

**A STUDY ON THE IMPACT OF GLOBALIZATION ON THE DIET OF THE
ASSAMESE SPEAKING MISINGS LIVING IN ASSAM**

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Abstract

The Misings are one of the ethnic groups that have been settled in North East India. The Misings people have been living in most of the districts of Upper Assam and parts of Arunachal Pradesh and have made unprecedented contributions of the formation of the larger Assamese nation for a longer time. Dhemaji, Lakhimpur, Majuli, Dibrugarh, Biswanath districts are the highest concentration sub of the tribe. The missing people believe in a simple lifestyle, traditional agricultural practices. The food potential of the missing living in rural life is their own ethnic specialty. There for there is a need to represerve and introduce traditional foods that are being lost due to the Missing community.

Keywords: ethnic, society, culture, diet, globalization, Assam.

Introduction:

In the late twentieth century, the term globalization began to be used to describe how trade and technology have made the world a more connected and dependent place. The term encompasses the growing self-reliance of the world's economy, culture and population. It refers to the creation of economic partnerships across the flow of goods and services, technology and investment, people and information. This has changed the socio-political and economic conditions of the world. Globalization is and international phenomenon that emerged in the late twentieth century in which the world's investment, employment production and marketing systems expanded beyond the boundaries of a country or region. The term globalization is a multidimensional concept. Globalization is the transformation of business, technology, industry and the economy in a global direction" (Doley,2014,Page 11). Its influence is also felt in various aspects of culture. Recently, the diet of different ethnic groups has also got changed under its influence. The Misings are a notable ethnic group in Assam.

There was diet but it has changed under the influence of globalization. The diet of a race is usually shaped by its geographical environment. The diet of the Misings is also influenced by geographical location. Assam is country of different ethnic groups. Therefore, although the diet of the Mising people is influenced by assimilation, there are many dishes of their own characteristics. It is often unique. This food bears the signature of their own cultural characteristics. However, their diet has also changed due to globalization. This study attempts to provide a brief analysis of the impact of globalization on the diet of the Assamese-speaking Misings living in Lakhimpur district.

2.0 Objectives and Importance of the Study:

There are nine (9) clans of the Mising people. The Misings are settled in the districts of Dhemaji, Lakhimpur, Sonitpur and Golaghat. They live in villages on the bank of several rivers

in Lakhimpur and Sonitpur districts. Their lives have changed a lot in the new era of globalization. One of these changes is diet. With this purpose a field study was conducted in 25 Assamese-speaking Mising villages. The objectives were :

(a) What changes have come in the food habit of the Assamese-speaking Mising?

(b) Judging of the changes of the food habit of Mising people. Globalization is the dynamics of judging the future for the people, good and bad. Right and wrong. With this in mind. The paper "Impact of

(c) Globalization on the Diet of the Assamese-speaking Mising" has been prepared,

(d) Boiled (Ra:nam): Any kind of boiled dish (ra:sor) is the most popular dish in the Mising society. Any vegetables, fish and meat are eaten boiled by the Misings. Very few dishes are fried or cooked in oil. They eat lettuce, lofa, eggplant, khutra, elephant apple and various wild vegetables water. These foods are called ra:sor or cooked food.

(e) Pamnam: It is a kind of food prepared by wrapping fish, meat or other foods in palm leaves, star leaves, banana leaf (plaintiff) and roasting them over a fire. The Misings often eat this type of food.

(f) Ba:Nam: Ba:Nam is a dish in which fish, and meat are roasted in bamboo or iron stick (shala or kharika). Usually pork, chicken, small or big fishes etc. are prepared in this way in the Mising society.

(g) Purang Apin: Purang Apin is usually prepared by soaking 'Borah rice' in water, letting it dry slightly, wrapping it in 'koupat' and cooking it in a kettle filled with water. This dish is used during various festivals of the Mising people, especially Ali-Aye-Lrigang, Dadgang (Shraddha) etc.

(h) Namsing: Namching or Shukati is a dish of dried fish ground with spinach or peas and cooked in bamboo pipe. In Mising, it is called 'Namsing'. Namsing can be preserved for up to a year. They get it roasted in plaintiff (banana leaf) or fried when in scarcity of raw fish. Besides, it is customary that the Mising people cook the leaves and stems of different trees and shrubs at their own choices.

Some of these dishes are:

(i) Arum leaf curry (Ngereg oying): The Misings use wild arum leaves, stems and tender flowers as food in spring. This is because it sprouts newly in spring. Leaves and stems of arum are boiled in water with dried fish with a mixture of garlic and pepper. This is called Ni:Reg oying.

