

HYBRIDITY OF KERALA'S FOOD CULTURE**Dr.Sivadas K.K.**

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This study examines the impact of traditions, colonialism, and exile on a global scale. The interplay of social stratification, economic conditions, and ritual practices significantly shapes the dietary habits of a community. Furthermore, the interaction among individuals leads to the transformation of food practices and customs. Numerous well-known dishes in Kerala were previously unknown to the Malayalee culinary tradition. In the mid-19th century, an advertisement by Kamali Prasharkkar emerged in the Indian market, with the Phasharkkar gaining prominence by 1907.. Welupillai's book was followed by works authored by Mrs. K.M. Matthew, Lakshmi, Chef Suresh Pillai, and Noushad, all of which were written in Malayalam. These contributions are part of the cultural tapestry of Kerala. Additionally, the exploration of vegetarian dishes was enriched by the collaboration of his brother Ayyappan and the VTIs. The Renaissance period was characterized by a paradoxical sense of powerlessness regarding the enjoyment of leisure activities. The initiative known as Sampark emerged from the proposals put forth by Narayana Guru. Up until 1897, the primary contributors to the flourishing fishery industry in Kollam were evident.

The Catholic Mistari Carvino reached Kerala during the years 1292-93. Rice constitutes a modest portion of the diet, serving as the primary staple. However, rice is not exclusively utilized. The terms Chinamman Dharav and donkey are not recognized as Kerala's Chinema Mahman Dharav and donkey. The culinary practices of the Malayalee have been shaped significantly by external influences. In the early years of the twenty-first century, the culinary landscape of Kerala has undergone significant transformation. The prevalence of lifestyle-related ailments, including obesity and cardiovascular diseases, has risen alongside the popularity of fried and heavily processed foods. Additionally, the consumption of toxic vegetables and canned products has been linked to an increase in cancer rates. The influence of modern culinary trends is evident, with dishes such as Mysore Pak and Hyderabad Biryani gaining prominence, alongside a variety of cuisines from the Northeastern states of India. The provision of food encompasses various elements, including vessels such as ships, the preparation of fetteen, and the management of fluctuations in culinary practices. Additionally, it involves the organization of cooking matches, culinary contests, and competitions that showcase diverse cooking techniques. It is also important to acknowledge the significance of cautionary television programs in this context.

Fruity

The majority of the population in Kerala traditionally prepared their meals using ingredients such as rice, bamboo, and various types of moths, including koorak and banno moth. Dietary practices were significantly shaped by religious beliefs and caste affiliations. The regulations governing caste relationships were dictated by the principles of voothanel. Furthermore, the

culinary offerings of the lower castes were often deemed inferior, sometimes compared unfavorably to the food consumed by dogs. The primary source of sustenance was likely derived from consumption. The availability of rice was limited. The abundant marine resources, including large fish, as well as the various waterways, rivers, and fertile lands, provided essential nourishment. The intake of meat was minimal, with the flesh of animals, crabs, frogs, and turtles being utilized. There were no identifiable locations or communities associated with domestic Christian households or the residences of morphologically diverse Christians and Muslim populations. The atmosphere in Travancore, particularly in Kochi, was characterized by the presence of temples dedicated to the Brahmin community. Diwan C. Rajagopalachari was a notable figure during this period. Despite being restricted, by the 1980s, the temples remained among the most frequented sites for Brahmins. Access to these temples has been available since 1983.

The consumption of meat was prevalent among various communities in Kerala, including the Nasranis, Chennar, Jews, Greeks, and Arabs. Additionally, groups such as the Brahmins, Chakyar, Warriari, Prakkad, Polestination, and Namenema were also known for their use of herbs. However, certain Brahmins and lords were unable to participate. Following the initial two decades of the twentieth century, it became apparent that this practice had diminished significantly.

The Impact of Tamil Culture on Culinary Practices in Kerala.

Nairust and Masalakoma (Nairest and Sales Desam) highlight the culinary offerings of Chettinadu Chicken Resources and Tamil Brahmin, alongside well-known dishes such as Iddulley, Sabbar, Occl, and Pongal. The origins of Idulley are noted to be significant. Indonesia is recognized as the commercial birthplace of Iddali, as indicated by Tamilsha in the commentary of KT. Achaya. Furthermore, Lizzi Colleing Hunt asserts that South India has established connections with southern Arabia. In the 12th century, the introduction of the Gujarati Reli was significant, as it was brought to Tamil Nadu from Saurashtra, traversing through Maharashtra. Additionally, Iddali made its way to Kerala as a derivative of Maharashtra.

Culinary offerings from Northern India.

The Prime Minister indicated that Kerala has drawn influences from ancient, less developed cultures, particularly in its culinary practices. There are suspicions surrounding Joseph's involvement in this context. The incorporation of sweetness in dishes is attributed to the region's natural resources. Furthermore, it is noted that we receive compensation for our contributions. Commonly enjoyed dishes include chapati, dal curry, papad, laddu, candy, and bundy (a type of dampart), which are prevalent in the Hindi-speaking communities. Numerous hotels in North India currently offer a variety of popular dishes, such as lathapan, aloo-gobhi, manchurian, chana masala, tandoori chicken, and lazziz.

The culinary offerings in West Asian nations.

