urge to cook Western cuisine at home was absent because other members of the family had a stronger taste for something else.

While the interviewees themselves indicated a desire for Western cuisine, the majority of their requirements for these items were satisfied by eating them in settings other than their homes. Previous research has indicated that providing Multanis with reasonably priced ready-made food

that is easily accessible motivates them to go out. The number of restaurants around the country that serve food from both North America and Europe is growing, as is the popularity of these establishments. The influence of popular culture, the quest for a cosmopolitan identity, and Multan's "foodie culture," which highlights the receptivity of Multanis to new world cuisines, have all contributed to the globalization of food in Multan to the extent that it has reached this point. As a consequence of this, it is projected that the culinary practices of Multan will continue to be heavily influenced by the eating traditions of a diverse range of ethnicities.

6. Traditional foods have curative properties.

Finally, "Traditional foods have curative properties" emerged as the third and final subject for this piece. Under this subject, informant incorporate discussions about healthy eating habits as part of their explorations of what it means to be Punjabi or Saraiki. Here is an excerpt from an interview with a Saraiki speaker in Multan discussing some of the customs and traditions surrounding Punjabi/Multani cuisine.

6.1. Cultural beliefs and culinary practices

Then, we were diving into the topic of cooling foods, and I had the privilege of speaking with an informant who suggested that the Punjabi cuisine had a lot to offer in this regard and had enlightened us about cooling foods and their significance.

The informant named Shazain, who was a homeopathic doctor, told me about cooling foods that these were the essential part of many cuisines, and in Punjabi cuisine, they hold a special place. These foods were known to have properties that helped in balancing the body's heat, especially during hot weather or when dealt with conditions that might cause an imbalance. The Punjabi culinary tradition had a rich repertoire of dishes that are considered cooling and are cherished for their ability to provide relief from heat. One popular example of these cooling foods from Punjabi cuisine was "lassi," a traditional yogurt-based drink that's not only delicious but also incredibly cooling. Lassi could be flavored with various ingredients like rose water, cardamom, or even mango pulp. It was a staple during summers and was believed to help in maintaining the body's temperature.



Fig 26 Lassi. Source: <https://www.hildastouchofspice.com/2014/03/sweet-flavored-lassi.html>

Another iconic dish was "kheer," which was a type of rice pudding. It was often prepared with rice, milk, sugar, and sometimes flavored with saffron, cardamom, and nuts. Kheer was considered a cooling dessert and was enjoyed on various occasions. Informant told that Punjabi cuisine had a long history and a deep connection with nature and its elements. The emphasis on seasonal ingredients and the balance of flavors and energies were integral to the culinary philosophy. By exploring cooling foods in the Punjabi context, one could gain insight into how different cultures adapted their cuisine to the climate and environment they lived in. It was a way to not only enjoy delicious dishes but also to understand the cultural nuances and traditions. It was clear that cooling foods were more than just sustenance; they were a reflection of culture and tradition.



Fig.27: Kheer. Source: Field

Informant had emphasized that these cooling foods were not only about physical relief from heat but also about promoting overall well-being. They showcased the wisdom of our ancestors who understood the importance of harmonizing the body with nature. Exploring cooling foods in Punjabi cuisine was an opportunity to connect with these traditions and savor the flavors that had been cherished for generations.

The informant also discussed the concepts of yin and yang as applied to food choices in the context of Punjabi and Saraiki cultures. Yin and yang are traditional Chinese concepts that represent opposing but complementary forces, often associated with balance and harmony. In this case, they are being used metaphorically to describe the balance between "cool" and "warm" foods in the Punjabi and Saraiki diets. The interview mentioned that in Punjabi medicine, there is a tradition of consuming both yin and yang foods to achieve a balance in the body. Yin foods are described as those rich in water content and considered "cool," while yang foods are high in energy content, often including fats, and are considered "warm." This concept of balancing yin and yang in the diet is believed to contribute to overall health and well-being. The reference to "hot" or "cold" energy suggests that certain conditions or ailments were associated with imbalances in these energies. It was mentioned that traditional Punjabi healing utilized foods that have been heated or cooled to address these imbalances.

In Punjabi and Saraiki cultures, the relationship between food and identity is intricately intertwined with their culinary traditions and the concepts of yin and yang. The food in these cultures serves as a reflection of their cultural heritage, environmental adaptation, and general well-being. Here is a more in-depth explanation of how cuisine influences identity in these regions:

Food plays an important role in the preservation and celebration of the cultural heritage of the Punjabi and Saraiki communities. Traditional dishes such as lassi and kheer are more than just food; they represent cultural identity. They are prepared using time-honored recipes that have been handed down through generations, and the act of preparing and sharing them conveys a sense of cultural pride.

The emphasis on cooling dishes in Punjabi cuisine is a practical adaptation to the region's hot climate. The use of yogurt-based beverages, such as lassi, and constituents with cooling

properties assists individuals in enduring the heat. This evolution has become a distinguishing characteristic of Punjabi cuisine over time.

The concept of yin and yang in food selection emphasizes the significance of balance and harmony in the Punjabi and Saraiki diets. This equilibrium pertains to both physical health and a broader sense of well-being. It is viewed as a means of connecting with nature and maintaining balance in one's existence. Traditional Punjabi medicine incorporates the concept of yin and yang into dietary recommendations for addressing health issues. This demonstrates how profoundly food is integrated into the region's holistic approach to health. The belief that heated or cooled foods can rectify imbalances in the body demonstrates the intimate connection between food and health, which is fundamental to one's identity.

Both the Punjabi and Saraiki cultures have a long-standing relationship with nature and its elements. Utilizing seasonal ingredients and comprehending how various foods interact with the body are fundamental to their culinary philosophy. This connection with nature influences not only their culinary preferences but also their cultural identity as a whole.

The preparation and consumption of cooling foods, as well as the yin and yang balance, are traditions that have been handed down from generation to generation. This act of transmitting food-related knowledge and practices strengthens cultural identity and emphasizes the significance of food-related concepts. Food is frequently at the center of Punjabi and Saraiki celebrations and rituals. Whether it is a wedding banquet or a religious ceremony, particular dishes and culinary customs are observed, accentuating the significance of food in these cultural contexts.

In conclusion, cuisine in the Punjabi and Saraiki cultures is a reflection of their rich history, an adaptation to the environment, and a means of maintaining balance and harmony in life. The concepts of yin and yang and the consumption of calming foods are fundamental to their identity, connecting them to their heritage and customs.

The interview study conducted among Saraiki man in Multan's urban core highlighted their awareness of cooling foods and their emphasis on achieving a yin and yang balance in their diets. It was mentioned that some Saraiki tribes learned about the effects of cooling meals from their

Punjabi acquaintances and believe that Punjabis are responsible for popularizing these food practices.

The study suggested that certain foods that are deeply rooted in the cultural beliefs and practices of specific communities are believed to have inherent healing or medicinal properties. This concept is often found in traditional medicine systems, where foods are used not only for their nutritional value but also for their potential to prevent, treat, or alleviate various health conditions. This idea is particularly prevalent in many cultures, including Punjabi and Saraiki communities, where food is not solely considered sustenance but is also seen as a way to maintain and restore health. Here's a more detailed explanation of the concept:

1. Cultural Beliefs and Practices:

In many cultures, including Punjabi and Saraiki communities, traditional foods have been passed down through generations as part of cultural heritage. These foods are often prepared using specific methods and ingredients that have been refined over time based on experience and observation. The knowledge of these foods and their effects on health is traditionally shared within families and communities.