(j) Mesaki vegetable soup (Ombe: oying): Mesaki is a shrub. The Misings use the leaves and flowers of this plant as food. Pork is cooked with the leaves of the mesaki tree. This is "Ange Oying" in Mising. They are widely used at public feasts and ceremonies. It has medicinal properties. The flowers of this plant are eaten with fish eggs or other vegetables.

(k) Takuk vegetable Anja (Takuk: oying): Takuk is a tree-like plant. The Misings use the tender leaves of this plant as food. The tender leaves of the takuk tree are eaten with chicken and pork. It is called "Takuk Oying" in Mising.

(l) Egg leaf curry (Tagik oying): Egg plant is a kind of tree. The Misings eat the soft leaves of the egg tree as a soup with fish, meat, etc. In Mising, it is called "Tajik Oying". This kind of curry is served in public feast or in ritually instituted feast or shraddha (dadgang).

(m) Banana shoot (Pachala oying): Banana shoot brought for eating is called Pachala oying. In general, the indigenous ethnic groups of Assam also use banana shoot as food. The Misings also eat it with fish or meat.

Many other vegetables, grassy leaves, creepers, beans and grams are eaten by the Misings according to their own tastes. Some of these vegetables are Tikani Barua (Yah:rid), Bowal (Chihmang), Uriam(Tak:kir), Bhedai lata (Bungki rupok), Naltenga (Nikung), Dheki shak i.e. fern or fiddle head (Akang), Nefafu (Pakkam), Khutara (Geyang), Jillmil (Tapehtane), Bihalangi (rugji), Tengechi (Agyub), elephant apple (Chamba), Wood Potato (ba'lang), Betgaz i.e. cane shoot (Jeying) etc. In addition to these wild leafy dishes, they prepare roasted dishes of fish with garden grown vegetables like lai (mustard green), lofa, spinach, red pumpkin's stems, Indian spinach etc.

The Misings have traditional drinks. This is known as "Apong". It is a kind of narcotic as well as medicinal beverage. There are two types of apong, "pah:ra apong" and "Nagin Apong". The Mising people have used wine or apong for their daily rituals and daily activities since ancient times.

(a) Poro Apong: Pahira Apong is a traditional drinking food prevalent among the Mising people. This type of apong is also called 'saimod' in Assamese as it is made by burning rice straw and its bran. Its colour is usually ash colour. The preparation of Poro Apong requires dry rice straw, bran, any rice and e'pab (various herbs are prepared from rice flour. Mainly it produces bacteria to produce alcohol). Initially, a small amount of rolled paddy straw is gathered as required and spread in the yard. Then the rice is burnt with bran. The ashes are collected from the burnt parts and cooled. Then it is spread in a bowl with any cooked rice and mixed well with the ashes. After mixing e'pab with them,

3.0 Methods of the Study:

Two methods of data collection have been adopted in preparing this paper: (a) Primary sources - Field studies were conducted in 25 Assamese speaking Mising villages through questionnaires. (b) Secondary sources mainly consider librarian aspects. This paper has been prepared by analysing the data obtained by collecting such data in a comparative manner.

4.0 A brief introduction to the Mising people:

The Mising are the second largest ethnic group in Assam. They live in all the districts of South Assam including Lakhimpur, Dhemaji, Dibrugarh, Tinsukia, Sibsagar, Jorhat, Charaideo, Golaghat, Sonitpur etc. There are also a large number of Mising people living in the Kamrup metro district. They also lived in Arunachal Pradesh. According to scholarly critics, the Misings have nine sub-clans. The Mising Society and Culture are divided into:

- (1) Pagar
- (2) Do:lung
- (3) Moying
- (4) Chayang
- (5) Ayang or Oyangaya
- (6) Tamar
- (7) Chamaguriah

(8) Bihira

(9) Bankowal (Doley, 2013, page 34).

These tribes are named after the places where they live. They can be divided into two categories based on speaking Mising and not speaking Mising: 1. Mising-speaking Mising and 2. Assamese-speaking Mising. The Assamese-speaking Misings are found in Golaghat, Lakhimpur and Dhemaji districts. There are also five sub-clans among them. Tamar, and Chamaguriah, Bihia, and Bankowal, and Bebeziah.

This paper attempts to discuss the impact of globalization on the diet of the Assamese-speaking Misings living in different parts of Lakhimpur district. There are about 25 Assamese-speaking Mising villages in Lakhimpur district along Sovansiri, Ranganoi, Dikrang and Gavarunoi. These villages are inhabited by the Assamese-speaking Mising of the Chamaguriah and Tamar tribes. They are currently influenced by globalization in many ways from culture to the food habit. This paper will discuss the changes in the food of the Assamese-speaking Misings living in Lakhimpur district in the past. The impact of globalization on the diet of the Assamese-speaking Misings.