Culinary offerings such as Uppileant, Churning, Panir, Pulav, Biryani, Masala, and Maida (Porotta) have their origins in Persian cuisine. In contrast, Halwa, Puthiy, Kabab, Shiverbat, and Rack are representative of Arabian gastronomy. The influence of wine is evident in the Kurbana, where it is utilized alongside caterpling. Contemporary Kerala now features resources from Yemen and Lebanon, prominently displayed in urban areas and upscale hotels. Notable dishes include chicken alfam, shower, and shaky (grick). Additionally, Mantri and the pit are recognized as egg-based dishes. The preparation involves boiling rice, meat, and an array of spices. Many hotel proprietors have sought training from Yemeni chefs to enhance their culinary skills. The Lebanese and Yemeni culinary traditions are now accessible in Kerala, particularly in the context of Lebanese and Yemeni dishes. Popular offerings in hotels include Bahren Resources Matton Modfoon, Chicken Bukhari, Thika, Kabab, and Grilled Beef.

Resources that have emerged in various commercial and immigrant interactions.

Tea was introduced to Kerala by the Chinese, while noodles are recognized as a traditional Chinese dish. The local adaptation of noodles is referred to as Idiyam. The bread, which has gained popularity in Kerala, has its origins among the Jewish community. Initially, this bread was embraced by Christians and subsequently became widespread among the general populace. The Jewish community in Kerala has historical references to this bread, which is a staple in local folklore and cinema, serving as a primary food source in the region. This dish typically consists of bread accompanied by various fillings, including eggs, chicken, and beef. Malayalees utilize spectacles as a substitute for yeast in the fermentation process of bread. The origins of this practice can be traced back to the traditions of Unniyadam and Tenomenum, with its preparation often linked to festive occasions.

The influence of Portuguese culture on the culinary practices in Kerala.

The vessel, papaya, pinching, infant, slender, malafflower, boostliflower, pock, duck, poultry. Edibles such as tomatoes, sweet potatoes, regular potatoes, green chilies, various vegetation, oranges, peanuts, almonds, and an abundance of grapes. The culinary practices of Malayalees have evolved significantly due to Portuguese influence. Traditional items like banana leaves and earthenware have been replaced by tables and checkered cloths for dining. In communal settings, the use of utensils has become prevalent, moving away from the traditional practice of eating with hands. The Portuguese culinary tradition has introduced a variety of vegetarian and non-vegetarian dishes, enriching the local gastronomy. The establishment of Put was primarily intended to provide sustenance for soldiers. The structure comprised pillars of rice and bamboo on the vessel, with boiling water contained beneath an umbrella. Additionally, it housed a collection of coconuts. The clay used in the preparation of various dishes, including kumper turkey, was not discarded, and observations were made regarding its use. It is posited that fish migrated from Sri Lanka to Kerala via the Ezhavas. The Portuguese introduced a distinctive dish known as Vindaloo, characterized by its flavorful combination of wine and garlic, referred to as

vinho de Alhi. The influence of Portuguese culinary practices in India was significant, particularly in the enhancement of dishes with spices.

Culinary items from Dutch, French, and English cuisines.

The Achutage corner features a dense cookie that incorporates ripow and coconut. The term "pig" is significant in this context. Among the Christian population in Kerala, pork is a highly favored dish. The dry plum cake referred to as Broider (or BRUDHER) has its origins in Dutch culinary traditions. Additionally, French culinary ingredients were accessible during the period of the French colony in Mahe. Airports are operational in the cities of Kochi, Kozhikode, and Thiruvananthapuram.

The culinary practices in Kerala have been significantly influenced by English culture, resulting in the incorporation of items such as coffee, cake, buns, wine, soda, and salad. The tradition of afternoon tea in the region is a direct imitation of English customs. Additionally, various soups, snacks, and whiskey have been introduced to Kerala through English influence. The preparation of cookies by local cooks, alongside the cooking of traditional dishes like Bhattu Larmers, reflects this culinary exchange. Following the arrival of English women, there was a notable shift in dietary practices, leading to the introduction of livestock and a variety of food items. The administration of English customs has been integrated into local practices, with Anglo-Indians adopting these food habits, which have also been embraced by Indian women.

In the final decade of the twentieth century, India experienced the implementation of globalization policies, which facilitated the entry of multinational food corporations into the market. Notable examples of these companies include KFC, Burger King, Sub-Chicos, Fried Chicken, Chic King, American Piz, and Domino's Pizza. Additionally, instant noodle products from Maggi, which originated in 1984, have remained popular and widely available. Other brands such as Quarter and Kellogg's offer a variety of products, including canned juices and fried foods, which are commonly found in shopping malls. Consumers can conveniently order meals from various locations through online applications such as Swiggy, Uber Eats, and Zomato. The proliferation of junk food has led to its normalization within contemporary culture, becoming a habitual choice for many. Furthermore, Kerala's agricultural output includes a range of fruits, some of which, like blueberries and apples, are imported from other countries.

Conclusions

1. Cultural hybrids have significantly influenced the culinary landscape of Kerala.
2. The acceptance of dishes such as sod, stew, Kozhikode Halwa, and Put can be attributed to various historical and political factors.
3. The proliferation of junk food culture and the rise of online delivery applications have had a substantial impact on Kerala's food scene.

4. The culinary environment is shaped by cooking communities, gastronomic trends, fusion hotels, homestays, and organized tours, all contributing to the domestic and tourism-related culinary experiences.

The social dynamics surrounding dietary practices are intertwined with concepts of eternal life, ritualistic behaviors, entertainment, competition, and experimentation. From the early twentieth century to its conclusion, these practices have shaped habits and culinary traditions. The emergence of nuclear families has influenced interpersonal relationships and dining customs. In the context of evolving tastes, food has transitioned from mere sustenance to an expression of fresh flavors. Contemporary dining experiences encompass food courts, casual gatherings, themed dinner parties, and various culinary fusions, reflecting both luxury and uniformity. Additionally, these practices engage diverse groups, including patients, street communities, and tribal populations, highlighting the intersection of dietary habits with social welfare initiatives.

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