2. Holistic Approach to Health:

Traditional beliefs often emphasize a holistic approach to health, viewing the body, mind, and spirit as interconnected. Traditional foods are believed to provide not only the necessary nutrients for physical well-being but also to address imbalances and promote overall harmony within the body.

3. Use of Medicinal Ingredients:

Many traditional foods are made using ingredients that are known for their potential health benefits. For instance, certain herbs, spices, and natural ingredients might be used in traditional recipes because they are thought to have medicinal properties. These ingredients could have antioxidant, anti-inflammatory, antimicrobial, or other therapeutic effects.

4. Prevention and Treatment:

Traditional foods are often believed to have preventive and healing properties. For instance, foods rich in certain nutrients might be consumed to prevent deficiencies or to address specific health conditions. Additionally, specific foods might be recommended during times of illness to aid in recovery and healing.

5. Cultural Significance:

Traditional foods are closely tied to cultural identity and practices. They were often prepared and consumed during specific rituals, ceremonies, and festivals. The act of consuming these foods in a culturally meaningful context can contribute to a sense of well-being and emotional health.

6. Local and Seasonal Foods:

Traditional diets are often based on locally available and seasonal ingredients, which can contribute to a varied and balanced intake of nutrients. The use of seasonal foods can also align with the body's natural nutritional needs throughout the year.

7. Modern Scientific Understanding:

While some traditional beliefs about food's curative properties may not align with modern scientific knowledge, it's important to note that certain traditional foods and practices do have scientific validity. For example, some traditional herbs and spices had been found to contain compounds with proven health benefits.

The idea that "Traditional foods have curative properties" reflects the belief that foods deeply embedded in cultural practices can contribute to health and well-being beyond their nutritional content. This belief is shaped by cultural traditions, knowledge, and a holistic understanding of health. While some aspects of these beliefs might not align with modern medical knowledge, there are instances where traditional foods do indeed offer health benefits supported by scientific research.

Overall, the study provides insight into the cultural beliefs and practices surrounding food choices and their effects on health in the Punjabi and Saraiki communities.

6.2. Cultural dietary beliefs and practices during pregnancy and postpartum recovery

An informant told about his Punjabi friend's teachings as My Punjabi buddy taught me a lot sometimes, and she told me I couldn't eat certain things if I had a cough. I believed the kids would really like the soup if you added winter melon to it. The meat and mushrooms are then occasionally stir-fried with a lot of ginger. Even while ginger is used to ward against wind, it also has warming properties. A lot of people claim ginger is hipe food, and I had heard that, but I didn't really agree. Well, I didn't believe we had enough time to sit down and savor our dinner. In general, ours was warm to hot (laughs). Do not consume basil seeds or Aloe Vera tea after confinement if you got pregnant. There had been claims that doing so was harmful to one's health. These were excellent chillers.

My acquaintance told me this since she took these drugs and miscarried.



Fig.28 Winter Melon.

Source: https://draxe.com/wp-content/uploads/2021/02/shutterstock_325465424-1.jpg

The study contains information about food practices and beliefs related to health and cultural identity. Let's dissect the context and investigate these facets in greater depth. The passage commences with a reference to a Punjabi friend's teachings. This suggests that the informant is likely discussing their Punjabi friend's cultural heritage and food-related beliefs.

The respondent spoke on the relationship between nutrition and health. It suggested that particular foods are recommended or discouraged based on health considerations, particularly

cough and pregnancy. This illustrated how cultural beliefs about health and well-being can influence culinary preferences.

Winter Melon Soup:

The addition of winter melon to soup emphasizes the use of specific ingredients to improve the flavor and nutritional value of dishes. Different cultures have distinctive ingredients and cooking techniques that contribute to their culinary identity.

Ginger in Cooking:

This passage discusses the use of ginger in cooking, with an emphasis on its warming qualities and its role in certain culinary traditions. This demonstrates how ingredients can have cultural significance and specific properties beyond flavor. The study briefly discusses the belief that ginger is a "hipe food" and the informant's disagreement with this notion. This suggests that cultural beliefs regarding food can vary, and that individuals may hold differing opinions regarding contemporary or traditional ingredients. The study indicates that there is insufficient time to appreciate dinner and that their meals are typically warm to hot. This may reflect cultural norms and daily mealtime and dietary practices.

Restrictions on diet during Pregnancy:

The passage cautions expectant women against consuming basil seeds or Aloe Vera tea after confinement, citing potential health risks. This emphasizes the significance of cultural dietary beliefs and practices during specific life phases, such as pregnancy and postpartum recovery. This contains a personal anecdote about a friend who miscarried after taking certain medications. This highlights the importance of adhering to cultural dietary and health guidelines and the impact they can have on an individual's life.

The study provides an overview of the relationship between sustenance, health, and cultural identity. It highlights the diversity of culinary identities and the significance of comprehending cultural perspectives on food and health.



Fig.29 Basil Seeds. Source: <https://www.janedummer.com/wp-content/uploads/2019/11/JaneDummer-Basil-Seeds.jpg>



Fig.30: Aloe Vera Tea. Source: <http://2beingfit.com/wp-content/uploads/2018/04/aloe-vera-tea.jpg>

Saraiki woman, as seen by the preceding remark, had an understanding of the refreshing effects these meals had on the body. There was also confusion among Saraiki informant as to which foods were in which group; for example, there was disagreement on whether ginger was a heating or cooling item. Intriguingly, different research found that Saraiki woman knew about the cultural norms of eating hot and cold foods during pregnancy and after giving birth in their own community.

The study explained that researchers have discovered that Saraiki women possess knowledge about cultural norms related to dietary practices involving hot and cold foods during two significant phases of their lives: pregnancy and the postpartum period (after giving birth). The context here revolves around the cultural beliefs and practices of the Saraiki community, which is an ethno-linguistic group. This community is known for its distinct cultural practices and traditions, including those related to pregnancy, childbirth, and diet.

1. Cultural Norms and Dietary Practices:

In many cultures around the world, including the Saraiki community, there is a strong belief in the concept of "hot" and "cold" foods, not in terms of their actual temperature but their perceived effects on the body. This concept is rooted in traditional systems of medicine and has been passed down through generations. According to these beliefs, certain foods are classified as "hot," and consuming them is thought to have warming and invigorating effects on the body. Conversely, "cold" foods are considered to have cooling and calming effects.

2. Pregnancy:

During pregnancy, cultural norms regarding dietary practices play a crucial role in maintaining the health and well-being of both the mother and the unborn child. Saraiki women were believed to possess knowledge about which foods are considered hot and cold and how to incorporate them into their diet during pregnancy. The aim is to maintain balance within the body and ensure optimal health for both the mother and the developing fetus. For instance, "hot" foods might be recommended to provide energy and vitality, while "cold" foods might be avoided to prevent potential negative effects.

3. Postpartum Period:

After giving birth, the postpartum period is considered a critical phase of recovery for the mother. Cultural norms dictate that Saraiki women should continue to adhere to specific dietary practices during this time. Again, the goal is to restore balance within the body, aid in healing, and support lactation. The consumption of certain foods, categorized as "hot" or "cold," is believed to help in the recovery process and promote overall well-being.