5.0 Influence of the globalization on food habit of the Assamese speaking Mising:

The food habit of the Misings can be divided into two main categories - lump and juicy or liquid. Lump foods can be divided as follows:

(a) Pithaguri anja (pitang oying): Any of the non-steamed rice is soaked in water in a bowl for This dish is accompanied by spices such as pepper, garlic, ginger and garlic. This type of spicy food is found in the daily diet of the Mising people as well as in most of their rituals. It is very tasty and a popular dish in the Mising community.

(b) oying): It is usually types, Ahrai and Ukhua (steamed rice). The small broken rice is called "Khud Chaul This broken rice is known as 'Amin' in Mising. The dish made from it is called "Amin oying". The rice itself is washed in water as required and steamed with three times the amount of water and dried fish. It is also a very delicious curry of the Mising community.

(c) Black Gram soup (Pe: Red: oying): The Misings are usually agriculturalists. They grow rice and grams and mustard seeds at home throughout the year. They love the soup of black gram. They take black grams ground or crushed. Black gram is cooked with pork, fish or other meat. This type of curry (Anja) is often seen in daily dish. This is a very popular dish in the Mising society.

they are kept in a smoke-dried clay pot or placed on the fireplace or elsewhere. They are ready to eat within three to five days. While eating, they are taken out of the pot as needed, mixed with three times the amount of water, covered in a 'pahradan (bamboo utensil) and placed in a brass bowl or other vessel.

(b) Nagin or Nagjin Apong: This type of apong is usually white and is called white wine in Assamese. The content of this type of apong depends on the rice used to prepare the apong. The colour the apong prepared by baw rice is naturally reddish and paddy rice is white. Any kind of rice can be ed to prepare Nagin Apong. It is prepared like poro apong but the mixture of burnt rice straw and bean is not mixed. Nagin Apong can be consumed whenever you wish. This is because the grinding process is easy.

(c) Tea: In the past, the Misings did not take tea. It was only after the British came to Assam and tea was produced in Assam that the Misings started drinking tea. Tea is now in use in almost everyone's home. It is served when guests come to a house. Tea is not the traditional drink of the Misings.

(d) Traditional baby food: Like other ethnic groups in Assam, the Misings have their own food for their children. Soft rice, pinbag apin(soup extracted from rice) etc. In addition, there are bananas, different kinds of fruits, gravy of fish or meat the poet also feeds the child foods such as bananas, various fruits, and meat soup (without pepper).

Following are the changes in diet under the influence of technology in the Mising society:

Removing fire places, the Misings have also welcomed modern gas stove for which grilled meat, packaged rice on leaves, mashed potatoes, grilled foods etc. are no longer readily available. In the past, the Misings usually ate most of their food cooked. They did not use mustard oil in their diet. Oil is being used in abundance nowadays. Traditional baby foods are replaced by age-appropriate foods such as 25 Cerelac and Horlicks.

The Misings used brass and clay pans to cook food. But now it's a pressure cooker, steel-aluminum-porcelain pots, oven and pans have found their way into their houses. Instead of eating by hand, they are eating with spoons made of various materials. There is an increasing use of foreign liquor instead of traditional drinks and food. Refrigerators, electric ovens, etc., are found in most of the homes to heat and cool food. In addition, many traditional foods are being lost under the influence of globalization. For example, the Mising people living in the cities do not have dry fish or 'namching'. poro apong, nagin etc. in their homes.

6.0 Conclusion:

Modern education has brought about changes in people's lives in villages, cities and towns. The Misings also have modern education. They have become educated. As a result, they see changes in their diet as well as other aspects. Earlier, the three meals a day among the Misings (young and old) were only rice. Nowadays, besides rice, bread, chapatis, biscuits, tea and sweets are being used. The oldest people drank apong whenever they wished during the day. However, this system is no longer available in the homes of the educated. In the past, 100% of the Mising people used to make apong in their homes as a drinking food. Now-a-days, these traditional foods are prepared only in ritual ceremonies. As soon as the traditional foods of the Mising society are under extinction, soyabeans, peas, broiler meat, imported fish etc. available in the market are widely used by the Misings. In the present time, moving away from traditional food items modern food is seen to welcome without any sound analysis. It was replaced by various fast foods. The scientific analysis has maintained them to be quite harmful health and hygiene. Within 15-20 years of age, taking fast food has become a new habit among the younger generation as well as ordinary citizens. It is made with different ingredients and different chemicals for preservation. These are called dyes. It is very harmful to the human body. As a result, new diseases are appearing in the human body. There is some scientific basis in ethnic traditional food. Therefore, there is a need to re-preserve and introduce traditional foods that are being lost due to globalization.

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