4. Preservation of Cultural Traditions:

The Saraiki women were aware of and followed those cultural norms related to dietary practices during pregnancy and the postpartum period demonstrates the preservation of cultural traditions within the community. These practices are likely passed down from older generations to younger ones through oral traditions and personal experiences. The knowledge of these practices not only reflects the strong cultural identity of the Saraiki community but also highlights the role of women as carriers and transmitters of cultural heritage.

The study suggests that researchers have found that Saraiki women are knowledgeable about the cultural norms of consuming hot and cold foods during pregnancy and after giving birth, aligning with traditional beliefs and practices of their community. These practices reflect the deep-rooted cultural values and knowledge that continue to shape the dietary choices and well-being of Saraiki women during these significant life stages.

The informant note that yoghurt, a prominent element in South Asian cookery, is regard to have cooling effects; yet, in this case, cooling meals are more typically associated to the Punjabi. Cross-cultural eating behaviors within Multan are influenced, at least in part, by the desire to adopt healthier eating habits, which is consistent with the previously mentioned topic.

I inquired among an informant of Punjabis as to what kinds of dishes they regarded as chilling. People started labelling these delicacies without mentioning that they were typical of Punjabi cuisine. This led us to investigate the reasons why certain meals have a reputation for being refreshing.

6.3. Cultural diversity and cultural traditions and different food choices

The exchange of ideas between me and the Informant revolved around the cooling properties of certain foods and their potential effects on the body. The Informant asserted that foods possessing cooling qualities or characteristics could lead to the production of excessive mucus and consequent coughing when consumed. This could particularly affect individuals aged one

and above, causing discomfort in joints, especially the knees, resulting in supple thighs and other joint-related issues. The Informant specified that foods like brinjal, bitter gourd, and various legumes can contribute to these joint pains. The conversation, conducted in Punjabi, highlighted the potential consequences of consuming cooling foods, primarily focusing on the discomfort caused by mucus production and joint problems.

Here, people expanded on what they already knew about the health problems that were thought to be associated with eating specific cold meals. The hot pot vs herbal tea debate, which centered on a fundamental tenet of Punjabi medicine, may be found in communities of Punjabis all over the world. What stands out was how many staple foods of the typical Punjabi and Saraiki cuisine were either credited with curative powers or blamed for a variety of illnesses. When asked about herbs with therapeutic capabilities, informants did not mention any specific plants, but rather the vegetables they eat on a daily basis.

This information about the therapeutic qualities of certain foods has been passed down from generation to generation. After this, the informant discussed that how one of her mother's friends had recommended to her mother the traditional leafy vegetables that were so popular in South and Southeast Asia due to their high nutritional worth.

The study's discussion of the role of food in shaping cultural identity and health beliefs in the Punjabi and Saraiki communities emphasizes the significance of food in this regard. Here, food is not only a source of sustenance, but also a source of cultural pride, traditional knowledge, and a means of understanding the body's response to various constituents. Based on this study, let's delve further into the relationship between sustenance and identity.

Importance of Food within Culture:

Food and identity are intricately intertwined in the Punjabi and Saraiki cultures. The conversation accentuates traditional beliefs regarding the cooling or heating characteristics of foods and their possible effects on health. These beliefs are frequently handed down through future generations and constitute a vital part of our cultural heritage.

Health Practices and Beliefs:

Traditional food-related health beliefs are at the focus of the discussion. The concept of "cooling" and "heating" meals reflects the holistic approach to health prevalent in these communities, where it is believed that what you consume has a direct impact on your health. Numerous traditional healing systems feature this holistic perspective.

Generational Transfer of Knowledge:

The passage indicates that information about the medicinal properties of certain foods has been handed down from one generation to the next. This demonstrates the significance of oral traditions in maintaining cultural understanding and practices. In addition, it emphasizes the role of elders as sources of knowledge in these communities.

Cultural Diversity and Culinary Traditions:

The reference to the "hot pot vs. herbal tea debate" suggests that within these communities, there may be differences in food-related beliefs and practices. This diversity may result from regional differences, individual preferences, or exposure to various cultural influences.

Food as Medicine:

The passage implies that food can be both a source of healing and a possible cause of illness. This holistic approach to nutrition emphasizes that what you consume can influence not only your physical health but also your overall well-being, including your joint health.

Cultural Identities and Dietary Decisions:

Certain foods, such as brinjal (eggplant), bitter melon, and legumes, are mainstays in the Punjabi and Saraiki cuisines. The extent to which these foods are credited with curative properties or faulted for diseases reflects how ingrained they are in the local culinary traditions.

Herbs and Vegetables:

The informants emphasize the therapeutic properties of common vegetables rather than specific herbs, demonstrating their practical understanding of locally accessible ingredients. This demonstrates the resourcefulness of these communities in utilizing what is readily available for nutrition and possible health benefits.

In the end, the study emphasizes the complex relationship between the food, cultural identity, and medical attitudes in Punjabi and Saraiki societies. Food is not simply a meal but a carrier of custom, knowledge, and values of culture, and it plays an essential part in determining how individuals understand and sustain their health inside these cultures.

6.4. Gender and dietary preferences and individual identity

In the interview, the Informant confirmed that the advice had indeed been taken, expressing satisfaction with the healthy dietary choices made. She highlighted the abundant presence of essential nutrients like calcium and iron in the advised intake, particularly beneficial for women. The plan involved preparing daily meals, with a focus on incorporating nutritious greens such as Moringa leaves, known for their calcium and iron content. The Informant elaborated on the significance of the Moringa plant, emphasizing its rich calcium and iron composition, particularly advantageous for women's health. They further mentioned the iron-rich properties of palak (water spinach), noting its benefits for individuals with diabetes as well. The Informant introduced another iron-rich option, Roselle, which they described as a type of hibiscus. They explained that when stored for a day, the color of Roselle changes due to oxidation, indicative of its iron richness. The interview continued with the Informant discussing the benefits of the leaves of the Amaranth plant (referred to as Qatifa in Urdu), noting its positive impact on the urinary system and its medicinal utility. Drumstick leaves, a major component of traditional diets, were eaten for their therapeutic properties. They were valued for both their medicinal properties in treating conditions like diabetes and for nutritional worth in supplying the body with essential nutrients.



Fig.31: Moringa Plant.

Source:<https://tse4.mm.bing.net/th?id=OIP.H5TsyM2memXUJDdiXrpr8gHaEK&pid=Api&P=0&h=180>

The informant's interview provides helpful insights into the connection between food and identity, particularly in terms of dietary preferences and cultural preferences. Here is a more comprehensive explanation of how culinary preferences and identity are inextricably linked based on the provided information:

The Cultural Significance of Food:

The informant's emphasis on specific ingredients such as Moringa leaves, palak (water spinach), Roselle, Amaranth leaves (known in Urdu as Qatifa), and drumstick leaves demonstrates a strong connection to cultural and traditional dietary practices. Not only are these ingredients selected for their nutritional value, but also for their cultural significance within the community.

Health and Wellness as Identity:

The interviewee's contentment with their healthful dietary choices suggests that health and well-being are fundamental to their sense of self. This person takes delight in adhering to a diet that promotes overall health, and identifies with making wise food choices.

Gender and Dietary Preferences:

The abundant prevalence of essential nutrients such as calcium and iron, which are especially advantageous for women, highlights the gender-specific aspect of dietary preferences. This suggests that there may be specific cultural expectations and considerations for women's nutrition, and that these choices contribute to their sense of self.

The informant's description of the curative effects of particular substances, such as Amaranth leaves as well as drumstick leaves, highlights the association between traditional remedies and dietary choices. Food is viewed not only as a source of sustenance but also as a source of health and healing, thereby influencing the identity of the individual as someone who values these traditions.

The introduction of ingredients such as Moringa leaves and Roselle, with their unique properties and preparation methods, demonstrates a dedication to preserving cultural heritage through food.

These ingredients may have been passed down from generation to generation, and their inclusion in the diet reflects a profoundly rooted sense of identity in tradition.

Knowledge of Food Origins:

The informant's knowledge of the origin and properties of ingredients, such as the effect of oxidation on the color of Roselle and the medicinal value of Amaranth leaves, demonstrates a strong connection to food sources and an appreciation for their origins. This awareness contributes to a sense of identity associated with a deeper comprehension of food and its advantages.

In outcome, the interview reveals that food choices are profoundly intertwined with cultural identity, gender roles, health beliefs, a sense of tradition and heritage, and a need for sustenance. The respondent's knowledge and contentment with their dietary choices reveal a complex connection between food along with identity inside their cultural context.



Fig. 32: Roselle Plant.

Source:https://img1.etsystatic.com/069/0/8947703/il_fullxfull.810059825_gu5c.jpg

Another interview comprised of Saraiki respondent also held the belief that food might be used therapeutically. This excerpt shows that when given the choice between traditional medicines and Western treatment, Saraiki respondents opted for the former.

6.5. Ethno-medicine, medical guidance and cultural identity

During the interview, the informant discussed various natural remedies and their potential benefits. He emphasized the importance of consulting a medical professional before trying any new remedies, underscoring their cautious approach. One of the topics that emerged was the consumption of ulam, which refers to the Wild Cosmos plant. The informant mentioned that consuming ulam was permissible with a doctor's approval, highlighting the necessity of medical guidance in such matters. He also mentioned his familiarity with a wide range of remedies, although he refrained from naming everything due to the sheer volume of information available.

Moving on, the informant touched upon the consumption of Bitter Bean, scientifically known as *Parkia speciosa*. He expressed his confidence in its positive effects on the body's system, suggesting that it could be beneficial. The conversation then steered toward well-documented health benefits. Amid laughter, he pointed out that these sources were easily traceable and had extensively covered the subject. Antioxidants were brought up as an example of a health benefit, specifically in relation to lowering blood pressure.



Fig.33: Bitter Bean.

Source:<https://2.bp.blogspot.com/UTgprMnB6HI/Vn0y18EzK9I/AAAAAAAAABsY/T33vH6PqzOk/s400/petai%2Bbean.jpg>

As the discussion continued, the informant shared insights about natural remedies for specific health concerns. He mentioned that pineapples were believed to aid in clearing airways and alleviating coughs. Drawing from personal experience, he mentioned having incorporated pineapples into their routine to address issues like laryngitis. The informant expressed their belief that natural remedies, as opposed to relying solely on pharmaceutical options like Panadol, could

potentially expedite recovery and boost overall well-being. He shared an agreement with the idea that herbal or dietary supplements were a preferable choice in this regard.

Towards the end of the interview, the informant acknowledged the escalating costs of medication. He spoke of the financial aspect of healthcare, highlighting the increasingly high expenses associated with traditional medication. This issue appeared to concern them, leading to a brief aside in the Saraiki language.

The informant's perspective offered insights into their cautious yet open-minded approach to natural remedies. He highlighted the importance of medical consultation, mentioned specific remedies like ulam and Bitter Bean, and discussed the documented benefits of antioxidants and pineapples.

This excerpt features a discussion between the informant regarding the need of learning to recognize the nutritional worth of local, widely accessible foods in Multan, such as ulam and pineapples. Regular usage of pharmaceuticals like paracetamol is met with resistance from informant who worry about the drug's long-term consequences. Islamic dietary restrictions forbid the intake of pork and alcohol, which many people in Multan adhere to. In addition, many individuals like to use their hands to eat, and they do so by scooping up food with pieces of bread or naan. These traditional actions represent their cultural identity.

The interview with the informant touched upon various aspects of traditional remedies, particularly those related to food and its connection to identity. Here's a breakdown of the context surrounding food and identity based on this case study:

Cautious Approach to Natural Remedies:

The informant emphasized the importance of consulting a medical professional before trying any new remedies. This cautious approach suggests recognition of the potential risks associated with traditional remedies. It reflects a desire to prioritize health and well-being, which can be seen as an important aspect of personal and cultural identity.

Ulam (Wild Cosmos) and Medical Guidance:

The mention of consuming ulam with a doctor's approval underscores the significance of medical guidance in making health-related decisions. It shows a balance between traditional practices and modern medical expertise, reflecting a cultural value of valuing both heritage and the benefits of contemporary knowledge.

Bitter Bean (*Parkia speciosa*):

The informant's confidence in the positive effects of Bitter Bean highlights a connection to traditional foods and their perceived health benefits. This confidence suggests a deep-rooted belief in the value of natural resources for nourishment and well-being, reflecting cultural traditions and practices related to food.

The informant's reference to easily traceable and extensively covered health benefits of certain foods implies recognition of the importance of knowledge and research. This acknowledgment of scientific knowledge and its role in shaping dietary choices reflects a blending of traditional and modern perspectives on food and health.

Specific Health Concerns and Remedies:

The discussion of pineapples as a remedy for clearing airways and alleviating coughs demonstrates a link between traditional foods and specific health concerns. This reflects a belief in the therapeutic properties of natural ingredients, suggesting that food is not only for sustenance but also for addressing health issues.

Preference for Herbal or Dietary Supplements:

The informant's preference for herbal or dietary supplements over pharmaceutical options like Panadol indicates a cultural inclination towards natural remedies. This preference might be rooted in a belief in the holistic and natural properties of certain foods and supplements, reflecting a cultural identity that values traditional healing practices.

Financial Aspect of Healthcare:

The acknowledgment of the escalating costs of medication and concern about the high expenses associated with traditional medication reflects an awareness of the economic challenges related to healthcare. This economic perspective on health care choices can be seen as part of an

individual's and a community's identity, as it influences their approach to healthcare and well-being.

Overall, the interview highlights the intricate interplay between traditional remedies, modern medical knowledge, cultural values, and economic considerations in shaping an individual's approach to food, health, and identity. It shows a willingness to adapt and integrate different sources of knowledge and resources to maintain well-being while preserving cultural traditions.

7. Major factors identified by Interviews that affect the individual's identity in Multan:

Multan, a city in the Punjab region of Pakistan, has a rich and diverse culinary culture that is deeply rooted in its history, geography, and social traditions. The daily eating culture of Multan is characterized by spicy and savory foods that are often shared with family and friends, reflecting the city's history and communal values. Let's delve into the details.

1. Shared Culture and identity formation:

Shared culture and cultural identity are interrelated concepts that have a substantial impact on the formation of individuals and communities. Let's dive into each of those notions and investigate their interrelationships.

Cultural Identification:

Cultural identity refers to an individual's or group's sense of belonging and self-identification with a particular culture or cultural community. It includes numerous facets, including:

Included in ethnicity are factors such as race, nationality, and heritage. A person may identify as Mexican-American, African, or Chinese, for instance.

The language or languages a person speaks frequently play a crucial role in their cultural identity. A person who speaks Spanish at home, for example, may identify as Hispanic. A shared language is the cornerstone of a shared culture. When a group of individuals share a common language, they are able to communicate and connect with greater ease, thereby strengthening their cultural identity.

Many people's cultural identity is inextricably linked to their religious beliefs and practices. A person who practices Islam, for instance, may identify as a Muslim.

Traditions, rituals, and customs that are passed down through generations can also influence cultural identity. These may include festivities, rituals, and particular methods of doing things.

The region or location from which an individual or group originates can have a significant impact on their cultural identity. People from various regions have distinctive customs, cuisines, and lifestyles.

Shared culture relates to the cultural components, values, and practices that are held and performed in common by a group of individuals. It incorporates the aspects of culture shared by the members of a particular community, society, or nation. Shared culture can show itself in numerous forms, such as:

Art and Expressive Forms: Artistic expressions, such as music, dance, literature, and the visual arts, are often a part of shared cultures. These forms of artistic expression may represent the values, beliefs, and history of a cultural group as well as an individual's cultural identity.

Food is a fundamental element of culture, and shared cuisine is an integral component of shared culture. Often handed down through generations, traditional dishes and culinary Practices contribute to cultural identity.

Communities frequently share religious practices and beliefs, which can play an important role in their cultural identity. Important aspects of shared culture are places of worship, religious festivals, and rituals.

Sharing a culture strengthens and molds cultural identity. Individuals are more likely to identify with and acquire the values, traditions, and customs of a culture when they are members of a community that practices that culture.

Being a member of a group that shares a common culture can foster a profound sense of belonging and connection. In turn, this sense of belonging can strengthen a person's cultural identity.

The transmission of culture occurs frequently between generations. Children who grow up in a community that practices a shared culture learn about their cultural heritage, which contributes to the formation of their cultural identity.

Sometimes, conflicts arise when two or more cultural groups have incompatible shared cultures or values. These conflicts can have an effect on the cultural identity and sense of belonging of individuals.

Individual identity and shared culture are intricately intertwined and mutually influential in a number of ways. Culture refers to the shared beliefs, values, customs, Practices, and norms of a group of individuals, such as a nation, ethnicity, religion, or any other social group. Individual identity, on the other hand, is the distinct combination of traits and experiences that distinguishes one individual from others. Here is a comprehensive examination of the relationship between shared culture and individual identity:

Background cultural and identity formation:

Beginning at a young age, a person's identity is largely shaped by their cultural heritage. Typically, a person is raised within a particular cultural context, surrounded by family, colleagues, and community members who instill cultural values and traditions.

Language, a vital component of culture, has a substantial effect on how people perceive and express themselves. It can influence their worldviews and sense of self. Bilingual individuals, for instance, may have distinct cultural identities associated with each language they speak.

Socialization and Values Socialization processes, such as family, education, and the media, transmit cultural norms and values. These values become internalized by individuals and influence their decision-making, moral compass, and ethical beliefs.

A person raised in a culture that emphasizes collectivism and community, for instance, may develop a strong sense of duty and interconnectedness, whereas someone from a culture that emphasizes individualism may prioritize personal aims and autonomy.

Cultural Symbols and Identity Expression Individuals frequently use cultural symbols, such as clothing, rituals, art, and religious practices, to express their cultural identity. These symbols serve as indicators of membership and help individuals express their heritage and beliefs.

As part of their identity expression, individuals may choose to embrace or reject certain cultural symbols, reflecting their personal connection to their cultural heritage.

Cultural Identity and Belonging:

Cultural identity fosters a sense of group affiliation and belonging. People frequently find solace, security, and a sense of purpose within their cultural communities, which can have a profound effect on their sense of self. A heightened awareness of one's cultural identity and a desire to assert it as a form of self-affirmation and empowerment can result from alienation or discrimination based on cultural differences.

Adaptive Strategies and Hybrid Identities:

In multicultural societies or as a result of migration and globalization, individuals may navigate multiple cultural influences, resulting in identities that are hybrid or layered. These people frequently draw from a variety of cultural sources to establish a distinct identity.

Adaptation and negotiation between diverse cultural elements can result in identities that are complex and multidimensional, incorporating diverse perspectives and values.

Cultural Difficulties and the Identity Crisis:

Individuals from disparate cultural backgrounds may face identity issues, such as conflicts between the values and expectations of their heritage culture and the dominant culture in which they reside. These obstacles can result in periods of introspection, identity crises, and a deeper exploration of a person's cultural origins, which ultimately shape their sense of self.

In essence, cultural identities and shared culture are intertwined aspects of the human experience. Individual and cultural identity are shaped and reinforced by shared culture, which provides individuals with a sense of belonging and a framework for expressing their cultural heritage and values. Cultural heritage influences one's values, beliefs, and behaviors, but individual experiences, decisions, and adaptations also play a significant role in identity formation. These ideas are dynamic and can change over time as cultures interact and adapt to shifting conditions. The dynamic relationship between shared culture and individual identity illuminates the complexity and richness of the formation of human identity.

2. Cooking utensils:

In Multani culture, as in numerous other cultures around the world, cooking utensils play a significant role in defining an individual's identity. Multan is a city in the Punjab region of Pakistan with a rich culinary history, and the use of particular cookery utensils is intricately intertwined with cultural practices, traditions, and the overall way of life. Here is how these utensils contribute to identity formation in Multani culture:

Multani cooking utensils are typically handed down from generation to generation. Using these utensils helps individuals identify with their cultural heritage and preserve their ancestors' traditions. The act of utilizing these utensils serves as a reminder of the significance of cultural heritage in defining an individual's identity. In Multani cuisine, the choice of culinary utensils is closely tied to specific cooking methods that have been refined over centuries. The tandoor (a clay oven) is an emblematic Multani culinary utensil used to prepare naan bread and tandoori dishes, for instance. The proper use of these utensils is a skill that is handed down from generation to generation, and it is an integral part of one's culinary identity.

Different cooking utensils impart distinctive flavors and characteristics to food. In Multani cuisine, for instance, cooking in a karahi (a utensil similar to a wok) imparts dishes with a distinct flavor and texture. The choice of utensil can affect the flavor profile of the food, and individuals frequently have preferences for the particular flavor and texture associated with their preferred utensils. Cooking and sharing meals are essential social activities in Multani culture. Communal cookery and family gatherings are often associated with the use of particular cooking utensils. Those who are adept at using these utensils may take pride in their ability to entertain and prepare food for visitors, thereby strengthening their cultural identity. Some culinary utensils in Multani culture have symbolic significance. As an illustration, the chakla belan (rolling pin and board) is not only a useful instrument but also a symbol of home and family. For many, preparing roti (flatbread) on a chakla belan is a daily ritual with profound cultural and personal significance.

Similar to other regional cuisines, Multani cuisine is distinguished by its distinctive flavors and dishes. Individuals frequently identify themselves and their cultural background through the food they prepare and the cooking utensils they employ.

Even in a multicultural and diverse world, the use of these utensils becomes a means of expressing one's personal identity. Cooking utensils play a significant role in the formation of an individual's identity by connecting them to their culinary heritage, preserving traditions, influencing cooking techniques and flavors, facilitating social interactions, and symbolizing the cultural and personal significance of food. These cooking utensils are not only vessels for cultural expression and identity, but also for cooking.

3. Funeral Feasts:

Multan, a historic city in Pakistan with a rich cultural heritage, has its own distinctive culinary traditions and customs, such as funerary feasts. While I can offer some general insights into the symbolism of funerary feasts in Multan and Islamic cultures, it is important to note that specific practices and symbolism may vary within Multan or among the region's communities that have effects on their personal identities.

As in many South Asian cultures, funeral feasts in Multan are frequently viewed as a means of providing consolation and solace to the bereaved family and guests. During a difficult time, preparing and serving food is an act of hospitality and support that provide a picture of cultural identity.

Funerals in Multan frequently bring together family, acquaintances, and members of the community. The funeral feast is an opportunity for people to express their condolences and express their solidarity with the bereaved family. Sharing a supper can help strengthen community and unity.

In Islamic traditions, it is customary to provide food to visitors and those in need, particularly during mourning. The provision of sustenance at a funeral also viewed as an act of charity (sadaqah) and a means of gaining blessings for the deceased. Some cultures see the act of sharing a meal at a funeral as a representation of the continuance of life. It signifies that despite mortality, life continues and communal bonds endure.

Food is more than just sustenance for the body; it can also be considered nourishment for the spirit. Sharing a food at a funeral can provide the bereaved with emotional sustenance and solace. Different families and communities in Multan may observe distinct funeral feast customs

and traditions. Some dishes or preparations bear special cultural or familial significance for certain individuals.

It is crucial to remember that, while funeral feasts in Multan and the broader South Asian region share common elements, the exact practices and symbolism can vary based on cultural, religious, and familial factors.

In various societies around the world, funeral feasts play an important role and are closely linked to cultural identity, values, and traditions. These events serve to commemorate and memorialize the deceased, offer solace and support to bereaved families, and strengthen the cultural identity of the local population. Here, we'll explore how funeral feasts relate to cultural identity in detail:

Cultural Rituals and Symbolism

Frequently, rituals and symbols that are profoundly rooted in a culture's values and beliefs are incorporated into funeral feasts. These rituals may include prayers, chanting, or ceremonies carried out by religious figures or community elders that reflect the group's cultural identity and religious convictions.

Traditional Cuisine

Often, the sort of food provided at the funeral feast has a strong connection to the community's cultural identity. Preparing and sharing customary meals and techniques that have been handed down through generations. The selection of ingredients, culinary techniques, and seasonings can reflect the historical roots and regional character of a cuisine.

Social Bonding

Funeral feasts allow community members to gather together, share tales, and express their condolences. These gatherings strengthen the sense of connection and belonging within the cultural community. During these events, individuals frequently reunite with their cultural origins, thereby strengthening their cultural identity.

Memorialization

In some cultures, funeral feasts are used to honor the deceased. They construct exhibitions or memorials that highlight the deceased's life, achievements, and accomplishments to the community. These exhibits frequently include cultural symbols, antiques, or artwork that commemorates the individual's cultural identity.

Memorial Practices

In addition to culturally-specific mourning traditions and customs, funeral feasts incorporate them. This includes donning traditional attire or observing specific behaviors and etiquette at the event. These practices assist individuals in grieving while maintaining their cultural identity.

Community Assistance

Funeral feasts illustrate the support of the community for the bereaved family. The preparation and distribution of sustenance is a universal representation of care and compassion. This communal assistance promotes the traditional principles of togetherness and solidarity.

Traditions' Evolution

As cultural identities change with shifting circumstances, funeral feasts change over time. In some cultures, for instance, traditional funeral meals are changing to more contemporary designs while retaining fundamental cultural elements. This change illustrates the fluid aspect of cultural identity.

Heritage Conservation

Frequently, funeral meals serve as a means of preserving and transmitting cultural traditions to newer generations. These occasions provide a chance for older people to pass on stories, traditions, and values, thereby preserving cultural identity.

In short, funeral meals are an essential component of cultural identity because they embody an ethnic group's values, beliefs, and customs concerning death and mourning. Not only do these events offer a space for mourning, but they also strengthen the cultural connections that bring a community alongside one another, ensuring that a tradition and identity keep on growing across generations.

4. Spices and Seasonings

The cuisine of Multan is renowned for its daring use of spices and seasonings. The region's humid and dry climate has influenced the use of spices for their flavor, as well as their preservative and digestive properties. Cumin, coriander, red and green chilies, turmeric, and garam masala are common spice mixture. Not only do these spices add complexity and substance to the dishes, but they also reflect the city's history of trade and cultural exchange. Multan's daily dining culture revolves around an assortment of savory dishes. Typically, these dishes contain a combination of meats, vegetables, lentils, and beans. One of the basic dishes is "Saraiki Karahi," a flavorful and spicy dish prepared with meat (typically lamb or chicken) cooked in a wok-like utensil called a "karahi." Common garnishes include fresh cilantro, green chilies, and ginger.

5. Community and Social Bonding:

Multan's daily eating culture is also deeply intertwined with its social fabric. Sharing meals with family and friends is a significant part of daily life. The act of coming together over a delicious meal fosters a sense of unity, hospitality, and bonding. Multanis take pride in hosting guests and treating them to a spread of their local delicacies. People frequently compare themselves to others in order to determine what constitutes "normal" or acceptable behavior. In the context of diet, individuals may observe the foods commonly ingested by Multan's various ethnic groups. This can result in the adoption of dietary behaviors consistent with the perceived norms of a particular group.

- Cultural Context and Identity:

As in many other multicultural cities, Multan is home to a variety of ethnic communities, each with its own culinary traditions, dietary preferences, and cuisine practices. People frequently use food as a signifier of cultural identity, and their dietary practices can be an expression of their ethnic heritage. The street cuisine culture in Multan is vibrant and diverse, with a variety of snacks and treats. From "Samosas" (fried pastries filled with spiced potatoes or meat) to "Dahi Bhallay" (lentil dumplings served with yogurt and chutneys), the city's passion for bold flavors and communal dining is reflected in its street food culture.

- Social Interaction and Integration:

Interactions among different ethnic groups can lead to the sharing of food and cultural practices. People might modify their dietary behaviors to align with those of other groups they interact with, as a means of social integration or showing respect for other cultures. Food serves as a powerful medium for fostering connections and building relationships between individuals from different backgrounds. Sharing meals together provides an opportunity for people to engage in conversations, learn about each other's stories, and find common ground. By participating in each other's food practices, individuals can feel a sense of belonging and inclusion within the broader cultural community. Exposure to various ethnic cuisines can lead to culinary fusion, where individuals incorporate elements of different diets into their own eating patterns. This can result in the construction of hybrid dietary behaviors. Stereotypes about the eating habits of different ethnic groups can influence how people perceive the diets of others. These perceptions, whether accurate or not, can impact an individual's own dietary choices and preferences.

6. Rituals and Symbolism:

Food is closely intertwined with religious and cultural rituals in Multan. Certain dishes, ingredients, and preparation methods are associated with specific religious occasions and festivals. For instance, traditional sweets like "sohan halwa" are often prepared and shared during important religious events, creating a sense of unity and belonging among community members.

7. Socioeconomic Disparities:

The study reveals that food choices and preferences can signify social and economic status within Multan. Certain dishes and ingredients are considered markers of affluence, while others reflect more modest means. This distinction not only shapes dietary practices but also contributes to the construction of social hierarchies and identities.

- Gender Roles and Identity:

Food preparation and consumption in Multani households often reinforce traditional gender roles and identities. Women are primarily responsible for cooking and are regarded as custodians of culinary heritage. These roles contribute to the shaping of gender identities and expectations within the community.

- Culinary Transmission and Preservation:

The study highlights the importance of intergenerational knowledge transfer in preserving Multani culinary traditions. Through cooking practices, storytelling, and family gatherings, older generations pass down recipes and techniques, reinforcing a sense of continuity and identity among younger members.

- Globalization and Hybridization:

Globalization has introduced new ingredients, cooking methods, and culinary influences to Multani cuisine. While these changes reflect the city's evolving identity and openness to the world, they also raise questions about the preservation of traditional culinary practices in the face of increasing cultural homogenization.

8. Convenience:

Convenience was a new and important factor in deciding what to eat. In most parts of the world, when people talk about eating "conveniently," they mean choosing foods that are already cooked and can be eaten without much effort, such as fast food. The majority of informants agreed that they ate three meals a day and enjoyed eating "Traditional Multani Food" and would like to instill these same habits in their children. However, this is not the case in the Multani household, where "Convenience" was observed to be interpreted as homemade food that required limited time in preparation and cooking. In the Multani home, "convenience" was further broken down into "time," "availability," and "familiarity," all of which were combined to form a single element.

9. Time:

Women, who traditionally do the most of the cooking for their households, have had "time" as a major issue affecting their food choices. Time has a different meaning in the kitchen for Multani families, as women spend the better part of their days preparing healthy, home-cooked meals for their loved ones. In a typical Multani society, the "time" spent cooking would vary from day to day and from family to household, depending on the availability and willingness of the women doing the cooking. To save time in the kitchen, most people base their meal decisions on what items they have on hand or can easily get at a nearby store. Hence, popular foods those are

simple to make and constantly follow the same approach represent the bulk of everyday cooking. Since the turn of the century, wealthy nations have observed a drop in this pattern.

10. Familiarity:

While "familiarity" is one important factor of food choice in Multani homes, "many influences" and "a wide range of behaviors" is typical in-home cooking. Although the availability of several cookery channels encouraged Multani women to sometimes experiment with new recipes, most meals were still cooked in accordance with tried-and-true family favorites. Traditional Multani dishes were the most commonly prepared meals. This was because the respondents were already familiar with the taste, appearance, aroma, method of preparation, and serving style of these dishes from their time spent cooking them in their in-laws' or their own homes before marriage.

- Personal Preferences:

Using constant comparison analysis on the qualitative data gleaned from the interviews, I found that "Personal Preferences" was the most influential factor in how much food a typical Multani family consumed. When it came to picking individual foods, "Personal Preferences" trumped taste perception and other qualities. It turned out that under the category of "Personal Preferences," there were underlying elements corresponding to Informants'

- Likes and Dislikes:

"Likes and Dislikes," their preference for "Meat," and their sensitivity to various flavors and textures. The women of the Multani household placed a premium on catering to the "likes and dislikes" of each family member. The participating housewives were tasked with coming up with the daily food for their families, and they mostly based their decisions on the preferences of the family's breadwinner, as well as those of their children and other family members. Dishes that were appreciated by everyone in the family tended to be the one made the most often. People were still eating about the same amount of red meat and chicken as they were 20 years ago, although the Multani had shown a distinct predilection for meat in a few select meals. Chicken dishes, such as Murgh Karahi (Chicken in a Wok), Murgh Handi (Chicken in a Pot), and Murgh Korma (Chicken Curry), were the most popular among those who cooked a meat meal by themselves.

Kudu Gosht (Bottle Gourd & Mutton Gravy), Shaljam Gosht (Turnip & Mutton Gravy), Palak Gosht (Spinach & Mutton Gravy), and Aloo Gosht (Potatoes & Mutton Gravy) were all popular mutton-based one-pot combo meals with vegetables (Potato & Mutton Curry). When it came to discussing minced meat, it became clear that the majority of focus group members chose mutton over beef and chicken. Bhuna Keema (Stir Fried Mutton Mince) and Aloo Keema (Potatoes & Mutton Mince) were two of the most common ways to eat mutton mince, while Matar Keema (Peas & Mutton Mince) and Keema Piyaz (Mutton Mince with Onions) were two of the most common ways to eat mutton mince with non-starchy veggies (Mutton Mince with Onions). It was only in the winter that fish was eaten on rare occasions but in few families it was also eaten weekly in summers too. Also, it was found that people have a taste for certain meats in certain dishes, such as chicken in "Murgh Biryani" (Boiled Rice topped with Chicken Gravy) and mutton in "Yakhni Pulao" (Rice in Mutton Broth).

- Sensorial qualities:

In Multani homes, "sensorial qualities" were likewise seen as essential factors in food selection that affect the identity of the individual. Certain dishes, such Split Bengal Gram with Bottle Gourd Gravy (Chanay Ki Daal aur Kudu), were made by combining ingredients from various food categories with the express goal of improving the dish's taste and texture. Lady Finger (Bhindi Pyaaz) also benefited from the addition of onions for better flavor and texture.

Hence, sensory characteristics also played a crucial role in shaping dietary preferences. The current study, which analyzed qualitative data from a population-based study of Multani people to determine different objectives including the factors influencing food choices, found that food preferences revolved around the convenience of the housewives responsible for daily cooking as well as the personal preferences of the family members.

Conclusion

As a result of my study, we conclude on three primary issues. Firstly, in Multan, people of different cultural, ethnic, and racial origins continue to prepare, eat, and buy food in the same ways that they always have for important social and cultural occasions.

Secondly, in multiethnic Multan, cross-cultural eating customs are an integral part of everyday life. This includes the eating of Western cuisine and the sharing of customs among Multan's many Asian ethnic communities.

Finally, we draw the conclusion that the cultural eating practices are significant for respondents since they are seen to have therapeutic benefits. And for their Identity formation.

In contrast to other multicultural societies, such as Canada or the United States of America, individuals in Pakistan's multicultural community do not feel driven to retain their traditional culinary habits out of fear of losing their ethnic and racial identities. In contrast, people engage in cultural culinary traditions in order to take part in such activities (like Ramadan or New Year). This may be due to Multan's presentation of itself as a gastronomic sanctuary for cuisine from all over the globe, which plays into the city's image as a cosmopolitan community that cherishes its variety. It's also common to use phrases like "salad bowl," "buffet," and "pot luck" to talk about how our culture is so diverse. One of the reasons why identity and eating practices in this city are different from those in other multicultural cultures is due to the fact that diverse dietary customs are portrayed in the imagination of the city and may coexist happily side by side. At a period when many people still cling to the culinary customs of their own ethnic group, it is common for Multanis to consume food from a variety of cultures as part of their regular lives.

Respondents learn about traditional beliefs around the therapeutic effects of food, best practices for cooking, and how to integrate variety into their cuisine. Eating habits that have traditionally been tied with diverse ethnic and cultural groups in the city are shared with the interviewees. We do not imply that engaging in activities related to "the other" would enhance relations between persons whose cultural origins are distinct from one another. In contrast to multicultural societies, in which the consumption of the "Other" by white settler and colonial populations

frequently leads to a perceived eradication of differences, when Multanis partake in the food practices of other ethnic and racial groups, those differences remain visible and identifiably tied to each cultural practice. This is because Multanis are more likely to be members of smaller, more homogenous groups. In the postwar, multicultural city of Islamabad, it is common tradition for people of different races and ethnicities to commemorate the holidays of those of other groups by eating the food of those groups. As a result of their exposure to and participation in a variety of ethnic and racial cuisines, Multanis have a refined appreciation for the unique flavors of each.

But certain eating behaviors are so "mixed" — shared by multiple groups within a civilization — that it's impossible to determine where they originated or to what racial or ethnic group they properly belong. Whether or whether biryani is Saraiki or Punjabi is unknown to the interviewees. This shift in cultural norms demonstrates how heterogeneous cities like Multan have blurred the lines between traditional cuisines of various cultures. There is a blurring of cultural barriers in how food is consumed across the world. It is common practice for people of various cultures to use the same language when discussing migratory diets. The inability to identify which culinary behaviors are exclusive to a single ethnic or racial group without first investigating historical and geographical borders is not as prevalent as the prevalence of cross-cultural eating habits in many multicultural communities across the globe. Hence, the Multani food identity, a hybrid and superior identity, is made possible by eating practices in Multan. It's no surprise that in a city like Multan, which boasts its cuisine variety, the mixing of many culinary traditions contribute to the development and preservation of a cohesive national identity. Because of the central role that food plays in fostering Multani identity, engaging in shared eating customs is an integral component of everyday life.

We hope that our in-depth qualitative research will help fill the gap in knowledge on the culturally varied city's eating habits. In particular, the dietary advice given by health experts in public health targeting certain ethnic groups in Multan should take into account the cross-cultural eating patterns identified in this research. Morbidity is typically discussed in epidemiological research in relation to broad racial classifications, although dietary recommendations should be tailored to each individual rather than being based on the assumption that people of a certain race have certain eating habits. Many of the people in our study believed that food might improve

their health, which suggests that dietary guidelines that take into account differences in ethnic eating habits may become more important in global cities. Health practitioners, while advising patients on nutrition, should take into account these beliefs since they may impair patients' compliance with dietary guidelines based on Western medicine. Better promoting healthy eating habits in modern Asian nations will need more investigation into the complex relationship between traditional culinary practices and medicine.

Contributions to the literature

This thesis seeks to recognize the significance of a cultural phenomenon that may give more than simply caloric value in order to accept the larger social and health benefits for individuals, families, and communities that are associated with a sense of nourishment, comfort, and "home". The ability to adapt to new settings and new cultures, as well as to construct robust communities, is bolstered by the diversity of information provided by traditional cuisine and culture. The study of traditional foods incorporates the knowledge of countless generations, especially women, who have created food preparation methods that are both adaptable and valuable for those who have just relocated. This study recorded distinctions between two different ethnic groups and uncovered the many ways in which Traditional Cuisine is useful in modern living.

Family cultural practices, culinary settings and individual preferences were all considered in relation to this. Local food culture, community food, healthy lifestyles, and informal sharing of dietary habits and practices are all elements that have been linked to traditional food studies. The thesis concluded with some concrete suggestions for fostering the continuation of Traditional diets and lifestyles. Culture is an essential part of everyone's identity, and passing it on in this manner may be a practical and unobtrusive method to do just that for future generations. Active preservation of cultural traditions that contribute to community health may be achieved via informal education, capacity development, and changes to everyday living behaviors, which will benefit a larger population.

Limitations and Future Scope

The city of Multan is the only focus of this investigation. Furthermore, the cultural influences on cuisines, diets, and preferences throughout history are investigated. With the help of

globalization, technology, and the function of social networking sites and the media, this investigation may be developed further.

Appendix

Discussion Guide for Researcher:

Introduction

(Introduce yourself and others with you)

We appreciate your participation in today's discussion. Throughout our time together, I want to get a better understanding of the diets of the residents of Multan. As the interviewer, I'll start out by asking a few questions.

Feel free to react to every remark. Give me as much detail as you can about what you eat and how you consume it. There is no correct or incorrect response. I value your feedback and consideration of your perspectives.

At no point throughout this study will any individual details be revealed. The data collected will be kept in strict confidence and used only for analysis. This is a face to face conversation, so please feel free to share your thoughts and ideas with me.

Major points for Debate

Points those require attention/Probes:

1 Introduce the interviewees.

Starting question for each interviewee:

What is your favorite food?

2 Free listing –few photographs are shown to the interviewees, who are then asked to provide a single word or brief sentence explanation of that picture (no more than three words) to characterize each image.

3 Interviewer set the tone for interconnection in the discussion.

- What role does eating play in your life?

- Describe a few of the dishes that are made at home.
- What kinds of foods must be included in a full meal?
- Which meals could you not live without?
- What are the dietary tenets of your faith, if any?
- Concerning the dichotomy of "eat to live/live to eat,"
- What would you say about your connection with food is?
- Has this bond evolved as your life has progressed?
- Does it significantly influence every facet of your life? Are there happy or sorrowful times?
- Do you take pleasure in dining slowly? Or, are you of the opinion that eating is a bit of wastage of time because there are other more important activities you could be doing?

4 Things to consider: Preferences

- Ask about rice, dessert/sweet dish, meat or fish if there are no obvious answers.
- How many full meals are there in a day?
- What qualifies as a snack? How often do you eat snacks throughout the day?
- What foodstuffs must you consume at each meal? May be once a week?
- Is it crucial to abide by these guidelines?
- How is this carried out in real life?
- Do the guidelines sometimes not get followed?
- Who makes the selection of meals served at home?
- How do you choose which items to purchase? The types of food we eat can occasionally be influenced by the stores where we purchase them.
- Where are the groceries for your household purchased? Why is it purchased there?
- Who is in charge of making sure a household eats well?
- Do you believe that today's generation is less adept at cooking than the prior one? The younger population, what about them?

Family dynamics:

- Who determines what food is consumed at home: the spouse, children, parents, or maid?

- How valuable do you think their suggestions are?

Taste, price, simplicity of cooking, availability, and health advantages are some of the concerns that will come up.

- If you have control over what you consume, do you eat differently?
- What makes that distinct, exactly?

Discussions should include topics related to affordability, accessibility, and ease.

- Does the parent or housekeeper handle the marketing? Do they choose where to purchase?
- What about dining in restaurants or purchasing prepared food?
- Do you go out to eat?
- If so, how do you pick a restaurant?

5 The social elements of eating are something we'd like to learn more about.

- How often do you dine with your family?
- When do you have meals with your entire circle of acquaintances?
- How frequently do you attend social gatherings where you consume more than you normally would?
- How do you determine how much time to spend getting ready for these events?

6 There are some foods that are thought to be superior for health than others.

- What are some illustrations of nutritious food?
- What factors determine whether food is wholesome or not?

Information on cuisine can be found in a variety of places.

7 Understanding of hot and cold meals

- What about meals that are "heating" or "cooling"?
- How crucial is it to consume healthily?
- What benefits of a healthful diet are anticipated?

- Do you read food labels?
- How much of your choice to eat or purchase food is influenced by the media?
- Do older generations have distinct views on these issues? How about the newer generations?
- Do you believe that consuming too much or unhealthily is what leads to being overweight or obese?
- What dietary practices benefit this and which harm it?

9 We have reached the conclusion of our conversation and would appreciate your thoughts.

- Which elements do you believe have the greatest impact on your eating patterns, given all the topics we've covered this afternoon?
- Each interviewee has the opportunity to share a unique viewpoint on the topic.
- Are there any significant nutrition-related problems that were not covered?

10 Which of all the topics we covered, in your view, was the most crucial?

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